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This page was last modified: November 12, 113

S'RÎMAD BHÂGAVATAM

"The Story of the Fortunate One"

Third revised version 2012

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Introduction

This book tells the story of the Lord and His incarnations since the earliest records of Vedic history. It is verily the Krishna 'bible' [in Sanskrit called a *samhitâ*] of the Hindu universe. The Bhagavad Gîtâ relates to

this book like the sermon on the mountain by Lord Jesus relates to the full Bible. It has about 18.000 verses contained in 335 chapters and consists of 12 subdivisions of books that are called Cantos. These books together tell the complete history of the Vedic culture and cover the essence of the classical collections of stories called the Purânas. This specific collection of Vedic stories is considered the most important one of all the great eighteen classical Purânas of India. It includes the cream of the Vedic knowledge compiled from all the Vedic literatures as also the story of the life of Lord Krishna in full (Canto 10). It depicts His birth, His youth, all His wonderful proofs of His divine nature and His superhuman feats of defeating all kinds of demons up to the great Mahâbhârat war at Kurukshetra. This leading Purâna also called the 'perfect Purâna', is a brilliant story that has been brought to the West by S'rîla A.C. Bhaktivedânta Swami Prabhupâda, a Caitanya Vaishnava, a bhakti (devotional) monk of Lord Vishnu [the name for the transcendental form of Lord Krishna]. He undertook the daring task of enlightening the materialist westerners, the advanced philosophers and theologians, in order to help them to overcome the perils and loneliness of impersonalism and the philosophy of emptiness.

For the translation the author of this internet version has consulted the translations of C.L. Goswami. M.A., Sâstrî (from the Gîtâ Press, Gorakhpur), the *paramparâ* [disciplic succession] version of S'rîla Vishvanâtha Cakravarti Thhâkura and the later version of this book by S'rîla A.C. Bhaktivedânta Swami Prabhupâda. The latter translators as *âcâryas* [guru teaching by example] of the age-old Indian Vaishnava tradition are representatives of a culture of reformation of the devotion for God or bhakti, the way it has been practiced in India since the 16th century. This reformation contends that the false authority of the caste system and single dry book knowledge is to be rejected. S'rî Krishna Caitanya also called Caitanya Mahâprabhu, the *avatâra* [an incarnation of the Lord] who heralded this reform, restored the original purpose of developing devotion to God and endeavored especially for dissemination of the two main sacred scriptures expounding on that devotion in relation to Krishna as the Supreme Personality of Godhead. These scriptures are the Bhagavad Gîtâ and this Bhâgavata Purâna, that is also called the S'rîmad Bhâgavatam, from which all the Vaishnava *âcâryas* derived their wisdom for the purpose of instruction and the shaping of their devotion. The word for word translations as also the full text and commentaries of this book were studied within and without the Hare Krishna temples where the teaching of this culture takes place in India, Europe and America. The purpose of the translation is first of all to make this glorious text available to a wider audience over the Internet. Since the Bible, the Koran and numerous other holy texts are readily available, the author meant that this book could not stay behind on the shelf of his own bookcase as a token of material possessiveness. When we started with this endeavor in the year 2000 there was no proper web presentation of this book. Knowledge not shared is knowledge lost, and certainly this type of knowledge which stresses the yoga of non-possessiveness and devotion as one of its main values could not be left out. The version of Swami Prabhupâda is very extensive covering some 2400 pages of plain fine printed text including his commentaries. And that were only the first ten Cantos. The remaining two Cantos were posthumously published by his pupils in the full of his spirit. I thus was faced with two daring challenges: one was to concatenate the text or make a readable running narrative of the book that had been dissected to the single word and the second challenge was to put it into a language that would befit the 21st century with all its modern and postmodern experience and digital progress of the present cultural order of the world, without losing anything of its original verses. Thus another verse to verse as-it-is translation came about in which Vishvanâtha's, Prabhupâda's and Sâstrî's words were pruned, retranslated and set to the understanding and realization of today. This realization in my case originated directly from the disciplic line of succession of the Vaishnava line of *âcâryas* (teachers) as also from a realization of the total field of indian philosophy of enlightenment and yoga discipline as was brought to the West by also non-Vaishnava gurus and maintained by their pupils. Therefore the author has to express his gratitude to all these great heroes who dared to face the adamant of western philosophy with all its doubts, concreticism and skepticism. Especially the pupils of Prabhupâda, members of the renounced order (*sannyâsis*) who instructed the author in the independence and maturity of the philosophy of the bhakti-yogis of Lord Caitanya need to be mentioned. I was already initiated in India by a non-Vaishnava guru and have been given the name of Swami Anand Aadhar ('teacher of the foundation of happiness'). That name the Krishna community converted into Anand Aadhar Prabhu ('master of the foundation of happiness') without further ceremonies of Vaishnava initiation (apart from a basic training). With the name Anand Aadhar I am a withdrawn devotee, a so-called *vânâprashta*, who does his devotional service independently in the silence and modesty of his local adaptations of the philosophy.

In most cases the word for word translations and grammatical directions of S'rîla A.C. Bhaktivedânta Swami Prabhupâda/ISKCON, Vishvanâtha Cakravarti Thhâkura and C.L. Goswami. M.A., Sâstrî have been followed as they were used in their translations and I have checked them with the help of the Monier-Williams Sanskrit Dictionary [see the file of the terms used]. In footnotes and between square brackets [] sometimes a little comment and extra info is given to accommodate the reader when the original text is drawing from a

more experienced approach. On the internet site bhagavata.org of this book, my version refers to the version of Prabhupâda that is linked up at each verse together with my own previous version so that it is possible to retrace at any moment what I have done with the text. This is in accordance with the scientific tradition of the Vaishnava community.

For the copyright on this translation the so-called Creative Commons Attribution Noncommercial-Share Alike 3.0 Unported License has been chosen. This means that one is free to copy, distribute and alter the text on the condition of attribution (refer to the name of Anand Aadhar and to my website address bhagavata.org), that the resulting work can only be distributed under the same or similar license to this one and that one cannot use the text for commercial purposes. For all other usage one will have to contact the author.

With love and devotion, Anand Aadhar Prabhu, Enschede, The Netherlands, April 17, 2012.

CANTO 1: Creation

Chapter 1: Questions by the Sages

(1) **L**et there be the salutation of the original appearance of Him, Vâsudeva, the Fortunate One, from whom, being present here and in the beyond, for the purpose of recollection and full independence, the Vedic knowledge was imparted in the heart of the first created being [Lord Brahmâ]. About Him the enlightened [as surely also the ordinary] souls are, like with a mirage of water to the [fire of the] sun, in a state of illusion wherein, through the action and reaction of the modes of material nature, there is the [apparent] certainty of the factual. I meditate upon Him who is always self-sufficient, the transcendental [supreme and absolute] truth and the negation free from illusion.

(2) **I**n this book deceitful religiosity [of ulterior motives] is rejected. One finds in it the highest that can be comprehended by selfless, truth-loving people. Herein that is offered what factually implies the well-being that uproots the threefold miseries [as caused by oneself, others and by nature]. What would be the need of other stories when one finds in this book the beautiful story of the Fortunate One that was compiled by the great sage [Vyâsadeva] which, with the help of the pious ones who are diligently of service, forthwith establishes the Controller in the heart. (3) It is the ripened fruit from the desire tree of the Vedic literatures that flowing from the lips of S'ukadeva manifested as sweet nectar perfect in every way. Oh you expert and thoughtful ones delighting in devotion, ever relish the home of the S'rîmad Bhâgavatam!

(4) **I**n the forest of Naimishâranya, a spot favored by Vishnu, sages headed by the sage S'aunaka performed a thousand-year sacrifice for the Lord of heaven and the devotees on earth. (5) One morning, burning the sacrificial fire, the sages asked with due respect S'rîla Sûta Gosvâmî, who was offered a seat of honor, the following: (6) "You, free from all vice as you are and familiar with the stories and historical records, are said to be well versed in the religious scriptures that you explained as well. (7) As the eldest of the scholars of the Vedas you know Vyâsadeva, the Lord among them - and Sûta, you know also the other ones well versed in physical and metaphysical knowledge. (8) Please your honor tell us therefore, because you are well-informed, pure and simple by their grace, about the secrets you as a submissive disciple have learned from those spiritual masters. (9) Being blessed therefore with a long life, please tell us in simple terms from your heart of goodness what you could ascertain to be the absolute and ultimate good that all people deserve. (10) In general, oh honorable one, the people in this age of Kali are lazy, misguided, unlucky and above all disturbed. (11) There are many scriptures with as many prescribed duties that each separately demand attention. Therefore oh sage, tell us for the good of all living beings what, to the best of your knowledge, would be the essence that satisfies the soul. (12) You are blessed Sûta because you know the purpose for which the Supreme One, the protector of the devotees, appeared in the womb of Devakî as the son of Vasudeva. (13) Please Sûta you should, according to the tradition, tell us who are aching for it about His incarnation for the good and upliftment of all living beings. (14) Entangled in the complications of birth and

death we will find liberation even if we are not fully aware engaged in respecting the name of the Lord who is feared by fear itself. (15) Oh Sûta, those who have taken shelter of the lotus feet of the great sages who are absorbed in devotion immediately find purification by simply associating with them, whereas such purification with the water of the Ganges is only achieved when one cultivates it. (16) Is there anyone eager for liberation who wouldn't rather want to hear about the Lord His worshipable, virtuous deeds and glories as the sanctifier for the Age of Quarrel [Kali]? (17) He is hailed by the great souls for His transcendental glories. Please tell us, eager believers, about the pastimes of His descend in time. (18) Describe for that reason to us, oh sagacious one, the auspicious adventures and pastimes of the multiple incarnations of the Supreme Controller His personal energies. (19) We who know to appreciate the taste are never tired of continually praying and hearing about the adventures of The One Glorified that delight us time and again. (20) In the guise of a human being He with Balarâma [His elder brother] was of a superhuman performance. (21) Knowing of the onset of the Age of Kali, we for a longer period have assembled to sacrifice here at this place reserved for the devotees and take time to listen to the stories about the Lord. (22) We by providence have met your goodness who can help us, as a captain on a ship, through this insurmountable age of Kali that constitutes such a threat to one's good qualities. (23) Please tell us to whom we should turn to take shelter now the Lord of Yoga, S'ri Krishna, who is the Absolute Truth and the protector of the religion, has left for His abode."

Chapter 2: Divinity and Divine Service

1) **C**ompletely satisfied with the correct questions of the sages there, the son of Romaharshana [Sûta] tried to reply after thanking them for their words. (2) Sûta said: "He [S'ukadeva] who went away to live with the renounced order without the prescribed ceremony of reform of the sacred thread, made Vyâsadeva, being afraid of the separation exclaim: 'Oh my son!', and all the trees and all living beings responded sympathizing in the heart of the sage. (3) Let me offer my obeisances to him who, from his experience of life, as the only transcendental torchlight in desiring to overcome the darkness of material existence of materialistic men, assimilated the cream of the Vedas and out of his causeless mercy conveyed the very confidential holy story as the master of the great sages. (4) After offering first one's obeisances to Nara-Nârâyana, the [Lord as the] supermost human being, the goddess of learning and Vyâsadeva, let then all be announced that is needed for the conquering.

(5) **O**h sages, your questions about Lord Krishna are of relevance for the welfare of the world because they satisfy the true self. (6) That duty no doubt is for mankind the highest, of which there is the causeless, uninterrupted devotional service unto Krishna as the One in the Beyond [Vishnu] that leads to the full satisfaction of the soul. (7) The practice of connecting oneself in devotion unto Vâsudeva, the Personality of Godhead, very soon leads to the detachment and spiritual knowledge that relies on its own power. (8) What people do according to their societal positions, is useless labor leading nowhere, if it does not lead to the message of Vishvaksena [Krishna as the Supreme Commander]. (9) One's occupational activities are certainly meant for ultimate liberation and not for the end of material gain, neither is, according to the sages, the material progress of the dutiful ones in devotional service meant for the attainment of sense-gratification. (10) One's longing is not so much there for sense-gratification, profit and self-preservation, instead one's karma is there for no other purpose than inquiring after the Absolute Truth. (11) The learned souls say that the reality of nondual knowledge is known as Brahman, Paramâtmâ, and Bhagavân [the impersonal, localized and personal aspect]. (12) The sages who with the good of knowledge and detachment are of serious inquisition, will see within themselves and the Supersoul in devotional service, exactly that, what they have heard from the Vedas. (13) So by the human being, oh best of the twice-born, the highest perfection of occupational duties according to the divisions of status and vocation is achieved in the pleasing of the Lord. (14) Therefore one should with a one-pointed mind constantly hear about, glorify, remember and worship the Supreme Lord, the protector of the devotees. (15) Who would not attend to this message of intelligentlyremembering the Lord which gives one the sword for cutting through the bonds of materially motivated labor [karma]? (16) One who listens with care and attention in respect of Vâsudeva, will find affinity with the message through the devotional service rendered to pure devotees, oh learned ones, and be purified from all vice. (17) Those who developed this hearing of Krishna His own words will find virtue listening and singing and will certainly in their hearts see their desire to enjoy purified by the benefactor of the truthful. (18) By regular attention to that fortune [of the book and the devotee] as good as all the inauspicious will lose its hold, and thus serving the Supreme Lord with transcendental prayers irrevocably loving service will come into being. (19) At that time the consciousness not being spoiled by the effects of

passion and ignorance such as lust, greed and whatever else, will be fixed in goodness and find happiness. (20) The mind, in contact with the devotional service of the Lord thus cleared, becomes, liberated because of the association, then effective in the knowledge of wisdom regarding the Fortunate One. (21) Seeing the [true] self that way as being the master for sure will cut the knots in the heart to pieces, put an end to all doubts and terminate the chain of materially motivated actions [karma]. (22) Therefore all transcendentalists have always delighted in the service of Lord Krishna - it enlivens the soul. (23) The ultimate benefit of the Transcendental Personality, that is associated with the material qualities of nature of goodness, passion and ignorance and with the maintainer Vishnu, the creator Brahmâ and the destroyer S'iva, is of course for the human being found in the form of the quality of goodness [Vishnu]. (24) The way we have the firewood from sacrifices stemming from the earth producing smoke set afire, so we also have passion stemming from ignorance leading to the goodness from which the essential nature is realized.

(25) **W**hoever follows these sages who previously this way rendered service to the transcendental Lord above these three modes of nature, deserves the same benefit. (26) For that reason they who desire liberation reject the less attractive forms of the demigods, and are sure to worship, without any envy, the many forms of the all-blissfull Lord Vishnu [Nârâyana]. (27) Those who are ignorant and of passion, desire wealth, power and progeny, clinging to forefathers and other beings of cosmic control with a likewise character. (28-29) But Vâsudeva is the object of knowledge, the purpose of the sacrifices and the yoga, the controller of all material activity, and the supreme knowledge, austerity, quality, religion and goal of life. (30) From the beginning of the manifestation He, by His internal potency, has been the cause and effect of all forms and the transcendental Absolute of the modes of nature. (31) Although He, manifesting by the modes, having entered them, appears to be affected by the modes, He is the full manifestation of all wisdom. (32) He, as the Supersoul, pervades all living beings as the source of creation like fire does in wood and shines forth as different living entities, at the same time being the Absolute Person. (33) That Supersoul, created the subtle senses influenced by the modes of nature by entering the living beings in His own creation, causing them to enjoy those modes. (34) Thus He maintains all in the mode of goodness, being incarnated Himself in the performance of His pastimes mastering all worlds of divine, human and animalistic beings."

Chapter 3: Krishna is the Source of All Incarnations

(1) **S**ûta said: "In the beginning the Supreme Lord assumed, for the creation of the worlds, the form of the Original Person[: the integrity of the material realm] composed of the sixteen elements [of the ten knowing and working senses, the mind and the five elements] and the cosmic intelligence and such. (2) Resting in His meditative slumber in that water, out of the lotus that spread from the lake of His navel, Brahmâ was manifested, the master of the progenitors in the universe. (3) One believes the different worlds [as expansions] to be part of the form of the Fortunate One that constitutes the excellence of the purest existence. (4) His form thus seen perfectly has numerous legs, thighs, arms and faces, with wonderful heads, ears, eyes and noses, all glowing with garlands and dresses. (5) This source of the multifarious incarnations is the imperishable seed from which the plenary portions and portions thereof, the gods, the human beings and the animals, originate."

(6) **T**he sons of Brahmâ [the Kumâras] were first disciplined in austerity for the sake of realizing continuity. (7) He next incarnated for the sake of the welfare of the earth like a boar lifting her up from the lower regions. (8) Thirdly He accepted [in the form of Nârada Muni] His presence among the learned for the sake of evolving Vedic knowledge concerning the service in devotion without further material motives. (9) Fourth born as the twin sons of king Dharma in the form of Nara-Nârâyana He underwent severe penances to attain control over the senses. (10) Fifth with the name of Kapila He gave an exposition to the brahmin Âsuri on the nature of metaphysics and the elements of creation because in the course of time the knowledge was lost. (11) Sixth, born as the son of Atri from Anasûyâ who prayed for Him, He lectured to Alarka, Prahlâda and others about transcendence. (12) Seventh born from Âkûti as Yajña, the son of Prajâpati Ruci He, assisted the godly, with His son Yama ruled during the period of Svâyambhuva Manu. (13) Eighth, from the wife of King Nâbhi, Merudevî, He took birth as King Rishabha and showed the path of perfection respected by people of all stages of life. (14) Accepting His ninth incarnation in response to the prayers of the sages, He ruled [as Prithu] the earth for the sake of its cultivation and produces, which made her beautifully attractive. (15) Like a fish [Mâtsya] in the water He kept Vaivasvata Manu after the period of Cākshusha Manu protected in a boat afloat the waters when the world was deeply inundated. (16) Eleventh as a tortoise

[Kurma] He sustained the Mandarâcala Hill of the theists and atheists that served as a pivot in the ocean. (17) Twelfth there was Dhanvantari [Lord of medicine] and thirteenth He appeared as an alluring beautiful woman to the atheists when He gave nectar to the godly. (18) In His fourteenth incarnation He appeared as Nrisimha, who with His nails half as a Lion on His lap tore apart the king of the atheists like a carpenter splitting cane. (19) Fifteenth He assumed the form of Vâmana [the dwarf-brâhmana] who went to the arena of sacrifice of Mahârâja Bali and begged for three steps of land only, while He in fact wanted to seize the three worlds. (20) In His sixteenth incarnation [as Bhrigupati or Paras'urâma] He acted twenty-one times against the ruling class that negated the intelligentsia. (21) Seeing the common people as being less intelligent He seventeenth incarnated as Vyâsadeva taking birth from Satyavatî with Parâs'ara Muni as His father, in order to divide the desire tree of the Veda into several branches. (22) Next He performed in a superhuman way in controlling the Indian Ocean having assumed the form of a divine human being [Râma] in order to act for the sake of the godly. (23) Nineteenth as well as twentieth He appeared as Balarâma and Krishna from the Vrishni family and thus Bhagavân removed the burden from the world. (24) Thereafter in the Age of Kali His birth as Lord Buddha from Añjanâ in Gayâ will take place in order to delude the ones envious of the theists. (25) Next, at the conjunction of two *yugas* when there is hardly a ruler to be found who is not a plunderer, the Lord carrying the name of Kalki will take birth as the son of Vishnu Yas'â."

(26) "Oh twice-born ones, the incarnations of the Lord that appeared from the ocean of goodness are as innumerable as the thousands of streams found from the lakes. (27) All the powerful sages, the godly, the Manus and their progeny, as well as the Prajâpatis [founding fathers] are aspects of the Lord. (28) All these are part of Lord Krishna, the Supreme Lord [Bhagavân] in person who offers protection during all ages and in all worlds against the enemies of the king of heaven [Indra]. (29) Those who in the morning and the evening carefully recite these mysterious births of the Lord, will find relief from all miseries of life. (30) All these forms of the Lord stem undoubtedly from the One who is without a form and transcendental; they came about in the self from the modes of material energy with their elements. (31) To the less intelligent spectator they are there to be perceived the way one sees clouds in the sky and dust in the air. (32) This unmanifested self in the beyond that cannot be seen or heard, has no form that is affected by the modes of nature - that is the living being that takes birth repeatedly. (33) As soon as one realizes that all these gross and subtle forms originate in the self because of ignorance, they lose their value and so one achieves association with the divine. (34) With the illusory energy subsided one is enriched with the full knowledge of enlightenment and can thus being established see the glories of the Self. (35) Thus the inactive unborn Lord of the Heart with His births and activities has been described by the learned as being undetectable even in the Vedas. (36) Residing within every living being He, the omnipotent master of the senses whose play is spotless, is independent and unaffected by creation, destruction and maintenance. (37) Because of His manipulations He, acting like an actor in a drama, by the ones with a poor fund of knowledge cannot be known in His activities, names and forms by means of speculation and oration. (38) Only he who renders unconditional, uninterrupted, favorable service to His fragrant lotus feet may know the transcendental glories of the all-powerful Creator with the wheel of the chariot in His hand. (39) In this world one can be successful if one knows everything about the Personality of Godhead who embraces all of His universes and who inspires for the complete of the spirit of ecstasy in which one will never find the dreaded vicious circles of worldly interest."

(40) "This book containing the story of the Personality of Godhead and His devotees was compiled by the wise man of God and is, as a supplement to the Vedas, there for the ultimate good of bringing success, happiness and perfection to all people. (41) S'rîla Vyâsadeva delivered this story, which constitutes the cream he managed to extract from all the Vedic literatures and histories, to his son who is the most respectable one among the self-realized. (42) He [S'uka] on his turn told it to emperor Parîkshit who surrounded by the wise sat down at the Ganges to fast until his death. (43) Now that Krishna has left for His abode and with Him also proper conduct and spiritual insight have vanished, this Purâna bright as the sun has appeared at the horizon for the sake of everyone who in the Age of Quarrel [Kali-yuga] has lost his vision. (44) When I heard the story from that powerful, great sage, I, being perfectly attentive by his mercy, managed to understand it as well, so that I am now able to relate it to you from my own realization."

Chapter 4: The Appearance of S'rî Nârada.

(1) The elderly and learned S'aunaka, the head of the long-standing ceremony the sages were gathered for, congratulated Sûta Gosvâmî thanking him thus: (2) "O most fortunate one of those who are respected to

peak, please tell us about the message of the Bhâgavatam the way it was discussed by S'ukadeva Gosvâmî. (3) When, where, on what ground and wherefrom inspired could this literature be compiled by Vyâsadeva? (4) His son, who being equipoised and unwavering always had his mind fixed on the One, was a great devotee and an awakened soul, but unexposed he appeared ignorant. (5) Naked bathing beauties covered their bodies out of shyness when they once saw sage Vyâsa following his son, whereas they astonishingly by him being asked about his son replied that they didn't feel ashamed before him because he looked at them purely without any sexual discrimination. (6) How was he [S'uka], appearing like a retarded dumb madman as he wandered through the Kuru-jângala provinces, recognized by the inhabitants of Hastinâpura [now: Delhi] the moment he reached the city? (7) How could the discussion, oh dear soul, between the saint and the descendant of Pându, the wise king, take place covering this Vedic truth about Krishna? (8) He, as a pilgrim sanctifying the places he visits, stayed at the door of the householders only for as long as it takes to milk a cow. (9) Please tell us about Parîkshit, the son of Abhimanyu, who is said to be a first-class devotee whose birth and activities are all wonderful. (10) What was the reason that the emperor, who enriched the name of Pându, neglected the opulences of his kingdom and sat down to do penance at the Ganges until his death? (11) Oh why did he, at whose feet all enemies surrendered their wealth for their own sake, in the full of his youth give up his so difficult to relinquish life of royal riches? (12) Men of devotion for the One Hailed in the Verses, live for the welfare, the affluence and prosperity of all living beings and not for any selfish purpose; for what reason gave he, freed from all attachment, up his mortal body that was the shelter for others? (13) Clearly explain to us all we have asked you by this, for we consider you fully acquainted with all the meanings of the words in the scriptures, except for those of the Vedic hymns."

(14) **S**ûta Gosvâmî said: "When the second era ran into the third and thus ended, the sage [Vyâsa] was born as the son of Parâs'ara from the womb of the daughter of Vasu. He was a partial expansion of the Lord. (15) One morning when the sun globe rose above the horizon he, after being cleansed by the water of his morning duties, sat down at the bank of the river Sarasvatî to focus his mind. (16) The *rishi* knowing the past and the future, saw that gradually irregularities were developing in the dharma of his time. It was something that can be observed more often in the different eras on earth as a consequence of unseen, irresistible forces. (17-18) The sage contemplating with his transcendental vision the welfare of all vocations and stages in life, saw from his elevated position how with the dullness and impatience of the faithless the people lacked in goodness, that the natural capacity of all types of men as well as of other creatures was declining and that the common man was unlucky and short-lived. (19) According to the insight that there were four sacrificial fires for purifying the work effort of the people, he divided the one original Veda into four divisions of sacrificial activities. (20) Rig, Yajuh, Sâma and Atharva were the names of these four Vedas while the Itihâsas [the single histories] and the Purânas [the collections of histories] were called the fifth Veda. (21) Thereafter the Rig Veda was propagated by the *rishi* Paila, the Sâma Veda by the learned Jaimini, while Vais'ampâyana was the only one versed enough to qualify for the defense of the Yajur Veda. (22) The serious respect for the Atharva Veda was protected by Angirâ - also called Sumantu Muni - while the Itihâsas and the Purânas were defended by my father Romaharshana. (23) All these scholars on their turn distributed the knowledge entrusted to them to their disciples who did the same with their following who did so with their pupils, and thus the different branches of followers of the Vedas came about. (24) In order to assure that the Veda would be assimilated as much by the less intellectual people, the great sage Vyâsa, the Lord in these matters, took care to edit it for the ignorant ones. (25) Motivated this way to serve the welfare of women [see 6.9: 6 & 9], the more foolish working class, and the friends of the twice-born who themselves do not work for understanding, the sage was as merciful to their benefit to take down the story of the Mahâbhârata.

(26) **O**h dear twice-born ones, by no means he, who was always working for the welfare of all living beings, could then be content with that. (27) Being purified in seclusion at the bank of the Sarasvatî he, knowing what religion means, thus said from the dissatisfaction of his heart to himself: (28-29) 'With strict discipline I sincerely was of proper worship in my according to the tradition of the Vedic hymns doing the sacrifices in respect of the masters. Even for women, the working class and others I, by compiling the Mahâbhârata, have properly explained what according to the disciplic succession should be stated about the path of religion. (30) Despite of answering, so it appears, sufficiently to the demands of the vedantists in my discussing the Supreme Soul as situated in the body and even my own self, I feel something is missing. (31) I might not have given sufficient directions about the devotional service that is so dear to the perfect as well as to the Infallible One.'

(32) **W**hile Krishna Dvaipâyana Vyâsa thus regretfully thought about his shortcomings, Nârada, as I stated before, reached his cottage. (33) Seeing what fortune that was, he quickly got up to honor him with a respect equal to the respect the godly pay to Brahmâjî, the creator."

Chapter 5: Nârada's Instructions on S'rîmad Bhâgavatam for Vyâsadeva

(1) **S**ûta said: "Then comfortably seated next to him, the *rishi* of God of great renown who has a *vînâ* in his hands outwardly with a smile addressed the learned wise. (2) He said: 'Oh greatly fortunate son of Parâs'ara, can you in the self-realization of your soul find the satisfaction of the body and the mind? (3) You have done your full enquiries and being well versed, you have prepared the great and wonderful Mahâbhârata to which you have added your extensive explanations. (4) In spite of the full of your deliberations about the Absolute and Eternal you are, dear master, lamenting that you wouldnt have done enough for the purpose of the soul.'

(5) **V**yâsa said: 'All you have said is certainly true, but my soul has found no peace with it. What is the root I have missed, I ask you who originated from the soul as a man of unlimited knowledge. (6) You have the all-inclusive knowledge as a confidential devotee of the Supreme Personality, who is the Original Controller of the material and spiritual worlds and in whose mind only, from the transcendence above the modes of material nature, the universe is created and destroyed. (7) In your goodness you travel the three worlds as the self-realized witness penetrating the heart of everyone like the all-pervading ether. Please point out what my deficiency is in my being absorbed in the Absolute with discipline and vow concerning matters of cause and effect.'

(8) **S'**rî Nârada said: 'You hardly praised the glories of the Fortunate One who is spotless and who, I gather, is not really pleased by that lesser vision. (9) Although you, great sage, repeatedly were writing for the sake of the four principles of religion [*dharma*, *artha*, *kâma*, *moksha* or righteousness, economy, sense gratification and liberation], you have not been doing so for the sake of Vâsudeva. (10) Only sparsely using the words describing the glories of the Lord who sanctifies the universe, is something the saintly think of as pilgrimaging to a place for crows; not as something where the perfect ones of the transcendental take pleasure in. (11) That creation of words revolutionizing the sins of the people in which, although imperfectly composed, each verse depicts the names and glories of the unlimited Lord, is heard, sung and accepted by the purified and honest ones. (12) In spite of self-realization free from material motives, the transcendental knowledge of the infallible does not look good when one gives up on personal names. What good will it bring to work time and again troublesome for a result when one misses the Lord with it? That leads nowhere! (13) Therefore you as a highly fortunate, spotless and famous perfect seer dedicated to the truth and fixed in the qualities, for the sake of liberation from universal bondage from your trance should think about and describe Him whose actions are supernatural.

(14) **W**hatever you want to describe that is of a vision separate from Him, will only lead to names and forms that agitate the mind like a boat that is taken by the wind from its place. (15) For the matter of religion you have instructed the people according to their natural inclinations [to kill animals for their food e.g.], which is in truth something reprehensible and quite unreasonable. The people fixed on such instructions for good conduct will not think of the prohibitions. (16) For understanding the unlimited Lord they qualify who are expert in withdrawing from material enjoyment, and therefore you must from your goodness show the ways and activities of the Lord to those who bound to the modes miss the spiritual knowledge.

(17) **I**nexperienced in devotional service at the lotus feet one may fall down in that position when one forsakes one's own, true nature. But what inauspiciousness wouldn't befall the non-devotee who, engaged in his occupational duties, doesn't reach to that what is His interest? (18) The philosophically inclined should for that reason endeavor only for that which is not so much found wandering from high to low. In the course of time, the time that is so impetuous and subtle, one will automatically everywhere find the enjoyment - as good as the miseries - as a result of one's work. (19) Failing for some or another reason the devotee has a different experience as others have: once he in his material life has the taste he, remembering the feet of the Lord of Liberation he embraced, will never want to give it up. (20) From the goodness of your self you know that all of this cosmos is the Lord Himself, even though He differs from it. He constitutes the beginning and the end of creation; I am only summarizing it for you. (21) Please give a true-to-life description of the pastimes of the Supreme Lord. For you from the perfect vision of your own soul are able to discover what the transcendence of the Personality of the Supersoul would be, of which you are a full aspect because you took birth for the sake of the well-being of the entire world. (22) The acknowledged scholars all agree that the unmistakable purpose of each and everyone's austerities, study, sacrifice, attending lectures, fostering intelligence and charity consists of attaining to the descriptions of the transcendental qualities of the Lord glorified in the verses.

(23) **Oh** sage, in the previous millennium I took birth from a maidservant of certain followers of this conclusion [the Vedānta]. I, only a boy, was engaged in their service when I lived together with them during the months of the rainy season. (24) These followers of wisdom were unto me, an obedient, well-mannered, self-controlled and silent boy without much interest in games and sport, specially merciful, despite of their impartiality towards believers. (25) When the twice-born, during that period, once allowed me to enjoy the remnants of their food, I, by that action, was freed from all my sins and thus the attraction to that dharma manifested itself in me being engaged with purity. (26) Thereafter I heard the descriptions of the life of Krishna every day. Because of their respect for me, dear Vyāsa, I managed to pay close attention and thus develop my taste with every step I took. (27) Oh great sage, as I acquired the taste, I found continuity with the Lord and thus I realized that one accepts all the gross and subtle of life because of one's ignorance concerning the Supreme of transcendence. (28) Thus for the time of two seasons, autumn and the rainy season, constantly hearing nothing but the glories that were chanted by the sages, my devotional service because of those great souls began to flow while the [influence of] the modes of passion and ignorance receded. (29) As an obedient boy free from sins I, because of those believers being attached to that what is His, thus in my strictly following managed to subjugate [my senses]. (30) When these devotees so full of care for the meek left, they were as merciful to instruct me in this most confidential knowledge which is directly propounded by the Lord Himself. (31) Thus I could easily grasp what the influence is of the deluding material energy of the Supreme Personality of Godhead, Vāsudeva, the supreme creator, and how one can reach the refuge He is.

(32) **Oh** learned one, it is said that to dedicate one's actions to the Supreme Lord is the remedy for the threefold misery of life. (33) Oh good soul, is it not so that the cure for a disease is found in [counteracting] that what caused it? (34) The same way also all dealings of man directed at a material[istic] existence will put an end to that self[hood] when one succeeds in dedicating them to the Transcendence. (35) Whatever one does in this world to please the Lord and what thereto is done in one's dependence on knowledge is bhakti yoga [yoga of devotion]. (36) When one mindful of the will of the Fortunate One performs one's duties, the mind constantly takes to the names and qualities of S'ri Krishna. (37) So, let us meditate upon the name and glory of Vāsudeva and His full expansions Pradyumna, Aniruddha and Sankarṣana. (38) That person who in this way worships the Lord who has no material form with the help of the sound-form [of these names] representing Him, is, in his worship of [Lord Viṣṇu] the Original Person of Sacrifice, of a perfect vision. (39) With I in this way was engaged, oh learned one, knowing well the confidential part of the Vedic knowledge, the knowledge of His transcendental opulences was bestowed upon me and was also an intimate personal love for Lord Kṛṣṇa [Keśava] installed. (40) You, dear good soul with your vast Vedic knowledge, also dilate on the Almighty One of whom the wise always have found satisfaction in learning about the transcendental cause. Please describe His activities for the mitigation of the suffering of the masses of common people for whom there is no other way of relief.' "

Chapter 6: The Conversation Between Nârada and Vyâsadeva

(1) **S**ûta said: "Thus hearing from the great sage among the gods about his birth and exploits, sage Vyâsadeva, the son of Satyavatî, asked him: (2) 'What did you, before your present life began, do after the great devotees had departed who instructed you in transcendental wisdom? (3) How were the conditions of the life you spent after this initiation and how have you, in the long run, attained to this body? (4) How could you, oh great sage, remember all of this from a previous era in any detail, isn't it so that time in due course annihilates all?'

(5) **S**'rî Nârada said: 'The great sages in my previous life gave me the transcendental knowledge I have at present and after they had departed the following took place. (6) I was the only son of my mother who was a simple woman working as a maidservant. I, as her offspring, was completely determined by the emotional bond I had with her and had no one else to protect me. (7) Although she wanted to take care of me properly, she, being dependent like a puppet on a string, couldn't do so. (8) I, being only five years old, attended the school of the brahmins and lived, depending on her, without having a clue about the time, the direction and country in which we were living. (9) When she once went out at night to milk a cow, she was bitten in the leg by a snake on the path and thus fell victim of the supreme time. (10) I took it as a benediction of the Lord who always wishes the best for His devotees, and with that in mind I headed for the north. (11) There I found many flourishing big and small towns and villages with farms, mineral and agricultural fields in valleys with

flower and vegetable gardens and forests. (12) I saw hills and mountains full of gold, silver and copper and elephants pulling branches from the trees nearby delightful lakes and ponds full of the lotus flowers aspired by the denizens of heaven - and my heart was pleased with the birds and the number of bees hovering about. (13) I passed through thickets of bamboo, sharp grass and weeds and through caves which were difficult to pass alone, and I reached deep and dangerous forests that were the playground of snakes, owls and jackals. (14) Being physically and mentally tired, I, hungry and thirsty, took a bath and drank from the water of a lake from a river in which I found relief from my fatigue. (15) In that uninhabited forest I sat down under a banyan tree to meditate, intelligently taking shelter of the Supersoul situated within the way I had learned it from the liberated souls. (16) Thus meditating on the lotus feet of the Supreme Personality, all of my thinking, feeling and willing transformed into transcendental love. I was that eager that tears rolled from my eyes when I saw the Lord appear in my heart without delay. (17) Fully overwhelmed by an excess of love and transfixed in feelings of happiness all over my body, I oh sage, being absorbed in an ocean of ecstasy, could not distinguish Him from myself any longer. (18) No longer seeing the form of the Lord who removes all disparity from the mind, I all of a sudden got up being perturbed like someone who has lost something desirable. (19) Desiring to experience that again I could, having focussed my mind on the heart, despite of my waiting, not see Him, and got very depressed being frustrated that way. (20) Trying and trying in that lonely place I heard from the beyond pleasing words of gravity being spoken to me that mitigated my grief: (21) 'Listen, for the duration of your life you will not acquire the vision of Me here, because it is difficult to acquire the vision when one, immature with impurities, is guilty in one's being united. (22) That form was only shown once to raise your desire oh virtuous one, because by the increase of the desire of the devotee all lusts will be driven away from the heart. (23) When one for a few days only being of service to the Absolute has attained a steady intelligence unto Me someone, having given up on the deplorable of this world, will head for and be of My associates. (24) The intelligence engaged this way in devotion can at no time be separated from Me because, whether beings are becoming or fading away, by My mercy their remembrance will continue.'

(25) **A**fter thus having spoken, that great and wonderful sound of the Supreme authority stopped and I, grateful for the grace, bowed my head in obeisance to the great and glorified. (26) Free from formalities exercising the holy name of the Unlimited One and being of the constant remembrance of His mysterious and benedictory activities, I traveled the earth liberated and contented in all modesty, without any resentment awaiting my time. (27) Thus free from attachment to the material world being absorbed in Krishna oh Vyāsadeva, in due course of time death came to get me as natural as lightning coinciding with a flash. (28) Having been awarded with a transcendental body worthy of an associate of the Lord, I, seeing that my acquired karma had ended, quitted the body that is composed of the five material elements. (29) At the end of the era the Lord, having laid Himself down in the waters of devastation, took me, with the creator and all, in within His breath. (30) A thousand ages later, when the creator again was expired I reappeared together with *rishis* like Marīci. (31) Faithful to the vow traveling within the three worlds as well as in the beyond, I, because of the mercy of Mahā-Vishnu, am free to go wherever and whenever I want. (32) This way I move around constantly singing the message of the Lord while I vibrate the transcendently charged *vînâ* with which the Godhead has decorated me. (33) Singing thus soon the sight of the Lord of the lotus feet about whose actions one gladly hears, as if called for appears in the seat of my heart. (34) I arrived at the insight that for those who in their desire for the objects of the senses are full of worries, there is a boat to cross over the ocean of material nescience: the repeated singing of the glories of the Lord. (35) Desire and lust being curbed every time by the discipline of yoga certainly will not be as satisfying to the soul as the devotional service to the Personality of Godhead. (36) I, upon your request, described to you who are free from sin all this about my birth and activities, so that the satisfaction of your as well as of my soul is served.'

(37) **S**ûta said: "After thus having addressed the powerful sage, Nârada Muni took leave of the son of Satyavatî and, vibrating his enchanting *vînâ*, left for wherever. (38) All glory and success to the sage of the gods who takes pleasure in singing the glories of the Personality of Godhead and thus, with the help of his instrument, enlivens the distressed universe."

Chapter 7: The Son of Drona Punished

(1) **S'**rî S'aunaka said: "What did, upon the departure of Nârada Muni, the great lordship of Vyāsadeva do after having heard from the great sage what he wanted to know?"

(2) **S**ûta replied: "On the western bank of the Sarasvatî where sages meditate there is at S'amyâprâsa an âs'rama for the promotion of transcendental activities. (3) There at home Vyâsadeva sat down surrounded by berrytrees to focus his mind after he had performed his water sacrifice. (4) With his mind aligning in the devotion of yoga he saw, being perfectly fixed without material concerns, the entirety of both the Original Person [the *purusha*] and the external energy that depends on Him. (5) The living entities conditioned to the modes of nature take, in spite of the transcendental nature of their soul, the unwanted for granted and undergo the reactions thereof. (6) For the sake of the common people who are unaware of the cessation of the unwanted that one finds in the yoga of devotion unto the One in the Beyond, the sage, who understood this, composed the different stories relating to the Absolute Truth. (7) Simply attending to the literatures about the Supreme Personality of Krishna will make the devotional sprout that takes away lamentation, illusion and fear. (8) After having assembled and revised the collections of stories, he taught them to his son S'ukadeva Gosvâmî, the sage of the path of self-realization."

(9) **S'**aunaka asked: "Why would he, who on the path of self-realization is always contented within in contempt of everything else, make any work of such an extensive study?"

(10) **S**ûta said: "Such are His wonderful qualities that, in spite of the fact that one takes pleasure in the soul, the common people as well as the sages who are freed from all material bondage are of pure devotional service unto Lord Vishnu, Urukrama. (11) The devotees loved the powerful son of Vyâsa because he, in having taken up the regular study of this great narration, was always absorbed in the transcendental quality of the Supreme Lord. (12) So let me now tell you the story about the birth, activities and deliverance of King Parîkshit, the sage among the kings, as well as the story about how the sons of Pându came to renounce the world. These stories lead to the stories about Lord Krishna.

(13-14) **W**hen on the battlefield of Kurukshetra the warriors of the Pândavas and the Kauravas had found their heroic fate and the son of King Dhritarâshthra [Duryodhana] was lamenting his broken spine due to being beaten by the club of Bhîma, the son of Dronâcârya [As'vatthâmâ] thought that he could please his master Duryodhana by delivering the heads of the sleeping sons of Draupadî as a trophy. But the master being confronted with this disapproved of this heinous act. (15) The mother of the children [of the Pândavas], cried aggrieved bitter tears when she heard about the massacre. Arjuna [who headed the Pândavas], tried to pacify her and said: (16) 'I can only wipe the tears from your eyes oh gentle lady, when the head of that degraded brahmin aggressor is severed by the arrows of my bow Gândîva. I will present it to you so that you can place your foot on it and you, after the cremation of your sons, can take a bath.' (17) Satisfying her with this choice of words Arjuna, he who is guided by the Infallible One, fully armed and equipped ascended his chariot to persecute As'vatthâmâ, the son of his martial teacher. (18) When he from a distance saw him in hot pursuit, the child murderer fearing for his life fled with his chariot in great speed, just like Sûrya did when he fled from S'îva [*]. (19) Finding himself unprotected the moment his horses got tired, [As'vatthâmâ] the brahmin son, only thinking of himself, resorted to the ultimate weapon [the *brahmâstra*]. (20) With his life in danger, he touched water and concentrated to recite the mantras, even though he didn't know how to stop the process. (21) A glaring light spreading in all directions shone that fierce, that seeing the life threat Arjuna turned to the Lord [who drove his chariot] and said: (22) 'O, Krishna, Krishna, You are the Almighty who takes away the fears of the devotees, You alone are the path of liberation for those who suffer in their material existence. (23) You are the transcendental, original enjoyer and direct controller of the material energy. You are the one who by means of His own internal potency, from the bliss and knowledge of Your own Self, wards off the material illusion. (24) From that position You in the heart of the ones materially entangled, by virtue of Your power bestow the ultimate good of righteousness and such [characteristics of dharma: truth, purity, penance and compassion]. (25) Thus You incarnate in order to take the burden away from the earth and to satisfy Your friends and pure devotees as the constant object of their meditation. (26) Oh Lord of Lords, I don't know where this highly dangerous, dazzling light that is spreading in all directions originates from.' (27) The Supreme Lord said: 'Take it from Me that it is caused by the son of Drona who, faced with the imminence of his death, launched the weapon of mantras without knowing how to retract it. (28) Nothing else can counter this weapon but another one; in fact you will have to subdue this immense glare by means of your own dazzling, martial art.' "

(29) **S**ûta said: "After hearing what the Supreme Lord said, Arjuna, circumambulating the Lord, sipped water himself and took up the supreme weapon to curb the one of his opponent. (30) From the combined glare of the two weapons thereupon the entire firmament including outer space was covered by an expanding

ball of fire as bright as the sun. (31) When the inhabitants of the three worlds saw how the heat of both of the weapons scorched them severely, that reminded them of the fire of annihilation at the end of time [*sâmvartaka*]. (32) Realizing the disturbance it all created for the common people and their places, Arjuna, on the direction of Vâsudeva, retracted both the weapons. (33) Then Arjuna, angered with eyes red as copper, arrested the son of Gautamî, binding him skillfully with ropes as if it concerned an animal. (34) When he with force had bound the enemy and was about to take him to the military camp, the Supreme Lord, looking on with His lotus eyes, said to the angered Arjuna: (35) 'Never let this relative of the learned go, punish him, for he has killed innocent boys in their sleep. (36) Someone who knows the principles of religion is afraid to kill an enemy who is careless, intoxicated, insane, asleep, of tender age, a woman, foolish, a surrendered soul or someone who has lost his chariot. (37) But someone who shameless and cruel thinks he can rightly maintain his own life at the cost of the lives of others, certainly for his own good deserves to be stopped in his tracks, because the person [of the criminal as well as the one consenting] is brought down by crime. (38) I personally heard you making the promise to the daughter of the King of Pâncâla: 'I will bring you the head of the one you consider the murderer of your sons.' (39) He, being not more than the burned ashes of his family, an offending sinner who is responsible for the assassination of your sons and is someone who displeased his own master, must therefore be sentenced.' "

(40) **S**ûta said: "Although Arjuna, by Krishna being put to a test concerning the matter of his duty, was encouraged to do so, he didn't aspire to kill the son of his teacher, despite of the fact that he was the heinous murderer of his sons. (41) When he thereafter together with his dear friend and charioteer Govinda reached his own camp, he entrusted the assassin to his dear wife who was lamenting over her murdered sons. (42) Upon seeing the criminal silent from his heinous act thus being brought in like an animal tied in ropes, Draupadî, from the beauty of her nature out of compassion showed the son of the teacher due respect. (43) She couldn't bear the sight of him brought in ropes and said: 'Release him, for he as a learned one [a *brâhmana*] is our teacher. (44) By his [Drona's] mercy you yourself have received the confidential knowledge of the martial arts and the release and control of all kinds of weapons. (45) The lordship of Drona for certain still exists in the form of his son, because his other half Kripî [his wife] with a son present didn't follow her husband into death [by means of *satî*]. (46) Therefore, oh most fortunate one in knowing the dharma, by the goodness that is in you, cause no grief to the ever respectable and honorable family. (47) Do not make his mother, Drona's devoted wife, cry the way I do in constantly shedding tears in distress over a lost child. (48) If the noble administration is of no restraint in relating to the order of the learned, that rule will burn up in no time and will, together with its family members fall to grief.' "

(49) **S**ûta said: "O learned ones, the king [of the Pândavas, Yudhishtira] supported the statements of the queen as they 1 the dharma of justice, merciful, without duplicity and glorious in equity. (50) And so did Nakula and Sahadeva [the younger brothers of the king] and also Sâtyaki, Arjuna, the Supreme Lord the son of Devakî, as well as the ladies and others. (51) Thereupon Bhîma said indignantly: 'About the fact that he without a good reason, neither for himself nor for his master, has killed sleeping children, is stated that he deserves death.'

(52) **T**he four-armed one [Lord Krishna] who had heard the words spoken by Bhîma and Draupadî and had seen the face of His friend [Arjuna], said with a faint smile: (53-54) 'One should not kill the relative of a brahmin, even though one kills an aggressor - as far as I am concerned both is prescribed to be carried out when we want to follow the rules. You have to keep to the truth of the promise you made when you pacified your wife and also act to the satisfaction of Bhîma as well as of Me.' "

(55) **S**ûta said: "Immediately understanding what the Lord meant, he separated with his sword the jewel from the head of the twice-born one along with his hair. (56) After releasing him from the ropes, he [As'vatthâmâ], who next to the loss of his bodily luster because of the infanticide, also had lost his strength in being deprived of his jewel, was driven out of the camp. (57) Cutting the hair, confiscating the wealth and banishment are the forms of physical punishment reserved for the relatives of the learned, not any other method of dealing with the body. (58) Thereafter the sons of Pându together with Draupadî, overtaken by grief performed the duties that were needed in respect of the deceased family members."

*: When the sun-god chased the demon Vidyunmâlî, darted Lord S'iva in anger against him with his trident. The sungod fleeing toppled at Kâs'î, where he became known as Lolârka.

Chapter 8: Parîkhit Saved and Prayers by Queen Kuntî

(1) **S**ûta said: "Thus they headed, along with Draupadî and the women put in front, to the Ganges, with the wish to perform the water duties for their relatives. (2) After each had done his offering of water and sufficiently had mourned, they took a bath in the water of the Ganges that is purified by the dust of the lotus feet of the Lord. (3) There the king of the Kurus [Yudhishtîra] with his younger brothers, Dhritarâshthra and Ghândârî sat in deep bereavement together with Kuntî, Draupadî and the Lord Himself. (4) Lord Krishna together with the *munis* there pacified the shocked and affected family who had lost their friends and members, by showing how each is subjected to the Time that cannot be avoided. (5) Because of cheating Yudhishtîra [the eldest of the Pândavas], who had no enemies, the unscrupulous ones [Duryodhana and his brothers] had been killed who cleverly seized the kingdom and had shortened their lifespan by their insult of touching the hair of the queen [Draupadî]. (6) By the proper performance of three horse sacrifices his [Yudhishtîra's] fame spread in all directions like the fame of Indra who performed that sacrifice a hundred times.

(7) **W**orshiped by the wise and the learned, the Lord, in response to their farewell, invited the sons of Pându and also Uddhava [another relative and friend of Krishna]. (8) Seated on His chariot He, just as He wanted to leave for Dvârakâ, saw Uttarâ [the mother expecting Parîkhit] hurrying towards Him in fear. (9) She said: 'Protect me, protect me, oh Greatest of the Yogis, oh Worshiped One of the Worshiped and Lord of the Universe, apart from You I see no one fearless in this world of death and duality. (10) Oh all-powerful Lord, a fiery iron arrow is coming towards me. Let it burn me, oh Protector, but save my embryo!' "

(11) **S**ûta said: "Patiently hearing her words the Supreme Lord, who is the caretaker of the devotees, understood that this was the result of a *brahmâstra* weapon of the son of Drona who wanted to end the existence of all Pândava descendants. (12) Oh chief of the *munis* [S'aunaka], seeing the glaring *brahmâstra* heading towards them, the Pândavas each took up their own five weapons. (13) Seeing that they were in great danger with no other means available, the Almighty One took up His Sudars'ana disc for the protection of His devotees. (14) From within the soul of all living beings, the Supreme Lord of Yoga, by means of His personal energy, shielded the embryo of Uttarâ in order to protect the progeny of the Kuru dynasty. (15) Oh S'aunaka, even though the *brahmâstra* weapon cannot be stopped by counteractions, it was, being confronted with the strength of Vishnu, neutralized. (16) But do not regard all of this, with everything mysterious and infallible that we know of Him, as something special. The unseen godhead is by means of His material potency of creation, maintenance and annihilation.

(17) **B**eing saved from the radiation of the weapon, the chaste Kuntî along with her sons addressed Lord Krishna who was about to leave. (18) Kuntî said: 'My obeisances unto You, the *Purusha*, the Original Controller of the Cosmos who is invisible and beyond all existing both within and without. (19) Covered by the deluding [material] curtain, being irreproachably transcendent and not discerned by the foolish, You are like an actor dressed up as a player. (20) You appear for the sake of the advanced transcendentalists and philosophers who can discriminate between spirit and matter, in order to execute the science that unites them in devotion. But how must we, the women, then exercise respect for You? (21) Therefore I offer You my respectful obeisances, You the Protector of the cows and the senses, the Supreme Lord, the son of Vasudeva and Devakî, the One of Nanda and the cowherd men of Vrindâvana. (22) My respects for You, who has a lotuslike depression in His abdomen, who is always decorated with lotus flowers, whose glance is as cool as a lotus flower and whose footprints show the mark of lotus flowers. (23) You are the master of the senses and have released the distressed Devakî [mother of Krishna] from being imprisoned for so long by the envious [uncle] King Kamsa. And oh Lordship, You have protected me and my children against a constant threat. (24) Saving us in the past from poison, a great fire, man-eaters, a vicious assembly, sufferings from exile in the forest and against weapons in battles with great generals, You have now fully protected us against the weapon of the son of Drona. (25) I wish we would have more of those calamities, oh Master of the Universe, so that we can meet You again and again, because meeting You means that we no longer see the repetition of births and death. (26) The ones intoxicated by striving for a good birth, opulences, education, and beauty will never ever deserve to address You, who are easily approached by the ones destitute. (27) All honor to You, the wealth of the ones living in poverty, who transcendental to the emotions one has with the material

modes, are the One self-contented and most gentle; all my respect for You who are the master of beatitude. (28) I consider You the personification of Eternal Time, the Lord without a beginning or an end, the All-pervasive One distributing Your mercy everywhere equally among the beings who live in dissent with each other. (29) Oh Lord, no one understands Your pastimes, that appear to be as conflictuous as the exploits of the common man; people think You are partial, but You favor or dislike no one. (30) Oh Soul of the Universe, with Your vital energy taking birth although You are unborn and acting although You are inactive, You manifesting Yourself with the animals, the human beings, the wise and the aquatics, are veritably bewildering. (31) It is bewildering for me to see that at the time the *gopî* [Yas'odâ, the cowherd foster mother of Krishna] took up a rope to bind You because You were naughty, You were afraid and cried the make-up off Your eyes, even though You are feared by fear in person. (32) Some say that You, like sandalwood appearing in the Malaya Hills, are born from the unborn for the glory of the pious kings or the pleasure of the family of dear King Yadu. (33) Others say that You descended from the unborn for the good of Vasudeva and Devakî who prayed for You and for the demise of the ones envious with the godly. (34) Still others say that You, like a boat on the sea, came to take away the burden of extreme worldly grief and were born from the prayers of Lord Brahmâ. (35) And yet others say that You appeared for the ones suffering from desire and nescience in the materially motivated world so that they may perform in hearing, remembering and worshipping You. (36) Those people who take pleasure in continuously hearing, chanting and remembering Your activities, certainly very soon will see Your lotus feet, who put the recurrence of rebirths to an end. (37) Oh Lord, with all that You did for us, You, today going to the kings engaged in enmity, are leaving us behind. Us, Your intimate friends living by Your mercy alone in dependence on Your lotus feet. (38) We, without You, will, along with the Yadus and Pândavas, be without the fame and name, like a body is without the senses after the spirit has left. (39) The land of our kingdom will no longer appear as beautiful as it does now, being dazzled by the marks of Your footprints. (40) All these cities and towns, because of Your glances, flourished more and more with their wealth of herbs, vegetables, forests, hills, rivers and seas. (41) Therefore, oh Lord of the Universe, oh Personality of the universal form, cut my tie of deep affection for my kinsmen the Pândavas and the Vrishnis. (42) Make my attraction to You pure and continuously overflowing, like the Ganges flowing down to the sea. (43) Oh Krishna, friend of Arjuna and chief of the Vrishnis, annihilator of the rebellious dynasties on this earth, with Your unrelenting bravery You relieve the distressed cows, the twice-born and the godly, oh Lord of Yoga incarnate, universal preceptor and original proprietor, unto You my respectful obeisances.' "

(44) **Sûta** said: "Thus being worshiped in His universal glories with the choice of words of queen Kuntî, the Lord gave a mild smile that was as captivating as His mystic power. (45) Thus accepting all of that the Lord, after further paying respects to other ladies in the palace of Hastinâpura, upon leaving for His own residence, was stopped by the love of [Yudhishtira] the king. (46) The learned, the sages and Lord Krishna, of all people the One of superhuman accomplishment Himself, could not convince the king in his distress, nor could he find any solace in the classical stories. (47) King Yudhishtira, the son of Dharma, from a material conception thinking about the loss of his friends, got, oh sages, carried away by the delusion of his affection when he said: (48) 'Oh, just look at me who in the ignorance of his heart is immersed in the sin of with this body, which is meant to serve others, having killed so many formations of warriors. (49) I, having killed so many boys, twice-born ones, caretakers, friends, elders, brothers and teachers, for sure will never ever, not even for a million years, be freed from hell. (50) It is no sin for a king to kill when he fights his enemies for the right cause of protecting his people, but those words, instituted for the satisfaction of the administration, do not apply to me. (51) All the enmity that accrued because of the friends that I have killed who left women behind, I cannot expect to be undone with me serving the sake of material welfare. (52) Just like one cannot filter mud through mud or clear wine stains with wine, it is of no avail to counteract one's sin of having killed with the reglementary sacrificing of animals.' "

Chapter 9: The Passing Away of Bhîshmadeva in the Presence of Lord Krishna

(1) **Sûta** said: "Yudhishtira in fear because he had killed went thereafter, from the full of his realization of the religious duty, to the battlefield where he found the dying Bhîshmadeva lying down. (2) Drawn by the best horses decorated with golden ornaments, all the brothers followed him hither, accompanied by Vyâsa, Dhaumya [the priest of the Pândavas] and other *rishis*. (3) Also the Supreme Lord came along with Arjuna on the chariot, oh sages among the learned, and thus appearing very aristocratic he [the king] was like Kuvera [the treasurer of the demigods] together with his companions. (4) When Yudhishtira saw Bhîshma

lying on the ground like a demigod fallen from heaven, he together with his brothers and the Lord who carries the disc, Krishna, bowed down before him. (5) At that place were present all the sages among the brahmins, the godly and the royalty, just to see the leader of the descendants of King Bharata [the common ancestor]. (6-7) Parvata Muni, Nârada, Dhaumya, Lord Vyâsa, Brihadas'va, Bharadvâja and Paras'urâma were present there with their disciples and also Vasishthha, Indrapramada, Trita, Gritsamada, Asita, Kakshîvân, Gautama, Atri, Kaus'ika and Sudars'ana had come. (8) Oh learned ones, also many other sages like S'ukadeva, the instrument of God, and other pure souls like Kas'yapa and Ângirasa arrived there accompanied by their disciples.

(9) **Bhîshmadeva**, the best among the Vasus knowing well how to behave in respect of the dharma according to time and circumstances, welcomed all the great and powerful ones who had assembled there. (10) Knowing of Krishna's glories he also in worship welcomed Him, the Lord of the Universe who, situated in the heart, manifests His form through His internal potency. (11) Seeing the sons of Pându sitting silently by his side, Bhîshma congratulated them warmheartedly. With tears in his eyes in ecstasy he was overtaken by feelings of love about the gathering. (12) He said: 'Oh how painful and unjust it has been for you good souls, sons of righteousness, to have had such a life of suffering you never really deserved under the protection of the learned, the religion and the Infallible One. (13) When after the death of the great general Pându, the children of Kuntî, my daughter in law, were still tender of age, she had to suffer a great deal on your account, and that continued even after you boys had grown up. (14) All the unpleasant that happened I think, is the inescapable effect of Time; you, just like the rest of the world with its ruling demigods, fall under that control just like the clouds that are carried by the wind. (15) Why else would there be that misfortune with the presence of Yudhisht'hira, the son of the ruler of religion, Bhîma with his mighty club, Arjuna carrying his Gândîva and our well-wisher Lord Krishna? (16) No one may fathom God's plan oh King; it bewilders even the great philosophers who are engaged in exhaustive inquiries. (17) Therefore, I assure you, oh best of the descendants of Bharata, that this was only due to His providence, His desire; oh ruler - just take care of the helpless subjects o master. (18) He [Krishna] who inconceivably moves among the Vrishni family, is no one else but the Supreme Lord, the original, primordial, supreme enjoyer Nârâyana who bewilders each by His energies. (19) Oh King, Lord S'iva, Nârada the sage among the godly and the great Lord Kapila are the ones who have direct knowledge of the most confidential glories of His Lordship. (20) He is the very same person you consider your maternal cousin, dearest friend, ardent well-wisher, counselor, messenger, benefactor and charioteer. (21) He who is present in everyone's heart, who is equal to all and who being from the Absolute never falsely identifies Himself, is, in His consciousness of making with everything He does a difference at each moment, free from whatever predilection. (22) Yet, despite of His impartiality with the devotees, see, oh King, how Krishna directly, at the end of my life, cared to be present at my side. (23) Those yoga adepts who with Him in mind devoutly meditate on His holy name and with their mouth sing His glories, will, upon abandoning the material conception of life, find release from the desire proper to their materially motivated actions. (24) May He who in my meditations appears as the four-handed God of the Gods, the Supreme Lord with His cheerful smile, His eyes red like the morning sun and His decorated lotus face await me when I leave this material body.' "

(25) **Sûta** said: "Yudhisht'hira, who heard that from him who was lying on a bed of arrows, asked him, with the *rishis* listening, about the diverse religious duties. (26) Bhîshma described to him the different stages of life and the vocations as determined by the qualities of the person next to the way how one should deal systematically with both the symptoms of attachment and detachment. (27) He explained about the duties of charity, rulership and liberation by giving their divisions and gave the general outline of the duties of women and devotional service. (28) Knowing the truth he described, oh sages, the [four basic civil virtues of] religious dutifulness, economy, fulfillment of desires and liberation, to which he cited various known histories. (29) During the time Bhîshma described the duties, the sun ran over the northern hemisphere, which is precisely the desired time preferred by the mystics when they want to leave this world [see B.G. 8: 24]. (30) Bhîshmadeva, the protector of thousands of sciences and arts, then fell silent and with a mind freed from all bondage he fixed his eyes wide open upon the Original Person Lord S'rî Krishna, the Fourhanded One who was standing before him in yellow garments. (31) Simply looking at Him, the Annihilator of the Inauspicious, his meditation purified and his pain from the arrows disappeared instantly. And while he prayed before the material tabernacle all the activities of his senses ceased when he departed for the Controller of All Living Beings. (32) S'rî Bhîshmadeva said: 'Let me being freed from desires prepare my mind for the Supreme Lord, the Leader of the Devotees, the Great Self-contented One who in the realization of His transcendental joy at times [as an *avâtara*] takes pleasure in accepting this material world with her creation and destruction. (33) He is the most desirable person of the higher, lower and middle worlds. Bluish like a tamâla tree, He wears His dress that shines like the golden rays of the sun. He has a body decorated with sandalwood pulp and a face like a lotus. May my love free from material motives repose in the friend of

Arjuna. (34) Let the mind be directed towards S'rî Krishna who, with His scattered hair that on the battlefield turned ashen from the dust of the hoofs, with His face decorated with perspiration and His skin pierced by my sharp arrows, wearing His protective armor took pleasure in all of it. (35) After hearing the command of His friend He drove His chariot between the opposing forces, where positioned He diminished the lifespan of the enemy by simply looking at them. Let there be my love for that friend of Arjuna. (36) While the troops were looking at a distance, He with His transcendental knowledge eradicated the ignorance of him who, because of a polluted intelligence, was reluctant to kill his kinsmen. Let there be the transcendence of my attraction for His feet.

(37) **F**or the sake of the fulfillment of my duty factually to be more of violence and against His own sworn principle [to stay out of the fray], He got down from His chariot, took up its wheel and - while dropping His outer garment - paced towards me like a lion that is about to kill an elephant. (38) Wounded by the sharp arrows and without His shield He, smeared with blood, in the angry mood of the great aggressor moved towards me in order to kill me. May that Supreme Lord who awards salvation become my destination. (39) Let me, at this hour of death, be of love for the Personality of Godhead who, controlling the horses with a whip in His right hand and the reins in the left, so elegant to behold by all means protected the chariot of Arjuna. It was by looking at Him that those who died at this place realized their original form. (40) Watching the attractive movements of His supremely spirited, fascinating acts and sweet smiles, the *gopîs* of Vrajadhâma [the village of Krishna's youth] imitating Him in ecstasy, found their original nature. (41) When King Yudhishtthira performed the [Râjasûya] royal sacrifice where the great sages and kings were assembled, He received the respectful worship of all the members of the elite. I present there recognized Him at the time [and still remember Him now] als the spirit soul, as the object of worship. (42) Having experienced the absorption of being freed from the misconceptions of duality, I have known [ever since] that He, now present before me, is the One Unborn in the heart of the conditioned soul. It is He who in His being situated as the Supersoul in the heart of all who are created by Him, just like the one sun, is looked upon differently from every angle.' "

(43) **S**ûta said: "With his mind, speech, sight and actions thus fixed upon Krishna only, he fell silent and stopped breathing, having merged in the living being of the Supersoul. (44) After hearing this all from Bhîshmadeva as he merged into the Supreme Absolute and Unlimited, everyone fell silent like birds at the end of the day. (45) Thereafter from everywhere drums sounded being beaten by gods and men, accompanied by heartfelt praise from the pious royal order and showers of flowers falling from the sky. (46) Oh descendant of Bhrigu [S'aunaka], after having performed the funeral rites for the dead body, Yudhishtthira was afflicted for a moment. (47) The sages who were satisfied and happy about the [revelation of the] confidential secret of Lord Krishna's glories, then went back to their own hermitages with Him installed in their hearts. (48) King Yudhishtthira went together with Lord Krishna to Hastinâpura and consoled his uncle [Dhritarâsthira] and ascetic aunt Ghândhârî. (49) With the approval of his uncle and consent of Lord Vâsudeva he thereafter, faithful to the greatness of his forefathers, executed the royal duties over the kingdom."

Chapter 10: The Departure of Lord Krishna for Dvârakâ

(1) **S**'aunaka Muni asked: "How did King Yudhishtthira, the greatest of the strict followers of the religion, together with his younger brothers rule the kingdom after having killed the aggressors who wanted to usurp the legal inheritance? They had to accept a restriction on the joys of life, is it not?"

(2) **S**ûta said: "After the exhausting bamboo fire of the Kuru dynasty, the Lord, the maintainer of the creation, was pleased to see how the seedling of Yudhishtthira's kingdom had been restored. (3) After having heard what Bhîshma and the Infallible One had said, Yudhishtthira, enlightened by perfect knowledge, was freed from his bewilderment and ruled, followed by his brothers and protected by the invincible Lord, over the earth and the seas like he was the king of heaven [Indra]. (4) All the rain that was needed showered, the earth yielded everything desired and the cows out of sheer joy moistened the pastures with their filled udders. (5) The rivers, oceans and hills assured him in every season of all necessary vegetables, greenery and medicinal herbs. (6) Never was, because of themselves, nature or because of others, any living being troubled by anxieties, diseases or extreme temperatures, as always happens with a king who has no enemies.

(7) **I**n order to appease His family and please His sister [Subhadrâ, who was married to Arjuna], the Lord stayed for a few months in the city of Hastinâpura. (8) After that time He, after duly asking permission, was permitted to leave. After embracing the king and bowing down to him He ascended His chariot, receiving from others the same respects and embraces. (9-10) His sister, [the wife of the Pândavas] Draupadî, [their mother] Kuntî, [Parîkchit's mother] Uttarâ and also [the blind grandfather] Dhritarâshthra and [his wife] Gândhârî, [their son] Yuyutsu, [the Kuru priest] Kripâcârya, [the twin brothers] Nakula and Sahadeva together with Bhîma, and [the Pândava priest] Dhaumya and the other ladies from the palace and [Vyâsa's mother] Satyawatî, had great difficulty with the departure of the One with the conch in His hands, and almost fainted. (11-12) An intelligent person will, concerning the fame that is sung, in good company being liberated from materialistic association, never think of giving it up when he but once has heard the pleasing. How could the Pândavas who gave Him their heart then tolerate it to be separated from Him having seen Him face to face and touching, sleeping, sitting and eating together with Him? (13) All of them, looking at Him with wide open eyes, melted for Him and moved restlessly, bound as they were by pure affection. (14) The ladies of the family who came from the palace, had difficulty checking their tears from overflowing, as they were afraid that because of it inauspicious things might happen to the son of Devakî. (15) At that time *mridangas* [drums used in devotional service], conch shells, horns, strings, flutes and more drums, bells and other rhythm instruments were sounded. (16) To have a good view the ladies of the Kuru dynasty climbed on the roof of the palace, from where they showered flowers upon Krishna with love and shy smiles. (17) For the Most Beloved of the Beloved [Arjuna] the conqueror of sleep took up an embroidered sunshade decorated with perls and lace that had a handle inlaid with jewels. (18) He, as the master of Madhu, resplendently sitting on flowers scattered all around was on His way fanned by Uddhava, His cousin brother and His driver Sâtyaki.

(19) **F**rom all sides the truthful respects and sayings of the brahmins could be heard that to the occasion were neither befitting or unbefitting considering the fact that the Absolute Truth was present there in a form subjected to the modes of nature. (20) The ladies of the capital of the king of the Kurus were with their hearts absorbed in talking amongst each other about Him hailed in the scriptures, in such a manner that it sounded more attractive than the hymns of the Vedas themselves: (21) 'Him we will definitely remember as the Personality of Godhead, as the Original One who existed materially unmanifested in His own Self before the creation of the modes of nature. He is that Supersoul, that Supreme Lord, in whom the living beings merge with their energies suspended, like going asleep at night. (22) He as the one who puts the revealed scriptures in practice thus gives, when He exercises His own personal potency, the individual soul time and again names and forms when He [in the form of an *avatâra*] creates the outer illusion of material nature. And these names He assigns to that what factually cannot be named. (23) He happens to be the same Personality of Godhead as the one by those great devotees seen who managed to control their senses and life and who, by the grace of their devotion, may see the development of a pure mind; it is they who by dint of this, only this, deserve a purified existence. (24) Oh friends, it is He who for His excellent pastimes, that are confidentially described in the Vedas as also discussed by the intimate devotees, is respected as the one and only Supreme Controller and Supersoul of the complete creation, as He who by the manifestation of His pastimes, creates, maintains and destroys without ever becoming attached to it. (25) Whenever there are rulers who ignorantly like animals go against the divine principles, He manifests, for sure out of goodness, His supreme power and positive truth, mercy and wonderful activities in various forms for the sake of maintaining [the dharma] in the different periods and ages [see also B.G 4: 7]. (26) O, how supremely glorified the dynasty of King Yadu is and how elevated the virtue of the land of Mathurâ, for He who has appeared and roamed here is the supreme leader of all the living beings and the husband of the goddess of fortune. (27) How wonderful Dvârakâ is [the island where Krishna resides], that place that, adding to the virtue and fame of the earth, defeats the glory of the heavenly worlds, that place of which the inhabitants are used to constantly see the soul of the living being [Krishna] who bestows His grace with the benediction of His smiling glance. (28) For the wives He married to relish His lips again and again, they no doubt by vow, bath, fire-sacrifice and such must have been of perfect worship for the Lord, oh friends. Often the damsels of Vraja fainted with that in their minds! (29) Of the lady of Dvârakâ [Rukminî, Krishna's first wife], who with great valor was taken away by Him from the open selection of the bridegroom as the price that had to be paid by the harassing powerful kings headed by S'is'upâla, and of the other ladies that were similarly brought home after the killing of thousands of wicked kings [headed by Bhaumâsura], there are the children like Pradyumna, Sâmba and Amba. (30) All these very fine women of the highest stature who were bereft of their individuality and purity were, being touched by their lotus-eyed husband who drew them in His heart, thus never left alone in their homes.'

(31) **W**hile the ladies of the capital were praying and talking this way about Him, He granted them the grace of His glance and greeting them with a smile on His face the Lord departed. (32) Yudhishtthira, the man

without enemies, out of affection and being anxious, engaged four divisions of soldiers [on horseback, elephant, chariot and foot] for the protection of the enemy of the atheists. (33) After thus having accompanied Him over a long distance, the Lord persuaded politely and full of affection the determined Pândavas to return. They were overtaken by the thought of their future separation. Thereafter He with His dear companions proceeded towards Dvârakâ. (34-35) Traveling through Kurujângala [the province of Delhi], Pâncâlâ [part of Punjab], S'ûrasenâ, Brahmâvarta [Uttar Pradesh its north] and the districts along the Yamunâ river, He passed Kurukshetra where the battle was fought and traversed the province of Matsyâ, Sârasvatân [another part of Punjab] and so on. Then crossing the land of deserts [Rajasthan] and the land where there is hardly any water [Madhya Pradesh], and after passing through the provinces of Sauvîra [Saurashtra] and Âbhîra [part of Gujarat], He, oh S'aunaka, finally reached the western side of the province of Dvârakâ with His horses slightly overtaken by fatigue from the long journey. (36) In several places it so happened that the Lord was welcomed and served in different ways when He arrived in the evening after the sun had passed the eastern sky to be gone where the ocean is."

Chapter 11: Lord S'rî Krishna's Entrance Into Dvârakâ

(1) **S**ûta said: "Reaching the border of the land of the Ânartas [the land of the ones free from the unwanted, Dvârakâ], He for the arrival in His own prosperous city sounded His conch shell [the Pâñcajanya], which, evidently, ended the dejection of the inhabitants. (2) The brilliant white of the round form of the conch shell, even though it was reddened by the lips of the Great Adventurer, looked, as it was loudly sounded in His hands, like a swan ducking at the stems of lotus flowers. (3) Having heard the sound that is even feared by the fear of a material existence itself, all the citizens rapidly proceeded in the direction of the sound to have an audience with the protector of the devotees they had awaited for so long. (4-5) Thereupon they offered their presentation of welcome to the Self-contented One who by dint of His own potency was their unrelenting provider. It was like offering a lamp to the sun. With cheerful, affectionate faces they ecstatically gave gladdened speeches before the Father, the way friends and protégées do for their guardian.

(6) **T**hey said: 'We have always bowed down to Your lotus feet like one does within the worship of Brahmâ and his sons and the king of heaven, because You, for the one who desires the supreme welfare in this life, are the Master of Transcendence upon whom the inevitable time has no grip. (7) For the sake of our welfare be the Creator of our world and also be our mother, well-wisher, husband, father, Lord and spiritual master. Following in the footsteps of You as our idol and supreme lordship we have succeeded in our lives. (8) Oh how lucky we are to see Your all-auspicious form and enjoy again the protection of Your good Self, because the sight of Your affectionate, loving, smiling face even by the demigods is rarely seen. (9) Whenever, oh lotus-eyed One, You leave from here to meet Your friends and relatives among the Kurus [in Hastinâpura] and the people of Mathurâ, oh Infallible One, each moment seems to take a million years and our eyes are as useless as they would be without the sun. (10) How can we, with You being elsewhere, live without the satisfaction of Your glance that vanquishes the miseries of the world; how can we live without seeing your beautiful smiling and decorated, attractive face?'

With the sound of these words of the citizens in His ears the caretaker of the devotees, He who teaches humanity humaneness by the distribution of His glances, entered the city of Dvârakâ. (11) The way the city of Bhogavatî was protected by the Nâgas, Dvârakâ was protected by the strength of the descendants of Vrishni [Krishna's family], Bhoja, Madhu, Das'ârha, Arha, Kukura, Andhaka etc. [together called the Yadus], who were all as good as Krishna Himself. (12) During all seasons there was the wealth of orchards and flower gardens that with their trees, plants and also with the hermitages that were found there, formed beautiful parks around ponds filled with lotuses which made the city extra beautiful. (13) The gateway of the city as well as the different roads were decorated with arches and flags that, painted with all the known signs, were casting shadows in the sunshine. (14) The lanes, alleys, the marketplace and public meeting places were thoroughly cleansed, sprinkled with scented water and strewn with fruits, flowers and unbroken seeds. (15) At the door of each residential house there was a display of curd, unbroken fruits, sugar cane, decorations, pots of water and articles for worship like incense and lamps. (16-17) Hearing that their dearest friend was coming home, His father Vasudeva and the magnanimous Akrûra, Ugrasena, Krishna's superhumanly powerful elder brother Balarâma, Pradyumna, Cârudeshna and Sâmba the son of Jâmbavatî, were all by the force of an extreme happiness alerted from their resting, sitting and dining. (18) Headed by elephants, with auspicious articles, the sound of conch shells and the glorifying chanting of hymns, they hurried, together with the brahmins excited in cheerful expectancy on their chariots towards Him. (19) Hundreds of

courtesans with dazzling earrings that enhanced the beauty of their cheeks, very anxious to meet Him followed in their vehicles. (20) There were entertainers, dancers, singers, historians, genealogists and learned speakers who spirited sang the praises of the superhuman activities of the Lord. (21) The Supreme Lord approached each of the friends and citizens who came to receive and welcome Him, as it should with due honor and respect. (22) He, the Almighty One, with the encouragement of His glancing smile bowed His head, greeted them in words, embraced them and shook hands with them, down to the lowest as desired giving His benedictions. (23) Then, accompanied by the esteemed elders and the brahmins and their wives, He entered the city where He was welcomed with blessings and praises from other admirers.

(24) **W**hile He passed through the public roads of Dvârakâ the ladies of standing climbed on the roofs of their houses, oh learned ones, to feast their eyes on the sight of Him. (25) Even though it was their habit to look at Him this way, the inhabitants of Dvârakâ could never get enough of the compelling sight of the reservoir of beauty who was the embodiment of the Infallible One. (26) In His chest the Goddess of Fortune resides, from the cup of His face the eyes are drinking, by His arms the ruling demigods abide, and His lotus feet are the shelter for the singing and talking devotees. (27) Being served with a white parasol, fans and a road covered by a shower of flowers the Lord with His yellow garments and flower garlands resembled a cloud surrounded by the sun, the moon, lightening and a rainbow combined.

(28) **B**ut after He entered His parental home He was embraced by His seven mothers [His own mother, the wife of the priest, of the guru and of the king, the cow, the nurse and mother earth] who joyously were headed by Devakî to whom He bowed His head down in obeisance. (29) After they all had put Him on their laps, their breasts got wet of their affection and delight and also of the water of the tears that overwhelmed them. (30) Thereafter He entered His personal quarters that, inhabited by His wives who numbered over sixteen thousand, offered all that one could wish for. (31) From a distance seeing their husband now returned home the ladies within their minds rejoicing rose up at once from their seats and meditations with a coyly looking face. (32) As soon as they saw Him the shy ones first sent their sons and embraced Him in their hearts in an insuperable ecstasy but, oh leader of the Bhrigus, in spite of that they choked up with tears that inadvertently fell like water from their eyes. (33) Although He was always present at their side, even when they were alone, His feet nevertheless every time appeared completely new to them - after all, who could let go of the feet of the Eternal One that are never abandoned by the Goddess of Fortune? (34) He, without being part of it Himself, created the enmity between the rulers who from the day they were born had become a burden to the earth with their military control over their surroundings. He brought relief by killing them just like the wind does with bamboos when he creates fire by friction. (35) The Supreme Lord, from His own causeless mercy, out of His own appeared among all those who are part of this human world, to enjoy a life, with the worthiest of women, as if it concerned an ordinary worldly affair. (36) Even though they were spotless and exciting with their charming smiles, the way they with their grave expression looking from the corners of their eyes even convinced Cupid to give up his bow, they, as maddening, first-class women, were never able to perturb His senses with their magic. (37) Ordinary people who see how He, in spite of His detachment, is actively engaged, consider in their ignorance Him for that reason a human being full of attachment who is as affected as they are. (38) Such is the divinity of the Personality of Godhead that He, despite of being in touch with material nature, is never affected by its qualities; and the same is true for the intelligence of the ones situated in the eternal of the Lord who is their refuge. (39) The women in their simplicity and weakness held it for true that He would be like someone who follows because he is dominated and isolated by his wife. They, unaware of the glories of their husband, were the way the atheists think of Him who do not know Him as the supreme controller."

Chapter 12: The Birth of Emperor Parîkchit

(1) **S'**aunaka said: "The [embryo in the] womb of Uttarâ, that was tormented by the enormous heat of the invincible weapon released by As'vatthâmâ, was brought back to life by the Lord. (2) How was Emperor Parîkchit born who was highly intelligent and proved to be a great soul? How exactly did his demise take place and where did that death take him? (3) Please tell it to us, we all want to hear everything about what you deem worth mentioning about him. We are of the greatest respect for you to whom S'ukadeva Gosvâmî delivered the knowledge of the Supreme."

(4) **S**ûta said: "King Yudhishtthira brought wealth, the way his father did, in pleasing his subjects without in his observance of Krishna's feet being motivated for the ulterior of any material gain or sense gratification.

(5) The fame of his wealth, sacrifices, what he stood for, his queens, his brothers and his sovereignty over the planet earth where we are living, even spread to the heavens. (6) But, just as only food may satisfy a hungry man and nothing else, he in his hunger as a God-fearing person, oh brahmins, was not moved by all those earthly desirables that are aspired by even the denizens of heaven.

(7) **A**t the time Parîkchit the great fighter, as a child in his mother's womb, was suffering from the heat of the *brahmâstra* weapon, oh son of Bhrigu, he could see the *Purusha* [the original person] in a shining appearance. (8) In the blaze he saw at the size of not more than a thumb the transcendental, infallible Lord beautiful with a dark skin, a golden helmet and lightening clothes. (9) With the riches of His four arms, earrings of the purest gold, bloodshot eyes and a club in His hands, He was moving about, constantly circling the club around like it was a torch. (10) As He was vanquishing the radiation of the *brahmâstra* like the sun evaporating dew drops, He was observed by the child who wondered who He was. (11) He saw how the all-pervading Supersoul, the Supreme Lord and protector of righteousness, took away the glare upon which the Lord who stretches in all directions all of a sudden disappeared from his sight. (12) Thereupon, when the good signs of a favorable position of the stars gradually evolved, he who would prove himself as being of a prowess equal to that of Pându, took his birth as the heir apparent of Pându. (13) King Yudhishtthira gladdened had priests like Dhaumya and Kripa perform the birth ritual with the recitation of auspicious hymns. (14) Knowing where, when and how, he in charity rewarded for the occasion the learned ones with good food and gifts of gold, cows, land, housing, elephants and horses. (15) The brahmins happily addressed the king, the chief of the Purus, communicating that they felt very obliged to the descent in the line of the Purus [of the descendants of their ancestor King Puru]. (16) They said: 'For the purpose of obliging you to Him this son by the all-pervasive and all-powerful Lord has been saved from being destroyed by the irresistible, supernatural weapon. (17) Therefore he shall become well known in all the worlds as the one protected by Vishnu. No doubt he will be a most fortunate, supreme devotee endowed with all good qualities.'

(18) **T**he good king said: 'Oh best of the truthful, will he follow in the footsteps of all the great souls of this family of saintly kings? Will he, to the honor of his family name, be meritorious and true to his word in his achievements?'

(19) **T**he brahmins answered: 'Oh son of Prithâ [Kuntî], he will be the maintainer of all living entities, exactly like King Ikshvâku, the son of Manu, and he will be faithful to his promises and have respect for the learned just like Râma, the son of Das'aratha. (20) He will be as charitable as King S'ibi of Us'înara and protect the ones of surrender, and like Bharata, the son of Dushyanta who performed many sacrifices, he will spread the name and fame of his family. (21) Among the archers he will be as good as the two Arjunas [his grandfather and the king of Haihaya], he will be as irresistible as fire and as unsurpassable as the ocean. (22) As powerful as a lion and as worthy for taking shelter as the Himalayas, he will be as forbearing as the earth and as tolerant as his parents. (23) With a spirit as good as that of the original father Brahmâ, he will be as generous and equanimous as Lord S'iva and be the refuge of all living beings as good as the Supreme Lord with whom the Goddess of Fortune resides. (24) Following in the footsteps of Lord Krishna he will be of the majesty of all divine virtues, he will have the greatness of King Rantideva and be as pious as Yayâti. (25) Being as patient as Bali Mahârâja this child will be as devoted as Prahlâda was unto Lord Krishna and he will perform As'vamedha [horse] sacrifices and be faithful to the elderly and experienced. (26) He will bring forth kings as good as sages, will chastise the upstarts and crush the quarrelsome for the sake of world peace and the religion. (27) After having heard of his personal death, that is caused by a snakebird sent by the son of a brahmin, he will free himself from his attachments and take to the shelter of the Lord. (28) Having inquired after the right self-knowledge with the son of sage Vyâsa he, oh King, will abandon his material life on the banks of the river Ganges and attain a life of fearlessness.'

(29) **A**fter they thus had informed the king and were generously rewarded, they who are learned in matters of astrology and birth ceremonies returned to their homes. (30) He, oh master [S'aunaka], would become famous in this world as Parîkchit, the examiner, because he from what he had seen before his birth, keeping Him constantly in mind would be examining all men. (31) Just like the waxing moon growing day by day, the royal prince under the care of his protective parents soon grew up day by day to what he would be.

(32) **K**ing Yudhishtthira, desiring to perform a horse sacrifice to be freed from the burden of having fought his kinsmen, thought about acquiring funds because all he received stemmed from collecting taxes and fines. (33) In respect of his mindful wishes his brothers, advised by the Infallible One, went north to collect

sufficient riches. (34) With the result of that collected wealth Yudhishtthira, the pious king who was so anxious, managed to conduct three horse sacrifices with which he worshiped Lord Hari perfectly. (35) The Supreme Lord, with the help of whom the twice-born could perform the sacrifices, then invited by the king stayed for a few months more to please the ones who loved Him. (36) Thereafter, dear brahmins, He, with the permission of the king, Draupadî and His relatives, went back to Dvârakâ accompanied by Arjuna and other members of the Yadu dynasty."

Chapter 13: Dhritarâshthra Quits Home

(1) **S**ûta said: "Vidura [*] as he was traveling to the different places of pilgrimage, had received knowledge about the destination of the self from the great sage Maitreya, and since he by that knowledge was sufficiently acquainted with everything to be known, he returned to the city of Hastinâpura. (2) After all the questions that Vidura put before Maitreya in his presence an undivided devotion unto Govinda had grown in him and he refrained from further questioning. (3-4) Arriving in Hastinâpura he, oh brahmins, was welcomed by Yudhishtthira and his younger brothers, Dhritarâshthra, Sâtyaki and Sañjaya, Kripâcârya, Kuntî, Gândhârî, Draupadî, Subhadrà, Uttarâ, Kripî, other wives of the family members of the Pândavas and other ladies with their sons. (5) Like awakened from death they approached him in great delight to receive him with all respect with embraces and obeisances. (6) In their affection they emotionally shed tears because of the anxiety and grief they had felt because of the separation. King Yudhishtthira offered him a seat and then arranged for a reception.

(7) **A**fter he was fed sumptuously, had rested and was seated comfortably, the king humbly bowed down to address him in front of everybody. (8) He said: 'Do you remember how we, brought up under the wings of your care, together with our mother were delivered from various calamities like poisoning and arson? (9) How did you maintain your livelihood as you traveled the surface of the earth and in which holy places of pilgrimage have you been of service here on this planet? (10) Devotees like your goodness are converted into holy places themselves, oh powerful one; having the Supreme Personality in your heart, you turn all places into places of pilgrimage. (11) Dear uncle, can you tell us what you saw or heard about our friends and well-wishers? Are the descendants of Yadu, who with Krishna are rapt in their love for God, all happy where they are living?'

(12) **T**hus being questioned by the king he properly described, discussing one subject after the other, all he had experienced, but did not mention the destruction of the dynasty. (13) Because he didn't want to upset them he was as graceful not to expound on this in fact so unpalatable and unbearable aspect of mankind's behavior. (14) The sage, who was treated like a god, thus resided for a few days with them so that he could mean something to his eldest brother and all would be happy. (15) Because of a curse of Mandûka Muni [who under Yama's responsibility was treated unjustly], Vidura for the time of a hundred years had to play the part of a *s'ûdra* [a working class man]. During that time it was Aryamâ who [in his place] administered punishment as was suitable for the sinful ones [**].

(16) **Y**udhishtthira had seen that there was a grandson in the dynasty fit for ruling the kingdom that he had retrieved and enjoyed together with his politically gifted brothers a life of great wealth. (17) But Time, insurmountable and imperceptible in its being, surpasses inimitably those who are inattentive and engrossed in the mind of attachment to family affairs. (18) Vidura who knew this said to Dhritarâshthra: 'Oh King, [dear brother], please withdraw yourself without delay, just see how fear has taken the lead in your life. (19) In this material world there is no help of anyone or anything to escape from this fear, because that fear concerns the Supreme Lord who approaches us all in the form of eternal Time. (20) Inevitably overtaken by the pull of time a person must, just like that, give up this life as dear as it is to everyone, not to mention the wealth and such he has acquired. (21) With your father, brother, well-wishers and sons all dead, with your life expended and your body decrepit, you live in another man's home. (22) You have been blind since you were born, don't hear that well anymore, your memory fails and recently your teeth loosened, your liver gives you trouble, and you are loudly coughing up mucus. (23) Alas, how powerful the living being its attachment to life is! It is that strong that it makes you, just like a household dog, eat the remnants of the food left over by Bhîma [your Pândava nephew]. (24) How can you subsist on the grace of those whom you tried to burn and poison and whose wife you have insulted while usurping their kingdom? (25) Whether you like it or not, you will, however much you value your life, have to face the fact that this miserly body will dwindle and deteriorate like an old garment. (26) Someone is courageous and wise if he, unconcerned in being freed from

all obligations, accepts that he has to head for an unknown destination when he is no longer able to use his body properly. (27) Anyone in this world who, by his own understanding or having it learned from others, arrives at consciousness when he has awakened from his material attachment and next leaves home with the Lord installed in his heart, is certainly a first-class human being. (28) Therefore, please leave for the north without letting your relatives know where you are heading for; hereafter soon the time will arrive of a general diminishing of the qualities of men [Kali-yuga]. (29) Having heard this the old king of the Ajamîdha family, in respect of the wisdom of his younger brother Vidura, broke determined with the strong family ties and left in that direction which was set for the path of liberation. (30) He was followed by the chaste and worthy daughter of King Subala [Gândhârî] who went along with her husband to the Himalayas - the place that is the delight of those who took up the staff of renunciation like they were fighters accepting the legitimacy of a good beating.

(31) **R**eturning to the palace he who considered no one his enemy [Yudhishtira], having worshiped the demigods with oblations, obeisances and gifts for the brahmins, wanted to pay his respects to the elderly. But he couldn't find his two uncles or aunt Gândhârî. (32) Anxiously, he turned to Sañjaya the son of Gavalgana [the assistant who gave the blind Dhritarâshthra the account of the battle], and said to him: 'Where is our old, blind uncle? (33) Where is my well-wisher Vidura and mother Gândhârî who was grieving over losing her offspring? Has the old king, ungrateful to me for having lost his sons, distressed in a mind of doubt about my offenses drowned himself together with his wife in the Ganges? (34) After the downfall of my father King Pându they were the well-wishers who protected us all who were still small children - where have my uncles gone from here?' "

(35) **S**ûta said: "Sañjaya, who worried in the love for his master couldn't find him, was upset about the separation and could, being too aggrieved, not speak a word in reply. (36) Thinking about the feet of his master he with his hands wiped the tears from his face and tried to regain his composure to answer King Yudhishtira. (37) Sañjaya said: 'I do not know what your uncles or Gândhârî had in mind, h descendant of the Kuru dynasty - oh great King, these great souls have led me by the nose.' (38) At that moment the supreme personality Nârada appeared on the scene with his musical instrument and after Yudhishtira and his younger brothers had got up from their seats to welcome him properly by offering him their obeisances, the king said: (39) 'Oh Supreme One, I do not know in which direction my uncles and my ascetic aunt who is so aggrieved about the loss of her sons, have left. (40) Just like a captain on a ship in the great ocean you are the Lord to guide us to the other side.'

Thus being addressed the divine personality Nârada, the greatest among the wise philosophers of the eternal, began to speak: (41) 'Oh King, never lament for whatever reason, for you are controlled by the Supreme Lord. All living beings and their leaders in this world perform their ceremonies in order to be protected. He is the one who brings everybody together and also disperses us again. (42) The way a cow is tied by a rope through the nose, one is likewise tied by the hymns and precepts of the Veda so as to follow in accordance with the demands of the Supreme. (43) The way in this world playthings at will are brought together and separated again, it also happens to the people who subjected to the game of the Lord are brought together and separated again. (44) Whether one considers persons eternal [souls] or temporal [bodies] or else as both [embodied souls] or as neither of both [because of the Absolute Truth which is transcendental to all attributes], they never under any circumstance should constitute a reason for lamentation; one is only of that state because one is emotionally involved or has lost one's mind. (45) Therefore, oh King, give up the anxiety you feel because of a lack of self knowledge, and stop thinking how these helpless poor creatures would be able to survive without you. (46) How is this body, which is made out of the five elements [fire, water, air, earth and ether] and is controlled by time, materially motivated action and the modes of nature [*kâla*, karma and the *gunas*], capable of protecting others when it is just as well bitten by that snake? (47) Those who have no hands [the animals] are at the mercy of the ones who do have hands [the human beings]. Living beings without limbs [like grasses] are at the mercy of the four-legged ones [like the cows]. The weaker ones are at the mercy of the stronger ones and thus one living being feeds on the other. (48) Therefore only have eyes for the outer form of Him who by the power of illusion appears as a diversity; He, oh King, is the Supreme Personality, the Supersoul who self-illuminating manifests Himself as the object as well as the subject of the different living beings. (49) That Unborn One, the Father of Creation, has, oh King, at present descended in this world in a form of [the all-devouring] Time in order to eliminate all the enemies of the enlightened. (50) The Lord did for the enlightened souls what had to be done and is now awaiting the rest. You Pândavas must observe in the same way and wait for as long as He is present in this world.

(51) **D**hritarâshthra, his brother Vidura and his wife Gândhârî have departed for the southern side of the Himalayas where the sages have their refuge. (52) The place is known as Saptasrota [seven sources] because the river of the heavens [the Svardhunî] sprouted there and to the satisfaction of the respective wise divided herself into the seven currents we know as her branches. (53) By bathing regularly there, sacrificing in the fire according the regulative principles and fasting on drinking water only, Dhritarâshthra has completely subdued his mind and senses and is thus freed from the dependency he had with his family. (54) With the help of sitting postures, breath-control and turning one's mind inward away from the six senses one can, absorbed in the Lord, conquer the contaminations of passion, goodness and ignorance. (55) By allowing his self to merge with the wisdom and the wisdom to merge with the pure witness, he has united with the Absolute [*brahman*], the reservoir of pure being, the same way the air within a pot merges with the space outside of it. (56) With his breaking with the effects of the operation of the natural modes, his senses and mind will no longer be fed and come to a stop when he, no longer hindered in renouncing all his duties, sits concentrating his mind without moving a limb. (57) I expect that he will quit his body five days from now, oh King, and will allow it to turn to ashes. (58) While she outside observes the body of her husband being [mystically set] afire along with his cottage, his chaste wife fully conscious will follow him in the fire. (59) Vidura, witnessing that wonderful incident, oh son of the Kuru dynasty, will, with mixed feelings of delight and grief, leave that place to embark on an inspiring pilgrimage.' (60) After thus having addressed the king Nârada, along with his stringed instrument, rose up into heaven. Yudhishtthira, taking his instructions at heart, thereupon gave up all his lamentation."

*: Vidura is a younger brother of Dhritarâshthra. He was born as a *s'ûdra*, a laborer, because of being conceived by Vyâsa from a maidservant of the mother of Pându.

** : Aryamâ was a son of Aditi and Kas'yapa officiating for Yamarâja the Lord of punishment. Vidura is considered the *s'ûdra* incarnation of Yamarâja.

Chapter 14: The Disappearance of Lord Krishna

(1) **S**ûta said: "Arjuna went to the city of Dvârakâ to see his friends and Krishna, the One Glorified by the Vedic Hymns, in order to know what His further plans were. (2) After a few months, when Arjuna did not return from there, Yudhishtthira observed various fearful signs. (3) The time had taken an inauspicious turn: he observed seasonal irregularities and saw that the people in their human sinfulness turned to anger, greed and falsehood in defending their means of livelihood. (4) There was cheating in ordinary transactions, misunderstanding rose in the regard of well-wishers, fathers, mothers and brothers and also between man and wife there was quarrel. (5) The people gradually were acquiring godless habits as wantonness and such. The king facing these serious matters and bad omens, spoke with his younger brother about it.

(6) **Y**udhishtthira said [to Bhîma]: 'Arjuna went to see his friends and also wanted to know what Krishna's plans were. (7) It is now seven months ago that your younger brother left, oh Bhîmasena, and I do not know exactly why that is the case. (8) Is it so, as Nârada instructed, that the Supreme Personality has decided it is time to leave this manifest world? (9) From Him we have our wealth, kingdom and wives - through Him the existence of the dynasty and the life of our subjects has become possible and by His mercy we could defeat our enemies and live for a better world. (10) Just look, oh man with the strength of a tiger, at the position of the planets, how things are faring on earth and what is happening to the body and the mind. All these dreadful signs deluding our intelligence indicate a great danger in the near future. (11) Again and again my thighs, eyes, arms and the left side of my body are quivering and I have heart palpitations due to the fear I have. This is all indicative of undesirable happenings. (12) See, oh Bhîma, how the jackal frantically cries at sunrise and how the dog barks at me without any fear. (13) Oh tiger among man, the cows treat me indifferently and the asses and such are turning around me while my horses seem to weep. (14) The pigeon appears like a messenger of death and the shrieks of the owls and their rivals the crows make my heart tremble as if they wish the void of the cosmos. (15) Oh Bhîma, see how smoke circles in the sky and how the earth is throbbing along with the hills and mountains with loud thunderbolts out of the blue of a cloudless sky. (16) The wind blows sharply creating darkness with the dust and rain pours like blood from the clouds as an omnipresent disaster. (17) The sun is shining less - see how the stars in the sky seem to clash into one another and how the living beings are confounded and agitated as if they are crying. (18) Rivers and their tributaries, lakes and the mind are all perturbed while fire does not ignite with the help of butter. What is

this extraordinary time? What is going to happen? (19) The calves do not suck the teats and the cows do not want to be milked looking afraid as if they're weeping, while the bulls do not take pleasure in the pasture ground. (20) The deities seem to be crying and perspiring as if they want to leave the temple and also the cities, villages, towns, gardens, mines and hermitages have lost their beauty being bereft of all happiness. What sort of calamities will befall us? (21) I think that all these great upsurges manifest out of the need for the marks of the lotus feet of the Supreme Personality - the earth bereft of the extraordinary quality of the Supreme Person will be unfortunate without those auspicious signs.'

(22) **O**h brahmin, while King Yudhishtira who observed the bad omens thus was thinking to himself, Arjuna returned from the kingdom of the Yadus. (23) Bowing down at the feet of the king his dejection was unprecedented with the tears that fell from the lotus eyes of his downward looking face. (24) Seeing the anxious heart and pale appearance of Arjuna, the king, who remembered what Nârada had said, questioned him in the midst of the friends. (25) Yudhishtira said: 'Are our Yadu relatives of Madhu, Bhoja, Das'ârha, Ârha, Sâtvata and Andhaka all happy passing their days in Dvârakâ? (26) Is my respectable [maternal] grandfather S'ûrasena in good health passing his last days and are my [maternal] uncle Vasudeva and his younger brothers all well? (27) Are my aunts - his wives - all seven sisters headed by Devakî in person, with their sons and daughters-in-law all happy? (28-29) Are King Ugrasena, whose son was the mischievous one [Kamsa], and his younger brother, Hridîka and his son Kritavarmâ and Akrûra, Jayanta, Gada, Sârana as well as S'atrujit and the rest all happy? Is also the Supreme Personality Balarâma, who is the protector of the devotees, all right? (30) Are the great warrior Pradyumna [a son of Krishna] and all others of the Vrishni family happy? And is the plenary expansion of Krishna Aniruddha [a grandson of Krishna] faring well? (31) And how are Sushena, Cârudeshna and Sâmba, the son of Jâmbavatî, doing, and the other eminent sons of Krishna as also their very best sons? (32-33) Are likewise the constant companions of Krishna like S'rutadeva, Uddhava and others, Sunanda, Nanda and other leaders doing well? And are the other liberated souls, those best of men in order as well? And are all who are bound in friendship under the protection of Balarâma and Krishna also thinking of our well-being? (34) Is the Supreme Lord, who is the pleasure of the cows and the senses and always cares for the devoted and the brahmins [the ones versed in sacred knowledge], enjoying the pious assembly of His friends around Him in Dvârakâ? (35-36) For the benefit of the protection and elevation of all worlds the Original, Supreme Enjoyer together with Ananta [Balarâma] resides there in the company of the ocean of members of the Yadu dynasty. Because they deserve the members of the Yadu family relish in His city under the protection of His arms the transcendental pleasure alike the residents of heaven. (37) By most importantly managing the comforts at the feet, the sixteen thousand companions of the fair sex who are headed by Sathyabhâmâ, made the Lord subdue the denizens of heaven, so that they could enjoy what is normally the privilege of the wives of the controller of the thunderbolt. (38) The Yadus, enjoying the protection of His arms, always fearlessly enter the Sudharmâ assembly hall which, procured by force [from Indra], was worthy of the best of gods.

(39) **M**y dear brother, are you all healthy? You appear to have lost your luster. Is it because of missing the respect being neglected or, my brother, because you were away so long? (40) Have you lost your grip because you were addressed unfriendly or have been threatened, or couldn't you give in charity or keep to the hope of doing so? (41) Were you who are approached for the protection of the learned ones, the children, the cows, the old aged, the diseased and the women, unable to offer shelter to any living being who deserves your care? (42) Have you contacted a reprehensible woman or have you maybe treated an acceptable woman improperly or has your good self on the road been defeated after all by a superior power or by equals? (43) Have you disregarded old men or boys who deserved to dine together with you or did you do something abominable which is hard to forgive? (44) Or is it so that you in your relation to the one most dear, my brother Arjuna, your heart's friend Lord Krishna, you feel a void missing Him all the time? I can think of no other reason why you should suffer such a mental distress.' "

Chapter 15: The Pândavas Retire

(1) **S**ûta said: "Arjuna, the friend of Krishna, emaciated as he was because of his separation from Krishna, thus was subjected to the various forms of doubt and speculation of his elder brother the king. (2) Because of his grief his mouth and lotuslike heart had dried up and his bodily luster had vanished. Preoccupied with thoughts about the Supreme Lord S'rî Krishna he wasn't able to reply properly. (3) The more he with great difficulty checked the force of his sadness while he wiped the tears out of his eyes, the more he eagerly thought about Him in his affection and the more distressed he became. (4) Remembering Him as well-

wisher, benefactor, intimate associate and charioteer, Arjuna, overwhelmed and heavily breathing, began to speak to his eldest brother the king. (5) He said: 'Oh my King, the Personality of Godhead Hari who treated me like His intimate friend has left me. Now I am bereft of the astounding power that even astonished the gods. (6) I lost Him from whom being separated but for a moment all universes appear unfavorable and void of all life, like they are all dead bodies. (7) By the strength of His mercy I could vanquish all the princes who lusted for power during the selection of the bridegroom at King Drupada's palace where I gained Draupadī's hand by piercing the fish-target with my bow. (8) Because of His support I was able to defeat Indra and his godly associates, I managed to enable the god of fire to set ablaze his forest, and we could realize our wonderfully decorated assembly house built by Maya [out of gratitude for saving him from that fire in the forest named Khândava] where all the princes assembled to your honor bringing presents collected from everywhere. (9) Under His influence our younger brother [Bhîma], who has the strength of a thousand elephants, for the sake of the [*râjasûya*] sacrifice managed to kill him [Jarâsandha] who was worshiped by many a king. It was He who saved the kings who by Jarâsandha had been brought [to his capital] to be sacrificed to the lord of the ghosts [Mahâbhairava]. They all paid you tribute afterwards. (10) He [in turn] took the life of the husbands of the wives [of the Kurus] whose hair was condemned to be loosened because of the fact that the cluster of your wife's [Draupadī's] hair had been loosened, which was beautifully dressed and blessed for the great ceremony. Being caught by the miscreants [the Kurus headed by Duhs'âsana] she in tears fell down at the Feet. (11) He protected us when we ran into trouble, being endangered in the forest by the intrigue of our enemies in association with Durvâsâ Muni who arrived there to eat with his ten thousand disciples. By simply before they came to it accepting the remnants of the food, He satisfied the three worlds as well as the *munis* who at the moment were bathing, by giving them the thought that they had been fed already. (12) Under His influence I once could astonish the Personality of God with the Trident [Lord S'iva] and his wife the daughter of the Himalaya, because of which he and other gods rewarded me with their own weapons. And thus I living in this body succeeded to obtain a half-elevated seat in the House of Indra. (13) As a guest of that heaven I could with both my arms, with my bow Gândîva, Indra and all the gods, because of being empowered by Him, the Supreme Personality whom at present I am bereft of, kill the demon Nivâtakavaca oh descendant of King Ajamîdha. (14) Because of His friendship alone I, seated on the chariot, could cross the insurmountable ocean of the invincible existence of the military strength of the Kauravas, and thanks alone to His friendship, I could return with the enormous wealth of the enemy; the brilliance of all the jewels I by force took from their heads. (15) It was He who by the power of His glance ended the mental agitation that sprouted from the motivation for results of all the fighters who with the wealth of their chariots were positioned on the battlefield oh great King, and from whose ranks I stepped forward with before my eyes the immensity of great royal personalities like Bhîshma, Karna, Drona and S'alya. (16) Under His protection the very powerful invincible weapons wielded by Drona, Bhîshma, Karna, Bhûris'ravâ, King Sus'armâ, S'alya, King Jayadratha, Bâhlika [a brother of Bhîshma] etc., could not touch me, just like when Prahlâda [the famous devotee of Nrisimhadev, the lion-incarnation] was threatened by the demons. (17) Thinking erroneously of Him as being only my chariot driver He to whose feet the intelligent ones for the sake of salvation render service delivered me. By His mercy my enemies were absentminded and did not attack me when I alighted for my thirsty horses. (18) With His smiling face He made jokes and being frank with me He addressed me with 'son of Prithâ', 'friend' and 'son of the Kuru dynasty' and such; heartfelt sayings of my Mâdhava [Krishna] that touch and overwhelm my soul as I remember them. (19) When we were sleeping, sitting, walking and dining together and truthfully confronted each other and so on, I took Him by mistake for a friend just like me, while He, despite of my seeing Him lower in my offenses, tolerated me in the glory of His magnanimity the way a friend accepts a friend or a father accepts his child. (20) Oh Emperor, without the Supreme Personality, my dear most friend and well-wisher, my heart and soul are vacant. Recently I, just like a weak woman, was defeated by infidel cowherds while I was protecting Krishna's wives. (21) Having the same bow, arrows, chariot and horses, and being the same Arjuna and chariot fighter to whom all the kings offered their respects, all of this in a single moment, with me missing Him, has become as useless as butter offered to ashes, as money obtained by magic or as seeds sown on barren land.

(22-23) Oh King, in reply to your question about our friends and relatives in Dvârakâ I can say that they were cursed by the brahmins. As a consequence of that curse they, being drunk with rice wine, like fools killed one another with sticks, not even recognizing each other in that intoxicated state. Only four or five of them remained. (24) It is the Supreme Personality, our Lord, His program that sometimes the living beings kill and at other times protect each other. (25-26) Like in the ocean where the bigger ones eat the smaller and the stronger ones devour the weaker oh King, the same way the Omnipotent One removed the burden of all the Yadus in one stroke from the earth by having the stronger Yadu kill the weaker one and the bigger Yadu kill the smaller one in a fight. (27) Bearing in mind the words spoken by Govinda, I remember how attractive they are, and how they, imbued with importance and appropriate to the time and circumstance, put an end to the pain in the heart.' "

(28) **S**ūta said: "Thus thinking of the lotus feet of the Lord and what He had instructed in the intimacy of deep friendship, Arjuna with his mind freed from all material concerns found his calm. (29) Constantly remembering the feet of Vāsudeva, Arjuna's devotion increased rapidly and the endless ruminations ended. (30) Recalling the instructions of the Supreme Lord about the transcendental in the midst of the battle and thinking of His time and actions he dispelled the darkness of his ignorance and became master of his senses. (31) Free from lamentation, by his spiritual capacity managing to cut with the doubts that were raised by the duality of being identified with the material world, he, due to the transcendence of being without a material form, was freed from the entanglement of birth and death. (32) Listening to the deliberations about the disappearance of the Supreme Lord to His abode and the end of the Yadu dynasty, Yudhishtthira for the sake of the soul decided to withdraw and also left. (33) Also Queen Kuntî, who had overheard what Arjuna told about the end of the Yadus and the disappearance of the Lord, found, as well as all the others did who were undivided in their devotion for the Lord's transcendence, in her soulful commitment release from her material existence. (34) By taking away the burden of the world that body [of the Yadu dynasty] by the Unborn One was relinquished the way a thorn is thrown away after having been used to extract another thorn, because all those thorns to the Lord are one and the same. (35) Just like with His Matsya incarnation and other incarnations, as a magician giving up one body in order to accept another, He relinquished the body He manifested to diminish the burden of the world. (36) When Mukunda [the Lord of Liberation] the Fortunate One so worthwhile to hear about, left this earth from that very day on Kali[-yuga] manifested itself in full, being inauspicious to all whose minds have not awakened.

(37) **Y**udhishtthira who keenly in his capital, state and home as also in the self saw things grow worse with the vicious circle of avarice, falsehood, dishonesty, irreligion and violence and such, understood that it was time to leave and dressed himself accordingly. (38) His grandson [Parîkchit], who was properly trained and as for his qualities was alike himself in all respects, was by the emperor for the occasion in the capital of Hastinâpura enthroned as the master of all land bordered by the seas. (39) At Mathurâ he made Vajra [the son of Aniruddha] king of S'ûrasena, after which he had a *prâjâpatya* sacrifice performed for being able to find the fire in himself in order to attain his goal. (40) Renouncing his belt, ornaments and all of that, he became uninterested perfectly being detached from the unlimited bondage. (41) He withdrew his speech into his mind, his mind with his other senses into his breath, his breath he withdrew in death, and in full dedication he united that with the body made of the five elements. (42) Having offered those five elements to the three qualities of nature, he united the thoughtfulness in one indifference, fixing the sum total of that in the soul directed to the spiritual soul of the inexhaustible Brahman. (43) Accepting torn clothes, refusing solid food, stopping to talk and untying his hair, he began to look like a dumb madman and an unengaged urchin not listening to anyone as if he had become deaf. (44) Heading for the north he trod, as all others do who go there, the path of his mindful forefathers, passing his days constantly thinking from within his heart of the Supreme Beyond wherever he went.

(45) **I**n accord with their friend seeing that the Age of Kali and its irreligion had overtaken the citizens on earth, all the brothers followed the eldest one and left home. (46) All of them having performed with all the virtue and knowledge of holiness, kept themselves, with the ultimate goal of the living being in mind, steadfast to the lotus feet of the Lord of Vaikunthha. (47-48) That is the destination of those who by positive meditation being purified in devotion found liberation in fixing their mind on the transcendental feet of the One Nârâyana. They with their material contaminations washed away, attained in the same bodies as they were born with, the abode which for the materialists absorbed in material concerns is so very difficult to attain. (49) Also Vidura who with his mind and actions was devoted to Krishna returned to his own abode [Yama's realm] after quitting his physical self at Prabhâsa in the company of his forefathers. (50) Also Draupadî who realized that her husbands did not care anymore, concentrated on Lord Vāsudeva, the Supreme Personality of Godhead, and reached Him thus. (51) Anyone who with devotion hears about this departure for the ultimate goal of the sons of Pându who are so dear to the Supreme Lord, will find nothing but good fortune and purity and will, gaining in perfection, thus arrive at the devotional service of the Lord."

Chapter 16: How Parîkchit Received the Age of Kali

(1) **S**ūta said: "Oh learned ones, thereafter Parîkchit, the great devotee, instructed by the twice-born ruled over the earth with all the qualities the astrologers, who predicted the future at the time of his birth, had thought he would have. (2) He married with Irâvatî, the daughter of King Uttara, and begot four sons in her

with Janamejaya as the first. (3) At the Ganges he performed three horse sacrifices with proper rewards for Kripâcârya, whom he selected for his spiritual master, and the God-conscious who came into view with it. (4) Once on a chastising campaign he, the valiant hero, by dint of his prowess managed to rebuke the master of Kali-yuga who was disguised as a king but lower than a *s'ûdra* was hurting the legs of a cow and a bull."

(5) **S'**aunaka inquired: "S'aunaka inquired: "Why did he during his campaign reprimand the master of Kali who was dressed up as a king but as someone lower than a *sûdra* was striking the legs of a cow? Please oh fortunate one describe all this to us, viz. as far as it relates to the topics of Krishna. (6) Because for what reason would the ones of liberation who relish the honey at His lotus feet, waste their lives with endless illusory discussions? (7) Oh *Sûta*, in this world of mortal human beings whose lifespan is but short, for the salvation of those among them who desire eternal life is called for the presence of the Lord of Death, Yamârâja who rules over the propitiatory sacrifice [of animal flesh]. (8) No one will die [so one is convinced] as long as he who rules over death has his place here. For that reason he as the [representative of the] great lord has been invited by the sages. Let [therefore] the ones who fall under his grip drink from the nectar of the narrations about the divine pastimes of the Lord. (9) Is it not so that those who are lazy, of a trivial interest and short-lived, pass their days and nights with aimless activities and sleeping?"

(10) **Sûta** said: "When Parîkshit, residing in the Kuru capital, heard that the signs of Kali-yuga had entered the domain of his jurisdiction, he thought the news was not very palatable and therefore took, in his responsibility of maintaining authority by military means, up his bow and arrows. (11) Well decorated under the protection of the lion in his flag and with black horses pulling his chariot, he left the capital accompanied by charioteers, cavalry, elephants and infantry troops to assure himself of a victory. (12) Bhadrâs'va, Ketumâla, Bhârata, the northern countries of Kuru and Kimpurusha behind the Himalayas were the lands on earth he conquered, maintaining his authority by exacting tribute. (13-15) Everywhere he went he continuously heard what great souls his forefathers were and found also indications of the glorious acts of Lord Krishna among the people he met. He heard both about his own deliverance from the powerful rays of the weapon of As'vatthâmâ and about the devotion for Lord Kes'ava [Krishna as the killer of the demon Kes'î, the mad horse] among the descendants of Vrishni and Parthâ. Extremely pleased he with eyes wide open of joy, rewarded the people magnanimously with clothes, necklaces and other riches. (16) Serving as a chariot driver, presiding in assemblies, acting as a servant, being a friend and a messenger and keeping the watch at night He who is of Vishnu and Himself obeyed by everyone [Krishna], had acted with prayers and obeisances in relation to the God-fearing sons of Pându. This filled the king with devotion for His lotus feet.

(17) **T**hus absorbed in thoughts about the good qualities of his forefathers he in his everyday activities kept himself close to their example. Now hear from me about a most peculiar incident that took place not far away from where he was. (18) The personality of religion who stood on one leg only [the so-called 'bull' of dharma whose legs stand for the four fundamental human values] wandering around met with the aggrieved cow [mother Earth] who had tears in her eyes like a mother who has lost her child. (19) Dharma said: 'Madam, are you hale and hearty? Looking aggrieved with a gloomy face you appear to be affected by a disease or to be preoccupied with a relative far away from you, oh mother. (20) Are you lamenting about the diminishing of three of my legs as I am standing on one leg only, or is it because the meat-eaters want to exploit your body? Or is it because the enlightened ones and such are bereft of their share of the sacrifice due to a lack of ceremonies or because the living beings increasingly suffer from scarcity, famine and drought? (21) Are you grieving about the unhappy women and children on earth who miss the protection of their husbands and fathers or are you sorry about the way one in the families of the learned speaks against the principles of the goddess [of learning]? Or do you lament the fact that most of them act against the brahminical culture in taking shelter of the ruling class? (22) Is it because the descendants of the noble class under the influence of Kali-yuga appear to have lost their minds and left and right have messed up the affairs of the state? Or is it because of the wongs that have developed in society to take one's food and drink and how one sleeps, bathes and has intercourse? (23) Could it be, oh mother Earth, that you are thinking of the salvation brought by the activities of the incarnation of the Lord who diminished your heavy load but is now out of sight? (24) Please inform me, oh reservoir of all riches, about the reason of your sadness that reduced you to such a weakness. Or has oh mother, powerful Time stolen away from you the good fortune that was even extolled by the enlightened souls?'

(25) **M**other Earth replied: 'Oh Dharma, I will do my best to answer all the questions you asked me, for you are with your four legs [the *vidhi*] present in all the worlds to bring happiness. (26-30) Truthfulness, cleanliness, compassion, self-control, magnanimity, contentment, straightforwardness, concentration, sense-control, responsibility, equality, tolerance, equanimity and loyalty. And certainly also knowledge,

detachment, leadership, chivalry, influence, power, dutifulness, independence, dexterity, beauty, serenity and kindheartedness, as also ingenuity, gentility, mannerliness, determination, knowledgeability, propriety, pleasantness, joyfulness, immovability, faithfulness, fame and dignity - all these and many others are the everlasting qualities of the Supreme Lord, the never diminishing higher nature which can be attained by those who are worthy of that greatness. Thanks to Him I myself am, just as the Goddess of Fortune, such a reservoir of qualities, but in the absence of Him who is the pivot, Kali, the source of all sins, is seen in all worlds. (31) I am lamenting for me and also for you, for the best of the enlightened, the gods and the ancestors in heaven, the sages and the devotees, and for all people in their status orientations in society. (32-33) Lakshmî [the Goddess of Fortune] whose grace was sought by demigods like Lord Brahmâ and for whom the gods so often were doing penance in surrender to the Lord, has for the sake of worship forsaken her own abode in the forest of lotus flowers out of attachment to the all-blissful feet. As a consequence of what He did I, who on my skin experienced the impressions of the footprints of the Supreme Lord, the proprietor of all opulence, succeeded magnanimously to be victorious in all the worlds, decorated as I was with the special powers of the lotus flower, thunderbolt, flag and driving rod that I myself had obtained. But in the end, just when I was feeling so fortunate, He has left me. (34) He who relieved me of the burden of the hundreds of military divisions of atheist kings, incarnated also for you in the Yadu family, and that He did because you lacking in strength had difficulty to keep standing. (35) Who, I ask you, can tolerate it to be separated from the love, glances, smiles and hearty appeal of the Supreme Original Person who conquered the passionate wrath and gravity of women like Satyabhâmâ and made my hair [my grasses] stand on end out of the pleasure of being imprinted by His feet?'

(36) **W**hile the earth and the personality of religion were thus conversing, Parîkshit, who was renown for being the saint among the kings, arrived at the Sarasvatî river that was flowing to the east."

Chapter 17: Punishment and Reward of Kali

(1) **S**ûta said: "There [at the Sarasvatî river] the king observed how a *s'ûdra* who was dressed like a king was beating a cow and a bull with a club, as if there was no one to protect them. (2) The bull, that was as white as a lotus, terrified of being beaten by the *s'ûdra* urinated and trembled out of fear, standing on one leg only. (3) The cow also, on itself a religious example but now rendered poor and distressed because of the *s'ûdra* who beat her legs, was without a calf and had tears in her eyes while she in her weakness hankered for some grass to eat. (4) From his with gold embossed chariot Parîkshit, well equipped with bow and arrows, asked with a thundering voice: (5) 'Who are you to think that you in this place can violently kill the helpless who fall under my protection! As an actor you make a powerful appearance dressed up like a God-conscious man, but you behave like someone who never saw the light of civilization [of being twice born]. (6) Do you think that because Lord Krishna and the carrier of the bow the Gândîva [Arjuna] have disappeared from the scene, you can secretly beat an innocent cow? Being a culprit that way you deserve it to be killed!'

(7) **A**nd you', he said turning to the bull, 'are you just a bull that, as white as a lotus, moves on one leg and has lost three legs or are you some demigod who in the form of a bull makes us sad? (8) Except for the case of you having tears in your eyes because of someone else, under the protection [of the arms] of any of the kings of the Kuru dynasty there has never been such grievance on earth. (9) Oh son of Surabhi [the celestial cow], in my kingdom there will be no lamentation and therefore do not fear the *s'ûdra*, and dear mother cow, do not cry. As long as I am alive as the ruler and subduer of the envious you will fare well! (10-11) Oh chaste one, he in whose state the living beings are terrified because of miscreants, will lose his fame, longevity, fortune and good birth. It is certainly the supreme duty of the kings to subdue in order to put an end to the misery of the ones who suffer and therefore I shall kill this most wretched man who is so violent with other living beings. (12) Who is the one who has cut your three legs, oh son of Surabhi? What happened to you has never happened before in this royal state of kings who live in respect of Lord Krishna. (13) Oh bull, you are honest and without offenses, tell me therefore about him who mutilated you and tarnished the reputation of the sons of Prithâ. (14) Those who make the sinless suffer may fear me wherever they are, for I will curb the actions of the miscreants and restore the welfare of the ones who are honest. (15) The upstart who offends innocent living beings I shall forthwith defeat, whether he is a demigod from heaven with armor and decorations or not. (16) It is certainly the holy duty of the head of state to always protect the ones who faithfully perform their duty and, safely according to the scriptures, chastise those in this world who have strayed from the path.'

(17) **T**he personality of religion said: 'All you said speaking for the sake of the freedom from anxiety of those who are suffering is befitting for someone of the Pândava dynasty, the dynasty of which the qualities led Lord Krishna to behave like a servant and such. (18) Oh greatest among the human beings, because the person is bewildered as a consequence of all the differences of opinion, we cannot tell who [or what] would be the cause of all human suffering. (19) Some declare in defiance of all duality that one suffers because of one's own actions, others speak of supernatural causes, while still others say that it is all due to the operation of material nature or the consequence of accepting outside authorities. (20) Some also conclude that it is a matter which defies explanation and comprehension. Who of them would be right in this matter oh sage amongst the kings, is left to your own power of judgement.' "

(21) **S**ûta said: "Parîkchit, who attentively had followed what the personality of religion had to say, oh best among the brahmins, mindfully replied. (22) 'You oh knower of the duties, oh dharma in the form of a bull, speak this way [of the unknown cause] only because you know that [just as it is with a guru who pointing out the karma takes the karma upon him] he who points out the culprit ends up in the position of doing wrong himself. (23) In other words: the Lord His ways with the material world cannot be put in words nor be conceived by living beings. (24) Penance, cleanliness, compassion and truthfulness [*tapas, s'auca, dayâ, satya*] are the legs that established the age of truth [Satya-yuga, the 'old days'], but because of irreligiosity three of them have broken in conceit, clinging to intercourse and intoxication. (25) At present, oh personality of religion, you are hobbling along on the one leg of truthfulness while quarrel personified [Kali] who flourishes on deceit, irreligiously tries to destroy that leg too. (26) Through the actions of the Supreme Lord personally mother earth has been relieved of a great burden. His all-auspicious footprints brought good fortune everywhere. (27) Lamenting with tears in her eyes the unfortunate and chaste one [mother earth] who was deserted by Him is now enjoyed by lower-class people who, devoid of the culture of learning, pose as rulers in my place.'

(28) **T**hus the personalities of religion and mother earth were pacified by the great warrior who took up his sharp sword in order to kill Kali, the root cause of irreligion. (29) Realizing that the king wanted to kill him, Kali, stressed from the fear, abandoned his royal attire and in full surrender bowed his head down at the feet. (30) Out of compassion he who is kind to the poor and capable of handling worship with a smile refrained from killing the one who had fallen at the feet of the hero that he was, he, the hero of whom one says that he is worthy of being glorified. (31) The king said: 'Do not fear, for you have surrendered yourself with folded hands. We certainly inherited the fame of Arjuna, but that does not mean that you can be allowed to stay in my kingdom. You are a friend of irreligion after all. (32) With you physically present as a god of man, everywhere the irreligion of greed, falsehood, robbery, incivility, treachery, misfortune, cheating, quarrel and vanity and all of that will be abound in the masses. (33) For that reason, oh friend of irreligion, you do not deserve it to remain in the vicinity of those places where the experts of religion and the truth duly and expertly are of worship with sacrifices for the Lord of Sacrifices. (34) In such sacrificial ceremonies the Supreme Personality of God, the Lord, is worshiped as the Soul of all worshipable deities. In that form He spreads welfare, for He is the to all desires inviolable Supersoul who is present both inside and outside, just like the air is for all that moves and does not move.'

(35) **S**ûta said: "That way being addressed by king Parîkchit, the personality of Kali seeing him ready with a raised sword speaking like Yamarâja, the Lord of Death, trembled. (36) Kali said: 'Wherever I may live under your order, oh Emperor, I will always have to face the reign of your bow and arrows. (37) Therefore please, oh chief of the protectors of the religion, allot me a place where I may count on a permanent stay under your rule.'

(38) **S**ûta said: "Thus being petitioned, he gave Kali permission to dwell in places where the four sinful activities of gambling, drinking, prostitution and animal slaughter [*dyûtam, pânam, striyah, sînâ*] were taking place. (39) Next to that the master, upon his insistent begging, allotted him the place where there is gold, for gold by passion is the fifth sin bringing falsity, intoxication, lust and enmity. (40) Thus under the direction of the son of Uttarâ the five dwelling places were given to Kali where irreligion is encouraged. (41) For that reason a person desiring his well-being should never resort to any of these places, especially not those persons who follow the path of liberation, the royalty, the state officials and the teachers. (42) By encouraging activities that restored the bull's three lost legs of austerity, cleanliness and compassion, the earth was perfectly improved [by King Parîkchit]. (43-44) The present rule we have of him; the throne that was handed over by the king, grandfather [Yudhishtira] when he wished to withdraw into the forest. From

that rule that sage among the kings and chief of the Kuru dynasty is now known in Hastinâpura as the most fortunate and famous emperor. (45) Because of this experience of the son of Abhimanyu the king, thanks to his rule over the earth, you may all now have the initiation of the performance of sacrifices like this one."

Chapter 18: Mahârâja Parîkshit Cursed by a Brahmin Boy

(1) **S**ûta said: "He [Parîkshit] who in the womb of his mother was scorched by the weapon of the son of Drona, did not die thanks to the mercy of the Supreme Lord S'ri Krishna whose actions are so wonderful. (2) Cursed by a brahmin to die by a snake-bird, he was never overwhelmed by the great fear of death because he had consciously surrendered himself to the Supreme Lord. (3) After he had left behind all the ones surrounding him and had understood the actual position of the Invincible One, he as a disciple of the son of Vyâsa [S'ukadeva Gosvâmî] gave up his material body at the bank of the Ganges. (4) They who remembering His feet occupy themselves with His hymns and appreciate the nectarine stories in which He is glorified, will not even at the time of their death be confounded. (5) Even though he is present everywhere, the personality of Kali cannot flourish as long as the mighty ruler, the son of Abhimanyu, is the one who factually rules. (6) From the moment the Supreme Lord left this earth, Kali, he who promotes irreligion, appeared in this world. (7) The emperor who as a realist lived for the essence was never envious of the personality of Kali. Like a bee going for the nectar, he knew that auspicious things lead to immediate success, while working for the inauspicious one never attains. (8) Kali, who in the eyes of the weaker ones appears to be a great power, is to the self-controlled a cause of apprehension, and thus Parîkshit as a tiger among man was the one who among the careless took care. (9) Upon your request I have related almost all the stories that in relation to Vâsudeva can be told about the pious Parîkshit. (10) Those who want to develop and prove themselves should take notice of all and everything about the Supreme Lord His wonders, transcendental qualities and uncommon deeds I spoke about."

(11) **T**he sages said: "O Sûta, may you live a long, happy and particularly eternally famous life, because you speaking so nicely about Lord Krishna grant us mortals certainly the nectar of eternity. (12) In this performance of sacrifice, of which the outcome is uncertain, we are black of the smoke, but by the pleasing of Govinda's feet of your good self we enjoy the nectar of a lotus flower. (13) Attaining higher worlds or liberation from matter, not even mentioning the worldly benedictions of those who inevitably head for their death, is nothing compared to finding but for a moment one's perfect balance in enjoying the company of a devotee of the Lord. (14) Once having acquired the taste someone will never get enough of relishing the nectar of the stories about the greatest and only refuge among the living beings, He whose transcendental qualities could never be measured by even the greatest masters of mystic union like Lord Brahmâ and Lord S'iva. (15) Be so kind oh learned one to describe to us who are eager to hear about it, His impartial transcendental activities, for He to the good self of you, our most important person in relation to the Supreme Lord, is the one and only shelter, the greatest of the great. (16) Evidently Parîkshit, as a first-class devotee, attained the lotus feet of Him who has Garuda in His banner, after he had strengthened his intelligence with the knowledge that was voiced by the son of Vyâsa in order to inform him about the path of liberation. (17) Please tell us therefore about the supreme and purifying that is so wonderfully contained in bhakti [devotion]. Describe to us, the way it was spoken to Parîkshit, the activities of the Unlimited One that are so particularly dear to the pure devotees."

(18) **S**ûta said: "See how we, this way being connected to the great ones in conversation, despite of having a mixed background, today clearly are promoted to take [a higher] birth [in the spirit of the Lord]. By serving the ones who are advanced in knowledge one is quickly freed from the suffering that is a consequence of one's being born in a lower [material] sense. (19) And, again, what to say of those who exclusively take to the shelter of the great devotees and thereto chant the holy name of Him who is called Ananta because of the fact that He is unlimited in His potency and unmeasurably great by His attributes? (20) To give a description of Him unlimited in His attributes and equal to none, it suffices to say, that the Goddess of Fortune, with rejecting others who asked for it, wished to serve in the dust of His feet, while He Himself never asked for it. (21) Who else would be worth the position of carrying the name of Supreme Lord besides Mukunda [Lord Krishna as the one granting liberation] from whose toenails the water [of the Ganges] collected by Brahmâjî emanated that via Lord S'iva purifies the whole universe. (22) Those who are firmly attached to Him are capable of instantly leaving aside the attachments of the gross body and the subtle mind and go away to take shelter of the highest stage of perfection [*sannyâsa*], the stage of life in which nonviolence and renunciation is found. (23) Because you who are as strong as the sun asked me, I can give you an account of the knowledge I have acquired; it is in this matter as with the birds who fly as far as they can: I can enlighten you on Vishnu

as far as my realization permits.

(24-25) **O**nce upon a time when Parīkṣhit was hunting stags with bow and arrows, he got very fatigued, hungry and thirsty. Looking for a reservoir of water he entered the hermitage of the famous *rishi* S'amīka where he saw the sage silently sitting down with his eyes closed. (26) Having restrained his sense organs, breath, mind and intelligence he, in quality equal to the Supreme Absolute, had ceased all activity while he remained unaffected in trance elevated above the three modes of consciousness [wakefulness, dream and unconsciousness]. (27) He was covered by his long, compressed hair as also by the skin of a stag. The king, whose palate was dry of thirst, asked for water. (28) Not being properly received with a place to sit, water and nice words, he felt neglected and so he got angry. (29) Oh brahmins, given the circumstance of being distressed because of his hunger and thirst, his anger and hostility against the brahmin was unprecedented. (30) Having lost his respect he with the tip of his bow picked up a lifeless snake and placed it angrily over the shoulder of the sage as he left to return to his palace. (31) There he wondered whether or not the sage's meditative state of withdrawing from the senses with closed eyes was a false, pretended trance to remain in avoidance of seeing a lower ruler.

(32) **W**hen the sage's son, who was a very powerful personality, heard of the grief the king had caused his father while he was playing with some children, he said this: (33) 'Just see how irreligious these rulers are! Enriching themselves like crows they defy what is settled for servants, while they are nothing but dogs keeping watch at the door! (34) The sons of the ruling class are to guard the learned ones like watchdogs - on what grounds would he who is supposed to stay at the door deserve it to enter the house of the master and eat from the same plate? (35) Since Krishna our protector, who is the Supreme Lord and ruler of those upstarts, has departed, I shall today punish them myself, just witness my power!' (36) Thus with eyes red-hot of anger speaking to his playmates, the son of the *rishi* touched the water of the Kaus'ika river and discharged the following thunderbolt of words: (37) 'Verily, seven days from now the wretched one of the dynasty who offended my father will, because of breaking with the etiquette, be bitten by a snake-bird.' (38) When the boy thereafter returned to the hermitage, he saw the snake over his father's shoulder and wept aloud over that sorry plight.

(39) **O**h S'aunaka, when the *rishi* heard his son crying in distress, he who was born in the family of Angirā slowly opened his eyes and saw the dead snake on his shoulder. (40) Throwing it aside, he asked: 'My dear son, what are you crying about? Has someone wronged you?' Thus being requested, the boy told him everything. (41) After hearing about the curse pronounced against the king who should never have been condemned because he is the best among men, he did not compliment his son, but lamented instead: 'Alas! What a great sin you have committed yourself today in awarding such a heavy punishment for such an insignificant offense! (42) In fact no one may ever place a transcendental man of God on the same footing with common men - your command of intelligence is immature... by his unsurpassable prowess his subjects completely protected enjoy the prosperity. (43) Oh my boy, the Lord who carries the wheel of the chariot is represented by this monarch; once he is abolished, this world will be full of thieves who immediately will vanquish the ones unprotected like they were lambs. (44) Because of us negating the monarch, from this day on, the reaction upon this sin will overtake us causing great social disorder. The wealth will be taken by thieves and among the people there will be murder and molestation as also abuse of women and animals. (45) The righteous civilization of human progress in the vocations and stages of life according to the Vedic injunctions will at that time systematically be vanquished, and with the economy then only serving sense-gratification will result in an unwanted population on the level of dogs and monkeys. (46) The protector of the religion, the king, is a highly celebrated emperor, a direct, first class devotee of the Lord and a saint of nobility; a great performer of horse sacrifices - and when he hungry and thirsty is stricken with fatigue he never deserves it to be cursed by us like this.'

(47) **N**ext the sage addressed the Supreme, All-pervading Lord in order to beg His pardon for the great sin that by the child immature of intelligence was committed against a sinless, worthy and subordinate soul. (48) [He prayed:] 'Whether they are defamed, cheated, cursed, disturbed, neglected or even when one of them is killed, the forbearing devotees of the Lord for certain never will avenge themselves for any of this.' (49) Thus the sage regretted the sin of his son while he personally did not consider the king insulting him sinful. (50) Generally the saints in this world prove themselves not distressed or happy when they because of others are engaged in worldly duality, because they are situated in the transcendence of the soul."

Chapter 19: The Appearance of S'ukadeva Gosvâmî

(1) **S**ûta said: "Going home the king thought that what he had done was something abominable and he was very depressed saying to himself: 'Alas, it was uncivilized and evil what I did to the faultless, grave and powerful brahmin. (2) I will no doubt because of going against the injunctions very soon meet with a very troublesome calamity. I certainly hope that that will happen as soon as possible so that I will be relieved of my sins and never do anything like that again. (3) May I, on this very day, burn with my kingdom, strength and wealth of riches in the fire ignited by the brahmin community, so that the inauspiciousness of sinning against the Lord, the culture and the cows may not return to me.' (4) Thus pondering the message reached him of the curse of death pronounced by the sage's son. That curse in the form of the fire of a snake bird he accepted as something auspicious because that expected happening would be the logical consequence of the indifference of an all too attached person. (5) He decided to give up on this world as also on the next, for he already had concluded that both worlds were inferior compared to a life of service at the feet of Krishna. So he sat down at the bank of the transcendental river [the Ganges] in order to fast. That was to his opinion the best thing he could do. (6) That river, always flowing mixed with tulasî leaves [a plant used in worship], consists of the auspicious water carrying the dust from the feet of Lord Krishna that sanctifies both the worlds inside and outside and even the Lord of Destruction [Lord S'iva]. What person destined to die would not turn to that river? (7) With that decision he, the worthy descendant of the Pândavas, with his sitting down at the river which flows from the feet of Vishnu, surrendered himself to the mercy of Mukunda till he died. He, free from all kinds of material attachment, would complete his fasting without deviating from the spirit of the vows respected by the sages.

(8) **A**ll the great minds and thinkers who together with their pupils are capable of elevating the entire world, then came to gather there on the plea of a pilgrimage. It is because of their personal presence that the holy places enjoy their status of sanctity. (9-10) Atri, Cyavana, S'aradvân, Arishthanemi, Bhrigu, Vasishthha, Parâs'ara, Vis'vâmitra, Angirâ, Paras'urâma, Uthathya, Indrapramada, Idhmavâhu, Medhâtithi, Devala, Ârsththisena, Bhâradvâja, Gautama, Pippalâda, Maitreya, Aurva, Kavasha, Kumbhayoni, Dvaipâyana and the great personality Nârada arrived. (11) Also many other divine personalities, saintly brahmins, the best saintly advisors of the most prominent nobles and many other sages like Aruna appeared to the occasion. All the heads of the dynasties of sages assembling there were respectfully welcomed by the emperor bowing his head. (12) When all of them were seated comfortably he, with folded hands present before them as someone whose mind is detached from worldly affairs, after again having offered them his obeisances, thereupon humbly spoke about his decision to fast. (13) The king said: 'We are truly grateful to be the most fortunate of all the kings who are trained to be receptive to the favors granted by the greatest of souls, because at the feet of the brahmins the royal orders because of their reprehensible actions are but refuse to be kept at a distance. (14) Because of my sins the Controller of the transcendental and mundane worlds pronounced a curse against me via that brahmin, I who out of attachment always thought of family matters. Having assumed that form He, inspiring with fear, very soon will overtake my mundane attachment. (15) Therefore oh brahmins, just accept me as someone who with the Lord in his heart in surrender has taken to the divine mother Ganges. Let the snakebird, or whatever magical thing the twice-born called for, bite me forthwith. You please continue reciting the deeds of Lord Vishnu. (16) And, again, let it be so that wherever that I in relation to the Supreme, Unlimited Lord and the association He attracts in the material world may take birth, I will find friendly relations everywhere in obeisance to the twice-born.'

(17) **A**nd so it came to pass that the king, with the same perseverance as he had shown before, fully self-controlled seated himself on kus'a grass laid to the east, while facing the north from the southern bank of the wife of the sea [the Ganges]. The charge of his administration he had handed over to his son. (18) To that occasion the gods, who from the sky had seen that the king would fast until his end, all in praise scattered the earth with flowers, continually beating celestial drums in pleasure. (19) All the great sages who had assembled there praised him for the wisdom he had thus shown and in approval said from the power of their goodness for the living beings, a goodness that in its quality is as beautiful as the divine praised in the scriptures: (20) 'It is not astonishing that this saintly king, the chief of all of us who strictly follow Krishna, being seated on the throne that is decorated with the helmets of kings, immediately gave up his life out of his desire to achieve association with the Fortunate One. (21) We all will stay at this place as long as it takes the king to give up his body and return to the world of the Supreme, where this foremost devotee will be completely free from worldly concerns and lamentation.'

(22) **A**fter having heard the assembled sages speak thus impartially, sweet to hear, grave and perfectly true,

Parīkchit complimented them all with their appropriate show of respect and said, desirous to hear about the activities of Vishnu: (23) 'You all have assembled here as the representatives of the One above the three worlds [Brahmā], with no other intention in this world or a world hereafter but to act for the good of others according to your innate nature. (24) Therefore I beg you to tell me now, as trustworthy Vedic men of learning, after due deliberation, what of all the different duties of each and especially of those who are about to die, to your opinion would be the proper and befitting conduct.'

(25) **A**t that moment, as if called for, the powerful son of Vyâsa, S'ukadeva Gosvâmî appeared. He, looking like a mendicant, satisfied in self-realization freely traveled around in the company of children without any concern about material comforts or an identity. (26) He, only sixteen years old, had a body with delicate legs, hands, thighs, arms, shoulders and forehead. His eyes were beautifully wide in a face with a high nose, similar ears, nice eyebrows and a neck as shapely as a conch shell. (27) With a fleshy collarbone, a broad chest and a deep navel he had nice folds in his abdomen. Stark naked with curly, scattered hair and long arms he had the hue of the best among the gods [Krishna; a dark complexion]. (28) Even though he covered his nakedness the sages, who had a keen eye for physiognomy, recognized the symptoms of the blackish skin, the beauty of his tender age and the attraction for the fair sex with his beautiful smiles. And so they all stood up from their seats. (29) To welcome the new guest, he who is always protected by Vishnu [Parīkchit] bowed before him and offered his obeisances, whereupon his less educated following of boys and women withdrew the moment he took his exalted seat in regard of the respect shown. (30) Surrounded there by the greatest of the great saints among the brahmins, the kings and the godly ones, S'ukadeva as the greatest lord shone as resplendent as the moon surrounded by the planets, heavenly bodies and stars. (31) Calm, intelligent and self-assured sitting down the sage was approached by the great devotee, the king, who properly bowing down with folded hands asked him questions in a polite and friendly manner.

(32) **P**arīkchit said: 'Oh brahmin, what a blessing it is for us from the ruling class today to be chosen as a servant of the devotee, by your mercy of being our guest to be considered worthy the visit of all these relations of your good self. (33) When we think of your person that immediately purifies all the places we inhabit, not to mention what it means to see you, touch you, wash your feet and offer you a seat. (34) Through your presence, oh great mystic, our gravest sins are immediately vanquished, just as the nonbelievers are by the presence of Vishnu. (35) Finally Krishna, the Supreme Lord so dear to the sons of Pându, is of mercy for me and has, for the satisfaction of His cousins and brothers, accepted me, their descendant, as one of theirs. (36) How else could it be possible that you, out of your own free will, specially for someone in his last hours before death have appeared here to meet us, while you normally, all-perfect as you are, cannot be found among the common people? (37) Therefore I beg you as the supreme spiritual master of all ascetics, to clarify what, in this life, the perfection, the final beatitude would be for a person and what for someone about to die all would be the duty. (38) Please explain what the people in general, oh master, should attend to and chant about, what they should do, what they should remember and share, as also what would be against the principle. (39) This I ask because, oh supreme devotee, in the house of the householders one rarely sees you staying for longer than the exact time of milking a cow.' "

(40) **S**ûta said: "Thus pleasantly being addressed and questioned by the king, the supreme son of Vyâsadeva who was so well versed in the knowledge of what is one's actual duty, began his reply."

Thus the first Canto of the S'rîmad Bhâgavatam ends named: Creation.

CANTO 2: The Cosmic Manifestation

Chapter 1: The First Step in God Realization

(-) **M**y obeisances unto the Supreme Lord Vāsudeva. (1) S'ṛī S'uka said: 'This inquiry of yours for the good of all is the best thing you can do, because this subject of study oh King, carries the approval of the transcendentalists and constitutes the supreme of all that is worth the attention. (2) There are countless subject matters to hear about in human society, oh Emperor, that are the interest of those materially engrossed ones who are blind to the reality of the soul. (3) They spend their lives oh King, with sleeping and having sex during the night and with making money and taking care of their family during the day. (4) All too attached to the fallible allies of the body, the children, the wife and everything thereto, they despite of their experience, do not see the finality of these matters. (5) For this reason, oh descendant of Bharata, He must be discussed, glorified and remembered who as the Supersoul, the Supreme Personality, the controller and vanquishing Lord frees those who are of desire from their anxieties. (6) All this analyzing in the knowledge of yoga of one's particular nature and how a person after being born should attain to the full awareness of the Supreme, in the end only concerns the remembrance of Nârâyana [Krishna as the Supreme Personality]. (7) It are generally those sages who went beyond the sphere of prescriptions and restrictions oh King, who are the ones to take pleasure in especially describing the glories of the Lord.

(8) **T**his story called the Bhâgavatam contains the essence of the Vedas and was by me, at the end of this Dvâpara-yuga [the age of honoring monarchs], studied under the guidance of my father Dvaipâyana Vyâsa. (9) Fully realized as I was in transcendence my attention was drawn towards the enlightened verses about the [Lord's] pastimes oh saintly King, and thus I studied the narration. (10) I will recite it to you, because you, oh goodness, are a most sincere devotee. They who respectfully dedicate their full attention to it very soon will realize an unflinching faith in Mukunda [Krishna as the Lord granting liberation]. (11) For those who are free from material desires as well as for those who are desirous and for all who being free from fear and doubts are united within [the yogis] oh King, the, according the tradition, repeated singing of the Lord's holy name is the approved method. (12) What's the use of spending one's years as an ignoramus in this world without having [this] experience? The hour one deliberately spends in service of the higher cause is the better one. (13) The saintly king known as Khatvânga set aside everything when he knew that he had but a moment to live longer in this world and thus experienced the full security of the Lord. (14) Oh member of the Kuru family, therefore also your life's duration that is limited to seven days, should inspire you to perform everything that traditionally belongs to the rituals for a next life. (15) Seeing the end of one's life one should be free from the fear of death by cutting, with the help of the weapon of non-attachment, with all desires as well as with everything associated with them. (16) Piously self controlled having left one's home for a sacred place, one should according the regulations properly cleansed and purified, in solitude sit down assuming the proper posture. (17) The mind should be turned to the practice of the three transcendental letters [A-U-M]. Thus not forgetting the seed of the absolute [Brahman, the impersonal spirit] one by regulating one's breath realizes the control [originating] with the Supreme. (18) When one for the sake of the virtue fixes oneself in meditation, the mind withdraws from the engagement of the senses. This happens because the intelligence being absorbed in fruitive labor tends to be driven by the mind. (19) With one's thereafter focussing of one's mind upon the different parts and divisions [of the body and also of the logic] without losing sight of the complete, one must consequently take care not to think of anything else but that refuge of [the feet of] the Supreme Lord Vishnu who pacifies the mind. (20) From the passion and inertia of nature the mind is always agitated and bewildered, but one will find that rectified in the focus of the ones pacified that destroys all the wrong done. (21) They who fixed in the habit of such a systematic remembrance seek unification and hold on to this devotion will soon be of success in the shelter of the yoga that approves this.'

(22) **T**he king, attentive to what was said, asked: 'O brahmin, what is in short the idea of in which place and with which activities a person must be engaged and continue with, in order to directly escape from a polluted mind?'

(23) **S'**ṛī S'uka said: 'When one sits down in control, has subdued one's breath and has conquered one's attachment as well as one's senses, one should focus one's attention upon the gross matter of the outer appearance of the Supreme Lord [the *virâth-rûpa*].

(24) **H**is individual body is this gross material world in which we experience all that belongs to the past, the present and the future of this universe in existence. (25) This outer shell of the universe which we know as a body consisting of seven coverings [see *kos'as*], constitutes the notion of the object of the Universal Form of the Purusha [the Original Person] who is the Supreme Lord. (26) The lower worlds are by the ones who studied it recognized as the soles of His feet [called Pâtâla] of which His heels and toes are called Rasâtala, His ankles Mahâtala while the shanks of the gigantic person are called the Talâtala worlds. (27) The two

knees of the Universal Form are called Sutala, the thighs Vitala and Atala and the hips are named Mahîṭala oh King. Outer space is accepted as the depression of His navel. (28) The higher, illumined worlds are His chest, with above it the neck called Mahar. His mouth is called Jana while Tapas is the name of the worlds of the forehead with Satyaloka [the world of Truth] as the uppermost of the [middle] worlds of the Original Personality who has a thousand heads. (29) The gods headed by Indra are His arms, the four directions are His ears and sound is His sense of hearing. The nostrils of the Supreme are the As'vinî-Kumâras [a type of demigods] while fragrance is His sense of smell and His mouth the blazing fire. (30) The sphere of outer space are the pits of His eyes, while the eyeball of the sun makes up His seeing. The eyelids of Vishnu are the day and night, the movements of His eyebrows are the supreme entity [Brahmâ and the other demigods], His palate is the director of water [Varuna] and His tongue is the nectarine juice. (31) They say that the Vedic hymns are the thought process of the Unlimited One, that His jaws make up Yamarâja [the Lord of death], His teeth are His affection and that His smile is the most alluring, unsurpassable material energy [*mâyâ*]. Material creation is only the casting of His glance. (32) Modesty is His upper lip, His chin stands for the hankering, religion is His breast, and the path of irreligion is His back. Brahmâ is His genitals, His testicles are the Mitrâ-varunas [the friends], His waist the oceans and the stack of His bones are the mountains. (33) His veins are the rivers and the plants and trees are the hairs on the body of the Universal Form, oh King. The air is His omnipotent breathing, the passing of the ages, Time, is His movement and the constant operation of the modes of material nature is His activity. (34) Let me tell you that the hairs on the head of the Supreme Controller are the clouds oh best of the Kurus, and that the intelligence of the Almighty is the prime cause of the material creation, so one says. His mind, the reservoir of all changes, is known as the moon. (35) The material principle constitutes His consciousness, so one says, while Lord S'iva is the cause within [His ego, His self]. The horse, mule, camel and elephant are His nails, and all other game and quadrupeds are represented in the region of His belt. (36) The singing of the birds is His artistic sense and Manu, the father of man forms the contents of His thought with humanity as His residence. The angelic and celestial beings [the Gandharvas, Vidyâdharas and Caranas] constitute His musical rhythm while the remembrance of terrorizing soldiers represents His prowess. (37) With the intellectuals [brahmins] for the face and the rulers [*kshatriyas*] for the arms of the Universal Form, the traders [*vais'yas*] are the thighs and the laborers [*s'ûdras*, the dark or '*krishna*'-class] occupy His feet. Through the various names of the demigods He overtakes with the provision of feasible goods [that appease Him] by means of the performance of sacrifices.

(38) **I** explained all these locations in the Form of the Supreme Lord to you so that anyone who may concentrate the mind on this *virâth-rûpa* Universal Form can attain through intelligence. Beyond Him as such there is nothing else to be found in the gross of matter. (39) He who may be known in so many ways as the Supersoul present in all forms, alike a dreamer who sees himself [in different situations], is the one and only Supreme Truth and ocean of bliss. One must direct oneself to Him alone and nothing else if one does not want to see oneself degraded by attachments.'

Chapter 2: The Lord in the Heart

(1) **S'**ri S'uka said: 'Generated from the Supersoul [alike Lord Brahmâ] someone in contemplation [of the Universal Form] recovers, by thus finding satisfaction [with the Lord], the lost remembrance of his prior existence. Thereafter he [the individual soul] with a cleared vision having arrived at intelligence can rebuild his life as it was before. (2) One's [spiritual] adherence to the sounds of the [impersonal] Absolute Truth makes the intelligence, because of the many terms [associated with it], ponder over incoherent ideas because of which one, without ever finding joy, wanders around in realities of illusion - and the different desires belonging to them - as if one is dreaming. (3) For that reason an intelligent person fixed in his attention [upon the Universal Form], in order to find perfection must only minimally, according to the necessity, abide by denominations [forms and other material interests] without ever being mad after them. He should be of the practical insight that he otherwise would engage himself for [nothing but] hard work (4) What is the need of a bed, when one can lie on the ground; what is the need of a pillow when one has one's arms; why should one use utensils if one can eat with one's hands and with the cover of trees, what is the use of clothing? (5) Are there no rags lying in the street, is there no giving in charity; do the trees not offer their alms maintaining others; have the rivers dried up; are the caves closed; has the Almighty Lord given up on protecting the surrendered soul? Why would a learned man then have to speak to the liking of those who are led by wealth? (6) When one thus with the matter of Him, the most cherished, eternal, One Supersoul fully

present in one's heart, is detached from the world, one must be of worship for Him, the Fortunate One, the permanent gain by which for certain the cause of one's material bondage is put to an end. (7) Who else but the materialists would with neglecting the transcendental thoughts take to the non-permanent of material denominations because of which they, who constitute the general mass of the people that is controlled by the misery of the reactions of its fruitive labor, see themselves as fallen into the river of suffering?

(8) **O**thers see in the meditation upon Him within their own body the Personality of Godhead residing in the region of the heart measuring eight inches, having four arms, carrying the lotus, the wheel of the chariot, the conch shell and the club. (9) With His mouth expressing happiness, His eyes wide spread like a lotus, His clothes yellowish like a Kadamba flower, bedecked with jewels and with golden ornaments studded with precious stones, He wears a glowing headdress with earrings. (10) His feet are positioned on the whorl of the lotus hearts of the great mystics. On His chest He wears the beautifully engraved Kaustubha jewel and around His neck He has a fresh flower garland spreading its beauty. (11) With a decorative wrap around His waist, valuable finger rings, ringing leglets, bangles, oiled spotless bluish, curly hair and His beautiful, smiling face He looks very pleasing. (12) His magnanimous pastimes and the glowing glances of His expression are indicative of the extensive benedictions of this particular transcendental form of the Lord one should focus upon as long as the mind can be fixed on it for the purpose of one's meditation. (13) One should meditate upon the limbs one by one, starting from the feet up, until one sees His smiling face, and thus gradually taking control over the mind one departs in one's meditation for higher and higher spheres and purifies that way the intelligence. (14) As long as the materialist has not developed devotional service for this form of the Lord who is the seer of the mundane and transcendental worlds, he must, when he is finished with his prescribed duties, with proper attention remember the Universal Form of the Original Person.

(15) **W**henver one desires to give up one's body oh King, one should as a sage, without being disturbed, comfortably seated and with one's thinking unperturbed by matters of time and place, in control of the life air restrain the senses with the help of the mind. (16) Regulating the mind by the power of one's pure intelligence in relation to the original witness within [the 'knower of the field'], one should merge with this self. That self should be confined to the fully satisfied Supersoul and thus putting an end to all activities, one will attain full bliss. (17) Therein one will not find the supremacy of time that for sure controls the godly who direct the worldly creatures with their demigods, nor will one find there mundane goodness, passion or ignorance, nor any material change or causality of nature at large. (18) Knowing what and what not relates to the divine of the transcendental position, they who wish to avoid the godless completely give up the perplexities [of arguing to time and place], and place thereto in the absolute of goodwill every moment the worshipable lotus feet in their heart. (19) The sage familiar with the science of properly regulating the force [of the senses] in service of the purpose of life, should retire in the following way: he must block his arse ['air-hole'] with his heel and direct the life air upward through the six primary places [navel, plexus, heart, throat, eyebrows and top of the skull] and thus overcome the state of material inertia. (20) The soaring force the meditator should gradually direct from the navel to the plexus [the 'heart'] and from there to the chest from where he should bring it slowly into his throat. This he should intelligently figure out by meditation. (21) From between the eyebrows the seer who is of detachment in order to attain the Supreme should, by blocking the outlet of the seven centers, enter the domain of the head in order to maintain there for a while ('half an hour') independent of sense enjoyment for the sake of tirelessness and eternity.

(22) **I**f one, however, maintains a desire oh King, to lord over what one calls the place of enjoyment of the gods in the sky, or has the desire to manage the world of the *gunas* [the modes of nature] with the use of the eight mystic powers [the eight *siddhis* or perfections], one inevitably has to count with the mind and the senses associated with such a desire. (23) One says about the course of the great transcendentalists that they, departing from the realm of the subtle body, freely move within and without the three worlds, while those who do their work based upon a material motive never attain to the progress that is achieved by those who in the austerity of their devotional service are absorbed in yoga.

(24) **I**n the control of the divinity of fire [Vais'vânara, or with regular sacrifice and meditation] one reaches through the gracious passage of [the *sushumnâ*, the channel of balancing] the breath, provided one follows the movements in the sky [the *cakra* order], the pure spirit [Brahmaloka, the place of the Creator] that enlightens and washes away the contaminations. Directed upwards one then reaches the circle [the *cakra*, the wheel] oh King, called S'is'umâra [meaning: dolphin, to the form of the Milky Way, galactic time]. (25) Passing beyond that navel of the universe, the pivot, the center of spin of the Maintainer [Vishnu], by the individual living being that was purified by the realization of his smallness, the place is reached that is worshipable for those who are transcendently situated. There the self-realized souls enjoy for the time of a *kalpa* [a day of Brahmâ]. (26) Thereupon he who from the bed of Vishnu [Ananta] sees how the universe is

burning to ashes because of the fire from His mouth, will leave that place for the supreme abode [of Brahmâ] which lasts for two *parârdhas* [the two halves of the life of Brahmâ] and is the home of the purified souls of elevation. (27) There one will never find bereavement or old age, death, pain or anxieties, save that one sometimes has feelings of compassion when one sees the ignorant who are subjected to the hard to overcome misery of the repetition of birth and death.

(28) **A**fter surpassing the forms of water and fire and thus having reached that pure self free from fear, one thus having attained the effulgent atmosphere, in due course of time by the self its air reaches the ethereal self, the true greatness of one's soul. (29) By scents having the smell, by the palate having the taste, by the eye having visions, by physical contact being in touch and finally by sound vibrations experiencing the quality of the ether, the yogi by dint of the activity of the senses also attains [the more subtle sphere]. (30) After he thus at the mental level in relation to the gross and subtle has reached a neutral point of I-awareness, he in the mode of goodness surpasses that realization of himself that is subject to change [the ego]. Consequently he, completely suspending the material modes, progresses towards the reality of perfect wisdom. (31) By that purification towards the self of the Supersoul the person attains the peace, satisfaction and natural delight of being freed from all contaminations. He who attains to this destination of devotion for sure will never become attracted to this material world again, my dearest [Parîkchit].

(32) **A**ll that I described to you oh protector of man, is as your Majesty requested in proper accord with the Vedas. It is also in full agreement with the eternal truth as it before by Lord Vâsudeva was explained to Lord Brahmâ who had satisfied Him in worship. (33) For those who in this life wander in the material universe, there is for sure no way of attaining more auspiciously than the path by which one arrives at the devotional service [bhakti-yoga] of the Supreme Personality Lord Vâsudeva. (34) The great personality [Vyâsadeva] studied the Vedas three times in total and scrutinously, with scholarly attention examining them he ascertained that one's mind is properly fixed when one is attracted to the soul. (35) The Supreme Personality can be perceived in all living beings as the actual nature of that soul, as the Lord who by the intelligence of the seer is recognized by inference from different signs and effects. (36) Therefore every human soul must oh King, wherever he is and whenever he exists, hear about, glorify and remember the Lord, the Supreme Personality. (37) They who, filling their ears with the narrations about the Supreme Lord most dear to the devotees, drink from the nectar will find their by material pleasure contaminated state of mind purified and return to the feet residing near the lotus.'

Chapter 3: Pure Devotional Service - the Change in Heart

(1) **S'**ri S'ukadeva said: 'For the intelligent among men, I have given you all the answers in response to the inquiring of your good self about the human being on the threshold of death. (2-7) They who desire the luster of the Absolute worship the master of the Vedas [Brihaspati], Indra, the king of heaven is there for the ones desiring the strength of the senses [sex] and the Prajâpatis [the strong progenitors] are there for those who desire offspring. The goddess [Durgâ] is there for those who desire the beauty of the material world, the fire god is there for the ones desiring power, for wealth there are the Vasus [a type of demigod] and the incarnations of Rudra [Lord S'iva] are there for those who wish strength and heroism. For a good harvest the mother of the demigods Aditi is worshiped, desiring heaven one worships her sons, for those desiring royal riches there are the Vis'vadeva demigods and to be of commercial success there are the Sâdhya gods. The As'vinîs [two brother demigods] are there for the ones desiring longevity, for a strong body mother earth is worshiped and those who want to maintain their position and be renown respect the goddesses of the earth and the heavens. Aspiring beauty there are the heavenly Gandharvas, those who want a good wife seek the girls of the heavenly society [the Apsaras and Urvas'is] and anyone who wants to dominate others is bound to the worship of Brahmâ, the head of the Universe. Yajña, the Lord of Sacrifice is worshiped for tangible fame and for a good bank balance Varuna, the treasurer, is sought. But those who desire to learn, worship S'iva himself while for a good marriage his chaste wife Umâ is honored.

(8) **F**or spiritual progress the supreme truth [Lord Vishnu and His devotees] is worshiped, for offspring and their care one seeks the ancestral [the residents of Pitriloka], pious persons are sought by those who seek protection, while the demigods in general are there for the less common desires. (9) The godly Manus [the fathers of mankind] are there for those desiring a kingdom, but the demons are sought for defeating

enemies. The ones desiring sense gratification are bound to the moon [Candra], while those who are free from desire worship the Supreme Personality in the beyond. (10) Whether he is free from desire, is full of it or else desires liberation, someone who has a broader outlook with all his heart should worship in devotional service [bhakti-yoga] the Original Personality of God, the Supreme One. (11) All these types of worshipers for sure develop, in their worship of the highest benediction in this life, through association with His pure devotees unflinching, spontaneous attraction to the Supreme Lord. (12) The knowledge leading to the limit of the complete withdrawal from the whirlpool of the material modes, gives the satisfaction of the soul, which in the transcendence of being detached from these modes, carries the blessings of the path of bhakti yoga. Who, absorbed in the narrations about the Lord would not act upon this attraction?"

(13) **S'**unaka said: "What is it that the king, the ruler of Bharata, after hearing all of this, wanted to know more from the son of Vyâsadeva, the poetic wise? (14) Oh learned Sûta, explain those topics to us who are eager to hear about it, for in an assembly of devotees those talks are welcome that lead to the narrations about the Lord. (15) He, the king, that grandson of the Pândavas, was no doubt a great devotee, a great fighter who playing with dolls as a child enacted the activities of Lord Krishna. (16) And thus it must also have been so - there in the presence of all those devotees - with the son of Vyâsadeva who, in his attachment to the Supreme Lord Vâsudeva who is glorified by so many souls, had all the great qualities for it. (17) Except for the one who spends his time on the topics about the One who is discussed in the supreme scriptural truth, the rising and setting sun is but decreasing the lives of the people. (18) Are the trees not also living, are the blacksmith's bellows not breathing as well and are the beasts all around us not also eating and procreating? (19) A person whose ear never reached the holy name of the One who delivers us from all evil is just as praiseworthy as a dog, a hog, an ass or a camel. (20) The ears of a man who never heard of Vishnu, the One of giant progress, are like those of snakes and also the tongues of those who never sang aloud the songs of worth are as useless as those of frogs. (21) Even carrying a heavy silk turban, the upper part of the body is just a burden, when that body never bows down to Mukunda [Krishna granting liberation]; just like hands not engaged in the worship of the Lord are alike those of a dead body, even though they are decorated with glittering golden bangles. (22) Like the eyes on the plumes of a peacock the eyes of those men are who do not look upon the forms of Vishnu and like the roots of trees the feet of those human beings are who never went for the holy places of the Lord. (23) Dead while being alive the mortals are who never personally received the dust of the feet of pure devotees and a descendant of Manu [a man] is but a dead breathing body when he has never experienced the wealth of the aroma of tulsî leaves of Lord Vishnu's lotus feet. (24) Certainly that heart is steel-framed which, in spite of being absorbed in chanting the name of the Lord, is not transformed by the emotions of therewith having tears in one's eyes and hair standing on end. (25) Oh Sûta Gosvâmî, you express yourself in favorable terms, so please explain what transcendental knowledge the expertly leading S'ukadeva Gosvâmî upon being questioned conveyed to the king who sought the truth."

Chapter 4: The Process of Creation

(1) **S**ûta said: "Just having realized what S'ukadeva Gosvâmî thus said about the verification of the reality of the soul, the chaste son of Uttarâ [Parîkshit] concentrated upon Lord Krishna. (2) He [thus meditating for a moment innerly] gave up his deep-rooted and constant possessiveness in relation to his body, his wife, his son, his treasury and all his relatives and friends in his undisputed kingdom. (3-4) The great soul in full faith inquired for the purpose of this exactly the way you are asking me, oh great sages. Being informed of his death he renounced his fruitive activity according the three principles [of self-realization: renouncing religious acts, economic development and sense gratification] and everything thereto and thus firmly fixed he achieved the attraction for the love of the Supreme Lord Vâsudeva. (5) The king said: 'What you said is perfectly right, oh learned one; being without contaminations you have the knowledge of it all and make the darkness of ignorance gradually disappear when you are speaking about the topics concerning the Lord. (6) Furthermore, I would like to learn how the Supreme Lord by His personal energies creates this phenomenal world of the universe that is so inconceivable for even the great masters of meditation. (7) And please, also tell me about the way the powerful one maintains His energies and winds them up again, how He as the all-powerful Supreme Personality arrives at His expansions, involves them and being involved Himself presents them and causes them to act [see also canto 1, chapter 3]. (8) Even the highly learned in spite of their endeavors for His sake, fall short, dear brahmin, in explaining the wonderful, inconceivable acts of the Supreme Lord. (9) Even though He acts through His different incarnations He is the One and Supreme, whether He acts by the modes, is there simultaneously in the material energy or is manifesting in many forms consecutively. (10) Please clear up these questions asked by me, since you, being as good as the Supreme Lord, are of the oral tradition with the Vedic literatures and also of full realization in

transcendence.' "

(11) **S**ûta said: "Upon thus being requested by the king to describe the transcendental attributes of Lord Hrishîkes'a [Krishna as the master of the senses] S'uka, in order to reply properly, proceeded methodically.

(12) **S'**rî S'uka said: 'My obeisances to the Supreme Personality of Godhead, who for the maintenance and also the winding up of the complete whole of the material creation, by His pastimes assumed the power of the three modes while residing within as the One whose ways are inconceivable. (13) Again my obeisances to Him who frees the truthful ones from the distressing controversies of those who follow untruth, unto Him who is the form of pure goodness, granting all that is sought by those who are situated in the status of the highest stage of spiritual perfection [the *paramahamsas*]. (14) Let me offer my obeisances unto the great associate of the Yadu dynasty who, keeping far from mundane wrangling, vanquishes the non-devotees. I bow down to Him who is of the same greatness of enjoying the opulences as in enjoying the sky in His own abode. (15) For Him of whom the glorification, remembrance, audience, prayers, hearing and worship forthwith cleanses away the effects of the sins of everyone, unto Him of whom one speaks as being the all-auspicious one, I bring my due obeisances again and again. (16) The bright ones who by simply dedicating themselves to His lotus feet completely give up all attachments to a present or future existence, realize without difficulty the progress of the heart and the soul towards a spiritual existence; unto that renown all-auspicious One my obeisances again and again. (17) The great sages, the great performers of charity, the ones most distinguished, the great thinkers, the great mantra chanters [reciters/singers] and the strict followers will never attain to tangible results when they are not dedicated to Him. I offer my obeisances again and again to Him about whom to hear is so very auspicious. (18) The people of old Bharata, Europe, southern India, Greece, Pulkas'a [a province], Âbhîra [part of old Sind], S'umbha [another province], Turkey, Mongolia and more who are also addicted to sin, at once get purified when they take to the shelter of the Lord's devotees. Him, the powerful Lord Vishnu I offer my respectful obeisances. (19) He is the soul and Lord of the self-realized ones, the personification of the Vedas, the religious literatures and austerity. May the Supreme Lord, He who is held in awe by those who in their transcendence are free from all pretension - the Unborn One [Lord Brahmâ], Lord S'iva and others - always be graceful with me. (20) May He, the Supreme Lord and master of all the devotees, who is the owner of all opulence, the director of all sacrifices, the leader of all living entities, the master of the intelligent ones, the ruler of all worlds, the supreme head of the planet earth and the destination and first among the [Yadu] kings of the Sâtvatas, the Andhakas and the Vrishnis, be merciful with me. (21) It is said that thinking of His lotus feet and at each moment being absorbed in it, when one follows the authorities, purifies and results in the actual knowledge of the ultimate reality of the soul and also that it makes the scholars describe Him to their liking. Oh Mukunda, my Supreme Lord, may Your grace always be with me. (22) May He who strengthened the first one of creation [Lord Brahmâ] with remembrance in his heart about Himself and his origin and who [thus] from the beginning inspired the Goddess of Learning who appeared to have been created from Brahmâ's mouth - may He, the Teacher of Teachers, be pleased with me. (23) He who lies down within the material creation and empowers all these bodies made of the material elements while He as the Purusha [the original person] causes all to be subjected to the modes of nature with her sixteen divisions [of consciousness, the elements of earth, water, fire, air, ether, the five organs of action and the senses]; may that Supreme Lord give strength to my statements. (24) My obeisances unto him, the great expansion of Vâsudeva [viz. Vyâsadeva] who is the compiler of the Vedic literatures from whose lotus mouth his adherents drank the nectar of this knowledge. (25) The first created being [Brahmâ], my dear king, imparted, on the request of Nârada, from the inside the Vedic knowledge exactly as it was spoken by the Lord in the heart.' "

Chapter 5: The Cause of all Causes

(1) **N**ârada said [to the Creator]: 'My obeisances to you oh god of the demigods, for you are the one firstborn from whom all living beings generated. Please explain which knowledge specifically leads to the transcendental insight. (2) What is the form, the basis and the source of this created world? Oh master, how is it conserved, by what is it controlled and please, what is it factually? (3) All this is known by your good self, since you know all that has become, will become and is becoming. Master, you hold this universe in the grip of your scientific knowledge, like one holds a walnut. (4) What is the source of your wisdom, who protects you and who is above you? In what capacity do you, with the help of the potency of the soul, on your own create the lives of all beings with the elements of matter? (5) Like a spider creating its web, you without any help manifest from your own soul power all these lives by whom you are never controlled. (6) Oh almighty

one, in this world I do not know a single entity having a name and form that is superior, inferior or equal, of a temporary nature or lasting forever, which owes its existence to another source [than you]. (7) We are weary of the fact that you with your perfect discipline underwent severe penances. We thus had the chance to doubt whether your good self would be the ultimate truth [and thus thought of an entity higher than you]. (8) Oh all-knowing ruler over all, please explain to me all that I have asked you, so that I will be of an understanding in accordance with your instructions.'

(9) **T**he Creator replied: 'Oh gentle one so dear to me, you are so very kind in your perfect inquiries. That inspires me to further see into the heroism of the Supreme Lord. (10) My son, you are not mistaken in what you just said in your describing me, because without knowing the Supreme beyond me, it certainly will turn out to be as you said. (11) All of the world that I created was created by the effulgence [the *brahmajyoti*] of His existence, just as the fire, the sun, the moon, the planets and the stars [radiate after His effulgence]. (12) I bring Him my obeisances, the Supreme Lord Vāsudeva upon whom I meditate, by dint of whose invincible potencies one calls me the teacher [guru] of the world. (13) Unashamed about keeping a prominent position with the bewildering material energy, those who are deluded make a wrong use of words in speaking of 'I' and 'mine'. By that use of words I am poorly understood. (14) The five elements in their interaction with Eternal Time as also the natural disposition of the living being, are certainly part of Vāsudeva oh brahmin, but the truth is that each of them separately has no value. (15) Nârâyana [Krishna as the four-armed original Personality of God and primordial Lord of man] is the cause of the knowledge, the demigods are His helping hands, for His sake the worlds exist and all sacrifices are just there to please Him, the Supreme Lord. (16) Concentration of mind is just there to know Nârâyana, austerity is only there to achieve Nârâyana, the culture of transcendence is just there to become aware of Nârâyana and progress on the path of salvation is there only to enter the kingdom of Nârâyana. (17) Inspired by what was created by Him, the Seer, the Soul of All, the Controller of All Intelligence who created me, I also create.

(18) **O**f the [modes of] goodness, passion and ignorance [see 4.23], that because of the Almighty [Lord of Time] by the external energy were assumed, there are the three qualities of transcendence: maintenance, creation and destruction. (19) The eternally liberated, living entity subjected to conditions of cause and effect is affected [though] by the modes of material energy that [in his life then] manifest with the symptoms of [respectively] knowledge, activities and material inertia. (20) He, the Supreme Lord, the witness of the witness who [by the living entity who is led] by the symptoms of the three modes cannot be recognized in His movements oh brahmin, is the controller of everyone as also of myself. (21) [The Lord of] Eternal Time, the controller of the deluding potency of matter [*mâyâ*] thus took upon Himself, from His own potency spontaneously appearing in different obtained [*guṇa*] forms, the workload [karma] and specific nature [or *svabhāva*, of the living entity]. (22) Because of the superintendence of the original person the creation of the *mahat-tattva* [the 'greater reality'] took place, from eternal time there was the transformation of the modes and from these specific natures the different activities found their existence. (23) But because of the transformation of the greater complete passion and goodness strongly dominated [in the beginning]. Thereupon [countering in reaction] the mode of darkness became more prominent that is characterized by matter, material knowledge and a predominance of material activities. (24) That transformed material ego, as said, manifested itself according to the three characteristics of goodness, passion and ignorance, and thus *prabhu*, the powers of a guiding intelligence, knowledge of creation and material evolution divided. (25) From the form of darkness that underwent transformation, of all the elements [first] the ether evolved with its subtle form and quality of sound which is indicative of both the seen and the seer. (26-29) By transformation of the ether the air found its existence which is characterized by the quality of touch. Along with it sound also appeared as a characteristic that was remembered from the ether. Air thus acquired also a life of diversity with energy and force. Air on its turn again transformed under the influence of time and generated from its nature the element of fire in response to what preceded. With its form there was likewise touch and sound [as the hereditary burden or the karma of the previous elements]. Fire transformed [or condensated from oxygen and hydrogen] into water. Thus the element of taste came about which consequently was accompanied by touch, sound and form. But because of the variegatedness of that transformation of water next the smell of the juice followed which assumed form [as the earth element] together with the qualities of touch and sound. (30) From the mode of goodness the [cosmic] mind of the gods generated who act in goodness, counting the ten of them [according to the five senses of perception and action] as the controllers of the directions [the Digdevatās], the air [Vāyu], the sun [Sūrya], the waters [Varuna], longevity [the As'vinî-Kumâras], fire [Agni], the heavens [Indra], the deity of transcendence [Vishnu in the form of Upendra], the deity of friendship [Mitra] and the guardian of creation [Brahmâ]. (31) From the passion of ego the according tenfold transformation took place that gave the living energy the intelligence of all the senses of action - the mouth, the hands, the feet, the genitals, and the anus - and perception - sight, hearing, touch, taste and smell. (32) As long as all these categories of the elements, the

senses, the mind and the modes of nature remained separate, the body [of man and mankind] could not be formed, oh best one of knowledge [Nârada]. (33) When all these [elements] by means of the [compelling] force of the Supreme Lord were assembled and found their application, this universe with both its true and illusory, its spiritual and material realities [sat/asat] found its existence.

(34) **T**he universe after countless millenia having been submerged in the [causal] waters, was by the individual soul [the *jîva* or the Lord] who animates the inanimate awakened to its own time of living. (35) He Himself as the original person [the Purusha] appeared from within the universal egg to divide Himself in thousands of divisions of legs, arms, eyes, mouths and heads. (36) The great philosophers conceive of all the worlds of the universe as the limbs of a body [the *virâth rūpa*] which has seven systems below the waist and seven systems in the upper portion. (37) The brahmîns represent the mouth of the Original Person, the ruling class constitutes His arms, the traders form the thighs of the Supreme Lord and the laborer class His legs. (38) The earthly [lower] worlds [Bhûrlôkas] belong to His legs so one says, the ethereal worlds [Bhûvarlôkas] belong to His belly, the heavenly worlds from the heart [Svarlôkas] are situated in His chest while the highest worlds of the saints and sages [Maharlôkas] are of the Great Soul. (39) Above the chest up to the neck one finds the world of the godly ones [the sons of Brahmâ, Janaloka] and higher up in the neck one finds the world of renunciation [Tapoloka, of the ascetics]. The world of truth [Satyaloka of the self-realized, the enlightened ones] is found in the head. [These worlds are all temporal] but the spiritual world [Brahmaloka, the world of the one Soul, the Supreme Lord] is eternal. (40-41) With on His waist the first of the lower worlds, further down the second on the hips, the third down to the knees, the fourth on the shanks, the fifth on His ankles, the sixth on His feet and the seventh on the soles of His feet [compare 2-1: 26-39], the body of the Lord [*virâth-rûpa* or Universal Form] is filled with all the [fourteen types of] worlds. (42) One imagines the worlds alternatively [simply divided in three] with the earthly, lower worlds situated on the legs, the ethereal, middle worlds in the region of the navel and the heavenly, higher worlds found from the chest upwards.'

Chapter 6: The Hymn of the Original Person Confirmed

(1) **T**he Creator said: 'The mouth [of the Universal Form] is found in the fire which is the center for the voice of the seven [meters of] hymns [sung in honor] of the essential ingredients [the elements, the layers of His body. *Dhâtava*, literally: skin, flesh, sinew, marrow, bone, blood and fat]. With respect for the forefathers and the gods offering all kinds of foodstuff and delicacies that by humans beings then are appreciated as the nectar [of the remnants] is the field of action [for the sake of] His tongue. (2) For His nose there is the life breath and the air outside in order to bring about the transcendental experience of longevity [the As'vinî demigods] in combination with all the medicinal herbs and fragrances one may enjoy. (3) The eyes [of the gigantic body] that see all kinds of forms as also everything illuminated that glitters to the eyeball of the sun, accompany the hearing by the ears of all the sounds of veneration that from all directions resound in the ether. (4) His outer appearance [the presence of the Universal Form] constitutes the foundation of all things and favorable opportunities and is also the field where one harvests, while His skin of moving airs forms the touch that leads to all kinds of offerings. (5) His bodily hair is the vegetation of the kingdoms with the help of which in particular the sacrifices are performed. The clouds with their electricity, the stones and the iron ore make thereto for the hair on His head, His facial hair and His nails. (6) His arms, the governing men of God, predominantly provide what is needed and protect the general mass. (7) In the Lord's lotus feet that offer shelter the progress is recognized of the lower, middle and heavenly worlds, because they, in providing all that was needed, liberate from fear and contain all the benedictions. (8) Water, semen and the generative capacity of rain refer to the genitals of the Creator, the Lord, or to the spot where happiness originates that is brought about by the [need of] begetting [offspring or cultural products]. (9) Oh Nârada, the where the evacuation of the Universal Form takes place is the birthplace of Yama the controlling deity of everything running to its end and of Mitra. It forms the rectum where envy, misfortune, death and hell are remembered. (10) Frustration, immorality and ignorance are found at His backside, while the rivers and streams [as said] make for His veins and the mountains for the stack of His bones. (11) The unseen mover [viz. Time] of the seas and oceans of the living beings that are involved with evolution and extinction is, as seen from His belly [the middle worlds, S'iva], by the intelligent ones known as the [beating] heart that is located in the subtle body.

(12) **Y**our, mine, my sons [the Kumâras] and Lord S'iva's promotion of dharma depends on the life and soul

of the Supreme Being [who constitutes the safe harbor] of truth and wisdom. (13-16) Me, you, Lord S'iva, and the great sages before you, the godly ones, the demoniac ones, the human beings and the excellent ones [the Nâgas], the birds, the beasts, the reptiles and all the heavenly beings and also the plants and many other living entities found on land, in water and in the sky, together with the asteroids, stars, comets, planets and moons and lightening and thunder; all that was, that is and will be created, this entire universe together is [pervaded] and covered by the Original Person in a form measuring not more than nine inches [see also 2.2: 8]. (17) The same way the sun spreads its rays outside and illumines and gives strength [inside with *prânâ*], the expansion of the Universal Form, the Supreme Person also vitalizes all that lives from both the inside and the outside. (18) He is the controller of immortality and fearlessness, transcendental to death and the fruitive action of anyone and therefore, oh Nârada, the glories of the Original Personality are considered immeasurable.

(19) **Y**ou should know that all the living entities exist in [but] one fourth of the secure reservoir of all opulence where there is no death or fear. That reservoir is the Supreme Person who resides in the beyond of the material coverings of the three worlds. (20) The [remaining] three fourths of Him in the beyond is the place where they reside who will never be reborn. Within [the material world] there are by contrast the three worlds [heaven, purgatory and hell] that are reserved for the status positions of those who, attached to family life, do not strictly follow the vow of celibacy. (21) Thus neatly arranging the destination of the living beings, the Maintainer rules over the devotion of the nescient ones and the ones who factually know, and is thus, as the Original Personality of God, the master of both. (22) He from whom all the planets and the gigantic Universal Form originated together with the elements and the senses according to the material qualities of the universe, can in the superlative of that Universal Form be compared to the sun [that in] relating to its distributed rays and heat [remains aloof from it].

(23) **W**hen I took birth from the lotus flower sprouting from the navel of this great person, I had next to the personal limbs of the Original Person nothing to perform sacrifices with. (24) For the performance of sacrifices, the sacrificed such as flowers and leaves and burning material [such as straw] is needed together with an altar as also a framework of time [a calendar e.g.] in order to follow the modes of nature. (25) Utensils, grains, fuel [clarified butter], sweetener ['honey'], capital ['gold'] and a fire place ['earth'], water, the scriptures ['Rig, Yajur and Sâma Veda'] and [at least] four [officiating] persons are comprised in this, oh pious one. (26) It also involves the invocation of holy names and mantras and the settling of contributions and taking of oaths concerning the specific godhead at hand. And for the purpose of each of them there is a particular scripture. (27) In order to be able to progress towards the ultimate goal by means of worship and to be able to compensate [to safeguard, correct or excuse] with the offerings ultimately made for the diverse parts of the [governing] body of the Original Person [the representing demigods], I arranged for the ingredients. (28) Thus well-equipped I worshiped, engaging with all the ingredients, the expansions of the Original Person, the Supreme Personality, the original enjoyer of all sacrifices. (29) According to that example your [God-]brothers, the nine masters of the living creatures [schools; demigods next to Brahmâ; compare 5: 30], with proper ritual were of sacrifice for the manifest and non-manifest personalities. (30) In following those [schools or demigods] also the Manus, the fathers of mankind, in due course of time were of worship to please Him, and so did the other great sages, forefathers, scholars, opponents [Daityas] and mankind at large.

(31) **F**or the sake of Nârâyana, the Personality of Godhead, all these greatly powerful manifestations, who had accepted the material illusion of form in the spheres of the universe, found their existence in the reality of creation, maintenance and destruction, even though He Himself is self-sufficient above it. (32) According to His will, I create while under His subordination S'iva destroys. He Himself acts thereto as the Original Person and controller of the three energies who maintains the entire universe.

(33) **T**hus I explained upon your request my dear, all this to you. Whatever you think of, whether it is a cause or an effect, there is nothing to be found that has its existence beyond the Supreme Lord. (34) Oh Nârada, this state of mind always proved itself to be correct because my heart with great zeal managed to hold on to the Lord. My mind never wandered off in untruth with it nor was I by my senses degraded in the temporal reality. (35) I am the personification of Vedic wisdom, full of austerity, the worshipable master of all the forefathers and a self-realized expert in the practice of yoga, yet I could not fathom Him from whom I myself generated. (36) I am [therefore] devoted to the all-auspicious feet of the Lord of the surrendered souls, which stop the repetition of births and deaths and grant the vision of happiness. One surely cannot estimate the potency of His personal energies - just like the sky that cannot see its own limit. Therefore, how can others know? (37) Since neither I, nor you oh sons, nor the Destroyer have an idea of the true nature of His movements, one cannot expect that the other God-conscious ones would do any better. With one's

intelligence bewildered by the illusory energy of what is created one is only able to see as far as one's ability reaches.

(38) **W**e offer Him, the Supreme Lord, our respectful obeisances, whose incarnation and activities we glorify, even though persons like us do not fully know Him. (39) He, the very Primordial Original Personality in each millennium creates within Himself, by Himself, His own transcendental presence, maintaining Himself [for some time] and absorbing [Himself again]. (40-41) Without a material tinge, pure and perfect in knowledge and all-pervading in His fullness He is situated in truth as the absolute without a beginning and an end, in freedom from the modes of nature and in a position in which He is eternally unrivaled. Oh wise one, the great thinkers can only understand this with a pacified self and their senses under cover, otherwise it will certainly be beyond their scope and be distorted by untenable arguments. (42) The first *avatâra* of the Lord is the Original Person: [Mahâvishnu or Kâranodakas'âyî Vishnu. He forms the basis of] spacetime [*kâla svabhavah*, the original nature of time], cause, effect, the elements, the modes, as also the ego, the senses and the mind. These together constitute the diversity of the complete whole of all that moves and does not move of the universal being [also called Garbhodakas'âyî Vishnu].

(43-45) **I** myself [Brahmâ], the Destroyer and the Maintainer; all the fathers of the living beings like Daksha [and Manu], you yourself and the other sons [the Kumâras]; the leaders of the higher worlds, the space travelers, the earth and the lower worlds; the leaders of the denizens of heaven [of the Ghandarva, Vidyâdhara and Cârana worlds] as also the leaders of the demons [the Yakshas, Râkshasas and Uragas] and the underworld; the first among the sages, the forefathers, the atheists, the specially gifted ones, the uncivilized ones and the dead; the evil spirits, the Jinn and the Kûshmândas [other evil spirits], including all the great aquatics, beasts and birds - in other words each and everyone in the world who is of power to a special degree or of a specific mental or perceptual dexterity or exceptional strength, forgiveness, beauty, modesty, opulence, intelligence or breeding, exists as if he himself would offer the [ultimate] form of [representing] His transcendental reality, but in fact they are only a part of it. (46) Oh Nârada, now relish the devotion for the pastimes of the most important incarnations of the Original Supreme Personality. That devotion will evaporate the foul matter that accumulated in your ears. I will relate these stories, that are all a pleasure to hear, one after the other the way they are present in my heart.'

Chapter 7: Brief Description of the Past and Coming Avatâras

(1) **T**he Creator said: 'When the Lord as the Unlimited One within the universe for His pastimes assumed the form of the sum total of all sacrifices [as the boar *avatâra* Varâha], He was determined to lift the earth out of the great [Garbhodaka] ocean. In the ocean the first demon [called Hiranyâksha, the demon of gold] appeared who by Him was defeated with His tusk, like a thunderbolt piercing a pack of clouds.

(2) **F**rom Âkûti ['good intention'] the wife of the Prajâpati Ruci, Suyajña ['appropriate sacrifice'] was born who with his wife Dakshinâ ['the reward'] gave birth to the godly headed by Suyama ['proper regulation']. With them He greatly diminished the distress in the three worlds and for that reason the father of mankind Svâyambhuva Manu renamed Him Hari [the Lord].

(3) **N**ext He took birth in the house of the twice-born Kardama ['the shadow of the Creator'] from the womb of Devahûti ['the invocation of the Gods'] together with nine sisters. As Lord Kapila ['the analytic one'] He spoke to His mother about spiritual realization because of which she in that life was freed from the material modes that cover the soul and achieved liberation.

(4) **S**atisfied about the surrender of the sage Atri who prayed for offspring, the Supreme Lord said to him: 'I will give Myself to you!' and for that reason He received the name of Datta [Dattâtreyâ, 'the given one']. The dust of His lotus feet purified the body of mysticism and brought the wealth of the spiritual and material worlds of Yadu [the founder of the dynasty], Haihaya [a descendant] and others.

(5) **B**ecause I formerly lived austere in penance for the sake of the creation of the different worlds, the Lord appeared as the four Sanas ['of old'], the four celibate sons called Sanat-kumâra, Sanaka, Sanandana and Sanâtana]. In the epoch before, the spiritual truth was devastated in the inundation of the world, but with

these sages who had a clear vision of the soul the knowledge was fully recreated.

(6) **F**rom Mûrti ['the idol'], the wife of Dharma ['righteousness'] and the daughter of Daksha ['the able one', a Prajâpati], He took birth in the form of Nara-Nârâyana ['man, the progress of man']. The Supreme Lord thus [descending] never allowed, by the strength of [the beauties originating from] His personal penances, that His vows would break because of the celestial beauties that came to Him from Cupid [the god of love]. (7) Great stalwarts [like Lord S'iva] can overcome their being overwhelmed by lust by means of their wrathful vision, but they cannot overcome their own intolerance. But with [the both of] Him within, the lust is too afraid to enter. How can with Him in mind the lust ever demand attention?

(8) **I**ncited by the sharp words of a co-wife who uttered them even in the presence of the king [Uttânâpâda], his son Dhruva [the immovable], only a boy at the time, took to severe penances in a great forest. The Lord pleased with his prayers confirmed the goal of his realization [Dhruva loka, the pivot of the stars] for which the great sages and denizens of heaven directed up and downward have prayed ever since.

(9) **W**hen the twice-born, cursed King Vena ['the anxious one'] who strayed from the path of religion, it burned him like a thunderbolt with him going to hell with all his great deeds and opulence. The Lord being prayed for delivered him coming to earth as his son [named Prithu, 'the great one'] and achieved with also that the earth could be exploited to yield all kinds of crops.

(10) **A**s the son of King Nâbhi ['the pivot'] He was born as Rishabha ['the best one'] from Sudevî. Equipoised in the matter of yoga appearing foolish He performed at the highest level of achievement of the sages in which one in acceptance of the spiritual essence - one's independence - has subdued the activities of the senses and is perfectly liberated from material influences.

(11) **T**he Supreme Lord, the soul of all the gods, the Personality of Sacrifice who is worshiped in all sacrifices, appeared in a sacrifice of mine with a horselike head and a golden hue [and is thus called Hayagrîva]. From His breathing through His nostrils the sounds of the Vedic hymns can be heard.

(12) **H**e who became the Manu [called Satyavrata, 'the truth-abiding one'] at the end of the epoch saw Lord Matsya ['the fish'] who as the stay of the earth offered shelter to all living beings [in the form of a boat during the deluge]. The Vedas that because of the great fear for the waters came forth from my mouth then were taken up by Him who sported there.

(13) **W**hen in the ocean of milk [or knowledge] the leaders of the immortals and their opponents were churning the mountain [called Mandara, the 'big one'] for gaining the nectar, the primeval Lord half asleep as a tortoise [called Kurma] supported him, so that it scratched and itched on His back.

(14) **A**s Nrisimha ['the lion'] He appeared as the one who took away the fear of the God-conscious with the movements of His eyebrows and the terrifying teeth of His mouth, while He on His lap without delay with His nails pierced the fallen king of the demons [Hiranyakas'ipu] who had challenged Him with a club in his hands.

(15) **T**he leader of the elephants [Gajendra] who within the river was seized by his leg by an exceptionally strong crocodile, holding a lotus in great distress addressed [Him] as follows: 'You are the Original Personality and Lord of the Universe. From You being as famous as a place of pilgrimage all good ensues by just hearing Your name, the name so worthy to be sung.' (16) The Lord who heard him in his distress, as the Unlimited Powerful One seated on the king of the birds [Garuda], cut the beak of the crocodile in two with His cakra weapon and in His causeless mercy freed him by pulling him up by his trunk.

(17) **D**espite of His transcendence, He [as Lord Vâmana] surpassed the qualities of the sons of Aditi by covering all the worlds in this universe. For that reason He was called the Lord of Sacrifice. Begging He had pretended that He needed only three steps of land but seized that way all the lands [of Bali Mahârâja] without ever offending the authorities under whose wings one may never lose one's property. (18) Oh Nârada, by virtue of the strength of the water that washed from the feet of the Lord, he [Bali Mahârâja], who kept it on his head and who had the supremacy over the kingdom of the godly ones, never, not even when it

would cost him his body, tried for anything else but to keep his promise because he had decided to be dedicated to the Lord.

(19) **T**he Supreme Lord satisfied about the goodness you developed through your transcendental love oh Nârada, nicely explained to you in all detail the light of the knowledge of yoga and the science of relating to the soul, which all who have surrendered to Vâsudeva so perfectly know to appreciate.

(20) **U**ndeterred in all circumstances of the ten directions He by the glories of His personal strength subdues the three systems [see *loka*] as He in the different ages of Manu [*manvantaras*] incarnates as a descendant of the Manu dynasty. Ruling over the miscreants and kings of that type with the help of His *cakra* weapon, He thus establishes His fame up to the world of truth [Satyaloka] *.

(21) **A**s fame personified the Supreme Lord carrying the name of Dhanvantari ['moving in a curve'] descends in this universe in order to direct the knowledge that is necessary to obtain a long life. This He accomplishes by providing the nectar of the [Kurma churning] sacrifice that swiftly cures the diseases of all living entities.

(22) **F**or the purpose of diminishing the increasing dominance of the ruling class the great soul [Lord Paras'urâma], the Ultimate Spiritual Truth in person, will remove all those thorns from the world who strayed from the path and opted for a hellish life. He awfully powerful for that purpose will wield His transcendental hatchet twenty-one times.

(23) **B**ecause of His causeless all-embracing mercy, the Lord of All Time will descend [as Lord Râma] in the dynasty of Ikshvâku [the dynasty of the solar order]. Together with His wife [Sîtâ] and brother [Lakshmana] He upon the command of his father [Das'aratha] will take to the forest under the opposition of the ten-headed one [the demoniac ruler Râvana] who caused great distress. (24) The fearful Indian ocean, seeing her aquatics [sharks, sea snakes and such] burnt, will quickly give way the moment He in His anger about His aggrieved intimate friend [the kidnapped Sîtâ], from a distance meditates the city of the enemy [on the island of Lankâ] with red-hot eyes like Hara did in his desire to burn down [the heavenly kingdom with his fiery looks]. (25) When the trunk of the elephant carrying Indra breaks on the chest of Râvana light will radiate in all directions. Râvana overtaken by joy will parade proud between the armies, but in no time the laughter and life breath of the one who had kidnapped Sîtâ will be put to an end by the twanging bow [of Râma].

(26) **W**hen the entire world is miserable because of the burden of soldiers of the disbelievers, He [Krishna] together with His plenary expansion [Balarâma], His beauty and His black hair, He whose glorious path of activities is so hard to recognize for the people in general, is bound to appear for the sake of the decimation of those atheists. (27) Who else but Him would for God's sake as a child kill a living being that has assumed the form of a giant demoness [Pûtanâ] or being only three months old with His leg will turn over a cart as also uproot two high rising Arjuna trees? (28) At Vrindâvana [where Krishna will grow up] He with His merciful glance will bring back to life the cowherd boys and their animals who drank from the poisoned water [of the Yamunâ]. In order to purify [the water] from the excess of the highly potent poison He in the river will take pleasure in severely punishing the snake that is lurking there with its venomous tongue. (29) He with His superhuman deeds that very night will save all the inhabitants of Vraja [the cowherd village] who free from worries are sleeping, from being burned by the fire ablaze in the dry forest. He thus will prove to them who are sure to be seeing the last of their days, together with Balarâma, His unfathomable prowess by simply having them close their eyes [and thus deliver them the same way He later on will free the *gopas* from another forest fire]. (30) Whatever rope His [foster] mother [Yas'odâ] will try to bind her son with, will time and again prove to be too short. And that what she will see when He opens His mouth to the doubting cowherd woman [who looks for dirt He would have eaten] are all the worlds, which is something that will convince her another way. (31) Nanda Mahârâja His [foster] father whom He also will save from the fear for Varuna [the demigod of the waters] and the cowherd men who were held captive in the caves by the son of Maya [a demon] as also the ones [living in Vrindâvana] who because of their hard labor worked during the day and slept during the night, He will all award the highest world of the spiritual sky [Brahmaloka or Vaikunthha]. (32) When the cowherd men are being stopped [by Krishna] in their sacrifices for the king of heaven, Indra will cause a heavy downpour of rain. He [Krishna], only seven years of age, wishing to protect the animals, in His causeless mercy playfully with one hand only for seven days in a row then will hold up Govardhana hill like [an umbrella], without getting tired. (33) When He in His nightly pastimes in the forest desires to dance in the silver light of the moon with sweet songs and melodious music He will awaken the

amorous desires of the wives of Vrajabhûmi [the region of Vrindâvana] and decapitate their kidnapper [S'ankhacûda] who was after the riches of Kuvera [the heavenly treasurer]. (34-35) All [demons] like Pralamba, Dhenuka, Baka, Kes'î, Arishtha, Cânûra and Mushthika [wrestling for Kamsa], Kuvalayâpîda [the elephant], Kamsa [the demoniac uncle]; many foreign kings [like those of Persia], the ape Dvîvida, Paundraka and others, as well as kings like S'âlva, Narakâsura, Balvala, Dantavakra, Saptoksha, S'ambara, Vidûratha and Rukmî and all powerful and well equipped warriors like Kâmbôja, Matsya, Kuru [the sons of Dhritarâshthra], Sriñjaya, and Kekaya, will thanks to Him disappear from the scene and attain His heavenly abode or else because of the actions of one of the other names belonging to Him, like Baladeva [Krishna's brother], Arjuna or Bhîma.

(36) **B**orn from Satyavatî He [as Vyâsadeva] will in due course of time understand the difficulties of the less intelligent and short-lived people with the all too complex and specialized Vedic literatures. According to the circumstances of the age He then will divide the entire collection of the desire tree of the Vedas into different branches.

(37) **F**or those who became well informed on the path of education but envious with the divine roam the worlds and the ether with inventions of Maya [or with modern technology], He will dress up most attractively and [as the Buddha and His representatives] with the use of many terms deviating from the tradition extensively discourse on their destructive bewilderment.

(38) **W**hen even with the civilized gentlemen there is no mention of the Lord, and when the twice-born [the higher classes] and the government consisting of members of the laborer class itself never under any circumstances take to His hymns, paraphernalia, altars and words, then, at the end of the Age of Dissent, the Supreme Lord [Kalkî], the chastiser will appear.

(39) **I**n the beginning there was penance with me and the seven sages who brought about everything, in the middle there is the activity of dharma with Vishnu, Manu, the demigods and the kings in their worlds and in the end there is the godlessness with S'îva and the angry atheists and such. They are all powerful representatives of the deluding energy of the One of Supreme Power. (40) Who can fully describe the prowess of Lord Vishnu? Not even the scientist who might have counted the atoms. All were greatly moved by Him who by His own leg could cover the universe [as Trivikrama] up to the topmost world beyond the operating modes. (41) Neither I, nor all the sages who prior to you were born are capable of determining the reach of the Almighty Supreme Person. What then would one expect from others who were born after us? Not even Ananta S'esha [the 'snake bed' of Vishnu] the first incarnation of the primordial God with the thousand faces is to the present day singing the qualities not able to reach His limit. (42) Only they to whom the Lord extends His grace are able to cross over the infinite ocean of matter. It concerns those protected souls whose seeking shelter meant that they without reservation, without duplicity surrendered at His lotus feet, or that they consciously refused to consider His diverse energies to be their own including that of them [their bodies] which is meant to serve as food for the dogs and jackals. (43-45) Oh Nârada, know that we both belong to the bewildering game of illusion of the Supreme One, as do also the great Lord S'îva, Prahlâda Mahârâja from the atheist family, S'atarûpâ, the wife of Manu and Svâyambhuva Manu himself with his children, Prâcinabarhi, Ribhu, Anga [the father of Vena], as also Dhruva, Ikshvâku, Aila, Mucukunda, Janaka, Gâdhi, Raghu, Ambarîsha, Sagara, Gaya, Nâhusa, and others like Mândhâtâ, Alarka, S'atadhanu, Anu, Rantideva, Bhîshma, Bali, Amûrttaraya, Dilîpa, Saubhari, Utanka, S'îbi, Devala, Pippalâda, Sârasvata, Uddhava, Parâs'ara, Bhûrishena and champions like Vibhîshana, Hanumân, S'ukadeva Gosvâmî, Arjuna, Ârshthishena, Vidura and S'rutadeva. (46) Undoubtedly do also those persons who are women, laborers, barbarians and outcasts - provided they follow the instructions of the admirable devotees - manage to surpass the illusion of the divine energy and to arrive at knowledge, even if they led sinful lives. And when even animals that were trained by humans succeed in it, how much more would that not be true for those people who have heard about Him? (47) The Absolute of the Spirit [Brahman] is known as unlimited happiness free from grief. It is the ultimate position of the Supreme Personality of Godhead in front of whom illusion flies away in shame. That pure uncontaminated state free from distinctions is beyond the words belonging to the material motive of fruitive actions, it is the original principle of the Supersoul, the cause of all cause and effect, it is consciousness free from fear and the undisturbed counterpart of the totality of matter [see also B.G. 2: 52]. (48) In that state of full independence the diverse practices of the mystics who in the process of their spiritual culture strive for perfection, are then given up, just as Indra [the god of rain] does not have to dig a well. (49) The Supreme Lord is the one master of all goodness because He brings the success of [spiritual realization to] all the good work that by the living entity was performed according to its natural disposition. After the work is done the body dissolves in its constituent elements but just like the

ether never is vanquished, the unborn spirit soul of the person is never lost either [see also B.G. 2: 24].

(50) **M**y dear, I thus explained in brief to you how the Supreme Lord created the universe. Whatever that may exist in the phenomenal [material] or noumenal [spiritual] world cannot be of any other cause than Hari, the Lord. (51) This story of the Fortunate One called the S'rîmad Bhâgavatam, was handed down to me by Him, the Supreme Lord and constitutes the summary of His diverse potencies. Now you from your good self must expound on this science of Godhead yourself. (52) Therefore describe with determination, for the cause of enlightening mankind, this science of devotion [bhakti] for the Supreme Personality, the summum bonum and Absolute of all Souls. (53) With the description of the Lord's external affairs the living being who is of regular attention and devoted appreciation for it will never be deluded by the external energy.'

*: At verse twenty the time of Brahmâ's speech changes into the present and thereafter into the future tense from verse twenty-one on. From this can be derived that Vyâsadeva projected this conversation in the period of Avatâra Kurma when Dhanvantari appeared.

Chapter 8: Questions by King Parîkshit

(1) **T**he king asked: 'How did Nârada, being instructed by Lord Brahmâ oh brahmin, explain the modes and their transcendence and to whom did he explain it? (2) This I wish to understand oh best one: what is the reality of those who are in the Absolute of the truth of the Lord who is so full of wonderful potencies and whose narrations are so beneficial to all the worlds? (3) Please continue speaking, oh you of great fortune, so that I, with my mind focussed upon the Supreme One of the soul, Lord S'rî Krishna, freed from material attachment may relinquish my body. (4) Those who with faith regularly take to this spiritual matter and also seriously persist in the endeavor, will after not too long a time see the Supreme Lord appear in their hearts. (5) When one thus through one's ears receives the sounds [of the Bhâgavatam], this lotus flower of the loving relationship with Krishna will wash away all the impurities, the way the autumnal rain cleanses the water of the pools. (6) Once being cleansed a person who took to the shelter of Krishna's feet will never want to give up on that liberation, just like a traveler who going through the miseries of life will never want to give up his home [the Soul, see also B.G. 5: 17; 8: 16; 8: 21-28; 9: 3; 15: 3-4; 15: 6].

(7) **W**hen it thus is not a question of being material oh brahmin, can you from your self-knowledge, tell me whether the living being in this undertaking accidentally arrives at a body or because of some cause? (8) If He is in the possession of the lotus flower of this world that as it were sprouted from His abdomen, then what is the difference between the Original Person to the measure of this extent [of the Virâth Rûpa] and the situation one speaks of with the different embodiments [of the living entities]? (9) How could he on the lotus flower who was not born from matter himself but from the navel, he [Brahmâ] who gave life to all the ones born with a material body, through His mercy see His Form? (10) And also [how can it be that] He as the Original Person maintaining, creating and annihilating the material worlds, remains untouched by His own external energy while He as the Lord of all energies rests in the heart of everyone? (11) Formerly I heard you discuss [in chapter 2.5] the different [planets or] worlds with their governors as the different parts of the body of the Original Person. So what [can you tell us] about those governors who by their different places are the different parts of Him?

(12) **A**nd what about a day of Brahmâ [a *kalpa*] and the periods between them [*vikalpas*]? What can you say about the time measures we call the past, the future and the present? And how about the lifespan allotted to embodied beings? (13) Oh purest of the twice-born ones, what could be the beginning of time and what can you say about the way time, in the context of one's karma, is experienced as being short or long? (14) And also to what extent is one ruled by one's accruing karma in relation to the different modes of nature and the different life forms resulting from it as a consequence of one's desire? (15) Please describe to us how the creation of the lower regions, the four quarters of heaven, the sky, the planets and the stars, the hills, rivers, the seas and the islands and their inhabitants took place. (16) What is the extent and measure of [the] outer space [universe] and the inner space, and what are their divisions? And what is the character and action of the great souls and the vocations and age groups of society? (17) What are the different ages, how long do they take and what is their nature? And which incarnation of the Lord performs what kind of wonderful activities in each and every age?

(18) **W**hat are the different religious duties of human society at large and what are the duties of the three classes [labor, trade and intellect] and their administration [the fourth class]? And what would the obligations be towards people in distress? (19) How many elements are there in creation, what are their characteristics and how do they react? What are the rules and regulations of the devotional service to de Original Person in the culture of yoga and what are the different spiritual methods that lead thereto? (20) What are the powers the yoga master acquires, where do they lead to, how do the yogis detach from the astral body and what is the transcendental knowledge found in the Vedas, their subsidiary literatures [the Upaveda], the law books and the Vedic stories and historical accounts? (21) How do the different ways of the living beings come about and how do they find their end? What are the procedures for performing rituals, pious works and deeds of self-interest and what are the regulations for the three goals of life [the economic, religious and sensual interests]? (22) How do all those who either live in union with the Lord or go against Him find their existence and to what extent are those who are liberated conditioned relative to the ones who lead a life less determined? (23) How does the independent Supreme Lord enjoy His pastimes from His own inner potency and how can He forsake them when He as the Almighty One remains a witness to the external of His capacity?

(24) **A**bout all this and more that I did not ask you oh fortunate one, I have been wondering from the beginning. Please explain in accordance with the truth oh great sage, that what you want to tell me with us all having fallen at your feet. (25) Surely in these matters of factual knowing you are as good as Brahmâ who originated directly from the Lord, while others who following the customs accordingly may only speak from borrowed knowledge. (26) I never tire oh brahmin, of drinking, in the hunger of my fasting, from the nectar of the infallible truth that flows from the ocean of what you say.' "

(27) **S**ûta Gosvâmî said: "He [S'ukadeva] thus in that assembly being questioned by the king on topics concerning the highest truth like these, was, as the instrument of the Creator, very pleased with this servant of Vishnu. (28) He instructed this Purâna called the Bhâgavatam the way it was transmitted by the Supreme Lord to Lord Brahmâ at the beginning of the first day [or *kalpa*] of creation. (29) This was the first thing he [in 2.1: 8] said in preparation of a full description from the beginning to the end of everything that the king, the best of the Pându dynasty, had asked and would ask more."

Chapter 9: Answering by Citing the Lord's Version

(1) **S**'rî S'uka said: "Between the soul of pure consciousness in the beyond and the material body there can never be any meaningful relationship without the [divine self] its [or His] illusory potency [of *mâyâ*] oh King, the same way a dreamer cannot make any use of what he saw in his dream. (2) Wishing to enjoy in different ways the multifarious forms offered by the external energy of *mâyâ* there is because of [the operation of] her qualities or modes the notion of 'I' and 'mine'. (3) The very moment he [the witness, the soul], in his glory of transcending the time of the material energy, enjoys to be free from illusion, he in that fulness will forsake the two [of that 'I' and 'mine']. (4) When the Supreme Lord showed His form to the Creator who was veracious in his vows and diligence, He pointed out that the goal of all purification is to find the love of the knowledge of self-realization [*âtma-tattva*, filognosy, the soul principle]. (5) [And so] he, the first godly person in the universe, the supreme spiritual teacher, began from his own divine position [on the lotus of creation] to reflect on the source [of that lotus]. But considering therewith how he would start his creation, he could not figure out what the directions and the ways were of how it all materially should be put together.

(6) **W**hen he once was immersed in thinking this way, he heard two syllables being spoken which were the sixteenth [*ta*] and the twenty-first [*pa*] of the *spars'a* alphabeth. Joined together [as *tapas*, penance], these syllables became known as the potency of the renounced order, oh King. (7) When he heard that being spoken, he looked in all directions to detect the speaker, but there was none to be found. From where he in his divine position sat he then thought it best to do penance the way it was instructed. (8) He endowed with a spotless vision controlled his life breath, mind and senses of perception and action for a thousand godly years* and thus proceeding he in the past enlightened all the worlds by being of all who do penance the one of the severest practice.

(9) **F**or him, the Supreme Lord being pleased by his penance, manifested His own abode [also called Vaikunthha, the place free from indolence], beyond which no other world is found and which is worshiped as the place where the five miseries of material life [ignorance, selfhood, attachment, hatred and death-fear] have completely ceased. It is the place that is praised by persons who free from illusion and fear for a material existence are of perfect self-realization. (10) There where the Lord is worshiped by both the enlightened and the unenlightened devotees, the mode of goodness prevails over the other two of passion and ignorance without ever being mixed with them. Nor is there the influence of time or the external energy, not to mention [the influence of] all the other matters [like attachment, greed etc.]. (11) As blue as the sky and glowing with lotuslike eyes, very attractive and youthful with yellow garments, all inhabitants there are endowed with the four arms and the luster and effulgence of pearls and fine ornaments. (12) Some radiate like coral or diamonds, with heads with earrings and garlands blooming like a celestial lotus. (13) That place which radiates with rows of brilliant high rising, excellent buildings [specially designed] for the great devotees and is populated by celestial, flashing beauties with heavenly complexions, is as attractive as a sky decorated with clouds and lightning. (14) The goddess [S'rî] performs there, enraptured together with her personal, singing associates, with the diverse paraphernalia devotional service at the lotus feet of the Lord, surrounded by black bees who busily humm along in the attraction of the [everlasting] spring season. (15) There he [Brahmâ] saw the Lord of the entire community of devotees, the Lord of the goddess, of the Universe and the sacrifice, the Almighty One who is being served in transcendental love by foremost associates like Sunanda, Nanda, Prabala and Arhana. (16) The servants affectionately facing Him are intoxicated by the very pleasing sight of His smile, His reddish eyes, His face with His helmet and earrings, His four hands, His yellow dress, His marked chest and the Goddess of Fortune at His side. (17) Seated on His highly valuable throne He as the Supreme Lord fully enjoys His abode where He is surrounded by the opulence of His four energies [the principles of matter, original person, intellect and ego], His sixteen energies [the five elements, perceptive and working senses, and mind] His fivefold energies [the sense objects of form, taste, sound, smell and touch], His six energies [of the opulences of knowledge, intelligence, beauty, penance, fame and riches] and the other personal powers He sometimes demonstrates [the eight *siddhis* or mystic perfections].

(18) **T**he Creator of the Universe, who was overwhelmed by the sight of that audience, with his heart full of ecstasy and his body full of divine love bowed down with tears in his eyes before the lotus feet of the Lord. It was an example that is followed by the great liberated souls. (19) Seeing him present before Him, the Lord deemed the worthy, great scholar suitable for creating - in line with His own control - the lives of all living beings. Mildly smiling He very pleased shook hands with His partner in divine love and addressed the beloved one with enlightening words. (20) The Supreme Lord said: 'As opposed to the penance of the ones who are falsely unified [*'kûtha yogis'*], I am most pleased with prolonged penance, the penance by which the Vedic knowledge has accumulated in you, who desired to create. (21) All my blessings for you, just ask Me, the giver of all benediction, whatever favor you wish oh Brahmâ. For to reach the ultimate of realizing Me is the final success of everyone's penances. (22) This enviable perception of My abode was granted to you because you submissively listened when you in seclusion were of the highest penance. (23) It was Me who told you [to do penance] in that situation because you were perplexed in your duty. That penance is My very heart and the Soul is what I am for the one who is engaged in it, oh sinless one. (24) I create by that penance, I maintain the cosmos by that penance and I withdraw again by that penance. My power is found in severe penance.'

(25) **B**rahmâ said: 'Oh Supreme Lord of all living beings, You are the director seated in the heart who by Your undisputed, superior intelligence knows about all endeavors. (26) Nevertheless I ask You oh Lord, to please fulfill my desire to know how You, despite of being formless, can exist in the beyond on the one hand while You descend in Your form as we may know on the other hand. (27) And how do You, from Yourself by means of Yourself, by combination and permutation, manage to manifest Your different energies in the matter of evolving, accepting, maintaining and annihilating? (28) Oh Mâdhava [master of all energies], please inform me in intelligible terms about all those [forms] You infallibly, with determination enact the way a spider invests [its energies in its web]. (29) I wish that I in learning from You as my teacher of example, by Your mercy acting as Your instrument, despite of creating the lives of the living beings, thus may never be caught in material attachments. (30) Oh Lord, like a friend does with a friend You [with a handshake] have accepted me for creating the different lives of the living entities. Oh Unborn One, may because of all who [throug me] in the service of You undisturbed saw the light of the world, never the imagination get hold of me.'

(31) **T**he Supreme Lord said: 'The knowledge acquired about Me is very confidential and is realized in combination with devotional service and the necessary paraphernalia. Take it up the way I explain it to you. (32) May from My mercy with you there be this factual realization of My eternal form and transcendental existence, My colors, qualities and activities. (33) It was I who existed before the creation when there was nothing else, nothing of the cause and effect of all of this that is also Me, and it is Me as well who of all that was created remains in the end; that is what I am. (34) That which appears to be of value, is not what it seems when it does not relate to Me - know that illusory energy of Mine to be a reflection of the darkness. (35) The elements of the universe appear, before they are engaged and also thereafter, both minutely and gigantically. The same way I am [minutely] present in them as also [gigantically] not present in them. (36) He who has made the soul his object of study may count on it that he, until he arrives at this notion, has to investigate the reality and principle of the Self directly [spiritually] as also indirectly [scientifically] in the context of whatever time, place or circumstance. (37) When your focus of mind remains fixed on this conclusion about the Supreme you do not have to fear a fall in bewilderment, not when you have temporally lost your way [with the *kalpa*], nor when you have reached the end of your life [at the *vikalpa* end of the world].' "

(38) **S'**rî S'uka said: "After thus fully having explained everything, the Unborn One disappeared, He, Lord Hari the way He by the leader of the living entities [Brahmâ] was seen in His transcendental form of the Supreme Self. (39) After He had disappeared from view Brahmâjî, who had folded his hands before the Lord who is the object of all the senses [of the devotees], resumed the work of creating the lives of all living beings populating the universe, exactly the way he did before. (40) And thus it once happened that he, the father of all living beings and religious life, with vow and respect dedicated himself to the matter of the welfare of the living beings, for that was what he desired in the interest of their own good qualities. (41) Nârada, the dearest of his heirs, is very obedient to him in his willingness to be of service with his good behavior, meekness and sense control. (42) Oh King, the great sage and first-class devotee pleased his father [Lord Brahmâ] very much with his desire to know [more] about Vishnu, the Lord of all energies. (43) The same way you are questioning me, Nârada Muni questioned him when he saw that it was to the satisfaction of the great grandfather of the entire universe. (44) This story of the Fortunate One, the Bhâgavata Purâna with its ten characteristics [that is summarized in the four verses 33-36, see further the next chapter], was with great satisfaction by the Supreme Lord explained to His [unborn] son, the creator of the universe. (45) On the bank of the Sarasvatî Nârada [on his turn] instructed this Supreme Spirituality to the great sage, the meditative Vyâsadeva who is of an immeasurable potency, oh King. (46) All the things you've been asking me concerning the world of the Universal Form of the Original Person and other matters, I shall now explain to you in great detail."

*: One godly, divine year, a year of the gods or a celestial year equals 360 earthly years.

Chapter 10: The Bhâgavatam is the Answer to All Questions

(1) **S'**rî S'uka said: 'In this [book, the S'rîmad Bhâgavatam] the following [ten] subjects are discussed: primary creation [*sarga*], how the interactions of life and the lifeless came about [*visarga*], the planetary order [*sthâna*], the maintenance of belief [*poshana*], the impetus for action [*ûtaya*], the administrative eras [*manvantaras*], stories about the Lord's appearances [*îs'a-anukathâ*], returning to God [*nîrodha*], liberation in devotional service [*muktî*] and the summum bonum [the life of Krishna, *âs'raya*]. (2) The great sages reduce the purpose of [the first nine] characteristics of this [Bhâgavatam] to the clarification of the summum bonum. This they deduced from either the words themselves used in the text or from their purport. (3) The [sixteen elements of the five] gross elements, the [five] sense objects and the senses themselves including the mind, constitute the manifestation that is called the creation of the creator [*sarga*] and that what resulted from their interaction with the three modes of nature [the *gunas*] is what is called the secondary creation [*visarga*]. (4) The stability of the worlds [*sthâna*] is the victory of the Lord of Vaikunthha and His mercy is the maintenance of belief [*poshana*]. The reign of the Manus [during the *manvantaras*] settles the perfection of the dutifulness that constitutes the impetus for action with the karmic propensities [*ûtaya*]. (5) The different stories about the Lord [*îs'a-anukathâ*] describe the activities of the *avatâras* of the Personality of Godhead and the persons who are His followers. (6) Returning to God [*nîrodha*] pertains to the resigning of souls to the Original Person and His energies, while liberation [*muktî*] is concerned with forsaking other ways [of living] in order to get established in the Original Nature. (7) He who as the source from which the cosmic manifestation takes place also stands for the return to God, is for that reason called

the reservoir [*the âs'raya*] of the Supreme Spirit or the Supersoul.

(8) **H**e as the individual person in possession of his senses [*adhyâtmika*] is both the controlling deity [*adhidaivika*] and the person who separate therefrom is perceived as another embodied living being [*adhibhautika*]. (9) He who knows that one cannot understand anyone of these three without the other two, knows that He, the Supersoul is the support for His own shelter. (10) When that Supreme Person [of space-time] separated the universes, He in His desire to be of the purest transcendence came out of Himself to lie down in the created [causal] waters. (11) Residing in these waters of His own creation for a thousand celestial years He became known by the name of Nârâyana ['the way of Nâra'] because these waters that originated from the Supreme Person [from 'Nara'] are called Nâra. (12) The material elements, karma, time and the conditioned living entities all exist by His mercy and cease to exist on [His] neglect. (13) Where He laid in His mystical slumber He was all alone. Thus wishing to multiply Himself He by means of His *mâyâ* divided His golden seminal principle in three. (14) Let me now tell you about how the Lord, who divided His one potency in three different powers, arrived at the three parts of 1) Himself or His nature, *adhidaiva*, 2) the individual soul, *adhyâtma* and 3) the other living beings, *adhibhûta*.

(15) **F**rom the ether within the body of the Original Person, with His wish, the power to sense, the power to mind and the power for physical action generated, after which next the life breath [*the prâna*] came about as the principle ruling over each and all. (16) Like the followers of a king, the senses follow the life force of *prâna* that is active in all living beings and when the life force is no longer active all the rest stops also. (17) The life force that was generated [from the ether] made the Almighty One hungry and thirsty and to quench that thirst and satisfy that hunger, first of all the mouth was opened. (18) From the mouth the palate was generated whereupon the tongue manifested and the various tastes to be relished by it. (19) With the need to speak from the mouth of the Supreme One [the presiding deity of] fire originated as also the organ of speech and speech itself, but because He was at rest in the waters, they for a very long time remained suspended. (20) Desiring to smell odors the nose with its sense of smell developed together with the nostrils to rapidly inhale the air that carries the smell. (21) Being by Himself in the darkness He desired to observe Himself and the rest of creation. For the sake of His vision the sun then separated that gave the eyes the power of sight. (22) When the Lord decided that the sages should understand the Supreme Being also the ears manifested themselves including the authority of the wind directions, the power to hear and that what could be heard. (23) From His desire to experience the hardness, softness, lightness, weight, heat and cold of all matter, the sense of touch was distributed over the skin along with its bodily hair, the plants and trees. That sense of touch of the skin rose from the objects that were perceived within and without.

(24) **F**rom His desire for different types of work the two hands manifested, but to give strength to the manipulation that depends on them [viz. on the gods who are His hands], Indra, the king of the gods, found his existence as the manifestation of both. (25) Desiring to control movement the legs manifested, for the purpose of which the Lord of Sacrifice [Vishnu] Himself manifested [as their presiding godhead] who motivates the different human beings according to the duties of their fruitive actions [karma]. (26) Desiring to taste the nectar of sexual enjoyment the genitals of the male and female organ appeared and the lustfulness found its existence that is the shelter cherished by the both of them [controlled by the Prajâpati]. (27) Desiring to evacuate the refuse of eatables first the opening of the anus and then its sense and substance came about after which Mitra, the controller over the excretion, appeared to offer the protection of both. (28) With His wish to move freely from one body to the next, within the body the navel manifested that is the refuge for first the last breath expired and next death. (29) In want of food and drink the abdomen with the intestines and arteries originated to which the rivers and seas are their source of sustenance and metabolism. (30) Desirous to know His own energy the heart [as the seat of thought] manifested after which the mind, Candra the controller [the moon] appeared as also determination and all desire. (31) The seven elements of the nails, skin, flesh, blood, fat, marrow and bone are predominantly of earth, water and fire whereas the life breath is a product of ether, water and air [see also *kos'a*].

(32) **T**he senses of the material ego are attached to the modes of matter. Those modes influence the mind and all the feelings belonging to it because of which for the individual the intelligence and the realized knowledge assume their form. (33) The Supreme Lord's gross form, as I explained to you, is among all of this that what is known by the eight elements [of earth, water, fire, air, ether, mind, intelligence and false ego] of the planets and everything else, that together constitute an unlimitedly expanded, external covering. (34) For that reason we have the words of the mind in accordance with the transcendental that serve the Supreme which is finer than the finest, the featureless unmanifested reality, which is without a beginning, an intermediate stage or an end and thus is eternal. (35) None of these two [material and verbal] forms of the Supreme Lord as I described to you are, because of their externality, by the scholars of consciousness ever

taken for granted. (36) He who in fact does nothing [who is of *akarma*] manifests in the form of the word and in that what the word denotes: the different appearances of the Absolute Truth and the Supreme Lord, while He in the pastimes of His forms and names engages in the work of transcendence [that is free from karma]. (37-40) Oh King, know that all the happiness and distress and their mixture is there as a result of profit-minded labor [of karma]. This is the experience of all the members of the family of Brahmâ, the Manus, the godly ones, the wise, the inhabitants of Pitriloka [the forefathers] and Siddhaloka [the perfected ones]; the Câranas [the venerable ones], Gandharvas [the singers of heaven], Vidyâdharas [the scientists], Asuras [the unenlightened ones or the demons], Yakshas [treasure-keepers or evil spirits], Kinnaras [of superpowers] and angels; the snake-like, the monkey-shaped Kimpurushas, the human beings, the inhabitants of Mâtriloka [of the place of the mother], the demons and Pis'âcas [yellow flesh-eating demons]. This includes the ghosts, spirits, lunatics and evil spirits, devils taking possession of people and the birds, the forest-dwelling and domestic animals, the reptiles, the ones of the mountains, the moving and immobile living entities, the living entities born from embryos, from eggs, from heat [micro-organisms] and from seeds, and all others, whether they are of the water, of land or the sky.

(41) **D**epending the modes of goodness, passion and slowness there are thus the three [life conditions] of the godly ones, the human beings and the ones who have to suffer. There are also others [other births] oh King, when one reasons from mixed forms according to the habits one develops in one mode of nature with approaches derived from the other two. (42) Evidently the Supreme Lord, the maintainer of the universe, after having created the universes, assumes for the purpose of maintaining the dharma [and redeeming the living beings] the forms of gods, human beings and lower creatures. (43) Like the wind dispersing the clouds He in the form of Rudra [S'iva the destroyer] at the end of the era by fire will completely annihilate all. (44) The Supreme Lord is by those who are not conversant with His essence described with the notion of these characteristics [of creation and destruction], but the wise and the teachers must not deign to regard the supreme glory as only this. (45) Never is in the matter of creation and so on the Supreme in the beyond described as the engineering agency, for that notion [of having a Supreme position] is there to contrast with that what is manifested by the material energy. (46) That what is summarized here by me concerns the generation of the entire expanse of material creation. I only dilate on this now to illustrate the regulative principles of importance for the process of creation during a day of Brahmâ [a *kalpa*] and of destruction during an intermediate period [a *vikalpa*]. (47) I will also tell you about the characteristics and measures of time of a day of Brahmâ [a *kalpa*], but first let me inform you about this period [also called the Pâdma Kalpa or Varâha Kalpa]. "

(48) **S'**aunaka said: "Oh Sûta, you from the goodness of yourself told us about Vidura, who is one of the best devotees, going to the places of pilgrimage on this earth and leaving behind the relatives who are so difficult to give up. (49-50) Oh gentle one, please tell us here about the conversation Vidura had with Maitreya [a famous *rishi*] who is so full of transcendental knowledge. What did he ask His grace and what truths did he get in return for an answer? And why exactly did Vidura give up his activities and associates and why did he return back home thereafter?"

(51) **Sû**ta replied: "This is what King Parîkchit also asked. I will tell you what the great sage said about it when he answered the king's question. Please listen."

Thus the second Canto of the S'rîmad Bhâgavatam end named: The Cosmic Manifestation.

CANTO 3: The Status Quo

(1) **S'**uka said: 'This is what formerly Vidura asked His Grace Maitreya Rishi when he entered the forest after renouncing his prosperous home: (2) 'What to say about the house [of the Pândavas] I am identified with? S'rî Krishna, the Supreme Lord and master of all, was accepted as the minister of its people and had given up entering the house of Duryodhana.'

(3) **T**he king said: 'Please tell us master, where and when met Vidura with His Grace Maitreya Rishi to discuss this? (4) Certainly the questions Vidura asked the holy man cannot have been unimportant, they must have been full of the highest purpose as is approved by the seekers of truth.'

(5) **S**ûta said: "He, the great sage S'ukadeva thus being questioned by King Parîkchit, fully satisfied replied, speaking from his great expertise: 'Please listen to this.'

(6) **S'**ri S'ukadeva said: 'During the time King Dhritarâshthra was raising his dishonest sons, he who never walked the straight path had lost his sight being the guardian of the sons of his younger brother [the deceased Pându, see family tree]. He let them enter the laquer house which he next set on fire [see Mahâbhârata I 139-148]. (7) When in the assembly the wife of the saintly Kurus [Draupadi] was insulted by his son [Duhs'âsana] who grabbed her by her hair, the king did not forbid this, although his daughter-in-law shed tears that washed the red dust of her breast [see Mahâbhârata II 58-73]. (8) When by unfair means he who was without an enemy [Yudhishtthira] was defeated in a game of gambling and as someone faithful to the truth went to the forest, he upon returning was never allotted the share that was promised by him who was overcome by illusion [Dhritarâshthra]. (9) Also Lord Krishna, when He on the plea of Arjuna for their sake appeared in the assembly as the teacher of the world, was, with His words as good as nectar, by the king not taken seriously among all the men of sense whose last bit of piety was dwindling.

(10) **W**hen Vidura by his elder brother [Dhritarâshthra] was called to the palace, he had entered there for consultation and the advice that he then with his directions gave was exactly what the ministers of state could appreciate: (11) 'Return now the legitimate share to the one who has no enemy [Yudhishtthira] and who was so patient with your unbearable offenses. You better be afraid of him and his younger brothers, of whom we know Bhîma to be as angry and wrathful as a snake. (12) The sons of Prithâ are now adopted by the Supreme Lord of Liberation who at present, resides with His family, the honorable Yadu dynasty, that together with Him has defeated an unlimited amount of kings. (13) He [Duryodhana], this bad guy you consider your son, stepped forward in your household as an enemy of the Original Person. You thus having turned against Krishna are therefore bereft of all goodness - that inauspiciousness you must, for the sake of the family, give up as soon as possible.'

(14) **A**fter these words of Vidura Duryodhana addressed him on the spot. Swollen with anger and with trembling lips, he insulted the respectable one of good qualities in the company of Karna, his younger brothers and S'akuni [a maternal uncle] saying: (15) 'Who asked him to be here, this bastard son of a maid-servant who grew up living on the cost of those he betrays as an enemy spy? Throw him immediately out of the palace to be left with his breath only!' (16) Vidura on his turn immediately put his bow at the door and left the palace of his brother, being hurt in the core of his heart by the violence aimed at him. But despite of these arrows so painful to the ear, he was unperturbed and felt great.

(17) **A**fter having left the Kauravas he achieved upon his departure from Hastinâpura the piety of the Supreme Lord the moment he sought the salvation of pilgrimages. All he wanted was the highest grade of devotion as was established by means of all those thousands of idols. (18) He traveled to holy places of devotion where the air, the hills and the orchards, waters, rivers and lakes are pure with temples decorated with the appearances of the One Unlimited. Thus he proceeded alone through the holy lands. (19) Traversing the earth purely and independently, he was sanctified by the ground he slept upon and without his familiar clothes being dressed like a mendicant and performing according to the vows to please the Lord, one could not recognize him. (20) Traveling this way through India only, he arrived at the holy land of Prabhâsa, which at the time was under the reign of King Yudhishtthira who by the mercy of the Invincible Lord ruled the world under one military force and flag [see 1.13]. (21) There he heard how all his kinsmen had perished [at Kurukshetra] in a violent passion like a bamboo forest burning down because of ignition through its own friction. Thereupon he, silent with his thoughts, went westward heading for the river Sarasvatî. (22) On the bank of the river he visited and duly worshiped the holy places called Trita, Us'anâ, Manu, Prithu, Agni, Asita, Vâyû, Sudâsa, Go, Guha and S'râddhadeva. (23) Also other places had been established there by the twice-born godly ones and the devotees of the various forms of Lord Vishnu, who, as the leading personality marked each and every part of the temples. Even at a distance they reminded one of Lord Krishna. (24) From there passing through the wealthy kingdoms of Surat, Sauvîra and Kurujângala (west of India), he after some time reaching the Yamunâ river, also happened to meet Uddhava, the Supreme Lord His greatest devotee [see Canto 11].

(25) **H**e embraced the sober and gentle constant companion of Vâsudeva who was formerly a student of

Brihaspati, the master of all ritual, and with great love and affection he questioned him about the family of the Supreme Lord: (26) 'Are the original personalities of Godhead [Krishna and Balarâma], who, on the request of the Creator who was born from the lotus, descended in the world for the elevation and well-being of everyone, all well in the house of S'ûrasena [the father of Queen Kuntî, aunt Prithâ]? (27) And, oh Uddhava, is our greatest Kuru and brother-in-law, Vasudeva [the father of Lord Krishna] happy who is truly like a father to his sisters and so generous in providing to the pleasure of his wives everything they desire? (28) Please Uddhava, tell me whether the military commander-in-chief of the Yadus, Pradyumna, is all happy. He was in his previous life the god of love and is now the great hero who was born from Rukminî as the prince of the Supreme Lord after she had pleased the brahmins. (29) And is Ugrasena the king of the Sâtvas, Vrishnis, Dâs'ârhas and Bhojas doing well? He is the one to whom Lord Krishna restored the hope of the throne after he had to give it up being put aside [under the rule of uncle Kamsa]. (30) Oh grave one, is the son of the Lord, Sâmba, faring well, he, the foremost and best behaved among the warriors, who is so much alike Him and to whom Jâmbavatî [another wife of Krishna] who is so rich in her vows gave birth after his previous life as the godly Kârttikeya who was born unto the wife of S'iva? (31) And how is Yuyudhâna [Sâtyaki] faring, he who learned from Arjuna and fulfilled his purpose as someone understanding the intricacies of military art and on top of that in being of service attained the destination of the Transcendence that even for the greatest renouncers is so difficult to achieve? (32) And the scholarly impeccable son of S'vaphalka, Akrûra, how is he? He is the one who in his surrender on the path of Krishna's lotus feet lost his balance and fell down in the dust showing symptoms of transcendental love. (33) Is everything well with the daughter of King Devaka-Bhoja? The way the purpose of sacrifice originated from the Vedas and the mother of the demigods [Aditi] gave birth to the godhead, she [Devakî] gave birth to Lord Vishnu. (34) And is also He, the Personality of Godhead Aniruddha all happy, He who as the source for the fulfillment of the desires of the devotees traditionally is considered the birth channel for the Rig Veda, the creator of the mind and the transcendental fourth plenary expansion of the Reality Principle [of Vishnu-tattva]? (35) And others like Hridîka, Cârudeshna, Gada and the son of Satyabhâmâ, who accept the divinity of their own self as being the soul, oh humble one, and who follow with an absolute faith, are they also faring well in passing their time?

(36) **D**oes Yudhishthira, ruling with the principles of humanity, maintain the respect of religion under the protection of the arms of Arjuna and the Infallible One? It was he who with the opulence of his royal entourage and the service of Arjuna, raised the envy of Duryodhana. (37) And did the unconquerable Bhîma, who is like a cobra, vent his long-cherished fury upon the sinners? The way he with the wonderful play of his club operated on the battlefield he could not be defeated. (38) Is Arjuna doing well, he the famous one among the chariot fighters who with his bow the Gândîva vanquished so many enemies? He once satisfied Lord S'iva covering him with arrows when he presented himself unrecognizable as a false hunter. (39) And are the twin sons of Prithâ [Nakula and Sahadeva] carefree? They were by their brothers protected as eyelids covering eyes when they reclaimed their property in the fight with the enemy like Garuda [the carrier of Vishnu] did [with the nectar] from the mouth of Indra. (40) Oh dear one, is Prithâ still alive? She dedicated her life to the care for the fatherless children when she had to live without King Pându who alone as a commanding warrior could master the four directions with a second bow only.

(41) **O**h gentle one, I just pity him [Dhritârâsthira] who falling down when his brother [Pându] died, turned against me and drove me, his well-wisher, out of my own city adopting the same line of action as his sons. (42) Therefore I travel by the grace of His feet incognito through this world of the Lord which is so bewildering for others to manage. I never missed to see His feet being doubtless in this matter. (43) As for the kings who went astray because of the three kinds of false pride [about wealth, education and followers] and who constantly agitated mother earth with the movements of their troops, He, being the Supreme Lord willing to relieve the distress of the surrendered souls, of course waited to kill the Kurus despite of their offenses. (44) The appearance of the Unborn One, He without any obligation in the world, is there to put an end to the upstarts so that each may understand. What other purpose would He serve in taking up a body and all kinds of karma? (45) Oh my friend, sing the glories and discuss the topics of the Lord of all sacred places who from His unborn position took birth in the family of the Yadus for the sake of all rulers of the universe who surrendered to Him and [the devotional culture of] His self-control.'

Chapter 2: Remembrance of Lord Krishna

(1) **S'**uka said: 'The great devotee [Uddhava] questioned by Vidura about what could be said regarding the dearest one, reflected upon the Lord but could not reply immediately because he was overwhelmed by

emotion. (2) He was someone who in his childhood being five years old, called by his mother for breakfast, did not like to have it because he was absorbed in playing the servant [of Lord Krishna]. (3) How would such a servitude of Uddhava have slackened in the course of time? So when he was simply asked to tell about Him, everything of the Lord His lotus feet popped up in his mind. (4) For a moment he fell completely silent because of the nectar of the Lord His feet. Strong as he was and well matured in the union of devotion, he became fully absorbed in the love of its goodness. (5) Every part of his body showed the signs of transcendental ecstasy and when tears filled his eyes because of missing Him so much, Vidura could see that he had reached the object of his greatest love. (6) Slowly Uddhava returned from the world of the Lord to the human world and wiping his tears away he spoke affectionately to Vidura about all these recollections.'

(7) **U**ddhava said: 'What can I say about our wellbeing now the sun of Krishna has set and the house of my family has been swallowed by the great serpent of the past? (8) How unfortunate is this world and especially the Yadu dynasty who living together with the Lord did not recognize Him any more than the fish recognize the moon. (9) His own men the Sâtvatas were audacious people with a good judgement of character who could relax with Him as the head of the family and thought of Him as the one behind everything. (10) Even though they were all overcome by the illusion of the external reality of God, as good as others who attach to illusions, the intelligence of the souls who are innerly of full surrender to the Lord will never go astray because of the words used by the others. (11) After having shown Himself to persons living without penance and the fulfillment of ideals, He, withdrawing His form from public vision, next took to the feat of His own disappearance. (12) The form He showed in the mortal world was perfectly suited for His pastimes that demonstrated the power of His inner magic. It led to the discovery of His wonders, His supreme opulence and the ultimate ornament of all ornaments: His feet.

(13) **A**ll the [inhabitants of the] three worlds who during King Yudhishtira's Rajasûya-[royal] sacrifice witnessed His all-attractive form were perplexed and thought that the craftsmanship of Brahmâ's universal creation had been surpassed with Him present in the mortal world. (14) Because of His smiles, playful nature and glances the women of Vraja became more and more attached to Him and followed Him with their eyes so that they completely distracted sat down with their mind in the clouds without attending to their household duties. (15) The Unborn One who still took birth, the infinitely merciful Lord and ruler over the spiritual and material realm appeared for the sake of the devotees as the Fortunate One, the Lord of the Opulences, as Bhagavân who accompanied by all His associates is as fire to all the others who, [like Kamsa] living to their own material standards, constitute a plague.

(16) **I**t distresses me to see how He, being unborn, so amazingly, took His birth [in the prison] where Vasudeva lived, how He in Vraja at home with Vasudeva, lived like He was afraid of the enemy [uncle Kamsa] and how He, the unlimitedly powerful one, fled from Mathurâ city [the capital where Krishna resided after defeating Kamsa]. (17) My heart hurts when I think of what He said in worship of the feet of His parents: 'Oh mother, oh father, in great fear of Kamsa we failed in our service, please be pleased with us!' (18) How can one forget Him once one has the dust of His lotus feet in the nose, Him who by the mere raising of His eyebrows dealt the death blow to the burden of the earth? (19) Did your goodness not witness with your own eyes how during Yudhishtira's royal sacrificial ceremony the king of Cedi [S'is'upâlâ] despite of his jealousy of Krishna attained perfection, the fulfillment most desired by all the yogis who by dint of their yoga manage to tolerate separation from Him? (20) And certainly also others in human society have achieved His heavenly abode: they who as warriors saw Krishna's very pleasing lotus-like face and eyes on the battlefield that was purified by Arjuna's arrows. (21) He is none but the unique, grand Lord of the threefold reality by whose independence supreme fortune is achieved and to whose feet countless [kings full of] desires bow their helmets in worship with all the paraphernalia under the direction of the eternal keepers of societal order. (22) For that reason we as servitors in His service are in pain oh Vidura, when we see how He before King Ugrasena expectantly sitting on his throne, submitted Himself with the words: 'Oh my Lord, please see it this way'.

(23) **T**o the shelter of whom else should I take? Oh, who else would assure a greater mercy than He who, despite of the faithlessness of that she-devil [Pûtanâ] who in envy poisoned her breast for nourishing Him to death, granted her the position of a mother? (24) I think that they who as opponents are waging against the Lord of the Threefoldness are great devotees because they in their preoccupation of fighting Him, could see Him coming forward on His carrier [Garuda] with His *cakra* wheel. (25) Born from the womb of Devakî in the prison of the king of Bhoja [Kamsa], the Supreme Lord being prayed for [by the Creator] appeared to bring welfare on earth. (26) Thereafter He was brought up in the cow pastures by His [foster] father Nanda, where He out of fear for Kamsa, together with Baladeva [Balarâma] resided [in secret] for eleven years the

way one covers a flame. (27) Surrounded by cowherd boys herding calves the Almighty roamed on the banks of the Yamunâ through gardens that vibrated with the chirping of the heavenly birds in their many trees. (28) The alluring display of the pastimes of His youth could only be appreciated by the inhabitants of Vraja, the land of Vrindâvana, where He, looking like a lion cub, just like other kids cried and laughed and was struck with wonder. (29) Tending the treasure of beautiful cows He as the source of happiness enlivened the cowherd boys by playing His flute. (30) The great wizards engaged by the king of Bhoja to assume any form they liked, were upon their approach in the course of His pastimes killed by Him who acted just like a child playing with dolls. (31) [To help the inhabitants of Vrindâvana] being perplexed by the great trouble of drinking poison [from the snake Kâliya in the water of the Yamunâ], He subdued the chief of the reptiles and after coming out of the water He caused the cows to drink it, proving it natural again. (32) Desiring the proper use of the wealth of Nanda, the king of the cowherds his opulence, He with the help of the brahmins helped them to perform worship for the sake of the cows and the land [instead of Indra]. (33) Indra angry upon being insulted highly perturbed created a heavy downpour of rain above Vraja. [The cowherds then were] protected by the merciful Lord with His pastime of [lifting] the hill [Govardhana, that served as an] umbrella oh sober Vidura. (34) One autumn He, during a night brightened by moonlight, devoted Himself to singing songs to enjoy the women, delighting in their midst as the face of the night its beauty in person.'

Chapter 3: The Lord's Pastimes Outside of Vrindâvana

(1) **U**ddhava said: 'When the Lord thereafter came to the city of Mathurâ, He wished His parents all well [freeing them from imprisonment], after together with Baladeva having dragged down from the throne the leader of public hostility [Kamsa] and having killed him by pulling him upon the ground with great strength. (2) He mastered every detail of the Vedas after hearing them only once from His teacher Sândîpani whom He rewarded the benediction of bringing back his deceased son from the inner region of the departed souls, from death [Yamaloka]. (3) Invited by the daughter of King Bhîshmaka [Rukmini] Lord Krishna stole her away as His share exactly like Garuda did [with the nectar of the gods], and thus gave all those [princes] the go-by who according to the custom were candidates to marry her and for that purpose had come expecting that fortune. (4) In an open competition for the selection of the bridegroom for Princess Nâgnajitî He subdued seven wild bulls and won her hand, but the fools who in their disappointment nevertheless wanted her, He killed and wounded without getting hurt Himself, well equipped as He was with all weapons. (5) Only because of the fact that He, just like an ordinary living being, tried to please His dear wife who wanted Him to bring the Pârijâta flower shrub [from heaven], Indra the King of Heaven henpecked of course by his own wives, blind of anger with all his strength waged against Him.

(6) **W**hen mother Earth saw how Narakâsura [Bhauma], her son who in the battle [against Krishna] physically dominated the sky [with missiles], was killed by His Sudars'ana Cakra [the disc weapon], she prayed to Him to return to Narakâsura's son that what had remained [of the kingdom]. Doing so He entered Narakâsura's fortress. (7) Upon seeing the Lord, the Friend of the Distressed, all the princesses there who were kidnapped by the demon immediately stood prepared joyfully to accept Him, with eager glances shyly closing Him in their hearts, [as their husband]. (8) Although they resided in different apartments, He accepted the hands of all women simultaneously by joining in a perfect settlement with each her individual nature through His internal potency. (9) Desiring to expand Himself, He with each and every one of them begot ten children who were all alike Himself in every respect.

(10) **K**âlayavana, the king of Magadha [Jarâsandha], King S'âlva and others who with their soldiers had surrounded Mathurâ, He did not prove His own wondrous prowess but the prowess of His men. (11) Of S'ambara, Dvidida, Bâna, Mura, Balvala and others like Dantavakra and more of them, He killed some, while others He caused to be killed [by Balarâma e.g.].

(12) **T**hereafter in the battle of Kurukshetra of both parties of the nephews the kings were killed of whose chariot wheels the earth shook. (13) It was not His delight to see how because of the ill advice of Karna, Duhs'âsana and Saubala, Duryodhana with all his power had lost his fortune and lifespan and now along with his followers laid down [on the battlefield] with broken limbs. (14) 'What is this', the Lord said when with the help of Bhîshma and Drona [on the one hand] and Arjuna and Bhîma [on the other] the enormous burden of the earth of eighteen *akshauhînis* [an army consisting of ten *anikinîs*, or 21.870 elephants, 21.870 chariots, 65.610 horses, and 109.350 foot soldiers] had been removed. 'There is still the unbearable burden

of the great strength of My descendants, the Yadu dynasty. (15) They will vanish when, intoxicated from drinking [honey-liquor], a quarrel will take place among them which will turn their eyes red as copper; there is no alternative to ensure this in case of My disappearance.' (16) With this in His mind the Supreme Lord installed Yudhishtthira on the throne, gladdening His friends by indicating the path of the saints.

(17) **T**he descendant of Pûru [Parîkshit] by the hero Abhimanyu begotten in the womb of Uttarâ, surely would have been burned by the weapon of the son of Drona if the Supreme Lord had not averted it by protecting him again [see S.B. 1: 7 & 8]. (18) The Almighty One induced the son of Dharma [Yudhishtthira] also to perform three horse sacrifices and in that assisted by his brothers he protected and enjoyed the earth as a constant follower of Krishna.

(19) **T**he Supreme Lord and Supersoul of the Universe customarily following the path of Vedic principles, enjoyed the lusts of life in the city of Dvârakâ without getting attached. He accomplished this by keeping to the analytical system of yoga [Sânkhya]. (20) Gentle and with His sweet glances and words that compared to nectar, He, with His flawless character, resided there in His transcendental body, the residence of the goddess of fortune. (21) He, specifically pleasing the Yadus, enjoyed this earth and certainly also the other worlds, in the leisure of the night with the women being of friendship in conjugal love. (22) Thus He for many, many years enjoyed a household life of [sensual] uniting that constituted the basis of His detachment. (23) Just like with Him, the enjoyment of the senses of whatever living entity is controlled by the divine, a divinity in which one can put faith by joining in the service of the Lord of Yoga.

(24) **I**n the city of Dvârakâ the princely descendants of Yadu and Bhoja some day had been playing a prank and thus had angered the wise who thereupon cursed them as was desired by the Supreme Lord. (25) A few months later the descendants of Vrishni, Bhoja and others like the sons of Andhaka, bewildered by Krishna with great pleasure went to the place of pilgrimage called Prabhâsa. (26) There they took a bath and with the same water proved their respects to their forefathers, the gods and the great sages. Then they gave in royal charity cows to the brahmins. (27) For their livelihood they also provided them with gold, gold coins, bedding, clothing, seat covers, blankets, horses, chariots, elephants, girls and land. (28) After supplying the brahmins with highly delicious food that was first offered to the Supreme Lord, the valiant representatives offered, for the sake of their good life, the cows and the brahmins their obeisances by touching the ground with their heads.'

Chapter 4: Vidura Approaches Maitreya

(1) **U**ddhava said: 'After, with the permission of the brahmins, partaking of the offerings they [the Yadus] drank liquor that spoilt their minds so that they hurt each other with harsh words. (2) At sunset, they who lost their balance of mind because of the faults made in that intoxicated state, saw the destruction with the bamboos [with which they started fighting one another] take place. (3) The Supreme Lord, who from His internal potency foresaw the end, went to the river the Sarasvatî and after sipping water He sat down underneath a tree. (4) The Lord vanquishes the distress of the ones who surrender to Him and thus He who desired the destruction of His family told me: 'You have to go to Badarikâs'rama'. (5) But because I couldnot tolerate it to be separated from His lotus feet I, against my better knowledge of His wish, followed the Master, oh subduer of the enemy [Vidura]. (6) Then I saw how my Patron and Master, He who does not need to take shelter, lost in thoughts alone sat down at the riverbank to take shelter of the goddess.

(7) **B**eautiful with His blackish color, of pure goodness and peaceful with His reddish eyes, He could be recognized as having four arms and yellow silken garments [Vishnu]. (8) Resting with His right foot on His thigh against a young banyan tree He who had left His household comforts looked relieved.

(9) **A**t that time [Maitreya,] a great devotee and follower of Krishna Dvaipâyana Vyâsa [Vyâsadeva], a well-wisher and friend traveling the three worlds, on his own accord [also] arrived at that place. (10) Attached to Him the sage bent over in a pleasing attitude and listened with rapt attention while the Lord with kind glances and smiles allowed me to rest and then spoke. (11) The Supreme Lord said: 'I know from within what you in the past desired when the wealthy ones who built this world were making their sacrifices. I grant you that what for the others is so difficult to achieve, oh fortunate one: the association with Me you desire as the ultimate goal of life. (12) This life is of all your incarnations, oh honest one, the fulfillment because you have achieved My mercy now you have seen Me in the seclusion of quitting the worlds of man. This is what you

see when one is unflinching in one's devotion [:Vaikunthha, freedom from foolishness]. (13) Long ago, in the beginning of creation, I told Brahmâ on the lotus that came out of My navel about the knowledge of the supreme of My transcendental glories: I explained that what the theists call the Bhâgavatam.'

(14) **W**ith His favor of thus addressing me, I, who at each instant was the object of the Supreme Personality His mercy, saw how because of my emotion my hairs stood on end. With my eyes hazy because of wiping my tears, I with folded hands said faltering: (15) 'Oh my Lord, for those who live in respect of Your feet that are so difficult to obtain, it is in this world all a matter of the four goals of life [*dharma*, *artha*, *kâma* and *moksha*; religiosity, economic development, sense gratification and liberation], but I do not care for them so much oh Great One, I'm rather concerned with serving Your lotus feet. (16) Even though You have no desires You engage in all kinds of activities, even though You are unborn You still take birth, as the controller of eternal Time You take nevertheless shelter of the fortress out of fear for Your enemies and despite of enjoying within Yourself, You lead a household life in the association of women; this bewilders the intelligence of the scholars in this world. (17) You are never divided under the influence of time, yet You, in Your eternal intelligence oh Master, call me in for consultation, as if You would be bewildered. But that is never the case. That boggles my mind, oh Lord. (18) If You deem me fit to receive it, then please, my Lord, tell me - in order for me to overcome worldly misery - in detail about the complete of the knowledge concerning the mystery of the supremely enlightening nature of Your Self, the way You told it the fortunate Brahmâjî.'

(19) **T**hus being prayed to by me from the core of my heart, He, the lotus-eyed Supreme Lord of the beyond, instructed me on His transcendental situation. (20) Thus I have, to the instruction of the Master, appreciated and studied the knowledge of self-realization, in which I understood the path by respecting His lotus feet. And so I reached, after circumambulating Him, this place with sadness in my heart because of the separation. (21) My best one [Vidura], I am thus in pain without the pleasure of seeing Him. And so I will, as He instructed, go to Badarikâs'rama [in the Himalayas] to enjoy the proper company. (22) There the Supreme Lord as Nârâyana, incarnated in the form of His humanity, and as Nârâ, in the form of a sage amiable to everyone, for a long time was of severe penance for the welfare of all living beings.'

(23) **S'**ri S'uka said: 'Hearing from Uddhava the unbearable [news] of the annihilation of his friends and relatives, the learned Vidura pacified his rising bereavement by means of transcendental knowledge. (24) As the great devotee of the Lord and best among the Kauravas was leaving, Vidura in confidence submitted the following to this leading personality in the devotional service of Krishna. (25) Vidura said: 'The Lord of Yoga enlightened you on the mystery of the transcendental knowledge of one's own soul - be as good now to expound on it so as to honor Vishnu and the servants who wander in the interest of others.' (26) Uddhava then said: 'Turn to the worshipable sage, the son of Kushârû [Maitreya] who stays nearby. He was directly instructed by the Supreme Lord when He left the mortal world.'

(27) **S'**ri S'uka said: 'With the overwhelming emotion with which he on the bank of the Sarasvatî river with Vidura discussed the nectar of the qualities of the Lord of the Universe, the night passed in a moment. Thereafter the son of Aupagava went away.'

(28) **T**he king [Parîkshit] asked: 'How could it be that after the destruction that happened to the Vrishni and Bhoja dynasty, the great leader in command among them, the prominent Uddhava, was the only one to remain after the Lord had completed His pastimes as the Master over the three worlds?'

(29) **S'**ri S'uka said: 'After He by the power of Time had called for the end of His numerous family through the curse of the brahmins and He was about to give up His outer appearance He thought to Himself: (30) 'When I have left this world the knowledge of Myself and My shelter will with Uddhava who is at present the foremost of the devotees be in the right hands. (31) Uddhava is not in the least inferior to Me inasmuch as he is never affected by the material modes. Thus he [rightfully] may remain as the master of the knowledge about Me which he can disseminate in this world.'

(32) **A**fter thus having received perfect instructions from the spiritual master and source of all Vedic knowledge of the three worlds he [Uddhava] reached Badarikâs'rama feeling blissfully happy in being absorbed in the Lord. (33) So also Vidura had such an experience when he heard from Uddhava how Krishna, the Supersoul, extraordinarily had assumed a form for His pastimes and most gloriously had engaged with it. (34) His entering a physical body is for the persevering great sages as well as for others a thing most difficult to understand and for people with an animal interest it is simply something mad. (35)

And now also Vidura himself oh best among the Kurus, overwhelmed by joy in ecstasy could not help bursting in tears when he thought of how Krishna the Fortunate One had remembered him during the moments He left this earth.

(36) **Oh** best of the Bharatas, after Vidura thus had passed his days on the bank of the Yamunâ [see 3:1.24], he reached the holy waters of the Ganges where he met sage Maitreya [the son of Mitrâ, his mother].'

Chapter 5: Vidura Talks with Maitreya

(1) **S'rî S'uka** said: 'At the source of the celestial river [the Ganges] Vidura, the best among the Kurus who had come closer to the Infallible One, sat before Maitreya Muni whose knowledge was fathomless and with a perfect respect he from the satisfaction of his transcendence politely asked him questions. (2) Vidura said: 'For the sake of happiness everyone in this world engages in fruitive activities, but by those activities one never becomes happy or finds satisfaction, on the contrary, one rather becomes unhappy that way. Please, oh great one, kindly enlighten us on what would be the right course in which circumstances. (3) The great souls who are of sacrifice wander around for the sake of the Lord of the three worlds, because of their compassion for the common man who turned his face away from Lord Krishna and under the influence of the material world is always unhappy in neglect of his duties to God. (4) Therefore oh greatest among the saints, please instruct me on the path that is favorable for us serving the Supreme Lord perfectly who, residing in the heart of the living beings, awards the unalloyed devotee the knowledge of the basic principles [the Truth] with which one learns the classical wisdom [the Veda]. (5) What does the self-sufficient Supreme Lord and ruler of the three worlds all do when He despite of being desireless accepts it to be incarnate in order to arrange the maintenance of the created universe? (6) How can He who withdraws to lie down in the ether and be unconcerned at the basis of the universe as the One Lord of Unification, as the one and only original master then again have an existence in the form of the many different [*avatâras*]? (7) Why is it that, concerning the pastimes that He for the welfare of the twice-born ones, the cows and the devoted ones displays in the transcendental activities of His different incarnations, our minds never seem to have enough in spite of time and again hearing about the auspicious, nectarean characteristics of the Lord? (8) What are the different principles on the basis of which the Lord of all Lords generated the different rulers and their higher and lower worlds wherein, as known, all classes of beings are differently occupied? (9) And please describe to us, oh chief among the brahmins, how the creator of the universe Nârâyana, the self-sufficient Lord who for mankind is the way, put together all the different forms, engagements and dispersed cultures of the incarnated souls.

(10) **Oh** fortunate one, from the mouth of Vyâsadeva I repeatedly heard about the higher and lower [nature] of these occupations, but without the nectar of the talks about Krishna I am little satisfied about these matters and the happiness derived from them. (11) Who can get enough of the stories about Him whose feet are the places of pilgrimage and who in society is worshiped by the great devotees? When these stories enter someone's ears they, because of the love they bestow, cut asunder the ties of affection a person has with his family! (12) Your friend sage Krishna Dvaipâyana Vyâsa has described the transcendental qualities of the Supreme Lord in the Mahâbhârata. That book is only there to draw the attention of people who take pleasure in attending to worldly topics towards the stories of the Lord. (13) The weight of that belief gradually brings about indifference for other matters. The one who constantly remembers the Lord His feet has achieved the bliss that without delay vanquishes all miseries. (14) I pity all those ignorant poor people who, in decay with the divinity of Time, in the sinfulness of their pitiable state of ignorance have turned away from the stories about the Lord and waste the length of their lives with useless philosophical exercises, imaginary purposes and a diversity of rituals. (15) Trotes the good fortune [of everyone], please describe for our welfare of all topics the essence: the talks about the Lord that alike the nectar of flowers constitute the glory of all pilgrimaging. (16) Please tell us everything pertaining to the transcendental, superhuman activities accomplished by the Lord in His with all potencies equipped embodiments for the sake of a perfect grip on the maintenance and creation of His universe.'

(17) **S'rî S'uka** said: 'Thus as requested the great sage, His lordship Maitreya, did Vidura for the ultimate welfare of all the honor of giving an exposition [on these matters]. (18) S'rî Maitreya said: 'My blessings, oh good one whose mind is constantly fixed upon the Lord beyond the senses. Your questioning me for the sake of all is proof of the goodness of your mercy to broadcast the glories of the soul in this world. (19) Oh Vidura,

I am not surprised that you who accepted the Supreme Personality our Lord, without any deviation of thought have asked me these questions, for you were born from the semen of Vyâsa. (20) Because of a curse of the powerful sage Mândavya Muni you have, from the maidservant of the brother [Vicitravîrya] and the son of Satyavatî [Vyâsadeva], taken birth as the incarnation of Yamarâja, the controller of death [see family tree]. (21) Your goodness is recognized as one of the eternal associates of the Supreme Lord. Upon His return to His abode He ordered me to instruct you in spiritual knowledge. (22) Therefore I shall now give you a systematic description of the pastimes of the Supreme Lord in His control over the enormously extended outer illusion for the sake of the creation, maintenance and dissolution of the universe.

(23) **P**rior to the creation of the universe the Supreme Lord, the Self and master of the living beings, existed as one without a second. It was His wish [then] not to be manifested as [many] individual soul[s], with [each] a vision of his own and outer characteristics. (24) He at the time being nothing of that all, as a seer could not discern anything visible. Free to act to His wishes He, with His inner potency manifested but with His expansions and His material potency not manifested, felt as if He did not exist. (25) That what He as the perfect seer sees is energy characterized by cause and effect. Oh fortunate one, this energy with which the Almighty has built this world is called *mâyâ* [illusory, bewildering]. (26) With the effect of Eternal Time [*kâla*] upon the three modes of this illusory energy, the Supreme being, He who essentially is spiritual, generated the virility [the valor, the manliness, the power] by [entering the universe as] the person [as the Purusha]. (27) From the unmanifested then by the interaction of time came about the Mahat-tattva [the complete of the Supreme, the cosmic intelligence]. This physical self that situated in the totality drives away darkness and ignorance is of an understanding nature and capable of creating complete [spiritual] universes. (28) The [sum total of manifestation] which thus constitutes a plenary expansion of *guna*, *kâla* and [*jîva*]-*âtmâ*, forms the range of sight of the Personality of Godhead. It is the reservoir, the reason for existence, the self, of the many differentiated life forms of this universe that urges on creative effort.

(29) **T**he Mahat-tattva transforming into the material reality of ego consciousness manifests itself in terms of cause, effect and doer. Thus we have three kinds of ego that constitute a reflection in the mind of [the *gunas* of] the self, the material elements and sentience: [respectively] brilliance [*sattva*], ignorance [*tamas*] and variability [*rajas*]. (30) With the principle of variability of the ego [*vaikârika*] a transformation is brought about of the mind that in its emotionality calls for all the God-conscious ones who constitute the basis of the material knowledge concerning the phenomenal world. (31) With the brilliance [*taijasânî*] of one's sense spiritual knowledge about fruitive activities [karma] dominates. (32) In ignorance [*tamas*] one arrives at the realization of the subtle sense objects [of imagined sounds and images] of which the ether [their medium] constitutes the representation of the Supersoul. (33) Material energy is a partial mixture of time [the time of expanding and contracting]. The Supreme Lord glancing this over from the ether, thus being contacted created the transformation of that touch in the form of air. (34) The air, also transformed by the extremely powerful ether, gave rise to the form of light and [the bio-electricity] of sense perception by which the world is seen. (35) From the interaction of the air and its bio-electricity with the glance of the Lord [of the ether] there was by the mixture of time a transformation of the material energy that created the taste [for life] in water. (36) The electrified water thus created due to the transformation of the Supreme Spirit [of the ether] glancing over the earth, led to the creation of the quality of smell with the partly uniting of the external energy with eternal time.

(37) **O**h gentle one, understand that from the ether onwards, all the material elements and the great number of their superior and inferior qualities, [owe their existence to] the finishing touch of the Supreme. (38) The gods ruling over all these material elements are all part and parcel of Lord Vishnu. Embodied in the time-bound energy as partial aspects they fail in their personal duties and express their honest feelings for the Lord. (39) The gods said: 'Our obeisances at Your lotus feet oh Lord, in distress we surrendered to them because they are the protecting umbrella that offers all the great sages shelter who vigorously fully put behind themselves all the great miseries of material life. (40) Oh Father, because of the fact that in this material world oh Lord, the individual souls are always embarrassed by the three miseries [born from oneself, others and nature] they are never happy, but attaining Your self oh Supreme Personality, they obtain the shelter of the shade of Your lotus feet and the knowledge. (41) At every step taking to the shelter of the place of pilgrimage of Your feet, the great sages, who on the wings of the Vedic hymns with a clear mind search for Your lotuslike face, find their shelter at the best of rivers [the Ganges] that liberates from the reactions to sin. (42) The meditation that with belief, simply hearing and devotion cleanses the heart with the strength of the knowledge of detachment, obliges those who found the peace to head for the sanctuary of Your lotus feet. (43) Let us all seek the shelter of the lotus feet of You who assumed the forms of the *avatâras* for the sake of the creation, maintenance and dissolution of the universe. Oh Lord, they constitute the refuge that awards the courage of the devotees with remembrance. (44) Because the people get entangled

and are thus of the material body in the mind of 'I' and 'mine', they are immersed in an undesirable eagerness and see themselves far removed from You, even though You are present in their bodies. Let us therefore worship Your lotus feet, oh Lord. (45) They [Your feet] cannot be seen by those who, under the influence of the material world, by their sense perception became alienated from the internal vision oh Supreme One. But oh Greatness, for those who do have the [inner] vision there are the pastimes of Your divine activities. (46) Oh Lord, those who are seriously committed simply by drinking the nectar of the talks attain the full maturity of devotional service, the true meaning of renunciation, the intelligence in which one quickly achieves the spiritual sphere where foolishness and indolence have ended [Vaikunthha]. (47) For others of transcendental realization in the yoga in which one conquers the very powerful material world, You are also the one, pacifying Original Person whom they enter. But while it for them is a thing hard to accomplish that is not the case for the ones who serve You. (48) Oh Original Lord, we are therefore much obliged. Since we for the sake of the creation of the world one after the other were created and in the past were separated as a consequence of what we did according to the three modes of nature, we were caught in the network of our own pleasures and failed to stand united in Your service. (49) Oh Unborn One, direct us in making our offerings at the right time whereby we can share our meals and also all other living beings can have their sustenance so that we with our offerings of food can eat without disturbance. (50) Oh Lord, You are of us the gods, the God-conscious and our orders, the one unique original primal person. You oh Lord are, although You are unborn, for the material energy the cause of the *gunas* and the karma, alike the seed that is sown for begetting the species. (51) Oh Supreme Soul, tell us what we, who were all created from and for the totality of the cosmos, should do for You and specifically grant us the vision of Your personal plan. Please grant us the ability oh Lord, to work and act according to Your special mercy with us [the status-orientations and their transcendence].'

Chapter 6: Manifestation of the Universal Form

(1) **T**he wise [Maitreya] said: 'Thus the Lord was faced with the fact that the progress of what was created in the universe was suspended because of a lack of coherence between His potencies [see 3.5: 48]. (2) At that time He simultaneously with His supremely powerful potency that is known as Kâlî, the goddess of the power to destroy, entered all the twenty-three elements [the five elements and their qualities, the five organs of action and the senses and the three forms of individual consciousness: mind, intelligence and ego; compare 2.4: 23]. (3) That entering later on of the Supreme Lord in the form of the force of matter, Kâlî, separately engaged all the living beings in labor by awakening them from their unconscious state to their karma. (4) When the twenty-three principal ingredients thus by the will of God were roused to [coherent] action, their combination led to the manifestation of His plenary expansion of the Original Person [in the appearance of the Universal Form]. (5) The moment He thus entered there with His plenary expansion [of the material power], all the elements of creation that thus found each other therein transformed into the worlds of organic and anorganic existence. (6) He, the Original Person, this [Garbhodakas'âyî] Vishnu called Hiranmaya, for a thousand celestial years [one such year is a 360 years to man] resided together with all that belonged to his goodness within the egg-shaped universe supported by the [causal] waters.

(7) **W**ith the content of that egg, the complete of the gigantic person being put to work by His divine Self filled with His [female] power, He thus divided Himself into one [consciousness], three [identifications of the self] and ten [activities]. (8) This unlimited expanse is the self of the living entities, the first incarnation and plenary portion of the Supersoul, whereupon the aggregate of all of them flourishes. (9) The threefold of the gigantic form pertains to the three aspects of *âdhyâtmika* [the self with its senses and mind], *âdhidaivika* [nature and all her gods] and *âdhibhautika* [the others and what more appears to the senses], the tenfold relates to the [organs of the] life force [or *prâna*: hands, feet, anus, the genitals, eyes, nose, ears, tongue, skin and mouth; see *brahma sūtra* 2.4: 5-6] and the oneness refers to the heart. (10) The Lord beyond the senses recalling the prayer of the deities of the universe by His own radiance [thus] illumined the gigantic form for their understanding. (11) Now listen to my description of the many different ways of the demigods who then manifested as a consequence of His consideration.

(12) **A** mouth manifested and with that happening it was the god of fire who among the directors of the material world took his position along with his power, the organ of speech with which one utters words. (13) A palate appeared. It was the abode of Varuna [the god presiding over the waters] who in [the body of] the Lord among the directors of the material world took his position along with his power: the organ of the

tongue with which one tastes. (14) Next the nostrils appeared where the two As'vinî Kumâras have their position with the sense of smell with which one perceives odors [see also 2.1: 29 and 2.5: 30]. (15) Eyes appeared in the gigantic body which offered a position to Tvashtâ, the director of light and the power of sight by which forms can be seen. (16) Then the skin of the gigantic form manifested, a position taken by Anila, the director of the air with the power of breath which enables the experience of touch. (17) With the manifestation of the ears of the gigantic form that position was occupied by the deities of the directions [the Digdevatâs] with the power of hearing by which sounds are perceived. (18) Thereafter the [hair of the] skin of the gigantic body manifested for the divinity of the [herbs and plants with] the power to feel by means of the hairs with which itching feelings are experienced. (19) When the genitals of the gigantic form appeared the first one [Brahmâ, the Prajâpati] took his position with the function of semen with which the pleasure [of sex] is experienced. (20) An anus formed in the original embodiment offering a position taken by the god Mitra with the function of evacuation with which one defecates. (21) With the manifestation of the hands of the Universal Form the king of heaven Indra took his position with the ability to handle matters with which one makes one's living. (22) The legs of the Universal Form that manifested were occupied by Vishnu, the godhead of the power of locomotion by which one reaches one's destination. (23) When the intelligence of the Universal Form manifested the ruling godhead Brahmâ, the Lord of the spoken word, found his position with the power of insight with which one arrives at understanding. (24) Next the heart of the Universal Being manifested in which Candra, the god of the moon took his position with the function of mental activity because of which one is lost in thoughts. (25) What next came about in the Universal Form was the I-awareness in which the identification with the body [the 'false ego'] took its position [under the rule of Lord Rudra] with the function of karma by which one engages in concrete activities. (26) What followed was the manifestation of the spiritual essence of goodness in the gigantic body in which the complete[ness, of the *mahat-tattva*] found its place with the power of consciousness by means of which one cultivates wisdom.

(27) **F**rom the head of the Universal Form the heavenly worlds manifested, the earthly places originated from His legs and the sky rose from His abdomen. In those areas the enlightened souls and other living beings are found who evolved as a result of the operation of the three modes of nature. (28) By the infinite mode of goodness [of *sattva*] the gods found their place in the heavens whereas all the human beings who on earth live by the nature of their passion [*rajas*] are subordinate to them. (29) Those of the third kind are as the associates of Rudra because of their nature [of *tamas*] found in the region of the atmosphere - the navel of the Lord - situated in between the other two.

(30) **S**piritual wisdom, generated from the mouth of the Universal Form, oh chief of the Kuru dynasty. Those who are inclined to this wisdom became the leading order [the chief *varna*] of society. They, the brahmins, are the recognized teachers and spiritual spokesmen [the *gurus*]. (31) The power to protect the citizens manifested from the arms [of the gigantic body]. They who exercise that power [the *kshatriyas* or rulers] are the followers [of the brahmins] and deliver, as representatives of the Supreme Personality, the other classes from the vice of disturbing societal elements. (32) For the production and distribution of the means of livelihood the mercantile community [the *vais'yas*], whose occupation it is to take charge of provisioning all man, generated from the thighs of the Almighty. (33) From the legs of the Supreme Lord the service manifested which is of prime importance to the fulfillment of all sacred duties. It is traditionally the profession of the laborer [the *s'ûdra*] by which the Lord is satisfied [*]. (34) In order to purify their soul all the classes in society under the lead of their spiritual teachers with faith and devotion by means of their occupational duties worship the Lord from whom they generated along with their duties.

(35) **W**ho can estimate, oh Vidura, the totality of this form of the divine operating Self of the Supreme Lord that manifested by the strength of the deluding material oneness [of His internal potency, *yogamâyâ*]? (36) Oh brother, nevertheless I will give a description as far as my intelligence permits and my knowledge allows of what I heard about the glories of the Lord that purify, for without speaking up [about Him] we wander off in untruth. (37) One says that the One Beyond Compare is attained by discussions about the Supreme Personality that were piously handed down through history for the glorification of His activities. Also the ear is served best by the nectar of the transcendental message as prepared [in writing] by the learned. (38) My dear son, were the Glories of the Supreme Soul known by the original poet [Brahmâ] after his intelligence for a thousand celestial years had matured in meditation? (39) Therefore, when even those skilled in creating illusions have no knowledge because they - as also the one self-satisfied [Creator] personally - are under the spell of the bewildering potencies of the Supreme Lord, then what may one expect from others? (40) Him out of our reach intangible for our ego, mind and words as also for the respective gods, we offer our obeisances.'

*: S'astri Gosvâmî in this context remarks that the laborer, the *s'ûdra*, occupies an important place among the classes in society. Of the four *purushârthas*, the civil virtues, the brahmin stands for *moksha*, or liberation. The *kshatriya* is there for the regulation of sense gratification, *kâma*, and the *vais'ya* is there for the purpose of distributing the welfare, *artha*. But the laborer in fact makes possible the practice of religiosity, the service to God, of all the other occupational duties. He who simply serves, is just as important for the *dharma*.

Chapter 7: Further Inquiries by Vidura

(1) **S'**ri S'uka said: 'Thus speaking with Maitreya Muni, the learned son of Dvaipâyana Vyâsa, Vidura, respectfully expressed a request. (2) Vidura said: 'Oh brahmin, the Supreme Lord is the unchangeable one of the complete whole. How can despite of Him being outside of the modes His pastimes take place of acting with the modes of nature? (3) Boys who want to play with other boys are enthused in the matter of playing, but in what respect is that different with someone who is self-satisfied and at all times detached? (4) The creation of this universe was caused by the deluding potency of the Lord Himself that engaged the three modes of nature. And through her He also maintains and destroys the universe. (5) How can He, the Pure Self whose consciousness is never obscured by time or circumstance, or because of Himself, of others or because of what manifested [as nature], [be situated in the normal position of a living entity and] be associated with nescience? (6) How can the one Supreme Lord who is present in every range of the lives [in all *kshetras*] of all living beings [see also B.G. 13: 3] run into any karmically settled misfortune or obstruction? (7) Oh learned one, because of the ignorance I suffer from, my mind gives me trouble. Therefore, oh great one, please drive away the great impurity of my mind.'

(8) **S'**ri S'uka said: 'The sage this way urged on by Vidura in his anxiety to find out about the reality, acted surprised and then without hesitation gave a God-conscious reply. (9) Maitreya said: 'It is contradictory to say that the Fortunate One is subject to material illusion on the one hand and that He is free from imperfections and bondage on the other hand. (10) Because of such a contradiction about the soul a person loses his way, which works like from the outside looking at oneself with one's head cut off. (11) The way by the quality of water the moon reflected in it is trembling, the quality of the body offers an illusory image to the seer who differs from it. (12) In this earthly existence that [illusion] gradually diminishes when one, in relation to the Fortunate One being united in devotion [in *bhakti-yoga*], by the mercy of Vâsudeva engages in detachment. (13) When the senses in the transcendence unto the Lord have turned away in the direction of the seer who is the soul, the miseries are completely vanquished as if one has enjoyed sound sleep. (14) For those who feel attracted to serve in the dust of His lotus feet it thus goes without saying that all misery finds its end by repeatedly speaking about and hearing of the qualities of Murâri, Krishna the slayer of Mura.'

(15) **V**idura said: 'Oh powerful sage, now that you've cut down my doubts with the weapon of your convincing words, oh lord of opulences, my mind concerning the two [of God and the living being] has arrived at a perfect union. (16) Oh learned one, you're perfectly right in stating that [reasoning from] the deluding energy of the Lord is not the path for the soul to follow; it proves itself as meaningless when one goes without the basis of the Supreme source apart from which one misses the point. (17) In this world the ignorant fool as also he whose intelligence has returned to the transcendental position enjoys happiness, whereas persons positioned in between these two have to suffer. (18) Now that I have the insight and am convinced of the fact that one abiding by outer appearances misses the essence, misses the soul, I with the serving of your feet am able to forsake [the wrong notion that the Supreme One would be subject to illusion]. (19) In serving the immutable Personality of Godhead who is the enemy of the demon Madhu, one develops in different relationships [or *râsas*] with the lotus feet [step by step] the intensity that vanquishes distress. (20) Those who are of little austerity are rarely seen on the path of service towards the Kingdom of God [Vaikunthha] where the Lord is always glorified by the gods as the controller of all living beings.

(21) **A**fter the creation of first the complete of the material energy, in a gradual process of differentiation [evolution] the universal form manifested along with its senses and organs in which later on the Almighty One entered [for His incarnations]. (22) He who is called the original person has thousands of limbs, legs and hands and is home to all the worlds of the universe with all the life that has its existence on them. (23) You explained how there are three kinds of life [to the modes] in which one has ten kinds of life-force with the [five] senses and their [fivefold] interest. Please describe now to me what the specific powers of the societal divisions are. (24) In these [divisions] that prowess has, with the sons, grandsons and family

members of the different generations, spread itself in the different forms of existence. (25) Who are the original progenitors [the Prajâpatîs] evolved by their original leader [Brahmâ]? What are the generations of these fathers of mankind and what generations followed them? And what Manus ruled over the different *manvantaras* [cultural periods]? (26) What worlds are there above and below the earthly worlds, oh son of Mitrâ? Please describe what their positions and sizes are as also the measures and proportions of the earthly worlds. (27) Tell me what the generations and subdivisions are of the infrahuman, human and superhuman living beings the way they are born from eggs, wombs, from moisture [micro-organisms] and from earth [de plants]. (28) Kindly describe the incarnations according to the modes of nature for the sake of the creation, maintenance and destruction of the universe [Brahmâ, Vishnu and S'iva] as also the magnanimous activities of the Personality of Godhead living with the Goddess of Fortune [S'rînivâsa] who constitutes the ultimate shelter.

(29) **W**hat are the divisions of societal status [*varna*] and spiritual order [*âs'rama*] and what are their features, how do they behave and what is their character? What are the birth and activities of the sages and what are the divisions of the Veda? (30) What oh master are all the ceremonies of sacrificing and what are the different ways of the yoga perfections, of the analytical study of knowledge and of relating to the Personality of God with regulative principles? (31) What are the ways followed by the faithless and what are their shortcomings? What is the situation of those who stem from mixed marriages and what is the destiny of life of the many types of individual souls according to the modes they follow and the kinds of labor they perform? (32) How can the different interests of religiosity, economic development, sense-gratification and salvation, the different means of livelihood, the codes of law, the scriptural injunctions and the different regulative principles be balanced? (33) Oh brahmin, how are the periodical offerings [of S'râddha] regulated to honor the deceased and to respect what the forefathers have created and how are the times settled in respect of the positions of luminaries like the planets and the stars? (34) What may one expect from charity, penance and the endeavoring for reservoirs of water and how are the duties described for someone away from home and for a man in danger? (35) Please describe to me oh sinless one, how He, the Supreme Person, the Father of Religion and Controller of All, can be satisfied completely and who of us could do that? (36) Oh best among the brahmins, the spiritual masters who are so kind to the needy tell their devoted disciples and sons even what they did not ask for. (37) Oh supreme master, how many dissolutions [or end times] are there for the elements of nature? Who are they who are saved then and who are they who [being of praise] may serve Him? And who may merge with Him when He goes asleep? (38) And what is the nature and identity of the individual person and of the Supreme, what is the leading motive of the Vedic wisdom and what moves the guru and his disciples? (39) Spotless devotees speak of this source of knowledge in the world. How would someone on his own accord have knowledge of devotional service and detachment?

(40) **A**ll these questions I have asked in my desire to know about the pastimes of the Lord. Please answer them as a friend to me [and everyone else] who in his ignorance lost his vision with the external energy. (41) Oh spotless sage, the assurance of an existence free from fear one obtains from someone like you cannot in any way be compared to the liberation offered by all the Vedas, sacrifices, penances and charity.'

(42) **S'**rî S'uka said: 'He [Maitreya], the chief among the sages so well versed in the stories [Purânas], was most delighted to hear these questions posed by the chief of the Kurus and thus being urged to the topics about the Supreme Lord, he with a smile gave Vidura his reply.'

Chapter 8: Manifestation of Brahmâ from Garbhodakas'âyî Vishnu

(1) **S'**rî Maitreya said: 'The descendants of King Pûru deserve it to be honored because their kings are chiefly devoted to the Supreme Personality; and with you who are also born in this chain of devotional activity in respect of the Invincible One, there is step by step [with every question you ask] constantly new light shed on this subject matter. (2) Let me therefore now discuss this Bhâgavatam, this Vedic supplement which originally by the Supreme Lord in person was spoken to the wise for the mitigation of the great distress of the human beings who experience so little happiness.

(3) **T**he son of Brahmâ [Sanat-kumâra] as the leader of the great sages [the four boy-saints, the Kumâras], just like you inquired after the truth concerning the Original Personality with Lord Sankarshana [the first plenary portion and companion of the Lord] who undeterred in His knowledge resides at the basis of the universe. (4) He in that position with Him whom one in great esteem calls Vâsudeva had turned His vision

inwards, but to encourage the highly learned sages He forthwith slightly opened His lotuslike eyes. (5) With the hairs on their heads wet from the water of the Ganges they touched the shelter of His lotus feet that is worshiped by the daughters of the serpent-king with great devotion and various paraphernalia in the desire for a good husband. (6) Known with His pastimes they with words and great affection in rhythmic accord repeatedly glorified the activities while from the thousands of raised hoods [of Ananta, the serpent king] the glowing effulgence emanated of the valuable stones upon their thousands of helmets. (7) Oh Vidura one says that He then discussed the purport of the Bhâgavatam with Sanat-kumâra who had taken the [yoga] vow of renunciation and, as was requested, passed it on to Sâmkhyâyana who had also taken the vow. (8) When the great sage Sâmkhyâyana as the chief of the transcendentalists reciting this Bhâgavatam [thereafter] expounded on it, the spiritual master Parâs'ara whom I followed as also Brihaspati were present. (9) Urged on by sage Pulastya he [Parâs'ara] kindheartedly told me this finest one of the Purânas which I on my turn will relate to you, my dear son, for you are an ever faithfull follower.

(10) **A**t the time the three worlds were submerged in the waters He [Garbhodakas'âyî Vishnu] was lying down there with nearly closed eyes upon the snake bed Ananta desiring nothing more but the satisfaction of His internal potency. (11) The way the power of fire is hidden in wood He resided there in the water keeping all that existed in the subtle of His transcendental body from where He gives life in the form of Time [*kâla*]. (12) For the duration of thousand times four *yugas* [4.32 billion years] He lay asleep with His internal potency for the sake of the further development - by means of His force called *kâla* [time] - of the worlds of the living beings who depend on fruitive activities. That role gave His body a bluish look [the blue of the refuge of the vivifying water]. (13) In accordance with the purpose of His internal attention for the subtle subject matter, there was in due course of time because of the material activity of the modes of nature, the agitation [of the primal substance] that then most subtly broke forth from His abdomen [from the ether]. (14) With the Time that roused the karma into activity, soon from the original self [of Vishnu] with that [agitation] a lotus bud appeared that just like a sun illumined the vast waters with its effulgence.

(15) **T**hat lotus flower of factually the universe was entered by Vishnu in person as the reservoir of all qualities from which, so one says, He in the beginning generated the personality of Vedic wisdom, the controller of the universe who is the self-born one [Brahmâ]. (16) [Brahmâ] in that water situated on the whorl of the lotus could not discern the world and spying all around in the four directions he thus received his four heads. (17) [Brahmâ] seated upon and sheltered by the lotus flower that because of the stormy sky at the end of the *yuga* had appeared from the restless waters, could in his bewilderment not fathom the mystery of creation nor understand that he was the first demigod. (18) 'Who am I, seated on top of this lotus? Wherefrom has it originated? There must be something in the water below. Being present here implies the existence of that from which it sprouted!' (19) This way contemplating the stem of the lotus, he by following that channel in the water towards the navel [of Vishnu], despite of his entering there and extensively thinking about its origin, could not understand the foundation. (20) Groping in the dark oh Vidura it with his contemplating this way thus came to pass that the enormity of the three-dimensional of time [*tri-kâlika*] came about which as a weapon [a *cakra*] inspires fear in the embodied, unborn soul by limiting his span of life to a hundred years [compare 2.2: 24-25].

(21) **W**hen he failed to achieve the object of his desire the godhead gave up the endeavor and seated himself upon the lotus again to control with confidence step by step his breath, withdraw his mind and unify his consciousness in meditation. (22) [Thus] practicing yoga for the duration of his life the unborn one in due course of time developed the understanding and saw how in his heart out of its own that manifested what he could not see before. (23) On the bed of the completely white gigantic S'esha-nâga [snake] lotus flower the Original Person was lying all alone under the umbrella of the serpent hood that was bedecked with head jewels by the glow of which the darkness in the water of devastation was dissipated. (24) The panorama of His hands, legs, jewels, flower garland and dress derided the green coral of the evening splendor of the sun over the great, golden mountain summits with their waterfalls and herbs, flowers and trees. (25) With the beauty of the divine radiance of the ornaments that dressed His body, the length and width of the measurement of His transcendental presence covered the totality of the three worlds with all their variety.

(26) **A**ccording to the desire of the human being who in worship of the lotus feet - that reward with all what is longed for - follows the path of devotional service, He in His causeless mercy showing the moonlike shine of His toe- and fingernails thus revealed the most beautiful [flowerlike] division. (27) With the expression of His face acknowledging the merit of each, He vanquishes the worldly distress with the bedazzlement of His smiles, the decoration of His earrings, the rays reflected from His lips and the beauty of His nose and eyebrows. (28) Dear Vidura, the waist was well decorated with a belt and cloth with the saffron color of

kadamba flowers, there was a priceless necklace and on the chest there was the attractive S'rîvatsa mark [a few white hairs]. (29) The way trees in the world have their separate existence and with their thousands of branches spread their high value [of flowers and fruits] as if they're ornamented with precious jewels, so too the Lord, the ruler of Ananta, [Garbhodakas'âyî Vishnu] is ornamented with the hoods above His shoulders. (30) The Supreme Lord as a mountain surrounded by water is the abode for all beings mobile and immobile and as the friend of Anantadeva with his thousands of golden helmets [and jewels], He with His Kaustubha jewel manifests Himself thereto as a mountain range of gold in the ocean. (31) [Brahmâ found that] surrounded by the flower garland of His personal glories in the form of the sweet, beautiful sounds of Vedic wisdom, the Lord of the sun, the moon, the air and fire was most difficult to reach because He, fighting for the duty, wandered around in the three worlds. (32) Thus it happened that the godhead of the universe, the creator of destiny, could behold His navel, the lake, the lotus flower, the waters of destruction, the air with its winds and the sky, but could not glance beyond the created reality of the cosmic manifestation. (33) With the reach of that vision he as the seed of all worldly activities was invigorated by the mode of passion, and thus, considering the living beings eagerly procreating, prayed to create in service of the worshipable One of transcendence on the path of the steadfast soul.'

Chapter 9: Brahmâ's Prayers for Creative Energy

(1) **Brahmâ** said: 'Today, after a long time [of penance], I have come to know You and can say that it is really a shame for embodied beings not to have knowledge of Your ways as the Supreme Lord. There is none beyond You, oh my Lord, and anything that appears to be so can never be the absolute, for You are [the transcendence of] the greater reality to the modes of the material energy that lost its equilibrium. (2) That [greater] form is always free from the darkness of matter because You in the beginning for the sake of the devotees manifested Your inner potency, the potency that is the source of the hundreds of *avatâras* and from which I also found my existence upon the lotus flower sprouting from Your navel. (3) Oh my Lord, beyond this [source] I see no other superior to Your eternal form full of bliss that is free from change and deterioration of potency. You are the one and only Creator of the cosmic manifestation and the nonmaterial Supreme Soul itself. I who take pride in the identification with the body and senses am surrendered to You. (4) That form, or however You make Your presence, is all-auspicious for the entire universe and beneficial to our meditation, and You, Supreme Lord who have manifested Yourself to us devotees, I offer my obeisances. For You I perform that what is neglected by persons who head straight for hell in their appetite for material matters. (5) But those who hold on to the flavor and smell of Your lotus feet that is carried by the sounds of the Veda that reaches their ears, accepted by their devotional service Your transcendental course. For those who are Your devotees there is never the separation from You [installed] on the lotus of their hearts oh Lord. (6) Till that is the case there will be fear because of the wealth, the body and the relatives, and the lamentation and desire as also the avarice and contempt will be great. Until that time, as long as the people of the world do not take to the shelter of the security of Your lotus feet one will, undertaking according to the perishable notion of owning things, be full of anxieties. (7) How unfortunate are they who are bereft of the memory of Your topics! Tied down by inauspiciousness and bereft of good sense, they act to their desires finding happiness for only a brief moment. They are poor fellows whose minds are overwhelmed by greed and whose activities are full of stress. (8) Their always being troubled by [neurotic] hunger, thirst and their three humors [mucus, bile and wind], winter and summer, wind and rain and many other disturbances as also by a strong sex drive and inescapable anger, I consider all together as spiritually most unbearable, oh Man of the Great Strides. It aggrieves me a lot. (9) As long as a person under the influence of the material illusion is a servant of his senses and is faced with an existence of being separated in a body oh Fortunate One, such a one oh Lord, will not be able to overcome the cycle of repeated births in the material world. Even though working for outer results carries no factual meaning [to the soul], it will bring him endless miseries. (10) During the day they are engaged in stressful labor and at night they suffer insomnia because of their ruminations that constantly disturb their intelligence and sleep. The divine order frustrates their plans and also those sages oh my Lord, who turned against Your topics, will have to keep wandering around in this world. (11) Directed at You for a hundred percent united in devotion, with You residing on the lotus of their hearts, the devotees who are on the path of listening oh my Lord, see how You, in the here and now, in Your causeless mercy exactly manifest that transcendental form they had in mind of You who are glorified by so many. (12) You are never that much pleased by pompous arrangements with a lot of paraphernalia of high-class servants who are of worship with hearts full of all kinds of desires. For You, the variously perceived Unique and Only Well-wisher, the Supersoul within the living entities, are there to show all living entities Your causeless mercy and cannot be achieved by those who settle for what is man-made and temporal [*asat*]. (13) The correct, infallible course [the dharma] to be fixed upon is therefore the people's worship which, with

different fruitive activities, charities, difficult penances and transcendental service, is performed for simply pleasing You, the Fortunate One.

(14) **L**et me offer my obeisances to You, the Supreme One who always by the glories of His transcendental form distinguishes Himself in enjoying the pastimes of His cosmic creation, maintenance and destruction. Unto You, the Transcendence whom one realizes by intelligently dealing with the illusory diversity, I offer my obeisances. (15) I take refuge in the Unborn One whose names representing His incarnations, transcendental qualities and activities open the way to immortality. When they, even unconsciously, are invoked the moment one leaves this life they immediately remove the accumulated sins of many, many lives so that one attains Him. (16) He, the Almighty Personality, who for reasons of maintenance, creation and dissolution penetrates [this world] with three trunks - I, S'iva and Himself - grew rooting in the soul as the one and only to the many branches [of religion]. Him, the Personality of Godhead, this tree of the planetary systems, I offer my obeisances. (17) As long as the people of the world are engaged in unwanted activities and in the activities of their self-interest despise the by You as beneficial pronounced devotional activities, the struggle for existence of these people will be very tough and under Your Vigilant Rule [of Time] lead straight to a shambles. Let there be my obeisances unto You. (18) Even I existing in a place that lasts for two *parârdhas* [2 x 50 years, with one day and night being two times 4.32 billion earthly years: 311.04 trillion years], being respected in all the worlds and having undergone severe penances for many years for my self-realization, fear You. To You I offer my respectful obeisances my Lord, oh Supreme Personality and enjoyer of all sacrifices. (19) Desiring to fulfill Your obligations You manifest Your transcendental pastimes by the grace of Your will projecting Yourself in the different life forms of the animals, human beings and gods. In spite of appearing in Your divine form you are never under the influence of the material energy. I offer my obeisances to that Lord of the Opulences, the Supreme Personality. (20) And also the ignorance [*avidya*] that is known in five ways [see further 3.12: 2] does not affect You. On the contrary, You are as kind amidst the violent series of waves in the waters lying on the snake bed to be in touch [with Ananta S'esha] and to slumber carrying all the worlds in Your abdomen for the sake of their maintenance. And with that You show the [intelligent] human being Your happiness. (21) Him by the power of whom I, from the lotus house sprouting from the navel, manifested to assist, by His grace, Him, the worshipable one, in the creation of the three worlds; He who has the universe in His abdomen and whose eyes after the end of His yogic slumber are blossoming like lotuses, I offer my obeisances.

(22) **M**ay He, the Lord of all universes, the one friend and philosopher, the Supersoul who by the mode of goodness as the Supreme Lord of the six opulences [beauty, intelligence, penance, power, fame and wealth] brings happiness, grant me the power of introspection so that I will be able to create as before this universe as a surrendered soul dear to Him. (23) To this benefactor of the surrendered soul, who enjoys with the Goddess of Fortune [Lakshmî] whatever He may enact from His internal potency with accepting His incarnations of goodness, I pray that I gifted with His omnipotency may be of service and that I, in spite of the material affection of my heart, will also be able to stop with it. (24) I pray that I, who as the energy of the total universe was born from the lake of the Supreme Person His navel for the sake of the manifestation of the variegatedness of His unlimited power, may not suffer the misfortune of losing sight of the sound vibrations of the Vedic truth. (25) And may He, the Supreme Lord who is of an endless mercy in His ultimate love and smiles, open His lotus eyes so that the cosmic creation may flourish and find the glory when He with His sweet words as the oldest and Original Person takes away our dejection.'

(26) **M**aitreya said: 'After he thus, in having observed the source of His appearance, with penance, full of knowledge and a focussed mind, to the best of his ability had given thought to the words of his prayer, he fell silent like being tired. (27-28) When Madhusûdana [Krishna as the killer of Madhu] saw the sincerity of Brahmâ and how depressed he was about the devastating waters of the age and at a loss about the different positions of the worlds, He in deep thoughtful words addressed him in order to remove his anxiety.

(29) **T**he Supreme Lord said: 'You who have the depth of all Vedic wisdom, do not despair about the endeavor of creation. What you have set yourself to and pray for, I have arranged already. (30) To be sure of My support you must as before have to be of penance and serve the principles of knowledge. By these qualities you will see all the worlds laid open within your heart, oh brahmin. (31) Thereafter, when you connected in devotion are fully absorbed in the universe, you will see Me spread throughout oh Brahmâ and that you including all the worlds and the beings, are part of Me. (32) When you see Me in all living entities and in the universe like fire present in wood, you without doubt that very instant will be able to leave the weakness behind. (33) As soon as you are free from the gross and subtle self and your senses are no longer controlled by the modes of nature, you will, in approaching Me, see your pure essence [*svarûpa*] and enjoy

the kingdom of heaven. (34) With your desire to expand the varieties of service and increase the population innumerable, your soul will never be saddened in this matter because My mercy is unbounded. (35) You are the original sage; the vicious mode of passion will never encroach upon you because, despite of the fact that you generate progeny, your mind will always be compacted in Me. (36) Even though I for the conditioned soul am difficult to know, I today am known by you because you understand Me as not being a product of matter, the senses, the modes or the bewilderment of the self. (37) I showed Myself to you when you, in contemplating the source of the lotus through its stem in the water, tried to figure Me out. (38) Your prayers for Me oh Brahmâ, about My stories and enumerating My glories or about your penance and your faith, you may all consider a result of My causeless mercy. (39) May all benediction rest upon you who in your desire prayed for the victory of all the worlds by describing so nicely My qualities and transcendental position. I am most pleased by you. (40) Anyone who regularly prays these verses as stated will by his worship very soon see all his desires fulfilled, for I am the Lord of all benediction. (41) By means of good works, penances, sacrifices, charities and absorption in yoga satisfying Me, the human being will find his ultimate success so is the opinion of those who know the Absolute Truth. (42) Because I am the Supersoul, the director of all other souls and the dearest one of all that is dear, one should make sure to dedicate all one's attachment to Me, for the love one has for one's body and other things is there on account of Me. (43) And now generate with the control of your knowledge of the Veda and with your body, who both directly owe their existence to the [Super]soul, as is customary the lives of all to be devotedly attached to Me.'

(44) **M**aitreya said: 'After thus having instructed him, the creator of the universe, the primeval, original Lord in His personal Nârâyana form disappeared from sight.'

Chapter 10: Divisions of the Creation

(1) **V**idura said: 'How many living beings were by the almighty grandfather of all creatures on this planet created from his body and mind after the disappearance of the Supreme Personality? (2) Be so kind to eradicate all my doubts and describe from the beginning to the end everything I asked you, oh best among the ones of vast knowledge.' "

(3) **S**ûta said [see Canto 1]: "Oh son of Bhrigu [S'aunaka], the great sage, the son of Kushâra [Maitreya] thus being stimulated by Vidura felt pleased and answered the questions speaking from his heart.

(4) **M**aitreya said: 'Brahmâ thus for the sake of the soul engaged himself in penance for a hundred celestial years the way the unborn One, the Supreme Lord told him to. (5) He who was born on the lotus, then saw how the lotus upon which he was situated and the water surrounding it were moved by the wind that was propelled by the power of eternal Time. (6) Because of his penance having increased his transcendental knowledge and self-awareness he had matured in practical knowledge, and with that power he took in the wind along with the water. (7) When he saw how widespread the lotus was upon which he was situated he thought to himself: 'I will with this [lotus in these time stirred waters] bring back to life all the worlds who in the past have merged in me.' (8) By the Supreme Lord being encouraged to engage in action, he entered the whirl of the lotus and divided the complete in three main divisions he further distributed over fourteen subdivisions [see also 2.5: 42]. (9) These different circumstances of life of the individual souls, together constitute the consequence of their [more or less] selfless performance of duty in relation to the Supreme Personality.'

(10) **V**idura said: 'Discussing the variety of different forms of the Lord, the wonderful actor, you spoke about eternal time as one of His names. Oh brahmin, can you please describe to us how time factually makes its appearance, oh master, what are its characteristics?'

(11) **M**aitreya said: 'It [Eternal Time] is the source of the different [organic and anorganic] interactions of the modes of nature, it is undivided and unlimited and it is the instrument of the Original Person who through His pastimes created the material life of the soul. (12) Time [*kâla*] is the hidden, impersonal feature of God by means of which the cosmic creation in the form of material energy was separated from the Supreme Lord as His objective manifestation, as the phenomenal that was established by Vishnu's bewildering potency. (13) The way it [Eternal Time] is there in the present, it was there in the beginning and will be there hereafter.

(14) **T**he conditioning [or creation] that took place because of it is divided in nine according to its material modifications [or modes: passion, goodness and ignorance], according to the material qualities of eternal time [movement, knowledge and inertia], and depending its three types of dissolution [with time: the ending of humans, of animals and of the inertial realm of plants and the rest of the universe]. (15) The first one [the *mahat-tattva*, of the goodness] is the complete of the creation that emanated from the Lord with the three modes in interaction. The second one [of passion] is the I-awareness [or ego] from which proceeded material objects, material characteristics and material activities. (16) The third type of creation is that what was created as a mixture of matter [of ignorance] and [in the form of living beings] is of sense perception. Fourth there are the goods to the senses that constitute the practical basis of material knowledge. (17) The interaction [the movement] to the mode of goodness and the consequent mind results in the deities [ruling the senses] who constitute the fifth kind of creation. Sixth there is the darkness of creation [the slowness of matter] that turns masters into fools. (18) These are the six primary material creations. Now hear from me about the three secondary creations [of plant, animal and man] produced by the almighty incarnation of passion [Brahmâ] who is the intelligence of the Lord.

(19) **T**he seventh main division of creation concerns the six kinds of beings who do not move around: trees bearing fruit without flowers, plants and bushes that exist until the fruit has ripened, the creepers, the pipe-plants, creepers without support and fruit trees that blossom. (20) These beings who seek their sustenance upwards, are practically unconscious with only an inner feeling and are of many varieties. (21) The eighth creation concerns the species of lower animals. There are twenty-eight different kinds of them and they are considered to have no knowledge of their destiny, to be of an extreme ignorance, to discriminate by smell and have a poorly functioning conscience. (22) Oh purest one, the cow, the goat, the buffalo, the antelope, the hog, the *gavaya* [a type of oxen], the deer, the sheep and the camel all have split hooves. (23) The ass, the horse, the mule, the *gaura*, the *s'arabha*-bison and the wild cow have only one toe. Oh Vidura, just let me tell you now about the animals with five nails. (24) They are the dog, the jackal, the fox, the tiger, the cat, the rabbit, the *sajâru*-porcupine, the lion, the monkey, the elephant, the tortoise, the iguana ['four legged snake'], the alligator and such. (25) The heron, the vulture, the crane, the hawk, the *bhâsa* [another kind of vulture], the *bhallûka*, the peacock, the swan, the *sârasa* [indian crane], the *cakravâka*, the crow, the owl and more of them are the birds. (26) The ninth kind that [also] fills its belly, oh Vidura, is of one species: the humans. In them the mode of passion is very prominent. They are very busy to [diminish] their misery but always consider themselves happy.

(27) **T**hese three secondary creations including the creation of the demigods [as an extra category] my dear one, are contrary to the other ones [of the modes and the qualities] I described, subjected to modifications [to mutation or evolution], but the sons of Brahmâ [the brahmins, the Kumâras] are of both [viz. evolving along physically, but they do not change in quality]. (28-29) The creation of the demigods is of eight kinds: (1) the self-realized souls, (2) the forefathers, (3) the atheists, (4) the celestial beings, angels and the saints, (5) the protectors and the giants, (6) the celestial singers, (7) the spirits of guidance in what is good and bad and the denizens of heaven and (8) the superhuman beings and such. All the ten types of creation I described to you, oh Vidura, are created by Brahmâ, the creator of the universe. (30) Next I will explain the different descendants of the Manus and how the Creator, moved by the mode of passion, in the different ages creates with an unfailing determination in respect of the Supreme Lord who, by dint of His own energy, as Himself appeared from Himself.'

Chapter 11: Division of Time Expanding from the Atom

(1) **M**aitreya said: 'The ultimate truth of that what shows itself in the manifold as being indivisible, one should know to be the infinitesimal particle [*paramânu*] whose combination [into material forms] creates illusion in man. (2) The supreme oneness of that particle being present within material bodies keeps its original form till the end of time, it is of a continual, unrivaled uniformity. (3) And thus time, my best one, can be measured by the motion of the minutest and largest forms of combinations of particles, of which the Supreme, unmanifest Lord is the great force that controls all physical action. (4) Atomic time is the time taken by an infinitesimal particle in occupying [or vibrating in] a certain atomic space. The greatest of time is the time taken by the existence of the complete of all atoms.

(5) **T**wo infinitesimal particles constitute an atom [an *anu*] and three atoms make a *trasarenu* of which one is reminded by a beam of sunlight falling through a lattice window in which one sees something [a dust-particle] going up in the sky. (6) The time taken by the combination of three *trasarenu*s is called a *truthi* [calculated as 1/16.875 of a second] of which one hundred are called a *vedha*. Three of them are called a single *lava*. (7) The duration of three *lavas* equals one *nimesha* [$\pm$ 0.53 second] and the time of three of them is called a *kshana* [$\pm$ 1.6 seconds], five of those make a *kâshthhâ* [$\pm$ 8 seconds] and a *laghu* consists of fifteen of them [$\pm$ 2 minutes]. (8) The exact of fifteen of those *laghus* is called a *nâdikâ* [or *danda*, $\pm$ 30 minutes] and two of them make a *muhûrta* [about an hour] while six to seven of them form one *yâma* [a quarter of a light day or night] depending the human calculation [the season, the latitude]. (9) The measuring pot (water-clock) has the weight of six *palas* [14 ounces] and has a four *mâsha* [17 karats] golden probe four fingers long covering a hole through which it fills with water till next sunrise. (10) Four *yâmas* form the duration of both the day and the night of the human being and fifteen days [of eight *yâmas* each] make one *pakshah* [fortnight] which measured is known as being either black or white [depending on whether there is a full moon or new moon in it]. (11) The aggregate of such a 'day' and 'night' is called an ancestral [traditional and solar] month with two of them forming a season. There are six of them [resp. 'cold' or *hemanta*, 'dew' or *s'is'ira*, 'spring' or *vasanta*, 'warm' or *grishma*, 'rainy' or *varshâs* and 'autumn' or *s'arad*, counting from December 22] corresponding to the movement of the sun going through the southern and northern sky. (12) This movement of the sun is said to form one day of the demigods and is called a *vatsara* [a tropical year] of twelve months. The duration of life of the human being is estimated to be of a great number [a hundred] of those years [see also the 'full calendar of order'].

(13) **T**he infinitesimal particles and their combinations, the planets, the heavenly bodies [like the moon] and the stars, all rotate in the universe, to return in a year in the Almighty [cyclic order] of eternal of time. (14) We speak about an orbit of the sun, about an orbit of the other planets, the orbit of the stars [in our galaxy around Sagittarius A in the sky], the orbit of the moon oh Vidura, and the orbit of the earth as being a single [but differently named] year [resp. a celestial year, a planetary year, a galactic year, a lunation and a tropical year]. (15) The One [Lord of Time] who differing from all that was created moves by the name of Eternal Time, who by means of His energy in different ways brings to life the seeds of creation and who during the day dissipates the darkness of the living entities, should be offered respect with attention for all His five different types of years, so that one thus with one's offerings brings about quality in one's material existence.'

(16) **V**idura said: 'You pointed out the measure of time of the life periods of the elevated living beings of the ancestors, the gods and the human beings. Can you now, oh great sage, give a description of the time periods that cover more than a millennium? (17) Oh mighty one of the Spirit, you know the movements of the Supreme Lord in the form of eternal time, for you in the control of your yogic command have the eyes of a self-realized soul to see the entire universe.'

(18) **M**aitreya said: 'The four *yugas* [ages or millennia] called Satya, Tretâ, Dvâpara and Kali together take approximately 12.000 years [or one *mahâyuga*] of the demigods [comprising 360 *vatsaras* each]. (19) The subsequent *yugas* starting with Satya-yuga are each respectively four, three, two and one times 1.200 demigod years long. (20) Experts say that the transitional periods at the beginning and end of each *yuga* cover several hundreds of demigod years and that they are the millennia [like the millennium we live in now] wherein all kinds of religious activities take place. (21) The complete sense of duty of mankind concerning its four principles of religion [of *satya*, *dayâ*, *tapas*, *s'auca*; truth, compassion, penance and purity] was during Satya-yuga properly maintained, but in the other *yugas* the principles gradually declined one by one [first penance, then compassion, then purity] with an increasing tolerance for irreligion. (22) Next to the one thousand [*mahâ-*] *yugas* that, oh dear one, together constitute one day of Brahmâ [of 4.32 billion years] of the external reality of the three worlds [the heavenly, *svarga*; earthly, *martya* and lower, *pâtâla* ones], there is also a night just as long wherein the Creator of the universe goes asleep. (23) Following the end of the night when another day of Lord Brahmâ begins, the creation of the three worlds that in its totality covers the lives of fourteen Manus, starts all over. (24) Each Manu enjoys a time of living of a little more than seventy-one [*mahâ-*] *yugas*.

(25) **A**fter the end of each Manu, the next one appears as also simultaneously his descendants, the seven sages, the God-conscious ones and the king of the demigods [Indra] together with all those who follow them. (26) This is Lord Brahmâ's day to day creation wherein the lower animals, the human beings, the forefathers and the gods wander around in the three worlds because of their karma. (27) With the change of each Manu, the Supreme Lord manifests His goodness in His different incarnations, as the Manu Himself and as others, and thus unfolding His divine potencies He maintains this universe. (28) At the end of the day [of Brahmâ]

the Almighty Time arrests its manifestation whereupon, with the complete whole fallen in darkness, all living entities remain merged in silence. (29) The sun, the moon and all three worlds have disappeared from sight then, just as it happens during an ordinary night. (30) When the life-spheres of the three worlds are being set afire by the potency of the fire that emanates from the mouth of Lord Sankarṣana [see 3.8: 3], then sage Bhṛgu and others who are agitated by the heat move from the world of the saints [Maharloka, the fourth world] to the world of the godly men [Janaloka, the next world of the celibate saints]. (31) Immediately after the onset of the devastation of the three worlds all the seas will overflow with excessive, violent winds and hurricanes pushing up the waves. (32) Within the water the Lord, who in His mystical slumber with closed eyes lies down on the bed of Ananta, is glorified by the inhabitants of the worlds of the God-conscious people.

(33) **T**hus there is decline in the course of time of these days and nights wherein his [Lord Brahmâ's] life comes to an end. [His life ends in a hundred years] just like it happens with our lives, even though [in his case] it are a hundred of his years [together forming two *parârdhas* or 2 times 155.5 trillion human years, see also 3.9: 18]. (34) The first half of his lifetime called one *parârdha* has passed and now in this age we have begun with the second half. (35) The superior first half started with a grand *kalpa* called the Brâhma-kalpa in which Lord Brahmâ manifested whom one knows as the [source of the] Vedic sounds. (36) Thereafter, at the end of the Brâhma-millennium, the period called the Pâdma-kalpa came into being in which the lotus of the universe sprouted from the Lord His navel. (37) The present *kalpa* at the beginning of the second half, oh descendant of Bharata, is celebrated as the one of Vârâha in which the Lord appeared in the form of a boar [see also 1.3: 7]. (38) The time measured by the two halves of Brahmâ's life takes but a second for the beginningless, unchanging and unlimited Soul of the universe. (39) This eternal time, beginning from the atom up to the final duration of two *parârdhas*, is never capable of controlling the Supreme Lord, it is the controller of the ones identified with their body. (40) As a combination of the basic elements and their transformations this manifest universe has expanded to a diameter of half a billion [*yoyanas* - a dynamic cosmic measure]. (41) [The space occupied by the infinitesimal particles of the primal ether, *pradhâna*] expanded to the tenfold [of the dimensions of the therefrom condensating basic elements and their transformations] that appearing like atoms entered to cluster into many other lower universes [or galaxies]. (42) That cause of all causes [containing all the universes] is said to be the imperishable Absolute Truth, the supreme abode of the direct, personal manifestation of the Supreme Soul: Lord Vishnu.'

See also the page: "S'rîmad Bhâgavatam & Bhagavad Gîtâ Time Quotes".

Chapter 12: Creation of the Kumâras and Others

(1) **M**aitreya said: 'Thus far I have described to you, oh Vidura, the glories of the Supersoul under the name of *kâla*, now try to understand from me how the repository of the Vedas [Brahmâ] created the things as they are.

(2) **F**irst [from the five types of ignorance] the idea came about that one would die [*andha-tâmisra*], then indignation [*tâmisra*], next all the craving of infatuation [*mahâ-moha*] and then there was the delusional of errors [like identifying oneself with the body etc., *moha*] as also the darkness of the nescience about one's own engagements [*tamas*]. (3) Seeing what a troublesome creation it was he [Brahmâ] could not really appreciate what he had done and thus he, after being purified by meditating upon the Supreme Lord, found the mind for another one. (4) The great self-born one then created Sanaka, Sananda, Sanâtana and Sanat-kumâra [the four Kumâras] who are free from all fruitive action and lifelong celibates ['they whose seed goes upwards']. (5) He from within told his sons: 'Oh my sons, do procreate', but they did not want to, because they in their devotion for the Personality of Godhead were vowed to the principles of liberation. (6) Disrespected by the sons who refused to follow the order, he did his best to check the anger that rose in him. (7) In spite of the original father his meditative control, out of his anger from between his eyebrows instantly a child was born that had a color composed of red [for passion] and blue [for ignorance]. (8) The child cried loudly to the father of all the gods: 'Oh powerful one, oh ruler of destiny, assign me my names and tell me what my places are oh teacher of the universe'.

(9) **H**e as the all-powerful one born from the lotus thus being asked, complied with the request and gently pacified the child with the words: "Do not cry, I will do what you want. (10) Because you oh chief of the demigods, as a boy were so anxiously crying loudly, the people will address you with the name Rudra. (11)

The heart, the senses, the life air, the ether, the air, fire and water, earth and the sun, the moon as also austerity are the places reserved for you. (12) Your names are: Manyu, Manu, Mahinasa, Mahân, S'iva, Ritadhvaja, Ugraretâ, Bhava, Kâla, Vâmadeva and Dhritavrata. (13) Dhî, Dhriti, Rasalâ, Umâ, Niyut, Sarpi, Ilâ, Ambikâ, Irâvatî, Svadhâ and Dîkshâ are, oh Rudra, your eleven wives [the Rudrânîs]. (14) Accept these different names and places and the wives belonging to them and generate progeny with them on a large scale, for you are the master of the living beings.' (15) The one of the mixture of blue and red, he the powerful one thus being instructed by his spiritual master, brought forth the generations who were of the same strength, features and furious nature as he was. (16) But when he saw the activities of the sons generated by Rudra and how their endless numbers together devoured the entire universe, the father of the living beings got afraid. (17) 'Oh best of the demigods, [he said,] you have sufficiently created this kind of living beings. They, with the fiery flames of their eyes, scorch every direction and me also. (18) Be situated in penance, that will do you good and bring happiness to all living entities. Only by doing penance you will be able to bring about the universe the way it was before. (19) Through penance alone a person knows the supreme light and can fully respect the Supreme Lord beyond the senses who resides in the heart of everyone.'

(20) **M**aitreya said: 'Thus being instructed by the self-born one, he [Rudra] circumambulated the master of the Vedas saying 'So be it' and next entered the forest to do penance. (21) Determined to create he [Brahmâ] who by the Venerable One was empowered with the potency, then begot ten sons in order to populate the world: (22) Marîci, Atri, Angirâ, Pulastya, Pulaha, Kratu, Bhrigu, Vasishthha, Daksha and Nârada as number ten. (23) Nârada sprouted from his lap, Daksha from the thumb, from his life-air Vasishthha saw the light, while Bhrigu came forth from his touch and sage Kratu from his hand. (24) Pulaha generated from the navel, Pulastya from his ears, the great sage Angirâ from the mouth, from the eyes sage Atri came forth and sage Marîci appeared from the mind. (25) From the right side of the breast, where Nârâyana resides, religion manifested while irreligion, because of which the world fears the horrors of death, appeared from his back. (26) From the heart lust manifested, from the eyebrows anger, from between his lips greed, from the mouth the urge to speak originated while from his penis the oceans appeared and from the anus, the reservoir of all vices, the lowest activities. (27) From his shadow Kardama Muni, the husband of Devahûti, manifested. Thus the complete of this living universe of the creator evolved from both the master his body and his mind.

(28) **O**h Vidura, we have heard that the daughter Vâk who was born from his body distracted the mind of Brahmâ and made him desirous of her even though she was not sexually inclined. (29) The sons, the sages headed by Marîci, who thus saw that his mind was seized by immorality, with due respect submitted the following: (30) 'That what you are doing now with your daughter without controlling your sexual desire you, nor anyone else, has been doing nor will be doing in the future oh master. (31) Certainly such an attitude does not befit the most powerful one whose good behavior and character, oh master of the universe, is an example that is followed by the world striving for prosperity. (32) Let us offer our obeisances to the Supreme Lord who from within the soul by the power of His own effulgence brought about this manifestation. May His sense of duty protect us all.' (33) Seeing all his sons who thus addressed him standing before him, the father of all fathers of mankind ashamed quitted his body in accepting the blame for the fog everywhere that is known as the darkness. (34) When the creator of all worlds one day wondered how he should create the three worlds the way they were before, the Vedic literature manifested itself from his four mouths. (35) Thus the four functions of [sacrificial] action [the offer, the performer, the fire and the offering] and the supplements of the Veda with their logical conclusions became manifest as also the four principles of religion [truth, purity, austerity and compassion] and the spiritual departments [*âs'ramas*] and vocational divisions [*varnas*].'

(36) **V**idura said: 'Please, oh wealth of renunciation, can you tell by what mouth which Veda was produced by the god who is the controller of the creators of the universe?'

(37) **M**aitreya said: 'The four Vedas called Rig, Yajur, Sâma and Atharva appeared, beginning with the front [east, south, west and north], each from one of the mouths and in the same order followed the scriptural discussions [the S'âstra for the Hotâ priest], the rituals [the Ijya for the Adhvaryu priest], the recitation material [the Stutistoma for the Udgâtâ priest] and the transcendental service of atonement [the Prâyas'citta for the Brahmâ *ritvik*]. (38) The same way beginning from the front mouth in the eastern direction the Vedic sciences of medicine [*Âyurveda*], archery [*Dhanurveda*], music [*Ghandarvaveda*] and architecture [*Sthâpatyaveda*] were created [who together are called the Upavedas]. (39) Also the Itihâsas - the separate histories - and the collections of classical stories, the Purânas, who together are known as the fifth Veda, manifested from the mouths of him who can see in all directions. (40) From his eastern mouth as also from each of the other ones he sent out a pair of sacrifices: *sodas'î*, *uktha* [from the east], *purîshi*, *agnishthoma* [from the south], *âptoryamâ*, *atirâtra* [from the west] and *vâjapeya* and *gosava* [from the north]. (41)

Education [*vidyâ*, also called purity through knowledge or *s'auca*], charity [*dâna*], penance [*tapas*] and truth [*satya*] are the four legs of religion that were created to the same number of orders of life [students, married people, withdrawn people and the renunciates] and vocations [the laborers, the traders, the rulers and the intellectuals]. (42) Next the vows appeared [for regulating the *brahmacârî*, the celibate student] of Sâvitra [three days of celibacy after the ceremony of the holy thread], Prâjâpatya [celibacy for one year], Brâhma [celibacy during the study of the Veda] and Brihat [lifelong celibacy] as also the vows [for regulating household life] of Vârtâ [vocations sanctioned by the scriptures], Sañcaya [officiating at ceremonies], S'âlîna [to subsist on everything that is acquired without asking] and S'îluñcha [to subsist on the remnants left behind in the fields and the market place]. (43) [Also the directions for] the [*vânâprashtas* or the] retired ones [thus manifested:] the *vaikhânasas* [subsisting on produce from the wild], the *vâlakhilyas* [they who give up their stock upon receiving new foodgrains], the *audumbaras* [who subsist on the food they find on their way] and the *phenapas* [those subsisting on fruits that fell from the trees, as also the directions for] the renounced order [of the *sannyâsis*] consisting of the *kuthîcakas* [recluses living in a fixed place], *bahûdakas* [or *bahvodhas*, they who prefer knowledge before activities], *hamsas* [those fully on the path of transcendental knowledge] and the *nishkriyas* or *paramahamsas* [those who attained spiritual wisdom and refrain from action]. (44) In the same order [the four branches of knowledge] appeared: *ânvikshikî* [spiritual knowledge of liberation], *trayî* [knowledge of rituals], *vârtâ* [technical knowledge] and *dandanîti* [political science]. Also the four *vyâhritis* [of the first line and three words of the Gâyatrî mantra] thus appeared together with the Pranava [the mantra Aum] flowing from his heart. (45) From the hair of his body *ushnik* [a meter of poetry] was generated, from the skin of the mighty one *gâyatrî* [the three-foot] originated, *trishthup* [another meter] came from his flesh, *anushtup* appeared from the veins and from the bones of the father of the living beings *jagati* was generated [two other meters]. (46) From the marrow of his bones *pankti* manifested itself while *brihatî* generated from the life breath [two types of verses]. (47) His individual soul manifested as the *spars'a* letters [the hard consonants] of the Sanskrit alphabet [*ka* to *ma*] while his body expressed itself in the Sanskrit vowels [*a, â, i, î, u, û, ri, rî, l, e, ai, o, au*]. His senses are called the sibilants [*s'a, sha sa* and *ha*], his strength became the semi-vowels [*ya, la, ra* and *va*] and from the inner joy of the lord of the living beings the seven musical notes manifested [*]. (48) The transcendental sound of His Soul, the Supersoul, that moves beyond the notion of being manifest or unmanifest, is the source from which the Absolute [of the full manifestation of Brahmâ] that is invested with multifarious energies, manifested itself in full.

(49) **H**aving accepted another body he [again] put his mind to the matter of creation. (50) Oh son of the Kurus, knowing that in spite of the great, earthly power of the great sages the population was not growing, he again devoted his heart to the matter. He thought: (51) 'Alas, how surprising to be this busy all the time but not succeed in motivating my progeny for procreation! There must be some kind of divine ordinance working against me in this.' (52) While he thus observed and contemplated his situation a division in two manifested itself within his body of which one says that it is the human body created after his image [*kâya* - that what belongs to *ka* - Brahmâ]. (53) His form with them being divided then perfectly engaged in a sexual relationship. (54) The one of them who was the male became the fully independent father of manhood [the Manu] called Svâyambhuva and the one who was the woman was known as S'atarûpâ; she was the queen to the great soul that he was. (55) Because of the sex life according to the regulative principles [see verse 41] from that time on the generations increased. (56) Oh best of all, in due course of time he begot in S'atarûpâ five children: Priyavrata, Uttânâpâda and three daughters, oh son of Bharata, Âkûti, Devahûti and Prasûti. (57) The one named Âkûti he handed over to sage Ruci, the middle one [Devahûti] he gave to sage Kardama and Prasûti was given to Daksha. Because of them the whole world became populated.'

*: The seven Vedic notes are: *sa, ri, gâ, ma, pa, dha* and *ni* [resp. c, d, e, f, g, a, bes] also called *shadja, rishabha, gândhâra, madhyama, pañcama, dhaivata, and nishâda*.

Chapter 13: The Appearance of Lord Varâha

(1) **S'**rî S'uka said: 'After listening to Maitreya Muni's most sacred words oh King, the best of the Kurus full of adoration for the talks about Vâsudeva inquired further. (2) Vidura said: 'Oh great sage, what did Svâyambhuva Manu, the king of all kings and dear son of Brahmâ, do after he obtained his loving wife? (3) Be so good to tell me about the character of this saintly, original king oh best of all. I'd very much like to hear about that king who took to the shelter of Vishvaksena [the omnipotent Lord Vishnu]. (4) Persons of fortitude and great effort in listening to that what by pure devotees is elaborately explained, will by dint of

the statements of those who installed the lotus feet of the Lord of Liberation in their hearts, find the transcendental quality of a faithful mind.' (5) S'rî S'uka said: 'After the most gentle Vidura who, receiving the lotus feet of the One with the thousand heads on his lap, thus had spoken, the sage, whose hairs in the spirit of the words about the Supreme Lord stood on end in ecstasy, complimented him and gave a reply.

(6) **M**aitreya said: 'After Svâyambhuva Manu had appeared along with his wife, he as the father of mankind with folded hands and obeisances addressed the reservoir of Vedic wisdom [Brahmâ]: (7) 'You are the one progenitor of all living entities, the father and source of subsistence, but we however who all were born from you, wonder how we can be of service to you. (8) Give us, with all respect oh venerable one, directions for that purpose. What are the duties within our reach to be performed for you? What must one do for fame [His fame] all around in this world and what must one do in order to progress to the next world?'

(9) **B**rahmâ said: 'I am very pleased with you, my son, let there be all my blessings for the both of you oh lord of the world, because you without any reservation in your heart have surrendered your self to me for my instructions. (10) This is the exact way, oh hero, for offspring to honor the spiritual master. Those who have a sane mind and are beyond envy should to the full of their ability and most respectfully accept this instruction. (11) You therefore in that role take care to beget children by her with the same qualities as you have, so that they once they're born may rule over the world with the principles of religion, make their sacrifices and exercise respect for the Original Personality. (12) Consider protecting the living entities the best way to serve me, oh ruler of man. Hrishîkes'a, the Supreme Lord of the senses, will be pleased when you are the guardian of their lives. (13) The work of those who never satisfied the Supreme Lord Janârdana ['the Lord of all living beings'], the object of all sacrifice, is certainly of no avail because they did not respect their own self as being the Supreme Soul.'

(14) **M**anu said: 'I'll abide by what your powerful self has ordered oh killer of all sin, please tell me what my place and the place of the ones born from me is in this world. (15) Oh god of this planet, the earth, the dwelling place of all beings is immersed in the great waters [of the Garbhodhaka ocean of the created universe]. Could you please lift her up?'

(16) **M**aitreya said: 'The personality of transcendence [Brahmâ] who also saw that the earth was immersed in the waters thought: 'How shall I lift her up?' and spent a long time meditating as follows: (17) 'While I was engaged in her creation, the earth was inundated by a flood and got deeply immersed. What now would be the right course of action for us being engaged in this matter of creation? May the Lord from whose heart I was born guide me in this!' (18) While he was thinking thus all of a sudden from his nostril oh sinless one, a minute boar [Varâha] appeared not larger than the top of a thumb. (19) When he saw that happening all of a sudden the form expanded, miraculously transforming into the size of a gigantic elephant, oh son of Bharata. (20) Seeing the form of that boarlike appearance, he with Manu, the brahmins headed by Marîci and the Kumâras began to word the matter in different ways: (21) 'Who is this extraordinary being that pretends to be a boar? And how wondrous it is that he appeared from my nose! (22) One moment He has just the size of the tip of a thumb and in no time He is as big as a megalith! Would this be the Supreme Lord of sacrifice Vishnu? I am baffled!' (23) While Brahmâ thus was deliberating with his sons, the Supreme Lord of Sacrifice, the Original Person, produced a wild roar like He wanted to attack. (24) With the unprecedented voice that echoed in all directions the Lord created great joy in Brahmâ and the best of the brahmins. (25) Then the inhabitants of Tapoloka, Satyaloka and Janaloka [see 2.5: 39] hearing the sound of the loud roar of the all-merciful Lord who in the form of a boar ended all personal distress, all began to extoll Him with the holy mantras of the three Vedas.

(26) **K**nowing Himself very well as the form resulting from the spreading of the Vedic sound that originated from the knowledge of the authorities of the Truth, He roared once more in response to the transcendental glorifications of the wise and intelligent ones and playful as an elephant entered the water to their benefit. (27) Slashing His tail in the sky and quivering with the sharp and hard hairs of His skin, He scattered the clouds with His hooves and radiated with His glittering white tusks His glory as the Supreme Lord and Maintainer of the world. (28) Sniffing out the earth He who had assumed the transcendental body of a boar searched all around showing His frightening tusks, but all the brahmins in spite of it unafraid engaged in prayer when they saw Him glancing them over as He entered the water. (29) The enormous mountain of His body drove by the force of the dive the ocean apart in two high waves because of which he like gifted with two arms in distress loudly prayed: 'Oh Master of all Sacrifices, please protect me!' (30) He as the Master of all Sacrifice penetrating with His arrow-sharp hooves the water then, reaching the limits of the unlimited ocean, found her. He saw her, the wealth of the living beings, lying there as she was before and lifted her up

personally. (31) Rising to the surface He, with His tusks raising the submerged earth, appeared in His full splendor. But then He, glowing with a fierce anger, had to hold His *cakra* [His disc-weapon or wheel] against the demon [Hiranyāksha - 'the golden-eyed one'] who rushed towards Him with a club. (32) He then in an inimitable way skillfully killed the obstructive enemy the way an elephant disposes of a lion and had in the process His cheeks and tongue smeared with blood like he was an elephant that has been digging in the [reddish] earth. (33) Even as He bluish as a tamāla tree, like a playing elephant, upheld the earth on His curved tusks oh Vidura, they who were lead by Brahmā could recognize Him as the Supreme Lord. Thereupon they with folded hands offered Him prayers from the Vedic hymns.

(34) **T**he wise said: 'All glory and victory to You oh Unconquerable One, You who are understood by the performance of sacrifices. All our obeisances are for Him who shakes His body consisting of the three Vedas and in whose pores of the hairs in His skin this [Vedic truth] lies hidden. Our respects for You who had the calling to assume the form of a boar! (35) Oh Lord, the miscreants have difficulty perceiving this form of Yours that can be worshiped by performing sacrifices: with the Gâyatrī and other mantras one honors Your skin; with the kus'a grass [on which one sits when one meditates] one honors the hairs on Your body; with the clarified butter [one uses in sacrifices] one honors Your eyes, and with the four functions of sacrifice one respects Your four legs [see 3.12: 35]. (36) Your tongue is the offering plate and Your nostrils are another one oh Lord. In Your belly we recognize the plate to eat from and the holes of Your ears also constitute such a plate. Your mouth is the [Brahmā] plate for the spiritual aspect of performing sacrifices and Your throat is the plate for *soma* [a ritual drink], but that which is chewed by Your teeth oh Supreme Lord, is what You consume by the sacrificial fire [*agni-hotra*]. (37) The three [*upasada ishthi* or] consecrations together constitute Your neck: Your repeated incarnations are the introductory offerings of oblations in the fire [called the *dīkshaniya ishthi*] and Your tusks are the [*prāyāniya ishthi*] course of the consecration and the [*udayaniya ishthi*] end of the consecration. Your tongue constitutes the [*pravargya*] invocations [to the three *upasad*s]. Your head is respected with the fires without sacrifices [*satya*] and the fires with sacrifices [*āvasatya*] and Your life breath is constituted by the combination of all sacrifices. (38) Your semen is the *soma* sacrifice, Your stability is respected with the rituals in the morning, at noon and in the evening oh Lord, the different layers of Your body are the seven types of sacrifice [see 3.12: 40] and the joints of Your body are the different sacrifices [called the *satrānis*] one performs in twelve days. You oh Lord, who are bound by sacrifices only, are the object of all the *soma* and *asoma* sacrifices. (39) We offer You our obeisances who as the Supreme Lord for all the ingredients and types of sacrifice can be worshiped by universal prayers. When one renounced and with devotion conquers the mind one can arrive at the realization of You as the essence of all sacrifices. You as the spiritual master of such knowledge, we again and again offer our obeisances. (40) Oh Supreme Lord, with the earth and its mountains so beautifully situated on the tips of Your protruding teeth oh Lifter of the Earth, You came out of the water like a lordly elephant that with its tusk captured a lotus flower together with its leaves. (41) This form of Yours of the Veda personified that as a boar sustains the planet earth on its tusks, shines with the splendor of great mountain peaks that look even more beautiful because of the clouds surrounding them. (42) You as a father lift up this mother earth as Your wife for the moving as also the nonmoving living beings to reside. Let us offer our obeisances to You and to her in whom You invested Your potency just as an expert setting ablaze arani wood. (43) Who else but You, oh master, could deliver the earth lying in the water? For You such deeds are not that wondrous, for the wonder of the miraculous universe that You by Your potencies created surpasses all others. (44) When You as the Vedas personified were shaking Your body, we as the inhabitants of Janaloka, Tapoloka and Satyaloka were sprinkled by the drops of water that remained in the hairs of Your shoulders and were thus completely purified oh Supreme Lord. (45) He who wants to know the limit of Your countless activities is out of his mind. The entire universe controlled by the material qualities is bewildered by the oneness of Your inner potency [of *yogamâyā*]. Please oh Lord of the Opulences, grant us Your mercy!'

(46) **M**aitreya said: 'Thus being praised by the great sages and transcendentalists Lord Boar, the Maintainer, placed the earth on the water which He heavily touched with His hooves. (47) After the Almighty Personality of Godhead, Vishvaksena, the Master of All Living Entities, thus sportily had lifted the earth on top of the water the Lord returned to His abode. (48) With the one who in a devotional attitude listens to or recounts to others this auspicious and worthwhile story about Him who puts an end to the material motive, the Lord who is present in the heart [of everyone] very soon will be pleased. (49) What would be difficult to achieve for the one who enjoys the boundless mercy of His contentment? Anything removed from that mercy appears insignificant. Those devotees who wish nothing but His mercy He, personally residing in the heart, elevates to the supreme transcendence of His abode. (50) Indeed, can one be called a human being when one familiar with the true value of our human past resists the opportunity to drink in through one's ears the nectar of the stories about the Lord which puts an end to the pain of a material existence?'

Chapter 14: The Impregnation of Diti in the Evening

(1) **S'**ri S'uka said: 'After hearing from sage Maitreya the description of the story about the Supreme Personality who for the sake of lifting up the world appeared as a boar, Vidura, vowed as he was, requested him with folded hands for more, since he did not feel completely satisfied. (2) Vidura said: 'Oh first among the sages, I heard you say that the demon Hiranyāksha was slain by the Lord, the original object of all sacrifices. (3) For what reason did He in His pastime of lifting the planet earth up on His tusks oh brahmin, have a fight with the king of the demons? (4) Please tell this faithful person, this devotee, in detail about His appearance oh great sage, for I, with my so very curious mind, am not yet satisfied.'

(5) **M**aitreya said: 'Dear devotee, oh great hero, that what you ask me about the topics concerning the Supreme Personality, constitutes for those who are destined to die the source of liberation from birth and death. (6) The son of king Uttānapāda [Dhruva] was as a child enlightened by Nārada about these subjects, and placed when he [at his death] left to ascend for the abode of the Lord, his foot upon the head of Mrityu [the god of death, as a footboard to enter the *vimāna* of Nanda and Sunanda, see 4.12: 30]. (7) Concerning this matter [of the appearance of Lord Varāha] I heard from Brahmā, the god of gods, the following story that was told by him a long time ago because of questions asked by the demigods.

(8) **O**h Vidura, one evening Diti, the daughter of Daksha, in distress because of sexual desire begged her husband Kas'yapa, the son of Marīci, to father a child. (9) After worshipping the Original Personality of All Sacrifices with oblations to His tongue which is the sacrificial fire, he sat fully absorbed in the temple room while the sun was setting.

(10) **D**iti said: 'Oh learned one, Cupid has with eyes for you aimed all his arrows at me and thus distresses my poor self like a mad elephant attacking a banana tree. (11) Be so good to me, it hurts me to see the children and well-being of your co-wives, please grant [also] me and yourself [therewith] in every respect that wellness. (12) The fame of a husband who loves his wife will spread in the world because from the children of a good husband like yourself, society surely will expand. (13) Long ago our father, the most opulent Daksha, affectionately asked each of his daughters: 'Whom would you like for your husband, my child?' (14) He, as the well-wisher of his children, handed, with respect for their wishes, all the thirteen of them over to you; they who are now all faithful to you. (15) Therefore be so kind to fulfill my desire oh lotus-eyed one; the pleas of those who in distress approach a person of stature oh great one, surely would not be in vain, would they?'

(16) **T**hus oh hero, the son of Marīci replied with pacifying words for she, poor and talkative, was highly agitated because of the lust that took possession of her. (17) 'I'll answer your plea and do what you want me to do my tormented sweetheart! Who would not grant the wishes of the one who stands for the realization of the three aims of life [of *dharma*, *artha* and *kāma*: of regulating the religion, the economy and sense gratification]? (18) Living with a companion a person following his vocation and completing all stages of life, can cross over the dangerous ocean of material existence like one crosses over an ocean with seaworthy vessels. (19) With someone who is the other half of one's body all desires can be steered in the right direction and with entrusting responsibilities to the other person one can lead a [relatively] carefree life. (20) The senses are for orders of life other than the householders difficult to conquer enemies; we who thus take shelter can conquer them easily like a fort commander can with invading plunderers. (21) Never will we be able to do for you what you have done for us oh queen of the house, not in all our life nor in the next one, nor will anyone else who appreciates your qualities. (22) With that being said, let me forthwith take care of this sexual interest of yours to beget a child; but first wait a few seconds so that I am beyond reproach. (23) This very time is the time least favorable for it, it is the horrid time at which the ghastly spirits and their master are one's constant companion. (24) At this time of the day oh chaste one, at dusk, [S'iva] the Lord and well-wisher of the ghostly ones who surround him, goes about as their king on the back of the bull [Nandī]. (25) With the beauty of the spotless radiating body of the demigod smeared with the dust and smoke that blew from the cremation of the dead, and with his matted hair covered by ashes, your [sister's, viz. Satī's] husband looks [upon all] with his triple vision [of sun, moon and fire]. (26) He regards no one in this world as his relative nor is anyone in his vision standing apart from him; he considers nobody greater nor does he regard anyone a criminal. Faithfully we duly honor his feet and assure us of the remnants of that what he has rejected of the food that was sacrificed. (27) Even though in respect of his irreproachable character, that is followed by the sages in their desire to put an end to the nescience of the masses, there is no one who is as

great, he nevertheless, for the attainment of the devotees, personally performs like an antagonist [walking naked and smeared with ashes]. (28) The unfortunate ones who with what they do factually laugh about him, not being aware of his purpose of engagement in the self, cherish with luxuries as clothing, garlands and ointments their body as if it would be their true self, the body that ultimately serves as food for the dogs. (29) Brahmâ as also the other gods keep to the ritual code of conduct of him, the ruler over the material energy, the *mâyâ* resorting under his authority. Oh, the unruly actions of this great character are nothing but a diversion [in which he takes the karma upon himself]!

(30) **M**aitreya said: 'In spite of thus being informed by her husband, she, with her senses pressured by Cupid, grabbed the great brahmin sage by his clothes like she was a shameless public woman. (31) He then, with understanding for his wife's obstinacy to the forbidden act, offered providence his obeisances and lay with her in seclusion. (32) Thereafter he took a bath and meditated, in prayer [with the *Gâyatrî*] controlling his breath and voice, on the light of eternity with the help of the pure spirit of the Absolute. (33) Oh son of Bharata, Diti, ashamed of the faulty act approached the learned sage with her face turned downwards and spoke politely to him. (34) Diti said: 'Let this pregnancy of mine oh brahmin, oh noblest of all, not be ended by Rudra, for I have committed an offense against the master of the living beings. (35) My obeisances to Rudra, the ferocious, great demigod who fulfills all desires, the all-auspicious and forgiving one who immediately angrily chastises. (36) May he, the supreme, great and merciful person and brother-in-law married to Satî ['the chaste one', the sister of Diti] be pleased with us, he who is a god to all women for whom even the lowest have sympathy.'

(37) **M**aitreya said: 'The wife trembling [out of fear] because of having avoided the rules and regulations of the evening wished the welfare of her children in the world and was [then] addressed by this father of mankind. (38) Kas'yapa said: 'Because of your polluted mind, your defiling the holiness of the moment and also because you were too negligent about my directions, you were insufficiently attentive towards the gods also. (39) Oh unlucky one, from your condemned womb two mischievous sons will take birth and they, oh passionate one, will cause constant lamentation among the rulers of the three worlds. (40) They will kill poor and innocent living entities, torment women and enrage the great souls. (41) When that happens the Supreme Personality and Lord of the Universe who desires the welfare of the common people, will descend in person and kill the both of them in great anger as if He were the mountain smasher with the thunderbolt himself [Indra].'

(42) **D**iti said: 'It is a great honor to be killed on the spot by the discus in the hand of the Fortunate One, I am [only] praying that my sons may never find their end as a consequence of the rage of the brahmins, oh my husband. (43) A person who by a brahmin is chastised with a curse and he who creates fear among other living beings, does not carry the approval of the ones living in hell, nor of any of the other life forms an offender might take birth among.'

(44-45) **K**as'yapa said: 'Because you immediately proved to be sorry with a proper confession and have a great adoration for the Supreme Personality, for Lord S'iva and also respect me, from one of the two sons [Hiranyakas'ipu] a son will be born [Prahâlâda] who will carry the approval of the devotees. His transcendental glory will be recognized as being equal to the glory of the Supreme Lord. (46) Like the way gold of an inferior quality is rectified, saintly persons, who seek purification in striving for freedom from animosity and such, will follow in the footsteps of this disposition and character. (47) He, the Supreme Personality by whose grace the universe finds its happiness, will in the special care for that character in His devotees, be very pleased with someone with such a rock-solid belief. (48) He will certainly be the topmost devotee, the greatest soul with the greatest influence and be well matured by devotional service [*]. With his mind in ecstatic love, he will no doubt reach Vaikunthha [the ultimate reality, paradise, heaven] when he leaves this material world. (49) He will be a virtuous and qualified reservoir of all good qualities, he will rejoice in the happiness of others and be distressed when others are unhappy. He will have no enemies and put an end to all lamentation in the world just like the pleasant moon does after the distress of the summer sun. (50) Your grandson will, inside and outside of himself, behold the spotless form [of the Lord] with the lotus eyes, who assumes any form His devotee desires and who with a face decorated with brilliant earrings is the eminence of the beautiful Goddess of Fortune.'

(51) **M**aitreya said: 'Hearing that her grandson would be a great devotee Diti was delighted and found piece of mind in knowing that Krishna would kill her two sons.'

* Well matured means matured in three stages: *sthâyi-bhâva*, to have a certain emotional relationship with

God; *anubhâva*, to experience certain emotions in that relationship, and *mahâbhâva* or the stage in which one experiences ecstatic feelings of love for God.

Chapter 15: Description of the Kingdom of God

(1) **M**aitreya said: 'Diti was afraid that she by the power of [the seed of] the great Prajâpati for the time of a century would destroy the power of others and distress the God-fearing people. (2) The world was deprived of light because of this [threat] and thus the local authorities who saw their power diminished consulted with the creator of the universe [Lord Brahmâ] about the darkness that expanded in all directions. (3) The demigods said: 'You, oh mighty one, must be knowing about this darkness we are so very afraid of. Your supreme divinity is not affected by time and thus nothing is hidden for you. (4) Oh god of gods, sustainer of the universe, you as the crown jewel of all the guardians of the spiritual and material worlds know about the intentions of all living beings. (5) We offer you whose strength is found in wisdom our obeisances. Having obtained this body composed of external energy and in acceptance of your distinguished mode [of passion], we pay our respects oh unseen source. (6) The ones who are unfaltering in their devotion meditate upon you, the origin of all beings, the absolute consisting of the true and untrue and the self in which all worlds are connected. (7) For those who are mature in the practice of yoga and have attained your mercy in controlling the senses and mind by means of their breath, there is no defeat in any way. (8) Him whose directions are the lead for all living entities the way a rope is the lead for a bull, him under whose authority offerings are presented, that most important personality, you, we offer our obeisances. (9) Because of this darkness we cannot get around to our prescribed duties. We ask you to act to our good fortune oh great Lord, please grant us surrendered souls, the magnanimous mercy of your glance. (10) Oh god, this semen of Kas'yapa deposited in the womb of Diti, causes complete darkness in all directions like a fire loaded with too much firewood.'

(11) **M**aitreya said: 'Oh mighty-armed one, he, the self-born one who in the prayers was addressed as the Supreme Lord, with a smile satisfied the godly ones and gave a reply in sweet words. (12) Brahmâ said: 'They who before you were born from my mind and are headed by Sanaka [Sanâtana, Sanandana en Sanat-kumâra], traveled free from expectations the distances between the people of the spiritual and material worlds. (13) One day they who are free from all material contamination entered Vaikunthha, the eternal abode of Vishnu, the Supreme Lord, the realm for which one prays in all the worlds. (14) All the persons living there have the same form as the Lord of Vaikunthha and live free from any desire because of their devotional service of continuous worship of the Supreme Personality. (15) The Lord of all Fortune, the original person who is understood through the scriptures, dwells there as the personification of the religious principles in order to accept in His goodness our purity to the greater happiness of us who belong to Him. (16) In that realm where everything is spiritual and personal, there are forests that for the sake of happiness yield to all desires with [desire] trees full of splendid flowers and fruits throughout all the seasons. (17) Living in palaces with their wives the devotees free from all inauspicious qualities are always singing there about the Supreme Lord, and try to ignore the mind blowing fragrance that is carried by the wind of the mâdhavî flowers that full of nectar are blossoming in the midst of the water. (18) When the king of the bumblebees loudly sings the glories of the Lord, the tumult of the pigeons, cuckoos, cranes, cakravâkas and gallinules, swans, parrots, partridges and peacocks stops for a while. (19) The fragrant mandâra, kunda, kurabaka, utpala, campaka, arna, punnâga, nâgakes'ara, bakula, lily and pârijâta, all agree that the tulsî plant [the basil plant the Lord adorns Himself with and] which in the form of a garland is appreciated [by Him] for her smell, best of them all honors the good spirit of renunciation out there. (20) By simply being of obeisance to the Lord His feet the devotees earned the palaces standing everywhere that are made of lapis lazuli with emeralds and gold whose [female] inhabitants have large hips and beautiful smiling faces. But they, with their friendly laughing and joking, with their minds absorbed in Krishna never give rise to any lust. (21) In that house of the Lord [sometimes], reflected in the crystal clear walls inlaid with gold, the Goddess of Fortune is seen who is free from all faults. She then assumes a beautiful form with tinkling [bangles at her] feet and playing with a lotus flower; and that grace of her is something for which the other ladies manifest themselves with the greatest zeal as true scrubwomen. (22) They surrounded by maidservants worship in their gardens on coral banks to ponds with pellucid, nectarean water the Supreme Lord with tulsî and imagine, seeing the beauty reflected in the water of the goddess her locks, that the Lord kisses her face. (23) How unfortunate are they who never get to this Vaikunthha creation of the Vanquisher of All Sin, but rather hear about other subject matters phrased in bad words that kill one's intelligence. Alas, such persons far removed from the values of life are, devoid of all shelter, cast into the deepest darkness. (24) They who are

not of worship for the Supreme Lord and have not realized the human way of life and acquired knowledge about the Absolute and the proper code of conduct [dharma] the way we [Lord Brahmâ and the demigods] desired it, are alas bewildered by His omnipresent, illusory energy. (25) [But] following in the footsteps of [me] the chief of the demigods they will go to Vaikunthha, the realm situated above mine, who attracted to each other in discussions about the Lord His desirable, supreme qualities and glories feel ecstasy, have tears in their eyes and shiver with their bodies, and thus keep Yamarâja [the Lord of death] at a distance.'

(26) [**B**rahmâ continued:] 'When the sages [headed by Sanaka] by dint of their spiritual potency reached Vaikunthha, they experienced a transcendental ecstasy they never had experienced before. It was the place, radiating with the palaces of the most deserving and learned devotees, where the teacher of the universe rules who is the object of worship in all the worlds. (27) After passing there through six gates without taking much interest, they at the seventh gate ran into two demigods of the same age who carried valuable maces, bracelets, earrings, helmets and beautiful garments. (28) Placed around their necks there was between their four blue arms a garland of forest flowers with intoxicated bees around them. But looking about with their arched eyebrows, restless breathing and reddish eyes they seemed somewhat agitated. (29) Seeing the both of them standing at the gate the sons of Brahmâ, as they did before, passed without taking any notice the golden and diamond doors; they were the great sages who on their own accord moved everywhere without being checked or doubted. (30) When they saw them, four naked boys of age who had realized the truth of the self but who looked as if they were not older than five years, the two gatekeepers in disregard of the glory and the etiquette, in an attitude offensive to the Lord wrongfully blocked their way with their staffs. (31) Being faced with the slight hindrance of the two doorkeepers who refused them before the eyes of the inhabitants of Vaikunthha, despite of them being by far the fittest of the Lord, their eyes in their eagerness to see their most beloved one suddenly turned red out of anger ['the younger brother of lust'].

(32) **T**he sages said: 'Who are the two of you, who by dint of their actions in the past have attained the service of the Supreme Lord? Whoever of the devotees who in Him are without anxiety and enmity, can be as falsely engaged as you? Who in the world is of such a crude mentality that betrays the confidence? (33) No one here is strange to the Supreme Personality who contains all in His abdomen; the living entity has its place in the Supersoul the way the small portion of air in one's lungs is part of the air outside. As a sober person seeing the two of you dressed up like inhabitants of Vaikunthha, like awakened people who discriminate between body and soul, one wonders how such a terrible thing can exist. How in the world could this have risen with Him? (34) Therefore, in order to secure the grace of the Lord of Vaikunthha, according to our opinion the appropriate measure for you antipathetic minds who see things in opposition, is that the both of you depart from here for the material world where one lives with this threefold sinfulness that is the enemy of the living being [lust, anger and greed, see B.G. 16: 21].'

(35) **T**he two [doorkeepers] who understood that a terrible brahmin curse had been pronounced by them, a curse that cannot be countered by any weapon, at once stricken with fear for the devotees of the Lord fell down to grasp their feet in great anxiety. (36) 'Let it be so that you have punished us for our sins. A lack of respect for great sages like you cannot go unpunished. But we pray that we, with a bit of your infinite compassion for our repentance, not in a state of illusion will lose the memory of the Supreme Lord when we have to descend in the material world.'

(37) **T**hat very moment the Supreme Lord from whose navel the lotus sprouted learned about the offense against the righteous sages and came to their delight to the place accompanied by His Goddess of Fortune, walking with the very same lotus feet that are sought by the hermits and the wise. (38) Seeing Him coming forward with all His associates and paraphernalia, the sages, now seeing the one whom they always had been looking for, fell into ecstasy over the sight of the *câmaras* [fans of yak-tail] that like beautiful swans waved a cool breeze that moved the pearls of His white umbrella, making them look like drops of water to a reflected moon. (39) Blessing all with His auspicious face as the desirable shelter, He affectionately looked upon them and touched them expanding in their hearts. With His blackish skin and His broad chest decorated by the Goddess of Fortune, He spread the good fortune as the culmination of the spiritual worlds and the abode of the soul. (40) Covered by yellow cloth He had a brightly shining girdle around His hips and humming bees about His garland of forest flowers. On His wrists he had lovely bracelets and while one of His hands rested on the shoulder of the son of Vinatâ [Garuda] He waved with another one a lotus flower. (41) Shining brighter than lightening, the decoration of His alligator shaped earrings completed the countenance of His cheeks and straight nose. He wore a gem-studded crown, carried a charming most precious necklace between His stout arms and the Kaustubha jewel adorned His neck. (42) With His presence He outshone the smiles of the Goddess of Beauty thus thought His devotees in their meditation. The sages could not get

enough of the sight of the very beautiful figure so worshipable for me and for S'iva as also for all of you, and that made them joyously bow down their heads. (43) When the breeze, carrying the fragrance of tulsî leaves from the toes of the lotus feet, entered their nostrils, they experienced an inner transformation, even though they in body and mind were devoted to [the impersonal realization of] words. (44) Thereafter looking up they saw His face that resembled the inside of a blue lotus and also saw the even more beautiful jasmine flower lips smiling. Thus having achieved their life's aim they again looked down at the ruby red nails of His lotus feet and then meditated upon their shelter. (45) For those people who seek liberation in this world by the paths of yoga He is the object of meditation approved by the great ones. With the display of His human form pleasing the eyes He, eternally present as the Connecting One, is praised as the perfection of the eight achievements, a perfection that cannot be achieved by others [the so-called eight perfections or *siddhis* are: *animâ*: smallness, *mahimâ*: greatness, *garimâ*: weight, *laghimâ*: lightness, *prâpti*: free access, *prâkâmyam*: doing at wish, *vas'itva*: control over the elements and *is'itvam*: lordship over all].

(46) **T**he Kumâras said: 'Even though You are seated in the heart You are not manifest to the ones far removed from the soul. Today, oh Unlimited One, we see You face to face, You who through our ears reached our inner being when we heard our father [Brahmâ] describe the mysteries of Your appearance. (47) You oh Supreme Lord who with Your personality consisting of pure goodness, brings delight to all [who are like us], we at present know as the ultimate reality of the soul. This reality one may, according to the understanding of the sages who are not interested in a material life, grasp by Your grace in steadfast devotional service with a heart free from attachments. (48) They [who follow this practice] do not even care about Your imperishable beatitude [*kaivalya*, enlightenment] or about any other minor form of happiness with which they may fear the frowning of Your eyebrows. They, oh Supreme One, take shelter of Your lotus feet and the narrations about Your pure glories so worthy to be sung by the very expert knowers of Your *rasas* [the emotional mellows one may have with You]. (49) From the sinful lives we desired we may be of low births and have minds busy like bees, but if we may be engaged at Your lotus feet and fill our ears with Your transcendental qualities, our words will become as beautiful as the tulsî leaves at Your mercy. (50) We obtained so much satisfaction from seeing this eternal form that You manifested oh Lord of great renown. Let us therefore offer our obeisances to You, the Supreme Personality of Godhead who is recognized by spiritual persons like us and not by those who are not spiritual.'

Chapter 16: The Two Doorkeepers of Vaikunthha, Cursed by the Sages

(1) **B**rahmâ said: 'After having congratulated the four sages of yogic conscience for their words of praise, the Almighty One from the abode of Vaikunthha spoke. (2) The Supreme Lord said: 'These two attendants of Mine named Jaya and Vijaya certainly, because of ignoring Me, committed a great offense against you. (3) The punishment that you, devoted ones, awarded them, I approve oh great sages, since they turned against you in offense. (4) I therefore seek your forgiveness now because that offense to you oh brahmins who are the highest ones of God, is all Mine; I consider Myself the one who offended you since they who disrespected you are My attendants. (5) In general when a servant does something wrong, one blames the one in whose name the offense was committed. It harms the reputation of that person as much as leprosy harms the skin. (6) The nectar of the uncontaminated glories [of My name and fame] that reach one's ears, purifies the entire universe instantly including the lowest of the low. I am that person of the freedom from laxity and foolishness, of Vaikunthha, and for you having attained the glory of that superior place of pilgrimage, I would even cut off My own arm if that place would work against you. (7) Of those who serve in the dust of My sacred lotus feet the sins are all wiped out instantly and therefrom I acquired such a disposition that, even though I have no attachment to her, the Goddess of Fortune never leaves Me, while others have to observe sacred vows to obtain the slightest favor from her. (8) On the other hand I do not as much relish the oblations in the fire by the sacrificer who offers the ghee that is abundantly mixed with the food into that mouth of Mine, as I do enjoy the bits of food that satisfy the mouths of the performing brahmins who dedicated the results of their actions to Me. (9) If I with the power of My infinite and unhindered internal potency and with the Ganges water that washed from my feet with which Lord S'iva instantly sanctifies the three worlds, can bear on My crown the holy dust of the brahmin's feet, then who would not [be capable of the same]? (10) They who consider the best of the twice-born, the cows and the defenseless creatures that are all part of My body as different from Me because their faculty of judgment is impaired by sin, will, just like angry snakes, be torn apart by the furious, vulturelike messengers of the master of punishment [Yamarâja]. (11) But those who with gladdened hearts and with the nectar of their smiling, lotuslike faces intelligently, like a son would do who pacifies by praise, with loving words manage to respect the brahmins

who are of restrictive words, are in Me, for I am controlled by those brahmins. (12) Therefore let it be so that the exile of these two servants who oblivious to the intention of their master were in offense with you and have to face the immediate consequences thereof, may not be too long so that they soon will retrieve the favor of being near to Me.'

(13) **L**ord Brahmâ said: 'Even though they now had heard His loving, divine speech that was like a series of mantras, their souls being bitten by the snake of anger were not sated. (14) With their ears wide open hearing the excellent and carefully chosen words of momentous import, they had difficulty understanding them and, pondering deeply over their profundity, could not fathom the Lord His intention. (15) The great conclusion the Supreme Lord had revealed from His internal potency made the four brahmins in extreme delight with their hairs standing on end speak with folded hands. (16) The sages said: 'O Fortunate One, we do not understand oh Lord what You mean to say, because You, despite of being the ruler, spoke of [us] being merciful with You! (17) You are the supreme director of the spiritual world and the highest authority of the brahmins who teach others. You o master of the learned ones are the God of the gods, the Fortunate One who is the Soul, the worshipable deity. (18) From You there is the protection of the eternal occupation [*sanâtana dharma*] in all Your different appearances, You are the supreme objective of the religious principles; in our opinion You are the one unchanging reality. (19) Because by dint of Your mercy the transcendentalists who break with all material desires effortlessly conquer birth and death, it can never be so that You as such would depend on the mercy of others. (20) The Grace of Fortune [the goddess Lakshmî], of whom others in their wish for material benefit occasionally accept the dust of her feet on their heads, waits upon You, anxious to secure a place like the king of the bumblebees has with the aroma of the wreath of fresh tulsî leaves that is offered by the devotees. (21) How can You, who as the reservoir of all opulences are not that anxious about her impeccable devotional services, You, who for the pure devotees are the object of the greatest devotion, be sanctified by the dust on the path of the brahmins or find fortune by the S'rîvatsa mark [the few white hairs on Your chest]? (22) You, o Fortunate One, are threefold [*tapas, s'auca, dayâ*] present in all the three [previous] *yugas* [see 3.11] for the protection of the animate and inanimate beings of this universe. May Your transcendental form consisting of pure goodness for the sake of the gods and the brahmins ban all ignorance and passion and thus bring us all the best. (23) If You as the protector of the brahmins - the highest class - do not consider them worthy, do not consider them the best who deserve all respect and to be addressed in friendly terms, then o God, Your auspicious path will be lost because of which the common people would accept the authority of wisdom. (24) And that is not what You want. You, who as the reservoir of all goodness wishes to do good to the people in general, destroyed by Your potencies the opposition. O Lord, You are the one of the threefold of nature and the maintainer of the universe and therefore Your potency remains undiminished [by the role You are playing now]. That submissive attitude is but [a game for] Your pleasure. (25) Whatever punishment, o Lord, You think these two deserve who are of a better life, we wholeheartedly will accept. Take whatever measure You consider proper; we understand that we have cursed the sinless ones.'

(26) **T**he Supreme Lord said: 'These two will elsewhere soon take birth from a godless womb. With a focus of mind intensified by anger they will remain firmly united with Me and soon return to My presence. Know that your curse was ordained by Me alone, o learned ones.'

(27) **B**râhma said: 'The sages now to their happiness had seen the beautiful to behold, self-illuminated realm of Vaikunthha, the abode of the irresistible Lord. (28) After circumambulating and offering the Supreme Lord their respects, they returned elated, applauding what they had learned about the glory of the Vaishnavas [the attendants of Lord Vishnu]. (29) The Supreme Lord then said to His two servants: 'Leave this place, let there be no fear, but live in togetherness. Even though I am capable of nullifying a brahmin's curse, I do not wish to do so, on the contrary, it has even My approval. (30) This departure has been foreseen by Lakshmî who was angry with you when you once prevented her from entering the gate while I was resting. (31) Unified in consciousness as My enemy you will find liberation from the consequence of disrespecting the brahmins and after only a short time return to Me.'

(32) **A**fter thus having addressed the two doorkeepers the Supreme Lord returned to His abode that is decorated with rows of palaces full of the wealth of the servitude of the goddess Lakshmî. (33) But that did not apply to the two excellent demigods who inevitably because of the curse of the brahmins had to miss the beauty and luster of Vaikunthha and fell into gloom. (34) Upon their fall from the abode of the Lord of Vaikunthha, a great roar of disappointment rose from all the fine palaces of the devotees. (35) These two prominent associates of the Lord have now entered the womb of Diti through the very powerful seed of Kas'yapa. (36) Because the Supreme Lord desired this to happen, all of you are now unsettled being faced with the prowess of these two unenlightened siblings. (37) With Him being the cause of the maintenance,

creation and destruction of the universe, the bewildering *yogamâyâ* potency of the most ancient one is difficult to fathom for even the masters of yoga. But He is our Lord of Fortune and Master of the modes and will put things right. What [else] would be the purpose of our deliberation on this subject?'

Chapter 17: Victory of Hiranyâksha over All the Directions of the Universe

(1) **M**aitreya said: 'When the denizens of heaven heard the explanation of Brahmâ about the cause [of the darkness], they were freed from their fear and next all returned to their heavenly places. (2) Virtuous Diti, apprehensive about the lifelong trouble her husband spoke about in relation to her children, gave birth to twin sons. (3) When they were born, many most frightening, inauspicious signs could be seen in heaven, on earth and in the sky. (4) The mountains and the earth shook with earthquakes and there seemed to be fire coming from all directions with meteors falling, thunderbolts, comets and inauspicious constellations. (5) Sharp winds blew that constantly howled and armies of cyclones with dust-clouds for their ensigns uprooted the greatest trees. (6) Amassing clouds obscured the luminaries with lightning laughing loudly in the sky; everything was enveloped in darkness and nothing could be seen. (7) Stricken with sorrow, the ocean full of agitated creatures wailed with high waves and the drinking places and rivers were disturbed while the lotuses withered. (8) All the time misty halos appeared around the sun and moon who had eclipses, claps of thunder were heard and rattling sounds of chariots resounded from the mountain caves. (9) Inside the villages fearful she-jackals vomited fire from their mouths and there were the cries of owls and the ominous howling of jackals. (10) The dogs raised their heads uttering various cries as if they sang at times and then again were wailing. (11) The asses, o Vidura, loudly braying ran madly hither and thither in groups, striking the earth hard with their hooves. (12) Frightened by the asses the birds flew shrieking from their nests and the cattle passed dung and urine in the cowsheds and the woods. (13) The cows in their fear yielded blood [instead of milk] and clouds rained pus, the idols shed tears and trees fell down without a blast of wind. (14) The most auspicious planets and the other luminaries stood in conjunction, had retrograde courses or took conflicting positions. (15) Not knowing the secret of all these great omens of evil, except for the sons of Brahmâ all the people who saw more of this were afraid and thought that the world would end. (16) The two godforsaken, earliest Daityas in history grew up quickly, manifesting uncommon bodies that were like steel with the size of mountains. (17) With their brilliant bracelets nround their arms and the beauty of the decorated belts around their waists that outshone the sun, the earth shook at every step of their feet while the crests of their crows touched the sky as they blocked the view in all directions.

(18) **P**rajâpati Kas'yapa gave the two their names: the one of the twin who was first begotten from his flesh and blood [but was born later] he called Hiranyakas'ipu ['the one feeding on gold'] and the one who appeared first from Diti in the world [but was begotten later] he called Hiranyâksha ['the one with a mind for gold']. (19) Hiranyakas'ipu because of a blessing of Lord Brahmâ being puffed up without any fear that he would be killed by anyone, managed to seize control over the three worlds and their protectors. (20) Hiranyâksha, his beloved younger brother always willing to do him a favor, was, with a club in his hands ready to fight, traversing the higher spheres in search of violent opposition. (21) He had a temper difficult to control, tinkling anklets of gold and the adornment of a very large garland over his shoulders upon which rested his huge mace. (22) Proud as he was of the physical and mental strength conferred by the boon, he feared no one because no one could check him, and therefore the godly ones afraid of him hid themselves as if they were snakes frightened of Garuda. (23) Discovering that Indra and the demigods seeing his might had vanished and could not be found, the chief of the Daityas got excited and roared loudly. (24) Giving up his search the mighty being, wrathful like an elephant just for the sport dove deep into the ocean while producing that terrible sound.

(25) **A**s he entered the ocean, the aquatics, the defenders of Varuna who stayed under water, were beset with fear that he would get hold of them and fled, daunted by his splendor, hurried away as far as they could. (26) Roaming the ocean for many years he with great force time and again struck the mighty, wind-tossed waves with his mace and thus reached Vibhâvarî, o Vidura, the capital of Varuna. (27) There having reached the region of the unenlightened ones, he, just to make fun, with a smile like a lowborn one bowed before Varuna, the Lord and guardian of the aquatics and said: 'O great Lord, give me battle! (28) You are the guardian of this place, a renown ruler. By your power that reduced the pride of the conceited heroes and with which you conquered all Daityas and Dânavas in the world [viz. the sons of Diti and Daksha's daughter Danu, considered as demons], you once managed to perform a grand royal [*râjasûya*] sacrifice, o master.'

(29) **T**hus profoundly being ridiculed by an enemy whose vanity knew no bounds, the respectable lord of the waters got angry, but controlling himself with reason he replied: 'O my best one, we have now left the path of warfare. (30) I can think of no other than the Most Ancient Person who in battle with you would be sufficiently skilled in the tactics of war to your satisfaction oh king of the world, oh king of the world. Approach Him who is even praised by heroes like you. (31) Reaching Him o great hero, you will quickly be freed from your pride and lie down on the battlefield amid the dogs. It is for exterminating the evil that you are and to show the virtuous His grace, that He desires to assume His forms.'

Chapter 18: The Battle Between Lord Boar and the Demon Hiranyāksha

(1) **M**aitreya continued: 'Having heard the proud words of the Lord of the seas, the vainglorious one took little heed of them. From Nârada having learned about the whereabouts of the Lord, oh dear Vidura, he hurriedly betook himself to the place of punishment. (2) There he saw how the Victorious One bearing the earth high on the tips of His tusks, was putting him in His shadow with His radiant, reddish eyes. He laughed and said: 'Oh, a beast of the wilderness!' (3) He told the Lord: 'Come and fight oh fool, leave the earth to us inhabitants of the lower worlds. The creator of the universe entrusted us this earth. My seeing You here will not be to Your wellbeing, oh summit of divinity who assumed the form of a boar. (4) Have our enemies called on You in order to kill us? You killed the ones attached to the world, while You remained out of view Yourself! Your bewildering internal potency is of no importance. I will erase the grief of my relatives by killing You idiot! (5) When I have killed You smashing Your skull with the mace in my hand, all the sages and God-conscious people who were presenting their offerings to You will be released and automatically cease to exist without that root.'

(6) **W**hen He, hurt by the assailing abuse of words of the enemy, saw that the earth He was bearing on the tips of His tusks was affrighted, He bore the pain and came out of the water like a male elephant who in the company of his wives is attacked by a crocodile. (7) He who had golden hair and frightening teeth chased Him who came out of the water like the crocodile would do with the elephant. He roared like thunder: 'Is there anything a condemned poor devil [like You running away from me] is ashamed of?' (8) With the enemy looking on He [Lord Boar] placed the earth within His sight on the water and invested her with the power of His own strength [to stay afloat]. [For that] He was praised by the creator of the universe and pleased with flowers by the ones in charge. (9) Hiranyāksha with his wealth of golden ornaments, his huge mace and his beautiful golden armor, followed Him closely behind and constantly pierced the core of His heart with terribly angry abuses. But He laughed about it and addressed him. (10) The Supreme Lord said: 'We [boars] are indeed creatures of the jungle, for I seek to kill dogs just like you oh mischievous one. [And as for your insults: We] heroes who are free from the bondage of death take no notice of the loose talk of someone bound [to this or that culture]. (11) We [digging up matters] are thieves of the reserves of the inhabitants of the lower worlds and are not ashamed about it. Despite of being chased by your mace We somehow will manage to maintain in battle. Where can one go having challenged such a mighty adversary? (12) [You] being the commander of the leaders of foot soldiers have to take steps to defeat Us forthwith, without further consideration. And with killing Us you wipe the tears away of your kith and kin. Is it not so that he who does not fulfill the words of his promise deserves no place in an assembly?'

(13) **M**aitreya said: 'The attacker, thus being insulted and ridiculed by the Supreme One of Devotion got seriously agitated and furious as a challenged cobra. (14) Hissing of anger and stirred in all his senses because of his wrath, the demon quickly attacked and threw his mace at the Lord. (15) The Lord however stepped aside to evade the blow of the mace thrown by the enemy, just like an accomplished yogi eluding death. (16) After picking up his mace again he brandished it about repeatedly and bit his lip in the rage of his anger to rush towards the Lord for the second time. (17) But, oh gentle one [Vidura], He as an expert on this weapon with the help of His mace saved Himself by striking the enemy with it on his right eyebrow. (18) In this manner Hiranyāksha and the Lord both eager for the victory were furiously striking each other with their huge maces. (19) The two combatants with their bodies injured by the pointed maces, smelled the oozing blood, which increased their vigor to perform diverse maneuvers in their effort to win. It looked like an encounter between two bulls fighting about a cow.

(20) **O**h descendant of Kuru, Brahmâ, the self-born one who desired to witness what transpired for the sake

of the world came, accompanied by the sages, for the Daitya Hiranyāksha and the Supersoul of all sacrifices who had engaged His potency to appear in the form of a boar. (21) Upon seeing the power the Daitya Hiranyāksha had acquired and how he, unafraid, had arrived at an unavoidable opposition, the respectable Lord Brahmā, the leader of thousands of sages, addressed the original Lord Nârâyana in His boar form. (22-23) Brahmā said: 'This one, oh God, is to the gods, the brahmins, the cows, the normal living beings and the innocent souls who obtained Your feet, an evil-doer, a source of fear doing wrong by the power of a boon obtained from me. He wandering about as a pain to everyone as a demon has searched all the universe missing a proper adversary. (24) Play no innocent game with him oh God, aroused he is a snake full of tricks, arrogant, self-righteous and most wicked. (25) Please oh Infallible One, engage Your internal potency and forthwith kill the sinner before he one moment seizes the opportunity to increase his formidable power. (26) This encroaching dark of night destroys the world, oh Soul of Souls, please bring victory to the God-conscious ones. (27) This auspicious moment called *abhijit* [the eight *muhūrta*, about midday] has almost passed now. For the welfare of us, Your friends, quickly dispose of this formidable foe. (28) The death of this one, who fortunately arrived here on his own accord, was ordained by You. Show him Your power in the duel, kill him and restore the peace of the worlds.'

Chapter 19: The Killing of the Demon Hiranyāksha

(1) **M**aitreya said: 'Hearing Brahmā's sincere, nectarine words made the Lord heartily laugh who accepted them with a glance laden with love. (2) Then, jumping up, the Lord born from the nostril with His mace struck the demoniac enemy who was fearlessly stalking before Him sideways on the chin. (3) But that blow was stopped by Hiranyāksha's mace in such a way that the Lord His mace miraculously enough slipped from His hands and fell down whirling with an astonishing glow. (4) Even though Hiranyāksha thus had an excellent opportunity, he didn't attack out of respect for the combat code that one doesn't attack someone who has no weapon. This excited the Lord. (5) As His mace fell, a cry of fear rose [among the bystanders] but the confrontation with Hiranyāksha's righteousness made the All-powerful Lord think of His Sudars'ana-cakra. (6) Playing with the vile son of Diti, this greatest one of His associates, He rotated His discus and met with various expressions of disbelief from those who unaware [of all His powers] crowded the sky and said: 'Hail to You, please kill him.'

(7) **T**he Daitya upon seeing Him whose eyes were like the petals of lotus flowers, standing armed with His disc before him, prepared and looking at Him, his senses were overpowered by indignation and hissing like a serpent he bit his lips in great resentment. (8) With his fearful huge teeth and staring eyes burning like fire he then attacked Him with his club saying: 'And thus You are slain!', and hurled it at the Lord. (9) That mace, even though it had the force of a tempest o seeker of truth, was by the Supreme Lord of sacrifices who had assumed the form of a boar, before the eyes of His enemy playfully knocked down with His left leg.

(10) **H**e then said: 'Pick it up and try again if you are that eager to win'. At that time the thus challenged Hiranyāksha roaring loudly stroke again. (11) The Lord seeing the mace flying towards Him, stood firm and caught it as easily as Garuda would seize a serpent. (12) With his bravery frustrated the great demon shattered in his pride humiliated refused to take back the mace the Lord offered Him. (13) He instead of that took up a trident and flaming like fire ravenously went against the Varâha appearance of the Lord of Sacrifice, like someone with evil intentions going against a brahmin. (14) The shiny trident the mightiest among the Daityas with all his strength had hurled, in his flight shone all the brighter but was like Garuda's wing being clipped off by Indra [when Garuda once snatched a pot of nectar], cut to pieces by the sharp rim of the *cakra*. (15) When he saw his trident cut to pieces by the Lord His disc, he infuriated came roaring forward to strike the broad and S'rîvatsa-marked chest of the Lord, the abode of the goddess, hard with his fist. Thereafter the demon disappeared from sight. (16) Thus struck by him, o Vidura, the Supreme Lord in His first incarnation as a boar was not in the least shaken. He was not more affected than an elephant hit with a bunch of flowers. (17) The people however now saw the Lord of the internal potency being sieged with an array of tricks and they fearfully thought that the end of the world was at hand. (18) Fierce winds were blowing and in all directions darkness spread because of the dust while stones came down as if an entire army was engaged. (19) The luminaries in the sky disappeared behind masses of clouds from which it thundered and lightened with a constant downpour of pus, hair, blood, stool, urine and bones. (20) O sinless one, from the mountains all kinds of weapons were discharged and naked demonesses with their hair hanging loose were seen who were armed with tridents. (21) Many savage devils and demons on foot,

horseback, on chariots and elephants appeared, who shouted cruel words of murder. (22) Following this display of magical power by the demon the beloved enjoyer of the three sacrifices [of hearing, goods and breath, see B.G. 4: 26-27] desiring an end to it all cast the weapon of His most excellent presence [the Sudars'ana-cakra].

(23) **A**t that very moment suddenly a shudder ran through the heart of Diti [the mother of the demon] and recalling the words of her husband [Kas'yapa] blood flowed from her breasts. (24) With his magic forces being dispelled the demon reappeared before the Supreme Lord and full of rage embraced Him in order to crush Him, but he found the Lord outside of his grip. (25) Hiranyâksha stroke Lord Adhokshaja [He beyond the control of the senses] with his fist as hard as a thunderbolt, but was hit by Him just below his ear, like the Lord of the Maruts [Indra] did with the demon Vritra. (26) Even though he by the Invincible Lord was slapped in a casual manner, the demon's body wheeled around, his eyes bulged out of their sockets and with his arms and legs lifeless and his hair scattered, he fell down like a gigantic tree uprooted by the wind.

(27) **T**he self-born one [Brahmâ] and others who saw him lying on the ground with his glow still unfaded and his teeth through his lip, said, approaching in admiration: 'O who indeed could meet his final destination this way? (28) He upon whom the yogis absorbed in the union of their consciousness in seclusion meditate in seeking liberation from the unreal, material body, struck with one of His legs the son, the crest jewel of the Daityas who left behind his body gazing at His countenance. (29) Both the personal assistants of the Lord have been cursed to be born again in godless families for a couple of lives, after which they will return to their positions.'

(30) **T**he demigods said: 'All obeisances to You, o Enjoyer of all Sacrifices who for the sake of maintaining [this world] assumed a form of pure goodness. To our good fortune You've slain this one who was wreaking havoc in all the worlds. With devotion to Your feet, we are now at ease.'

(31) **S'**ri Maitreya said: 'After thus having killed the so very powerful Hiranyâksha, the Lord, the source of the boar incarnation, praised by the one seated on the lotus and the other gods, returned to His abode where His glory is celebrated continuously. (32) To you, dear friend, I explained as it was told to me, how the Supreme Lord descending in a material form put an end to the activities of the so very powerful Hiranyâksha who in a great fight was killed like a plaything.' "

(33) **S**ûta said: "Vidura, the great devotee thus from the son of Kushâru [Maitreya] hearing the narration about the Supreme Lord, achieved the highest bliss o brahmin [S'aunaka]. (34) Considering the joy one derives from hearing stories about virtuous souls of name and fame, what a joy wouldn't one derive from listening to a story about Him with the S'rivatsa mark on His chest? (35) The king of the elephants [Gajendra] who was attacked by an alligator, meditated upon the lotus feet while his wives were crying and was thus quickly delivered from the danger [see 8.2-4]. (36) Who would not take shelter of Him who is so easily worshiped by men without pretensions; which grateful soul would not render service to the One who is impossible to worship for those who aren't real seekers? (37) He who hears, chants and takes pleasure in this wonderful pastime of the Supreme One who as a boar raised the earth out of the ocean and killed Hiranyâksha, will instantly be freed, even if he finished off a brahmin, o twice-born! (38) This narrative is most edifying, is very sacred, brings wealth, fame, longevity and will provide all that one needs. Whoever listens to it will on the battlefield find his life force and senses strengthened by it and at the end of one's life it will grant the shelter of Lord Nârâyana, o dear S'aunaka."

Chapter 20: The Beings Created by Brahmâ

(1) **S'**aunaka said: "After the position of the earth was restored [by Lord Varâha] oh son of Romaharshana [Sûta], what did Svâyambhuva Manu [see 2.7: 2, 3.12: 54, 3.13: 2] do to show those to be born the path? (2) Vidura, the great, unalloyed devotee and intimate friend of Lord Krishna, abandoned his elder brother [Dhritarâshthra] because he and his hundred sons went against Krishna. (3) Born from the body of Vyâsa and in no way inferior to him in greatness, he with all his heart took shelter of Lord Krishna and followed those devoted to Him. (4) What was it that this hero of purity when he visited the holy places asked

Maitreya, the foremost knower of spiritual life whom he had met at Kus'âvarta [Hardwar] where he resided? (5) When the two engaged in their conversation oh Sûta, that resulted in the spotless narrations that like the waters of the Ganges vanquish all sins when one takes shelter of the Lord's lotus feet. (6) All good fortune to you! Tell us the stories about His selfless actions that are so worthy to be sung. What devotee appreciative of the devotional mellows [*rasas*] one has with Him would have enough of drinking in the nectar of the Lord's pastimes?"

(7) **T**hus being questioned by the sages assembled in the Naimishâraṇya forest, Sûta who had dedicated his mind to the Lord then said to them: "Just listen to this."

(8) **S**ûta said: "Vidura, having heard how the Lord had assumed the body of a boar, He by His own potency had uplifted the earth from the bottom of the ocean and as a good sport indifferently had killed Hiranyâksha, was overjoyed and addressed the sage. (9) Vidura said: 'Oh holy sage, knower of that which is beyond our scope, please tell me what Brahmâ has started after bringing forth the Prajâpatis who created mankind. (10) How did the learned ones headed by Marîci observe the brahminical order of Svâyambhuva Manu and how have they developed this world? (11) Have they operated being married, did they remain independent or have they all worked together bringing about all of this?'

(12) **M**aitreya said: 'By Mahâ-Vishnu, by the eternally active power of the hard to grasp divine ordinance, the equilibrium of the three modes of nature got disturbed, so that the complete of the Fortunate One His material elements was produced. (13) From the greatness of the cosmic intelligence [the *mahat-tattva*], as ordained by the divine, beginning from the [spatial force field of the] ether the birth of the basic reality of the material elements [the ego as known] in groups of five took place [the five elements, five senses, five sense objects and five sense organs] with the threefold of nature in which the element of passion [or quality of movement] predominates. (14) Those elements, which on themselves could not bring about the coherence of the material universe, produced, having combined with the union of the divine, a globe that shone like gold. (15) It lay in the waters of the causal ocean as an egg in an unconscious state for in fact quite a bit longer than a thousand [celestial] years before the Lord [as Garbhodakas'âyî Vishnu] entered it. (16) From the Lord's navel the lotus of a thousand and more suns sprouted with a dazzling splendor [the galaxy, see 2.2: 24-25]. It is the abode of all conditioned souls where the self-born one [Lord Brahmâ, the Creator] found his existence as the first living entity. (17) When the Lord who sleeps in the causal waters entered Brahmâ's heart, he created the universe as he did before.

(18) **F**irst of all he from his shadow created the five types of ignorance called *tâmisra* [forgetfulness], *andha-tâmisra* [the illusion of death], *tama* [not knowing oneself], *moha* [the illusion of being matter] and *mahâ-moha* [mad after matter, craving; compare 3.12: 2]. (19) Dissatisfied Brahmâ threw off this body of ignorance which was then seized by Yakshas [evil spirits] and Râkshasas [wild men, demons] to serve as the darkness that is the source of hunger and thirst. (20) Controlled by that hunger and thirst they ran after him in order to eat him and cried in their affliction: 'Do not spare him!' (21) That disturbed the godhead and he told them: 'Do not eat me, but preserve me, for you Râkshasas and Yakshas are my sons!'

(22) **T**he demigods who shine with the glory of the fear of God and were created first, took hold of the effulgent form of the daytime which as the vehicle of God was left behind. (23) The god, from his backside, next gave birth to the goddess who fond of sex approached the Creator in lust for copulation. (24) At first the worshipable Lord had to laugh about being followed by the shameless ones of darkness, but he then terrified and annoyed, hurried to get away. (25) He turned to Him who bestows all boons and whose feet are sought, the Lord who dispels distress and who, in order to show His mercy to His devotees, manifests Himself in a suitable form: (26) 'Protect me oh Supersoul, following Your order I created those sinful living beings who approach me for having sex, oh Master. (27) Only You are capable of relieving the people who are afflicted by material miseries, only You can stop those who do not take shelter of Your feet.'

(28) **H**e who unerringly knows the mind of each soul, seeing the distress of Lord Brahmâ told him: 'Cast off your impure body' and thus commanded he cast it off. (29) That body [in the form of a woman] was intoxicating with tinkling ankle bells, adorable feet, overwhelming eyes and a gold-ornamented shining girdle around the hips covered by fine cloth. (30) The breasts were tightly pressed together and raised high, the nose was well formed, the teeth beautiful, the smile lovely and the look defiant. (31) She hid herself out of shyness. Oh Vidura, all the goddesses fancying the braids of her dark hair were captivated by the woman: (32) 'Oh what a beauty, what a grace; oh what a budding youth! That she walks with us who are so desirous of her, as if she's free from passion!' (33) Indulging in all kinds of speculation about the evening twilight that

had assumed the form of a young woman, the wicked-minded ones fond of her, full of respect asked her: (34) 'Who are you? Whom do you belong to, oh pretty one? Why have you come here, o passionate lady? You are tantalizing us, unfortunate ones, with the priceless commodity of your beauty! (35) Whoever you may be oh beautiful girl, by the fortune of seeing you play with a ball, we onlookers have lost our head. (36) Moving your lotus feet about oh beautiful woman, you bounce that ball with the palm of your hand. The weight of your full grown breasts must be tiresome for that waist of yours. You look as if you're tired, please loosen the tie of your hair!'

(37) **T**he godless this way with their minds clouded took the twilight of the evening for the wanton form of an alluring woman and seized her. (38) With a smile of deep significance the worshipful Lord then by the self-awareness of His own sweetness created the hosts of celestial musicians and dancing girls [the Gandharvas and Apsaras]. (39) The attractive form that factually was the shining moonlight He gave up and the Gandharvas headed by Vis'vâvasu gladly took possession of it. (40) When Lord Brahmâ, after he from sloth had created the ghosts and evil spirits, saw them naked and with disorderly hair, he closed his eyes. (41) They took possession of the body was thrown off that by the master of creation and which is known as yawning. With it one sees the living beings drooling in their sleep, which is an unclean state that [with the ghosts and evil spirits belonging to it] constitutes the bewilderment of which one speaks as insanity. (42) Recognizing himself as being full of energy the worshipful Brahmâ, the master of all beings, from his invisible form created the hosts of Sâdhyas and Pitâs [the invisible demigods and departed souls]. (43) They, the Pitâs, accepted that body, the source of their existence, and it is through that body that those well versed in the rituals offer their oblations [called *s'râddha*] to these Sâdhyas and Pitâs. (44) The Siddhas [the ones of special powers] and also the Vidyâdharas [the knowledgeable spirits] were created by his faculty of remaining hidden from vision. He gave them that wonderful form of himself known as Antardhâna [of being present but remaining unseen]. (45) From admiring himself seeing his reflection in the water the master in his self-awareness created the Kinnaras [the ones of power] and Kimpurushas [the monkey-like]. (46) They took possession of the form of the shadow he left behind, for the reason of which they every daybreak [during the *brâhma-muhûrta*, one and a half hours before sunrise] gather with their spouses to glorify his exploits in song. (47) Once fully stretching his body as he laid down, he to his great concern saw that the creation lacked in progress. Thereupon he out of his anger gave up that body also. (48) Oh Vidura, from the hairs falling from that body the beings without limbs were created. From their crawling bodies the snakes evolved from whom one with the vicious cobras sees the hood on their neck.

(49) **W**hen he [once] felt as if he had accomplished his life's purpose, from his mind finally sprouted the Manus [the original fathers of mankind] for promoting the welfare of the world. (50) He gave them the form of his own impassioned, personal body, seeing which those who were created earlier welcomed the Prajâpati [the founding father] with the following eulogy: (51) 'O Creator of the Universe, you created everything so very well: all the ritualistic customs you have settled so firmly for us to share in the sacrificial oblations! (52) By being of penance, through worship and by connectedness in yogic discipline being immersed in the finest absorption, you the first seer, the controller of the senses, have evolved the sages, your beloved sons. (53) Each of them you, the unborn one, have given a part of your own body that carries deep meditation, yogic union, supernatural ability, penance, knowledge and renunciation.'

Chapter 21: The Conversation Between Manu and Kardama

(1) **V**idura said: 'Oh supreme one, be so good to describe the most esteemed dynasty of Svâyambhuva Manu, the sexual intercourse of which led to all the progeny. (2) Priyavrata and Uttânâpâda, the two sons of Svâyambhuva Manu, ruled according to the principles of religion the world consisting of the seven continents. (3) The daughter of that Manu named Devahûti oh brahmin, was the wife of the father of mankind you spoke of [see 3.12: 27] as Kardama Muni, oh sinless one. (4) Can you tell me, eager as I am, the story about how the many offspring of Kardama Muni, who was in fact a great mystic yogi endowed with the eight perfections [see 3.15: 45], sprouted from her? (5) And how did the worshipful Ruci, oh brahmin, and Daksha, the son of Brahmâ, generate their offspring after securing the two other daughters of Svâyambhuva Manu as their wives?'

(6) **M**aitreya said: 'Lord Brahmâ told the supreme muni Kardama to beget children after he for ten

thousand years had practiced penance on the bank of the river Sarasvatî. (7) Absorbed in that connectedness Kardama in his yoga was of devotional service unto Him, the Lord who bestows all mercy upon the surrendered souls. (8) The Supreme lotus-eyed Lord being pleased then showed him in Satya-yuga through the process of hearing oh Vidura, the absolute truth of His transcendental form. (9) He saw that that body of His was as effulgent and pure as the sun with a garland of white water lilies and lotuses and an abundance of slick blackish-blue locks of hair, a lotus-like face and dressed in spotless clothes. (10) Adorned with a crown and wearing earrings He, captivating the heart with His smiling glances, held a conch, a disc and a mace and played with a white lily. (11) He saw Him in the air standing with His lotus feet on the shoulders of Garuda with the famous Kaustubha jewel on His chest hanging down from His neck. (12) Having achieved his desire he whose heart had always been filled with love jubilantly fell down with his head to the ground and with folded hands pleased [Him] with prayers.

(13) **T**he sage said: 'Oh worshipable Lord, now we have attained the complete success of having You, the Reservoir of All Goodness, before our eyes; a sight that is aspired [even] by yogis who attained the perfection of yoga after gradually elevating through many births. (14) Oh Lord, You even fulfill the desires of those who, because of Your deluding energy, have lost their intelligence and worship Your lotus feet - that are the boat for crossing over the ocean of mundane existence - for the purpose of obtaining the trivial pleasures of life that one also finds in hell. (15) Desiring to marry a girl of a likewise disposition who in one's marriage is as a cow of plenty, I also with doubtful intentions approached You, the root and source of everything and desire tree that fulfills all wishes. (16) Oh original father of all, the conditioned souls in the grip of desire are all bound by the rope of the words of You as the Lord of the living beings. I, following their example also offer my oblations to You, oh light of eternal time. (17) But those who gave up on the pursuance of their animalistic, earthly interests as also the people belonging to them, and by discussing Your qualities with each other took shelter under the umbrella of Your lotus feet, with the help of that intoxicating nectar put an end to their being a servant of their physical bodies. (18) The wheel of the universe which with a tremendous speed spins around the axle of the imperishable [nature] of You [Brahman] with three naves [sun, moon and stars], [twelve to] thirteen spokes [as lunar months], three hundred and sixty joints [as days in a demigod year], six rims [as seasons], and innumerable leaves [moments], cuts short the life-span of the universe but not the lives of the devotees. (19) You oh Supreme Lord as the One Self without a second, are desirous to bring about in Yourself and control by Your deluding *yogamâyâ* potency, the universes that You by dint of Your own potency create, maintain and again wind up like a spider does. (20) This material world with its gross and subtle elements that You manifest for us, was not just meant by You for providing sensual pleasures. Let that world be there also for our ultimate good [the beatitude] whenever we through Your causeless mercy may perceive the Fortunate One splendid with the *tulsi* [of the devotion for You]. (21) In order to realize the detachment from enjoying the fruits, You by Your energies brought about the material worlds. I continuously offer My obeisances to the worshipable lotus feet that shower benedictions on the insignificant ones.'

(22) **T**he sage [Maitreya] said: 'Thus having been praised sincerely Lord Vishnu replied Kardama Muni with words sweet as nectar, while He, radiating affection standing on the shoulders of Garuda, smilingly looked on from below His expressive eyebrows. (23) The Supreme Lord said: 'Knowing your state of mind, I have already arranged that for which you exercised yourself with Me as the one and only to be worshiped. (24) The exclusive worship of Me the way it exists of people like you who have fixed their attention fully on Me, is never without meaning and purpose, oh leader of the people. (25) The son of the father of man, the emperor Svâyambhuva Manu, whose righteous actions are well known, lives in Brahmâvarta [the world as part of Brahmâ's lotus] where he rules over the seven oceans and the earth. (26) He, the saintly king, oh learned one, will along with his queen come to this place the day after tomorrow, wishing to meet you as an expert in religious matters. (27) He has a grown-up daughter with black eyes and a character full of good qualities and is searching for a husband. He will give you her hand in marriage oh master, for you are a suitable candidate. (28) She is the one your heart longed for all these years, she is your princess oh brahmin and will soon serve you to your desire. (29) She, from the seed sown in her by you, will give birth to nine daughters, and from those daughters the sages will beget all of their children. (30) When you've carried out My command properly and are completely purified unto Me in forsaking the fruits of action, you will finally attain Me. (31) And when you have shown compassion and have given assurance to all souls, you will be self-realized and perceive yourself and the universe as being in Me, as also Me being in you. (32) By your semen I will [appear] as My own plenary portion oh great sage and instruct your wife Devahûti in the doctrine of the ultimate reality.'

(33) **M**aitreya said: 'Thus having spoken to him, the Supreme Lord who could be directly perceived by the

senses departed from lake Bindu-sarovar through which the river Sarasvatî flows. (34) While He before his eyes left by the path of perfection [to the spiritual world] that is praised by all liberated souls, the sage heard the hymns that form the Sâma Veda being vibrated by the wings of the Lord's carrier [Garuda]. (35) Then, after His departure, Kardama, the greatly powerful sage, stayed on the bank of lake Bindu, waiting for the things to come.

(36) **S**vâyambhuva Manu mounted together with his wife a gold-plated chariot, placed his daughter on it and traveled all over the earth. (37) Oh great archer, as the Lord had foretold, he reached the hermitage of the sage on the very day he completed his vows of austerity. (38-39) That holy auspicious water of the Sarasvatî river flooding the lake was the nectar that had been frequented by hosts of great sages. It was verily a lake of tears, the way it was called after the teardrops that fell down from the Lord's eyes when He was overwhelmed by His extreme compassion for this surrendered soul. (40) The place was holy with clusters of trees and creepers with the pleasant cries of good-natured animals and birds. Adorned by the beauty of groves of trees it was rich with fruits and flowers throughout all the seasons. (41) It teemed with the life of flocks of birds, intoxicated bees madly buzzing around, peacocks proudly dancing and merry cuckoos calling each other. (42-43) The lake was adorned by kadamba, campaka, as'oka, karañja and bakula flowers and âsana, kunda, mandâra, kuthaja trees and young mango trees and the pleasant sounds could be heard of kârandava ducks, plavas, swans, ospreys, waterfowls, cranes, cakravâka and cakora birds. (44) There were also masses of deer, boars, porcupines, gavayas [wild cows], elephants, baboons, lions, monkeys, mongooses and musk deer.

(45-47) **W**hen the first monarch with his daughter entered that eminent place, he saw the sage sitting in his hermitage, offering oblations in the sacred fire. His body shone brilliantly because of his prolonged, terrible penance of yoga and was not very emaciated, for the Lord had cast His affectionate, sidelong glance upon him and made him listen to His moonlike, nectarean words. He was tall with eyes as the petals of a lotus, had matted locks of hair and ragged clothes. Approaching him he appeared to be soiled like an unpolished gem. (48) The monarch having approached the cottage bowed before him, whereupon the sage received him with honor and gave him a welcome befitting a king. (49) After having accepted the respect offered, he then remained seated silently and was delighted to hear what the sage, thinking of what the Lord had told him, then in a pleasant tone of voice said:

(50) **I** am sure oh divine personality, that you tour around in order to protect the virtuous ones and put an end to the life of the wicked ones, since you are the person representing the Lord's protective potency. (51) According to the necessity you assume the different forms of the sun, the moon, the fire [Agni], the Lord of heaven [Indra], the wind [Vâyû], the one chastising [Yama], the religion [Dharma] and of the waters [Varuna]. I offer Lord Vishnu who is You my obeisances. (52-54) If you would not have mounted the chariot of victory bedecked with its mass of jewels and have twanged your bow so frighteningly, threatening all the culprits with your presence, if your leading a huge army of trampling foot soldiers would not have shaken the earth roaming the globe like the brilliant sun, then surely all moral codes and obligations of the vocations [*varna*] and age groups [*âs'rama*] as arranged by the Lord oh King, alas would have been broken by rogues. (55) When you would rest, unrighteousness would flourish with a lack of control over men who are simply after the money. This world would then be seized by the miscreants and come to naught [see also B.G. 3: 23]. (56) Nevertheless I ask you, oh heroic one, what the reason is of your visit, for that is what we without reservation will carry out with heart and soul.'

Chapter 22: The Marriage of Kardama Muni and Devahûti

(1) **M**aitreya said: 'After the sage this way had described the greatness of the virtues and activities of emperor Manu he fell silent. The emperor feeling somewhat embarrassed by it then addressed him. (2) Manu said: 'You [brahmins] were in your being connected in penance, knowledge and yoga and being turned away from sense gratification, by the Creator created from His mouth for the purpose of defending Him in the form of praises [Vedic hymns]. (3) And we were by the Father with the Thousand Feet [the Lord of the Universal Form] created from His thousand arms in order to protect them again. Thus the brahmins are called His heart and the *kshatriyas* [the rulers] His arms. (4) Because the godhead, the One Imperishable who is both cause and effect, defends the both of them, the brahmins and the *kshatriyas* protect each other as also the [interest of the] soul. (5) By just seeing how you oh supreme one, personally so lovingly explained

what the duty of a king is to his subjects, all my doubts have resolved. (6) It is my good fortune oh powerful one, that I could see you who cannot be seen easily by those who are not acting in accord with the soul. Happily enough my head could touch the dust of your feet that bring all the blessing. (7) I am lucky to have been granted the great favor of being instructed by you. How lucky I am to have listened with pricked up ears to your pure words! (8) Oh sage, your honor, now be pleased yourself to listen to the prayer of this humble person whose mind is full of worries out of love for his daughter. (9) This daughter of mine, the sister of Priyavrata and Uttânâpâda, is seeking a husband suitable for her age, character and good qualities. (10) The moment she heard from Nârada Muni about your noble character, learning, appearance, youth and virtues, she fixed her mind upon you. (11) Therefore, please accept her oh best of the twice-born ones, she is offered by me believing that she in every way is suitable for your household duties. (12) To deny a thing of one's desire that in fact came by itself is not commendable, not even for someone who is free from attachment to sensual pleasures, let alone someone addicted. (13) He who rejects what is offered [generously] and begs from a stingy person, looses his honor and will see his reputation and renown ruined. (14) Oh wise man, I heard that you intended to marry and hence have not taken the vow of perpetual celibacy. Then please accept my offer [*].'

(15) **T**he rishi replied: 'Yes I would like to marry and your daughter has not promised herself to anyone. Based upon this a marriage of us according to the rules will be proper. (16) Let that desire of your daughter, which is recognized by scriptural authority, be fulfilled oh King. Who would not adore your daughter? Her bodily luster alone outshines the beauty of her ornaments! (17) [But...] wasn't it not Vis'vâvasu [a Gandharva, a heavenly being] who, when he on the roof of the palace saw her with tinkling ankle bells and bewildered eyes playing with a ball, infatuated fell down from his elevated position ['his heavenly vehicle'] with a mind in disarray? (18) What man of wisdom wouldn't welcome her, that gem of womanhood who came of her own accord [to seek my hand] as the beloved daughter of Manu and sister of Uttânâpâda, she who is not found by the ones who missed the feet of the goddess of fortune? (19) This is therefore my condition: I will accept the chaste girl for as long as it takes her to be with child from the semen of my body. I thereafter consider to take up the duties of service as respected by the best of the ones of perfection [the *paramahamsas*], that are nonviolent and about which the Lord spoke to me [in 3.21: 31]. (20) To me the highest authority is the Supreme Unlimited One, the Lord of the fathers of mankind [the Prajâpatis] from whom this wonderful creation emanated, He in whom it will dissolve and by whom it presently exists.'

(21) **M**aitreya said: 'He, oh great warrior, spoke this much only and became silent with his thoughts focussed on Vishnu's lotus navel. With a beautiful smile on his face, he then captured the mind of Devahûti. (22) After Manu had confirmed the decision taken by the queen mother [S'atarûpâ] and also had probed his daughter's mind about him, he extremely pleased gave her away who endowed with as many good qualities was a good match for him [Kardama]. (23) S'atarûpâ, the empress, lovingly gave in dowry to the bride and bridegroom valuable presents like ornaments, clothes and household articles. (24) The emperor relieved of the responsibility of giving his daughter to a suitable man then with an agitated mind full of anxiety enclosed her in his arms. (25) Unable to part from her he shed tears, drenching his daughter's hair over and over with the water from his eyes and cried: 'Oh dear mother, my dearest daughter!'

(26-27) **A**fter asking and receiving permission to leave him, the best of sages, the emperor with his wife mounted his chariot and headed along with his retinue for his capital, on the road enjoying the tranquil scenery of the hermitages of the sages on both the charming banks of the river the Sarasvatî. (28) Elated to know who was arriving, the subjects of Brahmâvarta went to meet him with songs, praise and instrumental music. (29-30) The city, rich with all kinds of wealth, was named Barhishmatî after the hairs of the shaking body of Lord Boar that had fallen down and turned into the evergreen kus'a and kâs'a grass [grasses used for sitting places and mats] with which the sages defeated the disturbers of their sacrifices in worship of Lord Vishnu. (31) Having spread that kus'a and kâs'a grass the greatly fortunate Manu had created a seat in worship of the Lord of Sacrifice [Vishnu] by whom he had achieved his position on earth. (32) Having arrived in the city of Barhishmatî where he thus far had lived, the mighty one entered his palace that eradicated the threefold miseries of life [of body and mind, as caused by others and of nature]. (33) He, not disturbed by others, enjoyed the pleasures of life together with his wife and subjects and was praised for his reputation of piety, for he was in his heart very drawn to listening with his wives each morning to the celestial musicians and talks about the Lord. (34) Even though Svâyambhuva Manu was absorbed in the deluding oneness of matter, he was as a saint. Being a supreme devotee of the Lord he could not be lead astray by his material enjoyments. (35) He didn't spend his hours idle and spent his life till his last days with listening to, contemplating, recording and discussing the topics of Lord Vishnu. (36) In his being connected with the topics of Vâsudeva thus transcending the three destinations [according to the modes, see B.G. chapter 18], he made his era last for the time of seventy-one *mahâyugas*. (37) How can the miseries

pertaining to body and mind, the powers of nature and other men and living beings oh Vidura, ever trouble someone who lives under the protection of the Lord? (38) He [Manu] who always cared about the welfare of all living beings spoke, on the request of the sages, about the many types of duties beneficial to human society of the status orientations [*varnas* and *âs'ramas*, the vocations and agegroups]. (39) This is what I could tell you about the wonderful character of Manu the first emperor, who deserved all praise. Now please listen to the advance of his daughter [Devahûti].'

*: *Naishthhika-brahmacârîs* vow for lifelong celibacy, *upakurvâna-brahmacârîs* do so up to a certain age.

Chapter 23: Devahûti's Lamentation

(1) **M**aitreya said: 'After the departure of the parents the chaste woman who understood the desires of her husband constantly served her spouse with a love as great as that of Pârvatî for S'iva, her Lord. (2) Intimately, with a pure soul, with great respect and sense-control she was of service with love and sweet words oh Vidura. (3) Forsaking lust, pride, envy, greed, sinful actions and vanity she always pleased her powerful husband diligently with good sense. (4-5) She, the daughter of Manu fully devoted to him who no doubt was the foremost sage among the divine *rishis*, expected greater blessings from him than from providence. But he saw that she had grown weak and emaciated because of the protracted religious observance and with an of love stammering voice he, overcome with compassion, spoke to her. (6) Kardama said: 'At present I am pleased with you oh respectful daughter of Manu, because of your most excellent, supreme service and devotion. But you do not properly take care of that body so extremely dear to this embodiment; you deplete it in my service. (7) The blessings of the Lord I achieved myself in my religious life of being fully engaged in austerity, meditation and fixing my mind in the knowledge, can just as well be obtained by you in your devotional service to me. Look at them with the help of the transcendental vision free from fear and lamentation that I grant you. (8) What material achievements compare to this grace of the Lord of Fortune? Those enjoyments find their end in a single movement of an eyebrow of the Lord of the Great Strides. Thanks to your conscientious service you can now enjoy the success of the supernatural gifts which for people who are proud of their lineage are so difficult to obtain.' (9) After he had spoken this way the woman who heard him excell in the special knowledge of yoga found satisfaction and with a voice choked with humility and love and a shining, smiling face with a slightly bashful glance, she spoke to him.

(10) **D**evahûti said: 'Oh best of the brahmins, oh mighty husband, I know of the mastery of your infallibility in the power of yoga. Let then now your promise be fulfilled that once we would have united in the body we may enjoy the greater glory of having progeny which for a chaste woman is of such a great value. (11) Do for the sake of this that what according to the scriptures needs to be done and by which this, because of an unfulfilled passion and by emotions struck, emaciated, poor body may be rendered fit for you. And please, oh Lord also think of a suitable mansion.'

(12) **M**aitreya said: 'Seeking the pleasure of his dearest, Kardama exercised his yogic power and produced instantly a high rising palace according to his idea of a desirable place, oh Vidura. (13) It answered all desires and was wonderfully bedecked with all sorts of jewels, all kinds of luxury increasing over time and pillars carved out of precious stone. (14-15) It was equipped with a heaven of paraphernalia and brought happiness throughout all seasons, was decorated with festoons and flags and wreaths of various colors and fabrics, charming sweet flowers humming with bees, fine cloth of linen and silk and was embellished with various tapestries. (16) In stories one over the other there were separate arrangements of beds, comfortable couches and fanned seats. (17) Here and there various artistic engravings were displayed with the extraordinary beauty of a floor with emeralds furnished with coral daises. (18) The doorways had thresholds of coral and doors beautifully bedecked with diamonds. Its domes of sapphire were crowned with golden pinnacles. (19) On the diamond walls there were the choicest rubies that seemed to give them eyes and it was furnished with various canopies and highly valuable gates of gold. (20) The many artfully crafted swans and groups of pigeons here and there made the real ones who thought to see their own kind repeatedly fly over and vibrate their sounds. (21) The pleasure grounds, resting chambers, bedrooms, inner and outer yards designed for comfort astonished the sage himself.

(22) **K**ardama, who could understand the heart of everyone, saw that Devahûti was not very happy to see such a mansion and then addressed her personally. (23) 'Oh fearful one, before you ascend this high rising palace, please bathe in the sacred lake created by Lord Vishnu [Bindu-sarovara] that fulfills all desires of

man.' (24) She, the lotus-eyed one with her matted hair and dirty clothes, then complied with the words of her husband. (25) With her body and her breasts grubby and covered by dirt she entered the lake containing the sacred waters of the Sarasvatî river. (26) In the lake she saw a house with a thousand girls as fragrant as lotuses in the prime of youth. (27) Seeing her all of a sudden the damsels rose and said with folded hands: 'We are your maidservants, please tell us what we can do for you.' (28) After bathing her with the most costly oils, the respectful girls gave the virtuous wife spotless fine new clothes. (29) They also gave her the most valuable ornaments and very excellent splendid food and sweet intoxicating beverages containing all good qualities. (30) She next looked at the mirror image of her body that, freed from all dirt and clad in clean robes, by the utterly respectful maidservants was adorned with a garland and decorated with auspicious marks. (31) Washed from head to toe she was decorated with a golden necklace with locket and bangles and tinkling ankle bells made of gold. (32) About her hips she wore a girdle made of gold decorated with numerous jewels and she was also adorned with a precious pearl necklace and auspicious substances [like saffron, kunkuma - which is perfumed red powder for the breasts -, mustard seed oil and sandelwood pulp]. (33) With her beautiful teeth, charming eyebrows, lovely moist eyes that defeated the beauty of lotus buds and her bluish curly hair, she shone all over. (34) When she thought of her dear husband, the foremost among the sages, she [all of a sudden] found herself along with her maidservants there where he, the founding father, the Prajâpati was. (35) With that sudden return to her husband surrounded by the thousand maidens she was in awe about his yogic power.

(36-37) **T**he sage, seeing her washed clean, shining forth with a soul of unprecedented beauty, girdled, with charming breasts, attended by a thousand celestial girls and excellently dressed, relished the sight and helped her ascend that elevated place, oh destroyer of the enemy. (38) Even though [he appeared to be] attached to his beloved one who was attended by the girls of heaven, he did not lose his glory. Together with her in the palace his person shone as charmingly as the moon in the sky surrounded by the stars causing rows of lilies to open in the night. (39) In that palace, that heavenly vehicle [a *vimâna*], he reached the pleasure grounds of the gods of heaven and the valleys of Indra, the king of the mountains, that are so beautiful with the falling waters of the Ganges and the cool breezes that arouse the passion. He who like treasurer Kuvera was surrounded by his damsels thus for a long time enjoyed his life while the ones of perfection, the Siddhas, vibrated the auspicious sounds of their praises. (40) Loved by his wife he enjoyed the gardens of Vais'rambhaka, Surasana, Nandana, Pushpabhadra, Caitrarathya and lake Mânasa-sarovara. (41) With that splendrous and grand palace answering to every desire he moved through the worlds just like the air that reaches everywhere, and surpassed therewith the palaces, the heavenly vehicles, of the greatest gods. (42) What would be difficult to achieve for those men who are determined, for those who have taken refuge of the lotus feet of the Supreme Personality that vanquish all danger?

(43) **A**fter having shown his wife the entire universe with all its arrangements and many wonders, the great yogi returned to his hermitage. (44) In order to sexually please his wife, the daughter of Manu, he divided himself in nine forms and enjoyed the many years with her like in a moment. (45) In the palace lying on an excellent bed conducive to their love, she in the company of her most handsome husband did not notice the passage of time. (46) Thus for the enjoying couple immersed in their lusts by the power of yoga a hundred autumns passed as in a trice. (47) Powerful Kardama as a knower of the soul knew each his desire. He made love to her as her other half and deposited with the body that he had divided in nine his semen in her. (48) Soon thereafter Devahûti gave birth to [nine] female children who all in every limb were as charming as a fragrant red lotus. (49) Seeing that her husband was about to leave home, she gave a beautiful smile but was innerly upset with a heart in distress. (50) Suppressing her tears, scratching the floor with the radiant, gemlike nails of her foot and with her head bent down, she slowly expressed herself in charming words.

(51) **D**evahûti said: 'All that you have promised my Lord has been fulfilled, but you should grant the surrendered soul that I am freedom from fear also. (52) My dear brahmin, it is left to your daughters to find a suitable husband. But who is there to comfort me when you have left for the forest? (53) Disregarding the knowledge of the Supreme Soul so much idle time has passed my master, with us indulging in pleasing our senses. (54) Attached to the gratification of our senses my love for you went without recognizing your transcendental existence. May that love nevertheless protect me against all fear. (55) Association with those engaged in sense gratification is the cause of the cycle of birth and death, while ignorantly acting like that in association with a saintly person leads to liberation. (56) When one's work here is not performed for the sake of a higher, more righteous life, when one's righteous life does not lead to detachment and when one's detachment does not lead to devotional service at the place where the Lotus Feet are worshipped, one is a zombie, dead while being alive. (57) It suffers no doubt that I was [the one who] completely [was] deceived by the outer material potency of the Lord, because I despite of having achieved you did not seek liberation from material bondage.'

Chapter 24: The Renunciation of Kardama Muni

(1) **M**aitreya said: 'The merciful sage who thus from his renunciation spoke to the praiseworthy daughter of Manu, replied what he remembered of what was said by Lord Vishnu. (2) The sage said: 'Do not blame yourself like this princess! Oh irreproachable lady, the infallible Supreme Lord will very soon appear in your womb. (3) May God bless you for taking up the sacred vows of sense control, religious observance, austerities and giving money in charity by which you worship the Supreme Controller with great faith. (4) He, being worshiped by you, will spread my fame. He as your son will cut the knot in your heart by teaching the knowledge of Brahman [the Absolute Truth].'

(5) **M**aitreya said: 'Devahûti in her great respect for the lead of this father of mankind, had full faith in him and thus worshiped the most worshipable one, the Original Personality of God who is situated in everyone's heart. (6) After many, many years the Supreme Lord, the killer of Madhu, entered the semen of Kardama and appeared the way fire does in firewood. (7) At that time musical instruments resounded from the rainclouds in the sky, the Gandharvas sang for Him and the Apsaras were dancing in joyful ecstasy. (8) The gods moving through the sky showered flowers and all directions, all the waters and each his mind became happy. (9) The self-born one [Brahmâ] then came together with Marîci and the other sages to that place of Kardama where the Sarasvatî river flows. (10) Oh killer of the enemy [Vidura], the independent unborn one [Lord Brahmâ] knew that the Supreme Lord, the highest authority of Brahman, out of pure goodness as a plenary portion had appeared to teach the philosophy of analytical yoga [Sânkhya yoga]. (11) After with a pure heart having worshiped [the personality of] Vishnu, the unborn one glad in all his senses about His action, said the following to Kardama and Devahûti.

(12) **B**rahmâ said: 'Kardama, fully accepting my instructions oh son, you have honored me and succeeded in worshiping me without duplicity. (13) This is the exact way for sons to render service to their father. With due respect saying 'Yes sir', the son should obey the commands of his spiritual teacher [or father]. (14) These thin-waisted chaste daughters of yours dear son, will with their offspring in different ways contribute to this creation. (15) Please give therefore today your daughters away to the foremost sages according to the temperament and taste of the girls, and thus spread your fame over the universe. (16) I know that the original enjoyer, the bestower of all that is desired by the living entities, descended by dint of His internal potency and has assumed the body of Kapila Muni oh sage. (17) By spiritual knowledge and the science of the yogic uniting of consciousness He who is known by His golden hair, His lotus eyes and lotus-marked feet, will uproot the foundation of profit-minded labor. (18) Know oh Devahûti that the killer of the demon Kaithabha has entered your womb and with cutting the knot of ignorance and doubt will travel all over the world. (19) This personality will be the leader of the perfected ones, His Vedic analysis will carry the approval of the teachers of example [the *âcâryas*] and to your greater fame, He will be celebrated in the world as Kapila.'

(20) **M**aitreya said: 'Having assured the couple this way Hamsa [another name for Brahmâ as flying the transcendental swan], the creator of the universe, together with the Kumâras [his sons] and Nârada [his spokesman] returned to his supreme position over the three worlds. (21) After the departure of Brahmâ oh Vidura, Kardama according to the instruction handed his daughters over to the sages who then were responsible for generating the world population. (22-23) Kalâ he handed over to Marîci, Anasûyâ he gave to Atri, S'raddhâ he gave to Angirâ and Havirbhû was given to Pulastya. Gati he gave to Pulaha and the virtuous Kriyâ he found suitable for Kratu. He gave Khyâti to Bhrigu and Arundhatî was given away to sage Vasishthha. (24) Atharvâ he gave to S'ânti by whom the sacrificial ceremonies are performed. Thus the foremost brahmins married to their wives. They were supported by Kardama. (25) Thus being married oh Vidura, the sages took leave of Kardama to return to their hermitages. They departed filled with joy about what they had obtained.

(26) **K**ardama knowing that He had descended who appears in the three *yugas* [Vishnu, only seen as a covered '*channa*' - *avatâra* in the last, fourth *yuga*] as the supreme intelligence of all the wise, then approached Him in seclusion. He offered his obeisances and spoke to Him as follows: (27) 'Oh, finally after such a long time the gods are of mercy for those who have to suffer being entangled in their own misdeeds in this world. (28) After many births, mature yogis perfect by their absorption in yoga endeavor in seclusion to see His feet. (29) That very same Supreme Lordship, He who is there to support His devotees, has today appeared in our homes, despite the negligence of us ordinary householders high and low. (30) To be true to

Your words You have descended in my house with the wish to disseminate the spiritual knowledge of the Fortunate One who is there to the greater honor and glory of the devotees. (31) While You Yourself are without a material form, You please the ones following Your path with whichever of those truly apt forms that You assume. (32) The seat of Your feet is always worth the worshipful respect of all men of learning who desire to understand the Absolute Truth. I surrender myself to You who are full of riches, renunciation, fame, knowledge, strength and beauty [the so-called six opulences of the Lord]. (33) I surrender myself to You Lord Kapila, who are the supreme, transcendental personality, the origin of the world, the full awareness of time and the three modes of nature, the Maintainer of All the Worlds and the sovereign power who by His own potency absorbs the manifestations after their dissolution. (34) Today I ask You the following, oh father of all created beings. Since You relieved me of my debts and fulfilled my desires, I ask You to accept me as someone on the path of an itinerant mendicant so that I may wander about with You in my heart and keep myself far from lamentation.'

(35) **T**he Supreme Lord said: 'That what I have to say of the scriptures or from My own mind concerns in fact the [spiritual] authority for the people. I as promised took My birth with you for the sake of that authority, oh sage. (36) This birth of Mine in the world is there to explain to the ones who seek liberation from the troubles of a material existence, the truths [of Sāṅkhya yoga] so highly celebrated in self-realization. (37) Please know that because this path is so difficult to comprehend and has been lost in the course of time, this body was assumed by Me to introduce it again. (38) Go now to operate with My approval, as you wish, in accord with the renounced order. In order to conquer insurmountable death, for the sake of eternal life please engage in My devotional service. (39) With your intellect always fixed upon Me, the supreme, self-effulgent soul present in the heart of every living being, you will see Me in your own heart and achieve freedom from fear and lamentation. (40) I will give this knowledge of the soul that leads to a spiritual life and puts an end to all fruitive activity, also to My mother so that she also will conquer the fear.'

(41) **M**aitreya said: 'The progenitor of human society thus addressed by Kapila, circumambulated Him and, verily pacified, then left for the forest. (42) The sage accepted the vow of silence and traveled, taking shelter of the soul only, unaccompanied the earth without having a dwelling place or making fire. (43) He fixed his mind upon the Parabrahman [the spirit of the Absolute in the Beyond, the essence of the Supreme Lord], who free from the modes of nature manifests as the three modes and can only be realized through devotion. (44) By not identifying with the body and taking no interest in the material affair and the duality, he saw, with an equal vision having turned inward, himself perfectly composed with a sober and undisturbed mind like an ocean with its waves pacified. (45) Established within with his transcendental devotional service to Vāsudeva, the Personality of Godhead, the omniscient Supersoul within everyone, he was liberated from material bondage. (46) He saw the Supreme Personality of God as the soul situated in all living beings and also that all living beings have their existence in the Supreme soul. (47) Free from all like and dislike he, with a mind equal to everyone, liberated in the connectedness of his devotional service to the Supreme Lord, attained the ultimate goal of the devotee.'

Chapter 25: The Glories of Devotional Service

(1) **S'**rī S'aunaka said: "Although unborn Himself, the Supreme Lord personally from His own potency took birth as Lord Kapila, the analyst of the ultimate truth, in order to disseminate transcendental knowledge for the human race. (2) Hearing repeatedly about Him, the foremost of all yogis and the godhead of the Vedas the greater of whom cannot be found among men, pleases me in all my senses. (3) Please describe to me faithfully all the praiseworthy, self-inspired actions of the Supreme Lord who is so full of the delight of the soul."

(4) **S**ûta said: "Being a friend of Vyāsadeva the venerable sage Maitreya who was pleased with being asked about transcendental knowledge then spoke as follows to Vidura. (5) Maitreya said: 'When the father had left for the forest, Lord Kapila stayed behind at lake Bindu-sarovara with the desire to please His mother. (6) When He [some day] comfortably sat down before her, Devahûti remembered the words of Brahmâ and addressed Him. He, her son, could show her the path to the goal of the ultimate reality.

(7) **D**evahûti said: 'Oh my Lord, I am very disgusted with the prevalence of untruth of my agitated senses because of which I fell into the abyss of ignorance. (8) At the end of many births, by Your mercy I now have attained You who are my transcendental eye to overcome the darkness of ignorance that is so difficult to

defeat. (9) He who is the origin, the Supreme Lord of all beings and the Master of the Universe has, with You, like the sun, risen to the eye that was blinded by the darkness of ignorance. (10) You engaged me in this misconception of 'I' and 'mine' [of false ego], so now be pleased my Lord to dispel the delusion. (11) With the desire to know about the material and personal aspect [*prakṛiti* and *puruṣa*], I offer You my obeisances who are the greatest of all the seers of the true nature. I have taken to the shelter of Your feet because You are the person deserving it, You are for the ones depending on You the ax that cuts the tree of an existence ruled by matter.'

(12) **M**aitreya said: 'Thus hearing about His mother's innocent and commonly human wish to be successful on the path of liberation, He with a gladdened mind slightly smiling with His beautiful face, expounded on the way of the transcendentalists. (13) The Supreme Lord said: 'The discipline of yoga of relating to the soul for the sake of complete detachment from whatever pleasure and distress, is the ultimate benefit for mankind that carries My approval. (14) Oh pious mother, I will now explain that to you what I formerly explained to the sages who were eager to hear about all the ins and outs of the yoga system. (15) The living being its [state of] consciousness is considered [responsible] for its bondage and liberation. In attraction to the three modes of nature one is materially conditioned, but if one attaches to the soul of the universe [the Original Person], one is of liberation. (16) From the impurities of lust and greed and such, that result from the misconception of 'I' and 'mine', one is freed when the mind is pure in being equipoised, without distress and pleasure. (17) It is in that state that the person, who pure and transcendental to the material world is not bound and fragmented, does not see himself as someone different but as innerly enlightened. (18) With a mind full of spiritual knowledge, renunciation and connectedness in devotion one is indifferent about one's material existence, which is then less of influence. (19) There is no yogic path as auspicious for the perfection of the spirit as the performance of devotional service for the Supreme Lord, the complete of the Soul. (20) Any man of knowledge knows that strong attachment constitutes the entanglement of the soul, but that that same attachment for devotees opens the door to liberation. (21) Being tolerant, compassionate, friendly to all living beings and inimical to no one, peaceful and abiding by the scriptures, the *sādhū* [the man of virtue, of holiness, a seer] is adorned with sublime qualities. (22) They who are persistent in performing devotional service unto Me, staunch for My sake refrain from acting in desire and give up family ties and friendships. (23) Delighted to listen to the stories about Me they fix their minds upon Me and chant [My names], without causing distress with their various penances. (24) Oh virtuous mother, try to develop attachment to these devotees who are free from all attachments, for they are the ones who compensate for the harmful effects of being materially entangled. (25) Through association with those who cherish the truth, the stories cultivated in discussing My heroism become a joy to the ear and heart, so that, when one firmly convinced experiences the attraction, soon devotion will follow. (26) A person finding himself situated in devotional service will sincerely strive to control his mind on the path of yoga when he, constantly thinking about My management, in his bhakti has developed a distaste for gratifying his senses in relation to what he sees [now] and hears about [the past and future]. (27) As a person not serving the modes of nature, one attains through spiritual knowledge, with renunciation developed in yoga fixed on Me and devoted to Me, in this very life the Supersoul within.'

(28) **D**evahūti said: 'What is unto You the proper concept of devotion that is fit for me and from which I immediately will find liberation at Your feet? (29) What oh embodiment of truth, is the nature of the yoga to perceive the Supreme One you spoke about and with how many divisions is reality understood by it? (30) Please explain this to me whose intelligence is but slow oh my Lord, so that I by Your grace may easily comprehend what is so difficult to understand for a woman.'

(31) **M**aitreya said: 'Kapila understanding what His mother wanted, born from her body sympathized with her and described thus the truths handed down in disciplic succession of what one calls analytical yoga, a form of yoga which in fact concerns a development of mystical yoga in devotional service. (32) The Fortunate One said: 'The divine of [by one's senses and their ruling divinities] relating to the qualities of matter works in accord with the scriptures when someone in relation to the goodness [the Lord] innerly is not divided. Factually the devotional service free from desires unto the Lord - that is better than the single mastery [of the state of salvation] - is something to which one is naturally inclined. (33) The way food is consumed by the fire of digestion this service quickly dissolves the subtle internal dealings of one's material motivation [the 'subtle body']. (34) Pure devotees who engaged in the service of My lotus feet endeavor to attain Me, never ever desire to be one with Me. They assemble to glorify My personal activities in association. (35) Oh mother, they see My smiling face and eyes as beautiful as the morning sun and speak with Me in favorable terms about the benevolence of My transcendental forms. (36) By those forms who are so charming in all their limbs, exalted pastimes, smiling glances and their words, their minds and senses are captivated because of which unwillingly in their devotion the subtlety of My heaven is secured. (37) As a consequence they do not

desire My opulence or the eightfold mastery over the material illusion [the *siddhis*, see 3.15:45], nor do they follow a desire for the splendor of Supreme Divinity. Those devotees full of bliss about Me as the Supreme One, just enjoy their simple lives. (38) Oh mother, My devotees will never, by no [change of] time or weapon of destruction, lose Me [and My opulence] who was chosen by them as their dearest self, son, friend, preceptor, benefactor and deity. (39-40) That way roaming in both this world and the world of subtle experiences, those who in relation to My embodiment in this world have given up on wealth, cattle, houses and everything else, unflinching in their devotion worship Me, the all-pervading Lord of liberation, because I take them to the beyond of birth and death. (41) No other person or anything else but Me, the Supreme Lord and original ruler over matter and the person, the Soul of all souls, can put an end to the terrible fear [of birth and death]. (42) In fear of Me the wind blows and the sun shines, in fear of Me Indra showers rain and fire burns and in fear of Me death is all around. (43) United in spiritual knowledge and renunciation, yogis free from fear in bhakti yoga take shelter of My feet for the ultimate benefit. (44) The only way for people to find in this world the ultimate perfection of life is to steadily focus their mind in an intensive practice of devotional service to Me.'

Chapter 26: Fundamental Principles of Material Nature

(1) **T**he Supreme Lord said: 'I will now describe to you the different categories of reality, knowing which anyone can be released from the [yoke of the] modes of material nature. (2) I will explain that to you about which one speaks as the spiritual knowledge [the *jñāna*] that cuts the knots [of egoism] in the heart and constitutes the ultimate truth of one's self-realization. (3) The Supreme Soul, the Original Person is beginningless and is, situated in the beyond of all matter, transcendental to the modes of nature. He can be perceived everywhere as the self-effulgence of the entire creation that is maintained by Him. (4) That very person, the greatest of the great, accepted out of his own free will as His pastime the subtle material energy that is invested with the three modes and relates to the divinity [of Vishnu]. (5) Nature by means of the modes created the variegated forms of the materially living beings. They in this world being confronted with it, were from the first day on illusioned by it because they [those forms] constitute the covering of their spiritual knowledge. (6) Because the living entity identifies himself with the material action that was brought about by the modes of nature and is other than himself, he unjustly considers himself the doer. (7) He because of that bound to a conditioned life thus became dependent, even though he is the naturally joyful and independent witness who does not do anything. (8) The knowers of truth understand that the body and the senses of one's respect are subject to the causation of the material modes of nature and that the spiritual soul above all matter is responsible for the experience of happiness and distress [see also B.G. 13: 21].'

(9) **D**evahûti said: 'Kindly explain to me the characteristics of the energies and the Original Person [*prakṛiti* and *puruṣa*] who together constitute the cause of the manifest and unmanifest reality this creation consists of.'

(10) **T**he Supreme Lord said: 'The undifferentiated, eternal reality that differentiated in the form of material nature [*prakṛiti*] as a combination of the three modes, this cause belonging to the effect [of this material manifestation], is called the primary nature [the primal ether or *pradhāna*]. (11) That primary nature is known as the basis from which the five gross and five subtle elements, the ten senses of perception and action and the four internal sense departments [of mind, ego, consciousness and intelligence] evolved who together add up to a number of twenty-four [see also elements]. (12) The five gross elements are to be exact: earth, water, fire, air and ether. Of the subtle elements there are, to My notion, as many. They are the smell and so on [taste, color, touch and sound]. (13) The ten senses are the organs of [perception of] hearing, touching, seeing, tasting and smelling, with the [organs of action known as the] mouth, the hands, the legs, the genitals and the organs of excretion as the tenth. (14) Mind, intelligence, ego and consciousness are the four aspects of the internal, subtle sense one distinguishes when one pays attention to the different characteristics of the [brain] functions. (15) Thus are with the classification I provided the material qualities of the Absolute Truth of Brahman summed up [called *saguna brahman*]. One speaks thereto of time as the twenty-fifth element.

(16) **T**he influence of the Original Personality of God is said to be the time factor that is feared by some who are deluded by the ego of being in contact with the material nature of one's individual existence. (17) The

[expanding, accelerating] movement of material nature without her interaction of the modes and their specific qualities o daughter of Manu, is the [space]time [the fourth dimension] from which we in our world know Him, the Supreme Lord. (18) He who abides within in the form of the original person [*purusha*] and without in the form of time [the twenty-fifth element], exists by [exhibiting] His potencies as the Lord of All Opulence [Bhagavân, the Fortunate One] for all living entities [and elements]. (19) She [material nature] whose equilibrium of the modes was agitated by the grace, the divine ordinance, of the Supreme Person who impregnated her womb with His semen, His internal potency, delivers the sum total of the cosmic intelligence [the *mahat-tattva*] of Brahmâ's effulgent golden reality [known as *hiranmaya*]. (20) The universe which contains this unchangeable root cause of the cosmic manifestation within itself, swallowed by its own effulgence the dense darkness of the Self in its primordial slumber. (21) The mode of goodness, which is the clear and sober position of understanding the Supreme Lord, is known by the name of Vâsudeva; it is the consciousness that constitutes the nature of the intellect [see also S.B. 1.2: 23]. (22) The characteristic traits of one's [reason in this state of Krishna or natural time] consciousness thus are similar to those of the natural state of pure water: clarity, invariability and serenity.

(23-24) **F**rom the complete reality [of the *mahat-tattva*] that undergoes changes brought about by the Supreme Lord His energies, the in five divided elements, the material ego [or I-awareness] and the therefrom generated mind in combination with the different senses of action and perception sprang up. Moved by that active potency of the Lord the ego manifested itself in the three forms of goodness, passion and ignorance. (25) All of that ego consisting of the elements, senses and mind is in person the Supreme Personality of Ananta with His thousands of heads [Vishnu's snake-bed] who is known by the name of Sankarshana [and also as the Supreme Lord's first plenary expansion]. (26) The false ego, the materially identified self, can thus [according to the three *gunas*] be characterized as being the one acting, the instrument that is handled [the body] as also the effect of the actions [or that what was realized]. One may in that context also speak of the ego as being serene, active or dull. (27) With the transformation [of the ego in three false forms] from its emotions [in goodness] the principle of mind evolved that with its thoughts and reflections gives rise to desires. (28) The name of that principle is Aniruddha, He who [as the personal expansion of the mind of Vâsudeva] is known as the supreme ruler of the senses. He is bluish like a lotus in autumn and is only gradually realized by the yogis. (29) From the brilliance of the light of the transformation arose the principle of intelligence [the primal expansion of the Lord named Pradyumna] o virtuous lady, in order to assist in sensually ascertaining the objects that can be perceived [see also S.B. 1.5: 37]. (30) Doubt, misapprehension, correct apprehension, memory and sleep are thus said to be the different characteristics of the functions of intelligence.

(31) **F**rom the forceful action of the ego we have the senses for arriving at actions and the acquiring of knowledge according to the active powers of respectively the vital energy and the intelligence. (32) Impelled by the potency of the Supreme Lord from the ignorance of the ego in transformation the subtle element of sound was manifested. Then from the ether the sense of hearing to catch the sounds rose. (33) Persons of learning define sound as that which is indicative of an object, as that which betrays the presence of a speaker [who remembered no longer might be present] and as that which characterizes the subtle element of the sky [the ether]. (34) As for its action and characteristics the ether is described as the element internally and externally giving room to the living beings and as the field of activities of the vital air [*prana*], the senses and the mind. (35) From the ether evolving from the subtlety of sound the evolution of the subtle element of touch takes place under the transforming impulse of time and thus the air is found as also the sense organ for it and of that sense of touch the active perception. (36) Softness and hardness as well as cold and heat are of this subtle element of touch the distinguished attributes in the sensual experience of the air. (37) By the different characteristics of the air in action, which moves and mixes, brings close and transports particles [of dust] and waves of sound, the other senses are stimulated to function properly. (38) As arranged by fate from the element of the air and the subtle element of touch the form [one has] evolved in which with fire the sense of sight arose for perceiving color and form.

(39) **O** virtuous one, the characteristics of the form element are the dimension, the quality and the individuality of an object. For fire this is the effulgence. (40) The functions of fire consist of illumining, digesting, heating, evaporating, to give rise to hunger and thirst and to serve with food and drink. (41) From the form element that under divine ordinance transforms under the influence of fire the element of taste manifested from which with the water the tongue appeared that perceives the taste. (42) Even though taste is one, it is in contact with all the different substances divided into the sensations of the astringent, sweet, bitter, pungent [salt] and sour. (43) The typicality of water is to be moistening, coagulating, quenching, life-sustaining, refreshing, softening, cooling and to be available in abundance. (44) Because of the

transformations of the element of taste in relation to the water, by superior arrangement finding earth, the measure of odor manifested so as to smell the aromas. (45) The oneness of odor is, depending the proportions of the substances, divided in the separate realizations of odors being mixed, offensive, fragrant, mild, strong, acidic and so on. (46) The characteristic function of the earth is to be modeled into forms of the Supreme Brahman with places of residence, pots to contain substances etc. that constitute the place for the presence of anything that can be separated in space. (47) The sense that has the distinctive character of the sky [sound] as its object is called the auditory sense and that sense which has the different features of the air [touch] as its object of perception is known as the tactile sense. (48) The sense which has as its object that what is distinguished by fire [viz. form] is called the sense of sight, the specific perception of the characteristics of water is known as the sense of taste and the perception of that what characterizes earth is called the sense of smell.

(49) **I**n the characteristics of the effect of something the characteristics of the cause can be recognized. Hence one can retrace in the earth element only [being the element created last] the peculiarities of all the preceding elements. (50) When [in the beginning of creation] the seven primary elements [the five material elements, ego and cosmic intelligence - the *mahat-tattva*] were not yet mixed, [the Lord,] the origin of creation endowed with *kâla*, *karma* and *guna* [time, workload and the modes] entered the universe. (51) Next were by Him [in the form of time] these seven elements roused into activity and united in an egg-shape in an unconscious state. From that egg the celebrated Cosmic Being [or the original 'gigantic' person, the *virâth puruṣa*] manifested. (52) This egg is called *vis'eshā* ['the differentiated reality']. It is the outer form of Lord Hari, the Supreme Personality extending as the planetary systems [see S.B. 2.1: 24-37] that consist of successive layers of water and the other elements, each ten times thicker than the previous one. On the outside they are enveloped by *pradhâna*, the unevolved state of matter [the primal ether]. (53) From the golden [sunshine of the] universal egg arose, from within the waters that He pervaded and was lying in, the greatness of God [Mahâdeva] divided in many cells [*kham*, ethereal apertures in control of the light]. (54) The first to appear from Him was a mouth with next the organ of speech. Thereafter the divinity of fire [Vahni, the godhead ruling the fire of digestion] also appeared which was followed by the nostrils and the olfactory sense and life breath [*prâna*] belonging to them. (55) From the olfactory sense the divinity of the wind [Vâyu] appeared, then from the sense of sight of the two eyes the divinity of the sun [Sûrya] manifested and from the auditory sense of the two ears [next] the divinity that rules the directions appeared. (56) Then the skin appeared of the universal form with its hair growth and such, whereupon the curative herbs appeared followed by the sexual organs. (57) From them there was semen and the manifestation of the divinity of the waters. Also an anus appeared and from that anus the capacity to evacuate. Then [the god of] death appeared who causes fear throughout the world. (58) Also two hands manifested together with the power they have and thereafter Lord Indra [the sovereignty] appeared. From the manifestation of the two legs the onward movement manifested itself with next the appearance of the Lord [Lord Vishnu who rules them]. (59-60) The veins of the universal form manifested themselves together with the blood produced with them. Therewith the rivers appeared as also a stomach with which hunger and thirst are found. After their appearance the ocean and the heart of the universal form manifested. Then from the heart the mind appeared. (61) From the mind the moon [Candra] came into view and therefrom intelligence manifested itself. From that intelligence the Lord of speech [Brahmâ] manifested. False ego identifying itself with matter then led to the appearance of Rudra [S'iva], reason and the divinity ruling reason.

(62) **A**ll these divinities who thus found their existence were not at all capable of awakening the Original Person and thus they one after the other returned to the source from which they generated, in order to awaken Him. (63) The god of the fire of digestion went back to the mouth, but failed to bring Him to life. The god of the wind returned to the olfactory sense of the nostrils but could not awaken the Original One. (64) The divinity of light going for His two eyes could not make the Authentic One rise and with the divinity of orienting by the auditory sense on His two ears, the Greatness of the Person was not brought to life either. (65) The divinity of the skin could, with its growth and blessing of herbs, not wake up the Celebrated Person, nor could the divinity of water with the procreation performed by the organs of reproduction rouse the Great Person. (66) With the capacity to defecate the god of death could by approaching His anus not stir the Cosmic One into action and not even the two hands of Lord Indra with their power of control could find a way to awaken the Master of Rule. (67) Viṣṇu with the power of progress entering His two feet was not capable of making the Greatness of the Complete move into action and the divine flow of the river returning to His vessels with the blood and power of circulation neither was able to move the Celebrated Person. (68) The ocean that followed along with hunger and thirst, going to His abdomen could not raise the Gigantic Person and the heart with the mind according to the divinity of the moon also failed to awaken the One and Only Gigantic Person. (69) Also Brahmâ who entered His heart with intelligence did not make the Celebrated Person stand up, nor could the complete of the Puruṣa be awakened by Lord Śiva sending the ego

to His heart. (70) But, the very moment the divinity ruling consciousness with reason entered the heart as the knower of the field, the Cosmic Being rose from the causal waters. (71) It is like with a man asleep whose vital air, working and knowing senses, mind and understanding out of their own cannot wake him up without Him being present. (72) Therefore someone who practices yoga should conscientiously, with the help of spiritual knowledge, detachment and devotion, consider the thought of Him, the Supersoul as being present within.'

Chapter 27: Liberation from Falsehood

(1) **T**he Supreme Lord [as Kapila] said: 'Even though the living entity abides in a material body, he is not affected by the modes of nature when he does not claim proprietorship and thus is not subject to change, just like the sun that is not affected by being reflected in water. (2) But when this very living entity is absorbed in false ego and thus is possessed by the modes of material nature, the individual soul is bewildered and thinks: 'I am the doer'. (3) Because of the faulty actions resulting from dealing with material nature in such a way, he thus in discontent helplessly undergoes the repeated occurrence of birth and death in being born from different wombs [or species] depending the good or bad life he led or a combination of these. (4) Like having landed in a nightmare in which the things happening do not really exist, there is for the living entity who [only] contemplates what occurs to his senses no end to his materially conditioned existence [of illusion]. (5) Therefore the mind of attachment to material pleasure must consequently without attachment gradually be brought under control on the path of bhakti yoga. (6) Beginning with *yama* [meaning the great vow of yoga of nonviolence, truth, non-stealing, celibacy and non-possessiveness in the practice of detachment], practice the different forms of yoga and develop, endowed with faith, by listening to My stories unalloyed devotion unto Me. (7) Be therein without enmity and regard all living beings as equal, do not entertain intimate relations and be celibate *, be silent and offer the results of your labor. (8) Be satisfied with whatever comes of its own, eat little and live thoughtfully in a secluded place and be peaceful, kind, compassionate and self-realized. (9) Do not follow the physical concept of life in relating to others and your own body but rather see, through spiritual knowledge, the factual truth of [both] the material and the personal aspect. (10) Transcend the stages of consciousness [of waking, dreaming and deep sleep] and stay away from other conceptions of life. Thus with a purified intellect see the true self, the soul of your realization inside, alike the sun before your eyes [outside]. (11) Arrive at the realization of the transcendental Support of the Material Cause [the Supreme Soul] that is manifest as a reflection within the untrue, as an eye for the illusory of matter that penetrated everything as one without a second. (12) It is like the sun in the sky that above water is seen as a reflection on that water or on a wall. (13) Thus the truth of the self is revealed by its reflections in the threefold of the materially identified ego consisting of body, senses and mind. (14) Someone who in this material world falsely unites with the material elements, the objects of enjoyment, the material senses, the mind, intelligence and so on, is situated in sleep, but awakened [in the devotion of yoga] he is freed from false ego. (15) Even though he is not lost, someone [who awakens] unjustly [at first] thinks that he is lost because he, just like someone upset because of losing his fortune, as the silent witness realizes the demise of his false ego. (16) Coming to understand this, knowing the situation he accepted under the false ego, such a person realizes the mercy of the original position of his true self, his original individuality [*svarûpa*].'

(17) **D**evahûti said: 'Dear brahmin, is it not so that material nature never releases the soul because the two are eternally attracted to each other o Best One? (18) As there is no separate existence of aroma and earth or of water and taste, so it is also with intelligence and consciousness. (19) How then can there be the soul free from material nature? For the soul as a non-doer existing with those modes, is bound to the karma associated with them. (20) The great fear one sometimes may avoid by contemplating the fundamental principles, will reappear because the cause [the *gunas*] continued to be.'

(21) **T**he Supreme Lord said: '[One will realize the freedom,] when one with a pure mind serious unto Me and faithfully listening to My stories in devotional service manages to perform one's duties without desiring the fruits thereof. (22) By means of spiritual knowledge someone, with the vision of the Absolute Truth in yoga strongly being connected in penance, gets detached and firmly fixed in being absorbed in the soul. (23) Bound to its material nature a living entity is day by day consumed, disappearing gradually like firewood on fire. (24) Giving up on the pleasure he tasted [in the material world] because he sees the wrong of the desire to enjoy it always and the harm that dependence gives, he stands in his own glory. (25) The way it is with someone who in his sleep has a dream that brings him many bad things, that same dream with him being awake will not in the least daunt him. (26) The same way someone who is always contented within and fixes

his mind upon Me, thus knowing the Absolute Truth, has nothing to fear from material nature. (27) When someone wise thus for many years and many births is engaged in self-realization, he will develop a distaste for anything up to the highest spiritual position [of Satyaloka]. (28-29) Someone devoted to Me who under My protection for the sake of awakening his intelligence, by My unlimited mercy goes for the ultimate goal of his existence of what is called *kaivalya* [enlightenment, emancipation, beatitude], will in this life attain a steady self-awareness and be free from doubt. The yogi who departed for that heavenly abode will, after leaving behind the subtle as also the gross body, never return. (30) When the attention of the perfected yogi is not drawn towards yogic powers my dear mother, he then, having no other purpose in his life, in his progress towards Me will never be frustrated, because he will not find the power of death therein.'

* : Swami A.C. Bhaktivedanta Prabhupâda in his commentary says here that intimacy refers to intimacy with non-devotees and that celibacy does not exclude a modest sex life: '*Aprasangatah* means "not to be in intimate touch with everyone." A devotee is concerned with his execution of devotional service, and he should therefore mix with devotees only, in order to advance his objective... A devotee should observe the vow of celibacy. Celibacy does not necessitate that one be absolutely free from sex life; satisfaction with one's wife is permitted also under the vow of celibacy.'

Chapter 28: Kapila's Instructions on the Execution of Devotional Service

(1) **T**he Supreme Lord said: 'O royal daughter, I will now describe the characteristics of the yoga system, the object of which is to restrain the mind in following the regulative principles and thus filled with joy be successful on the path of the Absolute Truth. (2) One must perform one's duties to the best of one's ability and avoid everything in the way of this. One should be satisfied with that what was achieved by the grace of the Lord and worship the feet of a self-realized soul [a spiritual master]. (3) One should put an end to conventional religious practices and be attracted to religious practices that lead to salvation. Eating little and pure [vegetarian food], one should always live in seclusion and thus dwell in peace. (4) Nonviolent, truthful, free from unrighteous acquisition and not possessing more than one needs, one should in celibacy, austerity and cleanliness studying the Vedas exercise respect for the appearance of the Original Personality. (5) Observing silence and acquiring steadiness in control of yoga postures and one's breath, one should gradually withdraw from the objects of the senses and direct one's mind to the heart. (6) With either fixing one's mind and *prâna* upon one of the [six] *cakras* [or energy nodes *] or when one one-pointed focusses one's mind upon the pastimes of [the Lord of] Vaikunthha, one finds oneself absorbed [or in *samâdhi*]. (7) With these and other methods of yoga engaging one's intelligence and controlling one's breathing the mind that is contaminated by material enjoyment must be gradually subdued. (8) After exercising one's body postures one should do this when one has taken place in a sanctified spot where one sitting in an easy posture keeps one's body erect. (9) For the mind to become steady and free from fluctuations one should clear the passage of the life breath or *prâna* by inhaling, holding one's breath and exhaling again - or the other way around. (10) The mind of the yogi in such a self-control is soon free from disturbances, just like gold put in fire fanned with air quickly is freed from contaminations. (11) By means of breath control [*prânâyâma*] one eradicates contaminations, by turning inward [*pratyâhâra*] material association recedes, by focussing the mind [*dhâranâ*] sin is overcome and by meditation [*dhyaâna*] one rises above the power of the modes of nature.

(12) **W**hen one's thinking by the practice of yoga is purified and controlled, one should looking at the tip of one's nose meditate upon the Supreme Lord's form and measure of time [a mechanical clock or water clock fixed on the sun's summit with the division of time according to the Bhâgavatam]. (13) With His club, conch and discus in His hands, with ruddy eyes resembling the interior of a lotus and a dark complexion like the petals of a blue lotus, He has a cheerful lotuslike countenance. (14) Clad in silk garments as yellow as the filaments of a lotus, He has the mark of S'rîvatsa [a few white hairs] on His chest and wears the brilliant Kaustubha jewel around His neck. (15-16) There is a garland of forest flowers humming with intoxicated bees, a priceless necklace and also bracelets, a crown, armlets, anklets and a girdle of the finest quality around His waist. He who has His seat in the lotus of the heart is most charming to behold, a feast to the eyes with a serenity which gladdens the mind and the heart. (17) He is always very beautiful to see, worshipable for all people of all places, as youthful as a boy and eager to bestow His blessings upon those who serve Him. (18) His fame adding to the repute of the devotees is worth singing. One should meditate on the godhead and all His limbs until one's mind stops wandering. (19) One should visualize the beneficial acts of the beautiful pastimes of Him standing, moving, sitting and lying down or dwelling in the heart. (20) The one contemplating should, when he with his mind fixed on the one form distinguishes all His limbs, in his

concentration attend to each and every part of the Lord separately [see also S.B. 2.2: 13]. (21) One should meditate on the lotus feet of the Lord that are adorned with the marks of the thunderbolt, the goad, the banner and the lotus, as also on the prominence of the brilliant red nails with the splendor of the crescent moon which dispel the thick darkness of the heart. (22) One should meditate on the Lord's lotus feet for a long time for the holy water of the Ganges that washed down from His feet blessed Lord S'iva who bore it on his head. They became a thunderbolt that was hurled at the mountain of sin present in the mind of the meditator.

(23) **I**n relation to His knees one should meditate on the Goddess of Fortune, Lakshmî, the lotus-eyed mother of the entire universe that was created by Brahmâ. She who with her caring fingers massages the lower legs of the Almighty Lord transcendental to material existence, is worshiped by all the God-conscious ones. (24) One has to meditate on His two beautiful legs standing on the shoulders of Garuda which, extending down with the luster of the [whitish blue] linseed flower, are the storehouse of all energy. One should also meditate on His round hips in the exquisite yellow cloth that are encircled by the girdle. (25) Next one meditates on the expanse of His navel, which is the foundation of all the worlds situated in His abdomen. From that navel the lotus, the residence of the self-born one [Lord Brahmâ], sprang up containing all the planetary systems. One should meditate on the two most delicate nipples of the Lord that are like emeralds in the whitish light of the pearls from His necklace. (26) The chest of the Lord of Wisdom which is the abode of Mahâ-Lakshmî, bestows on the minds and eyes of persons all the transcendental pleasure. One should also direct one's mind to meditate on the neck of the One who is adored throughout the universe which enhances the beauty of the Kaustubha jewel. (27) On His arms, from which the controllers of the universe originated and of which the ornaments were polished by the revolving of Mount Mandara, one should also meditate, as also on the dazzling luster of the Sudarshana discus [with its thousand spokes] and the swanlike conch in the lotus hand of the Lord. (28) One should remember the Supreme Lord's mace that is named Kaumodakî and is very dear to Him, smeared as it is with the bloodstains of the soldiers of the enemy. And also attention should be paid to the garland humming with the sound of the bumblebees around it and the necklace of pearls about His neck which represents the principle of the pure living entity [see B.G. 7: 7]. (29) One should meditate on the lotuslike countenance of the Supreme Lord who assumed His different forms in this world out of compassion for the devotees and on His glittering alligator-shaped earrings that oscillating crystal clear illumine His prominent nose and His cheeks. (30) Then one should attentively meditate in one's mind's eye the elegance of His face adorned with an abundance of curly hair and His lotus eyes and dancing eyebrows that would put to shame a lotus surrounded by bees and a pair of swimming fish. (31) He who has a heart full of devotion for long should meditate upon the frequent, compassionate glances of His eyes, for these glances that are accompanied by the abundance of His graceful, loving smiles, soothe the three fearful agonies [as caused by oneself, by others and by material nature]. (32) The most benevolent smile of the Lord that dries up the ocean of tears of all persons who in their grief bowed before Him must be meditated as also His arched eyebrows that by His internal, creative potency were manifested to bewilder the god of sexuality for the sake of all sages. (33) Easy to meditate is the generous laughter of His lips that reveals the splendor of His small teeth that are like a row of jasmine buds. With devotion steeped in love for Him fixing one's mind and not wishing to see anyone else, one should meditate upon Him, Lord Vishnu who resides in the core of one's heart.

(34) **B**ecause of the pure love one thus through devotion has developed towards Hari, the Supreme Lord, one's heart melts and therefrom one constantly experiences that one's hairs stand on end out of extreme joy and that there is a flow of tears out of intense love. In that state the mind like [a fish] on a hook gradually gives up. (35) The moment the mind is in the liberated position, it immediately turns indifferent and dies away with one's detachment from the sense objects. The person of such a mind at that time like a flame is no longer separated [from the 'big fire' of the Supersoul] and experiences oneness being freed from the flow of the operating modes of nature. (36) When he is situated in his ultimate glory because of the cessation of the mind that responds to material impulses, he on top of that in his position of transcendence above happiness and distress, sees that indeed the cause of pleasure and pain is found in the ignorance of falsely identifying oneself in ego. In that ego he attributed to himself [viz. the control, that] what now is realized by the form and measure of time [the *kâshthhâ*] of the Supersoul [the localized aspect of the Lord]. (37) As for the body the perfected soul has, because he achieved his predestined real identity [*svarûpa*], no notion of not continuing physically, or that he would remain or again take birth. Just as it is with someone who blinded by intoxication fails to realize whether he has any clothes on or not. (38) Thus one is faced with the activities one undertook with one's body that by divine ordinance will continue for as long as it takes. One is then because of one's yoga situated in self-absorption, the state of consciousness in which he who awakened to his constitutional position, no longer accepts as his own the body with its sensuality and 'by-products' that was born as in a dream. (39) The way a mortal man is understood as being different from his son and wealth,

irrespective his natural inclination for them, the person in his original nature the same way differs from his body, senses, mind and such, [irrespective his identification with them]. (40) Even though a fire through its flames, sparks and smoke is intimately connected with itself, it differs from itself in the way it blazes. (41) The elements, the senses, the mind and the primary nature [see 3.26: 10] of the individual soul even so differ from the seer, who is the Supreme Lord we know as the spiritual complete [Brahman]. (42) The way one with an equal mind sees all creatures as being part of the same natural order one should also see the soul as being present in all manifestations and all manifestations in the soul. (43) The way the oneness of fire manifests itself in different types of wood, so too the one spiritual soul in its position in material nature knows different births under different natural conditions. (44) When one thus has conquered the difficult to comprehend operation of the cause and effect of one's own, God-given material energy, one is situated in the position of self-realization [in one's *svarûpa*].'

Chapter 29: Explanation of Devotional Service by Lord Kapila

(1-2) **D**evahûti said: 'Dear master, you described the specific characteristics of the material and personal nature of the complete reality the way they in the analytical philosophy of [Sânkhya] yoga are discussed as being the primary ones. Please elaborate now at length on the path of bhakti yoga that is considered its ultimate purpose. (3) Dear Lord, describe to me and for the people in general, the different ways in which birth and death repeat themselves, for someone may become completely detached by such a description. (4) And yes, what can You say about Eternal Time that represents the eternal and original form of the Supreme Ruler ruling over all the other rulers and under the influence of which the common people act piously? (5) You have appeared as the sun of the yoga system for the sake of the living beings whose intelligence, in their propensity for material actions, is blinded by false ego, [an attachment] because of which they without finding shelter fatigued for a long time slumber in darkness.'

(6) **M**aitreya said: 'Appreciating the words of His mother o best of the Kurus, the great and gentle sage satisfied and moved by compassion said the following. (7) The Supreme Lord said: 'Devotion in the discipline of yoga that is so diverse in its appearance, knows many paths o noble lady, [ways] proving how people follow their own course according to their natural qualities. (8) What one does out of love for Me in violence, pride and envy or being angry from a different point of view, is considered to be in the mode of ignorance. (9) He who in a different spirit worships Me with idols or is after material things, fame and opulence, is in the mode of passion. (10) He who worships Me as distinct from himself or who is of worship with offering the results of his actions or for the sake of transcendence wants to be free from fruitive actions is in goodness. (11-12) Simply hearing about My transcendental qualities continuously will result in a mind moving towards Me, the One residing in the heart of everyone, that flows the way the water of the Ganges flows towards the sea. Such a manifestation of unadulterated devotional yoga - yoga performed without ulterior motives - is devotional service to the Supreme Personality. (13) Without being of My service, pure devotees will not accept it, not even when being offered these, to live on the same planet, to have the same opulence, to be a personal associate, to have the same bodily features or to be joined in oneness [the so-called five forms of liberation of *sâlokya*, *sârshthi*, *sâmîpya*, *sârûpya* and *ekatva* or *sâyujya*]. (14) When one by means of this bhakti yoga - that one calls the highest platform - succeeds in dealing with the three modes of nature the way I explained it, one attains My transcendental nature. (15) When one performs one's duties without attachment to the results one is stronger [in one's yoga] and when one without unnecessary violence [without eating meat e.g.] is regular in the performance of one's yoga exercises one will find happiness. (16) Being in touch with the ritual of seeing, offering respect, doing mantras and being of a positive approach with My [original] form and abode, and thinking of Me as present in all living beings, one lives by the mode of goodness and detachment. (17-19) By means of sense control and proper regulation [*yama* and *niyama*, the do's and don'ts of yoga *], being of the greatest respect for the great souls, being compassionate with the poor and by being friendly in association with equals; by hearing about spiritual matters, chanting My holy names, being straightforward, by association with the ones civilized and not entertaining false ego, the consciousness of a person who with these qualities is dutiful towards Me is completely purified. No doubt he by simply hearing about My excellence will reach Me without delay. (20) The way the sense of smell catches the aroma that is carried from its source by means of the air, similarly consciousness catches by means of yoga the Supreme Soul that is unchanging.

(21) **A** mortal human being who has no respect for Me as the Supersoul always situated in every living being, but nevertheless worships the deity, is just imitating. (22) Someone who in worship of the deity disregards

Me as the Supreme Ruler and Supersoul present in all beings, is in his ignorance only offering oblations into the ashes. (23) He who offers Me his respects but is envious with others being present, lives in his campaigning against others in enmity and will never find peace of mind. (24) O sinless one, I am certainly not pleased when they who manage to worship Me in My deity form with all paraphernalia, are not of respect for other living beings. (25) One has to worship the idol of Me the Controller and such, for as long as one is of profit minded labor [is building karma] and not of the realization that I reside in one's heart and in the hearts of all. (26) I in the form of death, will create fear in those who with a different perspective on their physical frame discriminate between themselves and other living beings. (27) Therefore one should with charity, respect and in friendship regarding everyone as an equal, propitiate Me, the One abiding in all as the True Self.

(28) **L**iving entities are better than inanimate objects, better than entities with life symptoms o blessed one, are entities with a developed consciousness and better than those are they who developed their sense perception. (29) Further, those who developed their taste are better than those who [only] developed their sense of touch and better than they are those who developed their sense of smell. Even better are the ones who developed their hearing faculty. (30) Better than those are the ones distinguishing differences of form and those who have teeth in both their jaws are better than these. Those who have many legs are superior to them. Of them the four-legged creatures are the better ones while the two-legged ones [the human beings] are even better. (31) Among human beings a society with four classes is the better one and of those classes the brahmins are the best. Among the brahmins the better one is further he who knows the Vedas and the one who knows its purpose is still better [viz. to know the absolute of the truth in three phases: *brahman*, *paramâtmâ* and *bhagavân*]. (32) The one who puts an end to all doubts is better than he who knows what the purpose of the Vedas is and the brahmin among them who performs his duty is better than him. He who is free from worldly attachment is still better and the one who does not do his righteous duty for himself alone is the best of them all. (33) Therefore I know of no greater being than a person who with a dedicated mind has offered all of his actions, wealth and life without any reservation to Me and with persistence is of service without any other interest. (34) Such a one who regards the Supreme Lord, the Controller of the individual soul, as having entered all the living beings by His expansion in the form of the Supersoul [the Paramâtmâ], thus is mindfully of respect in regard to all. (35) O daughter of Manu, someone can achieve the Original Person by following either of these two paths of bhakti and mystic yoga alone that I have described. (36) This [original] form of the Supreme Lord of Brahman [the Supreme Spirit] and Paramâtmâ [the personalized local aspect] is the transcendental, ethereal personality of the primal reality [*pradhâna*] whose activities are all spiritual.

(37) **N**atural time known as the divine cause of the different manifestations of the living entities, constitutes the reason why all living beings live in fear who motivated by cosmic intelligence and such matters consider themselves as separated. (38) He who from within enters all the living entities, constitutes the support of everyone and annihilates [them again] by means of other living beings, is named Vishnu, the enjoyer of all sacrifices who is that time factor, the master of all masters. (39) There is no one who is specially favored by Him nor is He bound or averse to anyone; He cares for those who are attentive and of persons inattentive He is the destroyer. (40-45) He for whom out of fear the wind blows and this sun is shining, for whom out of fear Indra sends his rains and the heavenly bodies are shining; He because of whom out of fear the trees, creepers and herbs each in their own time bear flowers and produce their fruits; He afraid of whom the rivers flow and the oceans do not overflow, because of whom fire burns and earth with her mountains does not submerge; He because of whom the sky provides air to the ones who breathe and under the control of whom the universe expands its body of the complete reality [*mahat-tattva*] with its seven layers [**], He for whom out of fear the gods of creation and more in charge of the modes of nature within this world carry out their functions according to the *yugas* [see 3.11], He of whom afraid all the beings animate and inanimate find their control; that infinite, final operator of beginningless Time is the unchangeable Creator who creates people out of people and puts an end to the rule of death by means of death.'

*: Next to *yama*, the vow of yoga about what one should not do as mentioned in 3.27: 6, the regulating discipline of what one should do in *niyama* consists of: inner and outer purity or cleanliness, contentment, penance, study of the sacred texts and engaging in activities for the person of God. See also Patañjali's Yoga-sûtras II: 32.

** : The seven *kos'as* - five ones extended with sometimes two extra - or also seven *dvîpas* with their levels of consciousness in the field of the physical, vital, psychological, intellectual, blissful, self-aware and the true self.

Chapter 30: Lord Kapila Describes the Adverse Consequences of Fruitive Activities

(1) **K**apila said: 'Just like a mass of clouds has no knowledge of the powerful wind, a person has no knowledge of this time factor, even though he is being conditioned by it. (2) Whatever the goods are that one with difficulty acquired for one's happiness are destroyed by the Supreme Lord [in the form of Time] and because of this the person laments. (3) In his ignorance he foolishly thinks that the temporality of having a home, land and wealth for the sake of his body, would be something permanent. (4) The living being finding its satisfaction in this worldly existence, will irrespective the birth that was acquired, be in consonance with it. (5) Even physically living in hell a person, who in truth is deluded by the illusory material potency of God, does not want to give up his hellish pleasures. (6) With his body, wife, children, home, animals, wealth and friendships deeply rooted in his heart, he thinks of himself as being a great success. (7) Burning with anxiety about maintaining all the members of his dear family, he is constantly of sin and with a bad mind acting like a fool. (8) With his heart and senses charmed by a woman he sees in private and by the display of the sweet words of his children, he is of the falsehood of the outer illusion [of non-permanent matters being eternal]. (9) Involved in the household duties of his family life that gives rise to all kinds of trouble, he is busy countering these miseries attentively and thinks that that will make him happy as a householder. (10) By means of the wealth that here and there with violence [and victims] was secured, he maintains his family, but he goes down himself when he for his own maintenance may eat what was left over from the meal. (11) When he time and again ruled by greed [enviously] desires the wealth that is enjoyed by others, he himself gets into trouble in exercising his profession and is thus ruined. (12) No longer capable of maintaining his family the unfortunate wretch bereft of wealth and beauty then sighs with a bewildered intelligence full of grief over everything he tried in vain.

(13) **N**o longer capable of maintaining his wife and so on, he finds himself not respected as before, just as an old ox is not respected the same way by his farmer. (14) Even though he now is maintained by those he once maintained, he does not develop any aversion. He, getting deformed of old age, rather stays at home to await his death. (15) There he remains and eats like a pet dog that what indifferently is placed before him and falls sick with indigestion, eating little and doing little. (16) Because of the inner pressure his eyes bulge out and with his windpipe congested with mucus he coughs and has difficulty breathing, only saying 'ugha ugha'. (17) Lying down surrounded by his lamenting friends and relatives he, unconscious in the grip of the noose of time, cannot speak although it's the time for it. (18) Thus, having engrossed in maintaining his family, he has no control over his mind and senses and dies in great pain, while his relatives cry as he passes away. (19) Witnessing the arrival of the servants of death with their terrible eyes full of wrath he because of the fear in his heart passes stool and urine. (20) They like the king's soldiers immobilize his body by binding him in ropes for his punishment and then drag him like a criminal forcefully by the neck over a long distance. (21) In his heart broken by their threatening presence he, overtaken, trembles on the road and is bitten by dogs in the distress of remembering his sins. (22) Afflicted by hunger, thirst and the radiation of scorching forest fires and winds on hot and sandy roads, he feels how he painfully is beaten on his back with a whip, while he unable to move finds no refuge or water. (23) Falling now and then he gets tired and loses consciousness, and then reawakens on the road of his misery where he quickly is led before the eternal ruler of death [Yamarâja]. (24) He sees his entire life pass by in a few moments [he passes 'ninety-nine thousand *yojanas*'] and then receives the punishment he deserves. (25) Then with his limbs covered by firewood he is cremated or sometimes sees that he eats his own flesh or that it is done by other creatures. (26) Vividly he then witnesses how dogs pull out his entrails at his last resting place where serpents, scorpions, gnats and so on pester him to his abhorrence. (27) He sees how one by one his limbs come off being seized by big and small animals who tear him apart, throw him from heights or drag him under water or into caves. (28) Because of loose association [not being of a steady sexual relationship] one must, whether one is a man or a woman, undergo the requital in hellish states of anger, self-destruction and bewilderment [*tâmisra*, *andha-tâmisra* and *raurava* and such, see 5.26].

(29) **O** mother, because one can observe [the downside of] these hellish pains here, one speaks of [finding] heaven as well as hell in this world. (30) He who thus [in greed, attachment and infidelity] maintained his family or lived for his stomach only, will upon leaving this world after he died have to face the consequences for himself as well as for his family. (31) After quitting this vehicle of time he will enter the darkness all alone and pay the price for the harm that he in the care of his own interest did to others in envy of their fortune. (32) By divine ordinance the man sustaining a family has to undergo the hellish condition that resulted from

his foul play, just like someone who lost his wealth. (33) Someone who in his eagerness to care for his family is simply godless in his actions, thus heads for the darkest region of self-destruction [*andha-tâmisra*]. (34) After he beginning from the lowest position [of an animal existence] prior to a human birth in due order has underwent all the requital and such, he being purified may again return to the human world on this planet.'

Chapter 31: Lord Kapila's Instructions on the Wanderings of the Living Entities

(1) **T**he Supreme Lord said: 'Because of its karma the living entity as ordained by God through the particle of semen of a man enters the womb of a woman in order to dwell there for obtaining a body. (2) On the first night the sperm and ovum mix, at the fifth night there is a bubble and in about ten days it is thereafter like a plum, lump of flesh or an egg. (3) Within a month a head appears and within two months limbs like arms and feet form. The nails, [the beginnings of] hair, bones, skin, reproductive organs and the apertures appear within three months. (4) In about four months the seven ingredients separate [body-fluids and other elements], in five months feelings like hunger and thirst occur and in six months the fetus starts to move around at the right in the amnion [males at the right, females at the left so one says]. (5) From the nutrition taken from the mother the body of the fetus grows as it stays in that impossible hollow whereabout stool and urine form a breeding place for germs. (6) All the time aching for food, it is, being so tender, affected by infestations ['worms'] and thus all over its body has to suffer a great deal residing there, moment after moment lapsing into unconsciousness. (7) The living being because of the excessive bitterness, heat, pungency, saltiness, dryness, the sourness etc. of the food taken by the mother, is affected in every limb and thus feels pain. (8) Enclosed by the amnion in that place surrounded by the intestines it lies with a bent neck and back arched with its head in its belly. (9) Like a bird in a cage with no freedom of movement, it [the soul] still remembers - when it is lucky - what has happened in all its hundreds of births. Remembering such a long history it may sigh over them, for what peace of mind can it then achieve? (10) From the seventh month on it is endowed with consciousness, but at the same time pushed down by the pressure of the womb where it cannot stay, just like the worm stemming from the same belly.

(11) **T**he fearful living entity bound to its seven constituents [nails, skin, fat, flesh, blood, bone, marrow], then in its disgust, with folded hands and words of prayer, appeals to the Lord who placed him in that womb. (12) The human soul says: 'May He protect me who protects the entire universe and who with assuming His different forms walks the earth with His lotus feet. Let me take refuge in that shelter that will take my fears away, in Him who decided that I deserved this untrue condition. (13) I, the pure soul covered by the grossness of matter which consists of the elements, the senses and the mind, have because of my being bound to activities, fallen into this delusional state [*mâyâ*]. Let me offer my obeisances so that I may hold on to the completely pure Changeless One of unlimited knowledge who resides in the heart of the repentant one. (14) I am, contrary to what it should be, [as a spiritual soul] separated by the covering of this material body that is made of the five elements and based upon senses, material preferences [*gunas*], interests and cognitions, and so I offer my obeisances to You, the Supreme Person transcendental to material nature and its living entities, whose glories are not obscured by such a material body. (15) By the deluding quality of Your outer appearance this body that by the modes and its karma is bound to wander on the path of repeated birth and death, has to suffer considerably with a spoilt memory. May again this entity realize Your true nature. How else would one find Your divine mercy? (16) What else but Your divinity, that as a partial representation [the Paramâtmâ] dwells in both the animate and the inanimate, would give us the knowledge of the threefold of Time, of past, present and future? In order to be freed from the threefold misery [as caused by oneself, nature and others] we as individual souls engaged on the path of fruitive activities have to surrender to that divinity. (17) Embodied within the abdomen of another body, having fallen into a pool of blood, stool and urine and strongly scorched by gastric fire, this [individual soul with its] body desiring to leave that place, counts his months when it as a miser will be released o Lord. (18) You granted me, [not even] ten months old o Lord, [the light of] Your incomparable, supreme mercy. What else can I do but to pray in return with folded hands in gratitude for that incomparable and unique grace of You who are the refuge of the fallen ones? (19) This living being can, from its bondage to the seven layers of matter [3.29: 40-45], only understand what is agreeable and disagreeable, but by You endowed with another body of self-control within myself, I am really able to recognize inside of me You, the original person who constitutes the inner guidance, as residing within my heart as well as outside of me. (20) O Almighty One, even though I who has to live with all the miseries outside of this abdomen, rather not depart from here to land in that pitfall, I [just as everyone] who enters this world at once will be captured by Your *mâyâ* and be entangled in

the false identification [of the ego] that is fundamental to the eternal cycle of birth and death. (21) Therefore I will, well-disposed to the soul no longer being agitated, deliver myself quickly again from that darkness, by placing the feet of Lord Vishnu in my heart and thus spare me this fate of having to enter so many wombs.'

(22) **K**apila said: 'Thus desiring from within the womb, the [almost] ten months old living entity extols the Lord at the time of being pushed downwards by the pressure of labor to take birth. (23) Because of that pressure the child with its head turned downwards suddenly, with great difficulty and bereft of all memory, comes out breathless. (24) Like a worm falling down to earth it smeared with blood moves its limbs and cries loudly now it has lost the wisdom in reaching the opposite [material] position. (25) Being maintained by its folks who do not understand what it wants it, not being able to refuse, has fallen into circumstances it did not desire. (26) Laying down in fouled linen [dirty diapers etc.] the child is pestered by germs [suffering rashes on its body] it cannot scratch away from its limbs, for it is not able to sit, stand or move around. (27) Flies, mosquitos, bugs and other creatures bite the baby its tender skin and being just like vermin pestered by other vermin, it, deprived of wisdom, cries. (28) This way undergoing infancy in distress and even in its childhood out of its ignorance not achieving what it wants, it gets angry and sad. (29) As a lusty person being destructive towards other lusty people it with the pride of its developing body, because of that anger, then develops enmity at the cost of the soul. (30) The embodied soul in ignorance holding on to non-permanent things then constantly reasons from the physical reality made of the five elements and thus thinks foolishly in terms of 'I' and 'mine'. (31) Engaged in actions in the service of the body he because of his bondage to the dark motives of fruitive labor is followed by trouble [consisting of the so-called *kles'as*] and time and again moves in the direction of yet another birth in the material world. (32) When he on the materialistic path again [only] is interested in human association for the sake of the pleasure of his genitals and his stomach, the living entity lands in darkness as before. (33) For associated thus he loses his sense of truth, purity, compassion and gravity, his spiritual intelligence, prosperity, modesty and his good name, as also his mercy, the control over his mind and senses and his fortune. (34) One should not seek association with coarse and immoral fools bereft of self-realization who like pitiable dogs dance to the tune of the ladies. (35) Nothing in the world makes a man as infatuated and dependent as the association with a man who is attached to women or with a fellowship of men fond of women. (36) The father of man [Brahmâ] bewildered at the sight of his own daughter as a stag shamelessly ran after her when he saw her in the form of a deer [compare 3.12: 28]. (37) Except for sage Nârâyana, among all the living entities born from Brahmâ there is not a single man whose intelligence is not distracted by *mâyâ* in the form of a woman.

(38) **B**ehold the strength of My *mâyâ* in the shape of a woman that even makes the conquerors of the world follow her closely behind by the mere movement of an eyebrow. (39) One who aspires to reach the culmination of yoga should never develop worldly attachment to a [young, attractive] woman; they say that to someone who arrived at self-realization in My service, thus associating with her is the gateway to hell. (40) The woman created by God is as an overgrown well [one falls into when one is inattentive], she represents the slowly encroaching *mâyâ*, the illusory power of the material world which one must regard as death to the soul. (41) She who from being attached to women [in his previous life] became a woman, due to illusion in regard of My *mâyâ* thinks that aiming at the form of a man [her husband] will bring her wealth, progeny and a house. (42) She [on her turn] should consider His *mâyâ* consisting of her husband, children and house, as death brought about by the authority of God alike the call of a hunter [*]. (43) Because the person incessantly delights in working for the fruit of his actions, the embodied individual soul wanders from one world to the other. (44) Thus he gets a suitable body composed of the material elements, the senses and the mind. When that comes to an end it is called death but when it manifests one speaks of birth. (45-46) When one [staring in meditation] cannot perceive the fixed position of an object that implies the death of one's sense perception, and when one regards the body as being oneself that implies one's birth [in a material sense]. He who perceives cannot at the same time regard an object as well as the witness of the perception himself, just as the eyes are not capable either to see at once all the different parts of a single object. (47) One must not be horrified about death, one must not stingily cherish poverty nor be concerned about any material gain; when one understands the true nature of the living being one should on this planet move about steadfast and free from attachment. (48) When one relegates one's body to this world composed of *mâyâ* one should, endowed with the right vision, move around therein in detachment basing oneself upon reason in being connected in the science of the [three forms of] yoga.'

*: Compare this passage to the verse in the Bhakti-rasâmrta-sindhu 1.2: 255 that allows association of the sexes in a devotional setting: 'Man and woman should live together as householders relating to Krishna, only for the purpose of discharging duties in the service of Krishna. Engage the children, engage the wife and engage the husband, all in Krishna conscious duties, and then all these bodily or material attachments will

disappear. Since the mediating medium is Krishna, the consciousness is pure, and there is no possibility of degradation at any time.' (Rûpa Gosvâmî in: Bhakti-rasâmrita-sindhu 1.2: 255.)

Chapter 32: The Entanglement in Fruitive Activities

(1) **K**apila said: 'Well then, the person living at home doing the duties of a householder, enjoys again and again the advantages of sense gratification, economic benefits and religious activities. (2) Moreover he in his faithful worship of the gods and the forefathers with sacrificial ceremonies [called *pravritti-dharma*], infatuated by lust has turned his face away from emancipating in devotional service to the Supreme Lord [for the sake of what one calls *nivritti-dharma*]. (3) Overcome by a mind of belief being vowed to those forefathers and demigods, the person who thus by drinking soma [a beverage drunk by the sacrificing brahmin] left this world in respect of the lunar order [of his sacrifices], will again return [see also B.G. 8: 25]. (4) When Lord Hari lies Himself down on the snake bed of Ananta S'esa those worlds of the attached householders find their end. (5) Those intelligent ones [though] who in the performance of their personal duties did not take advantage for the sake of sense gratification and material benefits, but rather free from material attachment gave up on their fruitive activities, will find the perfection of peace because their consciousness was purified. (6) When one without fail [in *nivritti-dharma*] is righteously engaged for the sake of the detachment of forsaking claims of property and egoism, one is in the performance of one's personal duties completely purified by the goodness of consciousness. (7) By following the path of enlightenment they approach the Original Personality of God, the cause of the manifestation and dissolution of the world who is reflected in the faces of all as the Controller of the spiritual and material worlds. (8) Until the end of the long time period of two *parârdhas* in which the life of Brahmâ himself finds its conclusion [see 3.11], they dwell in the transcendental world immersed in thoughts about the Supreme One. (9) After having experienced for the time of two *parârdhas* the natural self [of creation] consisting of the three modes, the Lord of the Beyond [Brahmâ] desiring to dissolve the material covering composed of earth, water, fire, ether, mind, senses, objects, ego and so on, at that time enters the changeless spiritual sky. (10) The yogis who did not forsake the responsibility for their bodies in controlling their breath and mind, after having spent such a long period of time with Lord Brahmâ, enter thus detached together with him the Original Person, the embodiment of happiness who is the oldest, primary reality of the spirit. (11) Dear mother, therefore take by devotional service to the shelter of Him you now heard about, He who resides in each his lotus heart. (12-15) [But remember that] even Brahmâ, the Creator of the mobile and immobile manifestations who is the source of Vedic wisdom, as also the sages and the masters of yoga, the Kumâras and the other perfected ones and original thinkers of yoga who attained the original Person of the Absolute Truth, the first one of all the souls, by dint of their detached, egoless actions, despite of their independent vision and all their spiritual qualities, again take birth to assume their positions when this manifestation of the Lord is recreated through the operation of time and the three modes. And that is also true for all others who enjoyed the divine opulence that resulted from their pious deeds, they also return when the interaction of the modes again takes place.

(16) **T**hey whose minds in this world are addicted to fruitive activities engage with conviction in their prescribed duties in attachment to the result of their labor and do that time and again. (17) Fully engaged in their households they engage in the worship of their forefathers and, being driven by passion, have minds that aspiring for gratification are full of anxieties and senses they cannot control. (18) Those [*traï-vargika*] persons dedicated to the three civil virtues [of economy, sense gratification and religious service] are not interested in the pastimes of Lord Hari, the killer of the demon Madhu, whose transcendental excellence is so worthy of being described. (19) Having given up on the nectar of the stories about the Infallible One, they repelled by God rather listen to the stories of materialism, and in that respect they are just like stool eating hogs.

(20) **W**hen the sun goes through the south, they after their cremation along with their families again take birth in the world of their forefathers in order to perform their fruitive activities to the [bitter] end [compare B.G. 8: 25]. (21) When they have exhausted the merit of their pious deeds, they directly by divine arrangement fall down from their elevated position to return to this planet, o virtuous one [compare B.G. 9: 21].

(22) **W**orship therefore with all your heart the Supreme One of your refuge by whose feet devotional service

is connected with good qualities. (23) The discharge of devotional service unto Vâsudeva the Supreme Personality of Godhead, will very soon result in the detachment and spiritual knowledge that lead to self-realization. (24) When the mind of the devotee in every circumstance is equipoised to the activity of the senses, it thus makes no distinction between like and dislike. (25) He who then because of the detached mindfulness of his soul is of an equal vision, is free from likes and dislikes and sees himself elevated to the transcendental position. (26) Even though the Supreme Personality constitutes the unique completeness of transcendental knowledge, He in philosophical research and other processes of understanding is differently perceived as the Spirit of the Absolute [Brahman], the Supersoul [Paramâtmâ] and the Lord personally present [Bhagavân, see also S.B. 1.2: 11]. (27) The only purpose for a yogi to realize in this world is to achieve by the practice of yoga complete detachment from everything. (28) For someone averse to the knowledge of spirituality the Absolute Truth beyond the modes appears as a relativity of forms that can be perceived through the senses [but is] misconceived in all kinds of [speculative] considerations. (29) [But] just as from the mahat-tattva with the three modes and the five elements, the material body of the living entity was formed with its individual consciousness, eleven senses [the five senses of action and perception, including the mind] and false ego, also the universe was formed out of the cosmic egg of all universes [and may thus be concluded that no essential difference exists between the local covering of the individual soul and the gigantic universal covering of the Supersoul; or briefly stated, that the universe must be seen as a person]. (30) With faith and devotion ever being steadfast in yoga he understands this whose mind is fixed in the detachment of disassociating oneself from material involvement.

(31) **T**hus My respectful mother, I have described this spiritual knowledge that reveals the vision of the Absolute Truth by which the reality of the material and personal aspect [*prakriti* and *purusha*] is understood. (32) By means of both *jñâna-yoga* [the yoga of spiritual knowledge] and the freedom from the modes that is directed towards Me and is called *bhakti*, - rather than by each of them alone - the purpose is achieved that is denoted by the word Bhagavân. (33) Just as one and the same object having many qualities is differently perceived by the senses, similarly the one and only Lord of All Fortune is seen differently depending the different paths described in the scriptures. (34-36) Through material actions, sacrifices, charity, austerities, study of the scriptures, philosophical research, subduing the mind and senses, as also through renunciation and forsaking profit-minded labor, practicing the different types of yoga, doing devotional service and fulfilling one's individual duties - in case of an active life as also a contemplative life [*pravritti*- and *nivritti-dharma*] -, one will with consequent detachment and knowledge of the science of self-realization, perceive the Supreme Lord in His true nature: as being present in the material world as also in transcendence [*saguna* and *nirguna*]. (37) I explained to you the four divisions of identity [*svarûpa*] in devotional service [in combination with the modes and their transcendence *], as also the imperceptible action of time [the conditioning] that drives the living entities. (38) For the living entity My dear mother, there are many ways of engaging in material action in ignorance [about one's original identity]. They are all the result of working for a material outcome [*karma*], and he who gets entangled in it has therefore lost his way.

(39) **T**his what I said is not meant for instructing the wicked ones and the ones of bad conduct, nor to be told to obstinate and offensive people or to anyone who only in name does his duty. (40) One mustn't tell this to greedy persons and neither to someone attached to hearth and home, nor to those who are not devoted to Me or detest My devotees. (41) It is meant for the faithful, the devotees, the respectful, those not spiteful towards anyone, the friendly eager to render their services conscientiously. (42) Tell this to those who with a peaceful mind developed detachment for what's outside of them, to those who are not envious, who are clean and to whom I am the dearest of the dear. (43) O mother, he who but once with faith heard about this or repeats this for himself in being fixed on Me [doing *japa*], will certainly attain My heaven.'

* The four identities with the modes and their transcendence are known as the game of order the human being plays in his identifications of according to the four classes [*varna*], four statuses [*âs'rama*], the three modes [*guna*] and the eight levels of transcendence [*ashthânga*] functioning with a certain degree of experience.

Chapter 33: The Renunciation of Devahûti

(1) **M**aitreya said: 'After the dear wife of Kardama, the mother named Devahûti, thus had listened to the words of Lord Kapila, she, being freed from the veil of ignorance and having offered Him her obeisances, recited prayers to the author in the matter of the fundamental [Sāṅkhya-yoga] truths that constitute the foundation of liberation. (2) Devahûti said: 'One says that the Unborn One [Brahmā] who was born from the lotus flower [sprouting] from Your abdomen, meditated upon Your body lying in the water that is the source of the stream of the modes of nature and the seed pervading all that is manifest of the material elements, the senses, the sense-objects and the mind. (3) As that single person of the universe who through the interaction of the modes divided the creation and all of that, You stand firm on the basis of Your heroism. You thereto with distinguishing Yourself as the infallible non-doer make the difference as the Lord of all living beings whose thousands of energies are inconceivable. (4) How can it be that You as that same person took birth from my abdomen o my Lord, You whose powers are inconceivable and in whose belly this universe has its place, o You who as a baby licking Your toe all alone lay Yourself down on the leaf of a banyan tree at the end of the millennium? (5) You have assumed this body to counter sinful activities o my Lord and provide instructions for devotional service. Just as with Your incarnations as the boar incarnation and others, You are there also as this one in order to reveal the path of self-realization. (6) With You even someone of the lowest birth is at any moment with hearing the chanting of Your name, offering obeisances to You or even by simply remembering You, immediately enabled to perform the Vedic rituals, and how would it be if they would see You face to face o Fortunate One! (7) O how blessed and hence worshipable is he who has Your holy name on his tongue, even when he's but cooking for himself alone. For Your sake the ones of spiritual education [the Aryans] who studied the Vedas and have accepted Your holy name, perform austerities, execute fire sacrifices and take a bath in the sacred rivers. (8) I offer You my obeisances, You the Highest Spirit, the Supreme Personality, Lord Vishnu carrying the name of Kapila, He who is the source of the Vedas, to whom I turned inwards to listen, whom I perceived in my mind, meditated upon and by whose potency the influence of the modes vanished.'

(9) **M**aitreya said: 'The Supreme Lord carrying the name of Kapila thus being praised full of love for His mother replied with words of gravity. (10) Lord Kapila said: 'By following this easy to execute path I instructed to you My dear mother, you very soon will attain the supreme goal. (11) You may rest assured that with this instruction of Mine that is followed by the transcendentalists, you shall reach Me free from fear, while [the cycle of birth and] death is what is attained by the ones not conversant with this.'

(12) **M**aitreya said: 'After this instruction the venerable Supreme Lord of the path of self-realization, Kapila, the teacher of the Absolute Truth took permission from His mother and left. (13) The way her son had told her in His instruction on yoga, she in that abode [Kardama's palace], that with its wealth of flowers was the jewel of the Sarasvatî river, fixed her attention to be connected in the science of uniting consciousness. (14) As she bathed regularly, her curly matted hair turned gray and her body, clad in old garments, got thin because of the severe austerities. (15) By the austerity of his yoga Kardama Muni, the progenitor of mankind, had developed his unequaled home with all its paraphernalia, which was even envied by the denizens of heaven. (16) The ivory beds white as the foam of milk had gold filigree covers and the chairs and benches were made of gold and had cushions soft to the touch. (17) The walls were of pure marble inlaid with valuable emeralds and lamps shone with the same jewels the women decorated themselves with. (18) The garden of the house was beautiful with its flowers and fruits, many trees with pairs of singing birds and the humming of intoxicated bees. (19) When she entered the pond fragrant with lotuses, the heavenly associates sang to her about the great care of Kardama.

(20) [**B**ut] leaving that most desirable garden that was even envied by the wives of Indra, she had a sorry look on her face because she was afflicted by her being separated from her son. (21) With her husband having left for the forest and her son separated from her she, despite of the truth she knew, became as sad as a caring cow that lost her calf. (22) Meditating upon Him, her divine son Lord Kapiladeva, she very soon o dear Vidura, became detached from her fine home. (23) Meditating upon the form of the Supreme Lord the way He instructed it, she kept as her object of meditation the complete and the parts of the smiling face of her son in mind. (24-25) By performing her duties the proper way on the basis of the knowledge of the Absolute Truth, she was continuously engaged in devotional service and very strong in renunciation. Spiritually purified in meditation upon the Great Soul whose face is seen everywhere, she then saw how in her self-realization the symptoms of the modes of nature disappeared. (26) With her mind situated in Brahman and engaged in serving the Supreme Lord who resides in all living beings, the material pangs of the unfortunate condition of her soul disappeared and she attained transcendental bliss. (27) Situated in the eternal state of absorption she being freed from the modes no longer was reminded of her material body, just as someone who awakened forgets what he saw in a dream. (28) Her body was maintained by others [by her heavenly maidens] but because she suffered no fears she didn't lose weight; with the impurities [of her

luxury] she shone just like a fire covered by smoke. (29) With her body engaged in the austerity of yoga she under divine protection being absorbed in thoughts about Vâsudeva, lost the awareness of her hair hanging loose or her clothes being in disarray. (30) She thus following the path as instructed by Kapila, soon without fail in the spirit of the Absolute Truth of the Supreme Soul achieved the cessation of her material existence and the [abode of the] Supreme Lord.

(31) **T**hat most sacred place where she attained perfection o brave one, was known in the three worlds under the name of Siddhapada [the refuge of perfection]. (32) The material elements of her mortal body that was relinquished by the practice of yoga became a river that is the foremost of all rivers o gentle one, sought by all who desire perfection for conferring that fulfillment. (33) When Lord Kapila, the great yogi and Supreme Lord, after taking leave of His mother left the hermitage of His father, He headed in the northeastern direction. (34) He was extolled by the Siddhas, the Cânaras, the Gandharvas, *munis* and Apsaras, and the ocean offered Him oblations and a place to stay *. (35) There being worshiped by the teachers of example who practice the Sâṅkhya yoga system, He remains permanently in *samâdhi* to ensure the deliverance of [all the souls in] the three worlds. (36) Dear sinless one, this what I upon your request told you about Kapila and His conversation with Devahûti, purifies [the one who hears about it]. (37) Whoever listens to or expounds on these confidential teachings of Kapila Muni about the union of the soul and thus has set his mind to the Fortunate One who carries the banner of Garuda, will attain the lotus feet of the Supreme Lord.'

* Known and still worshiped today as Gangâ-sâgara-tîrtha, the place where the Ganges joins the ocean.

Thus the third Canto of the S'rîmad Bhâgavatam ends named: The Status Quo.

CANTO 4: The Creation of the Fourth Order, the Lord's Protection

Chapter 1: Genealogical Table of the Daughters of Manu

(1) **S'**rî Maitreya said: 'Svâyambhuva Manu begot in his wife S'atarûpâ [two sons] as well [as] three daughters named Âkûti, Devahûti and Prasûti, as you know [see 3.12: 56]. (2) Despite of the fact that Âkûti had brothers * she was handed over to the great sage Ruci on the condition that the king would get the resultant son. This was settled with the support of religious rites and the consent of his wife. (3) Ruci, the most powerful great sage who was entrusted with the procreation, in his supreme concentration begot a pair of children by her who were of the greatest spiritual and brahminical strength. (4) The male child of the two, Yajña ['the One of Sacrifice'], was a direct personification of Vishnu while the other female child Dakshinâ was His inseparable plenary portion, the Goddess of Fortune [Lakshmî]. (5) The very powerful son the daughter bore was taken to the home of the very happy Svâyambhuva Manu, while Dakshinâ was kept by Ruci. (6) The Lord and master of all sacrifice who [always] longed for her then married [her] and she, most pleased to have Him for her husband, gave birth to twelve sons. (7) The twelve were: Tosha, Pratosha, Santosha, Bhadra, Sânti, Idaspati, Idhma, Kavi, Vibhu, Svahna, Sudeva and Rocana. (8) In the period of Svâyambhuva Manu they were known as the Tushita demigods. Marîci headed the sages then and Yajña was the king of the demigods [Indra]. (9) The two sons of Manu, Priyavrata and Uttânâpâda, were in that period the greatest of all kings and their sons, grandsons, great grandsons and their offspring followed in his footsteps during that period of Manu. (10) Dear son, concerning Svâyambhuva handing over his daughter to Kardama, you've heard me speak in full [see 3.12: 57]. (11) The great personality Svâyambhuva gave Prasûti to Daksha, the son of Brahmâ, whose offspring expanded greatly over the three worlds. (12) I told you already about the nine daughters of Kardama who became the wives of the nine great sages of spiritual knowledge [see 3.24: 21-25]. Now hear from me my description of the generations stemming from them. (13) The daughter of Kardama, the wife of Marîci also named Kalâ, gave birth to Kas'yapa and Pûrnimâ whose

children spread all over the world. (14) Pûrnimâ got sons named Viraja, Vis'vaga, oh conqueror, and a daughter named Devakulyâ who became the water that washed from the Lord His lotus feet and later constituted the heavenly river the Ganges. (15) The wife of Atri Muni, named Anasûyâ, bore three very famous sons: Dattâtreyâ, Durvâsâ and Soma [the moon god], who are [partial] incarnations of respectively the Supersoul [Vishnu], Lord S'iva and Lord Brahmâ.'

(16) **V**idura said: 'Oh spiritual master, tell me how in the house of Atri the chief demigods serving the causes of maintenance, creation and destruction, could appear with a desire to do something.'

(17) **M**aitreya said: 'Being inspired by Lord Brahmâ to procreate Atri, the chief of the learned in spiritual knowledge, together with his wife went to the great mountain named Riksha to stay there for austerities. (18) In that place in the garden of the forest there were many as'oka and palâs'a trees and flowers, and everywhere the sound of the flowing waters of the river the Nirvindhya. (19) Controlling the mind by regulating his breath the sage remained there for a hundred years subsisting on air while standing on the one leg of non-duality. (20) He thought: 'Taking shelter I surrender myself to Him, may He who is the master of the universe give me a son like Himself.' (21) By the fire that, issuing from the top of the head of the sage, was fueled by his breath control, he, practicing his austerities, was noticed by the three principal gods of the three worlds. (22) As his fame was spreading, the Apsaras, the *munis*, the Gandharvas, the Siddhas, the Vidyâdharas and Nâgas came to his hermitage. (23) When he saw these demigods and great personalities simultaneously appear, the mind of the sage who had awakened on his one leg lighted up. (24) Recognizing the symbols of their personal paraphernalia [drum, kus'a grass and discus] and the bull, the swan and Garuda on which they were seated, he with folded hands fell down prostrating before them to offer his obeisances. (25) Dazzled by the glaring effulgence of their smiling faces and the apparent satisfaction of their merciful glances, the sage closed his eyes. (26-27) Absorbed by that vision he ecstatically expressed his prayers before the ones who are most appreciated in all the worlds. Atri said: 'Let me bow before You oh Lord Brahmâ, Lord S'iva and Lord Vishnu, You who, as usual in the different millennia, have accepted Your bodies according to the division of the modes of nature for the sake of the creation, destruction and maintenance of the universe. Whom of You have I actually called for? (28) Being so merciful, please explain to me full of serious doubt as I am, how it can be that, even though I am far beyond the minds of the ones embodied, all of You have appeared here while I fixed my mind on the One Great Lord of all Fortune for the sake of begetting a child?'

(29) **M**aitreya said: 'Oh mighty one, after thus having heard the great sage his words, all the three chief demigods smiled at him and replied in gentle voices. (30) The gods said: 'As you have decided, so it shall be done and not otherwise; to you who never lost your resolve oh dear brahmin, we are all the one and same you so truly were meditating upon. (31) Therefore our plenary expansions - your sons to be born - will be very famous in the world dear sage, and to your great fortune they will also spread your good name.'

(32) **W**ith the husband and wife looking on the chief demigods, who thus having offered the desired benediction were perfectly worshiped, returned to their places. (33) Soma appeared as a partial expansion of Lord Brahmâ, Dattâtreyâ as a very powerful yogi of Lord Vishnu, and Durvâsâ as a partial expansion of S'ankara [S'iva]. Hear now about the generations that appeared from Angirâ. (34) S'raddhâ, the wife of Angirâ, gave birth to the daughters Sinîvâlî, Kuhû and Râkâ and had Anumati as the fourth one. (35) The sons he begot next to them were very famous in the millennium of Svârocisha Manu [the second Manu after Svâyambhuva]: they were the mighty Utathya and the foremost knower of the Absolute Truth Brihaspati. (36) Pulastya begot in his wife Havirbhû, Âgastya, who in his next birth would be Dahrâgni [the one of the digestive fire], and Vis'ravâ, who was great in austerity. (37) From Vis'ravâ the demigod Kuvera the king of the Yakshas [his supernatural attendants] appeared. He was born from Idavidâ while the sons Râvana, Kumbhakarna and Vibhîshana were born from another wife [named Kes'inî]. (38) Gati, the wife of Pulaha, oh devoted one, gave birth to three chaste sons [Karmas'reshthha, Variyân and Sahishnu] who knew all about karma and were also very respectable and tolerant. (39) Kriyâ, the wife of sage Kratu, gave birth to sixty thousand sages who lived in accord with the Vâ lakhilya [some Rig Veda verses about the retired position]. They radiated the brilliance of the brahminical perspective [and are also known as the small ones, the Vâ lakhilyas produced by Brahmâ who surround the chariot of the sun]. (40) From Ūrjâ [also called Arundhati], Citraketu was begotten by the sage Vasishthha, oh great one. He appeared as the first of seven sons who were all great and pure sages of Brahman, the Absolute Truth. (41) They were Citraketu, Suroci, Virajâ, Mitra, Ulbana, Vasubhridyâna and Dyumân. And there were also S'akti and other sons born from his other wife. (42) Also Citti [also known as Sânti], the wife of Atharvâ, gave fully dedicated to the Dadhyañca vow [the vow of meditation] birth to a son who was called As'vas'irâ. Now hear about the generation

begotten by Bhrigu. (43) Bhrigu, most fortunately, begot in his wife Khyâti, the sons Dhâtâ and Vidhâtâ and a daughter named S'rî, who was very devoted to the Lord. (44) To these two sons were given in marriage Âyati and Niyati, two daughters of sage Meru, from whom appeared Mrikanda and also Prâna. (45) Mârkandeya Muni was born from the seed of Mrikanda and from Prâna the great sage Vedas'irâ appeared whose greatly powerful son named Kavi Bhârgava was also known as Us'anâ [or S'ukrâcârya]. (46-47) Oh Vidura, I have spoken to you about how with the offspring of sage Kardama all the great sages with their descendants populated the three worlds with the grandsons that were born to them. With faith hearing about this is the best way to drive away immediately all sins.

Prasûti, a daughter of Manu, married the son of Brahmâ called Daksha. (48) With her Daksha begot sixteen lotus eyed daughters. Thirteen were given in marriage to Dharma and one was given to Agni. (49-52) One daughter he gave to the combined forefathers and one he gave to Lord S'iva, the deliverer of the sinners. S'raddhâ, Maitrî, Dayâ, Sânti, Tushthi, Pushthi, Kriyâ, Unnati, Buddhi, Medhâ, Titikshâ, Hrî and Mûrti are the names of the daughters of Daksha who were given to Dharma. S'raddhâ gave birth to S'ubha, Maitrî got Prasâda, Dayâ got Abhaya, Sânti got Sukha, Tushthi got Muda, Pushthi got Smaya, Kriyâ got Yoga, Unnati got Darpa, Buddhi got Artha, Medhâ got Smriti, Titikshâ got Kshema and Hrî got Pras'raya. Mûrti, a reservoir of all good qualities, gave birth to the two sages Nara and Nârâyana. (53) The appearance of the both of Them gladdened the universe and filled everyone's mind with joy. In all directions the rivers, mountains and the atmosphere became pleasant. (54-55) The demigods, Brahmâ and the others all full of respect offered prayers. From the heavens musical instruments sounded, flowers were showered from the sky, the sages satisfied chanted Vedic hymns, the Gandharvas and Kinnaras began to sing, the heavenly damsels danced and thus all signs of good fortune were seen. (56) The gods said: 'Our obeisances unto the Supreme Original Personality who by His external energy created the variety of all in existence that resides in Him the same way as masses of clouds are found in the sky, Him who today has appeared in the house of Dharma in the form of these sages. (57) May He, whom we know on the basis of the Vedas and who - in order to put an end to the misfortune of the created world - from the mode of goodness created us, the demigods, bestow upon us His merciful glance which supersedes the spotless lotus that is the home of the Goddess of Fortune.'

(58) **Oh** Vidura, thus being praised by the assembled demigods who found the mercy of His glance, the Supreme Lord thereafter left for Gandhamâdana Hill. (59) These two partial [*ams'a*] incarnations of the Supreme Lord Hari, have now for mitigating the burden of the world appeared here as the two of Krishna [Krishna and Arjuna] who are the most eminent ones of the Kuru and Yadu dynasty. (60) Svâhâ [the daughter of Daksha and] the wife of the predominating god of fire Agni, produced three sons: Pâvaka, Pavamâna and S'uci who feed on the oblations of the sacrifice. (61) They produced forty-five fire gods, so that taken together there are forty-nine of them, including the fathers and the grandfather. (62) They with their names constitute the [49] fires in which the knowers of Brahman during Vedic ceremonies offer their oblations [*ishthis*] for Agni. (63) The forefathers are the Agnishvâttas, Barhishadas, Saumyas and Âjyapas; they are approached [with libations of water in combination] with or without fire and Svadhâ, Daksha's daughter is their wife. (64) They gave her two daughters, Vayunâ and Dhârinî, who both were expert in the knowledge as well as the [transcendental] wisdom of the impersonal way of Brahman. (65) The wife of Bhava [a name of S'iva] named Satî, faithfully engaged herself in serving the demigod, but did not give birth to a son with her qualities and character. (66) Her father namely had in anger behaved unfavorably towards the faultless one [S'iva], so that she, even before attaining maturity, had to give up her body in the connectedness of yoga.'

* Normally when a woman has brothers she is not given away in marriage on these conditions. The grandson is adopted for the sake of securing the inheritance in the male line. This is called *putrikâ-dharma*: to get a son by means of a religious ritual. S'rîla Vis'vanâtha Cakravartî Thhâkura offers in this connection the explanation that Manu knew that the Supreme Personality would appear as the son of Âkûti. So He would become his son.

Chapter 2: Daksha Curses Lord S'iva

(1) **V**idura said: 'Why exhibited Daksha enmity towards Lord S'iva, the best among the gentle ones, while he neglected his daughter Satî whom he cared so much about? (2) How could he hate him who is the spiritual master of the entire world and who, being satisfied within with a peaceful personality and free from enmity, is the greatest demigod of the universe? (3) Tell me therefore, oh brahmin, the reason why the father-in-law

and son-in-law quarreled and thus Satî came to give up life which is so difficult to give up.'

(4) **M**aitreya said: 'Once in the past at a sacrifice held by the ruler of creation [the Prajâpati], the immortal ones of creation, the great sages along with the philosophers, the demigods and the gods of the sacrificial fire together with all their followers had assembled. (5) When he [Daksha] arrived at that great assembly the sages could see him as someone who, free from the darkness of ignorance, shone like the sun. (6) They, the members of the assembly along with the ones taking care of the fire, impressed by his luster all with the exception of Lord Brahmâ and Lord S'iva, stood up from their seats. (7) Daksha, the one of all opulence who was properly welcomed by the leaders of the assembly, made his obeisances towards the one unborn, the master of the world, and sat down upon his order. (8) Before he took his seat though he felt insulted by Lord S'iva who showed no sign of respect, and losing his temper he with an angry look in his eyes said the following. (9) 'Listen to me, oh wise among the brahmins, oh godly ones, oh fire gods, how I speak to you about the manners of the gentle ones, and this I do not out of ignorance or jealousy. (10) He [S'iva] lacking in manners, has shamelessly spoilt the fame of the rulers of the universe and polluted the path followed by the gentle ones. (11) He, acting like an honest man, [as a son of mine] has accepted to be of a lower position in taking the hand of my daughter in the presence of fire and brahmins. (12) He with accepting the hand of her who has eyes like that of a deer cub, himself having the eyes of a monkey, has not as it should with a word of welcome honored me by standing up from his seat. (13) Contrary to what I want I have given my daughter to him who with no respect for the rules and regulations, impure and proud has broken with the code of civility; it is as if I gave the message of the Vedas to a s'ûdra! (14-15) Accompanied by ghosts and demons he wanders around at the burial places where corpses are burnt, and laughs and cries there like a madman, with scattered hair smearing himself with the ashes of the funeral pyre. He has a garland of skulls and is ornamented with dead man's bones; only in name he is S'iva or auspicious. He is in fact inauspicious, crazy and dear to the crazy, he is their leader and Lord engrossed in the mode of ignorance. (16) To him, the Lord of Ghosts void of all cleanliness and with a heart full of nasty matters, I alas, upon the request of the supreme teacher [Brahmâ], have given away Satî.'

(17) **M**aitreya said: 'After thus having abused S'iva who remained without hostility, Daksha next rinsed his hands and mouth with water and began to curse him angrily: (18) 'The portion of the sacrifice for God that the demigods along with Indra, Upendra [the younger brother of Indra] and others are entitled to, is there not for the lowest of the demigods.' (19) Even though the members of the assembly urged him not to, Daksha, having cursed S'iva, left the place and went home oh Vidura, for he had gotten very angry. (20) Understanding that Lord S'iva had been cursed, one of his principal associates Nandis'vara, turned red and blind with anger he harshly cursed Daksha and the brahmins who had allowed that the cursing happened.

(21) **M**ay he who in the physical presence of him, the non-envious Lord S'iva, bears envy and thus is stupefied by a dual vision, lose all his grip on reality. (22) He who is attracted to a householder's life of pretentious religiosity and in a desire for material happiness performs fruitive activities, will see his intelligence concerning the Vedic word fail. (23) Let him who, with the intelligence of taking the body for one's self, has forgotten the knowledge of Vishnu and as an animal is attached to his sex life, that excessive Daksha, soon have the head of a goat! (24) May those who follow Daksha in his insults and dulled in the ignorance of their fruitive activities have lost their intelligence and knowledge, time and again end up here in the ocean of material suffering. (25) Let those who are so envious with Lord S'iva and whose minds have grown slow because of the enchanting flowery words of the Vedas that are so pervaded with the scent of honey, for ever be stupefied. (26) Let those brahmins, who have taken to education, austerity and vows for the purpose of acquiring money and satisfying their physical senses, as beggars wander from door to door, eating whatever!'

(27) **W**hen Bhrigu heard the words of this curse against the class of the twice-born, he in response pronounced an insurmountable curse in accord with the brahminical way of chastising: (28) 'May anyone who takes a vow to please Lord S'iva and follows such principles, become an atheist straying away from the scriptural injunctions. (29) Let those who took initiation to worship S'iva and abandoned cleanliness, foolishly have their hairs long, wear bones and are covered by ashes, find their destiny in intoxication. (30) Because you blaspheme the Vedas and the brahmins in support of the established rules of society, you have therefore sought your refuge in atheism. (31) In the Vedas, which in the past have always been rigidly followed for being the auspicious, eternal path for all people, one finds the evidence of Janârdana [the Lord as the well-wisher of all]. (32) Blaspheming that supreme and pure spirit which is the eternal path of the truthful, you are doomed to end up in atheism wherein the Lord of matter and death [S'iva as Bhûtapati] is your deity!'

(33) **M**aitreya said: 'After S'iva thus was mentioned in the curse of Bhrigu, the Supreme One, somewhat downcast, left the place together with his followers. (34) And so the fathers of mankind for a thousand years settled for the sacrifice oh great master, in which the chief of all gods is Hari, the Supreme Personality. (35) After purifying their hearts by taking their ceremonial, concluding bath where the Ganges meets the Yamunâ, they all left from there to return to their own places.'

Chapter 3: Talks Between Lord S'iva and Satî

(1) **M**aitreya said: 'Thus the heartily enmity that existed between the son-in-law and father-in-law, continued for a very long time. (2) When Daksha was appointed the chief of all the progenitors of mankind by Brahmâ, the supreme teacher, he became very puffed up with pride. (3) Neglecting S'iva and his followers he, after first performing a Vâjapeya sacrifice ['the drink of strength or battle'], began the best of all sacrifices called the Brihaspati-sava sacrifice [the initiatory sacrifice to the honor of the chief offerer of prayers and sacrifice]. (4) To that occasion all the God-conscious and learned ones of wisdom, the ancestors and the demigods including the nicely decorated wives who accompanied their husbands, assembled. (5-7) Satî, the daughter of Daksha and wife of S'iva, heard the denizens of heaven talk in the sky about the great festival to be performed by her father, and when she saw near her residence the beautiful wives of the godly ones with glittering eyes from all directions, in nice dresses with golden earrings and ornaments around their necks, in their heavenly vehicles move about along with their husbands to go there, she highly anxious addressed her husband, the Lord and master of the Bhûtas [the ones of matter and the dead]. (8) Satî said: 'Your father-in-law, Daksha, has started a great sacrifice where all the God-conscious ones are going and where we surely thus also may go to my dearest, if you like to. (9) Surely my sisters together with their husbands will also be going there, eager to see their relatives. I would like to attend that gathering together with you and all the ornaments given to me. Do you consent? (10) I will surely meet my sisters there with their husbands as well as my sweet aunts and my mother. I've been waiting for a long time to see them as also the sacrificial flags raised by the great sages, o merciful one. (11) Unto you oh unborn one, this manifestation of His external energy that was created as an interaction of the three modes, appears so wonderful. But I am but your poor woman not conversant with the truth who would like to see her place of birth oh Bhava [S'iva as the Lord of existence]. (12) Oh immaterial, blue-throated one, the other women, ornamented and with their husbands and friends, are flocking in large numbers going there standing beautifully out against the sky with their white swans carrying them high. (13) How can I be emotionally unaffected oh best of the demigods, when I as a daughter hear about the festival that takes place in the house of my father? Even when one is not invited one can go to the house of a friend, one's husband, one's father or one's spiritual master, isn't it? (14) Be therefore so kind unto me oh immortal one, and fulfill my desire oh you honorable, compassionate Lord with your unlimited vision. See me as the [full] other half of your body, please be so gracious to answer my request.'

(15) **T**he sage said: 'The deliverer from mount Kailâsa [Lord S'iva] thus addressed by his dearest, amiable to his relatives as he was, replied with a smile, meanwhile remembering the heart-piercing, malicious words that Daksha had spoken in the presence of the guardians of creation. (16) The great Lord said: 'What you said my dear beauty, is perfectly true; one may, even uninvited, visit friends, provided they are not finding fault with you or, more important, when they are not of any anger in being proud of their material achievements. (17) Those who are arrogant are blinded in their pride over the six qualities of pious education, austerity, wealth, beauty, youth and heritage. Not of respect for the glories of the great souls they to the contrary get entangled in untruth and lose their sense of reality. (18) One should not go to the house of relatives and friends who in their suppositions don't see matters as they are and thus offer their guests a cold reception in regarding them with raised eyebrows and anger in their eyes. (19) One is not hurt as much by the arrows of an enemy as one is grieved in the core of one's heart by the deceitful, harsh words of relatives, for such grief makes the one hurt suffer day and night. (20) It is clear that you with your pretty face and good behavior are the darling of the daughters of the Prajâpati [Daksha], yet you will because of being connected to me, meet with pain because your father doesn't honor me. (21) Someone upset with a burning heart is not directly able to rise to merely the standard of the exemplary pious behavior of those whose minds are always turned to the Original Person, as much as demons envious of the Lord cannot act piously. (22) My dear young wife, the intent to rise to our feet and welcome one another with obeisances is proper, but the wise, being intelligent unto the Supreme, direct themselves to the Original Person who resides within the body and certainly not to the one who identifies himself with the body. (23) The pure consciousness known as

Vasudeva [God's goodness] is revealed there [within the heart] because the person is in goodness in that position and not covered [by darkness]. The Supreme Lord as such I always respect by the name of Vāsudeva [the 'God of the Soul'] because He is the transcendence. (24) Therefore we should not go and see your father Daksha and his Vis'vasrik followers present at the sacrifice. Even though he gave you your body oh Satī, [remember that] he with cruel words enviously has insulted me who was innocent. (25) And if you decide to go there in neglect of my words, things will not turn out good for you. When you being so most respectable are insulted by your relative, that insult will be equal to dying on the spot.'

Chapter 4: Satī Quits her Body

(1) **S'**ṛī Maitreya said: 'After saying this much about the [possible] end of his wife's physical existence, Lord S'iva fell silent. Since she from S'iva understood that she had the choice between being anxious to see her relatives and being afraid to meet her relatives, she was in doubt whether she should go or not. (2) Denied in her desire to see her relatives she felt very sorry and shed tears in her affliction. Trembling she angrily looked at her Bhava, the unequaled one, as if she wanted to burn him. (3) Breathing heavily she walked away from him, the saintly one so dear to her to whom she had given half of her body. Being upset because of her grief and anger and with her intelligence clouded by her female nature, she out of love for her father's embodiment then headed for his house. (4) Rapidly leaving all alone Satī was quickly followed by the thousands of associates and Yaksha's of the three eyed one [Lord S'iva] who were headed by Manimān and Mada. Not afraid [to leave S'iva alone] they had put the bull Nandī in front. (5) Having placed her on the decorated bull, her pet bird, ball, mirror, lotus flower, white umbrella, mosquito net, garlands and other stuff were taken along, accompanied by the music of drums, conch shells and flutes. (6) She [thus] entered the sacrificial arena where with the help of sacrificial animals, pots, clay, wood, iron, gold and grass and skins to sit upon, the sacrifice, brightened by the sounds of Vedic hymns, was held that on all sides was attended by the great sages and authorities. (7) But arriving there she out of fear for the performer of the sacrifice [Daksha] was not respected by anyone with a welcome, save of course for her own sisters and mother who embraced her with reverence, gladdened faces and throats choked by tears of affection. (8) But Satī, not being welcomed by her father, did not respond to the reverence shown with the greetings of her sisters, mother and aunts who with due respect properly informed her and offered her gifts and a seat. (9) Realizing that her father with no oblations for S'iva out of contempt for the godhead had not invited the mighty one for the assembly of the sacrifice, Satī got very angry and looked incensed as if she wanted to burn the fourteen worlds with her eyes. (10) The goddess [next] for everyone present to hear began to condemn with words filled with anger the opponents of S'iva who were so proud of their troublesome sacrifices, meanwhile ordering his Bhūtas who stood prepared to attack, to hold back. (11) The blessed one said: 'He [S'iva] has no one in this world as his rival, no one is his enemy nor is anyone embodied dear to him. Who in the world but you would be envious with him, the most beloved being in the universe free from all enmity? (12) Unlike you, oh twice born one, he doesn't find fault in the qualities of the seekers of truth, he rather greatly magnifies any little good he finds in others. And now you are with him, the greatest of all persons, finding fault! (13) It is not so surprising, this deriding of glorious persons by those who take the transient body for the true self. It is an ugly evil to be envious with great personalities, an evil that perfectly serves the purpose of bringing themselves down by the dust of the holy feet. (14) Persons who only once from their heart pronounce the two syllables of his name, see their sinful activities immediately defeated; that S'iva, whose order is never neglected and who is of an impeccable renown, you now strangely envy. (15) Engaged at his lotus feet the higher personalities exercise their bee-like minds aspiring the nectar of transcendental bliss and for the common man he is the one sought who fulfills all desires. That you of all people now have to be against him, the friend of all living entities in all the three worlds! (16) Do you really think that others than you, like Brahmā and his brahmins, are not familiar with the inauspicious call of him who is associated with the demons and who with his scattered, matted hair is garlanded with skulls and is smeared with the ashes of the crematorium? They still take on their heads the flowers that fell from the feet of him who is called S'iva or auspicious! (17) When one is confronted with people who irresponsibly blaspheme the controller of the religion, one should block one's ears and walk away, if nothing else can be done. But if one can do something, one should by force cut out the tongue of the vilifying blasphemer and next give up one's own life. That's the way to deal with such matters! (18) Therefore I shall no longer bear this body I received from you who blasphemed God. To purify oneself from mistakenly having eaten poisonous food it is best to vomit, so one says. (19) Elevated transcendentalists who enjoy their lives do not always follow the rules and regulations of the Vedas, de ways of the gods differ from those of man. Therefore a man should not criticize another man [like S'va] by the standard of his own unique sense of duty [see also B.G. 18: 47]. (20) In truth the Vedas distinguish between activities performed in attachment and activities performed in detachment [*pravritti*

and *nivritti dharma*], and thus one has on the basis of these two characteristics of dharma two choices. To be of both at the same time is contradictory and thus it can be so that none of these activities are to the satisfaction of the one of transcendence. (21) Oh father, the ways we follow are not your ways, they are not recommended by those who satisfied by the food of the sacrifice follow the ritual path and thus get their fill. They are of those complete forsakers who follow the non-manifest form of sacrificing. (22) With your offenses against S'iva and denial of this body that was produced from your body, I say enough is enough! I am ashamed to have taken this contemptible birth. Oh what a shame it is to be related by birth to a bad person, to someone who is an offender of great personalities. (23) Because of the family tie I have with you it makes me very sad when my great Lord S'iva calls me 'daughter of Daksha'. All my joy and smiles vanish immediately when he does so. Therefore I will give up this bag of bones that was produced from your body.'

(24) **M**aitreya said: 'Oh annihilator of the enemy, speaking thus to Daksha in the arena of sacrifice, she sat down in silence on the ground with her face to the north. After touching water she, dressed in saffron garments, then closed her eyes to find absorption in the process of yoga. (25) Balancing the inward and outward going breath she, the blameless one, in the control of her yogic posture with intelligence directed her life air upward. She raised it gradually up from the navel *cakra* to the heart, from the heart to the windpipe and from the throat to the place between her eyebrows. (26) In her desire to give it up because of her anger towards Daksha, she who time and again full of respect sat on the lap of the most worshipful one of all saints, thus by the exercise of her own will focussed on the air and fire within her body. (27) When she right there within her mind saw nothing but the nectarean lotus feet of her husband, the supreme spiritual teacher of the universe and was freed from all impurities, soon the body of Satî was ablaze because of the fire that originated from her absorption.

(28) **F**rom the side of those who witnessed it a loudly in the sky and on the earth reverberating, wondrous tumult originated: 'Ohhh..., alas Satî the beloved goddess of the most respectable demigod, has given up her life in her anger about Daksha. (29) Oh, just see the great soullessness of him, the Prajâpati from whom all the generations sprang. Because of his disrespect she voluntarily gave up her body, she, his own daughter Satî worthy of our repeated respect. (30) He so hard-hearted and not worthy the brahminical status, will gain extensive ill fame in the world because he in his offenses as an enemy of Lord S'iva couldn't keep his own daughter from preparing herself for death!' (31) While the people were thus talking among themselves after having witnessed the wondrous death of Satî, the attendants of S'iva stood up with their weapons lifted in order to kill Daksha. (32) But as soon as he saw them approaching Bhrigu quickly offered oblations in the southern fire and recited hymns from the Yajur Veda to ward off the destroyers of a sacrifice. (33) From the oblations being offered by Bhrigu, by the thousands the demigods manifested named the Ribhus who by dint of the moon [Soma] and by penance had achieved great strength. (34) And all the ghosts and Guhyakas [guardians of S'iva] being attacked by them with pieces of firewood from the fire, thus, [haunted] by the glow of sheer brahminical power, fled in all directions.

Chapter 5: Frustration of the Sacrifice of Daksha

(1) **M**aitreya said: 'When Lord S'iva heard from Nârada about the death of Satî because of the impudence shown by the Prajâpati and that the soldiers of his associates had been driven away by the Ribhus produced from Daksha's sacrificial fire, his anger knew no bounds. (2) Angrily clenching his lips with his teeth he snatched from a cluster of hair on his head one hair that blazed terribly like an electric fire. Briskly standing up Rudra laughed with a deep sound and dashed the hair on the ground. (3) Next a great black man appeared with a sky-high body that had a thousand arms upholding several kinds of weapons. He radiated as bright as three suns combined, had fearful teeth, a garland of skulls around his neck and hair on his head that looked like a burning fire. (4) Upon asking him, the great Lord, with folded hands: 'What can I do for you, oh Lord of the Ghosts?', the Lord told him: 'You as the chief of my associates, oh Rudra, oh expert of combat born from my body, go and put an end to Daksha and his sacrifice!'

(5) **T**hus being ordered he, as the anger of the anger of the god of gods, circumambulated the mighty S'iva. Invested with the unopposable power of the most powerful one he considered himself to be the mightiest my dear Vidura, and thus capable of coping with any force. (6) With bangles on his ankles that made a loud sound and carrying a frightening trident that could even kill death, he with a loud roar hurried away,

followed by S'iva's soldiers roaring [along] with a tumultuous sound. (7) At that moment the priests, Daksha the leader of the *Yajña* and all the persons assembled saw the darkness of a dust storm emerging from the north, upon which the brahmins and their wives began to speculate about where this dust came from: (8) 'The winds don't blow, it can't be plunderers since old King Barhi is still alive to punish them and the cows aren't herded either; so from where is this dust coming? Does this mean that the world is about to end?'

(9) **T**he women of Daksha headed by Prasûti most afraid said: 'This is indeed the danger resulting from the sin of Daksha who, being Satî's Lord and creator, has insulted his completely innocent daughter in the presence of her sisters. (10) Or would it be he who at the time of dissolution dances with his weapons raised like flags in his hands and with the bunch of his hair scattered, while he pierces the rulers with his pointed trident and sends his loud laughter in all directions like a clap of thunder? (11) How can one ever find happiness when one as the one who arranges everything raises the fury of him who with an unbearable effulgence full of anger now darkens the luminaries with the unbearable sight of his fearful teeth and the movement of his eyebrows?'

(12) **W**hile the people [assembled at the sacrifice] of Daksha all were talking like this they, looking around nervously, could everywhere and repeatedly observe the countless fearful omens in the sky and on the earth [as a result of the anger] of the great Lordship. (13) Quickly oh Vidura, the arena of sacrifice was surrounded by the followers of Rudra who with all kinds of raised weapons were running all around with their short, blackish and yellowish, shark-like bodies and faces.

(14) **S**ome pulled down the pillars of the pandal while others invaded the quarters of the women, the sacrificial arena, the residence of the priests and the place where one was cooking. (15) Some shattered the pots used for the sacrifice, some extinguished the fires burning for the sacrifice, some tore down the boundary lines demarcating the arena and some urinated there. (16) Others blocked the sages their way and some threatened the women and arrested the godly ones sitting nearby who wanted to get away. (17) Manimân got hold of Bhrigu Muni, Vîrabhadra [the great one] caught Prajâpati Daksha, Candes'a arrested Pûshâ and Nandîs'vara arrested the demigod Bhaga. (18) Suffering a hail of stones all the priests, godly ones and other members of the sacrifice who saw all of this happening, utterly agonized spread in all directions. (19) S'iva's mighty appearance [Vîrabhadra] in the midst of the assembly tore off the mustache of Bhrigu Muni who had held the sacrificial ladle for doing oblations, for he with his [proud] mustache had dared to laugh at S'iva. (20) Bhaga's eyes were by the great warlord, who in great fury had thrust him to the ground, plucked out in the presence of the Vis'vasriks, because he with the movement of his eyebrows had encouraged the cursing of Lord S'iva. (21) Like Baladeva did with the king of Kalinga [during the gambling match at the marriage ceremony of Aniruddha], he knocked out the teeth of Pûshâ who had shown his teeth as he smiled during the cursing of S'iva. (22) But when he with his foot on Daksha's chest with a sharp blade tried to sever his head from his body, the three eyed giant couldn't manage to get it done. (23) Nor with weapons, nor with the help of mantras being able to even scratch his skin, Vîrabhadra was struck with wonder and had to think deeply. (24) Then he spotted the device used for killing the sacrificial animals and managed therewith to sever the head from the body of Daksha, the lord ruling the sacrifice, who now was an animal of sacrifice himself.

(25) **A**ll the Bhûtas, Pretas and Pis'âcas of S'iva joyfully cheered the very moment they saw him doing that, while the followers of Daksha suffered the opposite. (26) Out of his great anger with Daksha, Vîrabhadra threw the head as an oblation in the southern sacrificial fire and set ablaze all the arrangements for the sacrifice of the godly. Then they departed for their master's abode ['where the Guhyakas reside' or Kailâsa].'

Chapter 6: Brahmâ Satisfies Lord S'iva

(1-2) **M**aitreya said: 'After all the demigods by the soldiers of Rudra were defeated with tridents, spears, swords, bludgeons and hammers, they with all their limbs injured together with all the priests and other members of the assembly in great fear offered Lord Brahmâ their obeisances and reported the events to him in detail. (3) Knowing beforehand of the certainty of these events, the Lord born from the lotus flower [Brahmâ] and Nârâyana, the Supersoul of the entire universe [Vishnu] had not attended the sacrifice of Daksha. (4) Hearing what had happened Lord Brahmâ said: 'A great personality has been offended and that is, given the wish to live in agreement, generally not conducive to your happiness. (5) Despite of having committed these offenses in denying Lord S'iva his share in the offerings, you will all quickly find his mercy

if you without any mental reservations satisfy him by taking to the shelter of his lotus feet. (6) You cannot expect to be able to continue with the sacrifice if you do not forthwith beg for the pardon of the god of all worlds and their controllers whom you have angered; being deprived of his wife, his heart was most upset by the unkind words [spoken to him]. (7) Neither I, nor Indra, nor all of you and others who have a material body, nor even the sages who know the real extent of his strength and power, have an inkling of what it means to dare a thing like that with him, he who relies on the soul only.'

(8) **A**fter thus having instructed the godly ones Lord Brahmâ went away with in his wake the forefathers and the leaders of the people whom he took from his own place to the abode of Lord S'iva, Kailâsa, the best of all mountains that is so dear to the master. (9) [The place] enjoyed by Kinnaras, Gandharvas, and Apsaras [the residents and singers of heaven and their wives] is populated by the perfected ones [or Siddhas] who differ from other people [or are gifted] by birth, by austerity, by their use of herbs or by practicing mantras in yoga. (10) The mountain range home to a diversity of deer is replete with all kinds of precious stones and is grown by trees, creepers and a diversity of other plants. (11) The mountain peaks with their crystal clear waterfalls have various caves that accommodate the mystics who sport there with their loving wives. (12) Resounding with the cries of peacocks and the humming of bees blind of intoxication, there is the continuous song of cuckoos and chirping of other birds. (13) With the elephants moving the mountain itself seems to be moving, with the sounds of the waterfalls the mountain itself seems to resound and with the trees that yield to all desires the mountain itself seems to be stretching its arms calling for the birds. (14-15) The mountain is further beautified by mandâra, pârijâta, sarala (pine) and tamâla trees, s'âla and tâla, kovidâra, âsana and arjuna trees, cûtas (mango), kadambas, dhûli-kadambas and nâgas, punnâgas and campakas and one also sees there trees like pâthalas, as'okas, bakulas, kundas and kurabakas. (16) And it is also adorned with golden colored lotuses, the cinnamon tree and the mâlatî, kubja, mallikâ and mâdhavî. (17) With kata, jackfruit, jûlara and banyan trees, plakshas, nyagrodhas and trees producing asafoetida, there are also betelnut trees, pûgas, râjapûgas and jambus [black berries and greenery alike]. (18) Offering a variety of trees like kharjûras, âmrâtakas, âmrâs and such and others like priyâlas, madhukas and ingudas, it is as well rich with venu-kîcakaih and kîcaka [different sorts of bamboo]. (19-20) Kumuda, utpala, kahlâra and s'atapatra lotuses cover the lakes of the forests which, filled with the sweet whispers of flocks of birds, harbor deer, monkeys, boars, cats, bears, s'alyakas, forest cows and asses, tigers, smaller deer and buffaloes and such. (21) It is enjoyed by different types of deer like the karnântras, ekapadas, as'vâsyas, vrikas and kastûris and has groups of banana trees near the sandy banks of the beautiful hillside lakes filled with lotuses. (22) The devoted ones saw the waters of lake Alakanandâ carrying the flavor of Satî who bathed there and they were struck with wonder about that mountain of the Lord of Ghosts. (23) There at Alakâ ['uncommonly beautiful'] they saw the region with the forest named Saugandhika ['full of fragrance'], which carried that name because of the species of lotus flowers one finds there. (24) And the two rivers the Nandâ and Alakanandâ flowing close to the abode of the feet of the master were even holier because of the dust of the lotus feet. (25) Dear ruler, in both the rivers the celestial damsels descended coming from their dwellings after their lovemaking in order to play there with their husbands and splatter each other with the water. (26) The two streams having turned yellow because of the kunkum powder [that washed from their breasts] make the elephants and their females who take a bath there drink from the water, even though they aren't thirsty. (27) The heavenly homes enjoyed by the wives of the virtuous ones were bedecked with countless valuable jewels, pearls and gold which made them look like clouds in the sky brightened by the flashes of lightning.

(28) **P**assing through the Saugandhika forest that was so attractive with its variety of trees yielding to all desires with its flowers, fruits and leaves, they reached the abode of the Lord of the Yakshas. (29) There they saw the beauty of many birds with red necks whose sounds mixed with the humming of bees as also lakes with groups of swans and most precious lotus flowers. (30) The breeze of the sandalwood trees made the wild elephants flock together and stimulated the minds of the wives of the virtuous ones over and over. (31) The staircases leading to the bathing places full of lotuses, used by the ones faithful to the divine personality [the Kimpurushas], were made of vaidûrya stone and as soon as they saw them they spotted a banyan tree nearby. (32) At a height of thousands of feet it spread out its branches over a quarter of the foot of the mountain, casting a fine cooling shadow. It had no birds nesting in it. (33) Underneath the tree the godly ones saw Lord S'iva, the shelter of many a great sage desiring liberation, sitting there as grave as eternal time in having given up his wrath. (34) Saintly liberated souls like the Kumâras headed by Sanandana and Kuvera, the master of the Guhyakas and Râkshasas, sat there in praise around the solemn and serene Lord. (35) They saw him there as the master of the senses, the knowledge of austerity and the path of yoga, as the friend of the whole world who with his complete love is the blessing for all. (36) He could be recognized as the one desired by the ascetics: with ashes, a staff, matted hair, seated on an antelope skin, the reddish hue of his body and the crescent moon on his head. (37) With a mattress of darbha straw below him he before an audience of all sages conversed with Nârada about eternity and the Absolute Truth. (38)

He had placed his left foot over his right thigh and with his right hand resting on his knee holding his prayer beads, he gesticulated in argument. (39) With his knee thus fixed leaning and absorbed in the trance of spiritual bliss he as the first thinker among the wise received there the respects of the other sages and rulers of the different worlds who had folded their hands. (40) But when Lord S'iva saw that the self born one, Lord Brahmâ, had arrived accompanied by the best of the enlightened and unenlightened, he whose feet were worshiped stood up and bowed his head just like Vishnu did when He as Vâmanadeva welcomed Kas'yapa. (41) And so the other perfected ones and great *rishis* did who from all sides followed the example of their Lord in offering obeisances. After that demonstration of respect for Lord S'iva, Lord Brahmâ addressed him with a smile.

(42) **Brahmâ** said: 'I know you as the controller of the entire manifestation of the cosmic creation, as the potency of both the seed [of the father] and the womb [of the mother] and as the one auspicious and supreme who is immaterial and free from change. (43) The way a spider manages its web oh Fortunate One, you with the embodiment of your auspicious energy create, maintain and destroy this universe. (44) In order to protect the benefits of dharma and *artha* [religion and economy] you empowered Daksha to realize [the system of] sacrifices and settle the respect for that what binds the people [the *varnâs'rama* system] and to which the brahmins are vowed with the highest regard. (45) Oh auspicious one, the deeds of him who strives to do good lead to the higher worlds, the heavens and the transcendental realm while someone who is of inauspicious deeds awaits a ghastly hell. How can it be that for some these results are the exact opposite? (46) With devotees who in full surrender at your feet perfectly recognize you as present in all kinds of living beings and who from the Supreme position make no difference between living beings, practically never the anger is found that one finds with animalistic types of people. (47) Those who have given up on the heart, look for results and think that everything is different, can't stand it when others are faring well and are always angry with others and hurt with harsh words. They do not need to be killed by you because they are killed by providence already. (48) When materialists at some places [allotted to Kalî see 1.17: 36] bewildered by the insurmountable, illusory energy of the Great Blue One [the Lord as Pushkaranâbha] see matters [of right and wrong] differently, saintly persons out of their compassion will never use their prowess [against them] but be merciful instead, for everything is arranged by fate. (49) Oh your Lordship, since the intelligence of you, the seer and knower of all, is never affected by that great potency of the Supreme Person His material energy [or *mâyâ*], you should in this case strive to be of mercy with those who are bewildered at heart because of that same illusory energy that attracts them to karmic activities. (50) Lord S'iva, you who would partake in the result of Daksha's now unfinished sacrifice, did what you had to do in putting an end to the sacrificial ceremony of his bad priests and destroyed everything. Because they didn't grant you, who bestow the results, your share of the sacrifice, you have the right to take what's yours. (51) Let the performer Daksha get his life back, let Bhagadeva get his eyes back, let Bhrigu grow his mustache back and let Pûshâ have his row of teeth as before. (52) Let the God-conscious whose limbs were broken and the priests who suffered from the weapons and stones, this very moment by your grace oh angered one, recover from their injuries. (53) Oh Rudra, let the portion of whatever is left of this sacrifice be yours my dear Lord, so that the sacrificial ceremony today may find its completeness oh destroyer of the *yajña*.'

Chapter 7: The Sacrifice Performed by Daksha

(1) **Maitreya** said: 'Lord S'iva thus being pacified by Lord Brahmâ fully satisfied spoke with a smile, oh mighty-armed one. (2) Mahâdeva said: 'I do not take offense at those whom I regard as children, I don't mind oh Lord of the created beings, I have [just] chastised the ones who were deluded by the external energy of God. (3) Let there for the Prajâpati whose head was burned to ashes be the head of a goat and let Bhaga look at his share of the sacrifice through the eyes of Mitra. (4) Pûshâ who led the sacrifice will have to eat chickpea dough or food chewed for him, but the godly ones who did grant me a share of the sacrifice will fully recover. (5) The two arms of the As'vins [the twin protectors of medicine] and the hands of Pûshâ are there for those who have to miss those limbs and Bhrigu and the other priests may have the beard of the goat.'

(6) **Maitreya** said: 'All who at that moment heard what the best of the benedictors said, were innerly satisfied oh dear one, and said: 'Well spoken, well spoken!' (7) Next Lord S'iva was invited by the godly ones and the sages headed by Bhrigu and together they with the Liberal One [S'iva] and the Lord of the Veda [Brahmâ] for the second time headed for the sacrifice they wanted to perform for God. (8) After having performed all that Lord Bhava had told them to do, they joined the head of the animal of sacrifice with the

body of Daksha. (9) Proceeding thus King Daksha was under the supervision of Rudra with that head reawakened from his apparent state of unconsciousness, so that he saw the compassionate Lord standing before him. (10) The very moment the Prajâpati saw the Lord who rides the bull, his by hatred polluted heart became as clean as a lake [filled by the rains] in autumn. (11) Although decided to pray to Bhava he, with his eyes full of tears because of the great surge of feelings upon remembering the death of his daughter, couldn't do so. (12) After he with great effort managed to pacify his because of love and affection bewildered mind, the Prajâpati who had come to his senses prayed to the Lord with praise and straightforward feelings. (13) Daksha said: 'What a great favor you have done me by punishing me. Despite of the fact that you defeated me, you, nor Vishnu, oh Fortunate One, ever deny an unqualified brahmin [like me], so why would he who keeps to his vows [and performs sacrifices, suffer want]? (14) Oh great one, the brahmins were first created from the mouth of Brahmâ in order to disseminate the teachings of self-realization, the vows and the austerity. Therefore you with a stick in your hand protect them every time they are in danger, just like someone who protects his herd. (15) You who by me unaware of your reality was insulted in the assembly with the arrows of [my] unkind words, do not really take heed of that. Seeing me sliding down to hell because I defamed the most respectable one, you saved me out of compassion. I wish you to be pleased about that what you did out of your own mercy, your Lordship.'

(16) **M**aitreya said: 'Daksha thus being forgiven by Lord S'iva, with the permission of Lord Brahmâ resumed the performance of the sacrifice together with the priests, the ones of learning and the others. (17) In order to be purified from having been in touch with Vîrabhadra and his men and to perform the sacrifice meant for Vishnu, the best among the brahmins settled for three kinds of offerings [belonging to] the oblation called *purodâs'a*. (18) Oh Vidura, the moment the leader of the *Yajña* [Daksha] thus sanctified in meditation offered the clarified butter with the hymns from the Yajur Veda, Lord Hari appeared, the Supreme Personality. (19) The effulgence of all present there was at that moment overshadowed by the brightness [spreading] in all the ten directions of Him who was carried by the enormous wings of Garuda [or Stotra]. (20) With a dark complexion, garments yellow as gold, a helmet dazzling like the sun, curling hair bluish like black bees, a face decorated with earrings, with a conch shell, a lotus flower, a disc and arrows, a bow, a club, a sword and shield in His hands and with His many golden ornaments, He looked like a blossoming tree. (21) Garlanded with forest flowers He had His consort [Lakshmi] on His chest and only a small glimpse of His magnanimous smiling glance was enough to please the entire world. At His side yak-tail fans looking like swans were being waved and above Him one saw a beautiful, moonlike white royal canopy. (22) After they saw Him arriving, all the demigods and the others led by Brahmâ, Indra and the three-eyed S'iva, immediately stood up from their seats and offered their obeisances. (23) They all outshone by the luster of His glaring effulgence fell silent and filled with awe they touched their heads bowing down to pray to Adhokshaja, the Supreme Personality of Godhead. (24) Even though His glory is beyond the comprehension of even the powerful ones of the soul, they now by His grace seeing His transcendental form, could offer their prayers according to their different capacities. (25) Daksha seeking shelter was accepted with his honorable oblations of sacrifice for the master of all sacrifices, the supreme preceptor of all progenitors of mankind who is attended by Nanda and Sunanda [the most important servants of Nârâyana in Vaikunthha]. With great pleasure, a subdued mind and with folded hands he then offered Him his prayers. (26) Daksha said: 'You Lordship now fully present here have returned from the purity of Your heavenly abode in a perfect transcendence above all mental speculation. You are the one without a second, the fearless controller of all matter, who seemingly impure are engaged with her [with Mâyâ] as the overseer and self-sufficient One.'

(27) **T**he priests said: 'All of us, not conversant with the truth of Your Lordship who are free from the influence of the material world, we who are of an intelligence that because of S'iva's curse is of too great an attachment to fruitive activities oh Lord, now know about Your name [Yajña] that stands for the arrangement of religious sacrificing moving in the three departments [of the three Vedas] for the sake of which we are engaged in the worship of demigods [like the divinity of the sun and the moon].'

(28) **T**he members of the assembly said: 'On the path of repeated birth and death we have no place to take shelter. We are greatly troubled by being bound to this formidable fort of time that is infested by ugly snakes and in which the mirage of the material happiness of having a home and a body constitutes a heavy burden. When we have to live by the double ditch of distress and so-called happiness, the fear for wild animals, the forest fire of lamentation over the interest of the ignorant ones and are afflicted with all sorts of desire, we, with You who gives shelter, enjoy the protection of Your lotus feet.'

(29) **R**udra said: 'Oh supreme benefactor, when I, desiring fulfillment in the material world, have fixed my mind on Your precious lotus feet that are cherished and worshiped by the liberated sages, I, with a compassion like that of Yours, attach no value to it when ignorant people speak against me.'

(30) **B**hrigu said: 'From Lord Brahmâ down to every other embodied being, all who, under the influence of the insurmountable material energy, are bereft of the knowledge of their original self, are submerged in the darkness of illusion. They not seeing You as situated in the self cannot understand Your situation as the absolute of reality. Oh Lord, You, as the friend of the surrendered soul, be kind to us.'

(31) **B**rahmâ said: 'When one tries to see Your person, this original form of Yours cannot be perceived with the help of the different [sensual] virtues of respect for acquiring knowledge, for You who constitute the basis of the knowledge and objectivity of the material qualities must be regarded as differing from that what is made of material energy.'

(32) **I**ndra said: 'This transcendental form oh Infallible One, which is there for the welfare of the universe, is a cause of pleasure to the mind and eye, for You, possessing the eight weapons held up by Your arms, punish those who are hostile towards Your devotees.'

(33) **T**he wives of the attendants of the sacrifice said: 'This worshiping in sacrifice as arranged by Brahmâ was devastated by Lord S'iva. May today the beauty of Your lotuslike vision oh Lord of sacrifice, sanctify the sacrifice that by the anger against Daksha became as still as the dead bodies of the sacrificial animals.'

(34) **T**he sages said: 'How wonderful oh Supreme Lord, are Your activities to which You, in the exercise of Your potencies, are never attached. Nor is Your Lordship attached to the mercy of Your obedient servant, the Goddess of Fortune Lakshmî, for the grace of whom one is of worship.'

(35) **T**he perfected ones prayed: 'The elephant of the mind that scorched by the forest fire of [sensual] afflictions is thirsty, having plunged in the river of the pure nectar of Your pastimes no longer remembers that misery and never wishes to come out, just like someone who merged with the Absolute.'

(36) **T**he wife of Daksha said: 'Be pleased my Lord with my respects for Your auspicious appearance oh abode of the Goddess. With Lakshmî as Your wife You protect us. Our arena knows no beauty without Your arms oh controller, just like a headless person doesn't look good with only a trunk.'

(37) **T**he local rulers said: 'We doubt whether we can see You with our material senses. You, revealing Your eternal form, we regard as the inner witness by whose grace the entire illusory world can be seen oh possessor of all, for You appear with the elements as the sixth one to the five of the senses.'

(38) **T**he great ones of yoga said: 'They who deeming no one as dear as You, see themselves as existing in You and not as separate from You, the Supersoul of all beings oh master, are very dear to You. And how much more You don't value absolutely the faith of those souls oh Lord, who devoted therewith are of worship oh loving parent? (39) We offer our obeisances to Him who by His personal appearance by means of His material potency determined the fate of each living entity depending his specific inclinations, He who appeared differently with the many material qualities for the sake of the creation, maintenance and annihilation of the material world and who in His absolute state turned away from the interaction of the modes of matter.'

(40) **T**he Vedas in person declared: 'Our respects unto You transcendental to the modes of nature who are the shelter of the quality of goodness and the source of the austerity and penance in all religions. I nor anyone else really knows You or Your situation.'

(41) **A**gni, the fire god said: 'By Your effulgence I am as luminous as the greatest fire and may accept in sacrifice the five kinds of offerings mixed with butter; I offer my obeisances to Yajña, the protector of the sacrifices, worshiped by means of the five kinds of hymns of the Veda.'

(42) **T**he godly ones said: 'Formerly at the time of the devastation of the era [*kalpa*] when You as the Original Personality rested in the water and lied down on the snake bed Ananta S'esha, You withdrew into Your abdomen that what You had created and was estranged from You. You upon whom the liberated souls in their hearts meditate in philosophical speculations, we now see present here before our two eyes moving on the path of the protection of us Your servants.'

(43) **T**he denizens of heaven said: 'Marîci and the great sages under the direction of Brahmâ and Indra and the divinity led by S'iva, are to be seen as parts and parcels of Your body oh God; may we unto the Supreme Almighty One for whom this whole creation is just a plaything oh Lord, always be of respect and offer You our obeisances.'

(44) **T**he Vidyâdharas [lovers of knowledge] said: 'After with Your external potency having obtained the human body and with dwelling in the body, thinking in terms of 'I' and 'mine', having misidentified himself with it, the ignorant person who takes the body for himself and is distracted by material possessions, also follows the wrong roads of seeking happiness in sense objects, but relishing the nectar of Your topics he can be delivered, even when he drifted far away from that position.'

(45) **T**he brahmins said: 'You are the sacrifice, the offering of the clarified butter, the fire in person; You are the mantras, the fuel, the kus'a grass [to sit on] and the pots; You are the members of the assembly, the priests, the leader of the *Yajña* and his wife, the demigods and the sacred fire ceremony, the offering to the forefathers, the soma plant, the clarified butter itself and the sacrificial animal [see also B.G. 4: 24]. (46) In the past it was You who as the great boar incarnation [see canto 3.13] from within the waters lifted the world up on Your tusks the way an elephant picks up a lotus. Very easily the vibration was caught by great sages like Sanaka as an offering of prayers in the form of a sacrifice oh knowledge of the Vedas in person. (47) You as that same person we ask to be pleased with us who failing in performing the sacrifices are awaiting Your audience. When one sings Your holy names oh Lord of Sacrifice, one manages to overcome obstacles. Unto You our respectful obeisances.'

(48) **M**aitreya said: 'Oh blessed one, with Hrishîkes'a [Vishnu as the Lord of the senses], the protector of sacrifices, thus being glorified, Daksha, having learned, arranged to resume the sacrifice that was devastated by Virabhadra. (49) Oh sinless one, Lord Vishnu, the Supersoul of all beings and enjoyer of all sacrifices having received His share, was satisfied and then addressed Daksha. (50) The Supreme Lord [Vishnu] said: 'I, Brahmâ and also Lord S'iva, do not differ [essentially] in being the supreme cause and Supersoul, the witness and the self-sufficient one of the material manifestation. (51) I, having entered my own external energy that is composed of the modes of nature oh twice-born one, [thus] create, maintain and annihilate the cosmic manifestation and assume a name appropriate to My activities. (52) Someone not conversant with this thinks that Brahmâ, S'iva and the living beings exist in separation and departs [impersonally in disregard of Me] from the notion of the one Supreme Self, the Supreme Brahman that is without a second. (53) The way a person never supposes that his head, hands and other parts of his body would have a separate existence, My devotee neither supposes that the living beings would exist separately. (54) He who does not consider the three [of Us] who constitute the one nature of the Supersoul of all living beings as separate [entities] oh brahmin, achieves peace.'

(55) **M**aitreya said: 'The foremost of all progenitors [Daksha] thus being addressed by the Supreme Lord Hari, after worshiping Him with due ceremony next worshiped the demigods [Brahmâ and S'iva] individually. (56) After with a concentrated mind having granted Lord S'iva his share of the sacrifice and he together with the priests in order to round it off also had paid respect to the God-conscious and the other ones assembled there, he took the concluding [*avabhṛitha*] bath. (57) When he thus on the basis of his own belief had achieved the perfection of religious dutifulness, those three servants of God who thus had inspired with intelligence, left for their heavenly abodes. (58) Satî, Daksha's daughter was, after formerly having given up her body, born from the wife of Menâ [or Menakâ] who lives in the Himalayas, so I've heard. (59) As S'iva's beloved one, Ambikâ [Durgâ or Satî], who felt no attraction for an other man, was sure to accept him again as her husband. For her he was the one goal, the original masculinity of the person that lies dormant in the external, feminine energy [of matter]. (60) This story about S'ambhu [Lord S'iva as the Lord of all living beings] who destroyed Daksha's sacrifice, I heard from a great devotee and disciple of Brihaspati: Uddhava. (61) The person who, after having heard about these pure activities of the Lord, always with faith and devotion also recounts them, will find fame, longevity and, being freed from material contamination, find the destruction of his sins, oh descendant of Kuru.'

Chapter 8: Dhruva Leaves Home for the Forest

(1) **M**aitreya said: 'None of the ones headed by Sanaka [the Kumâras] or the other sons of Brahmâ: Nârada, Ribhu, Hamsa, Aruni and Yati, lived a householder's life [being married], [for] they were [vowed to the] celibate [*ûrdhva retasah*, sending their seed upwards]. (2) Oh slayer of enemies, Mrishâ, the wife [and sister] of [another son of Brahmâ called Irreligion or] Adharma produced the two [children] Dambha [Bluffing] and Mâyâ [Cheating], but they were taken by [a demon ruling the south-west called] Nirriti who had no children. (3) From those two Lobha [Greed] and Nikrita [Cunning] were born oh great soul. And from the both of them there were Krodha [Anger] and Himsâ [Malice]. From these two [also irreligiously being bound in incest] Kali and the sister called Durukti [Harsh Speech] were born. (4) Oh best of the truthful, bound to Durukti Kali produced Bhaya [Fearfulness] and Mrityu [Death] and of those two combined Yâtanâ [Excessive Pain] and Niraya [Hell] took birth. (5) I thus explained to you in short the cause of the devastation [of landing in hell because of irreligion]. Someone who hears this description three times o pure one, will lead a pious life and see the contamination of his mind being washed away.

(6) **N**ext I will describe the dynasty famous for its virtuous activities, oh best of the Kurus, that evolved from the Manu called Svâyambhuva, who was a part of a plenary portion [Brahmâ] of the Personality of Godhead. (7) Uttânâpâda and Priyavrata, the two sons of Queen Satârûpa and her husband were, as parts of [Brahmâ's plenary expansion] of the Supreme Lord Vâsudeva, there for the protection and maintenance of the world. (8) Of the two wives of Uttânâpâda, Sunîti ['the one of good conduct'] and Suruci ['the one delighting'], Suruci was far more dear to the husband than the other one who had a son called Dhruva ['the immovable one']. (9) When the king one day was patting the son of Suruci named Uttama ['the one of excel'] whom he had placed on his lap, he turned away Dhruva who also tried to get on his lap. (10) Queen Suruci who was very proud [of the king's attentions] enviously spoke to Dhruva, the child of the co-wife that tried to get on his lap, in such a way that the king could hear it. (11) 'My dear child, you don't deserve to seat yourself where the king sits because, even though you were born as a son of the king, you were not born from my womb. (12) Oh child, you don't understand that, because you are not my own but from the womb of another woman, the thing you desire is out of your reach. (13) You can seat yourself on the throne of the king if you want, but only if you, by means of penance, have satisfied the Person of God and by His mercy have found a place in my womb for yourself [to be born again].'

(14) **M**aitreya said: 'Pierced by the harsh words of his stepmother, he out of anger began to breathe as heavily as a snake struck by a stick and when he saw his father silently looking on, he began to weep and ran away to his mother. (15) Having heard from the others what had happened Sunîti lifted her heavily breathing son whose lips were trembling on her lap, feeling very sorry over what was said by the co-wife. (16) Losing her composure she cried with a fire of grief which burned like dry leaves and when she remembered the things said by the other wife she spoke through the haze of tears that fell from her lotuslike face. (17) Not knowing how to curb the danger the lady breathed heavily and said to her son: 'Do not wish others anything inauspicious my dear son, a person will have to suffer himself from the ill he wishes others. (18) The truth of what mother Suruci has told you about having taken birth from the womb of me, the unfortunate one, and that you grew up on the milk from my breast, is that the king feels ashamed, he regrets it to have accepted me for his wife. (19) All that your stepmother has told you is true. If you want to sit on the throne just like Uttama, then just engage yourself without being envious my dear son, in worshipping the lotus feet of Adhokshaja, the Lord of Transcendence. (20) The unborn One [your great-grandfather Brahmâ] no doubt acquired his supreme position in the universe and the qualifications to create, from worshipping the One whom we know by His lotus feet and who can be approached by those who in self-regulation have conquered the mind. (21) Likewise Manu, your worshipable grandfather, achieved liberation and the heavenly and earthly happiness that is so difficult to achieve by other means, because he in worship executing sacrifices was of an unflinching devotion and great charity. (22) Take shelter with Him, the Kindhearted One my dear boy, for people who want to get liberated follow the path of His lotus feet. Worship the Supreme Personality by fixing your mind upon His image, thinking of nothing else and being faithful to your original sense of duty with Him. (23) Looking for someone else I wouldn't know any one but the Lord with the lotus eyes who could mitigate your sorrow. Even de Goddess of Fortune who is worshiped by others my dear, is always with a lotus flower in her hand looking for Him.'

(24) **M**aitreya said: 'Thus having heard the purposeful words of the mother he, mindfully keeping himself under control, left his father's house. (25) Nârada who came to hear about it and understood his intentions, was surprised and with the hand that could expel all sin touching his head he exclaimed: (26) 'Oh that might of the rulers! Unable to tolerate any infringement on their prestige, this one being only a child, took to heart the unpalatable words of his stepmother.' (27) Nârada then said: 'Why is it that you, a child normally fond of sports and games, at present feel insulted because of not being respected? (28) Even though you see no alternative, what reason other than being illusioned would there be for people to be dissatisfied in this world

wherein one because of one's karma is separated from one another? (29) Therefore you should be satisfied oh dear one. Whatever it is that fate has in stall for a person, is by someone who is intelligent recognized as a way leading to the Supreme. (30) But the yoga your mother told you to do for elevating yourself to His mercy, is to my opinion too difficult for a person like you. (31) The greatest sages even, who were on the path of detachment for many births, in the trance of their strict yoga practice never came to understand what they were looking for. (32) Stop therefore now with this insistence of yours, it'll take you nowhere. Save that [quest] for the future, then you'll find ample opportunity [to engage in adult matters like these]. (33) Any embodied soul who is of peace with whatever happiness or distress that destiny reserves for him, can reach the opposite side of darkness. (34) With something [or someone who is] better one should be pleased, with something [or someone who is] of a lesser quality one should be compassionate and with something [or someone] equal one should be friendly. Thus fostering no desires one is never affected by tribulations.'

(35) **D**hruva said: 'This balance of mind you talk about oh Lordship, is [a quality] of people who are merciful with those who with their happiness and distress have lost track of the soul, but for persons like us it is very difficult to see it the way you said it. (36) Because I was born a ruler I'm not that tolerant. Pierced by the harsh words of mother Suruci I cannot have a heart [like you]. (37) Please tell me about an honest way to pursue my desire for a superior position in the three worlds oh brahmin, a position not even attainable for others like my father, grandfather and forefathers. (38) You as a worthy descendant of Brahmâ playing the *vînâ*, alike the sun travel all around the world for the sake of its welfare.'

(39) **M**aitreya said: 'Nârada was very pleased to hear what Dhruva said, whereupon he compassionately replied to give the boy good advice. (40) Nârada told him: 'The path your mother told you about of fully absorbing yourself in rendering service to the Supreme Lord Vâsudeva, constitutes the highest perfection in life. (41) For him who seeks the supreme benefit of the self by what is known as *dharma*, *artha kâma* and *moksha* [the civil virtues of religious righteousness, economic activity, regulation of sense gratification and finding liberation], the worship of the Lord His lotus feet is the only cause. (42) For that purpose, my dear, go with my blessing to the bank of the Yamunâ and be purified by the sacredness of the Madhuvana forest where the Lord is always present. (43) When you have taken a bath in that river, [also called] the Kâlindî [according to the name of the mountain where the Yamunâ springs from] - which performed correctly three times a day is a most auspicious thing to do - you should sit down on a sitting place you have prepared. (44) You should meditate upon the Supreme Spiritual Master with an undisturbed mind. Thereto you must, in relation to the life breath and the senses, gradually with the help of the threefold breath control [of *prânâyâma*: controlling the ingoing, the outgoing and balanced breath] give up the impurities of your mind. (45) Always prepared to be merciful, He with His pleasing mouth and typical look, His straight nose, arched eyebrows and intelligent forehead, is the beauty of the demigods. (46) Youthful, attractive in all His limbs and with lips and eyes as reddish as a rising sun, He, as the shelter of the surrendered souls who is transcendental in every respect, is the one offering protection as merciful as the ocean. (47) Marked with the S'rîvatsa [a few white hairs on His chest] and of a deeply bluish [gray] color, He is the original Personality garlanded with flowers, showing the conch shell, the disc, the club and lotus flower in His four hands. (48) The garments of yellow silk He wears are complemented by a helmet, pearl earrings, a necklace, bracelets and the Kausthuba jewel. (49) Pleasing as well the eye as the mind, He has small bells of gold around His waist and His ankles and is of a superior calm, peace and serenity. (50) He occupies His place on the whorl of the lotus of the hearts of those who in worship unite in the light of the glittering nails of His lotus feet. (51) You should this way regularly envision the smiling of the Lord who is so affectionate with the devotees, and thus fully attentive let your mind meditate upon the greatest of all benedictors. (52) The mind thus meditating the very auspicious form of the Supreme Lord is, being transcendently enriched, very soon freed from all material contamination and will never wander off from that position.

(53) **P**lease hear from me the very, very confidential mantra to pray oh prince, from which recited aloud for seven days a person may behold what moves through the ether [planets, heavenly beings, thoughts]. (54) '*Om namo bhagavate vâsudevâya*' [my respects for the Supreme Lord Vâsudeva]. With this mantra [called the *dvâdas'âkshara* mantra] the learned one conversant with the differences according to time and place [*des'a-kâla-vibhâgavit*] should exercise respect for the physical appearance of the Lord the way it should be done with the help of the different paraphernalia. (55) One purifies with the help of water, garlands of forest flowers, roots, different fruits and vegetables, fresh grass, buds, bark and by offering *tulsî* leaves, which are very dear to the Lord your master. (56) You can [being alone in the forest] begin with procuring and worshipping a deity made of physical elements like earth and water [clay], and therewith as a sage be of full self-control in peace checking your speech and eat frugally whatever the forest offers. (57) Meditate [thereto] upon the inconceivable activities that by the Supreme Lord of Wisdom in the form of an *avatâra* were performed in order to exercise His supreme will and potencies. (58) In service of the Supreme Lord you

should respect Him in your heart with the mantras that embody Him in the way the previous teachers performed their devotional service as I have told you.(59-60) When the Supreme Lord thus with your engagement in service by your body, mind and words is worshiped according to the regulative principles of bhakti, He will increase the devotion of the devotees who are sincerely and seriously engaged and will award them with what they desire in regard of the spiritual life of the conditioned souls and what belongs to it [the so-called *purushârthas*]. (61) Being serious in bhakti-yoga about your liberation you must in complete detachment from all sense-gratification unrelenting exercise a respect that is steeped in love for Him directly.'

(62) **T**hus being addressed by Nârada, the son of the king circumambulated him offering his obeisances and went to the Madhuvana forest which, imprinted with the feet of the Lord, was the right place for him to be. (63) When Dhruva entering the forest thus had withdrawn himself, the respected sage thought it wise to pay the king a visit in his palace. Seated there comfortably, he spoke to him. (64) Nârada said: 'Dear King, your face appears to be withering, what are you thinking so deeply about? Have you lost your way with the gratification of your senses, the religion or the economy?'

(65) **T**he king replied: 'Oh brahmin, my son, my sweet boy who is only five years old and actually a great personality and devotee, I have, being too attached to my wife and too hard-hearted, banished from here together with his mother. (66) I worry whether the helpless boy whose face is like a lotus, without being protected by anyone in the forest, oh brahmin, isn't starving or being tired having laid down hasn't been devoured by wolves. (67) Alas, how cruel I was being conquered by a woman. Just imagine how utterly hard-hearted I was denying him all affection when he out of love tried to climb on my lap.'

(68) **N**ârada said: 'Do not I say, do not be aggrieved about your son. He is well protected by the Godhead oh master of men, you don't know how widespread His influence is all over the world. (69) The boy is a master. After performing what is impossible for even the greatest personalities around, he, in favor of your reputation, will come straight back to you dear King.'

(70) **M**aitreya Muni said: 'The king, having heard what Nârada told him, began to think about his son and neglected his opulent kingdom. (71) Meanwhile the Original Personality was worshiped [by Dhruva], after taking a bath and fasting that night, with perfect attention the way Nârada had advised it. (72) For the first month worshiping the Lord he only ate, to the bare necessity of preserving his body, fruits and berries in the morning after every third night. (73) The next month the innocent boy continued his respect for the Almighty by eating every sixth day as mentioned, on those days preparing his food from grasses and leaves gone dry. (74) With the third month passing he, fully absorbed in his respect for the Lord of Wisdom, Uttamas'loka, each ninth day drank water only. (75) That way continuing into the fourth month, he by controlling his breath, meditating in worship of God, only ate air every twelfth day. (76) By the fifth month in full control of his breath the son of the king, meditating upon the Creator, without moving stood on one leg like a column. (77) With his mind fully controlled concentrating in the heart, he meditated with no other thoughts than the thought of the Supreme Lord His form, upon Him, the resting place for the senses and their objects. (78) Keeping his mind focussed on the foundation, the cosmic intelligence of the reality, the master of the primal ether [*pradhâna*] and the person, the Supreme Spirit, all the three worlds began to tremble. (79) As he remained standing on his one leg he, the child of the king, with the one half [of his body] pressed down the earth with his big toe bent, just like the king of elephants does when he as a boat balances left and right with every step. (80) Because he in the full of his meditation had stopped his breathing and closed all the gates of his body, he thus by confining the life air was suffocating all the worlds so that soon all the great souls from all places sought their refuge with the Lord.

(81) **T**he godly said: 'We don't understand this oh Supreme Lord, the flow of the universal breath is obstructed! Therefore oh reservoir of goodness so kind to the needy, we all approach You for shelter to be saved from this calamity.'

(82) **T**he Supreme Lord replied: 'Fear not, this choking of your life air happens on account of the son of King Uttânâpâda who is fully absorbed in thoughts of Me. I will ask the boy so strong in his determination of penance to stop with this. Please return to your homes.'

Chapter 9: Dhruva Returns Home from the Forest

(1) **M**aitreya said: 'They [the demigods], thus being freed from all fear, offered the Lord of the wide strides [Urukrama, Vishnu] their obeisances, upon which they returned to their three worlds. The Lord with the thousand faces [Sahasras'irshâ, the original Vishnu] then got on the back of Garuda and went to the Madhuvana forest in order to see His servant [Dhruva]. (2) He who strengthened by his meditation in yoga observed Him brilliant as lightening manifested on the lotus of his heart, all of a sudden noticed that He had disappeared, but looking around he then saw Him standing right before him in the same form. (3) With Him present before him he, confounded, fell to the ground prostrating his body like a rod to offer Him his obeisances. As he looked at Him, it was as if the boy was drinking Him with his eyes, like he was kissing Him with his mouth and embracing Him with his arms. (4) Seeing that he wanted to glorify Him but didn't know how, the Lord, who is the prayer in accord with the scripture in the heart of each, understanding the boy mercifully touched his forehead with His conch shell. (5) Thus being inspired with the ability to say just what he wanted, he, slowly offering his prayers in the love of his devotion, could understand what the supreme of the soul was all about and that he would be the Dhruva of renown and fame whose world couldn't be denied.

(6) **D**hruva said: 'Let me offer my obeisances to You, the Supreme Lord and Original Person, who as the One within, from Your internal potency commanding the universal energy, entering my words and breath has brought to life my passive senses as well as my other limbs, my hands, legs and skin. (7) You are the One, Supreme Lord who, after by His own potency creating this vast outer world called *mâyâ* - that unlimited completeness of reality with its modes - next as the Original Personality has entered here to appear differently in the time-bound qualities the way fire does in fire wood. (8) Like a man awakening from his sleep, the one of surrender to You [Brahmâ] could see this entire universe by dint of the knowledge given by You oh my Lord. How can anyone conversant with Your actions forget Your lotus feet that are the shelter of all who desire liberation, oh friend of the distressed? (9) It suffers no doubt that You, the cause of liberation from birth and death, are like a desire tree to those who, under the influence of the outer world, miss the proper concept of life and worship You with ulterior motives in their desire for the gratification of the senses of this bag of bones, a gratification that is even available to persons in hell. (10) The bliss of Your magnificence that for embodied souls may happen when they meditate upon Your lotus feet or when they hear the stories of Your devotees is never found with the impersonal supreme [Brahman], nor does it compare to what is experienced in [personally] elevated positions from which one has to fall down being destroyed by the sword of death. (11) Let it be so that I may enjoy the intimate association of those who are constantly engaged in Your devotional service oh Unlimited One, of those great devotees by whose purified hearts one can easily cross the terrible and vast ocean of dangers that is material existence. Let it be so that I go mad of drinking the nectar of the stories about Your qualities. (12) They so high-principled my dear Lord, never think of the material body, their relating to their sons, friends, home, wealth and wife; they, oh One of the Lotus Navel, have achieved the association with those who in their hearts always hanker after the fragrance of Your lotus feet. (13) The animals, trees, birds, reptiles, gods, demons and men, driven by the material energy are found throughout the universe in different forms of existence and are for several reasons seen and not seen oh Unborn One. That I know, but about this transcendental form, oh Supreme One I knew not, I do not know but the end of my argument. (14) At the end of each epoch the Supreme Person withdraws all of this universe into His belly, lying down in self-reflection in the company of Ananta S'esha as His bed. From the ocean of His navel the golden abode sprouted, with Brahmâ on the whorl of the lotus. Him, that Supreme Lordship I offer my obeisances. (15) You are the eternally liberated, uncontaminated Supreme Soul full of knowledge, the changeless, authentic Original Person, the Supreme Lord and ruler of the three modes, the continuing intelligence throughout all actions of the intellect, the transcendental vision and witness, the maintainer, enjoyer and the one whose position differs from all the others. (16) You, in whose nature always the different opposing energies of knowledge and ignorance are found, You who are that continuing Brahman, You the cause of the material manifestation, the original and unlimited One who is simply blissful, I offer my respects. (17) Compared to other benedictions Your lotus feet are the true one oh my Lord, and thus You as such are the personification of the goal of life of each person oh beloved Fortunate One. You, eager to bestow Your mercy, maintain the ones poor of heart like me, the way a cow keeps a calf.'

(18) **M**aitreya said: 'After thus truly being worshiped by means of the fine intelligence of his good intentions only, the Supreme Lord who is always there in favor of His devotees spoke to him, after first having congratulated him. (19) The Supreme Lord said: 'I know about the determination within your heart oh son of the king. Since you are sworn to piety, I shall grant you all the fortune, even though it is a wish difficult to fulfill. (20-21) Never before My good boy, there was anyone who managed to settle for such a brightly glowing place known as the planet of Dhruva, around which all the other planets and constellations of stars are circling like a group of bulls does running stationary around a central pole [for crushing grain]. It is the planet around which, keeping it to their right, along with the stars, all great sages of the forest move

circumambulating like Dharma, Agni, Kas'yapa and S'ukra whose lives stretch beyond a millennium. (22) As soon as your father has left for the forest, you will be awarded the entire world. It will be under the pious protection of your rule uninterrupted for thirty-six thousand years in full control of your faculties. (23) When your brother Uttama, being killed during a hunt, is sought in the forest by his most afflicted mother, she will run into a forest fire. (24) After performing great sacrifices for Me, the heart of all sacrifice, and having distributed great charities, you will, after having enjoyed the blessings of this world, at the end of your life be able to remember Me. (25) Thereafter you will head for My abode that is worshiped on all planets and is situated above those of the *rishis*. Having gone there, you will never come back.'

(26) **M**aitreya said: 'After thus having assured the boy of His personal protection [and residence], He, the honored and worshiped Supreme Lord who carries Garuda in His flag, before the eyes of Dhruva returned to His heavenly abode. (27) Even though Dhruva by dint of his determination as the result of his service had achieved the feet of Lord Vishnu, he was not very pleased with the satisfaction he obtained and then returned home.'

(28) **V**idura said: 'Why is it so that he, who with the very focussed worship of His lotus feet had obtained the in one lifetime rarely achieved supreme position of the Lord, having reached that far and being that wise, felt not that satisfied inside?'

(29) **M**aitreya replied: 'He was by his stepmother's harsh words pierced in his heart and remembering it all and not desiring liberation from the Lord of salvation, he thus suffered grief. (30) Dhruva said to himself: 'That what the four Kumâras, those infallible celibates, in their absorption never could achieve in one birth, I managed to fathom within six months, but achieving the shelter of His lotus feet I fell down because I fixed my mind on things other than Him. (31) Alas, just see the misfortune based upon my bodily consciousness. Having approached the lotus feet of Him who can cut all bonds, I have prayed for that what is perishable. (32) Because the demigods couldn't tolerate it that they [contrary to me, some day] have to return to an earthly life, my intelligence was contaminated and thus I, wretched as I was, failed to accept the truth of Nârada's instructions. (33) Just like dreaming in my sleep I sought my refuge in the illusory energy of God and complained from within my heart. Seeing things in opposition I, under the influence of the outer world, lamented that my brother was my enemy, although he is only a temporary phenomenon. (34) This what I prayed for, is as useless as a treatment given to someone whose life has already ended. After satisfying the Soul of the Universe by austerities - which is something very difficult to achieve - I prayed with the One with whom one cuts with the world for a repetition of birth and death and thus I am unlucky. (35) From Him who was willing to offer me His full independence I alas out of foolishness asked for material prosperity. It is like a poor man who asks a great emperor who is impressed by his virtue, for a few broken grains of husked rice.'

(36) **M**aitreya continued: 'My dear Vidura, persons like you who delight in the dust of the lotus feet of the Lord of Liberation, act in serving Him not out of self-interest because that interest is automatically attained by it, they consider themselves very rich. (37) When he heard that his son had returned as if he had risen from death, king Uttânâpâda couldn't believe why a sinner like him would befall such a good fortune. (38) With his faith in the words of *devarishi* Nârada [confirmed], he was overwhelmed by the tidings the messenger brought and being very satisfied he offered him a highly valuable pearl necklace. (39-40) Very eager to see his son he in great haste mounted a gold ornamented chariot drawn by the finest horses and left, accompanied by the sound of conch shells, kettledrums, flutes and the chanting of hymns, the city together with the brahmins, the elderly and his officers, ministers and friends. (41) Both his queens Sunîci and Suruci got, decorated with gold, together with Uttama on a palanquin and joined the procession. (42-43) Meeting him in a small forest nearby, the king hurried down from his chariot and was immediately overwhelmed by love as he approached him. Heavily breathing because of his great anxiety he for a long time with both his arms embraced his son whose bondage of endless material contamination was destroyed by the Lord His lotus feet. (44) Thereupon smelling his head over and over, he who now saw his greatest desire fulfilled, bathed his son with the cool water from his eyes. (45) After respecting his father's feet by him being blessed and honored with questions, he, the best of all noble souls, bowed his head to his two mothers. (46) Suruci, picking up the innocent boy who had fallen at her feet, embraced him and spoke, choked with tears, to him the words: 'May you live long.' (47) Unto anyone with whose qualities and friendship the Supreme Personality, Lord Hari, is pleased, all living beings offer their respect, [as naturally] as water that out of its own flows to the lowest position. (48) Uttama and Dhruva both overwhelmed with affection embraced one another over and over with their hairs standing on end and let their tears run freely. (49) Sunîti, his mother, embracing her son who was more dear to her than her life air, satisfied to touch his body gave up all grief. (50) There and then oh heroic one, he was wetted auspiciously by the incessant tears from her eyes and the milk that started to flow from the breasts of the mother of this hero. (51) The people around her offered the

queen praise: 'The fortune of your son will vanquish all your pains now that he, after being lost for such a long time, has returned in order to protect the face of the earth. (52) You must have worshiped Him, the Supreme Lord who can deliver you from the greatest danger and upon whom meditating the wise conquer death which is so difficult to overcome.'

(53) **D**hruva thus praised by the people around him, was by the king together with his brother placed on the back of a she-elephant and that way pleased and glorified, he returned to his capital. (54) Here and there brilliant, arched gateways were created, there were shark-teeth shaped festoons and columns of banana trees and young betel nut trees with bunches of flowers and fruits hanging down from them. (55) At each gate there was the decoration of hanging mango leaves, cloth, flower garlands and strings of pearls, combined with pots filled with water and burning lamps. (56) The city gates with the surrounding walls, the houses and the domes of the palace glittered on all sides, beautifully decorated as they were with valuable golden ornaments. (57) The crossroads, streets and the market-place were thoroughly cleansed and sprinkled with sandalwood water and provided with auspicious presentations of fried rice, barley, flowers and fruits. (58-59) Seeing Dhruva on the road, the women of the houses uttering affectionate blessings showered him here and there with white mustard seeds, barley, curd, water, fresh grass, flowers and fruits. With their very pleasant songs ringing in his ears he thus entered his father's palace. (60) In that fine mansion bedecked with mosaics of precious stone he, who under the constant care of his father was elevated to the highest status, lived like a god. (61) The palace was furnished with seats and furniture embellished with gold, very valuable ivory beds and bedding as white as milk foam. (62) The walls, made of marble, had precious gems in them and also the lamps that shone with jewels were held by female figurines made of precious stones as well. (63) Also the gardens were very beautiful with various heavenly trees, pairs of singing birds and the humming of mad bumblebees. (64) Emerald staircases lead to ponds full of lilies and blue lotuses, swans and ducks and flocks of geese, and cranes that dwelt nearby.

(65) **W**hen the saintly king Uttânapâda heard and saw what the most remarkable influence was of his son, he felt extremely happy about that great miracle. (66) When he saw that Dhruva had come of age and also carried the approval of his ministers and was loved by his subjects, he made him the lord and master of the world. (67) He, this king of Vishnu, then considered himself also old enough and went in regard of the salvation of his soul detached into the forest.'

Chapter 10: Dhruva Mahârâja's Fight with the Yakshas

(1) **M**aitreya said: 'Dhruva ['the immovable one'] married Bhrami [meaning 'turning around'] the daughter of Prajâpati S'is'umâra ['the dolphin', 'the galaxy'] and named her sons Kalpa ['epoch'] and Vatsara ['tropical year']. (2) With another wife called Ilâ ['the comfort'], a daughter of Vâyu [the demigod of the air], the powerful one begot a son called Utkala ['the one who carries the load'] and a jewel of a girl. (3) Uttama ['the one of excel'] however, Dhruva's brother who didn't marry, was during a hunt in the Himalaya range killed by a very powerful Yaksha [an evil spirit]. He was [soon] followed by his mother [Suruci]. (4) Dhruva hearing about the death of his brother, filled with lamentation angered swore revenge and got on his victorious chariot to leave for the city of the Yakshas.

(5) **H**eading in the northern direction the king saw in a valley of the Himalayas that was inhabited by followers of Lord S'iva, a city full of ghostly people. (6) There oh ruler, the mighty-armed one blew his conch shell that resounded fearfully in the sky in all directions so that the wives of the Yakshas became most afraid. (7) Thereupon the very powerful soldiers of Kuvera appeared out of their resentment against the sound of the conch shell and attacked him with all kinds of weapons. (8) He, the hero and powerful bowman with all of them attacking, could fight many adversaries simultaneously and killed them one after the other, shooting three arrows at a time. (9) Because these arrows were aimed at their heads, they, being convinced of the fact that they all without fail surely would be defeated, lauded his action. (10) Not accepting that they would be trampled like serpents under his feet, they tried to retaliate, striking back shooting twice as much arrows at the same time. (11-12) Eager to counter his actions and his charioteer they, a 130.000 men strong, very angry showered thereupon all kinds of feathered arrows, bludgeons, swords, tridents, pointed lances, spears and fire weapons. (13) The master of war vanished completely from sight behind that constant shower of weapons, just like a mountain that is covered by a downpour.

(14) **I**n the sky a tumult of disappointment resounded from the perfected ones [the Siddhas] who, witnessing the fight, assumed that this grandson of Manu who was setting like the sun in the ocean of Yakshas, had been killed. (15) The Yakshas exclaimed that the victory was theirs, but then his chariot reappeared from the fighting lot like the sun emerges from the mist. (16) His twanging divine bow created the lamentation of his enemies, scattering the different weapons with his arrows just like the wind scatters an array of clouds. (17) The sharp arrows released from his bow pierced the shields and entered the bodies of the demons, just like thunderbolts hitting the mountains. (18-19) The battlefield that bewilders the mind of a hero, began to glimmer from the by the arrows severed heads complete with garlands and turbans beautiful with earrings and helmets, and the cut off thighs and arms that with beautiful bracelets and armlets shone like golden palm trees. (20) The remaining soldiers, the most of whom had wounded limbs because of the arrows of the greatest of all warriors, fled in all directions like elephants defeated by a lion.

(21) **A**t that time seeing that none of the enemy soldiers were left standing, the best of all men wanted to see their city, but he didn't enter it for one can't be sure of the plans of a mystical enemy. (22) When the one with the finest chariot, apprehensive about a counterattack of his enemies, was talking to his charioteer, a loud sound like that of the ocean was heard that could be recognized as produced by the wind of a dust storm rising from all directions. (23) In a moment the sky was covered by a mass of dense clouds that everywhere glittered with lightening accompanied by a thunder that threatened on all sides. (24) Oh faultless one, there was an inundation of blood, mucus, pus, stool, urine, marrow and trunks of bodies falling from the sky in front of him. (25) Then from the sky a downpour from everywhere could be observed of a mountain of clubs, bludgeons, swords, maces together with a hail of big stones. (26) Serpents breathing like thunder vomited fire with angry eyes and groups of mad elephants, lions and tigers were encroaching. (27) As if the last of days had arrived the sea flooded the earth in all directions with fierce rolling waves, producing a tremendous sound.

(28) **T**hese kinds of phenomena are created by heinous demons who with demoniac illusions try to frighten the less intelligent ones. (29) The great sages cognizant of the highly dangerous mystic power that by the demons was directed against Dhruva, then united to support him and help him out. (30) They said: 'Oh son of Uttânapâda, may the Supreme Lord carrying the bow called S'ârnga, be the Godhead that kills all the enemies of the surrendered souls in order to remove their distress. For it is the chanting and hearing of His holy name that forthwith helps men fully to overcome insurmountable death o Dhruva.'

Chapter 11: Svâyambhuva Manu Advises Dhruva Mahârâja to Stop Fighting

(1) **M**aitreya said: 'After having heard the words of the sages Dhruva touched water and fixed on his bow an arrow made by Nârâyana. (2) Joining this weapon of Nârâyana to his bow, quickly the illusions created by the Yakshas were vanquished oh Vidura, just like pleasures and pains are dispelled by the rise of spiritual knowledge. (3) With the weapon that was given to him fixed on his bow, golden arrows with feathers like the wings of swans sprang forward which pierced the enemy soldiers with the tumultuous sound of peacocks entering a forest. (4) Because of those sharp pointed arrows the Yakshas here and there dispersed on the battlefield got terribly excited so that they full of anger with uplifted weapons rushed towards him, just like serpents with raised hoods do when they wage against Garuda. (5) With his arrows he cut through the arms, legs, necks and bellies of all the Yakshas who came forward in battle. He sent them all to the abode above the sun where all those who send their seed upwards [the celibates] are going. (6) When he saw those Yakshas being killed by the man with the wonderful chariot while they factually had not committed any offense, the grandfather, the Manu, in his mercy approached the son of Uttânapâda together with the great sages in order to instruct him. (7) Manu said: 'Enough my son, stop the killing of these good guys who never wronged you. With this escalation of anger you're treading the path of ignorance and sin. (8) My dear, this undertaking to kill the Yakshas who haven't sinned, is not befitting a member of our family and is forbidden by the sages. (9) Surely my best, you are aggrieved at the death of the brother you care about, but now the offense of one Yaksha has lead to the killing of his many associates. (10) This killing of living beings is certainly never the way of those who honestly follow the path of the Lord of the Senses. Taking the body for the self one is like the animals. (11) You have with your meditation upon the Supersoul within all living beings reached the abode of Lord Hari who is so difficult to propitiate. You thus being of worship attained the supreme position of Vishnu. (12) How can someone like you who esteemed by the devotees of the Lord always are remembered by them, you who as an example to others are vowed to the saintly, engage in such an abomination?

(13) **W**hen one is of tolerance, friendship, mercy and equanimity towards all living beings, the Soul of All, the Supreme Lord will be very pleased. (14) Pleasing the Supreme Lord a person being liberated from the modes of material nature and freed from the worries of his individual existence will achieve unlimited spiritual bliss [*brahma nirvâna*]. (15) Man and woman [by the impelling force of Time] evolved from the five elements of matter and by their sexual behavior even more men and women came about in this world. (16) Because of the interaction of the modes of nature oh King, thus the creation, maintenance and annihilation takes place with the illusory energy of the Supreme Self. (17) The way iron is moved [by a magnet] this world of cause and effect must be considered as being moved by the remote cause [of] the original and most exalted Person who is free from the modes of nature. (18) Under the influence of the no doubt hard to fathom potency of the Almighty One in the form of the force of Time, the interaction [or disturbance of the equilibrium] of the modes of nature resulted in this diversity of energies upon which the Supreme Personality exerts His influence even though He is not the one acting and in which He leads to death even though He is not the one who kills. (19) He to whom there is no end in the form of Time puts everything to an end, He who knows no beginning constitutes the beginning of everything, He who is inexhaustible gives life to one living being by means of another one and He as death puts an end to everything that kills. (20) As death entering each his life no one is His ally or His definitive enemy. All the combinations of the elements [organic and inorganic] helplessly follow His movement like dust particles moved by the wind. (21) Free from a short or long lifespan as is the case with beings that are born, the Almighty One is ever situated in His transcendental position and grants the covetous ones the results of their actions. (22) Some oh king, explain that karma [the work load of fruitive activities] as arising from one's particular nature or as brought about by others oh protector of men. Some say it's due to time, others refer to fate, while still others ascribe it to the desire of the living entity. (23) Who my dear boy, can ever understand the intentions of Him who is our origin, He of transcendence who from the unmanifested reality [*pradhâna*] gives rise to the different energies and natural forces?

(24) **T**he same way my son, all these followers of Kuvera [the divine treasurer] are not the murderers of your brother. Only God is the cause of the birth and death of a living being my dear. (25) He creates the universe and also maintains and annihilates it. Moreover He does not get entangled by the activities of the modes of nature, for He [being free from false ego] does not identify Himself with a material body. (26) This Supersoul, the controller and maintainer of all beings, brings forth, fosters and devours, making use of the force of His external energy. (27) For Him my dearest, He the Supreme One of death and immortality who in every respect is the ultimate goal of surrender for all the world, all the devotees and important personalities of creation bring their offerings, being controlled by Him the way bulls are controlled by a rope through their nose. (28) Five years of age only you left your mother, aggrieved at heart by the words of your stepmother and went to the forest to worship the Lord with austerities. Thus you attained the highest position in the three worlds. (29) Keeping Him in mind my best one, free from anger turn yourself to the one infallible spiritual self [the Brahman] situated in the beyond and try looking at the soul to discover the uncontaminated state from within all that is divided appears to be untrue. (30) When you then render transcendental service to the Soul Inside of the Supreme Lord who endowed with all potencies is the unlimited reservoir of all pleasure, you will very soon untie the knot of illusion of 'I' and 'mine' and thus be firmly fixed.

(31) **J**ust control your anger - it is the enemy of all goodness - and all good fortune will be yours. By constantly keeping to this lesson my dear King, this [directive] will work like a medicinal treatment for a disease. (32) An intelligent person who for his soul desires freedom from fear, must never be lead by anger, for everyone shuns the person ruled by it. (33) By angrily killing the Yakshas of whom you thought that they had killed your brother, you've slighted the brother of S'iva, Kuvera. (34) Forthwith go pacify him my son. Offer him respectfully, with gentle words your obeisances, before the wrath of the great ones will defeat our family.'

(35) **M**anu Svâyambhuva after thus giving instruction to his grandson received from him his obeisances and departed together with the sages for his abode.'

Chapter 12: Dhruva Mahârâja Goes Back to Godhead

(1) **M**aitreya said: 'Having learned that Dhruva, with his anger lingered, had refrained from killing, Kuvera,

the master of the treasury who is worshiped by the Câranas, Kinnaras [singers and indwellers of heaven] and Yakshas, appeared there and spoke to Dhruva who stood with folded hands before him. (2) The master of the treasury said: 'Oh son of the ruler, I am very glad about you oh sinless one, because you being instructed by your grandfather gave up the enmity that is so difficult to avoid. (3) You didn't kill the Yakshas, nor killed the Yakshas your brother, for it is the Time that is really the master of annihilation and generation of all living beings. (4) One's intelligence is of ignorance with the misconceptions of 'I' and 'you'. To a person who follows the bodily concept life appears to be just like in a dream; [the physical approach] is the cause of bondage and misfortune. (5) I wish you all good fortune oh Dhruva, live with that in mind for the worship of the Supreme Lord Beyond the Senses of all living beings thinking of Him in the form of the one Supersoul within all that lives. (6) Be of devotion unto Him whose lotus feet deserve it to be worshiped, for they deliver you from a material existence and cut through the knot of being materially entangled. Even though He in His potency of ruling the modes is connected to them, He by His inconceivable nature is aloof from them. (7) Oh King, please ask without hesitation from me whatever you deem desirable oh son of Uttânâpâda, because you, oh dear one, considering your endurance at the lotus feet of Him from whose navel the lotus sprouted, deserve the benediction.'

(8) **M**aitreya said: 'He, by the treasure king of all kings [the ruler of the Yakshas] being offered a benediction, asked, as a first class intelligent and thoughtful devotee of the Lord, for the continuous remembrance by which one without difficulty crosses over the unsurpassable ocean of nescience. (9) Kuvera, the son of Idavidâ, who was very pleased with Dhruva's mentality, granted him that remembrance and next disappeared from sight. Dhruva then also returned to his capital. (10) He subsequently worshiped by means of sacrificial ceremonies and great charities with all that he had, could accomplish and divine support he could find, the Ruler of all Sacrifices, the objective [of one's life] who awards all results. (11) Uninterruptedly rendering service unto the one infallible Soul above all, he saw all living beings as present in Him alone and Him Almighty as the one and only present within all living beings. (12) Thus endowed with godly qualities he, who as a kind protector of the principles of religion had respect for the brahmins and the poor, was considered the father of the people. (13) During the thirty-six thousand years of his rule over the planet Earth he by enjoyment exhausted his merits and by austerity diminished his misfortune. (14) Thus free from agitating his senses the great soul [life after life] for many, many years favorably executed the three kinds of civil duties [the regulation of religion, economy and sense gratification], after which he handed the royal throne over to his son. (15) He realized that this universe consisting of His external energy, to the living being was a phantasmagoria that just like a dream is a result of ignorance. (16) He considered everything created comprising his body, his wives, children, friends, his influence, riches, the pleasure grounds, the facilities for his women and the complete of the beauty of the earth with its oceans, as something bound to time and for that reason he left for Badarikâs'rama [the Himalayan forest]. (17) There he purified his body, bathing in pure water and, fixed in yogic postures, controlled the breathing process by withdrawing the mind from his physical senses. Concentrating on the exact form of the Lord he constantly kept in mind, he thus meditating became fully absorbed. (18) Constantly engaged in his devotion for Lord Hari, the Supreme Personality of Godhead, he was of an everlasting bliss and again and again overcome by a stream of tears that made his heart melt and all the hairs of his body stand on end. He no longer remembered that he had a body and was thus liberated from [also the subtlety of] being materially bound [*mukta-linga*].

(19) **D**hruva saw a very beautiful heavenly vehicle [a *vimâna*] descending from the sky which illumined him and the ten directions as if the full moon itself had appeared. (20) Therein he discerned two beautiful demigods with four arms, a blackish skin, being quite young and with eyes as pink as a lotus flower. They held clubs and were attractively dressed and decorated with helmets, bracelets, necklaces and earrings. (21) Understanding them to be two servants of the Renown One, he stood up, but being puzzled he didn't know anymore how to receive them with proper respect and thus he respectfully joined his hands offering his respects by chanting the names of the chief of these associates, the Enemy of Madhu. (22) He whose heart was always absorbed in thoughts about the feet of Lord Krishna, very humbly folding his hands bowed his head while Nanda and Sunanda, the two confidential servants of the One with the Lotus navel, smilingly approached and addressed him. (23) Nanda and Sunanda said: 'Oh best of kings! All good fortune to you. Listen attentively to our words. You are the one who, being five years old, greatly satisfied God by doing penance. (24) As the associates of the creator of this entire universe, of the Godhead who carries the bow named S'ârnga, we have approached you to take you with us to the Lord His abode. (25) You have achieved the world of Vishnu that is so difficult to achieve that not even the greatest of enlightenment could reach there. Come and see the supreme abode around which to the right the moon, the sun, the other planets and the stars are circumambulating. (26) This has never been achieved by your forefathers nor by others oh dear one, come and live there in that supreme abode of Lord Vishnu who is so worshipable for the inhabitants of the universe. (27) Oh immortal soul, you deserve it to board this unique heavenly vehicle that was sent to

you by the One Praised in the Verses, the head of all living beings.'

(28) **S**age Maitreya said: 'After hearing the words pouring like honey from the chief associates of the Lord, he who was so dear to Him, after offering the sages his obeisances and accepting their blessings, took a purifying bath and performed his daily duties. (29) After in worship having circumambulated that excellent heavenly vehicle and also having paid his obeisances to the two associates, he whose form shone with a golden effulgence was ready to get on board. (30) Then the son of Uttânâpâda could see death personified approaching him. He put his foot on his head and ascended that wonder that was as big as a house. (31) At that moment kettledrums, *mridangas* [drums of worship] and small drums and such resounded, while the chief singers of liberation sang and flowers showered like rain. (32) As he was about to ascend to the abode of heaven, Dhruva instantly remembered Sunîti and thought: 'How can I go to the difficult to attain world above all worlds and leave my poor mother behind?' (33) Understanding Dhruva's worries, the two superior beings of enlightenment pointed out to him that she in her divinity had preceded him. (34) On his way passing one after the other all the heavenly spheres, he was covered by even more flowers that here and there by the demigods were showered upon him from their heavenly vehicles. (35) In his *vimâna* surpassing the three worlds and even going beyond the great sages, Dhruva who had attained eternal life then reached the abode of Lord Vishnu. (36) For certain only those who constantly engage in welfare activities reach that place which radiating by its effulgence, illumines and makes radiate all the three worlds everywhere, and not the ones who weren't merciful with other living beings. (37) Peaceful, equipoised, pure and pleasing to all living beings they of friendship with His devotees easily reach the abode of the Infallible One. (38) Dhruva, the son of Uttânâpâda thus departing with Krishna finding his purity, became the summit-jewel of the three worlds. (39) The sphere of the luminaries [the galaxy] with great force and speed being connected unceasingly encircles that place oh Kaurava [Vidura's family name], like a herd of bulls moving around a central pole.

(40) **H**aving observed Dhruva's glories the wise and great lord Nârada played his stringed instrument in the sacrificial arena of the Pracetâs, chanting [the following] verses. (41) Nârada sang: 'Thanks to the austerity of this son of Sunîti serving her husband so devotedly, we are aware of the path to our life's destination. With those whom one calls the followers of the Vedas one is never certain of being that eligible, not to mention what one achieves with the regular protectors of mankind. (42) He who at the age of five years aggrieved about the harsh words of the wife of his father so very much pained in his heart, in pursuance of my instruction, went into the forest, won over the unconquerable Supreme Master, winning with the qualities of His devotees. (43) After pleasing the Lord of Vaikunthha he being only five or six years old in the shortest possible time attained His protection. Any other person cannot even expect to attain after many, many of such years [of renunciation] on earth the exalted position that Dhruva, this son of a *kshatriya* attained.'

(44) **M**aitreya said: 'I have told you everything that you here have asked me about the great and famous character of Dhruva who is so very much appreciated by many [a devotee]. (45) [To hear] this bestows wealth and repute, increases one's lifespan and is so greatly sacred and auspicious that one can even attain Dhruva's heaven with it, pleasing as it is to the mind and glorious in counteracting all kinds of sin. (46) When one repeatedly listens to it with faith one develops devotional activities that are dear to the Infallible One and therefrom there is bound to be the full defeat of all hindrances. (47) For the one who hears this story there are the qualities of good conduct and such, it constitutes [a source of] strength for the ones who desire it and it is [a breeding ground for] the honor of those who are thoughtful. (48) Carefully chant in the company of converts in the morning and the evening the sacred renown and great character of Dhruva. (49-50) At the time of a full moon or a new moon, on the day after Ekâdasî [the twelfth day of a lunar month], when the S'ravana star appears, at the end of a *tithi* [a lunar day], on a day called Vyatîpâta, at the end of the month or on a holiday [relative to the sun] you should recount the story to a receptive audience without desiring remuneration and take shelter of the lotus feet of Him who is the Refuge of the Seeker. You will find your mind then pacified by the soul and thus become perfect. (51) He who imparts this knowledge to those who are not aware of the principles of reality, walks the path of truth and immortality and will be blessed by the gods for being a kind protector of the seekers. (52) Oh best among the Kurus, thus was my description of the activities, the fame and the great purity of Dhruva who as a child forsaking his toys and his mother left home and found the shelter of Lord Vishnu.' "

Chapter 13: Description of the Descendants of Dhruva Mahârâja

(1) **S**ûta said [to the *rishis* at Naimishâranya]: "Hearing Maitreya's description of Dhruva's ascent to the abode of Vaikunthha, Vidura's love for the Supreme Lord in the beyond grew and again he began to question Maitreya Muni.

(2) **V**idura asked: 'Who were they, you called the Pracetâs? Which family they were known by, whose sons were they oh best among the sworn and where performed they their sacrifice? (3) I think that Nârada is the greatest of all the devotees; he saw God before his eyes and described the procedure of rendering devotional service to the Lord [in *kriyâ-yoga* or the *pâñcarâtrika*-method]. (4) When these men were performing their sacrificial duties in worship of the Supreme Lord, the Enjoyer of All Sacrifices was by Nârada described with devotion. (5) Oh brahmin, be so kind to tell me, so very eager to hear, in full all the stories about the Lord that were narrated there by the *devarishi*.'

(6) **M**aitreya said: 'Utkala, the son of Dhruva, after his father departed for the forest, did not desire the throne of the emperor, his father, with all the lands and opulence belonging to it. (7) From the day he was born he was a most satisfied, unattached soul, who equipoised saw the Supersoul as spread everywhere in the world and all the world as resting in the Supersoul. (8-9) Because of his single-minded resolve about the spirit of the Absolute, the separation from heaven had ended in the oneness of the Self. A consequent yoga practice had increased his bliss that as fire burned away the karmic impurities of his mind. Thus realizing his constitutional position all his thoughts were devoted to the Soul of all Souls. (10) Out on the road he to the less intelligent appeared to be like a fool, blind, deaf, dumb and mad, but actually his intelligence was more like a fire with its flames tempered. (11) Thinking that Utkala had no intelligence and was mad, the elders of the family and the ministers of state appointed Vatsara, the younger son of Bhrami, ruler of the world. (12) Svarvîthi, King Vatsara's dearest wife, gave birth to six sons: Pushpârna, Tigmaketu, Isha, Ūrja, Vasu and Jaya. (13) Pushpârna had two wives Doshâ and Prabhâ. Of Prabhâ there were the sons Prâtar, Madhyandinâ and Sâyam. (14) Pradosha, Nis'itha and Vyushtha were the three sons of Doshâ. Vyushtha begot in his wife Pushkarinî a son named Sarvatejâ [the all powerful one]. (15-16) His wife, called Âkûti, gave birth to a son named Cākshusha who was the [sixth] Manu. His queen Nadvalâ bore him [twelve] pure sons: Puru, Kutsa, Trita, Dyumna, Satyavân, Rita, Vrata, Agnishtoma, Atîrâtra, Pradyumna, S'ibi and Ulmuka. (17) Ulmuka begot six very good sons in Pushkarinî [who had the same name as her predecessor]: Anga, Sumanâ, Khyâti, Kratu, Angirâ and Gaya. (18) The wife of Anga, Sunîthâ gave birth to Vena who was very crooked. Disappointed about his bad character the wise king Anga left the city [to live in the forest]. (19-20) He [Vena] was cursed by the sages whose angry words struck him like thunder. After that had happened he died. Being without a king all the inhabitants of the world were pestered by thieves and rogues. They then churned his right arm [his 'hand'], upon which a partial incarnation [*ams'a-avatâra*] of Nârâyana descended called Prithu, who became the original Lord of the Earth.

(21) **V**idura said: 'With King Anga being such a reservoir of good qualities and a saintly person, a lover of brahminical culture and a great soul, how could his son be so bad that he became indifferent and left? (22) Why did the sages conversant with the religious principles who saw Vena's faults, desire to pronounce the brahmin's curse against him, while it was the king who carried the rod of punishment? (23) The king is never to be insulted by the citizens however sinful he may be, because he by his personal influence maintains the power of all the local officials. (24) Please describe to me, your faithful devotee oh brahmin, all there is to say about the activities of the son of Sunîthâ, for you are well conversant with [the things of] heaven and earth.'

(25) **M**aitreya replied: 'King Anga once executed a great *as'vamedha* sacrifice, but to that great offering all the godly ones never attended despite of the fact that they were invited by the officiating brahmins. (26) Puzzled about it they then told the instigator of the sacrifice: 'The godly ones do not accept the oblations in the fire of the priests. (27) Oh King, there is nothing impure about the offerings that you with great care collected, nor is there anything wrong with the proper execution of the mantras by the qualified brahmins. (28) In this connection we cannot find the least insult or neglect in respect of the godly ones because of which the God-conscious who are to witness the sacrifice, wouldn't accept their share.'

(29) **M**aitreya said: 'King Anga, the performer of the sacrifice, was very depressed after hearing what the twice-born said. He then with their permission addressed the priests to be informed by them: (30) 'Being invited the ones of God are not going to [attend the sacrificial ceremony and] accept their share of the offerings. My dear priests, please tell me what offense I have committed.'

(31) **T**he leading priests said: 'Oh god of man, in this life you haven't even committed the slightest sin, but in

your previous life there was a sin because of which you in this life are without a son. (32) Therefore we who wish you all good fortune say to you: execute the sacrifice to get good offspring oh King, when you worship the Lord, the enjoyer of the sacrifice, with the desire to get a son, He will grant you one. (33) Thereupon all the men of God will accept their share of the sacrifice, because for the purpose of [getting] a son then evidently the Supreme Personality has been invited. (34) The Lord being worshiped will award the person whatever he desires; according to the way He is respected by the people they will reap the fruits.'

(35) **T**hus having decided the learned ones offered rice cake in the fire of the Lord of the Flames, for the king to get a son. (36) From the sacrificial fire a person in white garments appeared with a golden garland and a golden pot in which he carried rice boiled in milk. (37) He, the king, firmly rooted in the noble mind, with the permission of the learned took the in milk boiled rice in his joined palms and offered it, after smelling with great delight, to his wife. (38) The childless queen eating from the food that would give her a child, indeed was impregnated by the husband and thus she in due time gave birth to a son. (39) That boy appeared partly following in the footsteps of his death-oriented, maternal, irreligious grandfather. He therefore became an offender of the holy duty. (40) He used to take up his bow as a hunter and go into the forest to kill innocent deer. Thus all the people cried: 'There he is, the cruel Vena!' (41) While playing in the playground with boys of his age he very cruelly violently killed them mercilessly as if he slaughtered animals. (42) Seeing how cruel his son was, the king by different means of punishment couldn't get a grip on him and thus he became greatly aggrieved thinking: (43) 'They who are without a son probably have worshiped God [in a previous life], they do not have to suffer this unbearable sorrow to live at home with such a bad son. (44) From a bad son's sinful reputation and unrighteousness there will be a great discord among the people who all constantly will live in fear. (45) Who would want such a so-called son? What he no doubt means to the soul is bondage to illusion; which intelligent man would value a son who brings misery to one's family life? (46) I think it's better to have a bad son than a good one. The grief one has because of him will lead to detachment from one's household that is the source of all misery, for it turns the life of a mortal man into a lot of trouble.'

(47) **T**hus grown indifferent the king, unable to sleep, got up in the middle of the night to forsake his home that was so opulent because of the blessings of the great souls. Not noticed by anyone he left Vena's mother who was fast asleep. (48) As soon as was understood that the king, no longer caring, had left, all the citizens, priests and ministers, friends and the rest of the people searched the earth in great bereavement, just like inexperienced yogis looking for what's hidden within the person. (49) Not finding a trace of their father of state oh Kaurava, the citizens returned disappointed to their city and informed with tears in their eyes, after offering their respects, the assembled sages about the absence of the king.'

Chapter 14: The Story of King Vena

(1) **M**aitreya said: 'The sages headed by Bhrigu who always aspired the welfare of all the people, understood that the citizens with the king being absent were doomed to live on the level of animals. (2) The men of wisdom called for the mother of Vena Sunîthâ and then enthroned him [Vena] as the master over the world, even though the ministers didn't agree. (3) Hearing that King Vena had ascended the throne the thieves, knowing that he was a most severe punisher, hid themselves immediately like rats afraid of a snake. (4) King Vena having ascended the royal seat was very proud of the eight kind of opulences [*bhaga*, see 3.24: 32] and considered himself to be the greatest. Impudently he began to insult the great personalities. (5) Thus blinded by power he, as proud as an uncontrolled elephant, mounted a chariot and traveled around creating fear in heaven and on earth. (6) Not permitting the performance of any sacrifice, that charities were given or that any butter was offered in the fire oh twice-born one, he thus beating his kettledrums everywhere put an end to all religious rituals. (7) When the sages who always had performed the sacrifices saw what the great rogue Vena did, they considered it a threat to the common people and out of compassion talked about it. (8) 'Like a log burning from both sides, the common people alas from both the sides of the king and the thieves and rogues are in great danger. (9) Because we were afraid to be without a king Vena has been crowned although he was not qualified and now there is also the threat of danger from his side. How can the living beings be happy now? (10) Vena, born from the womb of Sunîthâ, has grown into a mischievous character, just like a snake that maintained with milk even attacks the one who feeds him. (11) With him appointed king there is no doubt that he desires to harm the citizens, but in order not to suffer the consequences of his sins we nevertheless should try to pacify him. (12) Knowing Vena's unrighteousness we nevertheless have made him king. If he's not amenable to our pacifying words, he for his evildoing will burn by public condemnation just

as we will burn him by our prowess.' (13) Thus having decided the sages approached Vena concealing their anger. Pacifying him with kind words they spoke to him.

(14) **T**he sages said: 'Oh best of the royals! Please try to understand that what we are about to tell you oh King, and which will increase your lifespan, strength and good repute oh best one. (15) To those persons who free from attachment in their words, mind, body and intelligence acted according to the religious principles, the worlds will be given that are free from misery; they will find liberation and lasting happiness. (16) May you not lose that spiritual life oh hero of the people, the king who misses that which is the cause of prosperity will lose his sway. (17) Oh King, the royal rule protecting the people against mischievous officials, thieves and rogues may for that reason collect taxes and enjoy this world as well as the next. (18) It is in those kingdoms in whose cities the Supreme Lord, the enjoyer of all sacrifices, is worshiped, that the people following the *varnâs'rama* system [of vocations and age groups] will act according to their nature. (19) The Fortunate One, the original cause of the cosmic manifestation, will be pleased with that king oh noble one, who in his position of power is of the Soul that keeps the entire universe together. (20) With Him, the Controller of the Controllers, being satisfied, one can achieve the impossible and therefore the people are everywhere with their preferred lead [their gods, kings and idols] by all means with the greatest pleasure all performing sacrifices for Him. (21) It is He who with all the deities that are worshiped is the recipient. He is the sum total of the Vedas, the owner of all means of worship and the goal of all austerity. Therefore oh King, you should to your greater honor and self-interest direct your countrymen to perform worship by means of the different kinds of sacrifices. (22) When the brahmins in the kingdom are of devotional service, all the enlightened ones that are part of the Lord, are properly respected and will, most satisfied, grant the desired result. Oh hero, you should not fail to respect them.'

(23) **V**ena replied: 'Oh how childish you all are in taking irreligious principles for religious ones. In fact you forsake the father who feeds you being unfaithful with another love. (24) They who ignorantly of disrespect don't realize that the Lord is there in the form of the king, can't find happiness in this world nor after they died! (25) What now is the name of that enjoyer of sacrifice unto whom you direct your great devotion? Like with a bad woman relating to her paramour you fall short in affection for [your king,] the husband! (26-27) The creator, the maintainer, the destroyer, the king of heaven, the god of the wind and the god of death; the god of the sun, the god of the rains, the god of the treasury and the god of the moon; the god of the earth, the god of the fire and the god of the waters; all these and also other powers capable of blessing and cursing abide in the body of the king, the king comprises all the gods. (28) For that reason oh learned ones, you should worship me in your rituals and not be envious. Use those means for my sake, there is no one else to worship as the prime enjoyer of what is offered.'

(29) **M**aitreya said: 'With all respects offered not acceding to the request of the sages, the one whose intelligence was perverted and who most sinfully had strayed from the path, was thus bereft of all good fortune. (30) All the brahmins felt insulted by him who thought himself to be so very learned. Frustrated in their polite request oh Vidura, they became very angry with him: (31) 'Put him to death, to death, this king, this sinner, this dreadful nature who very soon will turn the whole world into a heap of ash if we let him live. (32) This man full of impiety, doesn't deserve the exalted throne as the god of man. He shamelessly insults Lord Vishnu, the master of all sacrifices! (33) Who else but that miserable Vena would be such a blasphemer of Him by whose mercy all opulence is received?' (34) Thus decided to put him to death they showed their anger and by the sound of their reproach [saying 'Hum'] ended the life of Vena, [the king] who was dead in his blasphemy against the Infallible One. (35) After the sages had returned to their hermitages Sunîthâ in her lamentation preserved the body of her son by means of chanting mantras.

(36) **O**nce, when the sages were bathing in the waters of the Sarasvatî and offering oblations in the fire, they sitting on the bank of the river began to discuss the question of truth. (37) They then told each other that they had noticed that disturbances were developing that created fear among the people; wouldn't the citizens without a ruler suffer the misfortune of having a world full of thieves and rogues? (38) Evidently, as the wise were considering this, wherever one looked dust clouding the sky could be seen caused by the running of plundering criminals. (39-40) They then realized their fault: the disturbance of the common people whose riches were plundered, was due to the death of him who was their protector. With the state full of thieves and murderers and bereft of a king, they despite of being aware of all the evil that took place, couldn't manage to subdue the rogues. (41) An equipoised and peaceful brahmin who grossly neglects the ones afflicted is sure to lose the spirit, just like losing water from a broken pot. (42) The family line of the saintly King Anga should not be broken, for the semen of the kings of this family was so productive that they enjoyed the shelter of Kes'ava [He with the beautiful curls]. (43) Thus the wise men decided to churn the thighs of the

dead king with great force. Thereupon a person named Bâhuka [the dwarf] was born. (44) He was as black as a crow, very short in every way with very short legs and arms, had big jaws, a flat nose, reddish eyes and copper-red hair. (45) Having appeared he meekly bowed before the sages inquiring: 'What can I do for you?' 'Please sit down' they replied and thus, oh best one, he became thereafter known as Nishâda. (46) His descendants were thereupon called the Naishâdas. They inhabited the hills and forests because they, being born from Vena and with Nishâda taking the burden of all the sins, were feared.'

Chapter 15: King Prithu's Appearance and Coronation

(1) **M**aitreya said: 'Thus the brahmins again churned the arms of the king who had no son and from that action a couple took birth. (2) About that couple being born the sages conversant with the Vedas said that they were very happy, knowing that it concerned an [*âves'a'*]-expansion of the Supreme Lord. (3) The sages said: 'This man is an expansion of the Supreme Lord Vishnu who maintains the world and this woman is Lakshmî, the Goddess of Fortune who is an inseparable, integral part of the Original Person. (4) This male will be the first among the kings and will spread his reputation under the name of Prithu [the one of the earth], becoming widely renown as the Great King. (5) This female as a goddess of all good qualities will enhance the beauty of her ornaments with the magnificence of her teeth; she will be named Arci and will attract Prithu with her great beauty. (6) He as a partial, direct representative of the Lord is born with the desire to protect the entire world and she took birth as the inseparable goddess who is very attracted to him.'

(7) **M**aitreya said: 'The learned ones praised him, the singers of heaven chanted, the perfected ones showered flowers and the girls of heaven were dancing. (8) Filling the air with vibrating conches, bugles, drums and kettledrums and such, all the godly, the sages and the elderly of all sections of society gathered there. (9-10) Brahmâ, the master of the universe, accompanied by the godly ones arriving there together with all the leaders of the enlightened world, saw on the right hand of that son of Vena, the mark of Vishnu carrying the club. His two feet also showed the [marks of the] lotus flower and thus he was certain that he dealt with a partial appearance of the Lord who with His invincible disc [as a mark in His hand] as a plenary portion represents the Supreme Interest. (11) The brahmins attached to the rituals arranged for his coronation and thus the people for his sake from everywhere collected the different means for performing the ceremony. (12) The rivers, the seas, the mountains, the serpents, the cows, the birds and the animals, the sky, the earth and all living beings contributed with different kinds of gifts. (13) He was thus crowned the Mahârâja. Exquisitely dressed and fully ornamented he together with his nicely jeweled wife Arci appeared like a fire beyond compare. (14) The keeper of wealth Kuvera, presented to him a royal throne made of gold oh hero and Varuna gave him an umbrella as brilliant as the moon which constantly showered a mist of water droplets. (15) Vâyû on his turn gave him two *camâras* [whisks] made of hair, Dharma a garland that added to his name and fame, Indra gave a very valuable helmet and Yama gave him a scepter to rule the world. (16) Brahmâ armed him with spiritual knowledge, his wife Bhârâtî the Goddess of Learning [Sarasvatî] gave a transcendental necklace, the Supreme Personality [Hari, Vishnu] gave him a Sudars'ana disc and His wife Lakshmî gave him imperishable opulence. (17) Lord S'iva came with a sword decorated with ten moons and Durgâ gave a likewise shield showing a hundred moons. The moon god gifted horses of the finest breed and the demigod Vis'vakarmâ donated a very beautiful chariot. (18) Agni gave a bow made of horn, Sûrya gave arrows as brilliant as sunlight, Bhûmî [the Goddess of the Earth] gave slippers that empowered him with mystic union and the gods of the heavenly planets presented him flowers day after day. (19) The art of drama, singing the finest songs, playing musical instruments as well as the ability to make things appear and disappear, were given to him by the space travelers. The great sages blessed him with infallibility and the god of the ocean produced a conch shell for him. (20) The seas, the mountains and the rivers provided him passage for his chariot and professed bards and officials of prayer and praise presented themselves hailing him in verses. (21) Seeing them engaged in their offerings, the greatly powerful son of Vena spoke as follows, smiling with a voice as grave as the thunder of clouds.

(22) **K**ing Prithu said: 'Oh dear bards, men of prayer and men of praise, the words of your address are in vain. The way I am now present in this world I do not show all these possible qualities. Thus why praise me for being the shelter? These words should never be applied to me. (23) Therefore offer those prayers some future time when my qualities that you spoke about can be sufficiently appreciated oh gentle reciters. People of honor who correctly discuss the qualities of the Supreme One who is glorified in the scriptures, never offer those prayers to a detestable human being. (24) Someone who causes followers to extoll him for talents that he as a lord and master could have but in reality does not have, is deceptively engaged and a fool not to

realize that people insult each other that way. (25) The ones in power certainly don't like it to be praised. Despite of being very famous, they are modest: [they know] that as magnanimous as they are in their heroic deeds, they are just as well abominable. (26) Oh you people led by practices of praise, when we just now are not of any fame in the world or of any praiseworthy action, how then could I engage you in songs of praise for me as if you were children?'

Chapter 16: King Prithu Extolled

(1) **M**aitreya said: 'The professional reciters, content about hearing the king speak these nectarine words, praised him therefore according to the instructions of the sages: (2) 'We are at a loss to describe in full the glories of you who as the foremost godhead has descended out of your own mercy. Despite of the fact that you appeared from the body of Vena, your glories bewilder the minds of the foremost speakers. (3) Nevertheless we will, in accord with what the wise have told us to do, try to put the name of King Prithu, [of you who are] famed for being a partial incarnation of Lord Vishnu, in the sweetest words. Encouraged in our attention for the liberality and praiseworthiness of your activities, we shall do our best to sing your praises. (4) This king will as the best defender of the faith incite the entire world to follow dutifully. Apart from being the protector of the regulative principles of human nature he is also the chastiser of all who act against them. (5) He is the one and only who carries all the forms of all local deities within himself. Based upon that justice each and everyone high and low in due course of time will receive his proper share and prosper therefrom. (6) All the riches this king exacts will by him in due course of time be equally distributed over all living beings, just like the all-powerful sun god distributes his rays. (7) He as the king will take up the duty of mother earth to be always kind to the aggrieved and tolerant towards the people who trample her face. (8) As easy as Indra answers with rain when there is a shortage of water and the living entities have to suffer, that divine man of God, this embodiment of the Lord, will protect the citizens. (9) The whole world will thrive on the glances and bright smiles of his beautiful and affectionate moonlike face. (10) The policies of this king are unseen, his actions are confidential and secret, his accomplishments are hidden and there is no limit to his treasury. His soul, as the only reservoir of all good qualities, will be covered just as it is with [the position of] Varuna, the king of the seas. (11) Born from Vena like fire from firewood, he is difficult to approach and unbearable [for his enemies]. When one approaches him he stays at a distance. No one can defeat him. (12) He as the neutral witness oversees the activities inside as well as outside of all living beings, just [as inseparable] as the life breath is of all the embodied beings. (13) Walking the path of righteousness, he will not think of punishing the son of his enemy when he is not to be punished, nevertheless he will punish his own son if he deserves it. (14) Like the sun god shining his light everywhere, the circle of the influence of Prithu will unimpeded remain the most powerful up to Mânasa mountain [the arctic region]. (15) The entire world will be pleased by his personal activities and will therefore call him 'the King Happy to the Mind of the Citizens'. (16) Firm in his determination and always truthful, he in favor of the brahminical and of service to the elderly, is the one of respect and the caring parent for the afflicted with whom all living beings seek their shelter. (17) He is as respectful towards other women as he is towards his mother, unto his own wife he is like the other half of his body, unto the citizens he is like an affectionate father and he is a servant unto those who preach the word of God. (18) All who are embodied are as dear to him as himself, he increases the pleasure of his friends and he intimately associates with those who are free from attachment. This king is the hand chastising the wicked. (19) He who is unmistakably the unchanging Supreme Lord over the three worlds, descended as a partial [*s'aktyâves'a*] expansion of the Supersoul. He regards [the false security of confiding in] the variegatedness of matter as meaningless, for such a notion is born from nescience. (20) From the earliest light of day over the hills on, he as the king of the world, uniquely heroic will protect the globe as the master of all gods of men. From his victorious chariot upholding the bow, he will be all around from the south [to the north] like the sun passing [every year from south to north in the celestial sky]. (21) For certain all kings of all places will present themselves before him. With the locally worshiped deities the wives of these kings will consider him the Original King who wields the weapon of his disc in defense of his [His] reputation. (22) He will milk the earth whom one knows in the form of a cow, as an extraordinary king and progenitor [the Prajâpati] he will provide facilities for the populace and for a pastime he will simply by the pointed ends of his bow level the mountains by breaking them apart in preparing the earth [for agriculture], just like Indra, the king of heaven did [hitting the mountains with his thunderbolt]. (23) When he vibrating his bow of horn like a lion keeping his tail high personally travels the earth, he invincible in battle will drive all warmongers everywhere into retreat. (24) The moment this king will have performed a hundred *as'vamedha* [horse] sacrifices at the source of the Sarasvatî river, his horse during the last of the hundred sacrifices there will be stolen away by Lord Indra. (25) He will meet the worshipable Sanat-kumâra alone in the garden of his palace and will, with his devotion being of worship, achieve the uncontaminated,

transcendental knowledge by which the Spirit of the Absolute Truth is enjoyed. (26) He will hear about the reputation far and wide of his chivalry as Prithu, the king of supreme power, being put in so many words in the form of songs and narrations. (27) Conquering [his opponents] everywhere with no one checking him he will, by the grace of his own prowess, uproot the miseries of the citizens. He will be glorified as the greatest soul by the leaders of the godly and the godless and become the lord of the world.'

Chapter 17: Prithu Mahârâja Gets Angry with the Earth

(1) **M**aitreya said: 'After the son of King Vena thus had been glorified for his qualities and actions as a manifestation of the Supreme Lord, he pleased those who had spoken with gifts and honored them with praises. (2) The brahmin leaders, the other castes, the servants, the ministers, the priests, the citizens, all his subjects, the different communities and his admirers he all properly respected.'

(3) **V**idura said: 'Why did Mother Earth who has so many forms, assume the form of a cow? And with King Prithu milking her, who was there as the calf and what was the milking pot? (4) How leveled he her [the goddess] who by nature is sloped and for what reason stole the godhead (Indra) the sacrificial horse? (5) O brahmin, what state was attained by the saintly king after he from the mighty Sanat-kumâra* who is so well versed in Vedic lore had received the practical knowledge? (6-7) Please, your goodness, narrate to this so very attentive devotee everything else about the Supreme Personality of Krishna whom we know as Adhokshaja [the One beyond the senses] and who as the son of Vena milked the earth in the form of that cow. It undoubtedly is a pleasure to listen to the stories about him who from the piety of his previous incarnation arrived at such powerful and glorious activities.'

(8) **S**ûta said: "Thereupon saint Maitreya very pleased with Vidura being so inspired by the narrations about Vâsudeva, praised him and replied. (9) Maitreya said: 'When King Prithu was enthroned by the brahmins my best, and declared to be the protector of the people, the citizens suffered a shortage of food. They with their bodies emaciated because of the hunger then approached him, the protector of the surface of the earth, in order to inform him.

(10-11) '**O** King, suffering a hunger that burns like a fire in the hollow of a tree, we today have come to you to take shelter with you. For you are the appointed person and master to be consulted who must give the orders. Please your Majesty, try therefore to provide us who suffer from hunger o master over all rulers of men, with food. If you don't act as the protector of the people and the leader of the food supply, we will perish!'

(12) **M**aitreya said: 'Prithu hearing the citizens lamenting their pitiable condition, for a long time contemplated o best of the Kurus, and discovered the cause. (13) Having arrived at that conclusion he with intelligence took up his bow and fixed, like he was the angry Lord of the three Cities [Lord S'iva who once pierced three fortresses with one arrow], an arrow on it and aimed at the earth. (14) When the earth saw that he had taken up his bow and arrows, she, having turned into a cow, fled away trembling as afraid as a deer chased by a hunter. (15) With his eyes turned red of anger chasing the cow, the son of Vena then laid an arrow on his bow wherever she fled. (16) Seeing the king coming after her with his weapons raised, the goddess ran randomly in all the four directions, fleeing hither and thither wherever heaven meets earth. (17) Just like man unable to escape from death, she nowhere in the world being able to escape from the hand of the son of Vena, finally turned back, very scared and very saddened at heart.

(18) **S**he said: 'Since you are now the great one of fortune o knower of the religion, o shelter of the afflicted, please save me. For Your Majesty is there for the protection of the living. (19) Why is it that you want to kill the very person so poor who is without any sin? How can you wish to kill a woman like me, you whom one considers a knower of the principles? (20) If no one should ever strike a woman, not even when she is sinful, how much more wouldn't that be true for a personality like you o King, a human being so full of mercy and affection for the poor? (21) If you break me, this very strong boat carrying all the world, how can you hold yourself and your people afloat then?'

(22) **K**ing Prithu replied: 'O dear source of wealth, with you not obeying my rules I will have to kill you

because you, who do accept your share of the offerings, do not provide us with the produce. (23) You eat the greenest grass daily but we are never certain of the milk provided by your udder. Is it not demanded to administer punishment to a cow that is indubitably in offense? (24) Not very intelligent disobeying me you do not yield the seeds for the plants, herbs and grains for us, which originally were formed by the Creator but now are hidden by you inside of you. (25) To put an end to the misery of all the distressed who suffer from hunger, I will now cut your flesh to pieces with my arrows. (26) Whether it concerns a man, a woman or an eunuch, kings who kill him who as the lowest of all is after his self-interest with no compassion for other living beings, are not really engaged in killing. (27) You, so foolish and conceited, prove yourself to be a cow of illusion. I will thus with my arrows cut you to pieces as small as grains, for I, by the power of my yoga, will personally uphold all these citizens.'

(28) **B**eing that angry he had assumed the form of death personified. The surrendered planet earth who had to tremble all over, then with folded hands spoke. (29) The earth said: 'My respects for the Transcendence, the Original Person who by the material energy expanded into a variety of forms. Unto that source of the qualities I offer my obeisances, unto that original form of Him who with all of His love and actions as a doer Himself is never affected because He is not bewildered by the waves of the ocean of matter. (30) He by whom I as an abode for all living beings was created as a combination of the different modes and elements, He in His own right ready with His weapons before me wants to kill me now, but what other shelter should I resort to but Him? (31) As the One who in the beginning by His inconceivable potency created all these moving and nonmoving entities and offered them the protection of His shelter, You who by that same *mâyâ* now proves to be him, this king, how can You, who wants to offer protection as someone strictly following the principles, wish to kill me? (32) Because of His unconquerable potency no doubt the plan of the Supreme Master is never clear to human beings who always fall short. He indeed who by His inconceivable powers and lordship caused the creator and his creation, is the One in the many. (33) I offer Him my obeisances who is the cause of the creation, dissolution and maintenance of this world, Him who by dint of His powers is the cause of the physical elements, the senses and the controlling demigods, the intelligence and the identification with matter, unto Him who manifests and restricts these energies and is the transcendental Original Personality and Cause of all Causes. (34) It was You who factually created this world consisting of the elements, the senses, the mind and the heart o Powerful One, o Unborn One. It was You who as the original boar [Varâha] maintaining me, lifted me from the lower regions out of the water. (35) Having put me on top of the water with the living entities standing upon me as in a boat, You, who indeed want to offer protection, as a hero have become the keeper of the earth. And now You want to kill me with sharp arrows because of [missing] my milk! (36) The ways and activities of Your divine incarnations can never be fully understood by living beings like me or by common people whose minds as a consequence of Your energy are bewildered by the modes. My obeisances for all that You are, You who brings renown to the heroes themselves.'

* Today there are four main disciplic successions in India: the Kumâra-, Brahmâ-, Lakshmî- and S'iva-sampradâyas. This underlying translation has originated from the Brahmâ-sampradâya.

Chapter 18: Prithu Mahârâja Milks the Earth

(1) **M**aitreya said: 'After mother earth thus had offered King Prithu prayers, his lips were still trembling of anger. She in fear then managed to come to her senses and spoke again: (2) 'Please pacify your anger o King, understand that what I said, I've said as someone who as an intelligent person, just like a bumblebee, gathers the essence from everywhere. (3) By the great sages who realized the truth methods were found and applied for the common people to have a better life in this world as well as the next. (4) For anyone who fully follows the principles that are traditionally taught to the inexperienced who live by their faith, it is very easy to enjoy what was aimed at. (5) He who in neglect [of the traditions] not knowing the facts engages on his own initiative, will in pursuing his goals see himself fail again and again. (6) O King, all the herbs and seeds that in the past were created by Lord Brahmâ and are cherished by me, we see now in the hands of irresponsible people who have no respect for the spiritual practice. (7) Not being taken care of and neglected by local rulers like your goodness, I have for this world that has fallen into thievery, hidden all the herbs and seeds that are needed for the offerings. (8) Because of being hidden within me for such a long time those herbs and seeds have deteriorated and thus your Majesty should take them out the way it is prescribed. (9-10) O hero, arrange for a calf of mine, from my affection for it I will, if you also arrange for a milking pot and a milkman, fulfill all your desires for milk for each of you. I will as well, o mighty-armed one, o protector of the living beings, provide for the food you wanted for feeding yourself, if you so desire. (11) You will also have to

engage in leveling me, the earth, o King, so that the waters that fell from the sky by the mercy of the godhead, outside of the rainy season have not flown away o mighty one.'

(12) **T**hinking of the pleasing and good words of the earth, the king wisely set himself with a calf to the task and obtained thus milking, all grains and herbs. (13) Everywhere else other men of intelligence also took out the essence and likewise cared [for a calf] to milk from Prithu's planet earth whatever they wanted. (14) O good one, the sages milking the goddess with their senses [as the milking pot], produced, by dint of sage Brihaspati as the calf, milk in the pure form of Vedic hymns. (15) Producing from Indra, the king of heaven, as the calf, the godly milked into a golden pot the nectar of the milk of mental power and the strength of the body and the senses. (16) The sons of Diti, the enemies of God, produced with Prahâlâda as the calf, with the most important [devotee] among the godless, the milk of fermented and distilled beverages in an iron pot. (17) The singers and denizens of heaven produced with him who was named Vis'vâvasu as the calf, into a vessel in the form of a lotus the milk of sweet music and beauty. (18) The most fortunate demigods responsible for the funeral rites, with great faith produced with Aryamâ from the realm of the ancestors the milk of the offerings of food into an unbaked earthen pot. (19) The perfected ones and the scholars and such [Vidyâdharas] appointing Kapila as the calf and with the ether [as the milking pot] produced the knowledge of proceeding at will with yogic mystic powers [siddhis]. (20) Others endowed with magical and mystical powers [the Kimpurushas] produced with Maya [a demon] as the calf and with concentration [or *dhâra*na as the milking pot] the milk of the wondrous ability of making the body invisible. (21) The descendants of Kuvera, the demons, ghosts and witches [respectively the Yakshas, Râkshasas, Bhûtas and Pis'âcas] who are all habituated to eating meat, with Lord S'iva's incarnation Rudra [Bhûtanâtha] as the calf, milked out a beverage made of blood in a pot of skulls. (22) So also the snakes with and without hoods, the scorpions and the constrictor snakes, produced with Takshaka, their chief, as the calf, the milk of poison in the pot of the snake pit. (23-24) The four-legged creatures produced with the bull carrier of Lord S'iva [Nandi] as the calf from the green grasses their milk in the pot of the wilderness. The other sharp toothed animals, the predators, with the lion as their calf milked out the flesh of other beings and the birds with Garuda as their calf produced in the pot of their own body the milk of the moving [insects and worms] and nonmoving living beings [the plants and grasses]. (25) With the banyan tree as their calf the different trees produced milk in the form of their juices while the hills and mountains with the Himalayas as the calf produced the various minerals of their peaks. (26) With the leaders as the calves and with each his own specific milking pot thus from the planet Earth ruled by King Prithu the milk was produced of everything that one needed.

(27) **O** chief of the Kurus, milking the earth with the different calves, pots and milkers, thus by Prithu and the others following his example, the milk was obtained of all the different forms of food needed to sustain the living entities. (28) King Prithu, being very pleased with all desirables produced as milk, full of affection thereafter treated the planet earth as if she was his own daughter. (29) The emperor, the mighty son of Vena, with the power of his bow had broken up all the hilltops of the entire earth and thus had leveled [cultivated] her almost completely. (30-31) And so the Supreme Lord present on this earth as the son of Vena was as a father to the citizens in employing them and preparing at different locations for numbers of suitable dwellings according to the need: villages, cities, settlements and forts of different kinds as also habitations for the milkmen, pens for livestock, camps, mines, agricultural towns and mountain hamlets. (32) Before Prithu there was on this earth certainly never this kind of planning of towns and villages; one used to live everywhere unrestricted as one liked.'

Chapter 19: King Prithu's One Hundred Horse Sacrifices

(1) **T**he sage Maitreya said: 'Thereafter he, the king, in the land of Manu known as Brahmâvarta, where the Sarasvatî flows to the east, then initiated the performance of a hundred horse sacrifices. (2) Faced with this most powerful excel in fruitive action King Indra, who himself had performed a hundred sacrifices, could not tolerate the great ceremonies of sacrifice of King Prithu. (3) It was there that directly the enjoyer of all sacrifice, the Supreme Lord Vishnu, the transcendental controller who is the proprietor, the teacher of all the world and everyone's soul, would show Himself. (4) Together with Brahmâ and S'iva and all the local rulers with their followers, He is praised by the inhabitants and singers of heaven and the wise. (5) The perfected and the ones rooted in learning, the descendants of Diti, the fruitive workers and the guardians of wealth attended there headed by Nanda and Sunanda, the most respectful associates of the Lord. (6) All the great devotees who always serve Him with diligence assembled there: the masters of yoga lead by Sanaka [the

Kumâras], Kapila, Nârada and Dattâtreyâ. (7) Dear son of Bharata, because of that meeting the land fulfilled, alike the cow that produces all the milk, all wishes by yielding as desired every object that the sacrificer needed. (8) The rivers carried all the water needed, there was milk, curd and the food of other dairy products and the trees with their big bodies bore fruits and dripped with honey. (9) The people of all places along with their governors brought forward presentations of the four kinds of foodstuff [what is chewed, licked, sucked and drunk] and heaps of jewels from the hills and oceans. (10) Thus King Prithu abiding by the Lord beyond the Senses, was the most opulent person, but the great Lord Indra, being envious, formed a hindrance. (11) Being that envious he unseen stole the sacrificial animal when the son of Vena was performing the last horse sacrifice meant to please the Lord of all Sacrifices. (12) Indra impersonating as a liberated soul and thus most confusingly presenting irreligion as religion, was spotted by sage Atri and then hurried away into the sky. (13) The son of King Prithu, a great hero, encouraged by sage Atri to kill him, became very angry and shouted: 'Wait, just wait!' (14) But when he saw that he was wearing the dress that is considered religious, had knotted hair and a body smeared all over with ashes, he could not release an arrow at him. (15) My best one, the son of Prithu having refrained from killing was by sage Atri admonished to do it nevertheless since the great Indra had sunken as low as to impede the performance of a *yajña*. (16) Thus being ordered the son of Prithu, who was as angry as the king of the vultures was with Râvana, began to chase Indra who hastily moved away at a distance. (17) With him in pursuit, Indra vanished abandoning the horse as well as his false dress. The great hero then brought the animal of his father back to the sacrificial arena.

(18) **O** master [Vidura], seeing the reality of his wonderful action the great sages honored him accordingly with the name Vijitâs'va [he who won the horse]. (19) But not seen under the cover of a dense darkness he had created, the mighty King Indra again took the horse away from the sacrificial block where it was chained in golden shackles. (20) When Atri pointed out that he hurried away in the open, the hero this time seeing him holding a staff with a skull at the top, [again] couldn't manage to kill him. (21) With Atri admonishing him to go after him he in anger had fixed an arrow but the independent Indra who gave up the horse and the apparel [for the second time], kept himself out of reach. (22) The hero then took the horse and went back to the sacrificial arena of his father. Ever since those with a poor fund of knowledge adopt that false show of the lord of heaven. (23) Those forms that Indra assumed with the desire to steal the horse are all sign and symbol of sinful activities. For this the word deficient is used [with *khandâ* or deficient one speaks of *pâkhandâ* or *pâshandâ*, the false preacher or heretic]. (24-25) With Indra who in his desire to stop the sacrifice stole away the horse from the son of Vena and thus adopted and abandoned the religious garb, the common man foolishly enough got attracted to this falsehood of faith in red robes, going naked etc. because it is generally done with great cunning and a good command of speech. (26) The incarnation of the Lord, King Prithu celebrated as the all-powerful one, understood this and very angry with Indra took an arrow and lifted his bow.

(27) **T**he priests who saw that Prithu thus prepared to kill the king of heaven, couldn't tolerate the leap of mind of his terrifying display of power and objected: 'O great soul, as it is said in the scriptures, it is not proper to kill others in matters like these. (28) Indra, your enemy who in fact already lost his power as the destroyer of your interest, we will summon with mantras never used before and forthwith by force sacrifice him in the fire o King.'

(29) **A**fter thus having advised the leader of the ceremony o Vidura, the priests grim-faced with the sacrificial ladle in their hand stood prepared to perform the sacrifice, but when they were about to begin Lord Brahmâ asked them to stop: (30) 'Indra shouldn't be killed by you, for he whose end you wish is also the offering himself, he is an integral part of the Supreme Lord. And so also the ones of God you wish to please by the sacrificing are all part of Indra! (31) And then o twice-born ones, beware of this great violation of dharma committed by Indra in his desire to impede these proceedings of the king. (32) Let it be so that from the side of the widely renown King Prithu there are the ninety-nine sacrifices he performed. There is no use [o King] for more correctly performed sacrifices, for you know the path of liberation very well. (33) You surely shouldn't act in anger against Lord Indra, it suffers no doubt that it will be to the good fortune of the both of you to stand together for the multiformity of the Lord celebrated in the scriptures. (34) O great King please listen to what I tell you with the greatest esteem: do not as you did, get into the mind of anger because of a twist of fate, because from the king who is of such a consideration one will enter the darkest regions. (35) Let this sacrificing end, it was by what Indra has created that among the ones of God so many principles of religion were violated and bad habits rooted. (36) Just see how Indra as the one who broke your sacrifice with stealing the horse, introduced this deception that is so alluring to the common man that he is carried away by it. (37) Your Majesty, you incarnated according to time and circumstance in this world in order to deliver us, for the system of religion that by the misdeeds of King Vena almost had vanished. And now you are there as a part and parcel of the body of Vishnu, o son of Vena. (38) Therefore, in consideration of the

welfare of the world o protector of the people, answer to the determination of the progenitors of this earth [to respect you as an expansion of the Supreme One] and foil the illusion that was created by Indra in the form of the moralizing without servitude [the pseudo religion, the hypocrisy] that is the mother of the dangerous path of heresy.'

(39) **M**aitreya continued: 'Thus being advised by the teacher of all Prithu, the king and master, acted according to what was told and concluded, moved to sympathy, to peace with Indra. (40) After having done so he took a customary bath and received for his glorious actions the blessings of the God-conscious whom he had pleased with the performance of his sacrifices. (41) When all the men of learning had offered the original king their blessings, they were most contented with the great respect and rewards they received from him o royal one [and said]: (42) 'O mighty-armed one, we, the forefathers, gods, sages and also common people have all assembled because you invited us and now feel very honored by your gifts and expressions of respect.'

Chapter 20: Lord Vishnu's Appearance in the Sacrificial Arena of Prithu Mahârâja

(1) **M**aitreya said: 'The Supreme Personality, the Lord of Vaikunthha satisfied by the sacrifices unto Him, the Lord of All Sacrifices, appeared together with the mighty Indra and spoke as the enjoyer of the sacrifice to King Prithu. (2) The Supreme Lord said: 'This person [King Indra] who disturbed the hundredth horse sacrifice you performed, begs your pardon, you ought to forgive him. (3) Those considerate souls who are willing to act in favor of others in this world oh god of man, belong to the best human beings. They never resort to malice in relation to other living beings for they never forget the soul present within this vehicle of time. (4) If people like you who persistently are of service to the elders, become bewildered by the external energy of God, the only thing that is achieved is weariness. (5) Therefore he who well acquainted knows that one owes this body to one's ignorance, desires and karma, will never become the slave of it. (6) In other words, which person of life experience would in his detachment call himself the proprietor of the wealth, house and children that result from such a bodily concept? (7) The one pure self that is enlightened and free from material characteristics, constitutes the reservoir of all good qualities that transcendental to the body and the mind and pervading all is the undivided witness unrelated to the material world. (8) Anyone who thus knows about the soul that exists within this body is, despite of being situated within material nature, as a person never affected by its modes. Such a one is situated in Me. (9) He who free from ulterior motives always doing his duty worships Me with faith and devotion will oh King, discover that his mind step by step finds the highest satisfaction. (10) Free from the modes of nature and with an equal vision, he who innerly free from contaminations is of peace will achieve the equipoise of My spirit of emancipation. (11) Any person who knows this changeless soul as simply being the indifferent superintendent of the physical elements, the knowing and working senses and the mind, will find all good fortune. (12) Those bound to Me in friendship and enlightenment will never become disturbed with the experience of happiness or distress to the different qualities and constant change of the material body consisting of the physical elements, the active senses, its intentions and the mind. (13) Equipoised in happiness and distress, equal to all who are greater, lower or are found in between and with the senses and mind controlled, be that way the protector of all citizens oh hero, together with the others [the officials] as arranged by Me. (14) Ruling the populace in goodness it is certain for a king in his next life to be the collector of a sixth of the results of the pious activities [of his subjects]. Being of a different approach he, solely collecting taxes, will have to do without this sixth and be faced with the sins of the citizens he didn't protect. (15) Thus being the protector of the earth as someone whose chief interest it is to be unattached in respect of the principles as approved and handed down by the foremost twice-born ones, you will soon see yourself being loved by the citizens and at home be visited by the perfected ones in person. (16) Because I've been captivated by your excellent qualities*, please request any benediction from Me you desire oh chief of the humans. I certainly cannot easily be obtained by mere sacrifices, austerities or just doing yoga. I am present in the one who is evenminded.'

(17) **M**aitreya said: 'The conqueror of the world thus being led by the Supreme Master of All, the Personality of Vishnu, bowed his head to the instructions of the Lord. (18) King Indra, ashamed of his own actions then lovingly touched the feet of him [Prithu] who of course with an embrace gave up his anger. (19) The Supreme Lord, the Supersoul, next received worship with all the paraphernalia from Prithu whose devotion, having taken to the lotus feet, gradually increased. (20) Even though he was ready to depart, the Lord with the lotus eyes, the well-wisher of the devotees, detained by His kindness couldn't leave him. (21) He, the first among

the kings could, with his eyes full of tears standing before the Lord with folded hands, not behold Him nor utter a word. His voice was choked up and within his heart embracing Him he remained in that position. (22) Not satisfied [just] to see Him before his eyes, he thereupon wiping the tears from his face addressed the Original Personality of Godhead who with His hand resting upon the high shoulder of Garuda, the enemy of the snakes, barely touched the ground with His lotus feet.

(23) **P**rithu said: 'Oh Almighty One, how can a learned man ask from You who are the master of all blessings, for benedictions that are also available to all those embodied living beings who are bewildered by the modes of nature, even when they are in hell? Nor do I ask oh Supreme One, for Your enlightenment [to be one with You]. (24) I do not desire even that oh master, because I then have to do without the nectar delivered by the mouths of the devotees at Your lotus feet. Just give me a million ears to [relish that] what rises from the core of their hearts [the stories about You]. Let that be my benediction. (25) That soothing breeze of the nectarean [saffron] particles of Your lotus feet oh Lord praised in the scriptures delivered by the mouths of the great ones, restores of those who strayed from the path of devotional service the remembrance of the forgotten truth and makes other benedictions unnecessary. (26) When someone somehow or other, even only once, in association with those who are advanced listens to the all-auspicious glorification of You oh honored one, how can someone appreciative of Your characteristics, unless he is an animal, then ever cease with that what the Goddess of Fortune in her desire to hear about You has accepted as Your quality? (27) Therefore I shall engage in the service of You, the all-inclusive Supreme, Original Personality [Pûrushottama] and reservoir of all transcendental qualities. With me, who as anxious indeed as the goddess with the lotus in her hand, competing in relation to the one Master, let there be between her and me be no quarrel in the single-mindedness of acting in respect of Your feet. (28) The mother of the universe oh Ruler of the Cosmic Reality, [being jealous] might ruin my desire to be of her action. But what difference would she make with You who always favorably inclined to the poor, as a consequence of Your benevolence consider even the most insignificant service as very great? (29) Saintly persons rather worship You therefore who dispel the misconceptions produced by the modes of nature. Oh Supreme Lord I cannot think of any other purpose [in the life] of devotees than the remembrance of Your lotus feet. (30) I consider that what You said [to me] with the words 'make your choice', as a bewildering favor in the direction of the material world. How [is that supposed to work] when ordinary people [like me] who are not tied to what You say in the Vedic literatures, time and again feel attracted to engage in karmic actions? (31) The people in general oh Lord, are divided about Your illusory energy because of which they, missing the real knowledge, desire everything but the true matters of the soul. Please bestow that what You deem desirable, just like a father would do for the welfare of his child.'

(32) **M**aitreya said: 'Thus being worshiped by the original king He, the seer of the entire universe, said to him: 'My dear King let there be your devotion for Me. By the good fortune of intelligently having acted unto Me like this, you will certainly overcome My illusory energy that is so difficult to give up. (33) Do therefore without neglect what I ordered you to do oh protector of the citizens, anyone who acts according to My injunctions will achieve all good fortune wherever he is.'

(34) **M**aitreya said: 'Showing His appreciation for these words of the wise king, the son of Vena, He, the Infallible One, after sufficiently having blessed him and being worshiped by him, decided to leave. (35-36) After they [by the king] with an intelligence dedicated to the Lord and with folded hands, sweet words and riches were properly respected in a spirit of devotional service, all the followers of the Lord of Vaikunthha departed: the godly ones, the sages, the forefathers, the artisans, the perfected ones, the heavenly singers, the snakelike beings, the superhuman beings, the nymphs, the earthly humans, the birds and all the other different living entities [compare 3.10: 28-29]. (37) Having captivated the minds of the saintly king and all his priests, the protector of the living creation, the infallible Supreme Lord, also returned to His abode. (38) With offering his obeisances to the Supreme Soul, the king had [thus] received the revelation of the Unmanifested One, the God of Gods. He then returned to his home.'

*: The twenty-six qualities of a devotee: (1) kind to everyone, (2) does not quarrel with anyone, (3) fixed in the Absolute Truth, (4) equal to everyone, (5) faultless, (6) charitable, (7) mild, (8) clean, (9) simple, (10) benevolent, (11) peaceful, (12) completely attached to Krishna, (13) has no material hankering, (14) meek, (15) steady, (16) self-controlled, (17) does not eat more than required, (18) sane, (19) respectful, (20) humble, (21) grave, (22) compassionate, (23) friendly, (24) poetic, (25) expert, (26) silent.

Chapter 21: Instructions by Prithu Mahârāja

(1) **M**aitreya said [when King Prithu returned to his capital]: 'The city at the golden gates and everywhere around was decorated with pearls, flower garlands and cloth and there was also highly fragrant incense. (2) The streets, the parks and the lanes that were sprinkled with water scented with sandalwood and aguru [a fragrant herb] were decorated with unbroken rice, flowers, fruits in their peel, precious stones, parched grains and lamps. (3) With everything being cleansed and festooned with leaves of various trees like fresh mango leaves and the flowers and fruits hanging down from pillars of banana trees and betelnut trees, it all looked very nice. (4) The citizens and many a beautiful radiating virgin decorated with tinkling earrings, came to welcome him equipped with lamps and countless articles of worship. (5) Even though the king when he entered the palace was honored with the sounds of kettledrums, conch shells and the Vedic chants of the priests, he took no pride in it. (6) With the great glory of thus being revered and pleased everywhere by the nobles and the commoners, he on his turn wished them all the best. (7) He had been so from the beginning: magnanimous in all his actions and doing great works regularly. He had become the greatest of the great and thus ruling with the achievement of a repute that had spread all over the world, he [finally] was elevated to the Supreme lotus feet.' "

(8) **S**ûta said: "Oh greatest of the devotees, oh leader of the sages [S'aunaka], after Maitreya thus befittingly had expounded on the high reputation of that ideal king so qualified because of his countless qualities, Vidura proved his great respect and addressed him. (9) Vidura said: 'When he [Prithu] was enthroned by the great ones of learning, he realized the full respect of the enlightened community and by that grace of Vishnu he could expand to the strength of rule by dint of which he managed to break open [and exploit] the earth. (10) Who wouldn't enjoy to hear about his glories, about his intelligence and his chivalry to the example of which even to this day so many kings and their local rulers proceed in procuring what they desire for their livelihood? Please tell me [more] about those good deeds.'

(11) **M**aitreya proceeded: 'Living in the land between the two rivers the Ganges and the Yamunâ, he who was destined to enjoy the fortune of his pious deeds exhausted his merits. (12) Except for the brahmin culture and the ones in succession devoted to the Infalible One [the Vaishnavas], there was for everyone on the seven continents his irrevocable order as the one ruler holding the scepter. (13) And so he once upon a time took a vow to initiate a great sacrifice to the occasion of which the authorities of God assembled: the brahmin sages, the wise kings and all the great devotees. (14) To that occasion he offered his obeisances to all those respectable souls who deserved it according to their respective positions, standing in their midst like the moon between the stars. (15-16) He was a tall man, well built with strong arms and a lotuslike fair complexion, eyes as bright as a sunrise, a straight nose and a beautiful face with a grave expression, high shoulders and teeth brilliant at the smile. He had a broad chest, a firm waist with beautiful folds in his abdomen like the leaf of a banana tree, a coiled navel, thighs of a golden hue and an arched instep. (17) With fine, curly, slick black hair on his head and a neck like a conch he was dressed in a very valuable dhotî with over his upper body a wrapper worn like a sacred thread. (18) He with all the beauty of his physique was the one appointed to give up his garments according to the regulations. Nicely covered by a black deerskin and with a ring of kus'a grass around his finger he then performed as was required. (19) With starry eyes as moist as the dew he glanced over all the ones around him and then, for the purpose of pleasing the assembly, began to speak in terms of the following elevating discourse. (20) What he reminded them of was of a great importance and beauty, and flowery, crystal clear and free from doubt spoken to the benefit of all.

(21) **T**he king addressing the ones present said: 'Listen carefully oh great souls present here, how I as an inquisitive man feel obliged to present to you dear nobles, my conclusions concerning the principles of dharma. (22) I, carrying the scepter as the king of all the citizens, am engaged in this world as the protector and employer of each person the way he is born in the context of his own [Vedically] established, separate social order. (23) By executing of Him, the Seer of all destiny, that what the experts in Vedic knowledge speak about, I expect to fulfill all the objectives as desired everywhere by everyone. (24) Anyone who as a king exacts taxes from the citizens without reminding them of their respective [*varnâs'rama*] duties, will according to the impiety of his citizens, also have to relinquish the enjoyment of his own fortune. (25) Therefore my dear citizens it suffers no doubt that whatever you without grumbling do in accord with [the *varnâs'rama* system of] Him beyond the senses, [not only serves your own interest, but also] constitutes a great service unto me. That way you serve the interest of the welfare of me your protector. (26) All of you present here as people faithful to the forefathers, the gods, the sages and the sinless, please take this at heart: in the hereafter the results of one's actions are equally shared by the performer, the director and the supporter of the deeds. (27) Oh respectable ones, there must be someone like Him who by some [scriptures]

is called the Lord of Sacrifice, for one evidently in this material world and in the hereafter sometimes is faced with embodiments of [great] power and beauty. (28-29) Manu, Uttânâpâda [Dhruva's father], Dhruva and no doubt the great king Priyavrata and my grandfather Anga, these great and saintly personalities and also others of the Unborn Soul like Prahlâda and Bali Mahârâja, give evidence of the existence of the One holding the Club. (30) Except for descendants like my father who abominably acting like death personified had lost his way on the path of religion, one as good as always ascribes the elevation to higher worlds and class to the [in dharmic action] being liberated from the material motive for the sake of the One Supreme Soul. (31) Persons of penance destroy, because of their inclination to serve at the lotus feet, immediately the dirt that accumulated in their minds in countless births. Just like the [Ganges] water that emanating from His toes vanquishes all dirt, they, day after day, see their purity increasing. (32) By particularly time and again gathering strength in seeking in a systematic, scientific way refuge at His lotus feet, the person disgusted with the endless ruminations will purify himself. But if he surrenders to a materially motivated life full of hindrances, he will never achieve such a thing. (33) All you citizens, in order to be satisfied, be sure of being devoted at His lotus feet according to your personal sense of duty. Be in your thoughts, your words and in a physical sense of the particular qualities of your own type of work and answer with an open mind in the full of your conviction to all that is wanted as far as your talents allow. (34) He who is present in this world with His various qualities and transcendence is in the science of being free from contaminations in relation to His form worshiped with different kinds of sacrifices that are performed with the physical means and the practicing of mantras, for the purpose of which there are the forms and names upon which one concentrates. (35) Just like fire manifests differently depending the shape and quality of the firewood, the Almighty One manifests differently with a body in which He accepts a consciousness and engages in activities that are the result of a certain combination of undifferentiated matter [see also 3.26: 10], the time, the mental disposition and the dutifulness. (36) Oh all of you who together with me abide by the Lord, you who enjoy the Supreme Spiritual Master His mercy, and who by dint of the godly who are of sacrifice, the Supreme Controller Himself and the occupational duties incessantly on this earth with firm determination are occupied with worship, with these activities you are relating to me. (37) Never at any time those who are of great opulence [the rulers] should exercise power over the blessed ones who are of devotion to the Unconquerable One [Vishnu], nor over the ones who exercise tolerance, do penance and are highly educated, for they personally constitute the ruling class of the twice-born ones in society. (38) The Original Personality, the oldest and eternal Lord and godhead of the brahminical culture acquired the opulence of the eternal fame of being the great elevated leader that purifies the entire universe, by exercising respect for their lotus feet. (39) The unlimited, independent Lord dwelling in each his heart is very satisfied when one wants to be of service at the feet of the learned ones who are very dear to Him, when one humbly following in His footsteps in every respect tries to be constantly engaged in serving the brahmin class. (40) A person automatically without delay achieves the greatest peace and the satisfaction of his soul when he regularly relates to them by means of delivering service, for who would be a better mouth and hand for the ghee that is offered? (41) Ananta, the Lord of the Snake bed is never as pleased to eat from sacrifices in the fire that with faith are performed by the knowers of the Absolute, as much as He is satisfied with the life force [of the offerings] that, by the different names of the demigods, is not withheld from the mouth of a devotee, for He will never abandon those transcendental swans. (42) Everything that the constant, pure and original brahminical culture is reflecting with faith, austerity, auspicious actions, silence, an absorbed mind and sense control, is carried for the sake of the true meaning and purpose of the Vedic vision in which this world appears as clear as in a mirror. (43) Oh people of culture, I will carry the dust of the lotus feet of all of them on my helmet until the end of my life. Everyone who always engages this way will soon vanquish his sins and be blessed with all qualities. (44) He whose wealth consists of good conduct and gratitude, he who seeks refuge with the learned and acquired all the good qualities, will achieve all the fortune of God. May the Maintainer of the three worlds as also His devotees be pleased with the brahmin class, the cows and with me.'

(45) **M**aitreya said: 'The king speaking thus was congratulated by all the saintly people: the elderly, the godly and the twice-born who satisfied and happy minded exclaimed '*sâdhu, sâdhu*!' ['well done, well spoken!' They said:] (46) 'The Vedic teaching which says that someone becomes victorious in all the worlds through his son has become true now that he [Prithu] in a grand manner has delivered his most sinful father Vena from the darkness [in which he landed] after being cursed by the brahmins. (47) Also Hiranyakas'ipu, who because of repeatedly blaspheming the Supreme Lord entered the darkest regions, was delivered by the actions of his son Prahlâda. (48) Best of all warriors, dear father of the earth whose devotion unto the Infallible One, the one Maintainer of all the worlds, is so exemplary, may you live forever. (49) Today, oh Supreme One of Purity, we because of you are under the rule of the Lord of Liberation Mukunda, of Him, Vishnu who appearing in the stories of the scriptures is glorified as the worshipable Lord of the brahmins. (50) It is a common thing oh lord, to rule over citizens for one's income. What is of greatness is the nature of

your affection and mercy for all living beings. (51) Today it is, because of you, more likely for us, who by the will of God are wandering and have lost their goal of life because of our past deeds, to reach the other side of the darkness of material existence. (52) Our obeisances to you whom we honor as a personality moved by the quality of goodness, as someone who by dint of his personal prowess inspires the brahmin culture and maintains [the honor of] the ruling class.'

Chapter 22: Prithu Mahârâja's Meeting with the Four Kumâras

(1) **M**aitreya said: 'As the citizens were thus praying to the high and mighty King Prithu, four sages arrived there as bright as the sun. (2) The king and his associates could recognize the masters of yogic perfection that descended from the ethereal realm by the glaring effulgence of their all-embracing sinlessness [: they were the four Kumâras]. (3) Seeing the so very desired life of peaceful conduct before them, King Prithu with his followers jumped to their feet as if they were souls whose senses are ruled by the modes of nature. (4) After they accepting that [reverence] had taken their seats he, humble with the high civilization of their full glory, bowed before them and was of worship the way it is prescribed with all that belongs to it. (5) The water of washing their feet he sprinkled on the tuft of his hair and thus he behaved like men of respect are supposed to behave. (6) Seated on the golden throne the brothers who were older than S'iva [see 3.12: 4-7] were like fire on the altar and pleased with them, the king respectfully and with restraint addressed them. (7) Prithu said: 'To what do I owe the grace of your audience, of you who are fortune in person? It is an encounter that even for the greatest yogis is difficult to achieve. (8) He with whom the ones of learning [the brahmins and the Vaishnavas] are pleased, can achieve whatever that is difficult to achieve in this world or the hereafter, including the all-auspicious Lord S'iva and Lord Vishnu who accompany them. (9) Although you are traveling all the worlds, the people cannot see you, just as the ones causal to the creation [S'iva and Brahmâ, compare 1.1: 1] cannot see the All-knowing witness residing within everyone. (10) Despite of being not that rich, those householders [may enjoy] the glory of most respectable saints [like you], who with their home can offer water, a place to sit, servants, land and the master of the house himself. (11) But a tree with venomous serpents are no doubt those houses that, abundant with all wealth, are not [blessed] with the water that washed from the feet of the great saints. (12) I welcome you, oh best of the twice-born, you who move around like children and controlled by vows with a great faith are motivated for liberation. (13) Oh masters, can persons who, having fallen into this material existence, are stricken with the illness of living to the command of their senses, all by themselves find any good fortune? (14) There is no need to ask you about your well-being for you supreme souls have no mind concerned with matters of good or bad fortune. (15) I therefore am certain that you for us who suffer the pains of a material existence, are the friend to ask how one soon in this world may find salvation. (16) Manifesting as the supreme goal in life of the transcendentalists the Supreme Lord, the Unborn One in the form of the perfected ones moves about on this earth in order to show His devotees His mercy.'

(17) **M**aitreya said: 'Hearing that very substantial, appropriate, concise and sweet conclusion of Prithu, the Kumâra satisfied with a smile replied as follows. (18) Sanat-kumâra said: 'What a good question for you to ask my dear King, oh you who desires the good of all living beings. Learned as you are, you nevertheless pose this question. [This speaks for you] as someone whose intelligence roots in the mind of the saintly ones. (19) An association of devotees in which there is discussion, questioning and answering is appreciated by both the parties [of the saintly ones and their pious followers], and real happiness for all will expand from it. (20) Oh King, you are evidently attached to the organized appreciation for the qualities of the Lord His lotus feet. Difficult as it is, that will free the indwelling soul, given a steady practice, from the dirt of the emotions of lust. (21) In the scriptures is defended that only the absence of attachment to other matters than the soul in combination with an intense attachment for that True Self which is transcendental to the modes of nature, constitutes the perfect conviction for the salvation of man. (22) That [is realized] when one as a dutiful devotee with faith and devotion, by means of discussion and inquiry is spiritually united in one's determination and with respect for the Lord of Yoga regularly attends and listens to the stories of the God-fearing ones. (23) Reluctant to associate with the rich and the ones who are after sense gratification and not after the acquiring of goods as approved by them, one gets rid of the bad taste of the happiness that goes without drinking the nectar of the qualities of the Self of the Supreme Personality. (24) With nonviolence [as a vegetarian], following in the footsteps of the teachers of example, by remembering the Lord of Liberation, by testifying of His activities, by the nectar of following according to the yoga principles without a material motive [*yama*] and by practicing in line with the precepts [of *niyama*] one thus being without offenses, will

be living a simple life with tolerance for the worldly dualities. (25) With in one's ear constantly the discussions in relation to the transcendental qualities of the Lord it may be so that one, increasing in one's devotion and consciousness, is of an uncontaminated existence in the material world that is opposed to spiritual understanding, for when one has realized that kind of listening, it is easy to be attached to the Spirit of Transcendence. (26) When the person in respect of the teacher of example is fixed in attachment to the Spiritual Supreme, the impotence of the heart [as characterized by the five *kles'as* or hindrances: ignorance, egoism, attachment, dislike and death-fear] that is situated within the covering of the individual soul that consists of the five elements, will be burned by the force of detachment and spiritual knowledge like fuel being burned by fire. (27) With that immolation of the inner weakness being freed from all the [associated] material qualities, there is no difference as there was in the past between the inner action with the Supersoul and the outer action of the self. For such a one that difference has ended just like a dream ends when one wakes up. (28) The person sees of himself both the objects of his senses and his transcendence [as the witness]. In that position he knows desires and designations, but without the two [not being innerly divided] that is not the case. (29) The only reason that one sees differences between oneself and something [or someone] else is that there are different causes [for each position] everywhere, just like one has with a reflection that is different in water and another medium [like a mirror]. (30) Because the mind is agitated by the senses that are drawn towards the sense-objects, [the pure] consciousness [of one's intelligence] is easily lost, just like a lake that is overgrown with plants. (31) Scholars of the soul state that in the destructive choking of one's remembrance the constant mindfulness of one's consciousness is destroyed and that the soul bereft of real knowledge thus degrades [see B.G. 2: 62-63]. (32) In this world there is nothing as bad as the obstruction of that self-interest, in which other matters seem to be so much more interesting than the realization of one's own self that one hinders. (33) When one constantly thinks for the sake of riches and sensual pleasures all the [four] virtues of human society are destroyed [the *purushârthas*]. Therefrom bereft of knowledge and devotional service, one lapses into the inertia of matter. (34) They who want to cross over that ocean quickly, should never cling to the slowness of matter, for that is the great stumbling block for the virtues of religiousness, economic development, regulation of pleasures and salvation [dharma, *ârtha*, *kâma*, *moksha*]. (35) In this respect liberation is likely to be there as the most important one, because engaged in the interest of the other three paths one regularly finds oneself caught in the finality of things and in fear. (36) For all those notions of a higher or lower form of life there will never be any peace, for they depending upon the interaction of the material modes are by the ordinance of the Lord [in the form of Time] all destroyed. (37) Oh best of kings, be therefore just as I am persuaded of Him the Supreme Lord who from within the heart everywhere manifests by dominating as the Master of the Field radiating into every hair follicle and who for all the moving or nonmoving living beings covered by a body endowed with senses and a life-breath, is there for the consideration of self-realization. (38) Surrender yourself unto Him the root cause manifesting as the truth within the untruth. By this deliberate consideration one is freed from the illusions of an intelligence that wonders whether one deals with a rope or a snake. Thus one is situated in the eternal liberation of the uncontaminated, pure truth of the original nature transcendental to all the impurities of one's karmic [fruitive] activities. (39) Be unto Him, Vâsudeva, of devotion like the devotees who find Him, whose lotus toes bring them joy, worthy to take shelter of. By devotional service the hard knot of karmic desire is uprooted, but that is never so with people missing that respect, however hard they try to stop the waves of sense enjoyment. (40) In this material ocean the hardship of the non-devotees is great with the sharks of the six senses. They cannot cross the ocean without much difficulties and therefore you should make the lotus feet of the Supreme Personality of Godhead your boat for passing that unconquerable expanse.'

(41) **M**aitreya said: 'The king thus by the son of Brahmâ, the Kumâra who was so well versed in spiritual knowledge, in full being informed about the ins and outs of spiritual advancement, praised him and then spoke. (42) The king said: 'In order to confirm what the Lord has promised [in 4.20: 15], He who from His causeless mercy is so compassionate with the ones in distress, you have all oh brahmins, oh powerful ones, arrived here. (43) With you also doing what could be expected from the most compassionate representatives of the Lord, is all that I have to offer, the remnants of the offerings to the saints! What should I give from my side? (44) My life, wife and children, oh brahmins, my home with everything belonging to it, my kingdom, power, land and treasury, I thus all offer to you. (45) The post as the commander in chief and ruler over the kingdom, the scepter of authority and the complete dominion over the planet are no doubt only reserved for those who know the purport of the Vedas. (46) The *kshatriyas* [the rulers] and the other departments of society all eat by the mercy of the brahmins who enjoy their own clothing, their own food and their own donations in charity. (47) You from your kind of spiritual understanding of progressing with the Fortunate One, have in your compassion explained to us the Vedic evidence as discussed. May you ever be pleased with your own actions of mercy! Who could ever repay you with anything but offering water to you with cupped hands?'

(48) **M**aitreya said: 'After the masters of self-realization had been worshiped by the original king they praised his character and, before the eyes of all the people, rose to the sky. (49) The son of Vena, the first among the great personalities, who according to the teachings fixed in the self had arrived at self-realization, considered himself as someone who had achieved what he desired. (50) In his actions for the sake of the Absolute Truth engaging as good as possible according to the time, the circumstances and his capacity, he did whatever he could as far as his means would allow. (51) Fully dedicated to the Supreme Spirit he free from attachments being of renunciation always thought of the superintendant of all actions, the Supersoul transcendental to material nature. (52) Even though he lived at home he never felt attracted to all the opulence of his mighty kingdom nor did he indulge in sensual pleasures, as much as the sun [never responds to what is lit]. (53) Thus always practicing yoga he by his self-realization begot five sons in his wife Arci who were the way he wanted them. (54) Their names were Vijitâs'va, Dhûmrakes'a, Haryaksha, Dravina and Vrika. With them Prithu [by his authority] alone succeeded in incorporating all the qualities of all local deities. (55) In his personal surrender to the Infallible One he, for the protection of the created universe, pleased the citizens during his time with the qualities of his kind-hearted words and actions. (56) The king thus was known as the King of the Moon, while he on the other hand was like the Sun god in his distributing, exacting and ruling over the wealth of the world. (57) In his exercise of power he was as unconquerable as fire, he was as insuperable as the King of Heaven, as tolerant as the earth itself and alike heaven in fulfilling all desires of human society. (58) He used to please as bountiful as the rain that pours as much as one likes, he was as unfathomable as the sea and occupied his position alike the King of the Hills [mount Meru]. (59) He was like the King of Righteousness [Yamarâja] in his education, he was alike the Himalayas in his opulence [because of the minerals and jewels], he was like Kuvera in keeping the wealth and alike Varuna [the ruler of the waters] in his secrecy. (60) He was as all-pervading as the air [the wind] and of a likewise physical strength, courage and power, and he was as unforbidding as the most powerful demigod Rudra [the Lord of the Ghosts, S'iva]. (61) He was as beautiful as Cupid, as thoughtful as the Lion, the King of the Animals, in his affection he was alike Svâyambhuva Manu and in matters of controlling the people he resembled the Unborn Lord, Brahmâ. (62) He understood spiritual matters alike Brihaspati, in his personal self-control he was alike the Supreme Personality, in his devotion to the cows, the spiritual master and the brahmins he was as the Vaishnavas, the followers of Vishnu, in his shyness he was the most gentle one and in matters of philanthropy he was [as caring] as he was for himself. (63) All over the three worlds the general public loudly declared - and surely all the lovers of truth and the women from everywhere came to hear about it - that his name and fame was as great as of Râmacandra [the Vishnu-avatâra].'

Chapter 23: Prithu Mahârâja Returns Back Home

(1-3) **M**aitreya said: 'King Prithu who fully conversant with everything concerning the soul as the protector of the people endlessly had promoted all that he had created, saw one day that he physically was getting old. Fully in accord with the instructions of the Supreme Ruler he in this world following the dharma of devotees, had provided for the maintenance of all the moving and nonmoving living beings. He left the earth to his sons and with pity towards his aggrieved citizens he alone with his wife went into the forest for his austerity. (4) As perfect as he formerly had been in his understanding when he conquered the earth, he at that place perfectly understood that he according to the rules and regulations of a retired life had to engage seriously in the practice of severe austerities. (5) At first he so now and then ate bulbs, roots, fruits and dry leaves, then he drank only water for several fortnights and finally he only breathed the air. (6) Like the great sages do the hero tolerated during the summer the five fires [of the sun above and four fires in the four directions], in autumn the torrents of rain, in winter to be up to his neck submerged in water while he [all year long] slept on the bare earth. (7) Simply longing for Krishna he tolerated it to be without words, sensuality, the discharge of semen and the freedom of his life breath, and was thus of all possible practices of the best austerity. (8) Unrelenting keeping to the Perfection [of Krishna] he thus gradually got rid of all the dirt and desires of his workload, his karma, while he by means of breath control fully stopping his mind and senses broke with all that bound him. (9) [And so he,] the best of all human beings, with the very yoga the fortunate Sanat-kumâra spoke about concerning the ultimate goal of relating to the soul, worshiped the Supreme Personality of Godhead. (10) With him as a devotee endeavoring with faith on the path of devotional service unto the Supreme Personality, the Lord who is [the origin of] the Spirit of the Absolute became his exclusive object of worship. (11) He who was perfectly alert in the constant remembrance of a purely transcendental mind found by these devotional activities unto the Supreme Lord the perfection of wisdom. Thus not attached to whatever one could call one's own, he became free from doubt and the material conception of life

that covers the soul. (12) Free from desire and firmly convinced of the ultimate goal of the soul, he had given up on all other notions of life and transcendental knowledge, [for he realized that] as long as a practitioner of the yoga system in his renunciation is not attracted to the stories about the elder brother of Gada, Krishna [Gada was another son of Vasudeva younger than Krishna] he will not be free from illusion. (13) He, the best of the heroes fixing his mind upon the Supersoul, in due course of time thus thoroughly spiritually purified gave up his vehicle of time. (14) By blocking his anus with his ankle he pushed up his life air gradually from the navel to the heart and from there upwards to the throat to fix himself [thereafter] between the eyebrows. (15) Thus step by step establishing his life breath in his head, he, freed from all material desires, merged his life breath with the complete of [the cosmic] breath, his body with the complete of the earth and his innerly fire with the fire of the complete [of the universe]. (16) After merging the different apertures of his body with the sky and his fluids with the waters and thus having merged everything with its source, [he next merged the departments] as they were divided: earth he merged with water, water with fire, fire with air and air with sky [compare 2.5: 25-29]. (17) He united the mind with the senses and the sense organs with their objects and next merged the sense objects with the five elements they had originated from. Then he returned the material ego to the *mahat-tattva*, the totality of the material energy. (18) On his path towards Him, the reservoir of all qualities, he placed his individuality and the lives belonging to it in the Reservoir of All Potencies and thus he, the living entity and enjoyer, as the master of the senses returned home, back to his constitutional position by dint of his insight in the spiritual knowledge of self-realization and renunciation.

(19) **T**he queen named Arci, his wife, followed him on foot into the forest, even though she, with her delicate body, had not deserved it to contact the earth with her feet in that way. (20) Even though her body would turn lean and thin she, most determined as she was in her vow to serve her husband, saw no difficulty in living in conditions like those of the great saints and engaged with pleasure, happy to be in touch with him. (21) Seeing that the body of her husband who was of such a mercy for the world and for her, showed no signs of life, the virtuous woman after weeping a while cremated him on top of a hill. (22) After performing the funeral rites for her so very liberal husband she took a bath in the river and offered oblations of water in worship of the thirty million demigods in heaven. Three times circumambulating the fire she then, thinking of her husband's feet, entered the fire herself.

(23) **T**he gracious gods and their wives who observed her following her husband into death, offered by the thousands prayers for the chaste wife of the great warrior King Prithu. (24) They on top of Mandara Hill showering flowers and to that occasion vibrating their musical instruments, spoke among themselves as follows. (25) The wives said: 'Oh how glorious this wife is who, just as the Goddess unto the Lord of Sacrifice [Vishnu], with heart and soul was of worship for her husband, the king of all the kings of the world. (26) Just see how she follows her chaste husband, the son of Vena, in his ascension and how she, who is named Arci, thus surpasses us by her difficult to conceive actions. (27) Among all the ones who but for a short moment live here in this human world, for those who on the path of liberation do their best for the Kingdom of God there is nothing too difficult to achieve. (28) He who having achieved the human form of life on the path of liberation gets involved in the great difficulties of all that one does for one's sense gratification in this world, is in going against his own true self no doubt cheated [by illusions].'

(29) **M**aitreya said: 'While Arci thus by the wives of the denizens of heaven was glorified, she reached the place for which the husband had left. It was the topmost position of the self-realized that the son of Vena under the protection of the Infallible One had attained. (30) I have thus described to you the character of Prithu, the first of the lords who was so high and mighty, as the very best in being endowed with all qualities. (31) Anyone who with faith and great attention reads and explains or hears about that very great and pious person of King Prithu, will attain the same position as he has reached. (32) The brahmin who reads it will attain spiritual splendor, a noble will become the king of the world, the trader will become the master of his trade and the laborer will attain the best unto Him. (33) When someone with great respect three times over listens to this that person, whether he is a man or a woman, when he is childless will have the best of children and when he is penniless will become the richest. (34) Without recognition he will become famous and illiterate he will become learned. This story so auspicious will drive away all bad luck of man. (35) They who desire wealth, a good repute, an increased life span, a better world [heaven], the defeat of the influence of the Age of Quarrel and who are after the higher cause of the perfection of the four [civil virtues] of religion, economy, sensual pleasure and liberation, must listen with great respect to this narration. (36) The king listening to this who on his chariot campaigns for his victory, will receive taxes from other kings like King Prithu did. (37) When one freed from all other association, is of unalloyed devotional service unto the Supreme Lord, one must hear about, make others listen to and continue to read about the pious character of the son of Vena. (38) Oh son of Vicitravirya [Vidura], I explained to you how one thus involved in relation to this extraordinary text, may awaken to the greatness for which one should strive. (39) He who liberated in

the association concerning the Supreme Lord with great reverence repeatedly listens to this narration about Prithu and also spreads it, will in full realize the attachment to His feet that constitute the boat for [crossing] the ocean of nescience.'

Chapter 24: The Song Sung by Lord S'iva

(1) **M**aitreya said: 'The son of Prithu who because of his great actions became known as Vijitâs'va [see 4.19: 18], became emperor and gave his younger brothers he cared a lot about, the rule over the different directions of the world. (2) The master offered Haryaksha the eastern part, the south he offered to Dhûmrakes'a, the western side was for the brother with the name Vrika and the northern direction he gave to Dravina. (3) He who from [what he did in relation to] Indra [also] was honored with the name Antardhâna ['invisibly present'], begot in his wife S'ikhandinî three children who carried the approval of everyone. (4) They were named Pâvaka, Pavamâna and S'uci. They in the past had been the gods of fire but now, because of a curse of sage Vasishthha, had taken birth again in order to regain that status by the progress of yoga. (5) Antardhâna who didn't kill Indra despite of the fact that he knew that he had stolen the horse, begot in his wife named Nabhasvatî a son called Havirdhâna ['the offering won']. (6) The taxes, punishments and fines and such that make up the livelihood of kings, he considered to be something very severe and therefore he abolished them in favor of sacrifices that in the past had been given up. (7) Despite of being committed to the job of ending the distress [of others], he as a realized soul always keeping to his ecstasy, by the worship of the Original Person easily attained His abode, the Supreme of the Soul. (8) Havirdhânî the wife of Havirdhâna oh Vidura, gave birth to six sons named Barhishat, Gaya, S'ukla, Krishna, Satya and Jitavrata. (9) He who by Havirdhâna was named Barhishat was that fortunate in his ritualistic actions and yoga realization, that he was considered the Prajâpati [the founding father] oh best of the Kurus. (10) With this practice of the world all over continually pleasing the gods with sacrifices, he kept the *kus'a* grass [of the ceremonial sitting places] facing the east. (11) On the advise of the god of gods [Brahmâ] he married the daughter of the ocean named S'atadruti. The moment the fire god Agni saw her, youthful and charming in all her limbs, circumambulating [his fire] during the marriage ceremony, he felt himself as much attracted as he [formerly] was to S'ukî. (12) The ones of learning, the ones of desire, the ones of heaven, the sages and the perfect ones, the ones of the earth and those of the snakes, were all captivated by the tinkling alone of the new bride her ankle bells that could be heard everywhere. (13) From [Prâcîna]Barhi ten sons appeared in the womb of S'atadruti who all deeply vowed to the dharma together were called the Pracetâs [from *prâcîna*: being turned eastward]. (14) They by their father ordered to beget children fled from home and settled for the sake of their austerity for a ten thousand years near a large lake in order to worship the Master of All Penance [S'rî Hari] by their *tapas*. (15) Following that path they encountered Lord S'iva who very pleased with the great command of their meditation, mantra practice and worship, spoke to them.'

(16) **V**idura asked: 'Oh brahmin please clarify what happened when the Pracetâs met Lord S'iva on their path as also what the Lordship who was so pleased with them has said. (17) Oh best among the learned, in this world being caught in a physical body it rarely happens that one finds association with Lord S'iva. Even sages who with him as their object of desire fully detached are engaged in meditation [fail in this]. (18) Although he is satisfied within himself, the great Lord S'iva when he manifests in this world for the fulfillment of her wishes engages with the terror of the forces controlling her [like those of Kâlî, Durgâ or Vîrabhadra, see 4.5].'

(19) **M**aitreya said: 'The sons of father Prâcînabarhi all [in full surrender] accepting the words of their father piously on their heads had, serious in their hearts about doing austerities, left in the western direction. (20) They reached a very large expanse of water as vast as the nearby ocean with water that, as clear as the mind of a great soul, was a pleasure to its inhabitants. (21) In that water a multitude of red and blue, kahlâra and indîvara [during the day and the evening blossoming] lotuses was found and swans, cranes, ducks [cakravâkas] and other birds [like kârândavas] vibrated their sounds there. (22) Mad bumblebees joyfully hummed there loudly with their little hairy bodies. It was a festival of creepers, trees and lotuses the pollen of which by the wind was spread in all directions. (23) All the princes were amazed about the beautiful heavenly music accompanied by drums and kettle drums that could be heard there continually.

(24-25) **T**hat very moment they witnessed how the chief of the demigods [Lord S'iva], came out of the water accompanied by an association of great souls who glorified him. Seeing his golden hue, his bodily features,

his blue throat, three eyes and merciful beautiful face, they all aroused in their amazement offered their obeisances. (26) He who dispels all dangers, the Great Lord and caretaker of the religion then talked to them, pleased as he was with their observance of the principles in the past and their gentle behavior and good manners. (27) Rudra said: 'Oh all of you sons of King Prâcînabarhi, knowing your actions and desires I wish you all the best and to prove you my mercy, I therefore grant you my audience. (28) Any living being, any individual soul so one says, who surrenders directly to Vâsudeva, the Supreme Lord and transcendental controller of the three modes, is very dear to me. (29) When someone for the time of a hundred lives is fixed on his duty he acquires the position of Brahmâ [Brahmaloka] and when he as well does not fail to [serve] the Supreme Lord he thereafter will attain me [S'ivaloka]. Devotees of Lord Vishnu at the end of time attain a position [Vaikunthhaloka] like the one of me and the other demigods. (30) That is why all of you devotees are just as dear to me as the Supreme Lord Himself and for that reason there is also never anybody else among the devotees who is loved as much as I am. (31) In particular this what I am going to tell you now is what you always should attend to and repeat for yourselves, for it is very pure, auspicious, transcendental and beneficial.'

(32) **M**aitreya said: 'With a heart full of compassion the Lord spoke the following words to the princes who with folded hands stood before Lord S'iva, the greatest devotee of Nârâyana. (33) S'rî Rudra said [in worship of Vâsudeva]: 'All glories unto You, the best of all self-realized souls who brings happiness to the auspicious ones. Let there be my obeisances unto You, for You are the all-perfect and worshipable soul of all, the Supersoul. (34) All my respects unto You Vâsudeva, from whose navel the lotus sprouted. You are the source of the senses and the sense objects and the immutable self-illuminated state that is of an eternal peace. (35) I offer my obeisances also to [You in the form of] Sankarshana [the Lord of ego and integration] who as the origin of the subtle non-manifest matter is the unsurpassable master of disintegration [at the end of time], and to the master of all development, the soul in the beyond Pradyumna [the master of intelligence]. (36) All glories to You, I offer my respects again unto You as Aniruddha [Lord of the mind, of whom the sun god is an expansion, see also 3.1: 34], the master and director of the senses. My obeisances unto the Supreme One of perfect purity and completeness who stands apart from this material creation*. (37) Unto You as the heavenly abode, the path of liberation, the gateway of the eternal and the purest of the pure my obeisances. All my respects I offer unto You, the golden semen, who are the continuity of the Vedic sacrifices [*câtur-hotra*]. (38) Be praised oh You who invigorate the ancestors and the gods, oh master of the three Vedas and the sacrifices. You are the leading deity of the moon who pleases everyone. All my respects unto You, the Supersoul pervading all living beings. (39) The strength and power of all that exists, the body and Transcendental Self of the diversity of the material world [the *virâth rūpa*] and the maintainer of the three worlds, I offer my obeisances. (40) All glories to You who as the ether reveal the meaning, You the within and without of the self, the supreme effulgence. My obeisances unto You as the beyond of death and the purpose of all pious activities. (41) Unto the inclining as well as disinclining God of the forefathers, unto You as the final outcome of all fruitive action and as death itself, You the cause of all sorts of misery resulting from irreligion, I offer my respects. (42) Because You are the topmost bestower of benedictions, the mastermind [of all mantras], the causal self, I offer You my respects. All glory to You as the greatest of all religiosity, unto You Krishna who are the perfection of intelligence. You are the oldest of the old, the Original Personality and master of yogic analysis [*sânkya-yoga*]. (43) The reservoir of the three energies [of the doer, the sense-activities and the resultant workload see B.G. 18a: 18], the reason of the material identification of the soul [the egotism] named Rudra and the embodiment of knowledge, intention and the voice of all powers, I offer my obeisances. (44) Please show us who desire Your presence, the form that to the satisfaction of all the senses of the devotees is worshiped by them as the dearest. (45-46) As glistening as the rain from the dense clouds during the rainy season You are the summit of all beauty. Beautiful are the features of Your four-handed form, of the greatest is Your pleasant face, Your eyes are as beautiful as the petals in the whorl of a lotus flower, beautiful are Your eyebrows, straight nose, shining teeth, high forehead and the full decoration of Your face and equally beautiful perfect ears. (47-48) The beauty of Your merciful smile and sidelong glances, Your curly hair and clothing in the saffron color of the lotus, is supported by the glittering earrings and shiny helmet, the bangles, necklace, ankle bells, belt, conch shell, disc, club, and lotus flower, garland and the best of pearls that make You look still more beautiful. (49) The shoulders under Your coils of hair that are like those of a lion and Your neck, fortunate of bearing the jewel glittering on Your chest [named Kaustubha], give You a never decreasing beauty that exceeds [the beauty of the streaks of gold on] every norm [or touchstone]. (50) Your inhaling and exhaling stirs beautifully the folds in Your belly that looks like a banana leaf, and the whirling depression of Your navel is alike the spiraling of the galaxy. (51) The dark color of the skin below Your waist is extra attractive with the beauty of Your dress and symmetrical golden belt as well as with, lower, the great beauty of Your lotus feet, calves and thighs. (52) By the so very pleasing lotus feet that are like the petals of a lotus flower in autumn, by the effulgence of Your nails, You drive away all the trouble agitating us. Show us the path of Your lotus feet [also understood as the first two

cantos of this Bhâgavatam] that reduce the fear of material existence oh teacher, oh spiritual master of all who suffer the darkness. (53) They who performing their [occupational] duties wish to purify themselves and live without fear, must meditate upon this form [of Yours] in a devotional practice of yoga [bhakti-yoga]. (54) Your grace is easily obtained by the devotee but for all other embodied souls You are difficult to reach, even for the ones belonging to the king of heaven Indra or for the self-realized souls whose ultimate goal it is to attain oneness [with You]. (55) What else would one desire but Your lotus feet, once one by pure devotional service has been of the worship that even for the most virtuous ones is difficult to attain! (56) To a soul of complete surrender the invincible time by which You in Your prowess and majesty with simply raising Your eyebrows vanquish the entire universe, constitutes no threat. (57) The advantage for someone associating even for the shortest while in the company of devotees of the Supreme Lord is unequalled. What interest would such a person have in demigod blessings, in merging with the Supreme or being a materially conditioned soul? (58) Let there for us who, in order to wash away the ruminations of sin, dip in and [purified] step out of the Ganges, therefore be the mercy and grace of this association for the glorification of Your feet of Victory over all Misfortune that blesses the normal living beings with the fullest goodness. (59) He whose heart was purified by the blessing derived from entering that [association of] *bhakti-yoga*, will be very happy to find therein the wisdom of Your way and never bewildered end up in the dark pit of worldly influences. (60) You are the Absolute Spirit [*brahma*], the transcendental light spread [everywhere] like the ether, in whom this universe of the cosmic manifestation has appeared. (61) You are the one who by His energy has created, maintains and again annihilates this variegated manifestation. That eternal, unchanging intelligence of differentiation I understand is likely to give trouble to the individual soul in relation to You as the essential [independent] self, oh Supreme Lord. (62) Experts in the field of the Vedas and their corollaries are those transcendentalists who for their perfection with faith and conviction duly, by a wide range of organized actions, glorify You who are identified by that what is created, by the senses and by the heart. (63) You are the One Original Person from whose dormant energy the diversity of the totality of the material energy that is ruled by [the natural modes of] passion, goodness and ignorance has originated: the ego, the sky, the air, fire, water and earth, the virtuous souls, the sages and all the living beings. (64) That what You created from Your own potency, You afterwards enter in the form of the four kinds of bodies [as born from embryos, eggs, perspiration and seeds, see also 2.10: 40] and then You, by Your own parts and parcels, know the person as an enjoyer of the senses, as someone who relishes the sweet honey. (65) One may guess about [the authority and order of] Your reality [of Time]. [All] we see is how You, just like the wind scattering the clouds, with Your so very great force [of Time] in the long run destroy all the planetary systems and how all living beings find their end therewith because of others. (66) The madmen [of this world] cry out loudly what all should be done, and by that desire their greed for sensual matters is rampant. But all of a sudden You vigilantly as the Destroyer seize them just like a mouse is seized by the greedy tongue of a hungry snake. (67) What man of study who knows that by not worshiping You one only sees the [useless] decay of one's body, would deride Your lotus feet, the feet that by our spiritual teacher [Brahmâ] and the fourteen Manus [after him, see Canto 2: 3: 9, 6: 30, 10: 4] were worshiped without hesitation or further arguing? (68) You therefore are for us, the ones who have learned, the Supreme Brahman, the Soul of the soul, the Supersoul, the destination where there is no fear at all for the Destroyer Rudra who is feared by the entire universe.'

(69) 'If you pray like this and [faithfully] perform your duty, there will be happiness for all of you oh purified sons of the king who have turned your minds to the Supreme Lord. (70) Be of worship and always sing for and meditate full of praise upon Him who as the Supreme Soul is situated in your hearts as well as in the hearts of all other living beings. (71) All of you, time and again read this [Yogâdes'a] instruction of yoga and close it in your heart. Take to the vow of the sages of always with intelligence being [silently] absorbed within and practice this with the greatest respect. (72) This was first taught by the great Lord [Brahmâ], the master of the creators of the universe, of the great sages headed by Bhrigu who as his sons in charge of the world were eager to create [compare 4.1: 12-15]. (73) We who as the controllers of the people were enjoined by him to procreate were by this [instruction] freed from all ignorance and thus could bring about the different kinds of people. (74) The person who thus regularly repeats this to himself with great attention, will being absorbed in this without delay achieve the auspiciousness of being devoted to Vâsudeva [Krishna as the Lord of Consciousness]. (75) Of all benedictions in this world spiritual knowledge is the supreme transcendental benefit of happiness for every person, for it is the boat of higher knowledge with which one crosses over the insurmountable ocean of danger. (76) Anyone who devotedly attached and with faith regularly studies this song of mine, this prayer offered to the Supreme Lord, the Supreme Personality who is so difficult to respect, will be able to worship Him. (77) The person fixed on the song as sung by me can by dint of the Lord of the Beyond attain whatever he desires. The Lord pleased by it constitutes the dearmost of all benedictions. (78) The mortal human who rising early in the morning with faith and devotion folding his hands is absorbed in this prayer and thus personally listens and makes others listen, will be liberated from all karmic bondage. (79) Oh sons of the king ['the god of man'], by the intelligence of perfectly attentive praying and chanting this

song I sang of the Supreme Person who is the Supersoul within every one, you will ultimately achieve the results you desired, for that practice equals the greatest austerities.'

*: Lord Krishna, by His quadruple expansion of Vāsudeva, Sankarshana, Pradyumna and Aniruddha, is the Lord of psychic action--namely thinking, feeling, willing and acting.

Chapter 25: About the Character of King Purañjana

(1) **M**aitreya said: 'After thus having given instruction, the Destroyer worshiped by the sons of Barhishat vanished from there right before the eyes of the princes. (2) While they at that water for an endless number of years executed austerities, all the Pracetas recited the prayer as sung by Lord S'iva. (3) Oh Vidura, meanwhile a compassionate Nārada as a knower of the spiritual truth instructed King Prācīnabarhi who had a mind full of attachment to fruitive activities: (4) 'Oh King, [he said] what spiritual welfare do you expect from fruitive activities? That way engaged you will not see the misery disappear nor will the ultimate good of happiness be attained.'

(5) **T**he king replied: 'I don't know oh great transcendental soul, my intelligence is occupied by my desire for the fruits. Please enlighten me on the pure, spiritual knowledge that will relieve me of my workload. (6) In the superficial duties of one's family life with sons, a wife and wealth, transcendence is not considered to be the goal of life, and thus one discovers that one is a fool wandering around on all paths of material existence.'

(7) **N**ārada said: 'Oh my dearest ruler of the citizens, oh King, may I remind you of all the thousands of animals that you without pity have killed in the sacrifices? (8) Remembering the harm you did to them, they are all waiting for you boiling with anger to pierce you with horns of iron after you've died. (9) In this connection I will relate to you the very old story about the character of Purañjana [he who is after the city that is the body']. Understand what I'm going to tell you now. (10) Once there was a king of great renown named Purañjana oh Ruler. He had a friend called Avijñāta ['the unknown one'] of whom nobody knew what he did. (11) He restlessly traveled the planet all over to hold his ground [with a residence], but when he couldn't find [that place for] himself that way, he got morose. (12) Wishing a residence that answered to all his desires he thought that none of all the places that he saw was good enough. (13) One day at the southern side of the Himalayas he spotted on its ridges a city with nine gates that offered him all facilities [compare B.G. 5: 13]. (14) Packed with houses and surrounded by walls it had towers, gates, parks, canals, windows and domes made of gold, silver and iron. (15) The floors of the palaces were bedecked with sapphires, crystal, diamonds, pearls, emeralds and rubies which gave the city a luster as radiating as the celestial town called Bhogavatī. (16) There were assembly houses, squares and streets with gambling houses, shops and places to repose which were decorated with flags, festoons and hanging gardens. (17) In the outskirts of that town one saw the nicest trees and creepers and there was a lake vibrating with the sounds of chirping birds and colonies of humming bees. (18) From the waterfall of a mountain stream the treasury of trees on the bank of the lotus-filled lake received a springtime mist of water droplets on its branches. (19) The different groups of forest animals were as tame as the wisest sages and all the cooing of its cuckoos made any passenger feel welcome. (20) There he happened to see a very beautiful woman coming towards him surrounded by ten servants who each led a hundred others. (21) Young as she was with a desirable, well-shaped figure she was looking for a husband and on all sides guarded by a five-hooded snake. (22) With an attractive nose and beautiful teeth the young woman had a nice forehead and beautiful harmoniously to her face arranged ears with dazzling earrings. (23) She wore a yellow garment and had a beautiful waist with a dark skin, a golden belt and at her feet ankle bells tinkling as she walked. She looked like a denizen of heaven. (24) Pacing as graceful as an elephant she with the end of her sârī, timidly tried to cover the equally round and full breasts speaking for her youth. (25) Moved by her sexual attraction, the arrows of her looks, the exciting love of her eyebrows and the great beauty of her coy smiles, the hero addressed her very gently.

(26) **W**ho are you with those beautiful lotus petal eyes? Who do you belong to, where do you come from and what are you doing here near this city oh chaste one? Please be so kind to tell me what your plans are oh timid girl. (27) Who are all these followers, your eleven guards and all these women? Oh you with your beautiful eyes, what kind of snake is that preparing your way? (28) In your shyness you are as the wife of S'iva [Umâ] or rather Sarasvatī [of Brahmâ] or even better... the Goddess of Fortune [Lakshmî belonging to Vishnu]! Where is the lotus flower that must have fallen from the palm of your hand in your search for your husband, you as alone as a sage in the forest walking on feet from which one may expect anything one might

wish for? (29) And when you are none of these [goddesses] oh fortunate one - for your feet are touching the ground - then you as someone who is so much alike the transcendental goddess of the Enjoyer of the Sacrifices, deserve it to walk to the greater beauty of this city alongside this great hero, I who am of the greatest glory in this world! (30) By your shy looks, sympathetic smiles and bewildering eyebrows you have upset me. Because of you I am pained by the almighty Cupid. Therefore have mercy with me, my dearest beauty. (31) Your face with such nice eyebrows and warm eyes, surrounded by the locks of your bluish hair hanging loose, you in your shyness haven't even lifted to grant me the vision of your look and the sweet words of your speech oh woman with the lovely smile.'

(32) **Nârada** said: 'Oh hero, the woman attracted by the impatient begging of Purañjana, smiled and addressed the staunch one: (33) 'I'm not sure about who has put me on this planet oh best among the men, nor from whose lineage the others were born or what their names are. (34) What I know is that all of us souls are there today, that is all. I do not know oh hero, who created this city where all beings have their residence. (35) All these men and women at my side are my male and female friends oh respectable one, and when I am asleep the snake stays awake to protect this city. (36) Fortunately you have come to this place, may you find all happiness! I and my friends oh killer of the enemy, will provide for all the sense enjoyment you desire. (37) Just be so good to stay in this city with the nine gates oh mighty one, to enjoy for a hundred years the matters of life that I have arranged here for you. (38) Who else but you would I allow to enjoy? Without the certainty of your wisdom and knowledge in this, that would be as foolish as it is for animals not seeing what lies ahead, to aspire a life in the hereafter. (39) With religious rituals, economic development and regulated pleasures one can enjoy a life here beyond the ken of the transcendentalists in having offspring, the nectar of the sacrifices, a good repute and [access to higher] worlds without lamentation and disease. (40) The forefathers, the gods, man in general, all living beings and each person for himself, will all defend that a householder's life like this constitutes the [safe and] blessed refuge [for people] in the material world. (41) Who indeed my great hero, would not accept such an easy to get magnanimous, beautiful and famous husband like you? (42) Which woman's mind in this world would not be drawn to your able body with its strong arms oh mighty man who only travels around to dissipate with your utmost effort and alluring smiles the distress of a poor woman like me?'

(43) **Nârada** continued: 'O King, thus at that place having agreed upon the terms of their engagement with each other, they as husband and wife entered the city to enjoy their life there for a hundred years. (44) When it was too hot he surrounded by women entered the river to sport with them there, and the singers at different places sang nice songs about it. (45) The city had seven gates above the ground and two below that were constructed for the ruler or anyone else to go to different places. (46) Five of the gates faced the east, one was at the south, one at the north and two gates were found at the western side. I will describe their names to you oh King. (47) At one place at the eastern side two gates were built named Khadyotâ ['glowworm'] and Âvirmukhî ['torchlight']. The king used them to go to the city of Vibhrâjita ['to see clearly'] with his friend Dyumân ['of the sun']. (48) At another location in the east there were built the gates called Nalinî and Nâlinî ['mystical names for the nostrils'] and they were used when he with his friend named Avadhûta ['the one who got rid'] went to a place called Saurabha ['aroma']. (49) The fifth gate on the eastern side called Mukhyâ ['of the mouth'] was used by the king of the city, accompanied by Rasajña ['the taster'] and Vipana ['the organ of speech'], to go to two places called Bahûdana ['many a gift'] and Âpana ['the market']. (50) Going through the southern city gate named Pitrihû ['invoking the ancestors'] oh King, Purañjana together with his friend S'rutadhara ['having a good memory'] visited the southern country side named Dakshina-pañcâla ['the southern territories']. (51) The city gate called Devahû ['the one to God'] in the north was used by Purañjana to visit together with S'rutadhara the northern countryside Uttara-pañcâla ['the northern fivefold']. (52) The gate on the western side called Âsurî ['the one void of light'] was used by Purañjana to go together with Durmada ['the one mad about'] to the city of pleasure called Grâmaka ['a small place']. (53) The western gate called Nirriti ['the bottom, dissolution'] was used by Purañjana to go to the place called Vais'asa ['distress, slaughter'] accompanied by his friend Lubdhaka ['the covetous one']. (54) The king belonging to those endowed with sight went through [the subterranean gates named] Nirvâk ['speechlessness'] and Pes'askrit ['the hand'] to engage in activities together with two blind citizens. (55) When he went to his private quarters, he did so accompanied by Vishûcîna ['going apart'] and then in a state of illusion to his satisfaction and happiness enjoyed the love of his wife and children. (56) Thus strongly attached to act in lust and foolishness for the sake of a certain result, he was cheated in being controlled by whatever his queen wanted him to do. (57-61) When she drank liquor, he drank and got drunk. When she ate he ate, chewing with her whatever she was chewing. When his wife sang he used to sing and when she at times had to cry, he cried too. When she had to laugh he laughed as well, when she talked chitchat, he prattled after her. Wherever she went for a walk, he followed in her footsteps, when she stood still, he stood still and when she laid herself down on her bed, he had the habit to lie down following her example. He also

had the habit of sitting down when she sat and at times listened to what she was listening to. When she saw something he looked for the same and when she smelled something, he usually smelled it too. When she touched, he touched and when she was complaining he followed her in being equally wretched. He enjoyed it when she was enjoying and when she was satisfied, he was the same after her. (62) Thus captivated by the queen he was led astray, away from his own nature and as the foolish king who helplessly did what she did, as weak as a pet animal.'

Chapter 26: King Purañjana Goes Hunting and Finds his Morose Wife

(1-3) **N**ârada said: 'Once upon a time he [King Purañjana] went to the forest called Pañcha-prastha ['the five destinations'] carrying his bow, golden armor and inexhaustible quiver. He traveled on the two wheels and one axle of a swift chariot with golden ornaments that, being drawn by five horses, had one sitting place, seven armor plates, three flags and two posts for his harnesses. He carried five weapons and two special arrows. Together with his eleventh commander and his one chariot driver who held one set of reins, he knew five objectives and five different ways of approach. (4) Having taken up his bow and arrows he was very proud of having left his wife behind, for that was a thing next to impossible for him. [But] inspired by the evil thought of hunting he went there to kill animals. (5) With the demoniac darkness of a lack of enlightenment in his heart he had taken to the horrible practice of mercilessly with sharp arrows killing the animals in the forests. (6) A king in his greed [for flesh] may, as is regulated by the directions of the Vedas, kill in the forest as many animals fit for sacrifices in holy places as are needed and not more than that. (7) Oh King, any man of learning who must do his job the way it is regulated, will by [the power of] that spiritual knowledge never be affected by such activities. (8) Or else he by his karmic actions will get entangled in a notion of false prestige and thus, having fallen under the influence of the natural modes, bereft of all knowledge be going downhill.

(9) **B**ecause of the destruction of the animal bodies that were pierced by the arrows which had different kinds of feathers, there was great sadness, it was a distress unbearable for compassionate souls. (10) From killing game like rabbits, buffaloes, bison, black deer, porcupines and various other kinds he got very tired. (11) When he was done he arrived thirsty and exhausted back home to take a bath, have a proper meal and rest to find his peace back. (12) After he [some day] as should had perfumed and smeared his body with sandalwood pulp, he, nicely garlanded and beautifully ornamented, wanted to pay attention to his queen. (13) Satisfied, joyous and very proud as well he had his mind on Cupid and didn't aim at a higher consciousness with his wife who maintained him with her royal household. (14) Oh dear King, worried a little he asked the maids of the household: 'Oh my beauties, is everything okay with you and your mistress?' (15) All the matters at home at the moment appear to be not as attractive as before. To have no mother or wife at home devotedly welcoming her husband is like having a chariot without wheels. What man of learning would sit on such a poor thing? (16) Where is she now, that intelligent woman who delivers me from drowning in an ocean of worries and inspires me at every step?'

(17) **T**he women answered: 'Oh King go and see how your beloved one lies on the bare floor oh killer of the enemies. We have no idea why she has taken to this kind of behavior!'

(18) **N**ârada said: 'When he saw his queen lying on the ground as if she were a mendicant, Purañjana racking his brains over the scene, was most bewildered. (19) Pacifying her with sweet words and a heart full of regrets, he couldn't notice any sign of anger that would prove any love from the side of his sweetheart. (20) Gradually first touching her feet and then embracing her on his lap, the hero experienced in flattery began to appease her. (21) Purañjana said: 'Masters unto servants who acting out of line committed an offense oh auspicious one, are with those whom they accepted as their subjects of no instruction if they wouldn't reprimand them. (22) The punishment by the master meted out to the servants constitutes the greatest favor. A fool doesn't know oh slender maiden, that to be angry is the duty of a friend! (23) That face of yours that with its beautiful teeth and eyebrows fills me with attachment and now so gloomy is hanging down, you together with your sweet voice, like a bee should lift up to me shining, smiling and glancing from under its bluish hair so beautiful to your straight nose. Please oh thoughtful one, I'm all yours. (24) Except for when he belongs to the school of the enlightened souls on this earth, I am willing to punish him who wronged you oh wife of this hero. As far as I am concerned he will not live without fear and anxiety in the three worlds or anywhere else, when he is anyone else but a servant of Vishnu ['the enemy of Mura']! (25) Your face was never without its decorations nor have I ever before seen you that dirty, morose, upset and

without your luster and affection. Never I saw your nice breasts wet with tears or your lips not red of *kunkum*. (26) My most intimate friend, be kind to this man who did the wrong thing because he went hunting on his own accord. What woman who with her great beauty controls the lusty desires of her husband wouldn't dutifully embrace him being lost in impatience and pierced by the arrows of Cupid?"

Chapter 27: Candavega Attacks the City of King Purañjana; the Character of Kâlakanyâ

(1) Nârada said: 'Purañjana's wife by means of these love games completely bringing her husband under her control oh great King, thus enjoyed all the satisfaction she gave him. (2) Oh King, the queen perfectly happy welcomed the king who with his attractive face had approached her nicely bathed and fully decorated. (3) Intimately making fun she embraced him as he held her in his arms. Thus being captivated by the woman he lost his keenness and wasn't quite aware of how day and night the insurmountable time was passing. (4) Lying down on the precious bedstead of the queen, the hero, despite of his advanced consciousness, became increasingly illusioned and having his wife's arms for his pillow he, overwhelmed by ignorance considering it to be the highest attainment, didn't realize what self-realization and the Supreme actually meant. (5) Oh best of Kings, this way lustily enjoying with an impure heart, his newly won life passed in half a moment. (6) Purañjana oh King, spending half his life that way, begot in his wife eleven sons and hundreds [of grandsons]. (7) He also had over ten daughters and a hundred [granddaughters], and all those daughters of Purañjana, oh founding father, were just as famous as their parents because of their good conduct, magnanimity and [other] qualities. (8) He the King of Pañcâla for expanding his line married his sons with the best of wives and his daughters to equally qualified husbands. (9) Also the hundreds of sons of the [grand]sons all produced hundreds and hundreds of other descendants because of which Purañjana's family increased immensely in the land of Pañcâla. (10) Because of his deep rooted attachment to material enjoyment he became fully subservient to his descendants who heavily plundered his home and treasury. (11) He, so full of desires, just like you conducted sacrifices out of respect for the forefathers, the gods and the great ones in society. But they were all equally ghastly inspired by the killing of poor animals. (12) Thus wantonly involved with a heart enslaved by kith and kin, one day the time [of old age] arrived that is not very loved by those who are fond of women.

(13) Oh King, there is a king belonging to the heavenly kingdom [Gandarvaloka] who is called Candavega ['the impetuously streaming time']. He has the lead over threehundred and sixty very powerful other Gandharvas. (14) There are also an equal amount of black and white heavenly women of Candavega [the light and dark periods of the month, see 3.11: 10]. They all surrounded the city to plunder the amenities for sensual pleasure. (15) When all the followers of Candavega began to plunder the city of Purañjana, they met with the big serpent present there for its defense [his five hoods stand for the five kinds of life air: *prana*, *apâna*, *vyâna*, *udâna* and *samâna*; see 4.25: 35 and list]. (16) Single-handedly he for a hundred years as the guardian of Purañjana's city valiantly fought the sevenhundred and twenty Gandharvas. (17) Becoming weak all alone fighting so many warriors, his intimate friend[, the ruler] of the city state along with all his friends and relatives, got very anxious and sad. (18) He who within the city [of the five senses] Pañcâla enjoyed the sweetest love and together with his associates collected the necessary means for it, as a hen-pecked husband couldn't understand though what kind of fear he actually dealt with [the fear of death].

(19) [All of this happened during the time that] the daughter of the Almighty Time [called Kâlakanyâ, referring to Jarâ or old age] traveled the three worlds desiring someone for a husband oh King Prâcînabarhi, but there was never anyone who accepted her proposal. (20) Unhappy about it she was known in the world as Durbhagâ ['ill-fated'], but because she once had pleased a wise king who had accepted her [called Jayâti who by S'ukrâcârya had been cursed with premature old age], she granted Pûru [the son faithful to Jayâti] a boon [viz. to inherit the kingdom. See also 9.18]. (21) Once when I myself was traveling around she descended to earth from her heavenly abode [Brahmaloka] and, illusioned by lust, proposed to me while I was a vowed celibate. (22) [After I turned her down] she out of illusion having become very angry with me, cursed me saying: 'Having turned down my request thou sage, you will never be able to remain at one place.' (23) After that frustration of her plans, she on my instigation approached the ruler of the Yavanas [the untouchables also called *mlecchas* or meat-eaters] named Bhaya ['fear'] to accept him as her husband. (24) She said to him: 'Oh great hero, you as the best of the untouchables I accept as the husband of my desire. No one will ever see the plans foiled he made with you. (25) The following two kinds of people are of lamentation: the ignorant not following the path of charity and the foolish who never wish to accept what

according to custom and the scriptures is brought about by God's grace. (26) Therefore accept me oh gentleman, I am willing to serve. Have mercy with me, for every man it is a matter of principle to be of compassion for people in distress.'

(27) **W**hen the king of the Yavanas heard the daughter of Time express herself in these words, he, according to the will of God prepared to do his duty in the private sphere, addressed her with a smile: (28) 'For being unacceptable because of the inauspiciousness you stand for you are never welcome to considerate souls. I've thought about this matter and ascertained that you must have a husband. (29) Please, oh you who move about imperceptibly, enjoy this world that is built upon karma, upon fruitive action. With the help of my soldiers you will unhindered be able to guide the people to their death. (30) I give you my brother Prajvâra ['the fever of Vishnu'] and thus you become my sister. Together with the two of you and my fearsome soldiers, I will roam about unseen in this world.'

Chapter 28: Purañjana Becomes a Woman in his Next Life

(1) **N**ârada said: 'Oh King Prâcînabarhi, all the forces of Bhaya, the representatives of death [who are alike the troubles of old age] roamed this earth together with Prajvâra and Kâlakanyâ. (2) But when they one day full of wrath laid siege to the city of Purañjana which was so full of sensual pleasure oh King, they discovered it was protected by the old serpent. (3) The daughter of Kâla then also participated in the violence to take hold of Purañjana's city. Overwhelmed by her someone immediately realizes how insignificant he is. (4) With her attack the Yavanas from all sides entered the gates and created severe trouble all over the city. (5) Purañjana, who as an all too eager householder was overly attached to his family, was in the troubled city thereupon plagued by all kinds of distress. (6) Embraced by the Daughter of Time he lost his beauty and because he in being addicted to sensual pleasures was a miser lacking in intelligence, he was by the Gandharvas and Yavanas [the meat-eaters] by force bereft of his opulence. (7) He saw his town fall apart in opposing fractions, that his sons and grandsons, servants and ministers were disrespectful and that his wife had become indifferent. (8) With Pañcâla being infested with insurmountable enemies he grew very anxious, but because he himself was seized by Kâlakanyâ he couldn't take any counteraction. (9) In his emotional preference for his sons and wife he had lost the real purpose of life and because of Kâlakanyâ everything the poor man had lusted for in his life had become stale. (10) The town that was overrun by the Gandharvas and Yavanas and was smashed by the Daughter of Time, the king against his will had to abandon. (11) For the sole purpose of pleasing his elder brother Bhaya [called 'the fear'], Prajvâra [being 'the fever'] present at the spot, set fire to the city. (12) When the city with all the citizens, servants and followers was ablaze Purañjana, the head of the big family, along with his wife and descendants had to suffer the heat.

(13) **W**ith the city being attacked by the Yavanas and seized by Kâlakanyâ and the problems caused by Prajvâra, also the guardian of the city [the snake] got very aggrieved. (14) He couldn't protect the city [against the fire] and had great difficulty trying to get out of there. It was as if he had to escape from a hollow tree that was thrown into the flames. (15) With his physical strength defeated by the Gandharvas and the hostile Yavanas oh King, he frustrated had to cry aloud. (16) What fate now befell the daughters, sons, grandsons, daughters- and sons-in-law and associates, what would become of the kingdom and the palace with all its wealth and goods?

(17) **A**t his separation the householder turned his attention to the 'I' and 'mine' of his home and it thus happened that he with a mind full of obnoxious thoughts had a hard time concerning his wife. (18) 'When I have left for another life, how must this woman exist being bereft of a husband and lamenting with all the children of the family around her? (19) I never ate when she didn't eat, I never missed a bath when she would bathe. She was always devoted to me and fearfully kept silent when I was angry, however afraid she was when I reprimanded her. (20) She gave me good counsel when I was foolish and she was saddened and put off when I was away. Will she, despite of being the mother of such great heroes, be able to hold on to the path of her household duties? (21) How will my poor sons and daughters who have no one else to depend on, live when I like a broken boat in the ocean have disappeared from this world?'

(22) **T**hus out of his wretched intelligence lamenting what should not be lamented, the one determined to bring him down called Fear approached to arrest him. (23) Purañjana was restrained like an animal by the Yavanas taken to their abode, followed by the stream of his attendants who deeply aggrieved were lost in tears. (24) As soon as the serpent who had to give up the city was arrested and following him had left, the

city turned into dust. (25) Forcibly dragged by the mighty Yavana, Purañjana, covered by the darkness of his ignorance, couldn't remember his friend and well-wisher [the Supersoul within] who had been there from the beginning. (26) All the animals of sacrifice by him most unkind killed with axes and cut to pieces, very angrily remembered that sinful activity of his. (27) For an endless number of years he in the beyond was absorbed in darkness and, bereft of all intelligence, practically endless had to experience the misery of an impure life of being focussed on women. (28) Because he [till the very end] had kept her in mind he after his death became a well situated woman [a daughter] in the house of the most powerful King Vidarbha [see also B.G. 8: 5]. (29) As the daughter of Vidarbha she [he] was given in marriage as a prize of valor to Malayadhvaja ['as firm as the Malaya hill'] who as the best of the learned [a Pândya ruler] in the fight had defeated many princes and was the conqueror of all other cities. (30) He begot a daughter in her with dark eyes as also seven younger mighty sons* who became the kings of the seven provinces of the south of India [Dravida]. (31) From each of them oh King, millions and millions of descendants were born who ruled the world for the time of a *manvantara* and longer [see 3.11: 24]. (32) Âgastya [the sage; 'he who was born from a pot'] married the first daughter sworn to the Lord and from her was born a son called Dridhacyuta ['the infallible fortress'] who on his turn had the great sage Idhmavâha ['he who carries the wood'] for his son.

(33) **H**aving divided the entire world among his sons, the pious king called Malayadhvaja went to Kulâcala in a desire to worship Lord Krishna. (34) Giving up her home, children and material happiness, the daughter of Vidarbha with her enchanting eyes followed her lord of wisdom like the moonshine accompanying the moon. (35-36) There he cleansed himself daily both inside and outside with the holy waters of the rivers named the Candravasâ, the Tâmrarnî and the Vathodakâ. Subsisting on bulbs, seeds, roots and fruits, flowers, leaves, grasses and water, his body undergoing the austerity gradually grew thin. (37) Equipoised he thus conquered the dualities of cold and heat, wind and rain, hunger and thirst, the pleasant and the unpleasant and happiness and distress. (38) With vows [*yama*] and by regulation [*niyama*] fixing himself in his spiritual [yoga] realization he subdued his senses, life and consciousness and thus by means of the science of his austerities were all his impurities burned [in the fire of his devotion, compare 4.22: 24, 3.29: 17]. (39) Sitting as immovable at the same place as if a hundred years of the demigods [see 3.11: 12] passed, he, steady in relation to Vâsudeva, the Supreme Lord, knew nothing but that attraction. (40) Like in a dream he by the all-pervasive Supersoul could distinguish himself in perfect awareness: as the self-aware witness certain in his [divine] indifference ['the glad hero']. (41) Under the direct prompting of the Supreme Lord, of the spiritual master Hari [the so-called *caitya guru* or the guru from within] oh King, he found the pure light of the spiritual knowledge that enlightens all perspectives [see also the six *darshanas*]. (42) He who thus saw himself in the transcendental Absolute and the Absolute Self within himself, with this before his mind's eye gave up his considerations and withdrew himself [from life].

(43) **V**aidarbhi, the daughter of Vidarbha, who served her husband Malayadhvaja with love and devotion, accepted her husband as her godhead, as the supreme knower of the principles, and gave up on her sense enjoyment. (44) In old rags, lean because of her vows and with her hair matted, she radiated next to her husband as peaceful as the flame of a fire. (45) As she was used to, the woman continued serving him who sat there fixed in his sitting posture, until she after he had passed away couldn't detect any sign of life anymore from her beloved husband. (46) When she serving him no longer felt the warmth of his feet, she became as anxious at heart as a doe separated from her partner. (47) Lamenting for herself how wretched it was to be without a friend, she broken-hearted began to cry loudly, wetting her breasts with her tears. (48) 'Get up, please, get up!, oh wise King. This world situated in the middle of the ocean is so very afraid of rogues and rulers full of attachment, you ought to protect her!' (49) Thus lamenting the innocent woman in that lonely place fell down at the feet of her husband with tears running down her cheeks. (50) For her husband's body she built a funeral pyre of wood and placing him on top of it she after igniting it, lamenting, focussed her mind to die [*saha-marana*] together with him.

(51) **J**ust before that took place a friend of hers, a brahmin, a very learned scholar, pacified her very nicely with mitigating words, speaking to her about her master as she was crying. (52) The brahmin said: 'Who are you? To whom do you belong and who is this man lying there over whom you are lamenting? Don't you recognize Me as the friend whom you in the past have consulted?' (53) Oh friend, do you still remember how you, not familiar with the Supersoul, gave Me up as your friend? You were at the time in a position of being attached to desires for material pleasure. (54) You and I oh great soul, are two swans, two friends who for thousands of years in succession walked the same path of the spirit [of devotion] and then got separated from their safe haven [that Mânasa lake of the pure spirit]. (55) You who as that swan had left me oh friend, thereupon traveled the earth as someone with a material consciousness. You then saw a city that was the love of some woman. (56) [In that abode you had] five gardens, nine gates, one protector, three store rooms, six [mercantile] families, five market places and five material elements with one woman running the place. (57)

The gardens are the five objects of the senses, the gates My friend are the nine apertures of the senses, the three store rooms stand for fire, water and food and the families are the five senses. (58) The five market places represent the power of action [the five working senses] and the five elements are the fundamental elements of the material world. Man is an eternal controller of the forces, but having entered that city he is out of touch with the [original] intelligence. (59) In that situation being in contact with the outer splendor of the world you, in her company enjoying it, then had to live without the remembrance of the inexhaustible source [of your spiritual existence]. And thus you attained a state that was full of sin, My best one. (60) In fact you are not Vidarbha's daughter, nor is this hero of yours [Malayadhvaja] your well-wishing husband. Neither were you the husband of Purañjanî by whom you were captured in the body with its nine gates. (61) In reality it is so that you, by this deluding energy that I created, considered yourself a man, a woman or a nonsexual being, but you forgot about the two of us as [being united in the pure spirit of the] swans. (62) You and I are not different [in quality]. Look at yourself, you are just like Me, My friend. The imaginary distinction between the two of us is by the advanced scholars not even in the smallest degree ever acknowledged. (63) The two of us do not differ more from each other than the body that one sees of oneself in a mirror or in the eyes of someone else differs from one's own [compare 3.28: 40]. (64) An individual soul who thus like a swan lives together in the heart is, being instructed by the other swan, situated in self-realization, because he then regained the memory that was lost in that [materialistic] separateness.'

(65) 'Oh Prâcînarhi, I have imparted this spiritual instruction in figures of speech, because the Supreme Lord our God, the Cause of All Causes, loves to be mysterious.'

*: These seven sons would stand for the initial seven processes of *vidhi marga* devotional service of hearing, chanting, remembering, offering worship, offering prayers, rendering transcendental loving service and serving the lotus feet of the Lord. Later on were added the *raga marga* processes of the balance-friendship and surrendering of everything.

Chapter 29: The Conversation of Nârada and King Prâcînarhi

(1) King Prâcînarhi said: 'Oh great sage, we never grasped the full meaning of your words. The wise may understand what they really mean, but we who are fascinated by fruitive activities will never fully comprehend them.'

(2) Nârada said: 'The person of Purañjana ['he who enjoys the city that is the body'] should be seen as the creator of his own situation of dwelling in a one [a ghost], two, three [as with having a stick] or four legged body or a body with many legs or no legs at all. (3) The eternal friend and master of the person is He whom I described as unknown [Avijñâta, 4. 25: 10] because He by His names, activities and qualities is never [fully] understood by the living entities [compare Adhokshaja]. (4) When the living entity wants to enjoy the totality of the modes of material nature, he thinks that [to have a human form with] nine gates, two legs and two hands is something that suits him very well. (5) The young woman [*pramadâ* or Purañjanî] then should be known as the intelligence responsible for the 'I' and 'mine' of taking to the shelter of the body by which this living being, sentient to the modes of material nature, suffers and enjoys. (6) Her male friends represent the senses that lead to knowledge and action, the girl friends stand for the engagements of the senses, while the serpent refers to the life air in its five forms [upgoing air (*udana*), downgoing (*apâna*), expanding (*vyâna*), balanced (*samâna*) and the breath held high (*prânavâyû*)]. (7) The mind one should recognize as the very powerful [eleventh] leader of the two groups of the senses and the kingdom of Pañcâla stands for the five realms [or objects] of the senses in the midst of which the city with the nine apertures is found. (8) The two eyes, two nostrils, two ears, the genitals and rectum are likewise the two by two gates with the mouth [as the ninth] that one passes when one accompanied by the senses goes outside. (9) The two eyes, the nostrils and the mouth are thus understood as the five gates in front [the east], with the right ear as the gate to the south and the left ear as the gate to the north, while downward in the west the two gates are found one calls the rectum and the genital. (10) The ones named Khadyotâ and Âvirmukhî that were created at one place are the eyes by which the master can perceive with his sense of sight the form called Vibhrâjita ['the clearly seen', see 4.25: 47]. (11) The ones named Nalinî and Nâlinî represent the two nostrils with [the city of] Saurabha named to the aroma. The [companion called] Avadhûta is the sense of smell. Mukhyâ stands for the mouth with [for his friends] the faculty of speech named Vipana and the sense of taste named Rasajña [see 4.25: 48-49]. (12) Âpana concerns the [domain of the] tongue and Bahûdana the [realm of the] variety of eatables,

with [the gates of] the right ear having the name Pitrihû and the left ear being called Devahû [see 4.25: 49-51]. (13) Together with the companion of hearing called S'rutadhara following the path to [the southern and northern realms of] Pañcâla by the processes of sense enjoyment and detachment as described in the scriptures, one reaches [respectively] Pitriloka and Devaloka. (14) Next to the gate of the rectum called Nirriti there is on the lower side the sexual member called Âsurî, which is the gate for the sexuality of the common man [who in the area of Grâmaka] is attracted to the sexual act which is called [the friend] Durmada [see 4.25: 52-53]. (15) Vais'asa is [the realm of] hell and [the friend] called Lubdhaka is the organ of defecation. The blind ones you next heard about from me are the legs and hands with which the people engage in their work [see 4.25: 53-54]. (16) The private quarters are the heart and [the servant named] Vishûcîna is the mind, the material nature of which is said to result in illusion, satisfaction and jubilation. (17) As soon as the mind is agitated and activates in association with the natural modes, the individual soul, who is [actually] the observer, is carried away by those activities [just like Purañjana falling for his queen, see 4.25: 56].

(18-20) **T**he body is the chariot that, with the senses for its horses, in fact doesn't move ahead in the course of one's years. The two wheels constitute the activities of profit minded labor and piety, the flags are the three modes of nature and the bindings stand for the five types of air. The rein is the mind, the chariot driver is the intelligence, the sitting place is the heart, the duality is formed by the posts for the harnesses, the five weapons are the sense objects and the seven armor plates are the physical elements [of nails, skin, fat, flesh, blood, bone and marrow]. The five objectives and ways of approach constitute [together with the eleventh commander] the false aspiration of the eleven processes of the senses [the mind and the five senses of action and perception] by which one in envy is engaged for the sake of sensual pleasure [see again 4.26: 1-3]. (21) The year symbolizing [the passage of] time was called Candavega to which the three hundred and sixty men and women from heaven are to be understood as the days and nights that by their footsteps reduce the lifespan that one has on this earth [see 4.27: 13]. (22) The daughter of Time who was welcomed by no one and as the sister-in-law was accepted by the king of the Yavanas in favor of death and destruction, stood for *jarâ*, old age [see 4.27: 19-30]. (23-25) His followers, the Yavana soldiers represent the disturbances of the mind and body who, at times when the living beings are in distress, very quickly rise to power with Prajvâra in the form of two kinds of fever [hot and cold, physical and mental conflict]. The one residing in the body which is moved by the material world is thus for a hundred years subjected to different sorts of tribulations that are caused by nature, other living beings and himself. [Therein] abiding by the fragmentary nature of sense enjoyment he meditates the 'I' and 'mine' of himself as being the doer and thus, despite of his transcendental nature, wrongly attributes to the soul the characteristics of the life force, the senses and the mind. (26-27) When the person forgets the Supreme Soul, the Almighty Lord who is the highest teacher, he next surrenders himself to the modes of matter to find therein his happiness. Driven by those modes he thereupon takes to lives belonging to his karma. He therein is then helplessly controlled by the performance of fruitive activities that are of a white [*a-karma* or service in goodness], a black [*vi-karma* or ill deeds in ignorance] or a red nature [regular *karma* or work passionate after the profit; compare B.G. 13: 22 and 4: 17]. (28) Then ruled by the light of goodness one reaches better worlds, then with passion for one's work one ends up in distress and then at other times indulging in darkness one finds oneself in lamentation [see B.G. 18a: 37-39]. (29) Sometimes one is a man, sometimes a woman and then one is neither of both. Then one has lost one's mind and then again you're a human being, a beast or a god. One is born according to one's karma with the modes of nature. (30-31) Like a poor dog that overcome by hunger wanders from one house to an other in order to be rewarded or else be punished, the living entity similarly pursuing different types of higher and lower desires wanders high or low, or follows a middle course and thus according to his destiny reaches that what is pleasurable or not that pleasurable ['heaven' or 'hell']. (32) Even though he, being confronted with the different kinds of distress as caused by nature, others or himself, takes his countermeasures, it is for the living being not possible to stop the misery. (33-34) All that he in fact does is what a man carrying a heavy burden on his head does when he shifts his burden to his shoulder. In fact he oh sinless one, in a state of illusion thinks that he can counter a dream with a dream. Counteracting one [karmic] activity with another one doesn't arrive at a definitive solution, only in counteracting the both of them that is the case. (35) Just as there is no end to the subtle form of reflection that was created by the mind as in a dream, there is also no end to wandering around in the material world that in truth is not a fixed reality. (36-37) In order to put an end to the succession of unwanted things in material life it is therefore for the soul of essential importance to be of unalloyed devotional service with that what the spiritual teacher [the Lord] represents: to be engaged in the bhakti yoga in relation to the Supreme Personality of Godhead Vâsudeva, by which the result is found of the completeness of knowledge and detachment. (38) That, oh best of kings, will soon come about depending the cultivation of one's constant and faithful listening to the narrations about the Infallible One.

(39-40) **F**rom the place where one finds the great devotees, the broad-minded pure souls whose consciousness is bent on the regular reciting of and hearing about the qualities of the Supreme Lord oh King, flow in all directions from the mouths of the great examples the countless streams of nectar concerning the exploits of the killer of Madhu. They who eagerly drink in that nectar can never get enough of it. Hunger, thirst, fear, lamentation or illusion never get hold of those who are all ears [compare 3.25: 25]. (41) But the individual soul who is always troubled by his worldly habits, is not attracted to the nectarean ocean of stories about the Lord. (42-44) The father of the founding fathers Brahmâ, lordships like S'iva, Manu, and the rulers of mankind headed by Daksha, the strong celibates led by Sanaka, Marîci, Atri, Angirâ, Pulastya, Pulaha, Kratu, Bhrigu, Vasishthha and I myself finally, are all well versed, authoritative brahmin speakers. Even though we have insight because of our meditation, education and austerities, we cannot fathom the Seer Himself, the Controller in the beyond. (45) Engaged in listening to the unlimited spiritual knowledge and with mantras singing the glories of the greatly extended partial powers [the demigods], one still doesn't know the Supreme. [see footnote 1] (1a, 2a) What now would the difference be between animals and human beings when the intelligence of all depends upon the animalistic maintenance of the body? After so many births having attained a human life out here the individual spiritual soul will become prominent when one on the path of spiritual knowledge has broken with that physicality, when one has given up the incorrect perception of being a gross or subtle body. (46) When He who showers His grace, the Supreme Lord, by a soul is realized, such a one will give up his worldly views as well as his attachment to Vedic rituals [see also B.G. 18: 66].

(47) **O**h my dear Prâcînabarhi, therefore never ignorantly take the glamour of fruitive actions for the aim of life. However nicely that [acquiring] might ring in your ears, the real interest isn't served by it [compare B.G. 2: 42-43]. (48) The less intelligent ones speak of the [four] Vedas to the interest of rituals and ceremonies, but such people do not know [the real purport of the Vedas], they have no idea where the world of Lord Janârdana is to be found [of Vishnu, Krishna as the conqueror of wealth]. (49) You who [with your sons the Pracetâs] completely covered the face of the world with the *kus'a* grass pointing eastward [see 4.24: 10], take great pride in all the killing [of the sacrificial animals] and consider yourself very important. But you do not know what work must be performed, what labor would satisfy the Supreme Personality of Godhead, He who constitutes the guiding principle of reason. (50) The Supreme Lord Himself is the Supersoul of all who accepted a material body; He is the controller of material nature. His feet form the shelter by which all men in this world find their fortune. (51) He indeed is the one loved the most, the Subtle One from whom there is no fear. He alone is in full knowledge, he alone who has learned this, is the spiritual master not different from the Lord.'

(52) **N**ârada said: 'After thus far having answered your questions oh man of wisdom, now listen to the established opinion I am going to confide to you. (53) [Think of] a deer safely grazing grass in a field of flowers. Undisturbed doing his business he has in his ears the charming song of bumblebees, but he is not quite aware that in front of him there are tigers eager to kill and that behind him there is a hunter looking for a chance to pierce him with arrows. (54) The flowers work just like a woman who with her sweet scent of flowers suggests the safety of a household existence as being the result of an innocent desire for sensual pleasures such as the plucking of flowers. Thus one fulfills one's desires [alike the deer] in always being absorbed in thoughts of sex with the wife and pleasures to the tongue. The sound of the different bumblebees that is so very attractive to the ears compares to the most attractive talks of the wife in the first place and also the children that occupy one's mind completely. The tigers together in front of him are alike all the moments of the days and nights that unnoticed in enjoying one's household take away one's life span. And from behind there is the hunter taking care not to be seen who crouches upon him like the superintendent of death by whose arrow one's heart is pierced in this world. You should see yourself in this as the one whose heart is pierced oh King. (55) Place yourself in the consciousness of the grazing deer and give up the fixation upon that what you cherish in your heart. Give up that notion and those stories of a household life so abominably filled with sexual concerns and go, gradually becoming detached, exclusively for the shelter of all liberated souls.'

(56) **T**he king said: 'Oh brahmin, having heard what you said, I must say I had no clue. Why is it so that the honorable gentlemen [my teachers], if they knew that, didn't explain it to me? (57) But my doubts about this oh brahmin, you have cleared as you spoke. Even they who have experience are indeed bewildered about everything not pertaining to the activities of the senses. (58) Someone who forsakes his body in order to enjoy another body in a next life has to face the consequences of the karma he built up in this life. (59) One thus knows the statement of the Vedic experts that says: of everything that one in this life wants to do one does not directly see the consequences.'

(60) **Nârada** said: 'From the karma a person engages in the consequences are to be faced in a next life, because [having died, in his unembodied state] nothing has changed to that what belongs to him: his proof of character [the subtle body or *linga*] and his mind about it stay the same. (61) The way a person, lying in bed and breathing, letting go [of the gross body in a dream] in his mind has to experience the actions he [in the waking state] was engaged in, the same way he will fare in a similar or another [animal] body or world [being reincarnated after his death]. (62) Whatever all this 'my' of the mind might entail in acceptance of an 'I', is by the living being taken along as the workload he acquired and by that karma he again enters a material existence. (63) The way one derives a state of mind from one's sensual experiences and what one does in response to them, one is likewise mentally characterized by propensities that are the result of physical actions one engaged in in a previous life. (64) Sometimes arbitrary forms pop up before one's mind's eye and that may happen without ever having heard, seen or experienced those images before. (65) Oh King believe me thereby when I tell you that to a living being confronted with a proof of life that as such rises in the body, not a single thing can manifest itself in the mind which hasn't been tried, experienced or understood before. (66) The mind of a man is indicative of the forms he has accepted in the past as well as - I wish you all the best - what birth he next will take or that he will not be born again. (67) That what someone has done in another time or at another place [thus] can be derived from the images one sometimes has in the mind of things one in this life hasn't seen or heard about before. (68) Everything that is perceived through the senses, may in different ways of sequential ordering [or types of logic or individual perspectives] pop up and vanish again in the heart; all persons have a mind [filled with past impressions]. (69) With the Fortunate One constantly at one's side abiding by a spirit of pure goodness [free from passion and ignorance], the world around oneself [the so-called 'here and now'] that [with all those impressions] can be as dark as the [new] moon, thus being connected will manifest itself crystal clear. (70) A person is from this consciousness that is thus free from 'I' and 'mine' separated for as long as the eternal indweller [in the form of the subtle body of impressions, the *linga*] forms a distinct structure of material qualities consisting of intelligence, mind, senses and sense objects. (71) In deep sleep, when one faints or with the arrest of one's breathing in great shock one does not think of an 'I', nor is there such a notion when one has a high fever or when one dies. (72) Just like one with a new moon cannot see the moon itself, the self of typical life signs [the subtle body or the ego] cannot be observed of a young person in the womb and during [early] childhood because of the immaturity of the eleven [of the senses and the mind]. (73) Just as unwanted things in a dream have to run their own course [until one awakens], also for a soul - despite of not being there for the sake of the sense objects - material life does not cease when he is contemplating the enjoyment of the senses [***]. (74) The individual soul [the *jîva*] is understood as a combination of the life force with the in sixteen expanded and by the three modes of nature ruled typical self of signs, the *linga* [expanded to the five objects of the senses, the five working and knowing senses and the mind]. (75) By means of this [*linga*] the person acquires material bodies and gives them up again and because he [the subtle body] thus is materially contained he finds enjoyment, lamentation, fear, misery and happiness [compare B.G. 2: 13]. (76-77) Just like a caterpillar doesn't disappear when it has to forsake its body [to become a butterfly], a materially identified man doesn't vanish upon the termination of his karmic existence, for the mind [transported by the *linga*] is the ruler of man, it is the cause of the material existence of all the embodiments created. (78) When one thinking of success always [to the point of death] performs activities, one is by those actions bound to a[n other] physical body for as long as one continues to perform in ignorance [see B.G. 3: 9]. (79) In order to counteract that therefore engage in devotional service unto the Lord with all your heart and soul and consider the cosmic manifestation thereto as consisting of His being by which there is maintenance, creation and annihilation [see footnote 2]. (1b) Being of devotion unto Krishna, of mercy towards others and in perfect knowledge of the True Self, liberation from being bound to a material life will be the consequence. (2b) The great secret of it all is that material existence dissolves in what we do not see as yet and have been seeing in the past, just like during one's sleep; in other words, everything that happened in the past, happens in the present and is going to happen in the future is but a dream.'

(80) **Maitreya** said: 'After Nârada, the most powerful, pure and leading devotee had explained to him the position of the two swans [of the individual soul and the Supreme Soul who is the Lord], he took leave and departed for the abode of the perfected ones [Siddhaloka]. (81) After leaving orders for his sons to protect the common people, Prâcinabarhi, the wise king then left for practising austerities in the spiritual resort of Kapila [at Gangâ-sâgara, where the Ganges flows into the bay of Bengal, see for Kapila Canto 3.24-33]. (82) There, with a one-pointed mind living soberly at the lotus feet of Govinda he, continuously chanting, by his devotion managed to free himself from his attachments and attain sameness with the One Reality. (83) Oh sinless one, anyone who listens to or recounts this authoritative, spiritual discourse as narrated by Nârada, will be delivered from the physical concept of life. (84) Taken from the mouth of the leading divinity of wisdom, this story once it is uttered, will purify anyone's heart, for it sanctifies this world with the fame of

the Lord of Liberation, Mukunda. He who chants it will return to the spiritual world and freed from all bondage being liberated no longer wander around in this material world. (85) This wonderful spiritual mystery [this allegory] you've now heard from me, about a person [Purañjana] who took shelter of his wife, puts an end to all doubts about [the matter of] life after death.'

*: According to Vijayadhvaja Tīrtha, who belongs to the Madhvâcârya-sampradâya, the two following verses appear after verse 45 of this chapter.

**: According to Vijayadhvaja Tīrtha, who belongs to the Madhvâcârya-sampradâya the two following verses appear after verse 79.

***: The first two lines of this verse are repeated from the first two lines in verse 35; contextually this results in this alternative translation.

Chapter 30: The Activities of the Pracetâs

(1) **V**idura said: 'The sons of Prâcīnabarhi you before spoke about oh brahmin, all successfully satisfied the Lord with the song of Lord S'iva [see 4: 24]; what did they achieve that way? (2) Oh disciple of Brihaspati, what was it that the Pracetâs arrived at after meeting the god of mountain Kailâsa [S'iva] who is so dear to the Lord of Emancipation and Beatitude? They must have attained the transcendental position, but what did they by chance obtain in this life or a next one?'

(3) **M**aitreya said: 'The Pracetâs who at the lake carried out the orders of their father, satisfied by chanting mantras with their austerity the Indweller [the Supreme Lord]. (4) After the ten thousand years of their severe austerity [see also 4.24: 14] the Original Person of the Eternal Reality then appeared before them, satisfying and pacifying them with His beauty. (5) Sitting on the back of His carrier bird [Garuda] looking like a cloud on the summit of Mount Meru, He, wearing yellow garments and the jewel around His neck, dissipated all darkness around. (6) Shining with golden ornaments He radiated with His helmet on His head, His dazzling face and His eight weapons while assiduously being served by an entourage of sages and demigods, with Garuda singing His glories like a superhuman being [a Kinnara]. (7) With in the midst of His eight stout arms hanging a flower garland that challenged the beauty of the Goddess of Fortune, the Original Personality of Godhead glancing mercifully addressed the surrendered sons of Prâcīnabarhi with a voice resounding like thunder. (8) The Supreme Lord said: 'I am very pleased about your mutual friendship, about your occupation as friends in the same sense of duty oh sons of the king. You therefore to your good fortune may ask Me for a boon. (9) The human being who consequently remembers you every day in the evening will find friendship with his brothers and equality of soul with all living beings. (10) Those persons who in the morning and the evening praise Me attentively with the song of S'iva, I shall reward with the fulfillment of all their wishes and a bright intellect. (11) Your shining glory will be known the world all over because you so gladly accepted your father's order. (12) There will be a famous son [of yours called Vis'ruta] who, in his qualities no way inferior to Lord Brahmâ, will populate the three worlds with his progeny. (13) The lotus-eyed daughter sage Kandu had from [the girl of heaven named] Pramlocâ, was left to the care of the [divinity of the] trees, oh sons of Prâcīnabarhi. (14) When she distressed with hunger cried, Soma, the King of the Moon, by means of his index finger poured the nectar compassionately into her mouth. (15) To fulfill the command of your father who follows My path, to beget children, without delay marry that daughter with the beautiful hips. (16) May this well-behaved, slender-waisted girl be a wife fully dedicated to all of you, with the same character and sense of duty honoring the same righteous way as you do. (17) By My mercy, for millions of heavenly years [one year on earth is one day in heaven see 3: 11] your power will exist without interruption and you will enjoy all the pleasures of heaven and earth. (18) Be therefore steadfast unto Me by means of devotional service; with your mind free from being contaminated by the modes, you will, not attached to a material existence attain My abode. (19) Even for persons who have entered a household life such a family existence is not considered a cause of bondage, when one spends every minute of one's time on [engaging in] good works and [listening to and recounting] the stories about Me. (20) Having attained this ever fresh Knower present in the heart as the Supreme Spirit of God the knowers of the Absolute Truth speak about, one will be free from bewilderment, lamentation and jubilation.'

(21) **M**aitreya said: 'When they heard Him, the Lord, the remover of all obstacles, thus speak about the supreme purpose of life, the Pracetâs in His presence were liberated from the darkness of the contamination of passion whereupon they with faltering voices and folded hands offered prayers to the greatest of all friends. (22) The Pracetâs said: 'Again and again we offer the destroyer of all distress our obeisances who established His name as the magnanimous One of the qualities always ahead of the fastest mind and tongue; all glories to Him whose course cannot be perceived by means of the senses. (23) Unto the Most Peaceful and Pure One we offer our respects. With one's mind fixed on that what is His, the dual world appears meaningless. Our obeisances unto Him who, according to the modes of matter assumed the forms for the maintenance, creation and annihilation of the universe. (24) We bow before You, the perfect virtue of goodness, before You oh Lord Hari whose intelligence liberates. You are the all-pervading Lord of consciousness Vâsudeva, Krishna, the promoter of all devotees. (25) Our respects for You as the One with the lotus navel, the One with the lotus garland, the One of the lotus feet and the One with the lotus eyes. (26) We offer our obeisances unto Him whose garment with the saffron color of a lotus heart is spotless, unto the Supreme Witness, the shelter of all living beings. (27) The form You revealed to us who suffer the material condition oh Lord, puts an end to an unlimited amount of troubles; what greater mercy can one expect from You? (28) You who in Your compassion by Your expansions [and teachers] are visible to the humble devotees, are - with the necessary respect of time - only this much [- by Your beautiful embodiment and not by thousands of mantras -] always remembered in someone's devotional service oh destroyer of all inauspiciousness. (29) Therewith [with that form] all desires of the living beings are quieted, however deep they may have fallen in their laboring; why would You, hidden in our hearts, fail to know about all [those forms] that we desire? (30) That You, oh Father of the Universe, You as the Supreme Lord and spiritual master with whom one on the path of liberation reaches the ultimate goal, are satisfied with us, is the blessing we are looking for. (31) Nevertheless we pray for a boon from You oh Lord of transcendence above everything else. There is no limit to Your greatness and thus You are celebrated as Ananta [the Unlimited One]. (32) A bee completely happy in achieving the Pârijâta tree [the honey dripping celestial wish-fulfilling tree or *kalpa-vriksha*] doesn't resort to another tree, so, having approached Your lotus feet, with the root of everything directly before our eyes, what, oh what would we further ask for? (33) [It is about the following request:] as long as we are contaminated by Your illusory energy [*mâyâ*], we have to wander around in this world according to our workload [our karma]. Grant us [therefore], for as long as that is the case, the association of Your loving devotees, whatever the life [or world] we may have found. (34) To enjoy but for a moment the company of those who are attached to the Supreme Lord bears no comparison with the attainment of heaven, nor with the love of not being born again, not even mentioning the [so-called] benedictions reserved for mortal beings. (35) In that company the delightful stories are discussed because of which all material hankering is appeased and among the members there is no question of any envy or fear. (36) There where Lord Nârâyana, the ultimate goal of the renunciates, is worshiped, the Supreme Lord is personally present by dint of the repeated conversations about the truth of the ones who managed to break free from their attachments. (37) How can meeting those devotees who on foot travel to the holy places to bring there the purity, not be a pleasure to the ones who live in fear? (38) We for a moment personally having been in the presence of Lord S'iva, Your dearest friend oh Lord, today [therewith] have achieved the destination that You are, You the expert physician to cure us by Your company from death, the most difficult to cure disease of material existence. (39-40) We who studied the scriptures, who pleased the teachers, the brahmins and the elderly; we who were good to the spiritually advanced ones [the civilized ones, the *âryans*] and who free from any envy honored their friends, brothers and all living beings; we who were of all that severe penance oh Lord and for a long time by the water abstained from food, did all of that only for the benediction of seeing You, the most exalted Personality of God, satisfied. (41) Manu, Brahmâ, the mighty Lord S'iva as also others purified their existence by austerity and knowledge but in the end couldn't see the full extent of Your glory. Nevertheless we offered our prayers to You to the best of our ability. (42) Our obeisances unto You, the Supreme transcendental Person equal towards everyone and always pure, the Supreme omnipresent Lord of eternal goodness.'

(43) **M**aitreya said: 'Thus praised by the Pracetâs the Lord, the protector of the surrendered souls, being pleased said: 'So be it [may your prayers be fulfilled]', and left for His heavenly abode, but they didn't desire His departure, for they hadn't seen enough of Him whose prowess is never defeated. (44) Thereafter the Pracetâs moved away from the water of the lake, but when they saw that the world had been covered by trees that had grown very tall as if they wanted to obstruct the way to heaven, they became frantic. (45) Like with the fire of devastation at the end of time, they then in their bitterness oh King [Vidura as a ruler over the senses], with the help of the wind started a fire in order to remove the trees from the earth. (46) Seeing that they had turned [almost] all the trees into ashes, the Great Father [Brahmâ] came to pacify the sons of Barhishmân by means of reason. (47) The remaining trees who were very afraid, then, on the advise of Brahmâ, delivered their daughter to the Pracetâs [see verse 13]. (48) By the order of Brahmâ they all married

her, named Mârishâ, from whom the son of the Instigator [the son of Brahmâ] again took his birth because he had disrespected the Great One [S'iva see 4: 2]. (49) He was no one but Daksha, the one who inspired by God during the previous *manvantara* [period of Manu*] called Cākshusha [the present one being called Vaivasvata*] had put as much people on earth as he liked and was destroyed in the course of time. (50-51) He who just after his birth with the brilliance of his luster outshone the brilliance of everyone else, was for being a great expert in fruitive activities [sacrifices] called Daksha ['the expert']. He, appointed by the first living being, by Brahmâ, to generate and sustain all the people on earth, also made sure he engaged all the other founding fathers in the process.'

*: The Manus existing in one day of Lord Brahmâ are the following: (1) Svâyambhuva, (2) Svârocisha, (3) Uttama, (4) Tâmasa, (5) Raivata, (6) Cākshusha, (7) Vaivasvata, (8) Sâvarni, (9) Daksha-sâvarni, (10) Brahma-sâvarni, (11) Dharma-sâvarni, (12) Rudra-sâvarni, (13) Deva-sâvarni and (14) Indra-sâvarni [see also 3: 11].

Chapter 31: Nârada Instructs the Pracetâs

(1) **M**aitreya said: '[The Pracetas] thereafter [after the marriage with Mârishâ] arrived at a ripened vision. Remembering what the Lord in the Beyond had said [about the value of detachment] they soon handed the care for their wife over to their son and left home. (2) Heading in the western direction for the seashore where sage Jâjali resided they, as his pupils joined in the spirit of the Absolute, arrived at the perfection of insight in the soul [residing within everyone]. (3) Mastering the sitting postures they all achieved the full control over their breath, mind, words and vision. Keeping their bodies straight with their minds freed from impurities they, pacified in being engaged in the transcendental spirit, then saw Nârada appear who [traditionally] is worshiped by the enlightened as well as the unenlightened ones. (4) When he appeared they all got up, offered their obeisances to welcome him and addressed him, after they with the necessary respect had offered him a comfortable seat. (5) The Pracetâs said: 'Be welcome, oh sage of the enlightened ones! What a fortune to have today your audience; your arrival here is like the sun moving in the sky oh great brahmin, it dispels all fear. (6) Overly attached to family matters we almost forgot oh master, what was instructed by Lord S'iva and the Lord in the Beyond [Vishnu]. (7) But seeing you now before our eyes, kindly [re]awaken in us the transcendental knowledge of the Absolute Truth by which we can easily cross over the formidable ocean of nescience.'

(8) **M**aitreya said: 'Thus petitioned by the Pracetâs the kings received an answer from the great Nârada who with his mind always being absorbed in thoughts about the Lord Praised in the Verses was of the greatest wisdom. (9) Nârada said: 'The Supreme Personality is the Controller of that birth, that life, that fruitive labor, that mind and those words of the people by which the Soul of All Worlds is served. (10) Whether one acts according to what is human or what the Vedas say or whether one lives as long as a demigod, what's the use of the three births in this world of being born from semen, by initiation, or by the labor of sacrifice? (11) What's the use of Vedic education, austerities or eloquence, mental speculation, a sharp intellect, physical strength or sense control? (12) Of what use would the practice of yoga be, analytic study, accepting the renounced order, reading the scriptures or all the other auspicious activities, when there is never the [true] satisfaction of the Supreme Self of the Lord? (13) It suffers no doubt that the Supreme Self is factually the goal of all auspicious activities and that the Lord is the Supersoul who delivers our original cherished identity [our self-realization]. (14) Just as one with watering the root of a tree satisfies the trunk, branches, and twigs and one likewise by offering food sustains the life of the [entire] sensory apparatus, so too each and everyone [the fellow human being, the demigods] is honored when one is of worship for the Infallible One. (15) Just as the sun gradually will evaporate the water that rained down and all the moving and non-moving living beings will return to earth ['to dust'], it unmistakably likewise will happen to the emanation of material nature [that in the end will be withdrawn] in the Lord. (16) The way sunshine belongs to the sun, the image offered by the senses in one's sleep belongs to the active forces of the sense objects and the spiritual knowledge that manifests is associated with vanquishing the different misconceptions, this creation we inhabit belongs to the transcendental Soul of the Universe from which it appeared. (17) Just as there is the consecutive existence and non-existence of the clouds and the likewise changes of darkness and illumination in the sky oh Kings, there is also the continuous change of the consecutive appearance and disappearance of the energies of passion, ignorance and goodness [the *gunas*] in the Supreme Absolute [of

Brahman]. (18) All of you united in His quality be therefore engaged in the devotional service of directly the Supreme Lord who is the actual cause [*pradhâna*] of Time, the original Person and the One Supreme Soul of the unlimited number of individual souls*, He who by His spiritual power is aloof from all emanations of the self. (19) When one is of mercy for all living beings, some or another way abides by peace and has all one's senses under control, Janârdana, the torment of the atheists [a name of Lord Krishna] will soon be satisfied. (20) Called into the heart of His people who with all desires vanquished and a soul free from impurities constantly grow in their devotion, the Imperishable One [Vishnu] in His receptivity for the truthful ones will not retreat anymore than space [will retreat from the reality of matter and time]. (21) Never He accepts that what persons with an impure heart have to offer, while those who with faith in the soul and with feelings for Him are of sacrifice without striving for possessions are dear to Him. Anyone taking pride in education, a good birth, riches and fruitive labor is [factually] doing the devotees wrong who are without material interests [beyond the necessary]. (22) He never worries about the goddess of fortune who follows Him, nor about the rulers of man and the demigods who aspire her favor, for He exists for His own sake. How [then] can a grateful person give up on Him whose main interest it is to side with the servants on His path?'

(23) **M**aitreya said: 'Oh King [Vidura], the sage, the son of Brahmâ, after thus informing the Pracetâs about the topics concerning the Lord, then returned to his spiritual abode [Brahmaloka]. (24) After they from the mouth of Nârada had heard about the glorification of the Lord who destroys the sins of the world, they meditating the feet of Hari also attained His abode. (25) In response to what you asked me oh Vidura, I described the glories of the Lord. This is all I had to tell you about the conversation between Nârada and the Pracetâs.'

(26-27) **S'**rî S'ukadeva said: 'Oh best of kings [Parîkshit], after this faithful description of the dynasty of the son of Svâyambhuva Manu, Uttânapâda, now also hear from me about the dynasty of Priyavrata [the other son of Svâyambhuva, see 3.12: 56, 4.1 and 4.8: 7] who as someone who from Nârada learned about the knowledge of the soul, after again and again having enjoyed [his righteous rule] divided the earth among his sons and [on his turn] achieved the transcendental position. (28) When all of this was described by Maitreya and Vidura thus heard about the transcendental message of the stories about the Invincible One, his ecstasy intensified so much that it brought tears to his eyes. Overwhelmed with the Lord in his heart he placed the feet of the sage on his head.

(29) **V**idura said: 'By that what you've shown me today so mercifully of the opposite side of darkness oh great yogi, someone free from material motives can reach the Lord.'

(30) **S'**uka said: 'Thus reverencing him Vidura who wished to see his family, asked permission to depart for the city of Hastinâpura, whereupon he with his mind in peace left that place. (31) Oh King, he who hears this story about kings who gave their life and soul to the Lord, will achieve the good fortune of a long life, wealth, material opulence and a good reputation as also the ultimate goal of life.'

*: Time, the ingredient and the Creator combined, are called *tritayâtmaka*, the three causes by which everything in this material world is created.

**: There are four orders of creation: heaven, earth, the living beings and their societal order.

Thus the fourth Canto of the S'rîmad Bhâgavatam ends named: The Creation of the Fourth Order.**

CANTO 5: The Creative Impetus

Chapter 1: The Activities of Mahârâja Priyavrata

(1) **T**he King [Parīkṣhit] said: 'Why oh sage was Priyavrata, the great devotee content with the soul, so happy to stay at home, that place which is the root cause of bondage in karma and contempt [for the renounced order]? (2) Surely such a thing as indulgence in family affairs oh wisest of the twice-born, can't be desirable for persons who are free from attachments. (3) It suffers no doubt that the consciousness of great souls finds its satisfaction in the shade of the feet of the Lord praised in the verses, and not so much in the mind of attachment to kith and kin. (4) This is my great doubt oh brahmin: how can on account of the forces of one's wife, home, children and so on, perfection and an unfailing determination unto Krishna come about?'

(5) **S'**rī S'uka said: 'You are perfectly right in what you said about the hearts of liberated persons and devotees that are absorbed in the nectarean honey of the talks at the lotus-like feet of their beloved Lord praised in the scriptures. Despite of the setbacks they sometimes encounter, they practically never give up their most exalted position. (6) It is a well-known fact oh King, that prince Priyavrata indeed was a supreme devotee who in his service at Nârada's feet, very quickly became aware of the complete truth concerning the spiritual purpose which he constantly discussed in dedicated enthusiasm. Even though his father asked him to rule over the surface of the earth because he incorporated so many of the best qualities, he couldn't be happy with it. He didn't want to be distracted in his great liking for with all of his senses and actions in yoga being absorbed in the Supreme Lord of the Soul of the Universe, but for no reason he could refuse to accept that post because when he in any other way would forgo the untrue, that certainly would lead to decay. (7) So it happened that the Lord and first among the demigods [Brahmâ] surrounded by all of his personal associates and the Vedas, descended from his abode, he who is always thinking of the welfare of the complete of this universal creation consisting of the three modes and of whom one knows the ultimate purpose as being the Supreme Soul from which he originated himself. (8) Alike the moon in the sky among the stars, he on his way here and there by the leaders of the demigods was worshiped from their heavenly carriers. And the same was done by groups of perfected ones, inhabitants of heaven, refined ones, singers and sages [respectively the Siddhas, the Gandharvas, the Câranas, the Sâdhyas and the Munis] when he thus as the radiating center reached the vicinity of the Gandhamâdana mountains [where Priyavrata was meditating]. (9) Recognizing the swan-carrier of his almighty father Lord Hiranyagarbha [Brahmâ] the *devarshi* [Nârada], Priyavrata and his father [Svâyambhuva Manu] present there immediately rose to their feet with their hands folded in order to be respectfully of worship with all the paraphernalia. (10) Oh son of Bhârata, the Lord, the original person of the universe, thus out of gratitude for the glory of his descend according to the customs being confronted with all the articles of worship and the praise in high language of his qualities, then addressed Priyavrata while he looked at him with a compassionate smile.

(11) **T**he great Lord said: 'My son, pay attention to the truth I'm telling you, you should not be jealous of the Godhead who is beyond our ken. We, Lord S'iva, your father and this great *Rishi* [Nârada] all carry out His order and cannot deviate. (12) No living entity in acceptance of a material body can undo the order of His creation; not by austerity nor by education, not by yoga nor by one's strength or intelligence, nor can one ever by one's opulence, the virtue of one's duty, with the help of someone else or by any personal endeavor. (13) Directed by the One Unseen, the living entities in acceptance of a material body are always bound to birth and death, sadness and illusion, fear, happiness, distress and to whatever they have to do according to their karma. (14) My son, in our inevitable bondage to *guna* and *karma* we are, like the four-legged [bull] that with a rope through his nose is bound to the two-legged [driver], tied to the long rope of Vedic instruction and all [within the *varnâs'rama* system] engaged in contributing to please the Lord. (15) Like blind men led by someone who can see my best one, we inevitably [submitted to His Vedic rope] have to face the distress or happiness associated with the qualities and the work related to the situation we are in with the body that our Protector gave us. (16) Even a liberated person must for a lifetime maintain his body that he obtained as a consequence of the past. Without empty passion and pride he has to accept what he went through as someone who awakened from sleep, but as far as another material body is concerned [a repeated birth] he will never again follow the lead of the material qualities. (17) Someone who doesn't care [who doesn't control his senses] even when he resides in the forests must be afraid because of the six co-wives [of the five senses and the mind], but what harm [on the other hand] can a householder's existence do to a self-satisfied, learned man who has conquered the senses? (18) Having entered a household existence anyone who wants to conquer those six adversaries must first try to master them from within that stronghold, because only when the unregulated desires of those firm enemies have lost their strength one can ripened with experience move about freely. (19) When you, sheltered in this fortress by the safe haven of the lotus feet of Him with the lotus-like navel, have conquered the six opponents and are liberated from attachments through these special orders of the Original Person, you can enjoy everything pleasurable in this world and thus find your way.'

(20) **S'**rī S'uka said: 'The great devotee of [Brahmâ] the mighty Lord who is the spiritual master of the three

worlds, thus being fully instructed, as a humble soul bowed his head in acceptance of his order and said: 'Yes I will' and respectfully carried out what he said. (21) With Priyavrata and Nârada in peace taking notice, the great Lord was also duly respected by Manu. Thereupon he left to return to his abode, the place above all places which is indescribable and unfathomable. (22) Manu who also supported by him executed his plan and with the permission of Nârada by means of his son established the maintenance and protection of all the worlds in the universe, was [therewith] personally relieved from his desires in the so very dangerous, poisonous ocean of the material world. (23) [Priyavrata, Manu's son who as] the emperor according to the order of the Lord thus was fully engaged in material affairs, by constantly meditating upon the two lotus feet of the Supreme Lord, the Original Person whose transcendental influence destroys all bondage, was with all the dirt washed from his heart completely purified and ruled the material world with the only wish to honor the great ones. (24) He thereafter married Barhishmatî, the daughter of Vis'vakarmâ, one of the founding fathers, and begot in her, next to a daughter who as the youngest of his children carried the name Ūrjasvatî, ten sons who were of a greatness equal to his in their character, qualities, activities, beauty and prowess. (25) All of his sons he gave the names of Agni, the god of fire: Âgnîdhra, Idhmajihva, Yajñabâhu, Mahâvîra, Hiranyaretâ, Ghritaprishthha, Savana, Medhâtithi, Vîtihotra and Kavi. (26) Three of them, Kavi, Mahâvîra and Savana were [celibates who] motivated from within, from the beginning of their childhood lived for the transcendental knowledge on the basis of which they, well conversant with the highest spiritual perfection, took to the renounced order [the *paramahansa-âs'rama*]. (27) The transcendental sages live by the peace of the qualities of that celebrated order (*) for the sake of the complete of all the living beings who in fear and anxiety about their material existence take to the lotus feet of the Supreme Lord Vâsudeva who is the only shelter. In their constant remembrance they observe, free from contaminations being purified by virtue of the highest yoga of devotion, in their hearts the Supreme Lord of all living beings. They then see Him directly as situated within themselves and realize that they are equal in quality, that they do not differ from the Lord of the Supersoul. (28) In another wife he begot three more sons named Uttama, Tâmasa and Raivata. They became the rulers of the Manu period [of 71 *mahâyugas* long]. (29) After his sons were trained in the renounced order [Priyavrata] thus became the master of the universe where he endowed with powerful arms of command together with them pulled the bowstring loudly to defeat all who opposed the dharma. Without interruption for 110 million years there was the rule of the great soul who with the daily increasing amiability, femininity, shyness, laughs, glances and exchanges of love [in his repeated births] with his wife Barhishmatî enjoyed a life of pleasure, but confounded and defeated by it he lost his power of discernment. (30) Not appreciating that the sun god, as long as he circumambulated mount Meru, lit up one side of the earth and left the other half in the dark, he who in his worship of the Fortunate One was of a supernatural power then said: 'I'll make the night as brilliant as the day', and to enforce that he followed the orbit of the sun in a chariot, exactly seven times and with the same speed, like he was a second sun. (31) Thus proceeding with the wheels of his chariot that created trenches with their rims, the seven oceans came about which divided the earth [Bhû-mandala] into the seven *dvîpas* [the continents or 'islands']. (32) Known as Jambû, Plaksha, S'âlmali, Kus'a, Krauñca, S'âka and Pushkara each of them is twice the size of the preceding ocean in the beyond of which it all around is situated. (33) Those seven oceans consisting of salt water, sugarcane juice, liquor, clarified butter, milk, fluid yogurt and sweet water are of the same size as the islands they as the trenches [of his wheels] one after the other consecutively fully enclose. For each of the *dvîpas* separately the husband of Barhishmatî, beginning with Jambûdvîpa, installed one of his faithful sons named Âgnîdhra, Idhmajihva, Yajñabâhu, Hiranyaretâ, Ghritaprishthha, Medhâtithi and Vîtihotra as their king.

(34) **H**e further gave the daughter named Ūrjasvatî in marriage to the great sage Us'anâ [S'ukrâcârya who is also called Kavi or Kavya]. She gave birth to a daughter named Devayânî. (35) For the devotees of the Lord of the Great Strides [Urukrama, see 1.3: 19] who by resorting to the dust of His feet are able to conquer the six qualities [of material life: hunger, thirst, lamentation, illusion, old age and death **] such a[n achievement of] personal power is not that surprising at all, for even a fifth-class person [an outcaste] will immediately forsake his material attachment when he only once utters the name of the Lord. (36) He [Priyavrata] thus unparalleled in strength and influence, one day understood that he despite of his surrender to the feet of the *devarshi* [Nârada] had fallen down because of his concern with the modes of matter in which he had never found satisfaction [compare 1.5: 17]. In a spirit of renunciation he then said to himself: (37) 'Oh what a wrong I've done, for I was completely absorbed in the nescience of a life of sense gratification! The dark well of material pleasure made me guilty of a lot of distress and look like a dancing monkey, insignificant and of no importance in the hands of my wife. Doomed and damned I am indeed!' Thus he criticized himself. (38) With his self-realization achieved by the mercy of the deity in the beyond, with handing over the earth to his faithfully following sons, with dividing the inheritance, with forsaking his queen he had enjoyed so much, with giving up the dead corpus of his great opulence and with his heart in perfect surrender having taken to renunciation, he was certain to be on the path again of the great saint Nârada and the stories about the Lord. (39) The following verses apply to him: 'What was done by Priyavrata no one could have done except for the

Supreme Controller.' 'He dissipated the darkness and created by the impressions of the rims of the wheels of his chariot the seven seas.' (40) 'It was he who in order to stop the fighting of the nations on the different continents, created the situation of the boundaries in this world in the form of rivers, mountain ranges and forests and such [compare 4.14: 45-46].' (41) 'He as the most beloved follower of the Original Person, considered all opulence of the lower worlds, the heavens and the earth, as also that what is acquired by fruitive action and by yoga [the *siddhis*], as nothing but hell.'

*: There are four stages in accepting the renounced order: 1) *Kuthîcaka*: one stays outside one's village in a cottage, and one's necessities, especially one's food, are supplied from home. 2) *Bahûdaka*: one no longer accepts anything from home: instead, one, *mâdhukarî*, with the "profession of the bumblebees", collects one's necessities, especially one's food, from many places. 3) *Parivrâjakâcârya*: one travels all over the world to preach the glories of Lord Vâsudeva collecting one's necessities, especially one's food, from many places, and 4) *Paramahansa*: he finishes his preaching work and sits down in one place, strictly for the sake of advancing in spiritual life.

**: These 'six qualities' can also be understood as the five senses and the mind according to Sâstrî Goswami.

Chapter 2: The Activities of Mahârâja Âgnîdhra

(1) **S'**rî S'uka said: 'When his father chose the path of liberation and Âgnîdhra according to his order took his place, he strictly observing the dharma protected the citizens, the inhabitants of Jambûdvîpa, like they were his children. (2) One day desiring a woman from the realm of the godly, he engaged in austerities at the foot of the mountains where their playground is found. After he in compliance with the rules of his forefathers had gathered all the necessities for the service, he fully attentive repentantly was of worship for the master, the highest power of creation in the universe [Lord Brahmâ]. (3) Understanding [what he wanted] the almighty Lord, the first person of the universe, sent down from his abode the celestial girl, the Apsara Pûrvacitti. (4) Strolling around in the woods she thus could be found in that place of meditation which was very beautiful, dense with various trees with masses of high reaching, golden creepers attached to the branches. In the clear waters of the lake filled with lotuses she there sang along with the vibrations of the pleasant sounds of the communicating pairs of land birds and water birds like ducks, swans and such. (5) The son of the god of men then in the ecstasy of his yoga heard the pleasant sounds of her ankle bells that tinkled with every step she made with her so very attractive way of moving around playfully. With his half open lotus bud shaped eyes looking up, he spotted her. (6) Nearby, just like a honeybee smelling the beautiful flowers, she with her playful movements, shy glances, humility, sweet voice and her limbs being a pleasure to the eyes and minds of as well normal men as men of heaven, paved the way for the flower bearing god of love. The goddess was stunning with the pleasure to hear the sweet nectar pouring out of her smiling and talking mouth, the sight of the hasty, stylish, little movements of her feet to [escape] the intoxicated bees surrounding her, the movements of her jug-like breasts, the weight of her hips, the braids of her hair and the belt around her waist. The mere sight of the goddess brought him fully under the control of the almighty Cupid so that he seized the opportunity to address her.

(7) **W**ho are you and what do you intend to do on this hill, oh choice of the *munis*? Are you some illusory appearance of the Supreme Lord, our God in the beyond? Dear friend do you carry your two bows without strings [your eyebrows] for your own protection or are you hunting the heedless animals in this forest? (8) These two arrows [these eyes] of you oh fortunate lady, that have feathers like lotus petals, have no shaft and are peaceful and very lovely. Who do you want to pierce with their sharp heads in this forest where you loiter? May your prowess be of service for the welfare of all of us who dull-witted fail to understand this! (9) All these followers around you [the bees] oh worshipable one, are, enjoying the resort of the tresses of your hair and all the flowers falling down from them, incessantly singing unto the Lord the prayers of the Sâma Veda and the Upanishad, as if they're sages of respect for the different types of Vedic literature. (10) From the resounding vibration alone of your ankle bells I can very distinctly hear the tittiri birds oh brahmin [girl], without seeing their form. Seeing your beautiful round hips with the lovely color of kadamba flowers and around them a belt red as burning cinders, I wonder where your [ascetic] bark dress would be. (11) What is it oh twice-born one, that fills the two horns oh heavenly appearance of beauty, that you carry to your slim waist? What do they contain that is so attractive to my eyes? And what is that fragrant red powder on the two of them with which you oh fortunate one, are perfuming my spiritual resort? (12) Please show me where you live, oh dearest friend. Where was a person like you with such wonderful limbs born? For a person like me the many wonders of your lovely words and inviting gestures that are as sweet as nectar to the mouth, are

something very arousing. (13) And what kind of food you have in your mouth? I can smell the pure ingredients of what you're chewing my sweetest. You have to be an expansion of Lord Vishnu, with your two wide open eyes and brilliant restless shark-shaped earrings in your ears, the rows of your beautiful teeth and your face that resembles a lake amidst the swarm of the bees around you. (14) My eyes are restless being distracted by the ball you struck with your lotus palm in all directions. Don't you care about your curls of hair hanging loose? Is that lower garment of you not giving you trouble being taken up by the wind like a man does who is interested in a woman? (15) Oh beauty, oh treasure of the sages, by what austerity did you manage this way [with this body] to unsettle so unfailingly the penance of all the retired ones? You should practice the forsaking with me, oh friend. Maybe you are meant for me because the creator of the created [Brahmâ] is pleased with me. (16) I won't give up on you oh sweetheart given to me by the god of spiritual rebirth. I have fixed my mind and eyes upon you; I won't leave you and will keep you close to me oh beauty with the marvelous breasts. You may lead me wherever you want, I am your follower, and your fine friends may follow.'

(17) **S'**rî S'uka said: 'Thus very expert in winning over women, he as intelligent as the gods with his flattery managed to gain the favor of the heavenly girl. (18) She who from her side also felt attracted to the intelligence, manners, beauty, youth, opulence and magnanimity of that master among the heroes, then enjoyed all earthly and heavenly pleasures for an endless, countless number of years spending her time in attachment to him as the king of Jambûdvîpa. (19) Âgnîdhra, the best of all kings, begot in her nine sons named Nâbhi, Kimpurusha, Harivarsha, Ilâvrita, Ramyaka, Hiranmaya, Kuru, Bhadrâs'va and Ketumâla. (20) After she year after year had given birth to her sons, Pûrvacitti left home in order to return to the unborn godhead [Brahmâ]. (21) The sons of Âgnîdhra who because of their mother's care had strong, well-built bodies were by their father allotted the divisions to be ruled by them of the kingdom of Jambûdvîpa he gave their names [probably the Eurasian continent]. (22) King Âgnîdhra not satisfied in his sensual desires thought every day more and more about her, and [thus], as it is described in the scriptures [in e.g. B.G. 8: 6], reached that place of her in heaven [Pitriloka] where the forefathers live in delight. (23) After the departure of their father the nine brothers married the nine daughters of Meru who carried the names Merudevî, Pratrîpâ, Ugradamshthrî, Latâ, Ramyâ, S'yâmâ, Nârî, Bhadrâ and Devavîti.'

Chapter 3: Rishabhadeva's Appearance in the Womb of Merudevî, the Wife of King Nâbhi

(1) **S'**rî S'uka said: 'Nâbhi, the son of Âgnîdhra, desiring to have sons with Merudevî who was childless, together with her with great attention offered prayers in worship of the Supreme Lord Vishnu, the enjoyer of all sacrifices. (2) As he with great faith and devotion and a pure mind was of worship, the Supreme Lord out of His love to fulfill the desires of His devotees, manifested Himself in His most beautiful, unconquerable form pleasing to the mind and eyes. He saw Him with all of His captivating, beautiful limbs, even though that [normally] cannot be achieved by the means for performing the *pravargya* ceremony he was engaged in: the place and time, hymns, priests, gifts to the priests and the regulative principles. (3) When He manifested Himself very bright in His four-handed form as the topmost of all living beings with a yellow silk garment and the beauty of the S'rîvatsa mark on His chest, His conch shell, lotus flower, disc, flower garland, the Kaustubha jewel and His club that characterize Him, He radiating brilliantly with His helmet, earrings, bracelets, girdle, necklace, armlets, ankle bells etc. that ornamented His body, made king Nâbhi, the priests and the others feel like poor people who have obtained a great treasure whereupon they with great regard and all paraphernalia of worship reverentially bent their heads. (4-5) The priests said: 'Please accept oh Most Exalted One, the repeated offerings of respect of our worship. By that worship we, Your servants, are able to act, provided we follow the instructions of the exalted ones. Whoever not in control of his mind because of being absorbed completely by the fickleness of natural phenomena [the *gunas*], would be capable of knowing all the names, forms and qualities belonging to the position in this world of You, the Supreme Controller above and beyond the influence of the material world! We can only partly know You by dint of most auspiciously expressing in words the excellence of Your transcendental qualities that wipe out all the sinful actions of mankind. (6) You are propitiated by Your servants who in great ecstasy do their prayers with faltering voices and perform their worship with water, fresh twigs of green, *tulasî* leaves and sprouts of grass. (7) Of what use would it otherwise be for Your sake to be encumbered with performing sacrifices and all the articles of worship? (8) You as the direct, self-sufficient embodiment of the civil virtues [the *purushârthas*] are of an endless and unlimited constant increase, but oh Lord, our craving in this matter for the blessings of material pleasure, can only be for the purpose of obtaining Your grace. (9) Even though You personally

wishing to open up with Your causeless and inexhaustible mercy and glory the path of liberation [called *apavarga*], and for that purpose have come here and are present for any ordinary man to see, we fail in our worship for You. For we oh Lord of Lords, are but fools unaware of Your ultimate welfare. (10) This before the eyes of Your devotees appearing of You here in this sacrifice of King Nâbhi, constitutes oh Best of the Benefactors, really the greatest blessing oh most worshipable one. (11) To those sages of whom strengthened by detachment countless impurities were removed by the fire of knowledge, to those sages satisfied within who attained Your qualities by incessantly reiterating Your stories and discussing Your many attributes, You [being present in person] are the highest blessing to arrive at. (12) When we happen to stumble and fall down, suffer hunger, are bored, find ourselves in an awkward position and such or when we have a fever or lie on our deathbed and thus are not capable of remembering You, then let it be so that Your names, activities and qualities are discussed that have the potency to drive away all our sins. (13) Moreover this pious king [Nâbhi] nevertheless aspires to be blessed by You with offspring, a son that he hopes to be exactly like You: a supreme controller of the benedictions of heaven and the path leading there. He with the notion of children as the ultimate goal of life asking this in worship of You, thus behaves like a poor man who asks a wealthy person willing to donate for a bit of grain! (14) Whoever not of respect for the feet of the great ones is within this world of Yours not defeated by the unconquerable illusory energy [of *mâyâ*] because of which one cannot find the path? Whose intelligence would not be bewildered by the sensual pleasure that works like poison? Whose nature is not checked by that stream [that chain of consequences]? (15) Please excuse us in Your [divine indifference of] sameness with each and all, for having invited You again in this arena of sacrifice as the performer of many wonders, please tolerate us ignorant ones who, less intelligent being of disrespect for the divinity of You as the God of Gods, are aspiring a material outcome.'

(16) **S'**ri S'uka said: 'The Supreme Lord, the leader of the wise, whose feet thus bowed down by means of other words than the usual verses were extolled by them who were [even] worshiped by [Nâbhi] the emperor of Bhâratavarsha [India], then kindly addressed them. (17) The Supreme Lord said: 'Alas, pleased as I am by you oh sages whose words are all true, that benediction you have been asking for - that there may be a son of Nâbhi alike Me -, is a thing most difficult to achieve. Being One without a second there cannot exist anyone else equal to Me. But the words of you brahmins cannot prove to be false [either], for the class of the twice-born godly ones [represents] My mouth. (18) Since I can't see anyone equal to Me, I shall therefore by personally expanding into a plenary portion of Myself descend in [Merudevî,] the wife of Âgnîdhra's son.'

(19) **S'**ri S'uka said: 'After He thus, clearly for her to hear, had spoken to the husband of Merudevî, the Supreme Lord disappeared. (20) Oh grace of Vishnu [Parîkchit], in order to please King Nâbhi the Supreme Lord, who in this sacrificial arena was propitiated by the best of the wise, appeared in His original *avatâra* form of pure goodness in his wife Merudevî with the desire to show the sages of renunciation - who barely clothe themselves, lead an ascetic life and are of a continuous celibacy - the way to perform the dharma [the righteousness, the religion, the true nature].'

Chapter 4: The Characteristics of Rishabhadeva

(1) **S'**ri S'uka said: 'Because He [the son of king Nâbhi, see previous chapter and 2.7: 10] from the beginning of His appearance distinguished Himself every day more and more with the authority of all the characteristics of the Supreme Lord, like being equal minded to all, being of perfect peace and renunciation and having all influence and powers, the ministers, citizens, the brahmins and the gods longed greatly for the day that He would rule the earth. (2) Considering the in grand verses [by the poets] glorified exalted state of His prowess, strength, beauty, fame, influence and heroism, His father gave Him the name Rishabha, the Best One. (3) King Indra jealous of His greatness, allowed no rain in Bhârata-varsha, but the Supreme Lord Rishabhadeva who knew [why that happened], as the master of yoga smiled about it and then from His internal [*yogamâyâ*] potency made the waters rain down on the place where He resided called Ajanâbha. (4) King Nâbhi who as he wanted had gotten the most beautiful son he could wish for, was in a state of illusion unto Him, the Supreme Lordship and oldest, Original Person who in his eyes behaved like a normal human being. Accepting Him as such he overwhelmed by an excess of great jubilation in ecstasy with a faltering voice said things like: 'my dear son, my darling' and thus achieved transcendental bliss while he raised Him. (5) Knowing how popular Rishabha was in His service to the citizens and the state King Nâbhi, who wanted to protect the people strictly to the principle, put his son on the throne. Entrusting Him to the brahmins he then together with Merudevî in Badarikâs'rama, completely absorbed in yoga with great satisfaction skillfully

performed austerities in worship of Nara-Nârâyana, [a plenary expansion of] the Supreme Lord Vâsudeva and thus he in the course of time reached His glorious abode [Vaikunthha].

(6) **O**h son of Pându [Parîkshit, see family tree], two verses are recited about him: 'Which person following the example of the pious king Nâbhi can do what he did and by the purity of his actions receive the Supreme Personality of God as his son?' and: (7) 'Is there besides Nâbhi a better devotee of the brahmins? They being satisfied and honored by him were able to show him in the sacrificial arena the Supreme Enjoyer of all sacrifices.'

(8) **T**he Supreme Lord Rishabha after accepting His kingdom as His field of work, set an example by living with His spiritual teachers and giving them gifts upon finishing His studies. Being ordered to take up the duties of a householder He married with Jayantî who had been offered to Him by Indra and taught by example how to perform both types of activities as mentioned in the scriptures [of defending the religion and fighting injustice]. He begot a hundred sons [in her and in co-wives or via his sons with daughters-in-law] that were exactly like Him. (9) The eldest son Bharata was a great yoga practitioner. He had the best qualities and it was because of him that this land by the people is called Bhârata-varsha. (10) Of the ninety-nine other sons who were born after Bharata, the eldest ones were called Kus'âvarta, Ilâvarta, Brahmâvarta, Malaya, Ketu, Bhadrâsena, Indrasprik, Vidarbha and Kîkatha. (11-12) Of the rest of them Kavi, Havi, Antariksha, Prabuddha, Pippalâyana, Avirhotra, Drumila, Camasa and Karabhâjana were nine highly advanced devotees in defense of the truth of this Bhâgavatam. About their fine characters evincing the glories of the Lord, I will give you later on [in Canto 11] a colorful account when I discuss the conversation between Vâsudeva and Nârada that brings the mind the highest satisfaction. (13) The eighty-one youngest sons of Jayantî were, faithful to their fathers words, well cultured with a fine command of the scriptural truths and were very skilled in performing sacrifices. Very pure in their actions, they became great brahmins.

(14) **T**he Supreme Lord named Rishabha was indeed a completely independent Lordship full of transcendental bliss, a person always transcendental to the miseries of material life [birth, old age disease and death]. By executing strictly to the tradition, He equipoised and unperturbed, friendly and merciful educated [by His example] the ignorant of whose neglect in performing the dharma in the course of time only contrary karmic actions are found, and regulated for the common people the righteousness and economy so that a good reputation, offspring, happiness in household life and eternal life was within their reach [compare B.G. 4: 13]. (15) Everything that is done by leading personalities is followed by the common people [see also B.G. 3: 21]. (16) Despite of knowing everything about the duties relating to the confidential Vedic instructions, He still [as a *kshatriya*] followed the path of the brahmins and ruled the people with equal rights and such. (17) He, worshipping [Vishnu] performed, with [also] respecting the different gods and purposes and in line with the instructions providing for everything that was needed, according to time and circumstance all kinds of ceremonial sacrifices a hundred times over with priests of the proper age and faith. (18) Being protected by the Supreme Lord Rishabha no one on this planet, not even the most common man, fostered a desire for but even the smallest thing whatever, whenever, for himself or from anyone else, just as one wouldn't desire a castle in the air. All one cared about was an innerly ever increasing, great love for the one carrying the burden. (19) When He, the Supreme Lord, once toured around and reached the holy land of Brahmâvarta [between the rivers the Sarasvatî and Drishadvatî to the north west of Hastinâpura] he before an audience of citizens in a meeting of prominent brahmins, said the following to his attentive and well-behaved sons. He lectured them despite of the fact that they excelled in self-control and devotion.'

Chapter 5: Lord Rishabhadeva's Teachings to His Sons

(1) **L**ord Rishabha said: 'My dear sons, this body you carry along within this material world, does not deserve it to suffer under the difficulties of a sense gratification of dogs and hogs. It is rather worth the trouble of undergoing the divine austerity by which the heart finds its purification and one thus achieves infinite spiritual happiness. (2) Serving the great souls, so one says, is the way of liberation and to seek the association of those who are attached to women is the gateway to darkness. Truly advanced are they who [in their spirituality] have an equal regard for all, are peaceful, take no offense, wish all the best and know how to behave. (3) They who are eager to live in a loving relationship with Me*, and who are not so attached to people only interested in the physical aspect of life consisting of a home, spouse, children, wealth, friends and making money, engage only in the world insofar it is necessary. (4) I consider the madly being engaged in unwanted activities for the sake of this material satisfaction as not befitting the soul who therefrom

arrived at this temporary body despite of the misery associated with it. (5) As long as one doesn't want to know about the reality of the soul, as long as one's mind is absorbed in fruitive activities, one is factually defeated by one's own ignorance, for being entangled in one's karma one is bound to this material body. (6) For as long as unto Me, Vâsudeva, there is no love, a soul thus being ruled by ignorance will have a mind following the lead of fruitive activities, and as long as that is the case one will not be free from the [miseries of the] body one is identified with. (7) When one even properly educated doesn't see how inefficient [and inappropriate] the endeavor of gratifying the senses [in an unregulated manner] is, one will, not thinking properly about [defending] one's self-interest, very soon be crazy about it and as a fool find nothing but material miseries in a homely existence ruled by sexual intercourse. (8) Because of the sexual attraction between man and woman both their hearts are tied to together and therefrom they call for a home, a territory, children, wealth and relatives. This now is the illusion of the living being known as 'I' and 'mine'. (9) The moment the tight mental knot in the heart of such a person bound by the consequences of his karma is slackened, the conditioned soul turns away from this [false conception of] 'us' and then, forsaking that cause [of egoism], being liberated returns to the transcendental world. (10-13) With the use of one's intelligence one can give up the false identification with the material world, the cause of material bondage by following a spiritually advanced person, a guru as also by devotional service unto Me, by not desiring, by exercising tolerance with the dual world and by inquiries; by realizing the truth of the miseries of the living beings everywhere; by practicing austerities and penances and by giving up on sensual pleasures; by working for Me, listening to stories about Me as also by always keeping company with the ones devoted; by singing about My qualities, by freedom from enmity, by being equal to all, by subduing one's emotions oh sons; by trying to forsake the identification with one's home and body, by studying yoga literatures; by living alone, by entirely controlling the breath, the senses and the mind; by developing faith, by continually observing celibacy, by constant vigilance, by restraint of speech; by thinking of Me, seeing Me everywhere, by developing knowledge and through wisdom in being illumined by the practice of yoga; and by being endowed with determination, enthusiasm and goodness. (14) When one by means of this yoga practice completely being liberated from desiring results, as I've told you, has untied the knot of the bondage in one's heart that was caused by ignorance, one [finally also] must desist from this method of detachment [this yoga] itself. (15) The king or guru who desiring My abode considers reaching Me to be the goal of life, should in this manner relating to his sons or disciples, be of instruction not to engage in fruitive activities and not get angry with them when they lacking in spiritual knowledge want to. For what can one achieve [spiritually] when one engages someone simply in laboring for the profit? In fact such a king or guru would cause the ones whose vision is clouded [by material motives] to fall down in the pit [of falsehood. Compare B.G. 3: 26]. (16) People who obsessed in their desire for material goods have lost sight of their real welfare, live with their efforts for the sake of temporary happiness in enmity with each other and run, foolish as they are, without having a clue, into all kinds of trouble [see also B.G. 7: 25]. (17) What man of learning and mercy well versed in spiritual knowledge would facing someone with such bad intelligence engage him again in that ignorance? That would be like leading a blind man on the wrong path. (18) Someone not capable of delivering his dependants from the cycle of rebirth must not evolve into a father, a mother, a spouse, a spiritual teacher or a worshipable godhead. (19) I who am inconceivable have a heart of pure goodness filled with dharma [devotional service]. Because I left *adharmā* [the non-devotional] far behind Me the faithful ones truthfully call me The Best One or Rishabhā. (20) You are all born from My heart, therefore try with a pure intelligence to be of service to your brother Bharata, he who rules the people as the most exalted one.

(21-22) **A**mong the manifested forms of existence the living ones are superior to the ones without life and among them the ones who move around are far superior to the plants. Of those the ones who developed intelligence are better and the best ones among them are the human beings. The spiritual beings [the meditators of S'iva] are the better ones among the humans and the singers of heaven [the Gandharvas] are superior to them again. Next one finds the perfected ones [the Siddhas] above whom the superhuman beings [the Kinnaras] are situated. The unenlightened ones [the Asuras who can master the ones before mentioned] are dominated by the gods lead by Indra and above them the sons of Brahmā like Daksha are situated. Lord S'iva is the best of them and above him we find Lord Brahmā from whom he originated. He on his turn is a devotee of Mine, I [Vishnu] the god of the gods of [spiritual] rebirth [the brahmins]. (23) No other entity compares to the brahmin. I do not know oh learned ones, anyone who is superior to him. With him I eat with more satisfaction from the food that by the people with faith and love in proper ceremony was offered [to the mouth of Me and those belonging to Me], than from the food which [without them] was offered in [the mouth of] the fire. (24) It is the brahmin who maintains my eternal and shining body [in the form of the Vedas] in this world. In him one finds the belief and authority of the [eight brahminical] qualities of supreme goodness [*sattva*], purification [*pavitra*], control over the mind [*s'ama*] and the senses [*dama*], truthfulness [*satya*], mercy [*anugraha*], penance [*tapasya*] and tolerance [*titikshā*]. (25) From Me, the One of unlimited prowess who higher than the highest is capable of redemption and bestowing all the heavenly happiness,

they want nothing at all. To whom else would they who perform their devotional service without claiming worldly possessions turn to then? (26) My dear sons, with your vision cleared be at all times of respect for all living beings that move and not move, for I reside in all of them. That is the way you should respect Me. (27) Engage all of your mind, your words and the perception of all your active and receptive senses directly in My worship, for without doing so a person will not be able to free himself from the great illusion which is Yama's deathtrap.'

(28) **S'**ri S'uka said: 'After for the sake of mankind personally thus having instructed His sons in spite of their high spiritual standard of living, the great personality, the well-wisher and Supreme Lord of all who was celebrated as The Best One or Rishabhā, placed Bharata, the eldest of His hundred sons, a topmost devotee and follower of the divine order, on the throne to rule the planet. This instruction describes the dharma of those who free from material desires no longer engage for the profit and as great sages, as the best of the human beings [*paramahamsas*] are characterized by devotional service, spiritual insight and detachment. While Rishabhā [at first] remained home, He [in the course of time, in order to set an example for His teachings] like a madman with His hair dishevelled, accepted nothing but the sky for His dress [nakedness thus] and then, keeping the Vedic fire burning inside, left Brahmāvarta to wander around. (29) Even though He to the people appeared as idle, blind, deaf and dumb as a ghost or a madman, He as someone unconcerned about the world [an *avadhūta*] having taken the vow of silence kept Himself from speaking. (30) Passing through cities, villages, mines, lands, gardens, valley communities, military encampments, cowsheds, farms, resting places for pilgrims, hills and forests, hermitages and so on, He was here and there surrounded by bad people like flies and was, just like an elephant appearing from the forest, beaten away and threatened, urinated and spit upon, pelted with stones, stool and dirt, farted at and abused, but He didn't care about it because He, from His understanding how the body relates to the soul, knew that this dwelling place of the body that is called real, was just an illusory covering. He instead in negation of the 'I' and 'mine' remained situated in His personal glory and wandered unperturbed alone all over the earth. (31) With His very delicate hands, feet, chest, long arms, shoulders, neck and face etc., with the lovely nature of His well proportioned limbs, His natural smile, beautiful lotus petal like graceful mouth, the marvel of His reddish widespread eyes and the great beauty of His forehead, ears, neckline, nose and expressive lip, because of which His face was like a festival to all household women in whose hearts He would have aroused Cupid everywhere, He, with His great abundance of curly brown hair which was matted, dirty and neglected, made his body appear as of someone haunted by a ghost. (32) When He, the Supreme Lord, saw that the common people directly opposed His yoga practice, He, in order to counteract that negativity [that karma], resorted to the abominable behavior of lying down as a python. Smearing His body with the food He chewed and the drink He drank, He rolled Himself in the stool and urine that He passed. (33) The smell of His stool was that pleasant that the fragrance penetrated the air of the countryside for ten *yojanas* around with a pleasant aroma. (34) Thus with His actions moving, standing, sitting and lying down with the cows, the crows and the deer, He, exactly like the cows, crows and deer do, ate, drank and passed urine. (35) Thus practicing the various ways of mystical yoga Rishabhā, the Supreme Lord, the Master of Enlightenment, incessantly enjoyed the Supreme in great bliss. He experienced the symptoms of loving emotions unto Vāsudeva, the Supreme Personality of Godhead who is situated in the heart of all living beings and achieved by His fundamental indifference the complete perfection in the Supreme Self. But oh King Parīkṣit, the fullness of the mystical powers of yoga He thus accidentally achieved - like traveling through the air, moving with lightening speed, the ability to stay unseen, the ability to enter the bodies of others, the power to see without difficulty things from afar and other perfections [the *siddhis*, see also 2.2: 22; 2.9: 17; 3.15: 45; 3.25: 37] -, He could never fully accept in His heart.'

*: The five main loving relationships or *rasas* by which with the Lord all higher human emotions are experienced, are the neutral one (*santa*), the servant-master relation (*dāsyā*), the relation of friendship (*sakhya*), the parent-child relation (*vātsalya*) and the amorous relation (*śṛṅgāra*).

Chapter 6: Lord Rishabhadeva's Activities

(1) **T**he king said: 'Oh Supreme One, by those self-satisfied souls of whom the seed of fruitive action has been burned by the spiritual knowledge that was acquired by the practice of yoga, mystical powers are automatically achieved; how can they become a hindrance?'

(2) **T**he sage said: 'You're quite right [in saying that yoga leads to certain powers], but in this world one, just

like a cunning hunter, doesn't directly put faith in the mind that [just like game] always runs off. (3) Therefore one says that one should never make friends with the restless mind. Even the greatest ones [like Lord S'iva and sage Saubhari] were disturbed by it after for a long time having put faith in practicing austerities. (4) Just as a husband with an adulterous wife must guard against competitors, also yoga adepts will have to wake against putting faith in the mind that so easily is carried away by lust motives. (5) Which man of wisdom would confide in the [undirected] mind that is the breeding ground for the lust, anger, pride, greed, lamentation, illusion and fear that together constitute the bondage to one's karma? (6) Even though He [Rishabha] was the head of all kings and rulers of this universe, He in terms of this logic acted in the dress, with the language and the character of an *avadhûta* [5.5: 29] as if He was dumb. He concealed His supreme lordship in order to be able to teach the yogis by the example of His own personal vehicle of time how to forsake in yoga. As if He was a normal mortal being who tries to forsake his physical body He, according to the supreme command of the Soul, not hindered by the illusory of matter always kept to Himself the vision from within of the love transcendental to all vice and put an end to His material existence. (7) With Him the Supreme Lord Rishabhadeva who was free from any vital self-interest, we thus saw the apparent physical presence, the motivated appearance of His body in this illusory world. He all by Himself traveled the lands of South India: Konka, Venka and Kuthaka in the province of Karnâtha, and reached a forest nearby Kuthakâcala. There He with a handful of stones in His mouth, wandered around naked and with scattered hair like He was a madman. (8) In a fierce forest fire blazing all around that was caused by the friction of bamboo stalks tossed about by the force of the wind, His body in that forest then burned to ashes.

(9) **H**earing about His pastimes of being free from all ritual and custom, the king of Konka, Venka and Kuthaka who carried the name Arhat [the Jain, the venerable one] took to an imitation of them. Bewildered by an increase of irreligious life that forbode the arrival of the Kali-yuga Age of Quarrel, he gave up the safe path of religion that would ward off all fear and adopted a non-conformistic, wrong, heretical view by introducing most foolishly a concoction of His own. (10) The lowest of mankind in this age of Kali who, lacking in character, cleanliness and dutifulness with the rules and regulations are bewildered by the illusory energy of God, will because of this [kind of practice] in neglect of the divine, self-willed and with wrong principles follow strange rules as not bathing, not cleaning the mouth, being dirty and plucking out the hair. With their consciousness spoiled by an abundance of modern time *adharma* [or forsaking of duties] they will fall into blaspheming the Vedas, the brahmins, rituals such as sacrifices and the Supreme Personality and the devotees. (11) They who encouraged by blind predecessors with a deviating practice have built their own little world [or cult] will themselves being blinded land in darkness [compare B.G. 16: 16, 16: 23]. (12) This *avatâra* of the Lord was there for the purpose of instructing the people who are overwhelmed by passion in the matter of emancipation or how they should reach eternal happiness [or final beatitude, *kaivalya*]. (13) About Him the people in line with these teachings sing the following verses: 'Oh, of all the lands on the continents of this world with its seven seas, this land [of Bhârata-varsha, India] is the most meritorious, for their people sing about the all-auspicious activities of Murâri in His many incarnations [Krishna as the enemy of the foolish one, Mura].' (14) 'Oh what should one say about the pure and renown dynasty of King Priyavrata wherein the Original Person, the Supreme Personality descended as an incarnation? He, the Unparalleled One performed the religious duty that puts an end to profit-minded labor [the dharma that leads to *akarma*].' (15) 'Is there any other yogi of perseverance and determination who, desiring the perfections that were rejected by Rishabha for being insubstantial, can follow but even in his mind the example of this unborn Godhead?

(16) **I** have thus expounded on the pure activities of the Supreme Lord named Rishabha, who is the most worshipable master of all Vedic knowledge for the common man, the God-conscious ones, the brahmins and the cows. He who following in the footsteps of the great [the *paramparâ*], with a growing faith and devotion attentively listens to, speaks to others about or personally attends to this refuge of His great and supreme auspiciousness that puts an end to all the sins of every living being, will unto Him, the Supreme Lord Vâsudeva, be favorably disposed with unflinching devotion in both the forms of listening and speaking. (17) But in that devotion incessantly bathing themselves in order to be freed from suffering the various troublesome conditions of material existence, the ones of wisdom [among them] do not endeavor for that beatitude of retreat, that supreme and eternal purpose of all human beings, because having entered a relationship with the Supreme Personality all their material desires found their completion. (18) Dear King [Parîkshit], He undoubtedly was the maintainer and teacher, the worshipable deity, friend and master of your Yadu line and sometimes He even acted as a servant. Thus my best one He indeed was Mukunda, the Supreme Lord who grants liberation [*mukti*], but to [confidentially] engage someone in His devotional service [like Arjuna on the battlefield] He did [nor does] not that easily. (19) All glories to Him, the Supreme Lord Rishabhadeva, He who always directed at His true identity, complete within Himself and without desires, was as graceful to expand for the true welfare of man His activities in the material field and in that

capacity, for the materially identified human being whose intelligence slept a long time, was of instruction about the true self free from fear.'

Chapter 7: The Activities of King Bharata

(1) **S'**ri S'uka said: 'When Bharata ['to be maintained'] who was a most exalted devotee, to the order of his father decided to rule the earth he, assuming that supreme command, married the daughter of Vis'varûpa, Pañcajanî. (2) The way one identified with matter has to deal with the five sense objects [of sound, taste etc.], Bharata likewise begot in her five sons who were just like him: Sumati, Râshthrabhrita, Sudars'ana, Âvarana and Dhûmraketu. (3) This part of the world called Ajanâbha [referring to king Nâbhi, see 5: 3] is since the rule of Bharata celebrated as Bhârata-varsha [the land of Bharata, now India]. (4) He who was a great scholar, was a ruler as great as his father and grandfather who governing with a caring heart kept himself and his citizens to the duties. (5) He next to that worshiped the Supreme Lord with great and small sacrifices with and without animals. Full of faith *agni-hotra*, *dars'a*, *pûrnamâsa*, *câturmâsya*, *pas'u* and *soma-rasa yajñas* were performed in part or fully, which as was prescribed practically always were conducted by four priests (*). (6) When the expert priests with all supplementary rites were engaged in performing the various sacrifices, he who constantly thinking of Vâsudeva, the Supreme Lord in the spirit of the hymns was freed from lust and anger, recognized that all the different demigods, the recipients of the results, the ingredients of the offering and he himself the sacrificer, were all part of the body of the One Original Person. He was the one enjoyer who, irrespective the results of the sacrificial ceremony for the dharma in question, was their controller, their doer and their origin, He was the one responsible for the complete of all the gods. (7) He [Bharata] in the purity of his service was thus of the purest goodness unto the Supersoul within the heart of the ethereal body, unto the impersonal spirit of Brahman and unto Bhagavân, the Supreme Lord, Vâsudeva, the Supreme Personality whose form is recognized by the S'rîvatsa mark on the chest, the Kaustubha gem, the flower garland, the disc, the conch shell, the club and other symbols. Once He as an indelible image has appeared in the heart of the devotee, He who on the highest level is known by His radiating personal form, has the power to increase one's devotion day after day. (8) Thus for a countless number of millennia [by this exemplary practice] having ascertained the wealth he had received from his forefathers, he personally, at the right moment for abandoning his earthly duties, properly divided his kingdom among his sons and then left that ancestral abode behind to go to the meditation resort of Pulaha in Hardwar. (9) It is the place where even today the Supreme Lord Hari moved by His paternal affection shows Himself to the there residing devotees in the form they prefer. (10) At different places that meditation resort is blessed with water from the main river the Cakra-nadî [the Gandakî]. In that river one finds the [round] stones with the concentric circles on top and below [the black oval pebbles that serve as objects of worship, the so-called S'âlagrâma-s'ilâs]. (11) There in the fields of Pulaha's meditation resort he with offerings of roots, bulbs and fruits combined with water, twigs, tulasî leaves and all kinds of flowers, worshiped the Supreme Lord and was thus, delivered from all material desires, purified in a steady increase of transcendental tranquility that brought him satisfaction. (12) By that constant practice of serving the Original Personality of the Supreme Lord, with the weight of the incessantly increasing attachment to Him the laxity of his heart disappeared. By the force of his transcendental bliss the hairs on his body stood on end with tears blurring his vision that sprang into his eyes because of his intense longing. Thus meditating upon the pink lotus feet of the Lord, there was from his bhakti-yoga an increase spreading everywhere of the highest and deepest spiritual ecstasy in his heart in which he was immersed as in a lake and because of which he, despite of his intelligence, no longer in his efforts for the Lord was capable of remembering his regular service. (13) Dressed in a deerskin he, with the mass of his beautiful brown, curly, matted hair being wet because of bathing three times a day, thus vowed to serve the Supreme Lord was of worship for the Original Personality in His golden appearance as the sun globe (**). Thereto he at sunrise payed homage to [Him as] the Sun God with reciting the following Vedic hymn: (14) 'Beyond of passion [in goodness] minding this created universe, there is the self-effulgence illumining, the grace of God fulfilling with sacred knowledge. Time and again entering [this world with Your radiating sun globe or as a Vishnu *avatâra*] You supervise the living being hankering after material pleasure. All my respects for the One residing among us who moves all!'

*: Such sacrifices are now impossible to conduct in this age due to the scarcity of expert brahmins or *ritvijah* who are able to take the responsibility. In the absence of these, is the *sankîrtana-yajña* singing of the holy names recommended.

****:** The deity of the sun is by the common Hindu nowadays worshiped by means of the Gâyatrî mantra, one of the most important mantras of purification and liberation kindred to the one expressed in this chapter by Bharata Mahârâj: *om bhûr bhuvaḥ svah, tat savitur varenyam, bhargo devasya dhîmahî, dhyo yonah prachodayat* -, a prayer meaning:

*The original form of the body,
the life force and the supreme abode;
that source of life most excellent,
that divine luster we meditate -
may this light illumine our intellect.*

Chapter 8: The Rebirth of Bharata Mahârâja

(1) **S'**ri S'uka said: 'Once upon a time having taken a bath in the great Gandakî he [Bharata] after performing his daily duties sat for a few minutes down on the bank of the river to chant the transcendental syllable [AUM]. (2) Oh King, he then saw a single doe which being thirsty had come to the river. (3) At the moment it eagerly drank from the water, nearby the loud roar of a lion sounded that terrifies all living beings. (4) When the doe heard that tumultuous sound she fearfully looking about, immediately without having quenched her thirst out of fear for the lion leaped over the river. (5) Because of the force of that leap in great fear she being pregnant lost her baby which having slipped from her womb fell into the water. (6) Exhausted from the miscarriage caused by the jumping and the fear, the black doe being separated from the flock fell somewhere down into a cave and died. (7) Seeing how that deer calf being separated from its kind, helplessly floated away in the stream, the wise king Bharata considering it orphaned, took it as a friend compassionately to his *âs'rama*. (8) Adopting it as his own child, feeding it every day, protecting it, raising it and petting it, he got greatly attached to this deer calf. Within a couple of days he thus, having given up his routines, his self-restraint and his worship of the Original Person, lost his entire practice of detachment. (9) 'Alas! [he thought to himself], by the Controller turning the wheel of time this creature was deprived of its family, friends and relatives. Finding me for its shelter, it has only me as its father, mother, brother and member of the herd. Surely having no one else it puts great faith in me as the support to rely upon and thus fully depends on me for its learning, sustenance, love and protection. I have got to admit that it is wrong to neglect someone who has taken shelter and must accordingly act without regrets. (10) Undoubtedly all honorable and pious souls will, however detached they are, put aside even their most important self-interests in order to live up to those principles as friends of the poor.'

(11) **T**hus having grown attached as he sat, laid down, walked, bathed, ate etc. with the young animal, his heart became captivated by affection. (12) When he went into the forest to collect flowers, firewood, kus'a grass, leaves, fruits, roots and water, he, apprehensive about wolves, dogs and other animals of prey, always took the deer with him. (13) On his way he, with a mind and heart full of love, carried it on his shoulder now and then, and kept, fond as he was of the young, it fondling it on his lap or on his chest when he slept and derived great pleasure from it. (14) During worship the emperor sometimes got up despite of not being finished, just to look after the deer calf and then felt happy bestowing all his blessings saying: 'Oh my dear calf I wish you all the best.' (15) Sometimes being separated from the calf he was so anxious that he got upset like a piteous, miserly man who has lost his riches. He then found himself in a state wherein he couldn't think of anything else anymore. Thus he ran into the greatest illusion entertaining thoughts like: (16) 'Oh, alas! My dear child, that orphan of a deer, must be very distressed. It'll turn up again and put faith in me as being a perfectly gentle member of its own kind. It will forget about me being such an ill-behaved cheater, such a bad-minded barbarian. (17) Will I see that creature protected by the gods again walk around and nibble grass unafraid in the garden of my *âs'rama*? (18) Or would the poor thing be devoured by one of the many packs of wolves or dogs, or else a lone wandering tiger? (19) Alas, the Supreme Lord of the entire universe, the Lord of the three Vedas who is there for the prosperity of all, is [in the form of the sun] already setting; and still this baby that the mother entrusted to me has not returned! (20) Would that princely deer of mine really return and please me who gave up his different pious exercises? It was so cute to behold. Pleasing it in a way befitting its kind drove away all unhappiness! (21) Playing with me when I with closed eyes feigned to meditate, it would angrily out of love, trembling and timidly approach to touch my body with the tips of its horns that are as soft as water drops. (22) When I grumbled at it for polluting the things placed on the kus'a grass for worship, it immediately in great fear stopped its play to sit down in complete restraint of its senses, just like the son of a saint would do. (23) Oh, what practice of penance performed by the ones

most austere on this planet can bring the earth the wealth of the sweet, small, beautiful and most auspicious soft imprints of the hooves of this most unhappy creature in pain of being lost! For me they indicate the way to achieve the wealth of the body of her lands that, on all sides adorned by them, are turned into places of sacrifice to the gods and the brahmins desirous on the path to heaven! (24) Could it be that the moon [god] so very powerful and kind to the unhappy, out of compassion for the young that lost its mother in her fear for the great beast of prey, is now protecting this deer child which strayed from my protective *âs'rama*? (25) Or would he out of love by means of his rays, which so peaceful and cool stream from his face like nectarean water, comfort my heart, that red lotus flower to which the little deer submitted itself as my son and which now in the fire of separation burns with the flames of a forest fire?

(26) **H**e whose heart was saddened by a mind derived from bad karma, thus was carried away by the impossible desire of having a son that looked like a deer and consequently failed in his yoga exercises, his penances and devotional service to the Supreme Lord. How could he, attached as he was to the body of a different species, the body of a deer calf, fulfill his life's purpose now with such a hindrance... he who previously had abandoned the so difficult to forsake sons he with a loving heart had fathered? King Bharata, who, absorbed in maintaining, pleasing, protecting and fondling a baby deer, because of that obstacle was obstructed in the execution of his yoga, thus neglected [the interest of] his soul while with terribly rapid strides inevitably his time approached like a snake entering the hole of a mouse. (27) The moment he left this world he found at his side the deer lamenting like his son that had occupied his mind. With his body dying in the presence of the deer, he thereafter himself obtained the body of a deer [see also B.G. 8: 6]. [But] when he upon his death got another body, his memory of his previous existence was not destroyed. (28) In that birth as a consequence of his past devotional activities constantly remembering what the cause was of having obtained the body of a deer, he remorsefully said: (29) 'Oh what a misery! I have fallen from the way of life of the self-realized, despite of having given up my sons and home, living solitary in a sacred forest as someone who perfectly in accord with the soul takes shelter of the Supersoul of all beings and despite of constantly listening to and thinking about Him, the Supreme Lord Vâsudeva, spending all my hours with being absorbed in chanting, worshiping and remembering. In due course of time a mind fixed in such a practice turns into a mind fully established in the eternal reality, but having fallen in my affection for a young deer, I by contrast am a great fool again!'

(30) **T**hus in silence turning away from the world [he as] the deer gave up his deer mother and turned back from the Kâlânjara mountain where he was born, to the place where he before had worshiped the Supreme Lord, the *âs'rama* of Pulastya and Pulaha in the village called S'âlagrâma that is so dear to the great saints living there in complete detachment. (31) In that place eating fallen leaves and herbs, he awaited his time in the eternal company of the Supersoul and existed, vigilantly guarding against bad association, with the only motivation to put an end to the cause of his deer body that he, bathing in the water of that holy place, ultimately gave up.'

Chapter 9: The Supreme Character of Jada Bharata

(1-2) **S'**ri S'uka said: 'After having given up his life of being embodied as a deer Bharata, the most exalted devotee and most honored of all saintly kings, in his last incarnation acquired the brahmin status. He was the male half of a twin brother and sister so one says, who were born from the second wife of a high-minded brahmin in the line of saint Angirâ. This brahmin being endowed with all the qualities was of a perfect control over the mind and the senses, of penance, Vedic study and recitation, of renunciation, satisfaction, tolerance, kindness, knowledge, of no envy and of spiritual happiness in the wisdom of the soul. With his first wife he had nine sons all equal to him in education, character, behavior, beauty and magnanimity. (3) Also in that birth by the special mercy of the Lord remembering his previous lives, he, being greatly apprehensive not to fall down again, was in associating with his own kind always afraid of being obstructed on the path of devotional service and kept his mind focussed upon his soul. For that purpose he by hearing and remembering the descriptions of the qualities which vanquish the bondage to fruitive labor, always thought of the two lotus feet of the Supreme Lord. But to the local people he posed as someone of a mad, dull and blind character [because of which he was called Jada]. (4) His brahmin father who affectionately felt obliged to his son, thought that he, as a father to a son, should teach him, although against his will, that the regulative principles should be followed, so that he until the end of his student life again as someone of the sacred thread would practice the duties of cleanliness of the purification process as prescribed by the *s'âstras*. (5) But he also in the presence of his father acted as if he couldn't understand a thing of what was

instructed. During the onset of the rainy season the father wished to teach him the Vedic mantras including the Gâyatrî preceded by Omkâra, but despite of his thorough instruction, he during the four months of the summer didn't succeed in teaching him their full mastery. (6) Thus supposing that his son, although he didn't feel for it, should be fully instructed by him in all the cleanliness, Vedic literature, vows, principles, sacrifice and service to the guru that belongs to the celibate state [the *brahmacarya-âs'rama*], the brahmin who considered his son to be his life breath, in reality with this engagement was heavily attached to his household so that he, when he [was seized] by death who was not as forgetful [as he was], died as a man full of frustration about the insistent faking of his son. (7) His youngest wife from whose womb the twins were born, thereafter entrusted them to the first wife and then followed her husband to where he resided in his afterlife [Patiloka].

(8) **J**ada Bharata's stepbrothers, who having fixed their minds upon the ritual culture of the three Vedas had no understanding for the true knowledge of the Self, after the death of the father gave up the endeavor to teach anything to their half brother whom they, unaware of his faculties, considered a dullard. (9-10) When he was addressed as being mad, dull, deaf and dumb by the materialistic two-legged animals, he used to use likewise words in reply. The things that he by force was summoned to do he did. He used to eat whatever small or large quantity of palatable or tasteless food he obtained by begging, by wages or what came on its own accord. He never lived to please his senses as he had forever stopped to live for the material cause. All by himself he had accomplished the transcendental blissful vision as someone in knowledge of the true self who with the dual causes of happiness and distress, summer and winter, wind and rain, did not identify himself with the body. Firm of limbs he, as strong as a bull, never covered himself. Not bathing he was dirty from lying on the ground and he never massaged his body. With his loins covered by dirty cloth and with a of dirt darkened sacred thread, he in his spiritual splendor was like a hidden gem. He wandered around disrespected with ignorant folk calling him, a brahmin of birth, a mere brahmin's friend ['*brahma-bandu*']. (11) Because he only looked for work in order to obtain in exchange food from others, even his stepbrothers engaged him in agricultural work in the fields - a job to which he had no idea of what should be leveled or left uneven or where he had to pile things up. Usually only eating broken rice, oil cakes, chaff, worm-eaten grains or burned rice that stuck to the pot, it was nevertheless all nectar to him.

(12) **T**hen at a certain moment some dacoit leader appeared on the scene who was looking for a human son not better than an animal whom he could use for a sacrifice to the goddess Bhadra Kâlî. (13) The animal type he before had captured, had escaped and his followers on their way to find him could in the dead of night not catch that animalistic man. As arranged by providence they stumbled upon the brahmin son from the line of Angirâ who from an elevated position was guarding the fields against deer, wild pigs and other creatures. (14) Discovering that he had the right character they next with shining faces understanding that he could serve for their master's work, elated took him to the temple of the goddess, tightly bound in ropes. (15) In order to get him as the man animal ready for the sacrifice, the followers of the dacoit then according to their own customs bathed him, gave him new clothes, covered his body with ornaments, smeared him with sandalwood pulp and garlanded him. Vibrating songs, prayers, drums and bugles they seated him before the goddess Kâlî, fully dressed up and properly fed, with incense, lamps, strings of flowers, parched grains, twigs and sprouts, fruits and other articles of worship. (16) The priest of that dacoit leader in preparation of offering a flow of blood from the animalistic man to the deity of Bhadra Kâlî, next took a fearful razor sharp sword and consecrated it with the appropriate mantras. (17) These contemptible types who, being of a passionate and ignorant nature, in their materialistic bewilderment were driven by minds full of imagination and thus acting to their own notions followed a wrong course, were in offense with the heroic association of the Supreme Lord, the brahmins. Proceeding with a lust for violence against others they acted most cruelly directly against an expansion of the Lord Himself, someone of a brahmin birth, a son of spiritual wisdom who had no enemies and who was a well-wisher to all. But at the very last moment the goddess Bhadra Kâlî, who saw what was about to happen in defiance of the law and against the will of the Lord, broke out of her statue with a burning physical appearance that was of an excessively bright, unbearable, spiritual effulgence. (18) Full of indignation she totally lost herself in the force of her anger with raised eyebrows, crooked teeth, bloodshot eyes, a frightening laugh and an agitated fearful face as if she wanted to destroy the entire universe. Released because of her great fury she, coming forth from the altar, severed with the same blade as they wanted to use [for the sacrifice] the heads from the bodies of all the sinful offenders and then together with her associates, drank from the blood that oozed from the necks as a very hot intoxicating beverage. Overwhelmed by all that intoxicating drinking she together with her associates next loudly sang and danced, making fun throwing the heads at each other like they were balls.

(19) **W**hen one like this in relation to great souls has crossed the line, one will always for oneself have to face

the exorcism as a result. (20) Oh, Vishnudatta ['protected by Vishnu'; Parīkchit], to those who are not perplexed this is not such a great miracle. They who without animosity are of goodness to all are by the Supreme Lord of the invincible Time who carries the best of all weapons [the Sudars'ana disc] personally fully liberated from the very strong and tight knot in the heart [that is the consequence] of a false physical concept of life. Even when threatened by decapitation [or other attacks on their lives], those liberated souls and devotees who full of surrender are protected at His lotus feet are never upset by these kinds of emotional conditions; they have nothing to fear.'

Chapter 10: Jada Bharata meets Mahârāja Rahûgana

(1) **S'**ri S'uka said: 'So it came to pass that Rahûgana ['he who outshines the sun'], the ruler of Sindhu and Sauvîra, while he was traveling on the bank of the river Ikshumatî needed another palanquin carrier and had sent out the leader of his carriers to look for a suitable person. His search led by chance to the excellent brahmin [Jada Bharata] who, being a stout young man with firm limbs and the strength of an ass, was chosen by him who deemed him capable of carrying the load. Even though he wasn't fit for the job, the great soul carried the palanquin, being forced to it. (2) Engaged this way the blessed brahmin constantly looked three feet ahead [not to step on ants]. Thus being all the time out of pace with the others the palanquin was shaking. Rahûgana noticing this then said to the men who carried him: 'Oh carriers, please walk in pace! Why is this palanquin carried so uneven?'

(3) **T**hey, hearing their master speak reproachful, told him apprehensively that it was due to the fourth carrier: (4) 'Oh it is not so oh god of man, that we who always obey your orders, have fallen in neglect. We certainly do the best we can, but it is this new man who recently has been contracted to work with us, because of whom we can't do our work as carriers. He is rather slow!'

(5) **A**lthough he from the intimations was certain that the problem had risen because of a fault of one of them, king Rahûgana, hearing the fearful words of the servants, in spite of his political experience, because of his *kshatriya* nature slightly gave in to the violence of anger. Unto him of whom the spiritual effulgence of his innate intelligence could not be clearly distinguished he with a mind full of passion said: (6) 'Alas, what a trouble it is my brother! All alone on such a long journey you certainly must have gotten very tired. And these colleagues of you aren't of much help either. Nor is your cooperative, firm body very strong. You must be troubled by old age my friend!'

Thus he sarcastically criticized him severely. But there was no protest of a false belief of 'I' and 'mine' with him who carried on in silence the palanquin as before. As someone on the spiritual platform he was of such a particular disposition concerning the physical matters of having a from ignorance resulting, final vehicle of time, a physical body that consists of a mixture of the natural modes, the workload and material intentions. (7) Thereupon again being shaken because of the uneven carrying of his palanquin Rahûgana getting very angry said: 'Fool! What nonsense is this! You, living corpse, ignore my reproaches completely. You just forget about them! Are you out of your mind? Just like Yamarāja with the common people, I will teach you a lesson so that you'll know what your position is out here!'

(8) **D**espite of the load of nonsense from the side of him who angrily out of passion and ignorance rebuking thought that he could rule as a god of man, as a learned scholar and a by countless devotees honored votary of the Lord, the self-realized brahmin smiled faintly free from pride with the poise of a master of yoga, a friend of all living beings and then addressed the not so wise ruler as follows. (9) The brahmin said: 'What you so clearly stated oh great hero does not contravene [what I factually am]. That would have been the case if I would [really] be this body, that carrier of the load. If to acquire a well-fed, strong body would be the way, I can tell you that that is no subject of importance to a person of self-realization who is present within the body. (10) To be strong and stout, skinny or weak, to be in physical or mental pain, to be hungry, thirsty, afraid, quarrelsome, desirous, old aged, sleepy or sensually motivated, to be angry, false, illusioned or of lamentation are with this body things belonging to the one born, but they are not the reality of what I [originally] am [see also B.G. 2: 20]. (11) To be a living soul bound to death [to be a 'living corpse'] is something settled by nature oh King, [it applies to you as well, for] everything has a beginning and an end. But, oh respected one, when one has an eye for what is unchangeable within the things of transformation - to which one [as you defend] sees servants and masters - one speaks of doing the right thing in yoga. (12) Discriminating to the person [as you do in acting as the master] betrays a narrow vision and I do not see

what other use it, apart from the convention, would have. Who is [of this arranged order] the master and who is the one to be controlled? Nevertheless, oh King [with you as my 'master'] what can I do for you? (13) From my state of self-realization oh King, you gathered that I was a disheveled, mad ignoramus. [If that would be true], what use would it then have to be punished by you? How can one teach a crazy, stupid person something? It is like grinding flour!"

(14) **S'**ri S'uka said: 'The great sage consequently responding to all the words that had been used, then calm and peaceful rested his case - as for the cause of matters strange to the soul he accepted that things happened as a consequence of what he had enjoyed in the past, and so he, in order to put his karma to an end, continued to carry the king's palanquin as he did before. (15) Oh best of the Pându dynasty, he, the ruler of Sindhu and Sauvîra, factually was also of a great faith concerning the matters of control in relation to the Absolute Truth. Thus being qualified hearing what the brahmin said about that which eradicates the falsehood in the heart and is approved by all yoga practices and literature, he hastily came down [from his vehicle] and threw himself head-on flat on the ground at the lotus feet to be excused for his offense. That way giving up his false claim that he as the king should be respected he said: (16) 'Who are you among the twice-born ones, moving so secretly around in this world? I see you wear a sacred thread. Of which forsaker of the world are you [the disciple]? From where and for what purpose have you come here? Are you, as someone of pure goodness, here for our benefit or maybe not? (17) I don't fear Indra's thunderbolt or S'iva's trident nor to be punished by Yamarâja, neither do I fear the heat of the sun's rays, the moon, the wind or the weapons of the heavenly treasurer [Kuvera]. My greatest fear is to offend the brahmin class. (18) Could you therefore, as someone who fully detached conceals the power of wisdom like a dullard, as someone who completely indifferent is wandering around, please speak to us, because none of us oh saint, is able to fathom to any degree the meaningful yogic words you uttered. (19) I was just on my way to ask the direct incarnation of the Lord of spiritual knowledge [Kapiladeva], the master of yoga and best preceptor of the saintly scholars concerning the reality of the soul, what in this world would be the best engagement, the most secure shelter [see 3.25]. (20) Are you in your goodness maybe Him in person who without revealing your true identity travels the surface of the earth to study the motives of the people here? How can someone bound to family affairs who misses the intelligence know about the final destination of the masters of yoga? (21) Seeing that one - like you moving as a carrier - gets tired when one physically is engaged in a certain way, I suppose [with my reproaches] that also the desired line of conduct [as a material phenomenon] originates from something, the same way as the imagination of water or something else is brought about by its absence [when one is in need]. (22) Because of the heat under a cooking pot, the milk put in it gets hot and because of the hot milk the hard kernel of the rice in it is cooked. Even so there is for the person - who [like a grain of rice] has to comply with the [heat of the] material world - the bondage to the sensual experience of material existence. (23) The governor who as a human ruler over the citizens wishes his subjects all the best should be a servant who doesn't grind the flower that is already ground [pointlessly imposing his will upon the lesser ones], but rather - by fulfilling his occupational duties - worship the Infallible One for whom performing one is released from all kinds of sin. (24) Be therefore from the truthfulness and goodness of your repentant self, so good to show me, this maddened and proud god of man, kindly your causeless mercy as a friend of all people in distress, so that I can find relief from the sin of being in contempt of such a great personality as you. (25) You as a friend of the Friend of All, are as someone far removed from the bodily concept of life not put of balance at all, but even when being as powerful as Lord S'iva [S'ûlapâni] a person like me will with my practice of being haughty with the great for certain soon be destroyed.'

Chapter 11: Jada Bharata Instructs King Rahûgana

(1) **T**he brahmin [Jada Bharata] said: 'Lacking in experience using the terms of the experienced ones, doesn't make you better than the ones with experience! These matters of mundane and social behavior are not discussed by the intelligent ones along with reflections upon the Absolute Truth. (2) Because of this oh King, one finds among those who notably in combination with the Vedas [*veda-vâdî*] take interest in the endlessly increasing concern for the rituals of a material household, as good as never the actual spiritual science [*tattva-vâda*] that manifests itself so clearly with the ones advanced in purity. (3) Despite of being [materialistically/moralistically] sufficiently versed in the words, the very exalted vision of the real purpose of the Veda is not directly theirs, for the happiness of a worldly life compares to a dream of which one personally [only] later on realizes that it is to be abandoned. (4) As long as someone's mind is under the control of the mode of passion, goodness or ignorance, actions - auspicious or otherwise - are by the

[impelling] power of the senses of action and perception automatically the result, just like it is with an independently roaming elephant. (5) That mind endowed with so many desires [*vâsanâs*] is, being driven by the modes of nature, attached to material happiness. As the chief of the sixteen elements typical for a material existence [the material, the active and the perceptual ones plus the mind] the mind cut loose wanders around with many names manifesting itself in different physical appearances of a higher or lower quality [compare B.G. 3: 27]. (6) Brought forth by the illusory of matter which envelops the original living being, the mind creates for itself the vicious circle [the false order] of material actions and reactions [karma] so that in the course of time the happiness, the unhappiness and the other very severe result is obtained that differs from these two [viz. immoderation]. (7) As long as that mind exists the outer characteristics - of e.g. being fat or slim - always manifest themselves that attest to [the quality] of the knower of the field [the individual soul]. For that reason the learned ones speak of the mind as the cause of the in higher or lower conditions of life being entangled in the *gunas*, the modes of material nature, or their counterpart. (8) Bound to the *gunas* the living entity is conditioned, but free from the modes there is the ultimate benefit [of beatitude]. Just like the wick of a lamp burning produces smoke or else being properly positioned enjoys the clarified butter [and burns brightly], the mind bound by the modes takes shelter of different material activities or else is [bright] in its true position [of being directed at the soul].

(9) **T**here are the eleven engagements of the mind with the five senses of action, the five senses of knowing and the self-conceit. The learned, oh hero, speak of the fields of action of those eleven practices as being the different duties, the different sense objects and the different places [one's private place, public places, one's workplace and one's preferred association or club, see B.G. 13: 5-7]. (10) Smell, form, touch, taste and hearing [the knowing senses]; evacuation, sexual intercourse, movement, speech and manual control [the senses of action] with the eleventh element of accepting the idea of 'mine', thus gives the 'I' [or ego-awareness] to this body of which some have said that it is the twelfth element. (11) These eleven engagements of the mind are by the material elements, by nature itself, by culture, by the karma and by time modified into the many hundreds, thousands and millions [of considerations] that do not follow from one another nor from themselves, but [are caused by] the knower of the field. (12) The pure knower of the field perceives all these different activities of the mind which, manifested [during waking hours] and then again not manifested [during sleep], occur in the abundance [the endless streaming] of the impure mind of the living being bound to karmic actions, a restlessness which since the earliest days is created by the [because of Time always changing] external energy. (13-14) The knower of the field is [originally] the all-pervading, omnipresent, authentic person, the Oldest One who is seen and heard of as existing by His own light. He is never born, He is the transcendental Nârâyana, the Supreme Lord Vâsudeva. He is, just like the air present within the body, the one who by His own potency exists in the soul as the controller of the moving and unmoving living entities. He is the Supersoul of expansion who has entered and thus is of control as the Fortune One in the beyond. He is the one who is the shelter and knower of everyone in every field. He is the vitality itself that appeared in this material world [see also B.G. 9: 10 & 15: 15].

(15) **A**s long as the embodied one oh King, is not free from this influence of the material world by in freedom from attachments establishing the spiritual rule and conquering the six enemies [the mind and the senses of perception], he will have to wander around in this material world. (16) For as long as one has this mind which, as the symptom of the soul its fixedness [in the *linga*], for the living entity is the breeding ground for all the worldly miseries of lamentation, illusion, disease, attachment, greed and enmity, one has to face the 'I' and 'mine' [of egoism] that is the consequence. (17) This mind, that formidable enemy which grows by neglect, is very, very powerful. He who free from illusion applies the weapon of worshipping the lotus feet of the spiritual teacher and the Lord, conquers the falsehood of the personal interest that has covered the soul.'

Chapter 12: The Conversation Between Mahârâja Rahûgana and Jada Bharata

(1) **R**ahûgana said: 'My respectful obeisances unto you who emanated from the embodiment of the Original Cause [Rishabhadeva, see 5.4], unto you who in his self-realization despises all strife and quarrel, unto you who as a forsaker of the world in the form of a brahmin friend has concealed his realization of the eternal truth. (2) You are like the medicine for a by fever distressed patient, you are like the cool water for someone scorched by the sun and for someone like me, whose vision in this gross body has been poisoned by the serpent of pride, you are the miracle potion of the gods. (3) Now, please explain to me burning with curiosity, again [in simple words], so that I may clearly understand, your concise speech concerning the yoga

of self-realization. Personal matters not clear to me I will submit to you later. (4) You said oh Master of Yoga, that that what clearly can be distinguished as a result of one's actions [the 'fatigue', see 5.10: 21] is based upon someone's behavior and not fit for an inquiry into the ultimate reality [5.11: 1]. With that explanation your goodness has bewildered my mind.'

(5-6) **T**he brahmin said: 'Moving around on the earth with that what is a transformation of that earth, you oh King also endowed with such an earthly body, recognize an earthly person in me. Why would your grace, with these [carrier's] feet and above them these ankles, calves, knees, thighs, waist, neck, shoulders and upon those shoulders the wooden palanquin upon which the one sits who thus is known as the King of Sauvîra, have to impose in this haughty manner your will with 'I, the King of Sindhu' and thus have to be a captive of false pride? (7) The way you control these poor, helpless people by mercilessly restraining them with violence and [on top of that even] boast 'I am your protector', you with your impudence cut a sorry figure in the society of the old and wise! (8) Because we as moving or unmoving life forms consist of earth, we are also familiar with the everlasting appearance and disappearance [of our earthly forms]. We only differ in name from each other when we speak of factual behavior. Let's consider how things really are to be inferred. (9) Seen from that perspective, that what exists is by the words we use for the earthly affair [of e.g. racial and national distinctions] not truthfully described. What one in one's mind imagines of the peculiar characteristics, the aggregation and the dissolution again in the constituent atomic particles [of returning to 'dust'] covers but a lesser intelligence of existence [see B.G. 13: 23]. (10) Thus is being meager, fat, tiny or big, existing as an individual entity, inanimate matter or whatever natural phenomenon else that might be of concern, all impermanence in the name of a certain place, time and activity, an impermanence which you should understand to be [inherent to] the operation of nature's duality. (11) The higher knowing, the intelligence in its pure existence that constitutes the ultimate goal, is the Oneness without an inside or an outside, the Absolute Truth of the Supreme [Brahman], the inner peace [of the meditator] that in a higher [personal] sense is known as Bhagavân, the Supreme Lord [of all opulence], who by the scholars is called Vâsudeva [the Soul of God within, Vishnu, or Lord Krishna as the son of Vasudeva].

(12) **D**ear King Rahûgana, this cannot be realized by [just] doing penance, by deity worship or by putting an end to one's material activities, nor by one's household life, by celibacy and study or by keeping oneself to austerities in relation to water, fire or the sun [alone], this is not revealed unless one smears the dust of the lotus feet of the great all over one's body! (13) There where one discusses the qualities of the One praised in the scriptures, worldly concerns find their end. When one day after day seriously listens to the ones whose purpose it is to find liberation [in devotional service], one's meditation will be turned purely to Vâsudeva. (14) In a previous birth I was known as a king named Bharata who found liberation through personal insight and association in worship of the Supreme Lord. Thus always engaged, I [nevertheless] became a deer [in my next life] because I, intimately associated with one, had neglected my duties. (15) Despite of being a deer oh great hero, the memory of my activities of worship unto Krishna [the Lord as the One known by His dark skin] didn't leave me. For that reason I, out of fear moving about unseen, [now] keep myself far from associating with ordinary folk. (16) Therefore, when a human being with the help of the sword of knowledge has cut with worldly association he even in this world can break away completely from the bewildered state. By both listening to and talking about the stories of the activities of the Lord the lost consciousness is regained and the ultimate goal of the way [back to Godhead] is attained.'

Chapter 13: Further Talks between Mahârâja Rahûgana and Jada Bharata

(1) **T**he brahmin said: 'With a karmic [profit-minded] vision being divided [acting differently] in passion, goodness and ignorance, the conditioned soul, having turned to the difficult and dead-end path of material life, wanders around in that forest which he entered with the purpose of gaining a higher position and cannot find [lasting] happiness [that way]. (2) He who following the wrong lead chases dreams oh god of men, is in that place plundered by the six brigands. As foxes they enter and take away the maddened social climber, just as tigers seizing lambs. (3) In the bowers full of creepers, grasses and thickets where he sometimes imagines to have landed among the Gandharvas and then again in no time gets possessed, he is cruelly disturbed by biting mosquitos. (4) On that worldly path moving hither and thither to call some place, water and wealth his own oh King, he having lost his direction at times is blinded because of the smoky dust raised by a whirlwind. (5) Disturbed by the noises of invisible crickets in his ear, upset in his mind and heart by the vibrations of owls, and suffering from hunger taking shelter of fruitless trees, he at times runs after the waters of a mirage. (6) One time going for rivers that ran dry and asking food from others who themselves

ran out of stock, he some other time despairs about the forest fire of his material existence and the wealth that was seized by the rogues. (7) Sometimes finding himself taxed by his ruling superiors [the 'demi-gods'], he experiences grief in his heart and looses his mind getting bewildered in his complaints, and then again he for a moment enjoys having entered a heavenly kingdom [on earth] as if he would have found true happiness. (8) Sometimes wandering around his feet are hurt by thorns and small stones when he wants to climb the hills which depresses him at each step; and sometimes he as a family man is dispirited with a hungry stomach, and gets angry with his own family members. (9) At times left to his own devices in the forest the conditioned soul is swallowed by the python and doesn't understand a thing; attacked by poisonous snakes and bitten, he sometimes fallen into an unseen well then lies down blind in utter darkness. (10) Then again searching for something tasty he is disappointed by the disquieted beehive in question; or at the very moment he with great difficulty does his best to have his way, his object of desire next is harshly stolen away by a competitor. (11) Sometimes also not able to fight the cold, the heat, the wind or the rains, he feels helpless and miserable; and then again with others trying to do a little business, he lands - as is commonly known - in the mutual enmity of cheating for the profit. (12) Now and then in that forest being destitute he has to do without bedding, a place to sit, a house and family comforts and next begs from others. Not getting what he needs he desires the possessions of others and resorts to disgraceful actions. (13) When he tries to progress materially by getting married a greatly troublesome life is the result in which enmity grows as a consequence of the financial entanglement with each other. He on the path of material existence is then completely ruined by misfortune and a lack of funds. (14) Thus failing [in his self-realization] he then under those circumstances has to let go of all the children he fathered. Even until now no one following this material path, who having married for his own interest wanders around in this forest oh hero, has succeeded in reaching the ultimate goal of [devotional service and beatitude in] yoga.

(15) **T**hey who without giving it much thought managed to conquer the greatest heroes around [the 'elephants'], are in this world thus caught by the concept of 'mine' and all [ultimately] lay down their lives in battle with the enmity they created. They do not reach the reality of the staff of renunciation [the voluntary penance, *sannyâsa*] which, free from enmity, does lead to the perfection. (16) Clinging to the shelter of the arms of the wife, the creeper, one sometimes sings a strange song in the desire to hear the song of another bird of that shelter; and once one hears the roar of the lion one seeks friendship with the cranes, the herons and the vultures. (17) Cheated by them one next contacts the swans but dissatisfied with their conduct one approaches the monkeys in the association of which one satisfied in one's sensuality stares one another in the face unaware of one's impending death. (18) Enjoying in one's tree one, attached to wife and children and poor of heart, is unable to let go being bound to the consequences of one's actions and lands at times, beset by fear for the elephant of death clasping the creeper, in a cave in the mountains where one gets trapped. (19) Somehow or other escaping from this danger oh killer of the enemies, one again takes up the same life of that path of enjoyment that is followed by the soul conditioned under the influence of *mâyâ* and in which one unto one's death fails to understand a thing. (20) Oh King Rahûgana, you surely also walk this path [through the forest] of material existence, but once you've given up your political power and are acting friendly towards all living beings, you will feel no longer drawn towards the untrue and take up the by means of service to the Lord sharpened sword of knowledge to cross to the supreme reality of the other side!

(21) **T**he king said: 'Oh a human birth is the best of all births! Of what use is it to be of a higher birth [among the gods]? There is nothing superior about it when one in a new life can't enjoy in abundance the association with truly great souls [like you] whose hearts are purified by the glory of Hrishîkes'a [the Lord and master of the senses]. (22) Isn't it wonderful indeed to be completely freed from all contamination by the dust of your lotus feet of love and devotion unto Adhokshaja [the Lord in the Beyond]? In association with you in just a moment the root of the ignorance of my false reasoning was completely vanquished. (23) My obeisances unto all the great personalities, whether they appear as boys, as young men or as total forsakers. Let there because of these self-realized souls of transcendence who walk this earth in different guises, be good fortune for all the dynasties!'

(24) **S'**ri S'uka said: 'Thanks to the quality of his great kindness and supreme spiritual realization oh son of Uttarâ [Parîkshit], that son of brahmin wisdom, despite of being insulted, was thus of instruction for the ruler of Sindhu about the reality of the soul. He whose lotus feet by Rahûgana were worshiped so full of pity and who was of a heart in which, like in a full ocean, all the waves of [sensory input of] the senses were completely silenced, [thereafter in freedom] continued to roam this earth [compare 3.25: 21]. (25) Oh King, the king of Sauvîra who from [being instructed by] an elevated person had arrived at the full understanding of the reality of the supreme soul, thus managed to completely give up on the conception of the bodily self that he in his ignorance had mistaken for his person, and faithfully followed the path of disciplic succession

originating from the Lord.'

(26) **T**he king [Parīkṣhit] said: 'That what you described here so knowledgeable oh greatest of devotion, in figures of speech about the individual soul his path in material existence, is set in words comprehensible to those who developed their minds, not so much directly to common people of a lesser experience; therefore, for the sake of a full understanding of this subject matter which is so hard to grasp, could you please tell us what it exactly means by using different words?'

Chapter 14: The Material World as the Great Forest of Enjoyment

(1) **T**he wise [S'ukadeva] said: 'Those who take the body for the real self, being different with the mode of goodness and such, consider matters from the wrong perspective. Basing themselves on the six gateways of their senses and their mind, they alternatively operating favorably, unfavorably or with a mixed approach, have to deal with a never ending process of transmigration through different series of physical frames they time and again have to forsake and pick up again. In relation to Vishnu, the Transcendental Personality who is the Lord, the bound soul who acting under the control of *mâyâ*, the illusory of matter, moves on the difficult path of the hard to cross forest of material existence, is engaged like a merchant who wants to make money with things desired by the people. He who engages his body for the sake of the profit experiences the material world in which he landed as a cemetery [a dead-end street for his self-realization] where he meets with a lot of resistance for as long as he doesn't succeed to progress in following the example of the bumblebees, the ones devoted to the lotus feet of the Lord and His representatives, who put an end to the trouble of reaching His jewel [His glory]. (2) In that forest he guaranteed is faced with the six senses and the mind whom one because of their activities may call his plunderers. They steal away from the wanton soul, who as someone lacking in self-control is walking the wrong path, every little bit of hard-won wealth which is so perfect for performing sacrifices. The acquired wealth that one at home for the purpose of gratifying one's senses cherishes in one's determination to see, touch, hear, taste and smell, leads, so say the sages, only to a better life in the hereafter when one directly uses it for the religious [*varnâśrama*] practice according to the principles which is characterized by the worship of the Supreme Personality. (3) In this respect the members of his family, beginning with those whom one calls his wife and children, are tigers and jackals in their actions; they seize, despite of his resistance against it, the wealth he miserly doesn't want to share, just like a lamb that [by predators] by force from the midst of the herd is seized before the eyes of the herdsman. (4) Just as in a field that is plowed every year the seeds of the bushes, grasses and creepers that didn't burn are kept and come up again with the plants sown like in any garden, so too in the field of activities of one's family life karmic [fruitive] activities do not disappear. Therefore this world is called the storehouse of desires. (5) Lost in that life, sometimes on this material path of existence wandering in the spheres of wealth, he [the follower of falsehood] is disturbed by low-class characters, who are like gadflies and mosquitos, and by thieves [who are like] rats, locusts and birds of prey. Because of a lusty mind being ignorant in his fruitive motives, he looks at this human world in which one never reaches one's goal, with a wrong vision: he sees castles in the air. (6) There [in that human world] he who sometimes is engaged in chasing a fata morgana in his eagerness to drink and eat and to have sex and such, as a consequence is a libertine addicted to his senses. (7) Sometimes when he looks for gold, he, obsessed by that particular type of yellowish rubbish that is also an unlimited source of wickedness, is just like someone who [in the dark] going for a fire follows a phosphorescent fathom light. (8) A person is thus in this material forest at times fully engaged in running hither and thither for the sake of the various items of a dwelling place, water and wealth that are deemed necessary for subsistence. (9) Sometimes also, in the dark of night driven by a momentary whirlwind of passion, he copulates with an alluring woman. In total neglect of the rules [a higher vision] he then, blinded by the strength of that passion, notwithstanding the divinities [of the sun and moon], loses all notion in being overcome by a mind full of lust. (10) Occasionally for an instant he wakes up to the meaninglessness of the bodily conception of his self that destroys his remembrance and because of which he runs after sense objects like after the water of a mirage. (11) At times there is, exactly like it is with the typical penetrating, repeated sounds of owls and crickets, the agitation caused directly or indirectly by enemies and state officials, who by their punitive actions trouble the ear and heart. (12) When the conditioned soul has exhausted [the merit of] his good deeds in his previous life and at that time [in need of financial support] approaches the wealthy ones with their dead souls, he himself is then just as dead within, because they are like the *kâraskara*, *kâkatunda* and more of such [fruitless] trees. They are just like fouled wells never capable of making one happy. (13) Occasionally associating with insincere people of a limited understanding, it is as

if he's diving in a shallow river [so that he breaks his neck]; seeking the company of atheists will make him very unhappy in both respects [spiritual and physical]. (14) When he fails in [acquiring] the wealth of others, he next gives trouble to his father and son by 'honoring' them as being either a father or son. (15) Burned by the flames of grief getting most disappointed, he sometimes experiences his life at home as a forest fire that brings no good but only more and more sadness. (16) Sometimes, the wealth he holds dear is plundered by a carnivorous government that grew corrupt over time, so that he, bereft of all his good life, remains like a corpse with the life air expired. (17) Then again thinking that his father, grandfather and others who deceased a long time ago, are there again for real [as an incarnation], he experiences the type of happiness one feels in dreams. (18) At other times he as a householder with a mind in hot pursuit of material matters wants to climb the mountain of precepts for [religious sacrifices for the sake of] fruitive activities and then [being frustrated by all the demands] laments like he has entered a field full of thorns and sharp stones. (19) Occasionally [fasting religiously but] unable to bear the fire of hunger and thirst, he runs out of patience and gets angry with his family members. (20) He repeatedly being devoured by the python of sleep is, in the grip of ignorance finding himself in deep darkness, like a corpse which, left behind in the forest, lying there doesn't know a thing any more [see also B.G. 6: 16 & 14: 8]. (21) So now and then with his teeth of honor broken by [the envy of] his serpent-like enemies, he suffers from insomnia and then falls into the blind well of illusion with a consciousness gradually deteriorating because of a disturbed heart [a debilitating rumination]. (22) And then it happens that, searching for the sweet [honey] drops of desire of another man's woman or riches, he appropriates them so that he severely is chastised by the government or the relatives involved and thus ends up in an incomparably hellish life. (23) This now is the reason why the Vedic authority states that the fruitive activity [the karma] of a living entity constitutes the cause of this life and a next one in the ocean of matter. (24) If he manages to stay away from the chastising, a trader such ['Devadatta'] takes his money away and another friend of Vishnu so ['Vishnumitra'] on his turn takes it from him again, and thus the riches [as a part of the Lord His opulence] move from one hand to the other. (25) It also happens that one because of various natural causes like heat and cold, because of other living beings and because of the operation of one's own body and mind [resp. *adhidaivika*, *adhibhautika*, *adhyâtmika kles'as*, see also 2.10: 8] is unable to counter the conditions of life, so that one is severely troubled by remaining anxieties and depressions. (26) Sometimes, when trading with one another, there is about whatever little bit of money or farthing appropriated, however insignificant, a rise of enmity because of dishonesty.

(27) **O**n the path of material existence one meets with these forms of misfortune associated with happiness and unhappiness, attachment, hate, fear, false prestige, illusion, madness, lamentation, bewilderment, greed, envy, enmity, insult, hunger, thirst, tribulations, disease, birth, old age, death, and so on. (28) Somewhere, under the influence of the illusory energy, *mâyâ*, one is, being firmly embraced by the creepers of the arms of a female companion, deeply embarrassed by finding oneself at a loss void of all intelligence and wisdom. In the wish to please her and find her a suitable place to live, one's heart gets engrossed in the concern and one's consciousness is seized by the talks and nice looks offered by the sons and daughters under the loving care of one's wife. Having lost the command over oneself one is then thrown into the endless darkness of a life in ignorance.

(29) **I**t so happens that because of the *cakra* of the Controller, the Supreme Lord Vishnu His disc of Time, the influence of which stretches from the first expansion of atoms to the duration of the complete life of Brahmâ, one has to suffer the symptoms of its rotating, with which in due course, swiftly before one's eyes, without a blink, all lives of the entities, from Brahmâ to the simplest blade of grass, are spent. Directly of Him, the Controller whose personal weapon is the disc of Time, one is afraid at heart. Not caring about the Supreme Lord, the Original Person of Sacrifice, one accepts as worshipable that what misses any foundation, preoccupied as one is with one's self-made gods who are like buzzards, vultures, herons and crows and who are denied by the scriptures of our civilization. (30) When one as a conditioned soul by the atheists - who themselves are cheated - is cheated even more, one takes to the school of the brahmins. But with them [as neurotic, difficult people] not finding satisfaction in the good character of engaging with the sacred thread according to principle and scripture, nor in the trusted culture of dutiful worship of the Supreme Lord and Original Person of Sacrifice, one turns to the association of *karmis* [karma motivated people or *s'udras*] who are not purified in behaving according to the Vedic injunctions. And with them one, in a materialistic sex life maintaining the family, finds oneself in the company of those who think they descended from monkeys [instead of spiritual masters]. (31) In that condition to one's own judgment without a trace of doubt enjoying [like the monkeys] with a serious lack of knowledge and insight, one forgets how short life is when one, staring into each other's dejected faces, hankers for gratification and material results. (32) Sometimes, exactly like the monkeys in their trees, delighted in one's home in which one always strives for a greater comfort, one spends one's time caring about and having fun with the wife and children. (33) One is as a conditioned soul confined to the sensual path and thus abides, out of fear for the elephant of death, by a

darkness as deep as that of a mountain cave. (34-35) In relation to the objects of one's senses one is sometimes [as said] with one's inability to counteract the insurmountable miseries of the heat and cold of nature, other living beings and one's own existence, caught in sadness because of [the enmity that rose about] whatever little bit of wealth one in mutual transactions happened to acquire by cheating. (36) Now and then running out of money and bereft of accommodations for sleeping, sitting and eating one must endure the derision and such of the people that rose as a consequence of what one by a lack of success in one's desire decided to acquire in a dishonest way. (37) Even though one, because of financially determined relations, more and more relates in enmity, one nevertheless engages in marriages which, based on this desire [to advance materially], consequently end in divorces. (38) On this path through the ocean of matter one is plagued by the different miseries of a material existence, to which anyone himself - or anybody else for that matter - now and then thinks that he has won and then again thinks that he has lost. Thereto one experiences in giving up [deceased] relatives and welcoming newborn babies in one's bondage at times a lot of sorrow, illusion and fear to which one loudly cries while one at other times is so happy that one starts to sing. Up to the present day save for the saintly souls no one of this entire world of self-interested human beings has ever returned to the one [place of God] where this material course started and of which the defenders of the peace declare that it is also the end station. (39) Materially motivated human beings do not follow the instructions of yoga nor do they attain this [supreme abode] which is easily attained by the wise who naturally living and abiding by peace are in control of their mind and senses. (40) Even when one is the saintliest of kings, victorious in all fields and expert in performing all the sacrifices, one is but an earthly human being who has to lay down his life, has to give up the fight, has to meet his demise because of the self-created enmity with others and has to stop considering things in terms of 'mine' [compare 1.2: 13]. (41) Taking shelter of the creeper of karma [engaging in remedial actions] one somehow or other may be freed from the misfortune of one's hellish position [of being entangled in the material world], but whatever the higher world one thus is promoted to, one again treads that way the worldly path of self-interested activities.

(42) **T**here is not a single king able to follow even in his mind the path that we celebrated here as the way of the great soul Jada Bharata, the son of the great saintly king Rishabhadeva, any more than a fly can follow Garuda, the carrier of Vishnu. (43) It was he who gave up the difficult to forsake wealth of a family, friends and well-wishers and the royal realm. Fond of Uttamas'loka, the Lord praised in the verses, he, only in his prime years, renounced all that occupied his heart like it was stool. (44) To those whose minds are attracted by the loving service unto the killer of Madhu [Krishna] performed by the greatest souls, everything that is so difficult to give up, the world, the children, relatives, riches and a wife, all that is desirable of the goddess of fortune and the best of the demigods their glances of mercy, is of no significance; and that befitted him as a king. (45) 'The Enjoyer of all sacrifices, the Propounder of the Religion, He who teaches by the regulative principles [the *vidhi* see 1.17: 24], the yoga in person, the teacher of analysis [*sāṅkhya*, see Kapila: 3.25], the Controller of the Creation, Nârâyana the shelter of all living beings, unto Lord Hari I offer my obeisances!', was what he prayed aloud with a smile, even when he resided in the body of a deer. (46) He who listens to or describes to others this, by the great devotees highly appreciated, all auspicious narration about the wise king Bharata, so pure in his qualities and actions, will live long, be fortunate, be well thought of, reach the higher worlds or find the path of liberation. Glorifying the character of the devotee and the Lord will bring someone all blessings possible, leaving nothing left to desire from others.'

Chapter 15: The Glories of the Descendants of King Priyavrata

(1) **S'**ri S'uka said: 'The son of Bharata named Sumati who followed the path of Rishabha, will in this age of Kali, by some heretics lacking in civilization be considered a godhead according to a self-made, unsubstantial idea not found in the Vedas [see also 5.6: 9]. (2) From the womb of Sumati's wife Vriddhasenâ a son was born named Devatâjit. (3) Thereafter from Âsurî a son of Devatâjit was born who was called Devadyumna. From the womb of Devadyumna's wife Dhenumatî the son Parameshthhî appeared from whose wife Suvarcalâ the son Pratîha appeared. (4) He who personally propounded the science of self-realization, was a purified soul of perfect understanding who always remembered the Original Personality. (5) From Pratîha's wife Suvarcalâ three sons were born named Pratihartâ, Prastotâ and Udgâtâ who were all experts in the Vedic rituals. Pratihartâ's wife Stutî gave birth to the two sons Aja and Bhûmâ. (6) From Bhûmâ's wife Rishikulyâ Udgâtha was born, from him Prastâva was born from the womb of Devakulyâ, and Prastâva begot in his wife Niyutsâ the son Vibhu. From Vibhu's wife Ratî, further Prithushena was born who in Âkûti begot a son called Nakta. From Nakta there was a son born from the womb of Druti: Gaya. He, being a most

exalted wise king famous for his piety, was by his qualities recognized as a direct expansion of the Supreme Soul, Lord Vishnu who took his birth for the purpose of protecting the entire world. He, moved by pure goodness, became the leading personality [the *mahâpurusha*] in society. (7) In the performance of his duties he protected his subjects by maintaining them [*poshana*], he made them happy in all respects [*prînana*], treated them as his children [*upalâlana*] and sometimes chastised them as a king [*anus'âsana*]. He in every respect performed all the prescribed religious ceremonies for the Supreme Lord, the great Personality and source of all living beings who is the Supreme Brahman [in person]. By his surrender, the many of his spiritual qualities and by his service of the lotus feet of the self-realized ones, he managed to be of devotional service unto the Supreme Lord, for he, who in the purest consciousness continuously was absorbed in the soul, had personally realized the cessation of all identification with his material self. Despite of his awareness of his exalted spiritual position he, remaining without any false pride [demonstrations of power], ruled the entire world strictly according to the Vedic principles.

(8) **O**h son of Pându, for the eulogy of Gaya the ones versed in the truth of the Purâna sing the following poetic verses: (9) 'Who else would be capable of doing what King Gaya did, the offerer who well-respected all around for his Vedic knowledge performed so many sacrifices, the defender of righteousness with every kind of opulence, the dean of the assembly of the truthful ones, he who is an integral part of the Lord and the servant of the devotees? (10) All chaste and devoted women with great satisfaction sprinkled him with sanctified water [at his coronation] for being the true one deserving the blessings of the daughters of Daksha, and with mother earth like a cow spontaneously dripping milk, he selflessly fulfilled all desires of the people on this planet. (11) [With all the rites] being of respect for every part of the Vedas yielded him all that one could wish for, even though he was free from desires, and all the kings satisfied about the opposition he offered on the battlefield paid tribute to him, just as did the brahmins with one sixth of the benedictions of the deceased. (12) King Indra got greatly intoxicated drinking all the soma of [Gaya] his sacrifices in favor of the Supreme Lord, the soul of all sacrifices, the result of which He [Vishnu] personally accepted because of the purity of his devotion and steadiness in devotional service. (13) When one satisfies the Lord in the sacrificial arena one directly propitiates all the gods beginning with Lord Brahmâ including the complete of human society, the lower creatures and the plants and grasses. Despite of being the satisfaction of nature in person, the Lord [thus] derived great satisfaction from Gaya!'

(14-15) **F**rom his wife Gayantî three sons Citraratha, Sugati and Avarodhana were born. From Citraratha's wife Ūrnâ Samrâth was born and from him Marîci was born from Utkalâ. Marîci's wife Bindumatî gave birth to a child named Bindu [or Bindumân] and from Bindu's wife Saraghâ there was a child carrying the name Madhu. Thereafter a son came called Vîravrata who took birth from Madhu's wife Sumanâ. From Vîravrata's wife Bhojâ two sons were born named Manthu and Pramanthu and from Manthu's wife Satyâ, Bhauvana was born. From his wife Dûshanâ a son was born named Tvashthâ and from Tvashthâ's wife Virocanâ there was a son named Viraja. From Viraja's wife Vishûcî a hundred sons and one daughter were born with S'atajit as the first one.

(16) **A**bout Viraja there is the following verse: 'King Viraja, who fathered a hundred sons, is by his reputation as great a jewel in this dynasty stemming from Priyavrata [see 5.1] as Lord Vishnu is among the demigods.'

Chapter 16: How the Lord can be Comprehended as a Matter of Fact

(1) **T**he king [Parîkshit] said: 'You spoke [in 5.1: 31-33] about the sphere of the earth [Bhû-mandala] saying that it stretches as far as the heat of the sun reaches and as far as the moon and myriad of stars can be seen. (2) Because of Priyavrata's circumambulating in his chariot [in 5.1: 30-31] by the seven ditches [of the wheels] the oceans were created which separated the seven different *dvîpas*. This you all clearly described oh great one. Concerning this subject of study I'd like to know everything about the sizes and characteristics in question. (3) With before our eyes the material qualities of the Supreme Lord who - despite of the fact that He Himself is free from the modes - assumed the gross form [of the universe], the mind is ready to focus on His more subtle form as the light of the soul [that stands for] the supreme spiritual entity. Oh dear teacher, be pleased to tell us how He, whom one knows as the Great Lord Vâsudeva, can be comprehended as something demonstrable [*tat*].'

(4) **T**he *rishi* said: 'Oh great King, there are endless transformations of the material qualities [the *gunas*] of the Supreme Lord. Even though not even a person living as long as Brahmâ is capable of putting it into

words or fully understand this, I nevertheless shall try to explain in terms of names, forms and proportions that what from the unmanifest has manifested [as Bhûloka, our terrestrial world]. (5) The width of this area all around the earth [our material 'island'], this space inside the whorl of the lotus flower [of the galaxy] unfolding in the night which is as round as a lotus leaf, measures a terrible number of *yojanas* [or light years as we say these days*]. (6) Therein nine subdivisions are found [one central area and eight peripheral 'areas separated by mountains'; so-called *varshas*] of nine times thousand *yojanas* neatly separated by eight boundaries of rock ['mountain-ranges', 'spiral arms' or *giri*]. (7) Among these there is one area in the center named Ilâvrita which is entirely golden and known as the most renown of all mountains, Mount Meru. This area stretches up as far as it is wide and it is of this lotus-like unfolded universe the pericarp that measures a thirty two thousand *yojanas* at its base. It stretches sixteen thousand *yojanas* upwards to its top as well as below [according to modern astronomy our galaxy is about seven thousand lightyears thick].

(8) **N**orth and further north of Ilâvrita [projected on the globe of the earth] there are one after the other stretching out the three ranges of Nîla, S'veta and S'ringavân, which each by one tenth are flatter in their marking the *varshas* of Ramyaka, Hiranmaya and Kuru. Stretching out for two thousand *yojanas*, they reach to the Kshâroda ocean in the east and west [the 'salty one']. (9) The same way there are to the south of Ilâvrita the Nishadha, Hemakûtha and Himâlâya ranges that stretch out with a body of thousands of *yojanas* to the east dividing a same number of *varshas* which are called Hari, Kimpurusha and Bhârata. (10) And likewise to the west of Ilâvrita as well as to the east are situated the two demarcations of the western Mâyavân and eastern Gandhamâdana ranges which for two thousand *yojanas* stretch out to the mountains the Nîla and the Nishadha. They constitute the borders of the *varshas* called Ketumâla and Bhadrâs'va. (11) The mountains named Mandara, Merumandara, Supârs'va and Kumuda at four sides form a belt around Mount Meru which massively spreads out for countless *yojanas*. (12) On these four mountains standing like flagstaves one finds, spread over as much as a thousand *yojanas*, four kinds of the very best of trees: the mango, the rose apple, the kadamba and the banyan. With their branches they cover hundreds of *yojanas*. (13-14) There are four lakes of the purest water, milk, honey and sugarcane juice, drinking from which the demigods [the Apsaras, Gandharvas, Cârânas, Kinnaras etc.] have a natural command of the powers of yoga oh best of the Bharata dynasty. There are also four gardens called Nandana, Caitraratha, Vaibhrâjaka and Sarvatobhadra. (15) The enchanted and enchanting wives of the powerful demigods, whose glories together with those of their partners are sung by the lesser gods, are there engaged in their pastimes. (16) On the slopes of the Mandara, at eleven-hundred *yojanas* from the top, from the mango tree named Devacûta the fruits fall down that sweet as nectar are as big as mountain peaks. (17) From the broken mangoes the reddish juice streams in large quantities that is very sweet and fragrant, being mixed as it is with other aromas. It flows down from the top of Mandara mountain in the east of Ilâvrita-varsha in a river called the Arunodâ. (18) The wind in contact with the limbs of Bhavânî [the wife of S'iva], her maid servants and the chaste wives of the Yakshas [S'iva's followers] using this water, fragrant therefrom can be smelled for ten *yojanas* around. (19) Similarly the juice of the elephant sized rose apple fruits that with their tiny seeds are broken to pieces because of falling to the ground at ten-thousand *yojanas* from the top of Merumandara, flows down in a river named the Jambû-nadî through the entire southern region of Ilâvrita. (20-21) The mud of both the banks that is completely saturated with that juice, delivers dried under the influence of the air and the sun continually [a kind of gold] named Jâmbû-nada. It is used by the denizens of heaven and provides the ever youthful wives of the demigods with all kinds of ornaments in the form of belts, diadems, bangles and so on. (22) But from the big kadamba standing on the slope of the mountain Supârs'va five streams of honey flow from its hollows tens of feet wide [five *vyâmas* of about five to six feet each] which from the top of that mountain flow down and penetrate the entire western region of Ilâvrita with their fragrance. (23) These flows sweetly perfume, through the breath issuing from the mouths of those who drank from them, the air over a distance of hundred *yojanas*. (24) So too from the top of Kumuda mountain, on which the banyan tree grows that with its thick stems is called S'atavals'a ['a hundred trunks'], big rivers flow in the northern direction of Ilâvrita. They bring happiness in fulfilling all desires by carrying in their wake an abundance of milk, yogurt, honey, clarified butter, molasses, food grains and so on, as well as a certain wealth of clothing, bedding, sitting places, ornaments and more of such goods. (25) Those citizens who make use of these benefits never ever get wrinkles, gray hair, fatigued, bad smelling perspiration, old of age, diseased, premature death, cold or heat, a waning luster or whatever variety of troubles and sufferings. For their entire life they are of nothing but an unlimited happiness.

(26) **L**ike the filaments of the whorl of a lotus all around the base of Mount Meru are arranged twenty or more mountains carrying names as the Kuranga, Kurara, Kusumbha, Vaikanka, Trikûtha, S'is'ira, Patanga, Rucaka, Nishadha, Sinîvâsa, Kapila, S'ankha, Vaidûrya, Jârudhi, Hamsa, Rishabha, Nâga, Kâlañjara and the Nârada. (27) Mount Meru with its golden brilliance like fire, is surrounded by eight mountains of which the two in the east are called Jathhara and Devakûtha, the two in the west Pavana and Pâriyâtra, the two in the

south Kailâsa and Karavîra and the two in the north Tris'ringa and Makara. Each of them stretching out for two thousand *yojanas*, they together cover eighteen thousand square *yojanas*. (28) On top of Mount Meru one finds in the middle the dwelling place, the city of the most powerful self-born one [Lord Brahmâ], stretching to all sides for many thousands of *yojanas* and about which the sages say that it is entirely golden [our galaxy does so for twenty-six-thousand light years to its pericarp and forty to sixty thousand light years in diameter, compare verse 7]. (29) Around that center in each direction the eight cities of the rulers over the planetary systems are found which being four times as small are of a likewise form (**).'

*: The *yojana* is a Vedic measure for a great distance which originally stood for the length in kilometers that is covered before one has to unyoke one's horse. Practically that amounts to a distance of 3 to 9 miles or ± 5 to 14.5 km. But used in a context of cosmic distances it sometimes amounts to a distance of a light year.

**: The place of Brahmâ is called Manovatî, and those of his assistants such as Indra and Agni are known as Amarâvatî, Tejovatî, Samyamanî, Krishnânganâ, S'raddhâvatî, Gandhavatî, Mahodayâ and Yas'ovatî.

Chapter 17: The Descent of the River Ganges

(1) **S'**ri S'uka said: 'At the time the incarnation of Lord Vishnu, who is directly the enjoyer of all sacrifices, took His second step [as Lord Vâmana, see 2.7: 17], He with the nail of the big toe of His left foot pierced the upper covering of the universe. The flow of water that from the outside entered the hole, having turned pink from washing away the red powder of His lotus feet, vanquishes the sins of all the world getting in touch with it. It fell, after a very long time ['a thousand millennia'], from the sky down on the place, the highest planetary world, which one calls the refuge of Vishnu. Emanating directly from the Supreme Lord His feet it is described as completely pure and has for that reason been given that name [the Ganges as the Vishnupadî]. (2) There, in that place, our most exalted, firmly determined devotee, the famous son [Dhruva, see 4: 8] of Uttânâpâda, bathes in the water of the lotus feet of the family deity. With his heart deeply immersed in an intense eagerness his spontaneous devotional service to the Lord constantly increases and tears are showing in his two flowerlike, slightly opened eyes as a symptom of the ecstasy in his body. Even today he with great reverence accepts upon his head the uncontaminated water that is emanating. (3) After him [the waters reach] the seven sages [Marîci, Vasishthha, Atri and so on, see 3.12: 22]. They, well known with this blessing, even at the present moment carry it on their matted hair with great honor. They consider it the ultimate perfection of all austerities to be of such a great and continuous devotional service in bhakti-yoga unto the Supreme, All-pervading Lord Vâsudeva. Just like other people seek and find a different form of [*nirvis'eshha-vâdi* or impersonal] liberation, they reach their goal by neglecting all other means of attaining perfection [like by economic development, the regulation of sense gratification, or by religion]. (4) When the water, in her fall in the realm of the gods, has inundated the sphere of the moon that is so congested by the thousands and millions of their different *vimânas* [divine palaces, different points of view or heavenly vehicles], it next falls down upon the abode of Brahmâ. (5) There it divides into four branches carrying the names of Sîtâ, Alakanandâ, Cakshu and Bhadrâ, which flow away in the four directions towards the great reservoir, the ocean. (6) The Sîtâ originating from the city of Brahmâ, flows downwards from the tops of the Kesarâcala and of other great mountains. Fallen on the top of the Gandhamâdana mountain within the province of Bhadrâs'va going in the western direction it enters into the salty ocean. (7) The same way coming down from the top of the mountain Mâyavân the water of the Cakshu next uninterrupted flows in the direction of Ketumâla to enter the ocean in the west. (8) The Bhadrâ, coming down from Mount Meru falls in the northern direction down from Mount S'ringavân to flow in between several mountain peaks through the entire area of Kuru to finally enter the ocean in the north. (9) Similarly the Alakanandâ [branch of the Ganges], flowing down at the southern side of Brahmapurî [Mount Meru], passes many mountain tops to reach, more fiercely, with a greater force the Hemakûtha and Himakûtha mountains to cut [thereafter] through Bhârata-varsha in the direction of the ocean in the south. For someone who comes to bathe in the water, it is not difficult to obtain with every step he makes the result of great sacrifices like the As'vamedha and the Râjasûya. (10) Many hundreds of other rivers and streams run through each of the many tracts of land and one should consider them all as being daughters of Mount Meru.

(11) **T**he land known as Bhârata-varsha [India] constitutes of all these [nine] *varshas* the field [*kshetra*] for [working on] one's karma. The remaining other eight *varshas* are the heavenly places here on earth meant for the inhabitants of the higher worlds. There they enjoy the pleasures of life based upon the remaining merit of their virtuous deeds. (12) For thousands of years they all enjoy their lives there just like gods, with

bodies like thunderbolts which are as strong as a thousand elephants. Youthful and excited about a great deal of sexual pleasure and other sensual delights they bond as man and woman, conceiving a child at the end of their term of mating. They know times there of harmonious living alike the ones one had during Tretâ-yuga [the period mankind lived in piety]. (13) In each of those lands the godlike leaders because of their virtuous conduct never run short of respect and offerings. During all seasons they have lots of flowers as well as fruits of which the branches of the trees heavily bend down. The gardens to their many divine refuges are full of beautiful trees and creepers. And there are many lakes of crystal clear water in the valleys of the mountain ranges that demarcate their lands. In those lakes one finds all kinds of fragrant fresh lilies with humming bumblebees, eager great swans, ducks, cranes and other aquatic birds. They enjoy all kinds of water sports there, lustily courting the attractive godlike women who, smiling with their playful glances, entertain themselves freely with great joy, an eager look and an enchanted mind. (14) The Supreme Lord Narâyâna, the great personality, certainly proves His mercy to His devotees in all these nine *varshas* by personally promoting the reality of the soul [through his four appearances as Vâsudeva, Sankarshana, Pradyumna and Aniruddha, see 4.24: 35-36]. Up to the present day He thus stays near his devotees to accept their service (*).

(15) **I**n Ilâvrita-varsha the Supreme Lord S'iva is the only man. Anyone else but him who wants to enter that most excellent realm, will find out what leads to the curse of Bhavânî [His wife] and turn into a woman. I'll dilate on that later on [see 9.1]. (16) In the company of Bhavânî there are ten billion women who always serve the in four expanded Supreme Lord [see 1.5: 37]. The fourth expansion of the Supreme Personality, known as Sankarshana, constitutes the source of His form in the mode of ignorance. Lord S'iva, in trance meditating on Him, calls Him into his heart by reciting the following in worship. (17) The powerful Lordship says: 'My obeisances unto You oh Supreme Lord, oh greatest Original Personality and reservoir of all transcendental qualities, oh You whom I revere as the one unlimited and unmanifested within this world. (18) Oh worshipable one whose feet ward off all danger, You, to whom we owe all the different opulences, are the very best, the ultimate shelter invaluable to the devotees to whose satisfaction You manifest Yourself in different forms. I sing Your glory for You put an end to the repetition of birth and death, oh You, the Supreme Controller and source of this creation. (19) Who of us not in control of the force of his anger, would, aspiring to conquer his senses with the command of Your glance, not be of worship unto You? Your vision is never, not even to the slightest degree, clouded by the restless mind that one has because of the qualities of the deluding material world. (20) To a person with an impure vision You with Your bloodshot eyes appear as someone who under the influence of *mâyâ* is inebriated because of drinking too much honey sweet liquor. But [such a person is as impure as e.g.] the wives of that serpent demon [Kâliya, see 10.16] who couldn't worship You anymore because of their bashfulness about being sensually aroused from touching Your feet. (21) By You, so say all the sages, the world is maintained, created and annihilated, while You Yourself are free from these three [modes]. To You as the Unlimited One, the universes situated on the hundreds and thousands of Your hoods, weigh not more than a mustard seed. (22-23) From You originated the first embodiment of the *gunas*, the most powerful one who was never born [Lord Brahmâ], the reservoir of all wisdom and cosmic intelligence of the total energy of the universe. From him I [Rudra] appeared in this world who, endowed with the three modes, from my material [*ahankâra* ego] potency shape the demigods, the [five] material elements and the senses. Being controlled by You, we - the great personalities, I, the demigods, the five elements and the total energy - are bound to You like birds on a string and all together form this material world by Your grace. (24) A person bewildered by the qualities of creation doesn't know how to escape from being caught in the deluding energy that ties him on every occasion to karmic activities. That Supreme Personality, You in whom everything has its beginning and its end, I offer my respectful obeisances.'

*: In some of the *sâtvata-tantras*, one finds a description of the nine *varshas* in terms of the predominating Godhead worshiped in each of them: (1) Vâsudeva, (2) Sankarshana, (3) Pradyumna, (4) Aniruddha, (5) Narâyâna, (6) Nrisimha, (7) Hayagrîva, (8) Mahâvarâha, and (9) Brahmâ.

Chapter 18: Prayers to the Different Avatâras

(1) **S'**rî S'uka said: 'The son of Dharmarâja known as Bhadras'ravâ, along with the leading nobles and all the inhabitants of Bhadrâs'va-varsha, directly worships the same way [as Lord S'iva does] the Supreme Lord Vâsudeva in His dearmost form as the director of the religion: His incarnation as Hayagrîva [or Hayas'irsha]. Approaching Him they, absorbed in transcendence, chant the following. (2) The ruler Bhadras'ravâ and his

subjects say: 'My obeisances unto the Supreme Lord whom we worship because He is the source of all religious principles and the One who purifies us from all material contamination. (3) Alas! How wondrous the ways of the Lord are. Sure to be faced with death someone nevertheless doesn't see this and thinks of material happiness. When he does the wrong things he tries to enjoy and when he cremates his father or his sons he wishes to live for ever! (4) The great sages traditionally insist that the universe is perishable and the philosophers and the scholars who see and know their real self state that as well. Still they are overcome by illusion oh Unborn One, by Your outer energy, by Your miraculous ways. I offer You, the One Unborn, my obeisances. (5) The Vedic literatures defend You as being aloof from Your activities of the creation, the maintenance and the annihilation of the entire universe. That You are not touched by them nevertheless does not amaze us, for we are united in You, the original cause of all causes and essence [the primal substance] in all respects. (6) At the end of the Yuga the four Vedas were stolen by the personification of ignorance [the demon Madhu] and [retrieving them] from the lowest worlds they were by You, assuming the form of half a horse, half a man [Hayagrîva], returned to the supreme poet [Brahmâ] when he asked for them. Him, You whose resolve never fails, I offer my obeisances.

(7) **I**n Hari-varsha, there is also the Supreme Personality of the Lord in a human form [as Nrisimhadeva]. The reason why He assumed that form most satisfying to the great personality of all good qualities Prahlâda, I'll explain to you later [see seventh canto]. That topmost devotee because of whose exalted character and qualities all the Daityas in his family were delivered, is, together with the people of that *varsha*, of an uninterrupted, unflinching devotional service and they worship Him chanting this: (8) 'Oh Supreme Lord Nrisimha, I bow for You, my obeisances to the power of all power that You are. Please manifest Yourself fully, oh You whose nails and teeth are like thunderbolts. Please take away the desire to enjoy the untrue, be so good to drive away oh Lord, the ignorance in the material world. May, with my oblations, there be freedom from all fear, I beg You oh Lord, source of my prayer, to appear before my mind's eye. (9) Let there be good fortune for the entire universe, may all mischief turn into virtue, let all living beings find consciousness in a reciprocating mindfulness and may the mind be calm. Give us the experience of the Lord in the beyond, let our intelligence be absorbed in this without another motive. (10) Let there no longer be the attachment to one's house, wife, children, a bank balance, friends and relatives, but rather the association with persons who cherish the Lord, with people satisfied with the bare necessities of life who - contrary to those who cherish the senses - quickly succeed in self-realization. (11) From having achieved the repeated association with those whose influence is uncommon and coming in touch with the holy places, the impurities of the mind are overcome. The unborn one who entered the core of the heart through the ears would indeed not be of service to impure matters - such is the way of Mukunda [the Lord of Liberation]. (12) In those who free from ulterior motives are of service to the Fortunate One all the demigods manifest themselves and all good qualities are found - but where are the good qualities of a person who is not devoted to the Lord and with a busy mind constantly runs after the temporary matters of the outside world? (13) As desirable as water is to aquatics, the Supreme Lord is desirable as the true self, the (Super)soul, of all embodied beings. If one gives up on a personality as great as He is, one will get attached to a household life which for a couple having aged is then the [entire] greatness [that was accomplished]. (14) Household life is the root cause of fear and depression, passion, attachment, disappointment, anger, the desire for prestige and the cycle of repeated birth and death. Therefore one should give it up [to be attached this way] and thus be of worship for the feet of Lord Nrisimhadev who is the refuge of fearlessness.'

(15) **T**he Supreme Lord resides in Ketumâla in the form of Kâmadeva [or also Pradyumna, see 4.24: 35] according to His wish to satisfy the Goddess of Fortune as well as the sons [the days] and the daughters [the nights] of the founding father [Samvatsara, the deity of the year] who rule the land and of whom there are as many as there are days and nights in a human lifetime. The fetuses of these daughters whose minds are upset by the radiation of the mighty weapon [the *cakra*] of the Supreme Personality, are ruined and after one year expelled dead [from the womb] as miscarriages. (16) So very beautiful in His movements and manifested pastimes, He with His mild smiles, playful glances, slightly raised attractive eyebrows and charming lotuslike face is a pleasure to the Goddess of Fortune and all the senses. (17) To that highest form of the Supreme Lord so affectionate to all, the Goddess of Splendor, in the absorption of yoga recites the following in her all year through - during the nights with the daughters of the Prajâpati, and during the days with the husbands - being of worship for Him: (18) 'Oh Lord, *hrâm hrîm hrûm* [a mantra of propitiation], in respect of all Your qualities and properties I offer You, the Supreme Lord of the senses my obeisances. You are the Soul of all and master of action, knowing, function and relation; the One known as the sixteenfold [of the working, the knowing senses, the elements and the mind]. You as the Enjoyer of all rituals, the supplier of the food, He who awards eternal life, the All-pervading One of Power, the strength of the body and the senses, the Supreme Husband fulfilling all desires, I offer my respects - may there always be Your good fortune! (19) Women ask in this world for another, self-sufficient husband by propitiating You, the Lord of

the senses by means of sacred vows, because the dependent husbands are not capable to protect the sweet children, wealth and life of these women. (20) That man would be a husband who is fearless and self-sufficient and fully capable of offering protection. You are that person [depending on no one else] for otherwise people would fear each other [in their dependence]. There is no attainment held higher in this world than the attainment of You. (21) A woman who, with that notion of You in mind, eagerly worships Your lotus feet, is by You, despite of all the desires she is addicted to, rewarded for just that wish; but when she wishing to worship You aims at something else oh Supreme Lord, she having broken [with the original purpose], will feel pain. (22) In order to obtain me [the Goddess of Fortune], the unborn one [Brahmâ], the mighty master [Īs'a or S'iva], the other gods as well as the unenlightened ones, undergo severe penances; but because I have my heart always in You, no one with a mind turned to the senses will obtain me, unless he with heart and soul is of service at Your feet oh Unconquerable One. (23) I pray that You oh Infallible one, place on my head the worshipable lotus hand that You also placed on the heads of the devotees. You carry my mark on Your chest oh worshipable one, but that is misleading [that doesn't guarantee Your mercy]. Who can ever understand by reason and argument the motives of You, the Supreme Lord?

(24) **I**n Ramyaka in the past He was worshiped by [Vaivasvata] Manu [at the end of the Cākshusha-manvantara] as the foremost [living being], the Supreme Personality in the form of Matsya, the fish incarnation. He, the ruler of that land is even today in his devotional service of worship with the following prayer: (25) 'The Supreme Lord appearing in His first incarnation [as the mantra AUM] I offer my obeisances. My obeisances for Him who is pure goodness, the origin of life, the source of the vitality, the origin of all mental power and bodily strength in the form of the great fish. (26) Not seen by the leaders of the different worlds You are present within as well as without and one hears loudly the sounds [the mantras by which man, indicated by his different [*varnâs'rama*] names [for status and occupation], is brought under Your control like he was a wooden doll oh Supreme Controller. (27) The leaders of the world suffer in politics from the fever of envy. They, separately or combined, endeavoring apart from You also try to offer protection, but they are not capable of realizing that, whatever two-legged, four-legged, crawling or non-moving creatures it might concern in this world. (28) Oh Lordship, when this earth, the storehouse of all kinds of medicinal herbs, was in the stormy waves of the waters of devastation at the end of the Yuga, You with all Your power very quickly were there for [the rescue of] her and me oh Unborn One. I offer You, the ultimate source of life of the entire universe, therefore my respectful obeisances [see also 8.24].'

(29) **R**esiding in Hiranmaya the Supreme Lord manifests with the body of a tortoise [Kurma]. Aryamâ, the leader of the forefathers, worships together with the people of that realm that dearmost embodiment of Him, singing the following hymn. (30) 'My Lord, our respects for You, the Supreme Lord in the form of a tortoise. You are the embodiment of all good qualities, again and again we offer You our obeisances whose position cannot be discerned, You the greatest one, He who reaches everywhere and the Shelter of All. (31) This form of You of the visible cosmic complete which You manifested by Your creative potency and is known by so many appearances, is beyond any measure and we therefore cannot perceive it as it is - unto You, whose actual form cannot be expressed in words, our respects. (32) What is born from a womb, born from humidity, born from an egg, born from the earth; what moves or does not move around, a god, a sage or forefather; what exists as the material elements, the senses, the higher worlds, the sky, the earthly worlds, the hills and mountains, the rivers, the oceans, the islands, the stars and the planets, thus are all different notions of one and the same [form of You]. (33) From You, with Your countless different names, forms and features, the learned ones derive their notion of numerical proportions, enumerations and compositions, the truth of which they verify by observation. Unto Him who thus discloses Himself in analysis, You, I offer my obeisances [see also Kapila 3.28-33].'

(34) **A**lso in the northern territory called Kuru there is the Supreme Lord, the Original Person of Sacrifice, in His boar form [Varâha, see 3.13]. There He is over and over worshiped by the Goddess and this planet earth, together with the inhabitants of [Uttara-]Kuru who are unrelenting in their devotional service unto Him. In this worship the following Upanishad verses are repeated: (35) 'We offer the Supreme Lord our obeisances who is understood by means of the different mantras for the sacrifices, the rituals and all the great ceremonies that are part of His body. That great personality, the purifier of our karma who manifested Himself in all the three [previous] ages we offer our respects. (36) For the great scholars full of wisdom material nature with her modes constitutes Your form. Just like with fire that manifests itself in wood when one spins a stick, they in their spiritual investigations seeking the cause find You who remain hidden when one endeavors for results. Unto You, that Soul manifesting Himself, my respects. (37) Those whose intelligence stabilized, because of carefully considering all the different limbs of the yoga system, are thus completely freed from the *mâyâ* of Your external form, the illusion that is raised by the objects of the senses, the demigods [of the sun, the moon, the fire etc] who rule the senses, the body, the Time that rules [the

Ruler], the doer [the ego] and the modes of nature, whom one all perceives as matters of fact. My repeated obeisances unto that Sublime Soul. (38) You entertaining no desires with maintaining, annihilating and creating the universe, You who in Your supervision with *guna* and *karma* - like iron moving towards a magnet - wants to [take care of the souls] but does not desire [Your manifestation], You who are there as the witness to the actions and reactions, I offer my obeisances. (39) Before Him who in the original form of a boar, playful like an elephant, after killing the most formidable *daitya* opponent in the fight, emerged from the water of the Garbhodaka ocean keeping me, the earth, on top of His tusks [Hiranyāksha see 3.19] - before that Almighty Lord, I bow down.'

Chapter 19: The Prayers of Hanumân and Nârada and the Glories of Bhârata-varsha

(1) **S'**ri S'uka said: 'In the land of Kimpurusha the supreme and greatest devotee Hanumân delighting in service at His feet is together with the people always engaged there in worship of the Supreme Lord Râmacandra, the Original Personality who as the elder brother of Lakshmana is so pleasing to Sîtâ. (2) Together with Ârshthishena [the leader of Kimpurusha] attentively listening to the stories about his most auspicious master and Lordship being chanted by a company of Gandharvas, he [Hanumân] himself prays this: (3) 'Oh my Lord, my obeisances unto You, the Sweet Lord discussed in the scriptures. All my respects for You who possess all the good qualities one also finds with the advanced devotees. My reverence for You as the One who is in control of His senses and is always remembered and worshiped by the people of all places. My salutations unto You as the touchstone of quality for any seeker of truth. I bow before You, the great personality and godhead of the brahmins, the King of Kings. (4) Let me worship Him, the absolutely pure, supreme truth, that one measure for understanding the world who by His spiritual potency vanquishes the influence of the modes of nature. He is the inner peace of wisdom to be attained when one, beyond name and form, is free from ego. (5) Incarnated as a human being He was not only there as the Almighty One to kill the demon [Râvana], but also as the One instructing the mortals of this material world. For what other reason would there have been all the misery of Sîtâ's being separated from Him, the Supreme Lord, but to [offer the opportunity to] serve the One satisfied within, the original spiritual soul? (6) In truth He, the Supreme Soul and best friend of the ones self-realized, is never attached to whatever within the three worlds. He is the Supreme Lord Vâsudeva who in fact never suffered from being separated from His wife Sîtâ or could be disturbed by [what happened with] Lakshmana [His brother and eternal associate]. (7) It is not one's birth, one's fortune, one's eloquence, one's wit or one's physique that creates the satisfaction of the greatest One, for the brother of Lakshmana even accepted for His friends us the forest dwellers who miss all these qualities. (8) Therefore, being enlightened or not, a beast or a human being, anyone who's of the soul should worship Râma, the foremost one who is so easy to please, the Lord who appeared as a human being and thus led the inhabitants of Kosala [Ayodhyâ, northern India] back to heaven.'

(9) **T**he Supreme Lord also present in the land of Bhârata is till the end of the millennium [*] known there as Nara-Nârâyana. He whose glories are inconceivable shows His causeless mercy there to those who aspire self-realization and practice austerities which are conducive to the religion, the spiritual knowledge, the detachment, the yogic mastery, the control over the senses and the freedom from false ego. (10) The practice of analytic yoga on how one should understand the Personality of God as formulated by the Lord [Kapila, see 3.28 & 29], was instructed to Sâvarni Manu by the fortunate Nârada, who together with the followers of the system of status orientations [the *varnâs'rama* system, see B.G. 4: 13] living in the land of Bhârata [India] with great ecstatic love serves the Lord while he chants this: (11) 'My respectful obeisances unto You oh Lord, oh master of the senses and freedom from attachment in person, my respects unto You who are the only asset of a person living in [voluntary] poverty. You Nara-Nârâyana, are the most exalted one of all the wise, the supreme spiritual master of all the *paramahamsas* [the swanlike realized masters] and the original person of the self-realized; again and again I thus offer You my reverential homage.' (12) And he sings thereto: 'You are the doer overseeing this cosmic creation, the One who is not attached to being the master, nor do You, although You appear as a human being, suffer from hunger, thirst and fatigue. Nor is the vision of You, who are the seer of everything, ever polluted by the material qualities. I offer You, the unattached and pure, profound witness, my respects. (13) Having forsaken one's identification with the body, one must, at the end of one's time [of living], with a devotional attitude concentrate one's mind upon You who are transcendental to the material qualities. This forsaking constitutes the perfection of the practice of yoga as explained by the almighty Lord Brahmâ. (14) A person driven by desire thinks in fear about the present and

future of his children, wife and wealth, but anyone who knows about the hopelessness of this vehicle of time, considers such endeavors only a waste of time because the body is lost in the end. (15) Therefore our master, oh Lord in the beyond, I pray that we by dint of the [bhakti] yoga unto You very soon may forsake this fixed notion of 'I' and 'mine' about the banality of this vehicle of time, this illusory reality of Yours which is so difficult to overcome, so that we may realize our original nature.'

(16) **A**lso in this land of Bhârata there are many mountains and rivers. There are mountains like the Malaya, Mangala-prastha, Mainâka, Trikûtha, Rishabha, Kûthaka, Kollaka, Sahya, Devagiri, Rishyamûka, S'rî-s'aila, Venkatha, Mahendra, Vâridhâra, Vindhya, S'uktimân, Rikshagiri, Pâriyâtra, Drona, Citrakûtha, Govardhana, Raivataka, Kakubha, Nîla, Gokâmukha, Indrakîla and Kâmagiri, as well as hundreds and thousands of other peaks with innumerable big and small rivers streaming down their slopes. (17-18) The minds of the residents of Bhârata find purification by all these waters by touching [and bathing in] them or just mentioning their name. The big rivers are the Candravasâ, Tâmrâparnî, Avathodâ, Kritamâlâ, Vaihâyasî, Kâverî, Venî, Payasvinî, S'arkarâvartâ, Tungabhadrà, Krishnâvenyâ, Bhîmarathî, Godâvarî, Nîrvindhya, Payoshnî, Tâpî, Revâ, Surasâ, Narmadâ, Carmanvatî, Sindhu [the present Indus], the two main rivers the Andha and the Sona, the Mahânadî, Vedasmriti, Rishikulyâ, Trisâmâ, Kaus'ikî, Mandâkinî, Yamunâ, Sarasvatî, Drishadvatî, Gomatî, Sarayû, Rodhasvatî, Saptavatî, Sushomâ, S'atadrû, Candrabhâgâ, Marudvridhâ, Vitastâ, Asiknî and the Vis'vâ. (19) In this tract of land the people, who took birth there out of goodness, passion ['redness'] or ignorance, lead a divine, human or hellish life according to the karma they acquired. Thus there are as a consequence of what one did in the past for each soul many goals demarcated in the sense of different [*varnâs'rama*] castes [or status orientation groups] who all [individually] may lead to the path of liberation. (20) By performing devotional service for the Fortunate One, the soul of all living beings - who is free from all attachment, cannot be expressed in words and who depends on no one -, by serving the Supersoul Vâsudeva free from ulterior motives and in bhakti-yoga doing that what belongs to all the different goals [of status], one can thus associating with the people [with devotees] of the Supreme Personality of Godhead, cut with the cause of the bond of ignorance.

(21) **T**his is what the demigods chant: 'Oh, what kind of pious deeds have these people performed or what blessing has the Lord Himself pronounced being pleased with them, that they obtained a birth in the land of Bhârata-varsha, a birth favorable for serving Lord Mukunda that is our aspiration? (22) What's the use of being engaged in difficult rituals, austerities, vows, charitable deeds or achieving the heavenly kingdom when one due to an excessive sensuality has lost the remembrance of the lotus feet of Lord Nârâyana? (23) Of greater value than achieving a position in life that lasts endlessly and leads to repeated births, is to be born in the land of Bhârata for a life of only hundred years. That is so because they who, as a mortal for such a short time being engaged, know to fix their mind attentively [on His feet] in full detachment [thus actually know to value life itself and then] achieve the Lord's abode where there is no fear. (24) Those places - even those inhabited by the gods - where there is not the sweet stream of talks about Vaikunthha, nor the devotees are found who, always engaged in His service, take to His shelter, nor the performance takes place of those sacrifices for the Lord that are true festivals, are places not to be frequented. (25) Those souls who having achieved a human birth, with all the knowledge they have, their capacity of engaging in action and with all means at their disposition, despite of these attainments not endeavor for the elevation of not returning to this life again, will fall, just like birds [returning from their migration], back into bondage. (26) They are by their faith divided in their performance of the rituals. With the oblations offered to the ruling deity reciting mantras according to the proper method, the One God is separately addressed with different names. He, complete in Himself, accepts that most happily because He is the bestower of all benedictions in person [B.G. 7: 19-25]. (27) Even though He grants that what man prayed for, He [with the majority] is not the bestower of benedictions one asks for time and again [B.G. 7: 3], for He personally, even unasked, grants to those engaged in His service the lotus flower of His feet that put an end to all desires. (28) If there [after our heavenly pleasures] remains any merit from our perfect sacrifices, conscientious formulations and good deeds, then bless us with a birth in the land of Bhârata, the land that inspires us to remember the Lord of that place from where, through the devotees, all good fortune expands.'

(29-30) **S'**rî S'uka continued: 'To the continent known as Jambûdvîpa oh King [the Eurasian continent, see 5.1: 32], there are also, as some learned scholars describe it, eight smaller *dvîpas* [subsections or provinces] which were formed by the digging all around in the earth of the sons of Mahârâja Sagara [the Indian part or Bhârata-varsha] when they tried to retrieve their lost horse of sacrifice [see 9.8]. They carry the following names: Svarnaprastha, Candras'ukla, Âvartana, Ramanaka, Mandara-harina, Pânçajanya, Simhala and Lankâ. (31) I have thus explained to you the divisions of the lands of Jambûdvîpa oh best of the descendants of Bharata, just as they have been explained to me.'

*: Millennium refers here not to a period of thousand years, but to a period of thousand *mahâyugas* of 4320 millions of years each, a period also called a *kalpa* representing the duration of one day of Brahmâ's life which itself lasts a hundred years.

Chapter 20: The Structure of the Different Dvîpas and the Prayers by their Different People

(1) **S'**ri S'uka said: 'Let me now describe the dimensions, characteristics and form of the divisions of Plaksha and the others *dvîpas* that are called *varshas* [or lands, see 5.1: 32]. (2) The way Mount Meru is surrounded by the *dvîpa* of Jambû, that *dvîpa* on its turn is [as seen from the inside] surrounded by a salty ocean that is just as wide. That ocean is surrounded, like a moat by a park, by the *dvîpa* of Plaksha which stretches out twice as much. It was named after the plaksha tree that is as tall as a jambû but twice as wide. At the root of that tree which rises magnificently splendidous, there is a fire that counts seven flames. The master of that *dvîpa* is the son of Priyavrata named Idhmajihva. When he retired for the yoga of self-realization he divided the *dvîpa* into seven *varshas* that he named after his seven sons. (3-4) S'iva, Yavasa, Subhadra, S'ânta, Kshema, Amrita and Abhaya, are thus the *varshas*. They have seven rivers and mountains. The seven mountain ranges marking the *varshas* are known as Manikûtha, Vajrakûtha, Indrasena, Jyotishmân, Suparna, Hiranyashthhîva and Meghamâla. The main rivers are the Arunâ, Nrimnâ, Ângirasî, Sâvitri, Suptabhâtâ, Ritambharâ and the Satyambharâ. Touching their water washes away the passion and darkness of the four types of men whom one there [according to their vocations] calls the Hamsas, Patangas, Ūrdhvâyanas and Satyângas [the swanlike ones, the rulers, the ambitious ones and the faithful ones]. For a thousand years they live there like gods with most beautiful bodies, having children and performing Vedic rituals at the gate to heaven. They worship the Supreme Lord, the Supersoul in the form of the sun god the way it is prescribed in the holy scriptures praying: (5) 'Let us take to the shelter of Sûrya, the god of the sun who is a manifestation of Lord Vishnu, the authentic Soul of the truth of righteousness, of Brahman and of eternal life and death.'

(6) **I**n Plaksha and the other four *dvîpas* the people are without exception born with the perfections of a long life, good sense, bodily and mental fortitude, physical power, intelligence and bravery. (7) Surrounded by an ocean of sugarcane juice equally wide, there is beyond Plakshadvîpa another *dvîpa* called S'âlmala which is twice as big and surrounded by an ocean of liquor [or wine; *surâ**]. (8) That *dvîpa* received its name from a s'âlmali tree as big as the plaksha tree and in that tree, so one says, Garuda the carrier bird of Vedic prayers unto Lord Vishnu, has his residence. (9) The son of Priyavrata called Yajñabâhu is the master of that *dvîpa*. He divided it into seven *varshas* according to the seven names of his sons: Surocana, Saumanasya, Ramanaka, Deva-varsha, Pâribhadra, Âpyâyana and Avijñâta. (10) The seven mountains there are known by the names of Svarasa, S'atas'ringa, Vâmadeva, Kunda, Mukunda, Pushpa-varsha and the Sahasra-s'ruti. The seven rivers are the Anumati, Sinîvâlî, Sarasvatî, Kuhû, Rajanî, Nandâ and Râkâ. (11) The people living in those *varshas* are known as the S'rutadharas, Vîryadharas, Vasundharas and Ishandharas [those who listen, are heroic, are wealthy and are obedient]. Fully conversant with the Vedic knowledge they worship the Supreme Lord in the form of Soma-âtmâ ['the true self of the sacrificial beverage' or the moon god]: (12) 'With his effulgence he divides the time in the light and dark period of the month [*s'ukla* and *krishna*]. May he, that divinity of the moon and the grain to be distributed to the forefathers and the gods, may that king of all people, remain favorably disposed unto us.'

(13) **N**ext there is outside of that ocean the *dvîpa* called Kus'a which, like the *dvîpa* mentioned before, is twice as big and surrounded by an ocean of ghee that is equally wide. The kus'a grass created by God gave that *dvîpa* its name because all directions are illumined by the effulgence of the young sprouting grass that glows like another kind of fire. (14) The son of Mahârâja Priyavrata called Hiranyaretâ oh King divided as the master of that island, when he retired for his penance, his *dvîpa* among his seven sons with the names of Vasu, Vasudâna, Dridharuci, Nâbhigupta, Stutyavrata, Vivikta and Vâmadeva. (15) The seven mountain ranges of these *varshas* are the Cakra, Catuhs'ringa, Kapila, Citrakûtha, Devânîka, Ūrdhvaromâ and Dravina mountains and the rivers are the Ramakulyâ, Madhukulyâ, Mitravindâ, Srutavindâ, Devagarbhâ, Ghrîtacyutâ and Mantramâlâ. (16) At those waters the inhabitants of Kus'advîpa who are named the Kus'alas, Kovidas, Abhiyuktas and Kulakas [or the grass sitters, the experienced ones, the competitors and the artisans] skilled in the rituals worship the Supreme Lord in the form of the fire god called Jâtaveda ['he who awards the wages']: (17) 'Of all the demigods of the Supreme Brahman who constitute the limbs of the Original Person, you oh god of the fire, are the one who personally carries the offerings of ghee and grains

[to the Lord]. [Please accept] therefore our sacrifice for the Supreme Personality of Godhead.'

(18) **J**ust as Kus'advîpa is surrounded by an ocean of ghee, Krauñcadvîpa outside of it and being twice as big, is surrounded by an ocean of milk [or plant juice] of the same size. The king of the mountains named Krauñca situated there gave that *dvîpa* its name. (19) Even though Guha [the son of S'iva, Kârttikeya] destroyed the vegetation there with his weapons, he [the mountain] stands unafraid because he constantly bathes in the ocean of milk and enjoys the protection of the mighty Varuna [the demigod of the seas]. (20) Ghritaprishthha, the son of Mahârâja Priyavrata, the ruler of that *dvîpa* gave its seven sections, its *varshas*, the names of his sons whom he, all just as powerful as he was, appointed as their rulers. He thereafter resorted to the lotus feet of the Supreme Lord Hari, the Soul of all souls whose glories are so auspicious. (21) Âma, Madhuruha, Meghaprishthha, Sudhâmâ, Bhrâjishthha, Lohitârna and Vanaspati were the sons of Ghritaprishthha and the seven mountain ranges were celebrated as the S'ukla and Vardhamâna, Bhojana, Upabarhina, Nanda, Nandana and Sarvatobhadra mountains. The seven rivers were the Abhayâ, Amritaughâ, Âryakâ, Tîrthavatî, Rûpavatî, Pavitravatî and the S'uklâ. (22) Sanctified by bathing in the pellucid waters of all those rivers the inhabitants of those *varshas* who are called the Purushas, the Rishabas, the Dravinas and the Devakas [or the authentic, the superior, the wealthy and the sporting ones], worship with folded hands filled with water [the Lord in the form of Varuna] the deity of water: (23) 'Oh water, oh might of the Original Personality, you sanctify the earth, its life, its paradise. May our touching this water, that because of its nature destroys the spirit of evil, purify our bodies.'

(24) **B**eyond the ocean of milk the *dvîpa* of S'âka is situated measuring a 3.2 million *yojanas* wide. It is surrounded by an ocean of whey of the same width and owes its name to a most fragrant fig tree that can be smelled all over the *dvîpa*. (25) Another son of Priyavrata named Medhâtithi is the ruler there. He also divided his *dvîpa* in seven *varshas* with the names of his seven sons Purojava, Manojava, Pavamâna, Dhûmrânika, Citrarepha, Bahurûpa and Vis'vadhâra whom he appointed there as their rulers. He thereafter entered the forest for penance with his mind absorbed in the infinity of the Supreme Lord. (26) The seven mountains forming the borders of the *varshas* are the Îs'âna, Urus'ringa, Balabhadra, S'atakesara, Sahasra-srota, Devapâla and Mahânasa mountains and the seven rivers there are the Anaghâ, Âyurdâ, Ubhayasprishthi, Aparâjitâ, Pañcapadî, Sahasra-s'ruti and the Nijadhriti. (27) The people of those *varshas*, the Ritavratas, the Satyavratas, the Dânavratas and the Anuvratas [the *varnas* of the God-fearing ones, the ones vowed to the truth, the providers, and the followers] cleanse themselves of their passions and ignorance with the practice of regulating their breath which is ruled by the demigod Vâyu. They absorbed in transcendence worship him as the representative of the Supreme Personality with: (28) 'You entering all living beings are the one Supersoul within, the direct controller who maintains by the functions of the inner airs. Please direct us, for you control the entire cosmos.'

(29) **A**lso beyond this ocean of whey there is another *dvîpa* named Pushkara which is twice as big as the previous one and surrounded by an ocean of sweet water of the same size. There a very big lotus flower is found with 100 million flower petals of pure gold that are like the flames of a blazing fire. This lotus is considered the sitting place of the all-powerful Lord of the Lotus [Brahmâ]. (30) That *dvîpa* has one mountain range named Mânasottara that separates the *varshas* on the inner and the outer side. Measuring a 10.000 *yojanas* high and wide, it harbors in its four directions the cities of the four demigods ruling there [Indra, Yama, Varuna and Soma]. The chariot of the sun god Sûrya, circumambulating mount Meru on its highest point, moves around in an orbit that calculated in terms of the days and nights of the demigods [**] consists of one complete year. (31) The ruler of that *dvîpa*, also a son of Priyavrata with the name Vîtihotra, named the two *varshas* there after his two sons Ramanaka and Dhâtaki and appointed them as their rulers when he, just as his other brothers did, restricted himself to virtuous activities to satisfy the Supreme Lord. (32) The people of those lands worship for the fulfillment of their desires with ritualistic activities the Supreme Lord in the form of Lord Brahmâ and pray the following: (33) 'Someone of a firm conviction must free from duplicity and peacefully, by consciously dealing with the illusion [with the help of ritualistic activities] worship the Supreme Personality in the form of him [Lord Brahmâ] who discloses the supreme Brahman. That almighty Lord we offer our obeisances.'

(34) **B**eyond that realm there is [outside of the ocean of sweet water] all around a formation named Lokâloka which is described as the boundary between the world of light and the world without light. (35) The realm [called Loka-varsha within that border] is as wide as the area between mount Meru and the Mânasottara range, [and changes outside into] another domain made of gold [called Aloka-varsha, the dark region] which is as smooth as a mirror. Anything dropped there can impossibly be retrieved and therefore the place is avoided by all living entities. (36) The formation Lokâloka [that is the outer shell of the universe]

is situated in between the lands that one speaks of as being inhabited and not inhabited. (37) That outer limit of the three worlds that was created all around by the Lord, is that far distant that it for the rays of all the luminaries - from the sun up to those of Dhruva's goal of liberation [the center of the universe, see 4.12: 12] - , is not possible to reach further. (38) The scholars who investigated the positions, characteristics and situations of all the worlds [the planets and stars], calculated that the area between the centre and the outer Lokâloka limit of the universe covers as much as half a billion *yojanas*, one quarter [of the size or total energy] of the celestial globe.

(39) **B**y the source of the self who is the spiritual teacher of the entire universe [Brahmâ] the four *gaja-patis* ['the best of all elephants'] Rishabha, Pushkaracûda, Vâmana and Aparâjit are established in the four directions on top of that [formation], in order to take care of the stability of the different planets in the universe. (40) He [Lord Vishnu] is of all His locally ruling, personal divinities [His 'elephants'] and all the types of heroes who are expansions of His potency, the Supreme Lord, the foremost and greatest personality, the great master of all powers, the Soul of all souls and the True Self of the purest goodness characterized by religion, spiritual knowledge, detachment, all opulence and the eight great perfections [see 3.15: 45]. Decorated by the different weapons held up by His stout arms and surrounded by expansions like Vishvaksena and other representatives and eminent associates, He, for the benefit of all worlds, manifests His form on all sides of that greatest of all mountains. (41) For the duration of a *kalpa* the Supreme Lord assumes that appearance just to maintain the life in the different worlds that He evolved on the basis of His outer potency. (42) About the area beyond the [uninhabitable, dark] realm [of Aloka-varsha] which stretches outside of Lokâloka as far as the width of the area inside, one says that it is the destination for those who free from all contamination walk the path of the Lord of Yoga.

(43) **I**n the center of the universe the suns are found situated between heaven and earth. That sunny globe in the middle consists of a quarter of a billion stars. (44) Because of having entered the lifeless form of this globe at its time of creation, he [Brahmâ] is known as Mâtanda ['the god of the suns']. The designation known as Hiranyagarbha ['the gold inside' or Brahmâ] came about because he received his body from that [golden splendor]. (45) Because of the sun god [Sûrya] we are able to differentiate between the directions, the ether, the planets above and the worlds below, as also tell the difference between all the heavenly abodes, the abodes for liberation and the hellish places such as Atala. (46) The sun god is the controller of all sorts of living beings, he is the life, soul and vision of the gods, the lower animals, the human beings and everything crawling and creeping.'

*: According to some modern interpretation these seas refer to the bodily fluids, with the *dvîpas* as sections in the *virâth-rûpa* universal body of the Lord: Lavana or salt sea (urine), cane juice sea (perspiration), Surâ or sea of wine (senses), Sarpi or sea of ghee (semen), Dadhi or buttermilk sea [yoghurt, whey] (mucus), the sea of milk (saliva), and the sea of pure water (tears).

**: A day and a night of the demigods consists of a so-called Uttarâyana course of the sun through the south and a Dakshinâyana course through the south, one solar year thus. A year of the god consists of 360 of such days.

Chapter 21: The Reality of the Sun God Sûrya

(1) **S'**ri S'uka said: 'This is what I could tell you about the size and characteristics of the general outline of the celestial sphere. (2) The experts in this matter are with this outline of instruction about the division of the sky, which they describe as outer space consisting of two divisions adjoined like the two halves of a grain of wheat. (3) In the middle the most powerful master of all the governing heavenly bodies is situated, the burning sun that with its fire heats the three worlds and lights them with its rays. That sun globe passing through the north, through the south or crossing the equator, is known differently depending its slowness, swiftness or equality of movement. In its rising and setting or staying up in different positions, it is making long, short or equally long days while it as ordained moves through the different signs of the [astrological] zodiac beginning with the sign of Makara [Capricorn]. (4) When the sun enters Mesha and Tulâ [Aries and Libra, or at the equinoxes], the days and nights are of an equal length. When it moves through the five first ones headed by Vrishabha [Taurus] the days [first] increase [for Taurus and Gemini] and then decrease by half an hour every month [depending on the latitude]. (5) When it passes the five months beginning with Vris'cika [Scorpio] the lengthening and shortening of the days and nights works opposite. (6) Until the sun

moves towards the south [before the summer solstice] the days grow longer and until it moves towards the north [before the winter solstice] the nights get longer. (7) Thus encircling with an orbit before the Mânasottara mountains [thereabout] of ninety-five million one hundred thousand *yojanas* long, so the scholars teach us, one on the east of Meru finds Devadhânî, the city of King Indra, south of it the one named Samyamanî of Yamarâja, in the west the one named Nimlocanî of Varuna, and in the north the one of the moon named Vibhâvarî. At all the four sides of Meru [as the energetic pivot] thus creating sunrise, sunset, noontime and midnight, it brings about the particular times of the living beings to be active or to cease their activity [*]. (8-9) Those who live in those places are by the sun in the position of the middle of the day always heated. It moves, turning left around the mountain [Meru], from the point where it rises to the diametrically opposite point where it sets. When one locally no longer sees the sun in the sky because it has set it causes the people to sleep, while diametrically opposite to that place the people are sure to have seen the sun rising which because of its heat makes them sweat. (10) When the sun in fifteen *ghathikâs* [six hours] moves from the residence of Indra to that of Yamarâja it covers a distance of 23.775.000 *yojanas* [a quarter of the circumference]. (11) Next it proceeds to the abode of Varuna, followed by the realm of the moon after which it returns to the place of Indra. Along with it also the other planets and stars headed by the moon are seen rising and setting in the celestial sky. (12) Thus the vehicle of the sun god, which represents the three Vedic principles [of uniting by karma, *jñâna* and bhakti yoga], moves through the four realms covering 3.400.800 *yojanas* in a *muhûrta* [modern science: 39.163 million km/hr].

(13) **T**his vehicle has only one wheel with twelve spokes [the months], six segments [the seasons] and three pieces to its hub [four month periods], which in its entirety is known as a solar year [*a samvatsara*]. Its axle is fixed on the top of Meru with Mânasottara at the other end. The wheel of the chariot of the sun being fixed there rotates to the mountain range of Mânasottara like a wheel of an oil press machine. (14) Fixed to the base of that axle there is a second one which, like with the axle of an oil press machine, measures a quarter of its length. Its upper portion is fixed to Dhruvaloka [the center of the stars].

(15) **T**he inside of the vehicle measures 3.6 million *yojanas* long and a quarter of that distance wide, it is pulled by seven horses named after the Vedic meters [Gâyatrî, Brihati, Ushnik, Jagatî, Trishthup, Anushthup and Pankti] that, in order to carry the god of the sun, by Arunadeva are harnessed to a yoke as wide as the vehicle [the actual diameter of the sun itself is 1.392 million kilometers]. (16) Even though Aruna, fulfilling his duties as the charioteer, sits in front of the sun god, he looks backward [not to show disrespect]. (17) There, in front of the sun god, the sixty thousand thumb-sized sages named the Vâlikhilyas are engaged in offering their prayers, which they express with eloquence [see also 4.1: 39]. (18) So too fourteen others, viz. the sages, the Gandharvas, Apsaras, Nâgas, Yakshas, Râkshasas and the demigods, worship with a variety of names and different ceremonies, in seven groups of two with for every month different representatives, the Supreme Lord in the form of the sun god Sûrya, he who is the life of the universe and who carries different names [**]. (19) The sun god thus traverses the 95.1 million *yojanas* of the circumference of the earthly sphere with a speed of two thousand and half a *yojana* in about a *kshana* [± 1.6 sec; see also verse 12].'

*: According to modern measurements the earth encircles the sun at an average distance of 92.960.000 miles or 149.591.000 km. The circumference of its orbit is about 940 million km. Considering that this calculation of the apparent geocentric path of the sun to an earthly Mânasottara range would result in a *yojana* of about 9.8 km in this context. With Meru as the energetic pivot is meant that everything in the galaxy spins around the center where the heap of stars is found of Brahmâ's golden globe. Thus the Pole Star whereabouts the stars in the night sky seem to turn is also identified with that point and called Meru while the actual pivot of the stars around us - and thus also our sun - astronomically is found elsewhere, viz. in Sagittarius A.

** : The Vishnu Purâna states: 'Worshiping the most powerful demigod Sûrya, the Gandharvas sing in front of him, the Apsaras dance before the chariot, the Nis'âcaras follow the chariot, the Pannagas decorate the chariot, the Yakshas guard the chariot, and the saints called the Vâlikhilyas surround the sun god and offer prayers. The seven groups of fourteen associates arrange the proper times for regular snow, heat and rain throughout the universe [see further 12.11: 32].'

Chapter 22: The movement of the Planets and their Considered Effects

(1) **T**he king said: 'Your lordship described how the most powerful god of the sun moves around Mount

Meru and Dhruvaloka leaving them to his right side, and that he, with the different signs of the zodiac right in front of him, leaves them to his left. What should we think about that?

(2) **T**o that he [S'uka] clearly stated: 'Just as what one sees with the movements of small ants spinning around on a potter's wheel, who because of their changing positions experience a different orientation, such a difference can also be observed with the movement [of the sun and the planets] in relation to Meru and Dhruvaloka [the central heap of stars and the galaxy center]. With the stars moving around [that center], the two are located at their right side, but because of the individual movements of the planets lead by the sun upon that rotating wheel of time, the sun and planets that are observed in different mansions and constellations are evidently of another progress.

(3) **H**e [that solar lead of time], this supremely powerful Original Person who is Nârâyana Himself, the Supersoul of the three Vedic principles who is there for the benefit and karmic purification of all the worlds, is the cause sought by all saintly and Vedic knowing. He divides the year, as He thinks fit, in its twelve parts and arranges the six seasons beginning with spring with their different qualities. (4) The people here who, in respect of the threefold of Vedic knowledge follow the higher or more earthly standards of the status orientations [of *varna* and *âs'rama*], attain without difficulty the ultimate benefit of life when they worship Him full of faith with ritual activities and grow in the science of uniting their consciousness [in yoga]. (5) He now, the Soul of all the worlds, who [in the form of the sun] has entered the wheel of time in a position between heaven and earth, passes through the twelve divisions of the year consisting of the months that are named after the signs of the zodiac. The scholars teach that they [according to the moon] are divided in bright and dark halves or [fifteen day] fortnights and that, following their instruction, the six portions of its orbit called *ritu* or season calculated to the stars each cover two and a quarter constellations [thus one speaks of twelve or more constellations]. (6) They also say that the period of time the sun moves through [the visible] half of outer space is called an *ayana*. (7) The time that the passage of the sun takes moving through both the spheres above and below, speeding slow, fast or moderate, is in the descriptions of the scholars, discussed as a *samvatsara* [a solar year], a *parivatsara* [one twelfth of a revolution of Jupiter], an *idâvatsara* [a day of the gods consisting of 360 solar days] an *anuvatsara* [a lunar year comprising twelve lunations] and a *vatsara* [a year to the ecliptic in terms of the 27 lunar mansions or *nakshatras*, see also 3.11: 14].

(8) **B**y the sunlit moon that is situated a hundred thousand *yojanas* [astronomy: $\pm$ 385.000 km] above [the earth] and is moving much faster [than the sun], in the course of a month [two 'fifteen day periods'] a distance is covered which takes the sun a whole year, is in two and a quarter day a distance described which takes the sun a month and is in one day a part of the sky traversed which by the sun is covered in fourteen days. (9) The moon, changing its phases, waxes to the [full] part of the moon that is of the demigods and wanes to the [dark] part of the moon that is of the forefathers. In [about] thirty *muhûrtas* [a full day] per *nakshatra* one after the other passing the lunar mansions, it with its waxing and waning constitutes the division of the days [of the gods] and the nights [of the forefathers] of the sum total of all living entities. Thus it is considered the *jîva* or essence of their life. (10) This moon with all its sixteen aspects [concerning the senses, their objects and the mind] is by the scholars described as the Supreme Person, the predominating deity of the mind, the power source of all food who represents all the delight in life. He is considered the refreshing, all-pervading life breath [*prâna*] of all the gods, ancestors, human beings and all other living entities like the mammals, the birds, the reptiles and the plants.

(11) **M**ore than] two hundred thousand *yojanas* behind [the moon], there are [spinning] with Meru to the right, to the many stars that by the Supreme Controller were attached to the wheel of time, the twenty-eight lunar mansions including Abhijit.

(12) **A**t a distance of two hundred thousand *yojanas* there about [about the star center or the sun; astronomy: at a distance of 107 million km] there is Us'anâ [Venus], the planet that can be seen going in front, behind and rotating along with the sun just as fast, slow or with a moderate speed. It is of all the planets the one considered to exert as good as always a favorable influence in the form of rainfall, it by its movements neutralizes the influence of planets that obstruct rainfall.

(13) **A**nother two hundred thousand *yojanas* behind Venus [astronomy: 57.9 million km from the sun], so is explained, Budha [Mercury] is situated, the son of the moon. It is as good as always working auspiciously, but during the time it is not moving along with the sun, there is almost always an increase of fearful conditions like draughts, a closed sky and stormy conditions.

(14) **A**t two hundred thousand *yojanas* outside of our orbit one also finds Angâraka [Mars, astronomy: at about 228 million km from the sun]. If it doesn't make a curve it passes by three fortnights each, one after another the twelve signs of the zodiac. It is as good as always an unfavorable planet causing trouble.

(15) **T**wo hundred thousand *yojanas* outside of Mars [astronomy: 778.3 million km from the sun] one finds the most powerful planet of Brihaspati [Jupiter] which, if it doesn't run a curve, takes a year [*a parivatsara*] to move through a single constellation. It almost always turns out to work in favor of the family of the brahmins.

(16) **T**wo hundred thousand *yojanas* behind it is situated S'anais'cara [Saturn, astronomy: 1.43 billion km from the sun], that takes a period of thirty months to travel through a single sign of the zodiac. Being that slow it takes an equal number of years [30 *anuvatsaras*] to cover all of them. It means almost always a lot of trouble to all.

(17) **A**t 1.1 million *yojanas* beyond that planet are situated the [seven] great sages [represented by the seven stars of the Great Bear, Ursa Major] who always consider the good fortune of the inhabitants of all the worlds. They clockwise circumambulate the transcendental abode of the Supreme Lord Vishnu [the center of the stars].'

Chapter 23: Description of the Stars of S'is'umâra, our Coiling Galaxy

(1) **S'**ri S'uka said: '1.3 Million *yojanas* above them [the stars of the sages] one finds that supreme abode of Lord Vishnu which is praised in the mantras of the Rig Veda. It is the source of life of all entities that live from this moment till the end of creation. There the great devotee Dhruva, the son of Uttânâpâda resides even today. His glory of obedient devotion I've described already. Agni, the fire god, Indra the king of heaven, the founding father who is the Prajâpati, Kas'yapa as also Dharmarâja, in unison full of respect move around that place keeping it to their right [see 4.9]. (2) For all the restless luminaries such as the planets and the stars that place constitutes the incandescent radiating pivot that is established by the Lord. The inconceivable, all-powerful force of Time is considered the cause of their revolving. (3) The luminaries keep their positions, just like three bulls that for threshing rice are yoked to a central pole [at fixed distances]. Moving in their orbits they have a fixed position relative to the inner and outer rims of the wheel of time, the same way as the planets around the sun keep their positions. Holding on to Dhruvaloka till the end of creation, they revolve in the sky as if they're driven by the wind, just like heavy clouds and big birds do who controlled by the air move their bodies around in respect of their previous positions. Thus the luminaries behave consequently, by the combined effort of material nature and the Original Person, the way they always have and never collide with the earth.

(4) **S**ome imagine this great army of luminaries to be a *s'is'umâra* [a dolphin] and describe it, concentrated in yoga, as [that what can be seen of] the Supreme Lord Vâsudeva [see also a picture of the celestial sky as factually seen in a telescope]. (5) With its tail pointing to the end of the row of fixed stars in the sky [*dhruva*] and with its head bent downwards, it has its body coiled. The [planets of] Prajâpati, Agni, Indra and Dharma are found on the tail with [those of the demigods] Dhâtâ and Vidhâtâ at its base. The seven sages are situated on its hip. With its body coiling to the right there are as its separate body parts at its northern side the constellations of the fourteen stars [from Abhijit to Punarvasu] that mark the northern course [of the sun] and to the south there are the same number of them [from Pushyâ to Uttarâshâdhâ] marking the southern course. Together the both sides appear like the coiled body of a dolphin. On its back one sees the stars called Ajavithî [*] and on the belly one sees the 'celestial Ganges' [the series of stars along the full body of the S'is'umâra we know as our Milky Way]. (6) Punarvasu and Pushyâ constitute the loins right and left. Ârdra and As'leshâ as well to the right and left are his flippers. Abhijit and Uttarâshâdhâ are the left and right nostril with following next in due order S'ravanâ and Pûrvâshâdhâ for its eyes left and right. Dhanishthâ and Mûlâ are the right and left ear and the eight stars such as Maghâ marking the southern course are to be seen as the left ribs while the same number of stars like Mrigasîrshâ that mark the northern course are there as the ribs positioned at the other side to the right. S'atabhishâ and Jyeshthâ should be seen as the position of the right and left shoulder. (7) On its upper chin there is Agasti [Agastya] and on its lower one there is Yamarâja. As its mouth there is Mars, as its genitals there is Saturn, Jupiter is found at the back of the neck,

the sun is found at the chest. In its heart Lord Nârâyana is found while the moon serves as its mind. As the navel there is Venus, the two sides of the breast is where the As'vins reside, Mercury is there as the in- and outward going breath, Râhu is the neck and the comets are found all over its body with the numerous stars as its pores.

(8) **T**his [form of S'is'umâra] certainly is the form of the Supreme Lord, of Lord Vishnu who consists of all the demigods. With that form before one's eyes one should each morning, noon and evening in all modesty meditate upon the following words: 'Our obeisances unto this resting place of all the luminous worlds, unto the master of the demigods, the Supreme Personality in the form of Time upon whom we meditate' [*namo jyotih-lokâya kâlâyanâya animishâm pataye mahâ-purushâya abhidhîmahîti*, see also 2.2: 24]. (9) Those who in respect of that leader of the demigods consisting of all the planets and stars, that destroyer of sin, practice the mantra as mentioned above by three times a day offering their respects this way or by three times a day meditating as such [in silence], will by that respect [for our sweet Lord in the form of] time very soon find all their sins annihilated.'

N.B: See also the pages on galactic time further explaining on this subject.

*: Ajavîthî refers to the stars of the heavenly course of the sun, the moon and the planets through Mûlâ, Pûrvashâdhâ and Uttarâshâdhâ.

Chapter 24: The Nether Worlds

(1) **S'**ri S'uka said: 'Some people defend that countless *yojanas* ['ten thousand'] below the sun [the demon] Râhu is found who rotates in the sky just like the stars. Oh King, I will expound later on the birth and activities of this lowest of the ignorant ones, [Râhu] the son of Simhikâ, who personally by the grace of the Supreme Lord achieved this status of immortality in occupying the position of a leading planet, while he never qualified for the position [see also 6.6: 37 and 8.9: 23-26]. (2) They declare that the sun has a width of ten thousand *yojanas*, that the moon is twenty thousand *yojanas* wide, that Râhu is thirteen thousand *yojanas* large [compare 5.21: 15] and that it occasionally, with inimical intentions overruling the influence of the sun god and the moon god, obstructs the distribution of the rays of the moon and the sun. (3) The Supreme Lord who is there for the protection of both [these divinities] operates by the supreme presence of the wheel of Time [the Sudars'ana Cakra]. This disc is deemed the most dear, most devoted and favorite weapon that by its power and unbearable heat makes Râhu, with a mind full of fear and a bewildered heart, flee far away from that position wherein he resides for almost an hour and which by the people is called an eclipse.

(4) **A**t an equal distance beneath it [compare 5.22: 8] there are the residential places of the perfected ones, the venerable ones of the Veda and the ones founded in knowledge [the Siddhas, Câranas and Vidyâdharas]. (5) Below of them there are the places of sense gratification of the mad, the possessed, the demoniac and more of such beings [the Yakshas, Râkshasas and Pis'âcas], that stretch out as far as the wind blows the clouds that one sees in the sky. (6) Beneath the atmosphere that is a hundred *yojanas* thick and reaches as high as swans, vultures, eagles and other birds of size can fly, there is this earth [according to modern measurements the normal, increasingly thinner atmosphere reaches up to a 100 km above the earth].

(7) **F**ormerly I discussed the planet earth and the division of its different realms [see 2.1: 26-27]. Below the earth are situated seven other planets of the same width and length named Atala, Vitala, Sutala, Talâtala, Mahâtala, Rasâtala and Pâtâla [the nether worlds], that one behind the other are positioned [up to the edge of the universe] with intervals of ten thousand *yojanas*. (8) In these worldly holes ambitious for heaven there is a greater lust experience and enrapture about wealth than in the higher worlds. Equipped with all thinkable luxuries the houses and gardens offer to the demons, ghosts and snakes living there a better opportunity for sense gratification. Always overjoyed in the attachment to their wives, children, family, friends and followers, the masters of the households who live in an illusory heaven, are even better capable of an unimpeded fulfillment of their desires than the godly ones who are of self control. (9) Maya [the architect of the Daityas] my dear King, has there, with faithless trickery and a plethora of rich ornamentation, built cities surrounded by walls with gates full of excellently constructed, wonderful houses, offices, halls, schools and public facilities. The leaders and landowners of those artificial worlds shining brightly with their decorations, occupy the best houses there which are crowded by snakelike, godless

couples and pigeons, parrots and mynas [eastern starlings]. (10) The gardens and parks that are most appealing to the mind and senses, pleasure with their masses of flowers and fruits hanging from the branches of the trees which, embraced by creepers, nicely bend low being pulled by gravity. The sensual enjoyment is invoked by a magnificence which surpasses the beauty of the residential places of the godly: the variety of birds that in pairs frequent the ponds filled with sparkling clear water restless with jumping fish, the lotus flowers in those waters, the lilies, the kuvalaya and kahlâra flowers, the blue and red lotuses, giant lotuses with thousands of petals and the uninterrupted joyous sound of all the kinds of sweetly vibrating birds who built their nests in the forests. (11) There one assuredly is of no concern about the divisions of time relative to the changes of night and day [as observed with sundials and lunar phases]. (12) All darkness there is driven away by the best of gems situated on the hoods of the great serpents living there. (13) Nor do the residents who eat, drink and bathe there with miraculous [curative] herbs, juices and elixirs, worry about diseases, mental troubles, attaining old age, having wrinkles, gray hair, etc. or about the miseries of losing strength with a fading luster, bad smelling perspiration, fatigue or a lack of energy. (14) No other cause of death than the almighty wheel of Time in the form of His disc weapon is capable of influencing them in any way. (15) It is practically always out of fear for the Lord His cakra order [the compelling natural order of time] that the wives of the godless ones lose their fetuses in miscarriages.

(16) **N**ow then, in the world of Atala, Bala the godless son of Maya resides who propagated ninety-six types of trickery, some of which even today are used by expert cheaters. From his yawning mouth the *svairinî* [class exclusive], *kâminî* [class indifferent] and *pums'calî* [promiscuous] types of women sprouted who desirous with glances, smiles, talks, embraces and the juice of an intoxicating herb called *hâthaka* [*cannabis indica*], for their sexual pleasure warm up any man who entered the nether worlds. One says that a man under the influence of this herb full of pride and conceited thinks of himself as 'I am the ruler' and 'I am as strong as a thousand elephants'.

(17) **O**ne world lower, in Vitala, Lord S'iva surrounded by his ghostly associates resides as Hâthakes'vara, the master of gold, in sexual union with his wife Bhavânî in order to increase the population of Brahmâ's creation. From the fluids of their union the great river named the Hâthakî flows, drinking of which the fire god, by the wind being brightly inflamed with great strength, hissing spits out the gold called Hâthaka of use for the ornaments worn by the men and women populating the homes of the great Asuras.

(18) **B**eneath that world on Sutala one finds the greatly celebrated, most pious and spiritually advanced son of Virocana, Bali Mahârâja. To please King Indra, the Supreme Lord taking birth from Aditi assumed the body of a *vâmana*, a dwarf. It was by the causeless mercy of the Supreme Lord who wrested away from him the three worlds, that even today he in his devotional service remains fearless unto Him, the most venerable Supreme Personality. He was blessed with the good fortune of regaining an opulence not even known to the gods of Indra's heaven. (19) This was certainly not the direct result of donating with faith, great respect and an attentive mind his lands. Approaching the topmost one, the Supreme Lord who is the most worthy recipient and best place of pilgrimage, who is the life, heart and Supersoul of the countless living beings Lord Vâsudeva, gave him direct access to the liberation that resulted in the opulence of the nether imitation of heaven. (20) The person who helplessly, starved, fallen down or stumbling utters His name but once will be completely freed from the bond of fruitive labor, the karma that in all other cases constitutes an inevitable stumbling block for anyone who tries to find liberation. (21) He, giving Himself without reservation to great devotees and self-realized persons, is the Supreme Soul of all, the Paramâtmâ. (22) It is thus not because of the material opulence which certainly extends with Him, that the Supreme Personality especially unto Bali showed His favor. He was as graceful because [of fighting] *mâyâ*, the material bewilderment that steals away the remembrance of the Soul. (23) To the occasion of what was done by the difficult by other means to perceive Supreme Lord - viz. His seizing the three worlds by means of the trick of begging [three steps of land] so that Bali was left with nothing but his body which bound with the ropes of Varuna was detained in a mountain cave - Bali then said: (24) 'How regrettable it is indeed that this very learned and to his self-interest most experienced Indra of Heaven who chose Brihaspati for his prime minister and one preceptor, ignored him with the Lord in the form of Upendra [Lord Vâmana] begging for my blessings [in the form of three steps of land]. I who with neglect for the certainty of the actual blessings of serving the ever lasting reality of Him, desired for himself the three worlds the value of which is lost in a *manvantara* [an age of Manu]! (25) When his father was killed by the Supreme Lord [Nrisimhadev] our grandfather [Prahâlâda] asked for nothing but the permission to serve Him and not for the inheritance offered to him of the position of his father who feared no one [the kingdom of Hiranyakas'ipu]. (26) What materially contaminated person deprived of the Supreme Lord His mercy can hope to follow the path of that great believer?' (27) Later on I will in the story about him [in canto eight] explain how the Supreme Lord [Vâmanadeva] as the master of the three worlds, as Nârâyana in person, with an always graceful heart towards His devotees

stands at Bali's gate with the club in His hand, He who with the big toe of His foot kicked the ten headed demon [known as Râvana] a hundred million *yojanas* away when he wanted to conquer the world.

(28) **B**elow Sutala in the world of Talâtala the *dânava* [demon] king named Maya rules. His cities were burned by the almighty Tripurâri [S'iva], the lord of the three cities, who desired the welfare of the three worlds. But he as the master and teacher of all sorcery by his grace obtained a kingdom. Thus being protected by Mahâdeva [the great god who is S'iva] he thinks he has nothing to fear from the Sudars'ana Cakra [the presence of the Lord in the form of Time] which [with clocks and calendars] is worshiped [in all worlds].

(29) **B**eneath that world there is the world of Mahâtala which belongs to the descendants of Kadrû who have a reputation as a bunch of ever angry, many hooded, cruel snake types, as there are the notorious Kuhaka, Takshaka, Kâlya and Sushena. Addicted to sensual pleasures, they are constantly afraid of the king of all birds [Garuda], the carrier of the Original Personality, who sometimes infuriates them when they are sporting together with their wives, children, friends and relatives.

(30) **S**ituated below that world again there is Rasâtala, the world of the Daityas and Dânavas [the evil minded sons of Diti and Danu] named the Panis [who are divided in] the Nivâta-kavacas, the Kâleyas and the Hiranya-puravâsîs. They are the very cruel and greatly powerful natural enemies of the demigods and are, despite of their strength and pride, inevitably defeated by the might of [the disc weapon of] the Supreme Lord Hari who is so full of mercy for all the worlds. Living like the snakes they are afraid of the [threatening] Vedic mantras uttered by [the bitch] Saramayâ that once was sent there by the King of Heaven Indra.

(31) **B**elow that world there is Pâtâla, the world of the master snakes. Lead by Vâsuki there are S'ankha, Kulika, Mahâs'ankha, S'veta, Dhanañjaya, Dhritarâshthra, S'ankhacûda, Kambala, As'vatara, Devadatta and so on. Most addicted to material happiness they all live with the shortest temper. They have five, seven, ten, a hundred or a thousand hoods, with on their crests fixed the most valuable gems the effulgence of which disperses the vast darkness of the caves of Pâtâla.'

Chapter 25: The Glories of Lord Ananta

(1) **S'**ri S'uka said: 'At a distance of thirty-eight thousand *yojanas* beneath the base of Pâtâla [*] He is situated who, as a part of the Supreme Lord, relates to the darkness and is called Ananta [the eternal one]. Scholarly Vaishnavas describe Him as Sankarshana, the ruler of the ego or I that is characterized by self-awareness [pride, identification], because He unites - 'draws together' - the seer and the seen, the subject and the object [see also 3.26: 25 and 4.24: 35]. (2) The celestial sky around the earth, this universe, sustained on only one of the thousands of hoods of the Supreme Lord in the form of Anantadeva, is seen as a [tiny] white mustard seed [like a single galaxy among many, many others in deep space]. (3) Because of His desire to destroy in the course of time this world, a Rudra [an incarnation of Lord S'iva] named Sânkars'hana ['He born from Sankarshana'] arises from between His angrily contracted, beautiful eyebrows, who manifests in the form of eleven three-eyed expansions holding up pointed tridents. (4) With the effulgence of the glittering earrings that decorate their cheeks, the leaders of the snakelike ones, who together with the best devotees in unalloyed devotion offer Him their prayers, see in the round surfaces of the brilliant pink gemlike toenails of His lotus feet their faces beautifully reflected. It is a sight which enraptures their minds. (5) The marriageable princesses of the serpent kings hoping for His blessings, smear with an ointment of saffron, aloe and sandalwood paste the gleaming roundings of His auspicious, beautiful, spotless, fair arms resembling columns of silver. With their hearts in the contact beating faster with the ecstasy of Cupid they with attractive delicate, beautiful smiles bashfully look at His in love delighted, rolling, reddish eyes and kindly glancing lotuslike face. (6) He, Ananta, is the Supreme Lord, the reservoir of all transcendental qualities and the original Godhead who in restraint of the force of His intolerance and wrath [belonging to his mission of destruction] resides [in His abode] for the welfare of all [the living beings of] all worlds. (7) Being constantly meditated upon by scores of enlightened and unenlightened souls, the semi-divine snakelike ones, the ones of perfection, the heavenly singers, the ones founded in knowledge and the wise, He in rapture under the influence rolls His eyes to and fro. With the nectar of a fine choice of words and sweet song His associates, the leaders of the different groups of demigods, please Him whose luster never fades, He

who is ever fresh with the fragrance of the tulsî flowers that with their honey madden the bees about His thus even more beautiful Vaijayantî flower garland. Clad in blue with only a single earring and the beauty of His auspicious hands placed on the handle of His plow He, wearing a golden belt and as invincible as the elephant of the first one among the gods Indra, is engaged in His transcendental pastimes as the Supreme Lord in person. (8) They who seek liberation and through the tradition [the *paramparâ*] hear about the glories of this one Lord, will very soon cut with the age-old knot of *mâyâ* consisting of passion, goodness and ignorance which as a consequence of the propensity for karmic actions was tied firmly in the core of their hearts.

The greatly powerful son of Brahmâ, Nârada accompanied by [his instrument or the Gandharva] Tumburu, describes Him in the brahmin assembly with a selection of verses: (9) 'How can one with certainty understand the path of Him who is one of Soul and diverse in His manifestation, of Him of a unlimited form that has no beginning, of Him by whose glance the modes of material nature - headed by goodness - were enabled to function as the primary causes of creation, maintenance and destruction? (10) Out of His mercy for us He, completely transcendental to this manifestation, exhibited His existence in different forms, He who, reclaiming the minds of His devotees, in His pastimes shines as the most liberal and powerful master of all beings of acceptance without material impurities. (11) Any person in distress who accidentally heard about Him or any fallen soul who just to participate repeated or chanted His name, will instantly see the endless sinfulness of human association vanquished. Of whom else but Lord Ananta S'esha should any seeker of salvation take shelter? (12) Whoever, however many tongues he would have, can enumerate the Supreme Lord His potencies? For His groundless powers are immeasurable. This universe with its mountains, trees, oceans and beings is nothing but an atom fixed on one hood of Ananta, He who has thousands of hoods. (13) Such is the majesty of the Supreme Lord Ananta: relying on His own power He at the basis of the entire universe constitutes the greatness of all qualities and glory who, with the earth engaged in pastimes for the sake of her maintenance, keeps her from the fall.'

(14) **T**he way it has been instructed to me I have thus described the truth of the destinations which - depending the karma - can be reached by and were created in respect of the wishes of those who desire material pleasures. (15) As you requested oh King, I have shown you what the different types of higher and lower destinations are that inevitably result from the inclinations and sense of duty of the people. What should I tell you more?'

**: The mentioning of distance in relation to the transcendental reality of Ananta suggests a physical correlate in the universe that compares to the darkness of intergalactic space which, as an organic existence of eternity, purity and divinity or void of self, envelops all the galaxies in the cosmos, giving each his own 'snake' foundation in the darkness of an awareness of 'I'. The actual shortest distance between the center of our stellar system and the outerspace of darkness below it is about 3500 lightyears.*

Chapter 26: The Hellish Worlds or the Karmic Rebound

(1) **T**he king said: 'Oh great saint, how came this variegatedness of life in the different worlds about?'

(2) **T**he sage said: 'Because of the different convictions with which the acting person relates to the three modes of nature, there is the variegatedness of all the destinations that more or less can be attained by everyone. (3) Because of the godlessness of what we know as forbidden actions there will, depending the particular conviction of the one who was engaged that way, be a different consequence in the form of a karmic rebound. Let me now in detail explain what kinds of thousands of hellish conditions there are since time immemorial, typical for those souls of lusty desire who out of their ignorance in so many ways wished their advantage.'

(4) **T**he king said: 'What one calls hell out here my lord, is that a particular place on earth, is it found outside of the worlds we know or somewhere in between them?'

(5) **T**he *rishi* said: 'Hell is found within the three worlds, towards the south below the earth and a little above the causal waters [below Pâtâlaloka], in the region where the forefathers who desire the blessings for their families, headed by Agnishvâtâ live fully absorbed in the truth. (6) The son of the sun god [Yamarâja] has

his kingdom there together with his followers. The deceased brought there by his people are according to the gravity of their karmic faults subjected to punishments that are executed with care not to be in offense with the Supreme Lord. (7) Some [scholars] mention a number of twenty-one hells oh King and some count twenty-eight. Their names, forms and characteristics I will one after the other relate to you. The [28] names of the hells or different places of requital are: Tâmisra, Andhatâmisra, Raurava, Mahâraurava, Kumbhîpâka, Kâlasûtra, Asipatravana, Sûkaramukha, Andhakûpa, Krimibhojana, Sandams'a, Taptasûrmi, Vajrakanthaka-s'âlmali, Vaitaranî, Pûyoda, Prânarodha, Vis'asana, Lâlâbhaksha, Sârameyâdana, Avîci, Ayahpâna, and also Kshârakardama, Rakshogana-bhojana, S'ûlaprota, Dandas'ûka, Avatha-nirodhana, Paryâvartana and Sûcîmukha.

(8) **S**omeone who takes away the money, the wife or children of someone else is sure to be bound with the fetters of time by the most terrible men of Yamarâja and by force to be thrown into the hell of Tâmisra ['the darkness']. Having landed in that darkest of all conditions being deprived of food and water, beaten with sticks and scolded, he sometimes, in his desperation, loses his consciousness because of the severe punishments received. (9) The same way he who by cheating enjoys the wife, possessions etc. of someone else, is by force thrown into the hell that is called Andhatâmisra ['blind darkness'] because the embodied soul as a consequence of the constant agony there, next to his mind also loses his sight and thus becomes as blind as a tree cut by the roots. (10) He who in his life on earth, taking his body for his self and property, harmed other living beings while day after day laboring to support only his own family, will, upon leaving this world, because of that sin end up in Raurava. (11) With Yamarâja presenting the consequences for this offense, the living beings that were hurt by him in this life will in his afterlife turn into savage creatures [called *rurus*] who then hurt him to the same extent. Because of these wild beasts that are more vicious than snakes the scholars speak of Raurava ['the hell of the monsters']. (12) Similarly there is Mahâraurava [the 'great monster'] wherein someone is killed and eaten by the *ruru* beasts named *kravyâda* when he [himself] solely for the maintenance of his body [kills and eats what he kills]. (13) But a person who in this life was very cruel towards [land and sea] animals or birds and cooked them alive, is condemned by even the most cruel-hearted man eaters. After his death the servants of Yamarâja will throw him in Kumbhîpâka ['the hell of the cooking pot'] to be cooked in boiling oil himself. (14) And everyone who in this life kills a brahmin, [will be forced] into a hell named Kâlasûtra ['the long course of time'] which has a surface of copper with a circumference of ten thousand *yojanas* that is heated by the sun from above and by a fire from below. With his body internally plagued by hunger and thirst and externally being scorched, he at times lays down and then rolls about, then he jumps to his feet again and next runs hither and thither - and that for the duration of as many thousands of years as there are hairs on the body of an animal. (15) He who in this life unnecessarily deviated from his path of self-realization and yielded to hypocrisy [or heresy] is forced into a hell known as Asipatravana ['the razor-sharp forest'] where he is beaten with a whip so that he, fleeing away left and right, cuts his body on the two-edged razor sharp palm leaves. He in denial of his own nature [or neglect of his civil duty] will thus have to face the result of following the wrong track and with a lot of pain, stumbling at every step, then stupefied think: 'Oh, what have I done to myself?' (16) But that head of state or state official who in this life punishes someone innocent or inflicted corporeal punishment on a brahmin will in his next life land in the hell of Sûkaramukha ['hog's mouth']. There the different parts of his body will be crushed by the strong assistants [of Yamarâja] as if it concerned sugarcane. Just like someone who innocently was arrested to be punished, he will then, pitiably crying out loud, be overwhelmed by desperation and faint. (17) Some creatures are by the Creator designed to live as parasites unaware of the harm they do to others, but he who in his will to survive himself causes pain very well knowing what he is doing to other creatures of God, lands in his afterlife in Andhakûpa ['the overgrown well']. With the harm he did to the beings in question, he will experience that evil himself. Just like the creatures with an inferior body - the game, the birds, snakes, mosquitos, lice, worms, flies and whatever - he on his turn everywhere in the darkness will be persecuted, hurt and disturbed by them and then wander around without being able to find a place to rest. (18) He who in his life eats whatever he obtained by the grace of God but does not share it with others and thus neglects the five forms of sacrifice [to the gods, the wise, the ancestors, the needy and the animals], is just like a crow. Such a person will in his afterlife fall in the most abominable hell of Krimibhojana ['to feed on worms'] where, having landed in a hundred thousand *yojanas* wide lake full of worms, he as a worm himself may feed on and on his turn be eaten by the other worms, for as many years as that lake measures in *yojanas*. Such is the pain that he causes himself who - without atoning for his sins - eats food that he didn't share and sacrifice. (19) When one for no apparent reason in this life is of theft or violence, stealing gold, gems and so on from a brahmin or from others oh King, one will in his afterlife by the men of Yamarâja be forced to hold red-hot iron balls with the fingers he used for stealing. [Because of which that hell is called Sandams'a, 'mitts hell']. (20) Any person, man or woman, who in this life approaches a partner unsuitable for sexual intercourse, will in his afterlife be beaten by whips and forced to embrace a very hot iron image in the form of a man when one is a woman or in the form of a woman when one is a man

[: Taptasûrmi, the hell of 'the red hot iron statue']. (21) Anyone who in this life indiscriminately has sexual intercourse [with both man and animals e.g.], will in his afterlife land in the hell of Vajrakanthaka-s'âlmâlî ['the thunderbolt-thorn cotton tree'] where being hung [on the thorns] he will be pulled down. (22) They who in this life belonging to the royalty or the government despite of their high birth transgressed the boundaries of dharma, will after their death land in Vaitaranî ['the river of impetuous passion']. Having broken with the code of conduct for the ruling class they suffer in the moat around that hell being eaten by ferocious animals in the stream here and there. Unable to relinquish the body and carried by the vitality of their sin, they are then reminded of their bad deeds as they are pained in the river of stool, urine, pus, blood, hair, nails, bones, marrow, flesh and fat. (23) Those men who in this life as husbands of lower class women lost their cleanliness, good behavior and regulated life, and shamelessly behaved themselves like animals, will, when they have died, land in an ocean full of pus, excrement, urine, mucus and saliva, and only be able to subsist on all of that which is so extremely revolting [: the Pûyoda hell of 'fetid waters']. (24) The leaders belonging to the higher classes - including the brahmins - who in this life keeping dogs or asses take pleasure in hunting with them will killing animals other than prescribed, after their death themselves become the target of Yamarâja's men who will pierce them with arrows [: the hell of Prânarodha, 'smothering the breath']. (25) People who in this life being so very proud of their wealth and position for their prestige in sacrificing kill animals, will in the next world fall into the hell of Vis'asana ['the sleeplessness'], where the helpers of Yamarâja making them suffer will cut them to pieces. (26) But he who in this life as someone of a higher class, bewildered by his lusts causes his wife of the same caste to drink his semen, will because of that sin in his next life be thrown into a river of semen and be forced to drink it himself [this is the hell of Lâlâbhaksha, 'to have semen for food']. (27) Or those kings and their soldiers who in this world as thieves, arsonists and poisoners ransack villages and plunder caravans, will after they died be devoured by the voracious seven hundred twenty dogs with mighty teeth of the Yamadûtas [: the hell of Sârameyâdana 'the dogs' meal']. (28) He also who in this life speaks a lie or bears false witness in exchanging goods, with giving gifts in charity or with other matters, will after his death head first free fall be thrown from the top of a hundred *yojanas* high mountain in the hell of Avîcimat ['having no water']. There the arid land consisting of stones waves like a sea where he, with his body broken everywhere, doesn't die, but instead is dragged to the top to be thrown down again. (29) When a brahmin or his wife, or anyone who took a vow [not to], in a state of illusion drinks liquor, or when someone of learning, a ruler or a trader drinks *soma-rasa* [a sacred intoxicating beverage], they will all, being brought to hell, with the foot on their chest have red-hot molten iron poured into their mouths [: the hell of Ayahpâna, 'drinking iron'].

(30) **N**ext to that one must consider anyone a dead man alive who in this life falsely proud and with little respect proved himself degraded before a more honorable person of a higher birth, austerity, knowledge, good behavior and faithfulness to the principles. He after dying will head first be thrown in the hell of Kshârakardama [the 'pool of acrid mud'] to suffer there the severest agony. (31) Men who in this life sacrificed other people in worship [of Kâlî] and women who ate men, those kind of murderers will be slain like animals in the abode of Yamarâja by groups of punishing Râkshasas who, just like those man-eaters did themselves, will cut them with swords to pieces, drink their blood and dance and sing thereto in delight [: the hell called Rakshogana-bhojana, 'to be the food of the devil']. (32) But persons who in this world lured innocent creatures, seeking shelter in the forest or the village, by making them feel safe, but instead caused them pain by playing games with them, piercing their bodies or putting them on a leash, those people after their death can count on it that their own bodies will be fixed likewise and that they, starved and thirsty and such, will be tortured from all sides by sharp beaked birds like herons and vultures so that they may remember the sins they committed [the hell of S'ûlaprota, 'pierced by the pike']. (33) Also those men who like snakes with an angry nature in this life caused pain to others without any necessity, will after their death fall down in a hell called Dandas'ûka ['the cudgel in return'] where oh King, five- and seven-hooded serpents raise before them in order to eat them just like mice. (34) Or people who in this life confine living beings either in a blind well, in granaries or in caves, will likewise in their next life be forced to enter the same places, to be locked up there with poisonous fumes, fire and smoke [: the hell called Avatha-nirodhana, 'to be thrown in the dark']. (35) Someone who in this life as a householder every time he received guests or visitors gave them a sinful look of anger as if he wanted to burn them with his eyes, for sure will land in the hell meant for those with a sinful vision, where his eyes will be plucked out by the powerful beaks of herons, vultures and crows [the hell of Paryâvartana, 'the eyes plucked']. (36) Also those egoists who with a look of disapproval regard all with suspicion, whose heart and face dry up by the thought of expenditure and loss, and who like evil spirits protecting their wealth are never happy, will after their death because of their sinful deeds to protect those riches and increase their incomes, fall down in a hell called Sûcîmukha ['the pin first'], where the commanders of Yamarâja like expert weavers with thread and needle will stitch the limbs of the bodies of those money grabbing ghosts and sinners.

(37) **F**or all those who act against the dharma as I mentioned and also for those I didn't mention, there are, according to the degree of sinfulness, all these sorts of hells to fall into. There are many hundreds and thousands of them in the realm of Yamarâja oh King. Similarly there are elsewhere in this world [or in this universe] new lives to enter for the ones of principle and piety who reached the end of their virtue or vice [compare B.G. 4: 9 and 3.30: 29]. (38) In the beginning I described to you the path of liberation [in cantos two and three]. There I showed you how the Supreme Lord Nârâyana in the stories of the *Purâna* could be as much as the universe that is like an egg divided in fourteen parts. I described His gross form consisting of His energy and qualities, as being directly the Gigantic Person [the *virâth-rûpa*]. He who with veneration hears, reads or explains that song of the Supreme Personality of the Supersoul will, however difficult it is to understand, because of his faith and devotion find his intelligence purified and arrive at comprehension. (39) Hearing about the gross as well as the subtle form of the Supreme Lord, the devotee should lead the mind which is captivated by the gross form, step by step in contemplation to the subtle, spiritual form. (40) Of this planet earth I have described to you the different realms and regions, the rivers, the mountains, the sky, the oceans and the direction and positions of the lower worlds, the hellish worlds and the higher worlds above them oh King. How wonderful is this gross body of the Supreme Controller wherein the aggregate of all living beings has its place!

Thus the fifth Canto of the S'rîmad Bhâgavatam ends named: The Creative Impetus.

CANTO 6: Prescribed Duties for Mankind

Chapter 1: Dharma and Adharma: the Life of Ajâmila

(1) **S'**ri Parîkshit said: 'Oh great devotee, in the beginning [in the second canto] you described how, following the path of finding liberation by renunciation [*nîvritti mârگا*], one with the spirit of the Absolute ['with Brahmâ'] in the process of yoga gradually puts an end to the cycle of rebirth. (2) With one's attention focussed on the three modes of nature oh sage, one time and again is caught in the clutches of the material world where there is a constant renewal of forms. (3) The hells belonging to the different sorts of impiety were by you described [in the fifth canto] as also the period of the first Manu, the son of Brahmâ, Svâyambhuva [in the fourth canto]. (4-5) You described the character and the dynasties of Priyavrata and Uttânâpâda as also the different realms [*dvîpas*], regions [*varshas*], oceans, mountains, rivers, gardens and trees of the earthly sphere and the characteristics and measurements of the luminaries and the lower worlds created by the Almighty Lord. (6) Please explain to me now oh man of great fortune, what a human being must do in this world in order not to undergo all these sorts of terrible conditions of heavily suffering in hell.'

(7) **S'**ri S'uka said: 'When someone in this life does not take the necessary countermeasures, when one is not of proper atonement after having engaged wrongly in the mind, in one's expressions and with one's body [one's 'hands' or with one's marriage], such a person after having died, undoubtedly will end up in [one of] the different types of hell of terrible suffering I formerly described. (8) Therefore, before one has died and before one's body is too old and decrepit, one should in this world as soon as possible endeavor to atone for one's sins with a proper estimate of their gravity, just like an experienced physician determines the cause in order to treat a disease.'

(9) **T**he king said: 'What is the value of atonement when one can't control oneself, despite of hearing and seeing about it and knowing how harmful to oneself [and others] it is to act badly? (10) Sometimes ceasing with the sin, sometimes engaging in it again, I consider the process of atonement quite useless. It is like with an elephant covering itself with dust after coming out of the water.'

(11) **T**he son of Vyâsa said: 'By countering one [fruitive] deed with another [with compensating] there is indeed no end to that action when there is a lack of [self-]knowledge. Sins are only atoned for after [self-]searching, after investigation [also: discussions, confessions or psychotherapy; *vimars'ana*]. (12) Those who eat the right food will not be plagued by all kinds of diseases, similarly he who manages to discipline himself oh King, more and more qualifies for well-being and happiness. (13-14) By means of voluntary penance and

chastity, by equal-mindedness and sense control, by sacrificing [charity] and truthfulness, by inner and outer cleanliness, refraining from violence and abuse and by selfrestraint [by means of mantra meditation e.g.] they who endowed with faith and knowledge of dharma are calm and steady in their actions, words and intelligence, put an end to all kinds of sin, however great and abominable, just the way a fire consumes a bamboo forest. (15) Some who rely on nothing but unalloyed devotion [*] unto Vāsudeva, manage to destroy all their badness completely, just like the sun dissipates fog. (16) A man full of sin, oh King is certainly not as much purified by penance and such as the devotee is who surrendered his life to Krishna in dedicated service unto the person [the representative] of God [in particular the *âcârya*]. (17) In this world the most appropriate path is the safe path that free from fear is followed by the well-behaved and auspicious devotees who are of full surrender to Nârâyana. (18) All the atonement well performed by someone who is not devoted to Nârâyana will not purify oh King, the same way as the water of all rivers can't purify a liquor jar. (19) Once the mind is of full surrender to the two lotus feet of Lord Krishna one is of the right atonement; one will, attached to His qualities, then never encounter in this world or even in one's dreams Yamarâja and his servants carrying the noose [compare B.G. 18: 66]. (20) Concerning this the example is given of a very old story of a discussion between the servants of Vishnu and Yamarâja. Please let me tell you about it.

(21) **O**nce in the city of Kânyakubja there was a brahmin named Ajâmila who as the husband of a maidservant got corrupted in association with her services and hence no longer endeavored for the truth. (22) Having resorted to reprehensible activities as robbery, fraud and theft, he maintained his family in a most sinful way and gave others a lot of trouble. (23) With the care for her sons thus managing his existence oh King, the great lapse of time passed of eighty-eight years of his life. (24) He as an old man, had ten sons and the youngest of them, a small child held very dear by the father and mother, was addressed by the name of Nârâyana. (25) The little one was very near to his heart. The old man enjoyed it very much to see its prattling and playing. (26) As he ate, drank and chewed he, controlled by his affection, also fed the child and gave it something to drink, but foolish as he was he didn't notice that his life drew to a close. (27) When the time of his death had arrived he, who had lived as an ignoramus, thus had a mind fixed on the little son who carried the name of Nârâyana. (28-29) He saw how three characters approached him with fearful features, twisted faces and their hairs standing on end, who with the noose in their hands were ready to take him away. Terrified and with tears in his eyes he thus loudly called for his nearby playing child named Nârâyana. (30) As soon as Vishnu's servants heard the name of the Lord their master from the mouth of the dying man oh King, they came immediately. (31) At the moment the messengers of death were pulling away Ajâmila from the heart of the maidservant's husband, the Vishnudûtas forbade it with resounding voices. (32) The messengers of Yama thus being thwarted replied: 'Who do you all think you are to oppose the authority of the King of Dharma? (33) Whose servants are you, where are you from and why have you come here? Why do you stop us in this? Do you belong to the demigods, the lesser gods or to the perfected ones? (34-36) You all, with your lotuslike eyes, yellow garments, helmets, glittering earrings and lotus flower garlands; you all, looking so young and beautiful with your four arms, bow, quiver of arrows and the decoration of a sword, club, conch, disc and lotus flower, in all directions dissipate the darkness with the effulgence of the light emanating from you. For what reason do you deny us, the servants of the Maintainer of Dharma?'

(37) **S'**uka said: 'Thus being addressed by the Yamadûtas they who followed the word of Vāsudeva replied with a smile, saying the following with voices resounding like rumbling clouds. (38) The Vishnudûtas said: 'If you indeed are all the servants of the King of Dharma, then just tell us what the principles of dharma as also what the characteristics of *adharma* are. (39) In what way [and to whom] should punishment be administered, what would be the condition qualifying for it and are all or only some human beings who do evil and oppress punishable?'

(40) **T**he Yamadûtas said: 'Dharma is what is prescribed in the Vedas, *adharma* is the opposite. The Vedas are Nârâyana Himself, the self-born one [from whom they originated], so we've heard. (41) All that manifested with its specific qualities, names, activities and forms has by Him, from His position in heaven, been created through the operation of the material modes of passion, goodness and slowness. (42) All [the divinity of] the sun, the fire, the sky, the air, the gods, the moon, the evening, the day and the night, the directions, the water and the land bears witness to [or structures] the personal dharma [the very nature] of the embodied living entity [see also B.G. 8: 4]. (43) *Adharma* [in the sense of going against nature] with all these [witnessing divinities] is recognized as the mental condition qualifying for the retribution that is acknowledged as valid for the karma of the offenders deserving punishment. (44) They who under the influence of the natural modes are engaged in actions motivated for results, can be of good, pious deeds as well as of deeds directly opposite to that oh pure souls, but no embodied soul can exist without engaging in action. (45) The extent to which someone in this life is of certain righteous or bad deeds, assures him in his next life of the enjoyment or suffering that is their result [compare B.G. 14: 18]. (46) The way one in this life

among the living beings oh best of the demigods, experiences the different effects of the natural modes in the form of their three attributes [viz. knowledge, movement and inertia], one may having landed elsewhere [in a next life] expect to have a similar experience. (47) Just as the present time carries the characteristics of what was and what will become, someone's present birth likewise is indicative of the dharma and *adharmā* of what one did and will be doing. (48) The godhead [of Yamarāja] is a great Lord as good as Brahman; he in his abode sees before his mind's eye the form one previously had and then concludes to the future one will have. (49) Just like someone who with what he projects in his sleep has lost the awareness of what precedes or follows that dream, one is equally unaware of a life before or after this [present] birth. (50) With the five working senses, the five senses of perception and their five objects engaged in pursuing his goals, he with his mind as the sixteenth element is of awareness, but he himself as the one [soul] constitutes the seventeenth element in enjoying the threefold nature of reality [see also B.G. 3: 42-43]. (51) With that sixteen part subtle body [the *linga*] as a result of the three forces of our greater nature, the living entity is subjected to a [difficult to overcome] repeated series of births [transmigration or *samsriti*] in which it experiences jubilation, lamentation, fear and misery. (52) The embodied soul who lacks in awareness for not being in control of his senses and mind, against his will is lead to actions for the sake of his own material interests; thus bewildered he like a silkworm weaves himself in[to the cocoon of] his own karma. (53) No one can exist but for a moment without doing something. One is by the three modes automatically forced to perform the fruitive activities belonging to one's nature. (54) On the basis of the imperceptible, unknown cause of that so very powerful personal nature, from womb and seed the gross and subtle body finds its existence to the likeness of the mother and the father [see also B.G. 8: 6]. (55) Because of this association with material nature the position of a living entity has turned into an awkward one of forgetfulness, but if one but for a short while manages to enjoy the association of the Lord, that problem is overcome.

(56-57) **T**his man [Ajāmila] well versed in the Vedas, of a good character and good conduct was [initially] a reservoir of good qualities. He conscientiously mild, controlled and truthful kept to his vows and knew his mantras. He was neat and clean, of the greatest esteem in service of the guru, the fire god, his guests and members of the household and was free from false pride, friendly to all, faultless, non-envious and of the finest choice of words. (58-60) Some day this brahmin following the orders of his father, went into the forest to collect there fruits, flowers, samit and kus'a [types of grass]. On his way back he saw some *s'ūdra* being very lusty together with a promiscuous maidservant who drunken because of *maireya* nectar [a drink made from the soma flower] intoxicated rolled her eyes to and fro. Under the influence her dress had slackened and he, unashamed having fallen from proper conduct, stood close to her singing and laughing having a good time with her. (61) When Ajāmila saw her with the with turmeric decorated arm of the lusty *s'ūdra* around her, he thus all of a sudden with a heart full of lust fell victim to bewilderment. (62) From within trying to regain control, he reminded himself of what was taught, but agitated as he was by Cupid he failed to restrain his mind. (63) Provoked by the sight he, who in his bewilderment stood senseless, resembled a planet in eclipse. With his attention focussed on her he [that very moment] gave up his dharma completely. (64) Her, so he had decided, he would please as far as the money he had from his father allowed it and thus he to make her happy catered to every desire she thought pleasurable. (65) His youthful wife, the brahmin daughter of a respectable family he had married, he in his sin abandoned directly after his mind was caught by the looks of the unchaste woman. (66) He whatever way possible in his weakness acquired properly or else improperly the money he needed to take care of the family consisting of her and her many children. (67) Because this man acted so irresponsibly and broke with all the rules of the *s'āstra*, he is condemned. Far too long he sinfully passed his time impure with filthy practices. (68) Because he didn't atone for his perpetual sinning, we will take him to the presence of the Lord of Punishment where being punished he will find purification.'

*: In this regard comments S'rīla Jīva Gosvāmī that bhakti may be divided into two divisions: (1) *santatā*, devotional service that continues incessantly with faith and love, and (2) *kādācitkī*, devotional service that does not continue incessantly but is sometimes awakened. Incessantly flowing devotional service (*santatā*) may also be divided into two categories: (1) service performed with slight attachment and (2) spontaneous devotional service. Intermittent devotional service (*kādācitkī*) may be divided into three categories: (1) *râgâbhâsamayī*, devotional service in which one is almost attached (2) *râgâbhâsa-s'ūnya-svarūpa-bhūtā*, devotional service in which there is no spontaneous love but one likes the constitutional position of serving, and (3) *âbhâsa-rūpā*, a slight glimpse of devotional service.

Chapter 2: Ajāmila Delivered by the Vishnudūtas: the Motivation for the Holy Name

(1) **T**he son of Vyāsadeva said: 'Oh King, after the servants of the Supreme Lord had heard what the Yamadûtas said, they replied as experts in the doctrine. (2) The Vishnudûtas said: 'Alas, how painful it is to see how irreligion affects the community of the knowers of dharma, to see how from those being allotted the task, sinless people unnecessarily have to undergo punishment. (3) To whom must the citizens turn for shelter if there is iniquity among those who as their protectors, endowed with all good qualities and equal to all, [want to] defend the law? (4) Whatever the better man does is copied by the rest of the population, whatever he does is by the general public accepted as the standard to follow [see also B.G. 3: 21]. (5-6) The common people not exactly knowing what would be dharma or *adharma*, lay their head in his lap to sleep in peace. How can a respectable person who kindly disposed towards everyone enjoys the trust of the living beings, cause pain to the ignorant mass that as a [herd of] animal[s] surrendered to him in good faith and friendship? (7) This person here has already atoned for the sins of millions of births because he, being helpless, chanted the holy name of the Lord, which is the way to attain [His] fortune. (8) When he said 'Oh Nârâyana, please come', he, thus pronouncing the four syllables [*nâ-râ-ya-na*], realized the complete atonement for all the mischief he as a sinner was guilty of. (9-10) Irrespective the gravity of the sin one might have committed as a thief, an alcoholic, as someone who betrays a friend, as a killer of a brahmin, as someone who lusted for his guru's wife or as a murderer of a woman, a king, cows or one's father, or as any other type of sinner, one will have the attention of Lord Vishnu because of one's concern with His name. He [Vishnu] considers the chanting of the holy name the perfection of atonement [*]. (11) A sinner is not as much purified by the atonement in keeping to vows that brahminically are prescribed as he is by uttering the syllables of the name of the Lord. For that repetition brings to mind the qualities of Uttamas'loka [the Lord Glorified in the Scriptures, compare 6.1: 16]. (12) Because the heart, despite of one's penance, is not completely purified [when one doesn't chant His name], the mind will tire itself again on the path of temporary matters. Therefore they who are seriously interested in putting an end to their karma [see B.G. 4: 16], purify their existence by repeating the glories of the Lord [compare 1.2: 17]. (13) Therefore do not try to take this man with you. Because he on his deathbed pronounced the name of the Supreme Lord he has already put behind him all his sins [see also B.G. 7: 27 and 8: 5]. (14) Know that, whether one does it for other purposes, for fun, as entertainment or just casually, resounding the name [of the Lord] of Vaikunthha carries an unlimited capacity to neutralize sin. (15) A person who has fallen, slipped, broken his bones, has been bitten, is plagued by a disease or struck, no [longer] deserves a hellish life when he thus involuntarily speaks [the name] of the Lord [see also B.G. 8: 6]. (16) Great sages well versed in the matter prescribe heavy and light penance for [respectively] heavy and light sins. (17) But all the sinfulness that according to them is vanquished by austerity, charity and vows and such, does not dissolve the effects of *adharma* in the heart [one's material desires or conditioning], for that is attained [only] in service of feet of the Lord. (18) Consciously or involuntarily chanting the name of Uttamas'loka burns to ashes the sins of a person, just like fire does with dry grass. (19) A mantra uttered, just like a powerful medicine taken, manifests its potency even when it somehow or other is used the proper way by an ignorant person.'

(20) **S'**ri S'uka said: 'They [the Vishnudûtas] perfectly making sure what dharma is in terms of devotional service oh King, thus released him from the noose of Yamarâja and rescued him from the clutches of death. (21) Oh subduer of the enemies, the Yamadûtas thus replied went to the abode of Yamarâja to inform him faithfully in detail about everything that had happened. (22) The brahmin released from the noose, now free from fear regained his original nature and pleased to see them offered his respects bowing his head before the servants of Vishnu. (23) But the servants of the Supreme Personality understanding oh sinless one, that he wanted to say something, suddenly disappeared before his eyes. (24-25) Ajâmila who because of the talks of Vishnu's and Yamarâja's servants about Lord Hari had learned more about what being pure of dharma in relation to the Lord [the Bhâgavatam] meant, how that is described in the three Vedas and how someone conditioned by the modes of nature in devotion unto the Supreme Lord immediately finds purification by listening to the glorification of His name, greatly regretted all the evil deeds he remembered: (26) 'Alas, because I lost the control over myself making babies with this low class woman, I destroyed all my brahminical qualities and ended up in utter misery. (27) Honest men will condemn him who has abandoned his chaste young wife to associate with an unchaste maid given to drinking. Doomed I am having fallen in sin and defamed my family! (28) My helpless old father and mother with no other relative to look after them, were distressed when I, ungrateful as someone with no class, alas gave up on them. (29) It may be clear that I who as such an extremely pitiless person all too lusty broke with the dharma, should land in hell to undergo there the pains of retribution. (30) Have I been dreaming or did I witness a miracle here? Where have all those gone to now, who were dragging me away with the noose in their hands? (31) And where have those perfect four personalities of extreme beauty gone to who released me when I being captured in ropes was carried away to hell? (32) Because having seen these exalted devotees auspicious things were bound to occur, I despite of my ill fortune found myself back again! (33) How else would a man impurely engaged with a

lower class woman, on his deathbed be capable of having his tongue speak the holy name of the Lord of Vaikunthha? (34) Where am I as a cheater, sinner personified and a shameless destroyer of his own culture with this all-auspicious name of Lord Nârâyana? (35) I who was engaged in that way am decided to gain control over my senses, mind and breath, so that my soul not again because of ignorance will be drawn into the darkness. (36-37) Abandoning this being bound in karmic actions out of ignorance and lust, I as a self-realized, most kind, merciful and peaceful friend of all living entities, will free my soul from the encasement of being caught in *mâyâ* in the form of a woman, a woman who played with me, fallen as I was, like with a pet animal. (38) Thus giving up on the 'I' and 'mine' of the body and matters related to it, I will, without the falsehood, in meditation on the purpose devote my mind to the Supreme Lord with the help of the purification of singing His name and such.'

(39) **H**e, being freed from all bondage by only for a moment associating with the saintly devotees, thus relinquished the idea of a material life and went to the place where the Ganges enters the plains [Hardvar as 'the doorway to Hari']. (40) Residing there in an abode for disciplining the spirit [an ashram or temple] he, engaging in yoga exercises, turned inwards away from his senses and fixed his mind on the true self. (41) Fully absorbed in that self he detached himself from the [direction of] the modes [the time], and devoted himself to the Absolute in the form of the Lord who is pure consciousness. (42) As soon as his mind and intelligence found their anchor, he saw before him the very same [four divine] personalities he formerly had seen, whereupon the brahmin reverentially bowed his head. (43) He at that holy place at the Ganges seeing them, immediately gave up his vehicle of time, his body, to assume the original spiritual form [*svârûpa*] that befits an associate of the Lord. (44) The man of knowledge together with the servants of the Lord then boarded a celestial chariot [*vimâna*] made of gold and went to heaven where the husband of the Goddess of Fortune [Vishnu] resides. (45) He who had forsaken all dharma, who had married a low class maid, had fallen into abominable activities, had broken with all his vows and had landed in a hellish life, thus immediately found liberation the moment he relied on the name of the Supreme Lord. (46) Therefore, in order not to get attached again to fruitive activities with a mind contaminated by passion and ignorance, there is for persons desiring to escape from material bondage no better means to cut with the karmic consequence than the repeated singing of the name of Him who is the refuge of all holy places. (47-48) Any person who with faith hears about or with great devotion recounts this confidential history which frees one from all sins, will not judged by the servants of Yamarâja be lead to hell, but will be welcomed in the spiritual world of Vishnu, whatever inauspicious thing [he did in his material life]. (49) If Ajâmila at the time of his death by using the name of the Lord went to heaven, even though he meant his son, then what wouldn't that mean for the one who with love and faith holds on to the name?'

*: It is this verse that *âcâryas* like S'rîla Vis'vanâtha Cakravartî Thhâkura of the disciplic succession quote to give scriptural support to the argument that chanting the holy name will immediately cleanse oneself of all sins: it is how one calls for the Lord His protection. It is His dharma to do so and He will even incarnate for it if necessary as he explains in the Gîtâ (4: 7). Also as Lord Caitanya He came down for this reason being prayed for by S'rî Advaita, and thus He reinstated the necessity of this Bhâgavatam and chanting the holy name for the religious reform of the people of our modern time.

Chapter 3: Yamarâja Instructs His Messengers

(1) **T**he king said: 'What was the reply of the god, the King of Dharma, after he had heard what his servants had to say about his order being obstructed when they were defeated by the servants of the Slayer of Mura [Krishna] who rules all people of the world? (2) Oh *rishi*, this thwarting of the order of a god like Yamarâja was a thing unheard of. I am convinced that no one but you oh sage, can remove the doubts of the people concerning this.'

(3) **S'**rî S'uka said: 'The servants of death oh King, whose plans had been frustrated by the men of the Supreme Lord, informed their master Yamarâja, the ruler of the city of Samyamani [as follows]. (4) The Yamadûtas said: 'How many controllers are there factually in this material world oh master, who are responsible for the consequences of [the people] performing the three kinds of activities [*karma*, *akarma* and *vikarma* or profit, non-profit and criminal, see B.G. 4: 17]? (5) Given the many authorities in this world to chastise the sinner or not, for whom would there be [the bitterness of] death [being brought before you]

and for whom [the nectar of] immortality [of Vaikunthha]? (6) Considering the diversity of rulers for the many karmīs [karmic persons] in this world, shouldn't there be a central administrative rule like one has with the different heads of state departments? (7) In that sense you would be the one supreme master and ruler over all beings including the other controllers; you would be the master of punishment to tell right from wrong in human society. (8) But in this world none of that can be found now your order, the punishment you ordained, has been contested by four of the most magnificent and perfect beings. (9) They forcibly cut the ropes and released this sinner who by us according to your order was taken to the places of requital. (10) About them who so quickly arrived and said 'Do not fear' when the word 'Nârâyana' was uttered, we would like to hear from you, please.'

(11) **T**he son of Vyāsadeva said: 'He, Lord Yamarāja the controller of all living entities, thus being questioned replied his servants, pleased as he was to be reminded of the lotus feet of the Lord. (12) Yamarāja said: 'Superior to me there is another one, another Lord, who is as the warp and woof of cloth to all the mobile and immobile living beings. In Him the entire cosmos is found and of Him there are the partial manifestations of the maintenance [Vishnu], creation [Brahmā] and destruction [S'iva] of this universe. The entire creation is controlled by Him like a bull is by a rope through his nose. (13) Just like one ties oxen to a rope He ties the people with different basic denominations and duties [of *varna* and *āś'rama*] to His word [the Vedic knowledge], according to which they scrupulously carry their offerings to Him. (14-15) I myself, the Lord of death, Indra the king of heaven, Nirriti of chaos, Varuna of water, Candra of the moon, Agni of fire, S'iva of destruction, Pavana of the air, Brahmā of creation, Sūrya of the sun, Vis'vāsu of beauty [see 4.18: 17], the eight Vasus of goodness, the Sādhyas of cultivation, the Maruts of the wind, the Rudras of anger, the Siddhas of perfection and the other ones creating order in the universe, as also immortal rulers like Brihaspati and sages like Bhrigu, have despite of being ruled by goodness and being free from [the lower qualities of] passion and ignorance, under the influence of His *mâyā* no knowledge of His motives. And how much more wouldn't that be true for others besides them? (16) He, the Supersoul present in the heart of all living beings, can factually not be seen or known through the senses, the mind, the breath or by means of ideation and words just like the different parts of the body cannot see the eyes watching over them [compare B.G. 7: 26]. (17) The attractive servants of the independent, transcendental Lord ruling everything, the Master of *Mâyā*, the Great Soul, generally move around in this world with His physical qualities and nature. (18) The ones of Vishnu who are worshiped by the enlightened, have forms rarely seen that are most wonderful to behold. They protect the mortals devoted to the Lord from enemies and from my men, so that they are protected from practically every side. (19) The great *rishis*, the gods, the best ones of perfection and also the demons, the humans including the ones founded in knowledge [the Vidhyādharas] and the celestial singers [the Cāranas] and such, have no knowledge of the [full of] dharma that is established by the Supreme Lord in person. (20-21) Lord Brahmā, Nārada, Lord S'iva, the four Kumāras, Kapila, Manu, Prahlāda, Janaka, Bhīshma, Bali, the son of Vyāsa [S'uka] and I myself [Yamarāja]; we, these twelve [*mahājanas*], have knowledge of the *bhāgavata-dharma* [of surrender to the Supreme Lord] my dear servants, that is most confidential, transcendental and hard to grasp. He who understands it achieves eternal life [compare 3.32: 2 and B.G. 18: 66]. (22) We all recognize that for the people living in this material world the yoga of devotion unto the Supreme Lord beginning with the singing of the holy name, constitutes the supreme dharma. (23) Just consider how by pronouncing the holy name of the Lord my dear sons, even Ajāmila was delivered from the noose of death. (24) Even this sinner Ajāmila attained liberation when he, at the moment of his death, innocently with 'Nârâyana' called for his son. Thus is this much of the congregational singing of the qualities of His names and deeds already enough to remove the sins of man. (25) Understand that this [truth, this lead] of the *mahājanas* is practically always missed by those whose minds were bewildered by *mâyā*, the illusory energy of the goddess, by those whose intelligence to a great extent was dulled by the burden of being preoccupied with fruitive activities and the sweetness of the flowery language accompanying the sacrificial performances as prescribed [in the three Vedas, see also B.G. 2: 42-43]. (26) With this in mind the sharp-witted ones with all their heart take to the yoga of loving the Supreme and Unlimited Lord. Such persons do therefore not deserve my punishment. And if there would be any fall down with them, that also will be destroyed by the high praise they voice. (27) They, the devotees who with an equal vision are of surrender to the Supreme Lord and whose sacred histories are proclaimed by the demigods and perfected ones, you should never approach, for they are fully protected by the mace of the Lord. It is not given to us to punish them, just as it isn't given to time itself [to tell right from wrong]. (28) Communities of transcendental swanlike souls who free from material attachment are of self-realization, continuously relish the honey of the lotus feet. [But] they who enjoy a household life in desires of attachment are on the path that leads to hell. Bring those before me who in their falsehood turned against Mukunda, the Lord of Liberation [compare 2.1: 4]. (29) They who run from the truth and fail in their duties unto Lord Vishnu, whose tongues never express the names and qualities of the Supreme Lord, who do not carry Him in their heart or remember His lotus feet and not even once bowed their heads to Krishna [in a temple e.g., see B.G.

4: 4-6], bring them all before me. (30) I pray that He, the Supreme Lord, the original and oldest person Lord Nârâyana, will excuse me for the impudence of my servants. We, me and my men, acted in ignorance and therefore we with folded hands beg the most venerable, all-pervading Personality of Godhead for forgiveness.'

(31) [**S'**ri S'uka said:] 'Therefore oh descendant of Kuru, understand that the glorification of Lord Vishnu [in particular singing His name in congregation; *sankîrtana*] is the ultimate form of atonement, the best one can do in the world to deal with one's sins, however great they are. (32) The hearts of those who always listen to and sing about the heroism of the Lord that wipes away all sin, are by their devotional service, their bhakti, very easily purified, while such a thing is not as easily brought about when one is bent upon religious customs and such. (33) He who holds on to the honey of Krishna's lotus feet will not fall in sin again because he renounced the desire to enjoy the illusory quality of nature [*mâyâ*] which brings distress. Anyone else however, who enchanted by lust tries to do something to cleanse the passion out of his soul, will surely find the passion reappear.

(34) **T**he servants of Yamarâja by the words of their master being reminded of the greatness of the Lord, thus all stood perplexed. From then on oh King, they feared on sight the person, the devotee, who is fearless because of taking shelter of the Infallible One. (35) When the most powerful sage, the son of Kumbha [Agastya Muni] resided in the Malaya mountains and worshiped the Lord, he told me this most confidential history.'

Chapter 4: The Hamsa-guhya Prayers Offered to the Lord by Prajâpati Daksha

(1-2) **T**he king said: 'You briefly explained to me the generation of the gods, the demons and the human beings, the serpents, the beasts and the birds during the rule of Svâyambhuva Manu [see canto 3]. But I'd like to hear from you a more detailed account of this matter my lord, as also an account of the potency of the transcendental Supreme Lord by which that what followed [as a secondary creation] found its existence.'

(3) **S'**ri Sûta said: "Oh best of the sages [assembled at Naimishâranya see canto 1.1], the son of Vyâsa, the great yogi thus hearing about the king his request, praised him and gave an answer. (4) S'rî S'uka said: 'When the Pracetâs, the ten sons of King Prâcînabarhi returned from [their prolonged meditation] near the ocean, they saw that the entire planet was overgrown by trees [see 4.24, 4.30, 4.31]. (5) Aggravated because of their austerities they got angry about the trees [and the agriculture that was neglected in their absence] and kindled with the air from their mouths a fire to burn down the forests. (6) Seeing how all the trees were burned by the blazing fire oh son of Kuru, the king of the forest, the great [moon god] Soma, spoke as follows in order to pacify their anger.

(7) **D**o not burn the poor trees to ashes oh fortunate souls! Since you are known as the protectors of the living beings it is your duty to strive for their growth. (8) Don't you forget that the Supreme Personality, the Lord, the original, unchanging father and almighty protector, created all the trees, plants and herbs to serve as food. (9) The ones that do not move about serve [with their fruits and flowers] as food for the winged ones and those without limbs [like the grasses] serve as food for the ones with legs without hands or paws. The four-legged on their turn are there for the animals with claws and the bipeds [to serve with respectively their flesh and milk]. (10) Your father and the God of Gods oh sinless ones, ordered you to generate population. How then [for the love of God,] can you burn the trees to ashes? (11) Like your father, grandfather and great-grandfather did, just follow the path of the saints and subdue the anger that has risen in you! (12) [Be like] parents who are friends to their children, [like] eyelids that protect the eyes, [like] a husband who protects his wife, [like] a householder who cares for those who depend on charity and [like] sages who are the well-wishers of the ignorant. (13) The Supersoul residing within the bodies of all living entities is the Lord and Controller of all. Try to see them as His residence [His temple] and may He thus be pleased with you. (14) Anyone who by inquiry into the nature of the self manages to subdue the powerful anger that suddenly can awake [like thunder] from [a clear] sky, transcends the modes of nature. (15) Enough of burning the poor trees, let there be with you the well-being of the remaining trees and please, accept as your wife the daughter

[called Mârishâ, a girl born from the Apsara Pramlocâ] who was raised by them.'

(16) **O**h King, after thus addressing the sons who had come back, King Soma gave them the Apsara girl who had very beautiful hips. They married with her according to the dharma. (17) They begot in her Daksha, the son of the Pracetâs, by whose procreative activity the three worlds thereafter were filled with offspring. (18) Please listen attentively to my story how Daksha, who was so fond of his daughters, by means of his semen and certainly also his mind, generated all that life. (19) In his mind the *prajâpati* first projected the lives of those godly and godless living beings, including all the beings resorting under them that fly, roam the earth or swim. (20) But realizing that this creation of beings didn't increase in number, Daksha went to the foot of the Vindhya mountains where he performed the most difficult austerities. (21) There at the most suitable place to put an end to all sin, the holy place called Aghamarshana, he satisfied the Lord by austere and regularly performing rituals. (22) I shall now explain to you how he with the Hamsa-guhya ['the secret of the swan'] prayers satisfied the Lord, how he pleased Him as the Supreme Personality of Godhead beyond the senses. (23) Daksha said: 'My obeisances unto Him from whom we learn the proper way to transcend the modes and the material energy to which all living beings are bound, unto Him, the self-born Controller beyond measure and calculation who in His abode cannot be perceived by a materially directed intelligence. (24) My reverential respect for the friend with whom one lives in this body and of whose friendship a person has no knowledge, just as the sense objects have no knowledge of the sense organ that perceives them. (25) The living being has knowledge of this body with its types of breath, its internal and external senses, its elements and sense objects that [material as they are] do not know themselves, each other or anything outside of them. But the living being knowing about the modes of nature and all these qualities [on its turn] has no knowledge of Him who knows each and all. I praise Him, this unlimited Lord. (26) When the mind has come to a stop [in the absorption of yoga] and thus all names and projections of a material vision and remembrance have ceased, one will perceive Him in His unique spiritual completeness. Him, that swanlike [*] personality who is realized in the purest state, I offer my respects. (27-28) The same way as they who are experts in sacrificing extract the fire dormant in firewood with singing the fifteen hymns [the Sâmidhenî mantras], the devotees discover Him who with His spiritual powers hides in their hearts that are covered by the three modes of nature and the nine aspects of matter [of material nature and her sixteen elements - *prakriti*, the individual soul - the *purusha*, the cosmic intelligence - the *mahat-tattva*, the false ego - *ahankâra*, and the five sense objects - the *tanmâtras*, see e.g. 3.26: 11]. He who is realized by the bliss, by the negation [of the material world] of freeing oneself from the complete of the illusory diversity, He of all names, He the gigantic form of the universe, may He, that inconceivable reservoir of all qualities be merciful unto me. (29) Whatever one expresses in words, ascertains by contemplation, perceives with the senses or has in mind, everything that exists as an expression of the three modes, cannot be His essential nature. One knows Him in truth [only] as the cause of the creation and destruction of that what is characterized by the modes. (30) [Everything is situated] in Him, [everything originated] from Him and [everything is moved] by Him. [Everything belongs] to Him and [everything is there] for Him. Whether He acts or incites to act, He is the Supreme Cause of our material and spiritual existence known to all. He is Brahman, the Cause of All Causes, the incomparable One beyond whom no other cause can be found. (31) My obeisances unto that unlimited, all-pervading Lord of all transcendental attributes about whose many energies the speakers of the different philosophies, in dispute and agreement concerning causes, in their creativity are continuously off the track of the true self, the Supersoul. (32) The subject matter discussed by the philosophies of *sânkhya* [analysis, numbers] and yoga [unification, devotion] is concerned with a different, opposing nature. But when they speak about what would be [the absolute has form: *sâkâra*] and would not be [the absolute is formless, *nirâkâra*], they deal with one and the same beneficent, transcendental cause [compare 5.26: 39]. (33) In order to bestow His mercy upon the devotees at His lotus feet He, the eternal, Supreme Personality who is not bound to any name or form, manifests with the forms and holy names He takes birth with and engages in action. May He, the One of Transcendence, be merciful with me. (34) He who by the lower grade paths of worship manifests from within the core of the heart according to the desires of each living being, gains in color and odor, just like the wind blowing over the earth [and thus assumes the forms of the demigods, see B.G. 7: 20-23]. May He, my Lord, fulfill my wish [to be allowed in His service].'

(35-39) **S'**rî S'uka said: 'Thus being praised with the prayers offered, the Supreme Lord, the caretaker of the devotees, appeared there in Aghamarshana oh best of the Kurus. With His feet on Garuda's shoulders He with His long and mighty eight arms, held up the disc, the conch shell, the sword, the shield, the arrow, the bow, the rope and the club. His intense blackish blue form was clad in yellow garments, His face and glance were very cheerful and His body was adorned with a flower garland reaching to His feet. Decorated with the shining Kaustubha jewel, the S'rîvatsa mark, a large full circle helmet, glittering shark earrings, a belt, finger rings, bracelets around His wrists and upper arms and with His ankle bells, His appearance captivated the three worlds. The Lord, the brilliance in person of the three worlds, was surrounded by eternal associates

like Nârada, Nanda and the leaders of the demigods and was glorified with hymns by the perfected ones and the inhabitants and singers of heaven. (40) Seeing that greatly wonderful form he was at first frightened, but then with the hairs of his body standing on end the *prajâpati* [joyously] threw himself flat on the ground to prove his respects. (41) Because of the great happiness that filled his senses like rivers flooded by mountain streams, he was unable to utter a word. (42) Seeing a great devotee like him, desirous of more life in the world, prostrated before Him, Janârdana, He who appeases all and knows each his heart, spoke as follows. (43) The Supreme Lord said: 'Oh son of the Pracetâs, you so greatly fortunate perfected by your austerities in great faith your good self and attained, with Me as your object of desire, the highest state of love. (44) I am very pleased with you oh ruler of man, because of your penance [that is of fundamental importance] to the flourishing of the living beings in this world. It is My wish that they abound. (45) Brahmâ, S'iva, the founding fathers, the Manus and the ruling gods [like the divinities of the sun and the moon], are all expansions of My energy and the cause of the welfare of all living beings. (46) Religious penance is My heart oh brahmin, Vedic knowledge is My body, the spiritual activities are the form I assume, the rituals conducted by the book are My limbs and the God-fearing ones [promoting the unseen good fortune of devotional activities] are My mind, soul and life breath. (47) In the beginning, before the creation, I was the only one existing, nothing else could be found besides Me. The external world had not manifested, only perception was there, like it is with being immersed in sleep. (48) When from My unlimited potency, the infinity of the qualities in the form of the universe with its *gunas* originated, the first living being found therein his existence: Lord Brahmâ, the one unborn. (49-50) The moment he, the Lord of all the demigods, invested with My potency tried to bring about the creation, he thought himself incapable of doing so. I then inspired the god to perform the severest austerity. Thus from him in the beginning the nine great personalities [the sages] of creation found their existence from whom all of you have originated [see 3.24: 21 and also 3.8]. (51) Oh Prajâpati My dear son, please accept the daughter of Prajâpati Pañcâjana named Asiknî as your wife. (52) Married to her you will sexually united as man and woman according to the rules of the religion again [see 4.2] bring forth all the progeny [you desired. See also B.G. 7: 11]. (53) All your descendants will under your rule because of My illusory energy engage in sexual intercourse and also make offerings to Me.'

(54) **S'**ri S'uka said: 'Thus having spoken the Supreme Lord, the creator of all the universe, vanished before his eyes as if He, the Supreme Personality, had been a dream image.'

*: He is called a swan because He can separate the true from the untrue, just like a swan can sift milk from water.

Chapter 5: Nârada Muni Cursed by Prajâpati Daksha

(1) **S'**ri S'uka said: 'Impelled by Lord Vishnu's external potency [*mâyâ*] he [Daksha] begot in his wife named Pâncajanî [Asiknî] a countless number of most powerful sons who were named the Haryas'vas. (2) Alike in character and dharmic conduct all the sons of Daksha oh King, submitting to the order of their father to increase the population, went in the western direction. (3) At the place where the Sindhu [the present Indus] flows into the ocean there is a most important sacred lake called Nârâyana-saras, which is frequented by sages and perfected ones. (4-5) Even though to be in touch with that water was enough to completely purify them from their impure thoughts, their minds were strongly attracted to the practices of the elevated souls [there] and [so they] executed with conviction the severest penances. When they were ready to meet the purpose of increasing the population as their father had ordered, they were visited by the *devarshi* [Nârada]. (6-8) He spoke to them as follows: 'Oh Haryas'vas, even though you are the princes to rule, you alas lack in experience. How can you, if none of you has insight in the temporality, the finality of the worldly affair, beget offspring in service of the truth? Think of it as with a man whose kingdom consists of a hole in the ground from which there is no escape. At his side there is a woman presenting her body in many different ways who reduces her husband to a sexual slave. There's a river flowing in both directions with a marvelous house built from twenty-five materials where a swan tells nice stories while something razor sharp is spinning fast. (9) How can you not knowing about this, you ignorant about the creation, follow the orders that your in every way so experienced father thought befitting for you?'

(10) **S'**ri S'uka said: 'After the Haryas'vas had heard those enigmatic words of the *devarshi*, they pondered over them with the full of their intelligence so that their power of discrimination awakened. (11) The earth[ly affair, the body,] was the field of action, the eternal cause engrossing the individual soul that constitutes the

basis of his bondage. What would the use of time-bound labor be when one doesn't see the finality of it all? (12) Not understanding that there indeed is one controller, one Supreme Lord present who cannot be seen, who is not created [or born] and who, independent as His own shelter in the beyond, is the fourth dimension [of Time], what can one expect from one's temporary fruitive activities? (13) If a man indeed in ignorance has left for the lower regions [the hole] from which he doesn't return, just as he doesn't return from the spiritual abode in the beyond, of what use are then his temporary karmic activities in this world [compare B.G. 9: 4 and 8: 15]? (14) With the different things the living being tries with his intelligence, being possessed by passion and so on, he is like a free woman presenting herself in different ways. What's the use of working for results when one doesn't know the [transcendental] end to these changes of form in this world? (15) When one thus is subjected to the material way, one loses one's status as an independent authority and thus the intelligence moves exactly like a sexually addicted person bereft of insight. What in this world is then the use of all that love for being bound in karma? (16) The illusory of matter gives rise to creation and dissolution, which is a river [thus streaming in two directions] that for the foolish person flows [too] fast at its banks [to escape from it]. What's the use of working for a temporary advantage, without having knowledge of these matters? (17) When one in this existence doesn't know about the twenty-five ways [the twenty-five elements, see 3.26: 11-15] to look at the reality of the Original Person, that wondrous mirror to the individual personality, what benefit is found in it to exhaust oneself for the falsehood of material gain? (18) If one doesn't know to discriminate [like the swan] concerning the refuge to accept, when one concerning the Lord has given up on His literatures [the *s'âstras*] that inform about the ways of bondage and liberation, of what use is it then to wrestle in attachment for temporary matters? (19) The so very sharp, revolving wheel of Time governs all the world according to its own rule and measure; of what use is it to endeavor in desire for results in this world when one doesn't know about this [this order of time]? (20) How can one, entangled in the modes of nature [see B.G. 18: 19-29], undertake anything [like begetting children], if one doesn't understand the instructions of the scriptures of the Father that tell one how to put an end to the material way of life?

(21) **T**hus being convinced oh King, the Haryas'vas were of the same opinion. Circumambulating him [Nârada] they left to tread the path of no return [see also B.G. 8: 16]. (22) The *muni* traveled all the worlds keeping the Lord of the Senses in mind with spiritual sounds and thus he, innerly not being divided, engaged his consciousness at the lotus feet [see the bhajan Nârada Muni]. (23) Daksha hearing from Nârada about the loss of the sons who were the best of the best in their conduct, then full of lamentation had to suffer. It hurt him deeply to see what had become of his fine sons. (24) Pacified by the instigator [Lord Brahmâ] he again begot in Pâncajanî a thousand sons who were named the Savalâs'vas. (25) They on their turn by their father being ordered to populate the universe, took vows and went to the perfected ones at lake Nârâyana-saras, the place for which their elder brothers previously had left. (26) Bathing regularly there, doing *japa* and reciting mantras for the sake of the Supreme Reality, they performed great austerities which indeed purified them from all the dirt within. (27-28) For months drinking water and eating air only, they used this mantra to worship the Master of all Mantras: 'Our obeisances unto Lord Nârâyana, the Great Soul residing eternally in the purest of goodness, the great swanlike personality upon whom we meditate [*om namo nârâyanâya purushâya mahâtmane vis'uddha-sattva-dhishnyâya mahâ-hamsâya dhîmahî*].' (29) Oh King, in their meditations to populate the universe they were also approached by sage Nârada, who like before expressed himself in meaningful words: (30) 'Oh sons of Daksha, please listen attentively to my instruction. All of you, follow the path of your brothers you care so much about. (31) A brother faithful to the path of an elder brother who knows the dharma [see 6.1], is a piously associated person who may enjoy with the Maruts [the wind gods of brotherhood].'

(32) **S**aying this much Nârada with his all-auspicious vision departed from there, and so it came to pass that they followed the path of the brothers who preceded them oh worthy friend. (33) Properly having turned inwards thus taking to the transcendental path, they, just like the nights that leave in the western direction, even to this day have not returned. (34) That very time the Prajâpati observed many inauspicious signs and heard how, like before, his sons because of Nârada had come to naught. (35) Overpowered by grief about his children, he almost fainted. He got very angry with Nârada and when he met him he addressed him in fury with trembling lips. (36) S'rî Daksha said: 'You false preacher dressed up like a saint! What a disgrace you've brought upon us. Poor boys lacking in experience you've shown the path of beggars! (37) With them not at all free from the three debts [to the saints, the gods and the father by celibacy, ceremony and progeny], you have in disregard of their duties, ruined their path of good fortune on earth and in the hereafter you sinner! (38) Thus you've heartlessly spoiled the minds of those boys. While traveling as an associate of the Lord, you've shamelessly defamed Him! (39) You should know that the best ones of the Lord are ever anxious to bless the fallen souls. But not you, you've really broken the bond of friendship and sown dissension among people living in harmony [compare B.G. 18: 68-69]. (40) With your false doctrine of only being directed at

the Absolute Truth you think renunciation is attained by cutting the bonds of affection, but this is not how renunciation works with people. (41) Not experiencing the hardship that follows the pleasures of life someone will not arrive at knowledge. One naturally refrains in the end and not because of being brainwashed by others. (42) Those with a wife and children who are honest accept the load of the Vedic duties; the unbearable wrong you did to us I [for once] can forgive. (43) But you breaking the line of descendants may, because of the wrong you did to us for the second time oh fool, nowhere wandering around in the world find a place to stay, a fixed residence.'

(44) **S'**ri S'uka said: 'Nârada Muni, as appropriate for an accomplished saint [see also 3.25: 21-27 and B.G. 12: 13-20] tolerating it all, said only: 'Understood, so be it', even though he himself was the man in control.'

Chapter 6: The Progeny of the Daughters of Daksha

(1) **S'**ri S'uka said: 'The son of the Prâcetas thereafter [after he had cursed Nârada], pacified by Lord Brahmâ, begot at his kind request [to procreate again] in his wife Asiknî sixty daughters who were all very fond of their father. (2) Ten of them he gave to king Dharma [Yamarâja], Kas'yapa he gave thirteen, twenty-seven were given to the moon god and Bhûta, Angirâ and Kris'âs'va he gave each two. The four remaining he also gave to Kas'yapa. (3) Please hear from me all the different names of these women who with their many children and descendants populated the three worlds and from whom you and I are stemming.

(4) **T**he wives of Yamarâja were Bhânu, Lambâ, Kakud, Yâmi, Vis'vâ, Sâdhyâ, Marutvatî, Vasu, Muhûrtâ and Sankalpâ. Now hear about their sons. (5) From Bhânu was born Deva-rishabha and from him was born Indrasena, oh King. Vidyota ['lightning'] appeared from Lambâ and from him there was thunder [his children]. (6) From Kakud Sankatha appeared and from him there was the son named Kîkatha who fathered many protectors of earthly strongholds. Yâmi gave birth to Svarga from whose loins Nandi was born. (7) The [ten] Vis'vadevas were born from Vis'vâ, but it is said that from them there was no progeny. The Sâdhyas who were born from Sâdhyâ, had one son: Arthasiddhi. (8) Marutvân and Jayanta took birth from Marutvatî. Jayanta was an expansion of Vâsudeva and is also known as Upendra. (9) From Muhûrtâ ['forty-eight minutes'] the Mauhûrtikas were born, a group of [thirty] gods who took birth to present the living beings the result of their personal time-bound actions. (10-11) From Sankalpâ Sankalpa [the deity presiding over one's conviction] was born and from him Kâma [the god of love] appeared. Vasu gave birth to the eight Vasus. Now listen to their names: Drona, Prâna, Dhruva, Arka, Agni, Dosha, Vâstu and Vibhâvasu. From Drona's wife Abhimati sons appeared like Harsha, S'oka, Bhaya and more. (12) Ūrjasvatî the wife of Prâna gave birth to Saha, Âyus and Purojava. From Dhruva's wife Dharani the various [gods ruling over the] cities and towns were born. (13) From the wife of Arka, Vâsanâ there were the sons named Tarsha and so on and from Dhârâ the wife of the Vasu Agni there were the sons known as Dravinaka and so on. (14) Krittikâ, another wife of Agni, gave birth to Skanda [Kârttikeya] whose sons were headed by Vis'âkha and from Dosha's wife S'arvarî the son S'is'umâra was born. He was an expansion of the Lord of Time [see 5.23]. (15) From Vâstu's wife Ângirasî the son Vis'vakarmâ [the great architect] was born who became the husband of Âkritî. From them was born the Manu named Cākshusha whose sons were the Vis'vadevas and Sâdhyas [see verse 7]. (16) Ūshâ the wife of Vibhâvasu gave birth to Vyushtha, Rocisha and Âtapa. Âtapa then fathered Pañcayâma ['the span of the day'] who awakens the living beings to engage in material activities. (17-18) Sarûpâ, the wife of Bhûta, gave birth to the millions of Rudras headed by Raivata, Aja, Bhava, Bhîma, Vâma, Ugra, Vrishâkapi, Ajaikapât, Ahirbradhna, Bahurûpa and Mahân. Their associates, the ghostly ghosts and Vinâyakas [a type of demons, hobgoblins] originated from his other wife. (19) Prajâpati Angirâ's wife Svadhâ accepted the Pitâs for her sons and [his other wife] Satî accepted Atharvângirasa as her son who was the [fourth] Veda [the Atharva Veda] in person. (20) The wife of Kris'âs'va, Arcis gave birth to Dhûmaketu who in Dhishanâ begot the sons Vedas'irâ, Devala, Vayuna and Manu. (21-22) Kas'yapa [or Târکشya] had four wives: Vinatâ [Suparnâ], Kadrû, Patangî and Yâminî. From Patangî the birds originated, from Yâminî the locusts came and Vinatâ brought Garuda into existence - the one who is regarded the carrier of Yajña [Vishnu] - and Anûru [Aruna] the chariot driver of Sûrya, the god of the sun. From Kadrû there were the different kinds of serpents. (23) The wives of the moon god [Soma] were the [goddesses ruling the twenty-seven] lunar mansions named Krittikâ and so, but oh son of Bharata, because Daksha had cursed him [for preferring Rohinî], he was pestered by a degenerative disease [consumption] and had no children with any of them. (24-26) Again pacifying him Soma in respect of the division of time managed to stop the decay

[reducing it to the dark fortnight]. Now please take notice of all the names of the wives of Kas'yapa, the mothers from whom all the living beings of this entire universe were born: Aditi, Diti, Danu, Kâshthâ, Arishthâ, Surasâ, Ilâ, Muni, Krodhavas'â, Tâmrâ, Surabhi, Saramâ and Timi. From Timi the aquatics appeared and the animals of prey were the children of Saramâ. (27) From Surabhi the buffalo found its existence as also the cows and other animals with cloven hooves oh King. From Tâmrâ the eagles, the vultures and so on came into being and from Muni there were the different angels. (28) The reptiles such as the dandas'ûka snakes originated from Krodhavas'â, from Ilâ all the creepers and trees came and all the evil ones [like the demons and cannibals] were there from Surasâ. (29-31) From Arishthâ there were only Gandharvas and from Kâshthâ there were the animals whose hooves are not split. From Danu there were sixty-one sons born; the ones important are: Dvimûrdhâ, S'ambara, Arishthâ, Hayagrîva, Vibhâvasu, Ayomukha, S'ankus'irâ, Svarbhânû, Kapila, Aruna, Pulomâ and Vrishaparvâ as also Ekacakra, Anutâpana, Dhûmrakes'a, Virûpâksha, Vipracitti and Durjaya. (32) Suprabhâ, the daughter of Svarbhânû married Namuci, but S'armishthâ born from Vrishaparvâ went to Yayâti the powerful son of Nahusha. (33-36) There were four very beautiful daughters of Vais'vânara: Upadânâvî, Hayas'irâ, Pulomâ and Kâlakâ. Hiranyâksha married Upadânâvî and Kratu married Hayas'irâ oh King, but when on the plea of Lord Brahmâ the two daughters Pulomâ and Kâlakâ of Vais'vânara married to the oh so mighty *prajâpati* Kas'yapa, the Pauloma and Kâlakeya demons were born from them who were very keen on fighting. When the sixty thousand of them [headed by Nivâtakavaca] were a disturbance to the sacrifices in the heavenly places, your grandfather [Arjuna] single-handedly killed them just to please Indra oh King. (37) From Vipracitti's wife Simhikâ one hundred and one sons were born who all obtained a planet of their own: Râhu was the eldest and the hundred others were [called] the Ketus. (38-39) Now hear from me the chronological order of the dynasty that originated from Aditi, wherein Nârâyana, the One Almighty Lord, manifested as a plenary expansion of Himself [called Vâmana]. Vivasvân, Aryamâ, Pûshâ and Tvashthâ followed by Savitâ, Bhaga, Dhâtâ, Vidhâtâ, Varuna, Mitra, S'atru and Urukrama [were her twelve sons month by month consecutively presiding over the sun. Urukrama is the dwarf-incarnation Vâmana]. (40) The most fortunate Samjñâ, gave as the wife of Vivasvân birth to the Manu called S'râddhadeva as also to the twin the demigod Yamarâja and his sister Yamî [the river Yamunâ]. She appeared on earth in the form of a mare and gave birth to the As'vinî-kumâras. (41) Châyâ [another wife of the sun god] got from him the sons S'anais'cara [Saturn] and Sâvarni Manu as also a daughter named Tapatî who selected Samvarana for her husband. (42) Aryamâ's wife Mâtrikâ gave birth to many scholarly sons. It was from their [talents] that Lord Brahmâ created humanity [as we know it]. (43) Pûshâ remained childless living on dough only. He had broken his teeth because he had shown them when he had to laugh about the anger of Daksha [when he insulted Lord S'iva, see 4.5: 21, 4.7: 4]. (44) From the marriage between Tvashthâ and the girl called Racanâ who was a Daitya daughter, the two sons Sannives'a and the very powerful Vis'varûpa were born. (45) He [Vis'varûpa] was by the God-conscious ones, despite of being the son of a daughter of their enemies, accepted as their priest, after they were abandoned by their spiritual master Brihaspati because they had disrespected him.'

Chapter 7: Indra Offends His Spiritual Master, Brihaspati

(1) **T**he king [Parîkshit] said: 'Please oh great one, can you describe for what reason the God-conscious ones were rejected by their *âcârya* [the teacher of example Brihaspati]? What was the offense the disciples committed unto the spiritual master?'

(2-8) **T**he son of Vyâsadeva said: 'King Indra, enjoying the wealth of the three worlds, due to pride had strayed from the path of truth. Surrounded oh King, by the Maruts [of the luster] the Vasus [of excellence], the Rudras [of anger], the Âdityas [of what's untrue], the Rihbus [of invention, see also 4.4: 33], the Vis'vadevas [of royal riches], the Sâdhyas [of refinement], the As'vinî-kumâras [of helpfulness] and the Kumâras [of celibacy] and being served by the Siddhas [of perfection], the Câranas [of the theater], the Gandharvas [of song], the Munis [of wisdom], the Brahmavâdis [of learning], the Vidyâdharas [of science], Apsaras [of heaven] and Kinnaras [of superpower], the Patagas [of the birds] and the Uragas [of the snakes], King Indra was served and glorified with sweet songs oh son of Bharata [compare 2.3: 2-7]. In his assembly hall he [one day] was sitting on his throne enjoying the royal opulence of a white parasol as beautiful as the moon disc and other regalia and amenities such as yak-tails for fanning him. Shining with his wife S'acî who shared the throne with him, he thought he was the one supreme. But when his exalted teacher of example, the spiritual master of all the godly ones, appeared in the assembly, he wasn't welcomed by him. He didn't

stand up from his throne to offer him a seat or greet the great priest of the godly ones, the best one of the sages who was equally respected by the enlightened and the unenlightened souls. Even though Indra saw him enter, he failed to pay him any respect.

(9) **B**rihaspati the learned sage and master, thereupon left immediately to return home in silence, well-known as he was with the alienation of being puffed up in wealth. (10) Indra instantly realized that he had disrespected his guru and criticized himself publicly: (11) 'Alas, how disrespectful it was what I have done. I must be out of my mind. Now I have mad about my wealth, mistreated the preceptor in the midst of this assembly! (12) What man of knowledge would be in favor of opulence! Despite of being the king above all, I, the leader of the demigods, now with this wealth have been carried away by a demoniac mentality. (13) He who says that to sit on the royal throne means that one shouldn't stand up for someone else, has no idea of the higher [meaning] of dharma [compare 4.2]. (14) They who lead the way on the false path will land in darkness themselves and anyone who puts faith in their words, will go down also, sinking like a boat made of stone. (15) Therefore let me propitiate the spiritual leader, the immaculate brahmin [Brihaspati] whose knowledge is unfathomable and touch without duplicity his lotus feet with my head.'

(16) **W**hile Indra the mightiest god of all thus was ruminating, Brihaspati, in order not to be seen [by the king], disappeared from his house by the power of his elevated state. (17) Vigorously searching all around not finding a trace of his guru, the mighty Indra could, helped by his associates and contemplating his wisdom, not find any peace of mind. (18) When the mass of unenlightened souls who kept to the precepts of S'ukrâcârya heard about it, they took, not that intelligent, up their weapons and declared war against the godly ones. (19) With their trunks, arms and legs being pierced by the sharp arrows that were shot, the godly ones together with Indra took refuge with Lord Brahmâ and bowed their heads before him. (20) Seeing them weighed down by their worries the godhead Brahmâ, the supreme unborn one, out of his causeless, infinite mercy spoke to them in order to comfort them. (21) Lord Brahmâ said: 'Alas, what an unpleasant surprise, oh supreme enlightened souls. Because you [being too proud] with your opulence failed in your hospitality, you have committed a serious offense against a faithful servant of the Absolute Truth, a brahmin of full control. (22) Because of your negligence with the wealth you enjoy, the others, your enemies, however weak they were [being defeated by you in the past], managed to defeat you [now] oh enlightened ones. (23) Indra Maghavan, oh Honor of Wealth, just see how your enemies who formerly were so weak because of neglecting their preceptor, have regained their power now they with great devotion are of respect for their sage the son of Bhrigu [S'ukrâcârya]. As such they can even obtain my heavenly abode! (24) Undivided in their resolve to follow the instructions of the disciples of Bhrigu [viz. S'ukrâcârya] they are unconcerned about [the opposition of] heaven dwellers [up to Lord Brahmâ]. They who put first the brahmins, the cows and the Protector of the Cows [Govinda, Vishnu], will find nothing inauspicious on their way, whether they are human or divine. (25) Therefore devote yourselves forthwith to Vis'varûpa, the son of Tvashthâ. He is a self-possessed, incorruptible man of austerity and penance. Given your understanding for his workload [of supporting the Daityas] he that way being honored will take care of your interests.'

(26) **S'**ri S'uka said: 'Thus being advised by Lord Brahmâ oh King, they relieved of their pain, went to the *rishi*, the son of Tvashthâ. They embraced him and told him the following. (27) The godly said: 'We, arriving as guests at your abode, wish you all good fortune and would like to express the desire oh dear son, to have, concerning the present situation of us the elder ones of your [spiritual] family, some things straightened out. (28) The highest duty of sons is to serve their parents as good as they can despite of having sons of their own oh brahmin, and what to say about celibate sons? (29-30) The teacher of example [the *âcârya*] personifies the Vedic knowledge, the father stands for the Original Father [Brahmâ], the brother is the representative of the king of the demigods [Indra] and the mother is the direct embodiment of the earth. The sister personifies the mercy, the guest is there as the true self of dharma, the one invited is there as the representative of the god of the sacrificial fire [Agni] and all living beings are there to the example of the Supreme one of the Soul [Vishnu]. (31) Therefore, by the power of the austerity that is in you dear son, take away the grief of us, your troubled elders, who were defeated by our enemies. We recognize you as the one who can do this. (32) We have chosen you as our preceptor concerning the Supreme Brahman, as our brahmin and spiritual master, so that based upon your prowess we can defeat our rivals with ease. (33) It is by no means forbidden to offer for one's self-interest one's obeisances at the feet of someone younger like you. It is important to be of praise oh brahmin, to be advanced in age doesn't really count in such matters [*].'

(34) **T**he honorable *rishi* [S'uka] said: 'Thus on the request of the different enlightened souls accepting the priesthood as the great example of austerity, Vis'varûpa, pleased with their honest words addressed them. (35) Vis'varûpa said: 'Even though it is condemned by those faithful to religious principles as being

detrimental to one's brahminical power, I oh lords, oh controllers of all, as someone whose self-worth it is to be a disciple so one says, cannot decline this request. (36) Persons withdrawing from the world may count on the wealth of grains left behind in the field or the marketplace [*s'iloñchana*, to live 'on the dole']. That is how the *sâdhus*, acting piously in this world, succeed. But how reproachable it is for me oh rulers of the worlds, to be of the duty of the priesthood, a duty designed for the bewildered ones to exult! (37) Nevertheless I cannot turn down the request of you altogether, you as persons as good as the guru. Because the desire for my own life and welfare is of little value, I will concede.'

(38) **T**he son of Vyâsa said: 'Vis'varûpa, the master of penance, thus promising them to be their priest, performed as requested his duty with the greatest attention. (39) Even though the riches of the enemies of the God-conscious ones were protected by the science of S'ukrâcârya, the mighty sage managed by means of a prayer unto Lord Vishnu [called Nârâyana-kavaca] to collect the wealth and hand it over to the great Indra [compare B.G. 9: 31]. (40) The liberal minded Vis'varûpa spoke that hymn to Mahendra ['the great Indra']. It protected the god with the thousand eyes and defeated the military power of the Asuras [the demons] that had become a great threat.'

*: S'rî Caitanya Mahâprabhu, the propagator of this Bhâgavatam, approved of this when He expressed this opinion before Râmânanda Râya (Cc. Madhya 8.128): *kibâ vipra, kibâ nyâsî, s'ûdra kene naya yei krishna-tattva-vettâ, sei 'guru' haya*: 'It does not matter whether one is a *brâhmana*, *s'ûdra*, *grihastha* or *sannyâsî*. These are all material designations. A spiritually advanced person has nothing to do with such designations. Therefore, if one is advanced in the science of Krishna consciousness, regardless of his position in human society, he may become a spiritual master.'

Chapter 8: The Armor of Mantras that Protected Indra

(1-2) **T**he king said: 'What was the protection of the thousand eyed king [Indra] when he, sporting with the armed forces of the enemy and their carriers, conquered the three worlds and enjoyed the opulence oh sage? Please explain to me in what way the armor of Lord Nârâyana's mercy was protecting him when he defeated in battle those who tried to kill him.'

(3) **T**he son of Vyâsadeva said: 'Now listen attentively to what the son of Tvashtâ, chosen as the priest, upon request told the great Indra as being the defense that is called Nârâyana[-kavaca]. (4-6) S'rî Vis'varûpa said: 'One puts on armor in case one is overcome by fear. [For His purpose arming oneself] one should first wash one's hands and feet and then after saying the required mantra [doing *âcamana*, three times over] sip water. Sitting down, facing the north one next should ritually purify oneself [*in pavrita* 'touching kus'a'] by preparing oneself mentally in silence. Thus in dedication to the lordship of Nârâyana being innerly cleansed one should adopt the defense in which one, beginning with saying 'om', offers one's obeisances to Nârâyana by designating two mantras to one's body [by *nyâsa*], that is to say the [eight syllables of the] mantra 'om namo nârâyanâya' to each of the [eight] parts of the body, touching therewith [consecutively] one's lower legs, knees, thighs, abdomen, heart, chest, mouth and [top of the] head, or even repeat this in reverse order [beginning with *ya*, which is called respectively *utpatti-nyâsa* and *samhâra-nyâsa* *]. (7) Next one should assign the [twelve] syllables of the mantra beginning with *om* and ending with *ya* [*om namo bhagavate vâsudevâya*] to the [twelve parts of the] fingers starting with the [tip of the] index finger and ending with the four joints of the two thumbs. (8-10) [Then chanting the mantra 'om vishnave namah', All glories to Lord Vishnu] the heart should be assigned 'om', 'vi' next comes to the top of the head, 'sha' comes between the eyebrows, 'na' on the *s'ikhâ* [the tuft of hair on the back of the head with Vaishnava monks], 've' comes between the eyes, the syllable 'na' should be assigned to all the joints of the body and 'mah' should be thought of as a weapon in the form of a mantra, so that one becomes an intelligent [representative of it]. By [finally] saying the mantra beginning with a *visarga* [an aspirated 'ha'] and ending with 'phath' ['mah *astrâya phath*' or: 'thus I call for my weapon'], one should be fixed on the respect for Lord Vishnu in every possible way. (11) One should recite the following prayer representing the Supreme Self to meditate upon that [in the form of Bhagavân] is endowed with the six opulences of learning [or knowledge], power and austerity [as also wealth, beauty and fame]:

(12) **I** pray that the Lord of the eight qualities [see also 3.15: 45] whose feet rest upon the back of Garuda

and who holds the conch shell, disc, shield, sword, club, arrows, bow and ropes in his eight hands, will protect me on all sides. (13) May Matsya [the fish incarnation of Lord Vishnu] protect me against the aquatic predators in the water who represent the noose of Varuna. May He as the dwarf incarnation Vâmana who took the three steps [as Trivikrama, Lord Vishnu as the conqueror of the three worlds] protect me on land and may He as Vis'varûpa [Him in the form of the universe] protect me in the sky [the ether]. (14) May the Supreme Master Lord Nrisimhadeva whose fearful laughter resounding in all directions meant the fall of the enemy of the leader of the demons [Hiranyakas'ipu] and the miscarriage of his babies, protect me in [my toiling in] the wilderness and on the front in battle. (15) May we in the streets be protected [against thugs] by Him whom one respects with the rituals, Lord Varâha who raised the planet earth on His tusks. May there for us on the mountain tops be the protection of Lord [Paras'u-]Râma and may we in foreign countries be protected by [Lord Râmacandra] the elder brother of Bharata and His brother Lakshmana. (16) May Lord Nârâyana protect me against religious fanaticism and keep me from acting in madness, may Nara keep me from being arrogant, may Dattâtreyâ the master of [the powers of] yoga keep me from straying from the path of yoga and may Kapila, the Lord of [all good] qualities, keep me from attachment to the fruits of labor. (17) May Sanat-kumâra [the perfect celibate] protect me against Cupid [lust], may Hayagrîva [the horse incarnation] keep me from the path of disrespecting the divinity, may the best of all sages the *devarshi* Nârada keep me from offenses during the service and may the Lord in the form of Kûrma [the tortoise incarnation] keep me out of the everlasting hell. (18) May Bhagavân Dhanvantari [the physician *avatâra*] protect me against things harmful to one's health, may Rishabhadeva, the one fully in control of the mind and the self [see 5.4: 6], keep me from duality and fear, may Yajña [Vishnu as the Lord of sacrifice] keep me from infamy and an awkward social position and may Lord Balarâma in the form of Ananta S'esha [the Lord of the ego, see 5.25] keep me away from the angry serpents. (19) May Bhagavân Dvaipâyana [Vyâsadeva] keep me from ignorance and may Lord Buddha protect me against the hosts of heretics and madness [as a consequence of negligence]. May Kalki, the Lord who in this darkest age of quarrel incarnates as the greatest one in defense of the dharma [also as the *channa*- or covert *avatâra*], protect me against the impurities of the time we are living in [viz. intoxication, promiscuity, gambling and meat-eating; see also 1.17: 24]. (20) May Kes'ava protect me with His club during the hours after sunrise, may Govinda holding His flute protect me early in the morning, may Nârâyana the Lord of all potencies, protect me late in the morning and may Lord Vishnu the ruler with the disc in His hand, protect me during the hours at noon [see also 5.21: 10]. (21) May Lord Madhusûdana with the fearful bow S'ârnga protect me early in the afternoon. May Mâdhava, the Lord of Brahmâ, Vishnu and S'iva, protect me in the late afternoon and may Lord Hrishîkes'a protect me during the hours at dusk. May Lord Padmanâbha [the Lord from whose navel the universe sprang] be the one protector during the entire evening early and late. (22) May the Lord with the S'rîvatsa mark protect me during the hours after midnight, may Janârdana the Lord with the sword in His hand protect me late at night and may Lord Dâmodara protect me during the hours before dawn [during which there is the *brâhmamuhûrta* **]. May the Controller of the Universe, the Supreme Lord in the form of time protect me [as the *kâla-mûrti*, also the clock]. (23) Please let the sharp rimmed [Sudars'ana] disc [His order of time, the cyclic of natural time] that wielded by the Lord destructively moves in all directions alike the fire at the end of time, burn to ashes the enemy forces, the same way a blazing fire with its friend the wind would burn dry grass in an instant. (24) May You [Kaumodakî], oh mace so dear to the Invincible Lord, whose impact sparks with fire like thunderbolts, pound to pieces, smash, destroy and pulverize my enemies the imps [Kushmândas], the magicians [Vainâyakas], the evil spirits [Yakshas], the demons [Râkshasas], the ghosts [Bhûtas] and the maddeners [Grahas]. (25) Oh conch shell [oh Pâñcajanya], may you with your frightening sound make the hearts tremble of the enemy torturers [Pramathas], evil spirits [Pretas], she-devils [Mâtâs], madmen [Pis'âcas] and heretics [Vipra-grahas] with their evil looks. (26) You oh sharpest of all swords [oh Nandaka], may you in the hands of the Lord cut to pieces, chop up the enemy soldiers. Oh shield marked with a hundred shining moons, blind the eyes of the evil-minded ones so full of anger and pluck out their sinful eyeballs. (27-28) May by the glory of Your name, form and attributes all the bad [influence of the] planets, falling stars, sinners, snakes, scorpions, predators and other living beings and fear arousing poisoners of our minds and bodies who obstruct our well-being, be completely destroyed. (29) May the majesty of Garuda whom one praises in hymns, he who embodies the Vedic verses, may that master protect us with [his name and] all the names of Vishvaksena [the Lord whose powers are found throughout the universe] against an endless suffering. (30) May His holy names, forms, strategies ['carriers'] and weapons, protect our intelligence, mind and life air from being caught in fear.

(31) **W**e pray that whatever that is disturbing us [and our devotion] will find its end as a logical consequence of the fact that it is You, the Lord [of time] alone who decides what the ultimate reality would be of that what is and that what is not [like happiness and grief coming and going, see B.G. 2: 14]. (32-33) Those bent upon an absence of differences think of the oneness of the Soul [within the material diversity]. Following that course, He is truly understood as the [One transcendental] omniscient Supreme Lord [who defeats the

illusion] by means of His expanding spiritual energy in the form of His decorations, weapons, characteristics and the opulence of His many potencies and different names. May He, the all-pervading One, with all His forms protect us always and everywhere. (34) May the Supreme Lord in every nook and corner, in all directions, above and below, on all sides, from within and from without, in the form of Nrisimhadeva annihilate all worldly fears with His mighty roar [or song, see the Nrisimha Pranâma]. May He with His effulgence overshadow all other influences.'

(35) [S'rî Vis'varûpa continued:] 'Oh King Indra, when you the way I described it under the protection of this [mystic] armor relate to Lord Nârâyana, you will conquer very easily the leaders of the demoniac hordes. (36) Whoever keeps this [prayer] in mind will, whatever he came to see, found at his feet or stumbled upon, immediately be freed from all fright and fear. (37) He who employs this mystic prayer has nothing to fear, not from the government, not from rogues, not from maddeners and such nor from any disease at any time. (38) This prayer was in the past used by a man called Kaus'ika, a brahmin who fixed in yoga gave up his body in the desert. (39) His remains were spotted by Citraratha, the king of the Ghandarvas from above in his heavenly chariot, when he one day, surrounded by many a beautiful woman, had moved in the direction where the twice-born one had died. (40) All of a sudden he with his heavenly vehicle, his *vimâna*, inescapably tumbled out of the sky. Amazed about it he consulted with the Vâlikhilyas [the sages of the sun god] who advised him to collect the bones, throw them in the eastward flowing Sarasvatî and then return home after taking a bath in that river.'

(41) S'rî S'uka said: 'Anyone who at the opportune moment hears about [this prayer] and carefully concentrates on it, will acquire the respect of all living beings and be delivered from all fear. (42) Indra who had performed a hundred sacrifices [see 4:9: 1], by means of this prayer that he received from Vis'varûpa conquered in battle the Asuras and enjoyed the opulence of the three worlds [see also B.G. 4: 34].'

*: This is an actual practice of Vaishnava monks living in the temple. Each morning they apply *tilaka*, holy clay, on different bodyparts addressing Lord Nârâyana with different mantras, thus allaying the fear and warding off the danger of facing the material world with all its opponents to the teaching. The formal *âcamana* mantra before sipping water goes as follows: 'om apavitrah pavitro vâ sarvâvasthâm gato 'pi vâ // yah smaret pundarîkâksham sa bahyâbhyantarâh śucih // s'rî-vishnu s'rî-vishnu s'rî-vishnu'.

** : Generally, each day and each night Vedicly is divided into six parts consisting of five *ghathikâs* of 24 minutes each. To each portion of the day of two hours there is another name of the Lord or activity for God to be respected according to these verses. The periods concern the regular hours (to the position of the sun, considered from the equator) directly after sunrise 6-8 (before breakfast), early in the morning 8-10, late in the morning 10-12, at noon 12-2 (lunchtime), early in the afternoon 2-4, late in the afternoon 4-6 and the hours at dusk (after dinner) 6-8, early in the evening 8-10, late in the evening 10-12, early at night 12-2, late at night 2-4 and before dawn 4-6 (with the *brâhmamuhûrta*, the meditation hour between the fourth and second *ghathikâ* before sunrise).

Chapter 9: Appearance of the Demon Vritrâsura

(1) S'rî S'uka said: 'Vis'varûpa [see previous chapter] oh son of Bharata, had three heads. One for drinking *soma* [performing sacrifices], one for drinking wine [spiritual matters] and one for eating food [the material purpose] so I have heard. (2) He oh ruler, offered the gods who were there as his fathers, their proper share by publicly chanting the mantras aloud with sacrifices in the fire. (3) Even though he with his sacrifices offered the gods their share he, lead by the affection of his mother [Racanâ], behind their back [also] made offerings to the Asuras. (4) The king of the gods [Indra] seeing how he by that offense to the divinity betrayed the dharma, afraid [that the demons would gain strength] angrily quickly cut off Vis'varûpa's heads. (5) The head he used for drinking *soma* became a kapiñjala [a francolin partridge], the head for drinking the wine turned into a kalavinka [a sparrow] and the one used for taking food turned into a tittiri [a common partridge]. (6) However powerful he was, because of the reaction of killing a brahmin Indra with folded hands for the time of a year had to face the consequences. In order to be purified from the sin towards other living beings he then divided the burden over the four departments of the earth, the waters, the trees and the women. (7) With the benediction [by Indra] of having her hollows filled with water, the earth took one fourth

of the burden of killing a brahmin by accepting the deserts as the visible sign [of the sin] on her surface. (8) With the blessing that their branches and twigs would grow back when trimmed, the trees accepted a quarter of the burden of killing the brahmin through the sap flowing from them as the visible consequence. (9) The [youthful] women being blessed with a constant sexual appetite accepted as their quarter of the burden of sin the monthly period as the visible reaction. (10) Water blessed with the ability to increase the volume of the material it soaks, accepted one fourth of the sin with the reaction of visible bubbling and foaming because of which one has to throw it away. (11) After having lost his son, Tvashtâ [see 5.15: 14-15] performed a sacrifice for creating an enemy for Indra with the words: 'Oh enemy of Indra, increase in size so that you without delay can kill your opponent.'

(12) **T**hereupon from the *anvâhârya* fire [the fire to the south] a most frightening character appeared who looked like the destroyer of all the worlds at the end of the *yuga*. (13-17) Day after day expanding to a distance of an arrow's reach, he resembled a burned mountain or clouds amassing in the evening with the sun shining from behind. Next to his hair, beard and mustache that were as red as molten copper, he had eyes blazing like the sun at noon. Dancing and shouting loudly he kicked up the dirt as he moved around with the firmament held high on his blazing trident. With his mouth deep as a cave swallowing the three worlds, he drank the sky and licked up the stars. Over and over yawning with his massive, fierce teeth, the people who saw him fearfully fled in all the ten directions. (18) He, that most fearful personification of sin, was in truth the form the son of Tvashtâ had assumed. Now, by [dint of the power of] his previous austerity, he covered all the worlds and was thus called Vritra ['the encloser']. (19) All the defenders of wisdom together attacked him with their soldiers to strike him with each his own divine weapon, but Vritra swallowed the different weapons all at once. (20) Faced with that fact they were all struck with wonder and gathered disheartened, having lost their courage, to turn inwards to pray to the Original Person.

(21) **T**he gods said: 'We with Lord Brahmâ first and [all the inhabitants of] the three worlds that are composed of air, fire, ether, water and earth, all trembling with fear pay tribute to the destroyer [death]. But since he himself is afraid of Him [the eternal Original Personality], we should acknowledge the Lord as our refuge. (22) One is a fool when one wants to cross an ocean holding on to a dog's tail, one is a fool when one wants to approach anyone else but Him, He who is never astonished, is always satisfied by His own achievements, is equipoised and of perfect peace. (23) Just like Manu [here: king Satyavrata] who for surviving the flood bound his boat, our world, to the sturdy horn of Matsya, the Lord in the form of a fish, we who seek our refuge, are sure to be delivered [by Him] from our abysmal fear for the son of Tvashtâ. (24) Formerly the Independent One [Svayambhû or Lord Brahmâ], alone on the lotus, was very afraid and by His grace narrowly escaped from a fall in the so very high waves of the waters of the flood blown up by the roaring wind [see 3.8]. May that deliverance be there for us also. (25) He, the one controller who by His transcendental potency created us and by whose mercy we also may create a world of matter, can, although He stands in front of us as the actor, not in His form be recognized by us, who consider themselves separate controllers. (26-27) When we are heavily tormented by our opponents, He who exists eternally comes to our rescue age after age with His material potency in different *avatâra* forms among the sages, the human beings and the animals, in order to protect each and everyone near and dear to Him. He, the Godhead and True Self of us all and of every other living being, is the transcendental, original cause, the primary principle of nature [*pradhâna*], the Supreme Enjoyer whose energy is known in the form of the universe, from which He Himself stands apart. He is the refuge we can all surrender to. He, that Great Soul, will bless us, His devotees, with all good fortune.'

(28) **S'**ri S'uka said: 'Because of that prayer of the enlightened souls oh King, He with them turning inward, became visible with His conch shell, disc and club. (29-30) He was surrounded by sixteen servants with eyes blooming like lotuses in autumn, that looked just like Him except for the Kaustubha jewel and the S'rîvatsa mark. Seeing Him oh King, they all threw themselves at His feet, overwhelmed with happiness because of seeing Him directly. Thereafter they slowly stood up and offered their prayers. (31) The godly ones said: 'You, oh Lord awarding the results of sacrifice, we offer our obeisances. You using the *cakra* [the disc, the cyclic order of time] as a weapon are the one to set the limits. All our respect for You who are known by so many transcendental names. (32) They who appeared after You in creation, after You the controller of the three destinations [of going to hell, to heaven or the purgatory], cannot understand Your supreme abode [Vaikunthha]. (33) Oh Lord, let there be our obeisances unto You oh Bhagavân Nârâyana, oh Vâsudeva, oh Original Person, oh Highest Personality, oh Supreme Giver of Insight, oh Most Auspicious One, oh Transcendental Benediction, oh Greatness of Mercy, oh Changeless Support of the Universe, Only Proprietor of all Worlds, Ruler over All and Husband of Lakshmî Devî. The best of the ones completely detached [the *sannyâsis*] wandering all around the world, fully purified by their transcendental absorption in devotional yoga [bhakti] push, by [the strength of] their dutiful respect of being *paramahamsas* ['swans

of the Supreme'], open the door of this illusory existence that gives access to a consciousness in the spiritual world that is free from contaminations. Thus personally experiencing the continuity of Your Lordship [of devotion, Lord Caitanya] one finds happiness. (34) It is rather difficult to understand how You in pastimes relating to the unification of consciousness without taking shelter of anyone or anything, without having a physical body, without awaiting our cooperation, without being transformed Yourself by the modes of nature, in transcendence above the modes can be of creation, annihilation and maintenance. (35) Therefore we do not really know whether Your Lordship is there like an ordinary human being bound to actions in the material world, who under the influence of the modes thus depends on time, space, activities and nature, and thereby is forced to accept the good and bad results of his own actions, or whether You are there as a completely self-satisfied [*âtmârâma*] and self-controlled person who never fails in his spiritual potency and is always a neutral witness. (36) Those two positions certainly do not form a contradiction in You, the Fortunate One. For what would be impossible to You whose attributes are unlimited, You who are the Supreme Lord of unfathomable glories? You are by the present-day thinkers doubted with opinions and arguments laid down in scriptures containing judgments based upon halfhearted investigations and fallacious logic. But You are out of the range of the agitated minds of the obstinate theorists resorting to controversies. You withdrawn from all of them are hidden from view behind Your bewildering yoga potency, the incomparable and inscrutable potency [by which you make and break]. You after all, are not divided in two natures. (37) The same way one perceiving a piece of rope does not or does see a snake, one concludes [really] being intelligent to following [the person of You and the *âcârya*] or not. (38) You, under closer scrutiny, are the essence of authenticity, the controller of all and everything spiritual and material. You are there as the cause of all causes of the entire universe who with all qualities is present within all, up to the minutest atom. You are [with the temporality] of all manifestations the only one who remains. (39) For that reason those exalted devotees who relating to You but once tasted a drop of the nectar of Your glories and with the continuous flow of bliss within their minds forgot about the vague and limited reflection of the sights and sounds of material happiness, have faith in You alone as the Supreme Personality, the only and dearest friend of all living entities. How can those devotees whose minds are of a complete and continuous absorption oh Killer of Madhu, or who as said, are hands-on experts in having accepted You as the dear most lover and friend, then ever give it up to serve Your lotus feet that in this life never again allow a return to the material ocean? (40) Oh loving Soul and shelter, oh power and opulence, oh maintainer and seer and most attractive beauty of the three worlds, because of Your expansions in the material energy we are sure that with Your manifestations in different forms as the Lord of the enlightened ones [*Vâmana*], the human beings [*Râmacandra* and *Krishna*], the animals [*Varâha*], a mixture of them [*Nrisimhadeva*] and of the aquatics [*Matsya* and *Kûrma*], all the sons of Diti and Danu and such for their conspiring are awarded the proper punishment depending the offense, oh Supreme Chastiser. May You, if You deem it necessary, likewise kill this [terrible] son of *Tvashtâ*. (41) With our full surrender totally relying on You, oh Father of Fathers, oh Lord Hari, our hearts are chained in love by the meditation on Your two feet that are like two blue lotuses. By the manifestation of Your own form, by Your compassionate smile which is pure, pacifying and pleasing, with the drops of nectar of the very sweet words that emanate from Your mouth, the worries melt away of the ones You have accepted as Your own. You oh Purest One we consider the one eligible to take away our deep pain. (42) Therefore oh Supreme Lord, what would we, as sparks of the original fire [the 'golden seed'], now all have to tell You who personally are amused to be engaged in creation, destruction and maintenance with Your divine energy, You who as the Supersoul and spirit of the absolute Brahman resides in the hearts of all the different living beings and externally are present according to time, place and the physical constitution, You whom one realizes as the cause of that what constitutes the [existence and consciousness of the] living being, You, as the witness of all that is going on, as the witnessing itself and the embodiment of the eternal memory of the entire universe [the *âkâs'a* record]? (43) Because You are our Supreme Lord and Master of Transcendence, please arrange for us a position in the shadow of the thousand-petaled lotus flowers that are Your feet, so that we may be relieved of the pain resulting from the dangers and desires of this conditioned existence that made us approach You. (44) Please oh Controller, put an end now to this son of *Tvashtâ* who is devouring the three worlds and has exhausted oh *Krishna*, oh bliss of eternal existence [*, see B.G. 4: 4-6], all our strength, arrows and other means of defense. (45) Unto You the swanlike Lord who has His abode in the kernel of the heart where You supervise the actions of the individual soul, unto that manifestation of *Krishna* whose reputation as a redeemer is so bright, unto Him without a beginning who is solely understood by the pure devotee, unto the path in this world of the friend and refuge that He is, unto the ultimate goal of that elder brother to perform sacrifices for, we offer our obeisances.'

(46) **S'**ri S'uka said: 'After by the servants of the three worlds this way with due respect having been worshiped oh King, the Lord, pleased to hear their praises, replied. (47) The Supreme Lord said: 'I'm very happy with you oh best of the demigods. By your knowledgeable prayers unto Me man can remember Me and be of devotion unto Me as the Original Self of the opulences. (48) When I am satisfied one can achieve

whatever that is difficult to attain. Still oh best of the intelligent ones, he who knows the truth, having fixed his attention exclusively on Me, does not desire for anything else but Me. (49) A miserable person [*kripana*] looking for the material quality of things has no knowledge of the ultimate end of the soul and he who awards the desire for them is not a whit better. (50) Someone who personally knows of the supreme goal of life will not tell an ignorant person to build up karma, just like an experienced physician wouldn't give a patient the wrong food, not even when he'd ask for it. (51) Oh patron of sacrifice [Maghavan; Indra], good fortune to all of you, go and without delay ask Dadhyañca [Dadhîci], the most exalted of all saints, for his body which is strong because of his education, vows and austerity. (52) Dadhyañca is someone who has assimilated the spiritual knowledge of purity that is called 'the head of the horse' [As'vas'ira]. He delivered that knowledge to the As'vins who then opened up to immortality [they became *jivan-mukhas*, liberated souls even in this life **]. (53) Dadhyañca, the son of Atharvâ, delivered his invincible armor [of mantras] controlled by Me to Tvashthâ who gave it to Vis'varûpa. He on his turn delivered this [Nârâyana-kavaca protection in prayers] to you. (54) [Dadhyañca] the knower of dharma will for your sake provide the As'vins with his limbs upon their request. With them Vis'vakarmâ will create the most powerful of all weapons [de thunderbolt] by means of which, because it is invested with My power, the head of Vritrâsura can be severed. (55) When he is killed you will all regain your wealth, power, arrows and other means of defense. All good fortune will be yours, because you, My devotees, will not be hurt.'

*: The anachronistic use of the name of Krishna in this context is etymologically explained as the combination of the syllables *krish* and *na*, implying respectively 'absolute existence' and 'beatitude' as the characteristics of the Supreme Reality.

**: In this context the *âcâryas* tell the following story: 'The great saint Dadhîci had perfect knowledge of how to perform fruitive activities, and he had advanced spiritual knowledge as well. Knowing this, the As'vinî-kumâras once approached him and begged him to instruct them in spiritual science (*brahma-vidyâ*). Dadhîci Muni replied, "I am now engaged in arranging sacrifices for fruitive activities. Come back some time later." When the As'vinî-kumâras left, Indra, the king of heaven, approached Dadhîci and said, "My dear *muni*, the As'vinî-kumâras are only physicians. Please do not instruct them in spiritual science. If you impart the spiritual science to them despite of my warning, I shall punish you by cutting off your head." After warning Dadhîci in this way, Indra returned to heaven. The As'vinî-kumâras, who understood Indra's desires, returned and begged Dadhîci for *brahma-vidyâ*. When the great saint Dadhîci informed them of Indra's threat, the As'vinî-kumâras replied, "Let us first cut off your head and replace it with the head of a horse. You can instruct *brahma-vidyâ* through the horse's head, and when Indra returns and cuts off that head, we shall reward you and restore your original head." Since Dadhîci had promised to impart *brahma-vidyâ* to the As'vinî-kumâras, he agreed to their proposal. Therefore, because Dadhîci imparted *brahma-vidyâ* through the mouth of a horse, this *brahma-vidyâ* is also known as As'vas'ira.'

Chapter 10: The Battle Between the Demigods and Vritrâsura

(1) **T**he son of Vyâsa said: 'The Supreme Lord Hari, the Original Cause of the cosmic manifestation, after thus having instructed Indra then disappeared from before the eyes of the devoted. (2) When the son of Atharvâ [Dadhîci], the saint, as was told was beseeched by the godly, the great personality, slightly amused, with a smile said the following oh son of Bharata. (3) 'Oh souls of God, don't you know that all embodied beings when they die have to suffer an unbearable, intense pain that takes away their consciousness? (4) All souls struggle to remain alive and the body they desired in this world is very dear to them. Who would be willing to give away his body, even to Lord Vishnu if He asked for it?'

(5) **T**he gods said: 'What would there be too difficult oh brahmin, for persons as great as your holiness, whose virtues are sung by all and who are of mercy towards all? (6) People running after their self-interest do not know what trouble they cause to other people. If they would know they wouldn't make their demands. But if one [knows about the misery of others and] is capable of giving, one won't say no but comply.'

(7) **T**he honorable saint said: 'Just to hear from you what would be the dharma [in this matter], I was opposing you. I will give up this dear body for you [though]. I sooner or later have to give it up anyway. (8) Anyone who with the impermanence of the body oh Lords, not full of mercy for each and all endeavors for honorability and religious principles, is a person pitiable even to the immobile creatures [like the tolerant trees, see also the S'rî S'rî Shadgosvâmî-ashthaka]! (9) By the meritorious ones of renown this much is

recognized as the imperishable dharma: dharmic is the soul who laments over the distress of other living beings and feels happy upon their happiness. (10) Away with the misery, away with the difficulty! Because a physical body can perish any moment and be eaten by the jackals it wouldn't help [to hold on to it], it is not there for myself - a mortal is there with his body [in order to give his life] for that what is his own [for what he stands for] and for the ones he knows [his relatives and friends, see also S.B. 10.22: 35].'

(11) **T**he son of Vyâsa said: 'Thus decided on the right course of action Dadhîci, the son of Atharvâ, gave up his body in sacrifice for the Supreme, the supreme Brahman, the Supreme Personality [compare 1.13: 55]. (12) He as a seer of the truth with his senses, life air, mind and intelligence under control, absorbed in trance being situated in the Supreme, was liberated from his bondage and left the world no longer taking notice of his material body [see also B.G. 8: 5]. (13-14) King Indra thereafter took up the thunderbolt that was created by Vis'vakarmâ, empowered by the great sage [Dadhîci] and suffused with the spiritual strength of the Supreme Lord. Together riding out with all the other gods while the *munis* offered prayers, he gloriously sat on the back of Gajendra [his elephant] to the apparent pleasure of all the three worlds. (15) Vritrâsura surrounded by the *asura* chiefs and commanders was with great force attacked as the enemy oh King, just like it happened when Rudra angrily attacked Antaka [Yamarâja]. (16) What followed was a great and most ferocious battle between the *sura*, the divine, and the *asura*, the demoniac hordes, which took place at the bank of the [celestial] Narmadâ river at the onset of the first millennium [the Vaivasvata-manvantara] of Tretâ-yuga. (17-18) Oh King, when the demons headed by Vritrâsura were confronted with the resplendent opulence of Indra the Heavenly King with the thunderbolt and the Rudras, Vasus, Âdityas, As'vins, Pitâs, Vahnîs, Maruts, Ribhus, Sâdhya and Vis'vadevas, they couldn't bear the sight. (19-22) Namuci, S'ambara, Anarvâ, Dvimûrdhâ, Rishabha, Asura, Hayagrîva, S'ankus'îrâ, Vipracitti, Ayomukha, Pulomâ, Vrishaparvâ, Praheti, Heti and Utkala and the hundreds and thousands of other Daityas, Danavas, Yakshas, Râkshasas and others headed by Sumâli and Mâli who were all dressed up with golden ornaments, drove back the front of Indra's army that even for death itself was difficult to approach. Fearlessly the Asuras furiously roaring like lions thereupon pained their opponents with clubs, iron studded bludgeons, arrows, barbed missiles, mallets and lances. (23) The chiefs of the divine forces were from all sides covered by a shower of arrows, spears, axes, swords, *s'ataghnîs* and *bhus'undis* [different types of spiked weapons]. (24) Like stars in the sky covered by clouds, they couldn't be discerned any longer, completely covered as they were by the downpour of projectiles that from all sides in waves fell upon them. (25) But the showers of arrows and other weapons didn't reach the armies of the enlightened ones because the demigods quickly cut them midair into thousands of pieces. (26) Thereupon running out of arrows and weapons they showered a rain of mountain peaks, trees and stones upon them that, as before, were fragmented by the *sura* forces. (27) When the troops led by Vritrâsura saw that their enemy fared quite well under the load of weapons and mantras and that none of them was harmed by the trees, the stones and the different mountain peaks either, they became very afraid of Indra's soldiers. (28) All the *daitya* endeavors of time and again waging against the demigods who enjoyed the favor of Krishna were in vain, just as the rough words are of little men when they abuse the great ones. (29) They who were not of devotion unto the Lord, upon seeing their endeavors fruitless, left defeated in their pride as fighters the battlefield and gave up the fight that had just begun. They whose power had been nullified abandoned the commander [Vritrâsura] who had inspired them.

(30) **V**ritra seeing how the demons that followed him fled away and how his army was broken and scared away, spoke as a broad-minded hero with a big grin as follows. (31) Befitting time and circumstances the hero of heroes expressed himself in words that were even attractive to the greatest minds: 'Oh Vipracitti, Namuci and Pulomâ! Oh Maya, Anarvâ and S'ambara! Please listen to me. (32) All who are born inevitably have to face death, wherever they might exist in the universe. There is no way to counter that in this world which offers someone the opportunity to reach a better world and be glorious. Considering this indeed to be the case, who wouldn't accept a suitable way to die? (33) There are two approved ways to die with honor in this world, and both are very rare. One is to be allowed to leave the body when one engaged in yoga controlling the mind and senses concentrates on Brahman [Paramâtma and Bhagavân], and the other is to take the lead on the battlefield and never turn one's back.'

*: 10.22: 35 It is the duty of every living being to perform welfare activities for the benefit of others with his life, wealth, intelligence and words.

Chapter 11: The Transcendental Qualities of Vritrâsura

(1) **S'**rî S'uka said: 'Afraid and disturbed as they were intent on fleeing, oh King, they [the commanders of Vritrâsura] didn't take heed of the words of their master who thus was stressing the dharma. (2-3) When the best of the Asuras saw that the *asura* army, as if there was no one to protect them, was scattered and chased by the demigods now that the moment offered them the opportunity, the enemy of Indra was in great pain. Not able to tolerate this, he angry with great force stepped in their way to rebuke them with the following words: (4) 'Of what interest are these shitty mummy's boys to you? There is certainly no glory to be found in attacking from behind and killing someone who flees in fear. Someone who thus thinks to be a hero, will not attain a better world. (5) If you believe in your battle, if you have patience in your hearts and if you're free from desiring worldly happiness oh insignificant souls, then just keep standing in front of me for a moment.'

(6) **T**hus with his extremely powerful, physical presence roaring full of anger he threatened the demigods, his enemies and scared everyone out of his wits. (7) Because of that outburst of Vritra factually all the God-conscious ones fell unconscious to the ground as if they were struck by lightning. (8) The entire *sura* army that in fear had closed its eyes was trampled asunder. Arrogantly, like a mad elephant running through a forest of hollow bamboos, he holding his trident high, that violently stepped around on the field that the earth shook beneath his feet. (9) Seeing him in such a rage the carrier of the thunderbolt [Indra] indignantly ran towards his enemy and threw the mightiest of clubs at him. But the demon caught the difficult to withstand weapon in its flight very easily with his left hand. (10) That incensed Vritrâsura even more. Roaring loudly he then with his club struck Indra's elephant that was so famous for its strength on the head. This feat commanded the respect of all the soldiers on the battlefield oh ruler of man. (11) Airâvata, struck by the club in Vritra's hand shook like a mountain hit by a thunderbolt and was, in great pain and spitting blood with a broken jaw, together with Indra thrown back a fourteen yards.

(12) **T**he great soul [though] refrained from using the club again [when he saw how] Indra, innerly shaken about what had happened to his carrier that didn't die, by the touch of his nectarean hand relieved the animal from all pains and injuries so that he stood up before him. (13) When he thus saw Indra who armed with a thunderbolt wanted to fight his enemy oh King Parîkchit, he again remembered that Indra in the past had killed his brother. Mad in his grief about that great and cruel sin, he sarcastically laughing addressed him. (14) S'rî Vritra said: 'What a fortune to encounter your lordship as my enemy, you the slayer of a brahmin who was your guru and my brother. How lucky I am today to be soon relieved from my debt to my brother by piercing my trident straight through your heart of stone, oh you total falsehood in person! (15) You desiring heaven, mercilessly severed with your sword the three heads from the trunk of our innocent elder brother like he was an animal. He was a fully qualified and selfrealized brahmin. He was your spiritual teacher entrusted with the task of leading the sacrifices! (16) You bereft of all shame, mercy, beauty and glory are by your actions condemnable even to creatures below the human level [like the Râkshasas]. You will have to die in great pain after my trident has pierced your body which as a corpse will not be burned but be eaten by the vultures.

(17) **Y**ou who proved yourself so cruel, I will together with all the others who thoughtlessly following you attacked me with raised swords, with their severed heads on my pointy trident sacrifice to [Bhairava] the leader of the evil ghosts and his hordes. (18) But in case you oh heroic lordship of mine, with your thunderbolt in this battle manage to cut off my head and destroy my army, I having falling prey to the scavengers, will on the other hand be relieved of all debts and achieve the dust of the feet of the great sages. (19) Oh master of the godly, why don't you hurl your thunderbolt at me, your enemy standing in front of you? Do not doubt its infallibility, the bolt may succeed unlike the club that is just as useless as a request for money with a miser. (20) This thunderbolt of yours oh Indra, that is empowered by the prowess of Vishnu and the penance of Dadhîci, for certain without fail will kill your enemy. Whatever that is established by Lord Vishnu will bring the Lord's victory and all His opulences and qualities. (21) By the force of your thunderbolt the rope of my material attachment will be cut. And when I give up this world then I, with my mind fixed on the lotus feet of Lord Sankarshana, will exactly as He has said [see 5.25: 8] reach the destination of the *munis*. (22) Persons advanced in spiritual life He recognizes as His own. He will not bestow upon them the opulences found in the divine, earthly and hellish spheres because they lead to envy, anxiety, agitation, pride, quarrel, distress and belligerence. (23) Oh Indra the endeavors of a person to attain the three goals of life [settled religion, economy and sense satisfaction] are obstructed by our Lord. This is to be recognized as the special mercy of the Fortunate One [leading to stability, happiness and consciousness] which is easy to reach for unalloyed devotees but so very difficult to attain by others [who always get entangled in the consequences of their actions]. (24) [And therefore I pray:] 'Oh my Lord, shall I be reborn as a servant of Your servant whose only shelter is to be at Your lotus feet? May my mind remember the

transcendental qualities of You oh Lord of my life, may my words be of praise and my body be engaged in working for You! (25) I do not desire a place in heaven or the topmost position [of Brahmâ], not the rule over the world nor to dictate the lower worlds. I do not desire the perfections [the *siddhis*] of yoga nor to be freed from rebirth oh source of all opportunity, all I want is not to be separated from You! (26) Like small birds who unable to fly are looking for their mother, like a calf distressed with hunger looking for the udder, like a lover morose about the beloved who left, my mind the same way longs to see You oh lotus-eyed One. (27) May there for me who because of his karma wanders around in this world of birth and death, be the friendship with Your people [Your devotees], oh Lord praised in the scriptures and not so much with those people whose minds by Your external manifestation are attached to their bodies, children, wife and home.'

Chapter 12: Vritrâsura's Glorious Death

(1) **T**he honorable *rishi* said: 'He [Vritrâsura] who thus eager to give up his body oh ruler of man, considered dying in battle better than a victory in thought, took up his trident and attacked Indra, the king of the demigods, the way Kaithabha attacked the Supreme Personality when the world was inundated. (2) Like the fire at the end of the *yuga* the King of the Demons with great force hurled the sharp pointed trident twirling at the great Indra while he in great anger loudly roared: 'Dead you are thou sinner!'

(3) **E**ven though the sight of the rotating trident flying towards him like a star falling from the sky was difficult to bear, it didn't scare Indra. He with his thunderbolt cut it, together with the arm of Vritra that resembled the body of the serpent king, in a hundred pieces. (4) With one arm missing he angrily took up his mace of iron against the thunderbolt and approaching Indra and his elephant with it struck him on the jaw so that the thunderbolt slipped from the hand of the generous one. (5) That grand and wonderful accomplishment of Vritra was praised by the gods and the demons, the heavenly singers and the association of the perfected ones, but seeing that Indra was in danger, they sincerely lamented 'Alas, oh alas!' (6) With Indra his enemy in front of him not taking up his thunderbolt being embarrassed that it had slipped from his hands, Vritrâsura said: 'Oh lord take up your thunderbolt and kill your enemy, this is no time for regrets. (7) Except for the One of creation, annihilation and maintenance, the Lord who knows everything, the Original and Eternal Person, those who desiring to fight sometimes gather with their arms are not always assured of a victory. (8) Like birds caught in a net, all worlds and their rulers sigh powerlessly under the time factor that is the cause out here. (9) People not aware of that [time factor, Him, the Lord of Time, the] strength of our senses, mind, body, life force, death and immortality, consider their indifferent body the cause. (10) Oh sir [dear Indra], please understand that all things thus oh generous one, just like a wooden doll [a 'woman made of wood'] or a cuddly animal [of 'straw and leaves'], depend on Îs'a [the Power, the Lord and master of Time constituting their life and coherence]. (11) Without His mercy the person [the *purusha*], the material energy [*prakriti*], the manifest reality [*mahat-tattva*], the self [or false ego, *âtmâ* or *ahankara*], the elements [*bhûtas*], the senses [of action and perception the *indryas*] and what belongs to them [the mind - *manas*, intelligence - *buddhi* and consciousness - *cit*] are not capable of bringing about anything or do whatever [like maintenance and destruction]. (12) Not knowing [the Lord, the time factor] one considers oneself - despite of being fully dependent - to be the one in control, but it is He who creates beings by other living beings and it is He who devours them through others. (13) The blessings of longevity, opulence, fame and power arise when the time is ripe [His time], just as the opposite is found without having chosen for it. (14) Therefore one should be equal about fame and infamy, victory and defeat, misery and happiness and dying and living [see also B.G. 6: 7 & 12: 17]. (15) [The modes of] goodness, passion and ignorance are found in material nature, they are not the qualities of the spiritual soul. He who knows the soul as the one in the position of the witness will be free from bondage [compare B.G. 18: 54]. (16) Look at me, defeated in battle with my weapon and arm cut off oh enemy, I'm still trying the best I can to take your life. (17) In the game of this battle our lives are the stakes, the arrows are the dice, our carriers are the game board and it is not known who will win and who will lose.'

(18) **S'**ri S'uka said: 'King Indra hearing the straightforward, reverent words of Vritra, took up the thunderbolt and addressed him with a smile without further wondering [about what he had said]. (19) Indra said: 'Oh Dânavâ, with this kind of consciousness you've attained perfection. You're a devotee perfectly focussed on the Supersoul who is the greatest friend and the Ruler of the Universe [see B.G. 6: 20-23]. (20) You managed to surmount the *mâyâ* of Lord Vishnu which deludes the common man. In your giving up the *asura* mentality, you've obtained the position of an exalted devotee [see 2.4: 18]. (21) It is truly a great

miracle to see how you as someone driven by passion, now being in Vāsudeva, the Supreme Lord of pure goodness, have a strong consciousness! [see also Vritra's prayer 6.11: 25]. (22) Being devoted to the Supreme Lord Hari, the bestower of beatitude, you're swimming in an ocean of nectar. What's the use of small ditches of water [for someone like you]?'

(23) **S'**ri S'uka said: 'Thus having discussed the ins and outs of dharma oh King, the great commanders Indra and Vritra who were well matched, fought [again]. (24) Whirling dangerously with his iron club Vritra, [who saw a chance] to subdue his enemy, with his left hand hurled it at Indra, oh best of kings. (25) But the demigod cut with the S'ataparvanâ [the 'hundred hooked'] thunderbolt simultaneously the club and the hand to pieces that was as strong as an elephant's trunk. (26) Being struck by [Indra] the carrier of the bolt he, profusely bleeding with the wings of his arms cut off by the root [from his trunk], fell from the sky like a mountain. (27-29) Because of his great life force and uncommon prowess the demon [was able to] put his lower jaw on the ground and his upper jaw in the sky so that his mouth became a huge opening. With his tongue and teeth he, resembling a fearful snake, seemed to devour, as if he were time itself, the three worlds with his preposterous body. Pounding and shaking the earth he then moved his feet as if they were the Himalayas, whereupon he having reached Indra like a python swallowed him together with his thunderbolt and elephant. (30) Seeing him swallowed by Vritra all the demigods together with the founding fathers and the great sages in great grief lamented: 'Alas, what a misery!'

(31) **E**ven though he was swallowed by the king of the demons he didn't die in his belly, because he arriving there was protected by the Supreme Personality as also by his own power of yoga to master the illusion [see S.B. 6.8]. (32) The slayer of Bala, the mighty one, got out by piercing the abdomen with his thunderbolt and then with great force cut off the head of the enemy that was as big as a mountain peak. (33) But when the thunderbolt, in order to sever the head, in its entirety quickly revolved around the neck to cut it through, it took as many days as it takes the luminaries to move over both sides of the equator to reach the time that it fell. (34) At that very moment in the sky the sound could be heard of the kettledrums of the denizens of heaven and the perfected ones. Together with the saintly ones who had gathered they celebrated the prowess of the victor [Indra] by joyously praising him with various mantras and a shower of flowers. (35) From Vritrâsura's body the light of his soul rose up oh subduer of the enemies, that before the eyes of all the gods achieved the supreme abode.'

Chapter 13: King Indra Afflicted by Sinful Reaction

(1) **S'**ri S'uka said: 'With Vritra killed the leaders and everyone else in the three worlds oh charitable one, were immediately freed from their worries and depressions, except for the mighty Indra [S'akra] himself. (2) Without taking leave from Indra thereupon the demigods following Indra, Brahmâ, S'iva and the other God-conscious people, the saints, the forefathers, the rest of the living beings and the demons, all returned to their places.'

(3) **T**he king asked: 'Oh my Lord, oh sage, I'd like to know why Indra was not respected by the others. Why was he so gloomy while all his demigods were so very happy?'

(4) **S'**ri S'uka said: 'All the godly ones and the sages were terrified by Vritrâsura's display of power, but Indra had declined their request to put an end to him because he was afraid to kill a brahmin. (5) Indra had said: 'The burden of the sin of killing Vis'varûpa was as a favor to me carried by the women, the earth, the trees and the water [see 6.9: 6-10], but how will I be purified from killing Vritra?'

(6) **S'**uka continued: 'When the sages heard that, they said the following to the great Indra: 'We wish you all good fortune, don't be afraid, we will perform an *as'vamedha*, a horse sacrifice for you. (7) The *as'vamedha* sacrifice of worshipping the Original Person, the Supersoul, the Controller who is Nârâyana our Lord, liberates one even from the sin of destroying the world! (8-9) Someone who killed a brahmin, his father, a cow, his mother or his spiritual master, such a sinner and even an outcast dog-eater may find purification by singing His holy name. If an *as'vamedha* sacrifice, the topmost of all sacrifices, by us conducted with faith

keeps you from being contaminated by the killing of all creatures of Brahmâ including the brahmins, what then do you expect from killing a harassing demon?'

(10) **S'**ri S'uka said: 'Indra thus being encouraged by the learned killed his enemy Vritrâsura when he approached him. He, Vrishâkapi, the mythical king of the gods, was then tormented by the reaction following that act of killing a brahmin. (11) Even though he had done others a favor with his deed, Indra because of that reaction suffered [the deepest] misery in which he found no happiness. Missing his qualities he felt but shame and guilt. (12-13) It persecuted him in the form of an old, outcast woman trembling all over her body whose clothes were covered by blood because she suffered from consumption. She with her disheveled, gray hair yelled at him 'Wait, wait', and spread thereby with her breath a bad fishy smell that polluted the entire road. (14) The thousand eyed Indra, sought his refuge in heaven and in all directions of the sky after which he hurried in the northeastern direction to enter there oh King, the Mânasa-sarovara lake. (15) Hidden from view he, bereft of all the sustenance [normally supplied] by the servant of the sacrificial fire, lived there for a thousand years in the subtle network of the fibers of a lotus stem. And all that time he in his heart pondered over the question how he could find liberation from [the sin of] having killed a brahmin. (16) For the time of his absence the heavens were ruled by Nahusha who, equipped with education, austerity, yoga and strength, turned mad because his intelligence got bewildered by the power and excessive opulence. Chasing Indra's wife [S'acîdevî] he fell victim to the fate of a snake [after being cursed by sage Agastya for having kicked him]. (17) He whose offense through the divinity of Rudra was nullified because he meditated on the Maintainer of Truth [Vishnu], was after having recovered from [the karmic rebound] invited back through the brahmins. Now that he enjoyed the protection of the wife of Vishnu, the goddess of fortune, the sin had lost its grip on him. (18) In order to please the Supreme Lord Hari, the brahminical sages [upon his return], then properly, according to the rules, stepped forward to consecrate him for the sake of an *as'vamedha* sacrifice oh son of Bharata. (19-20) Only when that *as'vamedha* sacrifice was performed by the expert brahmins and the great Indra thus was of worship for the Original Person, the Supersoul and Maintainer of all divinity, the matter could be considered done. Only then, despite of the seriousness of having killed the son of Tvashthâ, definitively that sin could [formally] be considered as being reduced to nothing, like fog before the sun oh King. (21) After the *as'vamedha* sacrifice as prescribed was performed by the priests headed by Marîci and Indra had worshiped the Lord of Sacrifice, the Supreme Personality, he, being purified from sin, retrieved his greatness.

(22-23) **T**his great history describing the glorification of the Lord of the Holy Places, the growth in devotion and the victory and liberation of Indra the King of Heaven, frees one from innumerable sins. This narration should therefore always be read and continuously be heard by those who cherish the intelligence and be reiterated on the occasion of great festivals. It sharpens one's senses, brings wealth and fame and releases from all misconduct; it brings victory over one's enemies and good fortune and longevity to all.'

Chapter 14: King Citraketu's Lamentation

(1) **S'**ri Parîkshit said: 'How could Vritrâsura with a nature of passion and ignorance and being that sinful minded oh brahmin, have such a strong determination in Nârâyana, the Supreme Person? (2) With [even] the gods whose minds are of pure goodness and the saints who have unblemished souls, only rarely is observed that they develop devotion for the lotus feet of Mukunda, the Lord of Liberation. (3) In this material world there are as many living entities as there are atoms, some of them are human or related to the human form and among them only a few act to do good. (4) Oh best of the twice-born, one always sees that among those who believe in liberation only a few desire liberation and that among the thousands of them only a few are really liberated, are really perfect. (5) And among the millions and trillions [of living beings] you in the midst of those who found liberation and perfection oh great sage, will very rarely find someone who considers Nârâyana the Supreme One and has a mind that is completely peaceful [compare B.G. 7: 3 & 7: 26]. (6) How, [with the truth of this,] could Vritra then, being so sinful and the cause of such suffering all over the world, in the full of his fire of giving battle have an intelligence that was fixed on Krishna? (7) I am in great doubt about this and would very much like to hear oh master, how he managed to please the Thousand-eyed One in battle with his bravery and strength.' "

(8) **S'**rî Sûta said: "After the powerful son of Vyâsa had listened to the inquiry of the devout Parîkchit he expressed his compliments and explained it to him. (9) S'rî S'uka said: 'Please listen carefully oh King, to the story about this as heard from the mouths of Vyâsa, Nârada Muni and Devala Rishi. (10) Once there was a king, an emperor over all the earth who lived in S'ûrasena and was named Citraketu ['the light of excellence']. During his rule the earth delivered everything one could wish for oh King. (11) He had thousands and thousands of wives, but from none of them the king got a single child, even though they were very well capable of giving birth. (12) With all his beauty, magnanimity, youth, good birth, education, opulence, welfare and all other good qualities he was endowed with, he was full of anxiety in his role of being the spouse to that many wives bearing no children. (13) Neither his great opulence nor all his queens with their beautiful eyes, nor all the lands he ruled as the Emperor could make him happy. (14) One day however Angirâ, the very powerful sage who traveled around in his countries, unexpectedly arrived at the palace. (15) In order to pay his respects according to the customs, he stood up from his throne and offered him worship. After thus having proven his hospitality he offered him a comfortable seat and sat down next to him in proper self-restraint. (16) Then oh Mahârâja the great *rishi* himself bowed down complimenting him who in all humility sat beside him on the ground and addressed him speaking as follows.

(17) **A**ngirâ said: 'Is everything all right with your health and the material order of the state, the order of the king [in the form of priests, ministers, territories, subjects, fortresses, the treasury, the police and the army] that is so much alike the seven material layers protecting the living being [consisting of the totality, the ego and the five objects of the senses; *mahat-tattva*, *ahankâra* and *tanmâtras*]? (18) The king submitting himself to [the needs and demands] of these elements of his rule can achieve welfare and prosperity oh god of man, and so will each and all who depending on him offer their wealth and services. (19) Is it so that your wives, citizens, secretaries, servants, merchants as also your ministers, intimates, governors, landholders and offspring, all comply with your rule? (20) When the mind [of the king] is controlled all the subjects will comply and then everyone, including the governors, no longer being negligent, will make his contribution. (21) From the anxiety of your pale face I can tell that something is bothering you, that you for some or another reason aren't quite happy mentally.'

(22) **H**e [Citraketu] who desired offspring and this way was questioned by the *muni* despite of his greater learning oh King, bowed deeply before the sage in great humility and replied as follows. (23) King Citraketu said: 'Oh great one, what of the external and internal affairs of the embodied souls would not be understood by yogis who by dint of their austerity, spiritual knowledge and meditative absorption are freed from all sins? (24) Nevertheless, even though you know everything, you ask me what's on my mind oh brahmin. Let me now with your permission dilate on what you asked me. (25) Having a great empire even desirable to the demigods, all the wealth and the upkeep doesn't give me any pleasure because I have no son. To me it is all like trying to satisfy one's hunger and thirst with everything else but food and drink. (26) Save therefore me and my forefathers from getting lost in the darkness oh great wise. Make it so that we get a son and thus may defeat that [threat] which is so difficult to overcome.'

(27) **S'**rî S'uka said: 'Thus being beseeched, the most powerful and merciful son of Brahmâ made him cook a preparation of sweet rice for Tvashtâ [the demigod father of Vis'varûpa, see 6.8], which he then offered in worship of him. (28) The sage then offered the remnants of the sacrifice to the first and most perfect queen of all the king's queens who was called Kritadyuti, oh best of the Bhâratas. (29) Thereafter he said to the king: 'Oh King, there will be one son who will be the cause of jubilation as also lamentation for you', whereupon the son of Brahmâ left. (30) After having eaten the food of the offering Kritadyuti proved to be impregnated by Citraketu, the way the goddess Krittikâ received a son [named Skanda] from Agni. (31) Her fetus gradually developed little by little from the semen of the king of S'ûrasena, just like the moon does during the bright fortnight of the month. (32) And thus in due course of time a son was born who created the greatest delight among the inhabitants of S'ûrasena when they heard about it. (33) The king, very happy with his newly born son, bathed and decorated himself with ornaments and then arranged for the brahmins to perform the birth ceremony with many benedictory words. (34) He donated to the brahmins gold, silver, garments, ornaments as also villages, horses, elephants and sixty *crores* of cows. (35) In order to increase the opulence, the reputation and longevity of his newly born son, he with great attention like a raincloud showered all one could wish for. (36) Just like a poor man who has an increasing affection for the riches he gained with great difficulty, the pious king, as a father, day after day felt more love for the son he with so much difficulty had received. (37) Also the mother developed ignorantly an excessive affection for the son and that led, with all the co-wives of Kritadyuti, to a feverish desire to have sons as well. (38) As good as he all day cared about the son, king Citraketu was also extraordinarily attracted to the wife who gave him the son and not so much to the other wives. (39) Because of having no sons and being unhappy for being

neglected by the king, they then lamented, condemning themselves out of envy. (40) A woman who has no son is at home by her husband and the co-wives who do have sons, disrespected and burdened with the load of sin. She is then despised like a maid-servant. (41) What would a maid-servant have to lament when she finds her honor in faithfully serving her husband? But if she is there like a maid-servant to the maid-servants, she is most unfortunate. (42) The queens, who burned [in lamentation and envy] because their king enjoyed the wealth of a son from their rival Kritadyuti, having fallen out of grace thus developed a very strong hatred. (43) Out of their minds because of their enmity the women unable to accept the king's conduct], became extremely hard-hearted and administered poison to the boy. (44) Kritadyuti walking around the house was not aware of the sin committed by the co-wives and thought, looking upon her son, that he was fast asleep. (45) When the boy had lied down a long time she, as a sensible woman, therefore gave the nurse the order: 'Please oh friend, bring me my son.' (46) Looking after him the nurse saw him lying down with his eyes turned upwards and his life force, mind and senses gone. She then falling to the ground cried: 'I'm doomed!' (47) As soon as the queen heard that she with an agitated voice in loud words of regret was striking her breast with both her hands, she also hurried in and saw, upon approaching her son, that her child unexpectedly had deceased. (48) Overcome by grief she fell unconscious to the ground with her hair and dress in disarray. (49) Next oh ruler of man, all the inhabitants of the palace and all the people, men and women who had heard the loud crying nearby, came and all lamented greatly being equally aggrieved, just as did pretentiously the ones who had committed the crime. (50-51) Hearing that his son had died for reasons unknown, the king couldn't see properly anymore. Followed by his entourage of ministers and brahmins he on his way constantly fell and slipped. Because of his affection his lamentation grew [like fire] so that he fell unconscious down at the feet of the dead boy. Heavily breathing with his hair and dress disheveled, he [coming to] wasn't capable of uttering a single word anymore because of his choked up voice and the tears he cried. (52) The queen, seeing her husband crying heavily in his grief over the deceased child, the only son of the family, cried along in every possible way and thus added to the anguish of all the people, including the officers and ministers, who had gathered there. (53) The flowers in her scattered hair slipped down while her two with *kumkum* powdered breasts got wet from the teardrops that, mixed with her make-up, fell from her eyes. She lamented about her son with a sound that reminded one of the sweet cries of a kurarî bird.

(54) 'Alas, oh Creator of my fate, how much You fail in Your wisdom! With the father alive while his offspring is dead You prove to be someone who acts against His own creation. Such a contradiction makes You an opponent. (55) If there in this world is no regular order to the death and birth of the ones embodied, then let it be so that things happen as a result of one's karma. [But with] this [taking away of my son] You personally are cutting away the bond of love that You created for the growth of Your creation! (56) And you my dear son, shouldn't give up on me. I am so miserable without you as my protector. Look what grief you gave your father. With you we can easily overcome the darkness that is so difficult to defeat without a son. Please don't abandon us any longer, do not go away with the merciless Lord of Death. (57) Get up my sweet son, all the children, all your playmates are calling for you to come and play with them oh prince of mine. You've slept so long and must be really hungry by now. Please take my breast to drink and drive away the grief of your relatives. (58) How unfortunate not to see the charming smiles any longer of you who were born from my flesh. Have you, now that you've closed the eyes of your lotus face, really left for the other world, the place of no return? Have you been taken away by the cruel Lord of Death? No longer I can hear your sweet prattle.... '

(59) S'rî S'uka said: 'Citraketu, with the woman bewailing her dead son this way in several lamentations, was very much aggrieved and cried loudly. (60) With the king and his wife thus lamenting, all their subjects cried equally aloud and thus all the men and women of the kingdom were out of their wits of sadness. (61) Sage Angirâ, who knew that they because of the misery that fell upon them had lost their senses and were helpless, then visited them together with Nârada Muni.'

Chapter 15: The Sages Nârada and Angirâ Instruct King Citraketu

(1) S'rî S'uka said: 'They [the sages Nârada and Angirâ] in order to give instruction in spiritual terms, spoke to the king who like a dead man fallen at the side of the corpse was so very much aggrieved. (2) 'Oh best of kings, the person you are lamenting about, who is that actually oh lord, who has he been in his previous birth, who is he now and who will he be hereafter? (3) Just like grains of sand wash ashore and drift apart by the force of the waves, the embodied souls are united and separated by time [compare B.G. 2: 13]. (4) Just as from seeds sometimes grains grow and sometimes not grow, the living entities, impelled by the material

potency of the Supreme Lord, sometimes produce other living beings and sometimes not. (5) We, you and also the other creatures moving and not moving about here at the moment oh King, were not together before this birth, nor will we be together after we died, despite of our sharing the same present. (6) The Ruler of All, as indifferent as a [playing] boy, creates, maintains and destroys living beings through other living beings; they who were created by Him do not exist independent of Him [compare B.G. 3: 27]. (7) By the body of the embodied soul a body is created from another body, just as indeed from one seed another seed is generated. The [this way temporally] embodied [individual soul] is eternal, just as the constituent elements of matter are [see B.G. 8: 17-22]. (8) To consider this body separate from its indweller is, just like separating the individual from the group, the product of an age-long form of ignorance, such a separation is just like the separation of souls - of the essence - an imaginary one.'

(9) **S'**ri S'uka said: 'King Citraketu, consoled by what the twice-born ones thus told him, wiped his shriveled face with his hand and spoke. (10) The honorable king said: 'The two of you who arrived here in the dress of renunciates, are accomplished in spiritual knowledge and the greatest of the greatest. (11) You as brahmins dear to the Lord [as Vaishnavas] dressed up like madmen wander the surface of the earth as you like in order to enlighten those who, like me, are of a worldly intelligence. (12-15) Sanat-kumâra, Nârada, Ribhu, Angirâ, Devala, Asita, Apântaratamâ [an early name of Vyâsadeva], Mârkandeya and Gautama; Vasishthha, Bhagavân Paras'urâma, Kapila, S'ukadeva, Durvâsâ, Yâjñavalkya and Jâtukarna as also Aruni, Romas'a, Cyavana, Dattâtreyâ, Âsuri, Patañjali, the sage Dhaumya head of the Vedas and the wise Pañcas'ikha, Hiranyanâbha, Kaus'alya, S'rutadeva and Ritadhvaja; all these and other masters of perfection are the wandering spiritual educators. (16) Therefore, let me be enlightened by your torchlight of spiritual knowledge oh masters, for I am but a foolish village dog bereft of vision in the darkness.' [*]

(17) **S'**ri Angirâ said: 'I am [the same] Angirâ who granted you the son you wanted oh King and this son of Brahmâ here is the great sage Nârada in person. (18-19) This because of your grief about your son being merged in a difficult to overcome darkness does not befit you. You are supposed to remember the Supreme Personality. The two of us have arrived here visibly before your eyes in order to support you oh King. You, as someone anchored in Brahman and devoted to the Lord, we have to tell that you don't deserve it to come down like this. (20) The first time I came to your home, I could have given you the spiritual knowledge of transcendence, but, since you were absorbed in other matters, I could only give you a son. (21-23) And now you undergo the tribulation of someone with children, a nice wife, a home, riches and various assets and luxuries. The objects of the senses of concern to you, like a kingdom, opulence, land and royalty, power and a treasury with servants, ministers and allies, all belong to the temporality. All of this oh Ruler of S'ûrasena, constitutes a lamentable illusion giving rise to fears and distress; these are figments concocted by the mind, preoccupations in the form of castles in the air. (24) That what you're so concerned about is without any substance, that what you meditate upon are fabrications born from profit-minded actions. All these sorts of karmic engagements originate from the mind. (25) This body of the living entity consists of material elements and senses of action and perception. These are declared to be the cause of the various sufferings and pains of the living entity [see also B.G 15: 7-11]. (26) Therefore be careful with the things of the mind and consider your real position, give up your belief in the duality as being something permanent; take to the peaceful condition.'

(27) **S'**ri Nârada said: 'Listen good and accept from me this mantra containing the secret of Vedic philosophy [see 8.16: 18-25] which, if you concentrate on it for seven nights, will give you the vision of the all-pervading Lord Sankarshana ['the One with the plough'; see 5.25]. (28) All others [all the other men of God], giving up on this illusion of duality and finding shelter at His lotus feet oh King, in the past immediately attained His unequaled and unsurpassed glories. Likewise you will soon obtain the Transcendence.'

*: Before lecturing Vaishnavas pray the following prayer in which they describe the role of the guru:

*'om ajñâna-timirândhasya
jñânânjanâ-s'alâkayâ
cakshur unmîlitam yena
tasmai s'rî-gurave namah'*

"I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him."

Chapter 16: King Citraketu Meets the Supreme Lord

(1) **T**he son of Vyâsa said: 'The *devarishi* oh King, then brought the deceased son of the king [who was called Harshas'oka, or 'jubilation and lamentation'] before the mind's eye of the lamenting relatives and addressed him. (2) S'rî Nârada said: 'Oh living soul, all good fortune to you, behold your mother, father, friends and relatives who, lamenting over you, are greatly distressed. (3) To complete your life you may reenter your body and in the midst of your kin enjoy all pleasures of life in accepting the award of your father's royal throne.'

(4) **T**he individual soul said: 'In which of all those births wherein I because of my karma have been wandering among the gods, the animals and the human beings, were these people here my father and mother? (5) In the course of time eventually all people become each other's friends, family members, enemies, neutrals, well-wishers, indifferent or envious ones [compare B.G. 3: 27]. (6) Just as means of exchange like gold pass from one person to the other, the same way the individual soul passes through different species of life by different fathers [see also B.G. 2: 22]. (7) One always sees that the ties one has in human society with matters [like money or the other sex] are temporary; as long as one relates to it one claims ownership. (8) So too the eternal, individual soul identifies himself in a certain birth with his body for as long as he is situated in it, even though he actually has no specific material identity. (9) This living entity is [factually] eternal, imperishable and most subtle, it constitutes the self-effulgence of all the different embodiments, the master who manifests himself as this material world by means of the *gunas* [see also 4.29: 29]. (10) It is not of like and dislike or of mine and thine. It is the one witness to the different sorts of intelligence and performers of good and bad deeds [see also B.G. 9: 29]. (11) The [original] soul is not of the happiness and harm resulting from fruitive actions; perfectly neutral residing in the heart he is the Lord overseeing cause and effect [B.G. 2: 47].'

(12) **T**he son of Vyâsa continued: 'Thus having spoken the living soul went away. His relatives, astonished [about what he had said], then cut the bond of their affection for him and gave up their lamentation. (13) The difficult to forsake affection that leads to lamentation, illusion, fear and distress, was by the family of the son given up when they with the performance of the proper rites removed the body. (14) Oh King Parîkhit, those who had killed the child were, bereft of their bodily luster, very ashamed of having murdered the boy. Remembering what the brahmin [Angirâ] had stated, they performed according to the directions of the priests at the river the Yamunâ the atonement for having killed the baby. (15) Citraketu, spiritually awakened by the words of the two brahmin souls, thus emerged liberated from the dark well of his familial attachment the way an elephant emerges from a mud pool. (16) After taking a bath in the Yamunâ as was prescribed and piously performing oblations of water while controlling his mind and senses with gravity, he offered the two sons of Brahmâ his obeisances.

(17) **B**hagavân Nârada who was very pleased with him being such a surrendered devotee in control of himself, next, as he had promised, disclosed the following knowledge [of the Lord in the form of a prayer]. (18-19) 'Oh my Lord, my obeisances unto You, the Supreme Lord Vâsudeva. Let me meditate upon Pradyumna [the Lord of intelligence], Aniruddha [the Lord of the mind] and Sankarshana [the Lord of the ego, see also 4.24: 35-37]. All my respects for the full manifestation of wisdom, the embodiment of supreme bliss who is the Self of delight and peace whose vision is turned away from the dual world. (20) The waves of the material ocean calm down by the realization of Your personal bliss. My reverences unto the Supreme Controller of the Senses; my respects for You whose expansions are unlimited. (21) May He, the One without a second who, being completely spiritual, cannot be expressed in words, be caught in a form or be comprehended by the mind, may He who is transcendental to cause and effect, protect us. (22) The way all pottery is created from earth, consisting of earth and returning to earth, everything is born from Him, existing by Him and vanishing in Him. Him, the Supreme Brahman [the Absolute Truth] I offer my obeisances. (23) I bow before Him who, having expanded outside and inside as vast as the sky, by the mind, the intelligence, the senses and the life airs cannot be touched or known. (24) The body, the senses, the life air, the mind and intelligence are all parts that are penetrated [by the supporting, connecting and ruling principle of Brahman]; they, just like iron that [cannot be forged if it] is not heated, without that support cannot engage in activities and acquire the status of a[n independent] seer. (25) My obeisances unto You my

Lord, oh Supreme Personality, most perfect Supersoul and master of all mystic powers whose feet are embraced and caressed by the multitude of lotus bud hands of the topmost devotees. All my respects for You who are situated in the highest position.'

(26) **S'**ri S'uka said: 'After Nârada had imparted the knowledge to this fully surrendered devotee, he together with Angirâ left for the abode of Brahmâ oh King. (27) Citraketu then chanted with great concentration and only drinking water, for one week the prayer that was communicated by Nârada. (28) Strictly keeping to the instructions he, by carefully practicing these prayers, after these seven days and nights achieved the mastery of the Vidyâdharas ['the ones founded in knowledge'] oh ruler of man. (29) By dint of that spiritual exercise for his mind he, having found the enlightened course, thus in a few days only reached the shelter of the lotus feet of the God of all gods, Lord S'esha [Anantadeva or Sankarshana, see 5.25]. (30) He saw Him, his Master and Controller, with His smiling lotus face, reddish eyes and skin as fair as a white lotus. Clad in blue silk and with a glittering helmet, armlets, a belt and bangles, He was situated in the midst of His most perfect devotees. (31) The sight of Him destroyed all his sins so that he, contented and pure at heart, could approach Him like a full-blown *bhakta*. Moved from within by love he with tears in his eyes and his hairs standing on end, offered the Original Personality of God his obeisances. (32) He at the lotus feet of the Lord of the Verses, wetted that resting place with his tear drops over and over and was, because his voice was choked by his love, for a long time unable to utter a single letter of the alphabet and offer prayers. (33) By intelligently controlling his mind and the senses that are lead by the external world, this king recovered his speech and then addressed the personification of devotional service and the scriptures, the teacher of all.

(34) **Citraketu** said: 'Oh Unconquerable One, You are conquered by those who are of self-control. You give Yourself in utter compassion to those devotees, who as surrendered souls were conquered by You and always sing Your glories with minds free from desire. (35) Supposing their separate existence the creators of this universe who are [only] a part of a part of You, in vain compete with each other for Your dominion that consists of the creation, maintenance and dissolution of this cosmic manifestation, oh Supreme Lord. (36) Without Yourself having a beginning, an in between or an end, You from the smallest material unit to the complete of the universal manifestation have Your existence in the beginning, in the end and in between; that which is constant in the beginning and in the end is there also in the middle of the existence of all. (37) This egg shaped universe consisting of the seven layers of the earth element and the rest, each of which measures the tenfold of the preceding one [see 3.26: 52], is but insignificant compared to the millions of such universes that exist in the cosmos. Therefore You are [called] unlimited. (38) Eager to enjoy like animals, man worships only parts of You [the demigods] but not the Supreme of You, oh Controller. The benedictions they bring are finished when their end is reached, just as it is with politicians [B.G. 7: 20-23, S.B. 2.3: 10]. (39) A mind ruled by lust [the lesser god] does, just like fried seed, not lead to growth and healing in You oh Supreme One. But in the full knowledge of Your Supreme Self a person is not affected by the network of the modes and the duality of their material qualities [compare B.G. 4: 9]. (40) They who on the path of liberation are of worship were conquered by You, oh Unconquerable One, when You [as their teacher] spoke about the process of devotional service. They are the faultless ones who do not crave for material happiness, they are the great sages satisfied from within [see also 1.2: 6]. (41) Engaged a different way [in demigod worship] one lacks in consciousness and arrives in human society thus at the 'I' and 'mine' and the 'me' and 'you' [of the false ego]. In approaches other than Yours one is as a result of the deviating vision impure in one's conduct, time bound and full of *adharma* [compare B.G. 18: 66]. (42) In what sense is it beneficial for oneself, for others, or for whatever purpose to be turned against oneself [one's own body] or against others in one's religiosity? Such a practice of human self-betrayal raises Your anger, torments one's fellow man and contravenes the dharma [see B.G. 16: 17, 17: 19 and S.B. 1.2: 8]. (43) Your view defining the process of devotional service is free from inconsistencies. They who following that course are equal towards all living beings whether they move or not move, is certainly a civilized person [an Âryan]. (44) This absence of internal conflict in You oh my Lord, puts an end to the sins of anyone who sees You [Your devotees and Your book] before his eyes. Only but once hearing Your name forthwith delivers even the lowest among man from the misery of material existence. (45) Seeing You now here before us oh Supreme Lord, has removed the contaminations from our mind. Why would it be different from what the great *rishi* of enlightenment [Nârada], Your devotee has said? (46) O Unlimited one, You as the Supersoul of all the world, know everything that each living entity does out here. What we know compares to the light of fireflies relative to the sun of You as our teacher of transcendence. (47) All obeisances unto You oh Lordship of the persistence, the ending and creation of the universe. The position of You as the transcendental swan, the ascetic of the highest order, is beyond the ken of those who unify in a false notion, a material notion of independence. (48) The senses gathering knowledge perceive in pursuance of Your perception and they who endeavor to rule the universe do so to the example of Your endeavoring. Let there be my obeisances unto You, the Supreme Lord with the thousands of hoods, by whom the gigantic universe You carry on a single hood, appears [as

insignificant as] a mustard seed.'

(49) **S'**ri S'ukadeva said: 'Oh best of the Kurus, the Supreme Lord Ananta Deva very pleased about thus being worshiped by Citraketu the king of the Vidyâdharas, then replied. (50) The Supreme Lord said: 'From directly seeing Me and from the worship with the prayer that Nârada and Angirâ have disclosed to you, you now have attained perfection oh King. (51) I as the Supersoul of all, as the cause of the manifestation, have expanded in different forms and exist in both the eternal forms of the spiritual sound vibrations and the Supreme Brahman [compare B.G. 7: 4-5]. (52) The living entity expanded into the world and the world expanded within the living entity. These two [the world and the living entity] are pervaded by Me as also made by Me [compare B.G. 9: 4]. (53-54) A person sleeping sees in his dream the entire world within himself, but upon awaking he finds himself lying down somewhere. Likewise one must consider the different states of consciousness and conditions of life of the living entities as manifestations of the illusory potency of the Self, knowing which one should always remember their Supreme Creator and Witness [see bhajan Radha Krishna Bol]. (55) Know Me as that [all-pervading] Soul, as the Supreme Spirit free from the modes of matter by whom the sleeping [bewildered] person at that time is able to recognize what belongs to the dream and what to his happiness. (56) When the person remembers [himself, his spirit soul, his *jîva*, as the one] joining both the states of consciousness of being asleep and being awake, he may reach beyond that spiritual knowledge and arrive at the Supreme Brahman [the knowing principle] that is transcendental. (57) The living entity having forgotten about this spiritual nature of My position, leads because of that a materially conditioned life in separation from the Supersoul, because of which it wanders from one body to the next, from one death to another. (58) Achieving in this world a human birth offers one the chance to arrive at self-realization with the [support of this] spiritual knowledge and wisdom, but they who fail to pick up that knowledge will never find peace and happiness. (59) Thinking of the trouble of toiling in this world and then achieving the opposite of what was intended - and then remembering how one is freed from fear by ridding oneself of one's desire for material things, one should, thus knowing better, desist from that [karmic] desire. (60) Husband and wife [being materially motivated] perform activities for the sake of their happiness and to be free from misery, but these actions have no effect because they do not put an end to the [material] happiness and distress [that follow one another, see also B.G. 2: 14, 4: 20, 9: 31]. (61-62) Those who consider themselves very smart but realize this way the opposite of what they wanted, find it extremely difficult to understand [too 'subtle' or hard to grasp] what it means to be of progress with the soul and [as a soul] to exist apart from the three states [of unconsciousness, sleep and waking]. Someone who personally experienced it or has understood it from listening to others, should, now he by dint of his own power of judgment in spiritual knowledge and wisdom has freed himself from materialism, with the resulting full satisfaction, become My devotee [*]. (63) The realization of the insight of this qualitative notion of the oneness of the [individual] soul and the transcendence [of the Lord], constitutes - all things considered - the ultimate goal of life for capable and intelligent human beings who unite in [bhakti-]yoga. (64) If you with faith, not concluding differently, accept these words of Mine oh King, you will soon find your perfection in the full [awareness] of spiritual knowledge and its wisdom [its practical application].'

(65) **S'**ri S'uka said: 'After the Supreme Lord, the Teacher of the Universe, thus had assured Citraketu, He, Lord Hari, the Soul of All, disappeared from sight.'

*: The verse says that one, with the full satisfaction that is found in the realization one's independence as a soul, should become His devotee. This is the natural consequence of the connectedness of the *jîva* with the Supersoul, the continuity of Him as the Original Person of all divine qualities. In denial of this necessity to acknowledge His integrity, the load of the responsibility associated with it will be too big to carry alone, so that one will lose this full satisfaction again. One then falls back into the false pride and dividedness of the ego resulting from such a denial. In other words, without the Lord as your lightening rod, you will be struck by lightening.

Chapter 17: Mother Pârvatî Curses Citraketu

(1) **S'**ri S'uka said: 'After making his obeisances in the direction in which Lord Ananta had disappeared, Citraketu, the King of the Vidyâdharas began traveling, moving about in the atmosphere. (2-3) On his way

not diminished in his power and sense control he visited hundreds of thousands of people in thousands of places and was by the sages, the perfected ones and the monks praised for being a great yogi. Pleased to stay in the valleys around Kulâcalendra [Mount Sumeru] where one exercises for the different forms of perfection, he took great delight in persuading the wives of the Vidyâdharas to praise the Supreme Personality, Lord Hari. (4-5) One day roaming in the brightly shining, heavenly vehicle that he had received from Lord Vishnu, he saw Lord S'iva in the midst of all the saintly personalities. Surrounded by the perfected ones and the singers of heaven, he had his arm around the goddess who sat on his lap. Citraketu laughed loudly about it and then spoke in the presence of the mother words she could clearly hear. (6) Citraketu said: 'This spiritual master of all the world, who is the direct representative of dharma for all embodied souls, sits here as head of an assembly while embracing his wife! (7) With his hair matted, intensely repentant, following the Vedic principles and presiding a gathering, he is hugging a woman sitting there unashamed like an ordinary materially motivated person. (8) Normally even conditioned souls embrace their women in private ... and this one master of vow and austerity enjoys his woman in an assembly!'

(9) **S'**ri S'uka said: 'When the great Lord of fathomless intelligence heard that oh King, he only smiled and remained silent, and so did everyone in the assembly following his example. (10) With him unaware of the might [of S'iva] thus speaking against all etiquette, the *devî* angrily addressed the impudent one who thought he was so well restrained. (11) S'ri Pârvatî said: 'And now would this one here all of a sudden be the Supreme Controller, the one to chastise and the master of restraint for persons like us as the ones criminal and shameless? (12) It must be so that the one born on the lotus has no notion of dharma. Nor do Brahmâ's sons, Bhrigu or Nârada, the four Kumâras, Lord Kapila or Manu himself have a clue, otherwise they would have stopped our S'iva from breaking the rules! (13) This one here is the lowest of all *kshatriyas*. He who by him positioning himself above the gods so impudently was chastised, is the one who is the teacher of all the world, the auspicious one of auspiciousness in person upon whose lotus feet one meditates. Therefore this man deserves it to be punished. (14) This impudent, haughty fellow doesn't deserve it to approach the shelter of the lotus feet of Vaikunthha that are worshiped by all the saints [compare: S'ri S'ri S'ikshâsthaka]. (15) Therefore, oh greatest of all sinners, leave this place to be born among the demons oh fool, so that this world again belongs to the great ones and you, my son, no longer will commit any offense.'

(16) **S'**ri S'uka said: 'Thus being cursed Citraketu came down from his heavenly chariot to propitiate Pârvatî by bowing his head deeply before her, oh son of Bharata. (17) Citraketu said: 'Folding my hands before you oh mother, I accept your curse. That which the gods impose upon a mortal is entirely determined by his deeds in the past. (18) Deluded in his ignorance the living entity is caught wandering around in the vicious circle, the cycle of rebirth of this material life wherein he constantly is subject to happiness and distress. (19) The individual soul, nor anyone else, can be really the one who calls for the happiness and sorrow [the illusion and disillusion]. A person lacking in awareness nevertheless considers himself or someone else the cause in this matter. (20) What would in this stream, this constantly changing flow of the modes of matter, actually be a curse or a favor, what would [the meaning of] a promotion to heaven or a fall down in hell be, or [the eternal value of] happiness and distress? (21) He, the One Supreme Lord, by His potencies creates the conditioned existence of all living beings as also the life of liberation [in devotional service]. He is the One responsible for the happiness and distress on the one hand and the position in which one [with Him] is elevated above time on the other hand. (22) He considers no one His favorite or enemy, a kinsman or friend, an insider or outsider. He is equal to all, omnipresent and unaffected by the world. In His happiness being free from attachments, one finds no anger in Him. (23) Still there is, in a repetition of being born and dying again, for the ones embodied the [karmic] answer of an existence settled for happiness and grief, gain and loss, bondage and liberation which generated from the energy of the Lord [as a secondary creation]. (24) Therefore I do not ask for your mercy to be released from your curse oh angry one. All I want is that you accept my excuses for everything I've said that in your eyes oh chaste one, was unbecoming.'

(25) **S'**ri S'uka said: 'After thus having propitiated these elevated personalities oh persistent conqueror of the enemies, Citraketu left in his heavenly vehicle while the two were watching and smiling at him. (26) With Nârada, the Daityas, the Siddhas and his personal associates all listening, the great Lord then spoke to his wife the following words. (27) S'ri Rudra said: 'Have you seen, my beauty, how magnanimous the servants of the servants are, the great souls who have forsaken their sense gratification in relating to the Supreme Personality whose actions are so wonderful? (28) None of the pure devotees of Nârâyana are ever afraid. To be in heaven, on the path of liberation or to have a place in hell makes no difference to them [in their service]. (29) With the game played by the Lord those who are embodied are, because they identify themselves with their bodies, bound to the dualities of happiness and distress, dying and being born and being cursed or favored. (30) The way one may take a flower garland for something else or speaks of

qualities or faults in a [dream] image of oneself, also the appraisals of a person that are based upon a lack of insight are deceptive. (31) People who lead to or propagate bhakti, or love in devotional service for the Supreme Lord Vāsudeva, possess the strength of spiritual knowledge and detachment and take no interest in any other shelter [see also 1.2: 7]. (32) Not I nor Lord Brahmā, neither the As'vinî-kumâras nor Nârada, the sons of Brahmā, the saints or all the great demigods, know the true nature of Him of whom we, who like to think of ourselves as independent rulers, all are but parts of a partial aspect. (33) No one in particular is loved or disliked by Him, He calls no one His own nor does He exclude anyone. The Lord as the Soul of the soul of all living beings is the one dearest to all. (34-35) This greatly fortunate King Citraketu is His obedient servant loved by everyone. He, peaceful and equal to all, is the love of the Infallible One just as I am. Don't be surprised to find the devotees of the Supreme Personality among the people to be the great souls who bring peace and equality.'

(36) **S'**ri S'uka said: After thus having heard what the great Lord S'iva had to tell her, the goddess Pârvatî was freed from her doubt and perplexity and found back her peace of mind oh King. (37) He, who as a great devotee was fully capable of pronouncing a counter-curse against the goddess, [nevertheless] in resignation accepted his condemnation and that characterized him as a true saint. (38) [Because of this curse he thereafter despite] of all his knowledge and wisdom found his place in the department of the demoniac species of life. [After being reborn as Vis'varûpa and being killed by Indra,] he then being summoned by Tvashtâ's *dakshinâgni* sacrifice, thus became known as Vritrâsura [*], see 6.9 and compare with 1.5: 19]. (39) This [my dear Parîkshit] was all I had to tell you concerning your question about Vritrâsura, he of an exalted intelligence who appeared in the world as a demon. (40) Hearing this sacred history about the great soul Citraketu which reflects the greatness of the devotees of Vishnu, one is freed from bondage. (41) Anyone who, remembering the Lord, rises early in the morning to control with faith his voice by reciting this story, will reach the supreme destination.'

*: Tvashtâ is a name derived from the roots *tashtha* and *tvaksh*, which means paired, fashioned, formed in mind, produced or to create or produce. There are different Tvashtâ's mentioned in the Bhâgavatam. One is a name of Vis'vakarmâ, the architect demigod as mentioned in 4.15: 17. In 3.6: 15 the name is used for the sun, the director of light as the part of the Universal form of the Lord ruling eyesight. One is mentioned in verse 5.15: 14-15. This one fathered a son called Viraja. The Tvashtâ mentioned in the context of this story wherein he fathered Vis'varupa who turned into the demon Vritrâsura, is possibly the same god [of the sun] as the one who is mentioned among the *deva*'s ruling the months, in his case, the month of Isha [September-October] as is mentioned in 12.11: 43.

Chapter 18: Diti Vows to Kill King Indra

(1) **S'**ri S'uka said: 'From Pris'ni then, the wife of Savitâ [the fifth of the twelve sons of Aditi], there were [the three daughters] Sâvitri, Vyâhriti and Trayî and [from them the sons] Agnihotra, Pas'u, Soma, Câturmâsya and the five Mahâyajñas [were born]. (2) Siddhi the wife of Bhaga [the sixth son of the twelve sons of Aditi], my dear King, bore [the sons] Mahimâ, Vibhu and Prabhu and a very beautiful and virtuous daughter named Âs'î. (3-4) From the wives of Dhâtâ [the seventh son of Aditi] named Kuhû, Sinîvâlî, Râkâ and Anumati [respectively the sons] Sâyam, Dars'a, Prâtah and Pûrnamâsa were born. The firegods called the Purîshyas were by the next son [of Aditi: Vidhâtâ] begotten in Kriyâ and Carshanî [the wife of] of Varuna [the ninth son of Aditi] was the mother from whom Bhrigu took his birth again. (5) Vâlmîki, the great yogi, was [by the semen of Varuna] born from an ant-hill [hence his name]. And Mitra [the tenth son] and Varuna together fathered the two sages Âgastya and Vasishthha. (6) From being in the presence of Urvas'î semen was discharged [by Mitra and Varuna] in an earthen pot [and from that semen the sages were born as their two sons]. Mitra begot in Revatî [the three sons] Utsarga, Arishtha and Pippala. (7) Lord Indra [the eleventh son] begot in Paulomî [or S'acîdevî] so we heard, three sons my best, called Jayanta, Rishabha and Midhusa. (8) Lord Urukrama [or Vâmana, the twelfth son] by His inner potency appeared in the form of a dwarf. From His wife Kîrti the son Brihats'loka was born and he fathered many other sons with Saubhaga as the first one. (9) The activities, qualities and power of this great soul and how He factually descended from Aditi as the son of Kas'yapa, I will describe later on.

(10) **I** will tell you now how from the seed of Kas'yapa the [demoniac] sons of Diti were born [see 3.14] and

the [later members of the family, the] great and glorious devotee Prahlâda and Bali Mahârâja [who was defeated by Vâmana]. (11) The two sons of Diti who by the Daityas and Dânavas were celebrated, are named Hiranyakas'ipu and Hiranyâksha. We have talked about them [see 3.14]. (12-13) The wife of Hiranyakas'ipu named Kayâdhu, was a daughter born from Jambha and a descendant of Danu. She gave birth to four sons with Samhlâda as the first, after whom Anuhlâda, Hlâda and Prahlâda were born as also a sister called Simhikâ. She got from Vipracit the son Râhu. (14) His [Râhu's] head was severed by the Lord's disc when he drank from the nectar [of the demigods]. Samhlâda's wife Kriti gave birth to [the son] Pañcâjana. (15) Dhamani, the wife of Hlâda, gave birth to [the sons] Vâtâpi and Ilvala. When Agastya once visited Ilvala he cooked and served his brother Vâtâpi [in the form of a ram]. (16) From Anuhlâda's wife Sûryâ there were [born the two sons] Bâshkala and Mahisha. Virocana was the son of Prahlâda and from his wife the son Bali was born. (17) He begot in As'anâ a hundred sons and Bâna was the eldest one. I'll describe his praiseworthy character later. (18) Bâna was a worshiper of Lord S'iva and was by him promoted to the level of his chief associates. For that reason the great Lord is the protector of his capital until the present day. (19) The forty-nine Maruts, also sons of Diti, had no sons themselves and were by Indra all elevated to the position of demigods.'

(20) **T**he king said: 'Why oh guru, did they give up the atheistic mentality they were born with? Why were they by Indra turned into demigods? Was it because of their saintly activities? (21) Oh brahmin, these sages together with me here, are all eager to hear about this from you oh great one. Please explain it therefore to us.'

(22) **S'**ri Sûta said: "Hearing those respectful, brief and meaningful words of the servant of Vishnu, the omniscient son of Vyâsa praised him and calmly and focussed gave a reply oh S'aunaka. (23) S'ri S'uka said: 'Diti, whose sons were killed by Lord Vishnu in support of Indra, burned with anger and thought, clouded by grief: (24) 'I will only rest and be happy when an end has been put to the life of [Indra,] this pleasure seeking, hard-hearted, cruel and sinful murderer of the brothers! (25) Would someone be of true knowledge when he designated a king, with his body which is doomed to end with the worms, as stool or as ashes, nevertheless hurts others in the pursuit of his own happiness? Does not such a one await the punishment of hell? (26) He, thinking that this [material covering] lasts for ever, is out of his mind. Can I count on a son who can fight this madness of Indra?' (27-28) Filled with that intention, she consequently was constantly of service unto her husband [Kas'yapa] with all kinds of pleasing activities full of love and humility, self-restraint and great devotion oh King. Knowing him very well, she with charming sweet words, smiles and sidelong glances managed to bring him under her control. (29) Although a highly expert, learned scholar he was thus enchanted by the woman. Being under her control he therefore acceded to her wishes; a thing [for a man] not at all that surprising in relating to a woman. (30) Seeing the living beings unattached in the beginning of creation, God the Father [Brahmâ] created the woman as the other half of his body and by her the mind of men is carried away. (31) Thus being served by the woman oh my best one, the mighty Kas'yapa was very pleased and approvingly addressed Diti with a smile.

(32) **K**as'yapa said: 'Ask for any benediction you want oh my beauty, for I, oh irreproachable lady, am very pleased with you. What would there for a woman with desires in this world [and a next one] be difficult to obtain when her husband is well pleased? (33-34) The husband is considered the worshipable deity of the woman. Vâsudeva who, situated in the heart of all as the husband of the Goddess of Fortune, is worshiped as the Supreme Lord by men through the forms and names of the different divinities, is there also for women in the form of the husband [see also B.G. 9: 23]. (35) Women who with respect for the will of their husbands desire a happy life oh slender-waisted lady, therefore worship with devotion their spouse as [a representative of] the Lord who is the Supersoul. (36) I, worshiped by you with such devotion my love, will as that kind of person fulfill this desire that cannot be realized by deceitful [unchaste] wives.'

(37) **D**iti said: 'If you are for me the one to give benedictions oh brahmin, I in that case, with my two sons dead, ask you for an immortal son capable of killing Indra, because he is the one responsible for the death of the two.'

(38) **A**fter hearing her words the brahmin aggrieved lamented [within himself]: 'Alas what great impiety has befallen me today [with the notion of having to arrange for the death of Indra]! (39) Regrettably I have grown too attached to sensual pleasure in the form of the woman present before me. Ruled by *mâyâ* I will with my mind corrupted surely land in hell. (40) What would be wrong with it when the women in this world follow their nature? But damned I am if I, not knowing anymore what's good for me, [addicted to her] have no control over my senses. (41) Who knows their ways? Her face is like a blossoming lotus flower in autumn

and her words are pleasing to the ear, but the heart of a woman is [as sharp] as a razor blade. (42) A woman lets no one directly into her heart, they want [to rule] their own bodies and mind and are prepared to kill or get killed even their own father, son and brother for that purpose. (43) I have to keep my promise, I have to be true to what I said, but killing Indra cannot be the proper course of action. I know something better.'

(44) **T**he powerful Muni thinking thus oh descendant of Kuru, got slightly angry. He condemned himself for it and then spoke. (45) S'rî Kas'yapa said: 'Your son will, as a friend of the godless ones, get even with Indra oh gentle one, provided you for that purpose for the time of a year strictly keep to a vow.'

(46) **D**iti said: 'I accept such a vow my dear brahmin. Please tell me what I have to do and what is forbidden, as also what must be done not to break the vow.'

(47) **S'**rî Kas'yapa said: 'Harm no living being, do not curse or speak a lie, do not cut your nails and hair nor touch impure things. (48) Do not enter water for a bath, do not get angry nor speak with wicked people. Do not wear dirty clothes or ever wear a flower garland that has been worn. (49) Do not eat leftovers nor food containing flesh that was offered to Kâlî. You must not eat food brought by a s'ûdra or food treated by a woman in her menses and do not drink water by cupping your hands. (50) Do not go out in the evening, nor after having eaten, without having washed yourself or with your hair loose, without ornaments, without being grave or without being covered. (51) Do not lie down without having washed your feet, without being purified, with your feet wet and with your head northward or westward, nor go to bed naked, together with others or during sunrise or sunset. (52) In clean clothes, always being washed and adorned with all auspicious things [like turmeric and sandelwood paste] you should worship the cows, the brahmins, the Goddess of Fortune and the Infallible One before breakfast. (53) With presentations of garlands, sandelwood pulp and ornaments you should worship women who have a [living] husband and a son and you must worship your own husband with offering prayers. You should also meditate upon his presence in your womb [in the form of a child during a pregnancy or his vital energy]. (54) Free from violations keeping to this vow of *pumsavana* ['of the forest person'] for a year there will be a son for you to kill Indra.'

(55) **A**ssenting to it Diti thus joyously received the semen from Kas'yapa oh King, and lived strictly to the vow. (56) Oh dear King of respect for all, Indra understanding what his mother's sister had in mind, then wisely approached Diti to serve her during the time she stayed in an *âs'rama*. (57) Every day he brought her flowers, fruits, roots and wood from the forest for the sacrificial fire as also leaves, *kus'a* grass, sprouts, earth and water when she needed it. (58) Oh ruler of man, serving her as deceitful as a hunter pretending to be a deer, Indra tried to find a fault in her dutiful observance of the vow. (59) But he could not discover a single failure in her practice and thus oh master of the world, he in his desire wondered anxiously: 'How can I find my well-being in this world?' (60) Once though she, weakened because of the vow, after she had eaten, did not touch water and wash her feet, and went confused about the rules, to sleep at dusk. (61) Upon noticing her mistake Indra, as a master of yoga, by the power of his mystical ability entered the womb of Diti who unconscious lay asleep. (62) With his thunderbolt he cut the embryo, that had a golden appearance, in seven pieces and cut each crying piece into seven more, telling them not to cry. (63) They all in pain with folded hands said to him: 'Oh ruler, why do you want to kill us? Oh Indra, we are your brothers, the Maruts!'

(64) **T**o this group of faithful souls, the Maruts, he then said: 'You should not be afraid of this my brothers.'

(65) **B**y the mercy of S'rînivâsa [Vishnu as the refuge of Lakshmî] Diti's embryo being cut in many pieces by the thunderbolt, did not die, just as you [my dear Parîkhit] did not from the weapon of As'vatthâmâ [see 1.8]. (66-67) When a person worships the Original Person he immediately gets a grip on his life [as for time and measure]. And so it happened with Diti who for almost a year had worshiped the Lord [see 5.18: 12]. In order to compensate for the faults made by the mother the Lord changed the forty-nine parts that Indra had created, the Maruts, into [the fifty] demigods [together with Indra] who became soma-drinkers [priests]. (68) Waking up Diti saw the children along with Indra shining as bright as fire. It was a view the goddess being purified [after her penance] was very pleased about. (69) She thereupon said to Indra: 'Desiring a son who would be the fear and end of the [twelve] Âdityas [see 6.6: 38-39], I executed this vow that is so difficult to fulfill. (70) I only prayed for one son but now there are forty-nine of them. How could that happen? If you know this my dear son, speak to me and do not tell me lies.'

(71) **I**ndra said: 'Oh mother, having understood what your vow was, I approached you and found a fault. In my self-interest having lost sight of the dharma, I thereupon cut the embryo to pieces. (72) The embryo was divided in seven parts by me and they became seven babies. And even though I cut each of them also in

seven parts, none of them died. (73) Witnessing that great miracle I next decided that it had to be some side-effect of your worship of the Supreme Personality. (74) Those who take interest in the worship of the Supreme Lord without fostering desires and are even indifferent about [the liberation of attaining] the transcendental position, one may consider experts in enlightened self-interest [compare 2.3: 10 and B.G. 9: 22]. (75) Would an intelligent person still covet any form of material satisfaction that one even finds in hell, when he has been of the worship by which He, the Lord of the Universe and the most intimate Godhead, has given Himself to him [see also the S'rî S'rî S'ikshâsthaka]? (76) Oh best of women, please excuse me for being such a fool with this evil deed of mine. Oh mother, by your good fortune the child that I have killed within you, came to live again.'

(77) **S'**rî S'uka said: 'Taking permission of her being satisfied about his good manners, Indra offered his respects and left with the Maruts for the heavenly worlds. (78) Thus I have told you all that you asked me about concerning the auspicious birth of the Maruts, what should I tell you further?'

Chapter 19: Performing the Pumsavana Ritualistic Ceremony

(1) **T**he king said: 'Oh brahmin, I would like to hear about the *pumsavana* vow you mentioned and by which Lord Vishnu is pleased.'

(2-3) **S'**rî S'uka said: 'A woman with the permission of her husband should start with this vow that fulfills all desires on the first day of the bright fortnight of Agrahâyana [November-December]. According to the instructions of the brahmins having bathed, brushed her teeth, put on ornaments and garments, she must hear about the birth of the Maruts. Then, before taking breakfast, she has to worship the Supreme Lord and the goddess of fortune as follows: (4) 'Let there be my obeisances unto You oh Independent Lord and fulfillment of all desire. My respects for the husband of Lakshmi Dêvî, the Master of all Perfection. (5) Since You are the Lord endowed with mercy, opulence, prowess, glory and strength, You are the One Supreme Master of all divine qualities. (6) Oh S'rî Lakshmi, you being espoused to Lord Vishnu, are His energy and have all the qualities of the Supreme Personality. I beg you to be pleased with me oh Goddess of Fortune, oh Mother of the World. May there be my reverential homage unto you. (7) My obeisances unto the Supreme Lord and Personality of all Power, the husband of that Greatness of Wealth with His associates; Him I offer my presentations'.

With the invocation of Lord Vishnu by means of this mantra she must every day then offer attentively presentations of gifts, lamps, incense, flowers, scents, ornaments, garments, a sacred thread, bathing water and water for the hands, feet and mouth. (8) Next the remnants of the sacrifice should be offered in the fire with twelve oblations saying *svâhâ* [hail!] with the mantra: 'Oh my Lord all my respects for You as the One Supreme, Greatest Person who is the husband of the glory of all wealth, the goddess of fortune [*om namo bhagavate mahâ-purushâya mahâvibhûti-pataye svâhâ*].'

(9) **L**ord Vishnu and the goddess are the bestowers of all benedictions and together constitute the source of all blessings. If one desires all opulences one should daily be devoted with this worship. (10) In one's devotion stretched out straight on the ground [*dandavat*] one should in a humble state of mind offer one's obeisances uttering this mantra ten times and then pronounce the following prayer: (11) 'You two are the proprietors of the universe, the Supreme Cause. The external energy of the material world is hard to fathom, it is the deluding power that is difficult to overcome. (12) You as the Supreme Personality, the Lord of All Sacrifices, are her direct Master. She is the [original form of the] performance of this worship, while You are the enjoyer of the fruits. (13) This *devî* is the reservoir of all the qualities while You manifest and enjoy these qualities. The goddess of fortune is the body, the senses and the mind while You are the Supersoul of all the embodied beings. Lakshmi is the name and form while You are the support and certainty. (14) May my great ambitions be fulfilled oh Uttamas'loka, oh Lord Praised in the Verses, for the two of You are the supreme rulers, the bestowers of benedictions of the three worlds.'

(15) **T**his is the way one should pray to Lakshmi and S'rînivâsa, her abode and the bestower of benedictions. After this offering one must put away the articles of worship and ritually wash one's hands and mouth. (16) With devotion and a humble mind, one then should offer prayers, smell the remnants of the sacrifice and again worship Lord Vishnu. (17) Accepting her husband with supreme devotion as the great Lord, the wife should prove her pious love for him with these offerings, while the husband himself also should perform all

the menial and elevated activities of the wife. (18) When the wife is unable, the husband should execute this attentively, because when one of them does so, both wife and husband [will benefit]. (19-20) One should not deviate for any reason from the [prescribed] practice of this vow to Lord Vishnu. One should daily, in a regulated manner grant the brahmins and the women, together with their husbands and children, that what remains of the offerings to the Godhead consisting of garlands, sandalwood, food and ornaments. When one in respect of the regulative principles has placed the offerings before Him and has put the Godhead to rest, one should share the remnants of the food that was sacrificed with others and eat it. One will thus find one's soul purified and all one's desires fulfilled. (21) With this regulated *pūja* the wife must after the time of twelve months, or a year, then fast on the last day [the full moon] of Kârttika [October-November]. (22) The next morning touching water and as before worshiping Lord Krishna, the husband must, according to the injunctions [as stated in the Grihya-sûtras], offer with twelve oblations in the fire sweet rice that with ghee was boiled in milk. (23) After having pleased the brahmins by devotedly expressing his obeisances bowing down, he, having accepted their blessings on his head, then with their permission should eat. (24) With friends and relatives controlling the voice, he should first of all properly receive the teacher of example, the *âcârya*, and then give the wife the remnant of the offering. That will ensure good progeny and fortune. (25) Performing this vow according to the instructions a man in this life will achieve that what he wanted from the Almighty Lord. A woman performing this may then achieve all fortune, opulence, progeny, a long living husband, a good reputation and a home. (26-28) When she is not married she can [with this *vrata*] get a husband with all good qualities. Being without a husband or son she may reach the state of perfection, the supreme destination. With a deceased child she may have a child that stays alive and [thus] prosper. Being unfortunate she will find fortune and being unattractive she will have a beautiful body. A diseased man will [with this vow] be freed from his disease and regain his full ability. When one following this course performs successfully the forefathers and the gods will be enormously pleased. Lord Vishnu, the Enjoyer of all Sacrifices [and His goddess] will upon the completion of this ceremony bestow all that one desires. Oh King, I thus extensively explained to you how Diti took the vow and gave birth to the pious Maruts.'

Thus the sixth Canto of the S'rîmad Bhâgavatam ends named: Prescribed Duties For Mankind.

CANTO 7: The Science of God

Chapter 1: The Supreme Lord Is Equal unto Everyone

(1) **T**he king said: 'How could the Supreme Lord being loved as a friend equally disposed towards all living beings oh brahmin, in support of Indra kill the demons as if He would be partial [see also B.G. 9: 29]? (2) Being of the highest bliss and free from the material modes there is for Him absolutely no personal need to side with the enlightened community or fear and fight the demons. (3) Oh glorious one, can you please remove the great doubt that thus has risen in us concerning the qualities of Nârâyana?'

(4-5) **T**he honorable *rishi* said: 'What an excellent question to ask oh great King! Because of the wonderful activities of the Lord, that are sung by the leading souls of piety, the sages headed by Nârada, we see more and more the glories and devotion of His devotees. I will discuss with you all the topics relating to the Lord, but let me first offer my obeisances to Krishna's greatest sage [Vyâsadeva]. (6) Even though He is free from the modes, unborn and unmanifest, the Supreme Lord transcendental to the material world enters the material qualities of His illusory energy [in the form of the *guna avatâras* Brahmâ, S'iva and Vishnu] and accepts obligations and responsibilities [compare B.G. 9: 11]. (7) The qualities of *sattva*, *rajas* and *tamas* belong to material nature and not to the spirit soul oh King. For the spiritual self there is no question of their combined prominence or decay, the on and off [of the fickleness one has with material things]. (8) According to the time of their prevalence one with the mode of *sattva* [goodness] finds the *devas* and the *rishis* [the gods and sages], with the mode of *rajas* [passion] one encounters Asuras [the unenlightened ones] and with the mode of *tamas* [inertia] one is faced with Yakshas and Râkshasas [ghosts and demons, see also B.G. 14: 11-13]. (9) The way one knows fire as residing in other elements [like wood], the sages, the expert knowers, perceive the Supersoul as present within themselves and this [divine self] is not visible when one looks at all appearances in the outer world [see B.G. 10: 10]. (10) When He desires to create material bodies for the

living entities, the Supreme One manifests them on the basis of His creative potency in the mode of passion. Desiring to engage in different bodies He is of the nature of goodness and when the Lord is about to put an end to it all He in accordance with that quality [of destruction] engages the mode of ignorance [see B.G. 9: 10]. (11) Oh ruler of man, the true cause that is the male principle, the original unmanifest foundation of matter [*pradhâna*], is the [primal, expanding] movement of time [as the fourth dimension] which forms the shelter of the Lord [to meditate upon, see also B.G. 11: 32]. (12) Oh King, also being this [authentic notion of] Time, the Supreme Lord of name and fame increases in the mode of goodness the numbers of enlightened souls and is consequently, as the friend of the demigods, inimical to and destructive with the unenlightened ones [the materialists] who are ruled by passion and ignorance. (13) Concerning this [destruction/protection plan] in the past upon the request of King Yudhishtthira, the man without enemies, the following story was lovingly told by the great sage of enlightenment [Nârada] at the grand sacrifice. (14-15) The king, the son of Pându, after having seen how at the great offering called Râjasûya the King of Cedi [S'is'upâla] so wondrously had merged into the Supreme Personality of Vâsudeva, had as the ruler wonder-stricken at the sacrifice, before all the sages listening, asked Nârada who sat there the following question. (16) Yudhishtthira had said: 'Oh how wonderful and for sure difficult to achieve for even the transcendentalists is the attainment of S'is'upâla behaving so impudently towards Vâsudeva, the Supreme Absolute Truth. (17) We all would like to know how this can be oh sage; from insulting the Lord Vena was sent to hell by the brahmins. (18) That sinful son of Damaghosha fostered from his earliest prattle to his last days anger towards Govinda, just as did the evil-minded Dantavakra [his brother]. (19) No white leprosy [vitiligo] appeared on their tongues nor did they land in the darkness of hell because of their repeated offenses against Lord Vishnu, the Supreme Personality of Brahman [compare B.G. 10: 12]. (20) How could they for everyone to see, so easily find absorption [*sâyujya-mukti*] in the Supreme Lord whose supreme position is so hard to attain? (21) My intelligence concerning this matter is as fickle as a candle flickering in the wind. Please oh man of all fortune, tell us more about the particular cause of this great wonder.'

(22) **T**he son of Vyâsa said: 'After hearing the words of the king asking questions in the midst of the assembly, Nârada, the greatest among the sages, felt satisfied and addressed him about the topics. (23) S'rî Nârada said: 'This body subject to insults, praise, honor and dishonor is the product of a lack of discrimination between the primal state of material nature [*pradhâna*] and the supreme [position of the transcendental witness] oh King [see also B.G. 2: 14, 12: 18-19]. (24) Oh earthly ruler, because of this the living beings in this world suffer from the misconception of 'I' and 'mine', just as from the reproach and punishment associated with it. (25) Living with this false conception one thinks that the destruction of bodies is the same as the destruction of living beings. The misconception [including reproaching Him and the fear for punishment] is there not because of Him [but because of being without Him] who is the beatitude of detachment and emancipation in person. How could there from His side, the side of the Soul of all, the Supreme One and Highest Control be any question of violence [mentally and physically]? (26) Therefore, whether one is of a constant enmity, of devotion, of fear, of affection or of lusty desires, one should stay connected and not care about anything else. (27) The absorption [though] attained by someone in enmity might not be the same as the absorption attained by someone in devotional service, that is my definite opinion. (28-29) A larva checked by a bee in a comb may be filled with anxiety and resentment, but because of that bee attain the same form. Just the same one may [like S'is'upâla and Dantavakra] with Krishna, who as the Supreme Lord assumed a human form, [even] be freed from one's sins by constantly thinking of Him in enmity. (30) Moved by lust, hatred, fear, affection and devotion many who united their mind in the Lord consequently gave up on sin and thus attained their destination. (31) Oh King, the *gopîs* realized this by their lusty desires, Kamsa by his fear, S'is'upâla and other kings by their hatred, Krishna's family members by their kinship, You [Pândavas] by your affection for Him and we through our bhakti. (32) Not to be someone like Vena, who couldn't adopt any of these five forms of respect in regard of the Original Person, one must fix one's mind on Krishna in one of these ways. (33) S'is'upâla and Dantavakra, the sons of your maternal aunt oh Pândava, were [incarnations of] the two exalted attendants of Vishnu [Jaya and Vijaya, see 3.15-16] who because of a curse of the brahmins [the Kumâras] fell from grace.'

(34) **S'rî** Yudhishtthira said: 'Who pronounced that curse and what kind of curse was that? It is difficult to believe that such a thing might happen to a servant of the Lord. How can it be that those exclusively devoted to Him have to take another birth [see B.G. 4: 9 and 8: 16]? (35) Those who reside in Vaikunthha are not concerned with a material body, material senses or a material life. Please describe how they could be bound to a physical body.'

(36) **S'rî** Nârada said: 'One day it happened that the sons of Brahmâ, Sanandana and the others [the Kumâras], traveling around the three worlds arrived at the place where Vishnu resides. (37) When they [Jaya and Vijaya] saw them approaching who, despite of being born before the ancients of the universe [see 1.3: 6],

looked like boys of five or six years old, the two guards thought they were naked children and denied them access. (38) And so they full of anger cursed them: 'Oh, you two unworthy souls, residing at the feet of the Slayer of Madhu it is most sinful not to be free from passion and ignorance and therefore, oh fools, you will soon hereafter be born from the womb of an unenlightened mother [see 3.17].' (39) Thus being cursed to fall down from their abode the merciful sages also said to them: 'May it be so that after three births you turn back to your abode.'

(40) **T**he two were thereafter born as the sons of Diti and by the Daityas and Dānavas honored as Hiranyakas'ipu, the older brother and Hiranyāksha, the younger one. (41) Hiranyakas'ipu was killed by the Lord appearing in the form of a lion [Lord Nrisimhadeva] and Hiranyāksha was killed by Him when He in the form of a boar had appeared to uplift the world [Lord Varāha, see 3.18-19]. (42) Hiranyakas'ipu desirous to kill his son Prahlaḍa, the beloved devotee of Keś'ava, tried different ways of torture to cause his death. (43) But since his son protected by the power of the Supreme Lord [was focussed on] Him, the Soul in all living beings who is peaceful and equal towards all, he with all the might he displayed could not kill him. (44) Next the two demons with the names of Rāvana and Kumbhakarna took their birth from Keś'inī as the sons of Viś'ravā and caused a lot of trouble to all the people. (45) In order to relieve the two of the curse, thereupon Rāmacandra manifested Himself and killed them. You will hear about the exploits of Rāma [see 9: 10 & 11] from the mouth of Mārkaṇḍeya, my best. (46) In their third birth the two were born in this world as *kṣatriya* sons [as S'is'upāla and Dantavakra] to your aunt. They are now freed from the curse by Krishna who destroyed their sins with His *cakra*. (47) The gate keepers of Vishnu by meditating in a bond of intense hatred managed to get near to Hari again and found absorption in the essence of the infallible Lord.'

(48) **S'**rī Yudhisṭhira said: 'How could there [with Hiranyakas'ipu] be such a hatred for that great soul, his own son? Please tell me oh supreme sage, how Prahlaḍa managed to develop such an attachment to Acyuta [the Infallible Lord].'

Chapter 2: Hiranyakas'ipu, the King of the Demons, on Bereavement

(1) **S'**rī Nārada said: 'When the brother [Hiranyāksha] as said was killed by the Lord in the form of a boar [see 3.18-19], Hiranyakas'ipu got very sad and angry oh King. (2) Enraged biting his lips because of this, he with his eyes fuming of anger stared into the grey sky and then spoke. (3) He with his terrible teeth and fierce look ghastly to behold, raised his trident in an assembly of Dānavas and said with a grimace the following: (4-5) 'Oh Dānavas and Daityas, Dvimūrdha ['the two-headed one'], Tryaksha ['the three-eyed one'] S'ambara and S'atabāhu ['the hundred-armed one']; oh Hayagrīva ['the horsehead'], Namuci, Pāka, Ilvala and Vipracitti! Puloma, S'akuna and all others, listen to what I have to tell you and may you thereafter all quickly act to it without delay. (6) My so very dear brother and well-wisher was, while those insignificant enemies, the theists who are of worship, conspired behind his back, killed by Hari who was supposed to treat us all equally. (7-8) He [not being equal] has forsaken His love for us and is now, abominably in *mâyā* behaving like a wild beast. Like a child He unsteadily changes from this to that form according to the desire of His worshiping devotees. With my trident I will cut His neck and make Him swim in blood so that I can find my peace in satisfying him [Hiranyāksha,] who was so fond of drinking it. (9) When He, [Vishnu] that most deceitful enemy of all is finished, the same will happen to those guys of God whose life belongs to Vishnu, just like it is with the drying up of the branches and leaves of a tree that is cut by its roots. (10) All of you meanwhile go to that world so neatly kept in order by the priests and politicians and see to the destruction of all those repenting and sacrificing bookworms who are of vow and charity. (11) Lord Vishnu roots in their sacrificial activities. He is that person full of religious principles who exhaustingly being worshiped by the twice-born ones is the man of dharma, the one who is the shelter of these gods and sages, forefathers and all the rest. (12) Wherever the twice-born ones keep their cows, study their Vedas and are busy with their *varnās'rama* ado, set all those towns afire and cut down all their trees.'

(13) **P**roving him their respects they took the instructions of their master on their heads and terrorized, as experts in destruction, all the people. (14) The cities and villages, pasturing grounds, orchards and gardens, fields, forests, hermitages and mines, farms, mountain places, cowherd camps and also the capitals, they all burned down. (15) Some of them set the dwellings ablaze with firebrands and others demolished with picks the bridges, surrounding walls and the city gates while another group took axes to destroy the source of

livelihood by cutting down the fruit trees. (16) When the people thus time and again were disturbed by the followers of the king of the Daityas, the God-fearing ones gave up their heavenly positions and wandered all over the earth not to be visible to the demons. (17) Hiranyakas'ipu, very distressed about the loss of his brother, performed the obsequies and pacified his nephews. (18-19) S'akuni, S'ambara, Dhṛishthi, Bhūtasantâpana, Vrika, Kâlanâbha, Mahânâbha, Haris'mas'ru and Utkaca as also their mother Rushâbhânu and Diti, his own mother, he as a well adapted person addressed in sweet words saying this, oh ruler of man.

(20) **H**iranyakas'ipu said: 'Oh mother, oh mother; oh sister in law and nephews, you should not lament about our hero who facing the enemy chose for the glory of a hero's death. (21) Just like travelers who amassing at a road house thereafter resume their course oh sweet mother, the ways of living beings, who by providence in this world were brought together in one place [in a family, a country or religion], part again according to each his karma. (22) The eternal inexhaustible soul, free from the tinge of matter, is capable of going anywhere. Knowing all and being transcendental that soul takes up the self of a body that under the influence of the material world demonstrates various qualities [see B.G. 13: 22]. (23) Just as being reflected in water the trees may appear to be moving, one can also with moving one's head [one's 'eyes'] have the illusion that the world is moving around. (24) So too the unchangeable living being is confused by the mind he has with the qualities of matter oh mother of mine, which leads to it that he despite of his formlessness starts to believe in a physical form. (25-26) This soul confounded about his formless existence, falls in love with the body and thus knows loved ones and enemies, allies and strangers in his karma with the material affair. Departing from being born and dying he laments in different ways and has all kinds of worries, is uncertain about what the scriptures say and forgetful about proper discrimination. (27) In this context one often recites an ancient story about Yamarâja in discussion with the friends of someone who died. Listen closely. (28) Once in Us'înara there was a famous king known as Suyajña who was killed by his enemies in a war. His kinsmen sat around him. (29-31) With his jeweled armor scattered here and there and his ornaments and garlands fallen down, he was lying there in his blood pierced by an arrow through his heart. With his hair loose and his eyes obscured, he had his lips bitten in anger, his lotus face covered by dust and his arms and weapons cut off lying on the battlefield. When the queens ascertained that the master of Us'înara thus was treated by providence, they had their eyes full of tears and pounded their breast constantly with their hands while they fallen down at his feet repeatedly cried 'oh husband!' (32) Wailing loudly about their beloved husband they moistened the lotus feet with their tears that were red because of the kunkum of their breasts. With their ornaments and hair loosened they for everyone heart-rending lamented, sobbing pitifully:

(33) **A**las by merciless providence oh Lord of us, you oh beloved one, have been taken beyond the range of our sight. You used to provide the livelihood of the state and the inhabitants of Us'înara, but now that you have departed you are the cause of an increasing lamentation. (34) You were such a grateful husband for us oh King, how can we all following you live without you? You who are our best friend, please tell us whereto those who served your lotus feet, have to follow you, now you left us.' (35) The queens thus lamenting had taken the dead husband on their lap, not wishing that the corpse would be cremated. Meanwhile the sun was setting in the west. (36) Hearing the kith and kin of the ruler crying that loudly, Yamarâja personally appeared in the form of a boy and spoke to them.

(37) **S'**ri Yamarâja said: 'Alas how can you people older than me who saw the law of nature ruling every day of your lives, be of this bewilderment? Don you not understand that you yourselves will return to the same nature where this man returned to? Yet you meaninglessly weep [compare B.G. 2: 28]! (38) Oh we are most fortunate because we, presently abandoned by our father and mother, weak as we are have not been eaten by the wolves! So why worry knowing that He who protected us in the womb will also protect us later on? (39) Oh poor women, the Supreme Controller by the exercise of His will creates all of this without ever changing Himself and it is He who next to that also maintains and destroys. One says that all that moves and does not move belongs to the game of the Lord who is always fully entitled to maintain something or someone or put an end to it all. (40) Something lost in the street can, protected by destiny, be preserved, while something kept at home, can be fated to be lost. Despite of being unprotected one under His protection may remain alive whether one is at home or in the forest, but this one here being struck down, well protected as he was, did not survive. (41) Any embodied soul has his own type of birth according to his karma and also disappears in due course of time because of [this finite] karma. But all of this does not apply to the soul despite of the fact that he, being situated within this material world, in various forms is bound to her different modes. He is completely different [see also B.G. 2: 20]. (42) This body of the person that with fire, water and earth out of ignorance was born, undergoes changes and is vanquished again, is just as separate from him as the material of a house is separate from its indweller. (43) The fire in wood can be observed separately, just as the air within the body and the [time-effect of the] all pervading ether that does

not mix with anything. The same way the living entity can be separately considered as transcendental to its material encasement of involvement with the modes. (44) [The body of] this man [called] Suyajña is there right in front of you and you, oh foolish people, now cry for him. But he who heard and spoke with that body in this world, you have never seen! (45) The great ruler of the body, the life air, is despite of residing within this body not the listener, nor the speaker. It is the soul and he differs from the life air that is locked up in the body with all its sense organs. (46) That what expands and manifests, this might, this powerful soul, obtains and forsakes high and low-class bodies that are characterized by the five elements, the senses and a mind. In that engagement he [this power of the self in the form of the so-called *linga*, the subtle body] differs from the form he assumes by dint of his moral quality [see also 4.29]. (47) One is bound to karma for as long as one is covered by the subtle body [consisting of mind, intelligence and false ego]. From that karmic bondage there is the reversal [from being controlled by the spirit soul to being controlled by the body] and the misery which follows that illusory unification [B.G. 8: 6]. (48) Just like everything produced by the senses with what one sees in a daydream is false and offers no firm ground, it is equally useless to cling to the dream of [the happiness and distress derived from] the material qualities of nature. (49) They who understand that, for that reason do not complain about that what is permanent and that what is transient in this world. Or else they could, as you'll understand, not tackle the habits of those who do make their complaints [see also B.G. 2: 11]. (50) Some hunter who was assigned the task to decimate the number of birds in the forest, spread a net and luring the birds here and there with food then caught them. (51) When he saw a pair of kulinga birds foraging in the forest, the hunter quickly managed to lure the female bird of the two. (52) Oh queens, the male seeing how the female bird in the grip of time was caught in the ropes of the net, very upset did not know what to do next so that the poor thing emotionally started to wail about its mate: (53) 'Alas what a cruel fate for my wife who was so kind to me! What can I do for the poor one crying for me, her poor lordship? (54) Let the Lord also take my life. What is the use of the life of the single half of my body? What kind of miserable existence is it to suffer that pain for a lifetime! (55) How unfortunate are my babies waiting for their mother in their nest. How can I without the mother maintain the young that cannot fly yet?' (56) While the bird thus with wet eyes most sad at a distance lamented over the loss of his beloved, the bird-catcher as a messenger of time managed to sneak up on him and take his life by piercing him with an arrow.

(57) **A**nd so it is with you, oh ignorant ladies. You do not see the finality of your existence! Lamenting over your husband will not bring him back, not even in a hundred years.'

(58) **S'**ri Hiranyakas'ipu said: 'The boy thus having spoken, astounded the hearts of all the relatives. They understood that everything material was just a temporary, false appearance [see also B.G. 2: 18]. (59) After Yamarāja in this form had given instruction he disappeared. Thereupon the relatives of King Suyajña performed the duties for the funeral. (60) Therefore do not lament about yourself or anyone else. In this material world one only lacking in knowledge is obsessed with the meaning of this 'mine' and thine' of one's self-interest and the interest of others. For who is that actually, that soul of you and of the others?'

(61) **S'**ri Nârada said: 'Diti and her daughter-in-law [Rushâbhânu,] hearing the speech of the king of the Daityas promptly gave up their grief over their son and husband and submitted their minds to the true knowledge of life.'

Chapter 3: Hiranyakas'ipu's Plan to Become Immortal

(1) **S'**ri Nârada said: 'Hiranyakas'ipu, oh King, desired to become unconquerable, free from old age and immortal, the one and only king with no rivals or opponents. (2) In a valley near Mandara Hill he performed a most difficult austerity in which he staring into the sky raised his arms upwards and with the big toes of his feet stood on the ground. (3) Emanating from the hair on his head there was a light as bright as a supernova that by its beams made all the gods doing penance turn back to their home bases. (4) The fire that generated by his severe penance together with smoke spread sideways, upwards and downwards, heated all the worlds. (5) The rivers and oceans were in turmoil, the islands, the mountains and the earth shook and the stars with their planets fell, while all the ten directions were ablaze. (6) Scorched by it the demigods gave up their residences and went to Lord Brahmâ's place to tell their leader: 'Oh Master of the Universe, because of the penance of the *daitya* king we are all afflicted and no longer capable of keeping our positions in heaven. (7) Please, could you mind to do something and put an end to this oh Lord of the whole world, before

everyone who offers you worship oh chief of all is lost. (8) Just consider what he [Hiranyakas'ipu] has in mind performing that most difficult penance. You of course know everything about it - but nevertheless we would like to submit it to you. (9-10) [This is what he thinks:] 'Lord Brahmâ, who by his austerity absorbed in yoga created the moving and unmoving living beings [see 3.8], has his throne in all the worlds high and low. I, by dint of an even more severe penance [than his] being absorbed in yoga, will from the eternality of time and the soul, achieve the same for myself. (11) By my strength I will turn this world upside down and tackle everything that must change in a different way than before. What is the use of all other practices? At the end of a day of creation all the worlds of Vishnu will be vanquished by time anyway!' (12) We discovered that he in his severe penance is of this resolve. Can you please according to your own judgement take the necessary measures oh master of the three worlds? (13) It belongs to your position as the supreme master in the universe to improve the welfare, happiness, opulence and victory of the twice-born ones and the cows.'

(14) **T**hus being informed by the godly ones, the most powerful person, he who was born on the lotus oh King, accompanied by Bhrigu, Daksha and others went to the place of penance of the *daitya* lord. (15-16) Covered by an anthill, grass and bamboo and with his fat, skin, flesh and blood eaten away by the ants, he could not be spotted any longer, but he who rides the swan smiled with wonder when he saw how he, like a sun covered by clouds, heated all the worlds by his penance. (17) S'rî Brahmâ said: 'Please appear, show yourself oh son of Kas'yapa! All good fortune to you who are so perfectly of penance. I, the granter of boons have arrived. Let your wish be my blessing for you. (18) I have personally witnessed the great power you are carrying and how wonderful it is that someone whose body is eaten away by worms and ants can manage to keep his life air confined to his bones. (19) Nothing like it was performed by the sages before you, nor will anyone else do so hereafter. Who can sustain his life-air for a hundred celestial years [36.000 years] without taking a drop of water? (20) Oh son of Diti, by your resolve to be of this penance that even for the greatest saints is very hard to perform, you have conquered me. (21) Therefore I will grant all your wishes oh best of the Asuras. When someone who is destined to die meets an immortal person like me, that will certainly not be fruitless.'

(22) **S'**rî Nârada said: 'Having said this, the original godhead and first living being of the universe sprinkled divine, all-potent effective water from his *kamandalu* [waterpot] over the body that was eaten by the ants. (23) From his anthill with its bamboos he thereby was fully restored to the full capacity of his mind, senses and strength. Like fire springing from fire wood, he arose with a fully endowed young body as strong as a thunderbolt that had a luster of molten gold. (24) When he saw the god right in front of him in the sky upon his swan carrier he, very pleased by that encounter, with his head bending over offered his obeisances [compare B.G. 9: 23-24 and 2.3: 10]. (25) Rising to his feet before his own eyes seeing the Almighty One he, overwhelmed by jubilation, with tears in his eyes and his hair standing on end, with folded hands and a faltering voice, humbly began to pray. (26-27) S'rî Hiranyakas'ipu said: 'At the end of a day of creation when he [Lord Brahmâ] under the influence of time is covered by the dense darkness of ignorance, this cosmic creation manifests [again] by the light of the rays emanating from his body. This world endowed with the three modes of *rajas*, *sattva* and *tamas* [passion, goodness and ignorance], is by him created, maintained and annihilated. That transcendental and supreme Lord I offer my respectful obeisances. (28) The original living being, the seed of creation, knowledge and wisdom, him, the deity of the life force, the senses, the mind and the intelligence who by his passion realized this manifestation, I offer my reverential homage. (29) You, operating through the life force, constitute the factual control of the moving and immobile creatures. You are the origin of all activities and the mastermind and source of insight of all living beings. You are the great Lord of the knowing and acting senses, the controller of the material elements, their qualities and the mind thereabout [compare B.G. 7: 7]. (30) By means of your body in the form of the three Vedas you promote the seven kinds of rituals [beginning from the *agnishthoma-yajña*] of the four kinds of priests [known as *hotâ*, *adhvaryu*, *brahma* and *udgâtâ*] and the knowledge required. You are the one soul without a beginning and an end of all living entities, the supreme inspirator and the True Self within. (31) You not affected by anything are [the personification of] the ever vigilant Time that by each of its segments reduces the duration of life of all beings. You are of this material world the essential cause of life, the Great Self and Supreme Controller who was never born. (32) Nothing exists separate from you, whether it is higher evolved or just lower, moves around or does not move. [Vedic] knowledge in all its divisions makes up the diversity of your body. You are the one golden principle of life [called *hiranya-garbha*] who transcendental to the three modes are greater than the greatest. (33) Oh Almighty One, invisibly situated in your supreme abode you as the one soul and oldest person manifested the externality of this cosmic manifestation by which you enjoy the senses, life air, mind and qualities [you endowed us with]. (34) I offer my obeisances to you, that Supreme Lord who endowed with spiritual and material potency expanded to the unlimited, unimaginable form of this totality.

(35) **I**f you are willing to grant the boon that I desire oh my Lord, oh best of all benefactors, then make it so that I will not die because of any of the living beings created by you. (36) Neither at home nor outside, neither during the day nor at night, neither from any known weapon nor by any other thing, neither on the ground or in the sky nor by any human being or animal I may die. (37-38) Neither lifeless things nor living entities, neither demigod or demon nor the great serpents may kill me. I must have no rivals, have the supremacy in battle and the rule over all embodied souls including the deities of all planets. My glory must equal yours and never may the powers I acquired by yogic penance be defeated.'

Chapter 4: Hiranyakas'ipu Terrorizes the Universe

(1) **S'**ri Nârada said: 'Thus being solicited Lord Brahmâ who sees everywhere, pleased about Hiranyakas'ipu's austerities then granted him the benedictions that are so hard to obtain. (2) Lord Brahmâ said: 'My son, even though these boons you asked for are difficult to obtain for men, I will grant them to you my best.'

(3) **T**hereupon the mighty Lord whose grace is faultless departed, he who was worshiped by the most exalted Asura as the Almighty One praised by all rulers of mankind. (4) The Daitya who thus had obtained his desired boon and acquired a body with a golden luster, constantly thinking about the brother killed by the Lord, maintained a feeling of hatred towards Him. (5-7) He, the greatest Asura, conquering all the three worlds in all directions, brought the masters of all places under his control: god, demon and man; the kings, the musicians of heaven and the birds [the Garudas]; the serpents, the perfected ones and the bards; the scientists, the seers and the leading manes; the fathers of mankind, the treasure keepers and the wild men; the goblins, the evil spirits and the ghosts. He as the conqueror of the world usurped the power of rule of all authorities everywhere. (8) He, in the paradise of the gods situated with the riches of all opulence, thus lived in the highest world. Living in the palace of the king of heaven as created by Vis'vakarmâ the great *asura* architect, he, in control of all the wealth of the entire universe, from that abode of Lakshmî dominated the three worlds. (9-12) The steps there were made of coral, the floors of emerald, the walls of crystal and the rows of pillars were made of vaidûrya [cat's eye] stone. One also found there the most wonderful canopies and seats bedecked with rubies and bedding with pearls on its borders that was as white as the foam of milk. In the quarters adorned with jewels and gems celestial ladies with nice teeth showed their beautiful faces, left and right making sweet sounds with their tinkling ankle bells. In that royal residence ruling most severely with the greatest might and mind, the dictator controlling everyone, enjoyed it to be worshiped by the tormented, God-fearing entourage at his feet. (13) He, oh best one, the embodiment of all austerity, yoga, strength and good sense, who by anyone but the three principal deities, with all glory was honored with presentations from the hands of all important men, was engaged this way while being intoxicated by strong scented wines that made his eyes roll red as copper. (14) With all his power occupying the seat of Indra, he was glorified by Vis'vâvasu, Tumburu [the greatest Gandharvas] and by me oh son of Pându. Again and again all the singers and girls of heaven, the perfected ones, the saints and those who base themselves on knowledge offered their prayers to him. (15) Thus with gifts in abundance being worshiped by all classes and age groups, he in the exercise of his power reserved every share of the oblations for himself alone. (16) Mother earth as the cow of plenty yielded under his rule on all her seven continents spontaneously crops in a great abundance, while all the wonders of the universe could be observed in the sky. (17) The seas and oceans of salt and sweet water, wine, ghee, cane juice, yogurt and milk, and also their wives the rivers, carried all kinds of precious stones in their waves. (18) The valleys between the mountains and hills were his pleasure grounds that offered all the wealth of plant and tree throughout all the seasons. He alone stood for all the different qualities of all the ruling gods of nature. (19) Despite of having conquered all directions as the one and only ruler with the right to exhaustingly enjoy all thinkable pleasures, he was not at peace with it, for he had lost the control over his senses. (20) Being cursed by the brahmins [the Kumâras] he was intoxicated by great pride over the opulence he had acquired, so that a long period passed of living in offense with the scriptures [see also B.G. 16: 23-24].

(21) **B**ecause of his painful rebukes there was no safe place for all the disturbed worlds and their leaders and thus they approached the Infallible One to seek shelter with Him [compare B.G. 5: 29]. (22-23) They prayed thereto: 'We offer our obeisances in the direction where the Supersoul of Hari, the Supreme Lord is found

and from where the peaceful and pure souls of the renounced order never return.' With their minds under control being wakeful and feeding on air only, they in their worship of the Master of the Senses thus steadied and purified their intelligence.

(24) **T**hen, a loud voice without a form resounded like thunder in all directions, that drove away the fear of the saintly ones: (25-26) 'Do not fear, oh best souls of learning, I wish you all the best. From having my vision the living beings may attain all good fortune. The nefarious activities of this great demon are known to Me and I shall put an end to them. Just wait and see. (27) When one is hostile towards the gods, the Vedas, the cows, the brahmins, the saints, the regulative principles and towards Me, one will soon perish. (28) As soon as he [Hiranyakas'ipu] is of violence against his peace-loving son, that great soul Prahlâda who has no enemies, I shall kill him, irrespective the blessings he received [from Lord Brahmâ, see also 3.25: 21].'

(29) **S'**ri Nârada said: 'Thus being addressed by the spiritual master of all living beings, the godly ones offered Him their obeisances and turned back to their places. They being relieved of all their anxieties considered the demon as good as dead [2.3: 10]. (30) The *daitya* king fathered four most qualified sons of whom the one named Prahlâda was the best one endowed with all the qualities of a great devotee [see 5.18: 12]. (31-32) He, as a good brahmin being of full control over the senses and the mind, was firmly established in the Absolute Truth and was, alike the Supersoul, the beloved, best friend of all living beings. He sat down at the feet of the great ones like a servant, like a father he took care of the poor, he was like a brother to his equals and always kind to the spiritual masters whom he esteemed as the Supreme Controller Himself. He was of education, purpose, beauty, nobility and completely free from arrogance and impudence [compare B.G. 12: 13-19 and B.G. 18: 42]. (33) Even though he was born from an Asura he was not of a demoniac nature. In the midst of danger he was of an unperturbed consciousness and he had no desire whatsoever to talk about or be concerned with temporary matters. Material qualities he considered insubstantial and by controlling his senses, life air, body and mind he quieted his lusts. (34) His qualities are, like the ones of the Supreme Lord our Controller, unabated to this very day defended by the scholars oh King. (35) In gatherings of saintly people the enemies [of the demons] discuss these characteristics using him as an example. When even the wise and learned ones do this oh King, then why should you not do so or anyone else? (36) One runs out of words when one tries to enumerate the countless qualities of him who owes his greatness to his natural attraction for Vâsudeva, the Supreme Personality of Godhead. (37) As a small boy he, in his full absorption in the attraction of Krishna, refrained from playing and seemed to be absentminded, having no understanding for worldly matters. (38) As he sat and walked, ate and lied down, drank and talked he, embraced by Govinda, was impervious to all of it. (39) Sometimes worrying about [not being in] Vaikunthha he cried, sometimes he laughed about a twist of mind and sometimes he chanted aloud in great jubilation thinking of Him. (40) Sometimes he, being overwhelmed, loudly exclaimed [His name], sometimes he danced without shame and sometimes he, lost in thoughts about Him and projecting himself into His position, imitated Him. (41) Then again he with his hair standing on end and with tears in his half-closed eyes, fell completely silent, rapt with joy in being caught in the loving association of His transcendental bliss. (42) He by his constant service at the lotus feet that are glorified in the hymns, attained the highest ecstasy by the evolution of his association of indifference about the material world. Continually he from the spiritual soul that way brought peace to all those who lacked in spirit and association. (43) Unto him, that exalted and most fortunate, broad-minded devotee who was his own son oh King, Hiranyakas'ipu committed the greatest sin.'

(44) **S'**ri Yudhishtira said: 'Oh *devarishi*, we would like to know from you the following: why did the father make his own pure and exalted son suffer? (45) Sons going against the will of their fathers are lovingly reprimanded. But for teaching them a lesson they cannot be punished like an enemy, is it not? (46) Please oh brahmin, what to say about this father who so mean to the point of death hated his own obedient son? Please drive away the doubts we have, for he was a great devotee of the sort who honors his father as his guru, oh master.'

Chapter 5: Prahlâda Mahârâja, the Saintly Son of Hiranyakas'ipu

(1) **S'**ri Nârada said: 'The powerful sage S'ukrâcârya ['the teacher of purity'], who by the Asuras was chosen to serve as their priest, had two sons named Shanda and Amarka who lived near the residence of the *daitya*

king. (2) The king sent the boy Prahâlâda, who was skilled in reasoning, to them in order to be instructed in different subjects of knowledge, together with other *asura* children. (3) Hearing and repeating what the teachers all said there he considered it a bad way of thinking because it was based upon the notion of foes and allies. (4) One day the *asura* ruler placed his son on his lap, oh son of Pându, and asked: 'Now tell me my son, what do you think yourself would be the best?'

(5) **S'**ri Prahâlâda ['the joy of understanding'] said: 'Fine oh King of the Asuras, I think that every embodied soul always has a mind full of worries because he thus is imprisoned in the material world. When one wants to get rid of that covering of the soul, that worldly concern which is nothing but a blind well, one better heads for the forest and seeks refuge with the Lord.'

(6) **S'**ri Nârada said: 'When the Daitya heard how his son in full possession of his faculties with these words sided with the enemy, he laughed about the intelligence of the small boy and assumed he was misinformed: (7) 'This boy will be better off in school where his mind is free from the influence of brahmins in favor of Vishnu who [possibly] dress up differently.'

(8) **T**aken back to school, the *daitya* priests called for Prahâlâda and questioned him, while comforting him with a soft voice and pleasant words. (9) 'Dear child, Prahâlâda, we wish you all the best, tell us the truth and do not lie. What has given you this wrong way of thinking we do not find with the other children? (10) Tell us, did this opposing vision originate from evildoers or was it something of yourself? We, your teachers are eager to hear about this, oh best one of the family.'

(11) **S'**ri Prahâlâda said: 'This reasoning about others in terms of foes and allies is something that belongs to people adhering to a material conception of life. Such people, reasoning from what they can see, are bewildered about the external affair that is created by Him, the Supreme Lord whom I prove my respect [see also B.G. 5: 18]. (12) When a person is devoted to Him, the animal notion of this time bound way of discriminating between the 'I' of someone else and the 'I' of himself is destroyed. (13) For those whose intelligence and service was spoiled by this notion of friends and foes, it is most difficult to be of devotional service to Him, the Supersoul. Even others who are spiritual and follow the Vedic path, are confounded about how to serve Him who has transformed my intelligence. (14) Oh brahmins, just like iron all by itself moves in the direction of a magnet, my consciousness spontaneously separated itself from [that of the other boys] because of the *cakra* in His hand [the natural order of Time, see e.g. 5.14: 29].'

(15) **S'**ri Nârada said: 'After saying all this to the brahmins the great mind fell silent and was harshly chastised by the servants of the king who, considering it obnoxious, were very angry: (16) 'Oh get me a stick for him, this cinder of the dynasty who with his corrupted intelligence is discrediting us. This calls for the solution of the fourth diplomatic option of the *danda* [the rod, after *sâma*, pacification; *dâna*, legally settled charity; and *bheda*, dividing posts]. (17) In the sandalwood forest of the Daityas this boy was born as a thorn tree that serves as a handle to the ax of Vishnu for cutting us by the roots!'

(18) **T**hus in different ways threatening him with punishments and such, they taught Prahâlâda what the scriptures said about the [first] three goals of life [the *purusârthas* of *dharma*, *artha* and *kâma*]. (19) After his teachers were convinced that he knew all there was to be known about the four principles of diplomacy he, being bathed and nicely decorated by his mother, was taken to the *daitya* ruler. (20) The boy fallen at his feet was encouraged with blessings by the Asura who derived great joy from closing him for a long time in his two arms. (21) Putting him on his lap he smelled his head and wetted him with the water of his tears. Then he with a smile on his face said the following oh Yudhishtira.

(22) **H**iranyakas'ipu said. 'Now tell me Prahâlâda, my son, what you, well taught as you are oh love of my life, consider the best of all that you all this time have learned from your teachers.'

(23-24) **S'**ri Prahâlâda said: 'To listen, to sing, to remember Vishnu, to attend to the feet, to offer worship and prayers, to become a servant, to be a friend and to surrender one's heart and soul. These are the nine characteristics of the devotional service to Vishnu delivered by the devotee. This is the way one should relate to the Supreme Personality. That I consider the best that one can learn.'

(25) **W**hen Hiranyakas'ipu heard his son say this he, with lips trembling of anger, told the son of the guru [who was Prahâlâda's teacher] the following: (26) 'You fake brahmin! You fool! What is this? Are you siding

with the enemy now, so mischievously teaching this nonsense without properly taking care of my boy? (27) This just demonstrates how many cheaters there are in this world falsely dressing up as friends. But in due course of time one can see how sin manifests itself, just like a disease does with people with a wrong lifestyle.'

(28) **T**he son of the guru said: 'This what your son says is not what we taught him, nor has anyone else taught him that oh enemy of Indra. This is his natural inclination oh King. Do not be angry with us, do not put the blame on us.'

(29) **S'**ri Nârada said: 'After thus being answered by the teacher the Asura addressed his son for the second time: 'If you have not heard it from the mouth of your teacher, you wretch, then from where came this bad notion?'

(30) **S'**ri Prahlâda said: 'Persons swearing by a worldly existence develop a life that leads to hell, because they fail in their sense control and repeatedly chew the chewed. They are never inclined toward Krishna [see B.G. 4: 4-5] because of what others tell them, out of their own understanding or by a combination of the two [see also B.G. 2: 44]. (31) They who think to gain by the external world have in their difficult ambitions really no sense of life's purpose, Lord Vishnu. Even though they follow a lead they, just like blind men led by the blind obeying the dictates of material nature, are bound to the ropes of her strong power [of *mâyâ*]. (32) To vanquish the unwanted, - which is the purpose of all the great ones [the gurus and devotees] - is out of the reach of these people for as long as their consciousness is not in touch with the Feet of Renown, for as long as they do not accept the consecration by the rule [or dust] of the feet of those living [voluntarily] in poverty who are free from this bondage.'

(33) **T**hus having spoken the son stopped. Hiranyakas'ipu blind with anger out of his mind, threw him from his lap on the floor. (34) Overpowered by indignation he furiously with bloodshot eyes said: 'Men, oh sons of Nirriti [a demon], put an end to his life immediately, lead this boy away to be killed! (35) This one here is the murderer of my brother, for he, this lowest one giving up his own well-wishers, is as a servant at the feet of Vishnu, of worship for Him who has killed his own uncle! (36) And to Vishnu he is no good either with his five years of age and his faithless forsaking of the difficult to deny love of his parents. (37) A child even being born from others constitutes a blessing as beneficial as a medicinal herb, but a son born from oneself who is of evil intentions should be cut off like a diseased limb. Because of being deleterious to the well-being of the body its removal can still make a happy life possible. (38) By all means he must be killed who eating, lying down and sitting with us posed as a friend, but is as good an enemy to us as uncontrolled senses are to a sage.'

(39-40) **T**he sons of Nirriti obeying the command of their leader then with their frightening teeth and faces, their red hairs, mustaches and the sharp tridents in their hands fearfully roared: 'Yeah, let us cut him to pieces!' and with their lances attacked the tender parts of Prahlâda who sat there silently. (41) But the same way as laudable actions have no effect when they are performed the wrong way, their attack had no effect upon him whose mind was absorbed in the Supreme Absolute of the Fortunate One, the Soul of Each who cannot be perceived by the senses. (42) Oh Yudhisht'hira, the *daitya* ruler alarmed upon seeing how the attempts failed, devised with determination a variety of ways to kill him. (43-44) He tried to crush him with an elephant, attack him with huge snakes, cast spells of doom, throw him from heights, to conjure tricks, imprison him, administer poison and subject him to starvation, cold, wind, fire and water and pile rocks upon him, but by none of these means the demon succeeded in putting his son, the sinless one, to death. With his prolonged efforts having no success he got very nervous.

(45) [**H**e thought:] 'With all these unholy expressions and diverse methods devised to kill him, with all these treacheries and abominations he found relief by his own strength! (46) Despite of being a child he is in control of matters and afraid of nothing. So close to me he, just like a mistreated dog, will always keep his tail curved, he will never forget my misconduct. (47) His unlimited faith, his [apparent] immortality and his lack of fear for any of these hostilities, will definitely sooner or later be the cause of my death.'

(48) **T**hus ruminating with his face downward he lost a great deal of his splendor. Shanda and Amarka, the two sons of Us'anâ [S'ukrâcârya], then spoke to him in private. (49) 'All the leaders of the three worlds who are dominated by you alone, tremble when you lift your eyebrows. You have nothing to fear from him oh master. We do not understand why you should worry about the qualities and faults of this or that child. (50) Just keep him bound by the ropes of Varuna until our guru S'ukrâ returns, so that he does not flee out of

fear. Assisted by people with more experience [like us] he will develop the intelligence when he gets older.'

(51) **T**his way being advised he took heed of what the sons of the spiritual master had told him and so it happened that Prahlâda was instructed in the duties of the members of a royal household. (52) Fulfilling religious duties, managing the economy and the regulation of desires was repeatedly in full explained to Prahlâda who was humble and submissive oh King [compare B.G. 14: 20 & 26]. (53) [But again] what the teachers related to him about the three paths, this education he received from these people taking pleasure in the duality [of friends and foes], he did not consider good instruction at all [compare 6.3: 20-25]. (54) When the teachers were busy with their own household duties the boys of his age there took the opportunity to take him aside. (55) He then smilingly addressed them, in pleasing words telling them with great intelligence and learning how merciful it is to live a better life with God. (56-57) Oh great king, all the boys giving up their playthings out of respect for his words, then sat around him with their minds no longer corrupted by the instructions and actions of those [teachers] who took pleasure in the duality. To them who were freed the moment they fixed their hearts and eyes on him, he spoke compassionately as a real friend and a great example of an Asura in devotion.'

Chapter 6: Prahlâda Instructs His Asura Schoolmates

(1) **S'**ri Prahlâda said: 'Someone intelligent should in this rarely obtained human birth from early childhood on practice the dharma of devotional service unto the Lord [as described in 7.5: 23-24]; this life, even though temporary, is ruled by that purpose. (2) Because He is the most kindhearted and beloved living being, the Master of the Soul, to approach the feet of Vishnu constitutes the path for the person to follow in this world [see also 3.25: 38 and B.G. 5: 29]. (3) By divine ordinance sensual happiness oh Daityas, is available everywhere to all embodied beings, just like the unhappiness one runs into without having asked for it. (4) There is no need to endeavor for that [material happiness], one would only waste one's life because nothing is gained that way. [You see,] the lotus feet of Mukunda [the Lord of Liberation] constitute the ultimate goal of life [that brings lasting happiness]. (5) A mindful person having a material life in a human body should therefore, for as long as he is still healthy and strong and not decrepit, go for the real benefit [of Mukunda]. (6) Of the hundred years that he has for his life a person in service of his senses spends half his time uselessly by being drowned in darkness ignorantly passing the night with sleeping. (7) In one's childhood one is naive and in one's teens one plays and thus twenty years pass and it takes another twenty years in which one, having aged, cannot engage because of being physically incapacitated. (8) And the rest of your life you spend as a fool because you, in the grip of family matters, are bewildered by formidable lusts that can never be satisfied. (9) What man can free himself when he attached to his household, being bound by the ropes of love misses the control over his senses [see 1.2: 6-7]? (10) How can someone who thinks that making money is more important than living [in devotion and gratitude], forsake that acquiring for which a merchant, thief and public servant risks his dear life? (11-13) How can one give it up to associate privately with one's loving, pleasing and attractive wife? How can one refrain from one's love for the sons and daughters one enshrined in one's heart, from one's brothers and sisters and the care for one's needy parents? How can one be indifferent about household matters as nice furniture, a good income, pets and rows of servants and maids? By giving priority to the interest of the tongue and the genitals one fosters all kinds of desires that can never be fulfilled and thus one is engaged like a silkworm [that spins itself in its own cocoon]. How can such a massive illusion be forsaken? (14) Constantly plagued by the threefold misery of life [as caused by nature, by others and himself, see 2.10: 8] he does not regret the pleasure he derives from his family, but being materially infatuated, the maintenance of his family shortens his life-span without him ever understanding what the real purpose of life would be. That purpose he lost. (15) With a mind set on wealth he learned that it is wrong to cheat for the sake of money. Nevertheless he after having died, is tied to this material world [by Yamarâja sentenced to take another birth]. Without mastering his senses he with his insatiable lusts as a family man was guilty of theft after all [see also B.G. 16: 11-12]. (16) Despite of knowing this oh sons of Danu, someone taking care of his family does not find time for his self-realization [and the realization of the Supreme Self] as a consequence of which he, being estranged, gropes in the dark with a 'mine' and 'thine' conception of life like that of animals. (17-18) Nobody will ever, wherever or whenever, with a poor fund of knowledge excel in liberating himself. Because one, as a sexual plaything hankering after the gratification of one's lusts by that attachment founds complete families [put up with the same problem of darkness] you, my Daitya friends, in this respect have to keep yourselves far removed from seeking refuge with the demon of being addicted to sensual pleasures. One instead should approach Lord Nârâyana, the

original godhead, who through the association of liberated souls chalks out the path of the liberation that you seek. (19) It is not hard to satisfy the Infallible One oh Asura sons, because He has established Himself everywhere in this world as the perfection of the self of all living beings [compare B.G. 14: 3-4]. (20-23) He is the One present within all beings high and low, beginning with the simplest plant life up to Lord Brahmâ. Within the single elements and all their transformations as also within the totality of the material energy, within the balanced state of the modes of nature as also within their perturbation, He is the one and only transcendental original source that is the Supreme Lord, the Controller who is free from decay Himself. Considering the original position of His inner presence and His outward personal manifestations, He is both the pervaded that can be described and the undifferentiated, all-pervading Supreme Transcendence that defies description. He is the changeless and undivided One [Consciousness] in the form of bliss and understanding; He is the Supreme Controller about whose unlimited opulence one is mistaken because He is hidden from view by the illusory energy that is ruled by the modes of material nature. (24) Be therefore merciful towards all living entities. When you with a friendly attitude give up the Asura mentality [of friends opposing enemies] you will satisfy the Lord beyond the Senses [see also B.G. 12: 13-20]. (25) With Him, the Eternal and Original One, being satisfied nothing is out of one's reach. Why would those who are thus of service in this world that is ruled by the modes, have to work for a sense of duty [regulating the lusts, the economy and the religion] that follows automatically [from this devotion]? Would we, having risen above the modes, be of desire when we are singing about His feet? (26) The prescribed threefold of dharma, *kâma* and *artha*, the knowledge of the soul, of the three Vedas, of the logic, of law and order and of the different professional identities, I all consider to be the [surface] truth of the lesson to be learned, but it is one's full surrender to the Supreme Friend that leads to the [deeper realization of one's personal relationship with the] transcendental person [the *svarûpa*, compare 1.2: 8]. (27) This knowledge free from material contamination is most difficult to attain. It was explained to Nârada by Lord Nârâyana, the friend of all men, for the sake of all souls who are exclusively of surrender to Him, the Supreme Lord. That understanding is possible for those who do not care [anymore] for material possessions and bathed their bodies in the dust of the lotus feet. (28) I received this spiritual knowledge concerning the *bhâgavata dharma* [of devotional service unto the Lord in nine aspects, see 7.5: 23-24] together with its practical application from Nârada who does not care about a material life and only has eyes for the Lord.'

(29-30) **T**he Daitya sons said: 'Prahâlâda, you and we have no other teachers but the two sons of S'ukrâcârya, they are the schoolmasters for us children. But you remaining in the palace could have such a difficult to acquire association with a great soul like Nârada. Please dispel the doubts we have about this dear friend, so that we can believe you.'

Chapter 7: What Prahâlâda Learned in the Womb

(1) **N**ârada Muni said [to Yudhishtira, see 7.1: 13]: 'Thus being requested by the Daitya sons he, the Asura who was a great devotee of the Lord, with a smile addressed them, remembering what I had told him. (2) S'rî Prahâlâda said: 'When our father left for Mandarâcala to perform austerities, the godly ones made a great war effort in opposing the Dânavas. (3) The ones headed by Indra said: 'Luckily the sinner paining everyone, has now, like a serpent being eaten by the ants, been consumed by his own sins [so that we can defeat the Daityas. See 7.3: 15-16].' (4-5) When the Asura leaders heard how they by their great display of violence one after the other were killed, they fearfully fled in all directions. And none of them all in his great haste and desire to stay alive took any heed of his wife, children or wealth, home, relatives, animals or the articles of his household. (6) In the rush of their victory the Suras then plundered the king's palace, during which Indra captured the queen, my mother.'

(7) **T**he *devarishi* who happened to arrive there on the spot saw how she, being led away on the road, trembling with fear screamed like a kurarî [an osprey]. (8) He said: 'Oh King of the Suras, you should not lead this woman away, she is innocent, release her right away oh greatest one of fortune, she is the chaste wife of someone else!'

(9) **I**ndra said: 'She carries the seed of this impossible Sura enemy in her womb, let her remain in our custody until she delivers. With that objective being realized I will release her.'

(10) **N**ârada said: 'This child is evidently sinless. He is [in fact] a very great saintly devotee, a powerful

servant of the Eternal One. You will not cause his death.'

(11) **T**hus addressing him, Indra released her out of respect for the words of the *devarishi* and out of respect for someone [like me] dear to the Eternal Personality. He devoutly circumambulated her and then returned to his heaven. (12) The *rishi* thereafter took my mother to his *âs'rama* reassuring her with the words: 'Stay here my child, until your husband arrives.' (13) She, like he had said, thus lived with the *devarishi* with nothing to fear from any side for as long as the penance of the Daitya leader was not completed. (14) For the welfare of the child that she expected the faithful woman in that place where she wanted to deliver, with great dedication rendered service unto Nârada. (15) The *rishi* mercifully instructed her and [through her] specifically me in both the principles of dharma of relating to the Lord and the pure spiritual knowledge [concerning the difference between soul and matter, compare 1.2: 7]. (16) Because she is a woman and because it happened such a long time ago she has forgotten all this knowledge, but I, blessed by the sage, have not, the memory of it has not left me even to this day [see also B.G. 9: 32]. (17) If you confide in my words that knowledge is also within your reach. Provided a firm faith the intelligence of the very best is there just as well for [even] women and small children as it is there for me [see also B.G. 18: 55]. (18) One observes all the six conditions of the body beginning with birth, just like they are seen with the fruits of the Lord in the form of a tree [that come about, exist materially, grow, transform, dwindle and perish], but these changes do not apply to the soul [see also B.G. 2: 20]. (19-20) The soul is eternal, does not dwindle, is pure, is an individual, is the knower of the field and the original foundation, the unchanging, self-illuminated, actual cause that pervades all, independently and immutably. By [contemplating] these twelve transcendental symptoms of the soul a conscious person is impelled to give up the false conception of 'I' and 'mine' originating from the illusion that is attached to everything that belongs to having a body [see also 6.4: 24]. (21) Gold being locked up in stones is by the gold-diggers in different ways won in the gold mines and easily extracted by the experts. The experts concerning the difference between spirit and matter can the same way from within the fields constituted by organic bodies [see also B.G. 13: 1-4] with the help of spiritual processes extract the brahmin essence that is the goal. (22) The teachers of example speak of eight types of material energy [B.G. 7: 4], three modes of nature and sixteen modifications [the senses of action and perception, the elements and the mind, see also 1.3: 1]. The individual living entity, the person, is the one element connecting all the others. (23) The body that moves about or stands still combines all these [24] elements and is thus characterized by this duality [of spirit and matter]. Thus equipped one for the sake of [the authenticity of the] person has to say 'not this, not that' [*neti neti*]. That is the way to turn away from everything that is not the soul. (24) Sober and thoughtful persons are of a mind that is purified on the basis of discriminating that connectedness within and independence from the material world that is ruled by creation, maintenance and destruction. (25) The Original Person of Transcendence is He who oversees the movements of the intelligence in the waking state, the dream state, and deep sleep. (26) One should ascertain the original position of the soul by [*neti neti*] turning away from the dividedness [of the mind] that is produced by the different actions of the intelligence in touch with the three modes of material nature, just as one can notice the [presence of] air by its different odors [see also B.G. 3: 42]. (27) This constitutes the entrance [to the transcendental position] within this ocean of matter in which one is caught in the operating modes of material nature, the same way one is caught in a dream.

(28) **T**herefore from the bottom of your heart you must burn the weeds of all karma of being conditioned by the modes of nature, in the yoga realizing the cessation of the stream of consciousness. (29) Of the thousands of processes this method as offered by the *bhâgavata* [the Lord, the pure devotee and the book] offers the process of yoga that once being followed quickly will bring about the love for the Lord, the Supreme Personality of Godhead [see also B.G. 18: 66, and the footnote]. (30-31) Properly wait upon a guru with faith and devotion, offer all that you acquired, be of association with the saintly and devoted ones and be of worship for the Lord. Have faith in the discourses about the Lord, sing about His qualities and activities, meditate on the feet and exercise respect in worship of the deities. (32) Understanding that Hari, the Supreme Lord is situated in all living beings, one should be of the highest regard for all creatures and their needs. (33) When one thus manages to subdue the six symptoms [of sensual weakness: lust, anger, greed, illusion, madness and jealousy] devotional service is rendered to the Lord, to Vâsudeva, the Supreme Personality with whom one finds love. (34) Hearing about the uncommon activities and great power of His exploits and His qualities as demonstrated by the pastimes of His different appearances, there will be horripilation, tears, a faltering voice and loud chanting, shouting and dancing because of the great jubilation associated with it. (35) Like being haunted by a ghost there are sometimes laughs, exclamations, meditative moods, exercises of respect towards other living beings, prolonged heavy breathing and utterances like: 'Oh Lord, Master of the World, Nârâyana!' That way being absorbed in thoughts about the True Self one is free from shame. (36) When one is immersed in thoughts of love about Him one is freed from all obstacles on one's path and harmonized in one's body and mind. This happens because the so very powerful seed of

desire is burned by the exercise of bhakti. That is how one achieves Adhokshaja, the Lord Beyond the Senses [**]. (37) When one constantly keeps in touch with Adhokshaja, the contaminated mind of an embodied being in this world is halted and the cycle of this material existence is ended. Those who are advanced know everything about that spiritual heaven of happiness. Be therefore, from the core of your heart, of devotional service to the Lord of Hearts residing in your heart [see also B.G. 18: 54].

(38) **A**nd why would the worship of the Lord as the space [for others] in one's heart, be a problem oh Asura sons? With Him always present there as the Soul to one's soul and the friend of all possible living beings, why would it be necessary to endeavor for ordinary sensual pleasures [compare 7.6: 19 and B.G. 9: 26]? (39) Wealth, women, one's animals, children and all of that; houses, land, elephants, a treasury, luxury and all the money and that sense gratification is by the one whose lifespan is but short and inevitably has to die, lost in a second. What pleasure can one derive from such a temporary thing? (40) Similarly the [higher] worlds that are achieved by great sacrifice are all perishable. However comfortable they might be, they are not flawless and therefore He whom one never heard or saw making a mistake, the Supreme Lord, is the one to be worshiped for one's self-realization with the bhakti we talked about [see also B.G. 8: 16]. (41) Because of the material knowledge in support of the many activities in which one is engaged in this world, one may consider oneself highly advanced, but time and again man achieves the inescapable result of the opposite [of having degraded for the sake of a material purpose]. (42) The determination of the *karmi* [the achievement-oriented person] to be happy and to be free from misery out here, is an ambition that always leads to unhappiness because that desire obscures the [interest of the lasting] happiness that is the result of a more laconic attitude [concerning material outcomes]. (43) For the purpose of obtaining the desired objects that he wants in his ambitions, the living being in this material world needs to be embodied. This perishable body embraces the soul, but serving other purposes [than lasting happiness] it is directed elsewhere. (44) What can one say? One is ultimately separated from that upon which one based one's self-esteem: one's children, wife, home, wealth and all of that, the realm, the treasury, the elephant, the ministers and servants and the relatives. (45) Of what value to the soul is all of this? These trivial matters concerning the perishable body, appear to be necessary, but they are useless for attaining the nectar ocean of eternal happiness.

(46) **J**ust ask yourselves oh Asura sons, of what interest it would be for someone to be embodied in this world and from the time of his conception in all stages of life suffer the consequences of his karma. (47) Someone embodied engages in result-motivated actions with the body he acquired as a consequence of what he did in the past and because he performs these actions in ignorance he obtains yet another body. (48) Therefore worship selflessly the Supreme Personality of Godhead, the Lord, the Soul of the soul who is free from desire and upon whom depends [the fulfillment of the desire to regulate] one's sensual pleasure, religion and income. (49) The Lord and Master of all living beings is the beloved, original source of life who with the [five] elements of nature created all these individual souls as manifestations of His cosmic intelligence. (50) Whether one is a god, a demon, a man, a ghost or a singer of heaven, all who render service to Mukunda's feet will find the fulfillment that we have found! (51-52) Being a perfect brahmin, a fine godly person or a saint, oh Asura descendants, will not suffice for pleasing Mukunda, nor will good conduct or vast learning. Neither will charity, austerity, worship, cleanliness nor vows suffice. The Lord is satisfied by unalloyed devotional service, the rest is pretentious display [see also B.G. 9: 30 and 1.2: 8]. (53) Oh Dânavas, recognize Him, the Soul and Master of all living beings, everywhere in each and all as your self interest and then be of devotional service unto Him the Lord, the Supreme Personality of Godhead. (54) Oh Daityas, the ghosts and demons, the women and the laborers, the cowherds, the birds, the animals and the sinners without any doubt all can arrive at and be part of the qualities of the Infallible One, of Acyuta [see also B.G. 4: 9]. (55) The supreme self-interest of a person in this world is to see Govinda everywhere and to be of unalloyed devotional service unto Him [see also bhajan 1 and 2].'

*: To this there is also a significant verse in the *S'vetâs'vatara Upanishad* 6.23:

*yasya deve parâ bhaktir
yathâ deve tathâ gurau
tasyaite kathitâ hy arthâh
prakâś'ante mahâtmanah*

'Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed.'

**: S'rîla Madhvâcârya writes as follows:

*tad-bhâva-bhâvah tad yathâ svarûpam bhaktih
kecid bhaktâ vinrityanti gâyanti ca yathepsitam
kecit tushnîm japanty eva kecit s'obhaya-kârinah*

'The ecstatic condition of devotional service was completely exhibited by S'rî Caitanya Mahâprabhu, who sometimes danced, sometimes cried, sometimes sang, sometimes remained silent, and sometimes chanted the holy name of the Lord. That is perfect spiritual existence.'

Chapter 8: Lord Nrisimhadeva Slays the King of the Demons

(1) **N**ârada Muni said [to Yudhishtira]: 'Having heard his explanations all the attending Daitya sons thereupon accepted his words because of their profundity and rejected what their teachers had taught them. (2) When the two sons of the guru [S'ukrâcârya's sons Shanda and Amarka] realized how the intelligence [of the boys] had gotten fixed on this one subject matter, they fearfully contacted the king to submit to him what was going on. (3-4) All over his body trembling with anger and with a mind determined to kill his son he rebuked Prahlâda. With the harshest words he furiously with an angry face and crooked, wicked eyes approached him who did not deserve such a treatment at all. He [from his side] gentle and restrained, with his hands folded just stood there before his father who was hissing like a vicious snake trampled upon.

(5) **H**iranyakas'ipu said: 'Oh you impudent fool, you intriguer of the family, you outcaste, you obstinate one going against my rule, I will today send you to the abode of Yamarâja! (6) When I am angry all inhabitants of the three worlds and their leaders tremble for me. By what power do you so fearlessly overstep my rule, you rascal?' [compare B.G. 9: 31].

(7) **P**rahlâda said: 'He is not only my strength but also yours oh King and the strength of all other exalted and lower living beings. All who move around and do not move around, beginning with Lord Brahmâ, fall under His control. (8) He, the supreme controller, the time factor, is Urukrama, the Lord of the Wide Steps [Vâmana] who is that one strength of one's mind and life, the steadiness of one's physical power and senses. He, the True Self, is the Supreme Master of the three modes who by His different natural forces creates, maintains and withdraws again the entire universe. (9) Please give up the Asura way. Be of an equal mind with the soul and create no enemies. Destroy only the enemy that is an uncontrolled mind. That approach constitutes the best method to worship the unlimited Lord. (10) In the past there were plunderers who not in control with the six enemies [the mind and the five senses] stole away everything. Others saw themselves as conquerors of the ten directions. But where are with a saint who managed to defeat his senses and is of an equal regard for all living beings, those enemies to be found who are a product of one's own imagination?'

(11) **S**'rî Hiranyakas'ipu said: 'You apparently, with your unlimited pretenses, seek your own demise. You prove that people about to die talk gibberish, you pityful idiot. (12) You unlucky soul, you talk of someone other than me who would be the controller of the universe, but where is He to be found? If He is omnipresent, then why do I not see Him in this pillar right in front of me [see also B.G. 7: 25]? (13) Let that Lord you wished yourself as your protector protect you, now that I am going to sever your head from your trunk, now that I am going to put an end to someone talking such nonsense like you.'

(14) **T**hus with a stream of abuses enraged chastising his son, that great devotee, Hiranyakas'ipu, rising from his throne and taking up his sword, with his fist struck hard against a column. (15) At that very time from within the column a most fearful sound could be heard as if the covering of the universe cracked open. That sound dear King, reached as far as the place of the godly ones of Lord Brahmâ and made them believe that the destruction of their abodes was at hand. (16) He who in his display of power wanted to kill his son, also heard the tumultuous sound one had never heard before and stood together with the assembly present amazed about the fact that one could not determine its origin. Thus all these men of power were caught in fear. (17) To be true to the words that were spoken in defense of His omnipresence, of His pervading each and everything, one could see a most wonderful form of Him taking shape in a pillar in the middle of the assembly hall. It was neither an animal nor a man. (18) The king, studying the phenomenon from all sides, saw how a living being emerged from the middle of the pillar. But not being able to ascertain whether it was an animal or a human being he said amazed: 'What kind of form is this? It is half man and half lion!'

(19-22) **A**s he was contemplating the miracle that took place in front of him, the extraordinary, most frightening form of Nrisimhadeva appeared. He had eyes glowing like molten gold and deadly teeth in a face extending into manes. Looking around with a dreadful frown He waved His tongue like a razor sharp sword. His ears stood motionless straight up and His nostrils and mouth were opened wide like mountain caves. His huge body was short and fat with a broad neck and a broad chest over a small waist. His body was covered with whitish hairs resembling the rays of the moon and hundreds of arms stretched in all directions were equipped with hard to challenge fatal nails who served as weapons next to His other personal weapons. Faced with that excellence the Daityas and Dānavas fled away. (23) 'I guess this is what the Lord so full of mystical potency is trying to do in order to get me killed, but what's the use?' so Hiranyakas'ipu murmured to himself and taking up his mace the Daitya threw himself forward like an elephant to attack the loudly roaring Lord Nrisimha. (24) As invisible as an insect that has fallen into a fire, the Asura disappeared into the effulgence of Nrisimha. That was something not that astonishing at all that moment considering the fact that He with the effulgence of His goodness formerly had swallowed the darkness [of the entire creation]. (25) The greatest of the demons reaching Lord Nrisimha thereupon furiously with great force exercising his prowess struck Him with his club, but the Lord, the Wielder of the Club, seized him just like the son of Tārکشya [Garuda] would capture a great snake. (26) Oh son of Bharata, when He in order to play a game allowed the Asura to slip from His hands exactly the way Garuda sometimes deals with a snake, the godly ones of the different worlds who were driven from their positions, from behind the clouds considered that to be a bad turn of events. (27) The demon thinking that He had let him go out of fear for his masculine display, after regaining his strength took up his sword and shield and with great force attacked Nrisimhadeva for the second time. (28) When he with his moon spotted shield and sword fast as a hawk was maneuvering up and down so as not to offer any opportunity, the Lord made a very shrill, loud sound of laughter that was so frightening that he, with his eyes [shortly] closed [for it], was captured by the Greatest of all Speed. (29) In protest he wrestling with his limbs tried to escape, but the Lord placed him whose skin could not even be cut by Indra's thunderbolt, at the entrance of the palace on His lap like he was a snake or mouse and pierced him with His nails as easy as Garuda pierces a poisonous viper. (30) He with His most fearful eyes full of anger was difficult to behold. With His mouth wide open licking the edges with His tongue and with His mane and face smeared red with traces of blood, He wore the intestines like a garland around His neck and looked like a lion that just has killed an elephant. (31) The heart He with His pointed nails had ripped out completely and thrown aside and the thousands of followers who with their raised weapons attended to their leader He all killed using His nails and the other weapons in His countless hands. (32) Shaking His manes He scattered the clouds and with His glaring glance He outshone the luminaries. The waters and oceans struck by His breathing swirled in perturbation and afraid of His roar the elephants guarding the quarters [of the universe] cried. (33) With Him tossing His hair the celestial chariots crowding in the sky slipped from their places, the earth shook under the heavy weight of His feet, His intolerable force moved the mountains and hills and His effulgence outshone everything else in all directions of the sky.

(34) **T**hereafter sitting in the assembly hall on the highest seat of man with a most fearsome, terrible countenance, there was no one to challenge Him nor anyone to worship Him. (35) But upon hearing how he, the Daitya who was the headache of the three worlds, in the battle had been killed by the Lord, there were exclamations of joy, blossoming faces and endless showers of flowers from the wives of the demigods. (36) At that time there was an overcast formed by all the celestial chariots of the demigods desirous to attend. Drums and kettle drums were sounded and the greatest singers and angels of heaven sang and danced. (37-39) All the godly ones, Brahmâ, Indra and S'iva, the sages, the ancestors, the perfected ones, the scientific experts and the great serpents [great egos] assembled there. The founding fathers, the leaders of mankind, the residents of heaven and the best of the angels arrived there too, as did the venerable ones, the keepers of the wealth and the monkey-like oh my best one. Also the goblins came, the ones of superpower and they who were Vishnu's personal associates like Sunanda and Kumuda. With their hands folded before their heads to offer their obeisance each of them approached Him who had appeared as half a man, half a lion and now sat there on the throne displaying His effulgence.

(40) **S'**ri Brahmâ said: 'I bow down before You, oh Inscrutable One of unlimited powers. You with all Your might and prowess and the purity of Your actions stand for the creation, maintenance and destruction of the universe. While You in Your divine game [*lila*] perform by the modes, You never change Yourself.'

(41) **L**ord S'iva said: 'The end of the *yuga* is the time suitable for You to kill in anger this insignificant demon; just protect his son, this *bhakta* of surrender next to You, oh caretaker of the devotees.'

(42) **S'**ri Indra said: 'Our share of the sacrifices was secured by Your Lordship protecting us, oh Supreme One. We have no words to describe how afflicted our lotus-like hearts were by the Daitya, our hearts that are really Your residence. Alas oh Lord, how insignificant is our world in the grip of Time, but for the sake of the devoted ones in Your service You have shed Your light so that they may find liberation from their bondage. What else but considering the visible world as unimportant would constitute their way oh Nrisimhadeva?'

(43) **T**he sages [the Rishis] said: 'You are the shining example who taught us our austerity. By this power of Yours this world, oh Original Personality of Godhead, is created, [maintained] and reabsorbed. That penance was stolen by this unwise soul but is now, oh Shelter of the Needy, restored by the protection of Your embodiment.'

(44) **T**he ancestors [the Pitris] said: 'The demon who engaging with force enjoyed our *s'râddha* sacrifices that were offered by our sons and grandsons, he who even at the holy bathing places drank from our offerings of sesame water, by piercing the intestines of his belly with the nails of Your hand these offerings have reached their proper destination. He, the maintainer of the universal principles of religion who appeared as a man-lion, Him we offer our obeisances.

(45) **T**he ones of perfection [the Siddhas] said: 'This most uncivilized and dishonest person who stole away the joy of our perfection in yoga and with the power of his mysticism and penance was so proud of his wealth, has been torn apart by Your nails. We bow down before You oh Nrisimha.'

(46) **T**he scientific experts [the Vidyâdharas] said: 'Our forms of knowledge that each are attained by a different way of concentrating, were pushed aside by this fool puffed up about his strength and prowess. He who in battle killed him like he was an animal, to Him who appeared as Nrisimha, we surrendered souls are ever obliged.'

(47) **T**he snake people [the Nâgas] said: 'By piercing the chest of that greatest of all sinners who seized our jewels and beautiful women, You have done our wives a great favor. Let us offer You our obeisances.'

(48) **T**he original fathers [the Manus] said: 'We, the Manus are Your authorities but were disrespected by this son of Diti who broke with the moral ties for the establishment oh Lord. With You having killed this villain oh Master, please tell us what we, Your eternal servants, can do for You.'

(49) **T**he founding fathers [the Prajâpatis] said: 'We, the creators of the generations owe our lives to You oh Supreme Controller and not to him who denied the living beings that we have put on this world a life. And now, by assuming the form of an incarnation of Your pure goodness, You for the well-being of the world have split open the chest of him who lays slain.'

(50) **T**he musicians of heaven [the Gandharvas] said: 'We oh Lord are Your dancers and singers, Your performers, who were brought under the control of the power and strength of the one here who You reduced to this condition. Can anyone on the path of evil find happiness?'

(51) **T**he venerable souls [the Câranas] said: 'Oh Lord, Your lotus feet liberate from the need to start a new life. We duly seek shelter there because You have put an end to this Asura, this snake in the heart of all virtuous people.'

(52) **T**he keepers of the wealth [the Yakshas] said: 'We, serving You to Your pleasure belong to Your best followers. This son of Diti forced us to carry his palanquin but caused the sorrow [the poverty] of each and everyone. Thus we acknowledge You oh Lord Nrisimha, for You are the one who put him to death oh twenty-fifth principle [that is the Time, see 3.26: 10-15].'

(53) **T**he monkey-like beings [the Kimpurushas] said: 'We are questionable humans, Kimpurushas but You are the Supreme Personality of Godhead, the Lord. And this bad person has been slain by You after having been condemned by the saintly ones [see also B.G. 4: 7-8].'

(54) **T**he king's bards [the Vaitâlikas] said: 'We in great gatherings and arenas of sacrifice singing the glories of Your spotless reputation have achieved the greatest position of respect. This crooked character who

subdued us oh Supreme Lord, has to our great fortune been killed by You, like he was a disease.'

(55) **T**he lower gods [the Kinnaras, those with a human head and an animal body, singers of heaven] said: 'Oh Lord, we the Kinnaras are Your faithful servants. Because of that son of Diti we had to perform in forced labor, but the sinner was by You destroyed oh Nrisimhadeva, oh Master. Please be there as our happiness and welfare.'

(56) **T**he associates of Lord Vishnu said: 'Today we have seen You in a wondrous human-like form. You are our shelter and the happiness of all the worlds. This servant of the state oh Lord, was cursed by the scholars [see 7.1: 36] and has therefore been killed. We consider that to be Your special grace.'

Chapter 9: Prahlâda Propitiates Lord Nrisimhadeva with Prayers

(1) **N**ârada Muni said [to Yudhishtira]: 'None of the Suras led by Brahmâ and S'iva, could step forward because He, boiling with anger, was most difficult to approach. (2) The Goddess of Fortune personally by the demigods being urged to do so could, after seeing Him so huge and wonderful as no one had ever seen or heard before, not move in His direction because she was very afraid. (3) Then Lord Brahmâ prompted Prahlâda who stood close by: 'My dear son, can you please approach the Lord and propitiate Him? He is very angry because of what your father did.'

(4) **S**'urely' he said and even though he was only a small boy oh King, the great devotee slowly, step by step, approached Him and prostrated himself with folded hands offering prayers. (5) The godhead was by him, such a little boy fallen at His lotus feet, greatly moved and filled with mercy He raised His lotus hand, placed it on his head and dispelled the fear for the snake of time from all minds [present there]. (6) Because of that touch he was cleansed from all evil. And immediately in this association with the Supersoul, with His lotus feet, his heart melted being captured in bliss. With Him in his heart tears welled in his eyes and symptoms of ecstasy manifested all over his body. (7) One-pointed of mind being greatly concentrated and with an out of love faltering voice, he in the full surrender of his heart and mind began to offer prayers to the Lord.

(8) **S**'rî Prahlâda said: 'All the Suras headed by Brahmâ, all the saints and others perfect in the mode of goodness, being one-pointed in their determination were despite of their qualities as yet not able to please You with their streams of words. How can it be that He, this Lord, would be pleased with my words? I was born an Asura. (9) I think that riches, a good birth, a nice body, penance, Vedic knowledge, prowess, energy, influence, strength, diligence, intelligence and mystical power will not satisfy at all. The spirit is pleased by bhakti, just like the Supreme Lord was pleased by Gajendra [the elephant]. (10) A scholar who endowed with these twelve characteristics [see also*] does not care about the lotus feet of Him from whose navel the lotus sprouted, I consider not as blessed as a man of low birth who dedicates his mind, words, wealth, life and everything he does to Him. For he purifies his family, community or even his entire race that way, unlike someone who is too much of the mind. (11) Whatever the respect an ignorant person pays to the innerly always satisfied Supreme Lord, is by Him gracefully accepted not so much for His own benefit, as for the benefit of the devoted person in question, just as the reflection in a mirror is there for the glory of one's own face. (12) I will therefore free from that notion of being unfit in full surrender to the Lord, to the best of my ability and insight, focus on His glory, however low-born I am. When one in ignorance has entered this world, the best way to find purification is to describe and sing His glory [see also B.G. 18: 55]. (13) All the ones who follow Your instructions like Brahmâ and the other demigods, are naturally always situated in goodness, but we [the Asuras] oh Lord are not like that and are always filled with fear. And so one says that the incarnations of Your lordship in this material world are there to promote the happiness of the soul and the honor and glory of Your protection and prosperity. (14) Therefore please give up Your anger about the Asura You have killed today. Even the saints are happy when a scorpion or snake is killed. The truth is that all the worlds are happy about what happened and that all their inhabitants wish to remember Your form as the one that drove away their fear. (15) I myself am not afraid, oh Invincible One, of Your fearsome mouth, tongue, flashing eyes and frowning face, Your strong ferocious teeth or garland of intestines and bloody manes, Your pointed ears, Your roar that even scares the elephants or the nails that pierced the enemy. (16) But I do fear oh Merciful Father of Care, that intolerable, ugly repetition of birth and death, to be thrown into the miserable condition of having to live among predator-minded people and to be bound to the actions

and reactions of karma oh Insurmountable One. When do You pleased with me, call me to the base of Your feet that constitute the refuge in this ocean of matter? (17) Because of taking birth one is in one's pleasurable or not that pleasurable existence of being united with the world separated [from You] and burned by the fire of lamentation, irrespective the body one resides in. Moreover one suffers just as well by the remedies against this misery of taking the body for the real self. I, oh Greatest Being, am wandering around in this existence. Please tell me how to be of service in Your yoga. (18) I will that way, from constantly hearing the narrations handed down in succession about Your pastimes as the well-wisher and Supreme Godhead oh Lord Nrisimha, easily cross over [this ocean of matter] and be free from being contaminated by the modes of nature. In association with the liberated souls I will find liberation from all the misery with Your two feet as my home. (19) All the things that You [personally] do not care about but which are cherished by those who are locked up in a physical body, only have the appearance of a remedy: the parentage that is the shelter for a little child oh Nrisimha, the medicine for a patient, the boat for a person drowning in the ocean or the measures taken for a person suffering from a certain material condition oh Almighty One, [all constitute but a temporary solution]. (20) Whatever situation it may concern, whatever seems to be the reason, whatever time it might be, by whatever agent and relating to whatever agent, caused by whatever agent or for the sake of whatever agent, whatever the way of something or of whatever nature something might be, is certainly all but another form of the Supreme Reality. Stated differently: in nature one finds because of all kinds of changes a specific form of separateness, but whatever form it may concern, it is always a manifestation of Your Lordship's energy. (21) The illusory of matter creates a mind that constitutes the source of difficult to control fruitive actions [or karma]. These actions are conditioned by the Time that agitates the modes of nature and is respected [in a certain way] by the person. Thus being defeated by the alluring but deluding material energy one is tied to the sixteen spokes [of the senses of action and perception, the elements and the mind] of the wheel of rebirth, oh Unborn One. Whoever can get out of this by anything else but Your way [see also B.G. 9: 25]? (22) You are that one element of Time to the tender mercy of which the soul eternally is left being defeated by the modes of Your rule. I here present as a form of material energy who in all his forsaking and appearing is subjected to Your cyclic control, am powerless oh Lord and Master. I am crushed under the wheel with the sixteen spokes. Please help me, this soul of surrender, to get out of this oh Almighty One. (23) Oh Almighty One, I have seen how people in general desire the longevity, opulence and glory of the pious leaders of heaven. But our father wishing this all [for himself] was simply by the provoked laughter of Your expansion [as Nrisimha] in the blink of an eye pulled down by You and completely vanquished. (24) Therefore I do not covet to live as long as Lord Brahmâ or be rich and mighty. I know where all this foolish blessing of the senses of the embodied being leads to. I have no desire to be closed down by You who are so powerful as the Master of Time. Please take me to the side of Your servants. (25) How can one in this body that is a host to so many diseases be blessed with things that sound good but are like a mirage in the desert? Despite of knowing this very well the people try to put out the fire of desire with difficult to obtain little drops of honey [temporary happiness], but they do not get out of it. (26) What is my position now? How can I surpass the fact of being born from a family far removed from the enlightened state into the darkness of a body that is moved by passion? The lotus hand of Your causeless mercy that You offered me on my head as a token of grace, would not even be available to Lord Brahmâ, to Lord S'iva or the Goddess of Fortune! (27) From the side of Your Lordship as the friend of the entire world there can be no question of discriminating between higher and lower born living beings. Nevertheless there is of You, depending the service, like with a desire tree, the benediction reserved for the ones who serve You, whether they are of a higher level or not [see also 2.3: 10 and B.G. 4: 33, 9: 25]. (28) The common man who in his material existence runs after the objects of his desire fell into a blind well full of snakes. I, who by bad association just like such a person fell into that condition, was by the Sura sage [Nârada] oh Supreme Lord, taken into confidence and lead to the truth of the soul. How could I ever give up on the service of Your pure devotee? (29) Oh Unlimited One, by saving my life and killing my father I consider the words spoken by Your servant the *rishi* as true. For You have proven Yourself when my father with evil intentions took up his sword and said: 'Let that controller other than me save you now that I am going to sever your head.'

(30) 'This universe all around us constitutes the Oneness of You alone. You exist separately of this universe that has a beginning, a middle and an end that You created by means of the three modes of nature. Those primal qualities give shape to Your external potency. Everything making up that diversity owes its regulation to You who entered it Yourself [See also B.G. 9: 4]. (31) Oh Lord You are there as the entire universe or else as the One separate from it; You are the cause and the effect. The distinction between the material energy of Your creation and You as being another Self is a mistaken notion. The substance of something is equal to the substance of the form in which it appears; that what constitutes You is equal to that what the manifestation of the creation that is maintained and annihilated consists of, just like it is with the tree and its seed and the earth and her seasons. (32) With You retracting this universe within Yourself, You experience, within the ocean being immersed in Yourself, the spiritual state of bliss while You seem to be doing nothing. But with

You in the uniting of Your consciousness having closed Your eyes You also have imbibed the sleep. Without keeping material sleep and the modes of nature You are then engaged in the union of the highest state of consciousness [*turiya*, or the fourth state]. (33) Having awakened from Your slumber on the bed of Ananta in the causal ocean, the great lotus of all the worlds appeared from Your navel like a banana tree does from its seed. That cosmic body of Yours, this universe agitated by the Time factor, is Your way [in the form of the modes and their divinities] of dealing with the material affair [with *prakṛiti*]. (34) He of the knowledge [Brahmā] who generated from that lotus could not discern anyone else, since Your Lordship, as the seed, had expanded into himself. He then dove into the water for a hundred demigod years, not understanding that a seed once having fructified oh my Lord, can no longer be perceived [see 3.8]. (35) He being born from nothing but himself, was greatly astonished to find himself upon that lotus. After a long time by severe austerities being purified he then found You oh Controller, who very subtly, like an aroma in the earth, are spread throughout all of the sentient being that is so obsessed with all kinds of desires. (36) Lord Brahmā thus achieved transcendental bliss, for he saw in one combined view the Supreme Personality being endowed with all kinds of ornaments, weapons and signs, who with thousands of faces, feet, heads, hands, thighs, noses, ears and eyes demonstrated His full potency. (37) Accepting the head of a horse in an incarnation, You killed two very powerful demons named Madhu and Kaitabha who represented the modes of passion and ignorance. Next You delivered the *s'ruti* [the four Vedas] to Lord Brahmā because of which one honors Your most appreciated form [called Hayagrīva] as an embodiment of pure goodness [see also 5.18: 18 and B.G. 4: 7]. (38) This way according to the *yuga* in question appearing in different incarnations as a human being, a saint, a god or an aquatic, You protect all the worlds. Sometimes in defense of the dharma You kill the troublemakers of this world oh Supreme Personality, but because You in Kali-yuga operate under cover [*channa*] You, being spoken of as one and the same person, are called Triyuga [for being recognizable in the three other *yugas*, see also 11.5: 32]. (39) The mind that is not tuned to Your transcendental topics, is because of the sins it sympathizes with in its far being removed from the Lord of Vaikunthha, polluted, dishonest and hard to control. Filled with desires and lusts it is because of the therewith associated urges of highs and lows, fears and distress. Tell me how I, with such a mind being poor and fallen, must understand Your supreme purpose? (40) The tongue pulls me in this direction oh Infallible One and the genitals not being satisfied pull me that way. Likewise the skin, the belly and the ear are going for this and the nose is running after that, while the eyes are looking for yet another thing. Thus the eager, busy senses all together bring one down like a householder is brought down by his co-wives. (41) This way because of one's karma having fallen into the Vaitarāṇī river [at the door of death], one alas, one after the other birth and death, eating all kinds of foodstuff, suffers from an ever increasing fear in seeing how the living being, caught in his own body and entangled in the association with other bodies, is of enmity and friendship. Oh You who from the other side of that river wants to show us Your kindness, we in this world at present are nothing but a bunch of fools. (42) Oh Master of All, we friendly people are always eager to be of service in this matter. Oh Supreme Lord, what would be the difficulty for Your great compassion to deliver us materialistic fools from the cause of time and again having to set up, keep going and come to naught [with our karmic endeavors] oh Friend of the Ones in Need? (43) Oh Supreme One, because my mind is absorbed in the singing and proclaiming of Your sweet ocean of glories, I am free from worries about the hard to cross Vaitarāṇī [that is this world]. I am more concerned about those fools who missing the liberation in carrying the load of their sensual interest are making plans in favor of illusory forms of happiness and dutifulness [see also 6.17: 28]. (44) Oh Godhead, saints ambitious for their own salvation generally in silence wander in remote places, not being very much interested in a life for the sake of others. But I do not, like they do, want to leave aside my fellow man in misery. I do not desire liberation for myself alone. I cannot accept it to see other people wander around oblivious of this shelter You offer. (45) Everything associated with household sexual happiness, is as trivial as rubbing ones hands to find relief from an itch. The miserable person is by this kind of itch-relief sex not freed from all his discomfort and uneasiness and thus serves all kinds of unhappiness. Only when one recognizes that kind of imaginary happiness and manages to tolerate the itching [i.e. 'goes not beyond necessity', see also B.G. 7: 11 & 14] one can develop intelligence, stability and energy [*dhīra*, see also Y.S. II: 38 & 40]. (46) Silence, vows, Vedic knowledge, austerity, study, dutifulness, explaining the scripture, living alone, prayer and absorption, belong to the path of liberation, but these matters [these ten activities of emancipation] are often part of a method of making a living that is practiced by people who have not conquered their senses at all oh my Lord. Thus one in this context may wonder whether one deals with hypocrisy or not[: are we not dealing with false pretenses? See also 6.1: 16]. (47) The forms of Your [spiritual] cause and [material] effect as explained in the Vedas are like the seed and its sprout. But You being without a specific form are also not any of these two forms. Those who are connected in Your yoga [the bhakti-yoga devotees] can clearly see both these aspects before their eyes like wood and the fire in wood and this cannot in any other way be achieved. (48) You are the air, the fire, the earth, the sky and the water, the sense objects, the life force, the senses, the mind, the consciousness and all assisting divinity belonging to it. You are all of that, the unique of the natural reality of the modes as also the One beyond it all. Oh my Lord, whatever that is manifested or is expressed in the mind and by words, it is no one else but You. (49) Neither

all the modes of nature, nor their predominating deities, neither the complete of the cosmic intelligence, the false ego, the gross and subtle elements, the senses and their objects, nor those who are so mindful in association with all the godly ones and the mortals who all have a beginning and an end... oh Lord glorified by all the saints, none of them is truly capable of covering all that is Yours and therefore do all intelligent people at this point rest their case [and engage in Your devotional service. See also B.G. 2: 52].'

(50) 'I therefore offer You, oh Best of the Worshipable Ones, my obeisances and engage with prayers in Your worship, work for You, remember You, cherish Your lotus feet and always listen to the talks about You. How can a person without honoring You in all these six ways ever be of bhakti for You who are the goal of the best ones of transcendence [compare 7.5: 23-24, see for further prayers to Lord Nrisimha 5.18: 7-14]?'

(51) **S'**ri Nârada said: 'I thus far have described the transcendental qualities of the *bhakta* in his bhakti. The Lord transcendental to the modes who was pleased and in control of His anger, next addressed him who had surrendered himself at His feet. (52) The Supreme Lord said: 'Prahâlâda My sweet boy, I wish you all good fortune. I am pleased with you oh best of the Asuras. Just ask Me for any blessing you desire, for I am for each and everyone the fulfillment of all desires. (53) Live a long life! He who does not please Me has difficulty seeing Me! But when someone has seen Me he deserves it not to lament his situation any longer. (54) For that reason oh fortunate one, do stable, intelligent and energetic devotees who know to behave themselves and wish the best [for each and all], desire to please Me, the Master of All Benedictions, in every respect.'

(55) **S'**ri Nârada said: 'Even though the best of the Asuras thus was allured by worldly benedictions, he did not want any of all that one longs for, he went exclusively for the Supreme Lord [see also: S'ri S'ri S'ikshâshthaka verse four].'

*: The qualifications of the brahmin are in the Sanat-sujâta described as follows:

*jñânam ca satyam ca damah s'rutam ca
hy amâtsaryam hrîs titikshânasûyâ
yajñas ca dânam ca dhritih s'amas' ca
mahâ-vratâ dvâdas'a brâhmanasya*

'Spiritual knowledge, truthfulness, loyalty to the scripture, non-jealousness, forbearance, of sacrifice, of charity, equal minded, and living to the great vow [of *yama* that next to the truthfull mentioned entails the four of celibacy, nonviolence, nonpossesiveness and non-stealing] are the twelve qualities of the brahmin.' See also 5.5: 24 and B.G. 18: 42.

Chapter 10: About Prahâlâda, the Best Among the Exalted Devotees and the Fall of Tripura

(1) Nârada Muni said: 'Prahâlâda, even though he was but a small boy, considered every blessing that came with his bhakti yoga an impediment on the path and this he with a smile told the Lord of the Senses.

(2) **S'**ri Prahâlâda said: 'Please do not allure me. Because of my Asura birth I have a propensity for lusting over all those material blessings. It was out of fear for such material association that I, desiring liberation, for the sake of complete detachment have taken to Your shelter. (3) Oh Lord You send Your devoted servant into this world of desire in order to put his character to a test, for this lust being the root cause of one's wandering around here, is found in the heart of everyone oh Master. (4) It does not work differently with You oh guru of the universe so kind to everyone, for is someone who desires any material benefits, not more a merchant than a servitor [see also B.G. 17: 20]? (5) Someone who for himself expects material benefits from his spiritual master is not really a servant nor is the master really of service who - for his own prestige - wants to bestow material benefits upon his servant [see also 10.88: 8-10]. (6) There is, as far as I am concerned in my full devotion for You, no question whatsoever of any desire nor do You as a real master foster any further motive for our sake like a king might have with his subject. (7) And if You want to fulfill one of my desires, then I pray for Your benediction, oh Lord of All Blessings, that no desire for any form of material happiness will grow in my heart [see also S'ri S'ri S'ikshâshthaka verse four]. (8) From the day of one's birth one's

senses, mind, life air and body, one's religion, patience, intelligence, shyness, opulence, strength, memory and truthfulness are likely to be banished by them. (9) Only when one gives up all the desires that one in one's human association finds in one's mind, one is fit for an opulence equal to Yours, oh Lotus-eyed Lord. (10) Oh Master of all Opulences, oh Original Personality, oh Lord in the form of Nrisimha, oh Supreme One, oh Absolute Truth, oh Great Soul and Soul of all souls, let me offer You my respectful obeisances.'

(11) **T**he Supreme Lord said: 'Those persons who like you are exclusively devoted to Me do not desire any benedictions from Me in this world or in the next. Nevertheless you may until the end of Manu's reign enjoy all the opulences of the Daitya rule out here [see also 2.3: 10]. (12) Devote yourself to My pleasing stories, be absorbed in Me who resides in your heart as the One present within all living beings, worship in [yoga] uniting your consciousness the Lord who is the enjoyer of all sacrifices and give up your fruitive activities. (13) By relishing [your retirement in] exhausting your merit, by means of pious actions forsaking your impiety, by forsaking the body with the rapid progress of time and after spreading your reputation throughout even the worlds of the gods, you will, freed from all attachment, turn back to Me. (14) Anyone who chants these prayers you offered to Me, any human being who remembers both Me and you, will in due course of time become free from the bondage of his karma [see B.G. 4: 9, 6: 7, 9: 27-28, 12: 3-4 and see also 11.14: 21].'

(15-17) **S'**ri Prahâlâda said: 'I pray for the following benediction of You, oh Lord of Benedictions, oh Supreme Controller. My father, not knowing Your strength and supremacy, had because of a heart polluted by anger a false notion of You oh master and guru of all worlds. He considered You the murderer of his brother and condemned You. Thus he was towards me, Your devotee, of the greatest sin. May my father be purified from that greatest and most difficult to overcome sin, even though he was immediately purified when You cast Your glance upon him, oh Father full of mercy for the materialists.'

(18) **T**he Supreme Lord said: 'With the purification of your father, twenty-one of your forefathers in total have been purified oh sinless one. Because you, oh saintly boy, took your birth from him in this dynasty, you are indeed the purifier of the dynasty. (19) Wherever and whenever there are My devotees who full of peace and equipoise, with the best qualities are equally graceful towards all, everyone will be purified, even when it concerns the worst of societies. (20) They will never, in whatever way, act violently towards all the higher or lower living beings oh King of the Daityas, because they, in their love for Me, have forsaken all material aspirations. (21) Persons in this world following in your footsteps become My pure devotees. You are of My devotees truly the best example [see also 6.3: 20-21]. (22) My child, you should now perform the funeral rites for your father who in every respect was purified by the touch of My body and therefore will be promoted to the worlds of the good people. (23) Assume the throne of your father My dearest, fix your mind upon Me and do your duty for My supreme cause the way it is prescribed in the Vedic tradition.'

(24) **S'**ri Nârada said: 'Prahâlâda performed, as was ordered by the Supreme Lord, all the rituals associated with his father's death oh King [Yudhishtira] and was crowned by the brahmins. (25) Brahmâ who had witnessed what had happened, with a face radiating because the Lord was pleased, offered with transcendental words the purest prayers to Lord Nrisimha, addressing Him in the presence of all the other gods. (26) S'ri Brahmâ said: 'Oh God of gods, oh proprietor of the entire universe, oh love of all creation, oh first among the living beings, because of Your resolve [to protect the devotees] the most sinful Asura, who was of so much trouble to everyone, has been killed. (27) I granted him the rare benediction that he would not be killed by any creature created by me and that he would not die because of any austerity, mystical or physical power. Thus being very proud he transgressed all injunctions. (28) Because of Your decision his son, who despite of his young age was a great saint and exalted devotee, has been released from the clutches of death and enjoys now, as You wanted, Your shelter. (29) For all those who, faced with an enemy, meditate upon this physical presence of You, the Supersoul, oh omnipresent, almighty Lord, You are the protector against all kinds of fear, including even the fear of death.'

(30) **T**he Supreme Lord replied: 'Do not bestow blessings on demons, as you have done, oh you who were born from the lotus. To bless people of a cruel and pitiless nature is like giving milk to snakes.'

(31) **S'**ri Nârada said: 'This oh King, is what the Supreme Lord said and after Hari had been worshiped by the teacher of all teachers, He who cannot be seen by all living beings disappeared from the spot. (32) Prahâlâda thereupon bowed his head and offered with prayers his obeisances to Lord Brahmâ, Lord S'iva, the founding fathers and the [other] demigods who each are part of the Supreme Lord. (33) Next Lord Brahmâ together with S'ukrâcârya and other sages, appointed him ruler over all the Daityas and Dânavas. (34) Oh

King, after Brahmâ and the others were properly honored, all the godly ones congratulated him, wished him all the best and then returned to their respective abodes. (35) The two associates [the gatekeepers] of Vishnu who were born as the sons of Diti and operated as His enemies, were thus killed by Him, the Lord residing in the core of the heart [see 7.1: 36-39]. (36) Being cursed by the brahmins the two were reborn as the demons Kumbhakarna and ten-head Râvana and again both killed [by Him] thanks to the special powers of Lord Râmacandra. (37) Slain laying on the battlefield with their hearts pierced by Râma's arrows, they with their minds fixed on Him gave up their bodies, just as they did in their previous birth. (38) The two again appearing in this world with their births as S'is'upâla and Dantavakra were the same way bound to the Lord in enmity and merged with Him [for the last time] in your presence. (39) All the kings inimical to S'ri Krishna were, upon their death, freed from the burden of the sins of their previous life upon reaching His Self, just like larvae that obtain a body identical to the one of the drone that guarded them. (40) Just as one by devotional service returns to the Supreme Personality, kings like S'is'upâla returned home and attained the same supreme nature of the Lord by contemplating Him [in their enmity, see also B.G. 4: 9]. (41) All of this I described to you in reply to your inquiry on how, even hating, the son of Damaghosha [S'is'upâla] and others could attain the same community of essence [see 7.1: 34-35]. (42) In this narration about the Supersoul and the Godhead of all brahmins, Krishna I spoke about His incarnations in which He e.g. put an end to the Daityas. (43-44) It describes the character of the devotion, spiritual knowledge and renunciation of that most exalted devotee Prahlâda. Try to understand each of these stories and thus discover what belongs to the Lord, the Master of maintenance, creation and destruction, what His qualities and activities are, the wisdom handed down [in disciplic succession] and how He, by the time factor, stands for the finality of all the higher and lower living beings and their cultures, however great they might be. (45) With the help of this narration, in which the transcendence is perfectly and fully described, one can get to know the Fortunate One and what the *bhâgavata dharma* [see 7.6: 28], the way of the devotees, entails. (46) Anyone who after hearing this pious narration describing the Supreme Power of Vishnu, repeats it or sings about it with faith, will be liberated from being entangled in fruitive actions. (47) He who with great attention reads and listens to this story about the activities of the best of all the truthful ones, this Daitya son and how the Original Personality playing the part of the lion king killed the king of the demons who was as strong as an elephant, will attain the spiritual world where one has nothing to fear. (48) Oh you [Pândavas] in your human world, are extremely fortunate, for the Supreme One of the Absolute Truth, He who is always sought by the great saints who purify all the worlds, resides in your house in a human form. (49) He is the Brahman of the Absolute Truth all the great ones are searching for. He, who is factually your nephew [the son of your maternal uncle], He your most dear well-wisher, is the oneness of transcendental happiness and the source of all life. He who is there also as your guru of instruction in the principle, is the One who can be worshiped as the completeness of the [body, the universe and the] soul. (50) Lord S'iva, Lord Brahmâ and others could not even by meditation directly see Him or describe Him in His real form. May He, this great master of all devotees, be pleased with the silence we observe, with our devotion, our calm and our worship. (51) Oh King, this very same Supreme Lord a long time ago restored the reputation of the demigod Lord S'iva that was ruined by a demon called Maya Dâna who, because of great technical cunning, enjoyed an unparalleled power.'

(52) **T**he king [Yudhishtira] said: 'Please can you tell us for what reason and by what actions Lord S'iva, he who controls the entire universe, was surpassed by Maya Dâna and how he with the help of Krishna restored his reputation?'

(53) **N**ârada said: 'After all the Asuras by the God-conscious ones with the support of the Lord were defeated in battle, they took shelter of the greatest and best of them all, Maya Dâna. (54-55) The demon constructed three big and mighty cities made of gold, silver and iron. Possessing the uncommon ability to move [floating] around in formation they were difficult to discern. Thus hidden from view the Asuras, remembering their former enmity with the three worlds and their controllers oh ruler of man, started to wreak havoc in the world. (56) Thereupon the rulers of all the worlds approached Lord S'iva, fell at his feet in surrender and said: 'Please save us, your followers oh Godhead, for we have been devastated by the *tripura* [three-city] people.' (57) To show them his favor the All-powerful Lord said to the Suras: 'Do not fear' and fixed an arrow on his bow to launch his weapon on the cities. (58) After being released his arrows shone with a beam of light as bright as the sun, so that the cities no longer could be seen. (59) Under their attack the inhabitants of the cities fell lifeless to the ground. The great yogi Maya Dâna then dipped them one after the other in a well of [life giving] nectar [called *mrta-sanjivayitri*]. (60) Touched by the divine nectar, they rose from death as strong as thunderbolts splitting the sky with flashes of light. (61) Seeing how disappointed and unhappy [S'iva] the Emblem of the Lord was at the time, the Almighty Lord Vishnu considered what measures should be taken. (62) Lord Vishnu then personally assumed the form of a cow while Lord Brahmâ assumed the form of a calf and together they entered in broad daylight Tripura to drink all the nectar of the well. (63) Even

though the Asuras took notice of them they could, in their bewilderment, not stop them. The great yogi Maya aware of what happened, thought it was a thing of divine ordinance and so he addressed the ones guarding the well who had been quite content with their illusion [of victory] but were now greatly dismayed. (64) 'Neither demigods, demons, human beings, nor anybody else can reverse what for oneself, for others or for everyone in this world is ordained by fate.' (65-66) He [Lord Vishnu] thereafter equipped Lord S'iva with all that was necessary like a chariot and charioteer, a flag, horses and elephants, a bow with shield and arrows and such; all matters that derived their strength from His personal dharma, spiritual knowledge, detachment, opulence, penance, culture, actions and so on. S'iva seated on his chariot then fixed an arrow on his bow. (67) Oh ruler of man, with the arrows joined on his bow Lord S'iva thus being the Master and Controller, at noon set the so difficult to pierce three cities afire. (68) All the gods and saints, the ancestors, the perfected ones and the great personalities, then from their celestial chariots in the sky and with the assistance of countless kettledrums loudly vibrated 'Jaya, Jaya', while they showered a wealth of flowers on his head and together with the beauties of heaven danced and sang in great ecstasy. (69) Oh King, after the mighty Lord S'iva who had burned Tripura to ashes thus was glorified by Lord Brahmâ and the others, he returned to his abode. (70) What more can I tell you about the Lord, the teacher of the universe, who with His transcendental potency appears in the world of the human beings where He in the form of a normal human being performs heroic acts that are discussed by the saints and sages in narrations that purify all the worlds?'

Chapter 11: The Perfect Society: About the Four Social Classes and the Woman

(1) **S'**ri S'uka said: 'After having listened to the story about him, [Prahâda] the most important of all great devotees, him the master of the Daityas who was so faithful to the Lord who covers the world in a single step [Urukrama], he who is discussed in the assemblies of the saints, Yudhisht'hira greatly pleased again asked the son of Brahmâ [Nârada] questions. (2) S'ri Yudhisht'hira said: 'Oh great Lord, I would like to hear about the *sanâtana dharma* activities [the eternal, common duties] of our human society that belong to the order of the status orientations [*varnâs'rama*] by which the common people find a better life. (3) You, oh fortunate one, are directly the son of our original father, the supreme person within this universe [Lord Brahmâ]. One considers you oh brahmin to be the best of all his sons because of your austerity, yoga and meditation. (4) Among the ones devoted to Nârâyana you are the sage conversant with the most confidential and supreme aspect of dharma; there is no devotee as merciful, exalted and peaceful as you are.'

(5) **S'**ri Nârada said: 'I offer my obeisances to the Supreme Lord, the Unborn One who defends the dharma throughout the universe. I will expound on *sanâtana dharma* the way I heard about it from the mouth of Nârâyana. (6) He who, begotten by Dharma Mahârâja in the womb of Daksha's daughter [Mûrti], descended [as Nârâyana] along with a part of Himself [Nara], executes [even today] for the benefit of all people austerities in Badarikâs'rama [the Himalayan resort for meditation]. (7) Oh King, the mind, the body and the soul find their full satisfaction in Bhagavân, the Supreme Lord who is the essence of all Vedic knowledge, the root of all dharma and the remembrance of the ones versed in that [what is called the science of devotional service]. (8-12) Truthfulness, compassion, austerity and cleanliness [with the *vidhi*]; tolerance, discrimination, composure and continence, nonviolence, celibacy, generosity and study of the scriptures, sincerity, contentment and to serve the holy ones [in *yama* and *niyama*]; gradually cutting with that what is unnecessary and to be of gravity in avoidance of empty talk, self-search, to share food and drink with all beings and to consider everyone first of all a part of God, oh Pândava; to listen and to sing and also to remember Him who is the shelter of all the great ones, to attend, to worship and to propitiate, to be a servant, to be a friend and to be of surrender [in *bhâgavata dharma*]; to possess all the thirty characteristics as described constitutes the supreme of dharma that pleases Him the Soul of All, oh King [compare B.G. 12: 13-20]. (13) They who because of their prolonged reconsideration [or formally by means of undergoing the so-called sixteen *samskâra*'s] are lead by [the spiritual] instructions [of the unborn Lord Brahmâ and his teachers], are called twice-born souls [*dvijas*] who pure by their birth and activities [on the basis of their education in normally the three higher classes of society and by their initiation of having received the sacred thread] are of worship, are versed in the scriptures and give charity. They are expected to behave according to the status of their [age-bound] spiritual departments [or *âs'ramas* *]. (14) For the brahmins there are the six [duties] of studying the scriptures and so on [to teach, to worship, to lead sacrifices, and to give and receive charity] and for the rest [the other occupations] there are the same six minus the duty to accept charity. The means of livelihood for the rulers [the *kshatriyas*] who maintain the people, consists of levying

taxes and such [like customs duties and fines] from those who do not belong to the ones who are motivated from within [the brahmins]. (15) The *vais'yas* [the merchants] are to be engaged in their occupational activities [of farming and trading] and should always follow what the brahmins teach, while the *s'ûdras* [the laborers] for their livelihood have to accept the three types of twice-born souls as their masters to serve [see also B.G. 18: 41-44]. (16) There are [next to teaching, leading sacrifices and accepting charity] four different types of livelihood for the learned brahmin: to subsist on what is achieved without asking for it [*s'âlîna*], on what one obtains by begging [*yâyâvara*], on what one finds left behind in the fields [*s'îla*] and on that what is not wanted by others in shops and markets [*uñchana*]. The latter means of these are better than the former. (17) Without a good reason, the lower classes must not [desire to] subsist the way the higher classes do, but in times of emergency anyone, except for the ruling class, may take to the means of livelihood of any other class. (18-20) *Rita* [honest or courageous] is what one calls subsisting on what remained in the fields etc., *amrita* [sustainable or nectar] is called subsisting on what was obtained without asking, one speaks of *mrita* [finality of engagement] when one asks for what one needs, while it is called *pramrita* [or cultivation] when one subsists on tilling one's own field. It is called *satyânrita* [simultaneously true and untrue] when one trades, but when brahmins and *kshatriyas* versed in the Veda, in subordinate positions have to serve the lower classes, one speaks of *s'va-vritti* [or doggery], an engagement that must be given up, for the brahmins and rulers embody all the gods. With *rita* or *amrita* one can live and one can even live with *pramrita* and *satyânrita*, but one can never reconcile with a life like that of a dog [see also B.G. 4: 13]. (21) The brahmin is known for his control of the mind and senses, his penance, cleanliness, satisfaction, forgiveness, straightforwardness, spiritual knowledge and compassion, the perfection of his service to the Lord, the True Self, and his truthfulness. (22) A *kshatriya* makes his mark by his fighting skills, by his bravery and by his resolution, strength, charity, restraint, forgiveness, faithfulness to the brahminical command, his kindness and his love of truth. (23) A *vais'ya* is characterized by his devotional service unto the God-conscious ones, the guru and the Infallible One, for his practicing the three virtues [of dharma, *artha* and *kâma*], his piety and his constant effort and expertise. (24) The *s'ûdra* is known for his obedience, cleanliness, service to the master who maintains him, his single-mindedness, willingness to make sacrifices without further prayers, truthfulness, his protection of cows and brahmins and the fact that he does not steal [see also B.G. 18: 41-44].

(25) **A** woman in divine respect of her husband will always following him in his vows, be of service to her husband, be eager to please him and be well-disposed towards his friends and relatives [see also B.G. 1: 40]. (26-27) By means of cleaning, mopping and decorating running her household and personally dressing up nicely in always clean garments, a woman should chastely and modestly answer to the small and great desires of her husband and be in control of her senses and her speech, be truthful, pleasing and loving and regularly prove her respect for her husband. (28) With contentment, freedom from greed, skill, conversancy with dharma, pleasure, speaking the truth, attentiveness, purity and affection, she should honor her husband for as long as he is not fallen [in being guilty of murder, theft, addiction, adultery or complicity in crime]. (29) When a woman meditates upon her husband as being the Supreme Personality she is of the same service as the Goddess of Fortune; in her devotion thinking of Hari she enjoys with her husband His spiritual abode [of Vaikunthha] just like Lakshmî. (30) The livelihood of those who were born from mixed marriages [of different classes, *pratilomaja* with a lower man and *anulomaja* with a higher man] and who are considered lower [*antyaja*] or have been marginalized [*antevasâyî*], should not consist of stealing and [other forms of] sinning, but should correspond to the respective family traditions.

(31) **O**h King, when the occupational duty [the dharma] is in accordance with someone's societal position, that is in every age [*yuga*] by the seers of Vedic knowledge recognized as generally being auspicious for both one's present life and the life hereafter [see also B.G. 3: 25]. (32) When one for one's livelihood abides by the activities belonging to one's professional engagement one can, in gradually putting an end to the karma that resulted from one's own nature, attain the [*nirguna*] state transcendental to the [operating] modes of nature [see also B.G. 3: 35]. (33-34) [But...] a field over and over cultivated may, being exhausted, fall barren having become unsuitable for further harvesting so that seeds sown are lost. The same way a mind full of lusty desires enjoying over and over the objects of desire may [at some point be unable to enjoy any further and thus] become detached oh King. Just think of small drops of ghee that may be lost in a [sacrificial] fire, [but all poured at once may extinguish it]. (35) [And so,] if one happens to see a person behave according to the symptoms as described above that belong to another class than his own, that person consequently has to be respected accordingly [in other words, when for example someone behaves like a brahmin he must be treated like a brahmin].'

*: This concerns the *âs'ramas* or civil status groups related to one's age of being a celibate student - a *brahmacarya*, a married person - a *grihasta*, a middle-aged withdrawn person - a *vanaprashtha* or someone

Chapter 12: The Four Âs'ramas and How to Leave the Body

(1) **S'**ri Nârada said: 'A celibate student [*brahmacârî*] living at the residence of the guru, should for the sake of his teacher behave like a submissive servant and stand firm in his friendship with his master. (2) Both in the evening and in the morning he should worship the guru, the fire, the sun and the Best One of Enlightenment [Lord Vishnu], being absorbed in silently murmuring his prayer [the Gâyatrî] during those junctions of the day. (3) When called by the spiritual master, he should orderly, to begin with and at the end, offer his obeisances with his head at the lotus feet and study the mantras. (4) With a straw rope around his waist, garments of deerskin and matted hair, he should gather kus'a grass [for sitting] and carry a rod, a water pot and a sacred thread as is prescribed. (5) In the morning and the evening he should go out to collect alms and offer all that he collected to the guru. He should eat when it is permitted or otherwise fast at times. (6) He should behave politely, eat according to necessity, be industrious, be faithful [and believe in the words of the guru], have his senses under control and only relate to the other sex and to men controlled by women as far as is needed [compare 3.3: 5]. (7) Anyone who is not a householder [a *grihastha*] and does respect the great vow [of celibacy, *yama*; see Pat. II: 30], must refrain from addressing women because of the agitating senses that even carry away the mind of a renunciate. (8) Brushing the hair, massaging, bathing, rubbing the body with oil and such is something that a young student should never accept from the wife of the guru when she is young [see also 1.11: 29]. (9) The other sex is like fire to the pot of butter that a man is; when he lives alone he should only associate with women - even with his own daughter - as far as it does good [is properly settled, is useful]. (10) As long as one cannot remain with oneself nor is convinced that one can do something about this [in *niyama*, with a good settlement], this [being dominated by illusions of love and hate] will not cease so that one will not lead a better life [see also B.G. 5: 18]. (11) The above [in verse 6] described directions of the guru for the householder apply equally to the renunciate soul, be it that the householder can have sexual intercourse for a certain period of time [see also B.G. 7: 11]. (12) Those who have taken the vow of celibacy must give it up to make up their eyes, massage the head and the body, crave after the female image, to eat meat, indulge in intoxicating beverages, wear flower garlands, make use of scents or scented ointments and to decorate themselves with jewelry. (13-14) This way residing under the care of a guru, they who started a new life [as a *dvija*] attain by their studies, as far as their talent would allow, a proper understanding of the Vedas, their *s'astric* supplements and adherent *upanishad* philosophies. They reward the guru according to his wishes and then with his permission leave him to enter either a household life [as a *grihastha*] or enter the forest [as a *vânaprastha* or to occupy a withdrawn position in society] or else renounce all and/or stay there [to become a *sannyâsî* like him]. (15) Adhokshaja resides in the fire, in the guru, in oneself and in every other living entity. He, the One beyond it All, one should consider as both having entered the living beings with everything that belongs to Him as also [existing there beforehand] as not having entered them [*pravistah/apravistah* compare B.G. 9: 4]. (16) When one lives this way [in devotion] as a celibate student, a withdrawn person, as someone renouncing the world or as a householder, one becomes conversant with the wisdom [of *sanâtana dharma*] and attains the transcendental reality of the Absolute Truth.

(17) **L**et me now explain to you the rules and regulations for leading a retired life [for being a *vânaprastha*] as approved by the seers, in respect of which a saintly person without difficulty will be promoted to the world of the sages [Maharloka] oh King. (18) He should not eat grains from cultivated fields nor that what is not ripe from non-cultivated fields. He must also not eat grains or ripe and raw produce that was cooked. It is prescribed that the *vânaprastha* should eat what has ripened naturally by the sun. (19) From the naturally grown grains and fruits the forest provides he should prepare cakes that can be offered and obtaining new produce the old stock should be given up. (20) He should only take shelter of a thatched cottage or a cave for keeping a [sacrificial] fire. Just for himself he has to endure the snow, the wind, the fire, the rain and the sunshine. (21) He should also be unconcerned about the hair on his head, the hair on his body, his nails, his facial hair, his dirt and the locks of his matted hair. He should keep a water pot and a deerskin, a rod and tree bark [to cover himself] and utensils for the fire. (22) He should remain in the forest for twelve years, eight years, four years or else for two years or one year only as a saintly, thoughtful man who does not lose his mind because of [having to endure too much] hardship. (23) When he because of disease or old age cannot perform his duties any longer for advancing in knowledge and spiritual life, he must refrain from taking food. (24) Placing the fire element within himself he should give up the false self of being identified with the body and as good as possible fully merge with the complete of the elements he is composed of. (25)

[To lead his functions back] to their causes he merges the apertures of his body with the sky, his different vital airs with the air, his body heat with the fire, his blood, mucus and urine with water and the remainder [of his hard tissues] he merges with the earth [compare with 1.15: 41-42 and 3.6: 12]. (26-28) Speech and its organ belong to the god of fire, the hands and their dexterity belong to Indra, the legs and their power to move belong to Vishnu and the genitals with their sexual desire belong to the Prajâpati. The rectum and its bowel activity is of Mrityu [Death] and the aural sense associated with the sounds should be assigned to the [deities of the] directions. Touch and its organ belong to the wind god [Vâyû]. Eyesight along with its forms oh King, one should assign to the sun and the tongue and its rule belong to water while smell and its odors should be consigned to the earth. (29-30) The mind and its desires belong to Candra, the intelligence and its subject matter belong to the Supreme One of Education [Brahmâ], the false ego of the 'I' and 'mine' actions and its karma belong to Rudra [S'iva], the consciousness and its concept of existence belong to the Knower of the Field [the soul, see B.G. 13: 1-4] and the modes and their modifications belong to the Beyond. The [identification with the element of] earth [must be lead back] to the water, the water to the lights of the luminaries, the brightness to the air, the air to the sky, the sky to the material conception of life, the false ego to that what constitutes the material energy: the complete of the cosmic reality [the *mahat-tattva*], and that reality dissolves into the primary state of nature [the unmanifested energy of *pradhâna*, see 3.26: 10] which also has its source: the imperishable [Supersoul]. (31) Thus understanding that the imperishable soul, that consists of nothing but the consciousness that remains [after this merging], is of the same quality as the Supersoul, one[']s individual, isolated existence] ceases like firewood that has been consumed by fire.'

Chapter 13: The Behavior of a Saintly Person

(1) **S'**ri Nârada said: 'Someone capable of what I described before, should wander around from place to place without any form of material attachment and ultimately with nothing but his body not stay in any village longer than a single night [see also the story of King Rishabha 5.5: 28]. (2) If the renunciate [*sannyâsî*] wears clothing at all, it should be nothing but some covering for his private parts. Except in case of distress, he should not take to matters he has given up; he normally carries nothing but the marks of his renunciation: his rod [*danda*] and such. (3) With Nârâyana as his refuge living on alms only he, satisfied within, all alone and not depending on anyone or anything, moves around in perfect peace as a well-wisher to all living beings. (4) He should see this universe of cause and effect as existing within the everlasting Self in the beyond and see the Supreme Absolute itself as pervading the world of cause and effect everywhere [compare B.G. 9: 4]. (5) The soul moves from waking to sleeping to intermediate dreaming [see also 6.16: 53-54]. Because of that someone [like him] in regard of the Soul considers the states of being bound, of being conditioned and being liberated as in fact nothing but illusory. (6) He should not rejoice in the death of the body that is certain, nor in the life of the body that is uncertain, instead he should observe the supreme [command] of Time that rules the manifestation and disappearance of all living beings. (7) He should not be fixed on time bound literatures, nor depend on a career. Accusations and pedantry should be given up, nor should he side with group bound conjecture, opinion and speculation [politics]. (8) He should not seek followers, nor should he engage in diverse literary exercises or read such writings. He should not subsist on lecturing nor set up an enterprise [for building temples e.g.]. (9) A peaceful and equal minded renunciate does not always have to adopt the symbols of his spiritual position [the *danda* etc. of his *âs'rama* *], he as a great soul may just as well abandon them. (10) Even though he externally may not directly be recognized as a renunciate, his purpose is clear. Such a saintly person may feel the need to present himself in society like an excited boy or, e.g. once having been a great orator, now present himself as a man of little eloquence.

(11) **A**s an example of such a hidden identity one [often] recites a very old story about a conversation between Prahlâda and a saintly man who lived like a python. (12-13) Prahlâda, the favorite of the Supreme Lord, once met such a saint when he with a few royal associates was traveling around the world in an effort to understand the motives of the people. At the bank of the Kâverî river on a slope of the mountain Sahya, he witnessed the purity and profundity of the spiritual radiance of the man who was laying on the ground with his entire body covered with dirt and dust. (14) From what he did, how he looked, from what he said as also by his age, occupation and other marks of identity the people could not decide whether or not that man was someone they knew. (15) After paying his respects and honoring him by, according to the rules, touching his lotus feet with his head, the great Asura devotee of the Lord, eager to know him, asked the following question. (16-17) 'I see you are maintaining quite a fat body like you are someone lusting after the money. People who always worry about an income are surely of sense gratification. Wealthy people, they who enjoy

this world and think of nothing else, therefore become [easily] as fat as this body of yours. (18) It is clear that you lying down doing nothing oh man of the spirit, can have no money for enjoying your senses. How can, without you enjoying your senses, your body be this fat oh learned one? Excuse me for asking you, but can you please tell us that? (19) Despite of your being so learned, skilled and intelligent and your talent to speak nicely and your inner balance, you lie down observing how the people are engaged in productive labor!'

(20) **S'**ri Nârada said: 'The great saint thus being questioned by the Daitya king smiled at him and was, captivated by the beauty and love of his words, willing to reply. (21) The brahmin said: 'Oh best of the Asuras, you who are appreciated by all civilized men, know from your transcendental vision all about the matters people during their lifetime are inclined to and turn away from. (22) With Nârâyana *deva* our Lord always in one's heart, someone by his devotion alone will shake off all ignorance, the way darkness is dispelled by the sun. (23) Nevertheless I will try to answer all your questions according to what I've heard [from the sages and their scriptures] oh King, for you are worthy to be addressed by someone who desires the purification of his heart. (24) Under the influence of worldly interests, I have been catering to my lusty appetites. I have, because of these material desires, been impelled to actions that were unfulfilling and was thus tied to different types of birth. (25) I unexpectedly acquired this [human] position again, after because of my karma having wandered from the heavenly gate of liberation to lower species of life [see also B.G. 8: 16 and **]. (26) But seeing how one in that position acting for the sake of the pleasure of men and women and the avoidance of misery, achieves opposite results, I have now ceased with that kind of engagements. (27) Now that I in my contemplation of these matters have witnessed the extend to which the spirit of intimate human contact assumes the form of sensual pleasure [or, the degree to which the demands of this world are associated with sense gratification], I have entered this silence. Happiness is the natural state of the living entity and therefore I have definitively put an end to all of this. (28) Someone situated in this world is by the false attraction of that material place entangled in dreadful material affairs that are strange to him. Because of that estrangement he forgets about the interest of his heart and soul. (29) The same way as a thirsty human being who fails to notice water that is overgrown by grass then ignorantly looks for it elsewhere, also someone looking for money [and other material benefits] runs after a mirage [of happiness]. (30) Someone who with his body and everything belonging to it, is subjected to the superior control [of the material world], searches for the happiness of the soul by trying to diminish his misery. But he, helpless without the Supreme Lord, is time and again disappointed in his plans and actions. (31) [And if he once happens to succeed,] of what use is the incidental success of fighting adverse consequences to a mortal person who is not free from the threefold miseries as created by himself, by others and by nature? Where do such successes lead to? What is their value? (32) I see the miseries of the greedy rich and wealthy; as a victim of their senses they in their fear have sleepless nights in which they see danger coming from all sides. (33) He who lives for the money is always afraid of the government, of thieves, of enemies, relatives, animals and birds, of beggars, of Time and of himself. (34) Someone of intelligence has to give up that what is the original cause leading to all the lamentation, illusion, fear, anger, attachment, poverty, toiling and so on of the human being: the desire for power and wealth [***].

(35) **T**he working bees and the big snakes in this world are in this matter our first-class gurus: from what they teach we find the satisfaction [of being happy as one is] and the renunciation [of not seeking things elsewhere]. (36) Someone comes to take the money that was as difficult to acquire as the honey and eventually kills the owner in the process; thus I learned from the honeybee to detach from all desires. (37) Being disinclined the soul is happy with that what was obtained without endeavoring. Finding nothing, I just lie down for many days and exist like a python. (38) Sometimes I eat little, sometimes I eat a lot of food that sometimes is fresh and sometimes is stale or this time is palatable and that time is tasteless. Sometimes food is brought to me with respect and sometimes it is offered in disrespect. Thus I eat during the night or else during the day whenever it is available. (39) With a happy mind I am clothed in what destiny offers me, be it linen, silk or cotton, deerskin, a loincloth, bark or whatever material. (40) Sometimes I lay down on the earth, on grass, on leaves, on stone or on a pile of ash and sometimes, when someone wishes me to, I lay down in a palace on a first-class bed with pillows [see also B.G. 18: 61]. (41) Sometimes I bathe nicely, smear my body with sandalwood paste, properly dress, wear garlands and various ornaments and sit on a chariot, an elephant or the back of a horse. And sometimes I wander around completely naked as if haunted by a ghost oh mighty one. (42) I do not curse the people but do not praise the people either who have different natures. I pray for the ultimate benefit of all that is found in the Oneness of the Greater Soul. (43) The sense of discrimination should be offered as an oblation in the fire of consciousness, consciousness should be offered in the fire of the mind and the mind that is the root of all confusion must be offered in the fire of the false self. That variable ego should, following this principle, be offered in the complete of the material energy. (44) A mindful person who sees the truth should for the sake of his self-realization offer the complete of his material energy as an oblation. When he because of that offering has lost his interest [in the world], he

thus has understood his essence and retires. (45) This story about myself I now submit to you like this in utter confidence. But it might be so that you from your good self, as a man of transcendence with the Supreme Lord, find it contrary to the customary scriptural explanation.'

(46) **S'**rî Nârada said: 'Thus having heard from the holy man about the dharma of the *paramahamsas* [see also 6.3: 20-21], the Asura lord most pleased, after duly honoring him took leave and returned home.'

*: The four stages of *sannyâs* are: *kuthîcaka*, *bahûdaka*, *parivrâjakâcârya* and *paramahamsa* [see further footnote 5.1].

**: Swami Prabhupâda comments: "Material life is called *pavarga* because here we are subject to five different states of suffering, represented by the letters *pa*, *pha*, *ba*, *bha* and *ma*. *Pa* means *paris'rama*, very hard labor. *Pha* means *phena*, or foam from the mouth. For example, sometimes we see a horse foaming at the mouth with heavy labor. *Ba* means *byarthatâ*, disappointment. In spite of so much hard labor, at the end we find disappointment. *Bha* means *bhaya*, or fear. In material life, one is always in the blazing fire of fear, since no one knows what will happen next. Finally, *ma* means *mrityu*, or death. When one attempts to nullify these five different statuses of life--*pa*, *pha*, *ba*, *bha* and *ma*--one achieves *apavarga*, or liberation from the punishment of material existence."

***: S'rîla Rûpa Gosvâmî writes in his '*Nectar of Instruction*' (2):

atyâhârah prayâsas' ca
prajalpo niyamâgrahah
jana-sangas' ca laulyam ca
shadbhir bhaktir vinas'yati

"One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) eating more than necessary or collecting more funds than required; (2) over-endeavoring for mundane things that are very difficult to obtain; (3) talking unnecessarily about mundane subject matters; (4) practicing the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically; (5) associating with worldly-minded persons who are not interested in Krishna consciousness; and (6) being greedy for mundane achievements."

Chapter 14: The Supreme of the Householder's Life

(1) **S'**rî Yudhishtthira said: 'Can you please explain to me how householders [*grihasthas*] like me not conversant with the goal of life, also easily may achieve this position of liberation in accord with the scriptures oh *devarishi*.'

(2) **Nârada** Muni said: 'Oh King someone who maintains a household should honor the great devotees [or sages] by properly engaging in activities in service of the visible form of Vâsudeva [the *avatâra*]. (3-4) When one according to time [on 'sundays'], in the company of others completely being relieved of material [karmic] activities, hears the nectar of the narrations about the Lord His *avatâras*, one will by such good company being separated from the physical association with one's wife and children, gradually be freed from one's desires [and pride] like awakening from a dream [see also 5.5: 1 and B.G. 18: 54]. (5) As long as he is dedicated to earning his living, he should, being knowledgeable about the physical affair of his family life, therein [thus on 'sundays' being devoted] not be attached, even though he appears to be so. That is the way for him to be a human being in human society. (6) Without being selfish he should [try to] have peace with, sympathize with, or even be pleased with whatever his relatives, parents, children, brothers, friends and others might say or wish. (7) [To meet this demand] the intelligent person must utilize everything that is created by the Infallible One and was obtained without effort: all the things that are divine [like fruits], all that is obtained from the earth [like minerals] and all that is won by chance [donations, cast-offs]. (8) The stomach one may fill as much as is needed and not more, because claiming more than one is entitled to

makes one a thief deserving punishment. (9) Deer, camels, asses, monkeys, mice, snakes, birds and flies one should consider as one's children. How little difference is there between these animals and children? (10) On the threefold path [of *dharma*, *artha* and *kâma*] not being too zealous [not engaging in *ugra-karma*] a person, notwithstanding his concerns about his household, should obtain only as much as the grace of God would provide according to time and circumstance [see also 4.8: 54]. (11) Up to the dog, the fallen soul and the outcast, one should divide what is necessary according to the need. Even one's wife so close to one's heart, should be shared so that she can be there [as a mother] for all the people [e.g. for one's guests]. (12) One may give up the claim of owning her, a notion for which one was prepared to kill oneself or others or abandon one's parents or spiritual master. Thus one may conquer Him who cannot be conquered [but by sacrifice]. (13) What is [the value of] the attachment to this insignificant vehicle of time that is doomed to be eaten by the insects, to turn into stool or into ashes? What is the value of being attracted to the body of one's wife, compared to [the value of one's attraction for] the soul that is as all-pervading as the ether? (14) That what the Lord provides, that what one acquires through one's sacrifices, one should consider the means of one's livelihood. They who are wise ultimately give up all their claims of proprietorship for the sake of the soul. It is [not about acquiring possessions, it is] about achieving the position of the great ones. (15) With the means that someone naturally acquired with his dutiful engagements, he must next to the daily sacrifices for the gods, the sages, for mankind, all other living beings, the forefathers and for himself, separately be of worship for the Original Person present in everyone's heart. (16) The moment one [as a householder] has everything under control including oneself, one should, with sacrifices in the fire according to the regulations as laid down in the scriptures, be of worship with all the means available for pleasing the Lord [see B.G. 4: 24-29]. (17) Oh King, the Supreme Lord, the enjoyer of all sacrifices is not worshiped by the offerings of ghee in the mouth of the fire as much as he is by offerings to the mouths of the scholars [see also 3.16: 8]. (18) Be therefore according to your ability of worship for the knower of the field [the Lord, see B.G. 13: 3], by offering all that is desired first of all to the brahminical demigods, and then to all the ordinary human beings and the other living entities.

(19) **D**uring [for instance] the dark fortnight of the month Âs'vina [October-November] the twice-born ones with sufficient wealth should offer oblations to the forefathers and also make offerings to their relatives during the month Bhâdra [August-September] if they can afford it. (20-23) One is also advised to perform one's ceremonies at the solstices when the sun moves to the south and north or when it enters Aries or Capricorn [during the equinoxes], in the *yoga* [12.3 degrees of arc] named Vyatîpâta, on the days covering three lunar days [*tithis*] and on days of solar and lunar eclipses and on the twelfth lunar day and when the moon passes the constellation [*nakshatra*] of S'ravana. Also suitable for the s'raddha-ceremony is the day of Akshaya-tritîyâ, the ninth lunar day of the bright fortnight of the month Kârtika, the four *ashthakâs* [the 'eight days'] in the winter season and cool season, the seventh lunar day of the bright fortnight of the month of Mâgha, the day of a conjunction of Maghâ-nakshatra and the waxing moon, on the days when the moon is completely full or not completely full when they coincide with the *nakshatras* from which the names of certain months are derived, on every twelfth lunar day in conjunction with any of the *nakshatras* named Anurâdhâ, S'ravana, Uttara-phalgunî, Uttarâshâdhâ or Uttara-bhâdrapadâ, on the eleventh lunar day that is in conjunction with either Uttara-phalgunî, Uttarâshâdhâ or Uttara-bhâdrapadâ and on days in conjunction with one's own birth star [*janma-nakshatra*] or the S'ravana-nakshatra. (24) It is by these auspicious times [of being regular to natural occurrences] that the fate of human beings is improved. For the human being during all seasons to have auspiciousness, success and longevity, one therefore on those days must perform all kinds of ceremonies [*]. (25) At all these natural times taking a holy bath, doing *japa* [the Vedic rosary], performing fire sacrifices and keeping to vows, constitutes with whatever that is given in respect of the Supreme Lord, the twice-born ones managing the deities, the forefathers, the godly ones, the human beings in general and all other living beings, a permanent benefit. (26) Oh King, the purification rituals that serve the interest of [having days with] the wife, the children and oneself as also the interest of having funerals, memorial days and days for doing fruitive labor must be performed at the [natural] times [relative to sun and moon] meant for them.

(27-28) **L**et me now describe the places suitable for religious practices. The place most conducive to the sacred purpose is one where a follower of truth is available [the hermitage of a saint, a Vaishnava, a guru], a place [a temple] where an image [a representative form] is available of the Supreme Lord of all the moving and nonmoving entities in this universe or a place [a school, an *âs'rama*] where an association of brahmins is found endowed with education, penance and mercy. (29) Every place where the form of the Supreme Lord is worshiped is an all-auspicious refuge, [especially] in combination with a river like the Ganges or one of the other famous rivers that are mentioned in the Purânas. (30-33) Lakes as Pushkara and celebrated places that harbor the saints like Kurukshetra, Gayâ, Prayâga [Allahabad] and Pulaha-âs'rama; Naimishâranya [near Lucknow], Phâlgunam, Setubhanda [towards Lankâ], Prabhâsa, Dvârakâ, Benares, Mathurâ, Pampâ, Bindu-

sarovara, Badarikâs'rama, Nandâ, the places of Sîtâ Devî and Lord Râma like Citrakûtha and oh King, all hillsides such as Mahendra and Malaya, all belong to the holiest places. These places and all the places where the Lord and His deities are worshiped [thus also places outside of India] should by someone who desires the auspiciousness time and again be visited because the religious activities performed there are a thousand times more effective.

(34) **O**h controller of the earth, the Supreme Lord, in whom all that moves and not moves rests, is the only person in the world worthy to receive the honor. This is the conclusion of all scholars expert in determining to whom one should make one's offering [see also 4.31: 14]. (35) The sons of Brahmâ as also others faithful to the truth [at Yudhishtira's Râjasûya sacrifice] oh King, decided that from the most venerable, saintly personalities of God, the Infallible One [Krishna] was to be selected as the best one, as the first one among them to be worshiped. (36) The countless souls populating the entire universe are like a giant tree and because He is the root of that tree the worship of the Infallible One will satisfy all living entities [viz. the entire tree is satisfied by watering the root]. (37) He, as the Original Person [the *Purusha*] lies down among the ones created, in the form of their life principle [*jîva*]. Man, the saints, the gods and the other living beings whom He gave a place to live in the form of a body, are His residential places [see also B.G. 18: 61]. (38) Oh King, the Lord is present in them in different degrees so that a person is eligible for being honored as far as the [quality of the] soul [in the sense of understanding and penance and such] is manifest [compare B.G. 15: 15]. (39) When the scholars saw how since Tretâ-yuga there was mutual disrespect in human society oh King, they introduced deities of the Lord in order to exercise respect [see also 12.3: 52]. (40) Since then one worships with great faith and all requirements the deity of the Lord, even though that reverence shown in contempt of the person yields no results [only loving the person will, see also 3.29: 25 and B.G. 18: 68 & 69]. (41) Oh best of kings, know that the brahmin is the most worthy person of all people to receive the grace, for he embodies with his austerity, education and satisfaction the Vedic knowledge of Hari, the Supreme Personality. (42) The brahmins are [in the eyes] of Him, Lord Krishna who is the life and soul of the universe oh King, the most important and worshipable persons, for they sanctify by the dust [the grace] of their feet all the three worlds.'

*: see the full calendar of order for setting days to natural events.

Chapter 15: Nârada's Instructions on Vegetarian Sharing, Irreligion, Healing, Yoga and Advaita

(1) **S'**rî Nârada said: 'Some of the twice-born souls are devoted to fruitive labor, some are engaged in austerities oh ruler of man, some excel in Vedic study while others exercise rhetoric, some also unify [their consciousness] in spiritual knowledge [in bhakti- and *jñâna*-yoga]. (2) A person desiring liberation should donate the result of his sacrifices to someone devoted to spiritual knowledge [usually a brahmin or a *jñânî*]. If it happens that such a person cannot be found, one should donate to others according to their merit. (3) Offering to the demigods one should feed two of them and offering to the forefathers three of them should be fed, or else in any case at least one should be nourished. One must not involve a great number of them, despite of having the means for it. (4) In case one entrusts the sacrificing in faith [the *s'raddha* ceremony] to a greater number of them and their [accompanying] relatives, things will not work out perfectly as for the most suitable time and place, the paraphernalia, the person to receive the honor and the method applied. (5) When the sacred food, that was obtained by offering it at the proper time and place with love and devotion to the deity of the Lord, is given to the person who deserves the honor, such a practice will be a source of everlasting welfare [see also B.G. 3: 10]. (6) In offering [sanctified] food to the godly ones, the saints, the forefathers, the living beings in general, oneself and one's family members, one should consider them all as being part of the Original Personality of God. (7) Someone who knows the dharmic principles should never offer meat [fish or eggs] during the ceremonies of belief, nor should he in his normal life be a meat eater. One derives the greatest satisfaction from the [vegetarian] food of the sages and not so much from food [obtained] by [needless] violence against animals. (8) For persons desiring true righteousness there is no religion higher than this: to forsake in one's mind, words and actions all violence against other living beings.

(9) **P**ersons who by fixing themselves on the true self [in *samyama*] are free from material desires, know very well the purpose of the sacrifices. Enlightened by spiritual knowledge these transcendentalists know that some sacrifices, [animal sacrifices] have karmic consequences. (10) Living beings seeing a sacrificer,

become afraid when a creature is to be sacrificed. They think: 'This ignorant, unfriendly person most certainly will very soon kill us!' (11) He who knows what dharma means [see also B.G. 18: 66] is therefore supposed to perform, day after day, with satisfaction, his regular and occasional duties with the food that is given by God, the [vegetarian] food of the sages. (12) A knower of dharma speaks of five branches of *adharma* that as kinds of unrighteousness must be given up: *vidharma*, *paradharma*, *upadharma*, *âbhâsa* and *chala-dharma*. (13) *Vidharma* should be [understood as] that what constitutes an objection or a detriment to dharma [to righteousness, naturalness or religiousness, the original purpose of one's duty]. *Paradharma* is the encouragement to engage in duties strange to one's own, *upadharma* is the way of a pretender of dutifulness, a hypocrite and *chala* refers to feigning the duty with word jugglery. (14) *Âbhâsa* is that what persons self-willed, obstinately do in defiance of their spiritual department [their *âs'rama*, their civil status]. Why would acting in line with the regulations for one's natural duty not bring peace? (15) In religious matters one should not endeavor for the purpose of one's livelihood [that is to say: expect no income from religious activities, see B.G. 2: 47 and 18: 9], nor should one being poor strive for possessions. The desirelessness of someone free from such endeavoring is like that of the python [see 7.13: 11] that lives effortlessly. (16) Where would he, who driven by lust and greed runs from pillar to post for the sake of riches, find the happiness typical of the contented person who not endeavoring for his maintenance is happy from within? (17) For an ever contented mind every path followed is equally auspicious, just like it is with a person who with shoes on his feet has nothing to fear from pebbles and thorns. (18) Oh King, why would an innerly contented person not live happily on just a little bit of water when he because of the ado with his genitals and tongue becomes a man who is not better than a household dog? (19) An educated but discontented man will because of his restlessness see how the strength of his senses, his education, austerity, fame and spiritual insight will gradually dwindle and vanish. (20) With someone who is hungry and thirsty desires find their end [upon eating], one is relieved of anger once it is expressed in a certain way but a person will not get over his greed when he delights in conquering all the directions of the globe [see also B.G. 16: 21]. (21) Oh King, many scholars with a lot of knowledge, many counselors and many political leaders, landed in hell simply because of lacking in [spiritual] contentment.

(22) **L**usts are defeated by determination, anger is overcome by forsaking the object of one's desire, for greed to disappear one must consider the fact that possessions make one possessed and fear is overcome by contemplating the principles [the reality, the truth]. (23) Deliberation [on spiritual matters] is the cure for lamentation and illusion, false pride is cured by service to a great soul, silence defeats the obstacles on the path of yoga and violence [evil, hostility] is overcome by giving up sense gratification [see also B.G. 4: 10]. (24) With compassion, [pity and concern] for others one can alleviate distress as caused by other living entities or by nature and by systematic meditation in yoga one can end one's own [karmic] suffering. Sleep one can conquer by practicing goodness. (25) By serving the spiritual master with devotion one can easily in the mode of goodness conquer all these [symptoms] of being attached in passion, in ignorance and in goodness also. (26) The guru who is the light on the path must be considered the Supreme Lord in person and he who considers him and what he heard from him as mortal and time-bound is like an elephant that has bathed [and thereafter takes a dust bath]. (27) He [the teacher] who is the Supreme Lord in person, the ruler over the original cause of matter [*pradhâna*, the primal ether] who is the original person as also the Lord of Yoga whose feet are sought by the masters of yoga, is by the common man taken for a normal human being [see also B.G. 9: 11]! (28) One has wasted one's time when all the prescribed activities and observances, designed for the definite subjugation of the six departments [of the five senses and the mind], have not lead to the ultimate goal: the connectedness in yoga [of the individual consciousness with Him].

(29) **J**ust as occupational duties performed with the interest of acquiring an income do not serve the interest of yoga, do also traditional public works of piety that are performed by a materialistic person, not contribute [to the necessary unification of consciousness. Compare B.G. 2: 42-44]. (30) He who wants to conquer his mind must alone and in a solitary place, without the dependence of an attached company [like a family] as a renounced person live on charity and eat little. (31) In a clean, leveled place oh King, he must arrange for a seat and steadily, comfortably and equanimously sit down, keep his body straight and thus practice the Pranava [see 1.2: 11 and B.G. 8: 11-14 and 6: 11-12]. (32-33) He should arrest the incoming and outgoing air by stopping his exhalation and inhalation and that very moment give up all desires that occupy his mind. While staring at the tip of his nose he must turn the mind, that wanders here and there, away from whatever. A learned yogi should from the core of his heart step by step put an end to the mind that was defeated by lust. (34) Persevering like this the practitioner, [with his mind] like a fire that extinguishes without fuel, will soon succeed in attaining the pure state [*nirvâna*]. (35) Not being drawn away by the various desires the mind becomes calm and peaceful in all its movements. [One will then be] of a consciousness that is touched by the happiness of the transcendental platform, a position from which one factually can never separate oneself [see also B.G. 5: 17].

(36) **W**hen someone first leaves behind his home to wander around and then again returns to live from the field of the threefold practice of materially oriented [economic, religious and sense-oriented] activities, such a shameless mendicant may be compared to someone who eats his own vomit [a *vântâs'*]. (37) They who first consider their body as something separate from the soul, as something mortal meant for stool, worms and ashes, and then again glorify that body and identify themselves with it, are useless fools. (38-39) For householders to forsake their duties, for celibates to give up on vows, for withdrawn persons to submit themselves as a servant of the common man and for renunciates to hanker after the senses, is for all the *âs'ramas* a most abominable form of behavior in which one cheats the spiritual order. One should be indifferent about those who are thus bewildered by the external energy of the Lord, they are pitiful. (40) Once one has understood what the soul [and the Supersoul] entails, once one from the beyond has cleansed one's consciousness with spiritual knowledge, what is there left to hanker for, why would one still be a slave of the body that one maintains? (41) One says that the body is the chariot, that the senses are the horses, that the mind - the master of the senses - is there as the reins, that the sense objects constitute the paths followed, that intelligence [reason] is the charioteer and that consciousness [goodness, character] is the great bond created by the Lord. (42) The spokes of the wheel [see also 7.9: 21] are the ten airs in the body [called *prâna*, *apâna*, *samâna*, *vyâna*, *udâna*, *nâga*, *kûrma*, *krikala*, *devadatta* and *dhanañjaya*], the inside and outside of the wheels are religion and irreligion, the one being driven is the individual self that is falsely identified, the Pranava is the bow and the individual soul is the arrow, but final beatitude is the target. (43-44) Attachment and aversion, greed and lamentation, illusion, fear, madness, false prestige, insult, fault-finding and deception, violence and jealousy, unrest, bewilderment, hunger and sleep are one's enemies; these and others are the consequence of passion and ignorance but sometimes they sprout from [being attached to] the mode of goodness. (45) As long as one has this human form, that as a chariot with all its subordinate parts depends on one's control, one must, being of service at the lotus feet of the most venerable ones, hold on to the, by the strength of the Infallible One, sharpened sword of knowledge until the enemy is defeated. When one thus found satisfaction in one's transcendental bliss, this body can be given up. (46) Not doing so being inattentive and motivated for what is untrue, the senses that act as the horses will lead the charioteer on the road of desire. There the driver falls into the hands of rogues, the sense objects [who rule with *vishaya*, eating, sleeping and mating] because of whom he, together with the horses and the rest, will land in the dark, blind well of material existence and suffer the great fear of death. (47) To be inclined towards or to cease from material engagement [*pravritti* and *nivritti*], are the two types of activities mentioned in the Vedas [4.4: 20]. Being materially inclined one keeps returning [to a worldly existence], but ceasing one enjoys the nectar of eternity [see also B.G. 16: 7].

(48-49) **S**ystematically being of violence [with the sacrificing of animals] with all kinds of fire sacrifices that require so many things, are actions filled with desire and cause anxiety. To be directed towards *dars'a*, *pûrnamâsa*, *câturmâsya*, *pas'uh*, *soma* and other ritualistic ceremonies is called *pravritti*. Even so the fire sacrifices and the distribution of the offerings [*huta*, *prahuta*] as also the for the sake of the public constructing of temples, resting houses and gardens and the digging of wells and distribution of food and water, are to be recognized as forms of *pravritti* engagement. (50-51) The fine substances [of the sacrifice] result in the smoke [that is associated with] the divinity of the night, the dark half of the month, the sun going through the south and the new moon [compare B.G. 8: 25]. By this divinity [one finds] the food grains that are the seeds of the vegetation on the earth's surface oh ruler of the earth. Thus called into existence by the father [of Time] they [by feeding us through the sacrifices] lead to one after the other birth, to the again and again, regular assuming of a physical form to be present in this world [see also B.G. 9: 21]. (52) [But] a twice-born soul [a brahmin] who from his conception till his funeral is purified by means of different rites, offers by the light of spiritual knowledge his engagement in sacrifices into the [fire of his] sensual apparatus [and is thus of *nivritti* actions]. (53) Merging the senses with the mind - that is infected by words that move in waves of material predilection - he restricts the words to the collection of their constituent elements, the letters. Those elements are then restricted to the AUM of the Pranava, which is restricted to a point [the *bindu*, a point between the eyes], this he withdraws in his sound reflection [the *nâdi*] which he sacrifices into his life air [*prâna*] that he merges with the complete of the Lord [in *brahman*]. (54) [In *nivritti* progressing with] the fire, the sun, the day, the end of the day, the bright half of the month, the full moon, the passage of the sun through the north and the Independent Ruler [Brahmâ], he who is of discernment and who moves from the gross realm to the subtle destination, arrives in regular order at the transcendental state of intelligence, the soul [*turya*, the original state of consciousness]. (55) Repeatedly being born again in following what one calls the path of God [this *nivritti* process], he who endeavors for self-realization and desires the peace of the soul, will not return once he has found his position in the true self [see also B.G. 8: 16]. (56) He who on this in the Vedas recommended path of the ancestors and the gods, keeps his eyes focussed on the scriptures, is versed and will not get bewildered, despite of being a material person.

(57) **B**eing present inside and outside and always there for all living beings from the beginning till the end, this Lord transcendental to the gross of matter, is personally found in this world as the knowledge and the known, as the expression and the expressed and as the darkness and the light. (58) Despite of being rejected as a real form, a mere reflection [of a form in the mirror] is nevertheless accepted as being real. The same way one accepts the [substance of the] purpose [of life as real] even though that is difficult to prove from speculations on one's sensual input. (59) One is neither the reflected image of the objects of sense perception that consist of the earth element and such, nor is one a combination or transformation of these elements. Even though one has no existence separate from them, to consider oneself [and the soul] a part of them is also a false notion [see also B.G. 18: 16]. (60) The body consisting of the five elements can not exist without the sense-objects belonging to it. The untrue is found in the fixed form of a body which, just like that what belongs to it, in the end turns out to be a temporary appearance. (61) It compares to the same confusion - and likewise breaking away from the regulative principles - as one has in a dream: as long as one in one's sleep is separated by that dream from the substance of the waking state, one is led astray by that part [of existence]. (62) A wise soul rejects from his self-realization and his chosen unity of thought content, actions and matter in this world, the three forms [of ignorance associated with it as being three forms] of sleep [compare 1.18: 26 and B.G. 6: 16]. (63) One speaks of oneness of thought content [called *bhâvâdvaita*] when one thinks of cause and effect [as being part of one and the same reality], similar to the warp and woof of a piece of cloth. Considering them separately is then recognized as constituting the unreal [see also B.G. 18: 16]. (64) One speaks of oneness in actions [called *kriyâdvaita*] when one in all the activities of one's mind, words and body directly is devoted to the transcendence of the absolute spirit [Brahman] oh Yudhishtthira [compare B.G. 9.27]. (65) One speaks of oneness in a material sense [*dravyâdvaita*] when the ultimate goal and desired situation of oneself, one's wife and children, other people or whatever living beings is one and the same [this is also called the 'golden rule']. (66) Oh king, a person should perform his duties according to his [*varnâs'rama*] position in society, engaging with the means, the place and the time that are not [scripturally] forbidden and he should not follow any other course unless there is an emergency [see also 7.11: 17 en B.G. 3: 35]. (67) Any human being who with respect for these and other principles described in the Vedic literatures is of devotional service in following the example and thereto abides by his occupational duties, can even staying at home reach His heavenly kingdom oh King [see also B.G. 9: 32]. (68) It is the way all of you [Pândavas], oh lord of kings, escaped from all that insurmountable danger. By serving the feet of your Master [Krishna] you managed to perform the rituals successfully and defeated the strongest elephants [the burden of unrighteous kings].

(69) **I** myself a long, long time ago, in a former *mahâkalpa* [in another epoch of Brahmâ], existed as a denizen of heaven named Upabarhâna and was most respected among the Gandharvas. (70) I had a beautiful body and was most attractive, smelled nicely, was decorated and captivating to the eye. Always attracted to the women I was in the excitement of my desires a debauchee [though]. (71) Once there was a gathering of the gods and to the occasion of glorifying the Lord in song and dance, all the Ghandarvas and Apsaras were invited by the rulers of the universe [the Prajâpatîs]. (72) I also, as an expert in singing [the glories of the divine life], went there surrounded by women. But learning about my attitude the divine rulers of the universe cursed me with great force for my dalliance: 'May you acting contrary to good manners, as from now become a *s'ûdra* bereft of the beauty!' (73) Thereupon having taken birth from a maidservant, I nevertheless obtained a life as a son of Brahmâ because I that time could render service to spiritual propounders [Vaishnavas, see also 1.5: 23-31]. (74) I have explained to you the dharma by which an attached householder can conquer sin and quickly attain the position of the renounced order. (75) You [Pândavas] are so very lucky that in this world all the saints come to visit your place because in your home, most confidentially, the Supreme Brahman in person can be found in the form of a normal human being [Krishna, see also 7.10: 48]. (76) He is the One Brahman sought by the great ones in order to realize their liberation and bliss of heaven. He, your renown cousin [Lord Krishna] is the beloved well-wisher, the most worshipable person, the heart and soul and the [original] guru of instruction on the regulative principles of all of you [the *vidhi*; see also 7.10: 48 and 49]. (77) His form, beyond the purview of Lord S'iva, Lord Brahmâ and the others [see also B.G. 7: 26], can factually be understood by meditation, by silence, by bhakti and by putting an end to all material association. May the One Lord, this same personality, this guru of instruction and object of devotion of the devotees, be pleased with us.'

(78) **S'**ri S'uka said: '[King Yudhishtthira] the best of the Bhârata dynasty, in utter glee because of hearing the descriptions of the *devarishi*, was caught in the ecstasy of love and worshiped both him and Lord Krishna. (79) After the reverence he had received from Lord Krishna and from Yudhishtthira - who as the son of Prithâ [see family tree] was utterly amazed about the fact that Krishna was the Parabrahman, the

Supreme of the Spirit - the *muni* bade them farewell and left. (80) Thus I gave a description of the different dynasties of the daughters of Daksha, in which all the worlds and their moving and non-moving living beings consisting of gods, demons, human beings and so on, came about.'

Thus the seventh Canto of the S'rîmad Bhâgavatam ends named: The Science of God.

CANTO 8: Withdrawal of the Cosmic Creations

Chapter 1: The Manus, Administrators of the Universe

(1) **T**he honorable king said: 'Oh guru, thus far I extensively heard about the dynasty of Svâyambhuva Manu wherein the great rulers of the universe have contributed to the creation. Can you please also describe the other Manus to us [see also 3.11: 23-28]? (2) Oh brahmin, the scholars speak about the appearances and activities of the Supreme, Glorified Lord during the *manvantaras* [the periods of the Manus *, see also 2.1: 36, 2.3: 9, 2.7: 2, 2.10: 4]. Can you please also describe these to us, your eager listeners? (3) As for the past, the present and the future oh brahmin, what are for each particular era the activities that the Supreme Lord, the creator of this universe, was engaged in, is now engaged in and will be engaged in [compare B.G. 2: 12 and **]?'

(4) **T**he great *rishi* said: 'This day of Brahmâ [*kalpa*] six Manus have passed: Svâyambhuva and five others. I already described the period of the first one [Svâyambhuva] including the divine personalities who appeared during that time [see 2.7: 43-45, 3.12: 54, 4.1 and 4.8: 6]. (5) From Âkûti and Devahûti, two daughters of [Svâyambhuva] Manu, sons were born [Yajña and Kapila] known as [incarnations of] the Supreme Lord for [respectively] instructing dharma and *jñâna* [spiritual knowledge]. (6) Kapila I have fully described to you [see Canto 3b], let me now tell you everything that Yajña[mûrti or Yajñapati] did, oh best of the Kurus. (7) The master of the world [Svâyambhuva Manu], the husband of S'atarûpâ, after totally renouncing his kingdom went with his wife into the forest for doing his *tapas* [see 3.22: 31]. (8) At the river Sunandâ he performed for a hundred years the severest austerities, in which he on one leg touching the earth [see also 4.8: 78-79] murmured the following, oh scion of Bhârata.

(9) **L**ord Manu said: 'He by whom this entire universe is set in motion, is not moved by the universe himself. He who is always awake while one is asleep in this body, He the One knowing, is not known by the living entity itself [see also B.G. 18: 55]. (10) One may enjoy that what is allotted by Him, the Supersoul who is present everywhere with everything and everyone in the universe, but one should not covet the wealth of others. (11) He whose eye sees all and who is not seen by the living entity, He the original source of all beings who knows no diminution, is the godhead and companion [see 6.4: 24] everyone should worship. (12) There is no beginning, no end, nor a middle to Him, He favors no one, nor is He of enmity towards anyone. He is not [just] the inside nor [just] the outside of the cosmic creation. All these [aspects] of Him and the universe originating from Him together constitute the Complete Reality [*Om purnam*, see also the S'rî Îs'opanishad and 2.1: 24]. (13) That assemblage of the universe known by many names [like *purusha* and *virâth rūpa*] is the Supreme Master, the Ultimate Truth of His person, the unborn self-effulgent one who is the oldest. By means of His external energy He gives rise to birth, death and maintenance while He remains aloof, inactive and untouched by dint of His spiritual potency [compare 1.7: 23]. (14) For the purpose of being freed from karma [fruitive labor] all sages therefore to begin with request [people] to engage in [nonprofit, charitable, voluntary] activities [in *karma-yoga*]. A person thus engaged almost always will become indifferent [about performing work with an ulterior motive, see also 1.5: 12, 1.2: 13 and B.G. 3: 9, 6: 3, 3: 6]. (15) Because He in His completeness is fully satisfied from within, the Supreme Lord, the Master [of yoga], never gets entangled in the matters He is engaged in and that is why people who follow Him never get discouraged. (16) I surrender myself to Him who free from selfhood acts for our benefit, to Him who is complete in His knowledge, He who has no desire to enjoy, is fulfilled and is not led by others. I offer my obeisances to that master of all principles and duties who is there to instruct all of mankind and lay out His path.'

(17) **S'**ri S'uka said: 'When the Asuras saw how he [Svâyambhuva Manu] concentrated his mind with the philosophical mantras, the evil spirits chased him in order to devour him. (18) But Yajña [Vishnu], the Supreme Personality, the Lord in the heart of everyone, saw what the Asuras had in mind and killed them. Thereafter He ruled the heavenly worlds surrounded by the gods [named] the Yâmas [the ones sworn, His sons].

(19) **Svârocisha**, the son of Agni became the second Manu. From his loins the sons headed by Dyumat, Sushena and Rocishmat were born. (20) In that period [of Manu] Rocana [the son of Yajña] became the king of heaven [the Indra], Tushita and others faithful to the Absolute Truth were the gods, while Ūrja, Stambha and others were the seven sages. (21) From the saint Vedas'irâ impregnating his wife Tushitâ, the Lord was born who is known as Vibhu. (22) From Him remaining a celibate *brahmacârî*, eighty-eight thousand saintly persons fixed in that vow took initiation and instruction.

(23) **The** third Manu was named Uttama, he was a son of Priyavrata [see 5.1] and from him the sons called Pavana, S'rîñjaya, Yajñahotra and others were born. (24) The seven sages [during his reign] were the sons of Vasishthha headed by Pramada. The Satyas, Vedas'rutas and Bhadras were the gods and Satyajit was the Indra. (25) [In this *manvantara*] the Supreme Lord, the Personality of Godhead celebrated as Satyasena was born from the womb of Sûnritâ and the demigod Dharma. He appeared together with the Satyavratas. (26) He together with his friend Satyajit [as the Indra] killed all the Yakshas and Râkshasas, the sworn liars and evil spirits, who with their misconduct constantly harassed the living beings.

(27) **The** fourth Manu was the brother of Uttama known by the name of Tâmasa. He fathered ten sons headed by Prithu, Khyâti, Nara and Ketu. (28) The Satyakas, the Haris and the Vîras were the gods, Tris'ikha was the king of heaven and the seven sages during the reign of Tâmasa were headed by Jyotirdhâma. (29) The [other] gods were called the Vaidhritis. They were the sons of Vidhriti oh King, who by their own strength managed to protect the Vedas that over time had been lost. (30) In that period the Supreme Lord appeared who was begotten by Harimedhâ in the womb of Harinî. He was called Hari. Gajendra the king of the elephants, was freed by Him from the mouth of a crocodile.'

(31) **The** honorable king [Parîkshit] said: 'Oh son of Vyâsa, we would like to hear from you how the king of the elephants who was harassed by a crocodile, was delivered by the Lord? (32) Whenever and wherever there are the narrations in which Hari, the Supreme Personality, Uttamas'loka [the Lord Praised in the Verses] is glorified, great piety, fortune, auspiciousness and virtue are found.' "

(33) **S'**ri Sûta said: "By the words of Parîkshit who awaited his impending death thus being encouraged to speak dear brahmins, the son of Vyâsa after complimenting him spoke with great pleasure to the sages who had assembled there with the desire to listen."

*: There are fourteen Manus during a day of Brahmâ, and the age of each Manu lasts for seventy-one *yugas* (see picture). Thus there are thousands of Manus during the life of Brahmâ. The six mentioned here are: Svâyambhuva, Svârocisha, Uttama, Tâmasa, Raivata and Cākshusha. A *manvantara* is a period to the measure of one cycle of the sun around the centre of our galaxy [see the Galactic Order].

**: Often quoted in this context is the dictum: '*nityo nityânâm cetanas cetanânâm*'. Both the Lord and the living entities are eternal and sentient.

Chapter 2: The Crisis of the Elephant Gajendra

(1) **S'**ri S'uka said: 'Oh King, there was a very big mountain countless miles high, known as Trikûtha ['three peaks']. It was surrounded by an ocean of milk [or plant-juice see 5.20: 18]. (2-3) With its three peaks full of silver, iron and gold in its circumference being as wide as it was long, it as an island, lush with trees, creepers and shrubs and the sounds of waterfalls, stood radiant against the sky in every direction, with even more peaks on all sides containing precious stone and minerals. (4) At its foot being washed dark green by the

waves of the sea all around, the earth was green with emerald stones. (5) The perfected ones, the venerable ones, the heavenly singers, the ones of knowledge and the great ones of the world of snakes, the ones of a superhuman nature and the dancing girls, in the valleys there enjoyed it to be engaged in pastimes. (6) The glens resounded with the sounds of the singers which made the stout lions enviously roar for a mate. (7) The dales harbored great numbers of all thinkable jungle animals and the gardens that were tended by the enlightened souls living there were beautifully decorated with all types of trees and chirping birds. (8) In the rivers and lakes filled with crystal clear water, the damsels of the godly ones were bathing who [entering the water] from the with gems glittering sand beaches, enriched the air and the water with the fragrance of their bodies. (9-13) In one valley there was a garden of the great soul, the mighty personality of Varuna, that was named Ritumat. it was a sporting place of the Sura ladies that everywhere to honor the divinity was most beautifully tended with flowers and fruits and mandâra and pârijâta, pâthala, as'oka and campaka trees. There were fruits like cûtas, piyâlas, panasas, mangoes, âmrâtakas, kramukas and pomegranates as also coconut and date trees. One found there madhukas, palm trees, tamâlas, asanas, arjunas, arishthas, udumbaras, plakshas, banyans, kims'ukas and sandelwood trees as also picumarda flowers, kovidâra fruits, sarala- and sura-dâru trees, grapes, sugar cane, bananas, jambu, badarî, aksha, abhaya and âmalakî fruits. (14-19) In that garden there was a very large lake full of shining golden lotuses surrounded by bilva, kapittha, jambîra, bhallâtaka and other trees. Next to the great beauty of the kumuda, kahlâra, utpala and s'atapatra flowers, the intoxicated bees were humming around accompanied by the most melodious songs of the birds. It was crowded with swans and kârândavas, cakrâvakas, flocks of water chickens, koyashthis and dâtyûhas who all made their noises. The water, surrounded by kadamba, vetasa, nala, nîpa and vañjulaka flowers, agitated by the movements of the fish and tortoises, stirred the lotuses so that the pollen falling from them covered the surface. The trees growing on the banks like kundas, kurubakas, as'okas, s'irîshas, kûthajas, ingudas, kubjakas, svarna-yûthîs, nâgas, punnâgas, jâtîs, mallikâs, s'atapatras, mâdhavî-latâs, jâlakâs and others, adorned the place [bearing fruits and flowers] abundantly in all seasons.

(20) **T**he leader of the elephants who in the company of his wives lived in the forest one day wandered around on that mountain and [searching for water] broke through many thickets full of thorns, creepers and all kinds of trees and plants. (21) Just his smell was enough to make all the lions and other beasts of prey, the other elephants, the rhinoceroses, big snakes and the white and black camarî deer flee in fear. (22) By his mercy the foxes, boars, buffaloes, bears, porcupines, gopucchâs and other deer, wolves, monkeys and small animals like rabbits and such, could freely roam without fear. (23-24) Dripping from his temples and agitated [in musth] he, surrounded by intoxicated, drinking bees and followed by the other he and she elephants and the young in their midst, made the earth all around the mountain tremble. From a distance smelling the water with the pollen of the lotus flowers carried by the breeze he, with his thirsty company and his vision clouded under the influence, hurried for the bank of that lake. (25) Entering its pellucid, cool water he with his trunk drank his fill from the nectarean lotus pollen mixture, took a good bath and was thus relieved of all fatigue. (26) Drawing the water with his trunk and spraying it over him he inspired his wives and children also to take a bath and drink. Thus being engaged he, like a concerned householder being overly attached to his family, took under the control of the deluding material world, no heed of any possible danger. (27) He then met with the fate that his foot oh King, right there was caught by a mighty and angry crocodile. The elephant thereupon with all his strength strenuously tried to free himself from his dangerous position. (28) When the wives saw that their leader was suddenly attacked and captured, they in shock started to lament. But the other elephants trying to free him from behind, were equally helpless. (29) While the elephant and the crocodile this way were fighting, pulling one another in and out of the water, a thousand years passed in which they both stayed alive. That oh King, was a thing the immortals considered most wonderful. (30) Gajendra, the elephant king, in the period thereafter more and more lost his strength because of his fatigue of having fought so long against being pulled into the water. The crocodile by contrast was at home in the water and became more frantic, strong and powerful over the years.

(31) **W**hen Gajendra saw that his life was in danger and he, as decided by providence, could not manage to free himself from this helpless condition, he thought for a long time and reached the following conclusion: (32) 'Neither are all these relatives able to deliver me from my distress, nor can I as an elephant expect to be freed by my wives from this fate of being captured tightly by the crocodile [of passion]. I, just like anybody else, therefore have to take shelter of Him who is the transcendence and the refuge of the most exalted souls [compare 7.9: 18]. (33) He, the Lord, protects anyone who is of surrender. He protects those who are afraid of death against the so very strong serpent of time that chases someone endlessly with its terrifying force [see B.G. 11: 32]. I surrender to Him who is the refuge and for whom even death flees away.'

Chapter 3: Gajendra's Prayers of Surrender

(1) The son of Vyâsa [S'uka] said: 'With that decision he [Gajendra] lead by his intelligence focussed his mind on his heart by reciting a supreme prayer he had practiced in a previous birth [see also B.G. 6: 43-44]. (2) S'rî Gajendra said: 'My obeisances unto the Original One, the Supreme Godhead who moves this materially controlled existence to consciousness, let me meditate upon Him, that personality who is the root cause, the Supreme Controller. (3) The universe rests in Him, exists because of Him and originates from Him, I surrender to Him, that independent Godhead who is our cause and who is transcendental to us. (4) He who from His own energy expanded this cosmic manifestation that sometimes is manifest and sometimes has vanished, in both cases oversees all and everything as the witness. I beg that root Soul, the Supreme Transcendence of the beyond, to protect me! (5) When in due course of time everything in this world has come to naught, when all the worlds and all their maintainers and directors and everything that was active, has ended, there is a dense and deep darkness, above and beyond which He, the Almighty One is radiating. (6) When a dancer dances it is difficult to understand the different appearances he makes. The same way the gods, the sages and the common creatures cannot understand His movements nor express them in words. May He who is so hard to grasp give me protection. (7) The Lord of those who long to see His all-auspicious lotus feet, of those who are free from all attachment, of the great sages who faultless in the forest, highly elevated above the material world practice their vows in accordance with the different spiritual positions in life [the *âs'ramas*], the Lord of those who are equal and friendly towards all, He is my destination. (8-9) He who is without birth has no karma, no name or a form, nor does He have qualities or faults. He who is the destruction and the creation of this cosmic manifestation, nevertheless by His own potency occasionally engages in [personal] activities [as an *avatâra*]. I offer Him my respects, the transcendental Lord, the Controller, the Supreme Brahman of unlimited potency who without a form has assumed forms and performed so many wonderful activities. (10) I offer Him my obeisances who is the enlightenment of the soul, the witness present within all, the Supreme Self, Him who defies description, the mind and even consciousness. (11) For Him who by the ones inspired free from karmic reactions can be reached through the mode of goodness, for the master of emancipation and salvation and bestower of happiness, there is my respectful reverence. (12) I offer my obeisances to the Lord of Peace, the Lord of Equilibrium who free from the modes assumes the form of the modes in a dangerous or animal appearance [like with Nrisimha en Varâha]. I dedicate my prayers to the Lord of the diversity of spiritual knowledge. (13) My respects for the knower of the field [see B.G. 13: 1-5], for You the superintendent of all, the witness and the Original Person who are the primal source. You, the origin of the material creation I offer my obeisances. (14) You are the one whom I respect because You oversee the motives of the senses. You are the source of all forms of belief concerning the apparent reality that one takes for real because it is a reflection of You. With respect for that reflection my reverence for You. (15) I offer You, the causeless supreme cause of all, my obeisances. You who are the miraculous root cause of all, the science of the sacred tradition and the great ocean, I honor, You the granter of liberation and the shelter of the transcendentalist. (16) I honor Him who is the fire of consciousness hidden in the wood of the modes of nature, Him whose [creative] spirit spurs into action when nature loses its equilibrium, Him who personally reveals Himself to those who gave up on the formal approach because of their spiritual understanding. (17) I offer my obeisances to Him, the immaculacy of infinite mercy, who releases a surrendered animal like me from being entangled. You, the Supreme Unlimited Lord, He who is celebrated as the direct witness within, You who are ever attentive by a single part of Your self [the *Paramâtmâ*, see also B.G. 10: 42], I offer my respects. (18) You are difficult to attain for everyone who is [overly] attached to his mind and body, to his offspring and relatives, to his home, wealth and support. But for those liberated souls who [absorbed in the soul] are not disturbed by the modes of nature, You are present in the core of the heart [see B.G. 6: 47]. I offer You upon whom one always meditates, You the reservoir of all spiritual knowledge, You the Supreme Lord and Controller, my respects. (19) They who desire *dharma*, *artha*, *kâma* and *moksha* [the regulation of their civil virtue] worship Him and thus succeed in attaining their desired objective, not to mention other benedictions; He even endows one with an immortal [spiritual] body. May His unlimited mercy bring me salvation [see also 2.3: 10 en 7.9: 27]. (20-21) They who are fully surrendered to the Supreme Lord are, by reciting and hearing about His all-auspicious, wondrous activities, immersed in an ocean of transcendental bliss. With no other but Him as their purpose in life, they do not desire any [other] benediction. He, the eternal and Absolute Spirit of transcendence, the Supreme Master of all great personalities, the unseen Soul above and beyond all who in yoga can be reached [by devotional service] is, because of His subtle and elusive nature, out of reach of the senses. Him the unlimited, all-inclusive origin I worship. (22-24) The different moving and nonmoving entities, the Vedic knowledge, the gods, Brahmâ and the one's belonging to him as also His less important expansions, were created by the Lord with all their names and forms. Just like sparks that emanate from and merge with the fire and rays of light that emanate from en dissolve in the sun, there are similarly time and

again the manifestations from the modes of nature of creations and creatures of intelligence and mind, senses and [of the gross and subtle aspect] of the body, that as parts and parcels repeatedly originate from and merge again with the Lord. He, [that fire,] is neither a demigod nor a demon, neither a human being nor an animal, He is neither feminine nor masculine, neither neuter nor another kind of creature. He is not the fruitive action nor the mode of nature, neither the manifest nor the non-manifest; He is the conclusion of the exclusion [of this or that, of *neti neti*, see also 7.7: 23]. All hail to Him, the One Unlimited!

(25) **I** do not want to live like this in the world. What is the use of this captivation from within and from without in being born as an elephant? I do not want the misery and destruction because of the time factor. I want to be liberated from that covering of my spiritual existence [see also 1.2: 3, 6.15: 16]! (26) I bow down before the transcendental shelter, the unborn Absolute Spirit who created the universe, who is the universe and who is beyond the universe, who is the knower of the universe and the soul of the universe. (27) The devotees and ascetics who with yoga subdued their karma see Him, the Lord of Yoga clearly in their hearts. I offer Him my obeisances. (28) My respects again and again for You, the force of whose threefold energy is formidable, You the intelligence of the completeness, the Lord of all qualities who shelters the surrendered souls and whose [deluding] potency [of *mâyâ*] is difficult to overcome [see B.G. 16: 21], You who are unattainable for those on the path of bad sense control. (29) I seek my refuge with Him, the Supreme Lord whose glories are unfathomable, whose Self is not known by the common man and by whose forces and intelligence I have been defeated.'

(30) **S'rî S'uka** said: 'Since he with this description was not directed at any particular personal appearance, Gajendra was not approached by any of the diverse appearances of Brahmâ's independent demigods. Instead of that choice of Gods the Lord in person appeared because He stands for the complete of them [compare B.G. 7: 20-23 and 9: 23; 4.31: 14]. (31) Hearing his prayer the Lord of all worlds who understood his plight then came as fast as He could, together with the denizens of heaven who offered their prayers. Carried by Garuda and equipped with His disc and other weapons he soon arrived where Gajendra was situated. (32) As soon as he, who in the water so violently was captured and was suffering, saw the Lord who on the back of Garuda raised His disc in the sky, he lifted his trunk holding a lotus flower and uttered with difficulty: 'Oh Nârâyana, Teacher of Completeness, oh Supreme Lord, You I offer my obeisances.' (33) Seeing him that pained the Unborn One so full of mercy alighted immediately and saved, before the eyes of all the godly ones present, him with His disc by severing the mouth from the crocodile its trunk and pulled Gajendra out of the water.'

Chapter 4: Gajendra Returns to the Spiritual World

(1) **S'rî S'uka** said: 'Thereafter [when Gajendra was freed] the gods, the *rishis* and the heavenly singers headed by Brahmâ and S'iva, showered flowers to praise that accomplishment of the Lord. (2) The sky vibrated because of the kettledrums, the Gandharvas sang and danced and the saints, the venerable ones and the perfected ones offered prayers to the Supreme Personality of Godhead. (3-4) That very moment the crocodile assumed the most wonderful form of Hûhû, the best of the Gandharvas who, now that he was freed from a curse pronounced by sage Devala, with his head bowed down began offering his obeisances to the Supreme Eternal Master Hailed in the Verses and then chanted the glories of His transcendental pastimes and qualities. (5) Enjoying the Lord His grace he circumambulated Him while offering his respects, whereupon he being freed from all sin before the eyes of everyone returned to his abode.

(6) **Gajendra** was because of the touch of the Supreme Lord instantly freed from the ignorance of his state of bondage and acquired the form of the Lord with four arms and yellow garments [*sârûpya-mukti*, see also 3.29: 13]. (7) In his former life he had been born as the best of Dravida-des'a, the king of Pândya. Known as Indradymna he swore by Vishnu as his ultimate resort. (8) [In that life] he, when the time to do penance had arrived, with the greatest care had taken the vow of silence and performed with matted locks his austerities in Kulâcala [the Malaya hills] where he had his *âs'rama*. One day worshipping the Infallible Lord, he was immersed in his love for the Supreme Controller. (9) The renown Âgastya surrounded by his disciples then on his own initiative arrived there and saw him sitting silently alone in meditation without offering him a respectful welcome. The *rishi* got very angry about it. (10) He then cursed him by saying: 'This degraded soul so unfriendly and indifferent of mind despises [me as] a brahmin. May he enter the darkness as a dull-minded elephant.'

(11-12) **S'**ri S'uka said: 'After thus condemning him, the so very powerful Âgastya departed together with his associates oh King, leaving Indradyumna thinking that the curse despite of his royal position was his fate. When he got born as an elephant the remembrance of his identity was destroyed, but because he worshiped the Lord by offering prayers, he nevertheless in that elephant's body managed to remember [his past devotion]. (13) After the Lord of the Lotus navel thus had delivered the king of the elephants and He for His wonderful deeds was praised by the Gandharvas, the perfected ones and the sages, he [after first having given a declaration] returned to His heavenly abode sitting on the back of Garuda in the company of him who was awarded the position of being His associate.

(14) **W**hat I have described to you oh great King, concerning the belief in Lord Krishna that delivered King Gajendra, promotes those who hear about it to the heavenly spheres and increases their reputation. It takes away the darkness of the immorality of Kali-yuga [see 1.17: 24-25] and drives away the result of sleepiness oh best of the Kurus. (15) To put first of all an end to the [bad] consequences of sleepiness, twice-born souls who are motivated for this blessing rise early in the morning, purify themselves and faithfully chant this story.

(16) **T**his is what the All-pervading Great Lord, pleased in the presence of everyone said to Gajendra oh best of the Kuru dynasty. (17-24) The Supreme Lord said: 'Those will be delivered from all their worries who, when they get up at the end of the night, by carefully concentrating their minds remember My forms - the forms of Me and you, the forms of the lake, this hill, these caves and gardens, those of the cane and the bamboos, the groups of trees, these peaks and the abodes of Me as also those of Lord Brahmâ and Lord S'iva; this ocean of milk, this white island with its brilliant luster so dear to Me, My S'rîvatsa mark, Kaustubha jewel, [Vaijayantî] garland, Kaumodakî club, Sudars'ana disc and Pâñcajanya conch; Garuda, Ananta S'esha, My subtle plenary portion the Goddess of Fortune, all who depend on Me, Lord Brahmâ, Nârada *rishi*, S'iva and Prahlâda; My Matsya incarnation, Kûrma, Varâha, the other *avatâras* and the countless number of all My auspicious deeds; the deities of the sun, the moon and the fire, the Omkâra mantra, the Absolute Truth and that what is not manifest [of the universe]; the cows, the brahmins, the eternal dharma, the daughters of Daksha, the dutiful wives of the moon god and Kas'yapa, as also the Ganges, the Sarasvatî, the Nandâ and the Yamunâ, Airâvata [Indra's elephant], Dhruva, the seven so very pious sages and the human beings. (25) My best one, they who offer Me prayers this way when they rise at the end of the night, I will grant the greater destination when they expire their last breath.'

(26) **S'**ri S'uka said: 'After having declared this, Hrishîkes'a, to the pleasure of the host of demigods blew on His conch, the best one of the sea, and climbed on the back of Garuda.'

Chapter 5: The Fifth and Sixth Manu and the Prayers of Brahmâ with the Suras

(1) **S'**ri S'uka said: 'Oh King, I have described to you this [story] which drives away all impurity about the action of the Lord delivering the pious Gajendra. Now hear about the time of Raivata Manu. (2) The fifth Manu known as Raivata was the brother of Tâmasa and his sons were Bali, Vindhya and others with Arjuna as the eldest one. (3) Vibhu ruled the heavens [as the Indra] oh King, the Bhûtarayas and others were the gods and Hiranyarômâ, Vedas'irâ, Ârdhva-bâhu and others were the twice-born ones [the seven sages]. (4) From S'ubhra and his wife Vikunthhâ, Vaikunthha appeared, the Supreme Lord in person, together with the God-conscious followers of the Truth named the Vaikunthhas as His expansions. (5) Just to please the Goddess of Fortune, He upon her request and to the appreciation of all, built a world free from carelessness, [another] Vaikunthha. (6) If someone would try to enumerate His exploits, qualities and transcendental glories such a person would count as many transcendental qualities of Vishnu as there are particles of dust.

(7) **T**he sixth Manu was Cākshusha, the son of Cakshu and his sons were Pîru, Pîrusha, Sudyumna and others after them. (8) Mantradruma was the heavenly king during that period, the gods were the Âpyas and so on and Havishmân, Vîraka and others were the sages, oh King. (9) From Vairâja and his wife Devasambhûti there was in that period a son named Ajita who was a partial incarnation [an *ams'a-avatâra*] of the Lord, the Master of the Universe. (10) When the ocean [of milk] was churned, He, as Kûrma residing in the water in the form of a tortoise, with the left and right movements of Mandara Mountain [on His back], produced the nectar for the Suras.'

(11-12) **S'**ri Parīkṣhit said: 'Oh brahmin for what purpose was the ocean of milk churned with the mountain, why did He reside in the water as a tortoise and what came along with the nectar that the godly ones thus obtained? Please be so kind to describe all these so very wonderful activities of the Supreme Lord. (13) My heart for so long suffering the misery [of a material existence] is not yet fully satisfied with you describing the glories of the Master of the Devotees.' "

(14) **S'**ri Sūta Gosvāmī said: "The great son of Vyāsadeva thus being requested oh dear twice-born souls, complimented him and began to describe the heroism of the Lord. (15-16) S'ri S'uka said: 'When the godly ones were besieged by the Asuras who fought them with their sharp edged weapons, the majority of them had fallen [on the battlefield] so that they could not rise to their feet again. Because sage Durvāsā had cursed Indra and his three worlds [*] oh King, they [who had survived] were all poverty-stricken and could not perform the rituals and ceremonies any longer. (17-18) The Suras, the great Indra, Varuna and the other demigods who saw what took place, engaged in a discussion but could by themselves not reach a satisfactory conclusion. They then went to the assembly of Lord Brahmā on top of mount Meru, offered him their obeisances and informed him about it all. (19-20) When the almighty Lord Brahmā, saw how Indra, Vāyu and the rest were bereft of their significance and power of expression and how the three worlds were plunged in ill fortune while the Asuras were flourishing, he focussed his attention by calling to mind the Original Person in the beyond and bright-faced addressed the godly ones: (21) 'I, Lord S'iva, you all, as also all the demons, the human beings, the animals, the trees, the plants, the insects and the germs all generated from Him, from His partial incarnation [from me] and from all the ones who are a part of me [the sages and such]. Let us all seek our refuge in the Inexhaustible One. (22) As for Him no one should be killed or be protected, no one should be neglected or be followed. Nevertheless He, at times [as an *avatāra*] siding with passion, goodness or ignorance, accepts it to be of creation, maintenance and annihilation [see also B.G. 9: 29 and 4: 8]. (23) It is now time to establish, for the welfare of all living beings, His rule of maintenance in the mode of goodness. Let us thus take to the shelter of the Teacher of the Universe. May He so full of affection for His people - us the Suras - bring the good fortune we crave for [see B.G. 14 and 18].'

(24) **S'**ri S'uka said: 'The Lord of the Veda thus talking to the Suras oh subduer of the enemies, went together with the gods directly to the abode of [Vishnu] the Invincible One beyond the world of darkness. (25) There, unto Him whose form cannot be seen but about whom all of the Veda speaks, the master of the gods uttered the divine prayer the vibrations of which then settled the rule over the senses. (26) S'ri Brahmā said: 'The Unchanging One, the Truth Unlimited, the Original Cause in everyone's heart, the Undiminishing, Inconceivable, Evanescent, Intangible and Indescribable One, the Unsurpassed and Greatest Godhead most desirable, we gods all do offer our obeisances [compare 6.3: 20-21 and B.G. 15: 15 and 9: 4]. (27) I seek my refuge in the Supreme Spirit of the life force, mind and intelligence of all living beings, the One ever vigilant to everything objective, the senses and the knowledge, the One immaculate, impartial shelter and light of all the ones in darkness, in Him the infallible Lord of the ether of all the three Yugas [in the fourth He is there as His own devotee]. (28) Let us offer our obeisances to the truth of Him, whom one considers the axle of Lord Brahmā's lightning fast revolving, sacred wheel of Time with its fifteen spokes [the knowing and working senses and the five airs], three naves [the modes] and eight segments [the five elements, mind, false ego and intelligence] that feed one's thought process [compare 3.21: 18, 7.9: 21, 5.21: 13 and B.G. 18: 61]. (29) He admits to one cause [that of goodness] and is transcendental to the material darkness. He who is not manifested, cannot be located, is unlimited and beyond all measure, is carried by Garuda [the Vedic verses] on his back and is by the unperturbed and sober person worshiped with the vehicle of yoga [see also 4.3: 23]. (30) No one can defeat His illusory energy of *mâyā*. People in general being bewildered by that energy do not understand the real purpose of life. We offer Him our respects who is in control of the self and its material qualities [*mâyā*], Him ruling all living beings who is the transcendental controller equal unto all. (31) You, being present inside and outside and kindly disposed towards us [the gods] who rely on a body created from goodness, cannot [even] be understood by the saints and sages for being this most subtle destination. And how could the demons and atheists who follow a different lead understand [this purpose]? (32) This earth that He created together with the four types of living beings He gave life to [as born from wombs, eggs, moist and seed, see also 2.10: 37-40], constitutes His lotus feet. May He, the Absolute Truth, the independent Supreme Personality, be merciful unto us. (33) The three worlds including all their local rulers flourish on the water that, as His semen, is so powerful in generating all life. May He, the one of the greatest might, be pleased with us. (34) They [the scholars] say that Soma, the moon, is His mind, the strength of the denizens of heaven, of the food grains and of the duration of life. May He, the Supreme Lord who makes the trees and all other living entities grow, may that source of all opulence be happy with us [see also 2.10: 30 and 6.6: 24-26]. (35) The fire that consumes all the elements [of the food] within the stomach and in the depths of the ocean, provides engaged in ritualistic ceremonies as His mouth all wealth and Vedic

knowledge. May that All-Powerful Lord be pleased with us [see also B.G. 3: 10]. (36) He whose eye became the deity of the sun who leads the God-conscious ones on their threefold Vedic path, who is the gate for the realization of the nectar of eternity, the Absolute Truth and one's liberation and also constitutes the cause of one's death, may that All-Powerful Lord be contented with us [see also 2.1: 30, B.G. 7: 8, 10: 21 and 11: 19]. (37) By following His life force, His breath in all moving and not moving living entities, by following that *prâna*, that vital air, as the basic principle like subjects who follow an emperor, one finds all the strength and vitality. May He, the All-powerful Lord be satisfied with us. (38) His ears constitute the different directions, from His heart the [nine] apertures of the body were generated and the navel of the Original Person constitutes the refuge of the ether for the life breath, the senses, the mind and the breathing process of the body. May the Almighty Lord have mercy with us [2.1: 27 and 29]. (39) His strength constitutes the great Indra, His contentment constitutes His servants in all the three worlds, from His anger there is the Master on the Mountain [Lord S'iva] and from His sober mind Viriñca originated [Lord Brahmâ]. From the apertures of His body de mantras sprouted while from His genitals the saints and founding fathers found their existence. May we carry the approval of the Powerful Lord. (40) His chest produced the Goddess of Fortune, His shadow constitutes the ancestors, religion became possible from His front and irreligion could find its existence from His back. The higher worlds are there from the top of His head and from His sense enjoyment the dancing girls of heaven are found. May He, the greatest One of all prowess, be pleased with us. (41) The ones of learning [the brahmins], the Vedic literatures and His confidential knowledge are there from His mouth, the administrators [*kshatriyas*] with their power are there from His arms, from His thighs there are the traders [the *vais'yas*, see also 2.1: 37] including their know-how and from His feet there are the workers [*s'ûdras*] unconcerned about the Veda. May He so Supremely Powerful be satisfied with us all [see also 12.11: 6-8]. (42) Greed is there from His lower lip and affection from His upper lip, from His nose there is the bodily luster and from His touch animalistic love manifested. From His brows there is the Lord of Death [Yamarâja] but from His eyelashes there is eternal Time. May He, the One of all Prowess, be favorably disposed towards us. (43) The material elements, their weaver [*kâla*, time], fruitive labor [*karma*], the modes of nature [the *gunas*] and the individual differences brought about by His creative potency [*yoga-mâyâ*], constitute a difficult to fathom completeness from which the great sages turn away [in their aversion against the delusional quality of the material world]. May He, the Controller of All and Everything, be contented with us. (44) Let there be our respectful obeisances unto Him the Soul of all souls who, free from endeavoring in not depending on a profit motive, is of peace, unto Him who just like the ether does not attach to matters of the external energy that, ruled by the natural modes, incites the senses. (45) Can You please show us Your original form so that we see You clearly before us? We who surrendered ourselves to You would like to see Your smiling lotus face. (46) Oh Almighty One, You in different incarnations time after time personally appearing in different forms according to Your desire, engage in uncommon activities because of which You are the Supreme Lord to us [B.G. 4: 7]. (47) For embodied souls who want to enjoy there are many obstacles and little results, so that one's actions lead to nothing. But that is not true for those who are devoted to You. (48) Not even the slightest activity properly performed [for Your sake] is in vain, because being dedicated to the Controller [who is the Time] You are realized as the Original Soul friendly and beneficial to all persons. (49) The way one by watering the root of a tree also waters the trunk and the branches, it is also with the worship of Vishnu, the Soul of everyone [see also 4.31: 14]. (50) I offer you my obeisances oh Lord of Eternity, oh worker of the wonders of a higher existence, oh Controller of the Modes who are now established in goodness.'

*: The story goes: 'While Durvâsâ Muni was passing on the road, he saw Indra on the back of his elephant and was pleased to offer Indra a garland from his own neck. Indra, however, being too puffed up, took the garland and placed it without respect for Durvâsâ Muni on the trunk of his carrier elephant. The elephant, being an animal, could not understand the value of the garland, and thus the elephant threw the garland between its legs and crushed it. Seeing this insulting behavior Durvâsâ Muni immediately cursed Indra to be poverty-stricken, bereft of all material opulence. Thus the demigods, afflicted on the one hand by the fighting demons and on the other hand by the curse of Durvâsâ Muni, lost all the material opulences in the three worlds.'

Chapter 6: The Suras and Asuras Declare a Truce

(1) S'ri S'uka said: 'Oh King, the Supreme Lord Hari, the Controller, thus being glorified by the godly ones then appeared before them with an effulgence of a thousand rising suns. (2) For that reason the vision of the demigods was blocked that very moment. They could not see each other any longer, nor see anything in any

direction, neither in the sky nor on the land, not to mention the Almighty One Himself. (3-7) The moment the Supreme Lord Viriñca [Brahmâ] and Lord S'iva discerned His immaculate appearance that was as beautiful as a dark gem, when they saw [the white of] His eyes as pink as a lotus heart, His yellow silken dress that shone like molten gold, the great beauty and grace of all His limbs, the cheeks of His enchanting face, His smile, His beautiful eyebrows and the attractive arrangement of His jeweled helmet, the decoration of all His ornaments, the light from His earrings, His belt and bangles, His necklace and ankle bells, the Kaustubha gem on His chest that moved with S'rî Lakshmî, His flower garlands and His *cakra* discus and other weapons pleasing Him in their personal forms, all the immortals together with the Supreme Personality of Destruction [S'iva] prostrated before Him. The master of all the gods [Brahmâ], then worshiped Him [as follows].

(8) **S'**rî Brahmâ said: 'The One who never took His birth but always makes His appearance, the One free from the modes of nature, that ocean of bliss beyond all existence, He smaller than an atom whose form can never be conceived, You the Supreme Authority, we time and again offer our obeisances [see also B.G. 4: 6]. (9) This form of You, oh Best of all Persons, is worshipable and auspicious to all who in their yoga practice are striving in accordance with the Vedic directions of the Tantras [specific Vedic treatises]. Oh Supreme Director, we can see us together with the three worlds in You, in Your form of the universe. (10) This framework of the soul has its beginning in You, its middle in You and its end in You. You as the beginning, the middle and the end of the universe are like the earth that is the ruling element of an earthen pot. (11) This universe entirely depending on You, that You by means of Your deluding material energy have created, this universe that generated from You and of which You are the shelter, You have entered. Developed minds connected to You and who are versed in the scriptures see from a spiritual perspective that while [physically speaking] a transformation of the three modes takes place You nevertheless are not determined by those modes. (12) People who by their practice of yoga are intelligent with the modes of nature, will, so confirm the scholars, attain You the way one obtains fire from wood, the nectar of milk from cows, food grains and water from the earth and a livelihood from endeavoring. (13) Now that we today see You appear before us in the full of Your glory as the Master with the Lotus Navel for whom we longed such a long time, we have attained our goal to see the supreme of happiness, like being elephants who, in distress because of a forest fire, reach the water of the Ganges. (14) About what could we inform You who are the witness of all and everything? Please, oh great Soul present within and without, can You for us, the rulers of the entire universe, do that for which we have sought Your lotus feet? (15) I, he from the mountain [S'iva], the enlightened souls and those led by founding fathers like Daksha, are like sparks in relation to the fire that You are. How can we independently from You arrive at understanding oh my Lord? Kindly bestow upon us the good fortune of the mantras for the demigods and the brahmins.'

(16) **S'**rî S'uka said: 'Thus being worshiped by the godly ones lead by Viriñca [Brahmâ], He understanding their hearts, replied with a voice rumbling like the clouds the ones who with folded hands were holding their breath. (17) Even though the Lord independently could perform the duties of all the God-conscious ones together, He as their Lord and Master wanted to enjoy the pastime of churning the ocean and [therefore] spoke [as follows] to them. (18) The Supreme Lord said: 'Listen oh Brahmâ and S'iva, oh gods, to what I am going to tell you. All of you listen attentively, for that will assure you Suras of the ultimate happiness. (19) Just settle temporarily for the blessings You will receive from making a truce with the Daityas and Danavas who presently have the time on their side. (20) Oh gods, if it is important to one's duties one should even make terms with one's enemies, like a snake would do with a mouse, depending the position he is in [*]. (21) Forthwith endeavor for producing the nectar drinking which any living entity in mortal danger can become immortal. (22-33) Cast all kinds of creepers, grasses, vegetables and herbs into the ocean of milk and attentively engage with My help oh gods, in churning using Vâsuki [the snake] for the rope and the mountain Mandara for the churning rod. It will engage your Daitya opponents, but you will reap the fruit of that activity [the nectar]. (24) Do not get angry about it, because to engage in peace is the best way to attain all one's goals. Accept therefore everything that the Asuras demand oh Suras. (25) Do not fear the *kâlakûtha* ['false time'] poison that will appear from the ocean of milk, and take care not to be led by greed, lust or anger with the result of the churning.'

(26) **S'**rî S'uka said: 'After the Almighty Lord thus had advised the demigods, the Supreme Personality, the Controller moving at His pleasure, disappeared from sight oh King. (27) Upon having offered Him, the Supreme Lord their obeisances, the Great Father and Lord Bhava [S'iva] returned to their abodes. The Suras then approached King Bali. (28) The honorable ruler of the Daityas [King Bali] saw that, even though his captains stood prepared, their [divine] enemies had no plans to fight against them and thus he held them back. He knew when it was time to fight and when it was time for negotiations. (29) They together approached the son of Virocana [Bali] who sat before them, he who, well protected by the Asura

commanders, as the conqueror of all the worlds was blessed with great opulence. (30) The great Indra pleased him with friendly words to the best of his ability and submitted with great intelligence to him all that they had learned from the Supreme Personality. (31) That was [politically spoken] all very acceptable to both the Daitya ruler and the other Asura chiefs S'ambara, Arishthanemi and the rest of the inhabitants of Tripura. (32) Next having decided to be friendly with each other, they, Deva and Asura, embarked on the supreme enterprise of churning for the nectar, oh chastiser of the enemies. (33) For that purpose they with great force and loud cries uprooted Mandara Mountain, embraced it firmly and brought it to the ocean. (34) Carrying the load over a great distance Indra and the son of Virocana being fatigued could not support the load any longer and dropped it on the road. (35) The gigantic golden mountain falling down right there crushed with its great weight many of the enlightened and unenlightened souls. (36) Then the Supreme Lord seated on the back of Garuda appeared before them who had broken their arms and legs as also their hearts. (37) Simply glancing over the immortals and mortals who were crushed by the falling mountain brought them back to life unscathed and free from grief. (38) With the greatest ease He placed with one hand the mountain on Garuda, also mounted and went to the ocean, surrounded by the Suras and Asuras. (39) Unloading the mountain from his shoulder Garuda, the greatest of all birds, went to the waterside with it and put it down. Thereupon he was sent away by the Lord [so that he would not eat Vāsuki].'

*: The idea here is that of a mouse with a snake caught in a basket, wherein the mouse makes a hole for both to escape after which the snake eats the mouse.

Chapter 7: Lord S'iva Drinks the Poison Churned with the Mountain Mandara

(1) S'rî S'uka said: 'The Suras invited the king of the snakes Vāsuki, promised him a share of the result and wound him around the mountain to serve as a churning rope. Thereupon they commenced in great delight to churn the ocean in order to produce the nectar oh best of the Kurus. (2) Lord Hari was the first to take him by the head and then the demigods followed. (3) The Daitya leaders did not like the initiative of the Supreme Personality and said: 'We are not going to take the snake by its tail, that is its inferior part, [that is] not [in accord] with what we heard during the studies of our education and the fame of our birth and activities.' (4) Seeing how consequently the Daityas let it pass, the Supreme Personality smiled. He gave up the front portion and grasped together with the demigods the rear end. (5) Thus having settled on the positions to hold the snake, the sons of Kas'yapa [the godly and the demoniac ones] with great zeal churned to get the nectar from the ocean of milk. (6) As they were churning the ocean with the mountain it had no support so that it, despite of the fact that it was held by the strong men, because of its weight sank down in the water, oh son of Pāndu. (7) Confronted with the fact that their manliness was defeated by the stronger will of providence, their faces, heavily disappointed, darkened. (8) The infallible Lord, He whose ways and powers are inscrutable, saw the hindrance as arranged by providence and then expanded Himself into the wondrous body of a giant tortoise [Kûrma]. He entered the water with it and lifted up the mountain [see also Das'âvatâra-stotra verse 2]. (9) When the Suras and Asuras saw it rising they decided to churn again with the mountain Mandara that like a continent extended a hundred thousand *yojanas* wide on His back. (10) The rotating of the mountain that was moved by the strong arms of the Sura and Asura leaders my best one, was by the primal tortoise who carried it on His back, considered an infinitely pleasant scratching. (11) Thereafter, to encourage them and increase their strength and energy, Lord Vishnu entered the Asuras in the form of passion, the godly ones in the form of goodness and the king of the serpents [Vāsuki] in the form of ignorance. (12) Like another mountain holding on to the king of all mountains with one hand, He exhibited thousands of hands while from the sky Lord Brahmâ, Lord S'iva and King Indra, the head of the gods, offered prayers to Him who was showered with flowers. (13) With the Lord, the Supreme One, present on top and below the mountain as also within themselves [as the three primal qualities] and within the snake, the ocean that including its alligators with great strength was churned vehemently with the great mountain, got seriously agitated. (14) The serpent king spitted, hissing violently in all directions, fire and smoke from his thousands of heads. For that reason the Asuras headed by Pauloma, Kâleya, Bali and Ilvala, being troubled by the heat of his radiation, all began to look like sarala trees scorched in a forest fire. (15) Also the luster of the gods was affected by his fiery breath that smoked their dresses, fine garlands, armament and faces. Ordained by the Supreme Lord it then profusely began to rain while breezes were blowing clouds of vapor originating from the waves of the ocean. (16) When the ocean by the best of the godly ones and the Asuras was duly churned but no nectar appeared, the Invincible One Himself began to churn. (17) He as dark as a

cloud, in yellow silks, with lightning earrings on His ears, with the gleaming hair on His head disheveled, with His garland, reddish eyes and victorious arms securing the universe, grabbed the snake to churn with the churning rod for which the mountain was used and assumed for that purpose a size as big as a mountain Himself. (18) From the churning of the ocean that agitated all kinds of fish, sharks, snakes, tortoises, whales, water elephants, crocodiles and timingilas [whale-eating whales], there was first of all a very strong poison called Hâlahala [or Kâlakûtha, see 8.6: 25]. (19) The terribly strong, unbearable poison, that unstoppably spread itself in all directions upwards and downwards, scared all the people so that they, missing the protection of their Lord and Master oh my best, sought the shelter of Lord S'iva. (20) When they saw him who for the welfare of the three worlds together with his wife sits on his mountain [Kailâsa], he, the best of the demigods served by saints who in austerity walk the path of liberation, they offered him their obeisances.

(21) **T**he lords of the created beings [the Prajâpatis] said: 'Oh Lord of Lords, oh Mahâdeva, oh soul of each, oh love of all, deliver us, who took shelter at your lotus feet, from this poison burning the three worlds. (22) You are the one lord and master over bondage and liberation in the entire universe. You whom we worship are the spiritual master able to carry the burden of the surrendered followers. (23) Oh mighty one, oh greatness, by your material potency, do you operating with the three modes of nature, in acceptance of the creation, maintenance and destruction of this material world, manifest yourself as Brahmâ, Vishnu or S'iva. (24) You are the Supreme Brahman, the secret of the cause and effect of all the life forms of creation. You are with all the potencies that you manifest the Controller and Supersoul of the universe. (25) You are the source of the [spiritual, Vedic] sound, the origin of the universe, the soul, the life breath, the senses and the elements. You are the modes of nature and the natural disposition, the eternal time, the sacrifice and the dharma of truth [*satya*] and truthfulness [*rita*]. It is unto you that one utters the original syllable consisting of the three letters [A-U-M]. (26) Oh soul of all the godly ones, fire constitutes your mouth; oh Lord of all the worlds the surface of the globe is known as your lotus feet; oh self of the gods, time constitutes your movement, the directions are your ears and the controller of the waters [Varuna] is your taste. (27) With the ether for your navel, the air for your breath, the sun globe for your eyes, the water for your semen, the moon for your mind and the higher worlds oh Lord, for your head, your self constitutes the shelter of all living beings high and low [compare 8.5: 33-43]. (28) The oceans are your belly, the mountains are your bones, all the plants, creepers and herbs are your hairs, the [seven types of] mantras [see 5.21: 15] are your seven layers [*koshas*] and all the religions oh you three Vedas [Rig, Yajur and Sâma] in person, constitute the core of your heart [see also 2.1: 32]. (29) The five secret texts of [the Vedic] philosophy [called Tatpurusha, Aghora, Sadyojâta, Vâmadeva and Îs'âna] constitute your faces with the collection of the thirty-eight important mantras [derived from them *] that describe the reality of the Supersoul, of you oh Lord, who in your position of enlightenment are celebrated as S'iva. (30) The waves of irreligion [lust, anger, greed and illusion] are nothing but your shadow, the shadow on the basis of which there are so many secondary creations. Your three eyes stand for the goodness, the passion and the darkness and simply glancing over [the creation with them] brought about the analytic scriptures of the Supersoul oh Lord full of verses, oh god of the Vedic literatures and their supplements. (31) None of the directors of the world oh Ruler on the Mountain, neither Brahmâ, nor Vishnu, nor the king of the Suras [Indra], can fathom your transcendental effulgence, the impersonal spirit [of Brahman] equal to everyone wherein the modes of passion, ignorance and goodness are not found. (32) In this world that has originated from you and at the time of her destruction is burned to ashes by you with the sparks of the fire emanating from your eyes, you have out of your mercy for the living beings annihilated Tripura [7.10: 53] as also put an end to the sacrifices out of desire [see e.g. 4.5], the poison of [false] time [in this story] and many other forms of misery. But these matters are not part of your praises, since you ban this world from your mind. (33) People not knowing your help and kindness shamelessly criticize you for being a savage person whom one always finds at the burial place [smeared with ashes] and for moving with your consort Umâ despite of your highly advanced austerity and the fact that your lotus feet are remembered by the [mystical] gurus of contentment with the soul. (34) Because you are transcendently situated above the moving and the not moving living beings, you are difficult to understand. And when it is not possible for even Brahmâ and the ones belonging to him to properly understand your real nature oh great one, how much more would that not be true for us, we who, living their lives in line with what was created after the creation [that is of Brahmâ], still do our best to offer you our prayers? (35) We see the supreme of the form that you manifested to bless the world, but not the supreme of your transcendence oh great Lord whose ways are inscrutable.'

(36) **S'**rî S'uka said: 'Seeing their pernicious predicament he, Mahâdeva, the friend of all living beings out of his compassion for the great distress spoke to his beloved Satî. (37) Lord S'iva said: 'Dear Bhavânî, just see how pitiable this situation is of all the living beings that are threatened by the poison resulting from churning the ocean. (38) Feeling responsible for all their lives, I must do something for their safety; is it my duty as the master to protect against distress. (39) Devotees at the cost of their own lives protect other living beings who, time bound and bewildered by the external energy, are of enmity with one another. (40) The

Soul of All, the Lord, is pleased when one takes pity on others oh gentle one. When the Supreme Personality of the Lord is pleased also I and all other moving and not moving entities are happy. May there be the well-being of all creatures, with me drinking this poison.'

(41) **S'**rî S'uka said: 'After Lord S'iva, the well-wisher of the universe thus had addressed Bhavânî she gave her permission, very well knowing his capabilities, whereupon he proceeded to drink the poison. (42) Mahâdeva out of compassion for the welfare of all living beings consequently took the widespread Hâlahala poison in his hand and drank it. (43) That poison from the water exhibited its potency to him by turning his neck dark-blue, a feature considered an ornament by the virtuous ones, the saints and the sages. (44) Good and honest people practically always take to heart the sufferings of their fellow men. This is considered the highest form of worshiping the Original Person, He who stands for the completeness of the soul [see also 1.5: 17-19, B.G. 18: 68-69 and 4: 7-8]. (45) Hearing about that act of S'iva, the god of gods, the graceful one, he was highly praised by the daughter of Daksha [Sati see also 4.3 & 4], by Brahmâ, by the Lord of Vaikunthha and by all the people. (46) Scorpions, cobras and other poisonous animals and plants are the beings who took care of the little bit that was scattered here and there as he drank from his palm.'

*****: The thirty-six mantras called *pañcopanishadas taves'a* are: (1) *tat purushâya vidmahe s'ântyai*, (2) *mahâ-devâya dhîmahî vidyâyai*, (3) *tan no rudrah pratishtthâyai*, (4) *pracodayât dhrityai*, (5) *aghorebhyas tamâ*, (6) *atha ghorebhyo mohâ*, (7) *aghorebhyo rakshâ*, (8) *aghoratarebhyo nidrâ*, (9) *sarvebhyah sarva-vyâdhyai*, (10) *sarva-sarvebhyo mrityave*, (11) *namas te 'stu kshudhâ*, (12) *rudra-rûpebhyas trishnâ*, (13) *vamadevâya rajâ*, (14) *jyeshthhâya svâhâ*, (15) *s'reshthhâya ratyai*, (16) *rudrâya kalyânyai*, (17) *kâlâya kâmâ*, (18) *kala-vikaranâya sandhinyai*, (19) *bala-vikaranâya kriyâ*, (20) *balâya vriddhyai*, (21) *balacchâyâ*, (22) *pramathanâya dhâtryai*, (23) *sarva-bhûta-damanâya bhrâmanyai*, (24) *manah-s'oshinyai*, (25) *unmanâya jvarâ*, (26) *sadyojâtam prapadyâmi siddhyai*, (27) *sadyojâtâya vai namah riddhyai*, (28) *bhave dityai*, (29) *abhava lakshmyai*, (30) *nâtibhave medhâ*, (31) *bhajasva mâm kântyai*, (32) *bhava svadhâ*, (33) *udbhavâya prabhâ*, (34) *îs'ânah sarva-vidyânâm s'as'inyai*, (35) *îs'varah sarva-bhûtânâm abhaya-dâ*, (36) *brahmâdhipatir brahmanodhipatir brahman brahmeshtha-dâ*, (37) *s'ivo me astu marîcyai*, (38) *sadâs'ivah jvâlînyai*.

Chapter 8: More Appears from the Churning: Mother Lakshmî and Dhanvantari

(1) **S'**rî S'uka said: 'When the poison had been drunk by him who rides the bull [Lord S'iva], the immortals and Dânavas gladly resumed the churning of the ocean quickly whereupon the cow of plenty appeared [the surabhi, the source of the ghee]. (2) The sages conversant with the injunctions for the *yajñas* took care of her oh King, for she was useful for the divine sacrifices because of her clarified butter.

(3) **N**ext a horse as white as the moon manifested named Uccaihs'ravâ that Mahârâja Bali liked to have, while Indra desisted from claiming it on the advise of the Lord [see B.G. 10: 27 and compare 4.19: 23].

(4) **T**hereafter the king of resistance, the elephant Airâvata appeared who with his four tusks defied the glories of the white mountain [Kailâsa, the abode] of the First Devotee [Lord S'iva, see 6.11: 11 and again B.G. 10: 27]. (5) Airâvana was the first of eight elephants manifesting for each direction of the sky and also a group of eight she-elephants was generated that was headed by one named Abhramu, oh King.

(6) **T**hen a valuable lotus-hued gem known as the Kaustubha jewel was generated from the wide expanse of milk. Lord Hari who desired to possess it decorates His chest with it. Thereupon the pârijâta tree was generated that adorns the heavenly places and, just as you who likes to fulfill each his wishes, fulfills every wish on this planet by providing whatever that is wanted oh King.

(7) **N**ext the Apsaras were generated, the extremely beautiful and attractive inhabitants of heaven who, exquisitely dressed and decorated with gold, smoothly moving around divert each his heart.

(8) **A**fter that had happened the Goddess of Splendor [Ramâ or Lakshmî] manifested in person. With her lightening luster she as [bright as] Saudâmanî [mountain] illumined along with the Lord all the directions [to deal with that splendor see the 'peace formula' of B.G. 5: 29]. (9) Each Sura, Asura and human being

desired her, for the magnificent beauty of her features, youth, complexion and glories had caught their minds. (10) The great Indra brought a glorious, wonderful seat for her and the most sacred rivers and reservoirs assumed a personal form by filling golden water pots with pure water. (11) The land offered all the herbs needed for installing the deity. The cows contributed with their five pure products [milk, yogurt, ghee, dung and urine] and springtime delivered fresh flowers and fruits. (12) The sages performed the bathing ceremony as prescribed, the Gandharvas sang the all-auspicious mantras and their wives danced and sang along. (13) The clouds vibrated two-sided drums, kettledrums, *murajas* and *ânakas* [two other types of drums] and that created, combined with the sounds of bugles, conch shells, flutes and *vînâs*, a great tumult. (14) And while the twice-born ones, the brahmins, were singing hymns the elephants next poured jugs full of sacred water over the chaste goddess so beautiful with the lotus in her hand [see also a classic picture of Lakshmî]. (15) The ocean presented yellow silks for her to dress from top to toe and Varuna offered a large garland swarming with bumblebees intoxicated by its sweetness. (16) From Prajâpati Vis'vakarmâ there was a choice of ornaments, Sarasvatî [the goddess of learning] supplied a necklace, Lord Brahmâ provided a lotus flower and the Nâgas [the excellent ones] gave earrings. (17) Thereupon being worshiped in an all-auspicious ceremony she, radiating a natural beauty with the decoration of the earrings to her cheeks and a coy smile on her face, went around [the sacrificial arena] with the lotus garland in her hand and the bees about it. (18) With her two symmetrical breasts, her thin waist in harmony and smeared with sandalwood pulp and kunkuma, she, moving here and there with the sweet tinkling of her ankle bells, appeared exactly like a golden creeper. (19) In that position looking for the eternal qualities she could not find a single soul among the indwellers of heaven, the perfected ones, the unenlightened ones, the keepers of the wealth, the venerable ones and the rest of all the demigods, who was complete in every respect.

(20) [**S**he contemplated:] 'Certain of one's austerity one has not conquered anger, to have spiritual knowledge does not mean that one is not contaminated by one's association with others and a great personality might not have conquered material desires. How can a person controlled by something or someone else like this, be his own master [a master of his senses]? (21) Someone might be of dharma but is he friendly towards other living beings? Someone can be of renunciation but he might miss the cause of liberation. A person may have power over people, but he is still not released from the great force of material nature [from the power of time]. Someone may be free from the influence of the modes of nature but never be a second one [another Lord of Control and Yoga, see also 1.2: 8]. (22) Someone may live a long time but still not know how to behave and be happy, someone may master the art of living but still not know how to get old. And when someone knows the both of them, such a person still might be unlucky in another respect. Nor is of someone excelling in all walks of life said that he wishes Me [in my position of devotion for Vishnu]!"

(23) **W**ith these considerations in mind the Goddess of Wealth and Splendor turned to Him Mukunda, the reservoir of Transcendence who was so desirable and qualified in every way as the husband of her choice - even though He had no desire for it. He, after all, did not depend on others and had the extraordinary, supreme qualities perfect in every respect. (24) After placing on His shoulders a ravishing, fresh garland of lotuses vibrating with humming, maddened bumblebees, she remained, with a shy smile and glittering eyes, at His side with His bosom as her true resort. (25) He, the father of the three departments of the universe, made His bosom the residence of the mother, the goddess, the supreme [representative of all] opulence. She installed there mercifully overseeing the three worlds increases the fortune of His servants and leaders. (26) The servants of the gods and their women [the dancers and singers of heaven], all became engaged in singing and dancing accompanied by the loud sound of musical instruments like conch shells, bugles and drums. (27) Brahmâ, S'iva and all the directors of the world headed by Angirâ honored the Supreme Personality by showering flowers and chanting mantras that described His true nature. (28) With the merciful glance of the Goddess resting upon the godly ones, the fathers of mankind and their generations, they were all blessed with good conduct and good qualities and thus achieved the ultimate satisfaction.

(29) **B**ut when the Daityas and Dânavas oh King, were neglected by Lakshmî they, being depressed in their aching greed, got disheartened and lost all sense of shame. (30) Thereupon Vârunî, the goddess of the drunkards appeared, a young lotus-eyed girl who, with the permission of the Lord, was accepted by the Asuras.

(31) **W**ith the sons of Kas'yapa thereupon [again] zealously churning the ocean for the nectar, there [finally] appeared a most wonderful man oh great King. (32) He was tall, youthful, had stout and strong arms, a neck like a conch, a dark skin, reddish eyes, a garland and was adorned with all kinds of ornaments. (33) Being clad in yellow, with a broad chest, with well polished, jeweled earrings, with gleaming curly locks of hair and decorated with bangles he, as strong as a lion, came forward with a jar that was filled to the rim with nectar.

(34) He was a partial appearance of a part of Lord Vishnu Himself known by the name of Dhanvantari who, seeing to medical science, was one of the demigods entitled to a share in the offerings. (35) All the Asuras who saw him with the container full of nectar, greedy after the contents, immediately snatched the pot away. (36) When the pot of nectar was carried away by the Asuras, the demigods were desolate and turned to the Lord for their protection. (37) When He saw their sadness the Supreme Lord who always acts according to the desires of His servants said: 'Do not grieve, I will personally see to it that the nectar will be there for all of you.' (38) Oh master of man, there was a quarrel among them [the Asuras] about the nectar in which they with a thirsting heart said: 'Me first, me first, not you, not you!' (39-40) Others roared: 'The gods were of a likewise effort in the duty of sacrifice and deserve an equal share. This is a matter of traditional duties [*sanâtana dharma*]!' The Daityas violently trying to appropriate the jug thus being envious and weak constantly denied each other the right oh King. (41-46) After this had passed Lord Vishnu, the Supreme Controller who has a solution for any problem, assumed the form of a supremely beautiful, wonderful woman who mystified them all. Pleasing to behold she was as dark as a newly grown lotus. She was of the greatest beauty and harmony in all her limbs, she had a straight nose, fine cheeks and ornamented ears. She had fresh, firm, young but weighty breasts to her thin waist and a blissful expression on her face. She looked a bit anxious because of the humming bumblebees around her. With the mass of her beautiful, waving hair and the mallikâ flower garland about her attractive neck, with the beauty of her arms that were ornamented with the finest jewelry and bangles, with the fair sari spread over her breast that was an island of beauty and with the belt that covered her waist, she moved about gracefully with her ankle bells. Coily casting her glances while moving with her eyebrows, she gave rise to a constant lusty desire in the core of the hearts of the Daitya leaders.'

Chapter 9: The Lord Appears as a Beautiful Woman to Distribute the Nectar

(1) **S'**ri S'uka said: 'When the Asuras were snatching the nectar away from each other, they, tossing it to and fro, thus behaving like thieves grew very inimical. Then they saw [the Lord in the form of] a woman [called Mohinî-mûrti] coming their way. (2) 'What a figure, what a grace and youthfulness!' so they said hasting to get Her attention while their hearts were aching to sleep with Her. (3) 'Who are You with Your lotus petal eyes? Where do You come from and why did You come here? To whom do You belong, oh You who with Your beautiful thighs upset our minds, please tell us! (4) Neither we, nor any immortal one, demon, perfected soul, creature of heaven, venerable one or any ruler of the universe has ever laid hands on You and known You, not to mention any normal human being. (5) Oh may providence be praised for sending You with Your beautiful eyebrows! Is Your mercy not there to bring that what pleases the senses and mind of all who are of flesh and blood? (6) Oh smashing lady, are You maybe there as our fortune to settle the mounting differences between us family members who are increasingly inimical with each other over this one issue [of the nectar] oh You slim beauty? (7) Can You please see to it that [the nectar] justly, without any partiality, is divided among us, the able and competent brothers who are the descendants of Kas'yapa?'

(8) **L**ooking at them with a smile and enchanting glances, the illusion of feminine beauty that was an incarnation of the Lord, thus being requested spoke the following words to the Daityas. (9) The Supreme Lord said: 'How can it be that all of you descendants of Kas'yapa, put faith in associating with a woman who runs after men as I do, for to be enamored with women is something one never finds with men of wisdom! (10) Oh enemies of the Suras, the wise agree that jackals and unchaste women who are fickle in their relationships, [always] look for a new, fresh mate.'

(11) **S'**ri S'uka said: 'Thus joking with them all the Asuras laughing felt comforted by Her and with a serious expression on their face handed over the jar of nectar. (12) When the Lord took hold of the *amrit* container He with an alluring, teasing smile spoke the words: 'If you promise to accept Me whether I act honestly or not, I will divide this nectar.' (13) Having heard what She said the chiefs of the Asuras without giving it further thought, assented to it and said: 'So be it!' (14-15) They observed a fast, bathed, offered oblations of ghee into the fire, were of charity for the cows, the brahmins and many others, performed ceremonies according to the brahminical precepts, dressed up to their taste in new clothes, put on jewelry and next together sat down on seats of kus'a grass laid down in the eastern direction. (16-17) When the Suras and Daityas, all with their faces [also] turned eastward, dressed up with garlands sat down with lamps in an arena full of incense smoke, She entered there holding the container oh ruler of man. With Her youthful, restless eyes, the sounds of Her tinkling ankle bells and Her jug-like breasts striding slowly, She wore a beautiful sari around Her wide hips and elephant trunk-like thighs. (18) Looking at Her, the Lord Supreme

who with golden earrings, charming ears, nose, cheeks and face posed as a girlfriend of the Goddess, they were all enchanted by the way she with a smile glanced at them while Her sari was slightly waving over Her breasts. (19) Considering it a miscalculation to give the nectar to the demons who are as cruel as snakes, the Infallible One did not divide it. (20) Arranging a different line for every group separately, the Master of the Universe let each of them orderly occupy a position at his own side. (21) Carrying the container the Lord deceived the Daityas with sweet words and made the ones sitting at a distance [opposite of them - the Suras] drink from the nectar that would free them from old age, death and disability. (22) The Asuras considering it an abomination to fight with a woman, out of their feelings for Her according to their promise kept themselves in check oh King and remained silent. (23) Out of fear to break the bond of friendship with Her they, moved by the greatest respect, all felt obliged and said not the slightest thing that would displease Her. (24) He who darkens the luminaries [Râhu] dressed himself up like one of the demigods and sat among them to drink from the nectar but he was, by sun and moon [the divinity of the ego and feeling he eclipses], quickly detected. (25) The moment Râhu drank from the nectar his head was cut off by the razor sharp *cakra* of the Lord. The decapitated body that was not touched by the nectar, fell dead to the ground. (26) But the head thus attained immortality and was by Lord Brahmâ recognized as a planet. It is that very Râhu that at times [e.g. during the changes of the moon] inimically represses the [light of the] sun and the moon [see also 5.24: 1-3, 6.6: 37 and 6.18: 12-14].

(27) **W**hen the godly ones were almost done drinking from the nectar, the Supreme Lord Hari, the well-wisher of all the worlds, revealed His original form [once more] in the presence of all the Asuras and their leaders. (28) Although the Suras and Asuras were thus unified in respect of the same place, time, objective, cause, activities and ambition, they did not achieve the same result. The God-minded ones easily achieved the nectar with it because the benediction of the saffron dust of the lotus feet was theirs, but that was not the case with the Daityas [compare B.G. 4: 11]. (29) Whatever that is done for the sake of one's own life and welfare, are human activities, ideas and words in relation to one's body and family that are all transient [*asat*, 'untrue']. They together constitute one's separateness. But the same truly becomes something factual and permanent when it is not done in separation [when it is not without devotion unto Him], for then they result in what one calls the 'watering of the root', those actions that are beneficial to everyone [see 8.5: 49 and B.G. 3: 10].'

Chapter 10: The Battle Between the Demigods and the Demons

(1) **S'**ri S'uka said: 'Because they had turned away from Vâsudeva [and rather saw Mohinî-mûrti], the Dânavas and Daityas oh Ruler, thus with their combined efforts of churning failed to achieve the nectar. (2) After the *amrit* had been generated oh King and had served as a drink for the Suras who belonged to Him, the Lord of all living beings who is carried by Garuda went away. (3) Seeing how their rivals enjoyed a good life, the sons of Diti could not accept it and therefore raised their weapons to march against the demigods. (4) The godly ones who under the shelter of Nârâyana's feet had found new strength from drinking the nectar, thereupon took up their weapons to defend themselves. (5) There was a very fierce battle between those who were named the gods and the demons oh King, with a tumult that made one's hair stand on end. (6) That battle in which they angry minded fought against each other wielding their swords, arrows and the rest of their weaponry, was an encounter that tried them all sorely. (7) Because of the conch shells, trumpets, drums, bugles and kettledrums and [the sounds of] all the elephants, horses, foot soldiers and chariot fighters there rose a tumultuous noise. (8) On the battlefield the enemies fought with each other on an equal basis: charioteer against charioteer, infantry against infantry, cavalry against cavalry and elephantry against elephantry. (9) Some rode elephants, some sat on camels and some others fought sitting on asses. Some also used white-faced and red-faced monkeys, tigers and lions. (10-12) Both the parties of fighters faced each other using all kinds of differently shaped water animals, land animals and sea animals. There were vultures, eagles, ducks, hawks and bhâsa birds, killer whales, monkeys, buffalos, rhinoceroses, cows, bulls, wild cows and red cows, jackals and rats, lizards, rabbits, human beings and goats while others entered the fight making use of black deer, swans and boars [as their 'vehicle', totemic animal or fighting spirit]. (13-15) With the nicely decorated flags and canopies oh King, with the spotless white parasols with precious handles full of jewels and pearls, with the normal fans and peacock feather fans, with their upper and lower garments flapping in the wind, with the effulgence of their ornaments and shields and with their shining spotless weapons abundantly glittering in the sunshine, the two bannered parties of the demigod and Dânava heroes with their garlands all together looked like two oceans of aquatics oh descendant of Pându. (16-18) Bali the

son of Virocana, the captain of the demons, drove for the sake of the battle a vehicle made by Maya that was called Vaihâyasa ['flying through the air']. It moved wherever he wanted to. Fully equipped with all the necessary weapons it was inexplicable, indescribable and most wondrous. Sometimes it was invisible and sometimes it could be seen. Protected by nicely decorated umbrellas and *câmaras* he, seated on that first-class heavenly chariot and surrounded by all the commanders, was situated in a position as brilliant as that of a rising moon. (19-24) The different vehicles of the Asura commanders of the troops surrounded him on all sides: those of Namuci, S'ambara, Bâna, Vipracitti; Ayomukha, Dvimûrdhâ, Kâlanâbha and Praheti; the ones of Heti, Ilvala, S'akuni, Bhûtasantâpa, Vajradamshttha and Virocana; of Hayagrîva, S'ankus'irâ, Kapila, Meghadundubhi, Târaka, Cakradrik, S'umbha, Nis'umbha, Jambha and Utkala, as also those of Arishtha, Arishthanemi, Maya, Tripurâdhipa and the sons of Puloma, the Kâleyas, the Nivâtakavacas and all the others who did not get a share of the nectar. Only having carried the burden [and not receiving the reward] they, who had conquered hosts of enemies, now with all their prowess ready to fight against the immortals roared as lions and blew their conch shells with the greatest tumult. When [Lord Indra], Balabhit ['afraid of the strength'], saw his ferocious rivals he got very angry.

(25) **I**ndra mounted on Airâvata his carrier elephant that was dripping must, looked as beautiful as the sun shining over Udayagiri's cascades. (26) Around him all the gods with banners and weapons had taken positions with their different carriers: all the leaders of the higher worlds and the demigods of the air, of fire and of water. (27) Having come forward the combatants face to face chided each other as painful to the heart as they could. Then they drew near to engage one to one in battle. (28) Bali fought with Indra, Târaka with Kârttikeya, Varuna with Heti and Mitra oh King, fought with Praheti. (29) Yamarâja fought with Kâlanâbha, Vis'vakarmâ with Maya, Tvashtâ with S'ambara and Savitrâ fought with Virocana. (30-31) Aparâjita fought with Namuci, the two As'vinî-kumâras with Vrishaparvâ, the demigod Surya with the hundred sons of Bali who were lead by Bâna, Soma [the moon-god] fought with Râhu, Anila [god of the air] with Puloma and the extremely powerful goddess Bhadra Kâlî [Durgâ] fought with S'umbha and Nis'umbha. (32-34) Vrishâkapi [S'iva] fought with Jambha and Vibhâvasu, the fire god, with Mahishâsura. Ivala together with his brother Vâtâpi fought with the sons of Brahmâ oh suppressor of the enemies. Durmarsha fought with Kâmadeva [Cupid], Utkala with the Mâtrikâ goddesses, Brihaspati with S'ukrâcârya and S'ani [Saturn] fought with Narakâsura. The Maruts fought with Nivâtakavaca, the Vasus with the Kâlakeyas, the Vis'vedevas with the Paulomas and the Rudras fought with the Krodhavas'as.

(35) **T**he Suras and Asuras this way one by one engaged in fighting each other on the battlefield. Desiring the victory they slashed one another earnestly, waging with great strength with their sharp arrows, scimitars and lances. (36) They cut off each other's heads making use of fire weapons [*bhus'undhis*], discs, clubs, spears, tridents, spikes, fire brands, barbed missiles, axes, swords, lances, iron bludgeons, mallets and slings. (37) The elephants, horses and chariots, foot soldiers and all the types of riders with their carriers were slashed to pieces. Arms, thighs, necks and legs were severed and flags, bows, armor and ornaments were shredded. (38) Because of their violent trampling and rambling the dust of the field rose high in the sky up to the sun in every direction after which the particles rained down again with the blood that splattered in every direction. (39) And so the field there was strewn with severed heads complete with helmets and earrings, angry eyes and bitten lips and legs and ornamented arms, that being severed still held the weapons, laid scattered like elephant trunks. (40) With the eyes of their own heads fallen there the soldiers could still see the trunks and raised arms with weapons coming after them on the battlefield.

(41) **B**ali attacked the great Indra with ten arrows, Airâvata, his carrier with three arrows, his four guardians [soldiers on horseback] with four arrows and the driver of the elephant with one arrow. (42) Indra skilled as he was, in a quick response immediately cut the arrows rushing towards him to pieces with a different type of very sharp arrows [*bhallas*] and smiled about the fact that the enemy did not reach him. (43) Observing what a martial expert he was he, enraged, took the s'*akti* weapon up but that torch of blazing fire was, still in his hand, shattered by Indra. (44) But whether he next tried the lance, the barbed missile, the javelin or the sword, they were all cut to pieces by the mighty one. (45) Oh master of men, the Asura then produced a demoniac illusion because of which he vanished and a huge mountain appeared above the heads of the Sura warriors. (46) In order to minimize the enemy forces, big trees ablaze in a forest fire rained down from it as also sharp pointed stones. (47) Big snakes, scorpions and other poisonous creatures came down as also lions, tigers, boars and great elephants that crushed everything. (48) Many hundreds of stark naked carnivorous demonesses and demons oh Ruler, each holding a trident, yelled 'Pierce them, cut them to pieces!' and such. (49) Next big, deeply rumbling clouds harassed by the wind were seen in the sky that with claps of thunder released embers. (50) The Daitya created a huge terrifying conflagration resembling Sâmvaritaka [the fire at the end of time] that was carried by the blasting wind to burn the demigod warriors. (51) Thereafter, for everyone to see, a sea appeared agitated all over with waves blown up by the wind into a formidable

whirlpool. (52) The Sura warriors thus lost their courage, daunted as they were by the creation of the illusory atmosphere as was presented in the fight by the invisible Daityas, those experts in illusion. (53) Not knowing anymore how to respond to that oh King, the followers of Indra meditated upon the Supreme Lord, the Creator of the Universe who right there appeared before them.

(54) **H**e with the yellow dress and the lotus petal eyes whose feet rest upon the shoulders of Garuda, then became visible with His eight arms and weapons, the Goddess of Fortune and His invaluable Kaustubha gem, His helmet and His earrings, all brilliantly exhibited. (55) The moment He appeared, the illusory manifestations of the false works of the Asura were immediately curbed by the superior power of the greatest personality of all. Just as it happens with dreams when one wakes up, all dangers are vanquished when the remembrance of the Lord has arrived. (56) When the demon Kâlanemi who was carried by 'the enemy of the elephants' [the lion] saw Him on the battlefield who was carried by Garuda, he threw a whirling trident at Him. Directed at Garuda's head it was seized with ease by the Lord of the Three Worlds, whereupon the enemy together with his carrier with the same weapon was killed by Him. (57) The very powerful Mâlî and Sumâlî fell in the battle when their heads were severed by His *cakra*. Thereafter the enemy Mâlyavân lost his head by the disc of the Original Personality when he, with a pointed club and roaring like a lion, attacked the king of the birds [Garuda].'

Chapter 11: The Dânavas Annihilated and Revived

(1) **S'**ri S'uka said: 'When thereafter by the grace of the Supreme Personality the Suras had regained their spirits, Indra, Vâyû and the others without hesitation resumed the fight against the troops who formerly had driven them back in the battle. (2) When the so very mighty Indra angry with the son of Virocana [Bali] took up his thunderbolt, all his people cried: 'Alas, alas!' (3) He who sober and well equipped moved about on the battlefield was by him who carries the thunderbolt opposed and rebuked as follows: (4) 'You cheater, you fool, with your magic you try to be of control and win with illusions, you try to conquer us who have mastered the illusion, as if we were children whose possessions you can take by diverting their attention! (5) Those who desire to advance and be free by deceptive means, such enemies of the gods, I bring down, such fools I deny the positions they have taken. (6) I am the one who today will put an end to you and your jugglery by severing your head with my hundred-jagged thunderbolt. You wicked soul with your buddies... just step forward!'

(7) **B**ali retorted: 'All present here on this battlefield are subjected to the rule of time and successively acquire with what they do a reputation, achieve a victory, suffer defeat and find their death. (8) Because the entire world is moved by time, an enlightened soul who sees this will not rejoice or complain. In that sense you all have pretty much lost your way [compare B.G. 2: 11]! (9) We who manage to control ourselves in that respect, reject these embarrassing words of yours that the saintly feel sorry for.'

(10) **S'**ri S'uka said: 'After as a valiant hero thus having chided the mighty Indra, Bali the subduer of the greatest, attacked him again with iron arrows on his bow that he drew up to his ear in the process. (11) The god who thus was derided by his silver-tongued enemy, did, just like an elephant that is beaten with a rod, not care about the lesson he taught him. (12) When the master of destruction [Indra] used the infallible bolt against him [Bali] he, being struck, crashed with his heavenly vehicle to the ground like a mountain with its wings being clipped. (13) Seeing that his mate had fallen his most intimate friend and well-wisher Jambha stepped forward in solidarity with his hurt companion. (14) He, a man of superpower riding the lion, took position with his club and hit Indra and his elephant with great force on the shoulder. (15) Struck by the great blow the elephant sank stunned down to its knees and hit the earth unconscious. (16) When Indra's driver Mâtali thereupon brought his chariot that was drawn by a thousand horses, he mounted the vehicle and left his elephant behind. (17) In appreciation of the chariot driver's service [Jambhâsura,] the best of the Dânavas smiled and struck him [the driver] in the fight with his fire blazing trident. (18) Mâtali bracing himself, managed to tolerate the excruciating pain, but Indra most infuriated decapitated Jambha with his thunderbolt. (19) When Jambhâsura's kin heard from Nârada *rishi* that he had been slain, Namuci, Bala and Pâka hurried over there as fast as they could. (20) With gross insults cursing Indra to hurt him in the heart, they besieged him with arrows that rained down like a torrent of rain over a mountain. (21) The thousand horses of the king of heaven were assailed by as many arrows that were all quickly launched at once. (22) With the two hundred arrows that next to that by Pâka all at once were aimed and released against Mâtali

and the chariot with all its upkeep, thus a most remarkable feat could be witnessed in the battle. (23) Namuci contributed with fifteen gold-feathered all-powerful arrows that cutting through the air made a noise over the field like a thundercloud full of rain. (24) The Asuras covered Indra and his chariot driver from all sides with a dense shower of arrows that covered the sun just like clouds during the rainy season do [see also 4.10: 13]. (25) Like traders shipwrecked in the middle of the ocean, the entire assembly of demigods and their retinue who could not discern him any longer, bereft of their leader began to wail under the pressure and intimidation of the superiority of the enemy. (26) Thereupon did Indra, he who overpowers the mighty ones, to their delight manage to free himself from the hull of arrows together with his horses, chariot, flag and driver, radiating in all the directions of the sky and the earth with an effulgence resembling the sun at the end of the night.

(27) **W**hen the godhead saw how his army in the battle was oppressed by the enemy, he fuming of anger took up his thunderbolt to kill his opponents. (28) Before the eyes of their family members, he then, in order to create fear in them oh King, with the bolt severed the heads of the trunks of Bala and Pâka. (29) Namuci witnessing the two being slaughtered, grieved over them and enraged made a great attempt to kill Indra oh lord of men. (30) With an iron spear hung with bells and decorated with gold in his hand he strode in fury against Indra roaring like a lion: 'And now you're dead' and struck. (31) The lord [of the gods, Indra] who saw it descending from the sky with great speed, smashed it to pieces [in its flight] oh King, while the demon himself from a fuming Indra received the thunderbolt on his shoulder in order to cut off his head. (32) But the powerful bolt, the same weapon that in the past by the king of the gods so successfully was used to pierce Vritrâsura [6.12: 25], could not even scratch his skin. That defiance of Namuci's neck was an extraordinarily wondrous thing. (33) With the bolt thus rendered ineffective Indra became very afraid of the enemy and wondered: 'What is this? By what superior force could this to the eyes of everyone so miraculous thing happen? (34) With this same bolt I formerly cut off the wings of mountains that by those wings killed people when they with their great weight descended on earth. (35) Vritrâsura who was so powerful with the austerities of Tvashthâ [see 6.9: 11] was killed by it, just as many other powerful characters impervious to all other weapons. (36) And now that bolt, strong as a *brahmâstra*, is repelled after being released against a less important demon. Rendered as useless as a rod, I can wield it no longer.'

(37) **I**ndra who this way was lamenting, out of the blue was addressed by a voice that said: 'With this Dânavâ it is thus arranged that he can not be annihilated by anything dry or wet. (38) He would not die by something moist or dry because of a benediction I granted him and therefore oh Indra, you must think of some other means to deal with your enemy.'

(39) **A**fter having heard that ominous voice Lord Indra meditated most attentively and arrived thereupon at the insight that foam had to be the means that was neither dry nor wet. (40) Thus he forced through Namuci's throat the weapon that was wet nor dry, upon which all the sages most pleased covered the almighty one with flower garlands. (41) The two leading singers of heaven Vis'vâvasu and Parâvasu sang hymns, the godly ones sounded kettledrums and the heavenly dancers danced in bliss. (42) Vâyû, Agni, Varuna and others nevertheless vigorously started to eliminate the other belligerent Asuras, as if they were lions killing deer. (43) *Devarishi* Nârada Muni was by Lord Brahmâ sent to the demigods oh King, to forbid the ones in power the total annihilation of the Dânavas he saw taking place. (44) S'rî Nârada said: 'Under the protection of the arms and the fortune [the goddess] of Nârâyana you all procured the nectar. Since you all thus flourished you now must stop with this fighting!'

(45) **S'**uka said: 'Controlling their aggravation and anger they accepted the words of the sage and returned, being hailed by their followers, all to their heavenly abodes. (46) They who had survived the battle picked up the lifeless body of Bali [as also the rest of the ones who had fallen] and all went, with Nârada's permission, to the mountain called Asta. (47) At that place the ones who had still their limbs and their head were by S'ukrâcârya [4.1: 45, 6.7: 18, 7.5: 1, 7.10: 33] resuscitated by means of his knowledge of the Samjivani prayer, his science of reanimation. (48) Also Bali was brought back by the touch of Us'anâ, but despite of the fact that he was defeated, he with his experience in worldly affairs did not lament [it to regain] his memory and senses.'

Chapter 12: Lord S'iva Prays to See Mohinî Mûrti, Gets Bewildered and Restores

(1-2) **T**he son of Vyâsa said: 'When the one riding the bull [S'iva] heard how Lord Hari had assumed the form of a woman [8.9] in order to enchant the Dânavas and had caused the Suras to drink the nectar, he mounted his bull and went together with his goddess [Umâ] and surrounded by his ghosts to the abode of Madhusûdana [Vishnu] to see Him. (3) The Supreme Personality welcomed him cordially with all due respect and when Lord Bhava and Umâ were comfortably seated, S'iva offered Lord Hari his obeisances and with a smile spoke the following words.

(4) **S'**ri Mahâdeva [S'iva] said: 'Oh God of Gods, oh All-pervading Lord and Master of the Universe who are the universe, for all forms of existence You are the true self, the soul and therefore You are the Supreme Controller. (5) Of what exists in the beginning, in the middle and the end of this creation, of the 'I' and of the rest [of the world of 'mine'] outside of it, You my Lord, are the Inexhaustible Truth of Brahman, the Absolute Spirit free from these differences. (6) Those who are wise and free from personal objectives desire the supreme welfare, worship Your lotus feet and forsake their attachments in both respects [concerning this life and a life hereafter]. (7) You as the cosmic complete of eternal life beyond the [influence of the] modes, as the One free from grief perpetually residing in bliss, are changeless and exist apart from all in existence while You are everything that exists. You as the cause of the rise and maintenance of this universe, are the Self and Master of all self control, the Independent One upon whom all others depend [see also B.G. 9: 15]. (8) You the One present as a temporal as also an eternal manifestation, are Yourself without that duality because You in this world do not differ as for substance, just as gold does not differ from the gold in the different forms it may have. Out of ignorance people have different notions about You, differences that are created by the modes whereas You do not depend on those physical inessentials [see also B.G. 7: 4-5]. (9) Some think of You as the Supreme Spirit, some consider You to be dharma, some say that you are the Original Person, the Supreme Controller beyond cause and effect while others think of You as the Transcendence endowed with nine potencies [see 7.5: 23-24]. Still others think of You as the independent and imperishable Supreme Personality. (10) Neither me nor the man endlessly living in the beyond [Brahmâ], nor the sages headed by Marîci really know the one [You] who has created this universe, even though we [know that we] generated from goodness. And what to say about the Daityas and the other mortal beings oh Lord whose hearts constantly being bewildered by *mâyâ* are moved by the lower [motives of passion and ignorance, see B.G. 2: 45]. (11) As the air that enters us as also is present in the sky, You are involved and free at the same time, and do, from Your presence as the all-pervading one, know everything about the creation, maintenance and resolution of this world in its entirety, about the living beings and their endeavors and about everything that moves and not moves. (12) I have seen all kinds of *avatâras* of You in various pastimes displaying Your qualities. I, S'iva, would like to see the incarnation of You in which You assume the body of a woman. (13) We have come here very eager to see with our own eyes the form of the incarnation that captivated the Daityas and fed the Suras with the nectar.'

(14) **S'**ri S'uka said: 'Vishnu, the Supreme Lord thus being asked by the one holding the trident in his hand, smiled and gave Girîśa ['the man of the mountain'] a reply of deep significance. (15) The Supreme Lord said: 'In the interest of the Suras I deemed it necessary to bewilder the Daityas who had taken away the vessel filled with nectar and assumed thereto the form of a beautiful woman. (16) I shall now oh best of the enlightened ones, show you who long to see it, this object of adoration that is so very much appreciated by those who are led by lust.'

(17) **S'**ri S'uka continued: 'Having said this Lord Vishnu immediately disappeared from the sight of His company, leaving S'iva and Umâ with their eyes spying everywhere. (18) Thereupon they saw on a beautiful spot in the forest a delightful woman who, wearing a shining sari with a belt around Her hips, in the midst of pink leafed trees and all sorts of flowers was engaged in playing with a ball. (19) With her bouncing the ball Her beautiful breasts and Her garlands vibrated along that because of their weight waved to Her fragile waist with every step She made here and there with Her feet as red as coral. (20) Her eyes anxiously followed the ball that was restlessly moving in all directions, She had glittering earrings on Her ears and gleaming bluish hair that decorated the cheeks of Her radiating face. (21) Striking the ball with Her right hand Her hair slackened while She with Her left hand charmingly tried to keep Her loosening sari together. The spiritual potency [of the Lord] thus captivated everyone in the universe [compare B.G. 7: 14]. (22) Seeing Her thus playing with the ball and sending a hardly noticeable bashful smile, the god was bedazzled by the glances of the ravishing beauty. Under Her spell not being able to keep his eyes off Her, he could no longer think of himself nor of the nearby Umâ or his associates [compare 5.5: 8]. (23) When the ball once jumped far away from Her hand in Her pursuit, directly before the eagerly following eyes of S'iva, the fine dress and belt blew away that covered the woman. (24) Thus seeing the complete of Her well-formed glory so pleasing to the eye,

S'iva thought that She thereupon giving him a look, indeed would fancy him. (25) Because of Her actions and smiles he, bereft of good sense, was perturbed and shamelessly went after Her, despite of the fact that Bhavânî witnessed what happened. (26) The completely naked woman saw him coming and most embarrassed with a smile ran here and there to hide behind the trees. (27) Lord S'iva, Bhava, distracted by his senses, fell victim to lust like he was a male elephant running after a she-elephant. (28) Speeding after Her he caught Her by the braid of Her hair and pulled Her close against Her will to embrace Her. (29-30) She, the she-elephant, with Her hair scattered being captured by him, the bull that was the Lord's devotee, squirming like a snake managed to free Herself oh King. Having escaped from the tight grip of the Lord of the demigods She ran quickly away, with Her heavy hips so expressively exhibiting the illusory potency of the Lord. (31) Like being haunted by the devil Rudra engaged in the pursuit of Him whose acts so wondrously were taking place in front of him. (32) Chasing Her like a mad bull going for a female, the semen was discharged of him who never spills his semen in vain. (33) Each and every place where his semen fell on the earth oh great ruler, those places became mines for silver and gold. (34) At the shores of the rivers and lakes, in the mountains and in the forests, in the gardens and wherever the sages were living, Lord S'iva was present. (35) With his semen discharged he oh best of kings, understood that he personally had been fooled by the illusory potency of the Lord and therefore he refrained from chasing the illusion any longer. (36) Thus convinced of his own greatness and the greatness of the Soul of the Universe who is of an unlimited potency, he did not consider what had happened that surprising. (37) Seeing that he was not perturbed or ashamed about it, Madhusûdana very pleased with that assumed His male form again and spoke.

(38) **T**he Supreme Lord said: 'I wish you all good fortune oh best of the demigods. With Me appearing as a woman, you were spontaneously enchanted by My external potency, yet you remain firmly fixed in your self. (39) Once being drawn by the senses, which person other than you can surmount My *mâyâ*? Those who are unable to control their senses have great difficulty to overcome the material reactions that overwhelm them. (40) The moment one [living] with the time and all its different elements, is joined with Me in the form of Eternal Time [or the pure Time Spirit], that illusory energy of the modes of nature [the goddess Durgâ in sum*] will no longer be able to bewilder you.'

(41) **S'**ri S'uka said: 'Thus complimented by the Supreme Personality of Godhead with the S'rîvatsa-mark on His chest oh King, S'iva circumambulating Him took leave of Him and together with his associates turned back to His abode. (42) Oh descendant of Bharata, the mighty Lord Bhava then in jubilation addressed his wife Bhavânî who by the sages is accepted as an integral part of the illusory potency of the Lord: (43) 'Oh, did you see how I myself, against my will, despite of being the best of all His portions, got bewildered by Her, the illusory energy of the Unborn Supreme Person of the Demigods? Do I have to speak of others then who totally depend on the material illusion? (44) When I ceased with a yoga practice that took a thousand years, I was approached by you to inquire after Him [upon whom I was meditating]. He indeed is the One who is now personally present here as the Original Personality beyond the grasp of the Vedas and the grip of time.'

(45) **S'**ri S'uka concluded: 'I thus spoke to you my best one, about the prowess of S'ârnga-dhanvâ [Vishnu with His bow] who [as Kûrma] held the great mountain on His back for churning the ocean. (46) He who takes time to recite or to listen to this [story], will never be disappointed in his endeavor because the description of the qualities of Uttamas'loka, the One Praised in the Scriptures, puts an end to the misery of one's material existence. (47) For the One who is not understood by the godless ones, for the feet that are known by the devotees of surrender, for Him who only allowed the immortals to drink from the nectar that was produced from the ocean, for Him who appearing in the disguise of a young girl captivated the enemies of the gods, for Him who fulfills the desires of the devotees, I bow myself down [compare B.G. 9: 29-34].'

*: Svâmî Prabhupâda quotes:

*'srishthi-sthiti-pralaya-sâdhana-s'aktir ekâ
châyeva yasya bhuvanâni bibharti durgâ'* [Bs. 5.44]

The entire cosmos is created by Durgâ in cooperation with Lord Vishnu in the form of *kâla*, time. This is de version of the Vedas. (Aitareya Upanishad 1.1.1-2).

Chapter 13: Description of Future Manus

(1) **S'**rî S'uka said: 'Now hear from me about the children of the son of Vivasvân, the present Manu who is known in the world as S'râddhadeva. He is the seventh one [we are now in the twenty-eighth *yuga* of him who is also known as Vaivasvata Manu]. (2-3) The ten sons of Manu are known as Ikshvâku, Nabhaga, Dhrishtha, S'aryâti, Narishyanta, Nâbhâga [or Nriga] and Dishtha as the seventh one. Then oh chastiser of the enemy, there are Tarûsha [or Karûshaka], Prishadhra and Manu's tenth son who is known as Vasumân [or Kavi, see also 9.1: 11-12]. (4) Oh King, the Âdityas, the Vasus, the Rudras, the Vis'vedevas, the Maruts, the As'vins and the Ribhus are the demigods [during this period] and Purandara is their Indra. (5) Kas'yâpa, Atri, Vasishthha, Vis'vâmitra, Gautama, Jamadagni and Bharadvâja are known as the seven sages. (6) The appearance of the Supreme Lord Vishnu that took place during this period was the one of Lord Vâmana. He was the youngest Âditya born from mother Aditi and father Kas'yapa Muni. (7) I briefly described the seven periods of the Manus, let me also tell you about the future Manus endowed with the powers of Vishnu [see 8.1 & 8.5].

(8) **S**amjñâ and Châyâ, the two wives of Vivasvân who were the daughters of Vis'vakarmâ oh King, I both described to you previously [see 6.6: 40-41]. (9) Some mention a third wife of Vivasvân: Vadavâ. Of the three of them there were of Samjñâ three children born - a daughter Yamî and the sons Yama and S'râddhadeva. Now hear about the children of Châyâ. (10) There was Sâvarni [a son], the daughter Tapatî who later became the wife of king Samvarana and S'anais'cara [Saturn] who was the third one. The two As'vins were the sons born from Vadavâ. (11) When the eighth period arrives Sâvarni will become the Manu. The sons of Sâvarni oh ruler of man, are Nirmoka, Virajaska and others. (12) The Sutapâs, the Virajas and the Amritaprabhas will belong to the demigods and Bali, the son of Virocana, will become the Indra. (13) Having donated the entire universe to Vishnu who begged him for three steps of land, he [Bali] will achieve the post of Indra. He will thereafter renouncing achieve the perfection of life. (14) He, Bali, bound by the Supreme Lord, was as a token of His appreciation again favored with the kingdom of Sutala where situated he today still occupies a position more opulent than the one of Indra in heaven. (15-16) Gâlava, Dîptimân, Paras'urâma, As'vatthâmâ, Kripâcârya, Rishyas'ringa and our father Vyâsadeva, the incarnation of the Lord [as a philosopher] will, because of their yoga practice, be the seven sages during the eighth *manvantara*. They at present are engaged in their respective hermitages oh King. (17) Sârvabhauma, the Lord and Master [over the world] will, fathered by Devaguhya, be born from Sarasvatî and take away by force the lands of Purandara [Indra] and give them to Bali.

(18) **D**aksha-sâvarni, the ninth Manu, born as the son of Varuna, will have Bhûtaketu, Dîptaketu and others as his sons oh King. (19) The Pâras, the Marîcigarbhas and others will be the demigods, the king of heaven will be known as Adbhuta and the seven sages of that period will be headed by Dyutimân. (20) Rishabhadeva, a partial incarnation of the Supreme Lord, will, with Âyushmân as His father, take birth from the womb of Ambudhârâ. Adbhuta will because of Him enjoy all opulence of the three worlds.

(21) **T**he tenth Manu will be Brahma-sâvarni, son of Upas'loka. His sons will be Bhûrishena and others and the twice-born ones will be headed by Havishmân. (22) Havishmân, Sukrita, Satya, Jaya, Mûrti [and others] are the [seven] sages during that period, the Suvâsanâs, the Viruddhas and others will be the demigods and S'ambhu will be the controller of the Suras [the Indra]. (23) One of the Supreme Lord's plenary portions, Vishvaksena, will take birth from the womb of Vishûcî in the home of Vis'vasrashthâ and will make friends with S'ambhu.

(24) **D**harma-sâvarni will be the eleventh Manu to appear in the future. This self-realized soul will have Satyadharma and others as his ten sons. (25) The Vihangamas, Kâmagamas and Nirvânarucis are the demigods then and Vaidhrita will be their Indra. The seven sages are Aruna and others. (26) A partial incarnation of the Lord known as Dharmasetu will be born from the womb of Vaidhritâ as the son of Âryaka and will rule the three worlds.

(27) **R**udra-sâvarni oh King, will appear as the twelfth Manu and Devavân, Upadeva and Devas'reshthha and others will be his sons. (28) Ritadhâmâ will be the Indra for that period, the demigods will be headed by the Haritas and Tapomûrti, Tapasvî, Âgnîdhraka and others will be the sages. (29) The mighty Svadhâmâ, a partial incarnation of the Lord who Satyasahâ will beget by Sunritâ, will rule that period of Manu.

(30) **T**he self-realized soul Deva-sâvarni will be the thirteenth Manu and Citrasena, Vicitra and others will be his sons. (31) The Sukarmâs and Sutrâmas will become the demigods, Divaspati will be the Indra and Nirmoka and Tattvadars'a and others will be the sages then. (32) Yoges'vara, a partial incarnation of the

Lord, will appear from the womb of Brihatî as the son of Devahotra and will endeavor for the sake of Divaspati [the Indra].

(33) **I**ndra-savârni will be the fourteenth Manu and from his semen Uru, Gambhîra, Budha and others will be born. (34) The Pavitras and Cākshushas will be the demigods, S'uci will be the king of heaven and Agni, Bâhu, S'uci, S'uddha, Mâgadha and others will be the ascetics. (35) For that period, oh great king, the Lord will appear in the womb of Vitânâ as Brihadbhânu, the son of Satrâyana, in order to promote all spiritual activities.

(36) **O**h King, the estimated time of the past, the present and the future of these fourteen Manus I have described to you, covers a thousand *mahâyugas* or one *kalpa* [one day of Brahmâ, see also picture].'

Chapter 14: The System of Universal Management

(1) **T**he king said: 'Oh great sage, can you please describe to me the activities in which all these Manus and the others are engaged during each *manvantara* and who prescribes them?'

(2) **T**he *rishi* said: 'Oh King, the Manus and all their sons, the sages, the Indras and the godly ones no doubt all resort under the rule of the Original Person. (3) The Lord of Sacrifice Yajña and the other incarnations of the Supreme Personality I already discussed oh King, constitute the lead followed by the Manus and others in charge of the universal affairs. (4) In disregard of the penance as [exemplified] by the sages, in the course of a *mahâyuga* the Vedic instruction is lost that promotes the *sanâtana dharma* [the customary Vedic duties according to status and vocation, see also 3.12: 41]. (5) With that in mind the Manus are engaged for as long as they are present in this world, in directly establishing this fourfold dharma as instructed by the Lord, oh ruler of man [see also B.G. 4: 1]. (6) Till the end of the era the rulers of the universe [the heirs of Manu] execute that order even as the demigods and the other divisions of enjoyers of the results of the sacrifices do this [see also B.G. 4: 2]. (7) Indra maintains all the places of the three worlds by providing all the rain that the world needs and [thus] enjoys the excellent opulence of the three worlds that is given by the Supreme Lord. (8) In every *yuga* the Lord assumes the forms of liberated persons [the perfected ones or the Siddhas] to explain the transcendental knowledge, He assumes the forms of great saints [*rishis*] to explain what karma entails [performing rituals] and He assumes the forms of great lords of yoga in order to teach the science of unifying in consciousness. (9) In the form of the founding fathers [the Prajâpatis] He creates offspring, to annihilate the miscreants He assumes the form of kings and in the form of time He is there to put an end to everything that grew different following the modes of nature. (10) People who under the influence of *mâyâ* are bewildered by the illusion of His names and forms and [approach Him with] different views [*dars'anas*] are looking for Him but cannot find Him [compare B.G. 18: 66]. (11) With all these changes [of the Manus in so-called *vikalpas*] that I described as taking place in one day of Brahmâ [one *kalpa*] I [thus] reported about the fourteen *manvantaras* the scholars speak about.'

Chapter 15: Bali Mahârâja Conquers the Heavenly Places

(1-2) **T**he king said: 'Why did the Lord, the Controller of all living beings, like a poor man beg Bali for three steps of land and why did He fetter him notwithstanding his donation? We very much would like to understand all this begging of the Controller who is so complete in Himself and the arrest of Bali in spite of his innocence.'

(3) **S'**ri S'uka said: 'Bali being defeated by Indra and deprived of his opulence and his life [see 8.11], was resuscitated by the followers of Bhrigu [S'ukrâcârya and his pupils]. He [then] as a great soul and disciple proved his respect for them by offering in full surrender everything he had. (4) The brahmin followers of Bhrigu who enjoyed a great authority, very pleased with him who wanted to conquer the heavenly places [of Indra] engaged him in a sacrifice called Vis'vajit. For that purpose they first according to the regulations

subjected him to a great purification ritual [*abhisheka*]. (5) From the blazing fire that was worshiped with oblations of ghee, a brilliant chariot appeared drawn by horses with the same color as those of Indra [yellow]. It was covered with gold and silk and was adorned with a banner marked with a lion. (6) There was a special gilded bow, two quivers with an inexhaustible supply of arrows and a celestial armor. His grandfather [Prahâlâda] donated a garland of never fading flowers and S'ukrâcârya gave him a conch shell. (7) After he on the advice of the brahmins had performed the ritual and thus by their grace had obtained the fighting gear, he circumambulated the scholars, offered his obeisances and with due respect bade Prahâlâda Mahârâja farewell. (8-9) Next having ascended the divine chariot that was donated by S'ukrâcârya, the great charioteer, decorated with his garland, covered by his armor and equipped with his bow, took up a sword and quiver of arrows. With his golden bangles on his arms and the rings in his ears that glittered with their sapphires, he from his elevated position on the chariot shone like the fire of worship on an altar. (10-11) Surrounded by his men and the other Daitya leaders equal to him in opulence, strength and beauty, they seemed to drink in the sky and burn the directions with their looks. Having gathered the greatest Asura warriors they went to the supremely wealthy capital of Indra, making the earth tremble under their feet.

(12) **T**hat place was most agreeable with orchards and gardens - like the beautiful Nandana garden - full of pairs of chirping birds, madly humming bees and eternal trees with branches overladen with leaves, flowers and fruits. (13) They were crowded with groups of swans, cranes, cakravâka birds, ducks, lotus flowers and beautiful, sporting women protected by the godly ones. (14) The ever worshipable river goddess surrounded the city with trenches filled with celestial Ganges water outside of the parapeted ramparts in the color of fire. (15) The gates that gave access to the city made of marble, the doors [of the houses] covered by golden plates and the many, carefully laid out public roads, were all constructed by Vis'vakarmâ. (16) It was replete with assembly houses, courtyards, roads, and countless opulent palaces. The crossroads were constructed with natural stone and had sitting places adorned with pillars and coral. (17) In that city one found the most beautiful, ever young women glittering like the flames of a fire, who cool, warm, round breasted and well decorated, always wore impeccably clean clothes. (18) The breezes blowing in the streets carried the fragrance of the fresh aromatic flowers that had slipped down from the hair of the demigod women. (19) The divine sweethearts passed on the streets through the white fragrant smoke of the aguru incense that was burned behind the windows with golden filigree. (20) There were canopies strewn with pearls and gold, a variety of flags that adorned the domes of the palaces and peacocks, pigeons and bees that vibrated their sounds. The women in their heavenly buildings sang thereto in chorus about their happiness. (21) The city with all its brilliance so beautiful and pleasing with all the singing of the Gandharvas, the solo instruments, the dancing and the sounds of flutes, vînâs, drums, conch shells and kettledrums all perfectly in tune, defeated the splendor of beauty personified. (22) No godless people roamed the streets there, no one was envious or of violence against other creatures, no one cheated and no one was of false prestige, lust or greed. All who moved around there were completely free from all of that. (23) And it was that city of God that from the outside on all sides was attacked by him, the commander of the troops provided by S'ukrâcârya, who loudly resounding his conch shell created fear among all the ladies protected by Indra.

(24) **I**ndra facing the situation understood Bali's fervent zeal and addressed with the following words the spiritual master [Brihaspati] in the company of the godly ones: (25) 'Oh my lord, who gave Bali, our enemy from the past, the great fervor and prowess I am afraid we are unable to withstand? (26) There is no one to be found who can counter this [opposition of Bali]. It is as if he, having risen like the fire at the end of time, with his mouth wants to drink in and lick up the whole world and with his vision wants to set ablaze all directions. (27) Please tell us, what is the cause of the formidable prowess of our enemy and from where does he derive his energy, strength, grip and zeal?'

(28) **B**rihaspati said: 'Oh Indra, I know how your enemy could rise against you. He derives his power from being a disciple of the mighty brahmins who are the followers of Bhṛigu. (29) Being that powerful this strong man cannot be defeated by someone like you or by anyone belonging to you. Except for the Supreme Controller, the Lord, no one will be able to vanquish him now that he is endowed with a superior spiritual strength. To oppose him is just as useless as to oppose the lord of death. (30) You must therefore all give up your place in the heavenly kingdom, leave and go elsewhere to await the time your enemy has to face his reverse. (31) He who now is so utterly mighty, arising by the brahminical power invested in him, will by insulting the same power find his demise together with all his friends and helpers.'

(32) **T**hus being advised by their spiritual master on what they had to do, they who were the gods who could assume any form they liked, gave up their heavenly kingdom and departed. (33) When the gods thus had left, Bali, the son of Virocana, took hold of the city where the residents of heaven had their stay and brought the

three worlds under his control. (34) Because he was their disciple the followers of Bhṛigu, who were very pleased with the conqueror of the universe, told him to devote himself to a hundred [*as'vamedha*] horse sacrifices. (35) From performing those sacrifices his fame spread in all directions of the three worlds so that he shone with a glory equal to that of the moon. (36) From winning the favor of the twice-born ones he, in enjoying an opulence and prosperity like that of the demigods, deemed himself most happy with all that he had conceived and done so greatly.'

Chapter 16: Aditi Initiated into the Payo-vrata Ceremony, the Best of All Sacrifices

(1) **S'**ṛī S'uka said: 'As soon as her sons thus had yielded to the Daityas, their mother Aditi began to lament helplessly over the loss of the heavenly kingdom. (2) When one day the mighty sage Kas'yapa [her husband] after a long time came out of his *samādhi* [yogic trance], he went to her quarters that he found sad and joyless. (3) After he respectfully was welcomed by Aditi and had accepted a sitting place, he addressed her thoughtful of her depression as follows oh best of the Kurus. (4) 'Has something unfortunate happened in relation to the brahmins oh gentle one or do you have difficulty with the dharma in the world of today or with the people around you who are subjected to the whims of death? (5) Or, my dearest princess, has something gone awry with the religion, the finances or the fulfillment of your desires in this household life which even joins those who fail to do yoga? (6) Or were there perhaps unexpected guests in your home, overly attached family members whom you could not offer a proper welcome and then walked out on you? (7) A home that not even welcomes uninvited guests by offering them a glass of water is, abandoned by them, nothing more than a jackal's den. (8) Or have you during the time of my absence oh finest one, out of a sad mind forgotten about your oblations of ghee in the fire, my sweet wife? (9) When an attached householder is of worship, when he performs *pûjâ*, he will achieve the fulfillment of all his desires and attain heaven, for it are the brahmins and the fire that are the mouth of Vishnu, of Him who is the heart and soul of all God-conscious people [compare B.G. 9: 26]. (10) Are your sons all faring well oh broadminded lady? I can tell that you are worrying about something.'

(11) **S'**ṛī Aditi said: 'Oh brahmin, all is well with the twice-born ones, the cows, the dharma and the people around me. Your household is the best place for caring about the three goals of life [*kâma*, *artha*, dharma] my dear husband. (12) The fire, the guests, the servants and the beggars were all treated as should. By constantly thinking of you oh brahmin master, nothing was missed. (13) Oh my lord, what desire of mine would not be fulfilled with in my heart your good self as the founding father and the reminder of dharma? (14) Even though the Supreme Controller takes care of the devotees [especially] oh my lord, you in your goodness, from the Asura on, are equal-minded towards each who originating from either your body or your mind, is gifted with one of the three qualities of goodness, passion or slowness oh son of Marîci [compare B.G. 4: 11 and 9: 29]. (15) Therefore oh controller, consider the welfare of me, your servitor. We are now oh gentle one, because of our enemies bereft of our opulence and residence. Please protect us oh master! (16) Exiled by the very same powerful enemies that took away all of our opulence, beauty, reputation and homes, I have drowned in an ocean of trouble. (17) Oh saintly man, best of our well-wishers, be so kind to consider our good fortune so that my offspring may regain all that we have lost.'

(18) **S'**ṛī S'uka said: 'This way being beseeched by Aditi he said with a smile to her: 'Oh how powerful is this *mâyâ* of Vishnu because of which the entire world is caught in emotional bondage. (19) What is this material body made of the elements? It is not the soul. And what is this soul transcendental to the material world? Who are they, the husband and the children [to whom one is tied] because of one's bewilderment [see B.G. 2: 13, 5.5: 1, 7.5: 31]? (20) Exercise respect for Vâsudeva, the spiritual master of the entire world, the Original Person Janârdana, He who, residing in the core of everyone's heart, defeats all enemies. (21) He, the Lord merciful to the poor will fulfill your desires. I think that nothing compares to the devotional service unto the Supreme Lord, it never fails [see also 2.3: 10].'

(22) **S'**ṛī Aditi said: 'Oh brahmin what are the rules I have to follow to please the Lord of the Universe so that what I would like by His grace actually will be fulfilled [see also B.G. 7: 16]? (23) Oh husband, oh best of the twice-born ones, teach me the *vidhi*, the regulative principles [or method] for making sacrifices for the Lord [see 1.17: 24 and 3.11: 21], so that the Godhead will soon be pleased with me, now lamenting with all my sons.'

(24) **S'**ri Kas'yapa said: 'I will explain to you the code of conduct that satisfies Kes'ava and about which the almighty one born on the lotus [Brahmâ] spoke when I, desiring to beget offspring, asked him this question [see B.G. 4: 2]. (25) During the bright half of the month Phâlguna [February/March] one should for twelve days [till Dvâdas'î] respect the vow to drink only milk [*payo-vrata*] and filled with supreme devotion, be of worship unto the Lotus eyed One [see also 7.5: 23-24]. (26) When the moon is dark one should smear oneself with the dirt dug up by a boar - if available - and enter a stream of water chanting this mantra: (27) 'Oh divine mother [earth], you were lifted from the bottom of the ocean on the tusk of Lord Varâha who was looking for a footing [see 3.13: 30]. Can you please wash away all my sins [and their reactions]? I offer you my obeisances.' (28) After having finished the daily observances, the Divinity should be worshiped in one's shrine with full attention for the deities [see also 7.14: 39-40], the altar, the sun, the water, the fire and the guru [see also 7.14: 39-40]: (29) 'I offer my respectful obeisances unto You oh Supreme Lord, oh Original Personality and Best One of All residing in the heart of all living beings, oh Vâsudeva, omnipresent witness. (30) My reverence unto You, the Unseen One, the Transcendental Person of the Primal Reality, the knower of the twenty-four elements [see glossary] and the original cause of the analytic order of yoga. (31) My respects unto You, the Enjoyer of the three types of rituals [of karma, *jñâna* and *upâsanâ* or bhakti, or fruitive work, spiritual knowledge and devotional service] with Your two heads [of *prâyanîya* and *udâyanîya*, the beginning and the end of the sacrifices], three legs [*savana-traya*, the three daily soma libations to solar time], four protruding horns [the Vedas to the bull of dharma] and seven hands [the *chandas*, ways of pleasing, mantras like the Gâyatrî, see also 5.21: 15], my obeisances unto the embodiment of all knowledge. (32) I honor You appearing as S'iva or Rudra, You as the reservoir of all potencies and all insight. My obeisances unto the Supreme Master of all living beings. (33) My reverence for You as Hiranyagarbha [Brahmâ], the source of all life and the Supersoul of the Universe, I bow for You, the cause of the unification of consciousness in yoga. (34) My esteem for You, the Original Godhead and Overseer of all. I offer You my respects who as Nara-Nârâyana Rishi assumed the form of a human being, that Lord I offer my obeisances. (35) You, as blackish as a marakata gem [a kind of emerald], You the Controller of Lakshmî and the Killer of Kes'î, You clad in yellow, I again and again offer my respects. (36) You are to all entities the Bestower of all Benedictions, the Most Worshipable One and the Best of all Blessings and for that reason wise people worship the dust of Your feet as the source of all happiness. (37) He for whose sake all the gods and the Goddess of Fortune desirous of the fragrance of His lotus feet are engaged in devotional service, may He, the Supreme Lord, be pleased with me.'

(38) **B**y chanting these mantras, one should with faith and devotion be engaged in calling for the Master of the Senses Hrishîkes'a and honor Him in every respect with the help of the necessities of worship. (39) This way honoring Him with incense, flowers, etc., one should bathe the Almighty One with milk and dress Him and give Him a sacred thread and ornaments. After touching [or offering] the water for washing the lotus feet one should [again], with fragrance and smoke and such, be of worship with the twelve-syllable mantra ['*om namo bhagavate vâsudevâya*' see also 6.8: 3 and 4.8: 53]. (40) After offering rice cooked in milk with ghee and molasses to the deity - if available - , one should offer oblations in the fire chanting the same mantra. (41) Thus having worshiped the deity with also offering betel nuts with spices, the food of the sacrifice [*prasâda*] should by the offerer himself be offered to the devotee of the Lord to eat, with water for washing his hands and mouth. (42) After repeating the mantra one-hundred-and-eight times [doing *japa*], one should offer various prayers unto the Greatest One, next circumambulate Him and then pay one's respect by prostrating oneself joyously. (43) When one in acceptance has taken the remnants of the sacrifice to one's [fore-]head and then has deposited them in a sacred place, minimally two men of learning and merit [brahmins] should be fed with sweet rice. (44-45) Properly having honored them one next with their permission with friends and relatives may eat the remnants of the *prasâda*. From the first day on one of course at night should observe celibacy for the duration of the *payo-vrata* in which one early in the morning, as is described after having bathed, closely following the *vidhi* bathes [the *mûrti*] with milk. (46) With drinking [milk] only following this vow one should with faith and devotion continue with the worship of Vishnu, as stated offering oblations in the fire, as also be faithful to the obligation of feeding the brahmins. (47) One should proceed this way with the 'vow of drinking only' day after day, for the full twelve days worshiping the Lord with fire sacrifices before the deity and pleasing the twice-born ones [and one's kin] with food. (48) Beginning with the day of *pratipat* ['running to meet'] until the thirteenth day of the bright half of the month, one should observe celibacy, sleep on the floor and bathe three times a day. (49) Depending on Vâsudeva as the supreme resort, one should refrain from great and small sensual pleasures, from discussing trivial subjects and from violence towards all living beings.

(50) **N**ext on the thirteenth day proceeding in accordance with the regulations as laid down in the scriptures, the Almighty One [Vishnu] should be bathed with five substances [milk, yogurt, ghee, sugar and

honey]. (51-52) By being of good recitation with the many hymns [or *sûkta*] for Lord Vishnu who resides in the hearts of all, the miserly mentality [of not spending] must be given up with the milk and the grains that were offered in grand worship. With great attention and with the offerings of the food that was carefully prepared to please His person, one thus should worship the Original Personality. (53) Try to understand that when one worships the Lord [*vishnu-ârâdhana*], the spiritual master [the *âcârya*] who is so well versed in the spiritual knowledge and also the priests, should be satisfied with clothes, ornaments and many cows. (54) Oh pious lady, the brahmins and all people assembled there should as much as possible receive the *prasâda* of the food of goodness [B.G. 17: 8] that so meticulously was prepared with milk and ghee. (55) The guru and the priests should be financially compensated and the food should by all means even be distributed to the simpleminded ones and the poor, for also they should be rewarded for gathering for the ceremony. (56) After also having fed all the poor, the blind, the averse and so on, one should with that kind of understanding having pleased Lord Vishnu, together with one's friends and relatives eat from the *prasâda* oneself. (57) With dancing, beating drums and songs, reciting mantras, offering prayers and reading the stories [aloud], one should from the first day till the last worship the Supreme Lord.

(58) **T**his instruction that I have now described to you in great detail concerning the supreme process called *payo-vrata* for honoring the Original Person, was related by my grandfather [Brahmâ]. (59) Oh greatly fortunate one, now worship with self-discipline in a pure state of mind the Inexhaustible Lord Kes'ava by properly following this process. (60) Of all religious ceremonies this one is called *sarva-yajña* ['the one covering all sacrifices']. When one oh good lady, also being of charity pleases the Lord this way, this sacrifice is understood to be the very essence of all austerities [*]. (61) Of all possible regulations the one as mentioned is indeed the most direct and best way to control the senses effectively, for Adhokshaja, the One beyond the Senses, is pleased with the austerity, the vows and the sacrifice [see also: 1.2: 8]. (62) The Supreme Lord being satisfied by you faithfully observing this vow according to the rules, will therefore soon bestow upon you all benedictions.'

*: Lord Vishnu is in the West worshiped in every temple of the Caitanya-vaishnavas [the Hare Krishnas] according to a schedule of twenty-four hours of engagement in performing *kîrtana*, chanting the Hare Krishna *mahâmantra*, offering palatable food to Lord Vishnu and distributing this food to Vaishnavas and others.

Chapter 17: The Supreme Lord Agrees to Become Aditi's Son

(1) **S'**ri S'uka said: 'Aditi, thus being advised by her husband Kas'yapa oh King, faithful to his words unrelentingly executed this vow for twelve days. (2-3) With undivided attention and fortitude being conscientious unto the Controller, the Supreme Personality, in full control of the senses that are as strong as horses, with the mind as the charioteer of intelligence and with the intelligence one-pointed unto the Supreme Lord [see also B.G. 3: 42], the Soul of the Complete, she thus fully concentrated on Vâsudeva performed [the ceremony] according to the *payo-vrata* vow of fasting. (4) My best one, the Supreme Lord, the Original Person, then appeared before her, dressed in yellow and with His four arms, carrying the conch, the *cakra*, the club [and the lotus flower]. (5) When she saw Him she got up immediately and offered, with an enraptured mind, with the greatest respect her obeisances prostrating herself before Him. (6) Rising to her feet and prepared to worship with her hands folded, she because of her blissful enrapture could not proceed. Overwhelmed with her hair standing on end and the entire frame of her body trembling because of the utter pleasure of enjoying His vision [*darshan*], she remained silent with the tears that filled her eyes. (7) With a voice that constantly faltered because of the love she felt oh best of the Kurus, it was as if Aditi Devî, as she was staring at the Lord, through her eyes was drinking the Husband of Ramâ [see 8.8: 8], the Enjoyer of all Sacrifices and the Master of the Universe. (8) S'ri Aditi said: 'Oh Lord of the Sacrifices, Personality of all Offers, oh Infallible One to whose feet we are pilgriming, You are known as the ultimate shelter, as the One about whom to hear and sing is so auspicious. You are the original One who has appeared to diminish the dangers of the material existence of the souls of surrender. Oh Controller, oh Supreme Lord, be so good and grant us the [divine] happiness, You are the refuge of the downtrodden. (9) I offer You my obeisances who are the all-pervading Soul of the universe, the fully independent One, the Greatest One who by the power of the modes accepts the full responsibility for the creation, maintenance and annihilation of the universe. My respects for You, the Lord who from His original position eternally promotes the knowledge of the complete whole by which the darkness of the self is dispersed completely. (10) With You being satisfied, oh Complete and Unlimited One, all things become possible: a life as long as that of Brahmâ, a certain body,

a lover, unlimited material opulences in the higher, the lower and the intermediate worlds, all the [eight] yogic qualities, the three goals of *kâma*, *artha* and *dharma* [the *purushârthas*] and exclusive spiritual knowledge, not to mention benedictions like the defeat of human competitors and such!'

(11) **S'**rî S'uka said: 'Thus hailed by Aditi oh King, the Supreme Lord with the lotus eyes, the knower of the field [B.G. 13: 1-4] of all living entities, gave the following reply, oh son of Bharata. (12) The Supreme Lord said: 'Oh mother of gods, I have understanding for your long standing desire in relation to your homeless sons who were vanquished by their rivals. (13) What you desire is to defeat in battle those mad Asura leaders who are so proud of their strength, regain the victory of your opulence and reunite with your sons in devotional service. (14) You would like to see the tears of the grieving wives of the enemies when they find them killed in battle by your sons under the lead of Indra. (15) The restoration of the full glory, reputation and opulence of your offspring, the joy of their lives and a place for them in heaven is what you want to see. (16) At present all those Asura masters of war are as good as invincible oh Devî [goddess]. It is My opinion that no form of using force will bring you the happiness, for they are all protected by the brahmins who enjoy My favor. (17) Nevertheless I must think of something to help you out, for I am very pleased with the vow you have observed. Someone who worships Me never deserves it that his belief and devotion would lead to another result. (18) Because you in faithful austerity with the son of Marîci [Kas'yapa Muni] for the sake of your sons have worshiped Me with the *payo-vrata* vow and to the best of your ability have prayed as should, I will become your son with a plenary portion of Myself and thus protect your other sons. (19) Oh sweet woman, thinking of Me as also being present within the form of your husband, lay with him, the spotless Prajâpati [see also B.G. 9: 29]. (20) Do not disclose this to outsiders, not to anyone, not even when asked oh lady. It will all be successful if that what is confidential with the gods is carefully concealed [see B.G. 18: 67-68].'

(21) **S'**rî S'uka said: 'The Supreme Lord this way having addressed her disappeared from the spot. Aditi, with the very rare accomplishment of having achieved that the Lord would be born from her, considered herself a success and went full of devotion straight to her husband. (22) Kas'yapa in the trance of his yoga with his infallible vision could understand that the Lord had entered him with a part of Himself. (23) Like the wind kindling fire in firewood oh King, Kas'yapa then managed with his mind in trance to deposit in Aditi the semen that he in his penance had restrained for so long [see also B.G. 7: 11]. (24) Hiranyagarbha [Lord Brahmâ] understanding that the Supreme Lord was now situated in the womb of Aditi, offered prayers in the form of His mystical names. (25) Lord Brahmâ prayed: 'All glories unto Him, the Supreme Lord of the Glorious Deeds. I offer You, the Lord of the Transcendentalists my obeisances. You the Controller of the Modes of Nature I worship again and again. (26) My allegiance to You who, previously born from Pris'ni [a previous life of Aditi, compare 6.18: 1, the sons of Aditi], are always found in the Vedas, You who are full of knowledge, You From Whose Navel the Three Worlds Rose You are transcendental to and You as the All-pervading One present within the hearts of all living beings. (27) You as the original cause, the dissolution and the maintenance of the universe, are the reservoir of endless potencies that one calls the Original Person. You are the Lordship, the Controller who is the Time that holds the entire universe in its grip, the way waves drag someone along who fell into them. (28) You indeed are of all living beings, whether they move about or not, the one who gave them that life. From You all the founding fathers originated, You are the Supreme Shelter of all who live the higher life oh Godhead. For all the godly ones who fell down, You are the lifeboat that saves them from drowning.'

Chapter 18: Lord Vâmanadeva, the Dwarf Incarnation

(1) **S'**rî S'uka said: 'The Eternal Being, He with the conch, the club, the lotus and the disc in His four hands, the yellow dress and the lotus petal eyes, He whose heroic acts are praised by Brahmâ, consequently manifested Himself from Aditi. (2) He with a pure, blackish complexion, the luster of two earrings in the form of sharks and a dazzling lotus face, was the Supreme Personality marked by the S'rîvatsa mark on His chest and wearing bracelets and armlets, a shining helmet, a belt, a sacred thread and charming ankle bells. (3) With a swarm of sweetness seeking humming bees around Him and carrying an extraordinarily beautiful flower garland and the Kaustubha gem around His neck, the Lord vanquished the darkness of Kas'yapa's house with His effulgence. (4) At that moment everywhere one was filled with happiness, all living beings in the waters, in the mountains, in the higher worlds, in outer space and on earth. There was the full quality of

each season and all the cows, the tongues of the fire and the twice-born ones were at their best. (5) When the Lord took His birth it was a most auspicious moment: all the planets and stars, the sun and moon stood in a favorable position. It happened on Dvâdas'î [the twelfth day of the bright fortnight of Bhâdra] at noon [Abhijit] when the moon was in the house of S'ravana. (6) Oh King, this exact moment of the appearance of the Lord at Dvâdas'î with the sun over the meridian, is the day the scholars call Vijayâ. (7) The loud sounds of the different conches, drums, kettledrums, panavas, ânakas [other drums] and other instruments that were vibrated, became a great tumult. (8) The heavenly dancing girls danced blissfully, the leading celestial singers sang and the sages, the demigods, the fathers of mankind, the ancestors and the fire gods all pleased the Lord with prayers. (9-10) The perfected ones, the ones of knowledge, the apelike ones [the warriors of Râma], the ones of superpower, the venerable ones, the treasure keepers, the benevolent ones, the reciters [the 'brothers of Garuda'], the greatest experts [the 'snakes'] and all the followers of the demigods, glorifying, dancing and praising covered the residence of Aditi with flow [compare 6.7: 2-8 and 5.5: 21-22]. (11) When Aditi saw Him, the Supreme Personality of Godhead who had been conceived in happiness and had taken birth from her womb, she was struck with wonder about the fact that He from His own spiritual potency had assumed a body. Also Kas'yapa greatly amazed about it exclaimed: 'All glory! [jaya!]

(12) **T**he Lord's body complete with ornaments and weapons cannot be seen materially but for the divine purpose it was manifested by Him acting like an actor in a theater and could be seen in the form of a dwarf boy [Vâmana]. (13) Seeing Him as a *brahmacârî* dwarf made the great *rishis* very happy and thus they performed, with the founding father Kas'yapa as their lead, all the ceremonies [like the *jâta-karma* birthday ceremony]. (14) At His sacred thread ceremony the sun god chanted the Gâyatrî mantra [see note** at 5.7], Brihaspati gave the sacred thread and Kas'yapa offered Him a belt [of straw, signifying the twice-born status]. (15) Mother earth offered Him a deerskin, the moon god ruling the forest gave Him a staff, Aditi gave Him underwear to cover His body and from the ruler of heaven [Indra] the master of the universe He received a parasol. (16) The Knower Inside [Brahmâ] gave a waterpot, the seven sages donated kus'a grass and the goddess Sarasvatî gave the Imperishable Soul a string of rudrâksha beads oh King. (17) Thus having received His sacred thread, the Ruler of the Yakshas [Kuvera, the treasurer of heaven] delivered a pot for begging alms and Umâ, the chaste mother of the universe, the wife of S'iva, personally provided the alms. (18) He as a *brahmacârî* thus being welcomed by everyone, outshone with his brahmin effulgence as the best of them the entire assembly that enjoyed the grace of all the great brahmin sages. (19) After kindling a fire as should, He like the best of the brahmins strew [the kus'a grass] around it and fed the fire of worship with wood.

(20) **A**s soon as He heard about the glory of Bali as someone who under the guidance of Bhrigu brahmins performs horse sacrifices, He headed for the location where they took place and with each step that He as the Complete and Fully Endowed Essence made on His way, He therewith imprinted the earth with His footsteps. (21) At the northern bank of the Narmadâ river in the field of Bhrigukaccha where all the priests of Bhrigu were performing their rituals for the sake of the ultimate ceremony [the horse sacrifice], they saw Him in their presence [radiating] like the risen sun. (22) The priests as also Bali, the instigator of the *yajña* and all who had assembled there, were overshadowed by Lord Vâmana's splendor oh King and wondered whether they saw the sun rising, the god of fire or Sanat-kumâra who wanted to attend their ceremony. (23) While the Bhrigus thus with their disciples were disputing in various ways, the Supreme Lord Vâmana with in His hands His umbrella, rod and *kamandalu* filled with water, entered the arena of the As'vamedha sacrifice. (24-25) The moment Vâmana, the learned, seemingly human child that was the Lord, with His *munja* belt of straw and the sacred thread around His waist, His deerskin upper garment and His matted locks of hair, arrived there and was seen by the priests of Bhrigu with their disciples, they all stood up from their engagement in the fire sacrifice and appropriately welcomed the One who with His brilliance outshone them all. (26) The instigator of the sacrifice, delighted to see Him so beautiful in each of His lustrous limbs, offered Him a seat. (27) The Beauty of the Liberated Souls was thereupon with words of welcome worshiped by Bali Mahârâja who honored Him by washing His feet. (28) The water washing from His feet washes away the sins of all people. Bali knew the dharma and placed on his head the all-auspicious water that also the god of gods, Lord S'iva who is marked with the emblem of the moon, in his supreme devotion had accepted on His head.'

(29) **S'**ri Bali said: 'We welcome You. My obeisances unto You, oh brahmin. What can we do for You? Oh noble soul, in my opinion You are the austerity of the brahmin seers in person. (30) The arrival of Your lordship today at our residence, satisfies all our forefathers, it purifies the entire family and completes the sacrifice we are performing now! (31) Today oh brahmin son, my fires of sacrifice are properly served according to the injunctions. Oh, by the water that washed from Your lotus feet all my sins are destroyed and by Your small feet the earth is purified. (32) Whatever it is that You desire oh *brahmacârî*, You may take

from me, be it a cow, gold, a furnished residence, palatable food and drink or else a brahmin's daughter, prospering villages, horses, elephants or chariots oh best of the worshipable ones. As far as I am concerned You may have whatever You wish.'

Chapter 19: Lord Vâmanadeva Begs Charity from Bali Mahârâja

(1) **S'**ri S'uka said: 'When He thus heard the very pleasing and faithful, dharmic words of the son of Virocana, the Supreme Lord praised him satisfied with the following words. (2) The Supreme Lord said: 'Oh Lord of Man, what you have said is very true, befits the dynasty, is in accord with the dharma and adds to your repute. It proves the authority of the Bhrigu brahmins and is of the peace of your grandfather [Prahâlâda], your oldest ancestor in the afterlife. (3) No one in this dynasty has been as poor-minded as to break his promises unto the brahmins and not be charitable. (4) Because of the impeccable reputation of Prahâlâda who is like a clear moon in the sky oh ruler, in your dynasty no kings are found who, in holy places or on the battlefield, were as low-minded not to respond to the requests of petitioners. (5) In this dynasty Hiranyâksha was born who, alone wandering around on this earth to conquer its directions with his club, could not find a hero equal to him. (6) After Vishnu [as a boar] had delivered the world and with great difficulty had defeated him, He considered himself only victorious when He constantly thought of Hiranyâksha's heroism [see 3.17-19]! (7) When his brother Hiranyakas'ipu heard that he had been killed, he very angry went to the abode of the Lord to put an end to the One who had finished his brother [see 7.3]. (8) Seeing him with the trident in his hand coming towards Him like death personified the Chief of the Mystics, the Knower of Time, Lord Vishnu, thought the following. (9) 'Wherever I go this one - like the death of each - will also go. I will enter his heart therefore, he only looks outside of himself.' (10) Thus decided oh King of the Asuras, He, invisible in His subtle body, entered the body of the persecuting enemy through the breath in his nostril. (11) Hiranyakas'ipu searching His abode found it empty. Enraged because he in spite of his power could not see Vishnu in any direction of the surface of the earth, in outer space, in the sky, in the caves and in the oceans, he screamed loudly. (12) When he could not find Him anywhere he said: 'I have searched the entire universe for Him who killed my brother. He must have left for the place no one returns from, He must have died.' (13) Ego inspired enmity - an anger which has its basis in ignorance - does not persist until death when it concerns physical-minded people. [But with Hiranyakas'pu it did]. (14) Your father [Virocana], the son of Prahâlâda, surrendered upon the request of the demigods his life to them despite of the fact that he knew that they had dressed up as brahmins because of his affinity with the twice-born ones. (15) You also executed yourself the dharma that was established by the householders, the brahmins, your forefathers, the great heroes and other highly elevated and famous souls. (16) Someone like your Majesty I ask for a little bit of land. Oh King of the Daityas, from him who can be so generous in his charity I ask three footsteps to the measure of My reach. (17) There is nothing else I desire from you oh munificent King, oh master of the universe. May the one of learning not suffer any want and receive by donations as much as he needs.'

(18) **S'**ri Bali said: 'Alas oh brahmin scion, Your words may be welcome to the scholars and the elderly ones, but as a boy not bent on taxing for his self-interest You are not quite aware of what it all takes. (19) It is for him who with sweet words propitiates me, the one and only master of all the world, not very intelligent to ask for three steps of land when I can give an entire continent! (20) No one who once has approached me deserves it to beg again and therefore, oh small *brahmacârî*, take from me as You desire whatever would suit Your needs.'

(21) **T**he Supreme Lord said: 'All sense objects capable of pleasing someone within these three worlds, together cannot satisfy the person who has no control over his senses oh King [see also 5.5: 4]. (22) He who is not satisfied with three steps of land will not be content with a complete continent of nine lands either, for then he will desire to take possession of all the seven continents. (23) We heard that kings like Prithu and Gaya who managed to rule all the seven continents, did not reach the end of their ambitions or their desire for wealth. (24) One should be satisfied with that what one accidentally happens to acquire. There is no happiness for a dissatisfied person who has no control over himself, not even when he possesses the three worlds [see also 7.6: 3-5, 5.5: 1 and B.G. 6: 20-23]. (25) When someone is dissatisfied with his money and sensual pleasures, there is no end to his materially determined existence [of repeatedly dying and starting all over again]. He, however, who is satisfied with that what was acquired by fate, applies for liberation. (26) The spiritual power and glory of a brahmin increases when he is satisfied with what he obtained by providence, but decreases with his dissatisfaction like a fire that is extinguished with water. (27) I therefore

ask you who are so munificent as a benefactor, for three steps of land, for My purpose is met perfectly with acquiring nothing more than what is needed.'

(28) **S'**ri S'uka said: 'Thus being addressed Bali said with a smile to Lord Vâmana: 'Now take from me what You want' and in order to give Him the land, he took up his water pot [so as to confirm his promise ritually with its water]. (29) S'ukrâcârya, a great expert in these matters, guessed what Vishnu's plan was and addressed the Asura lord, his disciple, who was about to deliver the land to Lord Vishnu.'

(30) **S'**ri S'ukrâcârya said: 'This person oh son of Virocana, is the immortal Supreme Lord Vishnu Himself. He took His birth from Kas'yapa and Aditi to serve the interest of the godly ones. (31) I think that what you promised is at odds with your intentions. You do not realize what you have agreed upon, it is not good for it entails great adversity for the Daityas! (32) He, impersonating as a human child, is the Lord who teaches you a lesson. He will snatch away all material beauty and riches, power and repute and give it to your enemy [lord Indra, see also 7.10]. (33) With these three steps He will seize all the worlds by expanding to the universal form. How can you keep your position after as a fool having given everything away to Vishnu! (34) One after the other He with the first step will take the earth and with the second step occupy outer space. In the ether expanding to His greatest size, where should He make his third step? (35) You will be in hell forever I think, for that is what happens to people who do not keep their promises. Your Majesty cannot live up to the expectations you have created. (36) The wise do not favor any charity that endangers one's livelihood, for it is because of one's capacity to maintain oneself that sacrifice, charity, austerity and fruitive activity are possible in this world. (37) In order to be happy in this world as also in the next, one should divide one's earnings in five: one part is for the religion, one is for one's respectability, one for one's property, one for one's pleasure and one for the family. (38) Now listen to what, in this regard [concerning your promise] is stated in many Vedic verses oh best of the Asuras. That what is true is preceded by the word *om* [AUM, 'yes', 'so be it'] and things said that were not preceded by that word are called untrue [false or deceptive, see also B.G 17: 24, 9: 17 and 8: 13]. (39) Understand the Vedic truth about the flowers and the fruits: one may pick the fruits from the body of a tree but if the tree is not alive then that root of the body is not the truth so that it is impossible to pick [compare B.G. 8: 6]. (40) When a tree falls down it will, being uprooted, quickly dry out. Likewise the bodily reality also will soon end and dry out [when its maintenance has been uprooted *], that suffers no doubt. (41) The use of the syllable *om* entails that one separates oneself from [one's wealth], that one is freed from it, yes, that someone with everything that he says with *om*, will be losing it. When one thus expressing oneself donates in charity to beggars, one will see one's wealth diminished so that because of that *om* exercise there will not be enough for one's own sense gratification and self-realization. (42) Choose therefore now fully for yourself. It is a falsehood but it is not completely untrue to say this [in favor of your own position], for speaking a complete lie would make you infamous, would make you a living corpse. (43) A lie that heals is better than a truth that wounds when one wants to charm a woman, wants to tell a joke, wants to marry, wants to make a living, in times of danger, when one must protect the cows and the brahminical culture or when one has to defend against violence.'

*: The temporal body is there for eternal things. S'rîla Rupa Gosvâmî says: "One who rejects things without knowledge of their relationship to Krishna is incomplete in his renunciation." (Bhakti-rasâmrta-sindhu 1.2.66)

Chapter 20: Lord Vâmanadeva Covers all Worlds

(1) **S'**ri S'uka said: 'Bali, the master of the house, thus being advised by the family priest fell silent for a moment oh King, and addressed after due consideration his guru. (2) S'ri Bali said: 'What your grace told me is true: the economic interest, the sensual pleasure, the reputation and the livelihood may never be a hindrance for a householder to engage in dharmic actions. (3) How can someone like me, an heir of Prahlâda, out of greed for possessions as an ordinary cheater refuse to give a brahmin what he has promised him [*]? (4) There is nothing more irreligious than untruthfulness. Just as mother earth has told us: 'I can bear everything, but not a person who lies to others.' (5) I do not fear hellish conditions, nor poverty, nor an ocean of distress, nor a fall from my position, nor death as much as I fear to cheat a man of God. (6) Of what use are the riches and such that one has to give up when one leaves this world behind? Are they not meant for pleasing the man of God then [the sage, the priest, the brahmin etc.]? (7) In defense of the well-being of

all people, saints like Dadhîci, S'ibi and other great servants of God have given up on matters most difficult to forsake, up to the point of their very lives. Then what objection would there be against donating the land? (8) Time takes away all the possessions of persons like the Daitya kings who, willing to sacrifice their lives, enjoyed this world oh brahmin, but the reputation they achieved in this world time does not take away. (9) Oh learned sage, it is easy to find people who not afraid to fight are willing to give up their lives on the battlefield, but people willing to give with devotion away what they accumulated to a visitor of holy places when he arrives, are not that easily found [compare B.G. 17: 20]. (10) It is the glory of the munificent ones, they who are famous for their mercy, to become poor by satisfying the needs of the poor, not even mentioning what it means to them to satisfy knowers of the spiritual purpose like your good self. I will give therefore this celibate one whatever He wants. (11) All of you fully aware of the Vedic way of offering, are with the different attributes of the greatest respect in worshiping the Enjoyer of the Sacrifice. Whether He is Vishnu who came in order to bless me or else came to bring me down, I will give Him oh sage, whatever land He desires. (12) I will not even retaliate when He fearfully posing as a brahmin boy, deceives me as an enemy and arrests me despite of my innocence. (13) If this person here is really the one glorified in the scriptures, He will never give up His reputation, whether He takes all the land after having killed me or rests in peace being killed by me.

(14) **S'**ri S'uka said: '[Bali,] the highly elevated and divinely inspired character thus being fixed on truthfulness then was cursed by his guru for being such a disrespectful and obstinate disciple [see B.G. 10: 10]: (15) 'You who so stubbornly consider yourself learned going against my instructions, have in your impudence towards me proven yourself as a shameless ignoramus. Someone like you will soon loose all his opulence!' (16) [Even] being cursed this way by his guru he, as a great personality did not abandon his truthfulness and donated after first offering water and duly having worshiped Vâmanadeva [the land he had promised]. (17) Vindhyâvali, Bali's wife, that moment came forward being decorated with a pearl necklace and brought a golden pot filled with water to wash the Lord's feet. (18) He, the worshiper of the most beautiful pair of feet, personally washed them and took in great jubilation the water on his head that purifies the entire universe. (19) That moment a shower of flowers was released by all the inhabitants of the higher worlds: the demigods, the singers of heaven, the scholars, the ones specially gifted and the venerable ones. They all most pleased hailed the rectitude of what the Asura king had done [compare 5.18: 12]. (20) The residents of heaven, the apelike ones and the ones of superpower sounded thousands of drums and horns again and again and declared: 'What by Him, this great personality, has been achieved was a most difficult thing, for he delivered the three worlds to his opponent [Vishnu]!'

(21) **T**hen the dwarf form of the Unlimited Lord began to expand most wondrously to the entire expanse of the threefold of matter: He stretched Himself out in every direction over all the land, the sky, the planetary systems, outer space and the seas and oceans where the birds and the beasts, the humans, the gods and the saints were living. (22) Bali together with all the priests, the teachers of example and the seekers of truth could within this body of Him as the Almighty One, of Him as the source of the qualities, see the entire threefold universe complete with its elements and the living beings with their senses, sense objects, mind, intelligence and false ego. (23) The lower world he saw under the soles of His feet, upon the feet he saw the surface of the land, the mountains he saw in the calves of the *virâth-purusha*, the aerial beings in the knees of the gigantic form and in His thighs he saw the different types of demigods. (24) He recognized the evening twilight in His garment, he saw the founding fathers in His private parts, he saw himself together with his spokesmen in His hips, His navel was the complete of the sky, at His waist there were the seven seas and in the upper part of Urukrama [the 'far-stepping' Lord] he saw the stellar signs. (25-29) In His heart my best one, he saw the dharma, in the chest of Murâri he saw pleasing words and truthfulness and in His mind he saw the moon. In His bosom he found the goddess who always carries a lotus in her hands and in His neck there was the complete of all the Vedic sound vibrations. In His arms he recognized all the gods lead by Indra, in His ears all the directions were found, the luminaries formed the top of His head, the clouds were His hair, the whispers of the wind were in His nostrils, His eyes were the sun and in His mouth he saw the [sacrificial] fire. In His speech he heard the hymns of praise, he saw the god of the waters in His tongue, His eyebrows were the warnings and regulations, His eyelids were the night and the day, he saw anger on the Supreme Person His forehead and greed was situated in His lips. Lust was His touch oh King, water was His semen, His back was irreligion, His marvels were found in the sacrificial ceremonies, in His shadows he saw death, the illusory energy was present in His smiles and in the hairs on His body he recognized the herbs and plants. With the rivers for His veins, the stones for His nails and with Lord Brahmâ, the demigods and the sages for His intelligence, Bali saw all the moving and stationary living entities in the senses of His body [see also 2.1, 2.6, 3.12: 37-47 and B.G. 11].

(30-31) **W**hen the Asuras observed this entirety of all the worlds and souls they were perturbed oh King.

Being faced with the Sudars'ana disc with its unbearable heat and the bow S'ârnga resounding like thunder, the loud sound of His conch shell the Pâñcājanya and the great force of Vishnu's club the Kaumodakî, His sword the Vidyâdhara, the shield with the hundred moons and also His supreme quiver of arrows named Akshayasâyaka, drove them to desperation. (32-33) His associates lead by Sunanda and the other leaders and local divinities offered prayers to Him standing there with His brilliant helmet, bracelets and fish-shaped earrings, His S'rîvatsa-mark, the best of all jewels [the Kaustubha], His belt, yellow dress and His flower garland with bees about it. Oh King, manifesting Himself thus the Supreme Lord Urukrama covered with one footstep the entire surface of Bali's world, covered the sky with His body and covered the directions with His arms. (34) Making the second step He covered all the heavenly places and for the third step not a single spot of land remained, for Lord Urukrama with His stepping now had reached farther than the farthest place beyond Maharloka, Janaloka and Tapoloka [see also 5.17: 1].'

*: Prabhupâda: 'There are two kinds of highly elevated devotees, called *sâdhana-siddha* and *kripâ-siddha*. *Sâdhana-siddha* refers to one who has become a devotee by regular execution of the regulative principles mentioned in the *s'âstras*, as ordered and directed by the spiritual master. If one regularly executes such devotional service, he will certainly attain perfection in due course of time. But there are other devotees, who may not have undergone all the required details of devotional service but who, by the special mercy of guru and Krishna - the spiritual master and the Supreme Personality of Godhead - have immediately attained the perfection of pure devotional service.' Bali Mahârāja became such a *kripâ-siddha-bhakta* devotee.

Chapter 21: Bali Mahârāja Arrested by the Lord

(1) S'rî S'uka said: 'He who appeared on the lotus [Brahmâ] observed from the place of truth [from Satyaloka] how the light of his abode had been covered and had faded because of the effulgence of the Lord's toenails and thus oh god of man, he approached Him together with vowed *brahmacârîs* like the sages headed by Marîci and with Sanandana and the other Kumâras. (2-3) They fully expert in the Vedas and their supplements, the regulations and the abstinence, being well versed in logic, history, didactics, the classical stories, the Vedic corollaries and such, thereupon offered their obeisances at Lord Vishnu's lotus feet together with others of whom the fire of spiritual knowledge was ignited by the airs of yoga and persons who being free from fruitive activities by simply meditating on the self-born one had attained his abode. Lord Brahmâ, the most celebrated Vedic authority, he who as a person had appeared on the lotus that had sprouted from His navel, then pleased Him by devoutly paying homage, worshiping Him with oblations of water [see also 3.8]. (4) The water from Lord Brahmâ's *kamandalu*, purified from washing the feet of Lord Urukrama oh king of the humans, became the [celestial] Svadhunî [the Ganges]. Its water flowing down from outer space purifies the three worlds the same way the fame of the Supreme Lord purifies. (5) Lord Brahmâ and the others, they who were the predominating deities of the different worlds, were of the greatest respect for their master and collected with all their followers the necessities for worshiping the All-powerful Soul who had returned to His original size. (6-7) With water for the feet and for the guests, flower garlands, all sorts of pulp to smear, fragrant incense and lamps, fried rice, whole grains, fruits, roots and sprouts, they offered their respects exclaiming '*Jaya, jaya*' to the glory of His actions, thereby dancing, singing and playing instruments as vibrating conch shells and beating kettledrums. (8) Jâmbavân, the king of the bears, blissfully sounded the bugle in every direction and proclaimed a great festival for [celebrating] His victory. (9) The Asuras were very angry when they saw that all the land of their master who had been so determined to be of sacrifice, was lost on the simple plea of three steps of land: (10) 'Is this brahmin friend not actually Vishnu Himself, the greatest of all cheaters, who assuming the form of a brahmin willfully tries to deceive us in the interest of the gods? (11) He, the enemy, in the form of a boy begging for a donation stole everything away from our master who for the sacrifice gave up his exercise of power. (12) Favorable to the brahmins and always sworn to the truth, he personally now being initiated for performing a *yajña*, cannot speak a lie. (13) In the service of our master it is therefore our duty to kill Him!' Thus the Asura followers of Bali took up their different weapons. (14) Oh King, having taken up their tridents and lances they with their angry minds all together rushed forward against the will of Bali. (15) But the associates of Vishnu who saw the Daitya soldiers coming oh ruler, smiled, took up their weapons and threw them back. (16-17) Nanda and Sunanda came forward as also Jaya, Vijaya, Prabala, Bala, Kumuda, Kumudâksha, Vishvaksena, Patatrîrâth [Garuda], Jayanta, S'rutadeva, Pushpadanta and Sâtvata. They all together as strong as a thousand elephants

killed the Asura soldiers.

(18) **T**he moment Bali saw that his men were killed by the followers of the Original Personality, he remembered the curse of S'ukrâcârya [8.20: 15] and commanded his angry men to retreat: (19) 'Oh Vipracitti, Râhu and Nemi please listen, do not fight, stop with this. Now is not the time to settle this. (20) The Master of All Living Beings, that Person of Control who decides about happiness and distress, can by human effort not be superseded oh Daityas. (21) Formerly time worked in our favor and brought us the victory over the gods, but today time, which indeed is the Greatest Power [the Supreme Authority] in our existence, works against us. (22) No man is able to surpass the time factor by any power, counsel, cleverness, fortifications, spells, herbs, diplomacy or by whatever other means or likewise schemes. (23) In the past you managed to defeat many followers of Vishnu, but today they who had the luck to increase their wealth are roaring that they defeated us in battle [see B.G. 18: 13-15]. (24) We will defeat them when fate works in our favor and therefore we now must await the time of our luck.'

(25) **S'**ri S'uka said: 'After the Daitya and Dânaava leaders had heard what their master said they left grudgingly for the lower regions oh King, to which they were driven by the associates of Vishnu. (26) Thereafter, on the day when for the sacrifice the soma is extracted [*soma-pâna*], Bali was arrested by the son of Târکشya [Garuda] to the desire of the Master of the King of the Birds [Lord Vishnu] and bound with the ropes of Varuna. (27) Because of the apprehension of the Asura leader by Vishnu, the mightiest One around, from every direction in the upper and lower worlds a great roar of disappointment rose. (28) Bereft of his luster he, the one so magnanimous and celebrated oh King, remained determined as ever. Unto him thus being bound with Varuna's ropes the Supreme Lord Vâmana said: (29) 'You have given Me three steps of land oh Asura. With two I occupied the complete surface of the earth and now you owe me a third one. (30) As far as the sun, the moon and the stars can shed their light and as far as the clouds are pouring rain, you own all the land. (31) In one step with My body occupying the sky in all directions I have covered the entire sphere of the earth [Bhûrloka] and with the second step I before your eyes occupied the higher worlds you own. (32) Unable to provide what you have promised, hell is your destination. Because also your guru is of this opinion, therefore go to that place where there is no happiness [see also 6.17: 28]. (33) Anyone who disappoints a petitioner by failing to give what he has promised, falls down deeply. Far removed from a higher life, his desires will lead nowhere. (34) You, proud of your possessions, have deceived Me with your promise. Having used such a false prospect you will therefore have to reside in hell for a couple of years.'

Chapter 22: Bali Mahârâja Surrenders His Life

(1) **S'**ri S'uka said: 'Thus having run into trouble with the Supreme Lord oh King, Bali the Asura king, was despite of his awkward position an unperturbed soul who replied positively with the following words. (2) S'ri Bali said: 'If, oh Lord Praised in the Verses, Your Goodness thinks that what I have promised proved to be false oh Greatest of the Gods, then let me, in order to be just in this matter and not to have turned to cheating, offer You my head to put the third step of Your lotus feet. (3) I am not as afraid of residing in hell or of being bound in fetters, of facing hard to endure distress or of a lack of funds, as I am of the punishment of the dishonor I now have to endure by You [compare B.G. 2: 34 and 6.17: 28]. (4) I consider it the most exalted thing to be punished by the worshipable Lord, for that is something one's mother, father, brother or friends cannot offer [see 10.14: 8]. (5) You are of us Asuras the unseen supreme guru who gave us the vision many of us were deprived of in our blind arrogance. (6-7) Many of the ones who apart from the wisdom fixed their intelligence upon You in a constant enmity, achieved the state of perfection, a position which, as is known, equals that of the yogis. Despite of being punished by Your Lordship who are so full of wonders, I am therefore not ashamed - nor do I suffer that much - from thus being bound with Varuna's ropes. (8) My grandfather [Prahâlâda] who is appreciated by Your devotees, is famed all around for being a saint, as someone having You, the Supreme One, [as his shelter] when he had to suffer all the nasty matters that were plotted by his father who was set against You [see 7.5]. (9) Of what use is this body that leaves you in the end? What is the service of all those profiteers who passing as relatives snatch away the inheritance? What is the need of a wife who only drags one more into the material world? And what is for a person certain of death the use of wasting his life with domestic attachments [see also 5.5: 8 and B.G. 18: 66]? (10) My grandfather the great devotee who so deep in his wisdom was afraid of worldly association, was free from fear in his surrender to the immovable refuge of Your lotus feet oh my Lord, oh Best of the Best Ones, even

though You have put an end to his own kind. (11) I, who by providence was arrested and with force was bereft of all my wealth, [to my luck] have now also been brought under the shelter of You, the enemy of our family. The fact that wealth is a temporary thing and that life may end any moment is something a narrow-minded person does not think about [see 7:5: 30].'

(12) **S'**ri S'uka said: 'When Bali thus discussed his position, Prahlâda, the favorite of the Lord [see 7.9], manifested himself right there oh best of the Kurus, like being the moon that rises in the sky. (13) Indrasena [Bali], saw his grandfather, the best of the auspicious ones, present there in all his glory: with eyes as wide as lotus petals, beautifully built, dressed in saffron and with a body as dark as collyrium and with long arms. (14) Bound with the ropes of Varuna he could not as before offer the respect he owed him and thus he offered his obeisances timidly bending his face downwards with eyes full of tears. (15) The moment the great devotee saw the Supreme Master, the Lord sitting there being worshiped by followers like Sunanda, he approached Him with his head bent low and then moved to tears in his jubilation paid his respects by falling flat to the ground. (16) S'ri Prahlâda said: 'Your Lordship who granted Bali this so very great position of Indra, today has taken it all back and that is something I consider most beautiful. By denying him his opulence You have done him a great favor, because that was what stood in the way of his self-realization. (17) Who can properly recognize the purpose of his soul when even an educated, self-controlled person is bewildered by his opulence? I offer You Nârâyana, the Lord of the Universe, the omnipresent silent witness, my respectful obeisances.'

(18) **S'**ri S'uka said: 'Oh King, then the mighty Hiranyagarbha [Brahmâ] proceeded to speak to Madhusûdana [the Lord] in such a way that Prahlâda who stood there with folded hands could hear it. (19) But [that very moment] Bali's chaste wife who saw that her husband was arrested oh King, offered heavily distraught because of her fear with folded hands her obeisances to Upendra [Lord Vâmana] and addressed Him with her face turned downwards. (20) S'ri Vindhyâvali said: 'You have created this threefold universe for the sake of Your pastimes. You are its proprietor, but now foolish people and others oh Controller, ignorantly imposing themselves, question the doer. What do these shameless people have to offer You, the Supreme Creator, Master and Annihilator [compare B.G. 16: 13-15 and 18: 61]?''

(21) **L**ord Brahmâ said: 'Oh Goodness of all Living Beings, oh Controller of Each, oh God of Gods, oh All-pervading One, please release this man now who has lost everything. Someone like him does not deserve it to be punished. (22) He gave to You all the lands and all the worlds. With a firm resolve everything he has achieved in his piety has been offered to You with an intelligence free from hesitation; all that he possessed, even his body. (23) At Your feet he honestly offered water, grasses and flower buds. How can such a worshiper despite of his most exalted offerings, despite of his worship, after generously offering You the three worlds, deserve the pain given to him? He not being duplicitous deserves the highest destination [B.G. 9: 26]!'

(24) **T**he Supreme Lord said: 'Oh Brahmâ, it is My mercy to take away the riches from him who is led by it, for someone under the influence of material opulence takes pride in it and looks down on the entire world! (25) When the living entity, dependent because of its karma, from birth to birth moves through different species of life, it longs to attain the human life form [see also B.G. 13: 22]. (26) It is [also] to be regarded My grace when a person because of his [human] birth, activities, age, physique, education, achievement, wealth and other opulences then not has hardened in this pride. (27) Matters as a high birth and such that are the cause of arrogance and bewilderment, [for a normal person] together constitute impediments for [attaining] full beatitude, but no, My devotee is not disturbed by them [see also 4.8-12]. (28) Bali, this best and most famous devotee among the Dânavas and Daityas, already surpassed the insurmountable deluding material energy. Despite of losing his wealth he was not taken aback. (29-30) Having lost all his riches, having fallen from his superior position, being reviled and arrested by his enemies, being deserted by his family and relatives, having suffered all kinds of uncommon hardship, being rebuked and cursed by his guru, he, fixed in his vow, did not forsake his truthfulness, the dharma that I so deceitfully for the sake of the gift spoke about. True to his word this man never gave it up. (31) Through Me he has achieved a position that even for the immortal ones is most difficult to obtain; during the time of Sâvarni Manu [see 8.13: 10-11] he will become the Indra enjoying My full protection. (32) Till then he may go and live in Sutala [see 5.24: 18], the place created by [the heavenly architect] Vis'vakarmâ, where it because of My supervision has been made impossible for the inhabitants to suffer psychically or physically any weariness, exhaustion or defeat. (33) Oh Indrasena, oh Mahârâja, please go now oh ruler. May there in Sutala, the place so desirable for even the denizens of heaven, for you surrounded by your people, be all auspiciousness. (34) None of the controllers of the worlds will be able to overrule your command there, not to speak of the common man, for I with my *cakra* will personally take care of all the Daityas who defy your

rule. (35) I will protect you, your associates and your property. In every respect I will always stand by your side oh great hero. You will be able to see Me there! (36) In that place the foolishness from being associated with the Asura mentality of the Daityas and Dânavas, will disappear immediately by observing My excellence.'

Chapter 23: The Demigods Regain the Heavenly Places

(1) **S'**ri S'uka said: 'After [Bali] the great and exalted soul who carried the approval of all the saints, thus was addressed by the Original, Oldest Person, he spoke full of devotion with folded hands, with tears in his eyes and a faltering voice. (2) S'rî Bali said: 'Oh just the attempt to offer my obeisances suffices for a result like that of surrendered devotees. What You out of Your causeless mercy have granted a fallen Asura like me, nobody among the demigods and the leaders of the world has achieved before.'

(3) **S'**ri S'uka said: 'After having said this to the Lord, Bali offered Him and also Lord Brahmâ and Lord S'iva his obeisances. Thereupon he released and satisfied entered Sutala together with his associates. (4) By fulfilling Aditi's desire and by giving back to king Indra his supremacy over the heavenly worlds, the Lord thus exercised His authority over the entire universe [see 8.16: 11-17]. (5) Prahâlâda who had heard how his descendant, his grandson Bali, had achieved His mercy and was released from his fetters, then full of devotion addressed [the Supreme Personality] as follows. (6) S'rî Prahâlâda said: 'With this benediction, which could not be achieved by Lord Brahmâ, by the Goddess of Fortune or by Lord S'iva - not even mentioning others -, You for us Asuras have become the Protector Against All Misery, the One whose feet are worshiped by the most respected personalities of the universe! (7) Oh Shelter of All, Lord Brahmâ and others enjoy Your grace by tasting the honey of serving Your lotus feet. How could we, people of a bad conduct and a bad birth, achieve the position that is granted when one follows the path of Your merciful glance? (8) Oh how wonderful all the activities of Your unlimited spiritual potency are! In Your pastimes, oh Lord who created all the worlds, oh Soul of all souls expert in every field, You are equal towards everyone. Not to discriminate characterizes Your love, a love in which You for Your devotees are like a desire tree [since You are unto the people what they are unto You, see B.G. 9: 29].'

(9) **T**he Supreme Lord said: 'My son Prahâlâda, I wish you all the best, please go to the place Sutala and bring with a spirit of joy happiness to your grandson, relatives and friends! (10) Situated there you will always have the vision of Me holding the club [the conch, the lotus and the discus]. The great delight of seeing Me in that form will cut the bonds of karma.'

(11-12) **S'**ri S'uka said: 'Prahâlâda accepted, with his clear mind consenting, with folded hands the order of the Supreme Lord oh King. After he, the Master of all the leading Asuras, next had circumambulated the Original Person and offered his obeisances, he together with Bali with His permission entered the lower world Sutala. (13) Lord Nârâyana then said to S'ukrâcârya who in the assembly of transcendentalists sat close to Him in a group of priests [*brahma*, *hotâ*, *udgâtâ* and *adhvaryu*]: (14) 'Oh brahmin, please describe the karmic imperfections of your disciple Bali who performs the sacrifices, for these karmic faults [see 8.20: 15] will be neutralized under the supervision of the brahmins.'

(15) **S'**ri S'uka said: 'What would be wrong with him who in all respects was of worship for You who are the Master of all fruitive action, You the Controller and Enjoyer of all sacrifices [see also 4.31: 14, 1.2: 13 and B.G. 5: 25]? (16) As for the time and place, the person, the paraphernalia, [the practice of] the mantras and following the principles, faults can be made, but these are all nullified by regularly chanting Your glories in congregation [*]. (17) Still I have to do what You have told me oh Supreme One, for it is the most auspicious and supreme thing for each person to fold his hands in obedience to Your command.'

(18) **S'**ri S'uka said: 'Us'anâ [S'ukrâcârya, see 4.1: 45] the mightiest [sage] thus offering his obeisances to the authority of the Lord, set himself together with the best brahmins the task of compensating for the imperfect sacrifice that Bali made for the Lord. (19) Oh King, the Lord who as Vâmana this way from Bali had begged the land, delivered the places of the gods that had been seized by the others to His godbrother the great Indra. (20-21) For the pleasure of Kas'yapa and Aditi [the parents of Vâmana] and for the well-being of all living beings and worlds, the master of the founding fathers Lord Brahmâ, together with the gods, the saints,

the forefathers, the Manus, Daksha, Bhrigu, Angirâ, all the great leaders, Lord S'iva and his son [Kârttikeya], made Lord Vâmana the supreme leader of all the authorities in the world. (22-23) When they made Upendra the master for all purposes, [the protector] of the Veda, the master of all gods, of all religion, of all fame, of all opulence, of all auspiciousness and of all vows, regarding Him the greatest expert in elevating to a higher life, that oh ruler of man, made all living beings extremely happy. (24) Indra together with the leaders of the world thereafter, with the permission of Lord Brahmâ, then kept Lord Vâmana in front on the divine path of accomplishing the kingdom of heaven. (25) Under the protection of Vâmanadeva Indra regained his rule over the three worlds and the pleasure of being blessed by its supreme wealth and had nothing more to fear [from the Asuras]. (26-27) Oh King, Lord Brahmâ, Lord S'iva and his son, the sages headed by Bhrigu, the *munis*, the forefathers and all the living beings, the perfected ones and the space travelers [the *vimâna* people] and such, glorified all the supremely wonderful, praiseworthy deeds of Lord Vishnu, also praised Aditi and then left for each their own world.

(28) **O**h pleasure of the dynasty, to hear about all these activities of Lord Urukrama [the Lord 'of the great steps'] I have described to you, wipes away all consequences of sin. (29) The great saint [Vasishthha Muni] stated in his mantras that no mortal human being subject to death or destined to be reborn can measure the glories of Lord Urukrama, just as no one is capable of counting the number of atoms of the earth [see also B.G. 10: 42 and **]. (30) Anyone who hears about and keeps listening to the stories about this God of gods, Lord Hari, all of whose works performed in His incarnations are equally wonderful, will attain the supreme destination. (31) When one engages in this [telling and listening] during the performance of whatever ritual, whether one is engaged for the gods, the ancestors or one's fellow man [at a marriage ceremony for instance], that ceremony will with these [descriptions] be well-performed.'

*: Often quoted in this context is what S'rî Caitanya Mahâprabhu has recommended:

*harer nâma harer nâma
harer nâmaiva kevalam
kalau nâsty eva nâsty eva
nâsty eva gatir anyathâ*

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way." (Brihan-nârâdîya Purâna 38.126)
Also often quoted is here a part of verse 11.5: 32: 'In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Krishna.'

**: Vasishthha Muni has given a mantra about Lord Vishnu: '*na te vishnor jâyamâno na jâto mahimnah pâram anantam âpa*': 'No one can estimate the extent of the uncommonly glorious activities of Lord Vishnu'.

Chapter 24: Matsya, the Lord's Fish Incarnation

(1) **T**he honorable king said: 'Oh powerful one, I would like to hear the story about that first incarnation of the Lord whose deeds are so wonderful, in which He poses as a fish [or Matsya, see also 2.7: 12, 5.18: 24-28 and 6.9: 23]. (2-3) For what purpose did the Controller accept the form of a fish? It is a form that is certainly not the most favorable one in the world. To operate in that slow mode must be as hard as the life of someone tormented by the laws of karma! Oh mighty sage, please tell us as good as you can everything about the activities of Lord Uttamas'loka ['the One glorified'], for to hear about Him makes the entire world happy [B.G. 4: 7].'

(4) **S'**rî Sûta Gosvâmî said: "The mighty son of Vyâsadeva thus upon the request of Vishnurâta ['Vishnu-sent'] told him everything there was to know about the deeds of Lord Vishnu in the form of a fish. (5) S'rî S'uka said: 'For the sake of the cows, the brahmins, the enlightened souls, the devotees as also the Vedic literatures, the Supreme Controller assumes in His incarnations [all kinds of] forms for the purpose of protecting the dharma. (6) Even though the Lord assumes forms among higher or lower living beings, He [Himself], just like moving air, is therewith not of a higher or lower nature, for being intent upon the modes He is transcendental to the modes. (7) During the previous day of Brahmâ [the previous *kalpa*] there was at its end an inundation because of which all the existing worlds were submerged in the ocean oh King. (8) At the moment Brahmâ felt sleepy and wanted to lie down to rest, the Vedic knowledge most powerfully

emanated from his mouth. Hayagrîva who happened to be nearby then took it away [see 2.7: 11 and 5.18: 6]. (9) Understanding Hayagrîva's Dâna course of action the Supreme Lord Hari, the Controller, [thereupon] assumed the form of a fish. (10) When that happened there was some saintly king called Satyavrata, a great personality and devotee of Lord Nârâyana, who in his penances had developed the austerity of subsisting on water only. (11) During this day of Brahmâ he as a son of the sun-god became known as S'râddhadeva. Lord Hari entrusted him with the position of Manu [see 6.6: 40 and 8.13: 1]. (12) When he one day was sitting at the Kritamâlâ river, performing oblations of water, in his palm full of water some kind of a small fish manifested itself. (13) Satyavrata, the master of Dravidades' a oh son of Bharata, threw the little fish together with the handful of water into the river. (14) It appealed to the most compassionate king and said: 'The river water is very scaring oh protector of the poor, why do you throw Me, so small, before the voracious aquatics oh King?'

(15) **M**ost pleased to show it his personal favor he, not knowing that he held the form of Matsya, decided to offer the fish protection. (16) The great leader hearing its pitiable words mercifully put it in a jug full of water and took it home. (17) But in a single night it expanded in the water of that pot so that it, not feeling comfortably anymore, said to the great leader: (18) 'I do not like it here, this water pot is a difficult place for Me, please consider a more spacious refuge where I can live with pleasure.'

(19) **H**e then took it out and placed it in a bucket full of water, but thrown in there it grew within a second to the length of three cubits [2.10 meters]. (20) [It said:] 'This bucket is unsuitable for Me to live happily, please give Me, who sought your shelter, a much bigger place!'

(21) **T**he king removed it from there and threw it in a lake that was immediately filled by its body when He instantly grew into a gigantic fish. (22) 'This water you have put Me in does not accommodate Me oh King, I'm a large aquatic, you better put Me in an expanse of water that suits Me more permanently.'

(23) **T**hus requested he brought Matsya to bigger and bigger reservoirs until he finally threw the giant into the ocean. (24) Thrown there it said to the king: 'In this place there are dangerous, powerful aquatics that will eat Me oh hero, please do not put Me in here!'

(25) **T**hus perplexed by the fish that addressed him in agreeable terms he said: 'Who are You who in this fish form is bewildering us? (26) I've never seen or heard of such a powerful aquatic like You are. Your Lordship has expanded to hundreds of miles in a single day! (27) You must be the Supreme Personality of Godhead Himself, the imperishable Lord Nârâyana who has assumed the form of a marine animal to show all living beings Your mercy. (28) I offer You, the Most Excellent Personality of Maintenance, Creation and Destruction my obeisances. Oh Almighty One, unto surrendered devotees like us You are the Supreme Lord and the Highest Destination. (29) Everything You do in Your incarnations is the cause of the welfare of all living beings. I'd like to know for what purpose Your Lordship has assumed this form. (30) As opposed to [the worship of] others who are differently embodied [the demigods], one never worships Your lotus feet in vain, oh Lotus petal-eyed One. For You are the friend, the dearest and original Soul of everyone, You who now have manifested that so very wonderful body for us Your devotees.'

(31) **S'**ri S'uka said: 'Having spoken thus that master of man, Satyavrata, was addressed by the Master of the Universe, the Lord who, as the one love of the devotees desiring to benefit them, at the end of the *yuga* for the sake of enjoying His pastimes had assumed the form of a fish in the water of the great flood. (32) The Supreme Lord said: 'On the seventh day from today oh subduer of the enemies, this threefold creation of earth, ether and heaven will be flooded by the all-devouring ocean. (33) When the three worlds are submerged in the waters of annihilation, a very big boat will appear that I have sent to you. (34-35) Collect all higher and lower kinds of herbs and seeds before you get on that huge boat together with the seven sages and all kinds of living beings. Then travel undaunted the ocean of the flood with no other illumination but the light of the *rishis*. (36) When that boat is being tossed about by the very powerful wind, you can attach it with the great serpent [Vâsuki] to My horn, for I will be near you. (37) I will drag you and the sages on the boat, with Me over the waters throughout the night of Brahmâ oh My best one. (38) With My support, upon your inquiries, in your heart the full knowledge will be revealed of My glory that is known as the Supreme Brahman [see also B.G. 5: 16, 10: 11].'

(39) **A**fter thus having instructed the king the Lord disappeared from there. The king then awaited the time about which the Master of the Senses had spoken. (40) The saintly king spread kus'a grass with its tips pointed to the east and then facing northwards sat down to meditate upon the feet of the Lord who had

assumed the form of a fish. (41) Then there were huge clouds in the sky incessantly showering rain. The ocean swell and began to flood on all sides so that the earth was inundated. (42) Meditating on what the Lord had said he saw a boat coming near. He got up, took the herbs and creepers and got on board together with the leading brahmins. (43) The sages were very pleased and said to him: 'Oh King meditate upon Kes'ava ['the Lord with the black curls'], for He will save us from this impending danger and set things right.'

(44) **A**fter the king had meditated, the Lord appeared in the great ocean as a golden fish measuring a million *yojanas* that had a single horn. (45) Glad that he, like the Lord had told him before, could fasten the boat to the horn using the serpent for a rope, he praised the Killer of Madhu. (46) The king said: 'Since time immemorial ignorance about the knowledge of the soul has been the root cause of the material bondage that is accompanied by so much suffering and hardship. By the grace of the process of devotional service [and Your devotee] You can be attained oh Lord who are the supreme spiritual master [see 7.5: 23-24]. (47) He who is born accepts in his desire to be happy unwisely different bodies as a result of his karma [see 4.29 and B.G. 4: 5, 6: 45 and 16: 20], but his profit minded plans bring him only grief. That karmic matter is cleared up by rendering service to Him, our guru in the core of the heart, by whom the hard knot of the impure mind is cut. (48) Just like a piece of ore in touch with fire gets purified, a person by that service can get rid of all the impurity as a consequence of his ignorance so that he can revive his original identity [his mode of service or *varna*]. May He who is Inexhaustible in this respect be our Supreme Controller, the Guru of the Gurus. (49) Neither the demigods, nor the gurus, nor other people individually or else group wise are able to offer but one ten-thousandth of Your grace. I therefore surrender to Him, the Lord, to You who are the shelter. (50) The way the blind are lead by the blind, ignorant people accept an unenlightened person as their guru. We desirous to know our destination, have accepted Your Lordship whose knowledge is like the [rising] sun, as our spiritual master, as the seer of all that can be seen. (51) An ordinary person following the directions of an ordinary man is of surrender to impermanent matters as the goal of life and [thus] of an ignorance that cannot be overcome, but by Your eternal, pure knowledge a person very soon achieves his original position [of service]. (52) You are the dearest well-wisher, the controller, the original soul and spiritual master of all worlds. You are the spiritual knowledge, the fulfillment of all desires and the One situated in the heart who cannot be known by people who in the grip of lust have a foggy intelligence. (53) May by my surrender to You, the Greatest of All who is worshiped by the gods, the Supreme Controller for understanding the real purpose of life, by my surrender to the light of Your meaningful words of instruction, the knots fixed in the heart be cut through oh Supreme Lord. Please tell me about Your refuge [see also B.G. 4: 34].'

(54) **S'**ri S'uka said: 'The Supreme Lord, the Original Person who had assumed the form of a fish, thus being addressed explained the Absolute Truth to the king while they were moving through the great ocean. (55) Through the analytical [*sāṅkhya*, matter versus spirit] perspective of [bhakti-]yoga, practically applied in a collection of divine old stories, the holy king Satyavrata thus got acquainted with the mysteries of self-realization in all its forms. (56) Sitting in the boat with the sages, he free from doubt listened to the knowledge of self-realization [*âtma-tattva*] and the eternal absolute spirit [*brahma*] as explained by the Supreme Lord. (57) When the last inundation had ended the Lord after [thus] having put an end to the darkness that was caused by Hayagrîva, handed over all the Vedic records to Brahmâ when he woke up. (58) King Satyavrata enlightened in the spiritual knowledge and its practical wisdom, by the mercy of Lord Vishnu became in this period the Manu called Vaivasvata.

(59) **W**hen someone hears this great story describing Satyavrata the saintly king and the Matsya incarnation with the one horn, he will be delivered from all reactions to sin. (60) Anyone who daily glorifies the personal appearance of the Lord will have success in all his endeavors and will return home, back to Godhead. (61) I offer my obeisances to Him, the Cause of All Causes, He who posing as a great fish explained to Satyavrata the Vedic knowledge and put an end to the darkness of the Daitya, He who returned the Vedic records that were stolen from the mouths of Lord Brahmâ who lay deep asleep in the waters of the flood.'

Thus the eighth Canto of the S'rîmad Bhâgavatam ends named: Withdrawal of the Cosmic Creations.

CANTO 9: Liberation

Chapter 1: King Sudyumna Becomes a Woman

(1) **T**he king said: 'I have listened to your descriptions of all the periods of the Manus and the wonderful actions performed by the Lord of Unlimited Potency during those periods. (2-3) He who was known by the name of Satyavrata, the saintly king and ruler of Dravidades'a, received spiritual knowledge at the end of the previous day of Brahmâ, by rendering service to the Original Person [the *Purusha*]. I heard from you how he, as a son of Vivasvân [the sun god], thus became the Manu. You have spoken about his many sons: the kings headed by Ikshvâku [8.13: 1]. (4) Oh brahmin, please describe to us always eager to listen to your stories, the dynasties of those kings and what characterized them oh greatly fortunate one. (5) Please tell us about all those pious and celebrated souls who were there before us, who will be there after us and who live at present with us.'

(6) **S'**ri Sûta said: "After Parîkchit thus in the assembly of all the brahmin followers had requested this, the powerful S'uka, the one most learned in the dharma, gave a reply. (7) S'ri S'uka said: 'Oh subduer of the enemies, I will now tell you the most important about the dynasty of Manu, because not even a hundred years would be enough to do this extensively. (8) When the Supersoul, who is the Original Transcendental Person of all higher and lower forms of life, found Himself at the end of the *kalpa*, outside of Him nothing of this universe or anything else existed. (9) From His navel a golden lotus generated upon which oh King, the selfborn one with his four heads appeared [Lord Brahmâ, see also 3.8]. (10) Marîci appeared from Brahmâ's mind and Kas'yapa was there from him. He on his turn begot in Aditi, the daughter of Daksha, a son: Visvasvân [see also 6.6: 38-39]. (11-12) Vivasvân begot in Samjñâ, Manu S'râddhadeva who with his wife S'râddhâ from his sense control fathered ten sons whom he gave the names Ikshvâku, Nriga, S'aryâti, Dishtha, Dhrishtha, Karûshaka, Narishyanta, Prishadhra, Nabhaga and the mighty Kavi. (13) He, the Manu, at first had no sons, but the great personality, the powerful Vasishthha, performed a sacrifice for the demigods Mitra and Varuna that would bring him sons. (14) But S'râddhâ, Manu's wife who as prescribed observed a *payo vrata* [vow of drinking only, see 8.16], approached with obeisances the performing priest during the sacrifice and begged him for a daughter. (15) The *ritvik* in charge [the *adhvaryu*] told the priest performing the oblations [the *hota*] to engage with this in mind, whereupon the brahmin took the ghee and recited the mantra *vashath* ['unto the Living Being'].

(16) **W**ith that transgression of the performing priest a daughter was born named Ilâ ['the libation']. When Manu saw her he most dissatisfied said to his guru: (17) 'Oh my lord, what is this? As a result of the actions of you transcendentalists, there is alas this painful deviation. This rebellion against the Absolute Truth never should have happened! (18) How could you, versed in Vedic knowledge, connected and austere of whom all impurities were burned away, deviate from your decision? Since when are the demigods of false promises?'

(19) **H**aving heard what he said, the most powerful one, their great-grandfather Vasishthha who had understanding for the mistake the performing priest had made, spoke to [Manu] the son of the sun god. (20) 'This unexpected result was the consequence of the wrong action of your priest. I will employ however my power to give you a nice son!'

(21) **W**ith that decision oh King, the renown powerful master Vasishthha offered prayers to the Original Person with the wish that Ilâ turned into a man. (22) Pleased by him the Supreme Controller Hari granted the desired benediction so that Ilâ became a nice man who was called Sudyumna. (23-24) One day Sudyumna was on a hunting trip in the forest oh King and was accompanied by a couple of associates. While riding a horse from Sindhuprades'a he went north in pursuit of the game. For the occasion the hero was equipped with a beautiful bow with remarkable arrows and an armor. (25) At the foot of mount Meru he happened to enter the Sukumâra forest where the mighty Lord S'iva is enjoying with his wife Umâ. (26) Having entered there oh ruler of man, Sudyumna, the pre-eminent hero, saw himself changed into a woman and his horse into a mare [see also 5.17: 15]. (27) All his companions were also changed into the opposite sex and seeing each other like this they got very depressed.'

(28) **T**he honorable king [Parîkchit] said: 'How can that realm have this quality? How came this about oh mighty one? This is what we very much would like to hear you deliberate on.'

(29) **S'**ri S'uka answered: 'Saints fixed in their vows dispelling the darkness in every direction, once came there to see the Lord of the Mountain, S'iva. (30) Ambikâ [Durgâ] who sat naked on her husband's lap was most ashamed when she saw them. Quickly she got up and covered her breasts. (31) The saints seeing the two enjoying sexual intercourse desisted from proceeding further and departed immediately for the *âs'rama* of Nara-Nârâyana. (32) Because of this the mighty Lord wishing to please his sweetheart said: 'Anyone who enters this place will turn into a woman on the spot!' (33) Ever since males in particular do not enter that forest whereabout she [Sudyumna] in the company of her associates [now] wandered about from stretch to stretch. (34) When she as a most exciting woman, thus surrounded by other women was loitering near his *âs'rama*, the powerful Budha [the son of the moon and deity of Mercury] wished to enjoy her. (35) She also longed to have him, the beautiful son of king Soma, for her husband and thus she from him gave birth to a son named Purûravâ. (36) I've heard that Sudyumna who thus as a king born from Manu had achieved the female status, [then] remembered Vasishthha, the preceptor of the family. (37) The merciful sage seeing him in that condition was very aggrieved. He desired the return of his maleness and began to pray to Lord S'ankara [S'iva]. (38-39) S'iva being pleased with him oh servant of the state, in order to keep his promise [to Umâ] and to show the sage his love, said: 'This disciple of your line will one month be a female and the next month be a male. Sudyumna may with this arrangement [then] rule the world as he likes.' (40) With this settlement he by the mercy of the *âcârya* acquired the desired maleness and ruled over the entire world, even though the citizens were not quite happy with it. (41) From Sudyumna three sons were born listening to the names of Utkala, Gaya and Vimala oh King. They became kings over the southern realm and were very religious. (42) Thereafter, when the time was ripe, the master of the kingdom who was so mighty, handed the world over to his son Purûravâ and left for the forest.'

Chapter 2: The Dynasties of Six of the Sons of Manu

(1) **S'**ri S'uka said: 'After Sudyumna, thus had disappeared, Vaivasvata Manu, his father desiring a(nother) son, executed austerities at the Yamunâ for a hundred years. (2) After for the purpose of offspring having worshiped the Godhead, Lord Hari, Manu begot ten sons who were like him and of whom the eldest was named Ikshvâku [see also 8.13: 2-3]. (3) Prishadhra was among the sons of Manu by his guru ordered to herd cows. For that purpose he had taken the vow of *vîrâsana* ['to stand prepared with a sword'] to protect them at night [see also 4.6: 38]. (4) One night when it was raining, a tiger entered the land of the cowshed. Out of fear all the cows lying down, got up and spread all around the field. (5-6) When the strong animal seized one of the cows it began to cry out of distress and fear. Prishadhra hearing the screaming took his sword and hastily followed the sound but because the clouds covered the stars that night, he mistook the cow for the tiger and by mistake cut off its head. (7) The tiger also being hit by the sword had its ear cut off and most afraid fled leaving a blood trail. (8) Prishadhra thinking that he had killed the tiger, to his dismay discovered the next morning that he being a hero, with his sword had killed the cow. (9) The family preceptor [Vasishthha] cursed him for the unintended sinful deed saying: 'Having acted like a *s'ûdra*, you cannot belong to the *kshatriyas*. Because of that unholy deed it is your karma to become a *s'ûdra*.' (10) The hero thus being cursed by his guru accepted the words with folded hands and took the vow of celibacy as wanted by the sages. (11-13) Exclusively devoted to Vâsudeva, the Supreme Lord and Soul of all, the Transcendence and Purity in person, he was equal and kindhearted towards all living beings. Freed from attachments, peaceful within and self-controlled, he was, free from possessions, of a vision in which he could accept whatever that was available for his physical needs, the way it for the benefit of the soul was arranged by His grace. Always with his mind focussed on the Supreme Self within and thus fully absorbed being satisfied in spiritual realization, he traveled all over the earth appearing to others as if he were deaf, dumb and blind. (14) After thus being engaged he entered the forest and as a saint achieved the ultimate transcendental goal the moment he out there ran into a forest fire which he allowed to consume himself [see also B.G. 4: 9].

(15) **A**nother son, Kavi [or Vasumân], the youngest one, had no attachments to material pleasures. After giving up his father's kingdom along with his friends, he, still a young man, entered the forest and reached the transcendental world by always keeping the effulgent Supreme Person in his heart.

(16) **F**rom the son of Manu Karûsha [or Tarûsha] there was a dynasty of *kshatriyas* called the Kârûshas who as kings of the northern realm were highly religious protectors of the brahminical culture.

(17) **F**rom Dhrishtha [or Shrishtha] a caste of *kshatriyas* originated who in the world having achieved the position of brahmins, were named the Dhârshthas. From Nriga there was the succession of first Sumati, Bhûtajyoti and thereafter Vasu. (18) From Vasu's son Pratîka there was one named Oghavân ['the uninterrupted tradition'] who fathered another son named Oghavân who had a daughter who also carried that name: Oghavatî. She married with Sudars'ana.

(19) **F**rom Narishyanta there was Citrasena, Riksha was his son and he begot Mîdhvân. Mîdhvân's son was Pûrna and Indrasena was Pûrna's son. (20) Because of Indrasena there was Vîtihoṭra, from him there was Satyas'ravâ, Urus'ravâ was his son and Devadatta was his son. (21) Devadatta's son became the most powerful Agnives'ya who was Agni in person. He was a *mahârishi*, a great saint, also known as Kânîna and Jâtûkarnya. (22) From Agnives'ya a dynasty of brahmins came forth known as the Âgnives'yâyanas. Oh King, I have thus described the descendants of Narishyanta, let me now tell you about Dishtha's dynasty.

(23-24) **D**ishtha's son was Nâbhâga [not to confuse with his uncles Nabhaga or the Nâbhâga who was also called Nriga]. He in contrast answered to the vocation of the *vais'yas* [a merchant, see 7.11: 23]. His son was Bhalandana and from him there was Vatsapṛiti. His son was named Prâms'u and Pramati was his son. Khanitra is known as Pramati's successor. He on his turn was succeeded by Cākshusha and his son was Vivims'ati. (25) Vivims'ati's son was Rambha and his son Khanînetra was most religious. From him there was the scion Karandhama oh great King. (26) Avîkshit was his son and his son Marutta became emperor. The great mystic Samvarta, the son of Angirâ, engaged him in performing a *yajña*. (27) The like of Marutta's sacrifice has never been observed since, because all that he used was made of gold and everything that he had was of the greatest beauty. (28) Indra was delighted to drink the *soma-rasa*, the brahmins were generously compensated, the demigods [the Maruts] offered foodstuffs and all the gods of the universe were part of the assembly. (29) Dama was Marutta's son and from him there was a son with the power to expand the kingdom: Râjyavardhana. From his son Sudhriti a son was born named Nara. (30) Nara's son was called Kevala and he fathered Dhundhumân. Vegavân was there because of him and Vegavân's son Budha had Trinabindu for his son who was a great king. (31) Alambushâ accepted him as her husband. She was an adorable goddess, a girl from heaven and a reservoir of all good qualities who gave birth to a couple of sons and a daughter named Ilavilâ. (32) Vis'ravâ, was a saint and master of yoga. He received transcendental knowledge from his father and begot Kuvera in Ilavilâ: he who brings wealth. (33) Vis'âla, S'ûnyabandhu en Dhûmraketu were the sons of Trinabindu. Vis'âla built a city named Vais'âlî and founded a dynasty. (34) Hemacandra was his son who fathered one called Dhûmrâksha. From his son Samyama there were [two sons called] Kris'âs'va and Devaja. (35-36) From Kris'âs'va there was a son named Somadatta. By worshipping the best one of all, the Lord of all Praises, the Original Person [Vishnu] in an *as'vamedha* sacrifice, he achieved the supreme destination where all the masters of yoga have their refuge. A son of Somadatta named Sumati thereupon begot a son called Janamejaya. All these kings of Vais'âlî sustained the reputation of King Trinabindu.'

Chapter 3: The Marriage of Sukanyâ and Cyavana Muni

(1) **S'**ri S'uka said: 'The son of Manu king S'aryâti was a highly developed brahmin who for that reason gave instructions on the functions to be performed on the second day in the arena of sacrifice of the descendants of Angirâ. (2) He had a lotus-eyed daughter called Sukanyâ with whom he went to the forest to visit the *âs'rama* of the sage Cyavana. (3) While she in the company of her friends was collecting fruits and flowers from the trees, she saw in an anthill some kind of two shining lights [compare 7.3: 15-16]. (4) As the young girl, ignorantly trying, poked in the light objects with a thorn, there oozed blood from them. (5) The guards being startled stood nailed to the ground so that the king, who saw what had happened, had to address his surprised men. (6) 'Alas, we have done something wrong in approaching the enlightened sage. We have, with this action of one of us, evidently violated his *âs'rama*!'

(7) **S**ukanyâ said afraid to her father: 'It was me who, unaware of what I was doing, with a thorn have pierced two shiny things.'

(8) **W**hen king S'aryâti heard his daughter say this, he was of the greatest concern to appease the sage who happened to reside quietly in the anthill. (9) Understanding what was needed to set things right he, in order

to leave, with the greatest trouble handed over his daughter to the *muni* and then returned home with his permission. (10) Sukanyâ after having Cyavana for her husband, had understanding for him who remained very grumpy with her. She tried to please him by complying with him attentively. (11) When some time had passed this way the two As'vins ['the healers of heaven'] reached the *âs'rama*. Offering them his respects the sage said: 'Please give me youthfulness oh masters! (12) I know you cannot drink any *soma*, but I will offer you a pot full of *soma-rasa* when you give me the strength and beauty that is so desirable to young women.'

(13) 'So be it' the two great healers said confirming the scholar. 'Just dive into this lake. That will make you perfect.'

(14) The aged man with his gray hair, loose skin and frail body the veins of which one could see, after thus being addressed was by the As'vins helped into the lake. (15) When the three of them reappeared from the lake they were of the greatest beauty a woman could wish for: with lotus garlands, earrings, similar features and nice clothes. (16) After the young beauty saw them, the chaste woman could not tell who of them was her husband for they were all equally beautiful, radiating like the sun and thus she resorted to the As'vins. (17) Pleased with the strength of her faith they pointed out her husband and thereupon, taking leave of the sage, returned to the heavenly worlds in their celestial chariot. (18) King S'aryâti wishing to perform a *yajña* left for Cyavana's *âs'rama* and thereupon saw a man at his daughter's side who radiated like the sun. (19) But the king after she had paid her respect, gave his daughter not his blessings because he was not pleased at all with her: (20) 'What do you think you are doing? Are you now cheating on your husband, the great sage honored by all the people? Have you, because he's decrepit of age oh unfaithful one, not deeming him very attractive, given up on him and taken this man, this street beggar, for a lover? (21) Are you out of your mind? In keeping this lover you, as a daughter from the most respectable family, are a disgrace to the entire dynasty. You are shamelessly throwing your father and also your husband into the deepest darkness.'

(22) She laughed and said with a smile to her father who was thus rebuking her: 'Oh father this one here is your son-in-law, the son of Bhrigu!'

(23) She described to her father the entire story how his age had changed and he had acquired his beauty, whereupon he utterly pleased and surprised embraced his daughter. (24) Cyavana Muni with his spiritual power enabled the great man to perform the *soma* sacrifice and delivered the As'vins the pot full of the *soma-rasa* they could not drink themselves. (25) Indra full of indignation angrily took up his thunderbolt to kill him immediately, but the man of Bhrigu paralyzed the arm of Indra that held the thunderbolt. (26) With the permission of all [the demigods] there was ever since a full cup of *soma-rasa* for the As'vins, who as physicians before this had happened were excluded from a share in the *soma-yajña*.

(27) Uttânabarhi, Ânarta and Bhûrishena were the three sons begotten by S'aryâti. Ânarta thereupon fathered Revata. (28) After in the ocean [on an island near the cost] having built a town called Kus'asthalî [Dvâarakâ], he lived materially happy ruling regions like Ânarta and others oh subduer of the enemies. A hundred fine sons were born because of him. Kakudmî was the eldest of them. (29) Kakudmî took his daughter Revatî to Brahmâ's abode beyond the modes, to ask the Almighty One for a husband for the girl. (30) Because the original teacher of the universe was engaged in enjoying the music of the Gandharvas he had no time for him at all, but as soon as it was over Kakudmî, after offering his obeisances, could submit his desire to him. (31) The all-powerful Lord had to laugh about what he heard and said to him: 'Alas oh King, whosoever you had in mind [as a suitable husband for your daughter] has disappeared a long time ago! (32) We do not hear anymore about them nor about their sons, grandsons, descendants or dynasties because [while you were waiting here] a period of three times nine *mahâ-yugas* has passed! (33) Go therefore to Lord Baladeva. He constitutes a most powerful aspect of the God of Gods [Lord Vishnu]. Give Him, the Excellence of Man, your excellent daughter oh King. (34) The Supreme Lord, the Eternal Well-wisher who diminishes the burden of the world, the virtue of hearing and singing in person, has now descended together with this partial aspect of Him [see also 5.25].' (35) The king, after paying the Unborn One his respects, returned with these directions to his residence that was abandoned by [the offspring of] his brothers. Afraid of ghosts they had spread in all directions. (36) After handing his perfectly shaped daughter over to the most powerful one, Lord Baladeva, the king went to Badarikâs'rama, the place of Nara-Nârâyana, to perform austerities there.'

Chapter 4: Ambarîsha Mahârâja Offended by Durvâsâ Muni

(1) **S'**ri S'uka said: 'Nâbhâga, the learned youngest son of Nabhaga [see 9.1: 11-12, not the uncle also called Nriga nor the Nâbhâga of Dishtha, see 9.2: 23] returning from a celibate life received [as his share of the kingdom, the care for] his father because his elder brothers [already] had divided the property [among themselves].

(2) **O**h, my brothers' [he said] 'What is the share you have reserved for me?'

We allot you our father as your share.' [they answered].

He then said to his father:] 'Oh father, my elder brothers have not given me my share!'

The father thereupon replied:] 'My son, do not take heed of that! (3) The so highly intelligent descendants of Angirâ [see 6.6: 19] are today performing a sacrifice, but on every sixth day they do this oh learned one, they will fall in illusion with their fruitive actions. (4-5) You better recite for those great souls two Vedic hymns relating to the God of the Universe [Vais'vadeva, the Supreme Lord] so that they, after resuming their own course, will hand the wealth over to you that they received from their sacrifice. Therefore go and see them.'

Doing what his father had told him they gave him the proceeds of the *yajña* before they returned to their heavenly places. (6) As he was collecting his riches, some person with a black countenance who had arrived from the north said to him: 'All these riches remaining from the sacrifice belong to me!'

(7) **H**e replied:] 'They are all mine, the sages have handed them over to me!'

The black man said:] 'Let us concerning this matter head for the son of Manu, your father and ask him', and thus he inquired with his father as was proposed.

(8) **F**ather Nabhaga said:] 'Everything that remains from the sacrifice is by the sages considered a share for Lord S'iva, so they have once decided [during the sacrifice of Daksha]. He is the demigod who deserves it all.'

(9) **N**âbhâga offered him [S'iva] his obeisances and said: 'As my father said: everything from the sacrificial arena belongs to you oh Lord [see 3.12: 6-14]. Oh saintly one, let me bow my head for you, I beg your pardon.'

(10) **L**ord S'iva said:] 'All that your father said is true and also is what you are saying the truth. Let me, the knower of the mantras, grant you the spiritual knowledge that is transcendental and eternal. (11) Please take all the riches. I give you all that has been offered to me', and having spoken thus Rudra, the great lord and guardian of the dharma vanished. (12) Anyone who in the morning and in the evening with great attention remembers this becomes a scholar: he will become a knower of the mantras and the supreme destination and thus be a self-realized soul. (13) From Nâbhâga the most exalted and highly celebrated devotee Ambarîsha was born. A curse of a brahmin against him failed: it could never touch him.'

(14) **T**he king said: 'Oh lordship, I would like to hear about him, that king who was so intelligent that the most insurmountable power of a brahmin's measure could not affect him.'

(15-16) **S'**ri S'uka said: 'Ambarîsha, the man of great fortune, after achieving an unlimited opulence on this earth consisting of the seven continents, meant that all that is so rarely obtained by many a ruler is as the riches one imagines in a dream: coming to one's senses it is all gone. It is the reason because of which a man falls in ignorance. (17) Unto Vâsudeva, the Supreme Personality, unto the devotees as also unto the saints he had achieved the reverence and devotion in the transcendence of which one takes this entire universe for something as insignificant as a piece of stone. (18-20) He was sure to fix his mind upon the lotus feet of Krishna, to use his words to describe the qualities of [the Lord of] Vaikunthha, to use his hands for matters

as cleaning the Lord's temple and to engage his ears in listening to the transcendental talks about the Infallible One. He used his eyes to look at the deities, the temples and buildings of Mukunda, he used his body to be in touch with the bodies of the devotees, he used his nose to smell the fragrance of the tulsi leaves on the lotus flower formed by His feet and used his tongue to relish the food that is offered to Him. By using his legs to walk to the Lord's holy places, by using his head to bow down to the feet of Hrishikes'a and by engaging his senses more in being a servant of Him than a servant of his lusty desires, he was alike the ones who seek their refuge in being attached to the Lord Glorified in the Scriptures [like Prahlâda e.g.]. (21) Thus in his prescribed duties always being of sacrifice unto the Transcendence, the Original Enjoyer of the Sacrifice, the Supreme Lord Beyond the Senses, he exercised all the different forms of devotional service and ruled, under the guidance of His faithful scholars, this planet earth [see also 5.18: 12 and B.G. 5: 29]. (22) With horse sacrifices executed by brahmins like Vasishttha, Asita and Gautama, he worshiped, in all places where the Sarasvatî river flowed through the desert countries, the Lord of Sacrifice, the Supreme Controller, with great opulence and all the prescribed paraphernalia and remuneration. (23) During the sacrificial ceremonies before the deities, the finely dressed members of the assembly, the priests and the other functionaries could be recognized as the ever vigilant demigods. (24) A heavenly existence as cherished by the demigods, was not a thing desired by his citizens who were accustomed to hearing and chanting the glories of Uttamas'loka, the Lord hailed in the Verses. (25) Persons accustomed to having Mukunda in their hearts rarely desire the perfections of the great ones because such aspirations go at the cost of the happiness of being in one's constitutional position of rendering service [see *siddhis*]. (26-27) He, the king who in bhakti-yoga being engaged in austerities, in his constitutional activities unto the Lord satisfied all sorts of desires, thus step by step gave it up to fix his mind upon temporal matters as having a home, a wife, children, friends and relatives, a good elephant, a nice chariot and fine horses and durable goods like having jewels, ornaments, a nice outfit and such and a never empty treasury. (28) Pleased with his unalloyed devotional service the Lord gave him His *cakra* [disc weapon] that protects the devotees but is so fearful to the ones opposing Him [see also 7.9: 43 and B.G. 9: 31]. (29) Aspiring to worship Krishna together with his equally qualified queen, the king observed the vow of *dvâdas'î* [fasting on certain lunar days] for a whole year. (30) At the end of that vow he in the month Kârtika [Oct. - Nov.] for three nights observed a complete fast [with one meal during the day] whereupon he, after taking a bath in the Yamunâ, worshiped Lord Krishna in Madhuvana [a part of the Vrindâvana area]. (31-32) He with all paraphernalia for doing *pûja*, according to the rules bathed the deity and dressed it with nice clothing and ornaments, fragrant flower garlands and other means of service in his [*mahâbhisheka*] worship of the greatly fortunate Lord Kes'ava and the brahmins that he performed with a mind filled with divine love and devotion. (33-35) After having donated to the brahmin sages, the scholars who had arrived at his place, sixty crores of nicely decorated, young and beautiful cows equipped with gold covered horns and silver plated hooves, full udders and with calves at their side, he firstly sumptuously fed them with the most heavenly, delicious food. When he to the full of their satisfaction and with their permission next ended his own fasting and was about to observe the concluding ceremony, they all of a sudden were confronted with an unexpected visit from the mighty sage Durvâsâ. (36) Despite of having appeared there uninvited, the king showed his respect by standing up and offering him a seat. Thereupon he asked him, with all regards having fallen at his feet, whether he would like to eat something. (37) He gladly accepted that request and went, in order to perform the necessary rituals, to the Yamunâ to dip into the auspicious water and meditate on the Supreme Brahman. (38) That, with half a *muhûrta* [24 minutes] left before the end of the *dvâdas'î* fast that was observed, made the king together with the brahmins wonder what would be the appropriate notion of dharma for the precarious situation he had ran into: (39-40) 'Both failing to respect the brahmin sage and not to break with the fast of *dvâdas'î* at the right time is an offense. What now is the best thing to do? What would be irreligious and what not? So let me touch water only so that I correctly may conclude the vow, because oh scholars, the act of drinking water is considered to be indeed both eating and not eating.'

(41) **T**he great king thus drank water and awaited, with his mind turned to the Infallible One, the return of the brahmin mystic oh best of the Kurus. (42) After Durvâsâ had finished the rituals at the bank of the Yamunâ and returned, he was well received by the king, but he discovered by his insight what had taken place. (43) Trembling with anger he with a tightened face frowning and also hungry, addressed the perpetrator who stood there with folded hands. (44) 'Alas, this one here, this 'love of the people', has in his madness about his opulence, for everyone to see, violated the dharma! Not being a devotee of Vishnu at all, he thinks that he is the Lord Himself! (45) I, unexpectedly arriving here, was invited by this man to be his guest, but now he has taken food without sharing it with me. I'll show you directly what the consequence is!'

(46) **S**peaking thus he, red with anger, pulled a bunch of hair out of his head and created a demon for him resembling the fire at the end of time. (47) As the demon came towards him with a trident blazing with fire in his hand and a footstep that made the earth tremble, the king, seeing him clearly, did not move an inch

from the spot [compare 6.17: 28]. (48) As it was arranged by the Original Person of the Supersoul for the protection of His devotees, the *cakra* [that Ambarîsha had received, see verse 28] burned like a fire that angry serpent of a created demon to ashes [see also B.G. 18: 66]. (49) Seeing that his attempt had failed and that the disc was coming after him, Durvâsâ started to run in great fear wherever he could go in order to save his life. (50) When the *muni* saw the disc, that chariot wheel of the Lord, closely behind his back, he like a snake pursued by the flames of a highly blazing forest fire, quickly ran to mount Meru to enter a cave there. (51) But in whatever direction Durvâsâ fled - of the sky, the earth's surface, in caves, in seas or to all the worlds up to heaven -, he saw the unbearable Sudars'ana *cakra* ['His immediate fearful presence']. (52) Without the shelter of a protector he was everywhere with a constant fear in his heart, looking for someone who could offer him protection. At last he approached Lord Brahmâ [and prayed]: 'Oh my Lord, oh Selfborn One, save me from the invincible fire that was released at me.'

(53-54) **L**ord Brahmâ said: 'At the end of my lifetime [a *dvi-parârdha*, see 3.11: 33] when His pastimes have ended, the Lord of the End Time [Vishnu], the Self of Time, with a single movement of His eyebrows will destroy this universe including my heavenly abode. I, Lord S'iva, Daksha, Bhrigu and the other sages, as also the rulers of man, the rulers of the living beings and the rulers of the demigods, all carry out His orders and together bow, for the salvation of all living beings, our heads in surrender to the principle regulating our lives.'

(55) **D**urvâsâ who, scorched by Vishnu's *cakra*, was turned down by Lord Brahmâ, went for his shelter to him who always resides on Kailâsa [Lord S'iva]. (56) S'rî S'ankara [S'iva] said: 'My dear one, we have no power over the Supreme One, the Transcendence in Person with whom I, the other living beings and even Lord Brahmâ wander around within the countless universes that together with us at times arise and are destroyed again. (57-59) I, Sanat and the other Kumâras, Nârada, the great Unborn Lord, Kapila, Vyâsadeva, Devala [the great sage], Yamarâja, Âsuri [the saint], Marîci and other masters of perfect knowledge headed by him, have learned to know the limits of all there is to know, but none of us can fully comprehend His illusory energy [of *mâyâ*] and that what is covered by it. The weapon of the Controller of the Universe [the *cakra*] is even for us difficult to handle and you should therefore seek your refuge with the Lord who will certainly bestow upon you His happiness and fortune.'

(60) **D**urvâsâ thereafter went disappointed to the abode of the Supreme Lord known as Vaikunthha where He as S'rînivâsa, the Master of the Abode, lives together with the goddess of fortune. (61) Scorched by the fire of the invincible weapon he fell down at His lotus feet trembling all over and said: 'Oh Infallible and Unlimited One, oh Desire of the Saintly Ones, oh Master, offer me, this great offender, protection, oh Well-wisher of the Entire Universe! (62) Not knowing about Your inconceivable prowess I have committed a great offense at the feet of someone dear to Your Lordship. Please be so kind to do whatever is needed to counteract an offense like this oh Vidhâta, Lord of Regulation, by the pronouncement of whose name a person can even be delivered from hell.'

(63) **T**he Supreme Lord said: 'Precisely oh brahmin, I am not self-willed, I am fully committed to My bhaktas. My heart is controlled by devotees free from material desires. Even a devotee of My devotee is dear to Me. (64) I, their ultimate destination, take without My saintly devotees no interest in the blissful essence or the elevation of My opulences [see *om pûrnam*]. (65) How could I give up on those who taking shelter with Me gave up their wife, house, children, relatives, their lives, wealth and promotion to a superior position? (66) The way a chaste woman is of service to a gentle husband, I act as a servant to pure and equal minded pious souls [see also 7.9: 43] who in their hearts firmly being attached to Me engage in devotional service. (67) Devoted to Me they do not hanker for the completeness [the *pûrnam*] of the four types of liberation they automatically achieve by simply being of service. Why would they care about other matters that are all lost over time? (68) Pure devotees are always in My heart and I am always in their hearts. They know nothing outside of Me and I do not have the least interest outside of them [see also B.G. 9: 29]. (69) Let Me now tell you how you can protect yourself in this matter. Oh scholar, listen attentively to what I have to tell you. With this action of yours you have violated yourself. Waste no time any longer and go forthwith to him [Ambarîsha] because of whom all this took place. As you can see, the power applied against a devotee turns against the one doing so. (70) Penance and knowledge bring the learned ones the greatest welfare, but practiced by an obstinate person they result in the opposite. (71) Oh brahmin, I wish you all the happiness of the world, go therefore to the king, the son of Nâbhâga, to satisfy that great personality. Then there will be peace.'

Chapter 5: Durvâsâ Saved: the Cakra-prayers of Ambarîsha

(1) **S'**ri S'uka said: 'Durvâsâ ['the difficulty of residing'] who being harassed by the *cakra* thus was instructed by the Lord, approached Ambarîsha and clasped sorrowfully his lotus feet. (2) Seeing him thus engaged in touching his feet Ambarîsha felt ashamed and therefore offered, most embarrassed as he was in his mercy, prayers to the [disc] weapon of the Lord [see also 6.8: 23]. (3) Ambarîsha said: 'You are the fire, the supreme power of the sun and the moon. You are the master of all the luminaries, the waters, the earth, the sky, the air and the senses and their objects. (4) Oh direct presence and auspicious vision [or Sudars'ana], you with your thousands of spokes I offer my obeisances oh love of the Infallible One. You are the defeat of all weapons, please be favorable unto this brahmin oh ruler of the world. (5) You are the dharma, the original nature and the religion, you are the reality and the truth, you are the sacrifice and the enjoyer of the sacrifice who maintains the worlds. You are the soul of all and the prowess of the Transcendental Supreme Personality. (6) All my respects for you, the auspicious center of spin, the measure for the complete of nature who are like a fire of destruction to the unenlightened ones who lack in pious conduct. You, the keeper of the three worlds with a wonderful effulgence, are of a supreme goodness and act as fast as the mind I try to voice. (7) By your strength which carries all religiousness, the darkness is dissipated and all directions are illumined. Your glories are unsurpassable for the great personalities oh master of speech, your manifestation comprises all things manifest and unmanifest, superior and lower. (8) When you are sent to the fighters of the Daityas and Dânavas by the Transcendental Personality oh indefatigable one, you, staying on the battlefield, never tire to sever their arms and bellies, necks, thighs and legs. (9) You oh protector of the universe, are engaged by the all-powerful Wielder of the Mace [Lord Vishnu] to defeat the wicked ones. Please be so good and have mercy with this scholar and therewith also have mercy with us and our dynasty! (10) If there is charity, if the worship of the deity and the duties are properly performed and if our dynasty is blessed by the scholars, may this brahmin then be free from having to burn [with you]? (11) When the one Supreme Lord, the reservoir of all qualities is satisfied about us, may then from His love as the true self of all living beings, this twice-born soul be spared from the fire?'

(12) **S'**ri S'uka said: 'When the disc weapon of the Lord named Sudars'ana thus was being prayed to by the king, it because of his petitioning stopped to harass the scholar from all sides. (13) Durvâsâ, being freed from the heat of the fire of the weapon, most contented then praised the king, that ruler of the earth, with the best wishes. (14) Durvâsâ said: 'What a greatness I may witness today of the servants of the Eternal One. Despite of the wrong I perpetrated, you oh King, have prayed for my welfare! (15) What indeed would be too difficult or impossible to forsake, for those saintly, great souls, who managed to achieve the leader Hari, the Supreme Lord of the Devotees? (16) By simply hearing the holy name of Him whose lotus feet are the holy places [the temples etc.], a person becomes purified. What else would there remain for devotees to engage in? (17) Oh King, by what you did in response to my offenses you, by being so very kind, have favored me very much and thus saved my life!'

(18) **T**he King had been fasting when Durvâsâ returned and, wishing to please him, approached his feet and fed him sumptuously. (19) After having eaten from the different foodstuffs that, catering to every taste, were offered with the greatest care, he thus fully being satisfied said to the king: 'Please join and eat with me' and thus proved his respect. (20) [He continued:] 'I'm very happy with your mercy. Seeing you, a pure devotee with his intelligence fixed upon the Lord and touching your feet, talking to you and enjoying your hospitality, I am much obliged. (21) The purity of the things you've done will for ever be sung by the women of heaven; the world will never tire to sing the glory of your supreme virtue!'

(22) **S'**ri S'uka continued: 'Durvâsâ thus glorifying the king took, being satisfied in all respects, permission to leave that place. Ascending to heaven he reached the abode of Brahmâ where ulterior motives have no place. (23) With the great *muni* not returning a whole year passed in which the king wishing to see him again, had restricted himself to drinking water only. (24) Upon Durvâsâ's return Ambarîsha offered him the best food that was available and would befit a brahmin. Upon seeing how the sage had been released from the sin, he understood that he also owed his strength to his devotion to the Supreme One [see also B.G. 6: 47]. (25) Thus being blessed with all good qualities the king was of devotion to the Supersoul, the Supreme Spirit and to Vâsudeva with the many duties he observed, actions from which [one realizes that] the higher you climb the deeper you fall [compare 6.17: 28].'

(26) **S'**ri S'uka said: 'Ambarîsha, as the wisest one, divided his kingdom among his equally qualified sons,

entered the forest to fix his mind upon the True Self of Vāsudeva and thus vanquished the waves [the *gunas*] of the ocean of matter. (27) Either by praising and reading this pious story or by regularly meditating on it one becomes a devotee of the Supreme Personality of Godhead. (28) By the mercy of Lord Vishnu everyone who hears about the character of this great soul Ambarīsha will find liberation through his devotion.'

Chapter 6: The Downfall of Saubhari Muni

(1) **S'**rī S'uka said: 'The three sons of Ambarīsha [see previous chapters] were Virūpa, Ketumān and S'ambhu. From Virūpa there was Prishadas'va and from him there was a son called Rathītara. (2) Rathītara had no sons and therefore [sage] Angirā was requested to beget children with his [Rathītara's] wife. That led to the birth of ['*kshetra jâta*'-] sons with brahminical qualities. (3) Being born from his wife these sons belonged to his family. They were remembered as the dynasty of Angirā and were among the sons of Rathītara most prominent because they, being born under that circumstance, were considered double-born [brahmins of mixed caste]. (4) When Manu once sneezed the son Ikshvāku was born from his nose [see also 8.13]. Vikukshi, Nimi and Dandakā were the most prominent among the hundred sons whom he begot. (5) Twenty-five of them became kings in Âryāvarta in the east [in the Himalaya and Vindhya mountains] oh King, as also [did twenty-five of them] in the west [of that region]. Three of them ruled in the middle region, while the rest of the sons ruled over other places. (6) He, king Ikshvāku, once during *ashthaka-s'râddha* [offerings to the forefathers made in January, February and March] ordered his son: 'Oh Vikukshi, bring me pure flesh [as acquired by hunting]. Go for it right now without delay.'

(7) **T**hus he went to the forest to kill animals suitable for the oblations, but when he was fatigued and hungry the hero forgetfully [about the fact that the flesh was meant for the sacrifices] ate a rabbit [*]. (8) He offered what had remained to his father who on his turn asked their guru [Vasishthha] to purify it. He replied: 'All this is polluted and unfit for use.'

(9) **T**hus being informed by the spiritual master the ruler understood what his son had done. Out of anger that he had violated the *vidhi* he consequently sent him out of the country. (10) The king had a conversation with the scholar. In accordance with what he told him he thereupon, living as a yogi, gave up his vehicle of time [his body] and thus achieved the supreme position. (11) After the withdrawal of his father, Vikukshi returned to rule over this planet earth. He worshiped the Lord with different *yajñas* and became celebrated as Sas'âda ['the rabbit-eater']. (12) Purañjaya ['the conqueror of the residence'] was his son. He was also known as Indravāha ['carried by Indra'] and Kakutstha ['sitting on the hump of a bull']. Hear now about what he has done to receive these names. (13) There had been a devastating war, a fight between the gods and the demons, in which his supreme assistance as a hero was accepted by the godly ones who had been defeated by the Daityas. (14) By the order of the God of Gods Lord Vishnu, the Supersoul and Master of the Entire Creation, Indra in the form of a great bull became engaged in his [Purañjaya's] service as his carrier. (15-16) He well-equipped with a first-class bow taking up the sharpest arrows, was praised [by the demigods], mounted it and sat on the hump prepared to fight. Favored by the power of Vishnu, the Original Person and Supersoul, he surrounded by the servants of heaven, then laid siege to the Daitya residence on the western side. (17) A battle took place between him and the demons that was so aggressive that it made one's hair stand on end. All the Daityas who approached him in the fight he sent to Yamarāja with his arrows. (18) Confronted with his shower of arrows that was as fierce as the fire at the end of time, the Daityas who were slaughtered and dispersed fled away to return to their places. (19) Conquering over them he, the saintly king, turned all their wealth and wives over to the carrier of the thunderbolt [Indra]. That gave him his names.

(20) **F**rom Purañjaya there was a son called Anenâ, his son was Prithu and the son that he begot was Vis'vagandhi who on his turn had a son called Candra whose son was called Yuvanâs'va. (21) S'râvasta was his son and he built a town called S'râvastî. By S'râvasta next Brihadâs'va was begotten and from him there was Kuvalayâs'va. (22) He was of a great power. Together with the twenty-one thousand sons that surrounded him, he for the satisfaction of sage Utanka killed a demon named Dhundhu. (23-24) He was thus known as Dhundhumâra ['the killer of Dhundhu']. All but three of his sons had been burned by the fire from the mouth of Dhundhu. The only ones that remained alive were Drīdhâs'va, Kapilâs'va and Bhadrâs'va oh son of Bharata. Drīdhâs'va's son was Haryas'va and the renown Nīkumbha was his son. (25) Nīkumbha's son

was Bahulâs'va and his son was Kris'âs'va. Senajit succeeded him and from him Yuvanâs'va was born. Yuvanâs'va had no sons and retired [together with his wives] to the forest. (26) Living together with his hundred wives he was depressed so that the sages, very merciful with him, with the greatest care began a [fertility] ceremony known as Indra-yajña. (27) One night he being very thirsty entered the sacrificial arena. Seeing all the brahmins fast asleep, he drank from the sanctified water himself [instead of keeping it for his women]. (28) After they [in the morning] all woke up and next found the water pot empty oh *prabhu*, they inquired who was responsible for drinking the water that was meant for giving birth to a child. (29) Understanding that it by providence was drunk by the king, they all prayed to the Supreme Lord saying: 'Alas, the power of God is what rules!' (30) And so, lo and behold, after due course of time, the lower abdomen of king Yuvanâs'va opened itself at the right side from which a son was born [with all the qualities characterizing] a good king. (31) Who now would supply the child with milk? It was crying that much thirsting for it that king Indra said: 'Do not cry my child, just drink from me' and thereupon gave it his index-finger to suck. (32) It was the mercy of the divine scholars that the father did not die because of the baby he gave birth to. Yuvanâs'va later on achieved the perfection of life by doing *tapas* in that same place. (33-34) Dear King, Indra gave the child the name Trasaddasyu ['the fear of the rogues']. Crooks like Râvana and such, were afraid of him. Yuvanâs'va's son Mândhâtâ by the power of the Infallible One thus could rule the surface of the earth with its seven continents as the one and only master. (35-36) He also in full awareness of the [Super]soul worshiped Yajña, the Lord of Sacrifices, the God and Supersoul of everyone elevated above the sensual plane. This happened in sacrificial ceremonies that were attended by all the godly people whom he rewarded with large donations. The ingredients, the mantras and the regulative principles, the worship and the worshiper as also the priests in their dharma of proceeding according to the time and place, all together contributed to assure that the interest of the true self was done justice. (37) For all the places mentioned that stretch from where the sun rises above the horizon to everywhere it sets, one speaks about the field of action of Yuvanâs'va's son, Mândhâtâ.

(38) **T**he ruler [Mândhâtâ] begot in the daughter Bindumatî of a king called S'as'abindu [the sons] Purukutsa, Ambarîsha and Mucukunda who was a great yogi. Their fifty sisters accepted sage Saubhari as their husband. (39-40) He [Saubhari] performing an uncommon austerity in being submerged in the depth of the Yamunâ river, saw in his penance how a big fish was enjoying sexual matters. Thus being sexually awakened the scholar begged the king [Mândhâtâ] for a single daughter. The king said: 'You may marry a daughter of mine oh brahmin, if that is what she chooses.'

(41-42) **H**e thought to himself: 'Women do not like me, I'm too old, I'm not attractive to them. I am wrinkled, have gray hair and a head tremor. I'll be rejected! Let me make it so that my body is desirable to the women of heaven, not to mention the daughters of the worldly kings!' Thus was the resolve of the mystic. (43) The sage being announced by an envoy was admitted into the quarters of the princesses that were opulent in every respect. There he was accepted by all the fifty princesses as their single husband. (44) A great quarrel rose among them when they, being attracted to him, gave up their friendship by saying things like: 'This man is the right person for me, not for you.' (45-46) He, as a result of his austerity knowing many a mantra, enjoyed with his wives an unlimited opulence with everything that one could wish for: all kinds of finely furnished houses and quarters, parks, the clearest water in ponds amidst fragrant gardens, costly bedding and furniture, clothing and ornaments. There were bathing places, palatable dishes, there was sandalwood paste and a dress up with garlands and decorations of all men and women who in constant glee were accompanied by the song of birds, bumblebees and professional singers. (47) The ruler over the seven continents [Mândhâtâ] was struck with wonder when he saw Saubhari's family life because of which he no longer could pride himself on being the emperor of the world blessed with all opulence. (48) Saubhari though, who was always engaged in the happiness and diversity of the material affairs of his household, could not find satisfaction in his enjoyment, just like a fire cannot that is fueled with fat. (49) One day sitting down and wondering how his straying away from the true self could have taken place, the expert in many mantras saw that it had been caused by a couple of copulating fish: (50) 'Alas, see how I, who was such a great ascetic, fell down. I, so observant and strict to the vow, was distracted from the spiritual life that I practiced for so long. Just because of the thing aquatics do under water!' (51) He who seeks liberation must give it up to associate with those who are loose in their sexual morals. He should in every respect avoid it to give free reign to his external senses. He should live alone in a secluded place and fix his mind on the lotus feet of the Unlimited Lord. And if he seeks [intimate] association, he should associate with like-minded souls of detachment. (52) As a renunciate I was all alone under water associating with fish (!) and acquired fifty wives, not mentioning the five thousand [grand]children I begot. I see no end to all my duties here and in the hereafter that are occupying my mind, for I, under the influence of the modes of matter being motivated for my own interest, lost my intelligence in the material enjoyment.'

(53) **T**hus [regretfully] living at home he in due course of time became detached and situated in the renounced order of life. He went to the forest and was followed by all his wives, for he was their object of worship. (54) In his penance there being of the severest austerity conducive to self-realization, he, conversant now with the fires of the personal self, engaged himself with the Supreme Self. (55) Oh Mahârâja, the wives who saw their husband progressing spiritually, managed under that influence to follow him, just like the flames do with a fire that extinguishes [compare B.G. 9: 32].'

*: To this there is a quote from the Brahma-vaivarta Purâna so said S'rî Caitanya Mahâprabhu:

*as'vamedham gavâlamham
sannyâsam pala-pâitrikam
devarena sutotpattim
kalau pañca vivarjayet*

"In this age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of *sannyâsa*, the offering of oblations of flesh to the forefathers, and a man's begetting children in his brother's wife."

Chapter 7: The Descendants of King Mândhâtâ

(1) **S'**rî S'uka said: 'The most prominent son of Mândhâtâ named Ambarîsha [after the Ambarîsha of Nâbhâga, see 9.4: 13], was accepted by his grandfather Yuvanâs'va as his son and he had a son called Yauvanâs'va who on his turn had a son named Hârîta. These [three descendants, Ambarisha, Yauvanâs'va and Hârîta,] became the most prominent members of the Mândhâtâ dynasty. (2) Purukutsa [another son of Mândhâtâ] was taken to the lower regions by his wife Narmadâ upon the order of the king of the serpents [Vâsuki]. She had been given to him in marriage by her serpent brothers. (3) He, empowered by Lord Vishnu, killed the Gandharvas there who deserved it to be punished [because of their enmity]. From the serpents he [therefore] received the benediction that they who remember this incident are protected against snakes.

(4) **T**he son of Purukutsa named Trasaddasyu [named after the other one 9.6: 32-34] was the father of Anaranya. His son carried the name Haryas'va [after 9.6: 23-24]. From him there was Prârûna and Prârûna's son was Tribandhana. (5-6) From Tribandhana there was a son named Satyavrata [after the Manu, see 8.24: 10], who, being cursed by his father [for kidnapping a brahmin daughter at her marriage], had acquired the status of an outcaste [*candâla*] and thus was called Tris'anku ['afraid of the heavens']. By the prowess of Kaus'ika [sage Vis'vâmitra] he went to heaven [still present in his body] where he, having fallen down because of the demigods, [half way during his fall] by the sage's supreme power acquired a fixed position. In that position he today still can be seen hanging down with his head from the sky [in the form of a constellation]. (7) Tris'anku's son was Haris'candra because of whom there existed a great quarrel between Vis'vâmitra and Vasistha in which the two for many years were [like two] birds [*]. (8) He was very morose because he had no successor. On the advise of Nârada he took shelter of Varuna whom he asked: 'Oh lord, may there be a son from my loins?'

(9) **O**h Mahârâja, then he said: 'And if he turns out to be a hero, I will sacrifice him to you, if you desire'. Varuna accepted that offer and a son was born who was named Rohita ['to the blood'].

(10) **V**aruna thus said to him: 'A son has been born. Will you offer him as a sacrifice to me?' Haris'candra then replied: 'An animal is sacrificed when ten days have passed [since its birth]. Then it is considered fit for being sacrificed.'

(11) **T**en days later he returned and said: 'Be now of sacrifice then!' Haris'candra said: 'When the teeth of an animal have appeared, it will be fit for being sacrificed.'

(12) **W**hen the teeth had grown Varuna said: 'Sacrifice now!', whereupon Haris'candra replied: 'When he looses his [milk] teeth, then he will be fit.'

(13) **T**he teeth of the animal have fallen out.' Varuna said, 'be of sacrifice now!' The reply was: 'Only when the teeth of the 'sacrificial animal' have grown back it is pure!'

(14) **A**fter they had grown back Varuna said: 'You offer now!' Haris'candra then said: 'When he can defend himself as a warrior with a shield oh King, then this 'sacrificial animal' will be pure.'

(15) **W**ith his mind thus controlled by the affection for his son, he cheated the god with words about the time [that it would take] and made him wait. (16) Rohita aware of what his father intended to do, trying to save his life, took his bow and arrows and left for the forest. (17) When he heard that his father because of Varuna was plagued with dropsy and had grown a large belly, Rohita wanted to return to the capital, but Indra denied him to go there. (18) Indra ordered him to travel around the world to visit holy places and sites of pilgrimage. Thereupon he lived in the forest for one year. (19) Again and again for a second, a third, a fourth and a fifth year Indra in the form of an old brahmin appeared before him and told him the same. (20) The sixth year that Rohita wandered in the forest, he went to the capital where he bought Ajigarta's second son S'unahs'epha to serve as the 'animal of sacrifice'. He offered him to his father while bringing his obeisances. (21) After the [worldly life of the] man in the *yajña* [**] was sacrificed to Varuna and the other demigods, Haris'candra was freed from the dropsy and became famous as one of the great persons of history. (22) Vis'vâmitra was during the sacrifice offering the oblations [the Hotâ], the self-realized Jamadagni led the recitations of the [Yajur Veda] mantras [as the Adhvaryu], Vasishthha was the leading brahmin [the *brahmâ*] and Ayâsya recited the [Sâma Veda] hymns [as the *udgâtâ*]. (23) Indra was very pleased and gave him a golden chariot. I will give an account of the glories of S'unahs'epha when I describe the sons of Vis'vâmitra.

(24) **I**t pleased Vis'vâmitra very much to see truthfulness, solidity and forbearance in the ruler [Haris'candra] and his wife and therefore he gave them the imperishable knowledge. (25-26) [The ruler] subdued his ignorance through a specific process of meditation in which he gave up his material ambition. He merged his mind with the earth, the earth with the water, the water with the fire, the fire with the air and the air with the sky. Next he merged the sky with the cause of manifestation and this false ego [this *ahankâra*] he merged with the totality of matter. Finally he merged that completeness [of the *mahat-tattva*] with the spiritual knowledge in all its branches. Thus completely freed from being bound materially he, through loving self-realization and liberating transcendental bliss, remained with the Imperceptible and Inconceivable One.'

*: Prabhupâda comments: 'Vis'vâmitra and Vasishthha were always inimical. Formerly, Vis'vâmitra was a *kshatriya*, and by undergoing severe austerities he wanted to become a *brâhmaṇa*, but Vasishthha would not agree to accept him. In this way there was always disagreement between the two. Later, however, Vasishthha accepted him because of Vis'vâmitra's quality of forgiveness. Once Haris'candra performed a *yajña* to which Vis'vâmitra was the priest, but Vis'vâmitra, being angry with Haris'candra, took away all his possessions, claiming them as a contribution of *dakshinâ*. Vasishthha however, did not like this, and therefore a fight arose between Vasishthha and Vis'vâmitra. The fighting became so severe that each of them cursed the other. One of them said, "May you become a bird," and the other said, "May you become a duck." Thus both of them became birds and continued fighting for many years because of Haris'candra.'

** : Sacrificing a human being has to be considered here as something nonviolent since the *vidhi* preaches compassion and non-violence with all living creatures (*dayâ* or *ahimsâ*). The Bhâgavatam certainly condemns the sacrifice of human lives by the story of Jada Bharata [see 5.9: 17]. The context here suggests, and from the later verse about this 9.16: 31-32 it appears to be so, that because Haris'candra had been the cause of a fight between the sages Vis'vâmitra and Vasishthha, the sacrifice of a human being meant that some man had to give up his worldly existence to serve the sages in their reconciliation. The heir to the throne, the most likely candidate for the job, could not give up his worldly responsibility and thus another man was chartered to take that duty upon him.

Chapter 8: The Sons of Sagara Meet Lord Kapiladeva

(1) **S'**ri S'uka said: 'Harita was the son of King Rohita [see previous chapter] and his son Campa built a city called Campâpurî. After him there was Sudeva who also had a son called Vijaya. (2) Bharuka was the son of

Vijaya, he had one called Vrika and Vrika had Bâhuka of whom all the land he owned was taken by his enemies so that the king had to enter the forest with his wife. (3) When he died of old age his queen wanted to die with him but sage Aurva, understanding that she was pregnant with a son in her womb, forbade it. (4) The co-wives who knew this gave her poison with her food, but with that poison Sagara ['with poison'] was born who became an emperor of great repute. His sons were responsible for [leading the Ganges to the] ocean [that was therefore called Sâgara]. (5-6) He did not kill the antisocial elements [Tâlajanghas, or tree-people], nor the ones opposing [the Yavanas, also: invaders like the Muslims and the Europeans], the godless ones [the S'akâs], the ruffians [Haihayas] and the barbarians [Barbaras]. He instead, following the orders of the guru, allowed them to appear in odd dresses, shaved clean and wearing mustaches. Some [he accepted as appearing] with loose hair, being half shaven, without any underwear or not being clad at all. (7) Following the words of Aurva he, being of yoga with the Supersoul, worshiped the Lord, the Original Self and Controller of all Vedic knowledge and all enlightened souls, with horse sacrifices. One day he discovered that the horse that was used for the sacrifice had been stolen by Purandara [Indra, see also 4.19: 17]. (8) The proud sons born from Sumati [a wife of Sagara] then, to the instruction of their father, all together searched throughout the entire country for the horse. (9-10) In the northeastern direction they saw the horse near the âs'rama of Kapila. They said: 'Now we know where that horse thief lives with his eyes closed. Kill him, kill him that sinner!' The sixty thousand men of Sagara thus raised their weapons and approached him. That very moment the *muni* opened his eyes. (11) With their minds stolen [by Indra] and in offense with such a great personality [as Kapila, see also 3.25-33], their bodies self-ignited instantly and turned to ashes. (12) It is not the viewpoint of the sages to say that the sons of the emperor burned to ashes on the spot because of the anger of the *muni*, for how could in the self of him [Him] who always resides in goodness and by whose grace the entire universe is purified, the mode of ignorance manifest itself so that anger could rise? How can earthly dust pollute the ether? (13) How can with him who so thoroughly explained the world in analytical terms [see 3.25-33] and who is present in this world as a boat for the seeker to cross over the ocean of nescience that is so hard to overcome in one's mortal existence, there be a sense of distinction between friend and foe with such a learned person elevated in transcendence [for such a one is always jubilant: *prasannâtma*]?

(14) **H**e who was born from Kes'inî [another wife of Sagara] was called Asamañjasa. This prince fathered a son known as Ams'umân who always served his grandfather to the best of his ability. (15-16) In a former life Asamañjasa had been a yogi, so he could remember, who had fallen from the path of yoga because of bad association. In this life [not tolerating any association] he therefore personally proved himself in a most disturbing way. Once sporting with his relatives he acting most offensively had thrown all the boys into the river the Sarayû. He thus caused his family a lot of grief. (17) Because of these deeds he was banned by his father who gave up his affection for him. By the power of his yoga he then showed the boys [to their parents] and went away. (18) Oh King, all the inhabitants of Ayodhyâ were astounded to see their sons having returned again. The king was therefore truly sorry [that his son was gone].

(19) **T**he king ordered Ams'umân [Asamañjasa's son] to search for the horse [that was stolen by Indra]. He went after it and followed the path his uncles purportedly had taken. Thus he found the horse near a pile of ashes. (20) When the great yogi saw the Transcendental Lord, [the Vishnu *avatâra*] known as Kapila, sitting there he, prostrating himself, offered attentively prayers with folded hands.

(21) **A**ms'umân said: 'No one among us, living beings, is able to envision You as the Transcendental Person. Up to the present day not even Lord Brahmâ is able to fathom You. And by whatever meditation or guesswork would others be able to do so, we creatures of the material world who, mistaking the body for the [real] self, are groping in the dark [see also B.G. 7: 27]? (22) The consciousness of those people who under the influence of the three modes [the *gunas*, see also B.G. 14: 5] revere the body, is obscured by the deluding material energy. They see, also when they sleep, nothing but those modes. Those who only have eyes for the external world cannot know You who reside within the body. (23) How can I, this fool of matter, keep You in mind who are full of spiritual knowledge, You who are heeded by Sanandana and other sages free from the contaminating and bewildering illusion of the material diversity that is caused by the *gunas* [see B.G. 14: 26 & 2: 45]? (24) Oh Peaceful One, I offer You, the Original Person, my obeisances, You who, free from a specific name and form, are transcendental to both the manifest and non-manifest material energies but, in order to distribute the transcendental knowledge, have assumed a material body that is characterized by fruitive actions in relation to the modes of nature. (25) Those whose minds are bewildered by lust, greed, envy and illusion wander around in this world and take their hearth and home, these products of Your material energy, for real. (26) Oh Supreme Lord, by simply seeing You this hard and tight knot of our illusion today has been broken, this bewildered state because of which one in one's sensuality, oh Soul of all living beings, is ruled by lust and selfishness.'

(27) **S'**ri S'uka said: 'Oh master of man, the great sage and Supreme Lord Kapila this way having been glorified, with a mind filled with mercy told Ams'umân the following. (28) The Supreme Lord said: 'Take this horse, My son, it is the sacrificial animal of your grandfather, but for your forefathers who burned to ashes, there is no other way to be saved but by Ganges water.' (29) After having circumambulated Him and having bowed down to His satisfaction, he brought the horse back to Sagara whereupon with that animal the ceremony was completed. (30) After delivering his kingdom to Ams'umân he [Sagara] being freed from his material bonds, attained the supreme destination by following the path delineated by Aurva.'

Chapter 9: The Dynasty of Ams'umân

(1) **S'**ri S'uka said: 'Ams'umân for a long time doing penance with a desire to bring down the Ganges, was unsuccessful and died in due course of time. (2) His son Dilîpa did just like his father not succeed and was also defeated by time. Thereafter Dilîpa's son Bhagîratha performed severe austerities. (3) The goddess [mother Ganga] appeared to him and said: 'I am very pleased with you and will answer your prayers.' With that being said seeing his purpose served [that the Ganges would wash away the ashes, see 9.8: 28] the king bowed down.

(4) [**M**other Ganga proceeded:] 'Who can sustain the force of my waves when I descend upon this earth? Oh master of men, not being sustained I will split her open and land in Rasâtala [the lower worlds]! (5) There is another reason I cannot move towards the earth. Please consider this oh King: when I have to wash away the sins of the people who purify themselves with my water, to whom should I turn with those sins?'

(6) **S'**ri Bhagîratha said: 'The saintly forsakers of the world who are peaceful and expert in the regulative principles and purify all the world, will take away the sinfulness you thus accumulate because they, as they bathe in your water, carry within themselves the Vanquisher of all Sins, the Lord [see also 1.13: 10 and 6.1: 15]. (7) The god of destruction, Rudra, will sustain your force, for he is of all the embodied beings the Self in which [or with which], like with the threads of a piece of cloth, the entire length and width of the universe is interwoven [*].'

(8) **A**fter this was said, the ruler propitiated the godhead with his penances. This did not take very long. Very soon oh King, Lord S'iva became satisfied with him [with Bhagîratha **]. (9) 'So be it', Lord S'iva said who is always auspicious to all. Having been addressed by the king he then with great attention took upon him the burden of the Ganges water that is pure because of Vishnu's feet [see also 5.17]. (10) He Bhagîratha, the saintly king, brought her who could purify the entire universe to the place where the bodies of his forefathers were reduced to ashes. (11) Leading the way in a chariot moving at the speed of the wind, he was followed by her. She thus blessed all the countries [they passed through] until she flowed over the burned sons of Sagara. (12) Even though the sons of Sagara were condemned for having offended a brahmin, they by her water just touching their remains went to heaven. (13) If Sagara's sons whose bodies burned to ashes went to heaven after they came in touch with [the Ganges], then what would her effect be upon those who determined in vows with faith and devotion worship that goddess? (14) That what was described here is not such a great miracle because the water of the Ganges which originates from the feet of Anantadeva [the 'Eternal Godhead'] puts an end to a worldly existence. (15) Saintly people who by their faith have minds that follow the path of goodness [Vishnu], find purification despite of the difficulty to escape from the three modes of nature. They attain the divine Self immediately.

(16-17) **F**rom the loins of Bhagîratha a son was born named S'ruta, from him there was Nâbha - different from the one I mentioned before [see 5.3] - and from Nâbha Sindhudvîpa was born from whom thereafter Ayutâyû was born. His son Ritûparna was a friend of Nala. He received from Nala knowledge about the art of training horses in exchange for gambling secrets. Ritûparna had a son called Sarvakâma. (18) From him there was Sudâsa whose son [Saudâsa] ascended the throne as the husband of Damayantî. He was also known, so one says, as Mitrasaha and Kalmâshapâda. Because of his [bad] karma he had no children. One day he was cursed by Vasishthha to become a man-eater [a Râkshasa].'

(19) **T**he king said: 'Please tell me, if it is not a secret, for what reason the spiritual master cursed this great soul Saudâsa. That is what I would like to know.'

(20-21) **S'**rî S'uka said: 'In the past Saudâsa one day wandered around and killed a Râkshasa, but he let his brother go. This brother wanted to avenge him. With evil intentions posing as the king's cook he presented his spiritual master [Vasishthha], who came to dinner, the flesh of a human being that he had cooked. (22) The mighty master checking his food, immediately found it unfit for consumption and most angrily cursed the king with: 'Because of this you will become a man-eater!' (23-24) When the sage discovered that the Râkshasa was to blame, he for twelve years performed penance [for having unjustly cursed the king]. Saudâsa had taken a palmful of water in order to curse his guru, but his wife Madayantî prevented it. He then spilled the water that was potent with the [s'apa] mantra over his legs whereupon the king saw that all directions, the sky and the surface of the earth were teeming with living beings. (25) After he had developed the propensities of a Râkshasa he obtained a black spot on his leg [because of which he was known as Kalmâshapâda]. Living in the forest he [once] saw a brahmin couple having sexual intercourse. (26-27) Because he was hungry he seized the brahmin whereupon his wife said: 'You must be very unhappy, poor and hungry indeed, but a Râkshasa you are not! You are actually a great warrior from the Ikshvâku dynasty, the husband of Madayantî. Oh hero, it does not become you to act against the dharma. Please release my husband, this twice-born soul whose desire to get a son has not yet been fulfilled. (28) Oh King, this human body is there to serve the completeness of the Supreme Being. Thus seen, the killing of him oh hero, would equal the destruction of all that virtue! (29) This man is a *brâhmana* well versed in the Veda who austere, of good behavior and endowed with all good qualities wants to worship the Absolute Truth, the Supreme Personality who because of His attributes is known as the true Self in the heart of all living beings. (30) How can he, this brahmin and best of all sages, deserve it to be killed by you with your knowledge of the dharma, by you who are the best of all saintly kings oh master of the state? It is like a father killing his son! (31) He is a saint free from sin, a speaker of the Absolute Truth. How can you who are appreciated in the highest circles have the heart to kill him? That is tantamount to killing an unborn child or a cow. (32) I am mortified, I cannot live without him for a second. If you want to eat him, then eat me instead.'

(33) **W**hile she was pleading and lamenting this pitiably as a woman missing her protector, he, Saudâsa, condemned by the curse, devoured him like a tiger does its prey. (34) The moment the wife of the *brâhmana*, the chaste woman, saw that the man who was about to impregnate her was eaten by the Râkshasa, she cried loudly from the depth of her heart and pronounced angrily a curse against the king. (35) 'Because you have devoured the husband of a woman aching for intercourse, you oh sinner, will suffer the curse of also finding death when you try to impregnate a woman, you traitor of civilization!'

(36) **A**fter this way cursing Mitrasaha ['indulgent toward friends' or Saudâsa] she, being devoted to be with her husband, found her destination by stepping into the fire that burned the bones of her husband. (37) When Saudâsa twelve years later was released [from the curse of Vasishthha] and tried to make love to his wife, he was checked by the queen who reminded him of the curse of the *brâhmanî*. (38) Thus he henceforward had to forget about being physically happy with his wife and, as ordained by fate, therefore remained childless. Vasishthha then got the permission to beget a child in Madayantî, his wife. (39) She not delivering carried the child for seven years in her womb. [With Vasishthha] striking her abdomen with a stone, a son was born who for that reason was called As'maka ['by a stone']. (40) From As'maka Bâlîka was born. This child was protected [against Lord Paras'urâma] by a human shield consisting of women and was named thereafter [Nârîkavaca]. When there were no rulers anymore [because Lord Paras'urâma had killed them all] he became known as Mûlaka ['the root of'], the progenitor of the *kshatriyas*. (41) From Bâlîka there was a son named Das'aratha, his son was Aidavidi and from him there was king Vis'vasaha who fathered Khathvânga who became emperor. (42-43) On the request of the demigods he most fiercely killed the Daityas in battle after which he, coming home and knowing that he had only a second to live longer, fixed his mind by praying: 'Neither the earth, my kingdom nor my dearest wife, neither my sons and daughters nor my opulence or life are as worshipable to me as the members of the brahmin community who enjoy the respect of my family [***]. (44) Not even as a child I was attracted or enjoying that what goes against the dharma, nor did I at any time consider anything [or anybody] else as more substantial than the Lord Hailed in the Scriptures, Uttamas'loka. (45) The demigods granted me the boon that I could have whatever I wanted, but that claim over the three worlds I could not accept. All that I desire in this world is to be fully absorbed in the Supreme Lord [compare B.G. 9: 34]. (46) The godly ones are with their senses and minds distracted [by the modes] and do not know the Dearmost Eternal One of the Soul who always resides in their hearts. What then is to be expected of others [see B.G. 18: 55]? (47) Let me therefore surrender myself to Him the One Soul who created the universe, and in loving service give up my attachment to matters brought about by the so very powerful material modes, matters that are like Ghandarva towns [or castles in the air].'

(48) **T**hus determined by an intelligence firmly in the grip of Nârâyana, he gave up all his ignorant, on different matters founded, love and thus got situated in his original position of loving service [his so-called *svarûpa*]. (49) That what is known as the Supreme Brahman that defies all description, is not something impersonal or empty as one might think. It is the Supreme Lord Vâsudeva about whom the devotees are singing [see also 1.2: 11].'

*: S'rîla Prabhupâda quotes: Lord S'iva is described in the *Brahma-samhitâ* (5.45):

*kshîram yathâ dadhi vikâra-vis'esha-yogât
sanjâyate na hi tatah prithag asti hetoh
yah s'ambhutâm api tathâ samupaiti kâryâd
govindam âdi-purusham tam aham bhajâmi*

"Milk changes into yogurt when mixed with a yogurt culture, but actually yogurt is constitutionally nothing but milk. Similarly, Govinda, the Supreme Personality of Godhead, assumes the form of Lord S'iva for the special purpose of material transactions. I offer my obeisances at Lord Govinda's lotus feet."

** : Lord S'iva is also called Âs'utoshâ: quickly pleased.

***: The Vaishnava daily expresses his respects for the brahminical culture in his offerings, by worshipping the Lord with this prayer:

*namo brâhmanya-devâyâ
go brâhmana-hitâyâ ca
jagad-dhitâyâ krishnâyâ
govindâyâ namo namah*

"I offer my respectful obeisances to the Supreme Absolute Truth, Krishna, who is the well-wisher of the cows and the *brâhmanas* as well as the living entities in general. I offer my repeated obeisances to Govinda, who is the pleasure reservoir for all the senses."

Chapter 10: The Pastimes of Lord Râmacandra

(1) **S'**rî S'uka said: 'From Khathvânga there was Dîrghabâhu, from him the renown and dexterous Raghu was born, from whose son Aja the great king Das'aratha was born. (2) Upon the prayers of the God-conscious ones the Absolute Truth took birth from his loins in four forms: the Supreme Lord in person along with three of His expansions. They appearing as four sons were known as Râma, Lakshmana, Bharata and S'atrughna. (3) Oh King, you heard again and again the descriptions by many seers and knowers of the truth of His transcendental exploits as the husband of Sîtâ [* , compare B.G. 4: 34]. (4-5) Obedient to His father He left the kingdom behind and wandered together with His beloved [Sîtâ] from forest to forest on His two lotus feet that were as tender as the palm of a hand. This He did in the company of Hanumân and Lakshmana who took away the pain of His path. He was separated from His sweetheart Sîtâ [by Râvana] because He had disfigured S'ûrpanakhâ [the sister of Râvana]. Over the ocean, that was afraid of His eyebrows He raised in anger, a bridge was built [to Lankâ, the residence of Râvana], after which He, the king of Ayodhyâ, like a forest fire destroyed the envious ones. May the mercy be upon us of Him who in sage Vis'vâmitra's arena of sacrifice, in the presence of Lakshmana, killed the great chiefs of the Râkshasas, the wanderers of the dark that were headed by Mârîca.

(6-7) **I**t was He who, among all the heroes in the world who were gathered in the hall where Sîtâ would select her husband, took up the mighty bow of S'iva that had to be carried by three hundred men. Fastening the string oh King, and bending it, He broke the bow in two the way a baby elephant breaks a stick of sugarcane. By that victory he won the divine girl named Sîtâ who with her qualities, behavior, age and limbs was a perfect match for Him, she the Goddess of Fortune who had acquired a position on His chest. On His way home with her, He met and defeated, the deep-rooted pride of Bhrigupati [Paras'urâma] who three times

[seven, thus twenty one times] had rid the earth of the seed of the [burden of unrighteous] rulers [see 9.16]. (8) Bowing His head to the command of His father, who in his attachment had made a promise to his wife that He had to abandon the kingdom, residence, opulence, relatives and friends, He with his wife left to live in the forest like a liberated soul [**]. (9) Living there He, as He wandered around, met with great difficulties. He maimed the body of the Râkshasa's sister [Râvana] because she had a [by lust] spoiled mind and then, with His invincible bow and arrows in His hands, had to kill the fourteen-thousand of her many friends headed by Khara, Tris'ira and Dûshana.

(10) **O**h king, when the ten-headed Râvana heard the stories about Sîtâ, it stirred his heart and made him lust to see her. [The demon] Mârîca then lured Râma away from their stay in the form of a golden deer that was killed by Him with a sharp arrow just as S'iva killed Daksha [with an ax, see 4.5: 22]. (11) While He and His brother were in the forest, the unprotected daughter of the king of Videha [or Janaka] was kidnapped by the most wicked Râkshasa, like he was a tiger. Râma then wandering around like a man who, attracted to women, is in distress over being separated from his wife, thus gave an example [in this *s'ringâra rasa*] of where attachment all leads to. (12) After having performed the funeral rites for him who had died for His sake [the eagle Jathâyû], He killed Kabandha [a headless monster] and became friends with the leaders of the monkey hordes so that He, informed by them about Sîtâ, could deliver her. He whose feet are worshiped by Brahmâ and S'iva, but appeared as a normal man, next killed Vâli [a wicked brother of Hanumân]. Then He, accompanied by the monkey soldiers, proceeded to the shore of the ocean. (13) The [god of the] ocean silent with fear because of His angry glance - from which all the crocodiles and sharks were agitated - carried, in assuming a personal form, on his head all that was needed to worship Him and said, upon reaching the lotus feet, the following: (14) 'We, the dull-minded, are truly not capable, oh Supreme One, to know You as the one Original Person and Supreme Master of all Universes who resides in the core of the heart. For the God-conscious ones are the result of Your goodness, the controllers of the people have resulted from Your passion, while the rulers of the material elements sprang from Your mode of ignorance. But You oh Lord, are the Master over all these modes. (15) You may cross [my waters] as You like! Just conquer that son of Vis'ravâ called Râvana who is like urine to the three worlds and thus regain Your wife oh hero. Build a bridge here and Your fame will spread. In the future the great kings and heroes from all directions will glorify You for it.'

(16) **A**fter the Master of the Raghu dynasty with all sorts of mountain peaks complete with trees and plants, that were transported by hand by the mighty monkeys, had constructed a bridge in the ocean [***], He, helped by the directions of Vibhîshana [a virtuous brother of Râvana], together with the soldiers led by Sugrîva, Nîla and Hanumân set foot on [the island of] Lankâ that just before had been set afire [by Hanumân's tail]. (17) There the houses of pleasure, granaries, treasuries, palace doors and city gates, assembly houses, turrets and [even the] pigeon houses were taken by force and dismantled by the Vânara [monkey] leaders who, just like an elephant herd, turned the squares and crossroads with all their flags and golden water pots on the rooftops, into one swirling river. (18) When the master of the Râkshasas saw that, he summoned Nikumbha, Kumbha, Dhûmrâksha, Durmukha, Surântaka, Narântaka and others to fight, and also called for his son Indrajit, his followers Prahasta, Atikâya, Vikampana and finally for Kumbhakarna [his mighty brother, see 4.1: 37, 7.1: 44 and 7.10: 36]. (19) All the Râkshasa soldiers with their hard to defeat swords, lances, bows, barbed missiles and spears, firebrands, javelins and scimitars [a curved sword], lined up in front of Him who was surrounded by Sugrîva, Lakshmana, Hanumân, Gandhamâda, Nîla, Angada, Riksha, Panasa and others.

(20) **T**he commanders of the soldiers of the Ruler of the Raghu dynasty [Râma], together hurried forward to fight the enemy followers of Râvana moving on foot and seated on elephants, chariots and horses who, condemned by the anger of mother Sîtâ, were out of luck in the battle. With trees, mountain peaks, clubs and arrows they were all killed by the [monkey] warriors lead by Angada and others. (21) The Râkshasa leader seeing that his forces were defeated, thereupon fuming with anger drove his vehicle towards the brilliantly radiating Râma who, seated on the shining chariot of Indra that Mâtali [the driver] had brought, struck him with the sharpest arrows. (22) Râma said to him: 'You scum of the earth, since you oh criminal, like a dog have kidnapped My helpless wife, I, as Time itself, as someone not failing in His heroism, will personally punish you today for that shameless act, you abominable evildoer [see also B.G. 16: 6-18]!'

(23) **T**hus rebuking him He released the arrow He had fixed on His bow and that arrow pierced his heart like a thunderbolt. Vomiting blood from his ten mouths he fell down from his heavenly vehicle. His men then roared: 'Alas, what has happened to us?', just like pious people do when they fall down [see also B.G. 9: 21]. (24) Thereafter the many thousands of wives of the demons, headed by Mandodarî [Râvana's wife], came out

of Lankâ and lamented upon approaching [their dead husbands]. (25) Embracing their beloved ones and their friends who were all killed by Lakshmana's arrows, they did beat their breasts and cried pitiably, which [for the victors] was something pleasant to hear: (26) 'Oh alas, now he has been killed who has protected us all! Oh Râvana, cause of our cries, to whom must the state of Lankâ bereft of your good self turn for shelter, now it is defeated by the enemy? (27) Oh greatest patron, under the spell of lusty desires you, not knowing the influence of mother Sîtâ, have arrived at a situation like this. (28) Because of what you did oh glory of the dynasty, we and the state of Lankâ are now without a protector, your body is there as fodder for the vultures and your soul is destined for hell [compare B.G. 16: 19].'

(29) **S'**ri S'uka said: 'Vibhîshana with the approval of the King of Kosala [Râma] performed for the family the funeral rites that for a deceased one have to be observed in order to save him from hell. (30) The Supreme Lord thereupon found His sweetheart [Sîtâ] back in an as'oka forest sitting in a small cottage at the foot of a s'ims'apâ [as'oka] tree. Sick from being separated from Him she was emaciated. (31) Râma seeing the poor plight of His sweetheart was filled with compassion. When she saw her beloved, her lotus-like mouth was overwhelmed with a great joy. (32) The Supreme Lord put Vibhîshana in charge of the rule over Lankâ's Râkshasas for the duration of a *kalpa*. He placed Sîtâ on His vehicle and then ascended Himself together with Hanumân and the brothers [Lakshmana and Sugrîva the commander] to return to His home town [Ayodhyâ] and conclude the period of the vow [that He would stay away for fourteen years]. (33) To celebrate His uncommon activities He on His way was showered with a choice of fragrant flowers offered by the higher class and was joyfully praised by the seer of the Absolute Truth [Brahmâ] and the ones belonging to him. (34) Lord Râmacandra, the One of Great Compassion, was very sorry to hear that His brother Bharata was lying down on a kus'a mat, had matted locks, ate barley cooked in cow's urine and had covered Himself with tree bark. (35-38) Bharata hearing about His arrival took the two sandals on His head [that Râma had left behind on the throne to represent Him] and came, accompanied by all citizens, the ministers and the priests, to welcome His eldest brother. Departing from His camp Nandigrâma He was accompanied by songs, the sounds of musical instruments, the constant recitation of mantras performed by brahmins, by gold embroidered flags on golden chariots that were pulled by the most beautiful, with gold caparisoned horses and by soldiers in gold covered armor. Approaching in procession with nicely dressed courtesans and servants as also with soldiers on foot and everything else that would befit a royal reception, like the wealth of all kinds of jewelry, He fell down at the lotus feet with an ecstatic love that softened the core of His [ascetic] heart and filled His eyes with tears. (39-40) Placing the two slippers before His brother, He stood with folded hands and tears in His eyes. Then He was embraced by Râma who, bathing Him with the water from His eyes, held Him in His arms for a long time. Râma, Lakshmana and Sîtâ together offered the scholars and the others worthy of worship personally their obeisances and also received these in return from all the citizens. (41) Seeing their Lord returning after so many years the citizens of Kosala waved with their upper garments, offered Him garlands and began to dance in great jubilation. (42-43) The sandals were carried by Bharata, the whisk and luxurious fan were carried by Vibhîshana and Sugrîva, a white parasol was carried by the son of the wind god [Hanumân] and the bow and two quivers were carried by S'atrughna. Sîtâ held the waterpot with water from the holy places, Angada held the sword made of gold and the King of the Rikshas [Jâmbavân, the leader of the bears who also participated in the war] held the shield oh King. (44) Sitting on Kuvera's heavenly chariot [the 'Pushpaka' captured from Râvana] He, the Supreme Lord devotedly being worshiped by the women and the reciters oh King, appeared as brilliant as the moon risen among the planets.

(45-46) **A**fter properly being welcomed by His brother He was festively received in the city of Ayodhyâ. Upon entering the royal palace He paid mother Kaikeyî, His other stepmothers and His own mother [Kaus'alyâ] His respects. The spiritual teachers, friends of their age and the youngsters were all of worship and their welcome was returned befittingly by Râma, the princess of the Videhas [Sîtâ] and Lakshmana. (47) The mothers reviving like bodies awakening from sleep, while keeping their sons on their lap, wetted them with a continuous flow of tears in letting go of their grief [over having been separated for so long]. (48) According to the *vidhi* the matted locks were shaven off by the family priest [Vashishthha] and the elders of the family, after which, with the water of the four oceans and other paraphernalia, a bathing ceremony was performed like it was done for King Indra [see 6: 13]. (49) Thus having been fully bathed, nicely dressed, decorated and garlanded, He shone brightly with His brothers and His wife. (50) Pleased with the surrender [of His brother] He accepted the throne offered to Him, as also the citizens who, serving according to their nature with their status orientations [*varnâs'rama* identity, see B.G. 4: 13], all deserved His protection for that quality. Râma was therein just like a father and was by them therefore also accepted as their father.

(51) **A**lthough this all happened in Tretâ-yuga, the period became like Satya-Yuga because of Râma's presence as the ruling king who with His full respect of dharma made all living beings happy [see also 12.3:

15]. (52) The forests, the rivers, the hills and the mountains, the lands, the islands, the oceans and the seas offered all the living beings all they could wish for oh best of the Bharatas. (53) During the period that Râma, the Lord in the Beyond, was king, there was no suffering [due to oneself, others and nature], no disease, old age, bereavement, distress, lamentation, fear and exhaustion or dying against one's will. (54) Having sworn that He would not take another woman [for reasons of principle He separated from Sîtâ, see next chapter] He, as a saintly king pure in His character and dharma, by His personal dutifulness was an example, [in particular] for the householders. (55) Sîtâ in loving service of her husband was, because of her good character, always humble and submissive. Being chaste and afraid [to make mistakes], she bashfully with understanding for her husband's position captivated His mind.'

*: This and the next chapter are a summary of Vâlmîki's Râmâyana, the original scripture describing the story of Râma.

**: Prabhupâda explains: 'Mahârâja Das'aratha had three wives. One of them, Kaikeyî, served him very pleasingly, and he therefore wanted to give her a benediction. Kaikeyî, however, said that she would ask for the benediction when it was necessary. At the time of the coronation of Prince Râmacandra, Kaikeyî requested her husband to enthrone her son Bharata and send Râmacandra to the forest. Mahârâja Das'aratha, being bound by his promise, ordered Râmacandra to go to the forest, according to the dictation of his beloved.'

***: This bridge is today still present in the form of a narrow passage of land close to the surface of the ocean between Lanka and India. It is called the Adam's Bridge and consists of a chain of shoals, c.18 miles (30 km) long [see picture and article].

Chapter 11: Lord Râmacandra Rules the World

(1) **S'**ri S'uka said: 'The Supreme Lord Râmacandra, the heart and soul of all the demigods, accepted an *âcârya* and performed sacrifices with the greatest opulence. Thus He [factually] was worshiping Himself by Himself [see also 4.31: 14]. (2) The *hotâ* priest [the one offering oblations] He gave the entire east, the *brahmâ* priest [supervising the proceedings] received the southern side from His Lordship, the *adhvaryu* priest [who chants the Yajur mantras preparing the sacrifice] got the entire west and the northern side went to the *udgâtâ* priest [singing the Sâma Veda hymns]. (3) Departing from the notion that the brahmins who are free from material desires deserve the complete of the earth, He gave the teacher of example, the *âcârya*, the rest of whatever land there was in between the regions. (4) What this way remained for Himself were His personal ornaments and garments, while for the queen, the daughter of the king of Videha, only her nose ring remained. (5) But when the brahmins saw how much He cared for them as their Lord, their hearts melted, so that they, most pleased with Him, honored Him with prayers. They returned everything they had received from Him and said: (6) 'What did You not give us oh Supreme Lord, oh Master of the universe? With You entering the core of our hearts You dissipate, with Your effulgence, the darkness of our ignorance. (7) Our obeisances unto You Râmacandra oh Lord of the transcendentalists, oh best of all persons of fame whose lotus feet are worshiped by those who are free from violence, oh You whose intelligence is never clouded by anxiety.'

(8) **C**urious about the public opinion Râma one night walked unnoticed in disguise and heard someone speak who was referring to His wife [Sîtâ]. (9) 'I cannot maintain you any longer because you are an impure, unchaste woman going to another man's house. And I will not, like someone henpecked, accept you again as Râma did with Sîtâ!' (10) Apprehensive of folk who say anything that comes to mind, who do not know where to stop and have a poor fund of knowledge, she [Sîtâ] was abandoned by her husband. Thereupon she went to the hermitage of Prâcetasa [Vâlmîki Muni]. (11) She being pregnant [when she left Râma], delivered there after some time a twin, two boys who from the sage who performed the birth rituals received the names Kus'a and Lava ['from the grass' and 'what is cut off']. (12) Also Lakshmana had two sons: Angada and Citraketu [named after 6.14-17]. Bharata, oh great ruler, had two sons who were named Taksha and Pushkala. (13-14) Subâhu and S'rutasena were fathered by S'atrughna. Bharata who brought all directions under His control in His conquest had to kill millions of Gandharvas [or obstinate rebels] and offered all their riches to the king [Râma]. The Râkshasa listening to the name of Lavana, a son of Madhu, was killed by S'atrughna in the great forest of Madhuvana where He established the great town known as Mathurâ. (15)

Sîtâ, who being sent away by her husband kept meditating on Râma's feet, entrusted her sons to the sage and entered the earth. (16) When Râma, the Supreme Lord, heard about this He, remembering her qualities in the different circumstances, could not check His grief, however much He tried to ban it in meditation. (17) Such an attraction between husband and wife constitutes a universal source of anxiety. When this is even true for the great controllers, then what about the common man who is fixed upon a household existence? (18) After she went to heaven the Lord observed strict celibacy and performed a ceremony, an Agnihotra [fire] sacrifice, that was continued for thirteen thousand years without interruption. (19) Râma [concluding His earthly stay] placed His lotus feet that were pierced by the thorns of the Dandakâraṇya forest [the forest of His exile] in the hearts of those who remembered Him and then entered the [beyond of the] Light of the Soul [of the *âtma-jyoti*, His heavenly abode Vaikunthha].

(20) **T**he Lord of the Raghu dynasty [Râma] who assumed a [spiritual] body for the purpose of His pastimes, had, with no one being greater or equal to Him, [personally] no need for all this honor of the prayers of the godly ones, the killing of the Râkshasas, building a bridge over the ocean and His bow and arrows, nor was He in need of the monkeys to assist Him in defeating the enemy [compare B.G. 3: 20-26]. (21) Let me surrender myself to Him, that Master of the Raghu dynasty whose spotless fame to the present day is celebrated in royal assemblies and by the sages in all directions as good as the cloth that covers the elephant of victory, to Him whose lotus feet, which vanquish all sin, are worshiped by the helmets of earthly kings and the gods of heaven. (22) He to whom the people of Kosala were looking up and who they wanted to touch, was by them all, whether they ate and slept with Him or respected Him as a servant, followed to the place for which He left and where all [bhakti-]yoga practitioners go [see also B.G. 4: 9]. (23) Anyone who hears about the activities of Lord Râma and is filled with compassion towards others oh King, will be liberated from the clutches of karma.'

(24) **T**he king asked: 'How did He, the Supreme Lord, Râma, relate to His brothers who were His personal expansions and how did they and also His people, His subjects, behave towards Him, their Controller?'

(25) **T**he son of Vyâsadeva said: 'After accepting the throne He, the Lord of the universe, ordered His younger brothers to conquer the world [*] while He Himself gave audience to His people looking after the capital with other assistants. (26) The streets were sprinkled with perfumed water and the musth of the elephants. It was the highest and greatest delight to see Him, their Master and Ruler, personally present. (27) The palaces, the palace gates, the assembly houses, the platforms and the temples and such, were adorned with golden water pots and flags. (28) [When He appeared] one turned it into a festival with reception gates, tapestries, garlands, betel nut, flowers and fruits, banana trees, colorful flags and mirrors. (29) Wherever He passed the locals carrying their articles of worship approached Him to receive His blessings and said: 'Oh my Lord, please maintain this land that You have recovered like You did before [in the form of Lord Varâha]. (30) The men and women in the city thereafter, desirous to see their king, the Lord with the lotus eyes, returning after such a long time, left their homes to get on the rooftops of the greater mansions, satisfy their hungry eyes and shower Him with flowers. (31-34) He thereafter entered His family home that by His ancestors had been turned into an unfathomable treasury filled with the most costly goods. The doorposts were of coral, the pillars lining up on the polished marakata [emerald] floors were of vaidûrya stone and there were dazzling marble walls. All sorts of flowers and flags could be seen as also draperies, pearls and the most valuable effulgent gems. With all the desirable beauty that increased everyone's joy and with the many bunches of flowers, fragrant incense and lamps, the men and women there whose physical beauty competed with their jewelry, appeared like demigods. (35) The Supreme Lord Râma [lit.: 'joy'], the most excellent one delighting in devotion, to His full satisfaction personally enjoyed [His life] there with His dearest wife Sîtâ. (36) He with the people meditating on His lotus feet, for many years enjoyed all the pleasures of life on their proper time without running into trouble with the dharma.'

*: S'rî Caitanya Mahâprabhu said to this Râma mission of conquering of the world: '*prithivîte âche yata nagarâdi grâma sarvatra pracâra haibe mora nâma*'; A pure devotee, therefore, must execute the order of the Lord and must not gratify his senses by remaining stagnant in one place, falsely proud, thinking that because he does not leave Vrindâvana but chants in a solitary place he has become a great devotee. He also said: '*yâre dekha, târe kaha 'krishna'-upades'a*'; every devotee, therefore, should spread Krishna consciousness by preaching, asking whomever he meets to accept the order of the Supreme Personality of Godhead [Cc. Madhya 7.128].

Chapter 12: The Dynasty of Kus'a, the Son of Lord Râmacandra

(1) **S'**ri S'uka said: 'From Kus'a [the son of Lord Râma] there was Atithi, and from him there was Nishadha. Nishadha's son was Nabha, Pundarîka was fathered by him and Kshemadhanvâ became his son. (2) Devânîka was the son of Kshemadhanvâ, his son was Anîha who had a son called Pâriyâtra. Pâriyâtra's son was Balasthala who had a son called Vajranâbha. Vajranâbha was born from the effulgence of the sun god. (3-4) From Sagana [the son of Vajranâbha] there was a son called Vidhriti from whose loins the son Hiranyanâbha was born who became a teacher of yoga in the line of Jaimini. Yâjñavalkya of Kos'ala as a disciple studied under his lead the spiritual practice [*âdhyâtma* yoga, see 6.15: 12-15]: the most elevated yoga of becoming a seer who can cut through the material knots in the heart. (5) From Pushpa, the son of Hiranyanâbha, Dhruvasandhi was born from whom there was Sudars'ana. Agnivarna was born from him, his son was named S'îghra and Maru was his son. (6) This person still exists in Kalâpa-grâma ['bundle of communities'] as a perfected soul of yoga [a *siddha*]. He remaining there, at the end of Kali-yuga will beget a [second] son in order to revive the lost dynasty of the sun god. (7) The son that he had was Prasus'ruta who fathered Sandhi from whose loins there was a son called Amarshana. From Amarshana's son Mahasvân the person of Vis'vabâhu took birth. (8) From him there was Prasenajit from whom next Takshaka would take birth. From Takshaka there was Brihadbala, who was killed by your father in a fight.

(9) **A**ll these kings of the Ikshvâku dynasty are dead and gone. Now listen to the kings to be born in the future. After Brihadbala there will be a son named Brihadrana. (10) Brihadrana's son will be Ūrukriya, from him Vatsavridha will take birth, Prativyoma will be his son and he will beget Bhânu, whose son Divâka will be a great military commander. (11) Sahadeva, who will be born from him, will beget a great hero: Brihadas'va who will get the son Bhânûmân. The son of Bhânûmân will be Pratikâs'va who will father the son Supratîka. (12) Marudeva will be born thereafter and his son will be called Sunakshatra. Next there will be Pushkara and his son Antariksha will have a son called Sutapâ whose son will be Amitrajit. (13) Brihadrâja will father the son Barhi. Kritañjaya, who will be born from him, will have a son called Ranañjaya and from him Sañjaya will take birth. (14) From him S'âkya will be born whose son will be the memorable S'uddhoda. He will be the father of Lângala from whom Prasenajit will be born who on his turn will father Kshudraka. (15) Ranaka will take birth from him, Suratha will be the next son, and the one of him named Sumitra will end the line of all these kings in the Brihadbala dynasty. (16) With Sumitra as the last king to appear of all these descendants of Ikshvâku in the future, the dynasty will end in Kali-yuga.'

Chapter 13: The Story of Nimi and the Dynasty of his Son Mithila

(1) **S'**ri S'uka said: 'Nimi [see 9.6: 4], the son of Ikshvâku, planned a sacrifice and appointed Vasishthha to be the priest. But he said: 'I am already engaged by Lord Indra oh Mahârâja. (2) When I have finished that sacrifice I will return. Wait till then'. Nimi remained silent and Vasishthha performed the sacrifice for Indra. (3) When the guru did not return for a long time Nimi thought: 'Life is but short' and inaugurated the sacrifice with another self-realized soul as the officiating priest.

(4) **H**aving finished the ceremonies the guru upon his return discovered that his instructions were ignored and so he pronounced a curse: 'May the embodiment of Nimi who thinks he is such a great *pundit*, fall down!'

(5) **N**imi on his turn cursed the guru who had lost his way with: 'And may your embodiment, that with your greed is so poorly aware of the dharma, fall down too!'

(6) **N**imi, fully conversant with the spiritual knowledge as he was, thus had to give up his body. Vasishthha, the great-grandfather [died also but] took with [the seed of] Mitra and Varuna [again] birth from Urvas'î [the heavenly courtesan, see also 6.18: 5-6]. (7) Preserving Nimi's body in fragrant substances, the great sages in conclusion of the Satra sacrifice [a longstanding Soma sacrifice, see *sattra*] addressed the gathering of demigods as follows: (8) 'If you are content with us, then please, if you can, make the body of the king come alive!' After they had responded in confirmation Nimi said: 'Do not bind me to a physical frame! (9) Afraid to be falsely united, sages do not wish to be in touch that way. [Being] absorbed in thoughts about the Lord, they are [to their opinion sufficiently] of devotional service at the lotus feet [see bhajan]. (10) I do not wish to assume a material body that inevitably dies again, for such a body is everywhere - like it is with

fish living in the water - the cause of distress, lamentation and fear [see also 1.13: 47 and B.G. 9: 3].'

(11) **T**he demigods said: 'Live as you like without a material body and be, with your presence in a spiritual body, in the eyes of the normally embodied human being then manifested or not manifested to your desire.'

(12) **A**fraid that for the common man this would result in a state of chaos, the great seers churned the deceased body of Nimi and thus a son was born [compare: 4.14: 43 and 4.15: 1]. (13) Because of his uncommon birth he was called Janaka, because he was born from Videha [from Nimi who was without a body] he became known as Vaideha ['free from a body'], because he was born from the churning he was called Mithila and because of this the city he founded was called Mithilâ. (14) From him there was a son named Udâvasu, from him Nandivardhana was born, he had a son named Suketu and Devarâta was his son oh great ruler. (15) Devarâta begot Brihadratha, Mahâvîrya was his son and he fathered Sudhriti who had a son named Dhrishthaketu. He got Haryas'va as his son who was succeeded by Maru. (16) Maru's son was Pratîpaka and Kritaratha was born from him. Devamîdha was his son who had one called Vis'ruta who fathered Mahâdhriti. (17) Kritirâta followed and from him there was the son Mahâromâ whose son Svarnaromâ begot a son called Hrasvaromâ. (18) S'îradhvaja [also called Janaka] was born from him. He for the performance of sacrifices plowed the earth with the front part of his plow [or *s'îra*] and thus the daughter Sîtâdevî was born [the wife of Râma, Sîtâ means 'furrow']. That was why he was known as S'îradhvaja. (19) Kus'adhvaja was S'îradhvaja's son and his son was king Dharmadhvaja who had two sons named Kritadhvaja and Mitadhvaja. (20-21) Kritadhvaja had a son named Kes'idhvaja and Mitadhvaja's son was Khândikya oh King. Kritadhvaja's son was an expert in the science of transcendence and Khândikya was an expert in Vedic rituals. Khândikya fled because he feared Kes'idhvaja. From Bhânûmân, Kes'idhvaja's son, there was the son S'atadyumna. (22) S'uci was his son and from him the son Sanadvâja was born. Ūrjaketu, his son, fathered Aja who got a son called Purujit. (23) He also had a son, Arishthanemi. From his son S'rutâyû there was Supârs'vaka who fathered Citraratha whose son Kshemâdhi became the king of Mithilâ. (24) His son named Samaratha had one named Satyaratha. He fathered Upaguru who begot Upagupta. Upagupta was a partial expansion of Agni [the god of fire]. (25) His son Vasvananta had a son called Yuyudha. He had a son called Subhâshana and his son was S'ruta. He begot Jaya and Jaya fathered Vijaya. Vijaya's son was Rita. (26) His son was S'unaka, then Vîtahavya was born who had a son called Dhriti. Dhriti begot the son Bahulâs'va and from him there was Kriti who had a son called Mahâvas'î. (27) Oh King, these kings are the descendants of Mithila who by the grace of the Lord of Yoga were all true knowers of the soul. They all found liberation from the worldly duality, even though they stayed at home.'

Chapter 14: King Purûravâ Enchanted by Urvas'î

(1) **S'**rî S'uka said: 'Hear now then oh King [after the stories about the dynasty of the sun god] about the moon dynasty, for to listen to the sanctifying descriptions of the dynasty of kings headed by Aila [Purûravâ], is a glorious thing. (2) Dhâtu [the 'original element' or Lord Brahmâ] appeared on the lotus that was produced from the navel of Vishnu, He with the thousands of heads. Dhâtu had a son called Atri who had the same qualities as his father. (3) From Atri's tears of jubilation a son called Soma was born who was an embodiment of the nectar of immortality [see also 4.1: 15]. He was by Brahmâ appointed as the supreme authority over the scholars, the medicinal herbs and the luminaries [see also B.G. 10: 21 and 6.6: 23]. (4) After he had conquered the three worlds, he performed a *râjasûya* sacrifice and kidnapped in his arrogance with force Târâ, the wife of Brihaspati. (5) Despite of a repeated request of the spiritual master of the godly ones, he in his conceit did not release her, as a consequence of which a conflict arose between the Suras and the Dânavas. (6) Because of S'ukra's ['semen', the spiritual master of the Asuras] enmity towards Brihaspati he together with the Asuras chose the side of the moon god. S'iva though took together with the host of ghosts following him out of affection for the side of [Brihaspati,] the son of the spiritual teacher [Angirâ, one of the seven sages]. (7) The great Indra followed by all the different demigods, joined the spiritual master [Brihaspati]. The fight that ensued - just because of Târâ [Brihaspati's wife] - brought great destruction over the Suras and Asuras. (8) When the creator of the universe Lord Brahmâ, was fully informed about this by Angirâ, he severely chastised Soma and delivered Târâ unto her husband. He discovered that she was pregnant.

(9) [**B**rihaspati said to her:] 'You foolish woman, deliver now! Deliver immediately from that womb that was

my domain. Despite of having been impregnated by another man I shall not burn you, unfaithful as you are, to ashes because you were a woman in want of a child.'

(10) **Târâ**, deeply ashamed, delivered a child that had a golden effulgence. That made Brihaspati and Soma both desire the child. (11) 'It is mine, not yours!' so they exclaimed fighting over the child. The sages and the gods asked Târâ questions, but she in her embarrassment could not say a thing.

(12) **The** child got angry and said to its mother: 'Why all this shame? Why are you not saying anything? Tell me immediately oh unchaste lady, what you have done wrong!'

(13) **Lord** Brahmâ took her separate, put her at ease and asked her about the details, upon which she admitted hesitantly: 'This child belongs to Soma'. Soma then immediately took charge of it. (14) Oh King, when the child because of its profound intelligence received from Lord Brahmâ the name Budha, the god of the moon was in great jubilation that he had gotten such a son. (15-16) As I said before [in 9.1], from his [Budha's] loins Purûravâ was born from the womb of Ilâ. When Urvas'î [see also 9.13: 6] in Indra's court heard Nârada speak about Purûravâ's beauty, qualities, magnanimity, behavior, wealth and power, the *devî* was struck by the arrows of Cupid and approached him. (17-18) Because of the curse of Mitra and Varuna the woman had descended to the human world. Seeing there that the best of all men was as beautiful as Cupid, she approached him self-controlled. As soon as he, the king, saw the divine woman, he with goose bumps addressed her enthused with sweet words and bright eyes. (19) The honorable king said: 'Be welcome o supreme beauty, please be seated, what can I do for you? Keep me company and share my bed for many, many years!'

(20) **Urvas'î** said: 'What woman would not be attracted by the sight and thought of you, oh beautiful man, and desist from enjoying your chest in intimate love [see also 7.9: 45]? (21) These two lambs, oh King, have fallen and need your protection oh honorable host. In the company of a superior husband so one says, a woman may enjoy in love. (22) Oh hero of mine, that what is prepared with ghee shall be my food and I do not want to see you naked at any other time than during intercourse.'

'**That** is settled then', so promised the great soul.

(23) 'Just look at your beauty and poise! No one on earth is as attractive as you are. Who can withstand a goddess like you who personally has descended among the human beings?'

(24) **He**, the best among the human beings, enjoyed in the most exquisite places and pleasure gardens like Caitraratha, with her whatever there was to enjoy to his desire [see also 5.16: 13-14]. (25) Making love with the goddess he enjoyed it for many nights and days to be with her and smell the stimulating lotus saffron fragrance of her face.

(26) **Indra** not seeing Urvas'î [around] told the singers of heaven: 'Without Urvas'î my abode is not as beautiful'. (27) Thus they in the dead of night assembled in the dark to steal away the two lambs that Urvas'î as a wife had entrusted to the king. (28) When she heard the two [that she treated like her] sons, cry as they were lead away, she said: 'My life is stolen away by this bad husband who considers himself a hero but is not a real man! (29) Confiding in him who during the day appears to be a man but at night fearfully keeps himself silent as a woman, thieves have stolen away my two sons.'

(30) **Pierced** by the arrows of her words he, like an elephant fired up, angrily in the dark took up a sword and went after them, without putting his clothes on. (31) After they [the Gandharvas], gave up the lambs, they lit up the place with a light as bright as lightning. Urvas'î thus could see her husband returning naked with the two lambs in his hands... [and thus she left him]. (32) Purûravâ not seeing his wife in bed any longer, got very sad. Being too much attached to her he got distraught and lamenting began to roam the earth [looking for her]. (33) He spotted Urvas'î in Kurukshetra [a place of pilgrimage, see also B.G. 1: 1] at the Sarasvatî together with five companions. Happy and smiling all over Purûravâ addressed her with sweet words: (34) 'Ah my wife, do not leave, stay oh cruel one! You should not have given up on me because I failed to make you happy thus far. Let us talk a little. (35) This good body of mine, led far, far away from home by you, will drop dead on the spot oh *devî* and the foxes and vultures will eat it, if it is not worthy of your grace!'

(36) **Urvas'î** said: 'You are a man, do not adhere to death! Do not let these foxes of the senses eat you up.

You cannot always count on the friendship of women. They can be like wolves in matters of the heart. (37) Beware of them, women are merciless [when men forsake their duty, see B.G. 1: 40]. They are cunning, hard to handle, do whatever pleases them and put you as a faithful husband and brother down for the smallest reason, so one says. (38) They establish false hopes in the ones unsuspecting, run away from their well-wishers, always desire for newer and newer things, are easily allured and are real captains of independence [if they have to]. (39) At the end of every year your good self may count on one night only in order to make love with me my husband, so that you, one after the other, will have children in this world my dear [see also 6.18: 38-42].'

(40) **S**eeing that Urvas'î was pregnant he returned to his palace. At the end of the year he then at that very spot [at Kurukshetra] saw Urvas'î again, who had become the mother of a hero. (41) Obtaining her association he, delighting in her company, in great jubilation reunited with her. After the night had passed Urvas'î said to the poor-hearted fellow who was afflicted by the thought of being separated from her: (42) 'Go and take shelter of the singers of heaven, the Gandharvas. When you satisfy them with prayers they will bring me to you.' His [*agnisthâli*] fire pot oh King, then gave him the idea that Urvas'î was really walking with him through the forest. (43) When he returned from the forest and had given up the fire pot, he at home began to meditate the entire night. During that time Tretâ-yuga was about to begin and before his mind's eye the three [*trikânda* principles of the Vedas] were revealed [of *upâsanâ*: sacrifice, song and prayer; karma: fruitive labor and *jñâna*: spiritual knowledge]. (44-45) Going to where he had left his fire pot he discovered that at that spot an As'vattha had sprouted from the inside of a s'amî tree. He used the wood to make two sticks [for creating fire] whereupon he, the master of the kingdom, with mantras [*], in his desire to be with Urvas'î, meditated on her as the lower stick, himself as the upper one and that what was between them as the child he had begotten. (46) From the friction a fire was born that, as the son of the king together with the three letter combination A, U and M [the Pranava], in its three forms stood for the complete of the Vedic practice [of being born from one's physical father, from one's spiritual master and from one's own practice of offering - which is represented by the three sacrificial fires called Âhavanîya, Gârhapatya and Dâkashinâgni]. (47) He who wanted to be with Urvas'î thus worshiped the Controller of the Sacrifices, the Supreme Personality of Godhead beyond the senses who is the Lord, the Reservoir of all Demigods [see also B.G. 3: 10]. (48) Formerly [during Satya-yuga] all verbal [Vedic, *atharva*] expressions were covered with one mantra only, knowing the Pranava of *omkâra*, Nârâyana was the only god, there was only one fire and there was only one *varna* [the class called *hamsa* **]. (49) This is how with Purûravâ at the onset of Tretâ-yuga, the [before mentioned] threefold Vedic order [of being born by karma, *upâsana* and *jñâna*] came about oh ruler of man. By simply generating the sacrificial fire as his son, the king achieved the heavenly abode of the Gandharvas.'

*: In this context are mentioned the mantra's: '*s'amî-garbhâd agnim mantha*' 'from within the s'amî the fire is churned' and '*urvas'yâm urasî purûravâh*': 'by Urvas'î the best of Purûravâ.'

**: In Satya-yuga, Lord Nârâyana was worshiped by meditation (*krite yad dhyayâto vishnum*): everyone meditated and achieved success contemplating Lord Vishnu, Nârâyana. In the next *yuga*, Tretâ-yuga, the performance of *yajña* began (*tretâyâm yajato mukhaih*). In Dvâpara-yuga the Lord is worshiped as a king, while in Kali-yuga the Lord is there as his own devotee [a covered or *channa-avatâra*] to lead in devotion.

Chapter 15: Paras'urâma, the Lord's Warrior Incarnation

(1) **T**he son of Vyâsadeva said: 'From Urvas'î's womb six sons were born who were begotten by Purûravâ oh ruler of man: Âyu, S'rutâyû, Satyâyû, Raya, Vijaya and Jaya. (2-3) S'rutâyû had a son named Vasumân, Satyâyû also had one called S'rutañjaya, from Raya there was a son called Eka and from Jaya there was a son called Amita. Bhîma was the son of Vijaya after whom Kâñcana was born as his son. From Hotraka, Kâñcana's son, there was the son Jahnu who drank the water of the Ganges in one sip. (4) Puru was begotten by Jahnu [see 1.12: 15 & 3.8: 1] and from him next Balâka and his son Ajaka appeared. Kus'a followed from whose loins the four sons Kus'âmbu, Tanaya, Vasu and Kus'anâbha were born who were succeeded by Gâdhi, the son of Kus'âmbu. (5-6) From Gâdhi there was the daughter Satyavatî who by the brahmin Ricîka was asked to be his wife, but not considering him fit king Gâdhi said to that son of Bhrigu: 'Please deliver me as a

dowry for this daughter of the Kus'a dynasty that we belong to, one thousand horses as brilliant as the light of the moon with each one black ear.' (7) With that being said the sage understood what he had in mind. He went to the abode of Varuna from where he brought and delivered the horses. Then he married the beautiful daughter. (8) He as a seer was by his wife and his mother-in-law who each wanted a son, requested to cook a preparation which he with mantras offered to them [to his wife with a *brâhmana* mantra and to his mother-in-law with a *kshatriya* mantra]. Then the *muni* went away for a bath. (9) Meanwhile, Satyavatî was by her mother asked to give the oblation that was meant for her, because she thought it was the better one of the two. She handed it over to her while she herself ate her mother's oblation.

(10) **L**earning about this the sage said to his wife: 'You did something very wrong! Now your son will be a fierce, punitive personality while your brother will be a scholar in spiritual science!'

(11) **S**atyavatî beseeched him that it would not be so and thus the son of Bhrigu said: 'Then the son of your son will be that way!' Thereafter Jamadagni was born.

(12-13) **S**he [Satyavatî] later became the great and sacred Kaus'ikî [a river] that purifies the entire world. Jamadagni married Renukâ, the daughter of Renu. She with the seer of Bhrigu gave birth to many sons of whom Vasumân was the eldest. The renown Paras'urâma [also known as Râma] was the youngest son. (14) He [Paras'urâma] who twenty-one times acted as the annihilator of the Haihaya dynasty and thus freed the earth from all her *kshatriyas*, is called an [*ams'a*] incarnation of Vâsudeva. (15) The earth's burden of the arrogant governing class that, covered by passion and ignorance, lacked in respect for the brahminical rule, was removed by him. He killed them despite of the fact that they had committed no great offense [see also 1.11: 34].'

(16) **T**he honorable king said: 'What was, of those degraded nobles out of control, the offense committed unto the Supreme Lord because of which time and again the dynasty was annihilated?'

(17-19) **T**he son of Vyâsa said: 'The king of the Haihayas, Kârtavîryârjuna, the best of the *kshatriyas*, had developed a thousand arms in upholding the worship of Dattâtreyâ who is a plenary portion of Nârâyana. He who was the fear of his enemies could not be defeated, was sharp-witted, most attractive, influential, powerful, renown and physically very strong. Because of his yogic control he had acquired qualities like the perfections of the *animâ-siddhi* and such and he tirelessly traveled all over the world like a whirlwind. (20) When he one day surrounded by beautiful women enjoyed the water of the Revâ [the Narmadâ], he, overly proud of being decorated with the garland of victory, with his arms stopped the flow of the river. (21) The conceited hero called Ten-head [Râvana] could not bear that influence because the water that moved upstream from his actions had inundated his camp. (22) Râvana who insulted him [the king] in the presence of the women was without much difficulty arrested by him, held in custody in [their capital] Mâhishmatî and then released again as if it concerned a monkey.

(23) **O**nce during a hunt alone in the forest wandering aimlessly, he [Kârtavîryârjuna] entered the *âs'rama* of Jamadagni *muni*. (24) The sage on the basis of his austerity could, because of his cow of plenty [*kâmadhenu*], offer to that god of man together with his soldiers, ministers and the rest of his retinue, everything that was needed. (25) When the king saw what this wealth that exceeded his personal opulence all meant, he could not appreciate it really. He and his Haihayas then developed the desire to possess that cow of sacrifice. (26) In his conceit he encouraged his men to take away the sage's cow of plenty and bring her together with her calf to Mâhishmatî while it was crying because of the violence. (27) After the king was gone Paras'urâma, upon returning to the *âs'rama* [of his father], heard about that nefarious act and got as angry as a snake that is trampled upon. (28) Unable to tolerate what had happened he took up a ghastly chopper, a quiver, a bow and a shield and went after them like a lion attacking an elephant. (29) As the king entered the capital he saw the best of the Bhrigus coming after him in fury carrying a bow, arrows and a chopper as his weapons. His skin was covered by a black deerskin, he had matted locks and radiated like sunshine. (30) He sent seventeen *akshauhînis* [*] with elephants, chariots, horses and infantry, with swords, arrows, lances, slings and weapons of fire, but Paras'urâma, the Lord and Master, most fiercely killed them all by himself. (31) He as the greatest expert in handling the chopper, killed as fast as the wind and as speedy as the mind the enemy troops from whom here and there the arms, legs and shoulders fell to the ground together with the drivers of the elephants and the horses that had been slain. (32) Seeing his soldiers fallen by the axe and the arrows of Râma lying scattered with their shields, flags, bows and dead bodies in the mud and the blood on the field, Haihaya [Kârtavîryârjuna] rushed over there in fury. (33) Kârtavîryârjuna then fixed with five hundred of his arms simultaneously as many arrows on as many bows in order to kill Râma, but he as the

best fighter of all the ones armed, cut them all to pieces with his arrows using one bow only. (34) The king attacked again with trees and rocks that he had uprooted with his hands, but, as he was rushing forwards on the battlefield, all his arms were by Paras'urâma's razor-sharp axe with great force cut off like they were the hoods of snakes. (35-36) After his arms had been cut off, the mountain peak that was his head was severed. As soon as their father was killed his ten thousand sons fled away in fear. Fetching the sacrificial cow and calf that had suffered badly, the Killer of All False Heroism returned to his father's hermitage and handed them over to him. (37) Râma described to his father and brothers everything that he had done. After hearing that Jamadagni spoke as follows:

(38) '**R**âma oh Râma, mighty hero, you have committed a sin by unnecessarily killing that god of man who embodies all the demigods. (39) We are brahmins my dear one, people who because of their forgiveness have achieved a position of respect. It is by this quality that the god who is the spiritual master of the universe [Lord Brahmâ] has achieved his position as the supreme authority. (40) By forgiveness the splendor, happiness and success of the religious practice shines as brilliant as the sun. The Supreme Lord Hari, our Controller, becomes quickly pleased with those who are forgiving. (41) To kill a king who is famous as an emperor is worse than killing a brahmin. Therefore wash away that sin my best one, by respecting the holy places in the consciousness of the Infallible One.'

*: The Mahâbhârata describes an *akshauhini* in the Âdi parva, chapter two: "One chariot, one elephant, five infantry soldiers and three horses are called a *patti* by those who are learned in the science. The wise also know that a *senâ mukha* is three times what a *patti* is. Three *senâ mukhas* are known as one *gulma*, three *gulmas* are called a *gana*, and three *ganas* are called a *vâhinî*. Three *vâhinîs* have been referred to by the learned as a *pritanâ*, three *pritanâs* equal one *camû*, and three *camûs* equal one *anîkinî*. The wise refer to ten *anîkinîs* as one *akshauhini*. The chariots of an *akshauhini* have been calculated at 21.870 by those who know the science of such calculations, oh best of the twice-born, and the number of elephants is the same. The number of infantry soldiers is 109.350, and the number of horses is 65.610. This is called an *akshauhini*."

Chapter 16: How Lord Paras'urâma Came to Destroy the Ruling Class Twenty-one Times

(1) **S'**ri S'uka said: 'Oh son of the Kuru dynasty, Paras'urâma thus by his father being advised said: 'So be it!', whereupon he for a year traveled to all the holy places. Then he returned to the *âs'rama*. (2) When Renukâ [his mother] one day went to the bank of the Ganges, she saw the king of the Gandharvas [see also 9.14: 31]. He was garlanded with lotus flowers and sported with the girls of heaven, the Apsaras. (3) She observed his affairs as she went to the river to fetch some water. Slightly drawn to Citraratha, she forgot the time of the fire sacrifice. (4) Realizing that she had neglected the time, she upon returning was afraid to be cursed by the sage and stood with folded hands before him, having put the waterpot in front of him. (5) The sage understood she had deviated from the rule and became angry with his wife. He said: 'Remove her my sons, she's full of sin', but the sons did not carry out his order. (6) Râma who through his meditation and austerity was fully aware of the prowess of the sage [and confided perfectly in his authority], in response to the encouragement of his father immediately terminated his mother and all his brothers. (7) When Jamadagni thus being pleased asked him what benediction he would like, he said: 'Give those whom we have lost their life back without them remembering their punishment!' (8) Soon they all rose happily and alive like they had awakened from deep sleep, since Râma had executed the punishing of his kin in the full awareness of the power of his father's austerity.

(9) **T**he sons of Kârtavîryârjuna [9.15: 17] oh King, [meanwhile] could not have peace with the remembrance of their father being defeated by the superior power of Paras'urâma. (10) When Râma one day with his brothers was away from the *âs'rama* in the forest, they, seeking revenge, took the opportunity to approach their residence. (11) Finding the *muni* sitting at the fireplace fully absorbed in contemplating the Supreme One Praised in the Verses, they, determined to do evil, killed him. (12) Being most cruel towards the poor and unprotected mother of Râma who begged for the life of her husband, they, those '*kshatriya*' brothers, violently cut his head off and took it away. (13) Renukâ, the chaste wife down in tears grieving, stroke her body with her hands and cried loudly: 'Oh Râma, oh Râma, my dear son!' (14) Hearing the sound of that

most sad cry 'Oh Râma', they [Râma and his brothers despite of being] far away, hastened back to the *âs'rama* where they saw that their father had been murdered. (15) Bewildered by the shock, they all lamented and angrily, depressed, sad and indignified cried: 'Oh father, oh saint, you who are such an example of dharma have now departed for heaven and left us behind!' (16) Thus bewailing their father, Paras'urâma entrusted the body to his brothers and personally took up the ax, determined to put an end to the *kshatriyas*. (17) Râma went to Mâhishmatî, [the capital] that was doomed because a brahmin had been killed. There he in the middle of the town made a great pile of the heads he severed from their bodies. (18-19) Their blood formed a terrible river that brought fear to all the rulers who defied the brahminical culture. Because the *kshatriyas*, the royal class, had killed his father, he acted to their detriment and twenty-one times over wiped them off the earth. He as a master of war thus at Samanta-pañcaka created nine lakes filled with blood instead of water [see also B.G. 4: 7].

(20) **J**oining his father's head with his body he kept him on kus'a grass and worshiped with sacrifices the Godhead, the True Self and inspiration of all the demigods. (21-22) The *hotâ* priest he gave the eastern direction, the *brahmâ* priest he gave the southern direction, the *adhvaryu* he gave the western side and the *udgâtâ* received the north [compare 9.11: 2]. The others and Kas'yapa Muni he assigned the different corners and the middle Âryâvarta portion [*] he gave to the *upadrashthâ* priest who supervises the mantras. The assisting *sadasya* priests received whatever remained. (23) When he thereafter took a bath, he, on the bank of the major stream that was the Sarasvatî, was cleansed of all impurities [remaining from killing the *kshatriyas*] and radiated like a cloudless sun [see also B.G. 3: 9]. (24) Because of Paras'urâma's worship, Jamadagni regained his body with all the symptoms of consciousness and became the seventh seer in the constellation of the seven sages [see 8.13: 5, linked to the *saptarshi-mandala* stars around the polestar]. (25) Paras'urâma, the son of Jamadagni who is also the Supreme Lord with the lotus petal eyes, will be a propounder of Vedic knowledge in the next period of Manu oh King [as one of the seven sages, see 8.13: 15-16]. (26) He who in peace with the intelligence has given up the clout, still today can be found in the hills of Mahendra and is worshiped and revered for his character and activities by all the perfected ones, the singers of heaven and the venerable ones. (27) This is how the Soul of the Universe, the Supreme Lord Hari, the Controller who appeared as an incarnation in the Bhṛigu dynasty and killed the rulers of man many times, relieved the earth of its great burden.

(28) **F**rom Gâdhi's loins [see 9.15: 4-5] a most powerful personality [Vis'vâmitra] was born. He as perfect as a fire, gave up the *kshatriya* position and achieved the quality of a brahmin by performing austerities [see 7.11: 35 and footnote at 9.7: 7]. (29) Vis'vâmitra also had sons: one hundred-and-one of them oh ruler. Because the middle one carried the name Madhucchandâ they as a group were called the Madhucchandâs. (30) He accepted S'unahs'epha, the son of Ajîgarta, who with the name of Devarâta ['saved by the demigods'] appeared in the Bhṛigu-dynasty, as his own son. He ordered his other sons to accept him as the eldest one. (31) He was the one who was sold as the 'man-animal' for the *yajña* of king Haris'candra. After offering prayers to the demigods headed by Lord Brahmâ he was released from being bound like an animal [see 9.7: 20]. (32) Stemming from the line of Bhṛigu he was advanced in spirituality and was therefore protected by the godly ones involved in the sacrifice for the gods. S'unahs'epha was for that reason in the dynasty of Gâdhi also celebrated as Devarâta. (33) The [fifty] eldest Madhucchandâs could not very well accept the fact [that he would be the eldest brother] and were all cursed by the *muni* who got angry. He said: 'May all of you bad sons become *mlecchas* [**]!' (34) It was Madhucchandâ who together with the rest of the fifty sons then said: 'We will conform to whatever would please you in this matter oh father!' (35) They accepted him [Devarâta], a seer of mantras, as the eldest and said to him: 'We will all follow you.' Vis'vâmitra told the sons: 'You sons will all have sons because you favored my honor as a father of [worthy] sons. (36) He [Devarâta] is a son of mine, just like you are oh Kus'ikas [***], please obey him.' And there were many other sons: Ashthaka, Hârîta, Jaya, Kratumân and more. (37) Thus it is clear what the branches of the dynasty of Kaus'ika are according to the different positions that were obtained by the sons of Vis'vâmitra [the ones obedient, the ones disobedient and the ones adopted].'

*: The tract of land in India between the Himalaya Mountains and the Vindhya Hills is called Âryâvarta.

**: Mlecchas are people opposed to the Vedas, non-Aryans that are also known as the meat-eaters that Lord Kalki will slay at the end of Kali-yuga.

***: 'One of Kaus'ika' is another name for Vis'vâmitra and his sons, see also 6.8: 38.

Chapter 17: The Dynasties of the Sons of Purûravâ

(1-3) **T**he son of Vyâsa said: 'From one son of Purûravâ named Âyu [see 9.15: 1], there were the powerful sons Nahusha, Kshatravridha, Rajî, Râbha and Anenâ. Oh royal ruler, hear now about the dynasty of Kshatravridha. From Kshatravridha's son Suhotra there were three sons: Kâs'ya, Kus'a and Gritsamada. From Gritsamada there was S'unaka and from him S'aunaka appeared, a *muni* who excelled in the sacred [Rig Veda] verses. (4) Kâs'i the son of Kâs'ya begot Râshthra who on his turn fathered Dîrghatama. From Dîrghatama there was Dhanvantari who was an incarnation of Vâsudeva, the Enjoyer of Sacrifices. He was the founder of Ayurvedic medicine. When one remembers him all disease can be overcome [see also 8.8]. (5) From his son Ketumân a son took birth named Bhîmaratha and from him there was Divodâsa whose son Dyumân was also known as Pratardana. (6) He was also known by the names S'atrujit, Vatsa, Ritadhvaja and Kuvalayâs'va. From him there were Alarka and other sons. (7) Oh King, no one but Alarka ruled the earth for sixty-six thousand years like a young man. (8) From Alarka's loins Santati was born, from him Sunîtha was born, his son was Niketana and Niketana's son was Dharmaketu who fathered Satyaketu. (9) Dhriṣṭhaketu thereafter begot Sukumâra who ruled the entire planet. Vîtihoṭra was his son and Bharga who was born from him fathered a son named Bhârgabhûmi oh ruler of man.

(10) **I** have thus described all descendants born in the dynasty of Kâs'i who belong to the line of Kshatravridha. From [Kshatravridha's brother] Râbha a son was born called Rabhasa. From him Gambhîra appeared and Akriya was his son. (11) The descendant who took birth from him was called Brahnavit. Now hear about the descendants of Anenâ. There was a son called S'uddha from whom S'uci was born who had a son called Citrakrit who was also known as Dharmasârathi. (12) From him S'ântaraja was born who performed all kinds of Vedic rituals. He was a self-realized soul [and the line ended with him]. From Rajî there were five-hundred sons who were most powerful. (13) Rajî who on the request of the godly ones killed the demons, returned the heavenly kingdom back to Indra, the king of heaven. But Indra, afraid of the enmity of Prahlâda and others, gave it back [to the demons] and clasped Rajî's feet in surrender. (14) When their father passed away the great Indra requested Rajî's sons to return the heavenly kingdom. They did not do that and gave him a share of the offerings. (15) The spiritual master [Brihaspati] offered oblations in the fire so that Indra could kill all of Rajî's sons who had fallen from the path of righteousness. None of them remained alive. (16) From Kus'a, Kshatravridha's grandson, Prati was born. His son called Sañjaya had a son named Jaya who fathered the son Krita from whose loins next king Haryabala was born. (17) From Sahadeva, who was his son, Hîna was born. His son Jayasena fathered Sankriti. Sankriti also had a son named Jaya who was a dutiful *kshatriya* and a mighty warrior. These were all the kings in the [Âyu] dynasty of Kshatravridha, now hear from me about the descendants of Nahusha.'

Chapter 18: King Yayâti Regains his Youth

(1) **S'**ri S'uka said: 'Just like an embodied soul having six senses [with the mind as the sixth] there were from king Nahusha [another son of Purûravâ's son Âyu] six sons: Yati, Yayâti, Samyâti, Âyati, Viyati and Kriti. (2) The eldest son Yati did not accept the kingdom offered by his father, for he knew what that entails. A person who enters such a position cannot seriously engage in self-realization. (3) When his father by the brahmins was forced to abdicate for having offended Indra's wife S'acî and he hence had degraded to the level of a python [a 'goat-swallower'], Yayâti became the king. (4) He allowed his four younger brothers to rule the different directions. Yayâti thus ruling the world married with the daughters [Devayânî] of S'ukrâcârya and [S'armishthhâ of] Vrishapurvâ.'

(5) **T**he king said: 'The mighty seer S'ukrâcârya was a brahmin while Yayâti belonged to the *kshatriya* class. How could there, against the customs, be a [*pratiloma*] marriage of a brahmin [daughter] with a *kshatriya*? [*anuloma*, the other way around, was more common].

(6-7) **S'**ri S'uka said: 'One day Vrishapurvâ's daughter named S'armishthhâ, an innocent girl with a passionate character, was together with the daughter of the guru Devayânî and with thousands of friends.

They walked in the palace garden full of blossoming trees that had sand banks with lotus flowers buzzing with the sweet sounds of bumblebees. (8) When the lotus-eyed girls arrived at the side of the lake situated there, they gave up their dresses on the bank and began sporting in the water by splashing one another. (9) They [suddenly] saw Lord S'iva passing by seated on his bull together with the goddess [Pârvatî]. The young girls quickly got out of the water and full of shame covered themselves with their garments. (10) Without noticing it S'armishthhâ put on the clothes of the guru's daughter as if they were her own, whereupon Devayânî irritated said this: (11) 'Now look how she like a maid-servant acts without any manners. She just like a dog going for the ghee for a sacrifice has put on the garment that was meant for me! (12-14) Of us descendants of Bhrigu better than the rest by whose austerity this entire world was created, of us who are the face of the Personality of Transcendence and by whose piety the light of the right path is known, of us unto whom the masters of the world, the enlightened ones of control and even the Supreme Lord, the Purifying Supersoul and Husband of the Goddess, are offering prayers, she, whose demoniac father is a disciple of our father, has put on what was meant to be worn by us. It is as if an unchaste *s'udra* tries to master the Vedas!'

(15) **S'**armishthhâ thus rebuked breathed heavily like a trampled serpent and said very angrily biting her lip to the guru's daughter: (16) 'What a nonsense, you beggar! You do not know your place. Is not it you who waits outside our house [for food] like the crows do?'

(17) **W**ith these unkind words rebuking her S'armishthhâ angrily took the garments away from the virtuous daughter of the spiritual teacher and pushed her into a well. (18) As she went home Yayâti, who wandered around for a hunt, happened to arrive at the spot and, thirsting for water, discovered her in the well. (19) Because she sat there completely naked, the king gave her his upper garment and most kindly put his hand into hers to pull her out. (20-21) The daughter of Us'anâ [or S'ukrâcârya, see also B.G. 10: 37] with words full of love and kindness said to the hero: 'Oh King, with you taking my hand, oh conqueror of the cities of the enemy, you have accepted my hand! May it not be touched by anyone else but by you because the relationship between you and me that we have now, was arranged by providence oh hero and not by man! (22) Having landed in this well I learned about your goodness. [Please know that] no qualified brahmin can become my husband oh strong-armed one, because Kaca, the son of Brihaspati whom I have cursed in the past, pronounced a curse against it [*].'

(23) **Y**ayâti did not like what had been arranged by providence, but thinking for himself however he, attracted to her, agreed to her proposal. (24) After the king had left she, having returned home, in tears wisely told everything to her father, recounting all that S'armishthhâ had done and what had happened thereafter. (25) The mighty thinker was most unhappy about it. He condemned the priesthood, praised the activity of collecting grains [*uñcha-vritti*, see 7.11: 16 and 7.12: 17-19] and left his residence together with his daughter. (26) King Vrishaparvâ understanding that his spiritual master acted in resistance, propitiated him by prostrating on the road with his head at his feet. (27) The mighty son of Bhrigu, who could not be angry for longer than a minute, then said to his disciple: 'I cannot ignore her, please fulfill her desire oh King!'

(28) **W**ith his consent to settle matters [as demanded] Devayânî expressed her desire: 'To whomever my father gives me away in marriage, she [S'armishthhâ] must accompany me as my follower.'

(29) **S'**armishthhâ together with her friends by the father being given to Devayânî understood the danger [of the *âcârya* leaving] and also what the benefit was of his respectability, and therefore served her with the thousands of other women as a servant. (30) When he gave his daughter [Devayânî] to [Yayâti] the descendant of Nahusha, S'ukrâcârya said to him: 'Oh King, never ever allow S'armishthhâ into your bed!'

(31) **S'**armishthhâ [however] who [later on] saw that Us'anâ's daughter had nice children, asked him at an opportune moment in a secluded place, whether he as the husband of her girlfriend would not like her as a faithful wife. (32) Remembering what S'ukra had said when he gave his advice for a situation like this, he who by the princess was requested to have children with her, then decided from his sense of duty and respect for the principles of religion, to give in to her [compare B.G. 7: 11]. (33) Devayânî gave birth to Yadu and Turvasu. S'armishthhâ, the daughter of Vrishaparvâ, had Druhyu, Anu and Pûru. (34) When Devayâni was informed that S'armishthhâ was pregnant of her protector she boiling with anger proudly returned to her father's house. (35) Following his sweetheart, his great desire, he tried to appease her with meaningful words and massaging her feet, but it was in vain. (36) S'ukra said angrily to him: 'You womanizing, deceitful man. May you oh fool, be afflicted by the disfigurement of the human body because of age.'

(37) **S'**ri Yayâti said: 'As yet my lust with your daughter has not been satisfied oh brahmin!'

[S'ukra replied:] 'For as long as you are lusty you may exchange your old age for the youth of someone willing to consent to that.'

(38) **H**e thus got the opportunity to change places with his eldest son. He asked him: 'Oh Yadu, beloved son, please give me your youth in exchange for this old age! (39) I am not yet satisfied in my sensual needs, my dear son. When you take upon yourself the burden of old age that your grandfather [S'ukra] wished me, I can enjoy life a few years more [see also 7:5: 30].'

(40) **S'**ri Yadu said: 'I am not happy to accept your old age while you remain youthful. A person [like me] will never become free from material desires without [having had] the experience of bodily happiness [see also 7.12: 9-11 and B.G. 4: 13]!'

(41) **T**he father requested Turvasu, Druhyu and Anu oh son of Bharata, but they refused to accept because they, not conversant with the true nature [of the soul], took their temporality for something permanent. (42) He asked Pûru who was younger but better qualified. He said to him: 'You my dear son, would not turn me down like your older brothers did, would you?'

(43) **S'**ri Pûru said: 'Who oh King, oh best one among the people, gets in this world the chance to repay his father for the body that he gave? It is by his mercy that one may enjoy a higher life. (44) He who acts in respect of his father's wishes is the best one, he who acts on his command is but mediocre and low-class is he who acts irreverently but he who defies his father's words is like his stool.'

(45) **P**ûru was thus pleased to accept the burden of old age of his father while his father was pleased with the satisfaction of his youthful desires that he asked for oh ruler of man. (46) He [Yayâti] as the master of the seven continents ruled like a father over his subjects and enjoyed to his heart's content the material happiness without any frustration of his senses. (47) Devayânî on top of that provided her beloved husband as his sweetheart in private twenty-four hours a day divine bliss with all of her body, mind and words and everything that belongs to it. (48) With different rituals worshiping Hari, the Personality of Sacrifice, the Godhead and Reservoir of all Divinity and Object of all Vedic knowledge, Yayâti was of an abundant charity. (49) Then the complete of the in Himself created world appears - just like a mass of clouds in the sky - as a diversity of [life] forms and then again it is of no manifestation, like it concerned a creation of the mind as in a dream [see also B.G. 7: 24-25]. (50) Placing only Him in his heart, Lord Vâsudeva, the One Nârâyana who exists within each but is visible to no one, he free from desire worshiped the Supreme Master. (51) Thus for a thousand years with his mind and his five senses being engaged in a notion of worldly happiness he, the master of the entire world, because of his devious senses nevertheless could not find satisfaction.'

*: Swâmi Prabhupâda explains: 'Kaca, the son of the learned celestial priest Brihaspati, had been a student of S'ukrâcarya, from whom he had learned the art of reviving a man who has died untimely. This art, called *mrita-sañjîvanî*, was especially used during wartime. When there was a war, soldiers would certainly die untimely, but if a soldier's body was intact, he could be brought to life again by this art of *mrita-sañjîvanî*. This art was known to S'ukrâcarya and many others, and Kaca, the son of Brihaspati, became S'ukrâcarya's student to learn it. Devayânî desired to have Kaca as her husband, but Kaca, out of regard for S'ukrâcarya, looked upon the guru's daughter as a respectable superior and therefore refused to marry her. Devayânî angrily cursed Kaca by saying that although he had learned the art of *mrita-sañjîvanî* from her father, it would be useless. When cursed in this way, Kaca retaliated by cursing Devayânî never to have a husband who was a *brâhmana*.'

Chapter 19: King Yayâti Achieves Liberation: the Goats of Lust

(1) **S'**ri S'uka said: 'He [Yayâti] who being moved by lust thus was ruled by women, for the sake of his well-being acted against it with intelligence. In resignation he narrated the following story to his wife [Devayânî].

(2) **O**h daughter of S'ukra, please listen to this tale about someone behaving like me in this world, someone sticking to his class and because of whom the sober ones of the forest [they who retired] are repentant. (3) There was a goat in the forest searching for some food for his cherished self. He happened to meet a she-goat

that as a consequence of her own actions had fallen into a well. (4) Motivated for lust the he-goat thought of a way to free her. With the tip of his horns he then engaged in digging into the earth around the well. (5-6) She thus got out of the well. The he-goat thought she had nice hips and she from her side fancied him as a sexual partner too, just as all the other she-goats did that were looking on. Stout, with a nice beard being a first class seed donor and master lover, that he-goat, the number one goat of them all, forgot himself completely like someone haunted. As the only male enjoying the great number of them, he was always overwhelmed by his lusts [compare 6.5: 6-20]. (7) When the she-goat he had freed from the well saw him, her beloved, engaged in delighting with another one, she could not tolerate that. (8) She considered him a lusty, cruel-hearted pretender, a friend to the occasion who is only interested in sensual matters. Aggrieved she gave him up to return to her former master. (9) Controlled by her the he-goat in pain followed her miserably and tried to pacify her on the road with utterances that goats are used to practice, but he could not satisfy her. (10) Some brahmin who was the master of the she-goat angrily cut off the he-goat's dangling testicles. Later on though the expert yogi reattached them out of self-interest.

(11) **O**h dearest wife, the he-goat with his testicles restored, for many, many years enjoyed the she-goat he had saved from the well, but up to the present day his lusty desires are not satisfied. (12) I am a poor miser just like that. In the company of you with your beautiful eyebrows I am tied in love and I could as yet, bewildered as I am by your outer appearance, [therefore] not be of self-realization [compare 3.30: 6-12, 4.25: 56, 4.28: 17, 5.4: 18, 7.14 and 8.16: 9]. (13) The mind of someone who is a victim of lust cannot find satisfaction in all the food grains, barley, gold, animals and women of this world. (14) The lust of the lusty will never ever be pacified by enjoyment, it will just like a fire that again and again is fed with butter only increase. (15) When someone does not want to teach anybody a lesson, nor goes at the detriment of any living being, for such a person who is of an equal vision towards all, all directions will appear equally happy [see also B.G. 2: 56, 2: 71, & 4: 10]. (16) The desire that is so difficult to forsake for ignorant people, that root cause of all tribulation that is not so quickly overcome, should be given up by the one who seeks happiness. (17) One should not [even] be seated indiscriminately with one's mother, with one's sister or one's daughter, because the senses in combination are so very strong that they even will agitate the most learned one. (18) Even though I for a thousand years without interruption enjoyed the gratification of my senses, that desire still develops constantly. (19) I will therefore give up on these desires and fix my mind upon the Absolute Truth. Free from duality and without falsely identifying myself, I [thus] will wander with the [freedom of the] animals in nature. (20) When one perceives [one's desires] and listens [to them] one should know them to be of a temporary nature. One should not give it any further thought or strive for it. He who is mindful of the fact that they lead to the prolongation of a worldly existence and to forgetfulness about the real self, is a self-realized soul [see also B.G. 2: 13].'

(21) **A**fter the son of Nahusha had said this to his wife, he being freed from desires accepted his old age and gave Pûru his youth back [see 9.18: 45]. (22) He made [of his other, faithful sons] Druhyu king over the southeastern direction, Yadu over the southern side, Turvasu over the western part and Anu over the north. (23) The entire planet's riches and wealth he placed under the control of Pûru as the most admirable one of all the citizens. He crowned him emperor over his elder brothers and thus having arranged his affairs he left for the forest. (24) All those years he with the six of his ways of engagement [his senses and mind] without interruption had enjoyed life. That he all gave up in a single moment [see also 2.4: 18], just like a bird that leaves its nest when its wings have grown. (25) Doing this he was instantly freed from all his attachments and was, now that he derived from his original self, free from [the influence of] the three modes [see also 1.2: 17]. Pure in his transcendence he achieved the Absolute Truth of Vâsudeva that was his destination as a confident associate of the Supreme Lord. (26) When Devayânî heard the story [about the he-goat and his she-goats] that for a laugh was presented in the exchange of love between husband and wife, she saw that it referred to [her] self-realization. (27-28) She understood that living with friends and relatives who are all subjected to the control of the rigid laws of nature [Time], is alike associating with travelers at a water place that [according to one's karma] was created by the Lord's illusory potency. The daughter of S'ukrâcârya gave up all her attachments in this dreamlike world, fixed her mind fully on Lord Krishna and shook off the worries [of both the gross and the subtle nature; the *linga*] of her self. (29) I offer You my obeisances, oh Supreme Lord Vâsudeva, Creator of All who reside in all beings and abodes. My respects for You who in perfect peace are the Greatest of All!'

Chapter 20: The Dynasty of Pûru up to Bharata

(1) **T**he son of Vyâsadeva said: 'I shall now describe the dynasty of Pûru in which you were born oh son of Bharata. From the saintly kings of that dynasty many brahmin dynasties originated. (2) From Pûru the son Janamejaya appeared, Pracinvân was his son and from him there was Pravîra from whom next Manusyu appeared. He on his turn fathered Cârupada. (3) The son appearing from him was Sudyu who had a son named Bahugava. From Bahugava Samyâti was born who had a son named Ahamyâti. His son was called Raudrâs'va. (4-5) Just like the ten senses [of action and perception] originated from the primal force of the universal self, from an *Apsara* girl known as Ghritâcî ten sons were born: Riteyu, Kaksheyu, Sthandileyu, Kriteyuka, Jaleyu, Sannateyu, Dharmeyu, Satyeyu, Vratelyu and Vaneyu who was the youngest. (6) From Riteyu a son named Rantinâva appeared and his three sons oh ruler of man, were Sumati, Dhruva and Apratiratha. Kanva was Apratiratha's son. (7) From him there was Medhâtithi from whom there were Praskanna and others who were all twice-born souls [brahmins]. From Sumati there was Rebhi and his son was called Dushmanta.

(8-9) **D**ushmanta one day went hunting and arrived at the *âs'rama* of Kanva. There he saw a woman sitting who radiated with a beauty like that of the goddess of fortune. Seeing her he immediately felt himself strongly drawn towards this manifestation of divine feminine beauty. In the company of some of his soldiers he then addressed that finest one of all ladies. (10) Exhilarated by her presence he was relieved of the fatigue of his hunting excursion. Driven by lusty feelings, he smilingly asked with pleasing words: (11) 'Who are you oh lotus petal-eyed lady? Who do you belong to oh beauty of my heart and what are your intentions, all by yourself being here in the forest? (12) You appear to be of royal blood. You can count on it that I as a descendant of Pûru oh raving beauty, never outside of the dharma think of enjoying whatever!'

(13) **S'**ri S'akuntalâ said: 'I was born from Vis'vâmitra and was by Menakâ [my mother] left behind in this forest. Kanva the mighty saint, knows everything about it! Oh my hero, what can I do for you? (14) Please come and sit next to me oh lotus eyed one, accept my humble service. Please eat from the *nîvârâ* ['of a virgin'] rice that I have to offer and stay here if you want to.'

(15) **S'**ri Dushmanta answered: 'This oh beautiful eyebrows, befits your position of being born in the family of Vis'vâmitra. It is indeed so that the daughters of a royal family personally choose a suitable husband.'

(16) **T**he king well aware of what would befit the time and place, said yes and then married according to the rules of dharma with S'akuntalâ in the *gandharva* way [of mutual consent]. (17) Unerring in his virility the saintly king deposited his semen in the queen and turned back to his residence in the morning. In due course of time she then gave birth to a son. (18) Kanva Muni executed in the forest the prescribed ceremonies for the child. The boy later on became known for having captured with great force a lion and having played with it. (19) [His mother S'akuntalâ,] the best of women, took him who as a partial expansion of the Lord was of an insurmountable strength, with her to her husband [Dushmanta]. (20) When the king did not accept them as his wife and son, while they had done nothing wrong, for everyone to hear there was a loud sound from the sky. An incorporeal voice declared: (21) 'The mother is like a bellows to the son of the father who begot him. He therefore belongs to the father. Just take care of your son oh Dushmanta and do not offend S'akuntalâ! (22) Oh King, the son saves him who discharged the semen from the punishment of Yamarâja [death]. S'akuntalâ who said that you are the one who fathered the child has spoken the truth.'

(23) **A**fter his father had passed away, the son became an emperor of great fame and glory who was celebrated as a partial representation of the Lord on earth [see also B.G. 10: 41]. (24-26) He carried the mark of the *cakra* on his right hand and the mark of the lotus whorl on the soles of his feet. Because he was of worship with a grand ritualistic ceremony he received the position as the lord and master over the entire world. He used fifty-five horses for performing sacrifices from the mouth of the Ganges up to its source. For that purpose he appointed the son of Mamatâ as the priest. In the same way he proceeded at the bank of the Yamunâ where he bound [the *as'vamedha* plate of honor to] seventy-eight horses of sacrifice. He who was called Bharata, the son of Dushmanta, established his fire of sacrifice in the best possible way, gave away a fortune in charity and divided a *badva* [13.084] cows among the brahmins present. (27) The son of Dushmanta who astonished all the kings by bringing together for these *yajñas* three-thousand three-hundred horses, [thus] surpassed the opulence of the demigods and gained [the favor of] the spiritual master [the Lord]. (28) During the sacrifice at Mashnâra he in charity donated fourteen lakhs of fine black elephants with the whitest tusks, that were covered with golden ornaments. (29) Just as one cannot seize the heavenly worlds by the strength of one's arms, it is impossible for any ruler in the past or the future to parallel the exalted activities of Bharata. (30) When he conquered the directions he killed all the barbarian rulers who

opposed the brahminical culture like the Kirâtas [Africans], the Hûnân [the Huns], the Yavanas [the Greek] the Paundras [the wild men of south Bihar and Bengal], the Kankas [the Scandinavians?], the Khas'âs [the Mongolians] and the S'akas [the Tartars]. (31) In the past, when the Asuras had conquered the demigods and they returned to the lower worlds [Rasâtala], all the wives and daughters of the godly ones had been transported to the nether worlds, but he brought all of them and their associates back to their original places. (32) Sending his troops and circulating his instructions in all directions, for twenty-seven thousand years heaven and earth provided whatever his subjects desired. (33) He the emperor, the ruler over all rulers and places, who was impeccable with the achievements of his power, the realm and the order of state, [in the end considered] all of his life false and thus he ceased to enjoy them. (34) He, oh master of man, had three wives, daughters of Vidarbha who were most pleasing and suitable. But afraid that they would be rejected by him because their sons were not as perfect as their father, they killed them. (35) Thus being frustrated in generating offspring he performed a *marut-stoma* sacrifice to beget sons. The Maruts thereupon presented him Bharadvâja.

(36) **B**rihaspati [the scholar and priest of the demigods who was his father, in the past] felt attracted to his brother's pregnant wife and wanted to make love to her, but when the son in the womb forbade him to engage that way he cursed him and discharged his semen anyway. (37) For Mamatâ [the mother], who out of fear to be abandoned by her husband [Utathya] wanted to get rid of the child, was at its name-giving ceremony the following verse pronounced by the God-conscious ones: (38) 'Oh foolish woman, take care of this child that has two fathers.' [She thereupon said:] 'Oh Brihaspati, maintain it yourself although it has another father!' With both the parents having turned away from the child by saying these words, the child was consequently called Bharadvâja ['a burden for both']. (39) Even though she by the God-conscious ones was encouraged to maintain the child, the mother still rejected it, for she thought that in the light of what had happened, it had no purpose in life. It was maintained by the Maruts who gave it [to Bharata] when the dynasty was unfulfilled.'

Chapter 21: The Dynasty of Bharata: the Story of Rantideva

(1) **T**he son of Vyâsadeva said: 'From Manyu, the son of Vitatha [the name Bharadvâja carried because he was given to Bharata], there were the sons Brihatkshatra, Jaya, Mahâvîrya, Nara and Garga. Nara had a son called Sankriti. (2) From Sankriti there were Guru and Rantideva, oh scion of Pându. The glories of Rantideva are sung in this world and the next. (3-5) Subsisting on that what fate provided he [Rantideva] took pleasure in distributing to others whatever grain of food he had. Being very poor he with all his family members lived most soberly and had to suffer a lot. One morning when forty-eight days had passed and he even was deprived of drinking water, he happened to receive water and different foodstuffs prepared with ghee and milk. While the family was shaky because of the thirst and hunger they suffered, that very moment a brahmin guest arrived who also liked to eat. (6) Rantideva conceived of the Lord as residing in each and everyone [see B.G. 5: 18] and thus he with great respect and faith gave him his share of the food. After the brahmin had eaten he departed. (7) When he had divided the food for the family and was just about to eat, someone else arrived, a *s'ûdra*, whom he, thinking of the Lord, gave the food that was reserved for him, the king. (8) After the *s'ûdra* had left yet another guest arrived who was surrounded by dogs. He said: 'Oh King, please provide me and my hungry dogs with food!'

(9) **H**e, the one in power, honored them with his obeisances and with great respect gave all the food that was left over to the dogs and their master. (10) Of the food only the drinking water remained and that too had to satisfy some outcaste who, arriving there when the king was about to drink, asked him: 'I am just lowborn, but please give me some water!'

(11) **H**earing the pitiable words of the exhausted man he, being deeply moved, compassionately spoke the following nectarean words: (12) 'I do not desire to attain the greatness of the eight perfections of the Supreme Lord [*siddhis*] or the cessation of repeated births. I accept all hardship in my staying among all the embodied living beings so that they are freed from their unhappiness. (13) Handing over my water to save this poor soul struggling for his life, I am freed from all the hunger, thirst, fatigue and shaking of my body, as also from all the poverty, distress, lamentation, depression and bewilderment!' (14) Thus expressing himself that sober, kindhearted ruler gave the drinking water to the outcaste, even though he himself was on the verge of death because of his thirst. (15) Then the controllers of the three worlds, the gods who grant those who desire the fruits all results, manifested themselves before him in their true identities because they [in

their previous appearances in the form of the brahmin, the man with the dogs, the *s'ûdra* and the outcaste] all had been creations of the illusory energy of Vishnu. (16) Being true to them as someone without material aspirations for any benefit or possessions [see B.G. 7: 20], he offered them his obeisances while he concentrated his mind upon Vâsudeva, the Supreme Lord as the ultimate goal. (17) Because he who had nothing in mind but being of service focussed his consciousness on the Supreme Controller oh King, the illusory energy of the [three] material qualities meant nothing more to him than a dream [see also B.G. 7: 14 and 9: 34]. (18) All the ones associated with his lead, all the followers of Rantideva, became first-class [bhakti] yogis fully devoted to Lord Nârâyana [see also B.G. 6: 47].

(19-20) **F**rom Garga [see verse 1] there was S'ini and his son was Gârgya from whom despite of his *kshatriya* birth an entire line of brahmins originated. From Mahâvîrya there was Duritakshaya whose sons were named Trayyârûni, Kavi and Pushkarârûni. They all acquired in this line the position of brahmins. Brihatkshatra's son Hastî founded the city of Hastinâpura [now Delhi]. (21) Ajamîdha, Dvimîdha and Purumîdha became the sons of Hastî. Ajamîdha's descendants were headed by Priyamedha. They were all brahmins. (22) From Ajamîdha there was Brihadishu, his son was Brihaddhanu, Brihatkâya succeeded him and he fathered a son called Jayadratha. (23) His son was Vis'ada from whom Syenajit was born. Rucirâs'va, Dridhahanu, Kâs'ya and Vatsa were the sons of Syenajit. (24) Rucirâs'va's son was Pâra and from him Prithusena and Nîpa were born. Nîpa generated hundred sons. (25) He had Brahmadatta with his wife Kritvî, who was the daughter of S'uka [not the one speaking this Bhâgavatam]. That son was a yogi who with his wife Sarasvatî produced a son called Vishvaksena. (26) By him [Vishvaksena] was according to the instruction of the *rishi* Jaigîshavya a description of yoga [a so-called *tantra*] compiled. He begot a son called Udaksena who became the father of Bhallâtha. These descendants were called the Brihadishus. (27) Yavînara the son of Dvimîdha had a son called Kritimân. He fathered a memorable son called Satyadhriti whose son Dridhanemi was the father of Supârs'va. (28-29) Supârs'va had Sumati whose son Sannatimân had one called Kritî. He received from Lord Brahmâ the mystic power and taught six *samhitâs* of Prâcyasâma verses [from the Sâma Veda]. From him Nîpa could take his birth who brought Udgrâyudha into the world. Udgrâyudha's son was called Kshemya and from him next Suvîra appeared. Suvîra then had the son Ripuñjaya. (30) His son was named Bahuratha. Purumîdha [the younger brother of Dvimîdha] was without a son. Ajamîdha had with his wife Nalinî the son Nîla who on his turn begot S'ânti. (31-33) S'ânti's son Sus'ânti had the son Puruja. Arka was his son and from him Bharmyâs'va was born. He had five sons: Mudgala, the eldest one, Yavînara, Brihadvis'va, Kâmpilla and Sañjaya. He told them: 'My sons, since you all have the competence, please take care of the five states.' They thus received the name the Pâñcâlas [after the five states]. From Mudgala there was a line consisting of brahmins that was known as Maudgalya. (34) Mudgala, Bharmyâs'va's son was the father of a non-identical twin, one male and one female. The boy was called Divodâsa and the girl was named Ahalyâ. S'atânanda was born from her marriage with Gautama [these are names that are also mentioned in the Ramâyana]. (35) From him there was a son called Satyadhriti, who was an expert in archery. S'aradvân, who was his son, gave life to a male and female child. Simply by seeing Urvasî his semen had fallen on a clump of s'ara grass. The children were a great blessing. (36) During a hunt wandering around king S'ântanu saw the twin. Out of compassion he then took them home. The boy he called Kripa and the girl Kripî. She later became Dronâcârya's wife.'

Chapter 22: The Descendants of Ajamîdha: the Pândavas and Kauravas

(1) **S'**ri S'uka said: 'Mitrâyu was born from Divodâsa and his sons oh protector of man, were Cyavana, Sudâsa, Sahadeva and Somaka. Somaka next was the father of Jantu. (2) From him there were a hundred sons and Prishata was the youngest of them. Prishata begot Drupada who was opulent in every way. (3) Draupadî [the wife of the Pândavas] was fathered by Drupada. His sons were headed by Dhrishthadyumna who begot Dhrishthaketu. All these descendants of Bharmyâs'va [9.21: 31-33] are known as the Pâñcâlas.

(4-5) **R**iksha was another son begotten by Ajamîdha. He fathered Samvarana who with his wife Tapatî, the daughter of the sun god, gave birth to Kuru [see family-tree], the king of Kurukshetra. Parîkshi, Sudhanu, Jahnu and Nishadha were the sons of Kuru. Sudhanu fathered Suhotra and he begot [another] Cyavana. Kriti was born from his loins. (6) Uparicara Vasu was born because of Kritî. His sons who were headed by Brihadratha were Kus'âmba, Matsya, Pratyagra, Cedipa and others. They all ruled the state of Cedi. (7) Brihadratha gave life to Kus'âgra who begot Rishabha. He on his turn fathered Satyahita who had a son called Pushpavân whose son was Jahu. (8) Brihadratha begot with a second wife he had a son in two halves who, because the mother rejected them, by Jarâ [the daughter of Time, see also 4.27: 19] playfully were

united while she said: 'Come alive, come alive'. Thus a son called Jarâsandha ['Jarâ's hermaphrodite'] was born [who later became a vital enemy of Lord Krishna]. (9) He [Jarâsandha] gave life to Sahadeva whose son Somâpi fathered S'rutas'ravâ. Parîkshi [another son of Kuru] had no children while Jahnu begot a son named Suratha. (10) From him there was Vidûratha who brought Sârvabauma into the world. He had Jayasena and his son Râdhika gave life to Ayutâyû. (11) Ayutâyû became the father of Akrodhana who had a son named Devâtithi. He brought Riksha into the world who had a son called Dilîpa and because of him the son Pratîpa appeared. (12-13) From him the sons Devâpi, S'ântanu and Bâhlîka appeared. It was Devâpi the eldest one, who rejected his father's realm and left for the forest so that S'ântanu became the king. He in a previous life had been the celebrated Mahâbhisha. Whomever was touched by him with his hands attained youth, however old that person would be. (14-15) Because one primarily by the touch of his hands was purified, he was known as S'ântanu. When Indra, the king of heaven, for twelve years had not showered any rain in his kingdom, his brahmins told him: 'You are at fault for preceding your older brother [Devâpi] in enjoying the kingdom [and are thus a so-called *parivettâ*]. For the full development of your homestead and kingdom, immediately return the realm to him.'

(16-17) **T**hus being advised by the brahmins he asked Devâpi to take charge of the kingdom, but from what he replied became clear that he had given up on the Vedas. That had happened because the brahmins in the past, on the instigation of S'ântanu's minister, had prompted him with words that went against the Vedic instructions. When that was said [and S'ântanu finally accepted the realm] the demigod showered the rains. Devâpi thereupon sought his refuge in the village of Kalâpa where he took up the practice of yoga [in which he is still engaged today]. (18-19) After the Soma dynasty in Kali Yuga has disappeared, it will [by him] at the beginning of the next one, Satya Yuga, be reestablished. Bâhlîka [S'ântanu's brother] begot Somadatta and from him there were Bhûri, Bhûris'ravâ and S'ala. S'ântanu begot in his wife Gangâ the self-realized great devotee and scholar Bhîshma [see also 1.9], who is the best defender of the dharma. (20) By him, the foremost of all warriors, even Paras'urâma - to his own satisfaction - was defeated in a fight [*]. From the womb of [Satyavatî] the daughter of Dâsa [a fisherman **] S'ântanu brought about the son Citrângada. (21-24) Citrângada was killed by a Gandharva carrying the same name. Vicitravîrya was a younger brother of Citrângada. The sage Parâs'ara gave with his mother [Satyavatî, previous to her marriage to S'ântanu] life to a direct expansion of the Lord, a great *muni* who protected the Vedas: Krishna Dvaipâyana Vyâsadeva [also called Bâdarâyana], from whom I [S'ukadeva] was born. With him I studied this [Bhâgavatam] thoroughly. He, the [partial] incarnation of the Lord, rejected his pupils Paila and others. But me, his son who was far removed from sense gratification, he taught this supreme literature of confidential knowledge. Vicitravîrya later on married the two daughters of Kâs'îrâja called Ambikâ and Ambâlikâ who by force were brought from the arena of selection. But because he was too attached in his heart to the both of them he died of an infection with tuberculosis. (25) With no offspring from the half-brother, Vyâsadeva was instructed by [in *devarena sutotpatti*, see footnote 9.6] his mother [Satyavatî] to father sons: Dhritarâshthra, Pându [with respectively Ambikâ and Ambâlikâ] and also a son named Vidura [whom he begot with Vicitravîrya's maidservant, see also 1: 13]. (26) From Gândhârî the wife of Dhritarâshthra a hundred sons were born oh protector of man. Duryodhana was the eldest. There was also a daughter called Duhs'alâ.

(27-28) **P**ându had to restrain his sexual life because of a curse, and therefore the great [Pândava] heroes, the three sons [Bhîma, Arjuna] headed by Yudhisht'hira were begotten with [his wife] Kuntî by Dharma [the god of piety], Anila [the god of the wind] and Indra [not mentioning Karna who was brought forth by the sun god]. Nakula and Sahadeva were begotten by the two As'vins [Nâsatya and Dasra] in the womb of Mâdrî. From these five brothers [with Draupadî] five sons were born: your uncles. (29) Yudhisht'hira had the son Prativindhya, Bhîma had S'rutasena, from Arjuna came S'rutakîrti and from Nakula S'atânîka appeared. (30-31) Sahadeva oh King, had S'rutakarmâ. Yudhisht'hira furthermore had the son Devaka with Pauravî and Bhîma had Ghathotkaca with Hidimbâ and Sarvagata with Kâlî. Sahadeva fathered the son Suhotra with Vijayâ, the daughter of the Himalayan king [Pârvatî]. (32) Nakula had with Karenumatî a son named Naramitra and Arjuna begot the son Irâvân together with Ulupî [a Nâga daughter] and the son Babhruvâhana with the princess of Manipura. Even though he was Arjuna's son Abhruvâhana was adopted by the father-in-law [because of a condition he set for the marriage].

(33) **Y**our father Abhimanyu was born from Subhadrâ [Krishna's sister wed to Arjuna]. He was a great hero who defeated all Atirathas ['those who can oppose a thousand charioteers']. You have taken birth from Uttarâ because of him. (34) With the annihilation of the Kuru dynasty As'vatthâmâ also tried to put you to death with the heat of the *brahmâstra* weapon, but by the mercy of Lord Krishna you were saved from ending that way [see 1.8]. (35) Your sons my best one, with Janamejaya first and then S'rutasena, Bhîmasena and Ugrasena, are all greatly powerful. (36) When Janamejaya learns that you have died because of Takshaka, he in great anger will offer all snakes during a fire sacrifice. (37) After having conquered each and

every part of the world he will appoint Tura, the son of Kalasha, for his priest and be of sacrifice in *as'vamedha* offerings for which he will be celebrated as Turuga-medhashâth ['performer of many horse-sacrifices']. (38) S'atânika, his son, will under Yâjñavalkya thoroughly study the three Vedas as also the way to put the spiritual knowledge into practice [with ceremonies]. He will realize the military art [from Kripâcârya] and with S'aunaka he will arrive at the realization of the transcendental truth. (39) His son Sahasrânika will have one carrying the name As'vamedhaja who will beget Asîmakrishna who will have a son called Nemicakra. (40) With Hastinâpura flooded by the river [the Ganges], he [Nemicakra] from sheer necessity will live at Kaus'âmbî, whereafter from his son called Citraratha there will be the son S'uciratha. (41) From him there will also be a son, Vrishthimân, because of whom next Sushena will take his birth, an emperor. His son Sunîtha will have one called Nricakshu and he will father Sukhînala. (42) Pariplava will be his son and from Sunaya succeeding him Medhâvî will appear. Nripaṇjaya will be his son and he will beget Dûrva from whose loins Timi will take birth. (43) From Timi the son Brihadratha will appear from whose son Sudâsa the son S'atânika will be given life. S'atânika will have a son called Durdamana and his son will be Mahînara. (44-45) Dandapâni fathered by him, will give life to Nimi because of whom Kshemaka will take birth. With Kshemaka closing the row as the monarch this dynasty will end, this source of brahmins and *kshatriyas* that is respected by the seers and the godly ones in Kali Yuga. In the future there will be next the kings of Mâgadha. Let me tell you about them.

(46-48) **S**ahadeva [the son of Jarâsandha] will beget the son Mârjârî. S'rutas'ravâ will be his son, Yutâyû will be his successor and his son Niramitra will father Sunakshatra. Sunakshatra will be the father of Brihatsena and his son Karmajit will have the son Sutaṇjaya from whose loins Vipra will be born who will give life to a son called S'uci. Kshema who is born thereafter will have the son Suvrata from whom Dharmasûtra will appear. His son Sama will beget Dyumatsena who is succeeded by Sumati from whose loins Subala will take birth. (49) From Sunîtha [Subala's son] Satyajit will be brought into the world and from his son Vis'vajit there will be a son called Ripuṇjaya. The line of Brihadratha in which all these kings are born will last a thousand years.'

(Picture: family tree from Kuru up to the Pândavas)

*: The fight between Paras'urâma and Bhîshmadeva concerns three daughters of Kas'îrâja - Ambikâ, Ambâlikâ and Ambâ - who were forcibly abducted by Bhîshmadeva on behalf of his brother Vicitravîrya. Ambâ thought that Bhîshmadeva would marry her and became attached to him, but Bhîshmadeva refused to marry her for he had taken the vow of *brahmacarya*. Ambâ therefore approached Bhîshmadeva's military spiritual master, Paras'urâma, who instructed Bhîshma to marry her. Bhîshmadeva refused and therefore Paras'urâma fought with him to force him to accept the marriage. But Paras'urâma was defeated and he was pleased with Bhîshma.

**: Satyavatî was actually the daughter of Uparicara Vasu from the womb of a fisherwoman known as Matsyagarbhâ. Later on Satyavatî was raised by a fisherman.

Chapter 23: The Dynasties of the Sons of Yayâti: the Appearance of Lord Krishna

(1) **S'**rî S'uka said: 'From Anu [the fourth son of Yayâti, see 9.17, 9.18 & 9.19] there were the three sons Sabhânara, Cakshu and Pareshnu. From Sabhânara thereafter Kâlanara was born and from him followed a son called Sriṇjaya. (2) From Janamejaya [succeeding him] there was a son Mahâs'âla who fathered Mahâmanâ. Us'înara and Titikshu were the two sons of Mahâmanâ. (3-4) S'ibi, Vara, Krimi and Daksha were the four sons fathered by Us'înara. Vrishâdarbha, Sudhîra, Madra and the self-realized Kekaya were the four sons who took birth from the loins of S'ibi. Titikshu had one called Rushadratha from whom Homa was born who begot Sutapâ. Bali was Sutapâ's son. (5) Anga, Vanga, Kalinga, Suhma, Pundra and Odra were known as the sons who were born from the seed of Dîrghatama impregnating the wife of the great conqueror Bali. (6) It were their names that were given to the six states they created in the east [of India]. Anga gave life to Khalapâna and from him thereafter Diviratha appeared. (7-10) From his son Dharmaratha, Citraratha was born who was celebrated as Romapâda. Romapâda had no children and thus his friend Das'aratha offered him S'ântâ, his own daughter [for adoption]. She then married with Rishyas'ringa [a hermit who lived in the

forest, see also 8.13: 15-16]. Because the god [Indra] did not shower any rains Rishyas'ringa with the help of dancing and singing courtesans was drawn with music and bewildered with embraces and worship. On behalf of king Das'aratha who had no sons, he [Rishyas'ringa] held a *marutvân* [son giving] sacrifice so that he would get children [as well as the rain, see B.G. 3: 14]. He who was without sons thus got offspring [four sons]. Romapâda got the son Caturanga who gave life to Prithulâksha. (11) Brihadratha, Brihatkarmâ and Brihadbhânû were his sons. From the eldest one [Brihadratha] Brihanmanâ appeared from whom there was a son named Jayadratha. (12) His son Vijaya was born from the womb of Sambhûti. He next had the son Dhriti and from him Dhritavrata took his birth. Dhritavrata fathered Satkarmâ who gave life to the son Adhiratha. (13) One day enjoying at the bank of the Ganges Adhiratha found a baby in a basket. It was abandoned by Kuntî because it was born before she was married. Being sonless he adopted it as his son [Karna]. (14) Oh master of the universe, Vrishasena was Karna's son. From Druhyu [Yayâti's third son] there was a son called Babhru who next begot Setu. (15) Ârabdha who was fathered by him, had the son Gândhâra who begot Dharma. He on his turn had the son Dhrita and from Dhrita there was the son Durmada who gave life to the son Pracetâ who had a hundred sons. (16) Those kings [called the Pracetâs] accepted the jurisdiction over the north, the uncivilized areas of Mlecchades'a [of the barbarians]. Turvasu [Yayâti's second son] had the son Vahni and he fathered Bharga who begot the son Bhânûmân. (17) His son Tribhânû, also had one. He was the magnanimous Karandhama. His son was called Maruta. He had no sons and adopted a Paurava [Dushmanta, see also 9.20: 7] as his son. (18-19) Dushmanta turned back to his clan [the Purus] because he aspired the throne.

From Yayâti's first son Yadu there was a dynasty oh best of the humans, that I will now describe to you. Oh ruler of man, to hear about the Yadu dynasty is something highly pious that vanquishes all sin[-ful reactions] in human society. Anyone simply hearing this is freed from all [the consequences of his] sin. (20-21) The Supreme Lord [Krishna], the Supersoul, descended in this dynasty looking just like a human being [see also 1.2: 11]. Yadu fathered four sons who carried the names Sahasrajit, Kroshtâ, Nala and Ripu. S'atajit, the one first born, begot the sons Mahâhaya, Renuhaya and Haihaya. (22) Dharma was the son of Haihaya and his son Netra was the father of Kuntî [not Kuntî]. Sohanji was the son of Kuntî and he begot Mahishmân who had the son Bhadrasenaka. (23) Durmada and Dhanaka were the sons begotten by Bhadrasena and Dhanaka gave life to the sons Kritavîrya, Kritâgni, Kritavarmâ and Kritaujâ. (24) From Kritavîrya there was Arjuna [Kârtavîryârjuna] who became emperor over the seven continents. From Lord Dattâtreyâ, an [ams'a-] incarnation of the Supreme Personality, he obtained all the great qualities [the eight *siddhis*] of yoga [see also 9.15, 10.73 & 12.3]. (25) No one on earth could equal Kârtavîrya's qualities of sacrifice, charity, austerity, mystic potency, education, strength and mercy. (26) [Under his rule] for eighty-five thousand years the six forms of pleasure [as derived from the senses and the mind] were enjoyed with an undiminished strength, continuous opulence and unfailing memory. (27) In the fight [against Paras'urâma] only five of his thousands of sons remained alive: Jayadhvaja, S'ûrasena, Vrishabha, Madhu and Ūrjita. (28) Jayadhvaja begot the son Tâlajangha who next gave life to a hundred sons. They formed a clan of *kshatriyas* known as the Tâlajanghas who were destroyed by the great power [that Mahârâja Sagara] received from sage Aurva [see 9.8: 3-7]. (29) Tâlajangha's eldest son Vîtihotra, fathered the son Madhu who [also] had a hundred sons. From the well-known eldest one called Vrishni there was the dynasty [carrying that name].

(30-31) **O**h King, the Yâdava, Mâdhava and Vrishni dynasties [of Lord Krishna's ancestors] received their names from their leading personalities. Yadu's son Kroshtâ begot a son called Vrijinavân. His son was Svâhita who next gave life to the son Vishadgu who became the father of Citraratha. Citraratha gave life to S'as'abindu, a great yogi who became a highly fortunate personality who, undefeated as an emperor, enjoyed all the fourteen kinds of great riches [*]. (32) S'as'abindu had ten thousand wives and in them the greatly famous one begot ten thousand lakhs [**] of sons [and grandsons]. (33) From them we but know six as the foremost. Prithus'ravâ [one of them] had a son with the name Dharma. Us'anâ, his son, performed a hundred *as'vamedha* sacrifices. (34) Us'anâ's son Rucaka had five sons named Purujit, Rukma, Rukmeshu, Prithu and Jyâmagha. Please hear now about them. (35-36) Jyâmagha was issueless but he nevertheless was afraid to accept another wife because of his wife S'aibyâ. He [one day] took a sensual girl from the camp of an enemy clan home whereupon S'aibyâ, who saw the girl sitting on her seat on the chariot, very angrily said to her husband: 'Who is this you have allowed to sit upon my seat on the chariot, you cheater?'

'She's your daughter-in-law' he then told her. Thereupon she with a smile said to her husband:

(37) **I** am sterile and have no co-wife, how can she then be my daughter-in-law?'

'My Queen', [he replied,] 'This girl will be very suitable for the son you will give birth to!'

(38) **W**ith the demigods and ancestors consenting to that [after being propitiated by Jyâmagha], S'aibyâ got pregnant and in due course of time gave birth to a son. That son was the auspicious, well-known Vidharba who later married with the virtuous girl that was accepted as the daughter-in-law.'

*: In the Mârkandeya Purâna the fourteen kinds of great jewels of an emperor are described as follows: (1) an elephant, (2) a horse, (3) a chariot, (4) a wife, (5) arrows, (6) a reservoir of wealth, (7) a garland, (8) valuable costumes, (9) trees, (10) a spear, (11) a noose, (12) jewels, (13) an umbrella, and (14) regulative principles.

**: One lakh is one hundred thousand.

Chapter 24: The Yadu and Vrishni Dynasties, Prithâ and the Glory of Lord Krishna

(1) **S'**ri S'uka said: 'Vidarbha [the son of the Yadu Jyâmagha] begot in her [the girl brought by his father, see 9.23: 35-38] the two sons Kus'a and Kratha and a third one called Romapâda [also, see 9.23: 7-10] who was the favorite of the Vidarbha dynasty. (2) Romapâda's son was Babhru, he gave life to Kriti who begot Us'ika who had the son Cedi [see also 9.22: 6] from whom Damaghosha [the father of S'is'upâla] and other protectors of man were born. (3-4) From Kratha, there was a son born called Kunti who begot Vrishni from whom next Nirvriti took his birth. From his loins the one named Das'ârha was born. He fathered a son called Vyoma who begot Jîmûta. Jîmûta had the son Vikriti who had a son called Bhîmaratha and his son Navaratha had the son Das'aratha. (5) [Das'aratha's son] S'akuni fathered Karambhi who begot a son called Devarâta. His son was Devakshatra and from him there was Madhu who had the son Kuruvâs'a who gave life to Anu. (6-8) From Puruhotra, the son of Anu, there was Ayu. Ayu fathered the son Sâtвата and he had seven sons called Bhajamâna, Bhaji, Divya, Vrishni, Devâvridha, Andhaka and Mahâbhoja, oh worthy friend. From Bhajamâna there were with one wife the sons Nimloci, Kinkana and Dhrishthi and with another wife there were also three sons: S'atâjit, Sahasrâjit and Ayutâjit oh master. (9) From Devâvridha there was the son Babhru and about the two of them two verses are recited by the elder generation. 'We heard from others and also saw with our own eyes the following: (10-11) Babhru was the best among the human beings and Devâvridha equalled the demigods.' and 'Because of Babhru and Devâvridha all the fourteen thousand sixty-five persons [who appeared after them] have achieved immortality.' In the dynasty of Mahâbhoja who was a most pious soul, there were the rulers called the Bhoja kings.

(12) **F**rom Vrishni [the son of Sâtвата] the sons Sumitra and Yudhâjit appeared oh subduer of the enemies. S'ini and Anamitra then took birth [from Yudhâjit] and from Anamitra the son Nighna appeared. (13) Nighna fathered the sons Satrâjit and Prasena. Anamitra had another son who was also called S'ini and Satyaka was his son. (14) Yuyudhâna was fathered by Satyaka. His son was Jaya and from him there was Kuni whose son was Yugandhara. Another son of Anamitra was Vrishni. (15) S'vaphalka and Citraratha were the sons of Vrishni. Akrûra was by S'vaphalka begotten in Gândinî. He was the eldest of twelve other most celebrated sons: (16-18) Âsanga, Sârameya, Mridura, Mriduvit, Giri, Dharmavridha, Sukarmâ, Kshetropeksha, Arimardana; S'atrughna, Gandhamâda and Pratibâhu. Next to these twelve sons there was also a daughter called Sucârâ. From Akrûra there were two sons named Devavân and Upadeva. Citraratha had many sons beginning with Prithu and Vidûratha, who are known as the sons of Vrishni.

(19) **K**ukura, Bhajamâna, S'uci and Kambalabarhisha [were the sons of Andhaka, see 6-8]. Kukura had a son called Vahni from whom Vilomâ was born. (20) His son Kapotarmâ had the son Anu who had a friend called Tumburu [a famous Gandharva, a musician]. From Andhaka [Anu's son] there was Dundubhi who gave life to Avidyota who fathered a son called Punarvasu. (21-23) From him there were Âhuka and Âhukî, a son and a daughter. From Âhuka there were the sons Devaka and Ugrasena. Devaka had four sons: Devavân, Upadeva, Sudeva and Devavardhana. There were also seven daughters, o protector of man: S'ântidevâ, Upadevâ, S'rîdevâ, Devarakshitâ, Sahadevâ, Devakî and Dhritadevâ who was the eldest. Vasudeva [Krishna's father] married them. (24) Kamsa, Sunâmâ, Nyagrodha, Kanka, S'anku, Suhû, Râsththrapâla, Dhrishthi and Tushthimân were the sons of Ugrasena. (25) Ugrasena's daughters Kamsâ, Kamsavatî, Kankâ, S'ûrabhû and Râsththrapâlikâ became the wives of the younger brothers of Vasudeva.

(26) **V**idûratha [the son of Citraratha] begot S'ûra who had a son called Bhajamâna from whose loins S'ini was born. S'ini fathered the son called Bhoja and his son is also known as Hridika. (27) His sons were called Devamîdha, S'atadhanu and Kritavarmâ. From Devamîdha there was [another son called] S'ûra who had a wife named Mârishâ. (28-31) With her he begot ten perfect sons: Vasudeva, Devabhâga, Devas'ravâ, Ânaka, Sriñjaya, S'yâmaka, Kanka, S'amîka, Vatsaka and Vrika. When Vasudeva took his birth he was welcomed by the godly ones with the sounds of kettledrums. He is also called Ânakadundubhi ['kettle drum beaten'] because he provided the Lord's [Lord Krishna, Vâsudeva] place of birth. S'ûra's daughters Prithâ [the mother of Arjuna who was Krishna's nephew and friend] S'rutadevâ, S'rutakîrti, S'rutas'ravâ and Râjâdhidevî were Vasudeva's five sisters. Father S'ûra gave Prithâ to a childless friend called Kuntî. [Therefore she is also known as Kuntî].

(32) **S**he received from Durvâsâ, whom she had pleased, the knowledge to call for any demigod. Just to examine that potency she, the pious one, summoned the sun god. (33) When she saw the godhead appearing before her, she was very surprised and said: 'Forgive me oh godhead, please return, I only engaged this way to check out what it would do!'

(34) [**T**he sun god answered:] 'In order not to be fruitless in your encounter with a godhead, I shall give you a son in your womb and arrange it so, oh my beauty, that you will not be defiled.'

(35) **W**ith this promise the sun god made her pregnant and returned to his heavenly abode. Directly thereafter a child was born that looked like a second sun god. (36) Afraid of what the people might think she greatly sorry gave up that child [Karna: 'into the ear'] by letting it go in the water of the river [in a basket, see also 9.23: 13]. Pându, your pious and chivalrous great-grandfather, was the one who [later on] married her.

(37) **F**rom the marriage of S'rutadevâ [Kuntî's sister] with Vriddhas'armâ, the king of Karûsha, the son Dantavakra was born. Dantavakra was the [incarnation of the] one who became a son of Diti [called Hiranyâksha], after having been cursed by the sages [by the Kumâras, see Jaya and Vijaya]. (38) Dhrishthaketu, the king of Kekaya, married [Kuntî's sister] S'rutakîrti with whom he had five sons of whom Santardana was the eldest. (39) Râjâdhidevî married Jayasena and gave birth to two sons [named Vinda and Anuvinda]. S'rutas'ravâ married Damaghosha, the king of Cedi. (40) S'is'upâla was her son. His birth I already described to you [7.1: 46; 7.10: 38]. Devabhâga [one of Vasudeva's brothers] had with the wife Kamsâ [the sons] Citraketu and Brihadbala. (41) Devas'ravâ fathered with Kamsavatî the sons Suvîra and Ishumân. Kanka together with his wife Kankâ gave life to the sons Baka, Satyajit and Purujit. (42) Sriñjaya had together with Râsththrapâlikâ sons of whom Vrisha and Durmarshana were the eldest. S'yâmaka gave together with S'ûrabhûmi life to the sons Harikes'a and Hiranyâksha. (43) Vatsaka fathered Vrika and other sons together with his wife Mis'rakes'î, a girl of heaven. Vrika with his wife Durvâkshî had sons that were headed by Taksha, Pushkara and S'âla. (44) S'amîka together with Sudâmanî gave life to sons who were headed by Sumitra and Arjunapâla. Ânaka together with his wife Karnikâ brought two sons into the world who were called Ritadhâmâ and Jaya.

(45) **T**he wives of Ânakadundubhi [Vasudeva, see also 21-23] were first of all Devakî and then Pauravî, Rohinî, Bhadrâ, Madirâ, Rocanâ and Ilâ. (46) The sons who were begotten by Vasudeva in Rohinî were Krita, the eldest son and Bala, Gada, Sârana, Durmada, Vipula, Dhruva and others. (47-48) Bhûta the eldest son, Subhadra, Bhadrabâhu, Durmada and Bhadra belonged to the twelve sons Pauravî gave birth to. Nanda, Upananda, Kritaka, S'ûra and others were the sons of Madirâ, while Kaus'alyâ [Bhadrâ] gave birth to only one son named Kes'î. (49) Vasudeva begot in Rocanâ the sons Hasta, Hemângada and others. In Ilâ he begot the sons with Uruvalka as the eldest one who were the leading personalities of the Yadu dynasty. (50) Ânakadundubhi begot in Dhritadevâ one son: Vipriththa, while Pras'ama, Prasita and others were the sons he had with S'ântidevâ oh King. (51) With Upadevâ there were ten sons headed by Râjanya, Kalpa and Varsha. Vasu, Hamsa and Suvams'a and others were the six sons [Vasudeva had] with S'rîdevâ. (52) With his wife Devarakshitâ he also gave life to nine sons of whom Gadâ was the first one. With Sahadevâ Vasudeva fathered eight sons. (53-55) These sons headed by S'ruta and Pravara [or Pauvara], were of the same dharma as the Vasus [they were their incarnations]. Vasudeva begot in Devakî eight highly qualified sons: Kîrtimân, Sushena, Bhadrâsena, Riju, Sammardana, Bhadra and [Bhagavân] Sankarshana, the serpent controller [the ruler of the ego, see 3.26: 25]. The eighth one to appear from them was the Lord in person [Lord Krishna]. Subhadrâ [His sister], as you know, is your so greatly fortunate grandmother oh King.

(56) **W**henver and wherever there is a decline in dharma and an increase of sinful activities, then, at that time, the Supreme Lord, the Supreme Master Hari, will manifest Himself [see B.G. 4: 7]. (57) The Lord's

compassion with the fallen souls is the only reason for Him to take birth and engage in action oh great leader. He is the Original Master in the Beyond, the Witness who is the Supreme Self [see also B.G. 8: 4]. (58) He mercifully endeavors to put an end to the deluding influence of material existence, to the *mâyâ* of the [repeated] birth, maintenance and death of the living entities, so that they can attain their true self [so that they can return home, back to Godhead, see B.G. 15: 7 and 13: 20-24]. (59) He strives to remove all the great military forces from this world by making the demoniac rulers who call themselves kings march against each other [see also 1.11: 35, 3.3 and 7.9: 43]. (60) The activities that the Supreme Lord, the killer of Madhu, performed together with Sankarshana [Balarâma], are beyond the comprehension of even the minds of the greatest controllers of enlightenment [Brahmâ and S'iva]. (61) He displayed His pious activities just to show the devotees His mercy and dispel the darkness of the misery and lamentation of those who are born in this age of Kali. (62) He whose ears are only once gladdened by the truth of hearing with folded hands about His glories - that are the best of all the holy places -, is liberated from his strong desire for karmic activities. (63-64) He who always endeavored with the assistance of the praiseworthy Kurus, Sriñjayas, Pândavas, Bhojas, Vrishnis, Andhakas, Madhus, S'ûrasenas and Das'ârhas, pleased human society with His affectionate smiles, His instructions, His magnanimous, heroic pastimes and His personal form that is so attractive in every respect. (65) All men and women [of Vrindâvana] who could never get enough of the sight of His face and forehead that are so brilliantly decorated with the shark-shaped earrings in His beautiful ears, they who imbibed His smiles of enjoyment that are a never ending festival to the eye, all got angry with their own eyes when they but blinked [see also B.G. 7: 3]! (66) After taking birth He left His father's house and brought prosperity to Vraja [and Vrindâvana]. He killed many demons there, He accepted thousands of fine women as His wives and fathered hundreds of sons. He, the Supreme Personality, was of worship with many sacrificial ceremonies and expanded with that respect for the Vedic rituals His glory among the people [the householders, see also B.G. 4: 8]. (67) On the battlefield [of Kurukshetra] He put an end to the great burden on this earth of Kuru personalities by arranging a quarrel among them. Under His supervision all the profit-minded rulers were destroyed to the occasion of which He declared [to Arjuna] what in life would be the victory of conquering [of being devoted, see Gîtâ]. Finally, after giving transcendental instructions to Uddhava [see 3.2, 3.4: 29, eleventh canto], He returned to His heavenly abode.'

(Picture: family tree from Purûravâ up to Krishna)

Thus the ninth Canto of the S'rîmad Bhâgavatam ends named: Liberation.

CANTO 10: Summum Bonum

Chapter 1: The Advent of Lord Krishna: Introduction

(1) **T**he honorable king said: 'Your Lordship extensively described both the dynasties of the kings of the sun god and the moon god as also the most wonderful deeds of their members [*]. (2) Please describe to us the heroic acts of Lord Vishnu who [together with His plenary expansion Sankarshana in the form of Baladeva] appeared as an incarnation in [two] different parts in the line of the most dharmic and virtuous Yadus whom you also described to us oh best of the *munis*. (3) Be so kind to tell us all about the actions of the Supreme Lord, the Soul of the Universe, the Cause of the Manifestation, after He descended in the Yadu dynasty. (4) [By the disciplic succession or the *paramparâ*] listening to the pleasing vibrations of the glorification of the Lord Praised in the Verses, constitutes the proper medicine for the mind to be released from the material disease of its desires. Unless he is a killer of animals, a person by listening to and voicing such descriptions can become free [from the falsehood. See also B.G. 2: 44]. (5-7) My grandfathers [the Pândavas] in the past, when they on the battlefield were fighting with imperishable warriors like Devavrata [Bhîshma] and other great commanders who were like *timingilas* [shark-eaters], crossed in the boat that He is as easily the so very difficult to overcome ocean of Kaurava soldiers as one steps over a calf's hoof print. This body of mine, the only seed left of the Kurus and Pândavas, was scorched by As'vatthâmâ's weapon when I resided in the womb of my mother, but was by Him holding the cakra in His hand protected because she sought His

protection [1.8: 11 and 1.12: 7]. Oh man of learning, please describe the glories of the Lord who by His own potency appeared as a normal human being, of the Giver of Death and Eternal Life so one says, He who is manifesting in physical forms bound to Time, of Him the Original Person who is present both inside and outside of all the embodied beings. (8) We know from you about Balarâma, who is Sankarshana, that He is the son of Rohinî. How could He without assuming another body be connected with the womb of Devakî? (9) Why did Mukunda, the Supreme Lord move from the house of His father to [the house of Nanda in] Vraja and where did He, the Master of the devotees, live with His relatives? (10) What did He do when He lived in Vraja and when He resided in the city of Mathurâ? Why did He, the killer of Kes'î, kill His uncle Kamsa, His mother's brother? Was that not something contrary to the scriptures? (11) For how many years did He who assumed a human body, live with the Vrishnis and how long did He live in the city of the Yadus [Dvârakâ]? How many wives did the Master have? (12) Oh sage, you know everything. You are the one to tell us about Lord Krishna's activities. Please describe this all in detail to me so full of faith and surrender, and everything there is more to say. (13) Now that I drink the nectar of the talks about the Lord that emanate from your lotus mouth, it is not even difficult to bear the hunger [of my fasting] or my forsaking of water.'

(14) **S**ûta [see 1.1] said: 'Oh son of Bhrigu [S'aunaka], after the mighty son of Vyâsa, the purest of all devotees, had heard his pious questions, the devotee of Vishnu paid his respects and began to describe the topics of Krishna that put an end to the darkness of Kali Yuga [compare 1.7: 2-8]. (15) S'rî S'uka said: 'Oh best of the wise kings, because of your lasting attraction for the stories about Vâsudeva [Krishna as the son of Vasudeva], your intelligence has developed a firm determination. (16) The way the world is purified by the [Ganges] water that flows from His toes [5.17: 1], the three persons of the speaker, the inquirer and the one attending are purified by questions concerning the stories about Vâsudeva. (17) When mother earth was overcome by an unbearable burden of countless numbers of conceited Daitya military forces [9.24: 67] and their so-called nobles, she [one day] went to Lord Brahmâ to take shelter. (18) Assuming the form of a cow she greatly distressed weeping piteously appeared before the Almighty One [see also 1.16: 18] and submitted her complaints. (19) Lord Brahmâ with understanding for her predicament thereupon together with her, the godly ones and the Three-Eyed One [Lord S'iva] approached the shore of the milk ocean [wherein Vishnu resides, see also 8.7: 41]. (20) Reaching there they fully attentive with the help of the [Purusha-sûkta] hymns worshiped the Original Person, the Supreme Personality, the God of Gods and Master of the Universe who takes care of all.

(21) **T**he lord of the Veda [Brahmâ] heard in his trance a vibration of words in the sky [see also 1.1: 1]. He said to the servants of the three worlds, the demigods: 'Hear further from me about the order of the Original Person oh immortal souls. Execute these instructions immediately, do not delay. (22) Before we came here the Personality of Godhead knew already about the distress of mother earth. He will expand Himself in the family of the Yadus by means of your good selves taking birth as His parts. Thus you should live on earth for as long as He, the Lord of Lords, needs to diminish the burden of the planet through His own potency of Time. (23) The Supreme Lord, the original transcendental person, will personally appear in the house of Vasudeva and also wants all the wives of the demigods to take birth to please Him. (24) Before Lord Vâsudeva appears first the part of Hari known as the fully independent Ananta with the thousands of hoods [Sankarshana, see also 5.25] will appear [as Baladeva] with the desire to please [Him]. (25) By the Master being ordered to appear and to manage His affairs [the grace of Vishnu known as the female incarnation of His potency called] Vishnu-mâyâ will also appear together with all her different potencies, she who is as good as the Supreme Lord Himself and who captivates all the worlds [see also B.G. 9: 12 & 13].'

(26) **S**'rî S'uka said: 'After thus having pacified mother earth with sweet words and having informed the immortals, the supreme master of the founding fathers returned to his supreme abode. (27) In the past S'ûrasena the king of the Yadus [see 9.23: 27] lived in the city of Mathurâ from where he ruled the different districts Mâthura and S'ûrasena. (28) Mathurâ, the city intimately connected to the Supreme Lord Hari, from that time on was the capital for all the kings of Yadu [see also the *bhajan* Sâvarana S'rî Gaura Mahimâ]. (29) It was in that place that one day the divine character of Vasudeva, after having married Devakî, together with his bride mounted a chariot to return home. (30) Kamsa, the son of Ugrasena held, in order to please his sister for the occasion, the reins of the horses in the midst of thousands of golden chariots. (31-32) When she left home king Devaka, who was fond of his daughter, had given a dowry of four hundred elephants with golden garlands, ten thousand horses together with eighteen hundred chariots and a hundred young and attractive maidservants complete with jewelry. (33) My dearest King, when they departed conch shells, bugles, drums and kettledrums vibrated in concert to wish the bride and bridegroom all the best. (34) Being on their way, a voice from beyond addressed Kamsa who held the reins: 'The eighth child of this girl you are carrying with you oh fool, will put an end to your life!'

(35) **T**hus being addressed he, who mischievous and sinful in the past had degraded the Bhoja family, took up a sword against his sister and grabbed her by her hair with the intention to kill her. (36) In order to pacify him who was ready to commit such a heinous and shameless crime, Vasudeva, that greatly fortunate soul addressed him. (37) S'rî Vasudeva said: 'A man of so many praiseworthy qualities, such a brilliant star among the heroic Bhojas like you, how can you kill your own sister, a woman, especially at the time of her marriage [see also 1.7: 53-54]? (38) Death is included with the body that was born. Whether one dies today or in a hundred years, ultimately every living being is sure to die [see also B.G. 2: 27-28]. (39) When the body has to return to the five elements the indweller automatically according to his own karma receives a new body upon abandoning the old one. (40) The way a person as he walks changes from one foot to the other and the way a caterpillar on a plant [moves from one leaf to another], a living being likewise has to experience the consequences of his karma [see also B.G. 2: 22 and 2: 13]. (41) Just as one in a dream, being endowed with the qualities of a material body, is subjected to that what the mind is thinking and one's consciousness is fully absorbed by that what one hears and sees, one is the same way forgetful in one's present body [about the body and karma acquired in a previous life, see also 4.29: 60-79 and 5.26]. (42) The mind, impelled by fate and deliberation moves from one position to the next so that the embodied soul, after the demise of its physical frame, obtains a birth and arrives at a [new] body in accordance with the material quality [and the evolution] he was experiencing [B.G. 13: 22, 14: 14-15 and 6: 34-35]. (43) The way the reflection of the luminaries, as one may observe them in water or other liquids that are moved by the wind, offers distortions in different shapes, the person, the living entity, likewise in the situation that was created by his own imaginative power in association with the *gunas* [the world with its changing qualities], gets bewildered depending his attachments [to different bodies or distortions of his form. See also 5.5: 4 and B.G. 9: 12-13, 12: 5]. (44) Therefore everyone to the interest of his own welfare [and good rebirth] should not harm anybody, for the evil-doer has to live in fear for others himself [the 'golden rule']. (45) This innocent woman, your younger sister, completely depends on you like she was your own daughter - do not kill her. She means good to you and she deserves your care and compassion!'

(46) **S'**rî S'uka said: 'He without pity, could by these attempts of good advise not be stopped or pacified oh son of Kuru, for he followed the course of the man-eaters [the Râkshasas]. (47) Seeing his determination Vasudeva thought deeply about how he, with this immediate threat of death, could hold him back and thus he came up with the following alternative. (48) [He thought:] 'An intelligent person should, as long as he is in control of his mental and physical faculties, ward off death, but when someone is faced with the inevitability of death, this rule does not apply. (49-50) If I promise to deliver my sons to this man of doom, I might set my innocent Devakî free. Perhaps I don't get any sons or maybe he will die beforehand. That might happen or the contrary. Who knows what fate has in store for us? That is difficult to say. Even though the threat remains hereafter, I, at least for the moment, may avert her death. (51) When a piece of wood for some reason escapes from a fire, that is decided by providence and nothing else. Even so one cannot determine why a living being assumes or abandons a [particular] body.' (52) After contemplating this way to the best of his ability, the God-fearing man paid the sinner his obeisances and submitted the proposal to him with the greatest attention. (53) With a big lotus-like smile on his face but with anxiety and sorrow in his heart he then spoke to the cruel hearted, shameless man. (54) S'rî Vasudeva said: 'You have, according to what the voice from heaven vibrated, nothing to fear from Devakî indeed. Her sons gave rise to your anxiety and I'll deliver them therefore all to you.'

(55) **S'**rî S'uka said: 'Kamsa understanding the essence of what he said was for the time being stopped from killing his sister. With him more at ease, Vasudeva then was happy to come home [unharméd]. (56) Thereafter in due course of time Devakî, the mother of all divinity [see 4.31: 14 and B.G. 10: 2], year after year gave birth to indeed [as said in 9.24: 53-55] eight sons and a daughter. (57) Most afraid to break his promise Ânakadundubhi [or Vasudeva, see 9.24: 28-31] with great pain handed his first born baby, Kîrtimân, over to Kamsa. (58) What would be too painful for a saint, on what would a sage depend, what would be forbidden to a bad person and what would for someone holding on to the soul be too hard to forsake? (59) Oh King, when Kamsa saw that Vasudeva was equanimous, truthful and certain of himself, he satisfied about that with a grin on his face said: (60) 'You can take this child back, my fear does not concern him, my death was predicted from the eighth pregnancy you have with your wife.'

(61) **V**ery well' Ânakadundubhi said, took his son back and left without attaching too much value to the words of that untruthful character lacking in self-control. (62-63) Oh scion of Bharata, beginning with Nanda [Krishna's foster father] all the inhabitants of Vraja, all the cowherds and their wives as also all the Vrîshnis beginning with Vasudeva and Devakî and the Yadu women, in truth were gods from heaven indeed. And also the relatives, friends and well-wishers following Kamsa were of that nature [see also verse 22 and

B.G. 6: 41-42]. (64) This was all communicated to Kamsa by the all-powerful Nârada [**] who paid him a visit in order to tell him that all the Daityas who burdened the earth were going to be killed [see verse 17 and also 9.24: 56]. (65-66) After the *rishi* had left Kamsa thought that all the Yadus were divine and that therefore any child born from Devakî could be Vishnu. He thus in fear of his own death arrested Vasudeva and Devakî, confined them at home in shackles and killed one after the other each of their newborn sons not knowing whether it would be the 'Never-born' Lord or not [***]. (67) Kings like him who on this earth are driven by animalistic pleasures and greed, usually put to death mothers, fathers, brothers, friends or anyone else. (68) He had understood [from Nârada] that he in a previous life as the great Asura Kâlanemi personally had been killed by Vishnu [see 8.10: 56]. Therefore he, born again in this world, became an enemy of the Yadu dynasty [that carried the blessings of Vishnu]. (69) He, the almighty ruler subdued [and imprisoned] his own father Ugrasena, the king of the Yadus, Bhojas and Andhakas, so that he could enjoy the states of S'ûrasena all by himself.'

*: To recall what was described in the previous chapters: Lord Râma appeared in the *sûrya-vams'a* of Ikṣvâku or sun dynasty and Lord Krishna appeared in the *candra-vams'a* or moon dynasty.

**: An additional verse in this chapter of S'rîmad Bhâgavatam is accepted by the Madhvâcârya-sampradâya, represented by Vijayadhvaja Tîrtha. The verse is as follows:

*atha kamsam upâgamya
nârado brahma-nandanah
ekântam upasangamya
vâkyam etad uvâca ha*

Word-for-word:

atha: in this way; *kamsam*: unto Kamsa; *upâgamya*: after going; *nâradah*: the great sage Nârada; *brahma-nandanah*: who is the son of Brahmâ; *ekântam upasangamya*: after going to a very solitary place; *vâkyam*: the following instruction; *etat*: this; *uvâca*: said; *ha*: in the past.

Translation:

"Thereafter, Nârada, the mental son of Lord Brahmâ, approached Kamsa and, in a very solitary place, informed him of the following news."

***: Svâmî Prabhupâda comments: 'Formerly an Asura named Kâlanemi had six sons, named Hamsa, Suvikrama, Krâtha, Damana, Ripurmardana and Krodhahantâ. They were known as the Shad-garbhas, or six Garbhas, and they were all equally powerful and expert in military affairs. These Shad-garbhas gave up the association of Hiranyakas'ipu, their grandfather, and underwent great austerities to satisfy Lord Brahmâ, who, upon being satisfied, agreed to give them whatever benediction they might desire. When asked by Lord Brahmâ to state what they wanted, the Shad-garbhas replied: "Dear Lord Brahmâ, if you want to give us a benediction, give us the blessing that we will not be killed by any demigod, Mahâ-roga, Yaksha, Gandharva-pati, Siddha, Cârana or human being, nor by great sages who are perfect in their penances and austerities." Brahmâ understood their purpose and fulfilled their desire. But when Hiranyakas'ipu came to know of these events, he was very angry at his grandsons. "You have given up my association and have gone to worship Lord Brahmâ" he said, "and therefore I no longer have any affection for you. You have tried to save yourselves from the hands of the demigods, but I curse you in this way: Your father will take birth as Kamsa and kill all of you because you will take birth as sons of Devakî." Because of this curse, the grandsons of Hiranyakas'ipu had to take birth from the womb of Devakî and be killed by Kamsa, although he was previously their father. This description is mentioned in the Hari-vams'a, Vishnu-parva, Second Chapter. According to the comments of the Vaishnava-toshanî, the son of Devakî known as Kîrtimân was the third incarnation. In his first incarnation he was known as Smara and was the son of Marîci, and later he became the son of Kâlanemi. This is mentioned in the histories.'

Chapter 2: Prayers by the Demigods for Lord Krishna in the Womb

(1-2) S'rî S'uka said: 'Under the protection of the mighty king of Maghada, Jarâsandha [see 9.22: 8], there

was with the assistance of characters like Pralamba, Baka, Cântûra, Trinâvarta, Aghâsura, Mushthika, Arishtha, Dvividâ, Pûtânâ, Kes'î, Dhenuka and Asura kings like Bâna, Bhaumâsura and more of those, a systematic persecution of the kings of Yadu. (3) Being harassed they sought shelter in the countries of the Kurus, the Pañcâlas, the Kekayas, the S'âlvas, the Vidharbas, the Nishadhas, the Videhas and the Kos'alas. (4-5) Some of their relatives though followed the policy of the son of Ugrasena [Kamsa]. When Kamsa had killed six of the children born from Devakî, the seventh one, a plenary expansion of Vishnu who was celebrated with the name Ananta, therefore as an embryo in the womb of Devakî gave rise to both pleasure and sorrow. (6) When the Supreme Lord who is also the Supersoul of each living being [see also B.G. 10: 11], learned about the fear for Kamsa of the Yadus who had accepted Him as their refuge, He instructed His spiritual potency [Yoga-mâyâ] as follows: (7) 'Oh Devî so good for all living beings, please go to Vraja, that beautiful place with her cowherds and cows, where Rohinî and the other wives of Vasudeva in seclusion, out of fear for Kamsa, are living in the cowherd community [the *gokula*] of Nanda. (8) In the womb of Devakî there is the embryo known as [Ananta-]S'esha who is a plenary expansion of Me. Take care of a smooth transition from her womb to the womb of Rohinî [*]. (9) At that time I with all My different parts [with My full potency] will become Devakî's son oh all-auspicious one. Meanwhile you will appear as the daughter of Yas'odâ, the wife of Nanda. (10) The people [the *s'âktas* as opposed to the Vaishnavas] will worship you with incense in different forms of sacrifice as being the best Goddess for all desires, for you with bestowing your blessings fulfill every wish. (11-12) Depending on the place on earth [**] you will be celebrated with different names like Durgâ, Bhadrakâlî, Vijayâ, Vaishnavî, Kumudâ, Candikâ, Krishnâ, Mâdhavî, Kanyakâ [or Kanyâ-kumârî], Mâyâ, Nârâyanî, Îs'ânî, S'âradâ and Ambikâ [***]. (13) Because He changes wombs [from Devakî to the womb of Rohinî] the people of the world will address Him with the name Sankarshana, because He brings pleasure to the people [of Gokula] He will be called Râma and because of His great physical strength He will be named Balabhadra.'

(14) **T**hus being instructed by the Supreme Lord she accepted His words with the mantra 'Om'. After next circumambulating Him she went away to execute exactly what was told [compare B.G. 16: 24]. (15) When Devakî's embryo owing to the slumber of yoga [raised by Yoga-mâyâ, see B.G. 2: 69] was transferred to Rohinî, everyone lamented: 'Alas, the baby is lost' [thinking it was a miscarriage]. (16) The Supreme Lord, the Soul of All who always puts an end to the fear of His devotees, then with His full potency entered the mind of Vasudeva [see also 3.2: 15]. (17) Carrying [within] the effulgent shelter of the Original Personality, Vasudeva shone like the sun and thus for everyone became difficult to behold or approach. (18) He, the Blessing of the Complete Universe who is Infallible in All His Parts, was thereafter by the son of S'ûrasena [Vasudeva] in full transferred from mind to mind to his *devî* [Devakî] so that she, preserving the Supreme Soul and Cause of all Causes, bloomed of happiness like the eastern sky. (19) Devakî with in her womb the Sustainer of All the Universes, could, being confined in the Bhoja house like the flames of a covered fire or like the knowledge of a man unable to express himself, not freely radiate her light [****]. (20) But Kamsa saw how she, radiating with the beauty of having the Invincible One within her womb, cleared the entire atmosphere with her brilliant smiles. He said to himself: 'The one who now has entered the womb of Devakî must be the Lord who is going to kill me. She never before looked like this! (21) What should I do now, not to neglect my self interest? I assume that the Example of Virtue will not give up His ways. The killing of a woman, my sister, especially when she is pregnant, will for ever tarnish my fame and opulence and will shorten my life span. (22) That person is dead being alive who lives his life with much cruelty. When the body is finished everyone will condemn him. He with his physical concept of life [see also 7.5: 30 and 5.5: 5 and B.G. 16: 18-21] certainly will enter the deepest darkness [Andhatama, see also 3.20: 18 and 5.26: 9].'

(23) **T**hus contemplating the ghastly idea of killing [the mother] he refrained from it and kept himself under control. Persisting in enmity he awaited the moment that the Lord would take birth. (24) Whether he sat or lied down, wherever he was, he ate, he walked or went, he [filled with hatred] thought about Hrishîkes'a, the Lord of the Senses. He meant the entire world to him. (25) But Lord Brahmâ and Lord S'iva assembled there together with the sages, Nârada and other divine personalities and their followers in order to please Him, the Strongest Man of All, with prayers: (26) 'You are the truth of the vow [see 9.24: 56 and B.G. 9: 22], the truth of the Supreme and the truth of the threefoldness [of e.g. the past, present and future]. You are the source of all truth who pervades all truths, You are the truth of everything that is held true, the original truth of each truth that meets the eye and the truth of all that pertains to the Supreme Soul of You whom we offer our full surrender. (27) The original tree [of this universe, our body], in which one finds two birds [the soul and the Supersoul], is one in its dependence [on matter], is two in its fruits [of happiness and grief], is three in its roots [the three modes], is four in its tastes [the *purushârthas*, the civil virtues], is five in its knowing [by the senses], is six in its conditions [of lamentation, illusion, old age, death, hunger and thirst], is seven in its layers ['the bark' or the *koshas*, the different bodies], is eight in its branches [the elements, mind, intelligence and ego], is nine in its apertures and is ten in its foliage [or the ten airs, see 7.15: 42]. (28) You as

the One and All are the Original Source of this visible universe [this tree]. You are the mercy [the conservation] when we are thrown in despair [meet destruction]. Those whose intelligence is covered by Your *mâyâ* and miss the vision of the devotees and scholars, cannot see You behind the diversity. (29) For the sake of every living being, moving or not moving, You watch over the soul and beatitude in assuming all sorts of forms consisting of pure goodness that bring transcendental happiness to the virtuous ones and time and again put an end to those who are wicked. (30) Fully engaged in a constant meditation upon You as the abode of the complete consciousness oh Lotus-eyed Lord, by that one-pointedness as practiced by the greatest one gets on board of the boat of Your lotus feet that reduces the great ocean of nescience to [the size of] a calf's hoof print [compare 10.1: 5-7]. (31) Once they personally have crossed the so difficult to pass ocean of darkness oh Light of the World, they [the experienced devotees] who because of Your mercy for the truth loving ones are full of goodwill [to help], leave behind the boat [the method] of Your lotus feet in this world [see also B.G. 6: 44]. (32) All others who neglect Your feet oh Lotus-eyed One, are caught in an illusion of being liberated and have bereft of You an impure intelligence. Even though they are successful in severe practices [of penance and such] they from their elevated position fall down again back into the material world [see also B.G. 8: 15-16 and 5.6: 11]. (33) They who follow You in devotion oh Mâdhava, unlike the non-devotees do not fall away from the path. Because they are fully attached to You they are protected by You and move without fear over the heads of those who march against them, oh Master [see also 1.5: 17 and B.G. 18: 78]. (34) For the purpose of maintaining [Your rule] Your Lordship existing beyond the modes, assumes a form for the benefit and welfare of all embodied souls, so that human society in accordance with the Veda, by [bhakti-]yoga and penance being absorbed in Your worship, may be of sacrifice [see also B.G. 3: 9 & 18: 3]. (35) How could we have arrived at Your wisdom that drives away the ignorance, if the purity of existence, oh Source of the World, would not be this constancy of You [being present]? The ignorance is completely vanquished when that quality of Yours is awakened by Your Lordship manifesting Yourself and for that there is no alternative. (36) Oh Lord on the path of the words and assumptions of those who look after the mind only [the impersonal intellect] Your name, form, qualities and actions cannot be ascertained. You are only realized when one [actually] puts Your name and form into practice [with ceremony and song; see also 1.3: 37-38, 4.18: 5, 7.15: 58 and B.G. 6: 24 & 18: 55]. (37) Constantly hearing, reciting, remembering and contemplating Your auspicious names [see 7.5: 23-24] and forms, he who is of an undivided attention in service at Your lotus feet no longer is capable of losing himself in the material world [see also 6.17: 28-31]. (38) In having this planet earth as the place of Your feet oh Lord, it is our fortune to see the Asura burden removed by You. Due to the causeless mercy of Your manifestation as the Controller of All, we may enjoy the fortune of witnessing both in heaven and on earth the marks of Your transcendently decorated lotus feet [the conch, the lotus, the club and the disc]. (39) For You who directs our lives there exists [actually] no such thing as being born [or dying]. However, it suffers no doubt that the cause of one's being born cannot exist without the pleasure [of Your liberating pastimes]. You after all are with the being born, maintaining and dying of us normal souls - which is arranged by the external energy - our safe haven against all fear. (40) In the form of a fish, a horse, a tortoise, a lion, a boar, a swan [or self-realized sage], a king and as a man of learning among the God-fearing ones [like Lord Vâmana] Your Lordship has appeared as *avatâras*. Now please save us and the three worlds oh Controller, diminish the earth's burden oh best of the Yadus, we dedicate all our prayers to You [see also 1.3]. (41) [and towards Devakî they prayed:] To our fortune oh mother, the Supreme Personality with all His energies can now be seen in your womb. The Supreme Lord is full of mercy for everyone. Fear therefore never the master of the Bhojas [Kamsa] who wishes to be killed by Him, the protector of the Yadu dynasty who will become Your son.'

(42) **S'**ri S'uka said: 'After thus having offered their prayers unto the Original Personality whose form is Transcendental, all the demigods lead by Brahmâ and S'iva returned to their abodes.'

*: Svâmî Prabhupâda comments: 'Symbolically, mother Devakî's constant fear of Kamsa was purifying her. A pure devotee should always fear material association, and in this way all the Asuras of material association will be killed, as the Shad-garbhâsuras were killed by Kamsa. It is said that from the mind, Marîci appears. In other words, Marîci is an incarnation of the mind. Marîci has six sons: Kâma, Krodha, Lobha, Moha, Mada and Mâtsarya (lust, anger, greed, illusion, madness and envy). The Supreme Personality of Godhead appears in pure devotional service. This is confirmed in the Vedas: *bhaktir evainam dars'ayati*. Only bhakti can bring one in contact with the Supreme Personality of Godhead. The Supreme Personality of Godhead appeared from the womb of Devakî, and therefore Devakî symbolically represents bhakti, and Kamsa symbolically represents material fear. When a pure devotee always fears material association, his real position of bhakti is manifested, and he naturally becomes uninterested in material enjoyment. When the six sons of Marîci are killed by such fear and one is freed from material contamination, within the womb of bhakti the Supreme Personality of Godhead appears. Thus the seventh pregnancy of Devakî signifies the appearance of the Supreme Personality of Godhead. After the six sons Kâma, Krodha, Lobha, Moha, Mada

and Mâtsarya are killed, the S'esha incarnation creates a suitable situation for the appearance of the Supreme Personality of Godhead. In other words, when one awakens his natural Krishna consciousness, Lord Krishna appears. This is the explanation given by S'rîla Vis'vanâtha Cakravartî Thhâkura.'

**: The names by which Mâyâdevî is known in different places have been listed by Vallabhâcârya as follows. In Vârânaśi she is known as Durgâ, in Avantî she is known as Bhadrakâlî, in Orissa she is known as Vijayâ, and in Kulahâpura she is known as Vaishnavî or Mahâlakshmî (the representatives of Mahâlakshmî and Ambikâ are present in Bombay). In the country known as Kâmarûpa she is known as Candikâ, in Northern India as S'âradâ, and in Cape Comorin as Kanyakâ. Thus she is distributed according to various names in various places.

***: S'rîla Vijayadhvaĵa Tîrthapâda, in his Pada-ratnâvalî-tîkâ, has explained the meanings of the different representations. Mâyâ is known as Durgâ because she is approached with great difficulty, as Bhadrâ because she is auspicious, and as Kâlî because she is deep blue. Because she is the most powerful energy, she is known as Vijayâ; because she is one of the different energies of Vishnu, she is known as Vaishnavî; and because she enjoys in this material world and gives facilities for material enjoyment, she is known as Kumudâ. Because she is very severe to her enemies, the Asuras, she is known as Candikâ, and because she gives all sorts of material facilities, she is called Krishnâ. In this way the material energy is differently named and situated in different places on the surface of the globe.

****: S'rî Caitanya Mahâprabhu said:

*yâre dekha, târe kaha 'krishna'-upades'a
âmâra âññâya guru hañâ târa' ei des'a*

"Instruct everyone to follow the orders of Lord S'rî Krishna as they are given in Bhagavad Gîtâ and S'rîmad Bhâgavatam. In this way become a spiritual master and try to liberate everyone in this land." (Cc. Madhya 7.128)

Chapter 3: The Birth of Lord Krishna

(1-5) **S'** rî S'uka said: 'Then there was the supremely auspicious hour that, with the constellation of Rohinî rising, was endowed with all qualities. All the stars and planets stood in a favorable position. There was peace all around, all the stars twinkled in the sky and the cities, towns, pasturing grounds and mines were at their best. With the rivers crystal clear and the lakes beautiful with lotuses, with the flocks of birds and the swarms of bees sweetly singing their praise in the blooming forests, the breezes fragrant and free from dust blew with a gentle touch while the fires of the brahmins burned steadily and undisturbed. The minds of the virtuous ones who were oppressed by the Asura [Kamsa and his men], cleared up when in that situation the kettledrums resounded together to celebrate the birth of the Unborn One. (6) The Kinnaras and Gandharvas [de excellent ones and the singers of heaven] sang, the Siddhas and Cârânas [the perfected ones and the demigods] offered prayers and the Vidyâdhara women [the wives of the scientists] danced in great jubilation together with the Apsaras [the dancing girls of heaven]. (7-8) The sages and the demigods joyously showered the finest flowers and the clouds rumbled silently like the ocean waves when at the darkest hour of the night Janârdana, the World's Well-wisher, appeared from the divine form of Devakî. Lord Vishnu, the One residing in the heart of everyone manifested Himself in full, like the full moon rising in the east. (9-10) That wonderful child with His lotus-like eyes and His four arms that held different weapons [and other attributes like] a conch, a club and so on, was decorated with the S'rîvatsa mark, with the shining Kaustubha jewel around His neck, with yellow garments and with a beautiful hue like that of rain clouds. Vasudeva saw Him beautifully decorated sparkling with a with *vaidûrya* (tiger's eye) studded helmet, with rings in His ears, with luxuriant scattered locks of hair, with an exquisite belt around His waist and with armlets and bracelets on His arms. (11) Ânakadundubhi was amazed to see the beautiful appearance of the Lord as his son. Overwhelmed by great jubilation he lost himself in dreams of holding a festival to the occasion of the descent of Krishna, a festivity where he would donate ten thousand cows to the brahmins.

(12) Oh son of Bharata, understanding that the child definitely was the Original Personality, he lost all his

fears. Having arrived at that conclusion he enraptured by His majesty fell down with folded hands to offer prayers to the child that illumined His birth place in every direction. (13) Vasudeva said: 'You my Lordship, are the Original Person Himself transcendental to material nature, You are the absolute understanding and blissfulness [*sat-cit-ânanda*] in its true form, the intelligence that watches over each. (14) You for sure we know as He who, after in the beginning by His personal energy having created this world consisting of the three modes [see B.G. 7: 4-6], next seems to have entered [as *avatâras*] but in reality You did not [see also 7.12: 15 and B.G. 9: 11]. (15-17) It is like the notion of the material elements [earth, water, air, fire and ether] that have not changed at all, even though they are caught in many combinations of different separated energies [or molecules] that together form the complete of the universe. After in their association having appeared it seems that the primal elements have entered creation later on, but that entering of this world never took place since they existed there before. The same way oh my Lord, reasoning from true intelligence and such attributes You, despite of being in touch with the objects of the senses and the modes of nature, are not determined by those material qualities at all. You after all [being the complete], are not covered by them. Because You are the root of everyone and everything there is no such thing as a within and a without to You, the Supersoul of all existence [see also 7.12: 15 and B.G. 9: 4-6]. (18) Anyone who in the position of being recognizable as a material body continues to act as if he would have an existence for himself separate from the original self or soul, is a fool. He is a person who in his false identification will be rejected as stupid for lacking in proper analysis and missing the full consideration of 'that' [or *tat*. See also B.G. 18: 16, B.G. 7: 4-5 and *]. (19) Oh Almighty Lord, the birth, the maintaining and the ending of this all is there, so conclude the scholars, because of You who are free from inclinations, free from changes and free from the modes. This is not contradictory because You, who are both the Lord and the Supreme Brahman, constitute the solid foundation for the modes of nature [see B.G. 9: 10]. (20) You thus [as that basis, as that transcendence] assume, in order to maintain the three worlds with Your energy, a white form from the Soul [in goodness and knowledge], the color red belonging to the passion of creation [the movement] as also the form of darkness [of ignorance] for the purpose of the ultimate destruction. (21) You now here present oh Mighty One, have appeared in my home as the Completeness of Control with the wish to protect this planet and punish all the demoniac men and their armies, who unenlightened by the millions all over the world pose as kings and statesmen [see also B.G. 4: 8]. (22) But he who is so godless [Kamsa] and who, after hearing about Your taking birth in our home, has killed all the brothers who were born before You oh Lord of the God-fearing souls, will be informed by his lieutenants about Your appearance and undoubtedly immediately take up his arms.'

(23) **S'**uka said: 'After having seen that their son was endowed with all the characteristics of the Supreme Personality, Devakî, who had been afraid of Kamsa but now was most [happily] surprised [about the arrival of Krishna], offered Him prayers. (24) S'rî Devakî said: 'Being the '*tat*' form [or the substance of our oneness in diversity], You are sometimes called the imperceptible one, the original one or Brahman, the light, the freedom above the modes, the changeless one and pure existence [the measure of goodness and perfection]. You are the undivided one free from material motives who is directly Lord Vishnu, the light of the Supersoul [compare B.G. 14: 27]. (25) When after millions and millions of years the cosmos runs at its end and the primary elements merge with their primal forms and everything that manifested by the force of Time turns into the unmanifest, You oh Lord with the Many Names, are the only one to remain. (26) This so powerful Time factor by which, from the smallest measure of time up to the measure of a year, this entire creation works, is said to be Your action, the movement of You, the secure abode, the Supreme Controller whom I offer my surrender. (27) The mortals afraid of the serpent of death flee in all directions but cannot shake off the fear. Only when they are happy having obtained Your lotus feet they sleep undisturbed with death running away from them. (28) Oh Lordship can You, in Your form as the One dispelling the fears of Your servants, protect us against the terrible son of Ugrasena we fear so much? And please can You, as this Original Personality we attend to in meditation, make it so that You are not directly visible to those who consider You a physical form [compare B.G. 11: 8]? (29) Oh Madhusûdana, off balance because of Kamsa I am plagued by fear with Your appearance. May Your taking birth from my womb escape the attention of that great sinner. (30) Please oh All-pervading One, withdraw this supernatural four-armed form that is equipped with the attributes of the conch, lotus, disc and club. (31) The entire creation with everything that belongs to it is by You oh Lord, the transcendental Original Personality, easily sheltered and kept within Your body at the time of devastation. But to see You now having entered my body is something unimaginable in the human world oh Godhead!'

(32) **T**he Supreme Lord replied: 'In a previous age you became known as Pris'ni oh chaste lady, and he [Vasudeva] at the time was a Prajâpati called Sutapâ, an impeccable person. (33) When Lord Brahmâ told you both to create offspring, you were thereafter of severe austerities to keep your senses under control. (34-35) Enduring the rain, the wind, the blistering sun and the severe cold and heat of the seasonal changes, you

by practicing restraint freed your mind from contaminations. Eating fallen leaves and air only you became pure and peaceful, performed My worship in serenity and prayed for a boon from Me. (36) While you, with your mind fixed on Me, thus in severe penance practiced the most difficult austerities, twelve thousand celestial years passed. (37-38) By this determination of heart and constant, faithful service and penance oh sinless ones, I, proclaimed to be the most favorable bestower of boons, very satisfied with the both of you then appeared in this form. Eager to fulfill your desires I told you to think about a boon for yourselves whereupon you asked for a son just like Me. (39) You, who as a man and wife without a son and dissatisfied in your sensual concerns were so strongly attracted to My divine energy, never asked Me for being liberated from this world [see also 4.9: 30-35]. (40) After you received the benediction and I had left, you enjoyed sexual intercourse whereupon the two of you achieved the desired result of having a son like Me. (41) Because I did not find anyone else in this world with your noble character and qualities, I became your son and am thus known as Pris'nigarbha [see also 11.5: 26]. (42) Through Kas'yapa and Aditi I again appeared from the two of you with the name Upendra and was also called Vâmana because I was a dwarf [see 8.17-22]. (43) True to my word for the third time appearing in this manner in a form like this, I again took My birth from the two of you oh chaste lady. (44) I showed you this [four-handed] form to remind you of My previous appearances. The spiritual understanding of My identity would otherwise not arise [in you] with the transient form. (45) When you treat Me with love and affection the two of you, in your constant awareness of Me as being both your son and the Absolute Truth, will thus attain My transcendental abode.'

(46) **S'**ri S'uka said: 'Thus having spoken the Personality of Godhead, the Supreme Lord, was silent and directly from His inner potency assumed the form of an ordinary human child before the eyes of His parents. (47) When thereafter the son of S'ûrasena as instructed by the Supreme Lord carefully wanted to carry his son away from the place of delivery, precisely at that time Yogamâyâ [see 10.2: 6-12], the one [of transcendence who factually is] never born, took her birth from the wife of Nanda. (48-49) By her influence the guards and the rest of the people being fast asleep had lost consciousness of all their senses. As soon as Vasudeva carrying Krishna approached, all the heavy doors and gates sealed with bolts and chains opened wide out of their own, like darkness dissipated by the sun. The slightly rumbling clouds showered rain but S'esha Nâga followed them and stopped the rains with His spread out hoods. (50) The surface of the deep waters of Yamarâja's younger sister, the Yamunâ, was foaming because of Indra's constant showers. The waters whirled agitated, but the waves of the forceful, fierce stream gave way just like the ocean did before the Husband of Sîtâ [Lord Râma, see 9.10: 13-15]. (51) The son of S'ûrasena reached the cow-village of Nanda and found all the cowherds there fast asleep. While they slept he put his son on Yas'odâ's bed, took up her daughter and then returned home. (52) There he placed the little girl on Devakî's bed and put the shackles back on his feet so that he remained bound as before. (53) Yas'odâ, Nanda's wife, delivering her child had no idea what it precisely looked like because being overwhelmed by sleep from the hard labor, she lay unconscious.'

*: Svâmî Prabhupâda comments: 'If we regard this world as false, we fall into the category of Asuras, who say that this world is unreal, with no foundation and no God in control (*asatyam apratishtham te jagad âhur anîs'varam*). As described in the Sixteenth Chapter of Bhagavad Gîtâ, this is the conclusion of demons.'

Chapter 4: The Atrocities of King Kamsa

(1) **S'**ri S'uka said: 'With all the outer and inner doors of the building closed as before, the guards of the prison woke up when they heard the newborn child cry. (2) They hurried to report it to the king of Bhoja who fearfully awaited the time that Devakî would deliver. (3) He quickly got out of bed and said: 'The Time has arrived' and went perturbed, with his hair on his head disheveled, immediately to the place of birth.

(4) **T**he chaste Devakî miserably and full of pity said to Kamsa, her brother: 'All good fortune to you, this girl will be your daughter-in-law. You should not kill a woman. (5) Following the voice from above you have killed many children brilliant as fire my brother. Please allow me this one daughter. (6) I am still your poor younger and childless sister, is it not? Oh master, dear brother, hold back, you owe me this last child.'

(7) **S'**ri S'uka said: 'In tears clasping her baby she pleaded most piteously, but he most cruelly with a growl tore it away from her hands. (8) Having abandoned all his familial affection he took the newborn child of his

sister by the legs and wanted to smash the daughter against the stone floor. (9) But it slipped midair out of his hands and appeared that very instant in the sky as Devî [Durgâ] the younger sister of Vishnu with her eight mighty arms complete with weapons [see also 8.12: 40]. (10-11) Adorned with sandalwood pulp, flower garlands, valuable jewels and being nicely dressed she held a bow, a lance, arrows, a shield, a sword, a conch, a lotus and a disc. With different presentations being worshipped by the Siddhas [the perfected ones], the Câranas [the venerable ones], the Gandharvas [the singers of heaven], the Apsaras [the dancing girls], the Kinnaras [the ones specially talented] and the Uragas [the 'divine snakes'] she said the following: (12) 'What's the use of killing me oh fool! He, your former enemy [see 1.68] who will kill you, has already been born [and is now] somewhere else. Stop the unnecessary killing of poor little babies.'

(13) **A**fter the Goddess of the immense power of *mâyâ* thus had spoken to him, she [disappeared and] became known in different places on earth under diverse names [such as Annapûrnâ, Durgâ, Kâlî and Bhadrâ, see 10.2: 10 & 11]. (14) When Kamsa heard the words she spoke he was struck with wonder and forthwith released Devakî and Vasudeva saying humbly: (15) 'My dear sister and brother-in-law, I, because of my sins behaving like a cannibal eating his own kids, have alas killed your many sons. (16) I am really such a one who mercilessly cruel denies his relatives and friends their life. What kind of world is someone who engages like a brahmin-killer, heading for here or in the hereafter? (17) Not just human beings, but also heaven can speak a lie. Just because I believed the prophecy I most sinfully killed all my sister's children! (18) Oh blessed souls, do not lament over your sons, for all who are born are bowed down by their own deeds [in a previous life, see footnote 3 ch. 1]. Living beings have to abide by their fate and cannot always live in the same place. (19) Everything on earth and is produced from earth [like pots] appears and disappears again. This physical body similarly undergoes change, but the soul, just like the earth element itself, does not [compare 10.3: 15-17]. (20) When one without knowledge of this difference [between body and soul] does not properly identify with the self and one thus falsely being united with the body is of separation [in one's heart and society], one cannot break through the repetition of one's conditioned life [viz. one can only unite in consciousness]. (21) Because everyone unwillingly has to face the consequences of his own actions, you, my dear sister, should not lament over your sons who found their death because of me. (22) As long as one does not know oneself [as a soul] and one with a mistaken notion thinks of oneself as someone who kills or gets killed [thus as being a body], one is an ignoramus running into the pains of material distress [see also B.G. 3: 9 & 18: 17 and *nitya-mukta*]. (23) Please forgive me my atrocities, you are both saintly, humble and loving souls!' Saying this he clasped the feet of his sister and brother-in-law with tears rolling down his cheeks.

(24) **T**rusting in the words of Durgâ he released Vasudeva and Devakî from their shackles and thus proved his heart for the family. (25) Because he showed remorse Devakî was relieved of her anger with her brother and Vasudeva also gave up his anger. He said to him with a smile: (26) 'What you said about embodied souls in the grip of ignorance is correct oh man of great fortune, one thus makes a difference between one's own interest and that of others. (27) When people consider everything as existing separately, they go at each other's cost and are filled with lamentation, lust, fear, hate, greed, illusion and madness. Discriminating like that one does not see one's continuity [the 'thread', the soul, one's connectedness].'

(28) **S**'ri S'uka said: 'Kamsa thus free from impurities being answered by the appeased Devakî and Vasudeva, took leave and entered his palace. (29) After the night had passed Kamsa called for his ministers and informed them about everything that the 'Slumber of Yoga', Durgâ [or Yoga-mâyâ], had said. (30) Upon hearing what their master had to say the Daitya opponents of the demigods, who resented them and were not that skilled, replied [see also B.G. 9: 12]: (31) 'Well in that case oh King of Bhoja, let us right now kill all the children about ten days old or younger in every town, village and pasturing ground. (32) What can the demigods do in their fear to fight? They are always so nervous to hear the sound of your bowstring! (33) Facing your many devoted arrows hitting them from all sides they fled away from the fighting to save their lives. (34) Some of those inhabitants of heaven, with their hair and clothing in disarray and bereft of their weapons, folded miserably their hands before you and said: 'You have made us so afraid!' (35) And you killed none of them when they were scared to death, had lost their chariots, did not know how to use their weapons anymore, wanted other things than fighting or when their bows were broken and they couldn't respond any longer. (36) What to say about the position taken by the so very powerful gods? Away from the fighting they can boast! And what of Lord Hari? He is hiding in the heart! Should we fear Lord S'iva then? He is living in the forest! And Indra then? He is not much of a hero either! And Brahmâ? He always meditates! (37) Still we think that the demigods because of their enmity should not be overlooked. Engage us, your faithful followers, therefore to uproot them! (38) Just like a disease of the body that once neglected in its acute stage by men cannot be treated anymore and senses that being disregarded [later on cannot be controlled], similarly a great enemy that became too strong cannot be removed. (39) Lord Vishnu is the foundation of the demigods.

He lies at the bottom of the traditional religious duties and the brahminical order with its cows, its scholars, its penances and the sacrifices that need to be paid [see also 7.5: 31]. (40) We therefore by all means oh King, will endeavor to put an end to the brahmins and their brahminical talk, those repenters so busy with their sacrifices and cows that deliver the ghee! (41) The scholars, the cows and the Vedas; the austerity, the truthfulness and the sense control; the equanimity, the faith, the mercy, the tolerance as also the ceremonies, are all part of Hari. (42) He is the leader of all the Suras and the enemy of the Asuras. He is in all hearts. At His feet all the demigods, including their controller [S'iva] and the four-faced one [Brahmâ], are found. Really, the only way to prevent Him is to persecute all His sages, devotees and saints.'

(43) **S'**ri S'uka said: 'Thus rather ignorantly deliberating with his evil counselors, Kamsa, who as a demon was ruled by the Lord of Death, thought that the best thing he could do was to persecute the brahmins [and their followers]. (44) After he gave the Dânavas, those adherents of violence and destruction who could assume any form, permission to fight all the repenters in the world, the demons spread in all directions. Kamsa then returned to his quarters. (45) Filled with a passion of the deepest darkness they bewildered, with the shadow of death hanging over them, engaged in the persecution of the virtuous souls. (46) The benedictions of a long life, beauty, fame, religion, talents and a place in heaven of a person trespassing against great personalities, are all destroyed.'

Chapter 5: Krishna's Birth Ceremony and the Meeting of Nanda Mahârâja and Vasudeva

(1-2) **S'**ri S'uka said: 'Nanda was a man of great devotion. Overjoyed that a son had been born, he invited the scholars conversant with the Veda, cleansed himself with a bath and dressed himself up. In order to celebrate the birth [with a *jâtakarma* ceremony*] as was prescribed he took care that the mantras were chanted and also arranged for the worship of the forefathers and demigods. (3) To the brahmins he donated countless fully decorated milk cows and seven mountains of sesame seed, masses of jewels and gold-embroidered cloth. (4) Material things are purified by time, by washing and bathing, by rituals, by penance, by worship, by charity and by contentment, but the soul is purified by self-realization. (5) The scholars, the storytellers, the reciters and the singers uttered words that purified everyone and everything, while the *bherîs* and *dundubhis* [drums] sounded constantly. (6) All of Vraja was swept, the doorsteps, the courtyards and the interiors were sprinkled with water and a variety of festoons and flags decorated gates that were made with garlands, pieces of cloth and mango leaves. (7) The cows, bulls and calves were smeared with turmeric oil and decorated with a variety of mineral colors, peacock feathers, cloth, golden ornaments and flowers. (8) Oh King, the cowherds [the *gopas*] gathering there carried all kinds of gifts and were dressed in the most precious garments with costly ornaments, coats and turbans. (9) The cowherd wives [the *gopîs*] were also glad to hear that mother Yas'odâ had given birth to a boy and personally gave their best by appearing in festive dresses with eye make-up and wearing jewelry and such. (10) With their lotus like faces most beautifully decorated with saffron and fresh *kunkuma*, they with offerings in their hands hurried hither with swaying bosoms and hips. (11) The *gopîs* wore brilliantly polished jeweled earrings, strings of golden coins around their necks and colorfully embroidered clothes. It was a feast to the eye to see them with their swinging bangles, earrings, breasts and garlands thus being dressed going to Nanda's house while a shower of flowers fell from their hair. (12) They all for a long time pronounced blessings for the newborn one like '*pâhi*' ['be protected'] and sprinkled the Unborn Lord with turmeric oil while saying prayers. (13) With Krishna, the Unlimited Controller of the Entire Universe, arriving in Nanda's cow community, many different musical instruments vibrated in a great festival. (14) The *gopas* rejoicing threw curds, milk and buttermilk at each other and smeared with butter. (15-16) In order to offer his child the best prospects and to satisfy Lord Vishnu, Nanda, that noble soul, warm-heartedly honored the *gopas*, the storytellers, the reciters, the singers and all those who found their livelihood by their education, with whatever they could wish for and could use as for clothes, ornaments and cows [see also 7.14: 17]. (17) The greatly fortunate Rohinî [the mother of Baladeva, see 10.2: 7] was congratulated by Nanda and Yas'odâ and she also, beautifully dressed and adorned with a garland and a necklace, moved around busily [being engaged in receiving guests]. (18) Oh King, from that time on the cow lands of Nanda became opulent with all riches, for they, now being the residence of the Lord, were by His transcendental qualities transformed into a place for the pastimes of Ramâ [the Goddess of Fortune, see 8.8: 8].

(19) **N**anda thereafter entrusted the protection of Gokula [the cow village] to his cowherd men and went to Mathurâ to pay Kamsa the yearly taxes over his profit oh best of the Kuru dynasty. (20) Vasudeva who heard that his [younger step-]brother Nanda [**] had arrived [in the city] - as it turned out to pay his tribute to the king - thereupon went to his camp. (21) When Nanda all of a sudden saw him before his eyes, he very pleased rose to his feet as if his body had found a new life. Overwhelmed by love and affection he embraced his dear friend. (22) Welcoming him with all regards, he assigned him a seat and informed about his health. Vasudeva, attached as he was, then asked about his two sons, saying the following oh ruler over the world. (23) 'Dear brother Nanda, advanced in age and having no son, you were desperately longing for one. What a great fortune now to have gotten a son! (24) What a great fortune also to see you here today, it is like a rebirth. Despite of being around in this world of birth and death, it is so very hard to meet again your loved ones! (25) Like things that afloat in a river are carried away by the force of the waves, we, intimately living together, do not stay [together] in one place because our karmic ways are diverging. (26) Is everything alright with your cow business? Is there enough water, grass, plants and such in the great forest where you are living now with your friends? (27) Oh brother, does my son who with His mother lives in your house, consider you His father and is He a sweet boy under your loving care? (28) A person's three goals of life as described in the Vedic literatures [the regulation of one's lusts, income and rituals], find their consequence and belief when one is together. But that is not so when that togetherness has become difficult, then they lose their meaning.'

(29) **S'**ri Nanda said: 'Kamsa killed, alas, the many sons you had with Devakî and also the one remaining child, the youngest, a daughter went to heaven. (30) Fate determines the end of all things, providence is elevated above every living being and the unseen is the ultimate truth of all souls. He who knows this will never get bewildered.'

(31) **S'**ri Vasudeva said: 'Now that you have paid the king his yearly taxes and we have met, the both of us should not spend more days in this place. Something might have happened in Gokula!' (32) **S'**ri S'uka said: 'After that advise of Vasudeva Nanda and the *gopas* excused themselves, yoked their oxen to their bullock carts and then left for Gokula.'

*: The *jâtakarma* birth ceremony, which can take place when the umbilical cord, connecting the child and the placenta, is cut, entails the touching of the tongue of the new-born trice with ghee preceded by introductory prayers. The birth ceremony for Krishna is also called Nandotsava. The day of yearly celebrating His birth is called Janmâshthamî [the eight day of the month of Bhâdra or S'râvana (August-September)].

**:. The *paramparâ* elucidates: 'Vasudeva and Nanda Mahârâja were so intimately connected that they lived like brothers. Furthermore, it is learned from the notes of S'rîpâda Madhvâcârya that Vasudeva and Nanda Mahârâja were stepbrothers. Vasudeva's father, S'ûrasena, married a *vais'ya* girl, and from her Nanda Mahârâja was born. Later, Nanda Mahârâja himself married a *vais'ya* girl, Yas'odâ. Therefore his family is celebrated as a *vais'ya* family, and Krishna, identifying Himself as their son, took charge of *vais'ya* activities (*krishi-go-rakshya-vânijyam*, B.G. 18: 44)'.

Chapter 6: The Killing of the Demon Pûtanâ

(1) **S'**ri S'uka said: 'Nanda on his way [home] thought that the words of the son of S'ûra [Vasudeva] were not said unjustly and therefore he, apprehensive of difficulties ahead, took shelter of the Lord. (2) Kamsa [see 10.4: 43] had sent a ghastly murderess who roamed the cities, towns and villages to kill babies. (3) Wherever one is used to listen and all of that [in bhakti] and one performs one's duty, there, because of the Protector of the Devotees, cannot be any question of murderous ogres and bad elements. (4) She who was called Pûtanâ and could move through the air, one day flew to the village of Nanda. There she converted herself by her mystic power into a beautiful woman and, moving about at will, penetrated wherever she wanted. (5-6) With her hair arranged with mallikâ [jasmine] flowers, with her very big breasts and hips that outweighed her slim waist, with her nice clothes and the earrings she wore, with the brilliance and great attraction of her face that was surrounded by her black hair and with the appealing glances she threw at everyone, she as a beauty

attracted the attention of everyone in Gokula. In the eyes of the *gopîs* she, so ravishing with a lotus in her hand, seemed to be the goddess of beauty who had arrived to see her Husband. (7) The baby murderess unchecked in the house of Nanda looked for children and saw there the Child that Puts an End to All Untruth lying in bed. Its unlimited power was covered, just like a fire that lies hidden under ashes. (8) Understanding that she was bent on killing babies He, the Unlimited Soul of All That Lives and Not Lives, closed His eyes when she unaware, like someone who takes a sleeping snake for a rope, placed Him, her own death, on her lap. (9) With an evil mind acting most pleasantly she was like a sharp sword in a nice scabbard. The mothers [Yas'odâ and Rohinî] though who saw her in the room were so impressed by the conspicuous, beautiful woman that they stood rooted to the spot. (10) The terrible woman placed Him on her lap and on the spot pushed her breast into His mouth. The breast was smeared with a strong poison, but the Supreme Lord in response squeezed her painfully hard with both His hands and vehemently sucked both the poison and the life out of her. (11) She completely being exhausted from the core of her being cried 'stop, stop, enough!' and severely perspiring opened her eyes wide and violently struggled, beating over and over with her arms and legs. (12) The very deep and powerful sound she produced made the earth with its mountains and outer space with all its stars above and the worlds below tremble in all directions. People who felt the vibrations feared to be hit by lightening and fell flat to the ground. (13) Thus squirming being tormented at her breasts, she, with her mouth wide open and all of her arms, legs and hair spread out, gave up her life. Thereupon she expanded to her original demoniac form and collapsed on the pasturing grounds oh King, just as when Vriatrâsura was killed by Indra's bolt [see 6.12]. (14) As her body fell down it smashed all trees twelve miles around oh King, for it was wonderfully gigantic.

(15-17) **T**he *gopas* and *gopîs*, who in their hearts, ears and heads were already shocked by the loud yelling, were terrified to see that massive body. The mouth had fearful teeth as high as a plow, the nostrils were as big as mountain caves, the breasts were like huge boulders, the scattered hair looked like copper, the deep eye sockets were like overgrown wells, the thighs were like river banks, the limbs resembled dams and the abdomen looked like a dried up lake. (18) And on top of it the child was fearlessly playing. It was quickly picked up by the approaching *gopîs* who all were greatly excited. (19) Together with Yas'odâ and Rohinî they waved a cow's tail around the child in order to assure it of full protection against all dangers. (20) The child was thoroughly washed with cow's urine and further covered with dust thrown up by cows. Next for the protection of the child the Holy Name was applied with cow dung in twelve places [*]. (21) The *gopîs* took a sip of water [*âcamana*] and after placing the letters of the [following **] mantra on their bodies and two hands, they proceeded with the child: (22-23) 'May Aja protect Your legs, may Manimân protect Your knees, may Yajña protect Your thighs, may Acyuta protect You above the waist, may Hayagrîva protect Your abdomen, may Kes'ava protect Your heart, may Îs'a protect Your chest, may Sûrya protect Your neck, may Vishnu protect Your arms, may Urukrama protect Your mouth and may Îs'vara protect Your head. May Cakrî protect You from the front, may the Supreme Personality of Gadâdharî, the carrier of the club, protect You from the back and may the killer of Madhu and Ajana, the carrier of the bow and the sword protect Your two sides. May Lord Urugâya, the carrier of the conch shell, protect You from all corners, may Upendra protect You from above, may [the One riding] Garuda protect You on the ground and may the Supreme Person of Haladhara protect You on all sides. (24) May Your senses be protected by Hrishîkes'a and Your life air by Nârâyana, may the Master of S'vetadvîpa protect Your memory and may Your mind be guarded by Yoges'vara. (25-26) May Pris'nigarbha protect Your intelligence, may Your soul be protected by Bhagavân, may Govinda protect You when You play and may Mâdhava protect You in Your sleep. May the Lord of Vaikunthha protect You when You walk, may the Husband of the Goddess of Fortune protect You when You sit down and may Lord Yajñabhuk, the fear of all evil planets, protect You when You enjoy life. (27-29) The demoniac women, devils and haters of children that are like bad stars, the evil spirits, hobgoblins, ghosts and spooks, the ogres, monsters and witches like Kotharâ, Revatî, Jyeshthâ, Mâtrikâ and Pûtanâ who drive people mad, are the ones who bewilder the memory and hinder one's body, life air and vitality. May those nightmarish beings who cause so much trouble for both old and young people, all be vanquished, may they all be scared away by the chanting of Lord Vishnu's names.'

(30) **S'**ri S'uka said: 'Bound by their maternal affection the elderly *gopîs* thus took all measures to ward off evil. His mother thereupon nursed Him and put her son in bed. (31) The *gopas* headed by Nanda in the meantime had returned from Mathurâ and when they saw Pûtanâ's body in Vraja they were all struck with great wonder [and said]: (32) 'Oh friends, Ânakadundubhi appears to have grown into a great master of yoga. Otherwise, how could he have predicted the kind of situation we see now?' (33) The inhabitants of Vraja cut the mass of the body into pieces with the help of axes. Then it was thrown away in a distant place, covered with wood and burned to ashes. (34) When they cremated the body, the smoke produced turned out to be as serenely fragrant as *aguru* incense. Being sucked by Krishna that body had been instantly freed from all contaminations [see also 1.2: 17]. (35-36) If Pûtanâ, that child murderess and she-devil hankering for

blood, despite of her lust to destroy, could attain the supreme destination after offering her breast to the Lord, then what to say of those with faith and devotion who, just like His affectionate mothers, offered the one most dear, Krishna, the Supreme Personality, what [He needed]? (37-38) The Supreme Lord embraced her breast and trod her body with His lotus feet, that the devotees always have in their hearts and are held in devotion by the ones praised everywhere [like Brahmâ and S'iva]. When she, by assuming the position of a mother, went to heaven even though she was a murderess, then what would that mean for the motherly cows that by Krishna were sucked for enjoying the milk? (39-40) Oh King, for all women from whose love for the child the milk was flowing that He, the Supreme Lord, the bestower of Oneness, Giver of Liberation and son of Devakî, drank to His satisfaction, for all the ones who constantly made Krishna their maternal concern [the *gopîs*], it can never be so that they return to the material ocean where one lusts in ignorance [see also B.G. 4: 9].

(41) **S**melling the fragrance of the smoke that emanated, all the inhabitants of Vrajabhûmi wondered: 'Where does it come from?' Thus talking to each other they reached the cow village. (42) Getting there they were greatly surprised to hear what the *gopas* all had to say about the havoc Pûtanâ had created, how she had died and everything that was done for the sake of the baby. (43) The gentle-minded Nanda took his son on his lap as if He had returned from death, smelled His head and achieved the highest peace oh best of the Kurus. (44) Any mortal who with faith and devotion listens to this wonderful Krishna childhood pastime about the salvation of Pûtanâ, will grow fond of Govinda ['the Protector of the Cows'].

*: Waving a cow's tail around a child is an occult rite in which the tail of a cow is regarded the seat of Lakshmî, the Goddess of Fortune. This is also true for the urine, dust, the milk and dung of the cows that with their products are held sacred. The urine has antiseptic qualities, the dung serves as fuel and the milk brings all health and wealth.

**: With the mantra [*anga-nyâsa* and *kara-nyâsa*] one assigns the first letter or seed-letter of the names of the Lord mentioned in the next verse, followed by *anusvâra* and the word *namah*.

Chapter 7: Krishna Kicks the Cart, Defeats Trinâvarta and Shows Yas'odâ the Universe

(1-2) **T**he honorable king said: 'The different pastimes of the *avatâras* of the Supreme Lord that offer us the image of the Lord, our Controller, are most pleasing to our ears and inspiring to our minds oh master. Whoever hears about them will find his existence very soon purified from the propensity for dissatisfaction and, as a person who is devoted to the Lord, also find friendship with His people [Vaishnavas]. If you like, please speak to us about everything pertaining to Him. (3) Tell us more about the wonderful pastimes of Krishna who, imitating the human way, in the form of a child assumed His position on this earth.' [*]

(4) **S'**rî S'uka said: 'At the time the moon stood in the constellation of Rohinî [after three months] He could turn Himself on His back in His crib. To celebrate this the mothers organized a celebration with a washing ritual. They gathered with music and song and while mother Yas'odâ performed the bathing ceremony hymns were chanted by the brahmins. (5) After Nanda's wife and the other members of the household had finished the bathing, the brahmins, who performed their auspicious mantras, were respectfully honored with food, garments, garlands and cows. Seeing that the child had become sleepy, it was laid aside for the time being. (6) While busily engaged for the *utthâna* [or 'turning upward'] ceremony she, providing the guests from all over Vraja to their liking, did not hear any of the cries of her child who, wailing to be fed, angrily kicked around its legs. (7) The cart underneath He was put was hit by His delicate feet that were as tender as a new leaf. It turned over so that all the bowls, plates and the sweetness they contained fell to the ground, the wheels and axle got dislocated and the pole was broken [**]. (8) All the men and women of Vraja who being invited by Yas'odâ and Nanda had assembled for the *utthâna* ceremony witnessed that wondrous event and wondered how the cart out of its own could have been damaged so badly. (9) The children told the dumbfounded *gopas* and *gopîs* that it suffered no doubt that, as soon as the child started to cry, it with one leg had dashed it apart. (10) They, unaware of the inconceivable power of that small baby, could not believe

it. The *gopas* thought that all that they had heard was but child prattle. (11) Mother Yas'odâ, picked up her crying son and offered Him her breast. Thinking it had been an unfavorable planet, she called for the brahmins to perform a ceremony with Vedic hymns. (12) After a couple of strong *gopas* had reassembled the cart and had placed the pots and everything back on it, the priests with curds, rice, kus'a grass and water performed the rituals for the fire sacrifice. (13-15) The blessings of those who endowed with the perfect truth are free from discontent, untruth, false pride, envy, violence and self-conceit, never go in vain [see also B.G. 18: 42]. With this in mind Nanda took care of the child by asking those fine brahmins to sing auspicious hymns and purify it according to the Sâma, Rig and Yajur Veda with the help of water mixed with herbs. When the child had been bathed he, the leading cowherd, held a fire sacrifice and devoutly served the souls of rebirth a most excellent meal. (16) To assure his son of all of the best, he - to the blessing they also gave him - donated in charity the best quality milk cows that were nicely decorated with flowers and golden chains. (17) The scholars being joined with whatever they pronounce, bring one, as experts in the mantras, all the blessings because the valid words they use never at any time will be fruitless.

(18) **O**ne day [with Him about a year old] when Yas'odâ fondled Him as He sat on her lap, she could no longer bear the child's weight because He became as heavy as a mountain peak. (19) Astonished about the pressing weight the *gopî* put the child on the floor. Next she turned to Nârâyana and engaged herself in her worldly duties. (20) The child sitting there was swept away [though] by a demon named Trinâvarta, a servant sent by Kamsa who had assumed the form of a whirlwind. (21) Producing a tremendous noise it massively roaring covered all of Gokula with dust that penetrated every nook and corner so that everything was hidden from sight. (22) For an hour or so all of the cow land was plunged in darkness by the heavy dust. Yas'odâ could not find her son on the spot where she had put Him down. (23) The people could not see themselves or each other anymore because of the sands blown up and were disturbed and confused. (24) The woman helpless because of the dust clouds of the strong whirlwind saw nothing and thus she in fear about her son lamented pitifully and fell to the ground like a cow that has lost her calf. (25) After the fierce dust storm of the whirlwind had ceased and she could not find Nanda's son, the other *gopîs* with their faces full of tears all in sympathy wailed along with her crying. (26) After Trinâvarta had assumed the form of the whirlwind and thus had swept away Krishna, he, reaching the top of the atmosphere, could not get higher with Him getting heavier and mightier and so he lost his strength. (27) Taking Him who strangled his neck for an incredibly heavy rock that exceeded his power he could not get rid of this wonderful child. (28) Grasped by the throat he was powerless. His eyes popped out while he choked and lifeless together with the child fell down to the ground in Vraja. (29) The gathered sobbing *gopîs* all together saw him fallen out of the sky upon a slab of stone with all his limbs broken, like Tripura pierced by the arrows of S'iva [see 7.10]. (30) They were totally surprised to find Krishna in good health sitting on the chest of the man-eater who had transported Him through the sky. All the *gopîs* and *gopas* rejoiced most happily that He was saved from the mouth of death and that they had gotten Him back. (31) [They said:] 'How greatly wonderful this baby that, being seized by the ogre, left us but has returned unscathed! Now that this nasty and violent demon has been killed because of his sins, the innocent, even-minded people are relieved of their fears. (32) Of what austerity have we been, what was our worship for the One in the Beyond and what was the pious work, the public service, the charity, or any other benevolent activity for our fellow man that we performed, as a result of which the child, that was practically lost, is present here again to the fortune and pleasure of all His folk?' (33) Having witnessed all these different wonderful events in the great forest, the herdsman Nanda over and over stood amazed how true the words of Vasudeva had been [see also verse 10.6: 32].

(34) **O**ne day the mother pulled the little boy on her lap to nurse Him from her breast, from which because of her great affection the milk was oozing. (35-36) Oh King, when He was done and mother Yas'odâ, patting softly to help Him, looked the satisfied and smiling child in the face, she had, when He yawned, the following vision: she saw the sky, the planets and the earth, the luminaries in all directions, the sun and the moon. She saw fire, the air and the seas with the continents, the mountains, their daughters the rivers, the forests and all creatures moving and not moving [see also B.G. 11]. (37) Thus all of a sudden seeing the entire universe oh King, she in great amazement stifled with deer-like eyes and started to tremble all over.'

*: At the beginning of this chapter, two extra verses sometimes appear:

*evam bahûni karmâni
gopânâm s'am sa-yoshitâm
nandasya gehe vavridhe
kurvan vishnu-janârdanah*

"In this way, to chastise and kill the demons, the child Krishna demonstrated many activities in the house of Nanda Mahârâja, and the inhabitants of Vraja enjoyed these incidents."

*evam sa vavridhe vishnur
nanda-gehe janârdanah
kurvann anis'am ânandam
gopâlânâm sa-yoshitâm*

"To increase the transcendental pleasure of the *gopas* and the *gopîs*, Krishna, the killer of all demons, was thus raised by His father and mother, Nanda and Yas'odâ."

S'rîpâda Vijayadhvaja Tîrtha also adds another verse after the third verse in this chapter:

*vistareneha kârunyât
sarva-pâpa-pranâs'anam
vaktum arhasi dharma-jña
dayâlus tvam iti prabho*

"Parîkchit Mahârâja then requested S'ukadeva Gosvâmî to continue speaking such narrations about the pastimes of Krishna, so that the King could enjoy from them transcendental bliss."

****:** Svâmî Prabhupâda comments: 'Krishna had been placed underneath a household handcart, but this handcart was actually another form of the S'akathâsura, a demon who had come there to kill the child. Now, on the plea of demanding to suck His mother's breast, Krishna took this opportunity to kill the demon. Thus He kicked S'akathâsura just to expose him. Although Krishna's mother was engaged in receiving guests, Lord Krishna wanted to draw her attention by killing the S'akathâsura, and therefore He kicked that cart-shaped demon.'

Chapter 8: The Name Ceremony, His Pranks and Again the Universe Within His Mouth

(1) **S'**rî S'uka said: 'Garga the family priest of the Yadus, a man of great penance oh King, on the request of Vasudeva went to Nanda's cow community. (2) Nanda very pleased to see him stood up to welcome him with folded hands. Knowing him to be someone elevated above the senses [*adhokshaja*], he out of respect prostrated to offer his obeisances. (3) With the greatest hospitality and the sweetest words he offered the sage a seat and said, after thus having pleased him: 'Oh brahmin complete in your self-realization, what can I do for you? (4) When great souls [like you] move towards simple-minded householders, one must never think that such a thing would happen for any other reason than their best interest. (5) You are the author of a book concerning the transcendental knowledge of the movement of the luminaries, [an astrology book] from which any one directly may learn about the reason and consequences of his fate. (6) You are the best of all the knowers of Brahman, a brahmin who by his birth [*] is a spiritual master for all society. With you having arrived at my home, please, perform the sacred ceremony [the *samskâra*] for these two boys [Krishna and Balarâma].'

(7) **S'**rî Garga said: 'Everyone knows that I am the teacher of example of the Yadus. In this world I always perform the purification rite for every son [of that family]. If I perform this ceremony for you, your sons would be considered the sons of Devakî. (8-9) Kamsa, that great sinner, knows about your friendship with Vasudeva. He also knows that the eighth child of Devakî cannot be a girl, while he took notice of Devakî having a daughter [Durgâ 10.4: 12]. He thus might consider to kill these children and therefore it is not wise for us to do this.'

(10) **S'**rî Nanda said: 'Then please perform, without him or even my own relatives knowing about it, right here in this remote place, in the cow shed, the purificatory rites for a second birth by reciting the benedictory words.'

(11) **S'**rî S'uka said: 'The man of learning thus urgently requested in secret seclusion performed the name-giving ceremony for the two boys for which he had come. (12) S'rî Garga said: 'He, this son of Rohinî, will with His transcendental qualities be the pleasure of all his folk. Therefore He will be called Râma. Because of His extraordinary strength He will also be known as Bala and because of not existing separately from the Yadus [see also 10.2: 8] He will further be known as Sankarshana [the unifier]. (13) And this one [the son of Yas'odâ] has according to the *yuga* accepted forms with a white, a red or a yellow color. Now He is Krishna [of a dark complexion, see **]. (14) This child previously was born somewhere else as the son of Vasudeva and therefore the ones who know this will speak about this child of yours as the glorious Vâsudeva. (15) There are many names and forms according to the qualities and activities of His appearances. These are known to me, but the common people do not know them. (16) Being a *Nanda-Gokula* cowherd this child will always act to what is most beneficial to all of you. With His support you will easily overcome all dangers [*3]. (17) Oh King of Vraja, in the past, when there was a faulty regime, He has protected pious souls who were disturbed by rogues so that they, with those bad elements defeated, could flourish [see also 1.3: 28]. (18) Just like the ones faithful to Vishnu have nothing to fear from the Asuras, those who are as fortunate to associate with this child in love and affection, will not be overcome by enemies. (19) Therefore, oh Nanda, take the greatest care raising this child. As for His qualities, opulences, name and fame this son of yours is as good as Nârâyana!'

(20) **S'**rî S'uka said: 'After Garga thus fully had informed them about the Supreme Soul [the way He had manifested in the form of the two boys] and had left for his place, Nanda, being blessed with all good fortune, considered himself most happy. (21) Shortly thereafter Râma and Kes'ava [Krishna] were crawling around in Gokula on their hands and knees enjoying their childhood. (22) Crawling like snakes through the mud of the cow place while dragging their feet behind them, they produced a sweet sound with their ankle bells, but when they, charmed by those sounds, enthusiastically followed [the ankle bells of] other people, they became afraid and quickly returned to their mothers. (23) When their mothers closed their, by the mud charmingly colored, bodies in their arms, they allowed them to drink from the milk which, because of the great love for each of their sons, flowed from their breasts. And when they, while they were sucking, looked into their mouths they were delighted with the greatest ecstasy to discover that their teeth were growing. (24) From within their houses watching the children play outside in Vraja, they laughed and forgot their household being amused to see how the two boys caught the ends of the calves' tails and were dragged around by them. (25) When the mothers during their household duties could not find a way to check Them being engaged in Their tireless play with the cows, with fire, with sharp-toothed animal beaks [of dogs and monkeys], with swords, water, birds and thorns, they were unsettled. (26) Râma and Krishna very soon without the help of their knees oh King, with ease began to walk around on their legs alone in Gokula. (27) The Supreme Lord together with Balarâma playing with the other kids in Vraja then awakened a heavenly bliss in the ladies of Vraja. (28) The *gopîs* who with their eyes on Krishna were eager just to hear time and again about His childish pranks, assembled in the presence of His mother and said: (29) 'Once He untimely released the calves and smiled about the anger that gave rise to. Some or another way He stole the palatable curd, milk and butter from the pots, ate from it and also gave each monkey a share. When they refuse to eat [having enough], He breaks the pot and when He cannot find any [food to feed the monkeys], He gets angry at the people of the house and goes around pinching the babies. (30) [With the pots] hung out of reach He devises a way by piling up things or turning over a mortar and then finds His way to the contents by making a hole in the hanging pot. Awaiting the time that the *gopîs* are busy with their household affairs, He with the necessary light from the radiating jewels on His body manages to find His way in a dark room! (31) He is so naughty that He sometimes freely urinates in a clean spot in our houses and that cunning, resourceful thief now sits there like a nice boy!' The *gopîs* present there discussed all these matters, but when they saw Him sitting in front of them, looking afraid with His beautiful face, the *gopîs* were happy to see Him. They with their complaints against Him truly could not be angry with Him and having a good time had to smile only. (32) One day, when He was a little older, Balarâma and the other kids of the neighborhood came to tell His mother: 'Krishna has eaten dirt!'

(33) **Y**as'odâ, anxious about His well-being, chided Krishna, took Him by the hand and looked worried into His mouth to inspect Him. She said: (34) 'Why, You unruly boy, did You secretly eat dirt? What are Your older brother and all Your playmates saying?'

(35) **N**ot true at all mommy, I did not eat any dirt. If you think it is true, then look right here into My mouth!'

(36) 'Is that so? Then open wide!' she told Him and He, the Supreme Personality, the Lord whose opulences are unlimited, in His pastime of acting like a human child opened His mouth. (37-39) Within His mouth she [for the second time, see 10.7: 35-37] saw the entire universe with all beings moving and not moving, the sky in all directions, the mountains, the continents, the oceans, the surface of the earth, the blowing wind, the fire, the moon and the stars. She saw the planetary systems, the waters, the light, the firmament with all of outer space and all [divinities] bound to change, the senses, the mind and the three modes. Seeing that diversity along with the time of living of each soul, the natural instincts, the karma, all that is desired, the different subtle bodies as also Vraja and herself within in the wide open mouth of her son's body, she was struck with disbelief: (40) 'Is this all a dream, a divine phantasmagoria or maybe a delusion of my own intelligence, or would that what I so see differently be some yogic phenomenon natural to my child? (41) Let me therefore surrender at the feet of Him beyond my range of vision whom I may not understand, who escapes my consciousness, mind, action and words and under whose control I live and may return [home, back to Godhead]. (42) With the notion of myself as being the wife of this spouse having that son, as being the queen of Vraja owning all the wealth with authority over all the *gopas* and *gopîs* with their cows and calves, I have it all wrong since only He is my purpose in life [see 5.5: 8, 7.9: 19 and B.G. 5: 29]. (43) After mother Yas'odâ thus had received this understanding of His reality, He, the master of illusion, the mighty Vishnu, manifested for her again the magic of the affection for her son. (44) With the memory [of the vision] instantly faded, the *gopî* placed her son on her lap with a heart filled with the same intense affection for her son as before. (45) The Lord is glorified in all His greatness with the help of the three [Vedas], with philosophical exercises [the Upanishads], with yogic analysis [*sâṅkhya-yoga*] and with other devoted literatures, but she simply thought about Him as being her son.'

(46) The honorable king said: 'Oh brahmin, what were the pious activities [see B.G. 7: 16] performed by Nanda and Yas'odâ from whose breast the Lord drank His milk? How did they achieve the highest perfection of such a blessing? (47) Not even His own father and mother could enjoy the magnanimous activities of the young Krishna who eradicates the impurities of the world, actions that even today are glorified by the transcendentalists!'

(48) S'rî S'uka said: 'Drona, the best of the demigods [the Vasus], determined to carry out the orders of Lord Brahmâ, together with his wife Dharâ said the following to him: (49) 'May we being born on this earth be devoted to the Supreme Godhead, the Master of the Entire Universe, the Lord who is the ultimate goal under whose care one can easily avoid a miserable life.' (50) 'So be it' was the answer [given by Brahmâ]. Drona thereupon took his birth in Vraja and became the Great One [the Bhagavân to Bhagavân], the highly distinguished and celebrated Nanda and she, Dharâ, appeared as Yas'odâ [compare 10.3: 32-45 and see *4]. (51) Oh son of Bharata, for that reason there was from both the parents and all the *gopas* and *gopîs*, the constant [love of the] devotional service unto Him who had appeared as their son, the Lord our well-wisher. (52) To substantiate the words of Brahmâ Krishna then together with the almighty [Bala-]Râma resided in Vraja to perform His pastimes [His '*lîlâ*'] to the delight of all.'

*: The Sanskrit says here 'by birth', but the *paramparâ* stresses the *second birth* or initiation. Svâmî Prabhupâda comments: 'No one is born a *brâhmana*; everyone is born a *s'ûdra*. But by the guidance of a *brâhmana* and by *samskâra*, one can become *dvija*, twice-born, and then gradually become a *brâhmana*. Brâhmanism is not a system meant to create a monopoly for a particular class of men. Everyone should be educated so as to become a *brâhmana*. At least there must be an opportunity to allow everyone to attain the destination of life.' Next to this second birth there is also the third birth one has from one's sacrificial activities: independence is achieved with the internalization of the guru (see also 4.31: 10, 7.11: 35).

**: The word '*krishna*' means more than just 'dark'. Svâmî Prabhupâda comments: 'If we analyze the *nirukti*, or semantic derivation, of the word "Krishna," we find that *na* signifies that He stops the repetition of birth and death, and *krish* means *sattârtha*, or "existence." (Krishna is the whole of existence.) Also, *krish* means "attraction," and *na* means *ânanda*, or "bliss." His colors are discussed later on in Canto eleven under: 11.5: 21, 24, 27 en 34.

*3: One of the mantras the Vaishnavas use to offer their food to Krishna is:

*namo brahmanya-devâya
go-brâhmana-hitâya ca
jagad-dhitâya krishnâya
govindâya namo namah*

'My obeisances unto the godhead of the brahmins always concerned about the cows, the brahmins and the entire universe; unto Krishna, Govinda, my respects.'

*4: Concerning this difference between the privilege of being the actual parents Vasudeva and Devakî and being His foster parents Nanda and Yas'odâ, Prabhupâda explains that there are two types of *siddhas*, the perfected ones or liberated souls: *nitya siddhas* and *sâdhana siddhas*: those who are eternally liberated like Nanda and Yas'odâ who are eternally Krishna's associates or expansions of Krishna's personal body, and those ordinary human beings who acquire a special position by enduring *sâdhana*, the spiritual practice of executing pious activities and following the regulative principles of devotional service.

Chapter 9: Mother Yas'odâ Binds Lord Krishna

(1-2) **S'**rî S'uka said: 'One day, when the maidservants were otherwise engaged, mother Yas'odâ, Nanda's queen, was churning and making her curd. During the time she was churning the butter she sang songs about everything she could remember her son had done. (3) Being dressed in linen that was held by a belt around her shaking hips, her breasts, which at the nipples were wet because of her affection for her son, moved as she was churning and with that movement the bangles on her wrists and her earrings moved along in harmony. The perspiration because of the labor of pulling the churning rope meanwhile ran down her face and fell down together with the jasmine flowers from her hair. (4) The Lord desirous to drink approached her as she was churning and getting affectionate with His mother, He stopped the churning rod by taking hold of it. (5) She sweetly allowed Him on her lap to drink from her overflowing, loving breasts and watched with a smile how happy He was. When she saw how a pan of milk was boiling over she had to put Him aside quickly and leave, but He was not yet satisfied. (6) Having gotten angry He, biting His full red lips and with false tears, with a stone broke the pot in which the butter was churned and, hidden from sight in an adjacent room, He began to eat from everything that was churned. (7) The *gopî* rescued the boiling hot milk from the stove and returned to her workplace where she discovered that the churning pot was broken. Not seeing her child she with a smile concluded that it had been His work. (8) Standing on top of a mortar He had turned over, He, anxiously looking around, from a hanging [storage] pot to His pleasure handed a share of the milk goodies out to a monkey. From behind watching these activities, she very slowly approached her son. (9) Seeing her approaching with a stick in her hand He quickly climbed down and fled away, like He was afraid, with the *gopî* after Him - He who could not even be reached by the greatest yogis of penance who try to get access in their meditation [see also B.G. 18: 55]. (10) Even though the quickly chasing mother with the flowers falling from her hair and with her heavy breasts to her thin waist, had to slow down, she nevertheless finally managed to capture Him. (11) Seeing the little scoundrel remorsefully crying and rubbing the collyrium of His eyes all over His face with His hands, she caught Him with His fearful eyes by the hand with a threatening pose. (12) With a good heart for her son understanding His fear she threw away the stick though and decided to bind Him with a rope. But she did not know what kind of power she was dealing with.

(13-14) **H**e to whom there is neither an inside nor an outside, neither a beginning nor an end, is both the beginning and the end, both the inside and the outside of the universe. He constitutes the complete of the universe. And He, the One Unmanifest, the One Unseen present in the form of a mortal being, was by the *gopî* taken for her son and bound to a mortar like one does with a normal child. (15) When the rope she used to bind her naughty child fell short with a length of an inch, the *gopî* tied another rope to it. (16) When even that one fell short she tried another one that, joining and joining, would not suffice either to bind Him staying short with [again] an inch. (17) Yas'odâ proceeded with all the ropes in the household and thus failing she, being struck with wonder, had to laugh together with all the *gopîs* taking part in the fun. (18) Seeing His mother sweating and getting tired and all the flowers falling down from her loosened hair, Krishna was so gracious to allow her to bind Him. (19) My best one, the Lord factually thus exhibited how He, Krishna, despite of being the controller of the entire universe with all its demigods, is controlled by the servant [who is ruled] by His wishes [His devotees. Compare 7.3: 14-21]. (20) Neither Lord Brahmâ, Lord S'iva, nor the Goddess of Fortune albeit residing at His side, received from the Giver of Final Liberation the mercy the *gopî* obtained. (21) They who adhere to the physical concept of life [the *karmîs*] as also the *jñânis* [the book people, the transcendentalists] and they who go for the soul only [the escapists, the impersonalists] cannot win as easily the Supreme Lord, the Son of the Gopî, as those can who are convinced of bhakti [of devotional service] in this world [see also B.G. 11: 54 and 18: 16].

(22) **W**hile His mother was very busily engaged in her household, the Lord observed two arjuna trees outside who had been demigods [Guhyakas]. They once were the sons of the bestower of riches [Kuvera]. (23) They were known then as the very prosperous Nalakûvara and Manigrîva, but because of their conceit they had been cursed by Nârada to become trees.'

Chapter 10: The Deliverance of the Sons of Kuvera

(1) **T**he king said: 'Oh powerful one, can you please describe the abominable act because of which the *devarishi* got angry and the two [sons of Kuvera] were cursed?'

(2-3) **S'**ri S'uka said: 'Very proud of being elevated to the association of Rudra the ones born from the Keeper of Wealth, [one day] walked around in a beautiful park at the Mandâkinî river [upper-Ganges] near Kailâsa [S'iva's mountain]. In that garden full of flowers they most bewildered, with their eyes rolling because of being intoxicated from drinking *vârunî*, were together with women who sang songs to them. (4) Because they wanted to enjoy themselves they in the company of the young girls entered the Ganges full of lotus beds, like two male elephants with their she-elephants. (5) It so happened that Nârada, the almighty *devarishi*, got to see them oh son of Kuru, and from the demigods' maddened eyes could understand what state they were in. (6) Seeing him their adherents [the girls] were ashamed and, afraid of being cursed, quickly covered their naked bodies with their garments. But the two guardians of Kuvera's treasures [the S'iva guhyakas], who were also naked did not. (7) Seeing the two being drunk and blind with their prestige and wealth, he in order to teach the two sons of the light a lesson, pronounced a curse against them saying the following. (8) Nârada said: 'For the one who in the mode of passion enjoys the things of the world there is nothing as perplexing to the intelligence as the arrogance of wealth, a good birth, [a nice body, learning, riches] etc., in which one feels attracted to women, wine and gambling. (9) In that position killing animals, merciless people out of control with themselves think that this body, which is doomed to perish, would not age and would not die [see also 7.15: 7, B.G. 9: 26]. (10) The body, however deemed to be divine, after death serves the worms and turns into stool and ashes. Does someone with such a selfish attitude towards other living beings know what hell he is heading for [see also 5.26: 17]? (11) Does this body belong to the one providing the food, to oneself, to one's father, to one's mother, or does it belong to one's father-in-law, to a state authority, to a buyer, to the fire or even to the scavengers? (12) The question is: who would thus that knower actually be [that proprietor] of the body that manifested from the unmanifested nature and vanishes again? Who else but a fool would take the body for the real self and kill [other] living beings [see also 4.11: 10]? (13) For fools blinded by pride about their wealth, poverty is the best ointment for their eyes. A poor man is better capable of seeing others as equal to himself [*]. (14) Someone who is pricked by a pin does not wish anybody with a likewise body to experience such a pain, but not so a person who was never pricked by a pin. (15) A poor man is free from all conceit associated with the falsehood of the self. The great difficulty [of poverty] that one by providence may encounter in this world, is for him the best austerity. (16) Always being hungry the senses of the slim body of a poor person eager for food [***], become less and less dominant and also the violence [that is the counterpart of the lust to eat] ceases. (17) [As opposed to the rich] the poor can [easily] associate with the saints [who keep to the vow of poverty and are] equal minded towards all. The [mental] cause of their suffering as also their [physical] hankering is reduced by meeting such honest people so that purification is quickly achieved as a consequence [see also 10.8: 4]. (18) Why would one avoid the equanimous renouncers of the world [the *sadhus*] who want to serve Mukunda and desire the association of materialists who proud of their wealth seek their refuge in that what is untrue [see also B.G. 7: 15]. (19) I will therefore take away this ignorant conceit of these womanizing drunkards who because of the sweet liquor *vârunî*, arrogant and blinded with the opulence have lost control of themselves. (20-22) Since these two sons of Kuvera being absorbed in darkness, in their pride indifferent towards others did not care to dress their bodies, they deserve it to become immobile [as two trees]. This in order to prevent that they repeat this. It is furthermore my mercy that their self-remembrance may continue and also my special favor that they, after a hundred years of the gods [a year is a day], may obtain the personal association of Vâsudeva. With their bhakti revived they then may resume their celestial lives.'

(23) **S'**ri S'uka said: 'The *devarishi* thus having spoken went away to Nârâyana-âs'rama [his abode], leaving Nalakûvara and Manigrîva behind to become a pair of arjuna [***] trees. (24) To be true to the words of the

seer, His topmost devotee, the Lord [who was bound to the mortar] very slowly [now] moved to the spot where the two arjuna trees were standing. (25) [He thought:] 'The *devarishi* is most dear to Me. Even though these two were born from the loins of Kuvera [a rich man], I will perform according to the words stated by the great soul.' (26) Thus having decided Krishna moved in between the arjuna trees and that way got the big mortar stuck across. (27) The boy dragging the wooden mortar that was tied to His belly behind Him, with great force pulled over the two trees. They shook heavily because of His supreme power and came down with trunk, branches, leaves and roots up making a tremendous noise [*4]. (28) On the spot from the two trees two persons appeared, resplendently beautiful, like fire rising up and illuminating all directions. They offered Krishna head down with folded hands their obeisances. Being freed from passion and ignorance they said the following to the Lord of the Entire World: (29) 'Krishna, oh Krishna, oh Supreme Master of Yoga! You are the root cause and the Original Person in the beyond of this world, of this creation of gross and subtle matter that by the brahmins is known as Your form. (30-31) You are the One for all living beings, You are the master of the life force, of the body, of the soul and the senses. You are the Time, the Supreme Lord Vishnu, the Imperishable Controller. You as the Greatest One who are both the cosmic creation and the subtle reality, You consisting of passion, goodness and slowness, are the Original Personality, Overseer and the Knower of the restless mind in all fields of action. (32) Who, being locked up in a body with a mind that is agitated by the modes of nature, is capable of knowing You? Who now is worthy of You who are not confined to a body, You who existed before the creation and who, now being covered by the modes of nature, is present here before us? (33) Therefore we offer You, Vāsudeva, the Supreme Personality, the Origin of Creation, You whose light is covered by the might of Your natural modes, You the Brahman [both inside and outside], our respectful obeisances. (34-35) You who are not material but are known by the different embodiments of the *avatâras*, thus demonstrates an incomparable, unlimited might in activities that cannot be performed by normally embodied persons. You, that same Goodness and Master of all blessings, have now appeared for the liberation and elevation of everyone, with all Your potencies and expansions! (36) Our respects for You oh Highest Virtue, oh Supreme Auspiciousness! For You oh Vāsudeva, oh Peaceful One and Master of the Yadus, our reverence. (37) Oh Unlimited One, do we, the servants who could meet You oh Supreme Lord because of the mercy of Your follower, the sage [Nârada], have Your permission now [to leave]? (38) May our words always concern Your pastimes, may our ears hear the talks about You, may our limbs be working for You and may our minds always remember Your lotus feet. May our heads bow to You, the All-pervading One, and may our sight be engaged in seeing the truthful ones [the saints, the Vaishnavas especially] who are Your partial embodiments.'

(39) **S'**ri S'uka said: 'This way being glorified by the two Guhyakas, the Supreme Lord, the Master of Gokula who with ropes was bound to the mortar, smiled and spoke to them. (40) The Supreme Lord said: 'Everything of this incident with the most kind Nârada that happened in the past is known to Me. What a great favor he did in cursing you to fall down for being blind in your madness about the wealth. (41) Just as the eyes of a person who faces the sun [are freed from darkness] one is simply freed from all bondage by the presence of devotees who are equal towards all, by associating with persons dedicated to Me. (42) Now that you, oh reeds [*5] of Kuvera, are saturated with love towards Me, please return home with Me as the Supreme Destination, I who constitute the Supreme of your desire and from whom one never returns [to a worldly existence. See also B.G. 5: 17].'

(43) **S'**ri S'uka said: 'Thus being addressed by Him, the two circumambulated Him who was bound to the mortar. They offered their repeated obeisances, took leave and then left in the northern direction [where Kailâsa is found].'

*: Prabhupâda comments to this: 'There is an instructive story called *punar mûshiko bhava*, "Again Become a Mouse". A mouse was very much harassed by a cat, and therefore the mouse approached a saintly person to request to become a cat. When the mouse became a cat, he was harassed by a dog, and then when he became a dog, he was harassed by a tiger. But when he became a tiger, he stared at the saintly person, and when that saintly person asked him, "What do you want?" the tiger said, "I want to eat you". Then the saintly person cursed him, saying, "May you again become a mouse".'

**: Systematic hunger or regular fasting is in fact a standard procedure for devotees who regularly fast for a day like with *ekâdas'i*: each eleventh day after the new and full moon the Vaishnava fasts from cereal and beans and then chants. Modern medicine confirms that a regular fast, or systematic hunger prolongs one's life. See also 8.16: *payo vrata*, fasting from solid food as the best of all sacrifices.

***: Arjuna trees are still found in many forests. The bark is used by cardiologists to prepare medicine against heart trouble.

*4: It is because of this *dâmodara-lîlâ* that Lord Krishna as a toddler is sometimes called Dâmodara: tied to the belly [see also the bhajan Damodarâshthaka].

*5: 'reeds' is an expression referring to the hollowness of being surrendered.

Chapter 11: A New Residence, the Fruit Vendor and Vatsâsura and Bakâsura Defeated

(1) **S'**rî S'uka said: 'The cowherd men lead by Nanda heard the tumult of the falling trees and, afraid that it had been the thunder, went to the spot oh best of the Kurus. (2) Discovering that the two arjunas had fallen to the ground they, flabbergasted, had no idea what the cause of this apparent crash would be. (3) Who could have done this? The child, dragging the wooden mortar that He was bound to by the rope? How could this wondrous thing have happened? They were perplexed. (4) The other children said: 'He has done it, with the mortar getting across. He dragged it in between the trees! And there were also two personalities. We saw it with our own eyes!' (5) They could not believe what they said. 'That is not possible! How could such a small child have uprooted the trees?' But some of them had doubts [and deemed it very well possible]. (6) When Nanda saw that his son with a rope being tied to a big mortar was dragging around with it, he had to smile and released Him.

(7) **T**he Supreme Lord encouraged by the *gopîs*, sometimes danced or sang for them, as if He was a simple, ordinary child they could control like a wooden doll. (8) Sometimes He on request carried a wooden seat, a measuring jug or a pair of shoes, to which He made fun with His relatives by striking His arms [as if He would be a strong adult]. (9) By acting like a child to the pleasure of everyone, the Supreme Lord in Vraja showed the world to what extent He submits to His devotees.

(10) **K**rishna [one day] heard a fruit vendor calling: 'Oh people, come and get your fruits!' And so the Infallible One, the Bestower of all Fruits who wanted some fruits, quickly grabbed some paddy and came to buy fruit. (11) What He had to offer had slipped from the palms of His hands [on the way], but the fruit lady filled them [nevertheless] with fruits. Thereupon the entire basket of fruits filled with gold and jewels!

(12) **A**fter the incident with the arjunas Rohinî Devî once called for Krishna and Râma who were absorbed in their playing with the other children at the riverside. (13) When the boys immersed in their games upon being called did not show up, Rohinî sent mother Yas'odâ to take care of the sons. (14) As she was calling for her son Krishna and for the other boys whom He so late still was playing with, because of her love the milk flowed from her breasts. (15) 'Krishna, oh Krishna my lotus-eyed one, oh darling, stop playing and drink some milk. You must be tired and hungry my son! (16) Oh Râma, please come right now together with Your younger brother oh love of the family. You enjoyed Your breakfast this morning and You now must be needing some more! (17) Oh scion of Dâs'ârha ['worthy of service', the Yadus], the king of Vraja wants to eat and is waiting for You. Come here, be nice and let the other boys go home. (18) You are covered with dirt my son, come and take a bath. Today is the day of Your birth star, be clean and then we'll give cows to the brahmins! (19) Just see how the boys of Your age, being washed by their mothers, are all dressed up. You too with a bath, having eaten and being decorated should enjoy now.' (20) Mother Yas'odâ thus in her intense love considering the Highest of them All to be her son oh ruler of man, took Krishna and Râma by the hand and brought them home to get them presentable.'

(21) **S'**rî S'uka said: 'The elderly *gopas* who witnessed the great disturbances in the Big Forest came together with Nanda to discuss what was happening in Vraja. (22) Upananda [Nanda's elder brother], the oldest and wisest one with the greatest experience, said in that meeting what, according to the time and circumstances, to the interest of Râma and Krishna would be the best thing to do: (23) 'We who wish the best for our Gokula, should leave this place all together. Great disturbances are occurring here with the evil intent to kill the boys. (24) The reason for this is that, somehow or other with the grace of the Lord, He, this boy, was delivered from the hands of the Râkshasî [Pûtanâ] who came here to kill the children and because of the fact that the falling handcart almost hit Him. (25) And then the Lord of the Suras had to save Him from the demon in the form of a whirlwind who transported Him into the sky and so dangerously collapsed on the

rocky ground. (26) Being protected by the infallible One the child and the other children also escaped from dying because of the two [falling] trees He got stuck in between. (27) As long as that devil [behind these attacks] is harassing us, we cannot stay in this cow place. To the interest of the boys we all together have to move to another place, before it is too late. (28) There is a[nother] forest named Vrindâvana [the 'clustered forest' *] with lots of fresh greenery and serene rock formations that with its variety of plants and wealth of grasses is a very suitable place for *gopa*, *gopî* and cow [*go*]. (29) Let us therefore immediately go there today and not waste any time. We get all carts ready and be on our way with the cows, our wealth, in front - if you all agree.'

(30) **H**earing that, the *gopas* said unanimously: 'That is the right way, the correct approach', and began to assemble the cows and load their belongings. (31-32) Putting the elders, the children and women on the bullock carts and next their belongings, the *gopas* with the greatest care took their bows and arrows and departed together with the priests oh King, thereby keeping the cows in front and loudly vibrating their horns and bugles all around. (33) The *gopîs*, nicely dressed with their gold around their necks and their bodies decorated with fresh kunkum, sang during the ride on the carts with great pleasure about Krishna's pastimes. (34) Yas'odâ and Rohinî, beautifully together with Krishna and Balarâma being seated on one cart, were very happy to hear the stories being sung. (35) Reaching Vrindâvana, a place most agreeable throughout all seasons, they settled for a cow compound by placing their carts in a semi-circle like the form of the moon. (36) Oh ruler of man, when Râma and Mâdhava saw Vrindâvana with Govardhana hill and the banks of the Yamunâ, they were very happy. (37) The two boys with Their children's games and broken language thus delighted the inhabitants of the cow community [the new Vraja]. In due course of time They were old enough to take care of the calves. (38) Sporting in different ways with all kinds of games, They together with the other cowherd boys, tended the calves close to the lands of Vraja. (39-40) Sometimes blowing their flutes, sometimes hurling with a sling [for the fruits], sometimes moving their feet for the tinkling [of their ankle bells], sometimes playing cow and bull while bellowing loudly imitating the animals that fought with each other and sometimes imitating the sounds of other animals, They wandered around just like two normal children.

(41) **O**ne day on the bank of the Yamunâ tending their calves with their playmates, a demon [Vatsâsura] appeared on the scene with the intent to kill Krishna and Balarâma. (42) Assuming the form of a calf he had mixed with the other calves. But the Lord spotted him and, gesturing to Baladeva, pointed him out while He inconspicuously slowly moved in his direction. (43) Acyuta caught him by the hind legs and his tail, whirled him heavily around and next threw him lifeless on top of a kapittha tree [**]. There the body of the demon assumed a giant size whereupon he together with the tree, fell to the ground. (44) The boys who all had witnessed this incident, were greatly amazed and praised Him, exclaiming: 'Well done, very good!', and the gods being pleased showered flowers. (45) This couple, the Sole Protectors of All the Worlds who had turned into protectors of calves, that morning finished their breakfast and next wandered around tending the young animals.

(46) **W**ith each of them being responsible for his own group of calves, they one day wishing to quench their thirst arrived at a reservoir where they drenched the animals and thereupon themselves also drank from the water. (47) There the boys saw a gigantic body looking like a mountain peak broken off by a thunderbolt and fallen down, that frightened them. (48) It belonged to a big demon called Bakâsura, who had assumed the body of a gigantic heron [a *baka* ***]. All of a sudden most powerfully rising up he with his sharp beak swallowed Krishna. (49) Seeing Krishna being devoured by the heron all the boys headed by Râma were flabbergasted and stood completely overwhelmed and stared, nailed to the ground. (50) He, the son of a cowherd, the Master of the Lord of the Universe [Brahmâ], started deep in its throat to burn like fire and was instantly angrily released without a scratch. The heron thereupon immediately tried to kill Him again with its sharp beak. (51) With Bakâsura attacking again, He with His arms caught the beak of that friend of Kamsa, after which He, as the Master of the Truthful Ones and to the pleasure of the denizens of heaven, before the eyes of the boys, tore it apart as easily as one splits a blade of grass. (52) At that moment the gods of all places accompanied by drums, conches and prayers, showered jasmine and other flowers from Indra's paradise [Nandana-kânana] and congratulated the enemy of Bakâsura. Seeing this, the cowherd sons were struck with wonder. (53) The way the senses return to life [when one regains consciousness], the boys headed by Balarâma returned to life when He was released from the beak of the heron. Freed from the danger they embraced Him, assembled their calves and returned to Vraja. There they loudly declared [that Krishna had defeated another demon]. (54) The *gopas* and the *gopîs* were astounded when they heard all the stories. Eagerly staring at them as if they had returned from death, they filled with admiration most delighted could not turn their eyes away from the boys. (55) [They said to themselves:] What a miracle that this boy, having faced so many life threats, is still around, while all those who gave rise to fear themselves

had to experience the hatefulness they gave in to. (56) Even though they had approached with the intent to kill this boy, none of the evil planners who appeared so grotesque in their malice, managed to succeed. Besieging Him they all died like flies in the fire. (57) That is how it is: the words of the knowers of Brahman never ever prove false. That what by the supreme master [Garga] was predicted has happened exactly so [see 10.8: 8-9]! (58) This way Nanda's *gopas* delighted in the pleasure to talk about the stories about Krishna and Balarâma without ever running into the pains of the world [see also 1.7: 6]. (59) The two boys thus passed their childhood in the cow-community with different children's games like playing hide and seek, building dams and jumping around like they were monkeys.'

*: Vrindâvana is situated between Nandes'vara and Mahâvana.

** : The kapittha is sometimes called *kshatbelpala*. The pulp of this fruit is very palatable. It is sour-sweet and liked by each and everyone.

***: The heron is regarded a bird of great cunning, deceit and deliberation and so it stands for the hypocrite, the cheat, the rogue.

Chapter 12: The Killing of the Demon Aghâsura

(1) **S'**ri S'uka said: 'One day the Lord decided to have a picnic in the forest. Rising early He blew His horn nicely to wake up His comrades and the calves. Then they departed from Vraja driving their groups of calves in front of them. (2) It offered a most attractive sight to see them all happy and beautifully together as they walked out in His company with their prods, horns, flutes and the many calves each of them had. All together they numbered over a thousand. (3) With Krishna's personal calves added to them they could not be counted anymore. Immersed in their children's games, the boys had a good time in different places [in the forest].

(4) **E**ven though they were already adorned with gems, shells, gold and pearls, they also used fruits, green leaves, bunches of beautiful flowers, peacock feathers and colored minerals to decorate themselves. (5) They snatched away each other's belongings and threw them at a distance when it was discovered. Others threw them further away, but then again they were returned with a laugh. (6) When Krishna walked away to admire the beauty of the forest, they enjoyed it to say 'me first, me first' while they touched Him. (7-11) Some blew their flutes, some vibrated their horns, some hummed along with the bumblebees and others imitated the cuckoos. Some ran after the shadows of the birds, some walked elegantly with the swans or sat with the ducks just as silent or danced with the peacocks. They searched for young monkeys and hopped along with them between the trees as they were skipping from tree to tree. They jumped together with the frogs, getting wet in the water, they laughed at their shadows and mocked their own echoes. This way they enjoyed the merit of their previous lives in friendship with Him who is the Supreme Divinity for those who are entangled in *mâyâ*, He who is the spiritual happiness for those transcendentalists who accept it to be of service [as a consequence thereof. See * and 1.1: 2, 1.7: 6 and 2.1: 6]. (12) Yogis skilled in self-control do not even after many lives of doing penance achieve the dust of His lotus feet. How fortunate then are the inhabitants of Vraja for whom He became the object of their vision by personally being present?

(13) **A**nd then the one named Agha ['the evil one'] appeared on the scene, a great demon who could not tolerate the sight of their happy pastimes. His life's end was awaited by all the immortal souls, in spite of the nectar they drank. (14) When Aghâsura, who was sent by Kamsa and who was the younger brother of Bakî [Pûtanâ] and Bakâsura, saw the boys who were lead by Krishna, he thought: 'This must be the killer of the two who together with me took birth from the same mother. Let me therefore now for their sake, kill Him and His boys! (15) When these boys have become the sesame and water for the funeral rites of my brother and sister, when the strength of the life of the inhabitants of Vraja [their children] has disappeared, when these living beings whom they consider the very embodiment of their love and breath have left them, they all will be as good as dead.' (16) Thus having decided he assumed the wondrous form of a very, very large python that extended for miles. Therewith he occupied, as high as a mountain and with a mouth spread wide open like a mountain cave, that moment most wickedly the road in order to swallow the picnickers. (17) Keeping his mouth wide open, his lower lip rested on the earth and his upper lip touched the sky. His teeth

were like mountain peaks, the inside was pitch dark, his tongue resembled a broad road, his breath was like a warm wind and his fiery look was like a fire. (18) Seeing him in that position they all considered it Vrindâvana at its best. It was for them a known game [to act] as if they were looking at the form of a python's mouth: (19) 'Look dear friends! A dead python there before us, ready to swallow us all with its snake mouth spread open, is it not? (20) It is obvious, really, that cloud up there is the upper lip and below, that big sand bank with that reddish glow, is his lower lip... (21) On the left and right, those caves, look just like the corners of the mouth and those peaks there, are exactly like the animal's teeth. (22) The length and breadth of the broad path, is like the tongue and the darkness, in between the mountains, looks like the inside of its mouth. (23) Just notice how that hot wind blowing from a forest fire is like its breath, and the bad smell of the flesh of the burned corpses, stinks like the flesh within its belly. (24) Would this animal be here to devour all who dare to enter? With that being so, he will, just like the heron, be immediately vanquished by Krishna!' so they said, looking at the gleaming face of Him, Baka's enemy, while they loudly laughing and clapping their hands entered its mouth.

(25) **K**rishna heard them talking this and that way besides the truth. They did not realize what they were dealing with. He knew that the Rakshasa was very real and was deceiving them and so He arrived at the conclusion that He, the Supreme Lord, the Complete Whole of All Living Beings who is situated in the heart, should stop His comrades. (26) Meanwhile, all the boys and their calves had entered the belly of the demon, but they were not devoured. The Rakshasa who was thinking of his dead relatives, waited for Baka's enemy to enter. (27) Krishna, who for each and everyone is the source of fearlessness, was amazed to witness that and compassionately felt sorry about this twist of fate. They who had no one but Him now helplessly had moved away from His control to burn as straws in the fire of the belly of Aghâsura, death personified. (28) What to do now? This rogue should not exist, nor should the innocent and faithful ones find their end. How could He achieve both ends at the same time? Gathering His thoughts the Lord, the Unlimited Seer, knew what to do and entered the mouth. (29) That very moment all the gods exclaimed from behind the clouds in fear 'Alas, alas!' and Kamsa and the other bloodthirsty friends of Aghâsura rejoiced. (30) When He heard that, Krishna, the Supreme Lord who is never vanquished, immediately expanded Himself [see *siddhi*] within the throat of the demon who tried to crush the boys and the calves in his belly. (31) With that action the airways were blocked and the eyes of the squirming and wrestling giant popped out. The life air was arrested within the internally completely obstructed body and then broke out through the top of the skull. (32) After all life air had left the body and Krishna saw that the boys and calves lay dead, He, Mukunda, the Supreme Lord, brought them back to life whereupon He reappeared from the mouth in their company. (33) From the body a most wonderful bright light issued that all by itself illumined the ten directions. It remained in the sky waiting until the Supreme Personality appeared and then, before the eyes of the demigods, it entered His body [*sâyujya-mukti*]. (34) Everyone most pleased thereupon performed his specific service of worship [see also 1.2: 13]: flowers were showered, the singers of heaven sang, the heavenly girls danced, the demigods played their specific instruments and the brahmins offered prayers. (35) The Unborn One [Lord Brahmâ] who nearby in his abode heard the wondrous sounds of those for everyone so very auspicious prayers, sweet sounds, songs and different celebrations, came immediately and stood amazed to see the glory of the Supreme Master.

(36) **O**h King, after the skin of the python had dried, it became a place of interest for the inhabitants of Vrindâvana that for a long, long time afterwards was used as a cave. (37) This incident - of the snake's death and deliverance and the liberation of Him and His associates - that took place when the Lord was five years old [*kaumâra*], was by the boys in Vraja disclosed one year later [*pauganda*] as if it had happened that very day. (38) However unthinkable it might be for an impure soul, it is not that astonishing that even Aghâsura was liberated from all contamination and [with the light of his soul] could merge with the Supersoul. All he had to do was to associate but for a moment with the Supreme Creator of a higher and lower existence, when He assumed the form of a human child. (39) This destination He even grants those who [like Aghâsura] but once got innerly connected to His form because of a certain state of mind in relation to His divinity [thus even being connected in hatred]. What then would that mean for those in whom He is ever present as the remover of illusion, as the One who always grants each and every soul the realization of transcendental happiness?"

(40) **S'**rî Sûta [see 1: 12-15] said: "He [Parîkshit] who was protected by the God of the Yadus [Yâdavadeva or Krishna] and who this way oh twice-born one, heard about the so very wonderful activities of his savior [see 1.8], thus being fixed in his consciousness asked the son of Vyâsa for more about these meritorious deeds. (41) The honorable king said: 'Oh brahmin how could what happened in the past, be described as having happened in the present? How can that be possible? How could what the Lord did at the age of five years by the boys be described as having occurred at His sixth? (42) Oh great yogi, I am burning with curiosity.

Please, explain this incident to me oh guru, I am certain that it was caused by nothing but the deluding potency of the Lord [*yoga-mâyâ*]. (43) In this world oh teacher, we as a mundane ruler are most blessed with the opportunity to always drink from the nectar of your sacred talks about Krishna.' "

(44) **S'**ri Sûta said: "When the man of penance this way was questioned by him, he had completely lost contact with his senses the very moment that he was reminded of the Infinite One. After with difficulty slowly having regained his external vision, he answered the Lord's most outstanding, finest adherent."

*: S'rîla Prabhupâda comments: 'The secret of success is unknown to people in general, and therefore S'rîla Vyâsadeva, being compassionate toward the poor souls in this material world, especially in this age of Kali, has given us the S'rîmad Bhâgavatam. S'rîmad Bhâgavatam *purânam amalâ yad vaishnavânâm priyam* (S.B. 12.13: 18). For Vaishnavas who are somewhat advanced, or who are fully aware of the glories and potencies of the Lord, S'rîmad Bhâgavatam is a beloved Vedic literature. After all, we have to change this body (*tathâ dehântara-prâptih*). If we do not care about Bhagavad Gîtâ and S'rîmad Bhâgavatam, we do not know what the next body will be. But if one adheres to these two books - Bhagavad Gîtâ and S'rîmad Bhâgavatam - one is sure to obtain the association of Krishna in the next life (*tyaktvâ deham punar janma naiti mâm eti so 'rjuna* [B.G. 4: 9]). Therefore, distribution of S'rîmad Bhâgavatam all over the world is a great welfare activity for theologians, philosophers, transcendentalists and yogis (*yoginâm api sarveshâm* [B.G. 6: 47]), as well as for people in general'.

Chapter 13: Lord Brahmâ Steals the Boys and Calves

(1) **S'**ri S'uka said: 'Asking such very good questions you are a most fortunate soul oh best of the devotees, because you with your wish to hear the stories about the Lord again and again, lend them new charm. (2) This is what sets apart the truthful ones who accepted the essence of life: that what is their life's purpose, the aim of their understanding and what comes first to their mind, appears to be new every time they properly discuss matters in relation to the Infallible One, despite of the repetition, just like every woman seems to be new to a womanizer. (3) Please listen carefully oh King, I will relate it to you... even though it is a confidential subject. For gurus describe even hidden matters to a loving disciple.

(4) **A**fter He had saved the boys and calves from the mouth of that deadly Agha, the Supreme Lord brought them to the river bank and spoke the following words: (5) 'Oh, how beautiful this river bank is My dear friends! It offers all opportunity to play, with its soft and clean sands, the aroma of the blooming lotuses that attract the bumblebees and the sounds of the chirping birds everywhere in the many trees! (6) Let us eat here. It is late now and we are weak from hunger. After the calves drank from the water, they at ease can eat from the nearby grasses.' (7) They consented, let the calves drink from the water and took them to the tender grasses. Then they opened their lunch bags and happily enjoyed their meal together with the Supreme Lord. (8) In a wide circle happily facing inward, the boys of Vraja grouped in rows around Krishna. Thus sitting down in the forest they looked as beautiful as the petals and leaves that make up the whorl of a lotus flower. (9) Some of them used flower petals as a plate while others used bunches of leaves, twigs, fruits, [the material of] their packets, the bark of trees or a slab of rock. (10) All of them allowed the others a taste of their own favorite food and thus they with the Lord had a good time taking their lunch while laughing and making others laugh. (11) With His flute tucked away in His belt and with the horn and the prod at His left side, He took the yogurt rice and pieces of fruit between His fingers. Keeping Himself in the middle of the circle of His comrades He made them laugh telling His jokes. The denizens of heaven thus witnessed how the Enjoyer of all Sacrifices was enjoying His childhood pastimes. (12) Oh scion of Bharata, while the Infallible One this way in harmony was eating together with the cowherds, the calves looking for grass had wandered deep into the forest. (13) Noticing that, Krishna, the Terror of Fear, said to the worried boys: 'Oh friends, stay where you are, I will bring the calves back to this spot!' (14) Krishna, the Supreme Lord, after saying this, went away with a bit of food in His hand to look everywhere in the mountains, the caves, the bushes and the bowers for the calves of His friends.

(15) **H**e who was born from the lotus and who resides in the beyond [Lord Brahmâ], was very charmed by the way the Lord had enchanted the boys. Just to see more of it he led the boys and their calves away to hide them elsewhere oh man of the Kuru bond. This authority from heaven who before had witnessed the deliverance of Aghâsura, had become very astonished about the Almighty Personality [see footnote*]. (16) When Krishna nowhere could find the calves nor the cowherd boys after He had returned to the river bank, He searched the entire forest for the both of them. (17) Neither finding the calves nor their caretakers anywhere in the forest, Krishna, well aware of everything going on in the universe, understood immediately that this was the work of Vidhi [Lord Brahmâ]. (18) In order to please the mothers of the boys and also him [Brahmâ], Krishna, the Controller managing the entire universe, thereupon expanded Himself to both the forms [of cowherd boy and calf]. (19) With a perfect likeness of the cowherd boys and their tender calves, having the same size of legs and hands and the same bugles, flutes, sticks and bags and such; with the same ornaments and dresses in all respects, with exactly their character, habits, features, attributes and traits and playing the same games and such, Krishna, the Unborn One, manifested Himself in expansions of Vishnu with the same voices and bodies they had. (20) Personally thus in different ways enjoying the company that He offered Himself in the form of the calves and the cowherd boys, He, the Soul of All, thereupon entered Vraja. (21) He brought Himself in the form of the different calves to the different cowsheds and next entered the different houses with the different persons He had become oh King. (22) As soon as their mothers heard the sound of their flutes, they immediately abandoned what they were doing and lifted them as feathers up in their arms. They hugged them and allowed them, being wet from their love, to drink from their nectarean breast milk. In that spirit feeding their sons [they were thus of respect for] the Supreme Divinity [the Supreme Lord]. (23) Every time Mâdhava thereupon in the evening came home oh ruler of man, having finished what He had to do, they happily took care of Him with their actions of massaging, bathing, smearing and decorating Him, chanting mantras for His protection, marking Him with *tilaka* and sumptuously feeding [all the boys He was]. (24) Thereafter the cows, that had arrived in their sheds, immediately loudly mooing called for their calves. These followed them, were time and again licked by them and fed with the milk that flowed from their udders. (25) From cow and *gopî* there was in this matter the motherly affection as there was before, be it that since this love now was derived from the Lord [in the form of the calves and boys], it was free from the bewilderment of 'this is my child' [free from 'I' and 'mine']. (26) Now that the children of the inhabitants of Vraja, unlike before, were all like Krishna for the time of a year, the creeper of affection for them [and Him] gradually, day by day, increased without a limit. (27) Thus for the period of a year tending Himself in the form of the calves by means of Himself in the form of the cowherd boys, He, the Supersoul, wished to play His game [His *lîlâ*] in the community and the forest.

(28) **O**ne day, five or six days before a whole year had passed, the Unborn Lord, together with Balarâma taking care of the calves, entered the forest. (29) In the vicinity of Vraja looking for grass for their calves, they at a distance were spotted by the mother cows that were pasturing on top of Govardhana hill. (30) As soon as they saw them they, urged by their love, forgot about the herd. Despite of the difficult path, they broke away from their caretakers and loudly mooing galloped fast [downhill] with their necks raised to their humps, their heads and tails upwards and dripping milk from their udders. (31) The cows united with their calves at the foot of the hill and, despite of having calved again, fed them with their flow of milk and anxiously licked their limbs as if they wanted to swallow them. (32) The *gopas* being frustrated in their efforts to keep them from the difficult and dangerous path, felt greatly ashamed for having gotten angry with them, for when they got there, they found their sons together with the cows and calves. (33) Their minds were steeped in a mood of utter, transcendental love and with that great attraction their anger melted away like snow before the sun. Lifting their boys up in their arms to embrace them, they smelled their heads and experienced the highest pleasure. (34) Thereafter the elderly *gopas*, overjoyed with the embraces, could only with difficulty tear themselves loose from them and had tears in their eyes upon the memory. (35) When Balarâma saw the abundance of love and the constant attachment of all the inhabitants of Vraja, however long ago their children and the calves had left behind their mother's breast, He could not understand the reason for this and wondered: (36) 'What kind of miracle is happening here? The divine love [*prema*] of Me and everyone here in Vraja for the children and for Vâsudeva, the Soul of the Complete Whole, has never been so big! (37) Who would be behind all this? What has caused it? Is it a divine being, is it a woman or a she-devil? In any case it must be the special grace [*Mâyâ-devî*] of My Sustainer. Who else could bewilder Me like this?' (38) Pondering thus He through His mind's eye saw that all the calves along with their companions were [manifestations of] the Lord of Vaikunthha. (39) [Balarâma said to Krishna:] 'These boys are no [incarnated] masters of enlightenment, nor are these calves great sages. You oh Supreme Controller, only You are the One who manifests Himself in all the diversity of existence. How can You be everything that exists at the same time? Tell Me, what exactly is Your word to this?' By saying these words Baladeva then with His Lordship arrived at an understanding of the situation [**].

(40) **T**he selfborn one [Brahmâ] returning after such a long time, saw that, even though it was but a moment later to his own notion [see *kalpa*], one year later the Lord was playing together with His expansions like He did before. (41) [He said to himself:] 'Because the many boys in Gokula together with their calves, fast asleep are situated on the bed of my deluding power, it cannot be so that they today would have risen again. (42) I therefore wonder where these boys here came from. They are different from the ones bewildered by my power of illusion. Yet the same number of them is for an entire year playing together with Vishnu!' (43) For a long time thus contemplating what the difference between the two would be, he, the selfborn one, by no means could determine who of them were the real ones and who not. (44) And thus even he, the unseen one, was factually bewildered by his own mystic power, he who wanted to mystify Vishnu, the One who Himself being elevated above all misconception, mystifies the entire universe. (45) As meaningless as the obscurity of a fog is during the night and the light of a glowworm is during the day, a person of a lesser mystic potency will realize nothing but his own destruction when he tries to use this power against a great personality. (46) And even as the selfborn one was looking on, he saw the herders of the calves appearing with the complexion of a rain cloud and in clothes of yellow silk. (47-48) They had four arms and held a conch, a disc, a club and a lotus in Their hands. They wore helmets, earrings, necklaces and garlands of forest flowers. They were marked with the *s'rîvatsa*, carried the [Kautubha] jewel about Their conch-striped necks and had bracelets around Their wrists. They had ornaments at Their feet and bangles on Their ankles. With Their belts around Their waists and Their rings around Their fingers They were most beautiful to behold. (49) From head to toe all Their limbs were covered by strings of fresh, soft *tulsî* [basil] that had been offered by those [devotees] who are of great merit [see also 10.12: 7-11]. (50) With Their smiles as bright as moonlight and the clear glances of Their reddish eyes, They, being just like [the natural modes of white] goodness and [reddish] passion, were the creators and protectors of the desires of Their devotees [compare 10.3: 20]. (51) The Praiseworthy Primal Being [of Vishnu thus] was by all beings moving and not moving, from the first being [of Brahmâ] down to the smallest clump of grass, worshiped in different ways, with [for instance] dance and song. (52) The glory of the perfections [*siddhis*, being like the smallest etc.], the mystic potencies headed by Ajâ [***] and the twenty-four elements of creation headed by the complete of them [the *mahat-tattva*] were standing around Them [in a personal appearance]. (53) They were worshiped by the time factor [*kâla*], the individual nature [*svabhâva*], the reform by purification [*samskâra*], desire [*kâma*], fruitive action [karma], the modes [*guna*] and other powers the glory of whose appearances was defeated by His greatness [see also B.G. 13: 22]. (54) They were embodiments of the complete, one essence full of knowledge, bliss, truth and eternity. In Their glory They were of a greatness beyond the reach of even the seers of philosophy [see also 1.2: 12 and *4]. (55) The selfborn Brahmâ thus saw Them all instantly as expansions of the Supreme Absolute Truth [*para-brahman*] by whose effulgence this entire creation, moving or not moving, is manifested. (56) By Their radiance being caught in bliss and shaken in all his eleven senses, the selfborn one thereupon fell silent, just like the doll of a child [is nullified] by the presence of a locally worshiped deity.

(57) **T**he One Never Born [Krishna] understood that the lord of Irâ [Brahmâ's consort Sarasvatî] thus was mystified. Because by [the presence of] Him who is known by the Vedas [as the Supreme Brahman] everything else is nullified, because that self-manifested [multiple] blissfulness above the material energy superseded Brahmâ's glory and he therefore could not fathom what he was dealing with, the Lord all at once tore away the veil of His *yogamâyâ* [see also 7.7: 23]. (58) Then, with his external consciousness revived, he like a dead man with difficulty stood up and opened his eyes to behold this [universe] including himself. (59) That moment looking in all directions he saw Vrindâvana situated in front of him with its many trees, a place sustaining and pleasing its inhabitants during all seasons. (60) Man and beast who are inimical by nature, live together like friends in that residence of the Invincible One from which all anger, thirst and all of that has fled away. (61) There the one residing in the beyond [Brahmâ], saw Him, the Absolute Truth Without a Second, the Supreme Unlimited One of Unfathomable Knowledge who had assumed the role of a child in a cowherd family. He saw Him the way He was before: all alone and searching everywhere for His calves and boys with a morsel of food in His hand [*5]. (62) When he saw that, he quickly came down from his carrier [the swan] and fell with his body flat to the ground like a golden rod. With the tips of his four crowns he therewith touched His feet and bowing down performed a bathing ceremony with the pure water of his tears of joy. (63) Over and over thinking about what he previously had seen, he rose and fell for a long time again and again at the feet of Krishna, the greatness present there. (64) Gradually getting up again he, looking up at Mukunda, wiped his eyes and with his head bent over, a trembling body and a faltering voice extolled Him humbly with folded hands and a concentrated mind.'

*: S'rîla Prabhupâda comments: 'Anyone materially born is subject to bewilderment. This pastime is therefore called *brahma-vimohana-lîlâ*, the pastime of bewildering Brahmâ. *Mohitam nâbhijânâti mâm ebhyah param avyayam* (B.G. 7: 13). Materially born persons cannot fully understand Krishna. Even the

demigods cannot understand Him (*muhyanti yat sūrayah*). *Tene brahmâ hridâ ya âdi-kavaye* (S.B. 1.1: 1). Everyone, from Brahmâ down to the small insect, must take lessons from Krishna.'

** : S'rîla Prabhupâda comments: 'We should be careful to note that although the supreme source is one, the emanations from this source should be separately regarded as inferior and superior [meaning unconscious and conscious - ed.]. The difference between the Mâyâvâda and Vaishnava philosophies is that the Vaishnava philosophy recognizes this fact. S'rî Caitanya Mahâprabhu's philosophy, therefore, is called *acintya-bhedâbheda* - simultaneous oneness and difference.' [see also the dual position taken by Krishna in the Bhagavad Gîtâ 7: 3-6].

*** : Ajah means unborn but Ajâ, the she-goat, is a nickname of His deluding power by Mâyâ-devî or Durgâ. According to Prabhupâda [the *paramparâ*] namely the word *ajâ* means *mâyâ*, or mystic power: everything mysterious is in full existence in Vishnu. Ajâ Taulvali is, according the Cologne lexicon, the name of a Muni who lived on the milk of a she-goat [an *ajâ*]. The term *aja* [the he-goat] itself refers to the leader of the flock, the driver, mover, instigator, and is used for indicating Indra, Rudra, one of the Maruts, Agni, the sun, Brahmâ, Vishnu and S'iva.

*4: S'rîla Prabhupâda comments: 'Yet although Krishna cannot be seen through the Upanishads, in some places it is said that Krishna can in fact be known in this way. *Aupanishadam purusham*: "He is known by the Upanishads." This means that when one is purified by Vedic knowledge, one is then allowed to enter into devotional understanding (*mad-bhaktim labhate parâm* [B.G. 18: 54]).'

*5: S'rîla Prabhupâda comments: 'A similar incident occurred when Brahmâ went to see Krishna in Dvârakâ. When Krishna's doorman informed Lord Krishna that Lord Brahmâ had arrived, Krishna responded, "Which Brahmâ? Ask him which Brahmâ." The doorman relayed this question, and Brahmâ was astonished. "Is there another Brahmâ besides me?" he thought. When the doorman informed Lord Krishna, "It is four-headed Brahmâ," Lord Krishna said, "Oh, four-headed. Call others. Show him".'

Chapter 14: Brahmâ's Prayers to Lord Krishna

(1) **S'**rî Brahmâ said: 'My praise for You oh Son of the Cowherd King, oh worshipable Lord whose beauty is characterized by a resplendent face, soft feet, a body as dark as a raincloud, clothes as bright as lightening, guñjâ [seed] ornaments [on Your ears], peacock feathers, a garland of forest flowers, a morsel of food [see 10.13: 14], a rod, a bugle and a flute. (2) Oh Godhead so full of mercy for me, even with this body of Yours before me, that to the desire of Your devotees has manifested but at the other hand is not a material product at all, I, Brahmâ, with my inward mind cannot directly fathom Your greatness, not to mention the happiness You experience within Yourself. (3) Even though You are Invincible in the three worlds, You surrender to the will of those persons who, in maintaining their material positions, regularly exercise their body, words and mind and [are prepared to] listen to the stories about You the way they are described by the devotees - by those truthful souls who, living simply, offer their obeisances and no longer try to be of any intellectual achievement [apart from You]. (4) The so highly beneficial path of bhakti oh Almighty Lord, is rejected by those who struggle exclusively for the achievement of knowledge ['enlightenment']. Their efforts though mean nothing but trouble to them, just as empty husks are nothing but a hindrance to the ones threshing. (5) A long time ago oh Almighty One, there was in this world many a yoga adept who, dedicating all his actions to You, acquired insight by doing his duty. It is indeed so that by performing devotional service someone with the presentation [the chanting and reading] of Your stories easily can achieve Your Supreme Destination oh Infallible One [see also 7.5: 23-24]! (6) Nevertheless, oh Completeness of Existence, only he is able to understand the potency of You as being without material qualities [*nirguna*], who is of a pure engagement with a mind and senses that are free from agitations. A person is truly free from attachments to this or that form only when he follows Your love without another instruction for himself, and not otherwise. (7) Great scientists in the long run might succeed in counting all the particles present in the universe of the earth, the sky, the snow and the light of the stars. But who would be able to count all the qualities of You, the Self of All Qualities [*gunâtma*], who descended for the benefit of all living beings [compare 8.5: 6]? (8) Someone who earnestly hopes for Your compassion, endures the consequences of his own actions and offers You his obeisances with his heart, words and body, will lead a life directed at the position of liberation,

because he then will be the heir of Your service [see also 1.5: 17, 1.19: 32, 2.1: 12, 3.33: 6, 4.20: 11, 4.29: 38 etc.]. (9) Just see oh Lord, how I, just to test Your potency, by expanding my illusory power, have behaved myself in an uncivilized manner towards even You, the Deluder of All Deluders, the Unlimited, Original Supersoul. What is my will compared to Yours? But a spark relative to a fire! (10) Therefore oh Infallible One, I offer You my excuses, I, born from passion, who as the unborn one thought himself to be independent from You. My eyes were blinded by the darkness of ignorance. Does someone like me, who accepts You as his master, not deserve Your mercy? (11) What am I with my material nature, with those seven *vitasi* [$\pm$ 63 inches] of this body, with this totality of matter, false ego, ether, air, fire, water and earth that surrounds me like a pot? What am I compared to the unlimited universes that like atomic dust move away from the openings and pores of Your body, Your greatness [see also 1.3: 3 and 3: 11]? (12) Oh Lord from the Beyond, does the mother count it as an offense when a child kicks its legs within the womb? What, being labeled with designations as 'existent' or 'nonexistent', would there actually be outside of Your abdomen? (13) Have I, the 'selfborn' Brahâmâ [*aja* *5] not originated from You? Are the words untrue that state that when the three worlds ended and You Nârâyana laid down in the waters of devastation, I have appeared on the lotus of the stem that grew from Your abdomen [see 3: 8]? (14) Are You not Nârâyana the Soul of all living beings? You are the Teacher Within the Heart, the Witness of All Worlds, the Nâra-ayana: the lead of man and the source from which the waters originated. That is what You truly are and not so much your deluding material energy [*mâyâ*]. (15) If that real transcendental body of Yours that shelters the entire universe is situated upon the water, why then did I not see it oh Supreme Lord [when I was looking for You]? And why did You, when I could not see you clearly in the heart, on the other hand then suddenly become visible again [see 3.8: 22]? (16) In this incarnation, oh Dispeller of *Mâyâ*, You [by opening Your mouth] have demonstrated to Your mother the illusory nature of this externally visible manifested universe that is also in its entirety present inside of You [see 10.7: 35-36 & 10.8: 37-39]. (17) The way all of this including Yourself is visible within You, it is also fully present outside. This is only possible because of Your inconceivable potency! (18) Did You not just today show me how this all, except for Yourself, is based upon Your bewildering potency? First You were there all alone and then You became all of Vraja's boys and calves. Next You even became a same number of four-handed forms who were served by all [the powers] including me and then You became an equal number of universes [10.13: 53]. Then You again became the One Infinite Absolute Truth without a second... (19) For those who unaware of Your position understand You the material way, You, by expanding Your *mâyâ*, appear as Me for the matters of creation, as Yourself for the purpose of maintenance and as the Three-eyed One [Lord S'iva] in the end. (20) You, who are [factually] unborn oh Lord, take Your birth among the enlightened souls and the seers, as well as among the human beings, the animals and the aquatics oh Master and Creator, to subdue the false pride of the non-devotees and to be of mercy for the devotees [see also B.G. 4: 8]. (21) Who, oh Greatest Supreme Lord, oh Supersoul and Master of Yoga, knows where and how, to what degree or when in the three worlds Your pastimes occur, You expand the play of Your spiritual energy [*yoga-mâyâ*]? (22) For that reason this complete whole, which is untrue [*asat*, temporary] in its form, is just like a dream wherein one's awareness is covered by all kinds of distress. While one inside of You finds Your unlimited forms of consciousness, eternity and happiness [*sat*, permanent, see also B.G. 2: 16 and **], that what seems to be true [outside] on the other hand originated from the material energy. (23) You are the One Soul, the Original Personality, the Oldest One, the Truth, the Light from Within without a beginning and an end, the eternally unchangeable, unimpeded happiness free from impurities, the Complete Whole Without a Second that is everlasting and defies all description. (24) They who from the sunlike spiritual master received the perfect vision of the confidential philosophy, can see You, the very Soul, the Supersoul of all souls, being described as such. They are the ones who easily cross over the ocean of an untrue worldly existence. (25) For those who do not understand You as being the Supreme Soul, for that reason alone a totally material life unfolds that disappears again with spiritual knowledge, just as with a rope [in illusion the image of] a snake may appear and disappear again. (26) Designations of being bound to matter or being liberated, rise from ignorance. When one realizes that the two have no separate existence, one is situated in the true knowledge and unhindered consciousness [as-it-is, free from *mâyâ*] of the supreme transcendental self. [They at that time lose their meaning,] just as day and night are matters doubtful to the sun itself. (27) Oh, how ignorant the foolishness is of persons who think of You, the Original Soul, as being something else and about the Self as something to be looked for [as someone present] in the outside world [see B.G. 18: 16]! (28) The realized devotees [the sages], who reject everything that is not 'that' [see *neti neti* 7.7: 23], look for You within themselves oh Unlimited One. How can such a person of discrimination, appreciate the true nature of the 'rope' he sees before him without rejecting the [therewith associated] illusion of seeing a 'snake' [see also 10.6: 8, and B.G. 18: 37]? (29) It is therefore so my Lord, that someone who is blessed with but a trace of Your lotus feet, can understand the truth of the glory of Your Supreme Personality, while that is not possible for someone else, however long he might speculate. (30) May it therefore be so oh Lord, that in this birth, a next one or even another type of birth, there will be that greatest fortune in which I, by becoming one of Your devotees, am fully of service at the lotus buds of Your feet? (31) How fortunate are the cows and the *gopîs* of Vraja from whom You, to Your full satisfaction in the form of the calves and boys, have been

drinking the nectarine breast milk. Oh Almighty Lord, that satisfaction of You could as yet by no Vedic sacrifice be equaled! (32) What a happiness, oh what a fortune it is for Nanda, the *gopas* and the other inhabitants of Vraja, to have You as their friend, You the Complete, Absolute and Eternal Truth of Transcendental Happiness. (33) However great the good fortune and glory of these people might be oh Infallible One, we, the eleven [presiding deities of the senses ***], Lord S'iva and the other leading demigods, are very happy to drink, again and again, from the cups of the senses of these devotees, the nectarean beverage of Your sweet lotus feet. (34) Whatever birth I would take here in this forest [even as this or that animal or plant], would bring me the greatest happiness, just because I then would bathe in the dust of the feet of any of them [out here] whose life is completely devoted to the Supreme Lord Mukunda, the dust of whose feet even today is sought in the Vedic mantras [the S'rutis]. (35) What but Yourself, the source of all benedictions, oh Godhead, would You grant as a reward to these members of the cowherd community? All of their homes, wealth, friends, dear ones, bodies, children, life-air and minds are dedicated to You. When our mind thinks of anything else it falls in illusion. For did You not even arrange it indubitably so that Pûtanâ - who dressed up as a devotee - and also her family members [Bakâ and Agha] could reach You oh divine personality? (36) As long as the people are not Yours oh Krishna, their attachments and such are all thieves, their home is a prison and their infatuation is as a pair of shackles to their feet. (37) Despite of being completely transcendental You on this earth imitate [and deride] the material ways oh Master, just to increase the amount of happiness of the people of surrender. (38) Let the people [who claim to know] of Your unlimited potency think what they like - why all these words? That is not my way oh Master. Your magnificence is not within the range of my mind, body and words [see B.G. 2: 42-44]! (39) Permit me to leave oh Krishna. You know everything, You see all, You alone are the master of all universes, I put this universe at Your disposal. (40) S'rî Krishna, oh bestower of pleasure of the lotus of the Vrishni dynasty. You are the cause of the development of the seas of this earth, of the demigods, the brahmins and the animals. When there are unsound doctrines You dispel the darkness. You are the opponent of the ogres on earth. For as long as the sun shines, till the end of time, I oh worshipable Supreme Lord, will offer You my obeisances.'

(41) **S'**rî S'uka said: 'Thus having extolled the Wealth of the World, the creator of the universe, after circumambulating Him three times and bowing down to His feet, returned to his abode. (42) The Supreme Lord granted the one who had originated from Him permission to leave and then brought the calves back to the riverbank where they had been. There, just as it was before, all His friends were present. (43) Although one year had passed and they, without the Lord of their lives, had been covered by Krishna's *mâyâ*, it was to the conception of the boys but half a moment ago oh King. (44) What do persons whose minds are under the spell of *mâyâ* not forget out here? Because of illusion the entire world is perpetually bewildered and forgetful about itself [its soul, its identity]. (45) The friends said to Krishna: 'You have returned quickly, we did not even eat a single bite more, please come here and take Your meal as should.' (46) Smiling at them, the Lord of the Senses thereupon took His meal with the cowherd boys whom He, when they returned from the forest to Vraja, showed the skin of the python Aghâsura [see 10.12]. (47) He whose body was decorated with a peacock feather, with flowers and colors from the forest, loudly played the bamboo flute. He called for the calves while the horns sounded and the boys sang about His purifying glories. Thus with His comrades entering the pasture grounds [near Vrindâvana] He was a pleasure to the eyes of the *gopîs*. (48) In Vraja the boys sang: 'Today we have been saved by the son of Yas'odâ and Nanda who killed a great serpent!'

(49) **T**he king said: 'Please oh brahmin, explain how there could be such an unprecedented amount of love for the child of someone else that Krishna was, a love that even exceeded the love [the *gopas* and *gopîs* had] for their own offspring?'

(50) **S'**rî S'uka said: 'One's own self is most dear to every living being oh ruler of man. All the love for others, children, wealth and so on is based upon that. (51) Oh best of kings, the love of embodied beings for their own individual self is therefore not equal to the love they have for that what belongs to them like sons, wealth, homes and so forth. (52) Persons who speak of the body as being their self [see also *ahankâra*] oh best of kings, therefore [also] hold their body as most dear and certainly do not attach an equal value to that what [or the other person] they are associated with [see also B.G. 2: 71]. (53) If one considers the body as something that one possesses [though], it consequently will not be as dear as the soul [the true self]. After all, when it grows old the desire to stay alive remains equally strong. (54) [The self of] one's own soul is therefore most dear to all embodied beings. It constitutes in fact the purpose of existence of all the moving and not moving living entities in the universe. (55) In this you should know Krishna as the Soul of all souls [or the Supersoul]. It is He [that Self] who by His own art appearing as a human being, is present on this planet for the benefit of the entire universe. (56) They who in this world know Krishna as He really is, understand that the moving and not moving living entities [including inorganic matter] are two different manifestations of the Supreme Lord. He is the Complete Whole, the essence outside of which nothing exists

out here [compare B.G. 7: 26]. (57) He is even the cause of the transformation [of the unmanifested matter of *pradhâna*] that establishes the manifestation of everything in material nature. Is there anything that can exist apart from Krishna, the Supreme Lord? (58) His lotus feet, that are like a boat, the feet that for the entire universe [even for the greatest gods] constitute the refuge of virtue and merit of Him who is so famous as the enemy of Mura [the demon], constitute for those who seek shelter with them the Supreme Abode. In this place [named Vaikunthha] none of the material miseries are found. With each step taken with them the ocean of material existence is [not more than the water in] a calf's hoof-print [compare 10.1: 5-7 and 10.2: 30].

(59) **E**verything you have been asking for concerning that what the Lord did at His fifth year and was declared at His sixth, I have now described to you. (60) The person who hears or sings about these pastimes of Lord Murâri annihilating Agha, how He with His friends was taking lunch in an open spot in the forest and about the other-worldly [multiple Vishnu] form that He assumed with the selfborn one who so elaborately offers his prayers, will achieve all the [spiritual] ends he desired.' (61) *4

*: Based upon this verse S'rîla Prabhupâda in the Caitanya-Caritâmrita, Âdi-lîlâ, chapter two, text 30 states that Krishna is considered the real source of all other expansions of the Vishnu forms and other demigods originating from them: 'Lord Krishna is Nârâyana, the father of Brahmâ, because Lord Krishna's plenary expansion Garbhodakas'âyî Vishnu, after placing Himself on the Garbha Ocean, created Brahmâ from His own body. Mahâ-Vishnu in the Causal Ocean and Kshîrodakas'âyî Vishnu, the Supersoul in everyone's heart, are also transcendental expansions of the Supreme Truth.'

** : In his commentary on the Vedanta-sûtra, S'rîla Madhvâcârya quotes the following statement from the Vedic *s'ruti*-mantras: '*satyam hy evedam vis'vam asrijata*'. "This universe, created by the Lord, is real."

***: The 'eleven' pertains to the demigods ruling over the senses of action and perception plus the mind: the Digdevatâs rule audition, the Vayus rule the tactile sense, Sûrya rules sight, Varuna rules taste, the As'vinî-kumâras rule the olfactory sense, Agni rules speech, Indra rules the hands, Upendra rules the feet, Mitra rules the defecation, Prajâpati rules the organ of generation and Candara rules the mind. S'iva is the god presiding over *ahankâra*, false ego.

*4: There is a last verse to this chapter identical to the last one of chapter eleven: verse 10.11: 59.

The two boys thus passed their childhood in the cow-community with different children's games like playing hide and seek, building dams and jumping around like they were monkeys.'

[translated by the pupils of Prabhupâda as]: In this way the boys spent their childhood in the land of Vrindâvana playing hide-and-go-seek, building play bridges, jumping about like monkeys and engaging in many other such games.

This verse present in the original Sanskrit probably does not belong here. It must have accidentally been transferred from chapter 11 in the process of manual copying through the ages.

*5: Brahmâ is in this chapter just like Krishna called the unborn one or *aja*; not to get confused it is here translated with 'selfborn', *svâyam-bhu*, another name for Brahmâ as the one directly born from Nârâyana, while Krishna, contrary to what it seems in His descending in a material form, factually is the never born primeval source [see also footnote *** to the previous chapter].

Chapter 15: The Killing of Dhenuka, the Ass Demon and Poison in the River

(1) **S'**rî S'uka said: 'When They [Râma and Krishna] in Vraja attained the age of boyhood [six to ten years old], the two who rendered Vrindâvana most pleasurable with Their footprints, were old enough to be cowherds. Together with Their friends they thereupon were commissioned to tend the cows [*]. (2) Mâdhava

['the Sweet Lord'], eager to play, surrounded by the *gopas* who were chanting His fame, sounding His flute and keeping the animals together with Balarâma in front of Him, entered the forest that had many flowers and a lot of nourishment for the cows. (3) The most enchanting forest was filled with the sounds of bees, animals and birds. There was a lake with water as clear as the minds of the great [sages] and it had a fragrance originating from hundred-petalled lotuses that was carried by the wind. When the Supreme Lord saw this He decided to play there. (4) The moment the Original Personality saw the beauty everywhere of the stately trees that with the tips of their branches touched His feet with their heavy load of fruits, flowers and reddish buds, He joyfully, almost laughing, spoke to His elder brother. (5) The Supreme Lord said: 'Oh Best of the Gods, these trees at Your lotus feet that are worshiped by the demigods, with their heads bowing down are presenting offerings of flowers and fruits to put an end to the ignorance because of which they were born in their form. (6) Oh Original Personality, these bees following You, as the most intimate great sages among Your devotees, do - despite of Your hiding in the forest - not abandon You as their personal deity oh Sinless One while singing their worship of You, the place of pilgrimage for all the worlds! (7) These peacocks oh Worshipable One, are dancing with joy. These doe are pleasing You with their glances as if they were the *gopîs* and the cuckoos do Vedic prayers. They as residents of the forest being blessed with such a saintly nature, are all as fortunate as to see You who now arrives at their place. (8) Blessed is now this earth, her grasses and bushes that receive the touch of Your feet. Blessed are the trees and creepers struck by Your fingernails. The rivers, mountains, birds and animals are blessed with the mercy of Your glances and blessed are the *gopîs* in Your arms that are constantly craved by the Goddess of Fortune.'

(9) **S'**ri S'uka said: 'Lord Krishna this way being satisfied by all of Vrindâvana's beauty, took delight in pasturing together with His companions the animals on the river banks at the foot of the mountain [Govardhana]. (10-12) Sometimes, when His companions together with Balarâma on their way sang about His glories, He sang along with the humming bees that were blind under His influence. He sometimes imitated the chattering broken speech of the parrots and then cuckooed with the charming cuckooing of the cuckoos. Sometimes He cooed along with the swans and sometimes He danced hilariously in front of a peacock. With a voice [rumbling] like the clouds He sometimes affectionately called the animals that wandered off by their names and spoke endearingly with the cows and their protectors. (13) He cried out in imitation of the cakora birds, the curlews, the ruddy geese, the skylarks and the peacocks and then again acted with the smaller creatures as if He [also] was afraid of the tigers and lions. (14) Sometimes when His elder brother being tired of playing used the lap of a *gopa* for a pillow, He would personally relieve Him by massaging His feet and performing other services. (15) When the cowherd boys so now and then danced, sang, moved about and wrestled, They stood hand in hand laughing and praised them. (16) At times when He was tired of the wrestling He sought His refuge at the foot of a tree to lay on a bed of twigs and leaves and use the lap of a *gopa* for a pillow. (17) Some of them, who were all great souls, massaged His feet while others, free from all sin, fanned Him nicely with fans. (18) Others befitting the occasion oh great King, would sing [songs] reflecting the spirit of the Great Soul while their hearts slowly melted of love. (19) He in His activities pretending to be a cowherd, concealed His personal opulence with the help of His mystic potency. He whose tender feet are served by the Goddess of Fortune, enjoyed like a villager with the villagers, even though He with His heroic deeds had proven Himself to be the Master and Controller.

(20) **T**he *gopa* S'rîdâmâ, a friend of Râma and Kes'ava, together with others like Subala and Stokakrishna [one day] lovingly said the following: (21) 'Râma, oh Râma, oh Mighty-armed One, oh Krishna, Destroyer of the Wicked Ones, not far away from here there is a very great forest full of palm trees [called Tâlavana]. (22) Many fruits there have fallen from the trees, but they are checked by Dhenuka, the evil one. (23) Oh Râma, oh Krishna, he is a very powerful demon who has assumed the form of an ass and he is surrounded by other companions that are as strong as he is. (24) He has killed human beings, everyone is afraid to go there oh Killer of the Enemies. All kinds of animals and flocks of birds have abandoned it. (25) There are fragrant fruits that we have never tasted. The aroma they spread is noticed everywhere. (26) Please oh Krishna give them to us whose hearts are craving because of the fragrance. The desire is so strong oh Râma, let us go there if You consider it a good idea.'

(27) **H**aving heard these words from Their friends, the two masters laughed and went, wishing to please Their comrades, surrounded by the *gopas* [compare 3.28: 31-33] to the Tâlavana forest. (28) Balarâma having arrived there, employed His great strength and shook with His two arms the trees to all sides like a mad elephant so that the fruits fell down. (29) When he heard the fruits falling the donkey demon ran hither with a heavy gallop that made the earth and the trees tremble. (30) Meeting Him the powerful demon struck Balarâma's chest quickly with his two hind legs and then ran about producing an ugly ass bray. (31) The furious, screaming beast approached Him again and angrily hurled with his back turned forward, his two legs at Balarâma oh King. (32) [But] He seized him by the hooves, whirled him around with one hand and

threw him, [being dashed against a palmyra] with his life spun out of him, in the top of a palm tree. (33) The big palm tree shook heavily with its large crown because of that blow and next broke down along with another one that started to shake next to it. That tree on its turn took down another one and so it went further. (34) Balarâma with His game of donkey corpse throwing made all the palm trees [of the forest] shake and hit each other as if they were blown about by a hurricane. (35) This feat of war of the Fortunate One is not that surprising at all, for He is the Unlimited, One Controller of the Universe in whom the length and width of the world[s] is [woven] like the threads of [the warp and woof] of a piece of cloth. (36) Then, enraged about the death of their friend, all the asses that were Dhenuka's intimates attacked Krishna and Râma. (37) But attacking Krishna and Râma oh King, one after the other was easily seized by the hind legs and dashed against the stately palm trees. (38) The earth being covered with heaps of fruits, palm treetops and lifeless *daitya* bodies, offered a view as radiating as the sky decorated with clouds. (39) When the demigods and other transcendentalists heard about that immense triumph of the Two, they showered a rain of flowers, played music and offered prayers. (40) With Dhenuka being killed the fruits of the palm trees could be eaten by the people who were no longer afraid and the animals could graze in the forest.

(41) **K**rishna the Lord with the lotus petal eyes about whom it is so auspicious to hear and chant, returned with His elder brother to Vraja, glorified by the *gopas* who followed Them. (42) All the *gopîs* with eyes hungry to see Him came to meet Him who still had the dust in His hair that was thrown up by the cows, He with His peacock feather, forest flowers, charming eyes and beautiful smile who played His flute and whose glories were sung by the *gopas*. (43) Entering the cowherd village He heartily welcomed the ladies of Vraja who in their veneration being bashful, humble and laughing, like bees searching for honey, with sidelong glances were drinking in the face of Mukunda, He who constituted their liberation. And therewith they gave up the grief they had suffered during the day because they had been separated from Him. (44) Mother Yas'odâ and Rohinî most lovingly catered to the desires of their two sons by presenting Them at the right time the finest offerings. (45) The weariness of the road vanished with a bath and a massage and such, after which They were dressed with a charming cloth around Their waist and were decorated with divine garlands and fragrances. (46) With the delicious preparations offered to Them They ate Their fill and thus being pampered by Their mothers They fell happily asleep in Their fine beds in Vraja.

(47) **O**h King, Krishna, the Supreme Lord who thus operated in Vrindâvana, went one day, without Balarâma and in the company of His friends, to the Kâlindi [the Yamunâ, see also **]. (48) The cows who together with the *gopas* suffered from the glaring summer sun, tormented by thirst drank from the water of the river, but it was polluted, it was spoiled by poison. (49-50) Because they got in touch with that poisoned water they lost their consciousness and all fell lifeless down at the waterside oh best of the Kurus. Lord Krishna, the Master of all Masters of Yoga who saw them in that state, thereupon brought them back to life by casting His glance - which is as a shower of nectar - on them who had accepted Him as their master. (51) Regaining their senses [their 'memory'], they got up at the waterside and all stood most surprised looking at each other. (52) They came to the conclusion that they, after having drunk the poison and had fallen dead oh King, by the grace of Govinda's merciful glance had risen again.'

*: It is stated in the Kârttika-mâhâtmya section of the Padma Purâna:

*s'uklâshthamî kârttike tu
smritâ gopâshthamî budhaih
tad-dinâd vâsudevo 'bhûd
gopah pûrvam tu vatsapah*

"The eighth lunar day of the bright fortnight of the month of Kârttika is known by authorities as Gopâshthamî. From that day, Lord Vâsudeva served as a cowherd, whereas previously He had tended the calves."

**: The Kalinda is the name of the mountain from which the river Yamunâ rises.

Chapter 16: Krishna Chastises the Serpent Kâliya

(1) **S'**ri S'uka said: 'The Black Lord [Krishna], the Almighty One, seeing the black waters contaminated by the black snake, wanted to purge the river of the serpent living there.'

(2) **T**he king said: 'How did the Supreme Lord subdue the serpent in that dangerous water and how could it reside there for so many ages oh learned one? Please explain. (3) Oh brahmin, who can get enough of sharing the nectar of the magnanimous pastimes of Him, the Supreme Unlimited Lord who as a cowherd boy acted to His own bidding?'

(4) **S'**ri S'uka said: 'In the Kâlindi there was a certain pool where Kâliya [as the serpent was called] resided and its water boiled because of the fire of his poison. Birds flying over it would fall [dead] into its waters. (5) All plant and animal life on the shore died because it came into contact with the poisonous vapor that by the wind was carried from the waves. (6) Krishna had descended to subdue the wicked ones. Seeing how severely the river was contaminated by the terribly effective, powerful poison, He climbed in a Kadamba tree, slapped His arms, tightened His belt and jumped into the poisoned water. (7) The water of the serpent's lake in turmoil from the poison that the snake was vomiting, started because of the force of the fall of the Essential Person to overflow on all sides so that its fearsome waves washed over the shore for a hundred bow lengths. What an immeasurable strength that was! (8) My best one, when the snake heard the sound that Krishna produced while He, playing like a big elephant, with His mighty arms was engaged in whirling the waters around, he rushed forward, unable to tolerate the violation of his territory. (9) And while He, so attractive in His yellow garments and as delicate as a glowing white cloud, with the S'rîvatsa, His smiling beautiful face and with His feet which resembled the inside of a lotus, thus fearlessly was playing, He was angrily bitten in the chest by him and enveloped in his coils. (10) Seeing Him in the grip of the snake's coils being immobilized, His dear friends, the tenders of the animals, were greatly disturbed. With their intelligence bewildered, in pain and full of remorse and fear, they fell to the ground, for they had dedicated everything, themselves, their relations, their wealth, their wives and objects of desire to Krishna. (11) The cows, the bulls and the she-calves with their eyes fixed on Krishna, cried out loudly in great distress while they fearfully lamented in shock.

(12) **T**hereupon most fearsome, ominous disturbances arose in Vraja. Three kinds of signs, to be observed in the sky, upon the earth and in the living beings, heralded imminent danger. (13-15) The cowherds headed by Nanda who saw these signs were beset with fear. They knew that Krishna herding the cows had left without Balarâma. Not knowing His prowess, they were overwhelmed by pain, grief and fear. Because of those bad omens they thought that something bad had happened and could only think of Him who was their very life breath. The children, the elderly ones and the ladies my best one, all felt as wretched as a cow missing her calf and anxiously set out to look for Krishna. (16) Balarâma the Sweet Supreme Lord seeing them that distressed, gently smiled and did not speak a word, knowing well the power of His younger brother. (17) Searching for their dear most Krishna they followed the trail marked by the footprints of the Lord. They lead to the bank of the Yamunâ. (18) Quickly they followed the marks of the lotus, the barleycorn, the elephant goad, the thunderbolt and the flag of the Master of their community my best one, that they here and there, dispersed between other footprints saw on the cow path. (19) When they at a distance saw Krishna motionless within the lake enveloped by the coils of the snake body and the cowherd boys laying unconscious in the flooded water with all the animals crying around them, they in their distress were delivered to the greatest despair. (20) Now that their sweetheart was seized by the serpent, the *gopîs* who in their hearts were so attached to Him, the Supreme, Unlimited Personality, while remembering His loving smiles, glances and words were tormented by the greatest agony. Being deprived of their darling, they experienced the three worlds as being completely empty [see also S'ikshâshthaka verse seven]. (21) Holding back Krishna's mother, they with their eyes fixed upon her son, equally pained shed a flow of tears. Standing there like corpses they stared at Krishna's face and one by one recounted the stories about the Darling of Vraja. (22) Nanda and his men seeing Krishna, their life and soul, were by the All-powerful Lord Balarâma who knew well the might of Krishna, withheld to enter the lake. (23) When He, the only one they had, for some time was caught in that position and saw how His cowherd folk on His behalf was standing there in utter despair together with the women and children, He put an end to His imitation of the mortal way [the illusion of His mortality] and rose up from the coils of the serpent. (24) By expanding His body the serpent was forced to let Him go because of the pain. Kâliya thereupon furiously raised his hoods high, breathed heavily through his nostrils that were like two vessels of boiling poison and stared the Lord in the face with eyes like firebrands. (25) Kâliya, moving his double-pointed tongue to and fro between his two lips and with his terrible look full of poisonous fire eagerly spying for an opportunity to strike, was by Him playfully approached from all sides by moving around him like He was the king of the birds [Garuda]. (26) Thus turning around him He exhausted him and forced him to bend down his highly raised shoulders. Krishna thereupon climbed on top of the broad heads and then, as the Original One, the First Spiritual Master of All the Arts, started to dance. His

lotus feet in touch [with the snake] therewith turned red from [the light of] the many jewels on the heads. (27) That very moment His servants arrived together with their wives: the heavenly singers and perfected souls, the sages and the venerable ones. Taking notice of Him being engaged in His dancing, they all were greatly pleased [and expressed their joy] with playing two-sided clay drums, smaller drums and large drums, and with songs, flowers and other forms of praise. (28) Whichever of Kâliya's one hundred-and-one heads would not bow down my best one, were immediately trampled down by Krishna. The Lord who with His kicking feet punishes the evil ones, made the serpent that still moved but the life of which ran at its end, spit horrible [poisonous] blood from its mouth and nostrils while it experienced the greatest anguish. (29) Poison oozed from his eyes and whichever vomiting head that he breathing heavily in his anger would rise, Krishna, while dancing, with His foot forced down into submission. Every time that happened He with flowers was worshiped for being the Original Person. (30) Profusely vomiting blood, with his numerous hoods broken and with his body defeated by His amazing dancing oh ruler of man, Kâliya remembered the oldest person, Lord Nârâyana, the spiritual master of all moving and nonmoving entities. Within his mind he turned to Him for shelter. (31) Seeing that the serpent got tired of the heavy weight of the heels of Lord Krishna in whose abdomen the entire universe is found and that his umbrella-like hoods were shattered by His trampling, his wives in distress approached the Original Lord with their clothing, ornaments and locks of hair in disarray. (32) Innerly totally upset approaching for shelter, they laid their bodies and children on the ground before Him, the Lord and Refuge of All Creatures. They bowed down, saintly joined their hands and solicited the liberation of their sinful husband.

(33) **T**he wives of the serpent said: 'The punishment for this person who acted against the rules is deserved. With an equal vision towards sons and foes, You descended in this world to subdue the wicked ones and punish for the sake of a positive result. (34) This punishment of the falsehood administered by You is actually a form of mercy because by dispelling the contamination, as You did with his appearance as a serpent, You even being angry are of grace in accepting the ones embodied. (35) Of what kind of properly performed penance has he been in his former lives, with which he, free from pride and thinking of others, religiously or otherwise being of compassion with everybody, has satisfied You, the Good Self of all living beings? (36) We don't know what [of his actions] led to this result oh Lord. To be qualified to touch the dust of Your lotus feet is something for which the Goddess of Fortune, the best of all women, has performed austerities, has given up all desires by keeping to her vow for a long time. (37) They who attained the dust of Your lotus feet neither desire heaven nor rulership over all, neither want to be the topmost creator nor the master of the world and neither wish the perfections of yoga nor freedom from rebirth [see also S'ikshâsthaka verse 4]. (38) Even though he, the king of the serpents being born in the mode of ignorance oh Lord, was under the sway of anger, he has achieved that what is so difficult for others to achieve. For those who filled with desires are covered by a physical body and wander through the cycles of material existence [through different lives], all opulence will manifest itself before their eyes because of that [dust]. (39) We offer You, the Supreme Lord, the Original Person and the Greater Soul, You, the Shelter of All that Exists, the Supreme Primordial Cause and the Supreme One in the Beyond, our obeisances. (40) For You, the Ocean of Spiritual Knowledge and Wisdom, for You, the Absolute Truth of an unlimited potency, for You who are free from the modes and free from all changes of form, for You, the Prime Mover, there is our reverence. (41) We pray for You as the Time, for You as the Certainty with the Time and for You as the Witness of all Time measures. Our prayers are there for You in the Form of the Universe, for You as the One Supervising it All, for You as the Creator and for You who are the Final Cause of the Universe. (42-43) Our obeisances for You who are the Soul and refuge for the intelligence, the spirit, the life breath and the senses, for You who constitutes the subtle basis for the perception and the material elements, for You from whom [turned away] one falsely identifies with the three modes so that one's self-awareness is covered. We pray to You, the Unlimited One, the Transcendental One who are the center to the multitude, You who are the omniscient one and He who accepts the different doctrines [philosophies or *dars'anas*] and constitutes the power of the expression of ideas and words. (44) Again and again we prove our respects for the foundation of all authoritative proof, for the author of the revealed scriptures and for the source of the Vedic texts that both restrict [*nivritti*] and incite [*pravritti*]. (45) We bow before Lord Krishna and Lord Râma [Sankarshana], the sons of Vasudeva, as also before Pradyumna and Aniruddha [Krishna's son and grandson, see 4.24: 35-36]. Our obeisances to the Master of the Sâtvatas [the devotees of Krishna, Satvata]. (46) Our salutations are there for Him who manifests the various qualities, He who disguises Himself by the modes but also because of the functioning of the modes can be acknowledged, He, who by His devotees is known as the [independent] witness of the modes. (47) Oh Controller of the Senses, let there be our reverence for You who are so inscrutable in Your unmanifest state and so perfect in the state of all Your manifest forms, for You who acts so silently with the silent ones. (48) We worship Him, the Knower of the Higher and Lower Destinations, the Regulator of All Things, You who stands apart from the universe and [yet] are the universe itself, You who are the Overseer of That and the Root Cause of this all. (49) You are the Almighty Lord of the

Creation, Maintenance and Destruction of this universe who, beginningless and without acting with the modes, with the potency of Time endeavors [to promote the balance] in relation to the modes. While impeccably playing Your game, You by Your glance awaken the distinctive dormant characteristics of each of these [modes]. (50) The ones of peace, the restless ones and those born in slowness are Your material embodiments [of the modes] in the three worlds. Wishing to maintain the dharma You [therewith being embodied Yourself] are present in this world in order to protect the saintly and the peace-loving ones dear to You. (51) The master for once should tolerate the offense that was committed by his own subject. You oh Peace Personified, should forgive it this foolish one [our husband] who failed to understand You. (52) Oh Supreme Lord have mercy, the serpent is breathing his last. Since we women are pitied by the saints, our husband should be granted his life. (53) Please tell us, Your maidservants, what we should do. By the faithful execution of Your command one will surely be released from all fear.'

(54) **S'**ri S'uka said: 'He, the Supreme Lord, thus extensively praised by the wives of the stupefied snake, thereupon released him whose heads were defeated by His trampling feet. (55) Slowly he with difficulty regained his senses and vital force. Breathing normally again and miserable, Kâliya spoke submissively to Krishna. (56) Kâliya said: 'We [snakes] so vicious and ignorant by birth, are of a constant anger. For normal living beings it is difficult to give up the propensities by which they hold on to that what is untrue [their physicality] oh Lord! (57) Oh Creator, oh Lord of the Time and the Seasons, You are the one who generated this universe filled with the appearances of the natural modes endowed with different personal propensities in varieties of talents and physical capabilities, wombs and seeds, with different mentalities and forms. (58) And we present here in this world oh Supreme Lord, are because of the serpent species bound to anger. How can we in our bewilderment on our own accord get rid of Your insuperable *Mâyâ*? (59) Let there be from Your good self as the cause in this matter, as the Knower of this All, as the Master of this Universe, for us be the arrangement You think fit, whether it concerns Your mercy or Your punishment.'

(60) **S'**ri S'uka said: 'The Supreme Lord, in the role of a human being thus hearing the words then said: 'You, oh serpent, must not stay here any longer. Go directly to the ocean with your folk, your children and women. May the wealth of the river be enjoyed by the human beings and the cows. (61) Any mortal being who remembers this command of Mine to you and recites it at the beginning and the end of the day, will not become afraid of you. (62) He who at the place of this pastime of Mine bathes and gratifies the gods and others with the water, will, when he remembers Me, is of worship and fasts, be freed from all sins. (63) Afraid of Garuda you abandoned the island Ramanaka and took shelter of this pool, but now that you are marked by My feet he will not devour you.'

(64) **T**he honorable sage said: 'Freed by Krishna, the Supreme Personality whose actions are so wonderful oh King, the serpent together with his wives worshiped Him with pleasure and reverence. (65-67) Worshiping and satisfying the Lord of the Universe with the finest clothing, strings of flowers and most valuable jewels as also with ornaments, heavenly scents, ointments and with a wreath of lotuses, he was by Him who carries Garuda in His flag permitted to leave, contented as He was by the circumambulating and reverence accomplished by him and his wives, children and friends. Immediately after his departure to the island in the ocean, the nectarean water of the Yamunâ became free from poison by the grace of the Supreme Lord who for His pastimes had assumed a human form.'

Chapter 17: The History of Kâliya and Krishna Swallows a Forest Fire

(1) **T**he king said: 'Why did Kâliya give up Ramanaka, the abode of the serpents, and what caused the enmity of Garuda especially towards him?'

(2-3) **S'**ri S'uka said: 'The snake people of sacrifice here [in Nâgâlâya] were in the past urged to pay tribute to the serpents every month at the base of a tree, oh mighty-armed one. In order to secure their protection the serpents every new moon each presented their portion to Garuda, the great power over them. (4) Kâliya, the son of Kadru conceited under the influence of his venom and strength, in defiance of Garuda ate those offerings himself. (5) Hearing about it oh King, that mighty and beloved devotee of the Supreme Lord with

great speed rushed forward to kill Kâliya. (6) Garuda swiftly attacking fell upon him who, armed with poison and full size raised with his many hoods, looked most fearsome with his tongues and terrible eyes. The snake then bit him with the help of his weapons, the fangs. (7) The carrier of Madhusûdana, the son of Târکشya [see 6.6: 21-22] with his formidable prowess full of anger swiftly moving warded off Kâliya, the son of Kadru and struck him with his left wing that glowed like gold. (8) Beaten by Garuda's wing Kâliya utterly distraught entered a lake of the Kâlindi where it was difficult for Garuda to go.

(9) **S**aubhari Muni [mediating under water] once had denied Garuda the right to desire any of its water creatures, his normal sustenance [see 9.6], but because he was hungry he resisted him and took one. (10) Seeing the fish who lived there in a state of misery, most unhappy because the king of the fish had been killed [by Garuda], Saubhari, in order to set things right, out of compassion for the sake of their welfare said: (11) 'I swear, if Garuda enters this lake to eat the fish, he will immediately lose his life!' (12) Kâliya was the only one who knew this, no other serpent, and therefore hiding in fear of Garuda he dwelled there, the very place from where he was expelled by Krishna.

(13-14) **T**he moment the cowherds saw Lord Krishna rising up from the lake, divinely clad, with a garland and scented, covered by many fine jewels and decorated with gold, all their senses sprung back to life. Filled with joy they embraced Him affectionately. (15) When Yas'odâ, Rohinî and Nanda, the *gopîs* and the *gopas* oh son of Kuru, rejoined with Krishna they regained all their functions and that even happened with the dried up trees. (16) Râma and Acyuta, the Infallible One, embraced each other laughing, well aware of Their potency. Out of love Balarâma raised Him on His lap and admired Him from all sides. Thus They together with the cows, the bulls and she-calves experienced the highest pleasure. (17) The learned and respectable personalities along with their wives all came to Nanda and said: 'Your son having been seized by Kâliya has now by divine ordinance been freed. (18) For the sake of Krishna's safety please make donations to the brahmins', and Nanda, happy minded oh King, gave them cows and gold. (19) The chaste Yas'odâ who had lost and retrieved her son, the One of Great Fortune, raised Him on her lap, hugged Him and allowed her tears to flow freely.

(20) **T**hat night oh best of the kings, the cows and the people of Vraja, weakened as they were because of thirst, hunger and fatigue, remained there at the shore of the Kâlindi. (21) Then, because of the summer heat, in the middle of the night from all sides a forest fire arose that closed in the sleeping Vrajas and began to scorch them. (22) The people of Vraja thereupon woke up. In distress because they would burn they turned to Krishna for shelter, He the Master, who by the power of His spiritual potency had appeared like a human being [compare 10.8: 16]. (23) 'Krishna, Krishna, oh Greatest of Fortune! Oh Râma of Unlimited Power, this most terrible fire is about to devour us who belong to You! (24) Please protect us, Your people, Your friends, against this insurmountable [deadly] fire of Time. Oh Master, we at Your benevolent, blessed feet that drive away all fear, are incapable [to escape from here]!' (25) The Lord of the Universe, the Unlimited One who possesses endless potencies, this way seeing the desperation of His people, thereupon swallowed that terrible fire.'

Chapter 18: Lord Balarâma Slays the Demon Pralamba

(1) **S'**ri S'uka said: 'Surrounded by His happy-natured folk singing His glories Krishna thereafter [after the forest fire] entered Vraja that was so beautiful with its herds of cows. (2) While the two [Lords Balarâma and Krishna] thus were sporting in Vraja in the disguise of a cowherd, the summer season approached that is not so pleasant for the living beings. (3) Nonetheless because of the special qualities of Vrindâvana this place, were the Supreme Lord Kes'ava together with Râma personally was staying, manifested characteristics similar to those of spring. (4) The constant noise of the waterfalls drowned out the sound of the crickets there while the groups of trees embellishing the area were moistened by their spray. (5) From the waves of the lakes and the currents of the rivers cool breezes transported the pollen of the kahlâra, kañja and utpala lotuses. Because of them there was for the people living in the forest not the tormenting heat of the sun or the forest fires that belong to the summer season, but instead an abundance of grass. (6) The water of the very deep rivers drenched the shores, which caused muddy banks on all sides. The fierce sun radiating its venomous rays there could not drive away the moist from the earth and the greenery. (7) In the forest that was beautifully filled with flowers, all sorts of animals made their noises, birds were singing, peacocks

[cried], bees [hummed] and cuckoos and cranes were cooing. (8) While sounding His flute Krishna, the Supreme Lord intent on playing there, entered the forest area in the company of Balarâma, the *gopas* and the cows. (9) Being decorated with fresh leaves, peacock feathers, bunches of small flowers, garlands and colorful minerals, the *gopas* headed by Krishna and Râma were singing, dancing and romping about. (10) While Krishna danced, some of them sang, some played on flutes, cymbals and horns while others offered praise. (11) The demigods disguised as cowherd folk oh King, worshiped [see 10.1: 22] Krishna and Râma in their form of cow protectors, just like professional dancers do when they encourage another dancer. (12) Whirling in circles, jumping distances, throwing with things, slapping their arms and pulling with ropes they played and sometimes they held, when they wrestled, each other by the locks of their hair. (13) When so now and then the others danced They were the ones who played the instruments, who sang and who were of praise oh King by saying: 'How good, how good this is!' (14) At times they played with bilva fruits and then again with kumbha fruits or with palmfuls of âmalaka fruits [myrobalan]. They played tag [*aspris'ya*] or blind man's buff [*netra-bandha*] and such games and sometimes they mimicked the animals and birds. (15) Then they jumped like frogs, told all kinds of jokes and then again they were playing on the swings or acted like kings. (16) The two this way being engaged in common human play, roamed the forests, mountains, rivers and valleys, bowers, lakes and surrounding groves.

(17) [One day,] while Râma and Krishna together with the *gopas* were herding the animals in that forest the demon Pralamba arrived there in the form of a *gopa* who wanted to kidnap Them. (18) Since He who stemmed from the house of Das'ârha was the omniscient Supreme Lord, He saw what he was up to. Thinking of killing him, He accepted to be friends with him. (19) Krishna, the knower of all games thereupon called together the *gopas* and said: 'Oh *gopas*, let us play and divide us in two equal teams.' (20) For that purpose the *gopas* appointed Râma and Janârdana as their leaders so that some belonged to Krishna's group while others joined the group of Râma. (21) They engaged in several games of 'carrier and carried' [*harinâkrîdanam*] that were defined by the rule that the winners would climb on the back of the defeated ones who then had to carry them. (22) While carrying and being carried they tended the cows. Led by Krishna, they went to a banyan tree named Bhândîraka [*]. (23) After Râma's party consisting of S'rîdâmâ, Vrishabha and others had won the contest, each of them was carried by Krishna and the members of His party oh King. (24) Because Krishna, the Supreme Lord, was defeated He carried S'rîdâmâ, Bhadrasena carried Vrishabha and Pralamba [the Asura] carried the son of Rohinî [Balarâma]. (25) Considering Krishna invincible that foremost demon in great haste set off to carry [his passenger Râma] beyond the finish line where one should dismount. (26) Holding Him high the demon lost his momentum though because Râma became as heavy as the king of the earth and the planets [mount Meru]. As a consequence he resumed his original body that was covered by golden ornaments. He shone like a cloud flashing with lightening that carried the moon. (27) Seeing that body moving fast through the sky with blazing eyes, frowned eyebrows, rows of terrible teeth, wild hair, with armlets, with a crown and with earrings, the Carrier of the Plow being amazed about the effulgence, was a bit put off. (28) Balarâma being carried away from His company like He was being kidnapped, regained His wits and fearlessly hit His enemy angrily hard with His fist on the head. That happened as vehemently as the king of the gods hitting a mountain with his thunderbolt. (29) The head of the demon being struck split immediately in two so that he unconscious and lifeless, spitting blood from his mouth, fell to the ground with a loud noise that sounded like a mountain being hit by Indra's weapon. (30) When the *gopas* saw how Pralamba was killed by the force of Balarâma's display of power, they were most astonished and exclaimed: 'Very good, well done!' [*sâdhu, sâdhu*] (31) Pronouncing benedictions they praised Him for His deserving action. With their hearts overwhelmed by love they closed Him in their arms as if He had returned from death. (32) After the sinful Pralamba had been killed, the demigods, utterly satisfied, heaped flower garlands upon Him and offered prayers exclaiming: 'Bravo, excellent!'

*: S'rîla Sanâtana Gosvâmî quotes the following verses from S'rî Harivams'a (Vishnu-parva 11.18 - 22), which describe the banyan tree:

*dadars'a vipulodagra-
s'âkshinam s'âkshinâm varam
sthitam dharanyâm meghâbham
nibidam dala-sañcayaih*

*gaganârdhocchritâkâram
parvatâbhoga-dhârinam
nîla-citrânga-varnais' ca
sevitam bahubhih khagaih*

*phalaiḥ pravâlais' ca ghanaiḥ
sendracâpa-ghanopamam
bhavanâkâra-vithapam
latâ-pushpa-sumanditam*

*vis'âla-mûlâvanatam
pâvanâmbhoda-dhârinam
âdhipatyam ivânyeshâm
tasya des'asya s'âkḥinâm*

*kurvânam s'ubha-karmânam
nirâvarsham anâtapam
nyagrodham parvatâgrâbham
bhândîram nâma nâmataḥ*

"They saw that best of all trees that had many long branches. With its dense covering of leaves it resembled a cloud sitting on the earth. Indeed, its form was so large that it appeared like a mountain covering half the sky. Many birds with charming blue wings frequented that great tree whose dense fruits and leaves made it seem like a cloud accompanied by a rainbow or like a house decorated with creepers and flowers. It spread its broad roots downward and carried upon itself the sanctified clouds. That banyan tree was like the lordly master of all other trees in that vicinity, as it performed the all-auspicious functions of warding off the rain and the heat of the sun. Such was the appearance of that nyagrodha tree known as Bhândîra, which appeared just like the peak of a great mountain."

Chapter 19: Krishna Swallows Again a Forest Fire

(1) **S'**rî S'uka said: 'With the *gopas* being absorbed in their games, their cows wandered far off. Grazing on their own they hungry for grass entered the thickets. (2) The goats, cows and buffalo going from one part of the forest to the other entered a cane forest where they, thirsty because of the heat, complained loudly. (3) The *gopas* led by Krishna and Râma not seeing the animals, regretted it not to have kept an eye on the cows and started searching for their trail. (4) Anxious about the loss of their livelihood they all followed the hoofprints of the cows on the path that was marked by the blades of grass that were broken by the hooves and the teeth of the cows. (5) Their cows and the other animals who had lost their way, they found back in the Muñjâ forest, tired crying because of thirst. Thereupon they all turned back. (6) When they heard the sound of their names being shouted by the Supreme Lord with a voice as loud as the rumbling clouds, they answered most joyfully.

(7) **A**ll of a sudden, from all sides a huge and terrible conflagration appeared that with its tongues of fire threatened all moving and non-moving beings in the forest with a gruesome storm of sparks that was driven by their charioteer, the wind. (8) From all sides being caught by the forest fire the *gopas* and the cows looked about in fear. Just like anyone else who troubled by the fear of death seeks the Supreme Personality, they thereupon in their distress addressed Krishna and His Strength, Balarâma. (9) 'Krishna, oh Krishna, oh Greatest Hero! Oh Râma of a never failing power, please save us surrendered souls from being scorched by the forest fire. (10) We, Your friends oh Krishna, with You, the perfect knower of all dharma, as our Lord we are devoted to, for sure can never deserve it to suffer destruction!'

(11) **S'**rî S'uka said: 'The Supreme Lord Hari, thus hearing the pitiable words of His friends, said: 'Do not be afraid, just close your eyes.' (12) 'All right', they said and having closed their eyes the Supreme Lord, the Controller of Yoga, delivered them from the danger by swallowing the terrible fire. (13) When they thereupon opened their eyes again, they stood amazed. Together with the cows they had been saved and transported to Bhândîra [the banyan tree, see 10.18: 22, ten miles away, so they say]. (14) Having witnessed their deliverance from the burning forest by dint of the yogic power of Krishna's internal control over the deluding material energy, they considered Him an immortal divine being. (15) Together with Râma and the cows returning late that afternoon to the cowherd village, Krishna on the road sounded His flute while He was praised by the *gopas*. (16) The young cowherd girls were exited to the greatest degree of bliss to see Govinda

present again. For them it seemed to take a hundred ages to be without Him but for a moment.'

Chapter 20: The Rainy Season and Autumn in Vrindâvana*

(1) **S'**ri S'uka said: 'The cowherd boys described to the ladies [of Gokula] the amazing actions of the two who had delivered them from the forest fire and had killed Pralamba. (2) The elder *gopas* and *gopîs* were surprised to hear about this and considered Krishna and Râma messengers of God who had come to Vraja.

(3) **T**hen with flashes of lightening at the horizon and rumbling skies, the rains began to fall that bring life to all living beings. (4) The sky being covered with dense, dark clouds accompanied by lightening and thunder was, with its diffuse light, like the spirit soul that manifests along with its material qualities. (5) For eight months in a row the sun with its rays drank the wealth of the earth that consists of water and now the time had arrived for its release. (6) Massive clouds full of lightening and agitated by the fierce winds released their grace, just as persons of mercy give their life in this world. (7) The earth that dried up because of the heat, being sprinkled by the divine water, was fully replenished just like the sensually motivated body of a repentant person restores after obtaining the fruits of that practice. (8) Because of the darkness the glowworm in the evening twilight could shine its light, but that was not true for the luminaries, just like in Kali-yuga because of the sins the heresies are shining and certainly not the Vedas. (9) The frogs at first sitting silently, hearing the sounds of the rain clouds thereupon emitted their sounds, just like the followers of Brahmâ do [their recitations] after completing their [silent] morning duties [see *niyama*]. (10) After first having been insignificant streams, the rivers that had dried up strayed from their courses, just like it happens with the body size, the property and the means of a person who is controlled by his senses. (11) Emerald green from the newly grown grass, reddish from the indragopa insects and affording the mushrooms shelter, the earth manifested herself like a person who [suddenly] became rich. (12) The fields rich with grains brought joy to the farmers, but made others, the wealthy ones who were too proud for that type of work, feel sorry not to live by that grace of God. (13) The creatures of the land and water, all reborn from the water they honored, took on attractive forms, just like people do when they honor the Lord. (14) Where the rivers whirling met the ocean, waves were created that were blown up by the wind, just like the mind of a by desire driven, beginning yogi is agitated who is still bound to material passions. (15) The mountains besieged by clouds filled with rain stood undaunted under their attack, just like the minds of the ones dedicated to the Lord in the Beyond do when they face trouble. (16) The roads no longer used faded away being overgrown by grass, just like written texts do that, not being studied by the brahmins, wither away under the influence of time. (17) The lightening in the clouds that are the friends of all the world, fickle in its friendship, could not keep its position, just like a lusty woman cannot [even] stay with men of merit. (18) When the [rain-]bow of the great Indra unstrung but clearly defined appeared in the sky, it was as if the Supreme Personality Free from the Modes had appeared within the manifest nature that is ruled by the modes. (19) The moon did not shine because its light was covered by the clouds that radiated thereof, the same way the false ego of the living being shines because of its luster. (20) Because of the arrival of the clouds the peacocks cried joyously in celebration, the same way people who are troubled in their household existence are glad when the devotees of Acyuta arrive. (21) The trees that drank the water through their feet, manifested various physical features [like blossoms, leaves and sprouts], just like [the flourishing that happens] when one, after being emaciated and fatigued because of austerities, [finally] may delight in the object of one's desire. (22) The cranes kept staying at the muddy banks of the lakes my best one, just like the citizens do who with vain hope restlessly engage themselves in their homes. (23) When Indra showers his rains the irrigation dikes break because of the floodwater, even as the paths of the Vedas are broken up by the false theories of the heretics in Kali-yuga. (24) The clouds driven by the winds released their nectarean water over all living beings, just like kings, encouraged by the brahmins, from time to time give their donations in charity.

(25) **T**he Lord and Balarâma surrounded by the cows and boys thus for their enjoyment entered that most resplendent forest with its ripe dates and jambu fruits. (26) The cows moved slowly because of their big and heavy udders, but being called by the Lord they came quickly with their udders wet out of affection. (27) He saw the joyful girls who lived in the forest, He saw its trees dripping sweet sap and the waterfalls of the mountain that resounded from the nearby caves. (28) Sometimes when it rained the Supreme Lord entered a hollow tree or a cave to play and eat roots and fruits. (29) The yogurt-rice brought from home He in the

company of Sankarshana ate together with the boys, sharing the meal on a stone near the water.

(30 -31) **T**he bulls sat ruminating on a patch of grass, satisfied with their eyes closed, together with the calves and the cows that were tired because of the weight of their udders. It always pleased the Supreme Lord to see the riches of the rainy season that were promoted by His internal potency. That made Him offer His respects.

(32) **W**ith Râma and Kes'ava residing this way in Vraja, the fall season manifested itself in full with a cloudless sky, the clearest water and a gentle wind. (33) In autumn the lotuses regenerated and the bodies of water regained their original state [of purity], just as the minds of the fallen are restored by the practice of devotional service. (34) Autumn put an end to the clouds in the sky, cleared the turbid water, dried the muddy condition of the earth and stopped the increase of animals, the way devotion for Lord Krishna puts an end to the troubles of all the spiritual departments [the status groups or *âs'ramas*]. (35) The clouds that had given all they had, shone with an effulgence as pure as the effulgence of the sages who, having forsaken desires, freed from sins found peace. (36) At one moment the mountains released their pure water while at another moment they did not, just as the nectar of spiritual knowledge only at times is bestowed by the *jñânis* [the spiritual philosophers]. (37) The ones moving in shallow waters [the fish] could not appreciate that the water became less and less [after the rains], just like foolish people in a family setting do not appreciate the every day further diminishing of their life span. (38) Moving in shallow water they because of the autumn sun experienced hardship, just as a destitute man occupied by his family life feels miserable when he has no control over his senses. (39) Gradually the land had to give up its mud and the plants had to give up their unripe condition [of bearing no fruits], just like the sober ones have to give up the egotism and possessiveness of being focussed on the non-spiritual nature of the material body and what belongs to it. (40) With the arrival of fall the waters became motionless and the ocean became quiet, just as a fully renounced sage desists from actions and [further] acquiring knowledge [see also *avadhûta* and 7.13]. (41) The farmers contained the water of the rice fields with strong irrigation banks, the same way yogis stop the stream of consciousness that through the senses reaches outside. (42) The moon removed the suffering of all living beings that was generated by the rays of the autumn sun, just like wisdom removes the suffering based on self-conceit with the body and the way Mukunda [returning home] puts an end to the misery of the ladies of Vraja. (43) The cloudless sky of fall shone brilliantly clear full of stars, just like a mind moved by goodness radiates in the direct experience of the purport of the Vedas. (44) The moon and the stars shone unlimited forth in the sphere of the sky, just like the master of the Yadus, Krishna, did when He walked the earth surrounded by the circle of the Vrishnis [see family-tree]. (45) By embracing the wind that was not too cold and not too hot blowing from the flower-filled forest, the people could forget their hardship, but not so the *gopîs* whose hearts were stolen by Krishna. (46) The cows, the doe, the she-birds and the women were receptive in autumn, just like deeds in service of the Supreme Lord are followed by their respective mates, the good results. (47) Oh King, the lotuses, except for the night-blooming kumut lotus, bloomed abundantly at sunrise, just as the populace, except for the thieves, blossoms with a [righteous] king whom they do not fear. (48) During all the harvest rituals, other mundane celebrations and great festivals in the towns and villages, the fertile earth rich with grains and especially with the two [of Krishna and Balarâma], shone beautifully as an expansion of the Supreme Lord. (49) The kings, the merchants, the renunciates and the initiated householders who were checked by the rains, now could venture to achieve their goals, just like those who attain the perfection of life find their ultimate form [*svârûpa* or form of service] when the time has come.'

Chapter 21: The Gopîs Glorify the Song of Krishna's Flute

(1) **S'**rî S'uka said: 'Acyuta thus entered with the cows and *gopas* the place that was cooled by the breezes sweet because of the fragrance of the lotus filled lakes with their pellucid, autumnal waters. (2) The Sweet Lord who between the groups of trees filled with the sounds of maddened bees and flocks of birds was tending the animals in the company of Balarâma and the cowherd boys, passed lakes, rivers and hills while playing His flute. (3) When the ladies of Vraja heard the song of the flute that brought to mind the flourishing [of all existence], each of them revealed to her intimate companions her appreciation for Krishna not being visible before their eyes. (4) But once they started that description they, remembering Krishna's deeds and getting excited in rapt attention, could no longer continue oh ruler of man. (5) [Before their

mind's eye] His glories were sung by the group of cowherds and the holes of His flute were filled by the nectar of His lips as He entered the forest of Vrindâvana that was so enchanting because of His footprints. [They pictured Him] with a peacock feather on His head, a body like that of the best dancers, a blue karnikâra lotus behind His ears, golden, yellow colored garments and the *vaijayantî* garland around His neck [the garland 'of victory' with flowers of five different colors]. (6) Oh King, when the women of Vraja heard the sound of the flute that captivates the minds of all living beings, they in their praise all embraced [Him in their mind].

(7) **T**he *gopîs* said: 'Oh friends, we who have eyes know no greater achievement than this: to imbibe the loving glances radiating from the faces of the two sons of the king of Vraja while They play on Their flutes and with Their companions drive the cows from one forest to another. (8) With the mango sprouts, peacock feathers, garlands of flower buds, lotuses and lilies next to Their colorful garments and Their occasional singing, the two of Them magnificently shine forth in the midst of the cowherd boys, just like two expert dancers on a stage. (9) Oh *gopîs*, how meritorious must the deeds have been of this [bamboo] flute of Krishna to be entitled to enjoy all alone the taste that is left behind by the nectar of His lips that [actually] belongs to the *gopîs*? His forefathers, the bamboo trees, are shedding tears of happiness and also the river [where they grew] is full of shivers of joy. (10) Vrindâvana having received the treasure of the lotus feet of the son of Devakî oh friends, adds to the glories of the earth. The sound of Govinda's flute makes the peacocks dance madly and stuns all the other creatures looking down from the hillsides. (11) How fortunate are the doe who, however ignorant they were born, in hearing the sound of the flute of the so very nicely dressed son of Nanda, with their affectionate glances performed worship in the company of their black husbands. (12) It is for the women a festival to listen to the clear song of Krishna's flute and observe His beauty and personality. Of the wives of the gods of heaven flying around in their heavenly vehicles slip, agitated and bewildered as they are by the thought of Him, the flowers tied in their hair and slacken their belts. (13) The cows raise their ears high to catch with those cups the nectar of the sounds emitted by Krishna holding the flute to His mouth. The calves, with mouths full of the milk that exuded from the udders, stand silently with in their eyes and hearts Govinda who moves them and fills their eyes with tears. (14) Dear sisters, the birds in the forest rising to the branches of the trees beautiful with creepers and twigs, sit there like great sages in their eagerness to see Krishna. With their eyes closed they listen to the sweet vibrations produced by His flute that silences other voices. (15) Hearing that song of Krishna the rivers, with their currents broken in whirlpools because of their minds steeped in love, seize and firmly hold the two feet of Murâri, while carrying offerings of lotus flowers in the embrace of their wavy arms. (16) While the Lord was herding Vraja's animals together with Râma and the *gopas*, a cloud seeing Him continually loudly playing His flute in the heat of the sun, out of love expanded itself high above its friend to create with its body a parasol carrying a great number of [cool droplets that descended like] flowers. (17) The aboriginal women of Vraja, the Pulindas, are tormented to see the grass being marked by the red, transcendental kunkuma powder stemming from the lotus feet of this Cupid. But smearing on their breasts and faces that powder that once decorated the breasts of the girlfriends of the widely celebrated Lord, they are fully satisfied and forget that pain. (18) And oh, this [Govardhana] hill my friends, is the Lord His best servant because it, from being touched by the lotus feet of Krishna and Râma, jubilantly proves its respect with offerings of drinking water, tender grass and edible roots for the cows, the calves and the cowherds. (19) The two of Them, who can be recognized by the ropes [*] They have for binding the rear legs of the cows, accompanied in all freedom together with the cowherd boys the cows to every place in the forest. With the vibrations of the sweet tones of Their flutes oh friends, They therewith wondrously stunned the living entities that can move while They moved the otherwise immobile trees to ecstasy.'

(20) **T**he *gopîs* picturing for each other the pastimes of the Supreme Lord the way He wandered around in Vrindâvana, thus being engaged became fully absorbed in Him.'

*: S'rîla Vis'vanâtha Cakravartî Thhâkura explains that the ropes of Krishna and Balarâma are made of yellow cloth and have clusters of pearls at both ends. Sometimes They wear these ropes around Their turbans, and the ropes thus become wonderful decorations.

Chapter 22: Krishna Steals the Garments of the Unmarried Gopîs

(1) **S'**rî S'uka said: 'During the first month of the winter season [*hemanta*: Nov./Jan.] the unmarried girls of

Nanda's Vraja subsisting on unsiced *khichrî* [a mix of rice and lentils] observed a vow of worshipping the goddess Kâtyâyanî. (2-3) Rising at dawn they took a bath in the water of the Yamunâ and made from clay a deity of the goddess. Opulently as well as simple oh ruler of men, they were of worship with sandalwood pulp, fragrant garlands, gifts [of food, clothes etc.], incense and lamps as also with presentations of fresh leaves, fruits and bethel nuts. (4) The young girls performed worship repeating a mantra with the words: 'Oh Kâtyâyanî, our obeisances unto you, oh great power, greatest *yoginî*, oh supreme control, please make the son of Nanda the *gopa* my husband!' [*] (5) The girls thus for an entire month executed their vow to be of proper worship before Bhadrakâlî with: 'May He, Nanda's son become my husband.' (6) Every day at dawn they called each other's names, held their hands and loudly singing their respect for Krishna went to the Kâlindî to bathe there. (7) One day arriving at the river singing about Krishna, they left their clothes on the shore as usual and enjoyed sporting in the water.

(8) **K**rishna, the Supreme Lord, who as the Master of all yoga masters approved this, surrounded by His companions went to that spot to make their actions a success. (9) He stole their clothes away and quickly climbed in a Kadamba tree. Laughing together with the boys He made fun by saying: (10) 'Come here oh girls if you like, and take each your own garment. I am serious, it is not a joke, since you must be tired because of the vow. (11) All these boys know that I have never stated something untrue. Therefore oh slender girls, come [out of the water] one by one or all together to cover yourselves.'

(12) **W**ith that prank of Him He saw how the *gopîs*, steeped in love for Him, looked at each other and had to laugh, but being embarrassed they did not come out of the water. (13) Govinda thus having spoken, had with His joking caught the minds of those who, up to their necks shivering in the cold water, said to Him: (14) 'Oh You, do not be unfair, we beg You, behave like the beloved son of the *gopa* Nanda we know, as the one renown throughout Vraja oh dearest one. Please give us our garments, we are cold! (15) Oh S'yâmasundara ['beautiful dark one'] we, Your maidservants will do whatever You say, please give us our clothes back oh Knower of the Dharma, or else we will tell the king about it!'

(16) **T**he Supreme Lord said: 'If you are My servants, must you then not do what I told you and with your innocent smiles come out of the water to pick out your garments? I will not give them if you do not do so, and with the king being angry, what can he do about it?' (17) Thereupon all the girls, pained by the cold, came shivering out of the water, covering their pubic area with their hands. (18) The Supreme Lord seeing them defeated, put satisfied about the purity of their love their garments over His shoulder and said with a loving smile: (19) 'Because you during the observance of a vow were bathing naked in the water, you have offended Varuna and the other gods. To atone for that sin you must pay your obeisances with your palms joined together over your heads and then take your garments back.'

(20) **W**ith this being pointed out by the Infallible Lord, the Vraja girls considered their skinny-dipping a fall from their vow. Intent on successfully completing that vow, they therefore offered their obeisances to the Purifier of All Sins, He who was the directly visible result of their actions as also countless other [pious] activities. (21) The Supreme Lord, the son of Devakî satisfied to see them bowing down, thereupon mercifully gave them back the garments. (22) Despite of seriously having been cheated, not being acknowledged in their shame, being laughed at and made to act like puppets on a string with their clothes being stolen, they felt no enmity towards Him, for they were happy to associate with their beloved one. (23) Having put on their garments they, smitten by the association with their beloved, with their minds being captivated, were completely incapable of moving and full of shyness glanced at Him. (24) The Supreme Lord understood from them that they were determined to live up to their vow and that they wanted to touch His feet. Dâmodara said to the girls: (25) 'Oh pious ones, I understand your motivation to worship Me. That pleases Me and so it must come true. (26) The desire of those whose consciousness is fully absorbed in Me does not lead to material lust, just as roasted and cooked grains as a rule are not capable of causing new growth [see also e.g. 1.6: 35, 3.15: 20, 7.7: 51-52]. (27) Dear girls, go now to Vraja. Having achieved the supreme state of fulfillment, you one of these nights will enjoy with Me together. That was what you had in mind with the vow to be pure in your worship of the Goddess.'

(28) **S'**rî S'uka said: 'Thus being instructed by the Supreme Lord, the young girls, with their desire fulfilled meditating upon His lotus feet, could only with great difficulty [bring themselves to] return to the cowherd village. (29) The son of Devakî some time later surrounded by the *gopas* went at a distance from Vrindâvana to herd the cows together with His brother. (30) Seeing how the trees in the fiercely hot sun of the season with their shade served Him as parasols, He said to the boys: (31-32) 'Oh Stoka Krishna and Ams'u, S'rîdâma, Subala and Arjuna, Vis'âla, Vrishabha and Ojasvî, Devaprastha and Varûthapa, just look at these

fortunate trees protecting us against rain, wind, heat and snow. Their life is exclusively there for the benefit of others! (33) Oh how superior the birth is of these trees that offer support to all living entities, like great souls do. No one in need of them will ever go away disappointed. (34) With their leaves, flowers and fruits, shade and roots, bark and wood, their fragrance, sap, ashes, pulp and shoots they offer everything you desire. (35) To perform with one's life, wealth, intelligence and words always for the sake of the welfare of all embodied beings, to be in this world of such a kind of birth, is the perfection of life for every living being [see also the Vaishnava Pranâma].'

(36) **T**hus speaking among the trees bowing down with their abundance of leaves, clusters of fruit, flowers and twigs, He arrived at the Yamunâ. (37) There the *gopas* drenched the cows in the crystal clear, fresh and cool, wholesome water oh ruler, and also themselves drank their fill of the sweet tasting water. (38) In a grove along the Yamunâ where they allowed the animals to roam freely oh ruler of the people, they [the *gopas*] plagued by hunger approached Râma and Krishna and said the following.'

*: The distinction between the internal of *yoga-mâyâ* and the external, or illusory, potency of the Lord of *mahâ-mâyâ* is described in the Nârada-pañcarâtra, in the conversation between S'ruti and Vidyâ:

*jânâty ekâparâ kântam
saivâ durgâ tad-âtmikâ
yâ parâ paramâ s'aktir
mahâ-vishnu-svarûpinî*

*yasyâ vijñâna-mâtrena
parânâm paramâtmanah
mahûrtâd deva-devasya
prâptir bhavati nânyathâ*

*ekeyam prema-sarvasva
svabhâvâ gokules'varî
anayâ su-labho jñeya
âdi-devo 'khiles'varah*

*asyâ âvârîka-s'aktir
mahâ-mâyâkhiles'varî
yayâ mugdam jagat sarvam
sarve dehâbhimâninah*

"The Lord's inferior potency, known as Durgâ, is dedicated to His loving service. Being the Lord's potency, this inferior energy is nondifferent from Him. There is another, superior potency, whose form is on the same spiritual level as that of God Himself. Simply by scientifically understanding this supreme potency, one can immediately achieve the Supreme Soul of all souls, who is the Lord of all lords. There is no other process to achieve Him. That supreme potency of the Lord is known as Gokules'varî, the goddess of Gokula. Her nature is to be completely absorbed in love of God, and through Her one can easily obtain the primeval God, the Lord of all that be. This internal potency of the Lord has a covering potency, known as *Mahâ-mâyâ*, who rules the material world. In fact she bewilders the entire universe, and thus everyone within the universe falsely identifies himself with the material body." See also 8.12: 40 for Durgâ.

Chapter 23: The Brahmin Wives Blessed

(1) **T**he *gopas* said: 'Râma, oh Râma, oh mighty-armed one, oh Krishna, destroyer of the wicked ones, we are troubled by hunger, please do something against it.'

(2) **S'**rî S'uka said: 'Krishna wanted to please some brahmin wives devoted to Him. Thus being informed by

the *gopas*, the Supreme Lord, the son of Devakî said the following: (3) 'Please go to the sacrificial arena of the brahmins who, striving for a place in heaven, in accord with the Vedic injunctions at the moment are performing a sacrifice named Ângirasa. (4) Going there dear *gopas*, ask them for some food and tell them that you have been sent by Bhagavân [Balarâma] My elder brother and Me.'

(5) **W**ith this order of the Supreme Lord going there, they asked as was told. Petitioning with folded hands, they before the brahmins fell down to the ground like sticks: (6) 'Oh earthly gods, we wish you all the best. Please listen. Know that we cowherd boys, were sent by Râma and have arrived here with a mission from Krishna. (7) Râma and Acyuta graze Their cows not far from here and being hungry they want to ask you if you could supply Them with some food oh twice-born ones. So, if you have faith, then please donate oh finest knowers of the religion. (8) From the beginning of a sacrifice until the end of sacrificing the animal, oh lovers of the truth, it is, except for when it is a [Sautrâmani] sacrifice to Indra [*], not even for an initiate an offense to enjoy [or hand out] food.'

(9) **T**hus hearing about the Supreme Lord's request they nevertheless took no heed. In the trivial pursuit of their ritualistic engagement they, being elder, most childishly thought to know it better. (10-11) Even though the place and time, the items used, the hymns, the rituals, the priests and the fire, the officiating God-conscious ones, the performer of the sacrifice, that what was sacrificed and the dharmic result are all part of the directly visible reality of His Absolute Truth, of Him, the Supreme Lord Beyond the Senses, they with their borrowed intelligence considered Him arrogantly just an ordinary person. (12) The *gopas* discouraged with them not even giving them a yes or no oh chastiser of the enemies, thereupon turned back to inform Krishna and Râma about it. (13) Hearing that, the Supreme Lord, the Controller of the Universe, laughed and again addressed the cowherd boys in order to show them the ways of the world: (14) 'Communicate to the wives that I together with Sankarshana have arrived. They will give you all the food needed, for they, with their intelligence residing in Me, are full of affection for Me.'

(15) **N**ext going to the house of the wives they saw them sitting there nicely ornamented. The *gopas* bowed with reverence before the chaste women of the twice-born ones and said humbly: (16) 'Our obeisances oh wives of the brahmins, please listen to what we have to say: not far from here we are roaming with Krishna who has sent us here. (17) Tending the cows with the *gopas* and with Râma He came a long way. He with His companions is hungry and should be given some food.'

(18) **W**hen they heard that Krishna was nearby whom they, with their minds enchanted by His stories, always had wanted to see, they got very excited. (19) Like rivers flowing towards the ocean the four types of food [to be chewed, sucked, licked and drunk] in the form of all kinds of dishes were brought together and in vessels transported to the One they all loved. (20-21) Even though their husbands, brothers, sons and other relatives tried to stop them, they who for such a long time had heard about Him and longed for Him, headed for the Supreme Lord Praised in the Scriptures. The ladies found Him wandering with the *gopas* and His elder brother in a grove near the Yamunâ full of blooming as'okas. (22) With His dark complexion, golden colored garment and garland of forest flowers, with His peacock feather, colored minerals and sprigs of buds, He was dressed like a dancer on a stage. His hand rested on a friend's shoulder and with the other hand He twirled a lotus. His lotus face was smiling, His hair fell over His cheeks and He had lilies behind His ears. (23) Over and over having heard about the glories of their most beloved [Krishna], the gem to their ears in whom their minds were submerged, they embraced Him, now brought within their view, for a long time [within their hearts] and gave up the inner distress oh sovereign of the people, that had resulted from their identifying with their bodies. (24) With understanding for the state of these women who out of their desire for Him had abandoned all material desires, He who knows each his point of view, with a smile upon His face addressed them. (25) 'You are most welcome oh finest graceful ladies, please sit down. What can I do for you? How becoming of you to come here to see Me! (26) People of discrimination who are well aware of what is good for them, keep themselves directly focussed on Me, their dear most Self. They are then constantly of devotional service, a service that is as it should be when delivered without any ulterior motive. (27) What other object [or who else] would be more attractive than this Self connected to which one's life force, intelligence, mind, relatives, body, wife, children, wealth etc. became so very dear? (28) Go therefore to the sacrificial arena so that your brahmin husbands, as householders together with you, can complete their sacrifices.'

(29) **T**he wives answered: 'Do not speak so harshly with us oh Almighty One, please be true to Your [scriptural] promise that someone who has attained the basis of Your lotus feet and turned away from all his relations, may carry upon his hair the *tulsî* garland that was dismissed by Your feet. (30) Our husbands,

fathers, sons and brothers, other relatives and friends will not take us back! And how would other people respond then? Would You please therefore grant that us, whose bodies have fallen at Your feet and for who there is no other destination oh Chastiser of the Enemies?'

(31) **T**he Supreme Lord said: 'Your husbands will not be angry out of jealousy nor will your fathers, brothers, sons or other people. Even the demigods will, on My word, regard you favorably. (32) Physical association does not make the people in the world more happy or loving. When you [in stead thereof] then fix your minds upon Me, you will very quickly be with Me. (33) Hearing, attending [to the deity or the gathering of devotees], meditating and singing about Me, you are of love for Me, not so much with being physically close to Me. Therefore return to your homes.'

(34) **S'**ri S'uka said: 'After this was said to the wives of the brahmins they went back to the place of the sacrifice. Having arrived there their husbands were not spiteful and together with them completed the ceremony. (35) One of them was held back with force by her husband. Hearing from the others about the Supreme Lord, she embraced Him in her heart and gave up the material body that is the source of karmic bondage. (36) The Supreme Lord, who is also known as Govinda, with those four types of food [that were brought by the women] fed the *gopas*, after which He, the Almighty One, also took a share. (37) He thus in His pastimes delighted to imitate with His transcendental appearance the human ways and please the cows, the *gopas* and the *gopīs* with His beauty, words and actions. (38) The brahmins afterwards came to their senses and felt great remorse about having been so offensive in their conceit with the humble request of the Lords of the Universe who appeared like human beings. (39) Seeing the high flight of the devotion of their wives for Krishna as the Supreme Personality, a devotion they completely lacked, they condemned themselves lamenting: (40) 'To hell with our threefold births [biological, brahminical and ritual], our vows, our extensive spiritual knowledge, our lineage and our expertise in the rituals, when we are inimical towards the Lord Beyond the Senses. (41) The Supreme Lord's *mâyâ*, the illusory potency that even deludes the greatest yogis, has been the cause that we, the twice-born ones, the spiritual teachers of society, were bewildered about our true interest. (42) Just see that unlimited devotion of the women for Krishna, the spiritual teacher of the universe, a devotion that even has broken the bonds of death [of their attachment] to family life. (43-44) They never underwent purification rites of rebirth, they did not stay with the guru, did not practice austerities, nor were they of philosophical inquiry into the true nature of the self or of any special cleanliness or pious actions. Nevertheless they, contrary to us so full of all that purification, are firm in their devotional service for Krishna, the Lord Praised in the Verses and the Master of all Masters of Yoga. (45) Oh, how much has He through the words of His cowherd boys not reminded us of the ultimate destination of all transcendentalists, has He helped us who in our bewilderment about our household interests indeed were inattentive! (46) Why else would He, the Master of Liberation and of all other benedictions who is satisfied in every respect, be of this disguise [in the form of a *gopa*] with us, the ones resorting under His control? (47) The Goddess of Fortune refrains from all others and constantly worships only Him in the hope of touching His feet and putting an end to the faults [of pride and fickleness e.g.] in her own being. His request [for food] really perplexes everyone. (48-49) He constitutes the place and time, the items used, the hymns, the rituals, the priests and the fire, the officiating God-conscious ones, the performer of the sacrifice, the performance and its dharmic result [see verse 10-11]. He, the Supreme Lord Vishnu, the Master of all Yoga Masters, has directly visible taken birth among the Yadus, but despite of having heard about this we foolishly failed to understand that. (50) The Supreme Lord Krishna who is of an unlimited intelligence and because of whose illusory power we with bewildered minds are wandering along the paths of fruitive action, we offer our obeisances. (51) He, our Original Lord and Supreme Personality of Godhead whose influence cannot be fathomed by our minds that are bewildered because of His *mâyâ*, should forgive us our offense.'

(52) **T**hus thinking about their offense of having disregarded Krishna, they wished to meet Him, but afraid of [drawing the attention of] Kamsa, they decided not to go to Vraja.'

*: It is said that every one consecrated by the Sautrâmani sacrifice for Lord Indra enters among the gods and is born *sarva-tanûh*, that is, with his entire body.

Chapter 24: Krishna Defies Indra in Favor of the Brahmins, the Cows and Govardhana Hill

(1) **S'**rî S'uka said: 'The Supreme Lord staying there [in Vraja] in the company of Baladeva, saw how the *gopas* were busily engaged in arranging a sacrifice for Lord Indra. (2) Even though the Supreme Lord, the Omniscient Soul of Everyone, knew everything about it [see B.G. 9: 23], He bowed down humbly and inquired with the elderly ones who were headed by Nanda [His stepfather]: (3) 'Tell Me dear father, what is all this goings-on of you about? Where does it lead to, for whom is it done and what are the means by which this sacrifice is accomplished? (4) Please tell Me about it. I have this great desire to hear about it oh father. Surely it cannot be so that the activities of saintly men who are equal towards everyone in this world, indifferent about mine and thine, and neutral towards friends and foes, are something to be secretive about, is it? (5) A stranger one may avoid like he is an enemy, but a friend one should treat like oneself so they say. (6) When common people do something in the world they sometimes engage with knowledge and sometimes they engage without. Engaging with expertise one achieves an optimal result and with ignorant actions that is not the case. (7) With that being said I ask you whether this combined effort of yours is something that is prescribed [in the scriptures] or just a custom. That you should explain clearly to Me.'

(8) **S'**rî Nanda said: 'Indra is the great lord of the rain and the clouds are his personal representatives. They provide the rain for all living beings. Rain is the gratifying life force, just like milk. (9) Because of the liquid discharged by this lord and master of the clouds my dear son, we and also other people worship him with fire sacrifices and various paraphernalia. (10) With the remnants of those sacrifices people sustain their lives in three different ways [religiously, economically and sensually]. He is the superhuman being who brings the fruits to those who with their human actions are motivated for a certain yield [like farmers]. (11) Anyone who rejects this dharma [of sacrificing to Indra] that was handed down by tradition, is a person who because of lust, enmity, fear and greed cannot find happiness in life [see B.G. 10: 36].'

(12) **S'**rî S'uka said: 'After having heard Nanda's words and also what the other residents of Vraja had to say, Lord Kes'ava spoke to His father in a way that made Lord Indra very angry. (13) The Supreme Lord said: 'It is because of karma that a living entity takes birth and it is by [the force of] his karma alone that he meets his demise. Happiness or unhappiness, security and fear are all the result of one's karma. (14) If there would be some controller giving shape to the fruit of the activities performed by others, then that ruler still depends on someone who engages in action. He can after all not be the master of someone who does nothing! (15) Living beings have to face the consequences of their own actions, what have they to do with Indra who is incapable of altering that what is ordained by anyone's personal nature? (16) A person is controlled by his nature - he follows his nature. This entire world with its gods, demons and common men exists on the basis of everyone's personal nature. (17) Living beings as a consequence of their actions obtain and forsake higher and lower evolved bodies. Karma alone is their enemy, friend and impartial judge, their Lord and their teacher [see also B.G. 8: 15 & 16, 4.29: 26-27 and 7.7: 46-47]. (18) One should therefore, keeping to one's duties, exercise respect for the karma of one's own nature [see *varnâs'rama*]. One lives rightly by that karma, it is no doubt someone's worshipable deity. (19) The way an unfaithful woman with her lover does not gain any real benefit from resorting to another living being, it is also not to someone's advantage to prefer a thing [or deity] different from the one that is one's livelihood. (20) The *brâhmanas* maintain their life [by teaching and explaining] the Vedas, the *kshatriyas* by protecting the land, the *vaishyas* by trading and the *s'ûdras* by serving the twice-born ones [the former three, see also 7.11: 21-24]. (21) The fourfold occupational duty of the *vaishya* consists of farming, trading, cow protection and banking as the fourth. Among these the constant care for the cows is the duty we are engaged in. (22) [The natural qualities of] goodness, passion and ignorance are the cause of the maintenance, creation and destruction [in the world. See *guna*]. From the mode of passion this universe is generated and from its mutual [sexual] action we find the [biological] diversity of this world. (23) The clouds impelled by that passion pour down their water everywhere and by that water they factually maintain the population. So what would Indra then do? (24) The cities, the cultivated lands and the villages are not the places where we are at home. We are the forest people dear father, we always live in the forests and the hills. (25) Let us therefore begin with a sacrifice for the cows, the brahmins and the hill [Govardhana] and use for this worship the paraphernalia of Indra's sacrifice [see also footnote 10.8*3]! (26) Let us cook all sorts of preparations and soups, beginning with sweet rice, porridge, buns and cakes and let us use all kinds of dairy products. (27) Let there be properly prayed before the fires by brahmins versed in the Vedas whom you should feed with well prepared dishes and reward with cows and other gifts. (28) To act appropriately in respect of everyone, also should be thought of others: fallen souls like dogs and outcasts. After next having given grass to the cows the offerings should be presented to the mountain. (29) After having eaten our fill, we in our best clothes, being smeared with sandalwood pulp and nicely adorned, should circumambulate the cows, the brahmins, the fires and the hill [always kept to the right]. (30) This is my view oh father, may it be done if you please. This will not only be dear to the brahmins, the cows and the hill, but also to Me.'

(31) **S'**rî S'uka said: 'When Nanda and the elders heard these words being spoken by the Supreme Lord, by the Time in person in order to break the pride of Indra, they accepted them as excellent. (32-33) And so they executed everything Madhusûdana had spoken about: they arranged for the auspicious recitations, they all together respectfully paid tribute to the hill and the brahmins with the paraphernalia mentioned, they offered grass to the cows, the bulls and the calves and next they circumambulated the hill with the animals in front of them. (34) The cowherd women nicely ornamented and riding wagons that were yoked with oxen, sang the glories of S'rî Krishna while the twice-born ones chanted their benedictions. (35) To instill faith in the *gopas*, Krishna thereupon assumed another form. Saying 'I am the hill' He devoured the abundance of offerings with the immensity of His body [see *vapu* and footnote *]. (36) Together with the people of Vraja He by means of Himself offered His obeisances to Himself: 'Oh, just see, how this hill, by assuming its form, has bestowed His mercy upon us!'

*: S'rîla Prabhupâda writes to this (Krishnabook ch. 24): "The identity of Krishna and Govardhana Hill is still honored, and great devotees take rocks from Govardhana Hill and worship them exactly as they worship the Deity of Krishna in the temples. Devotees therefore collect small rocks or pebbles from Govardhana Hill and worship them at home, because this worship is as good as Deity worship."

Chapter 25: Lord Krishna Lifts Govardhana Hill*

(1) **S'**rî S'uka said: 'Indra who realized that the worship of his person had been rejected oh King, thereupon got angry with the *gopas* headed by Nanda who had accepted Krishna as their Lord. (2) In order to put an end to it all, clouds were sent forth by Indra that carried the name Sâmvarṭaka. Deeming himself the supreme controller he enraged spoke the words: (3) 'Just see how enormously bewildered about their wealth these forest dwelling cowherds are. Having taken shelter of a mortal being like Krishna, they have committed an offense against the gods! (4) They abandoned the spiritual knowledge and try to cross over the ocean of material existence by performing ritual sacrifices that profit oriented are inadequate to pass as boats [for that ocean]. (5) By taking shelter of Krishna, this prattling, arrogant child, ignorantly thinking Himself to be the wisest, the *gopas* have acted to my displeasure. (6) Bring [oh clouds] destruction to their animals and put an end to their arrogance, because they, proud and foolish because of Krishna and their wealth, are full of conceit. (7) I also will, riding my elephant Airāvata, come along to Vraja. Accompanied by the wind gods I will, moving hither with great power, wipe out Nanda's cowherd community [see e.g. also 6.11 & 12].'

(8) **S'**rî S'uka said: 'The clouds thus on the command of Indra being released from their positions, with all their power tormented Nanda's cowherd village with a massive downpour of rain. (9) Propelled by the wind gods they, illumined by lightening bolts and roaring with thunder, showered down hailstones. (10) With the rain incessantly pouring down from the clouds in curtains, the higher and lower parts of the earth submerged by the flood of water, could no longer be discerned. (11) The *gopas* and *gopîs* plagued by the abundance of rain and excessive wind, went shivering from the cold together with their cattle to Govinda for shelter. (12) Covering their heads and protecting their children with their bodies they, tormented by the rains, quivering approached the basis of the lotus feet of the Supreme Personality of Godhead: (13) Krishna oh Krishna, oh Greatest Fortune. You are Your own master oh Lord, please protect the cow community against the godhead [Indra] who is angry with us oh Protector of the Devotees! [see also 10.8: 16]'

(14) **T**he Supreme Lord Hari seeing them witless under the attack of the hail, the rain and the extreme winds, considered the anger of Indra responsible for this: (15) [He thought:] 'Because I rejected Indra's sacrifice he, bent on destruction, is flooding us now with these unusual out-of-season fierce rains and great winds full of hailstones. (16) To counteract that properly I shall by the power of My yoga arrange for the defeat of the pride with the wealth and the ignorance of those who are as foolish to falsely consider themselves Lord and Master over the world. (17) When I eradicate the impurity of the conceitedness of those who consider themselves the controller, it is certainly not meant for countering enlightened beings who are endowed with goodness, I do that for their pacification [see also B.G. 14: 14]. (18) The cowherd community that has taken shelter of Me as their master is My family. Therefore I will protect them with My mystic power. This is the vow I have taken [see also B.G. 9: 22].'

(19) **H**aving said this [to Himself this incarnation of] Vishnu took with one hand [His left one] Govardhana

hill and held it up as easily as a child holding a mushroom. (20) The Supreme Lord then said to the *gopas*: 'Oh mother, oh father, oh residents of Vraja, please enter if you want, together with your cows, the free space below this hill. (21) You should not be afraid that, because of the wind and the rain, the mountain would fall from My hand. You have feared enough and in order to deliver you therefrom I have provided [this solution] for you.'

(22) **W**ith their minds thus being pacified by Krishna, they entered the space underneath the mountain where they found ample room for their cows, wagons and everyone belonging to them. (23) Putting aside pain, hunger and thirst and all considerations of personal comfort, He before the eyes of the residents of Vraja held up the mountain for seven days without moving from His place. (24) When Indra saw the result of Krishna's mystic power He most surprised, bereft of his pride and broken in his determination, called back his clouds. (25) With the sky free from clouds and the sun visible again now that the fierce wind and rain had ended, the Lifter of Govardhana Hill said to the cowherds: (26) 'Please go together with your property, women and children away from here. Give up your fear dear *gopas*, the wind and rain have ceased and the water in the rivers is low again.'

(27) **T**he *gopas* each took their own cows and left, with their belongings loaded on the wagons and the women, children and old people slowly following. (28) And while all the living beings were looking on, the Supreme Almighty Lord with ease put down the hill back where it stood before. (29) The residents of Vraja overwhelmed by the pure love they felt for Him came forward with embraces and so on, each reflecting their personal relationship. The *gopîs* joyfully with great affection showered their fine blessings and respected Him with presentations of yogurt, whole grains and water. (30) Yas'odâ, Rohinî, Nanda and Balarâma, the Greatest of the Strongest Ones, embraced Krishna and full of affection eagerly offered Him all their blessings. (31) In heaven all the demigods - the perfected ones, the saints, the heavenly singers and the venerable souls - sang the Lord's praises and showered satisfied a rain of flowers oh earthly ruler. (32) They sounded conch shells and played kettledrums in their abode while the leading Gandharvas headed by Tumburu sang oh ruler of men. (33) Oh King, Krishna together with Balarâma surrounded by the loving animal tenders, thereupon left for the place where they were grazing their animals. The *gopîs* also went away singing about the glories of His heroic deeds, happy as they were with Him who had touched their hearts.'

Chapter 26: Nanda Recapitulates the Words of Garga Before the Puzzled Gopas

(1) **S'**ri S'uka said: 'The *gopas* witnessing this kind of activities of Krishna [lifting the hill], had no idea how He could have done this and most astonished approached Nanda saying to him: (2) 'How could the boy, considering His extraordinary activities, deserve a birth among simple countryfolk, that for Himself is contemptible? (3) How can a boy of seven years old, playfully with one hand hold up the best of all hills, just like a mighty elephant holds up a lotus flower? (4) As a young child with hardly His eyes open, He sucked [the poisoned milk] from the breast of the greatly powerful Pûtânâ, in the process also sucking away her life air, just like the force of time sucks away the youth from a body [see 10.6]. (5) When He, a few months old lying beneath a cart was crying, He with His legs [kicking] upwards turned over the cart that was struck by the tip of His foot [see 10.7]. (6) At the age of one sitting outside He was transported into the sky by the demon Trinâvarta. He seized him by his neck, made him suffer and killed him [see 10.7]. (7) One day His mother tied Him to a large mortar because He had stolen butter. He [crawling with the mortar] on His hands moved between the two arjuna trees and caused their crash [see 10.10]. (8) He together with Balarâma and the boys grazing the calves in the forest, with His two arms tore apart the beak of the enemy Baka who wanted to kill Him [see 10.11]. (9) Vatsa, [another demon] desirous to kill Him, in the form of a calf hid among the other calves. Krishna killed him and sportively [throwing the corpse in a tree] made kapittha fruits fall down with him [see 10.11]. (10) Together with Balarâma killing the jackass demon [Dhenuka] and his jackass companions, He secured the safety of the Tâlavana forest that was full of ripe fruits [see 10.15]. (11) After arranging that the terrible Pralamba would be killed by the most powerful Balarâma, He released Vraja's *gopas* and their animals from a forest fire [see 10.18 & 19]. (12) Subduing the most venomous chief of the snakes [Kâliya] by climbing on top of him, He managed to defeat his pride and with force send him away from the lake of the Yamunâ, the water of which thus was freed from its poison [10. 16 & 17]. (13) Dear Nanda, how can it be that all of us inhabitants of Vraja cannot give up our feelings of love for your son, who on His part is just as natural towards us? (14) The fact that He as a boy of seven years old has lifted the big hill, has with us oh master of Vraja, raised questions about your son.'

(15) **N**anda said: 'Please listen to my words dear *gopas*. Let go of your doubt concerning the boy. This is what Garga in the past has told me referring to this child [see also 10.8: 12-19 for the same verses]: (16) 'And this one [the son of Yas'odâ] has according to the *yuga* accepted forms with a white, a red or a yellow color. Now He is Krishna [of a dark complexion, see *]. (17) This child previously was born somewhere else as the son of Vasudeva and therefore the ones who know this will speak about this child of yours as the glorious Vâsudeva. (18) There are many names and forms according to the qualities and activities of His appearances. These are known to me, but the common people do not know them. (19) Being a *Nanda-Gokula* cowherd this child will always act to what is most beneficial to all of you. With His support you will easily overcome all dangers [*3] (20) Oh King of Vraja, in the past, when there was a faulty regime, He has protected pious souls who were disturbed by rogues so that they, with those bad elements defeated, could flourish [see also 1.3: 28]. (21) Just like the ones faithful to Vishnu have nothing to fear from the Asuras, those who are as fortunate to associate with this child in love and affection, will not be overcome by enemies. (22) Therefore, oh Nanda, take the greatest care raising this child. As for His qualities, opulences, name and fame this son of yours is as good as Nârâyana!' (23) After Garga had pointed this out to me, he went home. [Ever since] I consider Krishna, who frees us from all obstacles, an expansion of Nârâyana.'

(24) **H**aving heard Nanda's words about what Garga had said, the residents of Vraja, enlivened by him and with their perplexity gone, worshiped Lord Krishna. (25) The demigod [Indra] who caused the rain, made in his anger about the loss of his sacrifice, the cowherds, animals and women suffer by engaging lightning bolts, hail and winds. Krishna considering Himself their only shelter smiled out of compassion and in order to protect the cowherd community picked up the hill with one hand the way a small child picks up a mushroom. May He, the Lord of the Cows, the destroyer of the conceit of the great king of the sky, be satisfied with us!'

*: These colors will later in the eleventh canto in verses 11.5: 21, 24, 27 and 34 of the Bhâgavatam be explained [see also another site about it].

Chapter 27: Lord Indra and Mother Surabhi Offer Prayers

(1) **S'**ri S'uka said: 'After He had upheld the hill Govardhana to protect Vraja against the rains, from the world of the cows mother Surabhi [the celestial cow] came to Krishna. And so did Lord Indra. (2) Indra ashamed of having been offensively approached Him in a secluded place [*] and touched His feet with his helmet that shone like the sun. (3) Having heard about and having witnessed the power of Lord Krishna, whose immeasurable potency had put an end to his arrogance of being the lord of the three worlds, he with folded hands spoke as follows.

(4) **I**ndra said: 'Your majesty, oh You abode of pure goodness, being of peace and the illumination of penance, You destroyed the passion and ignorance that was born from illusion. This continuous stream of the material qualities to which one is bound in one's attachment, is not present in You. (5) How oh Lord, can in You [as I supposed, see 10.25: 3] the causes be hidden of being entangled - the greed and such matters - that symptomize an ignorant person? Are You not the Supreme Lord who in defense of the dharma exercises Your authority to chastise the wicked ones? (6) You are the father and the guru of the entire universe, the Original Lord and the insurmountable Time who, when You by Your own decision assume Your transcendental forms, strives to be the authority to eradicate the self-conceit of the ones who think they are the Lord of the Universe. (7) Ignorant souls like me who think they are the master of the universe do, the moment they see You fearless at the time [of confrontation], quickly abandon their arrogance. This happens when they, no longer being conceited because of Your lesson for the wicked ones, in full have taken to the path of gentlemen. (8) Therefore please forgive me oh Master who has assumed this form. Unaware of Your influence I because of my rulership bathed in arrogance. Being offensively my intelligence got bewildered. Please let my consciousness never again be that foul my Lord. (9) Your descent into this world, oh Lord of the Beyond, happened for the sake of the existence of those who serve Your lotus feet oh Godhead, and for the non-existence of warlords who - with the many disturbances they create - constitute a great burden. (10) I offer You my obeisances, the Supreme Lord and Original Personality, the great Soul S'ri Krishna, the son of Vasudeva. My respects for the Master of the Servants of the Absolute Truth. (11) My obeisances for Him who

assumes physical forms in response to the desires of His devotees, for Him whose form is pure spiritual knowledge, who is the seed of all and everything and the indwelling Soul of all living beings. (12) Oh Lord when the sacrifice was frustrated I was fiercely arrogant and angry and wanted to destroy the cowherd community by means of rain and wind oh Supreme Lord. (13) You, oh Controller, showing Your mercy have shattered my rigidity and rendered my attempts fruitless. I came to You, the True Self and spiritual master, to seek Your shelter.'

(14) **S'**rî S'uka said: 'With Krishna this way being glorified by the munificent Indra, the Supreme Lord smiled and spoke, as grave as the clouds, the following words to him. (15) The Supreme Lord said: 'I have engaged in the arrest of your sacrifice to show you My mercy and to ensure that you, as the king of heaven who was so greatly intoxicated by the opulence, would remember Me forever. (16) He, who blinded by the intoxication of power and opulence, does not see Me standing with the rod in My hand, I, in the wish to promote him, will prepare a fall from his affluent position [see also B.G. 9: 22]. (17) Oh Indra, you may go now, I wish you all good fortune. Executing My order you may, free from false pride, remain engaged in your responsibilities.'

(18) **T**hen mother Surabhi spoke to Krishna. Peaceful of mind offering her respects she together with her cows begged for the attention of the Supreme Lord who had appeared as a cowherd boy. (19) Mother Surabhi said: 'Krishna oh Krishna, oh Greatest Mystic! Oh Soul and Origin of the Universe, with You as the director of the world, we have found our master oh Infallible One. (20) You are our Supreme Godhead. Oh Lord of the Universe, can You, for the welfare of the cows, the brahmins and those who are godly and saintly, please be there as our Indra? (21) For You to be our Indra, we shall perform a bathing ceremony to the directions of Lord Brahmâ oh Soul of the Universe who descended to relieve the burden of the earth.'

(22-23) **S'**rî S'uka said: 'Lord Krishna was after this request by Surabhi bathed with her own milk. On the order of the mothers of the demigods [the daughters of Aditi] He was thereupon by Indra bathed with the heavenly Ganges water carried in Airâvata's trunk. He, the descendent of Das'arha, thus in the company of the enlightened souls and the seers received the name Govinda ['he who finds the cows']. (24) Tumburu, Nârada and the others, the singers of heaven, the scholars, the perfected ones and the venerable ones came to that place and sang the glories of the Lord that eradicate the impurity of the world. The wives of the demigods danced together filled with joy. (25) He as the emblem of all the gods was praised and covered with wonderful showers of flowers. Everyone in the three worlds experienced a supreme satisfaction and the cows saturated the earth with their milk. (26) The rivers flooded with all kinds of liquids, the trees provided honey, the plants developed fully without being cultivated and the mountains produced jewels. (27) Oh [Parîkshit,] beloved one of the Kuru dynasty, when Lord Krishna had been bathed all living beings, even the ones that are vicious by nature [predators, false people], became free from enmity. (28) After Govinda, the master of the cows and the cowherd community, thus had been bathed by him, Indra took leave and returned to heaven surrounded by the gods and the others.'

*: The specific "solitary place" where Indra approached S'rî Krishna is mentioned by the sage S'rî Vais'ampâya in the Hari-vams'a (Vishnu-parva 19.3): *sa dadars'opavishtam vai govardhana-s'ilâ-tale*. "He saw Him [Krishna] sitting at the base of Govardhana Hill".

Chapter 28: Krishna Rescues Nanda Mahârâja from the Abode of Varuna

(1) **T**he son of Vyâsa said: 'After having fasted the eleventh day [of a lunar fortnight, *ekâdas'î*] and having worshiped the Maintainer of All [Janârdana], Nanda entered the water of the Yamunâ for a bath on the twelfth day. (2) An obscure servant of Varuna seized him and lead him to his master for he had neglected that it was an unfavorable time to enter the water at night. (3) Oh King, the *gopas* not seeing him cried loudly: 'Oh Krishna, oh Râma!', upon which the Supreme Lord who makes His people fearless, found out that His [step]father had been arrested by Varuna. He went to Varuna's place. (4) As soon as he saw that the Lord of the Senses had arrived, the presiding godhead of that region [of the waters], elaborately honored Him, being greatly pleased to have Him present.

(5) **S'**ri Varuna said: 'Today I may experience the true wealth of the success of my physical existence oh Lord, for it is so that those who earned the privilege to serve Your lotus feet, have achieved the transcendence of their material life. (6) I offer You my obeisances oh Supreme Personality of Godhead, You who are the Absolute Truth and the Supreme Soul free from the influence of the deluding material energy of *mâyâ* that makes up the material universe. (7) That ignorant servant of mine was a fool who did not know his duty [*] when he brought this man who is Your father to me. I beg Your pardon Your goodness. (8) Towards me oh Krishna, Govinda, oh You who sees everything, please be of mercy. This person who is Your father decidedly should be with You who care so much about Your parents.'

(9) **S'**ri S'uka said: 'Krishna, the Supreme Lord and Controller of all Controllers, thus being satisfied, took His father with Him and went back to His relatives whom He brought great joy. (10) Nanda who never before had met with the great opulence of the lord of the realm [of the waters] or had witnessed the obeisances they [Varuna and his followers] offered Krishna, spoke most amazed to his friends and relatives. (11) They, the *gopas*, with Him as their Controller eagerly listening oh King, thought: 'Maybe the Supreme Master is going to bestow upon us His subtle all-pervading spirit, His destination!'

(12) **H**e, the Supreme Lord who sees and understands everything of His devotees, concerning the fulfillment of their desire full of compassion thought: (13) 'The people in this world who ignorantly are engaged in desirous activities, wander between higher and lower purposes without being aware of their actual destination.'

(14-15) **W**ith this consideration the Supreme Lord Hari in His great compassion showed the *gopas* His abode beyond the darkness of matter: the true, unlimited, spiritual knowing that is the light of the eternal absolute the way it is seen by the sages when they in trance are removed from the material qualities. (16) They were by Krishna brought to the lake of the One Spirit [*brahma-hrada*] and submerged in it. Lifted out again they saw the abode of the Absolute Truth the way Akrûra has seen it [3.1: 32, 10.38 & 10.40]. (17) Nanda and the others were overwhelmed by supreme bliss with that vision and were most surprised to see Krishna Himself present there extensively being praised with Vedic hymns.'

*: Prabhupâda's pupils comment to the precise execution of *ekâdasî* fasting matters and auspicious times of bathing: 'Of course, Varuna's servant should have been aware of these technical details, which are meant for strict followers of the Vedic rituals.'

Chapter 29: The Râsa Play: Krishna Meets and Escapes the Gopîs at Night

(1) **T**he son of Vyâsa said: 'Even though Krishna was the Supreme Lord, He, resorting to His inner potency [see *yoga-mâyâ*], decided to enjoy those nights in autumn when He saw the jasmine flowers blossoming. (2) The king of the stars [the moon] at the time painted with his action the face of the east red, thus giving comfort to all who longed for him, just like a lover approaching his beloved ends her grief when he after a long time shows up again. (3) Krishna saw how the kumuda lotuses opened to the full disc of the moon that glowed as red as the fresh kunkuma on the face of the goddess of fortune. He saw how the forest was reddened by the gentle rays of that light and sweetly played His flute that enchanted the minds of the [*gopîs* with their] beautiful eyes. (4) That song being heard by the women of Vraja awakened Cupid in their hearts so that each of them, unknown to the others, with her mind seized by Krishna and with earrings swinging in the haste, went to the place where He, her boyfriend, was situated. (5) Some left behind the cows while they were milking them, some abandoned in their eagerness the milk they had on the stove, while others went away without taking the cake out of the oven. (6-7) Some put aside the children they were feeding milk and dressed up without thinking of the service they would render to their husbands. Some left during their meals, some while they were oiling themselves, were smearing their bodies or were making up their eyes. Others went to Krishna with their clothes and ornaments in disarray. (8) They were checked by their husbands, fathers, brothers and other relatives but, enchanted by Govinda they, with their hearts stolen, did not turn around [to their duties]. (9) Some *gopîs* who did not manage to get away, stayed at home and closed their eyes to meditate on being [transcendentally] connected in love with Him [see footnote* and 10.1: 62-63]. (10-11) The intolerable, intense agony of being separated from their Beloved One drove away all bad-

mindfulness. At the same time their material virtue was also reduced to zero because of the joy they obtained from meditating upon Acyuta's embrace. Despite of the fact that He was the Supreme Soul they thought of Him as their paramour. Getting His direct association though their karmic bonds were counteracted so that they immediately gave up their physical interest that is ruled by the natural modes.'

(12) **S'**ri Parīkṣit said: 'They only knew Krishna as their beloved one and not as the Absolute Truth oh sage. How could there for them being so mindful of the material affair, be an end to the mighty current of the *gunas*?'

(13) **S'**ri S'uka said: 'I spoke to you about this before [in 3.2: 19 and in 7.1: 16-33]. When the king of Cedi [S'is'upâla] could attain perfection even by hating the Lord of the Senses, what then would that mean for those who are dear to the Lord in the Beyond? (14) The personal appearance of the Supreme, Imperishable and Inscrutable Lord who, free from the modes, is the controller of the modes, is there to lead humanity to the perfection of life oh King. (15) They who towards Him are constantly of lust, anger, fear, affection, unity or friendship will surely achieve absorption in Him. (16) You should not be surprised about this [fact] concerning the Unborn Supreme Personality, the master of all masters of yoga, Krishna, by whose grace this world finds liberation. (17) When the Supreme Lord saw the girls of Vraja coming to Him, He, the best of all speakers, did not use any charming words that would confuse them. (18) The Supreme Lord said: 'All of you, be welcome oh fortunate ladies. What can I do to please you? Please tell Me whether Vraja is all right and for what reason you came here. (19) This night is full of fearsome looking creatures, so please return to Vraja oh slender girls. You women should not hang around here. (20) Your mothers, fathers, sons, brothers and husbands undoubtedly are looking for you and unable to find you. Do not make your families afraid. (21-22) You have seen Râkâ [the goddess of the full moon day] resplendent with her moonlight. You have seen the forest full of flowers that is even more pleasurable by the breeze that coming from the Yamunâ plays through the leaves of the trees. Go therefore, without delay, back to the cowherd village. You must serve your husbands oh chaste ladies, the calves and the children are crying for you to give them milk. (23) Or else, if you have come with your hearts overtaken by your love for Me, that is indeed laudable of you since all living beings have affection for Me. (24) For women it indeed is the highest dharma to be diligently of service to her husband, to be simple and honest towards the relatives and to take good care of her family. (25) Unless he fell down [from his belief or being unfaithful] a husband, even being bad-tempered, unfortunate, old, decrepit, sickly and poor, must not be rejected by women who want to go to heaven [see also 9.14: 37 and B.G. 1: 40]. (26) For a well-educated woman to go astray dishonorably in adultery, is in all cases a contemptible weakness that creates fear and harms the reputation. (27) By listening, being in My presence [with the deity and the devotees], by meditation and by narrating [proclaiming and publishing], one is of love for Me, not so much with physical proximity. Therefore, please return to your homes [see also 10.23: 33].'

(28) **S'**ri S'uka said: 'The *gopīs* thus hearing the not so pleasant words of Govinda, being dejected because they were disappointed in their strong desires, felt an anxiety that was hard to overcome. (29) Saddened letting their faces hang down and their bimba-red lips dry up, they sighed while scratching the ground with their feet. With their tears spoiling their make-up and washing away the kunkum on their breasts, they silently carried the burden of their great distress. (30) Their Beloved One, not so loving at all, had addressed them contrarily, while they for His sake had desisted from all their material desires. They wiped their tears and stopped their crying and then, with their voices choked up in the attachment, in agony said something back to Him. (31) The beautiful *gopīs* said: 'You oh Mighty One, oh Goodness should not speak so harshly. Please reciprocate with our devotion at Your feet for which we have denounced everything else, do not play so hard-to-get rejecting us. Be just like the Godhead, the Original Personality who reciprocates with those who desire liberation. (32) Oh dearest one, You as the Knower of the Dharma thus spoke of the duty of women that would consist of her faithfulness to her husband, children and relatives. So be it, but is it not so that You oh Lord, You the Godhead, the most appreciated one who as the Soul for all embodied beings is the closest relative, are the real object of this instruction? (33) The experts are constantly of service to You, who always endear them as their very own Self. So, what do our husbands, children and relatives mean to us who give us trouble? Have mercy with us oh Supreme Controller, do not cut down the by us for so long entertained hopes for You oh Lotus-eyed One! (34) You easily stole our minds that were absorbed in our households, as also our hands that were engaged in household duties. Our feet will not move one step away from Your feet. How can we go back to Vraja, what should we do instead? (35) Please oh Dearest One, pour the flood of the nectar of Your smiling glances and melodious songs that [by the flute] escape from Your lips, over the fire in our hearts. Otherwise we will place our bodies in the fire that burns of separation and by meditation on Your feet attain Your abode oh Friend. (36) Oh You with Your lotus eyes, for the goddess of fortune it is a festival whenever she resides at the base of Your feet, the feet that now are held dear by [us]

the people dwelling in the forest. Touching them we, being filled by Your joy, from that moment on will never be able to stand in the direct presence of any other man! (37) The goddess of fortune, who together with Tulasî-devî has achieved a position on Your chest, is served by servants and the other gods try to acquire her look of approval. But the same way as even she desires the dust of Your lotus feet, we also have sought the shelter of the dust of Your feet. (38) Therefore be of mercy with us oh Vanquisher of all Distress. Renouncing our homes we have approached Your feet in the hope to worship You. Please allow us to serve You oh gem of all people, oh You with Your beautiful smiles and glances for which our hearts have burned with an intense desire. (39) Seeing Your face encircled by Your hair, the beauty of Your earrings at Your cheeks, the nectar of Your smiling lips, the glances that make one fearless, Your two mighty arms and with seeing Your chest, the only source of pleasure for the goddess, we are delivered as Your servants. (40) Which woman within the three worlds oh dearest, would, completely being bewildered by the melody lines of the songs You draw from Your flute, not deviate in her civil conduct after seeing this grace of the three worlds, this beautiful form because of which [even] the cows, the birds, the trees and the deer experience a shiver of joy? (41) You clearly have taken birth as the Godhead, the remover of the fear and distress of the people of Vraja, as no one else but the Original Personality who protects all the gods and worlds. Therefore oh Friend of the Distressed, kindly place Your lotus like hand on the burning breasts and heads of Your maidservants.'

(42) **S'**ri S'uka said: 'Having heard the *gopîs*' despondent words, the Lord of all the Lords of Yoga full of mercy smiled, He who had been satisfied despite of His ever being satisfied within. (43) Being together with all of them He was as splendid as the - like the spotted deer - blemished moon surrounded by the stars. He as the Infallible Lord who is so magnanimous in His glances and proofs of affection, made their faces blossom with His broad smiles that beamed His jasmine-like teeth. (44) Being sung and singing Himself as the commander of hundreds of women, He wore the five-colored [Vaijayantî] garland with which He increased the beauty of the forest where He moved about. (45-46) Together with the *gopîs* He arrived at the riverbank that, served by the waves, was cool with its [wet] sand and was pleasant with the fragrance of the lotuses that was carried by the wind. Together with the Vraja beauties awakening Cupid, He took pleasure in throwing His arms around them in embraces. That way touching their hair, belts, thighs and breasts with His hands, He, challenging striking them with His fingernails, glanced at them and played and laughed with them. (47) This way receiving from Krishna, the Supreme Personality of Godhead, the special attention of the Greater Soul, they, getting proud, considered themselves the best of all women on earth. (48) Observing that they due to their fortune were caught in an intoxicated state of self-conceit, Lord Kes'ava, as a form of grace, disappeared from the spot in order to abate it.'

*: The different types of *gopîs* suggested here are also mentioned in the Padma Purâna:

*gopyas tu s'rutayo jñeyâ
rishi-jâ gopa-kanyakâh
deva-kanyâs' ca râjendra
na mânushyâh kathañcana*

'It is understood that some of the *gopîs* are personified Vedic literatures (*s'ruti-cârî*), while others are reborn sages (*rishi-cârî*), daughters of cowherds (*gopa-kanyâs*), or demigod maidens (*deva-kanyâs*). But by no means, my dear King, are any of them ordinary humans.' There is also mention of *sâdhana-siddhas* and *nitya-siddhas*: those perfect of spiritual discipline and those born that way.

Thus far version three, ...what follows is the second version.

Chapter 30

The Gopîs Search for Krishna Who Disappeared with Râdhâ

(1) S'ri S'uka said: 'When the Supreme Lord so suddenly disappeared were the young ladies of Vraja just as sorry not to see Him as she-elephants missing their bull. (2) The smitten ones who in their hearts were overwhelmed by the movements, affectionate smiles, playful glances, charming talks and other games of enticement of the husband of Ramâ, enacted absorbed in Him each of those wonderful activities. (3) The dear ones lost in the movements, smiles, beholding, talking and so on of their Beloved - who factually thus

was speaking through the women their bodies - doing so intimated intoxicated by Krishna's ways: 'He's all in me!' (4) So all together singing aloud about Him, searched they like mad hither and thither in the forest and inquired they with the trees for the Original Personality present alike the sky inside and outside: (5) 'O as'vattha [holy fig tree], o plaksha [waved-leaf fig tree], o nyagrodha [banyan], have you seen the son of Nanda, who has gone away after He with His loving smiles and glances stole our minds? (6) O kurabaka [red amaranth], as'oka, nâga, punnâga and campaka, have you seen passing by the younger brother of Balarâma who with His smile removes the pride of each girl that is too haughty? (7) O sweet tulsî, loving Govinda's feet so much, have you seen our dearest Acyuta who carries you with swarms of bees around Him? (8) O mâlati, jâti, yûthikâ and mallikâ jasmine, have you seen Mâdhava pass by, with His touch giving you pleasure? (9) O cûta [mango creeper], priyâla, jambu [jackfruit], âsana, o kovidâra [mountain ebony], rose-apple, arka, bel-fruit, bakula [mimosa], and âmra [mango tree]; o kadamba and nîpa and who else of you who for the sake of others live here near the bank of the Yamunâ, please be so kind to tell us, bewildered of mind, the path that Krishna took. (10) O earth, what austerity is it that you have performed to have been touched by Kes'ava's feet with a joy that made your bodily hair [her grasses and such] stand on end? Or do you maybe owe your beauty to the feet of Vâmanadeva [see 8.18-22] or are you so beautiful because you were trodden and embraced by the body of Varâha [3.13]? (11) O deer wife, o friend, have you encountered Acyuta with His Beloved here, who with all His limbs is a festival to your eyes; there's the fragrance in the air of the Master of the Gopîs His garland colored by the *kunkuma* of being in touch with the breasts of His Girlfriend. (12) O trees, when Râma's younger half-brother passed by, with His arm placed on the shoulder of His sweetheart, holding a lotus and with the tulsî flowers swarming with bees following blindly of intoxication - did He with His loving glances acknowledge your bowing down? (13) Let's ask these creepers, even though they embrace the arms of their master tree; they sure must have noticed the touch of His fingernails, just see how their skins erupt with joy!"

(14) The *gopîs* thus speaking madly got, distraught in their search for Krishna, fully immersed in Him, to which each of them acted out a pastime of their Lord of Fortune. (15) One of them as Krishna drank with another one as Pûtanâ like an infant from her breast, while another acting for the cart was kicked over by the foot of another *gopî* crying [see chapters 10.6 and 7]. (16) One *gopî* acting for Krishna was carried away by another *gopî* imitating a Daitya [Trinâvarta, see 10.7] while yet another one crawling about was tinkling with her ankle bells as she dragged her feet. (17) Two as Krishna and Râma and some acting like the *gopas* killed one doing Vatsâsura while another one with one more did Bakâsura [see 10.11]. (18) Just like Krishna calling for the cows far away was one, who playing in imitation vibrated a flute, by the other *gopîs* praised with 'Good so!' (19) One of them walked about with her arm placed over a shoulder and declared: 'Look, I am Him, moving so graciously!' and was thus keeping her mind on Him. (20) 'don't you fear that wind and rain, your deliverance has been arranged by Me' thus spoke one with one hand managing to lift up her upper garment [like it was Govardhana Hill, see 10.25]. (21) O master of men, one that climbed on top of another one declared with her foot on her head: 'O wicked snake, go away, I have taken birth as the one to chastise the envious!' [see 10.16] (22) Then one said: 'O *gopas*, see the forest fire so fierce; quickly close your eyes, I'll arrange for your protection as easy as that!' (23) One slender *gopî* tied up by another *gopî* with a flower garland said: 'There You are, I bind You to the mortar, You potbreaker and butterthief!' and with that spoken covered one her face and beautiful eyes pretending to be afraid.

(24) This way engaged and asking everywhere in Vrindâvana the trees and the creepers where He was, saw they at one spot in the forest the Supreme Soul His footprints: (25) 'Indeed these are clearly the footprints of the son of Nanda as evidenced by the flag, the lotus, the thunderbolt, the barleycorn and the elephant goad [see footnote*]. (26) Guided by the various footprints following His trail noticed the girls to their dismay that they all the way were accompanied by the footprints of one of them, upon which they said: (27) 'And to whom of us belong these footprints next to the ones of the son of Nanda; over whose shoulder has He as a bull with a she-elephant placed His arm? (28) He must have been perfectly venerated [*ârâdhitah*, see Râdhâ] as the Supreme One Lord and Controller by Her since Govinda so being pleased has turned us down and taken Her separate. (29) O girls, how sacred are the particles of dust of Govinda's lotus feet that by Brahmâ, S'iva and Ramâdevî [Lakshmî] are taken on their heads to dispel the sins. (30) For us are these footprints of Her more then unsettling because who of us *gopîs* was taken aside to enjoy Acyuta's lips in seclusion? Look, here we don't see Her feet, the blades of grass and sprouts must have hurt the soles of Her tender feet so that Her Love lifted His Sweetheart up. (31) Carrying His sweetheart pressed the footprints much deeper, just see o *gopîs*, how, burdened by the weight, our so intelligent object of desire Krishna has placed His girlfriend down to pick some flowers. (32) And see these half footprints here; to gather flowers for His Sweetheart made the Beloved this imprint standing on His toes. (33) Further to arrange the design of Her hair sat the affectionate one with His longing girl down precisely here in order to make for His Beloved from the flowers a crown.'

(34) [S'rî S'uka said:] 'He, even though He by the Soul was perfectly contented and in Himself complete, had a good time with Her and thus demonstrated the state of being fallen typical for people in love, as also the self-centered of its femininity. (35-36) This way thus showing for which *gopî* Krishna had abandoned the other women, the other *gopîs* who completely bewildered wandered in the forest, thought She therefrom of Herself: 'With Me as the best of all women, is He, rejecting the *gopîs* that are lead by lust, accepting Me as His Beloved!'

(37) Going then to that spot in the forest said She, getting proud, to Krishna: 'I cannot move on, please carry Me to wherever You want'.

(38) Thus addressed said He to His Beloved: 'Climb on my back' and with these words Krishna disappeared to the pain of His consort.

(39) 'O Master, o Lover, o Dearest, where are You, where are You? O mighty armed One, please My friend show Yourself to Me, Your wretched maidservant!'

(40) S'rî S'uka said: 'The *gopîs* not far away following the trail of the Supreme Lord discovered their unhappy friend in a state of being bewildered about Her separation from Her Beloved. (41) To their utter amazement heard they Her saying that She had received Mâdhava's respect but that He also because of Her being demanding had let Her down. (42) They thereupon entered as far as the light of the moon permitted into the forest, but finding themselves in the dark desisted the women. (43) Absorbed in Him, discussing Him, imitating Him and filled with His presence simply singing His qualities they no longer remembered their homes [see also 7.5: 23-24]. (44) Turning back to the bank of the Yamunâ meditated they, all singing together, on Krishna, eagerly awaiting His arrival.'

* In the Skanda Purâna is found an explanation of these [in total nineteen] marks: 'At the base of the large toe on His right foot, the unborn Lord carries the mark of a disc, which cuts down the six [mental] enemies of His devotees. At the bottom of the middle toe of that same foot Lord Acyuta has a lotus flower, which increases the greed for Him in the minds of the beelike devotees who meditate on His feet. At the base of His small toe is a thunderbolt, which smashes the mountains of His devotees' reactions to past sins, and in the middle of His heel is the mark of an elephant goad, which brings the elephants of His devotees' minds under control. The joint of His right large toe bears the mark of a barleycorn, representing all kinds of enjoyable opulences. A thunderbolt is found on the right side of His right foot, and an elephant goad below that.' see the Vedabase of 10.30: 25 for further info.

Chapter 31

The Songs of the *Gopîs* in Separation

(1) The *gopîs* said: 'By Your birth is the land of Vraja more and more glorious and does the Goddess of Fortune reside there perpetually; indeed o Beloved, may You be seen in all directions, You for whom Your devotees sustain their life airs in search of You. (2) Not being here, o Finest of Grace, do You, with the beauty of Your glance - which excels the exquisite beauty of the heart of the lotus that so perfectly grew in the pond of autumn - kill us, the maidservants who gave themselves to You without expecting anything in return, o Lord of Love; isn't that murder? (3) Time and again, o Greatest Personality, have we by You been protected from all the fearsome: from perishing by the water [of Kâliya, 10.16], from the demon [Agha, 10.12], from the rains, the storm and thunderbolts [of Indra, 10.25] and from the bull and the son of Maya [the incidents with Arishtëśura and Vyomâśura which S'uka discusses later]. (4) O Friend, indeed are You who arose in the dynasty of Your devotees [the Sâtvatas] not the son of the *gopî* [Yas'odâ]; Your Lordship art the seer, the inner consciousness of all embodied beings, o You who appeared on the request of Brahmâ [thus called Vikhanasâ, 'the one who digs up', see 3.8: 16 and 10.14] who was praying for the protection of the universe. (5) You who took the hand of the goddess, o best of the Vrishnis, brought fearlessness to those who in the fear of their material existence approached Your feet; please, o Lover fulfilling the desires, place Your lotus-like hand on our heads. (6) O Destroyer of the suffering of the inhabitants of Vraja, o Hero of the women who by His own smile defeats the false smiles of the people, please accept, o Friend, us, Your eternal maidservants; please show Your beautiful lotus face. (7) You who of the embodied surrendered to You

remove the sins, who is after the grazers, who art the abode of the goddess, who placed His feet on the hoods of the serpent, please put Your lotus feet on our breasts and banish the lust in our hearts. (8) O You with Your lotus eyes, of Your sweet charming voice and words so attractive to the intelligent, are these maidservants, o Hero, losing their minds; please restore us to life with the nectar of Your lips. (9) Your sweet talks as described by the great thinkers do, driving away all sins, bring the wretched back to life and give, charged with spiritual power, upon being heard the spiritual benefit; o how beneficent are the persons who with song spread those talks all over the world [*].

(10) We are happy to meditate Your affectionate smiles of divine love, Your glances and pastimes, but the conversations in secret, which go to the heart, o deceiver, disturb our minds! (11) When You leave Vraja to herd the animals, o Master, are we pained, feeling uncomfortable within, o Lover, thinking of the husks, grasses and sprouting plants sharp to Your feet that are more beautiful, o Master, than a lotus. (12) At the end of the day showing Your bluish black locks and lotus face covered thick with dust, do You time and again bring Cupid to our minds, o Hero. (13) Fulfilling the desires of those who bow down, being worshiped by the one born on the lotus [Brahmâ], being the ornament of the earth and the object proper to meditate upon in times of distress, are the lotus feet giving the highest satisfaction; so please o Lover, o Remover of the Anxiety, place Your feet upon our breasts. (14) By the vibrations of Your flute increases the happiness of love and is the grief destroyed; abundantly kissed [by You] are the attachments to other persons forgotten - please, o hero, distribute to us the nectar of Your lips! (15) When You go to the forest during the day becomes to those who do not see Your curling locks of hair and Your beautiful face, a single moment like an eon; and how foolish is, to the ones who were granted the vision, he [Brahmâ] who created the eyelids! (16) Completely neglecting our husbands, children, ancestors, brothers and other relatives sought we Your presence o Acyuta, You who know the reasons for our movements; o cheater, how could You abandon the women bewildered by the clear sound of Your flute in the night! (17) Privately chatting finding the lust rising in our hearts, seeing Your smiling face and loving glances and Your broad chest that is the abode of the goddess, have our minds, madly craving, over and over been bewildered by You. (18) Your so tender lotus feet we place, o love, gently on our breasts afraid that the forest You roam might be rough to them; we, who consider Your Lordship our very life, are with our minds fluttering concerned for them not to suffer any harm from small pebbles and so.' [see further the S'rî S'rî S'ikshâshthaka]

* The pupils of Prabhupâda here refer to the following story: 'King Pratâparudra recited this verse to S'rî Caitanya Mahâprabhu during Lord Jagannâtha's Ratha-yâtrâ festival. While the Lord was resting in a garden, King Pratâparudra humbly entered and began massaging His legs and lotus feet. Then the King recited the Thirty-first Chapter of the Tenth Canto of the S'rîmad Bhâgavatam, the songs of the *gopîs*. The Caitanya-caritâmrita relates that when Lord Caitanya heard this verse, beginning *tava kathâmrîtam*, He immediately arose in ecstatic love and embraced King Pratâparudra. The incident is described in detail in the Caitanya-caritâmrita (Madhya 14.4 - 18), and in his edition S'rîla Prabhupâda has given extensive commentary on it.'

Chapter 32

Krishna Returns to the Gopîs

(1) S'rî S'uka said: 'Thus the *gopîs* went on singing and speaking, endearingly crying out aloud, hankering, o King, for the audience of Krishna. (2) The son of Vasudeva [or S'auri, 'the Son of the Hero'], the Bewilderer of [Cupid] the bewilderer of the mind, appeared directly before them smiling with His lotus-like face, wearing a yellow garment and a garland. (3) To see Him, their dearest, returned, opened the girls full of affection their eyes wide open and stood they all at the same time up as if life had returned to their bodies. (4) One of them joyfully seized the hand of S'auri with her folded palms while another one put His arm, adorned with sandalwood paste, around her shoulder. (5) A slender one with her hands joined took the remnants of the bethel He had chewed and another one took His lotus feet and placed them on her burning breasts. (6) One, with frowning eyebrows biting her lips was, beside herself in her love of God, agitated throwing sidelong looks like she would do something to Him. (7) Another one [said to be Râdhâ] with staring eyes relishing His lotus face could, although having the full taste, just like saints meditating on His feet, not get enough. (8) One of them, placed Him through the openings of her eyes in her heart and kept on embracing Him there with her eyes closed, while her hairs stood on end being drowned in ecstasy as if she

was a yogi. [*] (9) All of them enjoying a supreme jubilation at the sight of Kes'ava gave up the distress of their separation, just like people in general do when they meet with a spiritually enlightened person. (10) In the midst of them, who were fully relieved of their sorrow, appeared Acyuta, the Supreme Lord, even more brilliant, my dearest, like the Original Personality surrounded by all His transcendental potencies. (11-12) The Almighty One taking them with Him arrived at the soft sandbanks of the Yamunâ that the auspicious river had collected by the hands of her waves. There the kunda and mandâra flowers with their bees bloomed fragrant in the autumnal breeze while the moon, plentifully shining, with its rays dispelled the dark of night. (13) By the ecstasy of seeing Him was the pain of the desires in their heart driven away; they attained the ultimate fulfillment of their souls as is revealed by the scriptures in arranging a seat for their dear friend with their shawls that were smeared by the *kunkuma* of their breasts [see also 10.87: 23]. (14) He, the Supreme Lord and Controller, for whom the masters of Yoga arrange a seat in their hearts, seated there resplendently was, present in the assembly of the *gopîs* thus exhibiting His personal form, worshiped as the exclusive reservoir of all beauty and opulence in the three worlds. (15) Honoring Him, the inciter of Cupid, with smiles, with playful glances, sporting their eyebrows and massaging the feet and hands upon their laps, offered they their praise, but still being somewhat incensed they addressed Him. (16) The fine *gopîs* said: 'Some answer to the love of those who respect them, some show respect [to the ones of action] while that is not the case and some are of no love for any of the two; please o dearest, tell us how it factually is.'

(17) The Supreme Lord said: 'Those who as friends mutually reciprocate exclusively for their own sake, are in that endeavor indeed not to the principle, not of true friendship; they are only after their own self-interest. (18) They who devout are of mercy with those who do not reciprocate, the way e.g. one's parents are, are faultless to the principle in this and of real friendship, o slender girls. (19) Some are sure not even to answer to the love of the devout; what indeed should one say of those who do not reciprocate, of the [spiritually] self-satisfied, of the ones who have all their desires fulfilled, of the ingrates and of those who are inimical towards the venerable? (20) I then my friends, do not always reciprocate with those who are of worship so that their [- and your -] propensity is motivated and there with them, like with a poor man who is most afraid of losing his acquired wealth, is no thought of anything else [see also B.G. 4: 11 and 10.29: 27]. (21) Thus with your for My sake defying of what the people, the scriptures and your relatives say vanished I, My dear girls, actually reciprocating indeed with your compliance unto Me [**]; you should therefore not grumble about your Beloved, My dear ones. (22) Not even living as long as a god in heaven am I able to repay you who so free from deceit are worshiping Me; let that cutting with the difficult to overcome chains of your household lives be returned [be rewarded] by its own virtue.'

* S'rîla Vis'vanâtha Cakravartî Thhâkura states that the seven *gopîs* mentioned so far in this chapter are the first seven of the eight principal *gopîs* of which the S'rî Vaishnava-toshanî in a verse gives the names as being Candrâvalî, S'yâmalâ, S'aibhâ, Padmâ, S'rî Râdhâ, Lalitâ and Vis'âkhâ. The eighth is understood to be Bhadrâ. The Skanda Purâna declares these eight *gopîs* to be the principal ones among the three billion *gopîs* and Râdhâ is, as confirmed in the Padma Purâna, Brihad-gautamîya-tantra and the Rig-paris'ishtha, the Lord's most beloved one.

** : In fact is intermitted reinforcement as practiced by Krishna so evanescent here, giving the strongest bond so confirms modern behavioral science; and so are there with all His religions everywhere in the world days of materially motivated work where we do not see Him, as He vanishes to the background, and days of prayer where we do meet with Him.

Chapter 33

The Râsa Dance

(1) S'rî S'uka said: 'The *gopîs*, thus hearing the most charming words of the Supreme Lord gave, with their eager hearts fulfilled by [their touching] His limbs, up on the [cherished] distress of their having been deserted. (2) Right there engaged Govinda in a dance [a *râsa*, or sport] in which the faithful jewels among women satisfied joined in linking their arms together.

(3-4) The festive play commenced with the *gopîs* in a circle that was decorated with, in their midst, Krishna, the Controller of the Mystic Union, who held the women, two by two present beside Him, by their necks. At

that moment was the sky crowded by hundreds of celestial carriers belonging to the denizens of heaven and their wives whose minds were carried away in the eagerness of their respect. (5) Kettledrums then resounded and a rain of flowers fell down while the chief singers of heaven with their wives sang of His immaculate glories. (6) In the circle of the dance there was a great rumor of the bracelets, ankle and waist bells of the women being together with their Beloved. (7) The Supreme Lord, the son of Devakî, there with them appeared as handsomely splendid as an exquisite [blue] sapphire in the midst of golden ornaments. (8) The way they placed their feet, by the gestures of their hands, their smiles and playful eyebrows and their bending waists; by their moving breasts, their clothes, their earrings on their necks and their perspiring faces; with the braids of their hair, their belts tied tight and their singing about Him, shone they in the role of Krishna's consorts as streaks of lightening amidst the clouds. (9) Loudly sang they by whose song the entire universe is pervaded with their colored throats, dancing joyfully, delighting in their dedication to the touch of Krishna. (10) One *gopî* together with Krishna raising [her voice relative to His] in pure tones of close harmony was praised by Him who pleased exclaimed: 'excellent, excellent!' and another one who vibrated along with a special meter He gave a lot of special attention. (11) A certain *gopî* [Râdhâ probably], with her bracelets and flowers slipping, stood fatigued by the dance aside and grasped with her arm the shoulder of the Master of the Ceremony ['He who holds the club']. (12) Somewhere else placed one Krishna's arm, that was as fragrant as a blue lotus, upon her shoulder and smelling the sandalwood kissed she it with her hairs standing on end. (13) Some other one beautiful with the glittering of her, from the dancing, shaking earrings placed her cheek next to His and was given the bethel He had chewed. (14) One of them who with Krishna standing at her side was dancing and singing with tinkling ankle and waistbells, feeling tired placed Acyuta's auspicious lotushand on her breasts. (15) The *gopîs* with His arms around their necks having attained the Infallible Lord, the Exclusive Lover of the Goddess of Fortune, as their lover, delighted in singing about Him. (16) With the lotus flowers behind their ears, the locks of their hair decorating their cheeks, the beauty of their perspiring faces and the reverberation of the harmonious sounds of their armlets and bells, danced the *gopîs*, with the flowers braided in their hair scattered, to the hum of the bees together with the Supreme Lord in the arena of the dance. (17) He, the Master of the Goddess of Fortune, thus with embraces, touches of His hand, affectionate glances and broad playful smiles enjoyed the young women of Vraja just like a boy does playing with His own reflection. (18) From the bodily contact with Him overflowing in their senses was it for the Vraja ladies not easy or possible to keep their hair, dresses and the cloths covering their breasts in good order so that their flower garlands and decorations were in disarray, o best of the Kurus. (19) Seeing Krishna playing became the goddesses hovering in the sky entranced and restless of amorous desires and fell the moon and his followers [the stars] in amazement. (20) Expanding Himself to as many [appearances] as there were cowherd women present enjoyed He, though being the self-satisfied Supreme Lord, His Selves playing with them. (21) Of them, fatigued of the pleasure of the romance, wiped He in loving compassion the faces, my best, with His most soothing hand. (22) Greatly pleased by the touch of His fingernails sang the *gopîs* of the exploits of their Hero, honoring Him with the nectarean beauty of their smiles, glances, cheeks and locks of hair, shining golden in the effulgence of their earrings.

(23) With His garland crushed and smeared by the *kunkuma* of their breasts, entered He, as the leader of the Gandharvas accompanied by the swiftly following bees, being tired, in order to dispel the fatigue, the water not unlike a bull-elephant does with his wives having broken the irrigation dikes [or the normal rules of conduct]. (24) In the water was He from all sides splashed by the girls eyeing Him with love and laughter, my best, and being worshiped from the heavenly carriers with a rain of flowers reveled He, who is personally always pleased within, there in playing like the king of the elephants [see also 8.3]. (25) Just like an elephant dripping rut with his wives He then passed, surrounded by the lot of His bees and women, through a grove reaching the Yamunâ that everywhere was filled with the fragrance carried by the wind from the flowers in the water and on the land. (26) In this manner spent He, the Truth of all Desire, with His many adoring girlfriends the night that was so bright of the moonlight. Thereby manifested He within Himself all the romantic gestures in enjoying all those autumn nights that are so very inspiring to poetic descriptions of transcendental moods [or *rasas*].'

(27-28) S'ri Parîkshit said: 'To establish the dharma and to subdue the ones defiant, descended indeed He, the Supreme Lord, the Controller of the Universe with His plenary portion [Balarâma]. How could He, the original speaker, executor and protector of the codes of moral conduct, behave so to the contrary o brahmin, in touching the wives of others? (29) What did He, so self-satisfied, have in mind with this assuredly contemptible performance, o best of the vowed, please dispel our doubt about this.'

(30) S'ri S'uka said: 'The transgression of dharma and thoughtlessness, as can be observed with spiritual authorities, does not mean they are at fault. They are much like an all-consuming fire [which is not affected by what it consumes]. (31) Someone not in control [with himself] most certainly mustn't even think of ever

doing a thing like this; such a one, acting out of foolishness, would find his destruction as good as anybody else but Rudra would with [drinking] the poison from the ocean [see 8.7]. (32) True are the words of the ones in control [with the Lord, with themselves] and what they do should be people of intelligence [only] in some cases be taken as an example to follow, namely in those cases in which that what they do is in accord with that what they said [see also B.G. e.g. 3: 6-7, 3: 42, 5: 7]. (33) As good as, my best, there for those whose acts are egoless is no advantage to be found with what they in their piety do, will they neither suffer any disadvantage when they act contrary to the expectations. (34) How then can we in connection with the Controller of those who are controlled - all the created beings, animals, human beings and denizens of heaven - speak of right or wrong? (35) The sages, whose bondage of karma by serving the dust of the lotus feet has all been washed away, are satisfied by the power of yoga and act freely, they, on His account, never get entangled; in what sense could one speak of a state of bondage with those who according His will have accepted bodies of a transcendental nature? [see *vapu*]. (36) He who within the *gopîs* and their husbands, indeed within all embodied beings, lives as the Supreme Witness, has assumed His form to sport in this world. (37) Assuming a humanlike body to show His mercy to His devotees, does He engage in pastimes about which one hearing becomes dedicated to Him [see also 1.7: 10]. (38) Even though the cowherd men of Vraja were bewildered by the power of His *mâyâ* were they not jealous with Krishna; they all assumed that their wives stood by their side. . (39) Even though they didn't want to went the *gopîs*, the sweethearts of the Supreme Lord, on Krishna's advise home after that [endless] night of Brahmâ had passed. (40) Anyone who faithfully listens to or gives an account of this pastime of Lord Vishnu with the cowherd girls of Vraja, will obtain the transcendental devotional service for Me of the Supreme Lord, he will quickly become sober and manage to drive away the disease of lust in the heart.'

Chapter 34

Sudars'ana Delivered and S'ankhacûda Killed

(1) S'rî S'uka said: 'One day went the *gopas* eager for God on a trip with bullock carts into the Ambikâ forest. (2) There bathing in the Sarasvatî they worshiped with paraphernalia devout the mighty demigod Pas'upati [S'îva as the lord of the animals] and the goddess Ambikâ [*], o King. (3) With respect donating to all the brahmins cows, gold clothing and grains that mixed with honey tasted sweet prayed they to that occasion: '*devo nah prîyatâm*' [may God be pleased with us]. (4) Submitting to strict vows subsisting on water only [see 8.16] stayed the highly blessed Nanda, Sunanda [Nanda's younger brother] and the others that night on the bank of the Sarasvatî. (5) Some giant snake in that vicinity most hungrily happened to go there slithering on his belly and began to swallow Nanda. (6) He, seized by the python, shouted: 'Krishna, o Krishna, my dear boy, save this surrendered soul, this huge serpent is devouring me!' (7) Upon hearing his cries rose the *gopas* immediately and seized they, perplexed to see what happened, firebrands to attack the snake. (8) Despite of being burned by the torches did the snake not release Nanda but then came the Supreme Lord, the Master of the Devotees and touched him with His foot. (9) And verily was by the divine touch of the Supreme Lord His foot that badness ended and could appearing from the snake's body left behind a by the Vidyâdharas worshiped form [their leader thus] be seen. (10) The Lord of the Senses then questioned that personality who, head down, with his body adorned with a golden necklace, brilliantly shining stood before Him. (11) 'Who might you be so most beautifully shining and wondrous to see ? Tell Me what led to this terrible destination of having been forced to assume such a ghastly form [7.13: 11]?'

(12-13) The [erstwhile] serpent said: 'I am Sudars'ana, a certain Vidyâdhara well-known for his opulence and appearance. I used to wander all the directions in my celestial carrier. Vainglorious having laughed at the sages who came forth from Angirâ was I for my sin of deriding them made to assume this ugly form. (14) They so compassionate of nature for sure with their pronouncing the imprecation have prepared me a blessing because thus, after being touched by the foot of the Master of All Worlds, all my viciousness was destroyed. (15) You, the same person who for the surrendered art the Remover of the fear of a material existence, I beg for Your permission [to return to my world], o You who by the touch of Your foot freed me from the curse, o Destroyer of All Distress. (16) I am surrendered to You o Greatest of All Yogis, o Supreme Personality, o Master of the Truthful, please command me o God, o Controller of all Controllers of the Universe. (17) Seeing You I was immediately freed from the punishment of the brahmins, o Acyuta, You whose name being sung instantly purifies all those who may hear it as well as indeed the singer himself; not mentioning even what it means to be touched by Your foot!'

(18) Thus circumambulating offering his obeisances received Sudars'ana permission to leave His presence so that he could go to heaven and was Nanda delivered from his predicament. (19) To witness that personal display of Krishna's power boggled the minds of the men of Vraja. Directly after the incident they finished their vows and turned back to the cowherd village, o King, [on their way] with reverence recounting what had happened.

(20) Some day thereafter [at Gaura-pûrnimâ one says] were Govinda and Râma, whose deeds are so wonderful, in the middle of the night in the forest playing with the girls of Vraja. (21) Their glories were with charm sung by the womenfolk bound in affection to Them whose limbs were finely decorated and smeared next to the garlands and the impeccable clothes they wore. (22) Earlier that evening honored the both of Them the moon risen, the stars, the jasmine buds that with their fragrance intoxicated the bees who were mad thereafter and the breeze transporting the fragrance of the lotuses. (23) The two sang to the mind and ears of all living beings of the happiness, together producing high and low the entire scale of notes available. (24) The *gopîs* hearing their singing fascinated as they were didn't notice, o ruler of man, how their dresses slipped and their hair and flowers got disheveled. (25) As the two thus to their heart's content were amusing Themselves singing to the point of ecstasy, arrived a servant of Kuvera at the scene named S'ankhacûda ['wealthy-crest']. (26) Right before their eyes, o King, drove he the gathering of women who had Them for their Lords, dauntless under their cries in the northern direction. (27-28) Seeing how the ones belonging to them like a couple of cows were seized by a thief and were crying 'Krishna, o Râma, help us!', sped the two brothers after them. (29) When he saw how the two like Time and Death were approaching got he afraid and left he in his confusion the women behind to run for his life. (30) Govinda eager after his crest jewel pursued him wherever he fled, while Balarâma stayed behind to protect the women. (31) Overtaking him like it was nothing blew He, the Almighty Lord, with His fist in one blow off his crest jewel together with his head. (32) Thus having killed S'ankhacûda took He the shining jewel to His elder brother and handed He, while the *gopîs* watching, it over to Him satisfied about what He had done.'

* Ambikâ means mother, good woman, a name scripturally associated with the feminine of Ūma and Pârvatî relating to Skanda, S'iva or Rudra, as a term of respect. Ambikâvana is found in the Gujarat province, near the city of Siddhapura. S'rîla Vis'vanâtha Cakravartî Thhâkura here quotes authorities who claim that Ambikâvana situated at the bank of the Sarasvatî river [that does not exist any longer], is found northwest of Mathurâ. Ambikâvana is notable for its deities of S'rî S'iva and his wife, goddess Ūma.

Chapter 35

The Gopîs Sing of Krishna as He Wanders in the Forest

(1) S'rî S'uka said: 'The *gopîs* with Krishna gone to the forest, with their minds running after Him being unhappy, passed their days singing loudly of Krishna's pastimes.

The *gopîs* sang:

(2-3)

'Putting His left cheek to the left

of His arm places He,

arching His eyebrows the flute

to His lips stopping the holes

with His tender fingers, o *gopîs*;

where Mukunda so vibrates
follow in the air the women
together with the perfected,
amazed listening to that
embarrassed of having yielded
to the pursuit of their desires
and forget they the distress
they felt in their minds,
as well as their good order.

(4-5)

Oh girls what a wonder
to hear this from Nanda's son,
the giver of joy to people
in trouble, when He with
His brilliant smile and steady streak
of lightning [the S'rîvatsa or the goddess] on His chest
has sounded His flute.

The groups of bulls
kept in the pasture, the deer
and the cows pricking up
their ears at a distance
stop with their mouths full their teeth
from chewing and stand frozen
as if they were
a picture drawn.

(6-7)

When Mukunda, with an arrangement
of [peacock] feathers, [mineral] colors and leaves,
in clothing looking like a wrestler,
with Balarâma and the *gopas*,
dear *gopîs*, calls for the cows,

is indeed the flow
of the rivers broken
as they just like us,
slighting their piety,
with their arms of water
have stopped, trembling
of love hankering for
the dust of the lotus feet
brought by the wind.

(8-9)

When He as the Original Person
indeed, calling with His flute
for the cows, to the prowess
of His inexhaustible opulences
elaborately is hailed
by His company, moving around
in the forest and on the hillsides,

do the creepers and the trees then,
rich with flowers and fruits,
by themselves - as if revealing
Vishnu - bow down
heavy with their branches,

while out of love raining down
torrents of sweet sap
with the growth on their bodies
erect enthralled.

(10-11)

When He as the most
attractive to see
raises His flute,
grateful acknowledging
the dear, strong humming
bee swarms intoxicated
by the honeysweet [subtle] fragrance
of the tulsî flowers around
His divine garland, oh then,

do the cranes, swans and other
birds in the lake
with their minds seized by
the charm of the song
come forward to pay
Him homage with closed eyes,
keeping silent with their
minds in control.

(12-13)

O Vraja-devîs, when He,
being together with Balarâma,
for fun wearing a garland
on His head at the mountain side

gives happiness vibrating
on His flute and makes
the whole world joyfully delight,

then does the deck of clouds,
afraid to offend
such a great personality
in return most gentle-minded
thundering and raining
flowers upon his Friend,
offer its shade as a shield.

(14-15)

O pious lady [Yas'odâ],
when your son, an expert
in the various cowherd things
and an original in different styles
of playing, places His flute
to His bimba-red lips
to produce His music
so harmonious in tones,

do the controllers of enlightenment
like Indra, S'iva and Brahmâ
hearing that soundscape,
with the learned going first
bow their heads intimidated
within not being able
to ascertain its essence.

(16-17)

When, honored by His flute,
with the diverse flag, thunderbolt,
lotus and elephant goad markings
of His flowerpetal lotus feet
the soil of Vraja
with His body, moving
with the grace of an elephant,
is relieved from its pain
created by the hooves [of the cows],

do we, by that walk
in the good of His glances
so playful agitated
by Cupid, in our bewilderment,
like trees transfixed,
not know anymore [of the condition]
of our dresses and braids.

(18-19)

When He, with the garland
of the by Him favored fragrance
of tulsî, counts the cows
on a string of colored beads
and, throwing His arm
over the shoulder of a loving
companion, so now and then sings,

do the wives of the black deer,
the doe, just like the *gopîs*

who gave up their homely aspirations,
approach that ocean
of transcendental qualities to sit
at His side with their hearts stolen
by the sound that Krishna
produces with His flute.

(20-21)

O sinless lady
your darling child,
the son of Nanda,
with a garland made of jasmine
to His attire and surrounded
by the *gopas* and the cows
having a good time at the Yamunâ,

was, as He played there amusing
His companions, honored by the wind
blowing gently in His favor
with the scent of sandalwood
and, encircled by the different
categories of the lesser divinities [the Upadevas],
presented with gifts and offered praise
with instrumental music and song.

(22-23)

Caring about the cows
of Vraja and to His feet
as the lifter of the mountain [see 10.25]
being worshiped was He,

at the end of the day
collecting the herd of cows
and playing His flute with His companions,
all along the path by the entirety
of the exalted gods so high
in His glories praised;

this moon born from the womb
of Yas'odâ, who came
with a desire to answer
His friends desires,
was even fatigued
a feast for the eyes
with His garland and color
powdered by the dust
that was raised by the hooves.

(24-25)

With His eyes slightly rolling
of intoxication, honoring
His well-wishing friends,
His garland of forest flowers,
His face paled like a jujube plum [a badara],
the soft line of His cheeks
and the beautiful show
of His earrings of gold,
is the sporting Lord of the Yadus
in His beauty just like
an elephant all regal;

like the king of the night [the moon]

at the end of the day

arriving with His joyful face,

drives He away, to prove

the Vraja cows His mercy,

the hard to endure

painful heat of the day.'

(26) S'rî S'uka said: 'Thus o King, did the women of Vraja with their hearts and minds absorbed in Him enjoy the day in high spirits singing about Krishna's pastimes.'

Chapter 36

The Bull Arishthâsura defeated and Akrûra Sent by Kamsa.

(1) The son of Vyâsa said: 'Some time later came to the cowherd village the bull demon named Arishtha who had a huge hump. Ripping open the soil with his hooves trembled the earth of his body. (2) Bellowing very loudly and scraping the ground with his hooves, with his tail upward and with the tips of his horns digging the earth and throwing up clods, was he, with glaring eyes, releasing little bits of urine and stool. (3-4) The fearful sight of his sharp horns and his hump, which looked like a mountain with clouds amassing, terrified the *gopas* and *gopîs* that much, my best, that the women and the cows untimely in fear lost their fetuses in miscarriages. (5) The animals panicking ran away from the pasture, o King, while the people all [crying] 'Krishna Krishna!' sought Govinda for shelter. (6) The Supreme Lord, seeing how the entire cow community distraught fled in fear, pacified them with the words 'do not fear' and called out to the bull demon: (7) 'You dull-witted bad creature, how dare you in the presence of Me, the chastiser of foul miscreants like you, to frighten these cowherd people and their animals?'

(8) Acyuta, the Lord, thus speaking slapped His arms to anger Arishtha with the sound of His palms and assumed a posture thereto in which He threw His serpentine arm over a friend's shoulder. (9) And indeed managed He that way to enrage Arishtha who furiously scratched the earth with his hoof and [then] with his tail raised to the clouds attacked Krishna. (10) Pointing his horns straight ahead staring bloodthirsty from the corners of his eyes at Krishna, ran he full speed like a thunderbolt released by Indra. (11) The Supreme Lord though like a rival elephant seized him by the horns and threw him eighteen feet to the back. (12) Warded off he quickly restored to charge again sweating all over while he mindless in his anger breathed heavily. (13) In his attack was he seized by the horns and made to trip by His foot so that he slapped down to the ground like a wet garment. Next was he struck by the Lord with his own horn [broken off] till he fell flat. (14) Vomiting blood, excreting a mass of urine and stool and throwing his legs about went he then in pain rolling with his eyes to the abode of Death. The gods then scattered flowers upon Krishna in worship. (15) After thus having killed the one with the big hump entered He, that feast to the eyes of the *gopîs*, while being praised by the twice-born, the cowherd village together with Balarâma.

(16) With the demon Arishtha being killed by the Worker of Miracles, Krishna, spoke then to Kamsa the powerful sage Nârada who had the vision of God: [see 1.6: 25-29] (17) 'The girl of Devakî is Yas'odâ's daughter and Krishna and also Balarâma, the son of Rohinî, are from Vasudeva, who fearfully placed them in charge of his friend Nanda; they were the two who actually have killed your men.'

(18) Hearing that did the lord of Bhoja, in his senses disturbed of anger, take up a sharp sword to kill Vasudeva. (19) Nârada withheld Kamsa [thus in saying] that Vasudeva's two sons would bring about his death and with that in mind put he him and his wife in iron shackles [see also 10.1: 64-69]. (20) After the *devarishi* had left addressed Kamsa the demon Kes'î to send him: 'You're the one to kill the two of Râma and

Kes'ava'.

(21) Then he summoned for Mushthika, Cântûra, S'ala, Tos'ala and such, his ministers and his elephant keepers, to whom the king of Bhoja said: (22-23) 'Dear mates, Mushthika and Cântûra, please listen to this o heroes. It turns out that the cowherd village of Nanda is where the two sons of Ânakadundubhi are living. My death was predicted to happen by [the hands of] Krishna and Balarâma. If we get Them to come over here for a game of wrestling you have to kill Them. (24) Build a ring and various stages surrounding it - all subjects in and outside the city should witness how They voluntarily participated in the competition. (25) O elephant-keeper, by you my good man, should the elephant Kuvalayâpîda be taken to the entrance of the arena where my enemies are to be destroyed. (26) Commence according the injunctions the bow-sacrifice on the fourteenth [Caturdas'î] of the month and offer in sacrifice the right kind of animals to the Lord of the Spirits [S'iva], the graceful one.'

(27) Thus having issued his orders called he, cunning as he was in the art of securing his personal interest, for Akrûra ['the one not cruel'], the most eminent Yadu. He took his hand into his own and said: (28) 'Dear master of charity please do me a favor. With all respect, there is no one among the Bhojas and Vrishnis to be found who is as merciful as you. (29) Therefore I depend on you, o kindness, who always carries out his duties soberly, just like Indra, the mighty king of heaven, who achieved his goals by taking shelter of Lord Vishnu. (30) Go to Nanda's cowherd village where the two sons of Ânakadundubhi live and bring Them without delay here on this chariot. (31) The two of Them have, by the gods under the protection of Vishnu, been sent to bring about my death; bring Them together with the *gopas* headed by Nanda over here, and tell them to take gifts of tribute with them. (32) Brought here I'll have Them killed by the elephant that is as mighty as the time itself, and if They escape from that, will my wrestlers as strong as lightning put an end to Them. (33) And with the two of Them dead will I next kill the pained relatives of whom Vasudeva is the leader: the Vrishnis, Bhojas, and the Das'ârhas [see again 10.1: 67]. (34) With my old father Ugrasena I will deal the same way, he who is so greedy for the kingdom and his brother Devaka and my other enemies. (35) And thus, o friend, will those thorns in this world be destroyed. (36) With my elder relative [father-in-law] Jarâsandha and my dear friend Dvidida and S'ambara, Naraka and Bâna, who indeed are of a strong friendship for me, will I, killing all those conspiring *sura* kings, enjoy this earth. (37) And now, with this knowledge, bring me quickly the young boys Râma and Krishna to attend here to the bow-sacrifice and to respect the glory of the Yadu capital [of Mathurâ].'

(38) S'rî Akrûra said: 'O King, your way of thinking to clear out the disagreeable is conclusive; one should act with an equal attitude in respect of the perfect and the imperfect, it is destiny after all that produces the results. (39) The common man, even though struck by providence, fervently acts to his desires and is confronted with happiness and distress, nonetheless will I do as you ordered.'

(40) S'rî S'uka said: 'Thus instructing Akrûra and also sending off his ministers entered Kamsa his quarters and returned Akrûra to his own residence.'

Chapter 37

Kes'î and Vyoma Killed and Nârada Eulogizes Krishna's Future

(1-2) S'rî S'uka said: 'Then as sent by Kamsa [in 10.36: 20] was there Kes'î, a huge horse that, with his hooves ripping open the earth and with the speed of mind scattering the clouds as well the celestial carriers of the gods, with his manes and neighing frightened everyone. The SupremeLord stepped, in response to the stir of the clouds created by his tail and his whinnying which terrified His cowherd village, thereupon forward to fight and called for Kes'î who searching for Him was roaring like a lion. (3) When he, hard to conquer and approach and aggressive with a mouth wide open swallowing the sky, saw Him before him, rushed he furiously forward to attack the lotus-eyed Lord with his legs. (4) Dodging that seized the Lord of the Beyond, alert to it, him with His arms by the legs to whirl him around indifferently and throw him at a distance of a hundred bow lengths, standing there just like the son of Târkshya [Garuda] throwing a snake. (5) He regaining his consciousness rose in bitter rage and ran, opening wide [his mouth], fast for the Lord who on His turn with a smile put His left arm in his mouth like a snake in a hole. (6) As Kes'î's teeth came in touch with the Lord His arm fell they out as if they had come in contact with a redhot iron and swelled the arm of

the Supreme Soul having entered his body up like a sick belly [of dropsy] in neglect. (7) With Krishna's arm thus expanding was his breath arrested and fell he, kicking his legs, perspiring all over, rolling with his eyes and excreting feces, lifeless down to the ground. (8) The Mighty-armed One retracting His arm from the dead body that looked like a cucumber [*karkathikâ*], was, as unassuming as He was in His effortlessly having killed His enemy, from above worshiped by the gods with a rain of flowers.

(9) The *devarishi* [Nârada], the most exalted devotee of the Lord, o King, said in private to Krishna who is so effortless in His actions this: (10-11) 'Krishna, o Krishna, o Vâsudeva, immeasurable Soul, o Lord of Yoga, o Controller of the Universe, o shelter of each, o You master and very best of the Yadus; You alone are the Soul of all living beings who like fire hidden in firewood resides within the heart as the Witness, the Controller, the Supreme Personality. (12) As the Refuge of the Intelligence of the Spirit Soul You first produced, by Your energy, the modes of nature and through these [then] this thruth [of the Universe], to the drive of which You create, destroy and maintain as the Controller. (13) You, this one [creator] Himself, have in order to protect the saintly descended for the destruction of the demons [Daityas], wildmen [Râkshasas] and tormentors [Pramathas] who impose as leaders. (14) To our fortune have You sportfully killed this demon that assumed the form of a horse of whose neighing the vigilant gods terrified abandoned heaven. (15-20) The day after tomorrow, will I see Cânûra, Mushthika and other wrestlers as also the elephant [Kuvalayâpîda] and Kamsa been killed by You, o Almighty One. Thereafter will follow [the demons] S'ankha, [Kâla-]javana and Mura as well as Naraka and will You steal the pârijâta flower and defeat Indra. In Dvâarakâ will You, o Master of the Universe, be known for marrying the daughters of the heroic [kings] with the gift of Your valor, the deliverance of King Nriga from his curse, capturing the jewel named Syamantaka together with a wife and presenting the dead son of a brahmin [Sândîpani Muni] from Your abode [of death]. Next will You kill Paundraka, burn down the city of Kâs'î [Benares] and see to the demise of Dantavakra and the king of Cedi [S'is'upâla] during the great sacrifice [see also 3.2: 19, 7.1: 14-15]. About these and other great feats that I will see performed by You as You stay in Dvâarakâ will the poets on this earth be singing. (21) Then will I see You as the charioteer of Arjuna with whom You assume the form of Time with the purpose of effectively bringing about the destruction of the complete of the armed forces of this world. (22) Let me approach [You who are] this Supreme Lord, full of the purest spiritual awareness, who in His original identity is completely fulfilled, whose will in none of His exploits can be thwarted and who by the power of His potency is always elevated above the flow of the things happening with the modes of the illusory, material energy. (23) For You, the Controller self-contained, who by the creative potency of Your own Self has arranged for an unlimited number of specific situations so that You could enact and now have taken upon Yourself [the burden of] humanity divided [in warfare], I do bow myself down, You the Greatest of the Yadus, Vrishnis and Sâtvatats.'

(24) S'rî S'uka said: 'The most eminent sage among the devotees thus respectfully of reverence for Krishna, the leading Yadu, received permission to leave and went away being elated of having seen Him. (25) And Govinda, the Supreme Lord who in a fight had killed Kes'î, tended the animals together with the cowherd boys who were so pleased about Him bringing happiness to Vraja. (26) One day, when the *gopas* were grazing the animals, enacted they at the hillside games of hide and seek playing cops and robbers. (27) In that game were some the thieves, some were the herds while others of them, o King, to that acted as the unsuspecting sheep. (28) A son of the demon Maya named Vyoma ['the sky'], a powerful magician, assumed the disguise of a *gopa* and engaged in the game as one of the many thieves. Thus he led away almost all the ones who acted as the sheep. (29) One by one threw the great demon them in a mountaineave of which he blocked the entrance with a boulder so that only four or five remained. (30) Finding out what he was doing seized Krishna, the leader of the *gopas* and shelterer of the saintly, him without mercy just like a lion would seize a wolf. (31) The demon resuming his original form that was as big as a mountain by all means wanted to free himself, but held tightly in His grip was he debilitated not capable of doing so. (32) Holding him fast with His arms forced Acyuta him to the ground and while the gods in heaven were watching killed He him like he was a sacrificial animal [strangled him thus]. (33) Breaking through the blocked entrance of the cave freed He the *gopas* out of their awkward position and returned He, under the praises of the *gopas* and the gods, to His cowherd village.'

Chapter 38

Akrûra's Musing and Reception in Gokula

(1) S'rî S'uka said: 'Akrûra with his spirits high spending the night in the city of Mathurâ [after 10.36: 40], then mounted his chariot and set off for Nanda's cowherd village. (2) On his way experienced he an

exceptional amount of devotion for the greatly fortunate lotus-eyed Personality of Godhead and thought he thus like this: (3) 'What good works have I done, what severe penance did I suffer or of what other worship was I that I today may see Kes'ava? (4) My reaching the presence of the One Praised in the Verses is, I think, for someone with a worldly mind as difficult to achieve as the chanting of the Vedas is for someone of the lowest class. (5) But enough of that, even for a fallen soul like me there is a chance to have the audience of Acyuta; sometimes does someone pulled along by the river of time reach the other shore! (6) Today has the impure been uprooted and bears my birth indeed fruit, as it are the lotus-like feet of the Supreme Lord meditated upon by the yogis that I am going to respect. (7) Kamsa sending me here indeed did me a great service by obliging me to look for the feet of the Lord who descended into this world; it is by the effulgence of His rounded toenails that in the past many succeeded in freeing themselves from the hard to overcome darkness of a material existence. (8) It is they [those feet], worshiped by Lord Brahmâ, S'iva, the other demigods, by S'rî the Goddess of Fortune and by the sages along with the devotees, with which He for tending the cows with His companions moved about in the forest that was marked by the *kunkuma* from the breasts of the *gopîs*. (9) For certain will I behold the beautiful cheeks and nose, the smiles and glances of His reddish lotus-like eyes and the hair curling around the face of Mukunda; indeed are the deer passing me to the right [an auspicious omen]! (10) No doubt will I today enjoy the direct sight of Vishnu, will I perceive the Abode of Beauty, who by His own desire to diminish the burden of this earth has assumed the form of a human being. (11) He, though being a witness [like me] to the true and untrue, is void of I-ness and has by that personal potency of His dispelled the darkness and bewilderment of an existence in separation [see also 2.5: 14, 2.10: 8-9, 3.27: 18-30 and 10.3: 18]; it is He, who works from the inside out, who by the created beings who manifest themselves when He casts His glance upon the material energy of His creation only indirectly can be seen through the vital airs, senses and intelligence in their bodies [see also 2.2: 35]. (12) The auspicious words, joined with the qualities, activities and the incarnations [of Him and His expansions], destroy all sins in the world and give life, beauty and purity to the entire universe, while words void of these are considered as things beautiful on a corpse. (13) And now has descended indeed in His own dynasty of loyals [Sâtvas] He who maintains the codes, He who as the chief of the immortals creating delight spreads His fame being present in Vraja as the Controller of whose all-auspicious nature the godly sing. (14) For certain will I today see Him, the destination and spiritual master of the great souls of all three worlds, the real beauty and great feast to all who have eyes, He who exhibits the form that is the desire of the goddess, who is my safe haven of whom all dawns became His auspicious presence. (15) The moment I alight from my chariot to respect the feet of the two Lords, the Principal Personalities to whom even the yogis meditating hold on for their self-realization, will I bow down before Them as also to the friends living with Them in the forest. (16) And having fallen at the base of the feet will the Almighty place upon my head His very own lotus-like hand that makes one unafraid of the serpent of time of whose swift force the people greatly disturbed search for shelter. (17) Putting into that hand a respectful offering attained Purandara [see 8.13: 4] and Bali [see 8.19] as well rulership [the position of Indra] over the three worlds; it is that hand which, during the pastime in contact with the ladies of Vraja, fragrant like an aromatic flower wiped away the fatigue [see 10.33]. (18) Toward me, though being a messenger of Kamsa, will Acyuta develop no attitude of enmity; He is the overseer of everything who inside and outside the heart is the Knower of the field [of the body, see B.G. 13: 3], the Knower who with a perfect vision sees whatever that is sought and tried. (19) Fixed at the base of His feet with joined palms will He look upon me smiling affectionately so that with the immediate eradication of all contamination by His glance I will be freed from doubt and achieve intense happiness. (20) As the best of friends and a family member having Him exclusively as my object of worship, will He embrace me with His two large arms whereupon as a result of which my body instantly will become sanctified and my *karma*-given bondage will slacken. (21) When I, head down and palms joined, have achieved the physical contact, will Urus'rava ['the Lord of Great Renown'] address me with words like 'O Akrûra, dearest relative' and will thus because of the Greatest of All Persons my birth be a success; indeed is he whose birth is not honored like that to be pitied! (22) No one is His favorite or best friend, nor is anyone indeed disliked, hated or contemptible to Him either [see B.G. 9: 29] and still does He reciprocate with His devotees [see also 10.32: 17-22] for they are just like [desire-] trees from heaven that resorted to give whatever is wished for [see Vaishnava Pranâma]. (23) Furthermore will His elder brother, the most excellent Yadu, smiling at me standing there with a bowed head embrace me, take hold of my hands and take me into His house to receive me with all respects and inquire how Kamsa fares with the members of His family.'

(24) S'rî S'uka said: 'Thus on his way with his chariot pondering over Krishna reached the son of S'vaphalka [see 9.24: 15] the village of Gokula as the sun was setting behind the mountain, o King. (25) The prints of His feet, of which the rulers of all worlds hold the pure dust on their crowns, saw he in the earth of the pasture: a wonderful decoration distinguished by the lotus, the barleycorn, the elephant goad and so on [see also 10.16: 18 and 10.30: 25*]. (26) The ecstasy of seeing them exited him greatly, made his hair stand on end and filled his eyes with tears; getting down from his chariot he rolled himself in the prints exclaiming: 'Oh this is the dust from my masters feet!' (27) This is what of all embodied beings is the goal of life: to give up the pride,

fear and sorrow from being commanded [by *mâyâ*] when one has within one's sight the signs of the Lord that one hears about and so on [see 7.5: 23-24].

(28-33) In Vraja he saw Krishna and Râma, who with their eyes that looked like autumnal lotuses were going to where the cows were milked, wearing yellow and blue clothes. The two shelters to the goddess were bluish-dark and fair skinned youngsters most beautiful to behold with mighty arms, attractive faces and a gait like that of an elephant. With Their feet marked by the flag, bolt, goad and lotus did the great souls with Their smiles and glances full of compassion beautify the cow pasture. They whose pastimes were so magnanimous and attractive were freshly bathed and wore jeweled necklaces, flower garlands, had Their limbs anointed with auspicious, fragrant substances and were spotless in their apparel. The two original, most excellent persons, who are the Cause and Lord of the universe [see also 5.25] had for the welfare of that universe descended in Their distinct forms of Balarâma and Kes'ava. O King with their effulgence dispelled They, as a mountain of emerald and a mountain of silver both decorated with gold, in all directions the darkness. (34) Quickly climbing down from his chariot prostrated Akrûra, overwhelmed by affection, himself at the feet of Râma and Krishna. (35) Seeing the Supreme Personality was he, because of the tears of joy overflowing his eyes and the eruptions [of ecstasy] marking his limbs, in his eagerness not able to announce himself, o King. (36) The Supreme Lord, the Caretaker of the Surrendered, recognizing him, drew him with His hand marked with a chariot wheel [the *cakra*] near and pleased embraced him. (37-38) Next embraced the magnanimous Sankarshana [Râma] him who stood there with his head down, and with His hand taking hold of his two hands took He him with His younger brother into the house. Following He inquired whether he had a pleasant journey and offered He him an excellent seat, and washed He, as was prescribed as a form of reverential respect, his feet with sweetened milk. (39) Donating a cow in charity and respectfully giving the tired guest a massage served the Almighty One faithfully him the right food of different tastes. (40) After the meal arranged Râma the Supreme Knower of the Dharma with love further for herbs to serve the tongue and for fragrances and flower garlands to give the highest satisfaction.

(41) Nanda asked the honored one: 'O descendant of Das'ârha, how are you, with the merciless Kamsa alive, that boss that is just like a butcher is with sheep? (42) If he cruel and self-indulgent killed his own sister's babies to her great distress, what then, I dare say, would that mean to his subjects, to someone like you?'

(43) Thus by Nanda properly honored with true and pleasing words put Akrûra aside the fatigue of the road.'

Chapter 39

Krishna and Balarâma Leave for Mathurâ

(1) S'rî S'uka said: 'Comfortably seated on a couch after having been that much honored by Râma and Krishna saw he [Akrûra] thus all he on his way had pictured in his mind realized before him. (2) What would be unattainable with the Supreme Lord, the shelter of S'rî, being satisfied; yet do the ones devoted to Him, o King, indeed not desire anything. (3) After the evening meal had been enjoyed asked the Supreme Lord, the son of Devakî about the behavior of Kamsa towards His friends and relatives as also what his plans were. (4) The Supreme Lord said: 'O gentle one, have you recovered from your trip? All good to you! Are your friends and relatives and other associates all healthy and hale? (5) But what my dear, am I to ask about our well-being, our relatives and the subject citizens, as long as that disease of the family Kamsa, in name our maternal uncle, is insolent? (6) Just see how my offenseless parents because of Me had to suffer greatly with him causing the death of their sons and holding them captive. (7) Today has the wish been fulfilled that We may enjoy the good fortune of you, My close relative, seeking My presence, o gentle one; please explain o uncle for what reason you came here.'

(8) S'rî S'uka said: 'On the request of the Supreme Lord described the descendant of Madhu [Akrûra, see 9.23: 29] the inimical attitude and the murder schemes [of Kamsa] towards Vasudeva and the Yadus. (9) He disclosed for what message he had been sent as an envoy and what Nârada had told him [Kamsa] about Krishna's being born as a son of Ânakadundubhi. (10) Hearing what Akrûra had to say made Krishna and Balarâma, the destroyer of all boldness in opposition, laugh and they told Nanda, their (foster-)father, what the king had ordered. (11-12) The *gopas* he then on his turn told: 'Gather all dairy, take gifts and yoke the wagons. Tomorrow will we together with all the people under my care go to Mathurâ to offer the king our

products and have a great festival', and so had the *gopa* Nanda it announced by spokesmen all over his domain.

(13) The cowherd-girls then who heard that Akrûra had come to Vraja to take Râma and Krishna to the city, got totally upset. (14) With some of them created that in their hearts such a great pain that they with their beautiful faces sighing turned pale while of others the knots in their hair, their bracelets and dresses came to slip. (15) With others, fixed in meditation on Him, ceased, just like with those who have attained the realm of self-realization, all the sensory functions taking no notion of this world anymore. (16) Still other women fainted, thinking of how S'auri sending His loving smiles would touch the heart and express Himself in wonderful phrases. (17-18) Thinking about the movements so charming, the activities, the affectionate smiles, the glances removing all unhappiness, the jesting words and mighty deeds of Mukunda, joined they in fear of the separation greatly distressed in groups speaking deeply absorbed in Acyuta with tears on their faces. (19) The fine *gopîs* said: 'O providence, where is your mercy to bring together the embodied in love and friendship while you leave each of us to her devices unfulfilled in her aims; how useless you toy with us like a child! (20) Having shown to us the face of Mukunda framed in black locks, His fine cheeks and straight nose and the beauty of His modest smile dispelling the misery, you're not doing any good making them invisible. (21) By the name of Akrûra [meaning 'not-cruel'] you for certain are cruel; the Perfection of All Creation, the perfection of the enemy of Madhu, that you once granted our eyes to see you indeed just like a fool alas take away. (22) Alas, now that He has taken up a new love, does the son of Nanda, in a second breaking with His friendship, have no eyes for us who under His control in direct service to Him were moved to give up our homes, relatives, children and husbands. (23) How happy is the dawn after this night when unfailingly the hopes have been fulfilled of the women of the city [of Mathurâ] who will drink in the face of the master of Vraja entering there with a nectarean smile that is hiding in the corners of His eyes. (24) However subservient and intelligent Mukunda may be, once His mind is seized by their honey-sweet words, o girls, what chance have we that He, moved by the enchantments of their bashful smiles, will return to us rustics? (25) Today will there certainly be a great festival to the eyes of the Das'ârhas, Bhojas, Andhakas, Vrishnis and Sâtvas and all others out there when they on the road see passing by the Darling of the Goddess, the reservoir of all transcendental qualities that is the son of Devakî. (26) The name of such an unkind person, a person as extremely cruel as him here, shouldn't be '*a-krûra*' because he without any excuse takes away from the presence of us people [of Vraja] full of sorrow, the One dearer to us than the dearest. (27) This one, He who, to the indifference of the elders, so coolly has mounted the chariot, is by these besotted *gopas* followed in their bullock carts; today providence is not working in our favor. (28) Let's go to Him and stop Him, He cannot do this to us, the family, the elders and our relatives who not even for a half a second can miss the association of Mukunda; separated by that fate our hearts will be broken! (29) For us who to the charm of His loving affection, attractive smiles, intimate discussions and playful glances and embraces, were brought to the assembly of the *râsadanca* [10.33], passed the night in a moment; how, o *gopîs*, can we now get over the insurmountable darkness of being without Him? (30) How can we ever exist without Him, that Friend of Ananta [Râma] who at the end of the day, surrounded by *gopas* entered Vraja with His hair and garland smeared with the dust of the hoofs and who, playing His flute, smiling from the corners of His eyes, with His glances stole our minds?'

(31) S'rî S'uka said: 'Thus speaking hopelessly unsettled of the separation, forgot the ladies of Vraja, in attachment thinking of Krishna, all their shame and cried they out aloud: 'O Govinda, o Dâmodara, o Mâdhava!'

(32) As the women thus lamented then set at sunrise Akrûra, having performed his morning duties, out with his chariot. (33) The *gopas* headed by Nanda following Him then in their wagons brought along an abundance of offerings and clay pots filled with dairy products. (34) The *gopîs* to that, following Krishna hoping for some pacifying words to comfort them, stood waiting. (35) Seeing them thus lamenting as He was leaving, consoled the Greatest of the Yadus them full of love giving the message: 'Keep courage' [*]. (36) Sending their minds after him for as long as the flag was visible and the dust of the chariot could be seen, stood they there as painted figures. (37) They without hope of ever seeing Him returning, full of sorrow went back spending their days and nights singing about the activities of their Beloved.

(38) With the chariot swift as the wind arrived the Supreme Lord together with Râma and Akrûra, o King, at the Yamunâ, the river defeating all sin. (39) After touching the water there, drinking the sweet liquid as effulgent as jewels from His hand, moved He on to a grove and mounted He with Balarâma the chariot. (40) Akrûra asking Them to stay behind on the chariot went to a pool of the Yamunâ and performed his bath according the injunctions. (41) Immersing himself in that water reciting perennial mantras saw Akrûra before him the both of Râma and Krishna together. (42-43) He thought: 'How can the two sons of

Ânakadundubhi present on the chariot be here; let's see if they're still there', and rising from the water saw he Them sitting where he left Them. Again entering the water alone he wondered: 'Was it perhaps a hallucination of me seeing Them in the water?' (44-45) And again in that same place saw he the Lord of the Serpents [Ananta or Balarâma], the Godhead with the thousands of heads, hoods and helmets, clad in blue and white like the filaments of a lotus stem, situated as if He were mount Kailâsa with its white peaks, with the perfected, the venerable ones, the singers of heaven and the ones of darkness bowing their heads. (46-48) On His lap there was, like a dark cloud clad in yellow silk, the Original Personality with the four arms in peace; with reddish eyes like the petals of a lotus; an attractive cheerful face with a charming, smiling glance; fine eyebrows, ears and a straight nose; beautiful cheeks and red lips; a broad chest and high shoulders; stout, long arms and a conch shell-like neck; a deep navel and a belly with lines like those of a [banyan] leaf. (49-50) Tight were His buttocks and hips, like an elephant's trunk His two thighs and shapely His two knees and attractive the pair of shanks He had. High were His ankles, reddish the rays emanating from His toenails and glowing like flower petals the soft toes surrounding the two big toes. (51-52) Adorned with a helmet bedecked with great and precious gems, with bracelets, armlets, a belt, a sacred thread, necklaces, ankle bells and earrings, carried He an effulgent lotus, a conch shell, a disc and held He a club in His hands to the S'rîvatsa on His chest, the brilliant Kaustubha jewel and a flower garland. (53-55) He was awaited by His attendants with Nanda and Sunanda first. By Sanaka and the others [the Kumâras], by the leading demigods headed by Brahmâ and S'iva, by the foremost twice-born [headed by Marîci] and by the most exalted devotees lead by Prahlâda, Nârada and Vasu, was He, according each his different type of loving attitude, praised in sanctified words and served by His [feminine] internal potencies of fortune [S'rî], development [Pushthi or also strength], speech [Gîr or knowledge], beauty [Kânti], renown [Kîrti], contentment [Tushthi or renunciation - these first ones are His six opulences]; comfort [Ilâ, *bhû-s'akti*, the earth-element or *sandhinî*] and power [Ûrjâ, expanding as Tulasî]; His potencies of knowing and ignorance [*vidyâ* and *avidyâ*, leading to liberation and bondage]; His internal pleasure potency [S'akti or *hlâdinî*], his marginal potency [*jîva-s'akti*] and His creative potency [Mâyâ].

(56-57) Witnessing this to his great pleasure, stood he [Akrûra] there, enthused with supreme devotion, with the hairs on his body erect and with his eyes and body getting wet of loving ecstasy. Getting himself together offered the great devotee with his voice choked his respects bowing his head down and joined he his hands attentively praying slowly.'

* The Sanskrit root to the verb used here is *âyâsya*, meaning agile, dexterous, valiant, and is by some translators interpreted as returning. But since Krishna will not return to Vraja but by sending Uddhava later on as also by Balarâma who once comes back, has been chosen here for the literal: 'mind to be valiant' of the '*âyâsye iti*' for: 'keep tight, hold on, keep courage, stay strong'.

Chapter 40

Akrûra's Prayers

(1) S'rî Akrûra said: 'I bow down to You, o Cause of All Causes, Lord Nârâyana, o Original Inexhaustible Person from whose navel generated the lotus on the whorl of which Lord Brahmâ appeared from whom came about this world. (2) Earth, water, fire, air, ether and where that is from [the false ego]; the mystifying totality of matter [see footnote 10.13: ***] and her origin [the spirit], the mind, the senses, the objects of all the senses and the demigods are all the [separate secondary] causes of the universe that have generated from Your [transcendental] body. (3) They, under the direction of the material realm, do because of its inertia not know the true identity of the Supreme Self, the Soul of You indeed; the unborn one [Brahmâ] seized by the modes of material nature is bound to follow them; he does not know Your true form superior to the modes [see also 10.13: 40-56]. (4) It is certainly for You, the Supreme Personality and Controller with oneself, with others, with the greater of nature and with the saints, that the yogis perform sacrifice. (5) Some brahmins in respect of the three sacred [*agni-traya*] fires worship You by means of the mantras and the three Vedas elaborately with various rituals for demigods of different names and forms. (6) Some in the pursuance of knowledge in resignation of all fruitive actions attain peace by the sacrifice of cultivating knowledge in worship of the embodiment of knowledge [the guru, the Lord; see e.g. B.G. 4: 28; 17: 11-13; 18: 70]. (7) And others, whose intelligence is purified through the principles [the *vidhi*] that You offer, worship You filled with thoughts about You as the one form that has many forms. (8) Yet others worship also You, the Supreme Lord, by following the different presentations of many teachers to the form of S'iva in treading the path layed out by Lord S'iva. (9) They all, even though they as devotees of other divinities have their attention

elsewhere, do worship You who as the Controller comprises all the gods [see B.G. 9: 23]. (10) Like the rivers that filled by the rain springing from the mountains from all sides enter the ocean, o master, do similarly all these paths [of the demigods] finally lead to You [see B.G. 2: 70; 9: 23-25, 10: 24 and 11: 28]. (11) All the conditioned living beings from the immobile up to Lord Brahmâ are in this entangled in the qualities [gunas] of goodness [sattva], passion [rajas] and slowness [tamas] of Your material nature [see B.G. ch 14]. (12) My obeisances to You, aloof in Your vision, who as the consciousness and Soul of everyone and as the Witness to the flow of the material modes as constituted by Your lower energy, makes Your way among those presenting themselves as gods, humans and animals. (13-14) One thinks of fire as Your face, earth as Your feet, the sun as Your eye, the sky as Your navel and the directions as Your sense of hearing; heaven is Your head, the ruling demigods are Your arms, the ocean is Your abdomen and the wind Your vital air and physical strength. The trees and the plants are the hairs on Your body, the clouds are the hair on Your head, the mountains are the bones and nails of the Supreme of You, day and night are the blinking of Your eye, the founding father is Your genitals and the rain is considered Your semen [see e.g. also 2.6: 1-11]. (15) Within You, their Inexhaustible One Personality comprising all mind and senses, originated together with their rulers the worlds including the many souls that crowd them just like the aquatics that move about in the water or the small insects in an udumbara fig.

(16) For the sake of Your pastimes in this world You manifest various forms by whom the people, cleansed with them of their unhappiness, full of joy sing Your glories. (17-18) My respects to You the Original Cause who in the form of Matsya [the fish, see 8.24] moved about in the ocean of dissolution and to Hayagrîva [the horsehead, see 5.18: 6]; my obeisances to You, the slayer of Madhu and Kaithaba; to the huge master tortoise [Kûrma, see 8.7 & 8] who held the mountain Mandara; my reverence and all hail to You in the form of the boar [Varâha, see 3.13] whose pleasure it was to lift up the earth from the ocean. (19) Obeisances to You the amazing lion [Nrisimha, see 7.8 & 9], o Remover of the fear of the saintly wherever they are and to You who as the dwarf [Vâmana, see 8.18-21] stepped over the three worlds. (20) All honor to You, the Lord of the descendants of Bhrigu [Paras'urâma, see 9.15 & 16] who cut down the forest of conceited nobles and my obeisances to You the best of the Raghu dynasty [Lord Râma, see 9.10 & 11] who has put an end to Râvana. (21) My obeisances to You Lord Vâsudeva, my obeisances to the Lord of the Sâtvas and to Lord Sankarshana [His in ego], Pradyumna [His in intelligence] and Aniruddha [His in mind, see further 4.24: 35 & 36]. (22) My obeisances to Lord Buddha [He as the awakened], the Pure One, the bewilderer of the demoniac descendants of Diti and Dânu and my respects for You in the form of Lord Kalki [the Lord to come 'for the foul'] the annihilator of the offensive meat-eaters [mlecchas] posing for kings [see also 2.7].

(23) O Supreme Lord, the individual souls in this world are bewildered by Your deluding material energy [mâyâ] and are to the false conceptions of 'I' and 'mine' [asmitâ] made to wander along the paths of fruitive activities [karma]. (24) Also I am, concerning my body, children, home, wife, wealth, followers and so on, deluded in foolishly thinking that they, being more like a dream, would be true, o Mighty One. (25) Taking pleasure in the temporal that is not the real self and in [things that are factually] sources of misery have I with a mind of thinking to the contrary lusted in duality and have I, absorbed in ignorance, failed to recognize You as the One most dear to me. (26) Like a fool overlooking water covered by the plants growing in it and like someone running after a mirage, have I the same way turned away from You. (27) I, with a of desires and profitminded labor pitiable intelligence, couldn't find the strength to check my disturbed mind that by the so very powerful, willfull senses was dragged from here to there [see B.G. B.G. 13: 1-4, picture & 5.11: 10].

(28) Being so am I approaching Your feet that - as also is the case with Your mercy - are impossible to attain for the ones impure, o Lord. And to that I keep in mind that, when it of a person happens that his wandering in the material world comes to a stop, the [stable] consciousness will develop by worship of the true [the devotees, association, teachers, scriptures and natural time] of You, whose navel is like a lotus. (29) My obeisances to the Embodiment of Wisdom, the Source of All Forms of Knowledge, to Him, the Absolute Truth of unlimited potencies, who predominates over the forces that control the person. (30) My reverence for You the son of Vasudeva, in whom all living beings reside and my homage o Lord of the Senses to You; please protect me, o Master, in my being surrendered.'

(1) S'ri S'uka said: 'While he [Akrûra] was praying withdrew Krishna, the Supreme Lord, having shown His personal form in the water, Himself the way an actor winds up his performance. (2) When he saw that the image had disappeared, emerged he quickly from the water, finished he his ritual duties and went all-surprised to the chariot. (3) Hrishîkes'a asked him: 'Have you seen something miraculous on the earth, in the heavens or in the water? We gather you did!'

(4) S'ri Akrûra said: 'Whatever wonderful things there are out here on the earth, in the sky or in the water, are all in You who comprises everything; what would I not have seen seeing You? (5) Beholding You, the One Person in whom are found all wonders of the earth, the sky and the waters, o Absolute of the Truth, what else would amaze me to see in this world?'

(6) With those words drove the son of Gândinî [Akrûra] the chariot forward in order to take Râma and Krishna to Mathurâ at the end of the day. (7) The people of the villages here and there on the road approaching, were pleased to see the sons of Vasudeva o King, and couldn't take their eyes of Them. (8) Nanda, the *gopas* and the rest of the inhabitants of Vraja who by then had arrived at a park outside the city, were staying there to wait for Them. (9) Catching up with them said the Supreme Lord, the Master of the Universe, to the humbly smiling Akrûra while taking his hand into His own: (10) 'You go ahead and first enter with the chariot the city and go home while We from our side will alight here and thereafter will see for the city.'

(11) S'ri Akrûra said: 'How can I without the two of You enter Mathurâ, o Master? don't let me down o Lord, o Caretaker of the Devotees, I'm Your devotee! (12) Please come, let's go with Your elder brother, the *gopas* and Your friends, and make it so, o Lord of the Beyond, that our house has a master. (13) Please bless with the dust of Your feet the home of us so attached to household rituals and may with that purification my forefathers, the sacrificial fires and the demigods be satisfied. (14) The great king Bali bathing the two feet became glorious [see 8: 19] and achieved unequaled power and the destination indeed reserved for the unalloyed devotee. (15) The water washing from Your feet purely spiritual has purified the three worlds and the sons of king Sagara [9.8] who with Lord S'iva taking it on his head [9.9] went to heaven. (16) O God of the Gods, o Master of the Universe about whom one in piety hears and chants, o Best of the Yadus, o Lord Praised in the Verses, o Nârâyana, may there be all homage to You.'

(17) The Supreme Lord said: 'I will come to your house accompanied by My elder brother; when I kill my enemy in the midst of the Yadus [Kamsa] will I grant My well-wishers the satisfaction.'

(18) S'ri S'uka said: 'Thus addressed by the Supreme Lord entered he, Akrûra, somewhat disheartened the city to inform Kamsa of the success of his mission and went he home. (19) Later in the afternoon joined by the *gopas* entered Krishna together with Sankarshana [Râma] Mathurâ to take a look around. (20-23) He saw it with its high main gates and doorways of crystal, its doors of gold and immense archways with copper and brass and with its storehouses and its inviolable moats, beautified by public gardens and attractive parks. The intersections with gold, the mansions with their pleasure gardens, the assembly halls of the guilds and the houses their columned balconies and ornate paneled rafters were bedecked with vaidûrya gems, diamonds, quartz crystals, sapphires, coral, pearls and emeralds. It vibrated of the pet doves and peacocks sitting in the openings of the lattice windows and on the gem-studded floors and on its avenues, streets and courtyards that were sprinkled with water there [for a welcome] were scattered garlands, new sprouts, parched grains and rice. The doorways of the houses were nicely decorated with pots full of yogurt smeared with sandal paste, ribbons and flower petals, rows of lamps, leaves, bunches of flowers, trunks of banana trees and betel-nut trees and flags. (24) As the sons of Vasudeva entered there surrounded by their friends, hurried the women of the city to crowd at the side of the king's road and climbed they also eager for a look on top of their houses, o King. (25) Some had put on their clothes backwards and forgotten one of the pair of their ornaments putting on one earring or one set of ankle bells only; other ladies made up one eye but not the other one. (26) Some had abandoned the meals they were taking or didn't finish in their excitement their massage, their bathing or did, hearing the commotion, get up not finishing their nap or put as mothers aside the infant they were feeding milk. (27) Walking like a bull elephant in rut, stole He boldly with the glances of His lotus-like eyes and game of smiles their minds affording their eyes a festival with His body, that source of pleasure to the Goddess of Fortune. (28) Seeing Him whom they repeatedly had heard about melted their hearts receiving the honor of being sprinkled by the nectar of His glances and broad smiles and embraced they through their eyes within themselves with goose pimples their idol of ecstasy, giving up their endless distress [of missing Him], o subduer of the enemies. (29) Having climbed the rooftops of their mansions showered the attractive women with faces blooming with affection like lotuses Balarâma and Kes'ava with flowers. (30) With yogurt, barleycorns and pots with water, fragrant substances and other items of worship

were the Two joyfully at several places worshiped by the twice-born. (31) The women of the city said: 'Oh what great austerity have the *gopîs* performed indeed constantly seeing these Two, who for the human society are the greatest source of pleasure.'

(32) The elder brother of Gada [Balarâma see 9.24: 46] approached a certain washerman engaged in dyeing and asked him for first class clean garments. (33) 'Please, best man, give the two of Us some suitable clothes; for you when you donate them to the two of us who deserve it, will there be the highest benefit, that suffers no doubt!'

(34) He, requested by the Supreme Lord absolute and full in every way, insolent spoke angered most falsely proud as a servant of the king. (35) 'Isn't it impudent of You, who roam the mountains and the forests, to want to put on garments like these that are the king's things? (36) Get lost You fools, don't beg like this if You want to live, I swear, people as bold as You are by the king's men arrested, killed and looted!'

(37) He who thus humiliated Them raised the anger of the son of Devakî who with the side of one hand hit his head down from his body. (38) When all his assistants fled down the road in all directions and left behind the bundles of clothes, took Acyuta the garments. (39) Throwing away on the ground several of them dressed Krishna and Balarâma Themselves with a set of clothes to Their liking and gave They the rest to the *gopas*. (40) Next came a weaver who full of love for Them befittingly ornamented Their clothing with pieces of cloth of different colors. (41) Krishna and Râma with each His own specific high quality outfit and nice decorations looked as resplendent as a pair of young elephants, one light and one dark, adorned for a festival. (42) The Supreme Lord pleased with him [the weaver] granted him *sârûpya* [the beatitude of His likeness, see also *mukti*] with in this world the same supreme opulence, physical strength, influence, memory and sense-control.

(43) Then went the Two of Them to the house of Sudâmâ ['well-giving'], the garland-maker, who seeing Them stood up and then bowed down putting his head to the ground. (44) With seats for Them he brought water to wash Their feet and hands and presents and such, and performed he for the Two worship with garlands, betel-nut and sandalwood paste. (45) He said: 'Our birth has been worthwhile and the family has been purified, o Master, and with me are my forefathers, the gods and the seers satisfied about Your having arrived. (46) You two indeed, the Ultimate Cause of the Universe, have with Your plenary portions descended here for the protection and the happiness of the world. (47) With You there is, even though reciprocating with those who are of worship, no bias because You in Your vision, as the Soul of the Universe, are equal to all living beings as well-wishing friends. (48) You Two should order me, Your servant, what I should do for You; this indeed is for anyone the greatest blessing: thus to be engaged by You.'

(49) S'uka said: 'With that consideration, o best of kings, presented Sudâmâ steeped in love garlands made of fresh and fragrant flowers. (50) With those beautifully adorned gave the two benefactors Krishna and Râma, who together with Their companions were most satisfied, the surrendered one bowing down all that he wished for. (51) And he chose for unshakable devotion to Him alone, the Supreme soul of the Complete, for friendship with all living beings and to be blessed with transcendence. (52) Thus granting him the benediction and prosperity, a thriving family, strength, a long life, renown and beauty, left He together with His elder brother.'

Chapter 42

The Breaking of the Sacrificial Bow

(1) S'rî S'uka said: 'Walking the king's road saw Krishna a woman carrying a tray with ointments for the body. She, hunchbacked [*], young and with an attractive face was by the Bestower of the Essence with a smile asked where she was going: (2) 'Who are you with your nice thighs? Ah, look at all those ointments! Or tell Us, if you like, honestly for whom they are meant dear woman. Please offer the two of Us that ointment for the body and following will there soon be the supreme benefit for you.'

(3) The maidservant said: 'O handsome One, I am a servant of Kamsa known as Trivakrâ ['three-bend'] respected indeed for my work with ointments that prepared by me are very dear to the chief of the Bojas. But okay, who else but the two of You would deserve them?'

(4) With her mind overwhelmed by the beauty, charm and sweetness of the talking, the smiles and glances gave she them plenty of ointment. (5) With adorning Their bodies with the colors which contrasted with their complexions proved the ointments to be of the highest quality and appeared they thus being anointed beautifully. (6) To deliver proof of the benefit of meeting Him decided the satisfied Supreme Lord to straighten the crooked back of Trivakrâ who had such an attractive face. (7) With both His feet pressing down on her toes took He with His hands hold of her chin and raised Acyuta, pointing two fingers upwards, her body. (8) She then straight by Mukunda's touch all of a sudden had become a woman most perfect with evenly proportioned limbs and large hips and breasts. (9) With that endowed with beauty, quality and good feelings addressed she, to the roused idea of sleeping with Him, with a smile Kes'ava by pulling the end of His upper garment. (10) 'Come o hero let's go to my house, I cannot bear to leave You here, please have mercy, o Best of All Men, with me whose head is reeling.'

(11) With this request of the woman glanced Krishna at Balarâma who watched what happened and then at the *gopas* and said laughing to her: (12) 'I'll visit your place, o beautiful eyebrows, when I have accomplished what I came for. That will do us, travelers far from home, good. For you are the best one might wish for.'

(13) Leaving her with these sweet words was He, walking down the road with His brother, by the merchants honored with various offerings of betel nut, garlands and fragrant substances. (14) With Him before their eyes couldn't the women think straight any longer agitated as they were by Cupid and stood they nailed to the ground with their clothes, bangles and hair in disorder. (15) After asking the residents where the place was the sacrificial bow could be found, entered Acyuta there. It was a bow as magnificent as a rainbow, the bow of Indra. (16) The bow, guarded by many men and worshiped with the greatest wealth, was by Krishna picked up after He with force had passed the guards who tried to block His way. (17) Before the guards their eyes lifted He in a second it easily with His left hand. Next pulling its string, broke Urukrama ['giant-step'] it right in half like He was an elephant eager for a piece of sugar cane. (18) The sound of the breaking bow penetrated all directions of the sky and the earth, which made Kamsa who heard it tremble with fear. (19) Trying to get hold of Him were He and His comrades surrounded by the guards who taking up their weapons enraged shouted: 'Grab Him, kill Him!' (20) Seeing their evil intentions Balarâma and Kes'ava thereupon each of Them taking a piece of the bow vehemently struck them down.

(21) After they also slew an armed force sent by Kamsa, walked the Two out of the gate of the arena happy to observe the exciting riches of the city. (22) The citizens who had witnessed that amazing heroic act of Them deemed Them, for Their strength and boldness, the finest gods. (23) Freely wandering around began the sun to set and returned Krishna and Râma accompanied by the *gopas* to the place outside the city where they had left their wagons. (24) The words about benedictions in Mathurâ that by the *gopîs*, who were tormented by feelings of separation, were spoken when Mukunda left [10.39: 23-25], proved themselves as true for those who had the full scope of the body of this paragon of male beauty, the shelter for whom indeed the goddess of fortune was of such a hankering that she therewith forgot about the others who worshipped her.

(25) After the both of Them had bathed their feet and eaten boiled rice with milk, spent They there fully aware of Kamsa's scheme, the night quite comfortably. (26-27) But Kamsa with his bad mind for long couldn't catch sleep having heard of the game Govinda and Râma had played in breaking the bow and killing his little army of guards. In his fear saw he as well in his sleep as being awake many bad omens and messengers of death before his mind's eye. (28-31) He couldn't see the mirror-image of his own head and for no reason saw he the heavenly bodies present in a double image; in his shadow he saw a hole, the sound of his breath he couldn't hear, he saw a golden hue over the trees and couldn't spot his own footprints. In his sleep was he embraced by ghosts, rode he a donkey, swallowed he poison and saw he someone going about naked, smeared with oil wearing a garland of nalada flowers [indian spikenards] and more of such omens. Seeing these forebodes of death asleep as well as awake was he that mortally afraid that he couldn't sleep anymore.

(32) When the night had passed, o descendant of Kuru, and the sun rose from the water, had Kamsa as planned the great wrestling festival carried out. (33) The king's men ceremoniously vibrated in the arena musical instruments and drums and decorated the galleries with garlands, flags, ribbons and arches. (34) Upon them were comfortably seated the citizens and the people from elsewhere preceded by the state officials and the brahmins who together with the royalty received special seats. (35) Kamsa surrounded by his ministers sat, positioned in the midst of his governors, trembling at heart on the royal dais. (36) As the musical instruments were played in the meters appropriate came and sat down the prominent, proud and richly ornamented wrestlers together with their instructors. (37) Canura, Mushthika, Kûtha, S'ala and Tos'ala enthused by the pleasing music all took their place on the wrestling mat. (38) The *gopa* Nanda

leading the cowherds called forward by the king of Bhoja [Kamsa] presented his offerings and sat down in one of the galleries.'

* The pupils of Prabhupâda elucidate: 'According to S'rîla Vis'vanâtha Cakravartî Thhâkura, the young hunchbacked girl was actually a partial expansion of the Lord's wife Satyabhâmâ. Satyabhâmâ is the Lord's internal energy known as Bhû-s'akti [see 10.39: 53-55], and this expansion of hers, known as Prithivî, represents the earth, which was bent down by the great burden of countless wicked rulers. Lord Krishna descended to remove these wicked rulers, and thus His pastime of straightening out the hunchback Trivakrâ, as explained in these verses, represents His rectifying the burdened condition of the earth.'

Chapter 43

Krishna Kills the Elephant Kuvalayâpîda

(1) S'rî S'uka said: 'After Krishna and Râma had washed Themselves, o chastiser of the enemies, heard They the vibrations of kettledrums and went they there to take a look. (2) Reaching the gate of the arena saw Krishna standing there the elephant Kuvalayâpîda, directed by his keeper. (3) Tightening His clothes and tying together His curly locks, spoke He with words grave like the rumbling clouds to the elephant keeper: (4) 'Elephant keeper, o elephant keeper, give way to us, move aside right now or else will I send you with your elephant today to the abode of Yama [the lord of death].'

(5) Thus threatened goaded the angered elephant keeper the fierce elephant that was alike Yama, the time and death, toward Krishna. (6) The master elephant running forward violently seized Him with his trunk, but striking him He escaped from the grip and disappeared between his legs. (7) Infuriated not seeing Him spotted he Him by his sense of smell and took he hold of Him with the end of his long nose, but using force He freed himself once more. (8) Grabbing him by the tail dragged Krishna him, as easy as Garuda does with a snake, that mountain of power for twenty-five bow-lengths. (9) Acyuta with moving him to the left and to the right was also moved about by him, just like a calf with a young boy [at its tail] would [see also 10.8: 24]. (10) Then coming face to face, slapped He the elephant with His hand, ran away and thus hitting him at each step, made He him trip. (11) He, running, acted as if He fell to the ground, but then He suddenly got up so that the elephant angrily came to strike the earth with his tusks. (12) With his prowess foiled got that lord of the elephants out of frustration into a frenzy, but urged on by his keepers, attacked he furiously Krishna again. (13) The Supreme Lord, the killer of Madhu, confronting him in attack seized him firmly by his trunk and made him fall to the ground. (14) As easy as a lion jumping on the fallen one, yanked the Lord out a tusk and killed He the elephant and his keepers with it.

(15) Leaving aside the dead elephant entered He, sprinkled with drops of the elephant's blood and sweat and holding the tusk on His shoulder, the arena with His lotus-like face shining of the fine drops that had appeared of His own perspiring. (16) Surrounded by several cowherdboys entered Baladeva and Janârdana the arena, o King, with the elephant's tusks as their chosen weapons. (17) To the wrestlers He was lightning, to the men He was the best, to the women He was Cupid incarnate, to the cowherds He was a relative, to the impious rulers He was a chastiser, to His parents He was a child, to the king of Bhoja He was death, to the unintelligent He was the gross of the universe, to the yogis He was the Supreme Reality and to the Vrishnis He was the most worshipable deity - thus seen differently He entered the arena together with His brother [see * and rasa]. (18) Within Kamsa, who saw Kuvalayâpîda killed and the two of Them invincible, then rose a great anxiety o ruler of man. (19) The two mighty-armed Lords the way They were dressed with garments, ornaments and garlands like two actors in excellent costumes, shone, present in the arena, with an effulgence that overwhelmed the minds of all onlookers. (20) Seeing the two Supreme Personalities opened the people sitting in the galleries, the citizens and the people from outside, o King, by the force of their joy, their eyes and mouths wide and drank they in Their faces, never getting enough of Them with their vision. (21-22) As if drinking with their eyes, licking with their tongues, smelling through their nostrils and embracing with their arms, spoke they among one another commemorating the beauty, qualities, charm and bravery of the things they had seen and heard: (23) 'These two surely are direct expansions of Hari, the Supreme Personality, who have descended to this world in the home of Vasudeva. (24) This one indeed was, born from Devakî, brought to Gokula where He lived hidden all this time growing up in the house of Nanda. (25) Pûtanâ as well as the whirlwind-demon were by Him put to death and so He also dealt with many

others: the Arjuna trees, S'ankhacûda, Kes'î, Dhenuka... (26-27) The cows and their tenders were by Him saved from the forest fire, Kâliya the serpent He subdued, Indra was sobered up by Him, for seven days He held with one hand the best of all mountains delivering all the residents of Gokula from rain, wind and hail... (28) The *gopîs* seeing His always cheerful, smiling face and glance ever free from fatigue could transcend all sorts of distress and live happily... (29) They say that by Him this Yadu dynasty will grow very famous and, protected in every way, will achieve all riches, glory and power... (30) And this brother of His, the lotus-eyed Râma, He's of all opulence and killed Pralamba, [and we think...] Vatsâsura, Bakâsura and others...'

(31) As the people were thus speaking and the musical instruments sounded, spoke Cânûra, addressing Krishna and Balarâma, the following words: (32) 'O son of Nanda, o Râma, You two heroes are well respected and skillful at wrestling; the king hearing of it wanted to see that and called for You. (33) Citizens indeed when they in mind, deeds and words perform to the pleasure of the king will acquire good fortune, but opposite to this it is different. (34) The *gopas* obviously always very happy tend their calves in the forests and play and horse around while grazing the cows. (35) Therefore, let the two of You and us act to the pleasure of the king who embodies all alive, so that all living beings will be satisfied.'

(36) Hearing that spoke Krishna words befitting the time and place [see also 4.8: 54] in welcome of the wrestling that He Himself also considered desirable: (37) 'As subjects of the Bhoja king, must We also, even though wandering in the forest, always execute whatever pleases him, for that will confer upon Us the greatest benefit. (38) We young boys will as it should contest with those equal in strength; the wrestling match should take place so that the members of the audience in this arena will not fall from their belief.'

(39) Cânûra said: 'You and Balarâma are no boys or youngsters, You're the strongest of the strong who sported to kill the elephant that had the strength of a thousand elephants! (40) Therefore should the two of You fight with those who are strong, there's sure no injustice in that; it's Your prowess against mine, o descendent of Vrishni, and let Balarâma take it up with Mushthika.'

* Thus one speaks of ten *rasas*, attitudes or moods toward Krishna: fury [perceived by the wrestlers], wonder [by the men], conjugal attraction [the women], laughter [the cowherds], chivalry [the kings], mercy [His parents], terror [Kamsa], repulsion [the unintelligent], peaceful neutrality [the yogis] and loving devotion [the Vrishnis].

Chapter 44

The Wrestling Match and the Killing of Kamsa

(1) S'rî S'uka said: 'The Supreme Lord assenting to that [what Cânûra had said] then confronted Cânûra and so did the son of Rohinî with Mushthika. (2) Seizing their hands with their hands and locking their legs with their legs, pulled and pushed they each other with force to attain the victory. (3) With their elbows against their elbows, dealt they, knees against knees, head against head and chest against chest one another their blows. (4) Wheeling, shoving, crushing and throwing down, releasing, running in front and running behind, offered they each other resistance. (5) Lifting and carrying, pushing off and holding each other fast wanted they, harming themselves, the victory.

(6) Feeling sorry about that fight between the weak and the strong assembled, to speak among themselves, all the women in groups, o King: (7) 'Alas, how great this lack of responsibility on the part of these people who, present in the king's assembly, are out to join the king in watching a fight between the strong and the weak. (8) At the one side we see the appearance of these two mountains of master wrestlers, all with limbs as strong as lightning, and at the other side are there those most tender limbs of the two youths who haven't attained maturity yet! (9) Clearly came it with this association to a break with the dharma. And there where unrighteousness has mounted, one should not remain for a moment longer! (10) A wise person should not attend an assembly where the members are out for deviating in improprieties, because one then consents in silence and under false pretexts subscribing to wrong assumptions will incur sin. (11) You should see how Krishna's lotus-like face of darting around his foe is as wet of the exertion as the whorl of a lotus flower is with droplets of water. (12) Just see how Râma's face with eyes like copper in the anger with Mushthika is even more beautiful, with His laughing in His focus? (13) How meritorious indeed are the tracts of Vraja

where the Primeval Original Personality in this disguise of human traits, with a wonderful variety of forest flowers, together with Balarâma, vibrating His flute and moving about in various pastimes, was herding the cows, while His feet are worshiped by the lord on the mountain [S'iva] and the Goddess of Fortune. (14) What austerities must the *gopîs* have performed to be allowed to drink in through their eyes the form of such a One essence of unequaled, unsurpassed loveliness perfect in itself, ever new and hard to reach as the only abode of fame, beauty and opulence? (15) They, the fortunate ladies of Vraja, while milking, threshing, churning, smearing [with the dung], swinging on swings, with crying babies, sprinkling and cleaning and so on, fondly thinking sing about Him, choked with tears and have, by their consciousness of Urukrama, all they wish for. (16) Hearing Him playing the flute, together with the cows early in the morning leaving and late in the evening returning to Vraja, hurry the women outside meet on the road in utter piety with the smiling, merciful face and glances.'

(17) As they were thus speaking decided the Supreme Lord, the Controller of Mystic Power, to kill His enemy, o hero of the Bhâratas. (18) Their parents [in prison] hearing of the women the words of concern about their sons, overwhelmed with sorrow burned in distress not knowing how strong their kids were. (19) As Acyuta and His opponent fought each other with all the different wrestling techniques, did Balarâma and Mushthika the same. (20) Due to the crushing, lightning hard blows dealt by the hands and feet of the Supreme Lord, was Cânûra, more and more feeling pained and exhausted, completely broken. (21) He with the speed of a hawk falling upon Him, both his hands clenching to fists, struck the Supreme Lord Vâsudeva enraged upon His chest. (22-23) Not moved by His blows like an elephant hit with a garland, seized the Lord Cânûra by his arms and whirled He him around several times to throw him with great force down to the earth so that he, crashing like a massive festival column, with his clothes, hair and garland all scattered, lost his life. (24-25) Likewise did also Mushthika, after striking the powerful Lord Balabhadra with his fist, receive a violent blow from His palm so that he trembling, giving up blood from his mouth, right where he stood lifeless fell to the ground, like a tree struck down by the wind. (26) Then was Kûtha, coming forward, nonchalantly with a left fist playfully killed by Râma, the best of all fighters, o King. (27) Next then did both S'ala and Tos'ala, struck in the head by the toes of Krishna and torn apart, come to fall. (28) With Cânûra, Mushthika, Kûtha, S'ala and Tos'ala being killed fled the remainder of the wrestlers in the hope to save their life. (29) Gathering with Their young cowherd friends sported They [Krishna and Râma] together with them, playing musical instruments and dancing about tinkling with Their ankle bells. (30) Except for Kamsa rejoiced all the people over the accomplishment of Râma and Krishna while the best of the learned and the saintly exclaimed 'Excellent, excellent!'

(31) With the best of his wrestlers killed and running off, silenced the bhoja king his instrumental music and spoke he the words: (32) 'Expel the two sons of Vasudeva who behaved so badly from the city, take the *gopas* their wealth and tie up that fool Nanda! (33) And Vasudeva who is so stupid, Ugrasena, my father the ignoramus and his followers, should all, for their siding with the enemy, be killed right away.'

(34) With Kamsa thus raving indeed extremely mad, jumped the Imperishable Lord with ease high up to swiftly climb upon the high royal dais. (35) Seeing Him, his own death, approaching, got he, smart enough, up from his seat immediately and took he up his sword and shield. (36) Kamsa, sword in hand moving about left and right as quick as a hawk in the sky, was by force of the irresistible and fearsome strength seized like a snake would by the son of Târکشya [Garuda]. (37) Grabbing him by the hair, slipped the crown from his head and hurled the One with the Lotus Navel him down from the high platform into the wrestling arena after which He, the Independent Support of the Entire Universe, jumped on top of him. (38) Like a lion with an elephant dragged He him dead along the ground before the eyes of all the people of whom then arose a loudly sounded 'Ooo..h, ooooh', o King of the humans. (39) Since he, constantly anxious of mind, had seen Him, the Controller with the *cakra* in His hand, before him wherever he drank or ate, walked, slept or breathed, achieved he therefore that same so difficult to achieve form [see also *sârûpya* 10.41: 42 and 10.29: 13]. (40) His eight younger brothers Kanka, Nyagrodhaka and the rest, infuriated ran forward in attack to make Him pay for their brother. (41) Thus rushing ahead ready to strike were they beaten down by Balarâma, who like the lion king with the animals wielded His club. (42) Kettledrums resounded in the sky, Brahmâ, S'iva, the other gods and the ones empowered pleased chanted praises and showered flowers upon Him as their wives danced.

(43) The wives, o Emperor, grieving over the death of their well-wishers approached there with tears in their eyes beating their heads. (44) Embracing their husbands lying on the heroes bed, lamented the women loudly shedding a river of tears: (45) "Alas, o master, o dearest, o defender of the holy duty, o kindness, o you so full of compassion; together with your being killed have we, your household and offspring, been killed. (46) Bereft of you, the master, does this city just like us, o most heroic of men, not appear as beautiful with

the festivity and bliss all having ended now. (47) The terrible violence you've committed against innocent living creatures has resulted in this condition of yours o dearest, how can there for him who causes harm to other living beings be a happy end? (48) He who is neglectful of this One, Him who of all living beings in this world is for certain the origin, maintenance and disappearance, can never prosper in happiness.'

(49) S'rî S'uka said: 'The Supreme Lord, the Sustainer of All Worlds, consoling the wives around the king, as enjoined arranged for the funeral rites for the deceased. (50) After that had been done freed Krishna and Râma their father and mother from their fetters, proving Their respect by touching their feet with Their heads. (51) Devakî and Vasudeva in recognition of [Them as] the Controllers of the Universe payed on their turn their respects with joined palms and apprehensively didn't embrace their sons.'

Chapter 45

Krishna Rescues His Teacher's Son

(1) S'rî S'uka said: 'With His parents arriving at the idea that He would be the Supreme Personality said He to Himself: 'This should not be so', and thus expanded He the personal illusory potency [of His *yogamâyâ*] which bewilders the people. (2) Approaching them together with His elder brother, the Greatest of the Veritable [the Sâtvatas], said He, to gratify them, with humility bowing down to His parents respectfully: 'Dear father and mother! (3) There has, o father [and mother] who because of us were always in anxiety, indeed for the two of you never been anything of the toddler-age, the boyhood and youth of your two sons [see *]. (4) As ordained by fate could We, deprived of residing in your presence, not experience the pampered happiness of children living at home with their parents. (5) To the parents from whom one is born and by whom one is maintained, is a mortal person never, not for a lifespan of hundred years, able to repay the debt, for they are the source of the body that is there for all goals of life [*purushârthas*, compare 10.32: 22]. (6) A son who, of them capable, with his resources and wealth does not provide for their sustenance, will after death be made to eat his own flesh [see also 5.26]. (7) Being capable of but not maintaining one's mother and father, the elderly, one's chaste wife, one's very young child, the spiritual master and the learned one seeking shelter, is one dead even though one breathes [see B.G. 11: 33]. (8) Therefore were the two of Us, because of Kamsa who was always disturbing, with a mind motivated for counteraction unable to honor you and have We spent these days [of youth] without having been of any use to you. (9) Please forgive Us the fact that, o father and mother, under the control of others from Our part not being at your service, the hardhearted one [Kamsa] caused such a great pain.'

(10) S'rî S'uka said: 'Thus bewildered by the deluding power of Him, the Lord and Soul of the Universe appearing as a human being, raised they Them upon their laps to experience the joy of closing Them in their arms. (11) Bound by the rope of affection crying a river couldn't they say a thing, o King, being overwhelmed with their throats full of tears. (12) The Supreme Lord, the son of Devakî, thus consoled His parents and made His maternal grandfather Ugrasena, King over the Yadus. (13) He then told him: 'With Us, o great King, as your subjects please take command, since one because of the curse of Yayâti [see 9.18: 42] being born as a Yadu should not sit on the throne. (14) When I am present attending to you as a servant, will the demigods and all belonging to them bow down to offer you tribute; and what then to say of other rulers of men?'

(15-16) All His close relatives and other relations, the Yadus, Vrishnis, Andhakas, Madhus, Das'ârhas, Kukuras and other clans, who disturbed in fear of Kamsa had fled in all directions, were honored and consoled, for living in foreign regions had made them weary. He, the Maker of the Universe, arranged for their homes and gratified them with valuable gifts. (17-18) Protected by the arms of Krishna and Sankarshana enjoyed they in their homes perfectly the fulfillment of their desires as because of Krishna and Râma the fever [of a material life] had ceased, now that they day by day saw the loving, always cheerful, beautiful lotus-like face of Mukunda with the merciful, smiling glances. (19) Even the eldest were youthful and full of strength and vitality, there [in Mathurâ] drinking in with their eyes repeatedly the nectar of Mukunda's lotus face. (20) Next, o great King, were the Supreme Lord, the son of Devakî, and Sankarshana approached by Nanda and this is what They, embracing him, said: (21) 'O father, by the great affection and the fondling of the two of you, have you cared for Us in a great way, truly is for parents the love for their children greater even than the love they have for themselves. (22) Those persons are father and mother who nourish as their own children the sons who were abandoned by their own family not capable of maintaining and protecting them. (23) Please, all of you, go to Vraja dear father, We [represented by ...] will visit you and

your kin aching of love, after We've made our friends here happy.' (24) Acyuta thus appeasing Nanda and the folk of Vraja, then respectfully honored them with clothing, jewelry and pots and such.

(25) Thus addressed by the two of Them embraced Nanda Them, engulfed by affection, with tears filling his eyes and went he with the *gopas* to Vraja. (26) Then had the son of S'ûrasena [Vasudeva], o King, by a priest and brahmins for his sons the second-birth initiation properly performed. (27) He donated to them in worship, for remuneration fully decorated cows with golden chains and ornaments complete with calves and garlands of flowers of flax. (28) He, magnanimous, gave them in charity the cows that were stolen away by Kamsa, the same cows he previously had donated within his mind on the day that Krishna and Râma were born [see 3.10: 11-12]. (29) After by initiation having attained the twice-born status, took They, sincere in Their vows from Garga, the preceptor of the Yadus, the vow of celibacy [to be a student, see also *Gâyatrî* and *brahmâcârîya*]. (30-31) As the Lords of the Universe of all being the origin and in knowledge being omniscient did They, by their humanlike activities concealing the impeccable knowledge that was achieved from no other source, then desire to live at the school of the guru native to Kâsî [Benares] named Sândîpani who dwelt in the city of Avantî [Ujjain]. (32) The spiritual teacher who in that circumstance was allowed to receive Them in self-restraint, was by Them, who approached him for his service as if he was the Lord, that way with Their devotion used to set an irreproachable example for others. (33) Their highest one of the twice-born satisfied with Their pure love and submissive acts, taught as Their guru Them all the Vedas with their corollary literatures and philosophical treatises, [**] (34) the Dhanur Veda [military science, archery] along with all its secrets [the mantras], the dharma and the *nyâya* [the methods of logic] as also *ânvîkshikîm* [the knowledge of philosophical debate or *tarka*] and the six aspects of *râja-nîtim* [political science, see ***]. (35-36) As the best of all first class persons and of all knowledge being the promulgators did They, o ruler of man, fixed in concentration fully assimilate with simply having it heard once, the complete of the sixty-four arts in as many days and nights [*4] and offered They being satisfied their preceptor, o King, compensation [*gurudakshinâ*]. (37) The twice-born man, in due consideration of that amazing greatness of Their superhuman intelligence, o King, after consulting with his wife, arrived at the wish to see his child back that had perished in the ocean at Prabhâsa [see also 1.15: 49, 3.1: 20, 3.3: 25]. (38) Saying 'So be it' mounted the two great charioteers of unlimited prowess then a chariot and walked they, reaching there, up to the shore to sit down for a moment, upon which the ocean in recognition brought Them offerings of tribute [compare 9.10: 13]. (39) To him said the Supreme Lord: 'At once present Us the son of Our guru, a young boy whom by you with a mighty wave has been seized here.'

(40) The person of the ocean said: 'It was not I who took him away, o Lord, it was a powerful Daitya named Pañcajana, o Krishna, a demon who roams in the water assuming the form of a conch. (41) By him living here has he indeed been taken away'.

Hearing that hurried the Master into the water and killed He him, but the boy He couldn't find in his belly. (42-44) Taking the conch shell, that had grown as a part of the demon, returned He to the chariot and left He for the beloved city of Yamarâja [the Lord of death] known as Samyamani [*5]. On His way being accompanied by Him who has the Plow for His Weapon [Balarâma], blew Janârdana loudly on the conch shell [see also B.G. 1: 15] of which the sound was heard by Yamarâja, the restrainer of the ones born. Overflowing with devotion performed he elaborate worship for Them and said he humbly, bowing down to Krishna who dwells in each his heart: 'What can I do for the two of You, o Vishnu, who appeared as human beings?'

(45) The Supreme Lord said: 'Please bring the son of My guru taken from here to suffer the bondage of his karma o great King, it is My command that should be given priority.'

(46) 'Let it be so' he said and brought forth the preceptor's son. The Best of the Yadus then gave him back to Their guru whom They so said: 'Please make another wish'.

(47) The honorable guru said: 'I am completely fulfilled, my Boys, by the remuneration for the guru of the two of You; what else would there for the spiritual master of Persons like You be left to desire? (48) Please go to Your home, o heroes, may Your fame purify and may the words of Your delight [the mantras, the Vedic hymns] be ever fresh ['never die away' or 'never be forgotten'] in this life and in the next!' [see also 10.13: 2]

(49) Thus by Their guru permitted to leave, reached They on Their chariot fast as the wind and thundering like a cloud Their city. (50) The citizens seeing Râma and Janârdana, not having seen Them for many days, all rejoiced like people who having lost their wealth had regained it.'

* S'rîla Vis'vanâtha Cakravartî points out: 'The *kaumâra* stage lasts until the age of five, *pauganda* up to age ten and *kais'ora* to age fifteen. From then on, one is known as *yauvana*.' According to this statement, the *kais'ora* period ends at the age of fifteen. Krishna was only eleven years old when He killed Kamsa, according to Uddhava's words: *ekâdas'a-samâs tatra gûdhârcih sa-balo 'vasat*. 'Like a covered flame, Lord Krishna remained there incognito with Balarâma for eleven years' (S.B. 3.2: 26) ... The three years and four months that Lord Krishna stayed in Mahâvana were the equivalent of five years for an ordinary child, and thus in that period He completed His *kaumâra* stage of childhood. The period from then to the age of six years and eight months, during which He lived in Vrindâvana, constitutes His *pauganda* stage. And the period from the age of six years and eight months through His tenth year, during which time He lived in Nandîs'vara [Nandagrâma], constitutes His *kais'ora* stage. Then, at the age of ten years and seven months, on the eleventh lunar day of the dark fortnight of the month of Caitra, He went to Mathurâ, and on the fourteenth day thereafter He killed Kamsa. Thus He completed His *kais'ora* period at age ten, and He eternally remains at that age. In other words, we should understand that from this point on the Lord remains forever a *kis'ora*.'

** : These are the so-called *angas* and Upanishads. The six *angas* are: *s'iks'a* (phonetics), *chanda*, (prosody), *vyâkarana* (grammar), *jyotisha* (astronomy), *kalpa* (content and rules for the rituals) and *nirukta* (etymology).

*** : The six aspects of political science are: (1) *sandhi*, making peace; (2) *vigraha*, war; (3) *yâna*, marching or expedition; (4) *âsana*, sitting tight or encampment; (5) *dvaiddha*, dividing one's forces or separating one's allies; and (6) *sams'aya*, depending on allies or seeking the protection of a more powerful ruler.

*4: The Lords learned: (1) *gîtam*, singing; (2) *vâdyam*, playing on musical instruments; (3) *nrityam*, dancing; (4) *nâthyam*, drama; (5) *âlekhyam*, painting; (6) *vis'eshaka-cchedyam*, painting the face and body with colored unguents and cosmetics; (7) *tandula-kusuma-bali-vikârâh*, preparing auspicious designs on the floor with rice and flowers; (8) *pushpâstaranam*, making a bed of flowers; (9) *das'ana-vasanânga-râgâh*, coloring one's teeth, clothes and limbs; (10) *mani-bhûmikâ-karma*, inlaying a floor with jewels; (11) *s'ayyâ-racanam*, covering a bed; (12) *udaka-vâdyam*, ringing waterpots; (13) *udaka-ghâta*, splashing with water; (14) *citra-yogâh*, mixing colors; (15) *mâlya-grathana-vikalpâh*, preparing wreaths; (16) *s'ekharâpîda-yojanam*, setting a helmet on the head; (17) *nepathya-yogâh*, putting on apparel in a dressing room; (18) *karna-patra-bhangâh*, decorating the earlobe; (19) *sugandha-yukti*, applying aromatics; (20) *bhûshana-yojanam*, decorating with jewelry; (21) *aindrajâlam*, jugglery; (22) *kaucumâra-yogah*, the art of disguise; (23) *hasta-lâghavam*, sleight of hand; (24) *citra-s'âkâpûpa-bhakshya-vikâra-kriyah*, preparing varieties of salad, bread, cake and other delicious food; (25) *pânaka-rasa-râgâsava-yojanam*, preparing palatable drinks and tinging draughts with red color; (26) *sûci-vâya-karma*, needlework and weaving; (27) *sûtra-krîdâ*, making puppets dance by manipulating thin threads; (28) *vînâ-damarukavâdyâni*, playing on a lute and a small X-shaped drum; (29) *prahelikâ*, making and solving riddles; (29a) *pratimâlâ*, capping verses, or reciting poems verse for verse as a trial of memory or skill; (30) *durvacaka-yogâh*, uttering statements difficult for others to answer; (31) *pustaka-vâcanam*, reciting books; and (32) *nâthikâkhyâyikâ-dars'anam*, enacting short plays and writing anecdotes. (33) *kâvyâ-samasyâ-pûranam*, solving enigmatic verses; (34) *paththikâ-vetra-bâna-vikalpâh*, making a bow from a strip of cloth and a stick; (35) *tarku-karma*, spinning with a spindle; (36) *takshanam*, carpentry; (37) *vâstu-vidyâ*, architecture; (38) *raupya-ratna-parîkshâ*, testing silver and jewels; (39) *dhâtu-vâdah*, metallurgy; (40) *mani-raga-jñânam*, tinging jewels with various colors; (41) *âkara-jñânam*, mineralogy; (42) *vrikshâyur Veda-yogâh*, herbal medicine; (43) *mesha-kukkutha-lâvaka-yuddha-vidhi*, the art of training and engaging rams, cocks and quails in fighting; (44) *s'uka-s'ârikâ-pralâpanam*, knowledge of how to train male and female parrots to speak and to answer the questions of human beings; (45) *utsâdanam*, healing a person with ointments; (46) *kes'a-mârjana-kaus'alam*, hairdressing; (47) *akshara-mushthikâ-kathanam*, telling what is written in a book without seeing it, and telling what is hidden in another's fist; (48) *mlecchita-kutarka-vikalpâh*, fabricating barbarous or foreign sophistry; (49) *des'a-bhâshâ-jñânam*, knowledge of provincial dialects; (50) *pushpa-s'akathikâ-nirmîti-jñânam*, knowledge of how to build toy carts with flowers; (51) *yantra-mâtrikâ*, composing magic squares, arrangements of numbers adding up to the same total in all directions; (52) *dhârana-mâtrikâ*, the use of amulets; (53) *samvâcyam*, conversation; (54) *mânasî-kâvyâ-kriyâ*, composing verses mentally; (55) *kriyâ-vikalpâh*, designing a literary work or a medical remedy; (56) *chalitaka-yogâh*, building shrines; (57) *abhidhâna-kosha-cchando-jñânam*, lexicography and the knowledge of poetic meters; (58) *vastra-gopanam*, disguising one kind of cloth to look like another; (59) *dyûta-vis'esham*, knowledge of various forms of gambling; (so) *âkarsha-krîdâ*, playing dice; (61) *bâlaka-krîdanakam*, playing with children's toys; (62) *vainâyikî vidyâ*, enforcing discipline by mystic power; (63) *vaijayikî vidyâ*, gaining

victory; and (64) *vaitâlikî vidyâ*, awakening one's master with music at dawn. [see also Krishna book ch. 45]

*5 *Samyama* means, self-control, restraint, holding together, the integration of concentration [*dhâranâ*], meditation [*dhyâna*], and absorption [*samâdhi*] in yoga.

Chapter 46

Uddhava Spends the Night in Gokula Talking with Nanda

(1) S'rî S'uka said: 'The best adviser to the Vrishnis was Krishna's beloved friend Uddhava [see also 3.2], a direct disciple of Brihaspati of the finest intelligence. (2) To him, His dearmost, unique devotee spoke some day the Supreme Lord Hari, who removes the distress of the surrendered, taking his hand into His. (3) 'Please Uddhava, o gentle one, go for the satisfaction of My parents to Vraja and relieve, by carrying My messages, the *gopîs* from the mental pain of being separated from Me. (4) They absorbed in Me, with their minds fixed on Me, made Me the purpose of their lives abandoning everything physical [of husband, home and children, see 10.29: 4]. Understanding those who for My sake left behind this world and its moral obligations, I sustain them who have Me alone as their beloved and dearmost Self. (5) The women of Gokula remembering Me, their dearest object of love being far away, My best, become stunned being overwhelmed by the anxiety of separation [see also B.G. 2: 62-64]. (6) The cowherd women fully dedicated to Me, with My promises to return do with great difficulty hold on, somehow keeping their lives going.'

(7) S'rî S'uka said: 'With Him thus having spoken o King, accepted Uddhava respectfully the message of his Sustainer, mounted he his chariot and set he off to the cowherd village of Nanda. (8) Just as the sun was setting reached the fortunate one Nanda's pastures, passing unnoticed because of the dust of the hooves of the animals that were coming home. (9-13) With the sounds of the bulls in rut fighting one another for the fertile ones, with the cows with filled udders running after their own calves, with the beauty of the white calves capering here and there and with the milking and the loud reverberation of flutes, were the finely ornamented *gopîs* and *gopas*, auspiciously singing about the deeds of Balarâma and Krishna, resplendent. It all was most attractive with the homes of the *gopas* filled with incense, lamps and flower garlands for the worship of the fire, the sun, the guests, the cows, the brahmins, the forefathers and the gods [see also 10.24: 25]. The forest on all sides flowering echoed of the swarms of bees, singing birds and the *kârândava* ducks and the swans crowding around the adorning bowers of lotuses. (14) With him having arrived approached Nanda the dear follower of Krishna and embraced he him happy to be of reverence with Lord Vâsudeva in his mind. (15) Having him fed with the finest food, comfortably seated on a nice sofa to be relieved of the fatigue and with his feet massaged and so on, inquired he: (16) 'O dear and most fortunate one, does our friend the son of S'ûra [Vasudeva] who is so devoted to his well-wishers, fare well now that he is released and has joined with his children? (17) What a luck that the wicked Kamsa, who constantly hated the always righteous and saintly Yadus, because of his sins together with his followers has been killed! (18) Is Krishna still thinking of us, His mother, His well-wishers and friends, the *gopas* of Vraja of whom He is the master, the cows, Vrindâvana forest and the mountain [see 10.24: 25]? (19) Is Govinda coming back to see once more His folk so that we may glance upon His face, His beautiful nose, His nice smile and eyes? (20) By Krishna, that so very great Soul, were we protected against insurmountable mortal dangers like a forest fire, the wind and rain, as also against a bull and a serpent. (21) The memory of Krishna's valorous deeds, playful sidelong glances, smiles and words, my dear, made us all forget our material concerns. (22) With those who see the locations where He played, the rivers, the hills and the different parts of the forest that were decorated by His feet, finds the mind total absorption in Him. (23) I think that Krishna and Râma are, as confirmed by Garga [see 10.8: 12], of the demigods the two most elevated on this planet, present here for a great and holy, divine cause. (24) After all, have Kamsa, who had the strength of ten thousand elephants, the wrestlers and the king of the elephants playfully been killed by the both of Them, as easy as animals are by the lion king. (25) A bow as solid as fifty centimeters thick [three *tâlas*] was by Him royal as an elephant broken like a stick and for seven days held He with one hand up a mountain! (26) Pralamba, Dhenuka, Arishthâ, Trinâvarta, Baka and other demons who had conquered both Sura and Asura were by Them out here killed with ease.'

(27) S'rî S'uka said: 'Nanda thus remembering again and again, fully immersed in Krishna became extremely anxious and fell silent overcome by the force of his pure love. (28) Mother Yas'odâ overhearing the descriptions of her son's activities gave way to her tears while her breasts got wet from her love. (29) Seeing the two of them in this condition of their supreme attraction of love for the Supreme Lord spoke Uddhava

ecstatically. (30) S'rî Uddhava said: 'The two of you are for sure, in your having developed a mentality like this for Nârâyana, the spiritual master of all, the most praiseworthy of all embodied beings in this world, o respectful one. (31) These two of Râma and Mukunda, indeed are the seed and the womb of the universe; They are the primeval Male Principle and His Creative Energy who accompany the living beings [confused] in all their diversity with knowledge and control. (32-33) That person who in his life divided within but for a moment immerses his mind [in Him] will at that time immediately eradicate all traces of karmic impurities and will head for the supreme destination in a spiritual form with the color of the sun. With your good selves giving Him, the Great Soul and Self that is the reason of existence of all, giving Him, Nârâyana, the Ultimate Cause in a mortal frame, by all means the utmost purest love, what good deeds then would there remain for you to perform? (34) In not too long a time will Acyuta, [as] the Lord Supreme, the Master and Protector of the Devotees, to give satisfaction to His parents, return to [the full vision within the people of] Vraja. (35) Having killed Kamsa, the enemy of all Yadus, in the arena, [and all other evil in the world...] will Krishna be true to that what He told you of His turning back. (36) Please do not falter o most fortunate ones, you will see Krishna in the near future; He is present within the hearts of all living beings like fire in firewood. (37) In reality there is no one especially dear or not dear to Him, nor does He, free from false pride being of the same respect for all, hold anyone superior or inferior [compare S'rî S'rî S'ikshâshthaka and B.G. 9: 29,]. (38) For Him there is no father and no mother, no wife, no children and so forth; no one is related to Him, nor is anyone an outsider and there is no [material] body or birth of Him either [compare 10: 3]. (39) For Him there is no karma in this world to appear in wombs pure or impure or mixed and yet for the sake of pastimes He appears in order to redeem His saintly devotees [see B.G. 3: 22; 4: 7; 13: 22]. (40) Though being beyond the modes called goodness, passion and ignorance accepts He it, being transcendental, to play by the modes, thus is He, as the Unborn One, of creation, maintenance and destruction. (41) Just as in one's vision when one whirls around, the ground seems to be whirling, so too see ms, when one thinks of oneself as being the body, the self to be the doer, while it is the mind that is acting [compare B.G. 3: 27]. (42) He is not the son of the two of you alone, He is the Supreme Lord Hari who is the son, the very self, the father and the mother; He is the Lord of Control. (43) What is seen or heard, what is in the past, the present or in the future; what is stationary, mobile, large or small can in no way said to be a thing apart from Acyuta; He alone, manifesting as the Supersoul, is everything.'

(44) As Nanda and Krishna's servant were thus speaking ran the night to an end, o King, lighted the women rising from sleep lamps in worship before their deities and began they to churn the butter. (45) In the light of the lamps pulling the ropes, with the rows of bangles on their arms, with their jewels and with their faces red of the *kunkuma* glowing of their earrings and necklaces, shone the women while their hips and breasts were moving. (46) As the women of Vraja with their eyes like lotuses with the reverberation of their loud singing that was mixed with the sounds of churning for the butter were touching the sky, was all inauspiciousness in every direction dispelled. (47) When the supreme master of the sun rose saw the residents of Gokula the golden chariot outside the house of Nanda and wondered they 'To whom does it belong? (48) Maybe Akrûra has come, that agent to the purpose of Kamsa by whom Krishna with His lotus eyes was brought to Mathurâ. (49) Would he then, with his master satisfied, be here to celebrate the death rituals with us?' And while the women were thus speaking came there Uddhava who had finished his morning duties.'

Chapter 47

The Gopî Reveals Her Emotions: The Song of the Bee

(1-2) S'rî S'uka said: 'When the women of Vraja saw him, the servant of Krishna, with his long arms, being so young, with his lotus eyes, wearing a yellow garment and a lotus garland and with his effulgent lotus-like countenance and polished earrings, wondered they quite astonished from where this handsome man had come and to whom he, wearing Krishna's clothes and ornaments, belonged. With all of them talking like this crowded they eagerly around him who was sheltered by the lotus feet of Uttamas'loka [the Lord Praised in the Scriptures]. (3) In proper respect bowing down to him in humility and shyly smiling with their glances, sweet words and all, inquired they with him, having taken him separate and seated on a pillow, for they had understood that he was an envoy of the Master of the Goddess of Fortune. (4) 'We know that you arrived here as the personal associate of the chief of the Yadus who as your Master has sent you here to satisfy by your mediation His parents. (5) We wouldn't know what there would be else for Him worth to remember in these cow pastures; the bonds of affection with one's relatives are even for a sage difficult to relinquish. (6) The interest in others manifests itself as friendship for as long as it takes; it is a pretense as good as the interest that bees show for flowers or that men show for women. (7) Prostitutes abandon a penniless man,

citizens an incompetent king, graduates abandon their teacher and priests one abandons after compensating them. (8) Birds do so with a tree rid of the fruits and guests with the house where they ate; animals abandon the forest that burned down and likewise does a lover so once he has enjoyed an enamored woman.'

(9-10) The *gopîs* with Uddhava, the messenger of Krishna, having arrived in their midst, did so with their speech, bodies and minds aiming at Krishna, put aside their worldly concerns, singing and crying without restraint in the intense memory of the youth and childhood activities of their Sweetheart. (11) One [noted as Râdhâ, see also *] seeing a honeybee while meditating the association with Krishna imagined it a messenger sent by her Beloved and spoke the following. (12) The *gopî* said: 'O honeybee, you friend of a cheater, don't touch my feet with your whiskers carrying the *kunkum* from His garland that rubbed off from the breasts of our rival; He who has sent a messenger such as you is derided in the assembly of the Yadus - let the Lord of Madhu [Himself instead] be of mercy with the women! [*prajalpa* **] (13) Once He made us drink the nectar from His bewildering lips, but He has suddenly abandoned us like we were some flowers; I wonder why, like you [o bee], the goddess of fortune [Padmâ] serves His lotusfeet - that must be so because, alas, by the chitchat of Krishna her mind has been stolen [*parijalpa* ***]. (14) O mister sixlegs, why are you singing here so much about the Master of the Yadus in front of us, old friends of the Friend of Vijaya [Arjuna], who abandoned their homes; you better sing of His topics before the [present] girlfriends of whom He [now has] relieved of the pain of their breasts - His sweethearts will provide you the charity you seek [*vijalpa* *4]. (15) What women in heaven, on earth and below would not be available to Him so deceptive with His charming smiles and arching eyebrows; what is, when the wife of the Fortunate One is of worship with the dust of the feet, the value of us, we for whom being so wretched indeed He at least is there by the sound of 'Uttamas'loka' [*ujjalpa* *5]? (16) Keep your head off my foot! I know you, you expert who as a messenger from Mukunda learned the diplomacy of flatter! Why should I reconcile with Him who so ungrateful abandoned us, who for His sake in this life have abandoned their children, husbands and everything else [*sañjalpa* *6]? (17) Against the rules shot He [as Râma, see 9.10 & 11] as cruel as a hunter the king of the monkeys [Vâlî], was He won by a woman [Sîtâ], did He disfigure a woman driven by lust [S'ûrpanakhâ, the sister of Râvana] and did He, after consuming His tribute [as Vâmana], bind Bali up like a crow [see 8.21]; so therefore enough of that Black Boy whom of all friendships is so hard to give up with us losing ourselves in the topics about Him [*avajalpa* *7]. (18) The ears, just once partaking in a drop of the nectar of the pastimes He constantly performed, do remove one entirely from the duality and ruin the personal duties right away, because of which, rejecting their miserable homes and families, many people out here like birds pursue the livelihood of begging [*abhijalpa* *8]. (19) We, taking His deceptive speech for true, as foolish doe wives of the black deer trusting the hunter's song, repeatedly experienced this sharp pain of lust caused by the touch of His fingernails; o messenger, I beg, speak of another subject [*âjalpa* * 9]! (20) O sweet friend, have you by my Beloved once again been sent here - please choose whatever you wish, you are to be honored by me my dearest - why are you with us here raising this conflict of feelings with Him that is so impossible to give up; o gentle one, isn't there always present at His side His consort, the goddess of fortune S'rî, to His chest [*pratijalpa* * 10]? (21) It certainly is regrettable that the son of Nanda now resides in Mathurâ; does He remember the household affairs of His father, His friends and the cowherd boys so now and then, o great soul, or..., does He still in talks relate to us, the maidservants? When do we have a chance that He will lay His aguru-scented hand on our heads [*sujalpa* * 11]?'

(22) S'rî S'uka said: 'Uddhava, having heard how the cowherd girls were hankering for the sight of Krishna, next in order to pacify them spoke of the messages of their Sweetheart. (23) S'rî Uddhava said: 'You who in this manner dedicated your minds unto the Supreme Lord Vâsudeva, are for sure to be worshiped by all people, because you fulfilled the purpose of your good selves [of modeling the emotions of relating to Him]. (24) By donating, vows [of poverty, celibacy and fasting], sacrifices, the rosary [*japa*], by study, and by turning inward concentrating and meditating, and by all kinds of other auspicious practices [see also *yama*, *niyama*, *vidhi* and *bhâgavata dharma*] is indeed unto Krishna the bhakti, the devotional service, realized. (25) By your good selves unto the Supreme Lord, who is glorified in sublime poetry, have you - and my congratulations for that - established an unequalled devotion hard to attain even for the sages. (26) To your good fortune you chose to leave your sons, husbands, physical comforts, relatives and homes to associate with that superior male personality named Krishna. (27) By the rightful claim of your wholehearted love in separation from Adhokshaja, o glorious ones, have you done me [the Lord and everyone] a great favor. (28) Please, good ladies, hear what the message from your Beloved for you is for the reason of which I, as a faithful servant of my master's orders, came here.

(29) The Supreme Lord has said: 'You women are actually never separated from Me, who is ever present as the Soul of All; just as all the elements, the ether, the fire, the air, the water and the earth are part of all beings, am I likewise, to the elements of the mind, the life air, the senses, and their natural modes [*guna*,

rasa and *jalpa*] there as their harbor. (30) Within Me do I Myself by means of Myself create, destroy and sustain through the power of My deluding potency that is made up by the elements, the senses and the modes. (31) The soul full of pure spiritual knowledge is, concerning the effect of the modes of nature, uninvolved in what is perceived by the functions of deep sleep, dream sleep and waking consciousness. (32) What one meditates by the senses that run after the objects is as false as a dream is when one wakes up; staying alert should one bring under control that what [in the mind] gathers from the input of the senses [compare B.G. 2: 68 and 6: 35-36]. (33) This, like all rivers ending in the ocean, is of the intelligent the end conclusion to all Vedic studies, yoga, analysis, renunciation, penance, sense control and truthfulness [compare B.G. 2: 70]. (34) The fact then that I, who is so dear to your eyes, indeed am situated so far away from you, is according My wish that you, in your solicitude towards Me, are attracted to Me in the mind. (35) For the minds of women remain absorbed when the one dearest to them is far away and not so much the minds of those who have him present directly before their eyes. (36) Your minds totally absorbed in Me will - because of the constant remembrance of Me - having given up on all the restlessness, soon obtain Me. (37) Those remaining here in Vraja while I was sporting at night in the forest [see 10.29: 9] and for that reason not experienced the *râsa* dance, were as fortunate to achieve Me by thinking of My heroic acts.'

(38) S'rî S'uka said: 'The women of Vraja hearing the instructions this way imparted by their Beloved, next addressed Uddhava, pleased as they were to have their memories revived by the message. (39) The *gopîs* said: 'Fortunately has the cause of the suffering, the enemy of the Yadus Kamsa, together with his followers been killed. How good it is that Acyuta at present happily lives with His well-wishers who have attained all they desired. (40) O gentle one, perhaps is the elder brother of Gada [Krishna, see 9.24: 46] giving the women of the city the love that belongs to us, we who revere Him affectionately and bashful with inviting smiles and glances. (41) How will our Darling, so versed in all the matters of love, not become bound by the bewildering gestures and words of the city women, who are also [just as we] constantly of worship? (42) And... does Krishna, o pious one, remember us; does He ever mention us, village girls, when He freely talks in the company of the city women? (43) Does He recall those nights in which He enjoyed in Vrindâvana that place so enchanting because of the lotus, the jasmine and the moon, when He with tinkling ankle bells danced with us, His beloved girlfriends, who ever glorify Him with the charming stories about Him? (44) Will that descendant of Das'ârha come over here to bring, perhaps with His touch, back to life us who are tormented with the sorrow He Himself gave rise to, just like Indra would do to [replenish] a forest with his clouds? (45) But why would Krishna come over here now that He, surrounded by all His well-wishers, is happy having attained a kingdom, killed His enemies and married the daughters of kings? (46) What unto Him, the great Soul and husband of the goddess of fortune whose every desire is already fulfilled, would there be to fulfill as a purpose for us, forest-dwellers, or for other women; He's complete in Himself! (47) The highest happiness indeed is found in not hoping for anything, so even stated Pingalâ [a courtesan, see 11.8], yet for us who aware of that are focused on Krishna is it difficult not to hope. (48) Who is able to put out of his mind the thought of the intimate talks with Uttamas'loka, from whose body the goddess, even though He's not desiring her, never moves away? (49) With Sankarshana for His companion lived Krishna, o prabhu, by the rivers, the hills and places in the forest, the cows and the sounds of the flute. (50) Ah!, over and over do those places with the divine markings of His feet remind us of the son of Nanda we really can never forget. (51) O, how can we, whose hearts were stolen by His gait, His playful glances, His generous charming smiles and nectarean words, forget Him? (52) O Master, Master of the Goddess, Master of Vraja, o Destroyer of the Suffering, o Govinda lift Gokula up from the ocean of misery it is submerged in!'

(53) S'rî S'uka said: 'They, with their fever of separation removed by Krishna's messages, then worshiped him recognizing him as Adhokshaja Himself. (54) Remaining there for some months singing the topics of Krishna's pastimes, gave he joy to Gokula dispelling the sorrow of the *gopîs*. (55) All the days that Uddhava dwelled in Nanda's cowherd village passed for the residents of Vraja in a single moment, because they were all filled with discussions about Krishna. (56) Seeing the rivers, forests, mountains, valleys and flowering trees, took the servant of the Lord pleasure in inspiring the people of Vraja about Krishna. (57) Noticing all this and more of the *gopîs*' total absorption in Krishna and their agitation to it, was Uddhava extremely pleased and sang he, offering them all respect, the following: (58) 'These women, with success maintaining their bodies on this earth as cowherd women exclusively for Govinda, the Soul of All, all by themselves achieved perfection in their loving ecstasy - a love that is desired as well as by us as by the sages who fear a material existence; what use is it to be blessed with the [three] births of a brahmin [from his mother, his guru and his sacrifices] if one has the taste for the topics of the Unlimited Lord? (59) Where is one compared to these women who, impure in their conduct towards Krishna, wander in the forests; what is one's position compared to this stage of perfect love for the Supreme Soul? - most certainly is the Controller of the one who is of constant worship, even when he's not very learned, directly bestowing the highest good, the good that imbibed works like the very best of all medicines [that is: irrespective the person]. (60) The Vraja ladies in this being blessed by the embrace of Uttamas'loka in the *râsa* dance was, o pity, not reserved for the goddess

on His chest who is so intimately related, this was not the favor for the women of heaven with their scent and luster of a lotus flower, and much less was it granted to others of worldly beauty [10.33]. (61) Oh, let me be devoted to the dust of the lotusfeet of the *gopîs* in Vrindâvana, let me be any of the bushes, creepers or herbs [there in relation] to them who, in worship of the feet of Mukunda, for whom one searches with the help of the Vedas, gave up the family members so difficult to leave behind and the path of civil correctitude. (62) The feet of the Supreme Lord of which the goddess, the unborn one, and the other gods, even being accomplished as masters of yoga, can only think of, were by them indeed in the gathering of the *râsa* dance placed on their breasts, so that by that embrace their anguish was vanquished. (63) To the dust of the feet of the cowherd women of Vraja, of whose loud chanting the stories of Krishna the three worlds are purified, my respects again and again.'

(64) S'rî S'uka said: 'Then taking permission to leave of the *gopîs*, of Yas'odâ and Nanda as also of the *gopas*, mounted the descendant of Das'ârha, ready to take off, his chariot. (65) Approaching him, as he was riding out, with various items of worship in their hands, spoke Nanda and the others affectionately with tears in their eyes. (66) 'May our minds always take to the shelter of the lotusfeet of Krishna, may our words express His names, and may our bodies bowing down and all of that, so act for His sake. (67) Wherever we for our work to the will of the Controller are being made to wander, may there, of what we do and give away in charity, be the auspiciousness of our attachment to Krishna our Lord.'

(68) After the *gopas* thus had honored him with Krishna bhakti, o first among men, turned Uddhava back to Mathurâ, the city that now enjoyed the protection of Krishna. (69) Before Krishna falling down to pay his respects, told he Him of the intense devotion of the residents of Vraja and gave he the gifts he had brought with him to Vasudeva, Balarâma and the king [Ugrasena].'

* To substantiate the claim that this concerns Râdhâ, quotes S'rîla Jîva Gosvâmî the following verses from the Agni Purâna: "At dawn the *gopîs* inquired from Krishna's servant, Uddhava, about the Lord's pastimes and recreation. Only S'rîmatî Râdhârâni, immersed in thought of Krishna, withdrew Her interest in the talks. Then Râdhâ, who is worshiped by the residents of Her Vrindâvana village, spoke up in the midst of Her girlfriends. Her words were full of pure transcendental knowledge and expressed the ultimate portion of the Vedas."

** S'rîla Vis'vanâtha Cakravartî points out that this and the following nine verses exemplify ten kinds of impulsive speech [*citra-jalpa* or strange chatter] spoken by a lover as expressions of godconscious folly or divine madness [*divyonmâda*]. S'rîla Rûpa Gosvâmî in the Ujjvala-nîlamani (14.182) says to this expression: "*Prajalpa* is speech that denigrates the tactlessness of one's lover with expressions of disrespect. It is spoken in a mood of envy, jealousy and pride."

*** Ujjvala-nîlamani (14.184): '*Parijalpa* is that speech which, through various devices, shows one's own cleverness by exposing the mercilessness, duplicity, unreliability and so on of one's Lord.'

*4 Ujjvala-nîlamani (14.186): "According to learned authorities, *vijalpa* is sarcastic speech that is addressed to the killer of Agha and that openly expresses jealousy while at the same time hinting at one's angry pride."

*5 Ujjvala-nîlamani (14.188): "The declaration of Lord Hari's duplicitous nature in a mood of spite born of pride, together with jealously spoken insults directed against Him, has been termed *ujjalpa* by the wise."

*6 Ujjvala-nîlamani (14.190): "The learned describe *sañjalpa* as that speech which decries with deep irony and insulting gestures the beloved's ungratefulness and so on."

*7 Ujjvala-nîlamani (14.192): "Saintly persons have concluded that when a lover, impelled by jealousy and fear, declares that Lord Hari is unworthy of her attachment because of His harshness, lustiness and dishonesty, such speech is called *avajalpa*."

*8 Ujjvala-nîlamani (14.194): "When a lover indirectly states with remorse that her beloved is fit to be given up, such speech, uttered like the plaintive crying of a bird, is called *abhijalpa*."

*9 Ujjvala-nîlamani (14.196): "A statement spoken in disgust, describing how the male lover is deceitful and

brings one misery, and also implying that He gives happiness to others, is known as âjalpa."

**10 Ujjvala-nîlamani (14.198): "When the lover humbly states that although she is unworthy of attaining her beloved she cannot give up hoping for a conjugal relationship with Him, such words, spoken with respect for her beloved's message, are called pratjalpa."*

S'rîla Vis'vanâtha Cakravartî explains that the goddess of fortune, S'rî, has the power to assume many different forms. Thus when Krishna enjoys other women, she stays on His chest in the form of a golden line. When He is not consorting with other women, she puts aside this form and gives Him pleasure in Her naturally beautiful form of a young woman.

**11 Ujjvala-nîlamani (14.200): "When, out of honest sincerity, a lover questions S'rî Hari with gravity, humility, unsteadiness and eagerness, such speech is known as sujalpa."*

Chapter 48

Krishna Pleases His Devotees

(1) S'rî S'uka said: 'The Supreme Lord, the Soul of All and Seer of Everything, with understanding [for what Uddhava had reported] wishing to please [as He had promised 10.42: 12], went to the house of the serving girl [Trivakrâ] who was troubled by lust [see 10.42: 10]. (2) It was rich with expensive furnishings, replete with sensual articles and was beautified with strings of pearls and banners, canopies, beds and seats as also fragrant incense, oil lamps, flower garlands and sandalwood. (3) She, Seeing Him arriving at her house, immediately rose to her feet to hurry with her female companions to welcome Acyuta properly who was respectfully greeted with an excellent seat and so on. (4) Uddhava also worshiped, saintly as he was, touched the seat [offered to him] and sat on the floor, and Krishna, faithful to the ways of human society, without delay laid Himself upon a luxurious bed [in the inner chambers]. (5) She by bathing, anointing, dressing up with ornaments, garlands and perfume, bethel nut and drinking fragrant fluids and so on, prepared her body and then shy and with playful smiles approached Mâdhava with tempting glances. (6) Calling forward the lovely woman, who fearful of the new contact [as a virgin] was shy, seized He her two hands that were ornamented with bangles and placed He the beauty on the bed to enjoy with her whose only proof of piety had been the offering of ointment. (7) Smelling the feet of the Unlimited Lord, embracing within her arms, between her breasts, her Lover, the Personification of All Ecstasy, wiped the pain away that because of Cupid burned in her breasts, chest and eyes, so that she could let go of her so very long standing distress. (8) She with having offered Him, the Master of Enlightenment, body ointment, had obtained the Controller so hard to obtain, and begged, oh how unfortunate [compare 4.9: 31], the following: (9) 'Please stay here together with me for a few days o Beloved, please enjoy, I cannot bear to give up Your association, o Lotusflower-eyes.'

(10) He With Respect for Others, in respect of her, [promising to come back for that purpose later,] granted her the boon of her material desire after which the Lord of All, together with Uddhava, went back to His supremely opulent residence. (11) He who in full worship of Vishnu, the Controller of All Controllers, who is so difficult to keep in mind, as a benediction chooses for something easy to the mind is by that way obtaining an insignificant result a person of a poor intelligence [see also 7.15: 36].

(12) Krishna, the Master, who wanted some things to be done then with Uddhava and Râma went to the home of Akrûra with also the desire to please Akrûra. (13-14) When he saw Them, the greatest of all illustrious personalities from a distance, rose he joyfully with his relatives to embrace Them for a welcome. Bowed down to Krishna and Râma was he greeted by Them and was he of worship according the injunctions after They had taken their seats. (15-16) The water he had used to wash Their feet he sprinkled over all his head, o King, after which he presented gifts, the finest clothing, sandalwood, garlands and excellent ornaments. With his head bowed down being of worship placed he His feet on his lap for a massage, and addressed he face down with humility Krishna and Râma as follows: (17) 'To our good fortune have the two of You killed the sinful Kamsa as also his brothers and followers and has this dynasty of Yours been delivered from endless troubles and been made prosperous. (18) You two are the principal persons who of the Universe are the cause and the substance apart of whom there is not a single cause or effect to be found. (19)

This universe created by You, You subsequently entered by Your own energies so that You can be perceived in many forms knowable by hearing from the scriptures and direct experience. (20) The way indeed the earth- and other elements manifest themselves variously in species of beings mobile and immobile, do You, the Single One Self-reliant Self, the Supersoul, the same way in various forms of life appear to be manifold among them. (21) You create and then destroy; You protect the universe but are by Your qualities, the personal energies, the modes of passion, ignorance and goodness or by their material activities not bound to this world; for when You are knowledge itself, what would for You then be a cause of bondage? (22) Because You are not determined by the coverings of the body and so on is there no literal birth or duality to Your Self and therefore exists there no bondage for You, nor in fact any liberation [compare 10.14: 26]; and if they show is that to Your sweet will so [see e.g. 10.11: 7] so or either of our erroneous notions about You [like in 10.23: 10-11]. (23) For the benefit of this universe was by the ancient path proclaimed of the Veda and do You assume a form in the mode of goodness at the time the path is obstructed by the wicked ones who adhere to godlessness. (24) You as that very same person o Master, has now descended in the home of Vasudeva with Your Own plenary portion [Balarâma] to remove from this earth here the burden of the hundreds of armies by killing their kings [see also 1.11: 34], who are expansions of the adversaries of the god-fearing [see e.g. 7.1: 40-46], and to spread the fame of the [Yadu] dynasty. (25) Today, o Lord, is our residence indeed extremely fortunate with You, Adhokshaja, having entered; You, the Spiritual Master of the Universe, the God of all the forefathers and living beings, the humans and the gods; You as the embodiment of Him from whose feet has washed the water [of the Ganges, see 5.17] that purifies the three worlds. (26) What other scholar is there but You; to whom else should we turn for shelter but to You, the well-wisher who in Your words of love for Your devotees are always true; to You who, grateful to the devoted who positive with You are of worship, gives all that is desired, even Yourself - You to whom there is never diminution or increase [see also B.G. 2: 40]. (27) To our fortune have we here with us before our eyes You who even for the masters of yoga and the rulers of the godly are a goal hard to reach; please swiftly cut through our ties of delusion resulting from Your material energy: our children, wife, wealth, honorable friends, our home, body and so on.'

(28) Thus worshiped profusely by His devotee smiled Krishna the Supreme Lord at Akrûra and spoke He with words that as good as swept him of his feet. (29) The Supreme Lord said: 'You, our paternal uncle and praiseworthy friend, are our spiritual master and always are We your dependents to be protected, maintained and graced. (30) People like your good self are of the worshipable ones the most eminent, worthy to be served by men who desire the most saintly, highest good, for while demigods are always after their own interests, are the saintly devotees not so. (31) Not to deny the sacred places consisting of water or else deities made of clay and stone: they purify in the course of time, but the saints do so by being seen only once. (32) Of all our well-wishers are You no doubt the very best; I want you please to go for Us to the city named to the elephant [Hastinâpura] and find out what for the sake of their welfare for the Pândavas needs to be done. (33) When their father died were they as young boys together with their mother in distress by the king [Dhritarâshthra] brought to his own capital city, where they thus are residing, so I've heard. (34) Toward the sons of his bother [Pându] was the king, the son of Ambikâ [see 9.22: 25], so wretched of mind, really not equally disposed, blind of vision as he was being under the control of his wicked sons [one hundred of them lead by Duryodhana, 9.22: 26]. (35) Go and learn whether he in his actions at present is good or evil so that to that knowledge we can arrange for what is to the benefit of our dear friends.'

(36) In full instructing Akrûra with these words went the Supreme Lord, the Supreme Personality of Control, with Uddhava and Sankarshana then to His own residence.

Chapter 49

Akrûra's Mission in Hastinâpura

(1-2) S'rî S'uka said: 'He [Akrûra] going to Hastinâpura, the city standing out with the glory of the kings of the Pûru-dynasty [see family-tree], saw there the son of Ambikâ [Dhritarâshthra, see 9.22: 25] together with Bhîshma, Vidura and Prithâ [Kuntî], as also Bâhlika and his son [Somadatta], Dronâcârya and Kripâcârya, Karna, Duryodhana, the son of Drona [As'vatthâmâ], the Pândavas and other friends. (3) After the son of Gândinî [Akrûra, see 9.24: 15] appropriately had greeted his relatives and friends inquired they with him for news about their kin and asked he on his turn how they were faring. (4) He stayed there a couple of months to find out what the king, weak of determination with his wicked sons, all did tending to the desires of the mischievous [like Karna]. (5-6) Both Vidura and Kuntî told him everything indeed of the unbecoming, like

the administering of poison, that the sons of Dhritarâshthra had done intolerantly being disposed to the influence, skill, strength, bravery, humility and so on of the sons of Prithâ, for whose excellent qualities the citizens had great affection. (7) Prithâ having her [Vrishni-]brother Akrûra before her, approaching him said, as she, with tears in her eyes, remembered her place of birth [Mathurâ]: (8) 'O gentle one, do our parents and brothers, my sisters, nephews and the women of the family as well as my [old girlhood] friends remember us still? (9) Do my brother's son, Krishna, the Supreme Lord, the caring shelter to the devotees and Râma with His lotuspetal eyes, still think of the sons of His fathers sister? (10) And... will He with His words console me, who with young boys deprived of their father in the midst of enemies is lamenting like a doe between wolves? (11) Krishna, o Krishna, o Greatest of Yoga, o Soul and Protector of the Universe, please watch over this surrendered soul who along with her children is drowning in distress, o Govinda! [see also 1.8: 17-43] (12) For mankind in fear of death and rebirth I see no other shelter than the lotus feet of You, the Controller imparting liberation. (13) My obeisances unto Krishna, the pure Absolute Truth and Supersoul, the Controller of Yoga and Unifier of Consciousness; You whom I've approached for shelter.'

(14) S'rî S'uka said: 'This way did, o King, your very great-grandmother, remembering her relatives and Krishna, the Controller of the Universe, loudly cry over her being unhappy. (15) Akrûra, equal in distress and happiness, and the illustrious Vidura both consoled Kuntî explaining the [divine] origins of her sons births [see family-tree]. (16) When it was about time to leave went he up to the king sitting among his supporters who so impetuously was biased for his sons, in order to speak with him about what in friendship was communicated by his well-wishing relatives [Krishna and Râma]. (17) Akrûra said: 'O dear, beloved son of Vicitravîrya [9.22: 21-25], you to the greater glory of the Kurus have, with your bother Pându having passed away, now assumed the throne. (18) To the dharma protecting the earth and the citizens will you, delighting by good character, achieve perfection and renown remaining equally disposed to your relatives! (19) Acting to the contrary however will you, being condemned in this world, land in darkness; so therefore remain equipoised toward the Pândavas and the ones born from you. (20) For whomever is there no enduring association with anyone in this world, o King, not even with one's own body; so what to say about a wife, children and so on? (21) One is born alone and alone one also meets one's end, and alone one enjoys one's merit as surely also one's demerit. (22) As an unintelligent person in need of support is by others in disguise [as relatives] the wealth stolen that was acquired against the dharma, just like to an aquatic the water [the territory, is occupied by its own offspring]. (23) Indulging against the dharma, thinking uneducated the things one feeds on to be one's own, is he in his purpose frustrated by them in loss of his life air, wealth, children and others [see 4.31 6.15: 21-23 and 7.15]. (24) By them abandoned taking the load upon him, not properly knowing the purpose of life enters he with his goals unfulfilled blind to his own religious duty indifferent the deepest darkness [see also 3.30; 5: 26; 6.1: 40]. (25) Therefore, with seeing this world, o King, as a dream, as something magical, as a thing of mind, bring the mind with intelligence under control and become equal and peaceful, prabhu.'

(26) Dhritarâshthra said: 'As you speak these words so auspicious, o charity master, can I, as a mortal, never get enough; they are like the nectar of immortality! (27) However pleasing though, o gentle one, are they, like lightening in a cloud, not fixed in my heart which is unsteady, with me being prejudiced by the affection for my sons. (28) What way would there ever be for a person to escape from what is ordained by the Controller, who to diminish the burden of the earth has descended in the Yadu-family? [see B.G. 9: 8] (29) He whose path is inconceivable, creates this universe by His own creative energy, distributes the modes and enters into it; unto Him, unfathomable in the purport of His pastimes, the Supreme Controller from whom we find liberation from the cycle of birth and death, my obeisances.'

(30) S'rî S'uka said: 'Thus convincing himself of the mentality of the king, was Akrûra by his well-wishers permitted to leave and went he back again to the city of the Yadus. (31) To the purpose for which he was sent, reported he to Râma and Krishna what the position was that Dhritarâshthra had taken in relation to the Pândavas, o descendant of Kuru.'

Chapter 50

Krishna Uses Jarâsandha and Establishes the City of Dvârakâ

(1) S'rî S'uka said: 'Asti and Prâpti, the two queens of Kamsa, o hero of the Bhâratas, unhappy that their husband had been killed, went distressed to their father's house. (2) Their father, the king of Magadha named Jarâsandha [see also 1.15: 9, 9.22: 8, 10.2: 1-2, 10.36: 36], they told all about the cause of their

widowhood. (3) He hearing those bad tidings, full of sorrow and indignation o King, embarked upon the extreme endeavor of ridding the earth of the Yādavas. (4) With twenty-three *akshauhini*s amassed he around Mathurā to besiege the royal capital of the Yadus on all sides. (5-6) When Krishna, the Supreme Lord Hari, saw how by his force, like an ocean having overflowed its boundaries, His city lay under siege and His subjects were confounded of fear, considered He as the Ultimate Cause in a Human Form what to the purpose of His descend into this world would be right to the time and place: (7-8) 'For sure I will annihilate his army, this burden on earth gathered by the king of Magadha in which he brought together all who subservient assumed leadership and now can be counted in *akshauhini*s of infantry, cavalry, chariotry and elephantry; Jarāsandha however, I should spare so that he again will try to assemble an army. (9) This is the purpose of My descend: that from this earth the burden is removed, that the saintly are fully protected and that those who wage in opposition are killed. (10) Also other bodies are by Me assumed for the protection of the dharma as soon as after a certain period of time injustice predominates [see also 2.7 and B.G. 4: 7].'

(11) While meditating in this manner appeared the very instant from the sky [from Vaikunthha] two chariots with an effulgence like the sun complete with drivers and equipment. (12) So did also on their own accord the Lord His weapons ancient and divine, and seeing them said the Lord of the Senses to Sankarshana: (13-14) 'Please take notice, o Respected One, of this imminent danger for the Yadus who are protected by You Prabhu, and of this chariot that has arrived with Your favorite weapons. For this purpose indeed have We been born: to act o Lord, to the benefit of the saintly; so please remove now the burden of these twenty-three armies from this earth.'

(15) Thus inviting Him did the two descendants of Das'ārha, in armor resplendent with their weapons, depart from the city in their chariots accompanied by a very small contingent. (16) As the Supreme Personality with Dārūka at the reins appeared, blew He His conch shell which caused the hearts of the enemy soldiers to tremble in terror. (17) Jarāsandha looked at the two of Them and said: 'Krishna You worst of persons, I do not desire to contest with You, a boy only, hiding in shame! With a fool like You I won't fight, get lost You murderer of relatives! (18) And if You, Rāma, have the guts to fight, then muster the courage; either You drop Your body cut by my arrows and go to heaven or You kill me!'

(19) The Supreme Lord said: 'Truly, heroes don't have to vaunt, they simply show their prowess; how can We take the words serious, o King, of a man who with his death impending is delirious?'

(20) S'rī S'uka said: 'The son of Jarā, with his gigantic number of mighty forces then marched forward to the two descendants of Madhu, who were then surrounded by the soldiers, chariots, flags, horses and charioteers like the wind covers the sun with clouds or a fire with dust. (21) When Hari's and Rāma's two chariot banners marked by the palm tree and Garuda could not be seen anymore in the battle, did the women of the city positioned in the watchtowers, palaces and gateways, swoon stricken by grief. (22) When the Lord saw how His army was harassed by the savage clouds of arrows the enemy forces repeatedly rained upon Them, twanged He who is worshiped by Sura and Asura, S'ārngā, His most excellent bow. (23) From His quiver then fixing, pulling back and releasing floods of sharp arrows, stroke He, like a burning torch whirled around, the chariots, elephants, horses and foot soldiers relentlessly. (24) Elephants fell with their foreheads split open, many a horse of the cavalry and the chariots simultaneously had their necks and flags severed by the arrows and the charioteers, their masters and the foot soldiers had their arms, legs and shoulders cut. (25-28) Of the limbs of the two-legged ones, the elephants and the horses being cut, flowed the blood in hundreds of streams that were filled with arms looking like snakes, people's heads that were like turtles, dead elephants like islands and dead horses like crocodiles. Replete with hands and thighs as fish, human hair like waterweeds, bows like waves and weapons as separate bushes were the chariot wheels like frightening whirlpools and the precious gems and fine jewelry as the stones and gravel. Terrifying to the timid and inspiring the intelligent with joy, stroke Sankarshana, with His unbounded potency, one after the other His furious enemies down with His plow. Those troops supervised by the king of Magadha for destruction, my dear, that were unfathomable, frightening and insurmountably limitless like the ocean, were for the Lords of the Universe, the two sons of Vasudeva, not more than a plaything. (29) It is not at all surprising when He, of Unlimited Qualities, who effects the maintenance, creation and annihilation of the three worlds, subdues an opposing party, but nevertheless is it [in response to philosophers who proclaim His being unconcerned] described as a game of His in imitation of the human ways. (30) The so very strong Jarāsandha, whose army had been destroyed and who, deprived of his chariot, was left with his breath only, was seized by Rāma as forcibly as one lion would seize another lion. (31) But, in the process of tying up, with the ropes of Varuna [compare 5.24: 23] and of normal man, him who had killed so many adversaries, was He checked by Govinda for He needed him to serve another purpose.'

(32-33) He, honored by heroes, was ashamed to be released by the two Lords of the Universe and thought of performing austerities, but was in his resolve half way home stopped by the rest of the royalty who explained to him in clear terms, in meaningful words as also with practical arguments: 'This being defeated by the Yadus has accrued because of your own karmic bondage'. (34) The son of Brihadratha with all his soldiers killed and left alone by the Supreme Lord, then arrived depressed back in Magadha.

(35-36) Mukunda with His forces unbroken having crossed the ocean of the armies of His enemy, was showered with flowers by the servants of the three worlds in praise. Being met by the people of Mathurâ, who with their fever allayed felt great joy, was His glory sung by bards, heralds and panegyrists. (37-38) As He entered the city with its sprinkled roads and many a banner, resounded conch shells, kettledrums, drums and horns all together with vinâs, flutes and *mridangas* [two-sided devotional drums] and chanted the elated citizens loudly Vedic verses at the festively decorated gateways. (39) With eyes wide open full of love gazing affectionately covered the women Him with flower garlands, yogurt, parched rice and sprouts. (40) The countless valuables of the heroes fallen on the battlefield were by the Lord all together presented to the king of the Yadus [Ugrasena]. (41) And so it happened this way seventeen times that the king of Magadha with his *akshauhîns* fought the Yadus who were protected by Krishna's military strength. (42) The Vrishnis by the power of Krishna entirely destroyed the king his force: every time his soldiers were dead, was he deserted and went he away again. (43) Just as the eighteenth battle was about to take place appeared a foreign fighter [Kâlayavana] sent by Nârada. (44) Having heard about the Vrishnis arrived he there with three *crores* of barbarians [*mlecchas*] and besieged he Mathurâ, as he among the human beings had found no one to match him. (45) Seeing him thought Krishna with Sankarshana His helper: 'Ah, from two sides; a great problem indeed has risen for the Yadus! (46) This Yavana opposing us today is of the same great strength as Jarâsandha, who will also get here either today, tomorrow or the day after tomorrow. (47) While the two of Us are fighting with him will the son of Jarâ, when he comes, kill our relatives or else move them to his own stronghold. (48) Let's therefore today kill the barbarians and build us, for our intimates to settle there, a fortress impenetrable to the two-legged.'

(49) The Supreme Lord thus deliberating arranged for a fortress twelve yojanas [around] within the sea where He had a city [called Dvârakâ or 'many-gated', see also 1: 11] containing all kinds of wonders. (50-53) Within it could the science of the architecture of Tvashthâ [Vis'vakarmâ] be admired who with his expertise constructed the main avenues, courtyards and service roads to the ample plots of land. It contained splendid gardens and parks with the trees and creepers of the godly and gateways made of quartz with upper levels that with turrets of gold touched the sky. The service buildings with silver and brass were decorated with pots of gold, had jeweled rooftops and the houses had floors with precious emeralds. The households occupied by the four *varnas* of people had temples housing their presiding deities and were constructed with watchtowers; and most beautiful with it were the residences of the Yadu godhead. (54) Lord Indra delivered to the Lord the pârijâta [coral-]tree as also the Sudharmâ-hall ['good law'] situated in which a mortal is not affected by the laws of mortality. (55) Varuna delivered horses swift as the wind that were colored white and exclusively dark-grey; the treasurer of the godly delivered the eight mystic treasures [see *nidhi*] and each of the local rulers brought in their own opulences. (56) Whatever powers of control the Supreme Lord had given as their own perfections were all offered back to Krishna, now He had come to earth. (57) Krishna after bringing over there by the power of His yoga all His subjects [*], then on the advise of Balarâma, the protector of the citizens, unarmed went out of the city gate, wearing a garland of lotus flowers.'

* S'rîla Vis'vanâtha Cakravartî to this quotes the following verses from S'rî Padma Purâna, Uttara-khanda: "In the middle of the night, as the citizens of Mathurâ slept, Lord Janârdana suddenly removed them from that city and placed them in Dvârakâ. When the men awoke, they were all amazed to find themselves, their children and their wives sitting inside palaces made of gold."

Chapter 51

The Deliverance of Mucukunda

(1) S'rî S'uka said: 'Seeing Him coming out [see 50: 57] like the moon rising, most beautiful to behold, with a dark complexion, a yellow silk garment, the S'rîvatsa on His chest, the brilliant Kaustubha-gem decorating His neck, His mighty, long four arms and eyes as pink as newly grown lotuses; His always effulgent, clean,

joyful smile to His beautiful cheeks, His lotus-like face and the display of His shark-shaped earrings, thought he [Kālayavana]: 'This person indeed must be Vāsudeva with the S'rīvatsa, the four arms, the lotus-eyes, the wearing of forest-flowers and with the great beauty. From the marks Nārada mentioned can He be no one else, going there without weapons on foot; I'll fight Him without weapons!' The Yavana thus decided, in pursuit wanted to catch Him who had turned His face away and fled, He, who is unattainable even to the mystic yogis. (7) With every step He made seemed He to be within the reach of his hands and after that way having covered a great distance placed He the lord of the Yavanas before a mountain cave. (8) In his pursuit insulting Him with words like 'Fleeing is for You being born in the Yadu dynasty improper!', could he, whose mischief had not found its end [yet], not get hold of Him. (9) Even though He was insulted this way, entered the Supreme Lord the mountain cave, but when the Yavana followed Him saw he lying there another man. (10) 'And now, bringing me this long distance is He lying down here like a saint!' and thus erroneously thinking him to be Acyuta, struck he him full force with his foot. (11) The man, waking up after a long period of sleep, slowly opened his eyes and, looking about in every direction, saw him standing beside him. (12) O descendant of Bharata he as such, was by the glance, the angered man cast on him, in a moment burnt to ashes by a fire that generated from within his own body [*].'

(13) The honorable king [Parīkchit] said: 'Who precisely was that person, o brahmin, of which family was he and of what powers; why had he retreated into the cave to sleep and of whose seed was he born that destroyer of the Yavana?'

(14) S'rî S'uka said: 'He is known as Mucukunda. He was born in the Ikshvâku dynasty as a son of Mândhâtâ [see 9.6: 38 and 9.7]. He is a great personality devoted to the brahminical and someone true to his vow in battle. (15) He, on the request of the godly headed by Indra who were terrified because of the Asuras, was for a long time of service to assure them their protection. (16) They, obtaining Guha ['from the cave'; Skanda or Kârttikeya] as their protector of heaven, then said to Mucukunda: 'O King, please desist from the trouble your good self has to protect us. (17) You forgetting all your personal desires have, with abandoning a kingdom in the world of man, for our protection removed those [asura] thorns, o hero. (18) Your children, your queens and your other relatives, ministers, advisors and subjects are not alive now, are not of this time anymore; time swept them away. (19) Time, more powerful than the powerful, is the Supreme Inexhaustible Lord in Control who, playing a game of herdsman and flock, sets the mortal beings in motion. (20) All good fortune to you, choose today any benediction from us except for the one of liberation, for only the Supreme Inexhaustible Lord S'rî Vishnu is capable of that.'

(21) He, for his great fame thus addressed by the demigods, respectfully saluted them and laid himself down in a cave to enjoy the sleep the gods had granted him [**]. (22) After the barbarian was turned into ashes revealed the Supreme Lord, the great hero of the Sâtvatas, Himself to the wise Mucukunda. (23-26) Looking at Him, He who was as dark as a cloud, in a yellow, silken garment, the S'rīvatsa on His chest, the brilliant Kaustubha gem glowing, the four arms and the beautifying *Vaijayantî* garland; His attractive, calm face and glittering shark-shaped earrings, His affectionate smile appealing to all mankind, His glance, His youthful handsome form, His noble gait and His fire that was like that of a lion - was he, as highly intelligent as he was, overwhelmed by His effulgence, which was a splendor unassailable indeed, and posed he in doubt hesitantly a question. (27) S'rî Mucukunda said: 'Who are You to join with me in the wilderness in a mountain cave, with Your feet like the petals of a lotus walking the thorny ground? (28) Maybe You're the Supreme Lord, the origin of all empowered beings, or else the god of fire, the sun-god, the moon-god, the king of heaven or perhaps a ruler from another planet? (29) I think You're the God of the three personalities of the demigods, the Greatest, because You dispel the darkness of the cave [the 'heart'] like a lamp with its light. (30) O Most Eminent Among Man, if You like, if You can, veraciously describe for us eager to hear, Your birth, activities and lineage. (31) We from our side, o tiger among men, are descendants of Ikshvâku, a family of *kshatriyas*. And I, born from the son of Yuvanâs'va, am called Mucukunda o Lord. (32) Because I remained awake for a long time was I, fatigued in my senses and overwhelmed by sleep, to my comfort lying in this solitary place and have I now been awakened by someone. (33) That person turned to ashes indeed out of his own sinful conduct only, and Your good Self so glorious, o Chastiser of Enemies, I saw following immediately thereafter. (34) Because of Your unbearable effulgence are we, diminished in our faculties, not able to behold You, o most Gracious One; You are to be honored by all embodied beings!'

(35) Thus addressed by the king replied the Supreme Lord and Origin of All Creation, smiling broadly, with words deep as the rumbling of clouds. (36) The Supreme Lord said: 'My births, activities and names are there by the thousands, My dearest, limitless as they are they cannot even be enumerated by Me! (37) Some time, after many lives, one might count the particles of dust on earth, but never ever so My many qualities, activities, names and births. (38) Not even the greatest sages counting My births and activities taking place

to the three of time [past, present, future], o King, can reach the end of them [compare 8.5: 6 and 8.23: 29]. (39-40) Nonetheless, o friend, just hear from Me about the current one, this Speaker. In the past I was beseeched by Lord Brahmâ [see 3.9 and also 10.14] to secure the dharma and destroy the demons who are a burden to the earth, and so I descended into the Yadu dynasty in the home of Vasudeva and do the people as such call Me Vâsudeva, the son of Vasudeva. (41) Kâlanemi I killed [see 10.8: 56], Kamsa [10.44], Pralamba [10.18] and others envious of the virtuous, and this Yavana, o King was burned by your scorching glance. (42) I, that very same person caring for the devotees, approached this cave for the sake of favoring you, because you in the past have often prayed for it. (43) Tell Me what you want Me to bless you with, o saintly King, I will give you all that you desire; any person who has satisfied Me, will never again need to lament.'

(44) S'rî S'uka said: 'Thus being addressed bowing down to Him spoke Mucukunda remembering the words of Garga [***], being filled with joy knowing He was Nârâyana the [original] Godhead. (45) S'rî Mucukunda said: 'This person, not of worship for You, can, bewildered by Your deluding potency *mâyâ* o Lord, not see his own benefit when he, wishing for happiness, gets cheated as a family man - or also as a woman - who being entangled goes for things that bring misery. (46) The person who somehow or other attaining to what is rarely obtained in this world - a human form and not the paws, but not being of worship doesn't try to go, o sinless one, for Your lotus-like feet, has, impure in his mentality, like an animal fallen in the blind well of his home. (47) O Unconquerable One, wasting my time on this, I built a kingdom and opulence that now are all gone; intoxicated as an earthly ruler who mistakes the mortal frame for himself, suffered I endless anxieties getting attached to children, wives, riches and land. (48) Minding this body, which is a confinement like a pot or a wall, I thus thought myself to be a god among man, surrounded as I was by chariots, elephants, horses, infantry and generals with whom I traveled around on this earth without seriously regarding You in my great pride. (49) Forgetful about what needs to be done, hankering for sense objects endlessly ruminating with an ever growing greed, is one suddenly confronted with You, the one who does mind; You are like what death is to a mouse in front of a hungry snake that licks its fangs. (50) Previously named 'the king' riding chariots furnished with gold or fierce elephants is that same one unavoidably with the Time of Your body called 'feces', 'worms' and 'ashes' [see also 16.4: 2-6]. (51) Full circle having conquered the directions with no opposition to fear and being seated on a throne and praised by kings alike is the person in his home like a pet led about, sexually borrowing his happiness from women, o Lord. (52) In that enviously reaching for more, performs he with penance his duties in strictly avoiding pleasures, but thinking of himself as 'I the greater sovereign' can he, whose urges are so pronounced, not attain happiness. (53) When it happens that the wandering person reaches the end of his material existence will at that time o Infallible One, the association of the good and honest [the *sat-sanga*] be found after which next the devotion is born for Him who for the virtuous is the only goal as the Lord of the Higher [cause] and Lower [effects]. (54) I think o Lord that, with the spontaneous removal of the attachment to my kingdom, You've been merciful with me: it is that for which the saintly rulers of endless stretches of land pray when, wishing the solitude, they enter the forest. (55) I do not desire anything else but to be of service at Your feet that to those not desiring a material life are the object of desire, the boon sought, o Almighty one; what faithful man of worship for You, the Bestower of the Path of Emancipation, o Lord, would as a boon choose for that which causes his bondage? (56) Therefore o Lord, entirely putting aside the worldly blessings from which one is entangled in the modes of passion, ignorance and goodness, am I approaching You, the Original Person of Pure Knowledge free from mundane designations who is nondual and supreme above the modes. (57) For long was I full of remorse distressed in the world being tormented by disturbances; with my six enemies [the senses and the mind] never satisfied there was no way to find peace o Bestower of the Shelter, please o Lord protect me who facing these dangers, o Supreme Soul, approached Your lotus feet, the truth free from sorrow that frees one from fear.'

(58) The Supreme Lord said: 'O great King, emperor of all, even though being tempted to ask for benedictions were you, capable of mind, impeccable in not being spoiled by desires. (59) Please know that the fact that you were tempted with benedictions was to prove your freedom from bewilderment; never is the exclusive[-ly to Me devoted] intelligence of the *bhaktas* diverted by material blessings. (60) With those who in not being devoted to Me are occupying themselves with breathing exercises and such, is, since they did not eliminate the traces of material desire [the *vâsanâs*], o King, observed that again their minds awaken [to sense-gratification]. (61) Wander this earth as you like and may, with your mind fixed on Me, there for you thus always be the devotion for Me that does not fail. (62) Following the dharma of the ruling class you've killed living beings when you were hunting and with other actions; that sin you should uproot completely in fully being focussed in penances in which you seek My shelter. (63) In your birth immediately hereafter o King, will you, becoming a supreme well-wisher to all living beings, be a fine brahmin going for Me only [see also B.G. 5: 29].'

* Mucukunda, the man asleep, as stated hereafter fought for a long time on behalf of the demigods and finally took as his benediction the right to sleep undisturbed. The *paramparâ* by S'rîla Vis'vanâtha Cakravartî quotes the Hari-vams'a that explains he secured the further benediction of being able to destroy anyone who disturbed his sleep. He further elucidates that Mucukunda made this rather morbid request to scare Lord Indra, who, so Mucukunda thought, might otherwise wake him up repeatedly to request his help in fighting Indra's cosmic enemies. Indra's consent to Mucukunda's request is described in the S'rî Vishnu Purâna as follows: "The demigods declared, 'Whoever awakens you from sleep will suddenly be burnt to ashes by a fire generated from his own body.' "

** S'rîla Bhaktisiddhânta Sarasvatî Thhâkura gives the following lines from an alternate reading of this chapter. These lines are to be inserted between the two halves of this verse:

*nidrâm eva tato vavre
sa râjâ s'rama-karshitah
yah kas'cin mama nidrâyâ
bhangam kuryâd surottamâh*

*sa hi bhasmî-bhaved âs'u
tathoktas' ca surais tadâ
svâpam yâtam yo madhye tu
bodhayet tvâm acetanah*

*sa tvayâ drishtha-mâtras tu
bhasmî-bhavatu tat-kshanât*

"The King, exhausted by his labor, then chose sleep as his benediction. He further stated, 'O best of the demigods, may whoever disturbs my sleep be immediately burned to ashes.' The demigods replied, 'So be it,' and told him, 'That insensitive person who wakes you in the middle of your sleep will immediately turn to ashes simply by your seeing him.'"

*** The *paramparâ* states: 'S'rîla S'rîdhara Svâmî informs us that Mucukunda was aware of the prediction of the ancient sage Garga that in the twenty-eighth millennium the Supreme Lord would descend. According to *âcârya* Vis'vanâtha, Garga Muni further informed Mucukunda that he would personally see the Lord. Now it was all happening.'

Chapter 52

(1) S'rî S'uka said: 'In this manner, my dear, being graced by Krishna circumambulated the descendant of Ikshvâku Him bowing down and left he through the mouth of the cave. (2) Noticing that the human beings, the animals, plants and trees were all in a poor condition concluded he that Kali-yuga had arrived and went he in the northern direction [compare 1.15: 44]. (3) With faith in the process of penance was he, seriously detached from a materially motivated association with people, freed from doubts and thus having fixed his mind upon Krishna he reached the mountain Gandhamâdana ['the nice smell']. (4) Reaching Badarikâs'rama [see e.g. 3.4: 4; 4.12: 16; 5.4: 5; 7.11: 6], the residence of Nara-Nârâyana, worshiped he, with respecting all duality, the Lord from the peace he had found with his austerity.

(5) The Supreme Lord turned back to His city Mathurâ that was surrounded by the Yavanas and brought, after killing the barbarian army, their riches to Dvârakâ. (6) As Acyuta by oxen and men was engaged in taking the wealth, arrived there Jarâsandha leading twenty-three armies. (7) Seeing the powerful waves of soldiers of the enemy armies ran the two Mâdhavas, adopting a human course, o King, quickly away. (8) Abandoning the load of goods acting like cowards who are afraid, covered They, actually not afraid at all, with Their lotuspetal feet many *yojanas*. (9) Seeing the Two fleeing laughed the mighty ruler of Mâghada loudly and pursued he with charioteers and soldiers the Lords, not being quite aware of Their special nature. (10) Having put Their powers to a test full speed having run a long distance, climbed They a very high mountain known as Pravarshana ['the rainy one'] where the mighty one [Indra] is always showering rains. (11) Knowing that They were hiding on the mountain, but not exactly where o King, set he, with firewood

igniting fires on all sides, the mountain ablaze. (12) Quickly leaping down from it being eleven *yojanas* high and burning on all sides, fell They to the ground. (13) Not being seen by Their opponent or his helpers returned the two finest Yadus to Their city which had the ocean as its moat, o King. (14) The king of the Magadhas on his part mistakenly thought that Balarâma and Kes'ava had burned in the fire and went to Magadha pulling back his huge force. (15) As previously stated gave the opulent sovereign of Ânarta, named Raivata, on the order of Brahmâ Balarâma his daughter Raivatî in marriage [9.3: 33-36]. (16-17) Govinda the Supreme Lord Himself, married, o hero among the Kurus, Vaidarbhî [Rukminî] the daughter of Bhîshmaka, to her own choice. She was a plenary portion of the goddess of fortune. By force overruling S'âlva and other kings in support of S'is'upâla, accomplished He this [by stealing her away] before the eyes of all the people, just like the son of Târکشya [Garuda, stole] the nectar of heaven.'

(18) The honorable king said: 'In the manner of a Râkshasa [by kidnapping thus], so I heard, married the Supreme Lord thus Rukminî, the daughter of Bhîshmaka with the charming face. (19) O lord, I'd like to hear about how Krishna stole away the bride, with His immeasurable potency defeating such kings as Jarasândha and S'âlva. (20) O brahmin! Who can ever all understand what is said and get enough of hearing about the always new [see 10.45: 48] propitious, delightful topics of Krishna which remove the contamination of the world?'

(21) The son of Vyâsa said: 'There was a king named Bhîshmaka, the great ruler of Vidarbha, of whom there were five sons and one daughter with an exceptionally pretty face. (22) Rukmî was the first born son, followed by Rukmaratha, Rukmabâhu, Rukmakes'a and Rukmamâlî; Rukminî their sister was of a saintly character [*rukma* means: 'what is bright or radiant']. (23) She, from hearing Mukunda's beauty, prowess, character and opulences being sung by those who came to her family home, deemed Him a suitable husband. (24) Krishna, finding her as a repository of intelligence, auspicious marks, magnanimity, beauty, good behavior and other qualities a suitable wife, then took the decision to marry her. (25) Even though the family wanted to give the sister to Krishna o King, was this by Rukmî, who hated Krishna, prevented; he thought more of S'is'upâla. (26) The princess of Vidarbha with her dark eyes unhappy with that knowledge, pained her mind and quickly sent a certain dependable brahmin to Krishna. (27) He, arriving at Dvârakâ, brought inside by the gatekeepers saw the Original Person seated on a golden throne. (28) The Lord Good to the Brahmins seeing him got down from His throne, seated him and performed worship the way the residents of heaven worship Him. (29) With him having eaten and rested approached the Goal of the Saintly Devotees him in order to personally give him a massage for his feet and asked He him patiently: (30) 'My best, are the religious practices sanctioned by your first-class, twice-born seniors, proceeding without too much difficulty and are you always happy within? (31) When a brahmin satisfied carries on with whatever [comes his way], not falling short in his religious duty, will those [practices] for him every way be the cow of plenty. (32) Dissatisfied will he, even though he is the master of the godly, again and again end up in various worlds; but satisfied will he, even though destitute, rest with all his limbs free from pain and fever. (33) To the learned who are satisfied with their progress [in self-realization] I bow My head again and again because they, void of false ego, are of the saintly and of all living beings, peaceful as they are the best well-wishers [see also B.G. 2: 71, 12: 13-14]. (34) Are you faring well with what the king all does, o brahmin? For the king whose subjects are happy to live protected in his state is very dear to Me. (35) From where, crossing the [ocean of] troubles, did you arrive here and for what purpose; please tell Us everything, if its not a secret; what is it We may do for you?'

(36) With the Supreme Being, who for the sake of His pastimes assumes His bodies, thus asking these questions, related the brahmin everything to Him: (37) 'S'rî Rukminî has said: 'O Most Beautiful One of all the Worlds, hearing that for all those who hear about Your qualities You, entering through the openings of their ears, remove the distress of their bodies and that they who have eyes to see the beauty of You, obtain the complete fulfillment of all desires, have I without shame installed You in my mind! (38) Who, o Mukunda, is Your equal in aristocratic background, character, beauty, knowledge, youth, property and influence? What sober and marriageable girl of a good family would, coming of age, not choose for her husband You, o lion among men, who are so delightful to the minds of all mankind? (39) Therefore have I chosen Your good Self, dear Lord, for my husband and offer I myself as a wife to You, o Omnipotent One, please accept me; may the king of Cedi [S'is'upâla] never, like a jackal away with what belongs to the king of the animals, touch what is allotted to the hero. (40) Let with the Supreme Lord, the Highest Controller sufficiently worshiped by means of pious works, sacrifices, charity, observances, vows, honoring the gods, the gurus and the learned and other activities, the elder brother of Gada [9.24: 46] come and take my hand and not the son of Damaghosha or others like him. (41) The day before the marriage takes place You must come to Vidarbha, o Invincible One, in secret surrounded by Your officers to crush fighting the armed resistance of the kings of Caidya and Magadha and take me in marriage in the *râkshasa* style as the reward

for Your valor. (42) How to carry me, moving within my quarters, away without killing my relatives, You might say; let me tell You how to: on the day before is there for the presiding deity of the family a large ceremonial procession outside in which the new bride approaches the goddess Girijâ [Ambikâ in her temple]. (43) Great souls, like the husband of Ūma [S'iva], in order to overcome their own ignorance hanker to bathe in the dust of Your lotusfeet; when I, o Lotus-eyed One, cannot obtain Your mercy I ought to give up my life in being weakened by vows, so that I [finally] obtain You after a hundred births more.' (44) [The brahmin ended with:] This is the confidential message brought by me, o Lord of the Yadus, so please consider what immediately following up on this matter needs to be done.'

Chapter 53

Krishna Kidnaps Rukminî

(1) S'rî S'uka said: 'The Descendant of Yadu [Krishna] at that moment hearing the confidential message of the princess of Vidarbha, took the hand of the messenger into His and said smiling the following. (2) The Supreme Lord said: 'I also am the same way in My mind fixed on her and cannot sleep at night; I know that Rukmî in his enmity is against Me marrying her. (3) I'll bring her, that indisputable beauty deeming Me the best, over here and crush in battle that half-breed royalty, the way one ignites a fire from firewood!'

(4) S'rî S'uka said: 'And known with the exact time of Rukminî's marriage told Madhusûdana His charioteer: 'Dâruka, immediately get the chariot ready'. (5) He accordingly bringing the chariot with the horses named S'aibya, Sugrîva, Meghapushpa and Balâhaka [*], next stood before Him with folded palms. (6) S'auri together with the brahmin mounting His chariot drove swiftly with His horses in a single night to the Vidarbha kingdom. (7) King Bhîshmaka who in his affection answered to the wishes of his son [Rukmî] was prepared to give his daughter away to S'is'upâla and saw to it that the required duties were performed. (8-9) The city thoroughly cleansed and with its avenues, streets and intersections abundantly sprinkled with water, was decorated with banners on flagpoles and with archways. With their homes aromatic of *aguru* arrayed the women and men of the city in spotless clothing, hung with jewels, fragrant and decorated with flowers and other ornaments. (10) To the rules correctly worshiping the forefathers and the demigods, o King, and feeding the scholars as was proper, had he [Bhîshmaka] chanted auspicious mantras. (11) The bride properly bathed and with her teeth washed put on her auspicious marriage-thread, as also a brand-new set of clothes and adorned herself with the most excellent jewels. (12) For the protection of the bride were, by the best of the twice-born, mantras chanted from the Sâma, Rig and Yajur Veda and poured the priest expert in the Atharva mantras justly oblations of ghee for the peace of the ruling planets. (13) As the best of the ones known with the *vidhi* donated the king gold, silver, clothing and sesame seeds mixed with raw sugar to the brahmins. (14) The same way arranged the lord of Cedi, king Damaghosha, for his son [the bridegroom] that by the knowers of the mantras everything was done that was conducive to his prosperity. (15) He traveled to Kundina [Bhîshmaka's capital] accompanied by hordes of elephants dripping of the *mada* and arrays of golden chariots decorated with garlands and crowded by armies of foot soldiers and horses. (16) The master of Vidarbha half way meeting him with pleasure arranged for him honorably a specially constructed place to stay. (17) S'âlva, Jarâsandha, Dantavakra and Vidûratha taking to the side of S'is'upâla, came along with Paundraka and thousands of others. (18-19) Those inimical towards Krishna and Râma were thus prepared: 'In order to secure the bride for S'is'upâla will we join to fight Him together, should Krishna accompanied by Râma and other Yadus come to steal her', and thus decided had all the kings come complete with a contingent of troops.

(20-21) When Lord Balarâma heard of these hostile preparations of the kings and that Krishna had set off alone to steal the bride, went He, fearing a fight, filled with love for His brother swiftly to Kundina together with a mighty force of elephants, horses, chariots and soldiers on foot. (22) The daughter of Bhîshmaka with her lovely hips awaiting the arrival of Krishna, not seeing the brahmin return, then wondered: (23) 'Alas, three *yamas* [nine hours] are left before I, without the taste of happiness, will marry; the Lotus-eyed One does not come and I don't know for what reason, nor has as yet the carrier of my message returned. (24) Perhaps sees the One Faultless in Mind and Body, prepared as He for sure originally is, something contemptible in me, not having come to take my hand. (25) How unfortunate, the creator is not favorably disposed towards me, nor is the great Lord S'iva, or maybe has Devî his consort, [known as] Gaurî, Rudrânî, Girijâ or Satî turned against me.'

(26) Ruminating thus did the young girl, whose mind had been stolen by Krishna, close her eyes brimming

with tears, knowing the time [that was left]. (27) As the bride was thus awaiting Govinda's arrival, o King, twitched her left thigh, arm and eye foretelling something desirable. (28) Just then came that purest of the twice-born to the command of Krishna, to see the divine daughter of the king staying in the inner chambers of the palace. (29) Noticing his joyful face and the relaxed movements of his body did she, as an expert in the signs, inquire with a pure smile. (30) He told her of the arrival of that Child of the Yadus and related the words He had said in assurance of Him getting married to her. (31) Concluding that He had arrived, gladdened the mind of Vaidarbhi, upon which she knew no other answer than to bow down to the dear brahmin. (32) Hearing that He, eager to witness his daughter's marriage, had arrived came he [king Bhîshmarka] with the sounds of instruments and with abundant offerings to welcome Râma and Krishna. (33) As prescribed performed he worship with desirables as honey-milk [*madhu-parka*] and brought he new clothes. (34) Generously arranging for an opulent place to stay afforded he Them, together with their soldiers and associates, proper hospitality. (35) Thus was he according each his power, age, strength and wealth with all that was wanted of respect for the kings who had assembled. (36) The residents of Vidarbha-pura hearing that Krishna had come, all came to drink in His lotus face with the cupped palms of their eyes [and said]: (37) 'He, whose body is just as flawless, alone deserves Rukminî as a wife, and no one else; He's the most suitable husband for princess Bhaishmî! (38) May, with whatever of all our good deeds, the Creator of the Three Worlds be as merciful, that Acyuta takes the hand of Rukminî.'

(39) Thus overflowing with love spoke the citizens in fascination and left the bride protected by guards the inner palace for the temple of Ambikâ [see also 10.52: 42]. (40-41) And she, going there on foot to see the lotuspetal feet of Bhavânî, kept, totally absorbed in meditating Krishna's lotus feet, silent in the midst of her mothers and female companions. Guarded by the valiant, armed soldiers of the king, who stood prepared with their weapons raised, were cymbals and *mridangas*, conch shells, horns and other wind instruments played. (42-43) Accompanying the bride were there the wives of the twice-born, well ornamented, thousands of prominent chosen ones with various items of worship and presents, flower garlands, fragrances, clothing and jewelry, as also singers singing and offering prayers, musicians and bards, chroniclers and heralds. (44) Reaching the temple of the goddess washed she her feet and lotus-like hands, sipped she water for purification and entered she sanctified and peaceful the place where Ambikâ resided. (45) The so very young girl was by the elderly wives of the brahmins, who were well acquainted with the injunctions, led in offering respects to Bhavânî who was here together with her consort Lord Bhava [S'iva].: (46) 'I along with your children repeatedly offer my obeisances to you o Ambikâ, please allow Krishna, the Supreme Lord, to be my husband.'

(47-48) With various offerings and gifts of water, fragrant substances, whole grains, incense, clothing, garlands, necklaces, ornaments and an array of lamps, performed each of the brahmin ladies worship equipped with these articles as also with savories, cakes, prepared betel nut, sacred threads, fruits and sugar cane. (49) After they gave her what remained of the offering as also their blessings, bowed the bride down to them and to the deity and accepted she the remnants. (50) Then, ending her vow of silence, left she the temple of Ambikâ, with her hand, that was beautified by a jeweled ring, holding on to a maidservant. (51-55) As if she were the illusory potency [Mâyâdevî, zie ook 8.12: 38-40; 10.2***] of the Lord herself that even bewilders the sober ones, entranced she the entire gathering of the respectable heroes with the vision of her wearing the earrings that decorated the virginal beauty of her face, with her jewel-studded belt around her hips, her budding breasts, her eyes shy to the locks of her hair, her pure smile and teeth reddened by the glow from her bimba lips, her jasmine-bud feet walking, her gait gracious as a royal swan and the tinkling of her skillfully fashioned ankle bells beautifying [her feet] with their effulgence. The kings all rose to their feet upon the sight of her broad smiles, shyness and mindboggling glances that was a lust to them of which being distressed their hearts were torn apart and their weapons dropped to the ground. Sitting on their horses, elephants and chariots fell they, loosing their grip, down to the ground as she on the pretext of the procession was offering her beauty to Lord Hari. Slowly walking, put she one before the other the two whorls of her lotus flower feet, meanwhile eagerly expecting the arrival of the Supreme Personality. Throwing aside her hair with the nails of her hand spotted she, coyly looking from the corners of her eyes at those present, that instant Acyuta. Right before the eyes of His enemies seized Krishna the king's daughter who stood prepared to mount the chariot. (56) Lifting her onto His chariot marked with [the flag of] Garuda drove He back the circle of kings and left He, with Balarâma in front, from there as slowly as a lion would remove his prey from the midst of jackals. (57) The adversaries headed by Jarâsandha, conceited as they were, could with their honor ruined not bear the defeat: 'Damn us archers, with those cowherds stealing the honor from us lions, like they are a bunch of puny animals!'

* S'rîla Vis'vanâtha Cakravartî quotes the following text of the Padma Purâna describing Lord Krishna's chariot horses: "S'aibya was green like a parrot's wings, Sugrîva yellow-gold, Meghapushpa the color of a cloud, and Balâhaka whitish."

Chapter 54

Rukmî's Defeat and Krishna Married

(1) S'rî S'uka said: 'They all thus [realizing their being robbed] most angry in armor mounted their means of transport and came, each surrounded by his own troops, after them, holding their bows. (2) When the Yâdava army spotted them in their pursuit, held the officers to face them, o King, and twanged they their bows. (3) From horseback, elephant shoulders and from the chariot seats released those [enemy] masters of arms clouds of arrows that rained like water does over the mountains. (4) When the slender-waisted girl saw the army of her Lord covered by heavy rains of arrows looked she embarrassed at His face with eyes full of fear. (5) The Supreme Lord laughing said: 'don't be afraid, o beautiful eyes, right now will this enemy force be destroyed by your troops'. (6) The heroes Gada [Krishna's younger half-brother], Sankarshana and the others could not tolerate the display of power of the enemy forces and thus struck they with arrows of iron down the horses, elephants and chariots. (7) Of those riding the chariots, the horses and the elephants fell by the thousands the heads to the ground complete with earrings, helmets and turbans. (8) There were the heads of humans, horses, donkeys, mules, elephants and camels as well as [loose] hands with swords, clubs and bows, hands without fingers, thighs and legs. (9) The kings headed by Jarâsandha who eager for the victory saw their armies annihilated by the Vrishnis, then left discouraged. (10) They approached and addressed S'is'upâla who with the wife he had in mind being stolen away, dispirited was perturbed with a dried up face with all its color gone. (11) [Jarâsandha said:] 'O Sir, tiger among men, please give up this dark state of mind, for the embodied ones is there to the wanted and unwanted no permanence to be found. (12) As a woman made of wood dances to the desire of a puppeteer is the same way this world, concerned with joy and sorrow, controlled by its Controller. (13) I myself with twenty-three armies lost seventeen times over in battles with S'auri [Krishna] and only one I won. (14) Nonetheless do I never lament or rejoice, knowing that the world is driven by time and fate combined. (15) Even now are we all, leaders of the leaders of heroes, defeated by the meager entourage of Yadus under the protection of Krishna. (16) Now, with our enemies having conquered, works the time in their favor but then again shall we conquer when the times have changed to our favor.'

(17) S'rî S'uka said: 'Thus persuaded by his friends went S'is'upâla back to his city and so did also each of the surviving kings who followed him return to his own place. (18) The mighty Rukmî however, who hating Krishna couldn't bear the fact that his sister got married in the *râkshasa* style, pursued Krishna surrounded by an entire *akshauhini*. (19-20) Rukmî, mighty-armed with his bow in his armor, most angry in refusal swore to all the kings listening: 'Let me tell you this in truth: I will not return to Kundina without having killed Krishna in battle and having retrieved Rukminî'. (21) Thus speaking climbed he his chariot and told he his charioteer: 'Quickly, drive the horses to where Krishna is, there must be a fight between Him and me. (22) Today will I, with my sharp arrows, baffle the madness of that most wicked Cowherd who had the temerity to violently abduct my sister!'

(23) Thus foolishly vaunting not realizing what Krishna was all capable of, shouted he next with a single chariot coming forward at Krishna: 'Stand and fight!' (24) Drawing his bow he most firmly struck Krishna [His chariot] with three arrows and said: 'Wait a minute, You corrupter of the Yadu dynasty! (25) Wherever You might go having stolen my sister like being a crow who steals the sacrificial butter, I'll put an end today to Your false pride, You foolish cheater, You devious fighter!! (26) If You want my arrows not to kill You, lay off and release the girl', but Krishna with a smile struck Rukmî with six arrows that broke his bow. (27) With Krishna firing eight arrows at his four horses, with two at his charioteer and with three at his flagpole, took he up another bow and struck he Krishna with five. (28) Even though He was struck by all of these arrows broke Krishna, the Infallible One, his bow again just as another one that he picked up. (29) The spiked bludgeon, the trident, the lance, the shield and sword, the pike, the javelin or whatever weapon he took up were all by Him, the Lord, broken. (30) Then leaping from his chariot sword in hand ran he, with the intent to kill Krishna, forward as furious as a bird in the wind. (31) With His arrows breaking to pieces the sword and shield of His attacker, took He, prepared to kill Rukmî, up His own sharp sword. (32) Seeing that He wanted to kill her brother fell the saintly Rukminî beset in fear at the feet of her husband and pleaded she piteously.

(33) S'rî Rukminî said: 'O Controller of Yoga, o Inscrutable Soul, o God of Gods, o Master of the Universe, o Auspicious One, please don't kill my brother, o Mighty-armed One.'

(34) S'rî S'uka said: 'With His feet held by her whose limbs were trembling in total fear, with her mouth dry of sorrow, her throat choked and her golden necklace disheveled in her agitation, desisted He in compassion. (35) With a strip of cloth tying him up, shaved He the evildoer, making a mess of him leaving him but some of his hair and mustache. Meanwhile crushed the extraordinary army of the Yadu heroes their opponents the way elephants crush a lotus flower [compare 1.7]. (36) Getting close to where Krishna was found they there Rukmî in a sorry condition as good as dead. The almighty Supreme Lord Sankarshana, feeling pity, thereupon released the one bound up and said to Krishna: (37) 'How improper of You, o Krishna; this clipping of Yours, of his mustache and hair so badly, is as terrible as the death of a family member!'

(38) [To Rukminî:] 'O saintly lady, please don't be angry with Us making such a mess of your brother; there is to the matter of who brings happiness and grief no one else responsible but the person in question, since everyone has to face the consequences of his own actions.'

(39) [And to Krishna again:] 'Even though a relative because of his wrongdoing deserves to be killed, should he by a relative not be killed, but instead be banned [from the family]; why should he who because of his evil deeds ended his own [honorable] life, be killed a second time?'

(40) [To Rukminî:] 'The sacred code of warriors as established by the founding father [Brahmâ] is that a brother even mustn't hesitate to kill his own brother. And that indeed is something most dreadful.'

(41) [Back to Krishna again:] 'Those being proud of a kingdom, land, riches, women, honor and power or something else [other than the soul] do, blinded as they are in their infatuation about the opulence, for that reason indeed commit offenses.'

(42) [And to Rukminî again:] 'In this attitude of yours toward all living beings, of wishing evil to the ones inimical and good to well-wishers, are you as partial as any ignoramus. (43) By the illusory power of God is effected that people in their ways are bewildered about the Real Self so that they, who thus take the body for the soul, speak in terms of having a friend, an enemy or someone neutral. (44) Those who are bewildered perceive the One and Only Supreme Soul of each and all embodied being as being many, just like one does with the stars [not recognized as a cohering galaxy] or the air [seen as different for an enclosed space, see also B.G. 18: 20-21 and 1.2: 32]. (45) The physical body having a beginning and an end is composed of the physical elements, the senses and the modes of nature. Because of material ignorance is it something imposed upon the self and is it thus the cause of experiencing the cycle of birth and death. (46) For the soul in contact with anything else, o chaste one, is there no separation because of the originating from it [as with the individual soul] or untruth because of being revealed by it [as a physical form]; like it is also with the sun in relation to the seeing and the form seen. (47) Birth and such are but transformations of the body, never of the soul, just as the lunar phases do not imply that the moon has died on the day of a new moon. (48) Like a sleeping person experiences himself, sense-objects and results of action even though they're not real, undergoes the same way an unintelligent person his material existence [see also 6.16: 55-56]. (49) Therefore, o you with the pristine smile, please be yourself again [as the Goddess of Fortune] and dispell with the knowledge of the essence the sadness born of ignorance of which you dried up and were confounded.'

(50) S'rî S'uka said: 'The slender-waisted one thus enlightened by Balarâma, the Supreme Lord, gave up her despondency and regained her composure with intelligence. (51) Left with only his life air, expelled by his enemies and deprived of his strength and luster was he [Rukmî] unable to forget his humiliation. Frustrated in his personal desires he then built himself a residence. It became a large city named Bhojakatha ['having experienced the vow']. (52) Having said 'Without killing the evil-minded Krishna, without retrieving my sister, I will not return to Kundina', took he angry right on that spot up his residence. (53) The Supreme Lord, thus defeating the earthly rulers, brought the daughter of Bhîshmaka to His capital and married her according the *vidhi*, o protector of the Kurus. (54) To that occasion there was great rejoicing in each and every home of the Yadu city were, o King, the people had no one but Krishna, the leader of the Yadus, as their object of love. (55) The men and women, joyful with shining jewels and earrings, respectfully presented wedding gifts to the ones celebrated, who were exquisitely dressed. (56) The city of the Vrishnis appeared beautiful with the festive columns raised, the variety of flower garlands, the banners, the gems and the arches with at every doorway an arrangement of auspicious items as pots full of water, *aguru* incense and lamps. (57) It's streets were sprinkled with the help of elephants dripping with *mada* who belonged to the

popular personalities who were invited and at the doorways, to further enhance the beauty, were placed plantain and betelnut stems. (58) The members of the Kuru, Srin̄jaya, Kaikeya, Vidarbha, Yadu and Kunti families enjoyed the occasion of being together in the midst of the people who excitedly ran about. (59) Hearing about the kidnapping of Rukminī that was being sung all around, became the kings and their daughters greatly amazed. (60) O King, in Dvārakā were all the citizens overjoyed to see Krishna, the Master of all Opulence joined in marriage with Rukminī, the goddess of fortune.'

Chapter 55

The History of Pradyumna

(1) S'rī S'uka said: 'Cupid [Kāmadeva], an expansion of Vāsudeva who previously got burned by the anger of Rudra, had, in order to again obtain a body, returned to Him [see also 3.1: 28 and 8.10: 32-34 and B.G. 10: 28]. (2) He from the seed of Krishna begotten in the daughter of the king of Vidarbha [Rukminī] was thus known as Pradyumna ['the preeminently mighty one', see also *vyūha*] and was in no respect inferior to His Father. (3) S'ambara ['the juggler' see 7.2: 4-5, 10.36: 36], who could assume any form he wanted, stole the child away that wasn't even ten days old yet. Understanding He was his enemy, threw he Him in the ocean and returned he home. (4) Pradyumna was swallowed by a mighty fish that together with others trapped in a huge net was caught by fishermen. (5) The fishermen presented the amazing fish to S'ambara who sent the gift to the cooks who in the kitchen cut it open with a knife. (6) Seeing a child in its belly it was given to Mâyāvātī to whom being astonished Nārada related the facts about the child its birth and how it had ended up in the belly of the fish. (7-8) She, who by S'ambara was appointed to prepare rice and vegetables, was in fact Cupid's famous wife named Rati who [after pleading with Lord S'iva being directed to S'ambara] was waiting for her burned husband to attain a new body. Understanding that the infant was Kāmadeva she developed love for the child. (9) Not so long thereafter was He, the son of Krishna, attaining full youth, very enchanting to the women who saw Him. (10) My best, lovingly approached she with a bashful smile, raised eyebrows and glances and gestures of sexual attraction Him, her husband, the most beautiful one in society with His long arms and eyes with the form of a lotus petal. (11) To her said the Supreme Lord in the form of Krishna's own son: 'O mother in your attitude differently acting like a girlfriend you overstep the mood of motherly affection.'

(12) Rati replied: 'You are the son of Nārāyana stolen by S'ambara from Your home and I am Your legitimate wife Rati, o Cupid my Master! (13) You not yet being ten days old were by him, that demon S'ambara, thrown into the ocean where a fish devoured You from the belly of which we saw You appearing here o master! (14) Please put an end to that hard to approach and difficult to conquer enemy of Yours who knows hundreds of magic spells; that You can realize with the help of the bewilderment of magic and such! (15) Your poor mother with her son gone, pitiful distressed like a cow without her calf, is being overwhelmed with love for her child crying like an osprey.'

(16) Thus speaking gave Mâyāvātī that great soul Pradyumna the mystic knowledge of Mahāmâyā ['the great bewildering potency'] that puts an end to all deluding spells. (17) As He thereupon approached S'ambara for battle, reviled He him with intolerable insults in order to provoke a fight. (18) He offended by the harsh words with his eyes turned red as copper, infuriated like a snake is when struck by a foot, came forward holding a mace. (19) Whirling his club swiftly threw he it at Pradyumna the Great Soul, producing a sound as sharp as a stroke of lightning. (20) It was in its flight by the Supreme Lord with His club knocked away, o King, upon which He angered hurled His own club at His enemy. (21) He, the demon, resorting to the Daitya magic he had learned from Maya Dānava, released from above in the sky a downpour of weapons over the son of Krishna [compare: 3.19: 20]. (22) Harassed by the rain of weapons implemented the powerful warrior, the son of Rukminī, the great charm rooting in goodness which supersedes all magic. (23) The demon then used hundreds of weapons belonging to Kuvera's guardians [Guhyakas], the heavenly singers [Gandharvas], the ogres [Pis'ācas], the celestial snakes [Uragas] and the man-eaters [Rākshasas], but the son of Krishna stroke them all down. (24) Drawing His sharp-edged sword severed he with one violent blow S'ambara's head, complete with his helmet, earrings and red mustache from his body. (25) Being showered by the gods from above who of praise scattered flowers, was He by His wife traveling through the sky brought to the city [of Dvārakā]. (26) The inner palace most exquisite, o King, crowded with hundreds of women was by Him with His wife entered from the sky like a cloud with lightning. (27-28) Seeing Him dark as a cloud, dressed in yellow silk, with long arms, reddish eyes, a pleasing smile, His charming countenance; His nicely decorated lotus-like face and the bluish-black curling locks became the women, thinking He was

Krishna, bashful and took they off to hide themselves here and there. (29) By and by realized the ladies slight differences in appearance and approached they delighted and surprised Him and [Rati,] that jewel among women. (30) The breasts of the sweet-voiced and dark-eyed Rukminî, remembering her lost son, then flowed of affection.

(31) [She thought:] 'Who would this gem among men be, whose son is He and what lotus-eyed woman has carried Him in her womb, and even more, who is this woman won by Him? (32) If my son lost from the maternity room were alive somewhere, He'd be of the same age and appearance! (33) How could He have acquired the same appearance in body, gait, limbs, voice, smile and glance as that of the wielder of S'ârnga [Krishna's bow]? (34) Considering my great affection for Him and the trembling in my left arm, He's no doubt - He must be - for sure, the child I carried in my womb!'

(35) While the daughter of the king of Vaidarbha was thus conjecturing arrived the Lord Hailed in the Scriptures there together with Devakî and Ânakadundhubi. (36) Even though the Supreme Lord understood the matter remained He, Janârdana, silent; it was Nârada who told the whole story beginning with the kidnapping by S'ambara. (37) The women of Krishna's residence hearing of that great wonder then cheered in ecstasy to welcome the one lost for so many years as if someone had returned from death. (38) Devakî, Vasudeva, Krishna, Balarâma as also the women and Rukminî embraced the couple and rejoiced. (39) The residents of Dvârakâ hearing that Pradyumna being lost had returned declared: 'O providence, the child we thought dead has really come back!'

(40) It was not that surprising at all that they, who constantly thought of the resemblance with His father their master, in being His mothers in the full of their attraction backed off in respect of Him. With them doing so with the way He appeared before their eyes as the spitting image of the Shelter of the Goddess of Fortune His form, as Cupid the God of Love in person, then what would one expect of other women?'

Chapter 56

How the Syamantaka jewel Brought Krishna Jâmbavatî and Satyabhâmâ

(1) S'rî S'uka said: 'Satrâjit ['always victorious', see 9.24: 13] having been offensive with Lord Krishna gave Him as atonement his daughter in marriage together with the jewel known as Syamantaka.'

(2) The honorable king said: 'What offense committed Satrâjit against Krishna, o brahmin, from where came Syamantaka and why gave he his daughter to the Lord?'

(3) S'rî S'uka said: 'The sun-god who was Satrâjit's best friend gave, satisfied with him as his devotee, full of affection the jewel called Syamantaka. (4) He, wearing that jewel shining as brilliant as the sun around his neck was, when he arrived in Dvârakâ o King, because of the effulgence not recognized. (5) The people, by the glare robbed of their vision when they saw him from a distance, presumed that Sûrya had arrived and reported that to the Supreme Lord who was engaged in a game of dice: (6) 'O Nârâyana, with obeisances unto You, o Holder of Club, Cakra and Lotus, o Dâmodara, o Lotus-eyed One, o Govinda, o beloved of the Yadus! (7) Savitâ ['the radiant one'], who with the intense radiation of his radiating disc steals the vision of men, has come to see You, o Lord of the Universe. (8) It must be so that of the most exalted of the gods of wisdom seeking out Your path, the one not born [Sûrya], knowing that You now hide among the Yadus, has come to see You.'

(9) S'rî S'uka said: 'Hearing these innocent words said He with the Lotus-like Eyes smiling: 'That's not Ravideva, it's Satrâjit glowing because of his jewel.'

(10) He [Satrâjit] arriving at his opulent home executed with festivity auspicious rituals in the temple room where he with the help of the learned installed the jewel. (11) Day after day would it bring him eight *bhâras* [of about 9.7 kg] of gold, o prabhu, and none of the inauspicious of famines, premature deaths, catastrophes, snakebites, mental and physical disorders and cheaters would there in the presence of the gem properly being worshiped take place. (12) Some day asked S'auri [Krishna] on behalf of the king of the Yadus [Ugrasena] for the gem, but, he, greedy for the wealth, saw no offense in it not to hand it over. (13) One day, hanging the intensely radiating jewel around his neck, mounted Prasena [Satrâjit's brother] a horse and went he hunting in the forest. (14) Prasena along with his horse were killed and dragged away by a lion who

on his turn entering a cave was killed by Jâmbavân ['he from the Jambu-trees'] who wanted the jewel. (15) He then in the cave handed the jewel over to his kid as a toy to play with. Meanwhile not seeing his brother, got Satrâjit deeply troubled: (16) 'My brother gone to the forest wearing the jewel around his neck is probably killed by Krishna', and what he thus said was what the people heard whispering in one another's ears. (17) When the Supreme Lord came to hear of it followed He, in order to clear Himself of the gossip of His infamy, together with the citizens the path taken by Prasena. (18) Seeing that he and his horse were killed by a lion in that forest, discovered they that the lion had been killed too on a mountain slope by Riksha [Jâmbhavân]. (19) Stationing the people outside of the terrifying cave of the king of the *rikshas* [the bears] entered the Supreme Lord alone the pitch-dark place. (20) When He saw that that most precious of jewels was used as a child's plaything, decided He to take it away and approached He the child. (21) Seeing the stranger cried the nurse in fear so that Jâmbavân, that best one of the strong, when he heard that in anger ran forward. (22) He keeping Him for a worldly person, fought then, unaware of who he dealt with, against Him, the Supreme Lord, his own Master [compare 5.6: 10-11 and B.G. 16: 18]. (23) A very furious fight ensued between the two who each tried to win with the help of stones, trees, their arms and with weapons as if they were two hawks fighting over some meat. (24) Day and night continued without interruption for twenty-eight days the fight of fists against fists with blows hard as lightening. (25) With the muscles of his huge body pummeled by the blows of Krishna's fists, perspired he, diminished in strength, all over and addressed he Him in great amazement: (26) 'I know You, You are the life air, the physical and mental strength of all living beings, Lord Vishnu, the Primeval Personality, the All-powerful Supreme Controller. (27) You indeed are the Creator who of All Creators and the Created of the Universe art the Essence, who of the subduers art the Subducer, the Lord, the Soul Supreme to all the Souls [compare 3.25: 41-42]. (28) You are the One of whose little evidence of anger with Your glances the ocean and the crocodiles and whale-eating whales [*timingilas*] agitated gave way for building a bridge; You are the one famous for setting Lankâ afire; by Your hand fell the heads of the Râkshasa to the ground that You cut off with Your arrows [see 9: 10].'

(29-30) O King, Acyuta, the lotus-eyed Supreme Lord, the son of Devakî, then from His great compassion for His devotees addressed the king of the bears who had understood the truth. Touching him with the hand that bestows all blessings said He with a voice as deep as the [rumbling] clouds: (31) 'O lord of the bears, We came here to the cave because of the jewel, in order to dispel the false accusation that with this jewel was held against Me.' (32) Thus addressed presented he along with the jewel happily as a respectful offering his maiden daughter named Jâmbavatî to Krishna.

(33) Not seeing S'auri who had entered the cave coming out, went the people after waiting for twelve days unhappy back to their city. (34) Devakî, Rukminî *devî*, Vasudeva and all His friends and relatives lamented over Krishna not coming out of the cave. (35) They, the residents of Dvâarakâ sorrowfully cursed Satrâjit and then worshiped Durgâ, the fortune of the moon [the deity called Candrabhâgâ] in order to retrieve Krishna. (36) After the worship of the goddess granted she responding to them the benediction. Directly thereafter appeared to their great jubilation the Lord who had achieved His purpose on the scene together with His [new] wife. (37) Greatly aroused on finding out that Hrishîkes'a had come with a wife and the jewel around His neck, they all rejoiced as if someone had risen from death. (38) Satrâjit, summoned by the Supreme Lord to the royal assembly, was in the presence of the king informed of the recovery of the jewel which then was presented to him. (39) And he took extremely ashamed, head down, the gem and went home leaving full of remorse about his sinful behavior. (40-42) Pondering over that evident offense thought he, apprehensive about a conflict with the ones in power: 'How will I cleanse myself of the contamination and how can I satisfy Acyuta? What good should I do so that the people won't curse me for being narrow-minded, petty, befooled and avaricious after the wealth? I'll give the [Syamantaka]-jewel to Him as well as my daughter, that jewel among women; that's the way to make it up with Him and nothing else!'

(43) Thus intelligently deciding set Satrâjit himself to it and presented he his fair daughter and the jewel to Krishna. (44) She, Satyabhâmâ, sought by many men for being endowed with the qualities of a fine character, beauty and magnanimity, married the Lord according the customs. (45) The Supreme Lord said: 'We do not desire back the jewel o King, let it remain with you being of devotion with the godhead [Sûrya] so that We may also be the enjoyers of its fruits.'

(1) The son of Vyâsa said: 'Even though He was aware of what factually had transpired went Krishna, hearing [of the rumor] that the sons of Pându and queen Kuntî had burned to death [in the house of lac], in order to answer to His family obligations together with Balarâma to the Kuru kingdom. (2) Meeting with Bhîshma, Kripa, Vidura, Gândhârî and Drona They equally sorrowful said: 'Ah how painful this is!'

(3) Getting the chance, o King, said Akrûra and [the Bhoja] Kritavarmâ [meanwhile in Krishna's absence in Dvâarakâ] to S'atadhanvâ ['hundredbow', a bad character]: 'Why not take the jewel? (4) He who promised each of us his gem of a daughter, gave her, ignoring us, to Krishna; why then should Satrâjit not follow his brother [in death, see 10.56: 13 and footnote*]?' (5) Thus influenced by the two killed that most wicked man, in his sinfulness shortening his lifespan, out of greed Satrâjit while he was sleeping [compare 1.17: 39]. (6) As the women helplessly cried calling for help took he, after having killed like a butcher does animals, the jewel and took he off.

(7) When Satyabhâmâ saw that her father had been killed, lamented she thrown in grief: 'O father, alas o father, with you being killed I am killed!' and then she fainted. (8) Putting the corpse in a large vessel of oil she went to Hastinâpura to Krishna who [already] knew of the situation, and related sorrowfully the murder of her father. (9) The Lords hearing that o King, imitating the human ways both lamented with eyes full of tears: 'Oh what a tragedy fell upon us!'

(10) The Supreme Lord then went back to His capital with His wife and elder brother, prepared to kill S'atadhanvâ and take the jewel from him. (11) He, learning that, in fear took action to save his life and entreated for assistance Kritavarmâ who told him: (12-13) 'I cannot be of any offense with the Lords Râma and Krishna; how can he who causes Them trouble indeed be of good fortune? Kamsa and his followers in their hatred of waging against Them lost their wealth and lives while Jarâsandha in seventeen battles [even] lost his chariot!'

(14) He, turned down, next begged Akrûra for help but he also said: 'Who, knowing the strength of the Lordships, can oppose Them? (15-17) He who maintains, creates and destroys this universe as a pastime; He whose purpose is not even known to the secondary creators [headed by Brahmâ] who are bewildered by His invincible potency [of *mâyâ*]; He who playing as a child of seven years old uprooted a mountain that He held up with a single hand like a boy does a mushroom [see 10.25]; Him, Krishna the Supreme Lord to whose wondrous acts there is no end I do worship; Him who as the source of all existence is the Supreme Soul, the immovable center, I offer my obeisances.'

(18) He, S'atadhanvâ also by him refused, left the precious jewel with him, mounted a horse that could cover a hundred *yojanas* and departed. (19) Krishna and Râma mounting the chariot with the emblem of Garuda followed with the swiftest horses, o King, the murderer of Their guru [Their father-in-law as a teacher]. (20) In a Mithilâ suburban park abandoning his horse that had fallen, ran he on foot terrified with a furious Krishna who likewise speeded after him. (21) With him on the run severed the Lord on foot with the sharp edged disc his head from his body, and searched He his upper and lower garments for the gem. (22) Not finding the stone said Krishna going to His approaching elder brother: 'S'atadhanvâ was killed in vain, he didn't carry the jewel.'

(23) Balarâma then said: 'S'atadhanvâ must have left the rock with some person, so go [back] to the city [of Dvâarakâ] and search him out. (24) I wish to see the king of Videha [the later Janaka, see 9.10: 11] most dear to Me', and thus having spoken entered the descendant of Yadu, o King, Mithilâ [the capital of Videha]. (25) Seeing Him rose the king of Mithilâ immediately with a mind full of love and honored he Him who was so worshipable, as was prescribed with all there was to it. (26) There in Mithilâ did He, the Mighty One, honored by the affectionate Janaka, the great soul, live for several years. During that time taught He Duryodhana to wield the club.

(27) Kes'ava the All-powerful One arriving in Dvâarakâ, told to the comfort of His beloved [the grieving Satyabhâmâ] of the demise of S'atadhanvâ and the failure to get hold of the jewel. (28) He, the Supreme Lord together with all the well-wishers one may so have at the end of one's life, then saw to it that the obsequies were performed for the deceased relative [Satrâjit]. (29) The ones responsible, Akrûra and Kritavarmâ, upon hearing that S'atadhanvâ had been killed, went stricken by fear into exile outside of Dvâarakâ. (30) With Akrûra in exile ill omens arose indeed for the residents of Dvâarakâ that gave them by higher powers [natural disasters included] and other living beings [compare 1.14; 1.17: 19], constantly trouble in body and mind [**]. (31) Thus, my dear, were some lost in guesses forgetting what of old had been described by the sages as the consequence of His stay among the human beings; how could with Him present

any calamity arise? (32) [They said:] 'When Indra withheld the rains gave the king of Benares [Kâs'î, see also 9.17: 4] his daughter Gândinî to S'vaphalka [Akrûra's father, 9.24: 15] who came to him, after which it then indeed rained in Kâs'î. (33) Wherever indeed he, Akrûra, his son, having his [father's] prowess stays, will lord Indra shower rains and will there be no painful disturbances or untimely deaths.'

(34) Hearing of the elders these words, ordered Janârdana, with the thought in mind that this was not the only explanation for the omens happening [***], that Akrûra should be brought back. (35-36) Greeting him with respect and honor and pleasantly discussing topics, smiled He, fully aware of everything that went on in his heart, and said: 'We of course, o master of charity, are already familiar with the fact that you indeed at present hold the opulent Syamantaka jewel that S'atadhanvâ put under your care. (37) Since Satrâjit had no sons is it his daughter's sons [she and her sons] who after presenting water, offerings and having cleared his remaining debts, should receive his inheritance. (38-39) Nevertheless should the jewel, because it for others is impossible to manage, remain with you, o trustworthy keeper of the vows. However, My brother does not completely believe Me concerning the gem. Please, to bring peace to My relatives, show it Us now, o most fortunate soul who with your altars of gold without interruption continue with your sacrifices.' (40) Thus won over by the conciliant words took the son of S'vaphalka the gem hidden in his garment and gave he the gem that shone as brilliant as the sun. (41) After showing Syamantaka to His relatives, [and thus] doing away with the emotions [of the accusations held] with Him, offered the Master it back to him again. (42) Whoever recites, hears or remembers this narration which indeed, rich as it is with the prowess of the Supreme Controller Vishnu, most auspiciously removes the reactions to sin, will attain peace and drive away his badness and bad reputation.'

* Being pure devotees, they could not actually be unhappy about this match, nor could they become jealous rivals of the Lord. Therefore they had an ulterior motive in behaving like His rivals. So there are speculations in the *paramparâ* about Akrûra's being cursed for his taking Krishna away from Gokula [see 10.39] or Kṛitavarmâ's being a member of Kamsa's family, or that the two might have been angry with the victim for his spoiling Krishna's good name slandering that He would have killed his brother.

** According to S'rîla S'rîdhara Svâmî, reasoning after verse 32 and 35-36, took Akrûra the Syamantaka jewel and went to reside in the city of Benares, where he became known as Dânapati, "the master of charity." There he executed elaborate fire sacrifices on gold altars with assemblies of qualified priests.

*** Also concerning this there are speculations on why there could have been this trouble despite of the Lord His gracious presence. Some suggest that Krishna would give the bad times because of being compromised by Akrûra taking the jewel elsewhere in competition to His rule, at the other hand it is not unusual that murder in a community to the rule of God and Krishna gives that community a bad time, as one also can observe generally taking place after major wars as evidenced in the Bhâgavatam describing the bad times when Krishna Himself departed for His abode after the great Kuru-war [1.14].

Chapter 58

Krishna also Weds Kâlindî, Mitravindâ, Satyâ, Lakshmanâ and Bhadrâ [*]

(1) S'rî S'uka said: 'Once, to see the sons of Pându, went the Supreme Personality Visible to the Eye, the Possessor of all Opulence, to Indraprastha accompanied by Yuyudhâna [Sâtyaki, His charioteer] and others. (2) Seeing Him, Mukunda, the Controller of All having arrived, stood the heroes all up at once, as if the chief of their senses, their life air, had returned. (3) The heroes embracing Acyuta by the contact with His body found all their sins destroyed and experienced the joy of beholding His face smiling affectionately. (4) After offering His obeisances at the feet of Yudhisht'hira and Bhîma [since they were older] and firmly embracing Phâlguna [or Arjuna, being only eight days older] He next greeted respectfully the twin brothers [Nakula and Sahadeva, who were younger]. (5) Sitting on an elevated seat was Krishna, slowly approached by the newly [to the Pândavas] wed, impeccable [Draupadî] to offer her obeisances. (6) Similarly was Sâtyaki welcomed, honored and seated by the sons of Prithâ and were also the others honored and seated around. (7) Going to Kuntî offering His obeisances was He embraced by her with her eyes wet of her extreme affection [see also 1.8: 18-43]; inquiring after the welfare of her and her daughter-in-law [Draupadî], inquired she on her turn as the sister of His father [Vasudeva] in detail about His relatives. (8) With tears in her eyes and with a

throat choked up in her love for Him who shows Himself to dispel the distress, said she, remembering the many trials and tribulations: (9) 'Only then were we faring better when by You as a protector remembering us, Your relatives, o Krishna, my brother [Akrûra] was sent [see 10.49]. (10) For You, the Well-wisher and Soul of the Universe, there is never the delusion of 'ours' and 'theirs'; nonetheless do You, situated in the heart put an end to the sufferings of those who remember [You] continuously [see also B.G. 9: 29].'

(11) Yudhishtthira said: 'I don't know what good deeds we, of doubtful intellect, all have performed to [be allowed to] see You, o Supreme Controller whom the Controllers of Yoga rarely [get to] see.'

(12) Thus by the king invited stayed He, the Almighty, happily during the months of the rainy season [see also 10.20] for the eyes of the residents of Indraprastha generating bliss. (13-14) Some day [**] in armor mounting his chariot with the monkey [or Hanumân] flag and taking up his Gândîva [his bow] and two inexhaustible quivers of arrows, entered Arjuna, the slayer of enemy heroes, in order to sport together with Krishna a large forest filled with many beasts of prey [see also B.G. chapter 1]. (15) There he shot with his arrows tigers, boars, wild buffalo, *rurus* [sort of antelopes], *s'arabhas* [sort of deer], *gavayas* [sort of oxen], rhinoceroses, black deer, rabbits and porcupines [see also 4.28: 26 and 5.26: 13]. (16) Servants to the king carried them to be sacrificed at a special occasion [otherwise the hunt would have been forbidden, see 9.6: 7-8] and overcome by thirst went Bibhatsa ['the frightening one', Arjuna] fatigued to the Yamunâ. (17) When the two great chariot fighters took a bath there and drank from the clear water, saw the two Krishnas [see B.G. 10: 37] a maiden walking charming to behold. (18) Sent by his Friend, approached Phâlguna the exquisite woman who had fine hips and teeth and an attractive face, and inquired: (19) 'Who are you, to whom do you belong, o slender-waisted girl, from where are you or what are your plans; I think you're looking for a husband, tell me all about it, o beauty!'

(20) S'rî Kâlindî said: 'I am the daughter of the demigod Savitâ [the sun-god], engaged in severe austerities in my desire for Vishnu, the most excellent granter of boons, as my husband [see also Gâyatrî]. (21) I want no other husband but Him, o hero, may the Abode of S'rî [the goddess], He the Supreme Lord Mukunda, the shelter of the helpless, be satisfied with me. (22) Until I meet Acyuta, am I living in a mansion built by my father in the Yamunâ-waters and am I thus named Kâlindî [see also *bhajan* verse 2 and 10.15: 47-52].' (23) So Gudâkes'a put this before Vâsudeva who fully aware of it all lifted her up in His chariot and drove off to king Dharma [Yudhishtthira].

(24) For the sons of Prithâ had Krishna [in the past], the moment He was asked, by Vis'vakarmâ constructed a most amazing colorful city [Indraprastha]. (25) The Supreme Lord residing there for the pleasure of His devotees desired to give to Agni the Khândava ['sugar-candy'] forest [at Kurukshetra] and became he for that purpose [burning down the forest] Arjuna's charioteer. (26) Pleased with that gave Agni to Arjuna a bow and a chariot with white horses, o King, two inexhaustible quivers of arrows and an armor impenetrable to whatever armed opposition. (27) Maya [the demon] delivered from the fire presented [in gratitude] an assembly hall to his friend [Arjuna] in which Duryodhana took the water he saw therein for a solid floor [so that he fell in, see 10.75]. (28) He [Krishna] by him [Arjuna] and His well-wishers permitted to leave went back to Dvârakâ accompanied by Sâtyaki and the rest of His entourage [see also 1: 10]. (29) But now married He, supremely auspicious, Kâlindî at a day the seasons, the stars and the other luminaries were most favorable for spreading the greatest happiness among His people.

(30) Vindya and Anuvindya, two kings from Avantî [Ujjain] subservient to Duryodhana, obstructed their sister [Mitravindâ] who was attracted to Krishna, in her *svayamvara* [choice for a husband]. (31) Mitravindâ, the daughter of Râjâdhîdevî, His father's sister [9.24: 28-31], was with force, as the kings were watching, taken away by Krishna, o King [compare 10.53].

(32) Of the most religious ruler of Kaus'alya [Ayodhyâ, see 9.10: 32] named Nagnajit there was a divine daughter Satyâ who was also called Nâgnajitî, o King. (33) None of the kings could marry her without defeating seven uncontrollable bulls with the sharpest horns who vicious as they were had no tolerance for the smell of warriors. (34) Hearing of her being attainable for the one who had defeated the bulls, went the Supreme Lord, the Master of the Sâtvas, to the Kaus'alya capital surrounded by a large army. (35) The lord of Kos'ala standing up [upon His arrival], and worshipful seating Him with substantial offerings and so on, was in return also greeted. (36) The daughter of the king seeing that the suitor of her desire had arrived prayed: 'May, provided that I keep to the vows, the fire [of sacrifice] make my hopes come true; let Him, the Husband of Ramâ become my husband! (37) He of whose lotus-like feet the one from the lotus [Brahmâ] and the master of the mountain [S'iva] together with the various rulers of the world hold the dust on their heads, He who for His pastime with the desire to protect the codes of religion that He Himself instigated

each time [that He's around] assumes a body, with what can He, that Supreme Lord, by me be pleased?'

(38) He [Nagnajit] said to the One worshiped further the following: 'O Nârâyana, o Lord of the Universe, what may I who am so insignificant do for You Filled with the Happiness of the Soul?'

(39) S'rî S'uka said: 'O child of the Kurus, the Supreme Lord pleased to accept a seat, with a smile spoke to him with a voice deep as a [rumbling] cloud. (40) The Supreme Lord said: 'O ruler of man, for a member of the royal order following his own dharma is to beg for something condemned by the learned; nevertheless do I beg for your friendship with an eye at your daughter for whom We, though, offer nothing in return.'

(41) The King said: 'Who else but You, o Superior Lordship, would in this world be a groom desirable for my daughter; You, on whose body the Goddess resides and never leaves, are the only One harboring the qualities! (42) But, by us has before a condition been set, o best of the Sâtvatas, for the purpose of testing the prowess of the suitors of my daughter who is looking for a husband. (43) These seven wild bulls, o hero, are untamable; a great number of princes have broken their limbs being defeated by them. (44) If they are subdued by You o descendant of Yadu, have You my approval as the groom for my daughter, o Husband of S'rî.' (45) Thus hearing of the condition set, tightened the Master His clothes and did He, turning Himself into seven, subdue them as if it concerned a simple game. (46) Tying them up with ropes dragged S'auri them broken in their pride and strength behind Him like He was a boy playing with a wooden toy. (47) The astonished king pleased then gave Krishna his suitable daughter who by the Supreme Lord, the Master, was accepted according the Vedic injunctions. (48) The queens, with attaining Krishna as the dear husband of the princess, felt the highest ecstasy upon which great jubilation took hold of them. (49) conch shells, horns and drums resounded together with songs and instrumental music; the twice-born pronounced blessings and joyful men and women finely dressed adorned themselves with garlands. (50-51) As a wedding gift gave the mighty king ten thousand cows, three thousand excellently dressed maidens with golden ornaments around their necks, nine thousand elephants, a hundred times as many chariots with a hundred times as many horses and to that a hundred times as many men as there were horses. (52) He, the king of Kos'ala, with his heart melting of affection had the couple seated on their chariot and then sent them off surrounded by a large army. (53) Hearing of this blocked the [rival] kings, in their strength just as broken by the Yadus as the bulls were before, incapable of accepting the frustration the road along which He was taking His bride. (54) They, releasing volleys of arrows, were by Arjuna, the wielder of Gândîva who acted like a lion in his desire to please his Friend, driven back like they were vermin. (55) The son of Devakî, the Supreme Lord and Chief of the Yadus, taking the dowry with Him then arrived in Dvâarakâ where He lived happily with Satyâ.

(56) Bhadrâ a princess of Kaikeya and daughter of S'rutakîrti, His father's sister, was by her brothers headed by Santardana [see 9.24: 38] given in marriage to Krishna.

(57) The Lord also married Lakshmanâ, the daughter of the King of Madra who was endowed with all good qualities; she was by Krishna at her *svayamvara* ceremony by Him single-handedly taken away, just like Garuda once stole the nectar away from the demigods [see also 10.83: 17].

(58) After killing Bhaumâsura [***] became thousands of other just as beautiful women who by him were taken captive, Krishna's wives.'

* In sum Krishna wed 16008 wives: 1: Rukminî, 2 Jâmbavatî, 3 Satyabhâmâ, 4 Kâlindî, 5 Mitravindâ, 6 Satyâ (Nâgnajitî), 7 Bhadrâ, 8 Lakshmanâ, as discussed in 10.83: 17 and the 16000 wives held captive by Bhaumâsura.

** A date after the burning of the Khândava forest that is referred to later in verse 25.

*** A demon according the Vishnu Purâna born as a consequence of Lord Varâha touching mother earth when He lifted her up from the ocean [see 3.13: 31].

Chapter 59

Mura and Bhauma Killed and the Prayers of Bhûmi

(1) The honorable king said: 'Please tell me of this adventure of the wielder of S'ârnga [Krishna]. How was Bhauma, who captured these women, killed by the Supreme Lord?'

(2-3) S'rî S'uka said: 'Informed by Indra, whose parasol of Varuna [his sign of royalty] as well as a place [called Mani-parvata] on the mountain of the gods [Mandara hill, see 8.6: 22-23] had been stolen and whose relative [mother Aditi, see 8.17] had been robbed of her earrings, went He [Lord Krishna answering] to what Bhaumâsura all had done together with His wife [Satyabhâmâ see *] seated on Garuda to the city of Prâgjyotisha [Bhauma's capital now Tejpur of Assam], which lay protected surrounded by mountains and weapons, fire, water and wind and was fortified by a [*mura-pâs'a*] fence consisting of tens of thousands of tough and dreadful wires on all sides. (4) With His club broke He through the rock fortifications, with His arrows defeated He the weapon systems, with His disc He broke through the fire, water and wind defense and with His sword found He likewise His way through the fence. (5) With the resounding of His conch shell breaking the seals [of the fortress] and the hearts of the brave warriors, broke Gadâdhara with His heavy mace through the ramparts. (6) Hearing the vibration of the Lord His Pâñcajanya, that sounded like the thunder when the universe ends, rose up the five-headed demon Mura who lay asleep in the water [of the moat]. (7) Raising his trident, most difficult to behold with an effulgence as terrible as the fire of the sun, launched he, as if he with his five mouths would swallow the three worlds, his attack the way the son of Târکشya [Garuda] would attack a snake. (8) Whirling about his trident threw he it with all his strength at Garuda with such a tumultuous roar of his five mouths that the earth, the sky, outer space in all directions and that the egglike shell of the universe reverberated. (9) Lord Krishna then with two arrows broke the trident flying at Garuda in three pieces and next hit with great force his faces with more arrows. Thereupon hurled the demon in anger his club at Him. (10) That club flying at Him was by the Elder Brother of Gada [Gadâgraja, Krishna] on the battlefield broken into thousands of pieces. With him next with his arms raised rushing at Him, sliced the unconquerable One with ease the heads off with His disc. (11) As he lifeless fell into the water with his heads severed as if Indra with his force had split off a mountain peak, moved his seven sons, feeling greatly distressed upon their father's death, angered into action to retaliate.

(12) Engaged by Bhaumâsura came Tâmrâ, Antariksha, S'ravana, Vibhâvasu, Vasu, Nabhasvân and Aruna the seventh with Pîthha leading as their general out to the battlefield carrying their weapons. (13) In their attack they angrily used swords, clubs, spears, lances and tridents against the Invincible One, but at no time was He in His prowess frustrated by their mountain of weapons; the Supreme Lord cut them with His arrows all into tiny pieces. (14) Cutting off their heads, thighs, arms, legs and armor sent He them all who were headed by Pîthha to the abode of Yamarâja. Bhauma, the son of mother earth, seeing how his army and leaders succumbed to the arrows and disc of Krishna, unable to bear that stepped forward with *mada* exuding elephants that were born from the milk ocean. (15) Seeing Lord Krishna with His wife sitting upon Garuda like a cloud with lightning sits above the sun, released he his S'ataghni [spiked missile] at Him and attacked at the same time all his soldiers. (16) The Supreme Lord, the Elder Brother of Gada, turned their bodies - and at the same time the bodies of the horses and elephants - with diversely feathered sharp arrows into a collection of severed arms, thighs and necks. (17-19) Each of the sharp and shafted weapons that the warriors employed, o hero of the Kurus, were by Krishna with three arrows at a time cut to pieces. Carried by the great winged one, were with strokes from both his wings by Garuda the elephants beaten. The elephants because of his wings, beak and talons moved in distress back into the city while Naraka ['hell' or Bhauma] continued the battle. (20) Bhauma, annoyed to see how because of Garuda his army was forced in retreat, struck him with the spear that [once] withstood the thunderbolt [of Indra], but he wasn't shaken more by it than an elephant is upon being hit with a flower. (21) Next took Bhauma, frustrated in his endeavors, up his trident to kill Krishna, but before he could even release it, cut the Lord with the razor-sharp edge of His *cakra* off the head of Bhaumâsura as he was sitting on his elephant. (22) Complete with its brilliant, shining decorations of earrings and a nice helmet fell it to the ground. Worshiping Him with [exclamations of] 'Alas, alas' and 'Bravo bravo!' showered the sages and ruling gods Lord Krishna with flowers.

(23) Thereupon approaching Krishna presented mother earth golden earrings glowing with shining jewels, a Vaijayantî garland of forest flowers and gave she Him the parasol of Varuna and the Great Gem [the peak of Mandara]. (24) The goddess then, o King, with a mind full of devotion folding her palms and bowing down, praised the Lord of the Universe who is worshiped by the best of the gods. (25) Bhûmi said: 'To You my obeisances o God of Gods, o Lord, holder of the conch, the disc and the club, who to the desire of Your devotees have assumed Your forms, o Supreme Soul; let there be the praise unto You. (26) My homage is for Him with the lotus-like depression in His belly, my reverence for the One with the garland of lotuses, my respects for He whose glance is as cool as a lotus, my praise unto You with the feet that are like lotuses [as in 1.8: 22]. (27) My obeisances unto You, the Supreme Lord, Vâsudeva, Vishnu, the Original Person, the Seed and Full of Knowledge, unto You my salutations. (28) May there be the veneration for You, the Unborn

Progenitor, the Unlimited Absolute, the Soul of the energies higher and lower, the Soul of the Creation, the Supersoul! (29) You, desiring to create o Master stand out Unborn [as Brahmâ], for annihilation You adopt the ignorance [as S'iva] and for maintenance You are [manifested as] the goodness [as *vishnu-avatâras*] of the Universe [and yet are You] not covered [by these modes], o Lord of Jagat [the Living Being that is the Universe]. Being Kâla [time], Pradhâna [the original state of matter] and Purusha [the complete as the Original Person] are You yet of a separate existence. (30) This self of mine, the water, the fire and the air, the ether, the sense objects, the demigods, the mind, the senses, the doer, the total material energy, in sum everything that moves around or doesn't move, constitutes [when it exists only for itself] perplexity o Supreme Lord, because this all resides within You, the One Without a Second [see also *siddhânta*]! (31) This son of him [Bhauma's son, Bhûmi's grandson] has in his fear approached the lotusfeet of You who removes the distress of those who take shelter; please protect him and place on his head Your lotushand which eradicates all sins.'

(32) S'rî S'uka said: 'The Supreme Lord, with these words entreated by Bhûmi with devotion and humility, entered, to take away the fear, the residence of Bhauma that was rich with all opulences. (33) There the Lord saw sixteen thousand [**] maidens of the royal order who by Bhaumâsura by force were stolen from the kings. (34) The women upon seeing Him entering, the most excellent of all men, enchanted chose for Him who was brought by fate to them as the husband of their desire. (35) Absorbed in Krishna thinking: 'May providence make that He becomes my husband', installed they Him thus all individually in their hearts. (36) Having them properly washed and clad in spotless clothes, sent He them in palanquins off to Dvârakâ together with the enormous treasure of chariots, horses and a great number of other valuables [that was seized]. (37) Kes'ava dispatched also sixty-four swift white elephants with four tusks stemming from the family of Airâvata [Indra's elephant]. (38-39) Going to the abode of the king of the gods and giving Aditi her earrings was He together with His beloved [Satyabhâmâ] worshiped by Indra the head of the [chief] thirty demigods and the great king his wife. Urged by His wife He uprooted the pârijâta, placed it on Garuda and brought it, defeating the demigods [who opposed that], to His city. (40) All the way from heaven followed by the bees greedy for its sweet fragrance and juice, beautified the tree after being planted in the garden of Satyabhâmâ's residence. (41) After he [Indra] had bowed down, to the occasion of which he with the tips of his crown touched His feet, and had begged Acyuta to fulfill his purpose, started he, that great soul among the demigods, having achieved his purpose, to quarrel with Him [about the pârijâta]. To hell with their wealth, what an ignorance! [see also 3.3: 5]. (42) Then married the Supreme Lord, all at the same time in various residences, those women as should, for the purpose of which the Imperishable One assumed as many forms [see 10.58: 45, 10.69: 19-45 and B.G. 9: 15; 13: 31]. (43) Remaining in their unequalled and superior palaces which He never left, enjoyed He, the performer of the inconceivable, with the women eager to please Him and fulfilled He, being absorbed in the pleasure like any other man, His duties as a householder [see also 1.11: 37-39]. (44) The women so obtaining the Husband of Ramâ thus knew to attain Him in a manner not even available to Brahmâ and the other gods, the way they shared in an ever-increasing pleasure the always fresh loving attraction of associating with Him in smiles and glances, intimate talks and bashfulness. (45) Approaching Him, offering a seat, being of first-class worship, washing His feet, serving with betelnut, massages and fanning, fragrances, garlands, dressing His hair, arranging His bed, bathing and presenting gifts were they, though having hundreds of maidservants, [personally] of service to the Almighty Lord.'

* The *âcâryas* explain that Satyabhâmâ would accompany Krishna to give permission to kill Bhauma despite of the promise He once made to Bhûmi, the earth-goddess, not to hurt her son Bhauma without her permission. She would also come along to procure the pârijâta flower tree Krishna had promised her after He brought Rukminî one such flower [see also 10.50: 54 and 3.3: 5]

** As to the number of Krishna's queens there is no absolute agreement. Here is written 16000. The Vishnu Purâna V.19 - 9.31 mentions 16100 while even others speak of 16001. Not counting the verse 10.90: 29 which again mentions over 16100 of them, would reasoning from the Bhâgavatam stories only, there be 16008 queens [see also previous footnote].

Chapter 60

Lord Krishna Teases Queen Rukminî

(1) The son of Bâdarâyana [of Vyâsa] said: 'Once comfortably sitting, positioned on her bed was He, the Spiritual Master of the Universe, served by Rukminî who fanned Him, the Husband, together with her female companions. (2) This then was His play: that He, as the Supreme Controller who sends forth, protects and devours the universe, indeed was born to defend His own rule [*] as the Unborn Lord among the Yadus [see also 6.3: 19]. (3-6) In that private part of the palace so brilliant, hung with strings of pearls and resplendent with a canopy, with lamps made with jewels, with jasmine flower garlands swarming with humming bees, with the light of the spotless moon filtered through the openings of the lattice windows, with the fragrance carried by the wind from the grove of pârijâta trees wafting the atmosphere of the garden and with the exciting scent produced from *aguru* escaping from the window openings, o King, served she her Husband, the Controller of All Worlds, comfortably seated on an excellent pillow of the bed that shone white as the foam of milk. (7) Taking a yak-hair fan with a jeweled handle from the hand of a maidservant fanned the goddess her Master with it in performing worship. (8) Next to Krishna with the rumour of her ankle bells she appeared beautiful with her rings, bangles and fan in her hand and her garment with its tip concealing her breasts red of the *kunkuma*, the glow of her necklace and the priceless belt she wore on her hips. (9) Seeing her appearing as the goddess of fortune with no other purpose in her life, as the woman who pleased and smiling with her locks, earrings and jewels around her neck and her bright and happy face, for the sake of His pastime corresponds with bodies befitting the forms He assumes [**], gave the Lord a nectarine smile and spoke He.

(10) The Supreme Lord said; 'O princess you were desired by kings, rulers of the world of beauty, strength and generosity who were abundantly endowed with great powers, influence and opulence. (11) Rejecting those suitors at your disposition like S'is'upâla and others who mad of Cupid were offered to you by your brother and father, do I wonder why you've chosen for Us so different from them. (12) Afraid of the kings, o lovely-browed one, and moved to the ocean for shelter [to Dvârakâ], have We, of enmity with the ones in power, practically abandoned the throne. (13) O beautiful eyebrows, women usually have to suffer who take to men whose behavior is uncertain in following a path not acceptable to normal society. (14) We without possessions are always very dear to those who have nothing either and are therefore as a rule indeed not so popular with the rich who rarely pay Me tribute o fine-waisted lady. (15) Marriage and friendship is there between two people equal in property, birth, influence, physique and prospects and never ever between a superior and an inferior [in this]! (16) O princess of Vidarbha, this you couldn't foresee, you didn't know, when you chose for Us so void of good qualities, We who are praised by beggars out of their mind! (17) Now please accept for yourself a husband that indeed is suitable, a first class noble able to fulfill all your wishes in this life and the next. (18) S'is'upâla, S'âlva, Jarâsandha, Dantavakra and other kings all hate Me, o beautiful thighs, and so does your elder brother Rukmî. (19) In order to dispel of those, who are blinded by the intoxication of their strength, the pride and arrogance have I married you o good one; We did that to remove the power from the wicked [see also B.G. 4: 7]. (20) We indifferent about a home and the body really do not really care for wives, children and wealth; We, free from any endeavoring, remain completely satisfied within Ourselves like a light existing for itself does.'

(21) S'rî S'uka said: 'The Supreme Lord, saying this much as the destroyer of the pride of she who as His beloved thought herself inseparable, then stopped. (22) From the Master of the Lords of the Three worlds, her own Beloved, had she, the goddess, never before heard such an unpleasant thing, and with the fear growing in her heart started she, trembling with a terrible anxiety, to sob [see S'rî S'rî S'ikshâshthaka verse 6 & 7]. (23) With her most delicate foot glowing red of her nails scratching the earth, and with her tears smearing the makeup of her eyes and sprinkling the red *kunkuma* powder on her breasts, froze she, face downward, with her speech checked by her extreme sorrow. (24) Of her great grief, fear and anguish not thinking clearly anymore, slipped her bangles and fan from her hand and fell, with her mind disrupted swooning, her body suddenly to the ground with her hair scattering, like she was a plantain tree blown over by the wind [see *rasa*]. (25) Seeing what, not being understood, the full import of His joking meant to the bond of divine love of His beloved, felt the Supreme Lord, merciful Krishna, sorry for her. (26) Stepping down from the bed picked He, with four arms, her quickly up and wiped He, gathering her hair, her face with His lotus hand. (27-28) Wiping her tear-filled eyes and breasts smeared by her tears, put He, o King, His arm around her who chaste had no other object of desire. The Master, the Expert in Pacification, consoled compassionately her who, so pitiable with her mind confounded of His clever joking, had not deserved this with the Goal of the Pure Ones. (29) The Supreme Lord said: 'O Vaidarbhi, don't be unhappy with Me, I know you're fully dedicated to Me, My dearest, I acted in jest to hear what you would say. (30) I so wanted to see the face of love with lips trembling in agitation, glances cast from the corners of reddish eyes and beautiful brows knit together. (31) To spend time joking with one's beloved is indeed for a mundane householder the greatest thing to achieve in family life, o timid one of temperament.'

(32) S'rî S'uka said: 'She, Vaidarbhî, o King, thus completely pacified by the Supreme Lord, understanding His words to be jocular gave up her fear of being rejected by her Beloved. (33) Bashfully with a charming smile looking the Supreme Lord in the face addressed she, o descendant of Bharata, with affectionate glances the Best of All Men. (34) S'rî Rukminî said: 'Well, so be it with this what You said o Lotus-eyed One; who would I, unequal to the Supreme Lord, be compared to the Almighty One who takes pleasure in His own glory, to the Controller, the Supreme Lord of the Three [principal deities] - what is the position of me in being someone whose feet because of her material qualities are held by fools? (35) True, You did, o Urukrama [Lord of the Greater Order], as if You'd be afraid of the modes, lay Yourself down in the ocean, always in the pure awareness of the Supreme Soul battling against the badness of the material senses and have, just as Your servants, rejected the position of a king as being of blind ignorance [see also S'rî S'rî Shadgosvâmî-ashthaka verse four and S'rî S'rî S'ikshâsthaka verse 4]. (36) For sages who relish the honey of Your lotus-like feet is Your path, that for animals in a human form for sure is impossible to comprehend, not quite clear because - [so one may wonder] - is it really so that they, who otherworldly present themselves with activities in service of the Supreme Controller [of Time], o All-powerful One, are following You [as a person]? (37) You indeed are without possessions, You beyond whom there is nothing and to whom even the enjoyers of tribute headed by Brahmâ pay tribute; persons materially satisfied do, blinded by their status, not know You as their death, but to the great enjoyers are You the One most dear, as they are to You [see also 1.7: 10]. (38) You indeed are the ultimate goal comprising all the goals of human life, You are the very Self longing for whom intelligent persons discard everything; Your association, o Omnipotent one, is appropriate to them and not to a man and woman in lust being happy and unhappy. (39) You, the Supreme Soul of all the Worlds giving away Your Self, of whose prowess speak the sages who gave up on the staff [of wandering, becoming *paramahamsas*, see 5: 1*], have thus by me been chosen in rejection of those masters of heaven, born on the lotus [Brahmâ] and ruling existence [S'iva], whose aspirations are destroyed by the force of Time generated from Your eyebrows. What then would my interest be in others? (40) How foolish were the words You used about taking shelter in the ocean out of fear, o Gadâgraja, You who by twanging Your S'ârnga drove back the kings in taking me, Your proper tribute, away the way a lion snatches his share away from the animals [see also *jalpa* 10.47: 12-21]. (41) For want of You have the kings Anga [father of Vena, 4.13: 47], Vainya [Prithu, 4.23], Jâyanta [Bharata, 6.7: 11], Nâhusa [Yayâti, 9.19], Gaya [15.15: 6-7] and others abandoning their crown, their absolute sovereignty over their kingdoms, entered the forest, o Lotus-eyed One; how could they, fixed on Your path in this world, be of trepidation? (42) What woman would take shelter of another man, once having smelled the by the saints described aroma of Your lotus feet where Lakshmî resides and that for all people bestow liberation; what mortal woman with the insight to ascertain what's best for her, would not take You seriously as the Abode of All Qualities, and go for one who is always in great fear [of his false ego]? (43) For Him, You Yourself, have I chosen as the Ultimate Master and Supreme Soul of All Worlds to fulfill our desires in this life and the next [see last verse S'rî S'rî S'ikshâsthaka]; may there for me who wandered on different paths be the shelter of Your feet which, indeed approaching their worshiper, award with liberation from the untrue. (44) Let the kings You mentioned, o Acyuta, be of those women in whose homes they are like asses, oxen, dogs, cats and slaves and whose ears never came close to the core of You who vex Your enemies; You who are sung and discussed in the scholarly assemblies of Mrida [the gracious one or S'iva] and Viriñca [the pure one beyond passion or Brahmâ]. (45) The woman who's not smelling the honey of Your lotus feet has a totally bewildered idea; she worships as her partner a living corpse covered by skin, whiskers, bodily hair, nails and head-hair with inside flesh, bones, blood, worms, stool, mucus, bile and air. (46) Let there be, o lotus-eyed one, my steady attraction to the feet of You who are more taking pleasure in the True Self than in me, You who for the increase of this universe assume an abundance in passion and with Your glance in that looking at me indeed show us the greatest mercy [see also 10.53: 2]. (47) Factually I don't consider Your words false o Killer of Madhu, it is sure often so that with a maiden [as I with the kings] the attraction raises as it once happened to Ambâ [daughter of the king of Kâs'î attracted to S'âlva, see Mahâbhârata and note 9.22: 20*]. (48) A promiscuous woman is even being married attracted to newer and newer men; being intelligent should one not keep such an unfaithful woman because one staying attached to her then will have fallen in two ways [in this as well as in the next life, see also 9.14: 36].'

(49) The Supreme Lord said: 'All that you replied is correct indeed; what I have said fooling you, o princess, was for My want of hearing you speak on this, o saintly lady! (50) Whatever benedictions you hanker for in order to be freed from lust, o fair one, are there, o auspicious one, always for you who indeed are exclusively devoted to Me. (51) O sinless one, I've seen your pure love and adherence in vows to the husband; as far as words could upset you, could your mind attached to Me, not be diverted. (52) Those falling for civil status who worship Me with penances and adherence to vows, are, lusty of nature, bewildered by the illusory energy of Me, the Controller of the Final Beatitude. (53) O reservoir of love, for those who with obtaining Me, the Treasure of Emancipation, not as fortunate desire from Me, the Master of that, only the material treasures that are there even available for persons living in hell, is it, because they are obsessed with sense

gratification, [then also] hell what suits them best [see also 3.32, and 7.5: 32]. (54) Fortunately, o mistress of the house, were you rendering the constant faithful service to Me that gives liberation from a material existence, the service which is most difficult for especially tricky women with bad intentions, who care for the breath of their own life only and delight in cutting off [relations]. (55) In my palaces can I find no wife as loving as you, o respectful one; you who at the time of her own marriage disregarded the kings who had arrived; you by whom, having heard the true stories, a brahmin carrier was sent to Me with a confidential message. (56) When your brother was disfigured being defeated in battle [10.54] and on the appointed day of the marriage ceremony [of Aniruddha, her grandson, see next chapter] got killed during a gambling match, you suffered unbearable sorrow from Us, but afraid of separation you didn't say a word and by that were We conquered by you. (57) When, with the messenger sent with the most confidential bidding to obtain My person, I was delayed, wanted you, thinking this world all empty, to give up this body that wouldn't be there for the service of anyone else [see 10.53: 22-25]; may you always be that way [of fortitude] with Us rejoicing in response.'

(58) S'rî S'uka said: 'This way in conjugal conversations imitating the human world took the Supreme Lord pleasure in enjoying Himself with Ramâ. (59) Similarly behaving like a householder in the residences of the other queens, did the Almighty Lord and Spiritual master of All the Worlds carry out the duties of a family man.'

* The Sanskrit word used here is *setu*: it means bridge, dam, boundary limit, thus in this context His guidance, religion, rule and law.

** Spoken by S'rî Parâs'ara in the Vishnu Purâna there is, so S'rîla S'rîdhara Svâmî reminds us, a verse confirming this one:

*devatve deva-deheyam
manushyatve ca mânushî
vishnor dehânurûpâm vai
karoty eshâtmanas tanum*

"When the Lord appears as a demigod, she [the Goddess of Fortune] takes the form of a demigoddess, and when He appears as a human being, she takes a humanlike form. Thus the body she assumes matches the one Lord Vishnu takes."

Chapter 61

Lord Balarâma Slays Rukmî at Aniruddha's Wedding

(1) S'rî S'uka said: 'Each of the wives of Krishna gave birth to ten sons no less than their Father in all His personal opulence. (2) Never seeing Acyuta leaving their palaces considered every one of the princesses herself the one most dear; the women didn't know the truth about Him. (3) Fully enchanted by the Supreme Lord His face beautiful as the whorl of a lotus, His long arms, His eyes and loving glances, witty approach and charming talks could the women, with their appeal, not conquer the mind of the One All-powerful. (4) In spite of their romantic signs beamed from their arched brows, hidden looks and coy smiles, so enchanting displaying their intentions, were the sixteen thousand wives by their arrows of Cupid and other means not able to agitate the senses [of Krishna]. (5) These women this way obtaining as their spouse the Lord of Ramâ, relating to whom not even Lord Brahmâ and the other gods know the means to attain, partook eagerly anticipating for the ever-fresh intimate association with pleasure, smiles and glances in the incessant and increasing loving attraction [as in 10: 59: 44]. (6) Though having hundreds of maidservants were they, [personally] approaching Him, offering a seat, being of first-class worship, washing His feet, serving with betelnut, giving massages and fanning Him, with fragrances, garlands, dressing His hair, arranging His bed, bathing and presenting gifts to Him, of service to the Almighty Lord [as in 10.59: 45]. (7) Of those [16008 **] wives of Krishna previously mentioned who each had ten sons there were eight principal queens of whom I'll recite their sons headed by Pradyumna.

(8-9) By the Lord begotten in Rukminî [see 10.54: 60] there were, no way inferior to Him, [with Pradyumna first] Cârudeshna, Sudeshna and the powerful Cârudeha; Sucâru, Cârugupta, Bhadracâru and another one called Cârucandra as well as Vicâru and Cârû, the tenth. (10-12) The ten sons of Satyabhâmâ [10.56: 44] were Bhânû, Subhânû, Svarbhânû, Prabhânû, Bhânûmân and Candrabhânû; as also Brihadbhânû, the eight one Atibhânû and S'rîbhânû and Pratibhânû [bhânû means lustre, splendor]. Sâmba, Sumitra, Purujit, S'atajit and Sahasrajit; Vijaya and Citraketu, Vasumân, Dravida and Kratu were the sons of Jâmbavatî [10.56: 32]. It were indeed these ones headed by Sâmba who were their Father's favorites [see also 7.1: 2 & 12]. (13) Vîra, Candra and As'vasena; Citragu, Vegavân, Vrisha, Âma, S'anku, Vasu and the so very beautiful Kunti were the sons of Nâgnajitî [or Satyâ, see 10.58: 55]. (14) S'ruta, Kavi, Vrisha, Vîra, Subâhu, the one called Bhadra, S'ânti, Dars'a and Pûrnamâsa were, with Somaka as the youngest, the sons of Kâlindî [10.58: 23]. (15) Praghosha, Gâtravân, Simha, Bala, Prabala, and Ârdhaga were with Mahâs'akti, Saha, Oja and Aparâjita the sons of Mâdrâ [see *]. (16) Vrika, Harsha, Anila, Gridhra, Vardhana, Unnâda, Mahâmsa, Pâvana and Vahni were with Kshudhi the sons of Mitravindâ [10.58: 31]. (17) Sangrâmajit, Brihatsena, S'ûra, Praharana, Arijit, Jaya and Subhadra were together with Vâma, Âyur and Satyaka the sons of Bhadrâ [10.58: 56]. (18) Dîptimân, Tâmratapta and others were the sons of Lord Krishna and Rohinî [*]. O King, from Pradyumna was, as He was living in the city of Bhojakatha [Rukmî's domain] then, begotten in Rukmavatî, the daughter of Rukmî, the greatly powerful Aniruddha born [see also 4.24: 35-36]. (19) Of these sons and grandsons were born tens of millions, o King, for the mothers of the descendants of Krishna numbered sixteen thousand.'

(20) The king said: 'How could Rukmî give his daughter to the son of his Enemy in marriage? Defeated by Krishna in battle awaited he the opportunity to kill Him. Please explain to me, o learned one, how this marriage between the two enemies could be arranged. (21) Yogis [like you] are perfectly able to see the past, the present, as well as what hasn't happened yet, things far away, things blocked by obstacles and things beyond the senses.'

(22) S'rî S'uka said: 'At her *svayamvara* ceremony did she [Rukmavatî] choose the Cupid manifest [that was Pradyumna] who with a single chariot, in battle defeating the assembled kings, took her away. (23) Rukmî, even though he always thought of the enmity with Krishna who had insulted him [10.54: 35], granted, in order to please his sister [Rukminî], his daughter his nephew. (24) The young large-eyed daughter of Rukminî, Cârumatî, married, so is said, o King, the son of Kritavarmâ named Balî. (25) Rukmî, despite of his being bound in enmity to the Lord, gave to his daughter's son, Aniruddha, his granddaughter named Rocanâ; aware that the marriage was against the dharma [of not siding as such with the enemy], preferred he, constrained by the ropes of affection, to please his sister with that marriage. (26) To the occasion of that happy event, o King, went Rukminî, Balarâma and Kes'ava [Krishna], Sâmba, Pradyumna and others, to the city of Bhojakatha.

(27-28) After the ceremon spoke some arrogant kings led by the ruler of Kalinga to Rukmî: 'You should defeat Balarâma with a game of dice. Really not that good at it is He, o King, nevertheless greatly fascinated by it', thus they said and consequently inviting Balarâma played Rukmî a game of dice with Him. (29) In that match accepting a wager of first a hundred, then a thousand and then a ten thousand [gold coins] was it Rukmî though who won, whereupon the king of Kalinga loudly laughed at Balarâma baring his teeth freely. This could the Carrier of the Plow not forgive him. (30) Rukmî next accepted a bet of a hundred thousand which then by Balarâma was won, but Rukmî, resorting to deception, said 'I've won!'

(31) With a mind boiling like the ocean on the day of a full moon accepted the handsome Balarâma, whose naturally reddish eyes were burning with anger, a wager of a hundred million. (32) Balarâma fairly won that game also but Rukmî again resorting to deceit said: 'It's won by me. May these witnesses confirm that!'

(33) Then a voice spoke from the sky: 'It indeed was Balarâma who won the wager, the words Rukmî spoke are a blunt lie!'

(34) Discarding that voice did the prince of Vidarbha, urged on by the wicked kings on a crash course, in ridicule say to Sankarshana: (35) 'You cowherds indeed are good at roaming in the forest, not at playing dice; to sport with dice and arrows is for kings, not for the likes of you!'

(36) This way in the auspicious assembly [of the marriage] by Rukmî insulted and being the laughingstock of the kings present, raised He angered His club and struck He him dead. (37) Quickly seizing the fleeing king of Kalinga in his tenth step, knocked He in rage out the teeth he had bared in laughing [see also 4.5: 21]. (38) Other kings tormented by Balarâma's club got their arms, legs and heads broken and fled terrified drenched

in blood. (39) The fact that his brother-in-law, Rukmî, had been slain, o King, was by the Lord, afraid to break the bond of affection with Rukminî and Balarâma, neither applauded nor protested. (40) Then, headed by Râma, placed the descendants of Das'ârha the groom together with His bride on His chariot and set they, of whom under the shelter of Madhusûdana all purposes had been fulfilled, off from Bhojakatha to head for Kus'asthalî [another name of Dvârakâ].'

* This one called Mâdrâ is the eighth principal wife of Krishna not mentioned before; she is the daughter of the ruler of Madra, called Brihatsena, and also known as Lakshmanâ. From the Bhâgavatam knowing her story as told in 10.83: 17, is it clear that she belonged to the eight queens He married before. Thus there were the 16008 of them. Rohinî [not to confuse with Balarâma's mother who has the same name], not to be considered as a principal wife, seems to have been the one heading the sixteen thousand princesses. So taking Mâdrâ as the cause for speaking of 16001 wives in stead of 16000, do we in sum have: 1 Rukminî, 2 Jâmbavatî, 3 Satyabhâmâ, 4 Kâlindî, 5 Mitravindâ, 6 Satyâ (Nâgnajitî), 7 Bhadrâ and 8 Mâdrâ (Lakshmanâ) and then the sixteen thousand headed by Rohinî who came second [see also footnote 10.59** and the list of them in 10.83].

Chapter 62

Ûshâ in Love and Aniruddha Apprehended

(1) The honorable king said: 'Bâna's daughter named Ûshâ ['dawn'] married the best of the Yadus [Aniruddha] and because of that took a great and terrible battle place between the Lord and S'ankara [S'iva as 'the auspicious']; o great yogî, I give it to you to explain all this.'

(2) S'rî S'uka said: 'Bâna ['arrow'], the eldest son of the one hundred sons born from the semen of Bali ['gift'] - the great soul who donated the earth to the Lord who had appeared in the form of Vâmana [see 8.19-22] -, was, respectable and magnanimous, intelligent and truthful in his vows, always fixed in his devotion for Lord S'iva. In the charming city known as S'onita ['resin'] made he his kingdom, where the immortals served him as if they were menial servants. They did so because in the past S'ambhu ['the beneficent' or S'iva] had been pleased by him as he, having a thousands arms, had played musical instruments while Mrida [S'iva as 'the gracious'] was dancing. (3) He, the great lord and master of all created beings, the compassionate giver of shelter to his devotees, rewarded him with a benediction to his choice and he chose for him [S'iva] as the guardian of his city. (4) He, intoxicated by his strength, with a helmet bright as the sun once present at his side said to Girîs'am [S'iva as the lord of the mountain] touching his lotus feet: (5) 'I bow down to you Mahâdeva [great god], o controller and spiritual master of the worlds who like a tree from heaven fulfills all the wishes of the people who feel unfulfilled. (6) The one thousand arms you gave me have become but a burden to me and except for you do I in the three worlds not find an equal opponent. (7) With my arms itching to pulverize mountains I went to fight the elephants of all directions o primeval one, but terrified of me they all ran away.'

(8) Hearing that said the great lord incensed: 'Your flag will be broken when, o fool, your pride is vanquished in battle with someone equal to me.' (9) Thus addressed went the poorminded one filled with delight home, o king, not so intelligent awaiting his heroism to be crushed as the lord of the mountain had predicted [compare 2.1: 4].

(10) His virgin daughter named Ûshâ in a dream had an amorous encounter with the son of Pradyumna while she never before had seen or heard of the lover she thus had found [see *]. (11) She, not seeing him [anymore] in her dream, disturbed rose to her feet while she was in the midst of her girlfriends and felt greatly embarrassed hearing herself say 'Where are you my lover?' (12) The daughter Citralekhâ ['the fine sketch-artist'] of a minister of Bâna named Kumbhânda, thereupon as a friend of hers most curiously questioned her companion Ûshâ. (13) 'Who is it you're looking for o beautiful eyebrows, and what is it that you expect from him, for we as yet haven't seen anyone winning your hand o princess.'

(14) 'In my dream I saw a certain man with a dark complexion, lotus-like eyes, yellow garments and mighty arms - one of the kind stirring a woman's heart. (15) Him I am seeking, that lover who made me drink the honey of His lips and who, gone elsewhere, has left me, hankering for Him, in an ocean of distress.'

(16) Citralekhâ said: 'I'll take away your distress; if He's to be found anywhere in the three worlds, I'll bring Him to you, that husband-to-be, that thief who stole your heart - please point Him out to me.'

(17) Thus having spoken she accurately drew for her the demigod and the heavenly singer, the one perfected, the venerable one and the lowlife serpent, the demon, the magician, the supernatural and the human being. (18-19) Of the humans she drew Vrishnis like S'ûrasena, Vasudeva, Balarâma and Krishna but seeing Pradyumna Ūshâ became bashful and with Aniruddha being drawn she bent down her head in embarrassment o great lord, and said smiling: 'That's Him, that one here!' (20) Citralekhâ, the *yoginî*, recognizing Him as Krishna's grandson [Aniruddha] then went, o King, by the higher spheres [the mystical way] to Dvâarakâ, the city under the protection of Krishna. (21) Pradyumna's son asleep on a fine bed did she, using her yogic power, take from there to S'onitapura in order to show her girlfriend her Beloved. (22) Upon seeing Him, that most beautiful man, lit her face up and had she a good time together with the son of Pradyumna in her private quarters, a place forbidden to the sight of men. (23-24) With priceless garments, garlands, fragrances, lamps, sitting places and such; with beverages, liquid and solid food and with words she worshiped Him in faithful service. And thus continuously keeping Him hidden in the maiden quarters lost He, because of her greatly increasing affection, the count of days, the way He in His senses was diverted by Ūshâ. (25-26) She thus enjoyed by the Yadu-hero in breaking her vow [of chastity] could not conceal the symptoms of her extreme happiness that were noticed by her governesses who reported [to Bâna, her father]: 'O King, we've noticed that your daughter is of the for an unmarried girl faulty conduct that besmirches the family. (27) Well guarded by us within the palace and never having left, o master, have we no idea how she, hidden from the looks of men, could have been deflowered.'

(28) Bâna upon hearing of the defilement of his daughter most disturbed quickly headed for the maiden quarters where he upon his arrival saw the most eminent of the Yadus. (29-30) He stood perplexed to behold sitting in front of her that son of Cupid, the exclusive beauty of all the worlds, dark-skinned in yellow clothes, with His lotuseyes, mighty arms, earrings and locks, smiling with the glow and glances from His adorned face, as He played dice with His all-auspicious sweetheart, of whom the red of the *kunkuma* of her breasts was smeared all over the by her manufactured springtime jasmine garland that hung between His arms. (31) Seeing him entering surrounded by many an armed guard raised the Sweet Lord His club made of *muru* [a type of iron] to stand firm, ready to strike like death personified with the rod of punishment. (32) They, closing in from all sides to apprehend Him, were by Him struck like a dominant boar faced with a pack of dogs so that they all being hit ran to escape from the palace with their heads, arms and legs crushed. (33) But as He was striking down the guards, did the son of Bali furiously himself capture Him with the [mystical] snake-ropes [of Varuna, see also 8.21: 28]. Ūshâ then was utterly defeated and discouraged, overwhelmed by sorrow crying bitter tears when she heard of the arrest.'

* Here S'rîla Vis'vanâtha Cakravartî Thhâkura quotes the following verses from the Vishnu Purâna, which explain Ūshâ's dream: 'O *brâhmana*, when Ūshâ, the daughter of Bâna, happened to see Pârvatî playing with her husband, Lord S'ambhu, Ūshâ intensely desired to experience the same feelings. At that time Goddess Gaurî [Pârvatî], who knows everyone's heart, told the sensitive young girl, 'don't be so disturbed! You will have a chance to enjoy with your own husband.' Hearing this, Ūshâ thought to herself, 'But when? And who will my husband be?' In response, Pârvatî addressed her once more: 'The man who approaches you in your dream on the twelfth lunar day of the bright fortnight of the month Vais'âkha will become your husband, O princess.'

Chapter 63

The Fever in Conflict and Bâna Defeated

(1) S'rî S'uka said: 'Thus not seeing Aniruddha, o son of Bharata, passed His relatives in constant lamentation the four months of the rainy season. (2) Hearing from Nârada the news of what He had done and that He had been captured, went the Vrishnis, who had Krishna as their worshipable deity, to S'onitapura. (3-4) The best of the Sâtvas knowing Pradyumna, Yuyudhâna [Sâtyaki], Gada, Sâmba, and Sârana; Nanda, Upananda, Bhadra and others, assembled under the lead of Râma and Krishna with twelve *akshauhini*s and besieged on all sides Bâna's city completely. (5) Seeing the city gardens, the city walls and watchtowers ravaged appeared he, fuming with anger, on the scene to meet them with an army just as big. (6) Bhagavân S'iva appeared from the city on the back of Nandi, his bull, together with his son [Kârtikeya, his general] and was accompanied by the Pramathas [his different mystic attendants] to fight against Râma

and Krishna at the side of Bâna. (7) What took place, o King, was a tumultuous, astonishing and hair-raising fight of Krishna against S'ankara and Pradyumna against Kârtikeya. (8) Kumbhânda and Kûpakarna had a fight with Balarâma, Sâmba with the son of Bâna and Sâtyaki with Bâna himself. (9) Headed by Lord Brahmâ came to witness in their celestial vehicles the leaders of the godly, the sages, the perfected and the venerable; the singers and dancing girls of heaven as well as the spirits. (10-11) Discharging sharp-pointed arrows from His bow, the S'ârnga, drove S'auri [Krishna] away the Bhûtas [spirits of the dead], the Pramathas [mystic spirits], the Guhyakas [the wealth-keepers of Kuvera], the Dâkinîs [female imps of Kâlî] the Yâtudhânas [practicioners of black magic], Vetâlas [vampires], the Vinâyakas [demons of education, distracters, humiliaters], the Pretas [ghosts, hobgoblins], the Mâtâs [demoniac mothers], the Pis'âcas [child-demons], the Kushmândas [meditation-disturbers, diseasing demons] and the Brahmâ-Râkshasas [fallen brahmins as in 9.9: 25] who followed S'ankara. (12) The holder of the trident [Pinâkî or S'iva] using different types of weapons against the Wielder of S'ârnga saw them neutralized with befitting counterweapons; they couldn't daunt the Carrier of S'ârnga. (13) He used a *brahmâstra* against a *brahmâstra*, a mountain-weapon against a wind-weapon, a rain-weapon against a fire-weapon and His *nârâyanâstra* [His personal weapon] against S'iva's [personal] *pâs'upatâstra* [the 'beaststrap'-weapon]. (14) Then bewildering lord S'iva making him yawn with a yawning weapon, struck S'auri Bâna's army with His sword, club and arrows. (15) Kârtikeya distressed by Pradyumna's arrows raining from all sides, fled on his peacock-carrier from the battlefield, with blood streaming from his limbs. (16) Kumbhânda and Kûpakarna tormented by the club [of Râma] fell and their armies, whose leaders were killed, fled in all directions.

(17) Bâna seeing his troops torn apart, left Sâtyaki whom he was fighting aside, crossed with his chariot the battlefield and most furiously attacked Krishna. (18) Bâna, in a frenzy because of the fighting, with fixing two arrows on each, simultaneously bent the complete of his fivehundred bows. (19) These bows were by Bhagavân all at once split and after hitting the chariot, the horses and the charioteer, blew He His conch shell. (20) [then] Hoping to save her son's life, positioned his mother, named Kotharâ, herself naked, with her hair loosened, in front of Krishna. (21) When Lord Gadâgraja then turned His face away not to look at the naked woman, took Bâna without his chariot and with his bow broken, the opportunity to escape into the city. (22) But with S'iva's followers driven away rushed Jvara, the [personification of S'iva's hot] fever with three heads and three feet, forward to the descendant of Dâs'arha like setting fire to the ten directions [see *]. (23) Lord Nârâyana, seeing him, thereupon released His fever [of extreme cold instead] so that the two Jvaras of Mâhes'vara and Vishnu came to fight each other. (24) The one of Mâhes'vara had to cry out in pain being tormented by the force of the one of Vishnu and not finding a safe refuge anywhere started Mâhes'vara's Jvara thirsting for protection next devout to praise Hrishîkes'a with folded hands. (25) The Jvara said: 'I bow down to You, the Supreme Lord Unlimited in His Potencies, the Soul of All of Pure Conciousness, the Cause to the totality of the universe it's creation, dissolution and maintenance; You the Absolute Truth of Perfect Peace to whom the Vedas indirectly refer. (26) I approach You for Your being the negation of this *mâyâ* of Time, fate, the workload of karma, the propensities to it, the subtle elements, the field that is the body, the life air, the sense of I, the transformations [the eleven senses] and the aggregate of all of this [as the subtle body, the *linga*], that is there in a constant flow of seed and sprout. (27) You with various intentions indeed are there to take up missions of divine engagement [*lîlâs*] to maintain the godly, the sages, and the codes of conduct in the world and put to death the ones who left the path and live by violence; Your incarnating like this is there to relieve the earth of its burden [see also B.G. 9: 29 and 4: 8]. (28) I am tormented by this most terrible fever of Your power that unbearably cold yet is burning, for indeed, as long as the embodied souls do not serve the soles of Your feet must they suffer, continually being bound in desires.'

(29) The Supreme Lord said: 'O three-headed one, I am satisfied with you, may your fear raised by My fever leave you; for anyone who remembers our conversation will there be no reason to fear you.'

(30) Thus addressed bowed the Mâhes'vara's Jvara down to Acyuta and went away, but Bâna, riding his chariot, came forward with the intent to fight Janârdana. (31) Thereupon, o King, with his thousand arms carrying numerous weapons, released the demon, fuming of anger, arrows at Him whose Weapon was the Cakra. (32) Of him, over and over hurling weapons, cut the Supreme Lord with the razor-sharp edge of His disc the arms as if they were the branches of a tree. (33) As Bâna's arms were being severed, approached the great lord Bhava [- of existence, S'iva] out of compassion for his devotee and spoke he to the Wielder of the Disc. (34) S'rî Rudra said: 'You alone are the Absolute Truth, the Light of the Supreme hidden in the lingual expressions of the Absolute [of the Veda]; they whose hearts are spotless see You, pure as the blue sky. (35-36) You with the atmosphere as Your navel, fire as Your face, water as Your semen, heaven as Your head, the directions as Your sense of hearing, the earth as Your foot, the moon as Your mind; whose sight is the sun, whose awareness of self I am, with the ocean as Your abdomen and Indra as Your arm; You with the plants

as the hair on Your body, the clouds as the hair on Your head, with Viriñca as Your intelligence, with the Prajâpati as Your genitals, whose heart is the religion; Your good self indeed art the Purusha from whom all the worlds originated. (37) You of an unbounded glory are in this descend there to defend the dharma to the benefit of the Complete of the Living Being and we all manifest and develop enlightened by You the seven worlds [see *dvîpa*]. (38) You are the Original Supreme Person without a second, the Transcendental Self-manifesting Cause without a prior cause, the Ruler; yet are You, for the sake of the full manifestation of Your qualities, just as well perceived in the various transformations [of the different lifeforms, gods and *avatâras*] of Your illusory potency. (39) Just as the sun in its own shade hidden from sight illumines the forms visible, do You, o All-mighty One, similarly self-luminous, illumine the qualities of the covering modes of matter for the beings with these qualities. (40) Those who, fully entangled in their respect for their children, wife, a home and so on, in their intelligence are bewildered by *mâyâ* do, in the ocean of misery, [alternately] rise to the surface and sink [again, see B.G. 9: 21]. (41) By the grace of God attaining this human world is he, who uncontrolled in his senses is not willing to honor Your feet, lamentable as he is indeed someone who fools himself. (42) The mortal being who in opposition for the sake of the sense-objects rejects You, his True Self and dearest Guide, eats the poison and avoids the nectar. (43) I, Brahmâ as well as the demigods and the sages have a consciousness that is pure in wholeheartedly being surrendered to You, the Master, the dearest Self. (44) Let us be of worship for the Godhead of You, the cause of the rise, the maintenance and the demise of the Living Being that is the Universe; He who perfectly in peace equipoised is the unique, unequalled Friend, True Self and worshipable Lord of all the worlds and all the souls, and the shelter for putting an end to a material life. (45) This one [Bâna] is my favored and dearest follower, by me awarded with fearlessness, o Lord, please grant him Your grace therefore, the way You were also of mercy with the master of the Daityas [Prahâda].'

(46) The Supreme Lord said: 'What you've told us, o great lord, We'll do, I fully concur with that what you determined to be your pleasure. (47) He, this son of Virocana [Bali], will be spared by Me, for I gave Prahâda the benediction: 'Your descendants will not be killed by Me' [see 7.10: 21]. (48) To subdue his pride were his arms severed by Me and was the huge military force slain which had become a burden to the earth. (49) The Asura keeping four of his arms, will, not aging and being immortal, of you be a principal associate who has nothing to fear on any account.'

(50) Thus attaining freedom from fear did the Asura bow his head down to Krishna, placed he the son of Pradyumna with His wife on His chariot and led he them forward. (51) He [Krishna] putting Him and His wife, ornamented and with fine clothes, in front, then with the permission of S'iva left, being surrounded by an *akshauhini*. (52) Entering His capital fully decorated with flags, arches of victory and with the streets and crossroads sprinkled, was He respectfully with the resounding of conch shells, side drums and kettledrums welcomed by the people of the city, His relatives and the twice-born. (53) For the one who, rising at dawn, remembers thus the victory of Krishna in the battle with S'ankara, will there be no defeat.'

* Here S'rîla Vis'vanâtha Cakravartî Thhâkura quotes the following description of the S'iva-jvara: "The terrible S'iva-jvara had three legs, three heads, six arms and nine eyes. Showering ashes, he resembled Yamarâja at the time of universal annihilation."

Chapter 64

On Stealing from a Brahmin: King Nriga a Chameleon

(1) The son of Vyâsa said: 'One day [in their youth], o King, went the Yadu boys Sâmba, Pradyumna, Câru, Bhânu, Gada and others to a park to play. (2) Playing for a long time there looked they, being thirsty, for water and discovered they in a dry well an amazing creature. (3) There they saw a chameleon as big as a mountain and with a mind filled with wonder about it tried they, moved by compassion, to lift it up. (4) Attaching straps of leather and twisted ropes failed the boys to lift the creature out of the well and so reported they it excitedly to Krishna. (5) The Lotus-eyed Supreme Lord, the Maintainer of the Universe, taking a look saw it and picked it with His left hand easily up. (6) Being touched by the hand of Uttamas'loka, was immediately the chameleon form given up for the one of a heavenly being that was beautiful with a complexion of molten gold and wonderful ornaments, clothes and garlands. (7) Even though He was very well aware of what had led to this situation asked Mukunda, so that the people in general might know: 'Who

are you, o fortunate one, from your excellent appearance I dare say you're an exalted demigod! (8) What action brought you, o good soul, to this condition that you certainly did not deserve; please tell Us, eager to know, all about yourself - that is, if you think it's the right time to speak about it here.'

(9) S'rî S'uka said: 'The king who thus was questioned by Krishna whose forms are unlimited, with his helmet as brilliant as the sun bowed down to Mâdhava and spoke to Him. (10) Nriga said: 'I, the ruler of man named Nriga [see 9.1: 11-12, 9.2: 17], am a son of [S'râddhadeva Manu and a younger brother of] Ikshvâku, o Master, maybe You've heard that I am counted among the men of charity. (11) What indeed would be unknown to You o Master, Witness of the Mind of all Beings, whose vision is undisturbed by time; nevertheless I'll speak as You wish. (12) As many grains of sand there are on earth, as many stars there are in the sky or as many raindrops there are in a shower of rain, that many cows have I donated. (13) I gave cows complete with milk, being young, sweet, of beauty and endowed with other qualities; brown and fair, together with their calves, adorned with gold on their horns, silver on their hooves, fine cloth and garlands. (14-15) I, of pious works and performing worship with fire sacrifices, was of charity to the by me nicely decorated saintly, young, exceptional brahmins, dedicated to the truth, who are well-known for their austerity and vast knowledge of the Vedas and who with their families in need were of good qualities and character: I gave them cows, land, gold, houses, horses and elephants; marriageable girls with maidservants, sesame seeds, silver, bedding and clothing; jewels, furniture and chariots. (16) I unknowingly, gave of a certain first class *dvija* [a brahmin not accepting gifts anymore, see 7.11] away to another twice-born soul a cow, which having wandered off had mingled with my herd. (17) As the cow was led away was she spotted by her master who said: 'She's mine'. But he who had accepted the gift said thereupon: 'Nriga gave this one to me!'

(18) The two learned ones arguing in defense of their own interest said to me: 'You sir, as a giver have been a thief!' When I heard this I fell in perplexity.

(19-20) Embarrassed indeed in my religious duty I supplicated with both the men of learning in saying: 'Please give me this one cow, I'll give you in return a hundred thousand of the best quality! You both, please be of mercy with your servant who was unaware; save me from the danger of falling down into a dirty hell!'

(21) 'I'm not in want at all o King!' thus spoke the owner and went away.

'I'm not interested in all those other cows', said the other one and left.

(22) After this had happened was I by the messengers of Yamarâja taken to his abode and there questioned by the Lord of Death and Retribution [as follows], o God of Gods, o Master of the Universe [see also 5.26: 6, 6.1: 31 and 6.3]. (23) 'Do you first want to face the consequences of your bad deeds, o King, or rather enjoy the merit of your good deeds? As for your good deeds I can see that the shining world as a consequence of what you religiously gave in charity is limitless.'

(24) I thus said: 'I'll first face the load of my bad deeds o Godhead', and so said he: 'Then fall!' and as I was falling, o Master, saw I myself changed into a chameleon! (25) Being Your servant generous towards the brahmins, o Kes'ava, has not even today left the memory of the audience of You that I lost and hanker for [see also 5.8: 28]. (26) How, o Almighty One, can You in person be visible to me; You, the Supreme Soul who meditated by the masters of yoga are visible to the eye of a spotless heart - how, o Adhoks'aja, can I, whose intelligence was blinded by severe troubles, obtain the permission to perceive what is reserved for those whose material life out here is completed? (27-28) O, God of Gods, Master of the Universe, Lord of the Cows, Supreme Personality; o Path Laid out for Man, Master of the Senses, Grace of the Verses, Infallible and Undiminishing One, please permit me to leave, o Krishna, for the world of the gods, o Master; may wherever I reside my consciousness be of the shelter of Your feet! (29) My obeisances unto You the Source of All Beings, the Absolute of the Truth and the Possessor of Unlimited Potencies; I offer the Spiritual Pleasure of His Attraction, Krishna [*], the son of Vasudeva, the Lord of All forms of yoga [all forms of uniting in the consciousness], my respects.'

(30) Thus having spoken and having circumambulated Him got he, after touching His feet with his crown, permission to leave and boarded he, before all humans to see, a most excellent celestial chariot. (31) Krishna, the Supreme Lord, the son of Devakî, the God and Soul of Dharma devoted to the brahmins, addressed His personal associates and was thus of instruction to the royalty in general: (32) 'If even for someone of a greater potency than fire but the little property consumed [stolen or denied] of a brahmin indeed is indigestible, what then to say of kings who imagine themselves to be the Lord? (33) The *hâlâhala* [that was

churned with Mandâra] I do not consider poison because there is an antidote for it [namely S'iva, see 8.7]; what belongs to a brahmin [though] I call real poison [in being misappropriated] because for such a thing there is no counteraction in the world. (34) Poison destroys the one who ingests it and fire is extinguished with water, but the fire that burns with the kindling wood of the belongings of a brahmin burns one's community down to the ground. (35) A brahmin's property enjoyed without permission destroys three generations [in a family line see **], but enjoyed with violence it are [like with governemental action or with corporate interests] ten previous and ten subsequent generations [whose honor will be contaminated, see also 9.8]. (36) Members of the royalty, blinded by royal opulence [see also B.G. 1: 44] do not foresee their own downfall in hell childishly hankering for the property of a good natured brahmin. (37-38) As many particles of dust were touched by the teardrops of generous brahmins who for the sake of their beloved cry over the means of support that were stolen from them, that many years will the kings and the other members of the royal family, who as usurpers of the brahmin's share failed to control, be cooked in the hell called Kumbhîpâka [5.26: 13]. (39) He then who steals what a brahmin owns, whether it was given by oneself or someone else, is for sixty thousand years born as a worm in feces. (40) Do not deliver Me the wealth belonging to a brahmin; the desire for it makes people short-lived, brings them defeat and deprives them of the kingdom; it turns them into snakes giving trouble to others. (41) Dear followers, do not be inimical towards a man of learning, not even when he has sinned; even striking you physically time and again or cursing you, should you always offer him your obeisances. (42) The way I take care to bow down always to the ones of learning, should also all of you be of that respect; he who does otherwise qualifies for being punished by Me. (43) The property indeed taken away from a brahmin leads to the downfall of the taker, even done unknowingly as, as we saw, happened to the person of Nriga with the cow of the brahmin.'

(44) After thus having educated the residents of Dvâarakâ, entered the Supreme Lord Mukunda, the Purifier of All Worlds, His palace.'

* In the Mahâbhârata (Udyoga-parva 71.4), is stated to the name of Krishna: "The word *krish* is the attractive feature of the Lord's existence, and *na* means 'spiritual pleasure.' When the verb *krish* is added to *na*, it becomes *krishna*, which indicates the Absolute Truth."

** According to S'rîla S'rîdhara Svâmî, does *tri-pûrusha*, the Sanskrit term used here, refer to oneself, one's sons and one's grandsons.

Chapter 65

Lord Balarâma in Vrindâvana and the Stream Divided

(1) S'rî S'uka said: 'O best of the Kurus, the Supreme Lord Balarâma mounted [one day] His chariot eager to see His friends and traveled to Nanda's cowherd village. (2) By the *gopas* and *gopîs*, who for a long time had missed Him indeed, was Râma embraced and offering His respects to His parents was He joyfully greeted with prayers: (3) 'O descendant of Das'ârha, please always protect us together with Your younger brother, the Lord of the Universe', and saying this pulling Him close on their laps embraced they Him wetting Him with the water from their eyes. (4-6) Next He headed for the elderly cowherds whom He, taking their hands, greeted with smiles. After having offered Him a comfortable seat so that He could rest a bit and such, gathered they, who had dedicated their all and everything to the service of their lotus-eyed Krishna, around Him and asked they Him, with voices faltering of their love, questions relating to the welfare of their beloved ones. (7) 'O Balarâma are all our relatives well? Do all of You, wives, children and all, still remember us, o Râma? (8) To our fortune was the sinful Kamsa killed and were our relatives freed; thank God found they shelter in a fortress [Dvâarakâ] and were our enemies killed and conquered!' (9) Honored to see Râma in their midst asked the *gopîs* with a smile: 'Is Krishna, the darling of the city women, living happily? (10) Does He still think of His folk, His [foster] father and His mother; will He ever come to visit His mother Himself and does He with His mighty arms remember our enduring service? (11-12) For His sake have we, o Lord, detached ourselves from those who are so difficult to give up: our mothers, fathers, brothers, husbands, children and sisters, o descendant of Das'ârha. With Him suddenly rejecting us and leaving, has He broken with the friendship, but what woman wouldn't believe in Him now she's again being addressed? (13) In what way could those smart city women put faith in the words of Him who so easily has His heart elsewhere and breaks off the contact? They are mistaken about His eloquence and nice smiles because they factually are

motivated by lust! (14) But why would we dilate about Him any longer o *gopīs*, let's talk about other things; if He wants to pass His time without us, will we do likewise [in trying to live without Him being present. See also 10.47: 47].'

(15) Thus speaking of the laughter, the conversations, the attractive glances and remembering the gait and the loving embrace of S'auri, the women cried. (16) Sankarshana, the Supreme Lord, being an expert in different kinds of conciliation, consoled them with Krishna's confidential messages that touched their hearts. (17) Râma then resided there for the two months of Madhu and Mâdhava [the first two of the vernal equinox], during which He also during the nights brought [amorous] delight to the *gopīs* [see also 10.15: 8]. (18) In a grove near the Yamunâ [known as S'rîrâma-ghaththa] with by the wind carried the fragrance of kumuda [night-blooming] lotuses, enjoyed He it, bathing in the light of the full moon, to be served by the many women. (19) Sent by Varuna flowed from the hollow of a tree the divine [intoxicating spirit] Vârunî that with its aroma made the entire forest even more fragrant. (20) Balarâma, smelling the fragrance of that honey flow carried over by the wind, sought the place where it could be found and drank from it together with the women. (21) Kettledrums resounded in the sky, the Gandharvas with joy rained down flowers and the sages praised Râma for His heroic deeds. (22) As the singers of heaven sang the glory enjoyed He, beautified by the circle of young women, just like Indra's bull elephant in a herd of females. (23) With His pastimes being sung by the women wandered Halâyudha [Balarâma as 'armed with the plow'] through the forest inebriated with his eyes heavy of the intoxication.

(24-25) With flowers, with one earring, mad with joy and carrying His Vaijayantî garland and with His smiling, lotus-like face covered by beads of perspiration like it were snowflakes, called He for the Yamunâ with the purpose to play in the water, but when the river thereupon ignored His drunken words, was she by Him angrily with the tip of His plow dragged because she didn't come: (26) 'You sinful one do not come, being called by Me, and because you, in disrespect of Me, are moving about as you like, will I, dividing you with My plow in a hundred little streams, make you come!'

(27) Yamunâ thus chided, afraid fallen at His feet, o King, spoke trembling to the Yadu descendant the words [*]: (28) 'Râma, Râma, o mighty-armed one, I don't know the prowess of You by whose single portion [of S'asha] the earth is sustained, o Master of the Universe? (29) Please, o Lord Supreme, let me go, I have surrendered, I wasn't aware of Your status as the Supreme Personality, o Soul of the Universe so compassionate with Your devotees!'

(30) Thus entreated released Balarâma, the Supreme Lord, the Yamunâ and then submerged Himself with the women in the water like He was the king of the elephants with his wives. (31) Having played as He wanted emerging from the water presented Kânti ['the female beauty, the brightness of the moon', a name of Lakshmî] Him a set of blue garments, most valuable ornaments and a splendid necklace. (32) Dressing up with the blue clothes and putting on the golden necklace appeared He, excellently ornamented and anointed, as resplendent as great lord Indra's elephant. (33) Even today are, o King, the currents of the Yamunâ the way they are drawn by Balarâma in His unlimited potency, seen as evidence of His prowess. (34) Thus passed for Râma, who in His mind was enchanted by the exquisite women of the cow community, all the nights that He enjoyed in Vraja, like a single one.'

* The *paramparâ* comments: 'According to S'rîla Jîva Gosvâmî, the goddess who appeared before Lord Balarâma is an expansion of S'rîmatî Kâlindî, one of Lord Krishna's queens in Dvârakâ. S'rîla Jîva Gosvâmî calls her a "shadow" of Kâlindî, and S'rîla Vis'vanâtha Cakravartî confirms that she is an expansion of Kâlindî, not Kâlindî herself. S'rîla Jîva Gosvâmî also gives evidence from S'rî Hari-vams'a - in the statement *pratyuvâcârnavâ-vadhûm* - that Goddess Yamunâ is the wife of the ocean. The Hari-vams'a therefore also refers to her as Sâgarânganâ.'

Chapter 66

The False Vâsudeva Paundraka and His Son Consumed by Their Own Fire

(1) S'rî S'uka said: 'With Balarâma gone to Nanda's cowherd village sent the ruler of Karûsha [Paundraka], o King, foolishly thinking 'I am Vâsudeva', a messenger to Krishna. (2) Childishly people had alluded: 'You are

Vāsudeva, the Supreme Lord who has descended as the Master of the Universe!', and so he imagined himself to be the Infallible One. (3) Like a boy of little intelligence who by kids was appointed king sent he, being silly, a messenger to Krishna, He whose ways are inscrutable, who resided in Dvārakā. (4) The envoy arriving in Dvārakā then in the royal assembly relayed to Krishna Almighty with the Lotuspetal Eyes the message of his king: (5) 'I Vāsudeva, the one and only without a second, have descended to this world with the purpose of showing mercy to the living beings. You however, have to give up Your false title! (6) O Sātvata, give up my symbols. You carry them out of delusion. You better come to me for shelter; if not so, give me battle instead.'

(7) S'rî S'uka said: 'Hearing that boasting of Paundraka so poor of intelligence, laughed the members of the assembly headed by Ugrasena loudly. (8) The Supreme Lord, after the joking was done, said to the messenger: 'I'll hurl you, o fool, the symbols you so boast about. (9) The shelter of dogs you'll be, o ignoramus, lying dead with that face of yours covered by herons, vultures and *vathas* all around.'

(10) Thus addressed carried the messenger that insulting reply in full detail over to his master and went Krishna, riding His chariot, to Kâs'î [Vârânasî]. (11) As soon as the mighty warrior Paundraka saw that He was preparing for battle, appeared he from the city joined by two *akshauhinîs*. (12-14) The Lord saw Paundraka within his wake his friend, the master of Kâs'î, with three *akshauhinîs* more, o King. He presented himself complete with a conch, a disc, a sword and a club, a S'ârnga and the mark of a S'rîvatsa and other symbols, including a Kaustubha-gem and the decoration of a forest flower garland. Wearing a pair of fine silken yellow garments and in his banner Garuda wore he a valuable crown and had he ornamented himself with gleaming shark-shaped earrings. (15) The sight of him dressed up as His spitting image, like he was an actor on a stage, made the Lord laugh heartily. (16) With tridents, clubs and bludgeons, pikes, blades, barbed missiles, lances, swords, axes and arrows was the Lord attacked by the enemies. (17) Krishna however with His club, sword, disc and arrows fiercely tormented that military force of elephants, chariots, horses and infantry of Paundraka and the king of Kâs'î, like He was the fire at the end of the world to the different kinds of living entities. (18) That battlefield, strewn with the by His disc cut to pieces chariots, horses, elephants, bipeds, mules and camels, shone like the horrible playground of the Lord of the Ghosts [Bhûtapati, or S'iva], bringing pleasure to the wise. (19) S'auri then said to Paundraka: 'Those weapons you spoke of to Me through the words of your messenger, I now discharge at you. (20) I'll make you renounce My name and all, that you falsely assumed, o fool; let Me today turn to you for shelter [as you wanted], if not wishing the battle.'

(21) Thus deriding him, drove He with His sharp arrows Paundraka out of his chariot and lopped He with His disc his head off, just like Indra with his thunderbolt would cut a mountain top. (22) So too severed He with His arrows the head of the king of Kâs'î from his body, sending it flying into Kâs'î-puri like the wind transporting a calyx of a lotus. (23) Thus having killed as well the envious Paundraka as his friend, entered the Lord Dvārakā where He was honored by the perfected who recited His nectarean stories. (24) And so did he [Paundraka] of whom by his constant meditation upon Him in assuming the personal form of the Lord all bondage was completely shattered, become fully absorbed in Him [viz. Krishna conscious], o King [see *sârûpya*]. (25) Seeing the head with the earrings that had landed near the palace gate, wondered the people: 'Whose head would this be?' (26) Recognizing it as the head of the king, the ruler of Kâs'î, cried his queens, his sons and other relatives and the citizens their eyes out over it: 'Alas master, o master, o King, we're killed!' (27-28) His son named Sudakshinâ for the father executing the funeral rites, made up his mind and decided: 'In order to avenge my father I'll kill my father's murderer', and for that reason prayed he as sudakshinâ, 'the excellence of the reward', together with priests with great attention to Mahes'vara [Lord S'iva]. (29) At [the holy place of] Avimukta offered the great lord him satisfied a choice of benedictions, upon which he as his benediction from the mighty demigod chose for a means to slay Him who had killed his father. (30-31) [S'iva said:] 'With brahmins and the original priest be of service to the dakshinâ [southern] fire with an abhicâra ['hurting'] ritual of use against an enemy of the brahmins, so that surrounded by the Pramathas [see also 10.63: 6] your desire is fulfilled', and thus instructed observed he the vows with the purpose of harming Krishna. (32-33) Thereupon rose up from the fire of the altar pit, an impressive figure most horrendous with a tuft of hair, beard and mustache like molten copper, hot radiating cinders of eyes, terrible teeth and a harsh face with arched and furrowed eyebrows, who, with his tongue licking the corners of his mouth, naked waved a blazing trident [see also 4.5: 3 and 6.9: 12]. (34) With legs as big as palm trees shaking the earth ran he accompanied by ghosts to Dvārakā burning the directions. (35) Seeing him, created from the abhicâra fire, approaching were all the residents of Dvārakā, just like animals are with a big forest fire, stricken with fear. (36) Distraught went they in panic to the Supreme Personality of Godhead who in the royal court was playing a game of dice [and said to Him]: 'Save us, save us from the fire burning down the city, o Lord of the Three Worlds!'

(37) Hearing this clamor of the people and seeing how upset His own men were, laughed S'aranya, the Protector, loudly and said: 'Do not be afraid of this, I'll protect you!'

(38) The Almighty Lord, the Witness within and without of everyone, understood the creature to be of Mahes'vara and aimed to put an end to him the *cakra* He had always at His side. (39) That weapon, the Sudars'ana *cakra* of Krishna, that like a million suns was blazing with an effulgence like the fire at the end of the universe, tormented with its heat the sky, the heavens and the earth in the ten directions, affecting as well the fire [of the demon; see also 9.4: 46]. (40) He, the fire that was created, frustrated by the power of the weapon of Him with the Disc in His Hand turned around, o King, and in his deference from all sides closed in on Vârânasî and burned to death Sudakshinâ and all his priests with the *abhicâra* he had called for himself. (41) So also did the *cakra* of Vishnu in pursuit enter Vârânasî with its gateways and watchtowers and its many raised porches, assembly halls, market places, warehouses and the buildings housing the elephants, horses, chariots and grains. (42) Having laid in ashes all of Vârânasî returned Vishnu's Sudars'ana disc to the side of Krishna whose actions are effortless. (43) Any mortal who in full attention recounts or hears this heroic pastime of the Supreme One who is praised in the verses will be released of all sins.'

Chapter 67

Balarâma Slays the Ape Dvidida

(1) The honorable king said: 'I wish to hear further of Râma the Unlimited and Immeasurable One whose activities are so amazing; what else did the Prabhu do?'

(2) S'rî S'uka said: 'There was a certain ape named Dvidida ['the two-faced one'], a friend of Naraka [or Bhaumâsura, see 10.59], who as the mighty brother of Mainda had been Sugrîva [the monkey-chief, see also 9.10: 32] his adviser [*]. (3) The ape to avenge his friend [who was killed by Krishna] wreaked havoc setting fire to the cities, villages, mines and cowherd communities of the kingdom. (4) Some day he tore loose rocks and devastated with them all the lands of the province of Ânarta, especially at those places where the Killer of his friend, the Lord, dwelt [in Dvârakâ]. (5) The other day stood he at the shore in the midst of the ocean to churn with a force of ten thousand elephants with his arms the ocean its water and flooded he the coastal regions. (6) At the *âs'ramas* of the exalted seers he wickedly broke down the trees and fouled the sacrificial fires with urine and stool. (7) Like a wasp hiding an insect, threw he brutally men and women in a mountain valley in caves which he sealed with large boulders. (8) Thus ravaging the lands and [even] defiling women of standing went he, [some day] hearing the sweetest music, to the mountain named Raivataka. (9-10) There he saw Balarâma the Lord of the Yadus wearing a lotus garland, most attractive in all His limbs in the midst of a bevy of women while He with rolling eyes was singing, intoxicated of drinking *vârunî* [see also 10.65: 19]. His body had therewith a brilliant glow like that of an elephant in rut. (11) The mischievous tree-dweller climbed on a branch and presented himself by shaking the tree and crying out frantically. (12) Seeing his impudence laughed Baladeva's consorts out aloud; as women in for some fun they at first thought little of it. (13) The ape ridiculed them with odd gestures of his eyebrows and such and showed right in front of them as Râma was watching, his arse to them. (14-15) Balarâma, the best of launchers, threw angry a rock at him, but the rascal ape made fun of Him dodging it and seizing the jar of liquor, and further aggravated Him by wickedly laughing breaking the jar and pulling the ladies' clothes; and thus was he, with all his power, full of false pride with his insults offending the Strong One. (16) Faced with his rudeness and the ravage all around created by his terror, took He angry up His club and plow, decided to kill the enemy. (17) Dvidida also of great talents uprooted a s'âla tree with one hand and struck swiftly approaching Balarâma on the head with it. (18) But Sankarshana like a mountain unshaken most strong took hold of it as it descended on His head and struck him back with Sunanda [His club]. (19-21) Hit by the club on his skull looked he with the resulting downpour of blood as nice as a mountain red of oxide. On his turn charged he next, ignoring the blow, uprooting and stripping another tree violently again, but Balarâma now enraged smashed it into a hundred pieces just as He did with another one that was taken up with great fury. (22) By the Supreme Lord time and again being beaten and beaten, stripped he that way raging with his uprooting the forest of all its trees. (23) When he, frustrated, next released a hail of stones over Baladeva, pulverized the Wielder of the Club them all with ease. (24) With the both his arms as big as palm trees clenching his fists, charged the champion of the apes now the Son of Rohinî and beat he Him on the chest. (25) The Great Lord of the Yadus thereupon threw aside His club and plow and hammered with His hands him furiously on the collarbone so that Dvidida fell down vomiting blood. (26) Of the impact of him shook the mountain with all its cliffs and trees, o tiger among the Kurus, like it was a boat in the water tossed by the wind. (27) Sounding

'Jaya!', 'All glories!' and 'Excellent!', poured the enlightened, the perfected and the great sages residing in heaven down a shower of flowers.

(28) Thus having finished Dvidida who wreaked havoc in the world, was the Supreme Lord upon entering the city by the people glorified with hymns.'

* According to S'rîla Jîva Gosvâmî, the Mainda and Dvidida mentioned in this verse are empowered expansions of these Ramâyana deities, who as residents of Lord Râmacandra's Vaikunthha domain fell because of an offense with Lakshmanâ. S'rîla Vis'vanâtha Cakravartî compares the fall, in bad association with Naraka, of Dvidida and Mainda - whom he considers eternally liberated devotees - to that of Jaya and Vijaya.

Chapter 68

The Marriage of Sâmba and the Kuru City Dragged Trembling of His Anger

(1) S'rî S'uka said: 'O King, the daughter of Duryodhana named Lakshmanâ was by Sâmba ['with the mother'], the son of Jâmbavatî who was always victorious in battle, abducted from her *svayamvara*. (2) The Kauravas said angered: 'How ill-behaved this boy insulting us is, in his by force taking the maiden against her will. (3) Arrest him who is so undisciplined; what can the Vrishnis do against it? By our grace they acquired the land we gave them to enjoy! (4) If the Vrishnis, learning that their son was captured, get over here, will we break their pride so that they will find peace the way the senses will when they're properly brought under control.'

(5) Having said this set Karna, S'ala, Bhûri, Yajñaketu [or Bhuris'ravâ] and Duryodhana, with the permission of the Kuru-eldest [Bhîshma], out to fight Sâmba. (6) As soon as the great warrior Sâmba saw the followers of Dhritarâshthra rushing toward him, took he up his splendid bow and stood he singlehanded his ground like a lion. (7) Determined to capture him said they who were headed by Karna full of anger: 'You stand, stand and fight', upon which the bowmen, getting before him, showered him with arrows. (8) He the son of the Yadus, o best of the Kurus, unjustly by the Kurus [- by the lot of them -] attacked, could, as the child of the Inconceivable One [Krishna], not tolerate that anymore than a lion would tolerate such a thing of lower animals. (9-10) Twanging his wonderful bow pierced the hero all by himself, in one move, six warriors of Karna using as many arrows for their chariots: four arrows were there for each team of four horses and one arrow for each its charioteer and warrior. For that feat of arms was he by the great bowmen then honored. (11) With four of them striking his horses, one his charioteer and one splitting his bow, drove they him out of his chariot. (12) Once they in the fight had the young boy out of his chariot, tied the Kurus him up and turned they, with their girl, victoriously back to their city.

(13) When they heard from Nârada Muni about this o King, got they [the Yadus] angry with the Kurus [see also 10.49: 27] and prepared they, on the command of Ugrasena, for war. (14-15) But Râma, He who purifies the Age of Quarrel [Kali-yuga], not wishing a quarrel between the Vrishnis and Kurus, calmed down the Vrishni heroes and went with His chariot, that shone like the sun, to Hastinâpura. Surrounded by the brahmins and the elders of the family looked He like the moon with the seven planets [then known, see also 5.22]. (16) Reaching Hastinâpura remained Râma outside in a park and sent He Uddhava ahead to find out what Dhritarâshthra had in mind. (17) He, offering his respects to the son of Ambikâ [Dhritarâshthra], to Bhîshma and Drona, Bâhlika and Duryodhana, informed them that Râma had arrived. (18) They, extremely pleased to hear that He, Balarâma, their Dearest Friend had arrived, all, after duly paying him their respects, went forth to meet Him with auspicious offerings in their hands. (19) Going up to Balarâma presented they, as was proper, cows and water to welcome Him and bowed they who knew of His power their heads down. (20) Inquiring with one another whether their relatives were hale and hearty spoke Râma next straight from His heart the words: (21) 'With undivided attention having taken notice of what Ugrasena our master, the ruler of the rulers of the earth, has demanded of you, should you without delay act accordingly. [He has said:] (22) 'Your in defiance of the rules with the many of you defeating and tying up but a single man who did follow the codes [of war], do I, wishing to keep unity among relatives, tolerate... [but I do not wish to see that continued and thus want you to release Sâmba].'

(23) Hearing the words of Baladeva that befitting His own power were filled with potency, courage and strength answered the Kauravas enraged: (24) 'Oh what a great wonder the inescapable movement of Time is; now is that what is a shoe trying to climb on top of the head that is ornamented with a crown! (25) With these Vrishnis who are connected to us by marriage ties, we share our beds, seats and meals. We treated them as equals and gave them their thrones. (26) Because we looked the other way could they enjoy the pair of yak-tail fans, the conch shell, the white sunshade, the crown, the throne and the royal bed [compare: 10.60: 10-20]. (27) Enough with us allowing the Yadus the symbols of the gods among men. Those symbols work as much to the disadvantage of the giver [that we are] as giving nectar to snakes. The Yadus, who could prosper by our grace, now assuming the command have lost all shame indeed. (28) How would even Indra dare to appropriate what is not given by Bhîshma, Drona, Arjuna or the other Kurus: it's like a sheep claiming a lions kill!'

(29) The son of Vyâsa said: 'They who in their arrogance over the birth, relations and the opulences that made them great, o best of the Bharatas, as rude men with harsh words made this clear to Râma, then returned to the city. (30) Faced with the bad character of the Kurus and hearing their unbecoming words said the Infallible Lord infuriated, repeatedly laughing and without presenting Himself nicely: (31) 'Driven by their various passions having a big mouth are these dishonest people truly not desiring the peace. They evidently need to be pacified with physical punishment like animals one has to beat with a stick! (32-33) Oh, looking for peace with these people I came here, tactfully having calmed the Yadus who boiled with anger as also Krishna who was mad; and those very same dull-headed people addicted to quarreling now full of conceit have the audacity to use, in their wickedness of not respecting Him - Me thus -, this kind of harsh words! (34) And Ugrasena wouldn't be fit to command the Bhojas, Vrishnis and Andhakas while S'akra ['the powerful one' or Indra] and other rulers follow his orders?? (35) And He [Krishna], sitting in Sudharmâ [the heavenly council-hall], of whom the pârijâta tree brought down from the immortals is enjoyed [see 10.59: 38-39], that same One wouldn't even be fit an elevated seat??? (36) He, the Ruler of the Complete, whose two feet the Goddess of Fortune herself worships; He, truly the Lord of S'rî, wouldn't deserve the paraphernalia of a human king?!?! (37) He of whom all the exalted rulers of the world on their helmets hold the dust of His lotus-like feet; the place of worship of all holy places of whom Brahmâ, S'iva and I also next to the goddess, as portions of a portion, also constantly carry the dust with care; where would His royal throne be????? (38) The Vrishnis would enjoy but a small piece of land granted to them by the Kurus? And We to that would be the so-called shoes, while the Kurus would be the head then!!!!? (39) Ah those proud madmen intoxicated by their would-be power of rule, what man in command can tolerate their inconsistent, dismal drivels? (40) Today I'll rid the earth of the Kauravas!', and thus speaking took He enraged His plow and rose He up as if he would set fire to the three worlds.

(41) With the tip of His plow He infuriated tore close the city of Hastinâpura and dragged her along with the intention to throw her into the Ganges. (42-43) When the Kauravas saw how the city, about to fall in the Ganges, being dragged tumbled about like a raft, became they very agitated and went they, in order to save their lives, with their families to the Master for shelter. With Lakshmanâ and Sâmba put in front folded they their hands: (44) 'Râma, o Râma, o Foundation of Everything [Akhilâdhâra], us the infatuated, who poor of understanding do not know Your Majesty, You should forgive the offense. (45) Of the generation, continuation and reuniting [of this universe] are You alone the unique cause; the worlds accordingly are, so one says, the playthings of Your playing, o Heavenly Lord. (46) You alone, o Unlimited one, carry on Your head playfully the globe of the earth, o Thousand-headed One [see also 5.25] and when the creation ends are You the One who lies down to remain the One Without a Second who within His own body has withdrawn the universe [see also 6.16: 29-64]. (47) The anger of You meant for the instruction of everyone, o Bhagavân, Sustainer of the Mode of Goodness, is not there out of hatred or envy but is there for the purpose of sustaining and protecting the living being. (48) I offer You my obeisances, o Soul of All Beings, o Holder of [the symbols of] All Energies, o Inexhaustible One, Maker of the Universe; let there be the reverence for You whom we sought for shelter.'

(49) S'rî S'uka said: 'Lord Bala thus propitiated by the surrendered souls who were distressed because of the trembling of their place of residence, then relieved them very calm and graciously of their fear with the words: 'Do not fear'. (50-51) As a dowry for his daughter gave Duryodhana as a loving father away twelve hundred sixty-year-old elephants and hundred and twenty thousand horses, sixty thousand golden chariots shining like the sun and a thousand maidservants with jeweled lockets around their necks. (52) The Supreme Lord, the chief of all the Sâtvatâs, after accepting that gift then departed with His son and daughter-in-law, bid farewell by His well-wishers. (53) After reaching His city and having met the relatives who carried Him, the Wielder of the Plow, in their hearts, related He in the midst of the assembly of leaders of the Yadus everything that had passed between Him and the Kurus. (54) And truly, even today shows this city the signs

of Râma's prowess, the way it can be seen down by the Ganges being prominently elevated to the south.'

Chapter 69

Nârada Muni's Vision of Krishna in His Household Affairs

(1-6) S'rî S'uka said: 'Hearing that Lord Krishna had killed Naraka [see 10.59] and that He alone had married so many women, wanted Nârada to see that with his own eyes [and thought he]: 'How wonderful it is that He with a single body is married to that many, at the same time in sixteen thousand separate residences being alone with each of the women.' Thus eager to take a look came the sage of the gods to Dvâarakâ, the place flowery with its parks and pleasure gardens resounding with the noise of flocks of birds and swarms of bees. Blooming blue lotuses [indîvaras], day-blooming ones [ambhojas], white esculent ones [kahlâras], moonlight-blooming lotuses [kumudas] and water lilies [utpalas] filled the lakes where the sounds were heard of swans and cranes. There were, embellished with crystal glass, silver and great emeralds, nine hundred thousand palatial mansions splendorously furnished with gold and jewels! Systematically laid out with many avenues, roads, intersections and squares. With its assembly houses and charming temples for the gods, were its paths and courtyards, shopping streets and patios, all sprinkled with water and was the sun warded off by banners that waved from the flagpoles. (7-8) In the city there was an opulent quarter favored by all the different authorities. There had Tvashtâ [the architect Vis'vakarmâ], for the Lord [who resided there], in full exhibited his talents making the sixteen thousand residences for S'auri's wives as beautiful as could be. Nârada entered one of the great palaces. (9-12) The building was supported by coral pillars that were excellently covered with vaidûrya ['cat-eye' gemstone]. The walls were bedecked with sapphires and the floors shone everywhere. It was built with canopies that by Tvashtâ were constructed with hangings of pearls and had seats and beds made of ivory that were decorated with the finest jewels. There were well-dressed, adorned maidservants with lockets around their necks and finely clad men with turbans and armor, jewels and earrings. Many gem-studded lamps dispelled with their light the darkness and on the carved eaves, my best, danced the pacocks crying loudly from the clouds of *aguru* smoke they saw curling upwards from the latticed windows.. (13) Inside saw the man of learning the Lord of the Sâtvatas together with His wife who fanned Him with a yak-tail fan with a golden handle. She on her turn was at every moment supported by a thousand maidservants equal to her in personal qualities, beauty, youth and fine dress. (14) The Supreme Lord, the best of all who are subservient to the dharma, noticing him, immediately rose from S'rî her couch and offered him, as He bowed down with joined palms, His own seat. (15) Even though He was the Supreme Guru of the Living Being, washed He his feet and carried He that water on His head; [the water to which] He as the master of the saintly justly carries the name of 'the Well-wisher of the Brahmins' [Brâhmanya deva] because one from the holy shrine of His feet finds complete purification [see also the stories of the Ganges 5.17 & 9.9]. (16) As enjoined by the scriptures having been of full worship with the *devarishi* did the Greatest Sage, the Original Nârâyana, the friend of Nara, converse with him in weighed words that were as sweet as nectar and asked: 'O Master what may We do for the Fortunate One?'

(17) S'rî Nârada said: 'It is not that surprising at all for You to show friendship with the people, o Almighty Ruler of All the Worlds who subdues all the envious, for You, widely acclaimed, are well known out of Your own will to have descended for the highest good of the continuation and the protection of the Living Being [*]. (18) Having seen Your pair of feet, that for Your devotees are the path of liberation upon which Lord Brahmâ and the other gods with their unfathomable intelligence meditate in the heart and which for those who are fallen in the well of a material existence are the shelter for deliverance, I ask for Your blessing to remember You so that I in my travels can constantly think of You.'

(19) Next entered Nârada, my dear, another residence of a wife of Krishna, with the desire to know the mystical power of illusion [*yogamâyâ*] of the Master of All Masters of Yoga. (20-22) And there indeed he saw Him as well, with Uddhava playing a game of dice, being of worship with transcendental devotion and standing up in order to seat him and so on, asking him, as if He didn't know, 'When has your good self arrived? How can those [householders] who are not so complete, as We are, do what should be done for those [*sannyâsîs*] who are complete? Anyway, please tell Us, o brahmin, how to be a success in this birth', but Nârada, astonished, standing up said nothing and went to another palace. (23) And there he saw Govinda cuddling His small children. Then, in another house, he saw Him preparing for a bath. (24) Here he saw Him offering oblations and there worshipping the five sacrificial fires [see *mahâ-yajñas*] with the obligatory rituals; then He fed the twice-born and somewhere else He ate of what had remained from the

sacrifices. (25) Somewhere of sunset-worship chanted He controlling His speech the mantra [see Gâyatrî and *japa*] and elsewhere moved He about with His sword and shield in the lanes of practice. (26) Here the Elder Brother of Gada, rode horses, elephants and chariots and there He was lying on His sofa being praised by bards. (27) This place He was consulting with advisers, Uddhava and others and that place was He engaged sporting in the water surrounded by dancing girls and other women. (28) Somewhere He donated excellent cows well ornamented to the twice-born and elsewhere listened He to the auspicious classical stories [Purânas] and epic histories [Itihâsas]. (29) Laughing and joking with His beloved in this mansion, practiced He elsewhere the religion [dharma], the economy [*artha*] and the [*kâma*] physical lusts [to be regulated, see also *purushârthas*]. (30) Sitting alone in a place to meditate on the Original Person Transcendental to the Material Nature, rendered He in another place menial service to the elders being of worship with things they liked. (31) Planning for war with certain people here and elsewhere making peace, were Kes'ava together with Râma elsewhere defending the welfare of the pious ones. (32) [He saw Him] arranging opulent weddings of daughters and sons at the right time according the *vidhi* with wives and husbands compatible to them. (33) [He saw how] with the people full of wonder about the celebrations with which the children of the Master of the Masters of Yoga were sent away from home and brought back. (34) With elaborate sacrifices in worship of all the gods being busy here was He there according the dharma in civil service arranging for wells, parks and monasteries and such. (35) For a hunting expedition He this place mounted His horse from Sindhî while He that place, surrounded by the most valorous Yadus, killed the animals to be offered in sacrifice [see **]. (36) Some place moved the Yogamaster about in disguise in the homes of His ministers, eager to find out with each of them what their mentality was. (37) Thereupon said Nârada to Hrishîkes'a, constraining his laughter to what he had seen unfolding of His *yogamâyâ* of assuming the human role: (38) 'From what we saw happening with the service at Your feet we [now] know of Your mystical potencies, potencies that even for the great mystics are hard to envision, o Lord of Yoga, o Supreme Soul. (39) Permit me to follow You in humility, o Godhead, I'll wander about Your places that are flooded with the fame and loudly sing about Your pastimes that purify all the worlds.'

(40) The Supreme Lord said: 'O brahmin, I am the speaker of it, the performer of it and the sanctioner teaching it to the world; situated in this spirit, o son, do not be disturbed.'

(41) S'rî S'uka said: 'Thus he saw [as no one else could see ***] Him present in one form in all the mansions where He performed the purifying spiritual duties for householders. (42) Having witnessed Krishna's unlimited prowess in the elaborate, manifold manifestation of His *yogamâyâ*, fell the seer filled with wonder in amazement. (43) With the *artha*, *kâma* and dharma [of household life, see also 7.14] thus by Lord Krishna's faithful heart thoroughly honored, went he satisfied away with Him in his mind all the time. (44) Thus following the path of human beings did Nârâyana, who for the welfare of everyone had manifested His potencies, my dear, enjoy, being satisfied by the shy affectionate glances and laughter of sixteen thousand of the finest consorts. (45) Whoever, my dear, but chants, listens or appreciates [reads about] the sensual activities which, inimitable in this world, are performed by Him who is the cause of the dissolution, generation and ongoing business of the universe, will develop devotion for the Supreme Lord, the path to liberation.'

* The *paramparâ* adds here: 'As pointed out by S'rîla Vis'vanâtha Cakravartî, all living beings are in fact servants of the Lord. The *âcârya* quotes the following verse from the Padma Purâna to elucidate:

*a-kârenocyate vishnuh
s'rîr u-kârena kathyate
ma-kâras tu tayor dâsah
pañca-vims'ah prakîrtitah*

"[In the mantra AUM] the letter a signifies Lord Vishnu, the letter u signifies the goddess S'rî, and the letter m refers to their servant, who is the twenty-fifth element." The twenty-fifth element is the *jîva*, the living being. Every living being is a servant of the Lord, and the Lord is the true friend of every living being. Thus even when the Lord chastises envious persons like Jarâsandha, such punishment amounts to real friendship, since both the Lord's chastisement and His blessing are for the benefit of the living being.'

** Though this activity by the *vidhi* rule of *dayâ* is forbidden to the common people and the brahmins, in order to basically be compassionate with all living beings, is it in certain cases allowed to kill animals in the Vedic order. S'rîla Prabhupâda comments: "According to Vedic regulations, the *kshatriyas* were allowed to

kill prescribed animals on certain occasions, either to maintain peace in the forests or to offer the animals in the sacrificial fire. *Kshatriyas* are allowed to practice this killing art because they have to kill their enemies mercilessly to maintain peace in society." [see also e.g. 4: 26, 7.15, 10.1: 4, 10.56: 13, 10.58: 13-16 and 10.58: 13-16].

*** The *paramparâ* adds to this: 'As stated in text 2 of this chapter, all the Lord's activities in the many palaces were performed by the Lord's single spiritual form (*ekena vapushâ*), which manifested in many places at once. This vision was revealed to Nârada because of his desire to see it and the Lord's desire to show it to him. S'rîla Vis'vanâtha Cakravartî points out that the other residents of Dvârakâ could see Krishna only in the particular part of the city they themselves occupied, and not anywhere else, even if they would sometimes go to another precinct on some business. Thus the Lord gave a special view of His pastimes to His beloved devotee Nârada Muni.'

Chapter 70

Krishna's Routines, Troubles and Nârada Pays Another Visit

(1) S'rî S'uka said: 'Then, as dawn was approaching, were the roosters crowing cursed by the wives of the Sweet Lord who, with their heads being held by their husbands [the One Yogamâyâ Lord in Many], were disturbed over [the consequent] separation. (2) Birds roused from sleep by the breeze from the parijâta trees with their bees woke Krishna noisily singing like they were the poets at the court. (3) But Vaidarbhî [Rukminî] didn't like that most auspicious time of the day because it would deny her the arms of Krishna around her. (4-5) Rising during the *brahma-muhûrta* [the hour before sunrise] touched Mâdhava water and cleared He His mind to meditate upon the unequaled, exclusive, self-luminous Self beyond all dullness of matter. This True Self dispels, infallible as it is, by its [His] own nature perpetually the impurity and gives the joy of existence. It is known as the Brahman which with its [His] own energies constitutes the cause of creation and destruction in this universe [see also 3.29: 31 & 36-37, B.G. 7: 5 & 6 and *]. (6) Then, according the *vidhi* having bathed in pure water, performed He, the most truthful One, first dressing in lower and upper garments, the entire sequence of the worship at dawn and such and chanted He, after offering oblations in the fire, quietly controlling His speech the Vedic mantra [the Gâyatrî, see also **]. (7-9) Consequently according His own nature propitiated He in worship of the rising sun His own expansions: with due respect for the gods, the sages and forefathers, His elders and the ones of learning, donated He day by day many, many good-natured cows with gold on their horns, silver on the front of their hooves and pearl necklaces, who were rich with milk and had only one calf born from them. They, nicely caparisoned were to the ones of learning presented with linen, deerskins, sesame seeds and ornaments [see also ***]. (10) Paying His respects to the cows, the men of learning, the godly, the elders, the spiritual teachers and to all living beings who were but expansions of Himself, touched He [giving *darshan*, all persons and] things auspicious. (11) He, the very ornament of society, decorated Himself with the clothes, divine garlands, colors and jewelry befitting Him. (12) Caring as well for the ghee [used in the sacrifices] as the mirror, attended He to the cows, the bulls, the twice-born, the gods and the objects of desire, in arranging for gifts to the satisfaction of all societal classes living in the city and the palace and greeted He His ministers answering in full to all their needs. (13) First distributing garlands, betel nut and sandalwood paste to the learned, [and then] to His friends, His ministers and His wives, would He next partake of them Himself. (14) His driver, by then having brought His supremely wonderful chariot yoked with the horses Sugrîva and so on [see 10.53: 5], stood bowing before Him. (15) Holding the charioteer his hands He then together with Sâtyaki and Uddhava mounted it like He was the sun rising over the mountains in the east. (16) With difficulty leaving the palace women behind who looked at Him with glances shy and loving, He left, showing a smile that seized their minds. (17) Awaited by all the Vrishnis He entered the assembly hall known as Sudharmâ [see also 10.50: 54] which for those who entered wards off the six waves, my dear [see *shath-ûrmî*]. (18) The Almighty One, the Best of the Yadus seated there high on His throne in the midst of the Yadus, the lions among men, illuminated all the quarters as He with His effulgence shone like the moon in the sky surrounded by the stars. (19) There the jesters, o King, served the Almighty One with various forms of amusement, just as professional entertainers [like magicians] and women dancing energetic dances did on their turn. (20) They danced to the sounds of *vînâs*, *mridangas* and *muraja*-drums, flutes, cymbals and conches while the bards, storytellers and panegyrists sang and offered praise. (21) There recited some brahmins sitting continually Vedic mantras while others recounted stories about kings from the past famous for their piety.

(22) Some day was the arrival announced of a person, o King, who, given access to the Fortunate One by the

doorkeepers, had never been seen there before. (23) After his reverence with joined palms before Krishna, the Supreme Lordship, submitted he the suffering of the kings held captive by Jarâsandha. (24) During a conquest by him of all directions were all those kings who did not accept him in complete subservience - about twenty thousand of them - by force detained in the fortress of Girivraja. (25) The kings relayed: 'Krishna, o Krishna, o immeasurable Soul, o You who takes away the fear of the surrendered; being so different in mentality do we, afraid as we are in our material existence, come to You for shelter! (26) The whole world prone to doing it wrong is bewildered about the duties out here that are beneficial in the worship of You to Your command that, in so far one is doing one's own in this, constitutes the power of existence in serving longevity and hope; may there be the obeisances to Him, the Ever Vigilant ['unblinking of Time'] who all of a sudden cuts this all off [at the time of one's death]. (27) You, the predominating authority of this universe, have descended with Your expansion [Balarâma] to protect the saintly and to subdue the wicked; we do not understand o Lord how any other person in transgression with Your law [like Jarâsandha] or else by dint of his own creativity [like us] would achieve that. (28) The conditional happiness of kings, o Lord, is like a dream, always being full of fear with the burden of this mortal frame; in rejecting that happiness of the soul that is obtained by selfless service unto You, do we, with Your bewildering material reality of *mâyâ* out here, suffer the greatest misery. (29) Therefore, o Goodness whose pair of feet remove the sorrow, please release us, the surrendered, who were bound in the fetters of karma by him carrying the name of Maghada who, like the king of the animals with sheep, alone wielding the prowess of a ten thousand mad elephants imprisoned us in His residence. (30) Eighteen times having raised Your *cakra* and crushed him defeated he only once in battle You, who confident in Your unlimited power were absorbed in human affairs [see 10.50: 41 & 10.52: 7]; and now, filled with pride, he torments us, Your subjects, o Unconquerable One; please rectify that!' (31) The messenger said: 'Thus do the ones held captive by Jarâsandha and who have surrendered to the base of Your feet hanker for the sight of You; please bestow Your welfare on these poor souls!'

(32) S'rî S'uka said: 'After the envoy of the kings thus had spoken, appeared the supreme *rishi* [Nârada] who with his yellowish mass of matted locks had an effulgence like that of the sun. (33) Seeing him offered the Supreme Lord Krishna, the Supreme Controller of the controllers of all the worlds, with His head His respects, gladly standing up along with His followers and the members of the assembly. (34) With him having been of worship according the rules and his acceptance of a seat, spoke He with truthful, pleasing words of reverence that pleased the sage: (35) 'It is a fact that today the three worlds are completely rid of all fear, for that is the quality of the great and fortunate one [of you] traveling the worlds. (36) With the three worlds the way they are arranged by their Controller is there nothing you don't know; so, therefore, let's hear from you what the plans of the Pândavas are.'

(37) S'rî Nârada said: 'I witnessed the many forms of Your inscrutable *mâyâ*, o Almighty One, Bewilderer of [even] the Creator of the Universe [see 10.14]; for me it is not that amazing, o All-encompassing One, that You covered by Your own energies move among the created beings like a fire of which the light is covered. (38) Who is able to properly understand the purpose of You who by Your own material energy creates and withdraws this universe which manifests [for its beings] to exist in relation to You; my obeisances for You inconceivable in Your nature. (39) He who for the individual soul in *samsâra*, not knowing liberation from the trouble that the material body brings, by His *avatâras* for His pastimes lights His own torch of fame; You, that Lord, I approach for shelter. (40) Nonetheless will I tell You, o Highest Truth imitating the human ways, what Your devotee the king [Yudhishtira], the son of Your father's sister intends to do. (41) The king, the son of Pându, desiring the top position for Your sake wants to perform the greatest sacrifice known as Râjasûya, please give that Your blessing. (42) O Lord to that best of all sacrifices will all enlightened and likewise souls as well as the kings of glory eager as they are to see You attend. (43) When from hearing, chanting and meditating about You, the Full of the Absolute, even the dregs of society find purification, what then may one expect for those who see You and touch You? (44) The spotless fame of You is, expanding [like a canopy] in all directions, proclaimed in heaven, in the lower regions and on the earth, o Bringer of Good Fortune to All the Worlds. In the form of the water washing from Your feet that purifies the entire universe, is that grace called the Mandâkinî in the divine spheres, the Bhogavatî in the lower worlds and the Ganges here on earth.'

(45) S'rî S'uka said: 'When His own supporters [the Yâdus] did not agree because they wanted to defeat [Jarâsandha] spoke Kes'ava smiling to His servant Uddhava with a charming use of words. (46) The Fortunate One said: 'You indeed as the apple of Our eye and Our well-wishing friend from that position perfectly know what expression would be of use in this regard, please tell Us what should be done, We have full faith in you and will carry that out.'

(47) Thus requested by his Maintainer who acted as if He, the all-knowing One, was puzzled, gave Uddhava humbly accepting the order on his head, a reply.'

Footnotes

* Concerning the matter of *brahman* relating to the person of Krishna adds the *paramparâ*: 'One who is favored by the Lord's internal potency can understand the nature of the Absolute Truth [or *brahman*]; this understanding is called Krishna consciousness'.

** According S'rîdhara Svâmî would Lord Krishna in this before sunrise first offering oblations and then doing the mantra follow to the disciplic succession from Kanva Muni [mentioned in 9.20].

*** With the M.W. dictionary confirming to the term *badva* used here the meaning of 'a great number' quotes S'rîdhara Svâmî several Vedic scriptures to show that in the context of Vedic ritual, a *badva* here refers to 13,084 cows and further gives evidence that the usual practice for great saintly kings in previous ages was to give 107 such *badva*, or groups of 13,084 cows. Thus the total number of cows given in this sacrifice, known as Mañcâra, could have amounted to 14 lakhs, or 1.400.000.

Chapter 71

The Lord Travels to Indraprastha on Advice of Uddhava

(1) S'rî S'uka said: 'Hearing thus what was stated by the *devarishi*, spoke the gifted Uddhava with understanding for the stance taken by the royal assembly and Krishna. (2) S'rî Uddhava said: 'O Lord, You should do what the *rishi* said, and be of assistance to him, Your father's son, who intends to perform sacrifice, and You should as well offer those [the kings] protection who seek their refuge. (3) Since the Râjasûya sacrifice should be performed by the one who gained the upper hand in all directions o Almighty One, will You, in my opinion, with conquering the son of Jarâ be serving both purposes. (4) By this there will be great gain for us and for You, o Govinda, and You will release the kings imprisoned; thus proceeding will it be Your glory. (5) He [Jarâsandha] is a king as strong as a thousand elephants and cannot be conquered by other men of power, save for Bhîma who is equally strong. (6) Only chariot-to-chariot can he be defeated, not when he is together with a hundred *akshauhîns*; also will he, devoted as he is to the brahminical, never refuse what the learned ask from him. (7) Visiting him wearing the dress of a brahmin must Bhîma beg for charity and without hesitation kill him in Your presence in a one-to-one fight. (8) Hiranyagarbha ['the one of the golden light' or Brahmâ] and S'arva [he who kills by the arrow, viz. S'iva, see 7.10: 67], are of You, the Controller of the Universe, of Your formlessness of Time, but the instrument in creation and annihilation. (9) In their homes do the godly wives of the [imprisoned] kings sing about Your spotless deeds. They sing about You killing their enemy and delivering their husbands; just as the *gopîs* do [in missing You, see 10.31] and the lord of the elephants [Gajendra being captured see 8.3], just as the daughter of Janaka did [Râmacandra's Sîtâ, see 9.10] and Your parents [when in Kamsa's prison, see 10.3], and so too do the sages upon having obtained your shelter [see e.g. 9.5] as well as we sing about You. (10) The killing of Jarâsandha, o Krishna, surely will bring us an immense advantage, namely the consequent excellence [of the kings] and the sacrifice favored by You.'

(11) S'rî S'uka said: 'The words Uddhava thus stated, in every way auspicious and infallible o King, were by the *devarishi*, the Yadu elders and by Krishna as well praised in response. (12) The Almighty Supreme Lord, the son of Devakî, took leave from those He owed respect [following the human ways] and next ordered His servants Dârûka, Jaitra and others to prepare for His departure. (13) Sending away His wives and sons for the luggage and saying goodbye to Sankarshana [Balarâma] and the Yadu king [Ugrasena], o killer of the enemies, mounted He His chariot brought by His driver, from which the flag of Garuda waved. (14) Then, surrounded by His chiefs and fierce guards, chariots, elephants, infantry and cavalry - His personal army - moved He out with from all sides vibrating the sounds of *mridangas*, *bherî* horns, *gomukha* horns, kettledrums and conch shells. (15) In golden palanquins carried by men, came following in fine clothes, ornamented, with perfumed oils and garlands, Acyuta's wives along with their children well guarded by soldiers with shields and swords in their hands. (16) The well ornamented women of the household and the courtesans came along with human carriers, camels, bulls, buffalo, donkeys, mules, bullock carts and she-elephants fully loaded with grass-huts, blankets, clothing and more items like that. (17) The huge army with a choice of flagpoles, banners, sunshades, yak-tail fans, weapons, jewelry, helmets and armor appeared that

day glittering and shining in the rays of the sun; with the rumour of its sounds was it like an ocean restless with *timingilas* and waves. (18) After having heard and approved His plan, bowed the *muni* [Nârada], being honored by the Lord of the Yadus and feeling happy over the meeting with Mukunda, down to Him and went he, placing Him in his heart, away through the sky. (19) The messenger of the kings was by the Supreme Lord, to please him with His word, addressed with: 'Do not fear, o envoy, all fortune to you [and your kings]. I'll arrange for the killing of the king of Mâgadhâ.'

(20) Thus being addressed departed the messenger who informed the kings in detail. They then, eager for their liberation, awaited the moment they would meet S'auri. (21) Crossing through Ânarta [the region of Dvârakâ], Sauvîra [eastern Gujarat], Marudes'a [the Rajasthan desert] and Vinas'ana [the district of Kurukshetra], passed the Lord through hills, rivers, cities, villages, cow pastures and quarries. (22) Mukunda first crossing the river Drishadvatî then crossed the Sarasvatî, then passed through the province of Pañcâla and Matsya and finally reached Indraprastha. (23) Hearing that He, so rarely seen by human beings, had arrived, marched he whose enemy never was born [king Yudhishtira] out [of his city] surrounded by his priests and relatives [in order to welcome Him]. (24) With an abundance of sounds of songs and instrumental music and the vibration of hymns went he forth to Hrishikes'a, being as reverential as the senses are tuned to life. (25) The heart of the Pândava seeing Lord Krishna after so long a time melted with affection whereupon he embraced Him, his dearest friend, over and over. (26) The ruler of man closing in his arms the body of Mukunda, the shining abode of Ramâ, found all his ill-fortune destroyed and achieved the highest bliss, in his exhilaration with tears in his eyes forgetting the illusory affair of being embodied in the material world. (27) Bhîma filled with joy embracing Him, his maternal nephew, laughed out of love with eyes brimming with tears and also of the twins [Nakula and Sahadeva] and of Kirîti ['he with the helmet' or Arjuna] flowed profusely the tears as they with pleasure embraced Acyuta, their dearest friend. (28) After He was embraced by Arjuna and had received the twins their obeisances, bowed He, according the etiquette, before the brahmins, the elders and the honorable Kurus, Sriñjayas and Kaikayas. (29) The bards, the chroniclers, the singers of heaven, the eulogists and jesters with *mridangas*, conches, kettledrums, *vînâs*, small drums and *gomukha* horns, all sang, danced and glorified with hymns the Lotus-eyed one as also did the brahmins. (30) The Supreme Lord, the Crest Jewel of the Renown of Piety, thus being glorified by His well-wishers around Him, entered the decorated city. (31-32) In the city of the king of the Kurus He saw the roads sprinkled with water fragrant of the *mada* [the rut-liquid] of elephants, colorful flags, gateways decorated with golden pots full of water and young men and women all in new apparel with ornaments, flower garlands and sandalwood on their bodies. In each home lamps were lit and offerings of tribute displayed with the smoke of incense drifting from the latticed windows and banners waving from the roofs that were adorned with golden domes with large silver bases. (33) Hearing of the arrival of the Reservoir for the Eyes of Man to Drink from, went the young women, to look on, onto the king's road thereby immediately abandoning their households or their husbands in bed, with the knots still in their hair and their dresses loosened in their eagerness. (34) There, very crowded with elephants, horses, chariots and soldiers on foot, caught they the sight of Krishna with His wives, and while they embraced Him in their hearts, scattered the women who [because of the commotion] had climbed onto the rooftops, flowers while giving Him a heartfelt welcome with broad smiles to their glances. (35) Seeing Mukunda's wives on the road like stars around the moon, exclaimed the women: 'What did they do that the Diadem of Men with the small portion of His playful smiles and glances grants their eyes the honor of the [complete] festival?' (36) Here and there approached citizens with auspicious offerings in their hands and performed the masters of the guilds, who banned their sins, worship for Krishna. (37) As He entered the king's palace approached the members of the royal household all in a flurry to greet full of love and with blossoming eyes Mukunda. (38) When Prithâ [queen Kuntî] saw her brother's son, Krishna, the Controller of the Three Worlds, rose she with a heart full of love from her couch together with her daughter-in-law [Draupadî] in order to embrace Him. (39) The king bringing Govinda, the Supreme God of All Gods, to His quarters could, overwhelmed by his great joy, not remember anymore what all had to be done for the reverential display of worship. (40) Krishna performed an offering of obeisances in respect of His father's sister and the elderly women, o King, and so also did His sister [Subhadra] and Krishnâ [Draupadî] bow down to Him. (41-42) Prompted by her mother-in-law [Kuntî] worshiped Krishnâ [Draupadî] with clothing, flower garlands, jewelry and so on, all Krishna's wives: Rukminî, Satyabhâmâ, Bhadrâ, Jâmbavatî, Kâlindî, Mitravindâ the descendant of S'ibi, the chaste Nâgnajitî as well as the others who had come. (43) The king of dharma [Yudhishtira] comfortably accommodating Janârdana with His army, His servants and ministers and His wives saw to it that they were provided each and every moment. (44-45) Staying several months according His desire to please the king, went He, sporting with Arjuna and surrounded by guards, out riding with His chariot. He, accompanied by Arjuna, satisfied the fire-god by offering him the Khândava forest. Maya [a demon] whom He had saved, then built a celestial assembly hall for the king [in Hastinâpura].'

Jarâsandha Killed by Bhîma and the Kings Freed

(1-2) S'rî S'uka said: 'Once seated in his court surrounded by the sages, the nobles, the popular personalities, the business men and his brothers, addressed Yudhishtthira Krishna in the midst of all the *âcâryas*, the family, the elders, his blood relatives, in-laws and friends listening, and said he the following. (3) S'rî Yudhishtthira said: 'O Govinda, I wish to honor the manifold glory of You with the purifying king of all fire sacrifices named Râjasûya; please allow us that to perform o Master. (4) They who constantly in full service meditate upon and glorify Your slippers, which cause the destruction of all things inauspicious, are purified; they, and not other persons, o You whose Navel is like a Lotus, manage to put an end to a material existence or obtain, if they desire something, that what they long for. (5) Therefore o God of Gods, let the populace see the power in this world of serving the lotus feet; please show, o All-powerful one, the status of those Kurus and Sriñjayas who worship You like this, relative to the status of those who do not worship. (6) In Your mind of Absolute Truth can there be no difference between what is Your own and what is of others, for You are the Soul of All Beings who equal in Your vision experience within Yourself the happiness. To those who properly serve You are You like the desire tree granting the desired results in accordance with the service delivered - in this [catering to desires of You] there is no contradiction.'

(7) The Supreme Lord said: 'There is nothing wrong with your plan o King, following it will all the world witness your auspicious fame, o tormentor of the enemies! (8) For the sages, the forefathers, the gods and the friends also, o master of Us, as well as for all living beings is this king of sacrifices [the literal meaning of Râjasûja] desirable. (9) Bringing the earth under control, conquering all the kings and collecting all the necessities, [you must next] perform the great sacrifice. (10) These brothers of yours o King, were born as individual parts of the demigods who rule the worlds [see family-tree], and I, unconquerable for those who are not in control of themselves, am won by you who are self-controlled. (11) No person, not even a demigod - not mentioning an earthly ruler -, can by his strength, beauty, fame or might subdue in this world someone who is dedicated to Me.'

(12) S'rî S'uka said: 'With a face blossoming like a lotus, pleased to hear the song [the Gîtâ] of the Supreme Lord, engaged he, invigorated by the potency of Vishnu, his brothers in the conquest of all the directions. (13) Sahadeva with the Sriñjayas he sent to the south, Nakula with the Matsyas in the western direction, Arjuna with the Kekayas to the north and Bhîma with the Madrakas to the east. (14) They, the heroes, with their personal strength subduing many kings brought from everywhere an abundance of riches to him of whom, intent upon performing the sacrifice, the enemy wasn't born, o King. (15) The king pondering over the news that Jarâsandha was not defeated, was by the Original Person of the Lord enlightened on the means which thereto had been mentioned by Uddhava [in 10.71: 2-10]. (16) And so went Bhîmasena, Arjuna and Krishna disguised as brahmins together to Girivraja, my dear, where the son of Brihadratha [Jarâsandha] resided. (17) Going to his residence at the hour appointed for receiving uninvited guests begged the nobles, appearing as brahmins, with the religious householder who was of respect for brahmins: (18) 'O King, know us to be guests who in their need have arrived from afar; wishing you all the best, please grant us all that we desire. (19) What would for a person of patience be intolerable, what would for the impious all be impossible, what wouldn't be donated by the generous, and who would exclude those who are equal in their vision? (20) He indeed is contemptible and pitiable who, very well being able, with the temporary existence of his body fails to acquire the lasting fame as sung by the saintly. (21) Many like Haris'candra, Rantideva, Uñchavritti Mudgala, S'ibi, Bali, and the legendary hunter and pigeon [see *], attained the permanent by departing from the impermanent.'

(22) S'rî S'uka said: 'However, from their voices, their physical stature and the marks of bowstrings on their arms even, recognized he [Jarâsandha] them as nobles, as members of the family he had seen before. (23) [he thought:] 'These relatives of the royal class wearing the insignia of brahmins I should give whatever they ask for, even something as difficult to forsake as my own body. (24-25) Isn't it known of Bali that his glories spread wide in all directions because of his spotless rule of state, even though he was brought down by Lord Vishnu [Vâmana] who, in the guise of a brahmin appearing as a twice-born one of Vishnu, wanted to take away Indra's opulence? Knowingly gave he away the entire earth, despite the advise against the *daitya* king [Bali] received [from his guru, see 8.19]. (26) What use at all is it for a fallen *kshatriya* to be alive but with his perishable body not to endeavor for the benefit, the greater glory, of the brahmins?' (27) Thus being a broad-minded person said he to Krishna, Arjuna and Vrikodara ['wolf-belly' or Bhîma]: 'O men of learning, ask me whatever you want, I'll even give my own head to you!'

(28) The Supreme Lord said: 'Please o high and mighty King, accept the challenge to give us battle in a one-to-one fight; we, members of the royalty, came here wishing a fight and don't want anything else. (29) That one is Bhîma the son of Prithâ and this other one is Arjuna in person and I, I am Krishna their maternal cousin, your enemy as you know [see 10.50].'

(30) Thus being invited had the king of Magadha to laugh out loud and said he contemptuously: 'In that case, I'll give you battle, you fools! (31) But I won't fight with You. Cowardly, You lacked in strength in battle when You abandoned Your own city Mathurâ to leave for a safe place in the ocean. (32) As for this one, Arjuna, he, not old enough nor very strong, is no match for me and shouldn't be the contender; Bhîma is the one equal in strength to me.'

(33) Thus having spoken gave he Bhîma a large club and went he outside the city, himself taking another one. (34) Then, engaged in the fighting area, stroke the two heroes each other with their lightning-bolt like clubs. The fight drove them to mad fury. (35) Skillfully circling left and right appeared the two thus moving around in the fight, as splendidly as a couple of actors on a stage. (36) When they swung their clubs against each other gave that a sound resembling a crash of lightning, o King, or the clattering of the tusks of elephants. (37) Infuriated vigorously fighting like a couple of elephants were the clubs that with the rapid force of their arms powerfully were swung against each other's shoulders, hips, feet, hands, thighs and collarbones, in the contact smashed to pieces like some arka branches. (38) With their clubs thus ruined pummeled the two great heroes among men angrily each other with their fists iron to the touch. The slapping of their hands sounded like elephants crashing into each other or as harsh claps of thunder. (39) With the two thus striking, equally trained, strong and of endurance as they were, remained the fight undecided and continued it unabated, o King. [**] (40) Knowing of the birth and death of the enemy and how he was brought to life by Jarâ [see 9.22: 8 and ***], empowered Krishna the son of Prithâ with His own power of thought. (41) Having determined the means to kill their enemy showed He whose Vision is Infallible it to Bhîma by tearing apart a twig as a sign. (42) Understanding that seized the immensely strong Bhîma, the best of fighters, his enemy by the feet and threw he him to the ground. (43) Standing with his foot on top of one leg took he with both hands hold of the other one and tore he, like a great elephant with the branch of a tree, him apart from the anus upward. (44) The king's subjects then saw him separated in two pieces with each one leg, thigh, testicle, hip, backside, shoulder, arm, eye, eyebrow and ear. (45) With the lord of Magadha being killed arose a great cry of lamentation, while Arjuna and Acyuta both congratulated Bhîma as they embraced him. (46) The Unfathomable One Supreme Lord and Sustainer of All Living Beings crowned his son Sahadeva to be the lord and master of the Magadhas and next freed the kings who were imprisoned by the king of Magadha.'

Footnotes

* The story goes that the pigeon and his mate gave their own flesh to a hunter to prove their hospitality, and thus they were taken to heaven in a celestial airplane. When the hunter understood their situation in the mode of goodness, he also became renounced, gave up hunting and went off to perform severe austerities. Because he was freed of all sins, was he, after his body burned to death in a forest fire, elevated to heaven.

** Some *âcâryas* include the following two verses in the text of this chapter, and S'rîla Prabhupâda has also translated them in 'Krishna':

*evam tayor mahâ-râja
yudhyatoh sapta-vims'atih
dînâni niragams tatra
suhrid-van nis'i tishthhato*

*ekadâ mâtureyam vai
prâha râjan vrikodarah
na s'akto 'ham jarâsandham
nirjetum yudhi mâdhava*

"Thus, O King, they continued to fight for twenty-seven days. At the end of each day's fighting, both lived at night as friends in Jarâsandha's palace. Then on the twenty-eighth day, O King, Vrikodara [Bhîma] told his maternal cousin, 'Mâdhava, I cannot defeat Jarâsandha in battle.' "

*** S'rîla Prabhupâda writes "Jarâsandha was born in two different parts from two different mothers. When

his father saw that the baby was useless, he threw the two parts in the forest, where they were later found by a black-hearted witch named Jarâ. She managed to join the two parts of the baby from top to bottom. Knowing this, Lord Krishna therefore also knew how to kill him."

Chapter 73

Lord Krishna Blesses the Liberated Kings

(1-6) S'rî S'uka said: 'The twenty thousand eight hundred [kings] who in battle were defeated [by Jarâsandha] came out of the fortress of Giridronî [the capital] being dirty and with dirty clothes. Emaciated of hunger, with dried up faces and because of their imprisonment being greatly weakened drank they Him in with their eyes and were they as if licking with their tongues, as if smelling Him with their nostrils and embracing Him with their arms. He the One dark gray like a cloud, in yellow clothing, marked by the S'rîvatsa, by four arms, charming eyes pinkish as the whorl of a lotus, a pleasant face, the gleaming *makara* [seamster shaped] earrings; with a lotus, a club, a conch shell and a disc in His hands; a helmet, necklace, golden bracelets, a belt and armlets decorating Him and with the splendid brilliant jewel and a forest flower garland around His neck. They, whose sins were destroyed, bowed, with their heads down at His feet. (7) And while the kings with joined palms with their words praised the Master of the Senses was by the ecstasy of seeing Krishna the weariness of their imprisonment dispelled.

(8) The kings said: 'Obeisances to You, o God of the Gods, o Lord of the Surrendered and Remover of Distress, o Inexhaustible One; please o Krishna save us, the surrendered ones who are so despondent about the terrible of a material existence. (9) O Madhusûdana, we do not point our finger, o Master, at the ruler of Magadha since it is by Your furthering of the good, o Almighty One, that kings [in defiance] fall from their position. (10) Exhilarated and clamoring with the sovereignty and opulence does a king not obtain the real benefit in his being deluded by Your *mâyâ* thinking that the temporary assets would be permanent. (11) The same way as a child considers a mirage a reservoir of water, do those lacking in discrimination see the illusory subject to transformation as substantial. (12-13) We who before in our lusting about the wealth lost our sight and quarreling with each other about ruling this earth very mercilessly harassed our own citizens o Master, have with [You as] death standing before us arrogantly disregarded You. We o Krishna, have been forced to part from our opulence in our pride being hurt by Your mercy in the form of the irresistible power of the Time which moves so mysteriously. We beg You to allow us please to live in the remembrance of Your feet. (14) Henceforward we no longer hanker for a kingdom that appearing like a mirage must constantly be served by the material body that subjected to demise is a source of disease; nor do we, o Almighty One, hanker for the fruit of pious work in an hereafter so attractive to the ears [compare B.G. 1: 32-35]. (15) Please instruct us in the means by which we may remember Your lotus-like feet, even though we time and again keep returning to this world [see B.G. 8: 14]. (16) Over and over our obeisances for Krishna the son of Vasudeva, the Lord and Supersoul of the ones of salute; to Govinda, the Destroyer of the Distress.'

(17) S'rî S'uka said: 'The Supreme Lord, the Giver of Shelter, commendably praised by the kings freed from their bondage, my dear, mercifully spoke to them with gentle words. (18) The Supreme Lord said: 'I assure you, as from now, o Kings, as you wish will rise your very firm devotion to Me, the Self and Controller of All. (19) Your resolve is fortunate, o rulers, for I see you truthfully speak about the impudent infatuation one can have with the opulence and power that is so maddening to the human being. (20) Haihaya [or Kârtavîryârjuna 9.15: 25], Nahusha [9.18: 1-3], Vena [see 4.14], Râvana [9.10], Naraka [or Bhauma 10.59: 2-3] and others fell from their positions as gods, demons and men because of their being intoxicated by the opulence. (21) You, understanding that this material body and such is subject to birth and finality, should, in being connected to Me in worship with sacrifices, protect your citizens according the dharma. (22) Facing the facts of happiness and distress, birth and death, should you engage in begetting generations of progeny, while you in the spirit are fixed in accepting Me. (23) Neutral in relation to the body and all that and, steadfast in keeping to the vows, being satisfied within, will you, fully concentrating your minds upon Me, in the end reach Me, the Absolute of the Truth [compare B.G. 4: 9; 8: 7; 9: 28; 12: 3-4].'

(24) S'rî S'uka said: 'Krishna, the Supreme Lord and Controller of All the Worlds, who thus had instructed the kings, engaged menservants and women in bathing them. (25) O descendent of Bharata, He took care that Sahadeva [Jarâsandha's son] served them befittingly with clothing, ornaments, garlands and sandalwood paste. (26) Properly bathed and well decorated were they fed with excellent food and bestowed with various pleasures worthy of kings like bethelnut etc. (27) Honored by Mukunda shone the kings freed

from their distress splendidly with their gleaming earrings like they were the planets at the end of the rainy season. (28) Having them mount chariots with fine horses adorned with gold and jewels sent He, gratifying them with pleasing words, off to their own kingdoms. (29) They, the greatest of personalities, who thus by Krishna were liberated from all difficulty went away thinking of nothing but the deeds of Him, the Lord of the Living Being that is the Universe. (30) To their ministers and other associates they spoke of the activities of the Supreme Personality and just as the Lord had instructed carried they out His orders diligently. (31) Having had Jarâsandha killed by Bhîmasena, departed, after being worshiped by Sahadeva, Kes'ava, accompanied by the two sons of Prithâ. (32) Arriving in Indraprastha blew they the conch shells that brought discomfiture to the enemies they defeated but now brought delight to their well-wishers. (33) The residents of Indraprastha pleased in their heart to hear that, understood that Jarâsandha was put to rest and that the king [Yudhishthira] his objectives were met. (34) Arjuna, Bhîma and Janârdana then recounted, after having offered the king their obeisances, everything they had done. (35) The king of the dharma couldn't speak a word when he heard that. In ecstasy over Krishna's mercy shed he tears out of love.'

Chapter 74

The Râjasûya: Krishna the First and S'is'upâla Killed

(1) S'rî S'uka said: 'Yudhishthira, the king, thus hearing of the death of Jarâsandha and the display of power of the almighty Krishna, pleased with that addressed Him. (2) S'rî Yudhishthira said: 'All the spiritual masters, inhabitants, and great controllers there are of the three worlds, carry the indeed rarely obtained command [of You] on their heads. (3) That He, the Lotus-eyed Lord Yourself, takes directions of those to the day living people [like us] who presume themselves to be controllers, is, o All-pervading One, the greatest annoyance. (4) Like with the sun indeed, does of the One without a Second, the Absolute Truth, the Supersoul, the power not increase nor diminish by [His] activities [see B.G. 2: 40]. (5) O Mâdhava, the perverted mentality of setting apart 'you and yours' and 'I and mine', as if one is of the animals, is verily not Yours, o Unconquerable One, nor of your *bhaktas*.'

(6) S'rî S'uka said: 'Thus having spoken chose the son of Prithâ, at the right time for the sacrifice, with the permission of Krishna the priests who were suitable, the brahmins who were Vedic experts: (7-9) Dvaipâyana [Vyâsa], Bharadvâja, Sumantu, Gotama, Asita, Vasishthha, Cyavana, Kanva, Maitreya, Kavasha, Trita, Vis'vâmitra, Vâmadeva, Sumati, Jaimini, Kratu, Paila, Parâs'ara, Garga, Vais'ampâyana as also Atharvâ, Kas'yapa, Dhaumya, Râma of the Bhârgavas [Pâras'urâma], Âsuri, Vîtihotra, Madhucchandâ, Vîrasena and Akritavrana. (10-11) Also invited were others like Drona, Bhîshma, Kripa and Dhritarâshthra with his sons, and the highly intelligent Vidura; kings with their royal entourages, brahmins, *kshatriyas*, *vais'yas* and *s'ûdras*, all came there eager to attend the sacrifice, o King. (12) The brahmins with plowshares of gold furrow the place of worshiping the gods and inaugurated they there the king according the injunctions. (13-15) The utensils were of gold like it had been in the past when Varuna sacrificed [compare 9.2: 27]. The rulers of the worlds headed by Indra, including Brahmâ and S'iva; the perfected and heavenly singers with their entourage; the scholars, the great serpents [v.i.p.s, egos], the sages, the wealth keepers and wild men; the birds of heaven [see *khaga*], the mighty, the venerable and the earthly kings who were invited, as also the wives of the kings came from everywhere to the Râjasûya sacrifice which they, not being surprised, for a devotee of Krishna deemed quite appropriate. (16) The priests who were as powerful as the gods performed for the great king the Râjasûya sacrifice as was Vedicly prescribed, exactly the way the demigods had done it for Varuna. (17) On the day for extracting the *soma* juice worshiped the king very attentively the sacrificers and the exalted personalities of the assembly. (18) The members seated in the assembly pondering over who of them deserved to be worshiped first could not arrive at a conclusion because there were many [who qualified]; then Sahadeva [the Pândava] spoke up: (19) 'Acyuta for sure deserves the supreme position, He is the Supreme Lord, the leader of the Sâtvas, He doubtlessly covers all the demigods as well as the place, time and necessities and such. (20-21) This universe as well as the great sacrificial performances, the sacred fire, the oblations and the incantations are founded upon Him and the analytical perspective and the yoga are aiming at Him. He is the One alone without a second upon whom the Living Being builds, the Unborn One relying on Himself alone, o members of the assembly, who creates, maintains and destroys. (22) He generates the various activities out here; to His grace does the whole world endeavor and follow its ideals known as the religiosity and so on [the *purusharthas*]. (23) Therefore should the greatest honor be given to Krishna, the Supreme One; if we do it this way, will we be honoring all living beings as well as

ourselves. (24) It is to be given to Krishna, the Soul of all beings who sees no one as separate from Himself; to the One of Peace Perfectly Complete who for one who wishes his love to be reciprocated, is the Unlimited [the Infinite of Return].'

(25) Sahadeva thus speaking fell silent and all the ones of excellence and truth who heard this and had awoken to the influence of Krishna said happily: 'This is excellent, very fine!'

(26) Hearing what the twice-born pronounced, worshiped the king overwhelmed by love Hrishîkes'a fully, glad to know that the members of the assembly were content. (27-28) Washing His feet and taking the water that purifies the world on his own head, carried he it with pleasure to his wife, his brothers, his ministers and family. And as he with precious yellow silken garments and jewelry was honoring Him, could he, with the tears filling his eyes, not look Him straight in His face. (29) Seeing Him honored this way exclaimed all the people with joined palms: 'Obeisances to You, all victory to You!' and to that they bowed down to Him and showered they Him with flowers.

(30) The son of Damaghosha [S'is'upâla, see 10.53] hearing this rose, aroused by the descriptions of Krishna's qualities, from his seat angrily waving with his arms and said, resolutely addressing the Fortunate One with harsh words, this in the middle of the assembly: (31) 'The Vedic word of truth that Time is the unavoidable controller, has been proven true since even the intelligence of the elders could be led astray by the words of a boy! (32) All of you very well know who would be the most praiseworthy; please, all you leaders of the assembly, pay no attention to the statements of the boy that Krishna should be chosen for being honored. (33-34) You overlook the leaders in the assembly who are the best among the wise. They, dedicated to the Absolute Truth, are held high by the local authorities, they are men who by spiritual understanding, austerity, Vedic knowledge and vows eradicated their impurities. How can a cowherd, who is a disgrace to His family, deserve it to be worshiped? He deserves it no more than a crow deserves the sacred rice cake! (35) How can He, acting on His own accord and devoid of *kula* [a proper upbringing] *varna* [vocational propriety] and *âs'rama* [sense of duty to one's age], thus missing the qualities, deserve it to be worshiped? (36) With their [Yadu-]dynasty cursed by Yayâti [see 9.18: 40-44], being ostracized by well-behaved persons [see 10.52: 9] and wantonly addicted to drinking [e.g. 10.67: 9-10], how can such a one deserve the worship? (37) Abandoning the lands [of Mathurâ] graced by the brahmin sages took these Ones to a fortress in the sea [10.50: 49] where the brahminical is not observed [10.57: 30], and where They as thieves give a lot of trouble to the people [e.g. 10.61].'

(38) Before him who, with speaking such and more harsh words, had lost all his chances, spoke the Supreme Lord not a word. He kept silent like a lion to a jackal's cry. (39) Hearing that intolerable criticism, covered the members of the assembly their ears and went they away cursing the king of Cedi angrily. (40) A person dedicated to Him who does not leave the place where criticism of the Supreme Lord is heard, will, having lost his pious credit, fall down. (41) The sons of Pându, the Matsyas, Kaikayas and Sriñjayas then, infuriated raising their weapons, stood prepared to kill S'is'upâla. (42) Thereupon, o scion of Bharata, took S'is'upâla undaunted up his sword and shield to challenge with insults the kings in the assembly who were the proponents of Krishna. (43) The Supreme Lord just then rising stopped His devotees and displeased attacked His enemy with His sharp-edged disc with which He severed his head. (44) With S'is'upâla killed there was a tumultuous uproar among the audience, which thus offered the kings who sided with him and feared for their lives the opportunity to flee. (45) Right before the eyes of all the living rose from the body of S'is'upâla a light that entered Krishna like it was a meteor from the sky falling to earth [see also 10.12: 33]. (46) Extending throughout three lifetimes had he been obsessed by a mentality of enmity and attained he thus meditating Oneness with Him [B.G. 4: 9]. It is really so that one's attitude is the cause of one's rebirth! [see B.G. 8: 6 & Jaya and Vijaya] (47) The emperor gave in gratitude the priests and the members of the assembly abundant gifts, respecting them all properly according the scriptural injunctions, and performed the *avabhritha* ceremony [of washing himself and the utensils to conclude the sacrifice]. (48) Krishna, the Controller of the Controllers of Yoga, seeing to it that the sacrifice of the king was performed, stayed a couple of months [in Indraprastha] on the request of His well-wishers. (49) Then asking permission with a reluctant king, went the son of Devakî, Îs'vara, with His wives and ministers away to His own city. (50) The tale of the two Vaikunthha residents that due to the curse of the learned ones had to be born again and again, has by me been related to you in detail [see 3.16]. (51) King Yudhisht'hira in the midst of the brahmins and *kshatriyas* bathing at the *avabhritha* of the Râjasûja shone as brilliant as the king of the demigods. (52) All the gods, humans and beings in the sky [the lesser gods, the Pramathas] honored by the king happily returned to their own domains, full of praise for Krishna and the sacrifice. (53) [All were happy], except for the sinful Duryodhana, who was the pest of the Kuru dynasty and the personification of the Age of Quarrel. To face the flourishing opulence of the Pândavas was something he couldn't bear.

(54) He who recites these activities of Lord Vishnu, the deliverance of the kings, the sacrifice and the killing of the king of Cedi and such, is delivered from all sin.'

Chapter 75

Concluding the Râjasûya and Duryodhana Laughed at

(1-2) The honorable king said: 'All the human divinity, o brahmin, that assembled at the Râjasûya sacrifice of Ajâtas'atru [he whose enemy was never born, or Yudhisht'hira], were delighted with the great festiveness they saw: the kings, the sages and the godly, thus I heard my lord, except for Duryodhana; please enlighten us on the reason for that.'

(3) The son of Vyâsa said: 'At the Râjasûya sacrifice of the great soul of your grandfather were the family members who were bound in divine love, engaged in humbly serving him. (4-7) Bhîma was in charge of the kitchen, Duryodhana supervised the finances, Sahadeva did the reception and Nakula procured the needed items. Arjuna served the preceptors, Krishna washed the feet, the daughter of Drupada served the food and the magnanimous Karna handed out the gifts. Yuyudhâna, Vikarna, Hârdikya, Vidura and others like the sons of Bâhlika headed by Bhûris'ravâ and Santardana, were, eager to please the king, willing to engage in the diversity of duties at the time of the elaborate sacrifice, o best of kings. (8) The priests, the prominent officials, the highly learned and all the best well-wishers, being well honored with pleasing words, auspicious offerings and gifts of gratitude, executed, after the king of Cedi had entered the feet of the master of the Sâtvas, the *avabhritha* bathing in the river of heaven [the Yamunâ]. (9) To begin with the *avabhritha* celebration sounded the music of a variety of *gomukha* horns, kettledrums, large drums, *mridangas*, smaller drums and conch shells. (10) Women dancers danced and singers sang joyfully in groups as the loud sound of their *vînâs*, flutes and hand cymbals touched the heavens. (11) The kings with necklaces of gold took off [to the Yamunâ] with foot soldiers, flags and banners of different colors, excellent majestic elephants, chariots and horses that were finely caparisoned. (12) The Yadus, Sriñjayas, Kâambojas, Kurus, Kekayas and Kos'alas with their armies, headed by [the king,] the performer of the sacrifice, made the earth tremble. (13) The ones officiating, the priests and the brahmins of excellence loudly vibrated the Vedic mantras, while the gods and sages, the forefathers and singers of heaven recited praises and rained down flowers. (14) Men and women nicely adorned with sandalwood paste, garlands, jewelry and clothes, smeared and sprinkled each other playing with various liquids. (15) The courtesans were by the men playfully smeared with yogurt and perfumed water with plenty of turmeric and vermilion powder, and so smeared they in return [*]. (16) The queens guarded by soldiers went, just as did the wives of the gods in their celestial chariots in the sky, out to witness this firsthand and as they by their cousins and friends were sprinkled, was it a beautiful sight to see their faces blossoming with shy smiles. (17) They, their brothers-in-law, their friends and so on, all squirted with syringes to which their arms, breasts, thighs and waists due to the excitement became visible with their dresses drenched and loosened, and the braids of small flowers in their hair slipped; and so did they in the process of their charming play agitate the ones impure of mind. (18) He, the emperor mounted his chariot with excellent horses and shone, hung with gold, forth with his wives as the king of sacrifices, the Râjasûya with all its rituals, in person. (19) After having executed the *patnî-samyâja*- [**] and *avabhritha* ceremonies, made the priests him perform the *âcamana* of sipping water for purification, and bathe in the Ganges together with Draupadî. (20) The kettledrums of the gods resounded together with those of the human beings while the godly, the sages, the forefathers and the humans created a rain of flowers. (21) After this bathed all humans of all classes and orders in that place where even the greatest sinner can instantly be freed from all contamination. (22) The king next putting on a new set of silken garments, nicely ornamented honored the priests, the ones officiating and the brahmins with jewelry and clothing. (23) In diverse ways went the king, devoted to Nârâyana, at lengths in proving his respects to the kings, his friends, well-wishers, direct family, more distant relatives as also to others. (24) All the men, jeweled with earrings, wearing flowers and turbans, jackets and silks as well as the most precious pearl necklaces, shone like the demigods; just as did the women who with the beauty of their faces adorned with pairs of earrings and locks of hair wearing golden belts, radiated brilliantly. (25-26) Then, with his permission, did the priests highly respected, the officials, the Vedic experts, the brahmins, the *kshatriyas*, *vais'yas*, *s'ûdras* and the kings who had come and, o king, along with their followers, the local rulers, the spirits, the forefathers and demigods had been worshiped, go back to their own abodes. (27) Like mortal men drinking the *amrita* had they never enough of glorifying the great celebration of the Râjasûya sacrifice of the saintly king, the servant of Lord Krishna. (28)

In pain because of being separated from Krishna had king Yudhishtthira as said [in 10.74: 48] in his love for his family members and relatives difficulty letting them go. (29) My dear, in order to please him stayed the Supreme Lord there. The Yadu heroes who for that purpose were headed by Sâmba he sent off to Dvârakâ. (30) This way was the king, the son of Dharma [Yamarâja or Dharma, the lord of the duties] successfully crossing over the so difficult to overcome ocean of his desires, by Krishna freed from the fever [see also 10.63: 23].

(31) Duryodhana was pained when he saw within the palace the opulence of the Râjasûya and the greatness of him [Yudhishtthira] whose very soul was Acyuta. (32) In it were brought together all the different opulences of the kings of men, the kings of demons and the kings of the godly. Being provided by the cosmic architect [Maya Dânavâ], served that wealth the daughter of king Drupada with her husbands [the Pândavas]. Himself also attracted to her lamented the heart of the Kuru-prince. (33) The thousands of queens of the lord of Mathurâ were at the time there present, most attractive with their waists and heavy hips, moving around slowly with their feet charmingly tinkling, with their pearl necklaces reddened by the *kunkuma* from their breasts and with their beautiful faces richly adorned with earrings and locks of hair. (34-35) In the assembly hall constructed by Maya it so happened that the son of Dharma, the emperor in person, accompanied by his attendants, his family and also Krishna, his Very Eye, was seated on a throne of gold as if he, with the opulences of supreme rulership, was Indra, joined and being praised by the court poets. (36) There, o King, then entered Duryodhana surrounded by his brothers. Proud as a peacock wearing a crown and necklace, had he constantly his hand on his sword while angrily insulting [the doorkeepers]. (37) Bewildered by the magic of Maya taking the solid floor he saw for water, held he the end of his garment high, but further up fell he in water which he took for a solid floor. (38) Bhîma seeing it laughed out loadly as also did the women, the kings and the rest, who, my dear, even though they were checked by the king, had the approval of Krishna. (39) He [Duryodhana], burning with anger, embarrassed holding his face low, went hurt inside off to Hastinâpura. When that happened rose from the truthfull a very noisy 'Alas alas!' Ajâtas'atru [the king] felt somewhat disheartened while the Supreme Lord, from whose glance the bewilderment rose, kept silent, being prepared to remove the burden from the earth [see also 1.15: 25-26, 10.2: 38 and 10.63: 27].

(40) I've now spoken about what you've asked me, o King, regarding the depravity of Duryodhana during the great Râjasûya sacrifice.'

*: Present day India knows the tradition of the Holi celebrations, the festival of colors once a year on the morning after the full moon in early March every year, where one plays this game. It celebrates the arrival of spring and the death of the demoness Holika. Holika was the sister of Hiranyakas'ipu who fighting Prahâlâda couldn't succeed in killing him [see 7.5]. She, said to be fire resistant, sitting with him in a fire couldn't harm him. He remained unscathed, but she burned in the fire to ashes. Thus are with Holi the night before great bonfires lit to commemorate the story. Although Holi is observed all over the north, it's celebrated with special joy and zest at Mathurâ, Vrindâvana, Nandgaon, and Barsnar (the places where Lord Krishna and S'rî Râdhâ grew up. Lord Krishna, while growing up in Vraja, popularized the festival with His ingenious pranks. The *gopîs* of Vraja responded with equal enthusiasm and the festivities have continued ever since. Role reversal with travesty, feminism etc. are accepted customs for the duration of the festival. Men and women of Vraja clash in a colorful display of a mock battle of the sexes. A naturally occurring orange-red dye, Kesudo, is used to drench all participants.

** : The *patnî-samyâja* ritual is the ritual performed by the sponsor of the sacrifice and his wife, consisting of oblations to Soma, Tvashthâ, the wives of certain demigods, and Agni.

Chapter 76

The Battle Between S'âlva and the Vrishnis

(1) S'rî S'uka said: 'Please, o King, now hear how Krishna, in His body playing the human, in yet another wonderful deed of His killed the lord of Saubha. (2) He with the name of S'âlva, came as a friend of S'is'upâla

to Rukminî's wedding and was by the Yadus defeated in battle together with Jarâsandha and others [see 10.54 and also 10.50]. (3) Before all the kings listening he made the pledge: 'Wait and see, I'll rid the earth of the Yâdavas with all I can.'

(4) The foolish king vowed thus ate only once a day a handful of dust in worshiping as his master the lord protecting the animallike [pictured as Pas'upati or S'iva with S'âlva praying as a boy together with Yama]. (5) At the end of a year gave the great lord who is quickly pleased [Âs'utosha], the master of Umâ, S'âlva, who had approached him for shelter, the choice of a benediction. (6) He chose a vehicle terrifying to the Vrishnis with which he could travel at will and which would be indestructible to the gods, the demons, the humans, the singers of heaven, the serpents and the wild men. (7) With the lord of the mountain saying 'so be it' was Maya Dânavâ, there for outdoing the cities of the enemies [see 7.10: 53], commissioned to construct for, and offer to S'âlva a [flying] fortress made of iron named Saubha. (8) When he obtained the vehicle that, as an abode of darkness, moving to his liking, was unassailable, went S'âlva to Dvârakâ, bearing in mind the enmity shown by the Vrishnis. (9-11) O best of the Bharatas, S'âlva, besieging the city with a large army, laid in ruins the parks, the gardens and all the towers, gateways, mansions, outer walls, outlook posts and recreational areas surrounding it. From that superior *vimâna* of his descended torrents of weapons, stones and trees as also thunderbolts, snakes and hailstones, while with the rise of a fierce whirlwind all the directions were covered with dust. (12) The city of Krishna thus terribly tormented by Saubha could, just as the earth with Tripura [see 7.10: 56], o King, find no peace.

(13) The Great Lord Pradyumna seeing how His subjects were being harassed then said to them: 'Do not fear!', after which the great hero who was of an untold glory mounted His chariot. (14-15) Sâtyaki, Cârudeshna, Sâmba, Akrûra and his younger brothers, Hârdikya, Bhânuvinda as also Gada, S'uka and Sârana and other leading warrior bowmen of eminence, went out [of the city] in armor and being protected by chariotry, elephantry, cavalry and infantry. (16) Then a hair-raising battle commenced between the Yadus and the followers of S'âlva, that was as tumultuous as the battle between the demons and the demigods [see 8: 10]. (17) The way the warm rays of the sun dissipate the darkness of the night, were by the son of Rukminî in an instant with His divinely empowered weapons the magical tricks destroyed of the master of Saubha. (18-19) With twenty-five iron-tipped, in their joints perfectly smoothened arrows with golden shafts struck He S'âlva's commander-in-chief [Dyumân], with a hundred He pierced S'âlva, with one each his soldiers, with ten each his charioteers and with three each of the carriers [elephants, horses]. (20) Seeing that amazing, mighty feat of Pradyumna, the great personality, was He honored by all of His and the enemy soldiers. (21) Then seen in many forms, then seen as one only and then again not being seen at all, had that magical illusion created by Maya turned into something that with all its change could impossibly be located by the opponent. (22) Moving hither and thither like a whirling firebrand, from one moment to the next seen on the earth, then in the sky, on a mountain top and then in the water, remained that Saubha airship never in one place. (23) Wherever S'âlva with his soldiers appeared with his Saubha ship, were right at that spot the arrows aimed by the army commanders of the Yadus. (24) S'âlva lost because of the enemy his grip when his army and fortress unbearably had to suffer from the arrows that, hitting like fire and sun, worked like snake-venom. (25) Even though the heroes of Vrishni, eager for the victory in this world and the next, were extremely pained by the floods of weapons launched by the commanders of S'âlva, did they not leave their positions. (26) S'âlva's companion named Dyumân - previously hurt by Pradyumna - positioning himself before Him with a club of *maura* iron, stroke with a powerful roar. (27) Pradyumna, the subduer of the enemies, knocked unconscious by the mace, was then by His chariot driver, a son of Dâruka, faithful in his duty removed from the battlefield.

(28) Immediately regaining His consciousness, said the son of Krishna to His chariot driver: 'It was a wrong thing to do driver, to remove Me from the battlefield! (29) Except for Me, has no one born in the house of Yadu ever been known to have abandoned the battlefield; now My reputation is stained because of a driver who thinks like a eunuch! (30) What should I who fled from the battlefield say now when I meet My fathers Râma and Krishna? What should I say then in my defense?? (31) Certainly My sisters-in-law will deride Me saying: 'How o hero, could Your enemies succeed in turning You into a coward in battle?'

(32) The charioteer said: 'O Long-lived One, what I did have I done in faith to the rules of dharma, o Lord; a driver should protect the master who ran into danger, just as the master should protect the driver. (33) Since You factually were knocked out by the enemy, have I removed You with that in mind from the battlefield. As far as I was concerned had You been wounded!'

S'âlva and the Saubha-fortress Finished

(1) S'rî S'uka said: 'Touching water, fastening His armor and picking up His bow He [Pradyumna] said to His charioteer: 'Take Me to where the warrior Dyumân is.' (2) With Dyumân devastating His troops struck the son of Rukminî back with a smile, counterattacking with eight *nârâca* arrows [iron types]. (3) He struck with four for the four horses, one for the driver, with two for the bow and flag and with one for his head. (4) Gada, Sâtyaki, Sâmba and others finished off the army of the master of Saubha; all inside Saubha fell into the ocean with their throats cut. (5) The fight between the Yadus and the followers of S'âlva striking one another, that was thus tumultuous and fearsome, went on for twenty-seven days and nights. (6-7) Krishna who upon the call of the son of Dharma had gone to Indraprastha [see 10.71] then, with the Râjasûya completed, with S'is'upâla being killed and with noticing very bad omens, took leave of the Kuru elders, the sages and Prithâ and her sons, and went to Dvârakâ. (8) He said to Himself: 'With Me accompanied by My illustrious elder brother coming to this place, may the kings siding with S'is'upâla well be attacking My city.'

(9) Kes'ava, when He saw king S'âlva's Saubha and the destruction going on of all that belonged to Him, arranged for the protection of the city and said to Dâruka: (10) 'Bring Me My chariot o driver, and quickly take Me near S'âlva; and mind not to be outsmarted by this lord of Saubha, he's a great magician.'

(11) Thus commanded taking control drove he forward the chariot, so that, with Him arriving there, all of His troops and the soldiers of the opposing party caught sight of the emblem [of Garuda]. (12) When S'âlva, as the master of a practically completely destroyed army, saw Lord Krishna on the battlefield, hurled he his spear with a scary roar at Krishna's charioteer. (13) In its flight illumining all directions like it was a great meteor, was it by Krishna midair swiftly cut in a hundred pieces. (14) Like the sun with its rays in the sky, pierced He him with six penetrating arrows and aimed He torrents of them at the Saubha-fortress that was moving about. (15) But when S'âlva struck S'auri's left arm, the arm with His bow, fell, most amazingly, the S'ârnga from the hand of S'ârngadhanvâ. (16) While there from all the living beings witnessing arose a great cry of dismay, roared the lord of Saubha and said he this to Janârdana: (17-18) 'Since by You, o fool, right from under our eyes the bride of Your brother [nephew factually], a friend [S'is'upâla], was stolen [10.53] and he, my friend thus, in his heedlessness by You within the assembly was killed [10.74], will You Yourself, who are so convinced of Your invincibility, today with my sharp arrows be sent to the land of no return, if You dare to stand in front of me!'

(19) The Supreme Lord said: 'You moron, boast in vain not seeing death impending; heroes rather demonstrate their prowess, they don't prattle!'

(20) Thus having spoken struck the Supreme Lord S'âlva him infuriated with frightening power and speed with His club on the collarbone so that he trembling had to vomit blood. (21) But when he lifted His club again had S'âlva disappeared and appeared a moment later a man bowing his head before Krishna who lamenting spoke the words: 'Mother Devakî has sent me! (22) Krishna, o Krishna, o Mighty-armed One so full of love for Your parents, Your father has been captured and led away by S'âlva like it was a butcher taking a domestic animal to the slaughterhouse.'

(23) Hearing these disturbing words spoke Krishna, having assumed the nature of a human being, out of love with compassion [acting] disconsolate, like He was a normal man: (24) 'With Balarâma who is never confounded and invincibly defeats Sura and Asura, how could that petty S'âlva abduct My father; how mighty fate is!'

(25) With Govinda speaking thus came the master of Saubha closer to Krishna as if he was leading Vasudeva before Him and said he the following. (26) 'This is the one who begot You and for whose sake You live in this world; I'll kill him right before Your eyes; save him if You can, You infant!'

(27) The magician thus mocking Him cut off the head of 'Ânakadundubhi' and climbed, taking the head, in the Saubha-vehicle that hovered in the sky. (28) Even though He knew all about it was He for a moment absorbed in His normal faith of love for the ones dear to Him, but then it dawned on Him, with His great powers of perception, that it had been a demoniac, magic trick that by S'âlva was used according the designs of Maya Dâna. (29) Alert on the battlefield as if He awoke from a dream seeing nor the messenger nor His father's body anywhere and noticing that His enemy sitting in his Saubha moved about in the sky, prepared Acyuta to kill him. (30) That is how some sages say it who don't reason correctly, o seer among the kings;

they most certainly are contradicting themselves with what they say when they fail to remember the way it is [compare e.g. 10.3: 15-17; 10.11: 7; 10.12: 27; 10.31: *; 10.33: 37; 10.37: 23; 10.38: 10; 10.50: 29; 10.52: 7 and 10.60: 58]. (31) The lamentation, bewilderment, affection or fear that are all the product of ignorance, simply do not relate to the infinite perception, knowledge and opulence of the Infinite One, do they? (32) At His feet do those who encouraged by service in self-realization dispel the bodily concept of life that bewildered man since time immemorial and attain they in a personal relationship the eternal glory - how in the world can there be bewilderment for Him, the Supreme Destination of the Truthful? (33) And while S'âlva with great force was attacking Him with torrents of weapons, pierced Lord Krishna unerring in His prowess, with His arrows his armor, bow and crest-jewel and smashed He with His club the Saubha-vehicle of His enemy. (34) Shattered into thousands of pieces by the club wielded by Krishna's hand, fell it into the water. S'âlva thereupon abandoned, rose to his feet and rushed with his club in his hands forward to attack Acyuta. (35) Running toward Him carrying his club was his arm severed with a *bhalla* cutting arrow and held He, shining like a mountain against the rising sun, in order to kill S'âlva next up His disc-weapon that appeared exactly like the burst of light at the end of time. (36) With it severed the Lord the head of that master of great magic, complete with earrings and crown, just like lord Indra with his thunderbolt did with Vritrâsura [see 6.12]; to which from his men rose a loudly voiced 'alas, alas!'

(37) With the sinner fallen and the Saubha-fortress destroyed by the club, sounded kettledrums in the sky, o King, played by groups of demigods. Next was it Dantavakra who furiously, in order to revenge his friends, ran forward.'

Chapter 78

Dantavakra Killed and Romaharshana Beaten with a Blade of Grass

(1-2) S'rî S'uka said: 'As an act of friendship to the deceased, S'is'upâla, S'âlva and Paundraka who had passed on to the next world, was all by himself, on foot with a club in his hand, o great king, the wicked one [Dantavakra, see 9.24: 37] seen who infuriated in his sheer physical power made the earth tremble under his feet. (3) Seeing him coming His way took Lord Krishna quickly His club leaping down from His chariot and stopped He him in his tracks like the shore does with the sea. (4) Raising his club said the king of Karûsha besotted to Mukunda: 'What a luck, what a luck to have today the sight of You crossing my path. (5) You as our maternal cousin Krishna, having been of violence with my friends, wish to kill me; therefore, You nice guy, will I kill You with my thunderbolt club. (6) Only then, ignoramus, will I, who cares for his friends, with killing the enemy in the form of a family member that is like a disease in one's body, have paid my debt to my friends.'

(7) Thus with harsh words harassing Krishna like one does an elephant with goads, roared he like a lion and stroke he Him with his club on the head. (8) Despite of being hit by the club did Krishna, the deliverer of the Yadus, not move an inch on the battlefield and dealt He with His Kaumodakî [His club] him a heavy blow in the middle of his chest. (9) With his heart shattered by the club vomiting blood fell he lifeless to the ground with his hair, arms and legs spread wide. (10) Then, o king, entered before all living beings to see, just as with S'is'upâla [see 10.74: 45], an amazing, very subtle light Lord Krishna. (11) Next came Vidûratha, his brother, plunged in sorrow about his relative, with sword and shield forward, breathing heavily in his desire to kill Him. (12) Of him attacking was next by Krishna with the razor-sharp edge of His *cakra*, o king of kings, sliced off the head complete with its helmet and earrings. (13-15) Thus having killed the for others insurmountable S'âlva and his Saubha-fortress along with Dantavakra and his younger brother Vidûratha, was He praised by gods and men, sages and the perfected, heavenly singers and scientists, the great of excellence and the dancing girls, the forefathers and the keepers of the wealth as well as the venerable and the mighty who all sang His glory showering flowers the moment He with the most eminent Vrîshnis around Him entered His decorated capital. (16) It is thus that the Controller of Yoga, Krishna the Supreme Lord and Master of the Living Being is victorious; it is to those whose vision is animalistic that He seems to suffer defeat [*].

(17) Lord Râma hearing of the preparations of the Kurus and Pândavas for battle, known as a neutral, departed saying He was going to bathe in holy places. (18) Having bathed at Prabhâsa and having honored the demigods and sages, forefathers and human beings, went He surrounded by brahmins to the Sarasvatî where she flows westward to the sea. (19-20) O son of Bharata, He visited the broad body of water of Bindu-saras, Tritakûpa, Sudars'ana, Vis'âla and Brahma-tîrtha, Cakra-tîrtha, the Sarasvatî where she flows

eastward and all [the holy places] along the Yamunâ and the Ganges as well as the Naimisha forest where the *rishis* were involved in the performance of an elaborate sacrifice [see also 1.1: 4]. (21) Recognizing Him upon His arrival greeted they who were engaged in the sacrifice Him, properly standing up and bowing down to pay homage. (22) When He together with His entourage had been worshiped and had accepted a seat, noticed He that the disciple [Romaharshana, see also 1.4: 22] of the greatest of sages [Vyâsa] had remained seated. (23) Upon seeing that the *sûta* [a son of a mixed marriage of a brahmin father and *kshatriya* mother] who hadn't bowed down or joined his palms, was sitting higher than the rest of the learned, became the sweet Lord angry: (24) 'Because he, born a *pratiloma*, sits higher than these learned ones and also higher than Me, the Protector of the Religion, deserves he it to die, being so arrogant. (25-26) After as a disciple of the Lord among the sages [Vyâsa thus] in full having studied the many Itihâsas, Purânas and S'âstras about the religion, has he, not in control with himself, vainly missing the humble and not having subdued his mind thinking himself a scholarly authority, become like an actor not leading to good qualities in making a sham of them. (27) It is for this purpose indeed that I descended in this world: to annihilate those who pose as religious but factually are most sinful.'

(28) Saying this much, was he by the Supreme Lord, because He [being on a pilgrimage] also had stopped to kill the impious, inevitable as it was, beaten with the tip of a blade of grass that He as the Master held in His hand. (29) 'Ohhh, ohhh' said all the sages and said in distress to Sankarshana deva: 'You committed an irreligious act o Master. (30) Along with a long life and freedom from physical worries have we granted him the masters seat until the sacrifice is completed, o Darling of the Yadus. (31-32) Though of course, for You, Master of Mystic Power, scriptural injunctions do not lay down the law, have You unknowingly perpetrated something that equals the destruction of a brahmin; but if for this killing of a brahmin You atone, o Purifier of the World, will the people in general, being inspired by no other, benefit by Your example.'

(33) The Supreme Lord said: 'I, desirous to show compassion to the common people, will perform the atonement for the damage done; please do tell Me what the prescribed ritual coming first would be. (34) Oh, please say the word, and by My mystic power I shall restore the long life, strength and sensory power you promised [him].'

(35) The sages said: 'Please, o Râma, arrange it so that as well the potency of killing by means of Your [grass] weapon as what we said remains intact.'

(36) The Supreme Lord said: 'The child born, so instruct the Vedas, is one's self indeed, therefore should his son [Sûta Gosvâmî, see 1.2: 1] be the speaker [of the Purâna, endowed] with a long life, strong senses and physical power [see also **]. (37) O best of sages, please tell Me what you desire, I shall do it, and again, please o intelligent ones think of what the proper atonement would be, for I have no idea.'

(38) The *rishis* said: 'The fearsome demon Balvala who is Ilvala's son gets here every new moon and contaminates our sacrifice. (39) The best service to us is to defeat that sinner, o descendant of Das'ârha, who pours upon us pus, blood, feces, urine, wine and meat. (40) Thereafter should You, for twelve months doing penance, serenely travel around the land of Bhârata [India] and find purification by bathing at the holy places.'

Footnotes

* It is in these verses that the Bhâgavatam says that one has the vision of an animal if one thinks that the Lord would ever suffer defeat as seemed to be the case with Krishna fleeing from Jarâsandha [10.52], Krishna acting impressed by S'âlva's tricks [10.77: 27-32], the Buddha being food-poisoned or Jesus Christ being crucified; in the end is there to His evanescence the victory, the enlightenment, the resurrection, the second birth in acceptance of the teaching.

** To illustrate the principle enunciated here by Lord Balarâma is by the *paramparâ* in the person of S'rîla S'rîdhara Svâmî quoted the following Vedic verse, appearing in as well the S'atapatha Brâhmana (14.9.8.4) as the Brihad-âraṇyaka Upanishad (6.4.8) :

*angâd angât sambhavasi
hridayâd abhijâyase
âtmâ vai putra-nâmâsi
sañjîva s'aradah s'atam*

"You have taken birth from my various limbs and have arisen from my very heart. You are my own self in the form of my son. May you live through a hundred autumns."

Chapter 79

Lord Balarâma Slays Balvala and Visits the Holy Places

(1) S'rî S'uka said: 'Then, on the day of the new moon, arose a fierce wind scattering dust, o King, with the smell of pus everywhere. (2) Following came down upon the sacrificial arena a rain of abominable things produced by Balvala, after which he himself appeared carrying a trident. (3-4) The sight of that immense body looking like a heap of charcoal with a topknot and beard of burning copper, fearsome teeth and a face with contracted eyebrows, made Râma think of His club, which tears apart opposing armies, and His plow, subduing the Daityas; they both stood forthwith at His side. (5) With the tip of His plow got He hold of Balvala who moved about in the sky, and with His club struck Balarâma angrily the harasser of the brahmins on the head. (6) He, releasing a cry of agony, fell with his forehead cracked open gushing blood to the ground like a red mountain struck by a thunderbolt. (7) The sages together being of praise awarded Râma with practical benedictions and ceremonially sprinkled Him with water, just like the great souls did with [Indra] the killer of Vritrâsura [Indra, see 6.13]. (8) They gave Râma a *Vaijayantî* flower garland of unfading lotuses in which S'rî resided and a divine pair of garments together with heavenly jewelry.

(9) Then given leave by them went He together with the brahmins to the Kaus'ikî river where they took a bath. Next He headed for the lake from which the Sarayû flows. (10) Following the course of the Sarayû arrived He in Prayâga where He bathed to propitiate the demigods and others. Thereafter He went to the hermitage of Pulaha Rishi [see also 5.7: 8-9]. (11-15) Having immersed Himself in the Gomatî, the Gandakî, the S'ona and Vipâs'â river, He went to Gayâ, to worship His forefathers and to the mouth of the Ganges for ritual ablutions. At Mount Mahendra seeing and honoring Lord Paras'urâma He next bathed in the Saptagodâvarî ['seven Godâvarîs'] as well as in the rivers the Venâ, the Pampâ and the Bhîmarathî. After seeing Lord Skanda [Kârttikeya] visited Râma S'rî-s'aila, the residence of the Lord Girîs'a [S'iva], and saw the Master in Dravida-des'a [the southern provinces] the hill most sacred, the Venkatha [of Bâlaĵi]. After [seeing] the cities of Kâmakoshnî and Kâñcî went He to the river the Kâverî and to the greatest of them all, the most holy S'rî-ranga, where the Lord manifested [as Ranganâtha]. Going to the place of the Lord the mountain Rishabha, He went to southern Mathurâ [Madurai where the goddess Mînâkshî resides] and to Setubandha [Cape Comorin], where the gravest sins are destroyed. (16-17) There gave the Wielder of the Plow, Halâyudha, a great number of cows away to the brahmins. Going to the rivers the Kritamâlâ and Tâmaparnî and the Malaya mountain range, He bowed down paying respect to Âgastya Muni who sitting there in meditation gave Him his blessings. Leaving with his permission He went to the southern ocean to Kanyâkumârî ['chaste girl'] where he saw the goddess Durgâ [known as Kanyâ]. (18) Then reaching Phâlguna and taking a bath in the sacred lake of the five Apsaras where Lord Vishnu manifested, gave He again away a myriad of cows. (19-21) Next traveled the Supreme Lord through Kerala and Trigarta and came then to Gokarna [northern Karnataka], a place sacred because of the manifestation of Dhûrjathi ['he with a load of matted locks'], S'iva. Seeing the honored goddess [Pârvatî] residing on an island off the coast went Balarâma to S'ûrpâraka where He touched the waters of the Tâpî, the Payoshnî and the Nirvindhyâ. Next entering the Dandaka forest went He to the Revâ where the city of Mâhishmatî is found, touched He the water of Manu-tîrtha and returned He to Prabhâsa.

(22) From the brahmins He heard about the battle [at Kurukshetra] between the Kurus and the Pândavas where all the kings were annihilating each other. He concluded that the earth was being relieved of her burden [see also e.g. 10.50: 9]. (23) He, the beloved Son of the Yadus, then went to the battle where He tried to stop Bhîma and Duryodhana who with their maces were fighting each other on the field [see also 10.57: 26]. (24) But when Yudhisht'hira, the twins Nakula and Sahadeva, Krishna and Arjuna saw Him, were they silent in offering their obeisances with the burning question: 'What does He, coming here, want to tell us?' (25) Seeing the two with clubs in their hands, skillfully moving in circles, furiously striving for the victory, said He this: (26) 'O King, o Great Eater, the two of you warriors are equal in prowess; one I think is of a greater physical power, while the other one is technically of a better training. (27) I do not see how from any of you here, equal in prowess, then a victory or the contrary could be seen; so stop this useless fighting.'

(28) The two, even though they were sensible people, did, fixed in their enmity keeping in mind each others harsh words and misdeeds, not take heed of His words, o King. (29) Deciding that it was their fate went

Râma to Dvâarakâ were He was greeted by a delighted family headed by Ugrasena. (30) With Him returning again to Naimishâranya engaged the sages Him, the Embodiment of All Sacrifice who had renounced all warfare, with pleasure in all the different sorts of rituals [*]. (31) The Almighty Supreme Lord bestowed upon them the perfectly pure spiritual knowledge by which they indeed could perceive this universe as residing within Him and also see Him as pervading the creation. (32) Together with His wife [Revatî: see 9.3: 29-33] having executed the concluding ritual *avabhṛitha* bath appeared He, well dressed, nicely adorned and surrounded by His family members and other relatives and friends, as splendid as the moon in its full glory [full and with the stars around].

(33) Of this sort [of pastimes] of the mighty, unlimited and unfathomable Balarâma, who by the power of His illusory energy appears as a human being, there sure are countless others. (34) Whoever regularly remembers at dawn and dusk the activities of Râma which are all amazing, will become dear to Lord Vishnu.'

Footnote

* S'rîla Prabhupâda writes here: 'Actually Lord Balarâma had no business performing the sacrifices recommended for ordinary human beings; He is the Supreme Personality of Godhead, and therefore He Himself is the enjoyer of all such sacrifices. As such, His exemplary action in performing sacrifices was only to give a lesson to the common man, to show how one should abide by the injunctions of the Vedas'.

Chapter 80

An Old Brahmin Friend Visits Krishna

(1) The honorable king said: 'My lord, I would like to hear some more about the valorous deeds, o master, of Lord Krishna, the Supreme Soul of Unlimited Powers. (2) How can anyone who is disgusted with running after material desires and knows the essence, o brahmin, desist from listening to the transcendental topics of the Lord Hailed in the Scriptures after repeatedly having heard them? (3) The actual power of speech is the one describing His qualities, the factual hands are the ones that do His work, the true mind is the mind remembering Him as dwelling with the moving and unmoving, and what really hears is the ear turned to His sanctifying topics [compare 2.3: 20-24]. (4) It is about the head that bows to both the manifestations [moving/nonmoving] of Him, the eye indeed that sees Him only and the limbs which regularly honor the water that washed the feet of Vishnu or His devotees.' "

(5) Sûta [1.2: 1] said: "Well questioned by Vishnurâta [Parîkchit as being Vishnu-sent] spoke the powerful sage, the son of Vyâsa whose heart was fully absorbed in Vâsudeva. (6) S'rî S'uka said: 'There was a certain friend of Krishna [called Sudâmâ, not the same as mentioned in 10.41: 43], a brahmin well versed in the Vedas, who peaceful of mind and in control with the senses was detached from the sense objects. (7) Existing as a householder by what came on its own accord was his wife, just like him, poorly dressed and emaciated of hunger. (8) With her face dried up, distressed of the poverty trembling, approached she, faithful to her husband, him and said: (9) 'Isn't it, o brahmin, that your friend, o master of devotion, the Husband of S'rî who is compassionate with the brahmins, as the best of the Sâtvatas is willing to give shelter? (10) Approach Him, my most gracious, and He, the Ultimate Shelter of the Saintly, will give wealth in plenty to you who is suffering to maintain a family. (11) If the Lord of the Bhojas, Vrishnis and Andhakas who is now present in Dvâarakâ, gives even Himself to the one who remembers the lotus feet of Him, the Master of the Universe, what wouldn't He do then for he ones of worship who are not that eager for economic success and sensual gratification?'

(12-13) The brahmin this way repeatedly in various ways entreated by his wife thus thought: 'The sight of Uttamas'loka indeed is the highest attainment', and having made up his mind to go he asked her: 'Is there anything in the house I can take as a gift my good woman, please give it to me!' (14) She begged four fists of husked and parched rice from the other brahmins, wrapped them in a piece of cloth and gave that to her husband for a gift.

(15) He, the best of the learned, took it with him and wondered on his way to Dvâarakâ: 'How will this audience with Krishna ever happen to me?' (16-17) Passing with a couple of local brahmins three gates and guard stations, walked he between the houses of Acyuta's faithful followers, the Andakas and Vrishnis. One

normally couldn't go there and so felt he as if he had attained the bliss of the Pure Spirit. He then entered one of the opulent sixteen thousand residences of the Lord His queens [*]. (18) Acyuta sitting on His consort's bed, seeing him from a distance immediately rose and came forward to close him gladly in His arms. (19) The Lotus-eyed One, in contact with His dear friend's saintly and wise body, extremely ecstatic released affectionately some teardrops from His eyes. (20-22) Having him seated on the bed fetched He some items to honor His friend and wash his feet. The water took the Supreme Lord of All the Worlds on His head, o King. Then the Purifier anointed him with divinely fragrant sandalwood and aloe-wood [lignaloos or *aguru*] paste and *kunkuma*. Glad to worship His friend with aromatic incense and series of lamps, welcomed He him, offering bethel nut and a cow. (23) Carefully fanning with a yak's tail the dirty and poorly dressed emaciated twice-born, whose veins could be seen, was the goddess [Rukminî] personally of service. (24) The people in the palace seeing Krishna spotless in His glory, fell in amazement about the intense love with which the one who was so repudiate [the *avadhûta*] was honored: (25-26) 'What pious deeds performed he, this unclean, condemned and lowly mendicant deprived of all prosperity in the world, to be served with reverence by the Spiritual Master of the Three Worlds who is the abode of S'rî. Sitting on her bed embraced He him as an older brother leaving aside the goddess!'

(27) Taking hold of each other's hands, o King, they discussed the topics of the past in which they together lived in the school of their spiritual master [see 10.45: 31-32]. (28) The Supreme Lord said: 'O brahmin, after the guru received his remuneration from you and, o knower of the dharma, you returned, did you marry a suitable wife or not? (29) With your mind occupied by household matters were you not driven by desires, neither, so I know to be true, do you take much pleasure, o wise one, in the pursuit of material happiness. (30) Some people execute their worldly duties without in their minds being disturbed by desires; acting as I do to set an example, they shake off the propensities that naturally rise. (31) Do you, o brahmin, still remember our stay in the *gurukula*? It is there that a twice-born person learns to understand what needs to be known and thus may experience what is transcendent to the ignorance. (32) The first birth of someone twice-born, my friend, is this material life, that indeed under the direct supervision of a spiritual master, the bestower of spiritual knowledge who is as Myself, is sanctified [in a 'second birth'] by the duties he teaches for all spiritual orders [see *âs'rama* and 7.12]. (33) For sure are of those engaged in the *varnâs'rama* system [see also B.G. 4: 13] in this world they the expert knowers of the true welfare, o brahmin, who cross over the ocean of a material existence with the help of the words stemming from Me as the spiritual master. (34) I, the Soul of All Beings, am not as satisfied by ritual worship, brahminical initiation, austerity or self-control as I am by faithful service [compare 7.14: 17]. (35-36) O brahmin, do you remember what we, living with our spiritual master, did when we once by the wife of our guru were sent to fetch firewood? Having entered a big forest arose, o twice-born one, all out of season, a fierce harsh thundering wind and rain. (37) With the sun having set overcome by darkness could with all the water around us not the direction nor high or low areas be recognized. (38) We, constantly heavily besieged by the fierce wind and water there, were in the flooding unable to make out which way to go. We then wandering distressed in the forest, held each other's hands. (39) Knowing this set our guru Sândîpani at sunrise out to search for us, his disciples. So found the *âcârya* us then in distress: (40) 'Oh you children, how much have you suffered because of me; in your devotion for me have you disregarded the [comfort of your own] body that indeed to all living beings is most dear! (41) This now is the truth valid for disciples: to repay, perfectly pure in one's love, one's debt to the guru by offering the spiritual master one's self and one's property. (42) Satisfied I am, my dear ones, o best of brahmins, may your desires be fulfilled and may in this world as well as in the next that what evolves from your attraction [your words, your mantras] never fade [compare 10.45: 48].' (43) And many things like this happened when we were living in the home of the guru; simply by the mercy of the spiritual master is a person fulfilled in his quest for peace.'

(44) The brahmin said: 'What more is there for me to achieve in life, o God of Gods, o Guru of the Universe, than to have lived at the guru's house with You whose every desire is fulfilled? (45) O Almighty One in Your body, that is the fertile field of all welfare, is found the praise relating to the Absolute Truth [of the Vedas]; Your residing with spiritual masters is all roleplaying [see also e.g. 10.69: 44 and 10.77: 30]!'

Footnote

* S'rîla Vis'vanâtha Cakravartî quotes from the Padma Purâna, Uttara-khanda, which says that the brahmin actually entered the palace of Rukminî: '*sa tu rukminy-antah-pura- dvâri kshanam tûshnîm sthitah*'; 'He stood for a moment in silence at the doorway of Queen Rukminî's palace'.

The Brahmin Honored: Lord Krishna the Godhead of the Brahmins

(1-2) S'ri S'uka said: 'He, Bhagavân Krishna, the True Goal of the Devotees, the Lord Knowing Perfectly the Minds of All Beings, in this manner conversing with this best one among the brahmins, then, in His dedication to the ones of learning, spoke to His dear friend, with a loving glance looking at him, smiling and laughing. (3) The Supreme Lord said: 'What gift have you brought for Me from home, o brahmin? Even the slightest thing offered by devotees in pure love turns into something immense for Me, whereas not even the greatest being presented by non-devotees may please Me. (4) Whoever offers Me a leaf, a flower, a fruit and water with devotion, that offer brought from the heart by a soul of good habits I accept [same as in B.G. 9: 26].'

(5) The one twice-born though, thus being addressed, was, bowing down his head, too embarrassed with Him, the Husband of the Goddess of Fortune, and didn't offer the few hands of rice grains, o King. (6-7) As the direct Witness in the heart of all living beings fully cognizant of the reason why he came thought He to Himself: 'He worshiped Me in the past and never desired the opulence, but because he, My friend, to keep his chaste and devoted wife happy, now came to Me, will I give him riches that are [even] out of reach for the immortals [see also B.G. 9: 22].' (8) With this in mind snatched He Himself from the garment of the twice-born one away the ricegrains tied up in a bundle, and said He: 'What is this? (9) Have you brought this to My pleasure My dear friend? These ricegrains satiate Me and the whole universe [that I am]!'

(10) Thus speaking took He a handful to eat and a second one, whereupon S'rî [Rukminî *devî*] devoted to Him, the One Supreme, seized His hand [for the beaten grains were hard to digest]. (11) 'That, o Soul of the Universe, is enough to make a person who is after Your satisfaction prosper in this world and the next with all opulence available.'

(12) The brahmin the night thereafter residing in Acyuta's palace, having drunken and eaten to his fill felt as if he had attained heaven. (13) The next day went he who was honored by Him, the Self-satisfied Maintainer of the Universe, back to his own residence my dear, feeling delighted as he walked the road. (14) Even though he had received no wealth from Krishna and had been too embarrassed to beg for it on his own accord, was he on his way home filled with joy about the audience he had with the Great One. (15) 'Ah, what a privilege it is to have witnessed the extend of the devotion to the twice-born of the Godhead of the Brahmins; He who carries Lakshmî on His chest embraced the poorest man! (16) Who am I? Someone poor and sinful! And who is Krishna? The temple of S'rî! And He, this friend of the brahmins, closed me unblinking in His arms! (17) Like one of His brothers having me seated on the bed of His beloved, was I, tired as I was, by His queen fanned with a hair-fan she held. (18) With sincerity served and with my feet massaged and such was I like a demigod worshiped by the God of Gods, the Godhead of the Learned! (19) The worship of His feet is the root cause of all perfections and opulence a person may find in heaven, in his emancipation, in the lower regions and on earth. (20) 'If this poor one obtains riches will he, delighting in excess, not remember Me', He must have thought, in His grace not to grant me the slightest amount of wealth.'

(21-23) Thus innerly occupied with these thoughts arrived he in the vicinity of his home. There he found himself placed before high rising palaces, rivaling the sun, the fire and the moon, that on all sides were surrounded by wonderful courtyards and gardens swarming with hordes of cooing birds, ponds full of lilies and night and day blooming white lotuses and well adorned and ornamented men and women with deer-like eyes. 'What is this, whose place is this, how could this come about?' (24) That way painig his mind was he welcomed by the men and women with complexions effulgent like the demigods, who most fortunately loudly sang with instrumental music. (25) Hearing that her husband had arrived, came his excited wife extremely jubilant, quickly out of the house like it was the goddess of fortune manifesting herself from her abode. (26) Seeing the husband she was so devoted to, bowed she with her eyes, tearful with the spur of love, closed, solemnly her head down, embracing him within her heart. (27) Seeing his wife appearing as effulgent as a goddess in a *vimâna*, shining in the midst of maidservants with golden locket around their necks, was he stunned. (28) Pleased himself to be joined by her saw he, having entered his home, how it with its hundreds of gem-studded pillars looked like the palace of the great Indra. (29-32) There were ivory beds ornamented with gold [with bedding] white as foam and couches with golden legs, yaktail fans, golden chairs with soft cushions and canopies hung with strings of pearls. Seeing the sparkling clear quartz walls inlaid

with precious emeralds as also the jeweled lamps and the women decorated with jewels, reasoned the brahmin therewith, free from agitation with all the flourishing opulence, about the unexpected prosperity: (33) 'It must be so that the cause of my prosperity here, of me who poverty stricken was always so unfortunate, can be nothing but the glance upon me of Him, the Best of the Yadus, the One of the Greatest Opulence. (34) After all, gave He, my Friend, the most exalted among the Das'arhas, with me being in the presence of Him, the Enjoyer of All Wealth, as plentiful as a cloud having said nothing when He took notice of my intention to beg. (35) Contrary to the little that He makes of the great that He Himself gives is the insignificant given by a well-wishing friend by Him turned into something great; that is how the Supreme Soul with pleasure accepted the palmful of ricegrains brought by me. (36) Let there indeed life after life repeatedly be my love [*sauhrida*], friendship [*sakhya*], sympathy [*maitrî*] and servitude [*dâsya*] with Him, the Supremely Compassionate Reservoir of Transcendental Qualities, and may I become firmly attached to the valuable association of His devotees. (37) Upon His devotee does the Supreme Lord not bestow the wonderful opulences - a kingdom and material assets - when he, not born again [see 10.80: 32], fails in understanding. In His wisdom He sees how the intoxication [the *mada*] leads to the downfall of the wealthy.'

(38) This way firmly fixed in intelligence was he most devoted to Janârdana and enjoyed he together with his wife free from inordinate desire. Therewith kept he aways in mind that he [time and again] had to renounce the objects of the senses. (39) Because of Him, the God of Gods, Hari, the Master and Lord of Sacrifice are the brahmins truly the masters; there is no higher deity to be found than them [see also 7.11: 14, 7.14: 17-18, 10.24: 25, 10.45: 32]. (40) Thus seeing the Unconquerable One as conquered by His own servants [see also 9.4: 63 and 10.9: 19] was he, the learned friend of the Supreme Lord, by the momentum of his meditation upon Him released from his bondage to the [material] self and attained he soon His abode, the destination of the truthful. (41) A man hearing of this sympathy for the twice-born of the Godhead of the Brahmins, finds love for the Supreme Lord and is freed from the bondage of fruitive labor [see also 7.11: 35].'

Chapter 82

All Kings and the Inhabitants of Vrindâvana on Pilgrimage Reunite with Krishna

(1) S'rî S'uka said: 'Then, as Râma and Krishna were living in Dvârakâ, was there one day [*] an eclipse of the sun as impressive as the end of the day of Brahmâ. (2) The people knowing that beforehand, o King, came from everywhere to the field of Samanta-pañcaka ['the five lakes' at Kurukshetra] in the hope to benefit therefrom. (3-6) It is the place where Lord Paras'urâma, the greatest wielder of weapons, having rid the earth of its rulers with the streams of blood of the kings created the great lakes [see 9.16: 18-19]. Bhagavân Paras'urâma to that was, even though He was unaffected by karmic reactions, as the Controller to instruct the world in general of worship there like he was another [a common] person wishing to dispel the sin. So came, o son of Bharata, for the occasion a great number of people of Bhârata there on a holy pilgrimage. The Vrishnis, including Akrûra, Vasudeva, Âhuka [Ugrasena] and others wishing to eradicate their sins, went all to that holy place while Gada, Pradyumna and others with Sucandra, S'uka and Sârana and the army commander Kritavarmâ, remained home to guard the city. (7-8) Like effulgent Vidyâdharas came they in their chariots which resembled the seats of the gods, moving in waves with horses and bellowing elephants and masses of foot soldiers. Resplendent with their wives, with golden necklaces, flower garlands, attire and armor, appeared they on the road as supremely divine and majestic as the ones traveling through the sky. (9) The greatly pious Yâdavas bathing and fasting there, with careful attention for the brahmins donated cows, garments, garlands, gold and necklaces. (10) In the lakes of Paras'urâma as prescribed once more taking a bath [the next day to conclude their fast], prayed the Vrishnis, to their feeding of the twice-born sumptuously with the finest food: 'Let there be our devotion for Krishna.' (11) Then ate the Vrishnis with the permission of Krishna as their exclusive deity, comfortably sitting down in the cool shade of the trees. (12-13) They, having arrived there, saw their friends and relatives, the kings of the Matsyas, Us'înaras, Kaus'alyas, Vidarbhas, Kurus, Sriñjayas, Kâambojas, Kaikayas, Madras, Kuntîs, Ânartas, Keralas and others, as also hundreds of allies and adversaries o King. They also met their friends, the *gopas* and *gopîs* headed by Nanda who had been anxious for so long [to see them]. (14) Meeting again embraced they each other firmly experiencing the greatest delight with streams of tears, goose-pimples and a choked-up voice, to which, because of the emotions, their hearts and faces bloomed as beautiful as lotuses. (15) The women seeing one another, with great eyes filled with tears of pure love, smiled with the greatest friendship and closed each other in their arms pressing breasts to breasts smeared with *kunkuma* paste. (16) Next proved they their respects to the elders and received they obeisances from their younger relatives. After they had inquired after their well-being and the comfort of their journey proceeded they with talking amongst each other about

(17) Kuntî seeing her brothers and sisters and their children, as well as her parents, her sisters-in-law and Mukunda, gave up her sorrow as she talked to them. (18) Kuntî said: 'O respectable one, o brother, I feel frustrated in my desires because you, however saintly you are, didn't think of what happened to me in my misfortune [see also 1.8: 24]! (19) Friends, relatives - sons, brothers and parents even - easily forget the one among them who is faring less in life.'

(20) S'rî Vasudeva said: 'Dearest, don't be cross with us, men are the playthings of fate, because a person, whether he acts on his own accord or is directed by others, is always under the control of the Lord. (21) Severely troubled by Kamsa we scattered in all directions [see 10.2: 7 and 10.4]; only now have we by Divine Ordinance been restored to our proper positions, o sister.'

(22) S'rî S'uka said: 'All the kings there honored by Vasudeva, Ugrasena and the other Yâdavas, found peace in the supreme ecstasy of seeing Acyuta. (23-26) Bhîshma, Drona, the son of Ambikâ [Dhritarâshthra], Gândhârî with her sons as also the Pândavas and their wives, Kuntî, Sañjaya, Vidura and Kripa; Kuntîbhoja and Virâtha, Bhîshmaka, the great Nagnajit, Purujit, Drupada, S'alya, Dhrishthaketu, and he, the king of Kâs'i; Damaghosha, Vis'âlâksha, the kings of Maithila, Madra and Kekaya, Yudhâmanyu and Sus'armâ and Bâhlîka and others with their sons, as also, o best of kings, many other kings resorting under Yudhisht'hira, were all amazed to see the abode of S'rî, the personal form of S'auri, along with His wives. (27) Duely from Râma and Krishna having received proof of respect, praised the kings on their turn filled with joy, enthusiastically the Vrishnis, the personal associates of Krishna: (28) 'O master of the Bhojas [Ugrasena], you've chosen a birth worthwile among men in this world, because you repeatedly see Krishna, who even by the yogis is rarely seen. (29-30) His fame as vibrated by the Vedas, the water washing from His feet and the words of the revealed scriptures thoroughly purify this universe [see also B.G. 15: 15]. By the touch of His lotus-like feet has, even though her good fortune was ravaged by Time, the vitality of the earth awakened and rains she in abundance rain down upon us all that we desire. With seeing Him, touching Him and walking, conversing, lying down, sitting, eating, being married to and being connected with Him as a blood-relative, have you traveling the [normally] hellish path of family life now found Vishnu, the liberation and heaven who constitutes the cessation [of one's search in life. See also 5.14 and 7.14 and B.G. 11: 41-42].'

(31) S'rî S'uka said: 'Nanda finding out that the Yadus with Krishna going first had arrived there, went to see Him, accompanied by the *gopas* with their belongings on their wagons. (32) Delighted to see Him sprung the Vrishnis to life as if awakened from death and embraced they Him firmly, all exited about His presence after so long a time. (33) Vasudeva, beside himself of love overenjoyed embracing, remembered the troubles created by Kamsa because of which he had to leave his sons in Gokula [see 10.3 & 10.5]. (34) Krishna and Râma embracing their [foster] parents offered Their respects and said, with throats filled with tears of love, nothing, o greatest hero of the Kurus. (35) Raising their sons on their laps and holding Them in their arms gave the so very fortunate two, he and Yas'odâ, up their sorrow [of being separated]. (36) Rohinî and Devakî next embraced the queen of Vraja and addressed her with their throats full of tears, remembering what she had done [for them] in her friendship: (37) 'What woman can forget the unceasing friendship of you and Nanda, o queen of Vraja; not even obtaining the wealth of Indra would do to repay you in this world. (38) Before these Two could see their parents received They, residing with the two of you as their [foster] parents, the education and affection, nourishment and protection, my good lady. In the custody of you saints, who are strange to no one and as good of protection as eyelids to the eyes, had They nothing to fear.'

(39) S'rî S'uka said: 'The *gopîs* after so long a time seeing Krishna, their object of desire - for seeing whom they'd curse the maker of their eyelids [see 10.31: 15] - all took with their eyes Him into their hearts to embrace Him there to their satisfaction and attained the ecstatic absorbtion that even for the ones constantly engaged in meditation is difficult to attain. (40) The Supreme Lord approaching them more privately informed, embracing them, after their health and said with a smile the following: (41) 'Dear girlfriends, do you still remember Us, We who intent on destroying the enemy party because of that duty stayed away so long? (42) Maybe you think bad of Us being afraid that We've put you out of Our mind - but in fact is it the Supreme Lord who brings together and separates the living beings. (43) The way the wind brings together masses of clouds, grass, cotton and dust, and scatters them again, is the Creator of the living doing the same with His beings [compare 10.5: 24-25]. (44) By the love for Me that in good fortune developed on the part of your good selves, have you obtained Me; and indeed is it the devotional service to Me that leads the living beings to immortality [compare B.G. 9.33]. (45) Like the ether, the water, the earth, the air and the fire of material things, o ladies, am I verily inside present as well as outside, am I the beginning and the end of all created beings [see also e.g. 10.9: 13-14]. (46) These material entities, who this way exist within the elements

of creation and as well exist as the *âtmâ* [the Soul, self and person] that according its own true nature pervades all, you should see as both being present within Me, within the Imperishable, Supreme Truth [see also e.g. 1.3: 1, 3.26: 51, 10.59: 29, B.G. 9: 15 and *siddhânta*].'

(47) S'rî S'uka said: 'The *gopîs*, who with this instruction about the *âtmâ* thus were instructed by Krishna, eradicated with the help of the constant meditation on Him the subtle covering of the soul [see *linga*, 7.2: 47 and 4.29] and arrived at the full understanding of Him. (48) They said: 'With that what You said o Lord with the Lotusnavel, we wish that our minds, however they are engaged in household affairs, are ever vigilant to Your lotus feet that by the great yogis and highly learned philosophers are kept in their hearts to meditate upon, for they are, for those who fell in the dark well of a material existence, the only shelter for reaching the other side [see also 7.5: 5, 10.51: 46, 7.9: 28, 7.15: 46].'

Footnote

* According S'rîla Sanâtana Gosvâmî in his Vaishnava-toshanî commentary would this event, described in retrospect, have occurred after Balarâma's visit to Vraja (10.65) and before Mahârâja Yudhishtthira's *râjasûya* sacrifice (in 10.74) because the enmity within the Kuru family, the exile of the Pândavas and the ensuing war at Kurukshetra arose directly after the sacrifice.

Chapter 83

Draupadî Meets the Queens of Krishna

(1) S'rî S'uka said: 'The Supreme Lord, the spiritual master and goal of the *gopîs*, this way showing His favor, then met with Yudhishtthira and the rest of His relatives and inquired after their welfare. (2) They, who from seeing His feet were freed from their sinful reactions, felt thus questioned by the Lord of the World very honored and replied gladly: (3) 'How can inauspiciousness arise for those who of Your lotus-like feet ever drank the intoxicating nectar that is poured out by the minds and mouths of the great souls? How can they who with the drinking cups of their ears drank to their fill not experience the happiness, o Master, o Destroyer of the forgetfulness about the Creator of one's bodily existence? (4) Indeed are we by the light of Your personal form released from the bonds of the three states of material consciousness [wakefulness, dreaming and sleeping] and are we, totally immersed, of spiritual happiness in having bowed down to You, the goal of the perfected saints [the paramahamsas] who by the power of Your illusion has assumed this form for the protection of the unlimited and ever fresh vedic knowledge that is threatened by time.'

(5) The great sage said: 'As His people were thus glorifying the crest jewel of all personalities hailed by the scriptures, met the women of the Andhaka and Kaurava clans to discuss with each other the topics of Govinda sung in the three worlds; please listen as I describe them to you. (6-7) S'rî Draupadî said: 'O Vaidarbhî [Rukminî], Bhadrâ, Jâmbavatî and Kaus'alâ [Nâgnajitî]; o Satyabhâmâ, Kâlindî, S'aibyâ [Mitravindâ], Rohinî [see footnote* and 10.61*] and Lakshmanâ [Mâdrâ] and other wives of Krishna, please tell us how it came to pass that Acyuta, the Supreme Lord Himself, who by the grace of His mystic power lived the way one lives in the world, got married to you?'

(8) S'rî Rukminî said: 'Like a lion taking his share from a herd of goats and sheep, took He who puts the dust of His feet upon the heads of invincible fighters, me away when the kings with their bows were about to offer me to S'is'upâla; may the feet of Him, the abode of S'rî, be my object of worship [see 10.52-54].'

(9) S'rî Satyabhâmâ said: 'To my father whose heart was distressed with the death of his brother, gave He, being accused, to clear His name, the jewel back after defeating the king of the bears [Jâmbavân]; afraid because of this offered my father me to the Lord even though I was spoken for [see 10.56].'

(10) S'rî Jâmbavatî said: 'The maker of this body unaware of Him, the Husband of Sîtâ, as being his master and worshipable deity, fought for twenty-seven days with Him. Having come to his senses recognizing Him he presented me together with the jewel taking hold of His feet; I'm His maid-servant [see also 10.56].'

(11) S'rî Kâlindî said: 'Knowing that I with the desire of touching His feet was executing penances, came He together with His friend [Arjuna] and took He my hand; I am the one cleaning His residence [10.58: 12-23].'

(12) S'rî Mitravindâ said: 'During my *svayamvara* coming forward stole He me away the way the enemy of the elephants [a lion] claims his share from a pack of dogs; after defeating the kings and my brothers insulting Him, took He me to His capital where S'rî resides; may there for me, life after life, be the service of washing His feet [10.58: 31].'

(13-14) S'rî Satyâ said: 'Seven great bulls most strong and vital with the sharpest horns, by my father arranged to test the prowess of the kings, destroyed the pride of the heroes; but they were quickly subdued and tied up by Him with the ease of children playing with young goats. This way paying for me with His valor took He me, protected by maid-servants, with Him, with an army of four divisions along the road defeating the kings; may there be my servitude to Him [10.58: 32-55].'

(15-16) S'rî Bhadrâ said: 'With me in love with Him, o Krishnâ [Draupadî], invited my father on his own accord my maternal cousin Krishna and gave he me to Him together with a retinue of female companions and a military escort of one *akshauhini*; may there for me, birth after birth wandering because of my karma, be that betterment of myself in touching His feet [10.58: 56].'

(17) S'rî Lakshmanâ said: 'O Queen, time and again hearing Nârada glorifying Acyuta's births and activities became my heart fixed upon Mukunda, He who after due consideration in rejection of the rulers of the world, indeed was chosen by her [the goddess S'rî] holding the lotus. (18) My father known as Brihatsena, o saintly lady, knowing of my state of mind arranged out of his love for his daughter a means to this end. (19) Just as in your *svayamvara*, o Queen, was a fish used [hung high as a target] that had to be won by Arjuna. Hidden from sight however, could it only be seen as a reflection in water [in a pot below]. (20) Hearing about this came from everywhere all the kings expert in the art of shooting arrows and wielding other weapons to my father's city along with their thousands of teachers. (21) My father honored all of them in full, each according to his strength and age, after which they who had set their minds upon me in the assembly took up their bow and arrow to take a shot. (22) Some of them after lifting [the bow] were unable to string it and some having pulled the bowstring failed because they were hit by it. (23) Other heroes, the kings of Magadha [Jarâsandha], Cedi [S'is'upâla] and Ambashthha as well as Bhîma, Duryodhana and Karna, managed to string the bow but couldn't determine the target's location. (24) Arjuna did manage to locate it and took, as he aimed carefully while looking at the reflection of the fish in the water, a shot, but the arrow didn't hit the target, it brushed it only. (25-26) When the kings defeated in their pride had given up, managed the Supreme Lord, playfully taking up the bow, stringing it and then fixing an arrow on it, to pierce with a single look in the water the fish with His arrow at the moment the sun was situated in Abhijit [in 'victory', or at noon]. (27) Kettledrums resounded in the sky together with the sounds of '*jaya*' of the godly on earth who overwhelmed by joy released torrents of flowers. (28) Next did I, with a shy smile on my face and a wreath of flowers in my hair, enter the arena with gently tinkling ankle bells on my feet, a necklace of gold with brilliant jewels around my neck and a pair of fine silken, new garments held together by a belt. (29) Lifting my face with its many locks of hair all around and my cheeks effulgent of the earrings, looked I all around at the kings. With a cool smile casting sidelong glances placed I slowly my necklace around the neck of Murâri who had captured my heart. (30) At that moment resounded conch shells, *mridangas*, tabors, kettle drums and wardrums and such, and sang the singers while male and female dancers danced. (31) The choice I thus made for the Supreme Lord as my master was for the leading kings not acceptable o Draupadî, upset with a heart filled with abuse they became quarrelsome. (32) Faced with that situation lifted He me in the chariot with its four excellent horses and stood He, preparing His S'ârnga and donning His armor, firm to deliver battle with His four arms [displayed in full]. (33) Dâruka drove the chariot that was trimmed with gold o Queen, while the kings were looking on as if they were little animals daunted by the lion king. (34) The kings, like village dogs with a lion, went after Him. Some of them then tried to stop Him in His course by raising their bows against Him. (35) From the floods of arrows shot from S'ârnga fell some of them with their arms, legs and necks severed, while some others, gave it up and fled. (36) Then entered the Lord of the Yadus, like the sun reaching its abode [or the western horizon], Dvârakâ, His city that is glorified in heaven and on earth, and was profusely decorated with wonderful archways and banners on flagpoles that blocked the sun. (37) My father honored his friends, immediate relations and other family members with the most valuable clothing and jewelry and with beds, thrones and other furniture. (38) Out of devotion presented he the Lord of the Complete [Pûrnasya] the most valuable weapons, along with maidservants endowed with all riches, infantry, elephantry, chariotry and cavalry. (39) By doing penances with the abrupt breaking off of our material bonds have we all become the maidservants of His household, of Him the One Satisfied Within Himself.'

(40) The other queens said [through Rohinî]: 'He met us after He in battle had killed the demon Bhauma and his followers. We who have been defeated and imprisoned by the demon are the daughters of the kings

Bhauma defeated during his conquest of the earth. After our release have we constantly remembered His lotus feet as the source of liberation from a material existence, and has He, the One whose Wishes are All Fulfilled, married us. (41-42) O saintly lady, we do not desire rulership over the earth, a heavenly kingdom, unlimited pleasures even or mystic power, to be the supreme divinity, immortality or the abode of Hari, we desire to carry on our heads the dust of the divine feet of the Wielder of the Club that is enriched with the fragrance of the *kunkuma* from the bosom of S'rî [see also 10.47: 60, ** and the S'rî S'rî S'ikshâsthaka verse 4]. (43) We desire the same as what the Pulinda women [the *gopîs*] desire, as what the grass and the plants and the grazing cows and the gopas of Vraja desire: to be touched by the feet of the Supreme Soul.'

Footnotes

* The one called Rohinî here is not Rohinî, the mother of Balarâma, but the one queen representing the 16000 queens that Krishna wed next to His eight principal queens.

** The *paramparâ* points out that the S'rî referred to here is the supreme Goddess of Fortune as identified by the 'Brihad-gautamîya-tantra':

*devî Krishna-mayî proktâ
râdhikâ para-devatâ
sarva-lakshmî-mayî sarva
kântih sammohinî parâ*

"The transcendental goddess S'rîmatî Râdhârâni is the direct counterpart of Lord S'rî Krishna. She is the central figure for all the goddesses of fortune. She is endowed with the power to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord."

Chapter 84

Vasudeva of Sacrifice to the Sages at Kurukshetra Explaining the Path of Success

(1) S'rî S'uka said: 'When Prithâ, the daughter of the king of Subala [Gândhârî] and Draupadî, Subhad୍ରâ and the wives of the kings as well as His *gopîs*, heard of the loving attachment [of the wives] to Krishna, Lord Hari, the Soul of All, were they all greatly amazed, with tears filling their eyes. (2-5) As the women were thus conversing with the women and the men with the men, arrived, eager to see Krishna and Râma at that place, the sages Dvaipâyana, Nârada, Cyavana, Devala and Asita; Vis'vâmitra, S'atânanda, Bharadvâja and Gautama; Lord Paras'urâma and his disciples, Vasishthha, Gâlava, Bhrigu, Pulastya and Kas'yapa; Atri, Mârkandeya and Brihaspati; Dvita, Trita, Ekata and the sons of Brahmâ [the four Kumâras] as also Angirâ, Âgastya, Yâjñavalkya and others headed by Vâmadeva. (6) Seeing them stood the Pândavas, Krishna, Râma, the kings and others who sat down, immediately up to bow down to those honored throughout the universe. (7) They all, including Râma and Acyuta, properly worshiped them with words of welcome, sitting places, water to wash their feet and to drink, flower garlands, incense and sandalwood paste. (8) The Supreme Lord who in His embodiment defends the dharma, addressed in the with rapt attention listening assembly the great souls who were comfortably seated there. (9) The Supreme Lord said: 'We who gained this birth have now altogether obtained its fruit: the audience of the masters of yoga that is rarely won even by the demigods. (10) How is it possible that human beings who not being very renounced see God in the form of the temple deity, now may enjoy your company and may touch you, ask you questions, bow down and be of worship at your feet and such? (11) By just seeing you, the saints, is one instantly purified, while that is not so with the holy places consisting of water or the deities made of clay that only gradually make that happen [1.13: 10]. (12) Not the fire, nor the sun, the moon nor the firmament, not the earth, the water, the ether, the breath, the speech nor the mind take, being worshiped, away the sins of the one caught in the material opposites; but they are wiped out by only a few moments of delivering service to the men of [brahminical] learning. (13) He with the idea of himself as being the body that can be so smelly with its three elements [of mucus, bile and air], with the notion of a wife and that all as being his property, with the view of clay as being something worshipable, with the thought of water as being a place of pilgrimage, is, [going for appearances but] never moved by the wisdom in men, indeed not much better than a cow or an ass.'

(14) S'rî S'uka said: 'Hearing this being said by the Supreme Lord Krishna Unlimited in His Wisdom, were the learned silent, confounded by the words that were hard to digest. (15) The sages for some time pondered

over the Supreme Controller and the subordinate position [He had assumed]. They arrived at the conclusion that it was meant to enlighten the people and thus addressed they Him, the Spiritual Master of the Universe, with a smile on their faces. (16) The honorable sages said: 'Ah, we the best knowers of the truth and chief creators of the universe, are bewildered by the power of the material illusion created by the activities of the Supreme Lord, who so amazingly covert in His operations pretends to be the one controlled. (17) Effortlessly He creates, all by Himself, the variety of this universe and maintains He and destroys He without getting entangled Himself. He is in His actions just like the earth element with the many names and forms of its transformations; ah, what an actor the Almighty is in His activities [see also 8.6: 10]! (18) Nonetheless does Your good Self, the Original Personality of the Soul, at times, in order to protect Your people and to chastise the wicked, assume the mode of goodness, the mode in which You by means of Your pastimes maintain the eternal Vedic path of the *varnâs'rama* status oriëntations [see also *sanâtana* dharma]. (19) The spiritual [the '*brahma*'] is Your pure heart in which by austerities, study and turning inward in concentrated meditation the eternal manifest and unmanifest is realized as also the transcendental to that [see also B.G. 7: 5]. (20) For that reason do You, o Absolute Truth, prove Your respect for the community of the brahmins by the perfect of whom one may realize the truth of the revealed scriptures, and thus are You the leader of those who are of respect for the brahminical. (21) Today there is [indeed] the fruition of our birth, education, austerities and vision, for it is the goal of the saintly to have association with You, the Golden Mean, the Ultimate of all Welfare. (22) Our obeisances to Him, the Supreme Lord whose wisdom is ever fresh, [You] Krishna, the Supersoul who by His *yogamâyâ* covered His own greatness. (23) None of these kings enjoying with You, nor the Vrishnis know You, cloaked by the curtain of *mâyâ*, as the Supreme Soul, the Time and the Controller [B.G. 6: 26]. (24-25) The way a sleeping person, who envisions an alternate reality with names and forms, in what he manifests through his mind does not know of a separate reality beyond it, does one with You similarly having names and forms, have no clue because of the discontinuity of one's memory that is created by the activity of the senses which bewilder one's consciousness with Your *mâyâ* [compare B.G. 4: 5 and 4.29: 1b, 10.1: 41 and 7.7: 25]. (26) Today You granted us the vision of Your feet, the source of the Ganges which washes away floods of sins; [with them] well installed in the heart is by those whose yoga practice matured and the devotional service fully developed, the material mentality, the covering of their individual souls, destroyed and the destination of You attained - so please, show Your devotees Your mercy.'

(27) S'uka said: 'Having said this took the sages leave of Das'ârha [Krishna], Dhritarâshthra and Yudhishtthira, o sage among kings, and prepared they to return to their hermitages. (28) Seeing this approached the greatly renown Vasudeva them and took he bowing down hold of their feet expressing the following careful choice of words. (29) S'rî Vasudeva said: 'My obeisances to you who represent all the gods [*]. O seers, please listen, tell us this: how can we be freed from our karma by doing work?'

(30) S'rî Nârada said: 'O learned ones, this question Vasudeva asked in his eagerness to learn about his ultimate benefit is not that surprising considering the fact that he thinks of Krishna as being a child [of his, his son]. (31) When people are close in this world is that easily a cause of disregard, just as it is e.g. with someone living at the Ganges who leaves to seek purification elsewhere. (32-33) [The Lord] His awareness is for no reason, nor on its own nor due to some other agency, in its qualities ever disrupted by the destructive and creative that is caused by the time of this [universe, see B.G. 4: 14 and 10: 30]. He, the One Controller without a Second, whose consciousness is unaffected by hindrances, material activities and their consequences and the modes and their flow of changes [*kles'a*, karma and *guna*], is by someone else [ignorantly] considered as being covered by His own expansions of *prâna* and other elements, just like the sun is being covered by clouds, snow or eclipses.'

(34) Then, o King, said the sages, addressing Vasudeva with all the kings as also Acyuta and Râma listening: (35) 'As correct has been ascertained that karma is counteracted by this work: that one with faith with sacrifices [sprightly, as in a *kirtan*] worships Vishnu, the Lord of all Sacrifices. (36) This indeed is what the scholars through the eye of the S'âstras demonstrated as the easiest way to pacify the mind; it is the *yoga-dharma* which gives joy to the heart. (37) The one twice-born performing sacrifices at home should pure and selfless with the entrusted possessions be of worship for the Personality of Godhead; this is the path that brings success [**]. (38) An intelligent person should renounce the desire for wealth by means of sacrifices and charity, the desire for a wife and kids by engaging in household affairs and the desire to build a world for himself [or another life], o Vasudeva, by means of the Time [that constitutes the temporality of any world, see also 9.5 and B.G. 3: 16]. All the ones who are sober renounced their desires for a household life and went for penance into the forest [see also B.G. 2: 13]. (39) Prabhu, someone twice-born is born with three debts: the debt to the gods, the sages and the forefathers; not liquidating them by [respectively] sacrifice [celibacy e.g.], studying the scriptures and with byproducts [children, pupils or books see ***] will he, leaving the body, fall down [again into the material world]. (40) But you are in fact free from two of the debts, the debt

to the sages and the debt to the forefathers, o magnanimous one. Be now free from debt by sacrificing to the gods and renouncing your homestead. (41) O Vasudeva since He took the role of your son must your good self [in a previous life] indeed with devotion thoroughly have been of worship for the Supreme Lord and Controller of All Worlds [see also 10.3: 32-45 and 11.5: 41].'

(42) S'rî S'uka said: 'Having heard the words they spoke, chose Vasudeva for the sages as his priests and propitiated he them by bowing his head. (43) The *rishis* he chose for o King, helped him consequently with strictly to the principles at the holy field [of Kurukshetra] performing fire sacrifices with excellent ritual arrangements. (44-45) When he was about to be initiated, came joyfully the Vrishnis to the sacrificial pavilion, bathed and well-dressed, wearing garlands and being elaborately ornamented. They came together with their queens clad in the finest clothes and smeared with sandalwood paste o King, who carried the items of worship in their hands and wore lockets around their necks. (46) Clay tom-toms and tabors, kettle drums and drums, conch shells and other musical instruments sounded, male and female dancers danced and bards and panegyrists sang sweet voiced along with the female singers of heaven and their husbands. (47) According the scriptures by the priests sprinkled with sacred water [for his initiation], looked he with his eyes decorated with collyrium and his body smeared with fresh butter, with his eighteen wives [see 9.24: 21-23 & 45] as if [he was the moon] surrounded by the stars. (48) With them all finely decorated wearing silk *sârîs* and bangles, necklaces, ankle bells and earrings shone he, initiated and clad in deerskin, brilliantly. (49) O great King, his supervisors and priests radiated with their jewels and garments of silk as if they were standing in the sacrificial arena of the killer of Vritra [Indra, see 6.11]. (50) At that time stepped also the two Lords Râma and Krishna forward, shining just as splendid, with each of Them accompanied by His own might of wives, sons and family members as expansions of Themselves. (51) Vasudeva exercised respect according the rules with both kinds of sacrifices that are characterized as primary [to the *s'ruti*] and secondary [modified to other sources, see *4]. Thus he offered oblations in the fire and such in worship of the Lord of the Paraphernalia, the Mantras and the Rituals. (52) Next gave he, at the designated time, to the priests who were already richly decorated, gifts of gratitude that decorated them even more, as also marriageable girls, cows and land of great value. (53) Having executed the ritual performed by the sponsor [*patni-samyâja*] and the concluding ritual [*avabhṛithya*] bathed the great sages, placing the learned and the sponsor of the *yajña* in front, in the lake of Lord Paras'urâma [9.16: 18-19]. (54) Having bathed gave he jewelry and clothing to the bards and the women and honored he next in his finest apparel all the classes of people and even the dogs with food. (55-56) With the wealth of gifts did his relatives and their wives and children, the leaders of the Vidarbhas, Kos'alas, Kurus, Kâs'îs, Kekayas and Sriñjayas; the supervisors, the priests, the different types of enlightened souls, the ordinary humans, the paranormal ['the ghostly'], the forefathers and the venerable ones, all take leave from the Abode of S'rî to depart filled with praise for the sacrifice performed. (57-58) The immediate family members Dhritarâshthra and his younger brother [Vidura], Prithâ and her sons [Arjuna, Bhîma and Yudhisht'hira], Bhîshma, Drona, the twins [Nakula and Sahadeva], Nârada, and Bhagavân Vyâsadeva and other relatives embracing their friends and relatives, the Yadus, then, with hearts melting of affection on the separation, with difficulty returned to their respective places as did also the rest of the guests. (59) Nanda together with the cowherds stayed out of affection for his relatives and was by Krishna, Râma, Ugrasena and the rest in worship honored most generously. (60) Vasudeva with ease having crossed over the ocean of his great ambition [see also 10.3: 11-12], felt most pleased and addressed, surrounded by his well-wishers, Nanda, touching his hand as he spoke.

(61) S'rî Vasudeva said: 'The by God forged bond of men which is named affection is, I think, for warriors as difficult to relinquish as for yogis. (62) Even though the friendship offered by you so very saintly is not reciprocated by us who are so forgetful of what you did, does it never cease for it is beyond compare. (63) Formerly [sitting in Kamsa's prison] were we incapable to act on your behalf and now well-to-do, o brother, do we with you right in front of us fail to see you because our eyes are blind with our being intoxicated by the opulence. (64) Let there for a person who is after the real benefit of life never be the rise of the fortune of kings, o respectful one, for with his vision thus clouded is he blind to even the needs of his own kinsmen or friends [compare 10.10: 8].'

(65) S'rî S'uka said: 'Thus with tears filling his eyes remembering what he all had done in friendship, had Ânakadundubhi, with his heart softened by the intimacy, to weep. (66) Nanda also loved his most affectionate friend a lot and said: 'I'll go later, I'll go tomorrow', but out of his love for Govinda and Râma stayed he, being honored by the Yadus, for three months. (67-68) After having been offered a host of desirable like the most valuable ornaments, finest linen and various priceless pieces of furniture, he next, seen off by the Yadus, departed together with the people of Vraja and his family. The gifts that were given by Vasudeva, Ugrasena, Krishna, Uddhava and others they had accepted and taken along with them. (69) Nanda, the *gopas* and the *gopîs* being unable to put Govinda's lotus feet out of their minds, accordingly

[many a time] looking back, returned to Mathurâ. (70) With their relatives departed went the Vrishnis who had Krishna as their Godhead back to Dvârakâ, seeing that the rainy season was about to begin. (71) To the people [there] they gave an account of the great festivity and of what in relation to the lord of the Yadus [Vasudeva] and to all the well-wishers they had seen during the pilgrimage had taken place [see 10.82].'

Footnotes

* This statement, reminds us the *paramparâ*, is confirmed in the authoritative *s'ruti-mantras*, which declare '*yâvatîr vai devatâs tâh sarvâ veda-vidi brâhmane vasanti*': "Whatever demigods exist, all reside in a *brâhmana* who knows the Veda."

** The *paramparâ* adds: 'Both S'rîdhara Svâmî and S'rî Jîva Gosvâmî here agree that the ritual karma of Vedic sacrifices is particularly meant for attached householders. Those who are already renounced in Krishna consciousness, like Vasudeva himself, need only cultivate their faith in the Lord's devotees, His Deity form, His name, the remnants of His food and His teachings, as given in Bhagavad Gîtâ and S'rîmad Bhâgavatam.'

*** The word *putra* used here usually refers to a child, but also means doll or any other artificial thing to care for like a home, or works of art, a book or another byproduct as Prabhupâda and his pupils called it as e.g. in 3.28: 38 and 11.20: 27-28. It literally means 'preserving from the hell called Put', the place where the ones childless reside.

*4 The *paramparâ* explains: 'The Brâhmana portion of the Vedic *s'ruti* specifies the complete step-by-step procedure of only a few prototype sacrifices, such as the Jyotishthoma and Dars'a-pûrnamâsa. These are called the *prâkrita*, or original, *yajñas*; the details of other *yajñas* must be extrapolated from the patterns of these *prâkrita* injunctions according to the strict rules of the Mîmâmsâ-S'âstra. Since other *yajñas* are thus known by derivation from the prototype sacrifices, they are called *vaikrita*, or "changed".'

Chapter 85

Lord Krishna Instructs Vasudeva and Retrieves Devakî's Sons

(1) The son of Vyâsa said: 'Then, one day, visited Sankarshana and Acyuta, the two sons of Vasudeva, Their father who, after They had honored his feet, welcomed Them affectionately and spoke to Them. (2) Having heard the words of the sages referring to the powers of his two sons, got he also in regard of their valorous deeds convinced of Them and said he, addressing Them by name: (3) 'Krishna, o Krishna, o greatest yogi, o eternal Sankarshana, I know You two are the direct representatives of the primary nature [or *pradhâna*] and male principle [the *purusha* or person] out here. (4) Whatever, however or whenever, in, by, from, of or unto this [universe] comes into existence, all represents directly the One who Predominates, the Supreme Lord, the primary nature and person. (5) This variegated universe that You created from Yourself, o Lord of the Beyond, do You, o Unborn One, entering it by Yourself, maintain as the Supreme Soul and principle of vitality and individuality. (6) Of both [the animate, and inanimate] entities which, different as they are and all belonging to the Supreme, are thus dependent, are You the One who constitutes the creative potency of the life air and the other basic elements of the universe [see also 2.5: 32-33]. (7) The glow, brilliance, luminosity, the particular of the moon, the fire, the sun, the stars and the lightning [B.G. 15: 12], the permanence of the mountains and the fragrance and sustaining power of the earth, are all You in fact. (8) The quenching, the vitalizing capacity of water as also the water itself and its taste are You o Lord. O Controller, of You is there on the basis of the air [so one says] the body heat, the mental and physical vigor, the endeavor and the movement [see also B.G. 11: 39]. (9) You are the directions and the spaces they describe, the omnipresent ether and the elemental sound belonging thereto. You are the primeval vibration that is the syllable AUM and its differentiation in particular forms [of language, see also B.G. 7: 8]. (10) You are of the senses the power to perceive, You are their gods [see also 3.12: 26] and of them are You the mercy; You are of the intelligence the power to decide and of the living being the power to remember the things as they are [B.G. 7: 10 & 15: 15]. (11) You, the primeval Cause of all Causes, are the source of the physical elements [*tamas*], the passions of the senses [*rajas*] and the stream of consciousness of the creative gods [*sattva*, see also B.G. 14]. (12) Of the entities that are subject to destruction in this world are You the indestructible being, the way the substance itself is relative to its transformations. (13) The modes of goodness, passion and ignorance and their functions are this way within You, within the Supreme Absolute

Truth, regulated by the internal potency [the *yogamâyâ* of Your pastimes]. (14) On that account are these entities not [really] destroyed when they - at other times indeed being nonmaterial - conditioned within You as products of creation, also have You within them [as a believer, as the life force or *caitanya*, as a *nitya-mukta*, an eternally liberated, conscious soul or a *jîvâtmâ*, see B.G 2: 12, 9: 4-5 & 8: 19]. (15) Those then in this world are ignorant who, failing in understanding the destination that is the Soul of Everything, by their karma are impelled to move around in the flow of the material ocean. (16) Somehow or other with this life having obtained the most desirable status of a human being - a status that is so difficult to achieve -, may someone deluded by the material energy [like me], o Controller, [still] have spent his entire life in confusion about his own best interest. (17) With You who in this world ties everyone together with the ropes of affection is there with the body and the progeny and other relations the 'this I am' and 'these are mine' to it [see also e.g. 2.9: 2, 4.28: 17, 4.29: 5, 5.5: 8 and 6.16: 41]. (18) The two of You are not our sons but evidently the Controllers of *pradhâna* and *purusha* that descended to remove the burden of rulers from the earth, as You Yourself have said [10.50: 7-10]. (19) Therefore do I today seek Your shelter, Your lotus feet that, from the surrendered, the distressed, take away the fear of being entangled, o Friend, and that is all. Enough, I have enough of that hankering for sense enjoyment which binds me to the mortal frame and makes me think of You, the One Supreme, as being my child. (20) In the maternity room You indeed said [see 10.3: 44] that You, taking birth with us, were the Unborn One who that way age after age operates in defense of Your dharma and as a cloud therewith assume and relinquish various bodies [see B.G. 4: 8]; o, who can understand the mystic potency and manifold of You, the all-pervading, most glorified Lord?'

(21) S'rî S'uka said: 'Having heard what His father thus said replied the Supreme Lord, the best of the Sâtvas, broadly smiling with a gentle voice after with humility having bowed down. (22) The Supreme Lord said: 'I consider these words of you appropriate, o father, since by referring to Us, your Sons, you have expressed the complete of reality. (23) I, you, He, My brother, and these residents of Dvârakâ, must together with everything that moves and not moves, all be considered the same way [as expansions of Me], o best of the Yadus [B.G. 9: 5 & 15 and the *siddhânta*]. (24) The Supreme Soul indeed is one, self-luminous, eternal and distinct; being free from the modes is He seen as many, in His by the modes from Himself having created the material entities that belong to those modes. (25) It is as with the ether, the air, the fire, the water and the earth that, being single elements, depending their locations, in their products, whether they are manifest or unmanifest, small or large, appear as many [see also B.G. 13: 31].'

(26) S'rî S'uka said: 'Vasudeva who thus was addressed by the Supreme Lord, o King, was freed from his thinking in opposites and became silent, being satisfied within. (27-28) Then at that place, o best of the Kurus, asked loudly and clear Devakî, the worshipable goddess of all who to her utter amazement had heard of [the retrieval of] the son of Their guru [10.45], Krishna and Râma to bring back her own sons who were murdered by Kamsa; and looking back with that in mind she was sad and spoke she distraught with tears in her eyes. (29) S'rî Devakî said: 'Râma, o Râma, o Immeasurable Soul; o Krishna, Master of the Yoga Masters, I know You both are the Original Personalities, the Lords of the Creators of the Universe [see also *catur-vyûha*]. (30) You have now descended taking birth from me because of the kings who, living in defiance of the scriptures and with their good qualities destroyed by the time [of Kali-yuga], became a burden to the earth. (31) O Soul of All that Be, today came I for my shelter to Him, to You, who by a partial expansion [the modes] of an expansion [the material energy] of an expansion [Nârâyana] gives rise to the generation, prospering and dissolution of the universe [see also 2.5]. (32-33) One says that Your guru ordered You to retrieve his son who had died a long time ago. You brought him from the place of the forefathers to Your spiritual master as a gift of gratitude to the teacher. Please, o You two Masters of the Yoga Masters, fulfill the same way my desire: I'd like to see my sons brought back who were killed by Kamsa [see 10.4].'

(34) The *rishi* [S'uka] said: 'Thus entreated by Their mother, o descendant of Bharata entered Râma and Krishna utilizing Their internal potency the nether world of Sutala [see 5.24: 18]. (35) Having entered there stood the Daitya king [Bali] immediately up to bow to Them together with his entourage. He was overwhelmed with joy of seeing Them, the Supreme Soul and Godhead of the Universe who were his favorite divinity of worship. (36) Bringing Them royal seats, was he, as They sat, happy to wash the two Great Souls Their feet, and together with his followers took he the water [upon their heads] that purifies up to Brahmâ. (37) He, worshiping with all the wealth of himself and his family, thus offered Them the most valuable riches, garments, ornaments, fragrant pastes, bethel nut, lamps, nectarean food and so on [*]. (38) He who had conquered Indra [see 8.15] then spoke, over and over taking hold of the Supreme Lord's feet, with a heart melting of love, with tears in his eyes of ecstasy and with his hair standing on end o King, with a choked up voice. (39) Bali said: 'My respects for Ananta, the Greatest Being; my obeisances for Krishna, the Absolute Truth, the Supersoul, the Disseminator and Creator of the analytical knowledge [*sânkhya*, see 3.25-32] and science of [bhakti]-yoga. (40) The vision of You indeed is, though by the living beings rarely

achieved, yet still for people like us, whose natures are in passion and ignorance, not difficult to obtain with You endeavoring to reach us on Your own accord [see B.G. 3: 21-23]. (41-43) The sons of Diti and Dâna, the singers of heaven, the perfected, the scientific, the venerable, the wealthkeepers, the wild, the carnivorous and the paranormal, the mystics, the politicians, we and others like them are attracted to You despite of constantly being fixed with a grudge against the Direct Embodiment of Pure Goodness in the divine form of the revealed scriptures; some are especially obstinate with hatred, some are of devotion with ulterior motives, but the enlightened and the rest of the ones lusting in goodness, are not that attracted at all [compare: the *âtmârâma*-verse 1.7: 10]. (44) O Controller when not even the masters of yoga know Your bewildering power of yoga that for the greater part is characterized in terms like this [*svârûpa* and *vis'esha* game of identity], what then of us? (45) Therefore o shelter of the lotus feet that are sought by the selfless, have mercy with me and lead me out of the blind well of a household life, so that I in peace may wander alone or else may wander with the friends of all, those [saints, devotees, Vaishnavas, desire trees] who are willing to help all in the world and at whose feet the subsistence [the '*vritti*'] is obtained. (46) Please direct us o Controller of the ones controlled, make us sinless o Master, turn us into a person who executes with faith and thus is freed from [scriptural] fixations.'

(47) The Supreme Lord said: 'Once, during the first Manu, were there of Marîci six sons born from Ūrnâ, demigods, who laughed when they saw how the one of love ['*kam*', or Brahîmâ in this case] wanted to copulate with his daughter [called Vâk, see 3.12: 28-35, compare 3.20: 23]. (48-49) Because of that offense entered they immediately a womb to be born to Hiranyakas'ipu. They were then by Yogamâyâ transferred to be born from the womb of Devakî, o King, and were murdered by Kamsa. She laments over them as being her own sons; they, these same sons are living here with you [see also ** and 10.2*]. (50) We want to take them from here in order to dispel their mother's sadness; when thereafter the curse is lifted will they being freed from the misery go back to their own world. (51) By My grace will these six - Smara [Kîrtimân, see 10.1: 57], Udgîtha, Parishvanga, Patanga, Kshudrabhrit and Ghrinî - return to the destination of the saintly.'

(52) Thus having spoken took They, both honored by Bali, them back to Dvârakâ and presented They the sons to their mother. (53) Seeing the boys made the breasts of the goddess out of her affection for her sons flow, and placing them on her lap embraced she them, over and over smelling their heads. (54) Bewildered by Vishnu's illusory energy because of which the creation comes into being, allowed she lovingly her sons to drink from her breasts that were wet the moment they touched them. (55-56) Having drunk her nectarean milk, the remnants of what the Wielder of the Club drank [before Vasudeva carried Him to Gokula], regained they, because they came in touch with the body of Nârâyana, the awareness of their original selves. Bowing down to Govinda, Devakî, their father and Balarâma went they, for everyone to see, to the abode where the gods live. (57) Seeing this return and departure of the dead, thought devine Devakî in great amazement about the magic that was arranged by Krishna, o King. (58) Of Krishna, the Supreme Soul unlimited in His valor, are there a countless number of feats like this, o descendant of Bharata.'

(59) S'rî Sûta [at Naimishâranya, 1.1: 4] said: "Whoever devoutly hears or recounts this pastime of Murâri whose glories are unlimited, the way it is described by Vyâsa's respected son, will, because this true delight for His devotees' ears fully annihilates the sins of the living being, with fixing his mind on the Supreme Lord, go to His all-auspicious heavenly abode."

Footnotes

* The *paramparâ* adds here that there are nine standard processes of devotional service as Prahâlâda points out in 7.5: 23-24, and that the last, *âtmâ-samarpanam*, the handing over of one's wealth as modeled by Bali Mahârâja for the sake of the *âtmâ-nivedanam* of self communication with the Lord, is the culmination toward which every endeavor should aim. If one tries to impress the Lord with wealth, power, intelligence and so on but fails to humbly understand oneself to be His servant, one's so-called devotion is only a presumptuous show. The *paramparâ* thus warns here against the false religion of pompous ceremony without regard for the yogic retreat as of Daksha in 4.2. See also B.G.2: 42-43.

** The *paramparâ* explains with the *âcâryas* S'rîdhara Svâmî and Vis'vanâtha Cakravartî that after taking Marîci's six sons from Hiranyakas'ipu, Lord Krishna's Yogamâyâ first made them pass through one more life as children of another great demon, Kâlanemi [the previous incarnation of Kamsa, see 10.1: 68], and then she finally transferred them to the womb of Devakî. For the full story see footnote 10.1***.

Arjuna Kidnaps Subhadra, and Krishna Instructs Bahulas'va and S'rutadeva

(1) The honorable king (Parîkshit) said: 'O brahmin, we'd like to know how she who is my grandmother, the sister of Krishna and Râma [Subhadra, see 9.24: 53-55], got married to Arjuna.'

(2-3) S'rî S'uka said: 'Arjuna, the great lord, gone on a pilgrimage to Prabhâsa, heard as he wandered the earth that Râma intended to give his maternal cousin away to Duryodhana and to no one else, and so went he, desirous of her, to Dvârakâ disguised as a renunciate with a *tridanda* [*]. (4) Determined to fulfill his purpose, resided he there during the months of the rainy season and was he [according the custom] honored by the citizens and by Râma without them being aware who he was. (5) One day invited as a guest was he brought to Balarâma's house where He faithfully presented him a meal. (6) When he there, with eyes blossoming of happiness, saw the wonderful girl who enchanted heroes, put he, smitten, his mind on her. (7) She also seeing him who stole each woman's heart, fixed her heart and eyes upon him as she with desire gave him a bashful smile and look. (8) Thinking of nothing but her awaiting the right opportunity could Arjuna, with his heart trembling of the strongest desire, find no peace. (9) When during an important religious festival she rode out of the fortress in a chariot, seized the mighty warrior the girl who had stolen his heart. That took place with the consent of her parents [see 10.1: 56] and Krishna. (10) Standing on the chariot raising his bow drove he, like the king of the animals claiming his share, back the heroes and guards who, while her relatives were shouting in anger, tried to stop him. (11) Hearing this was Râma as disturbed as the ocean is during a badly aspected moon [astrological conjunction or opposition]. Lord Krishna and His family had to grasp Him respectfully by His feet in order to pacify Him. (12) He thereupon was pleased to sent presents of great value, elephants and horses and male and female servants as a wedding gift for the groom and bride.'

(13) S'rî S'uka continued: 'Of Lord Krishna there was S'rutadeva, one of the best among the twice-born, known for his fullness of realization - his serenity, learning and freedom from sense gratification - in exclusive devotion to Krishna. (14) He, as a householder dwelling in Mithilâ in the kingdom of Videha, carried out his obligations unconcerned about what came to him for his sustenance. (15) Day by day doing his duties as required was he happy with just that - and nothing more - what he by providence acquired as his share for his sober maintenance. (16) The ruler of that kingdom from the line of King Mithilâ [Janaka] was known by the name of Bahulâs'va and was likewise selfless minded, my dearest. They were both equally dear to Acyuta. (17) Pleased with the two of them mounted the Supreme Lord His chariot that was brought by Dârûka, and mounting together with a group of sages went the Master to Videha. (18) Along came Nârada, Vâmadeva, Atri, Krishna Dvaipâyana Vyâsa, Paras'urâma, Asita, Aruni, I [S'uka], Brihaspati, Kanva, Maitreya and Cyavana and others. (19) Everywhere He came approached the citizens and villagers carrying *arghya* [offerings of water] to greet Him who was as the risen sun surrounded by the planets. (20) In Ânarta [where Dvârakâ is], Dhanva [the desert region], Kuru-jângala [Thaneswar and Kurukshetra], Kanka, Matsya [Jaipur and Aloyar], Pañcâla [the Ganges region], Kunti, Madhu, Kekaya [northeast Punjab], Kos'ala [from Kâs'î to the Himalayas], Arna [east of Mithilâ] and in many other kingdoms, drank the men and women with their eyes in the lotus face that was so generous with His smiles and affectionate glances, o King. (21) The Spiritual Master of the Three Worlds put an end to the blindness of their eyes by bestowing upon them the fearlessness of the spiritual vision. As He thus by and by reached Videha, heard He how by the God-conscious and the commoners His glories were sung, the glories that eradicate all misfortune and purify every corner of the universe. (22) The moment the villagers and citizens heard that Acyuta had arrived, o King, came they joyfully forward to greet Him with offerings in their hands. (23) Seeing Him who is Praised in the Verses, bowed they with their faces and hearts blossoming of love down with their joined palms held to their heads, as they also did before the sages they only knew from hearsay. (24) Each of the kings of Mithilâ and S'rutadeva prostrated at the feet supposing that the Spiritual Master of the Universe had arrived to be of mercy for especially him. (25) Bahulâs'va and S'rutadeva simultaneously joining their palms, invited the Descendant of Das'ârha along with the twice-born to be their guest. (26) The Supreme Lord eager to please the two of them accepted their offer by entering each his house without them knowing that of each other [He did so at the same time in *vaibhava-prakâs'a*]. (27-29) The descendent of Janaka [Bahulas'va] who later that day saw them, fatigued, coming from a distance to his house, mindfully brought out fine seats for them so that they could comfortably sit. Overjoyed at heart with intense devotion and eyes clouded with tears bowed he down to wash those feet of which the water is able to purify the entire world. Together with his family taking it on his head, honored he the Lords [and sages] with sandalwood paste, garlands, clothing, jewelry, incense, lamps, *arghya*, cows and bulls. (30) When they had eaten their fill, said he while happily massaging the feet of Vishnu on his lap, in order to please them in a gentle voice slowly the following.

(31) S'rî Bahulâs'va said: 'You indeed the Self-illuminated Witness and Soul of All Created Beings, o Almighty One, have now become visible to us who are remembering Your lotus feet. (32) To be true to the statement You made that 'No one, not even Ananta, S'rî or the Unborn Brahmâ is as dear to Me as the unalloyed devotee', have You appeared before our eyes [see also 7.7: 51-52, 10.9: 20-21, 10.47: 58-63]. (33) What person knowing this would abandon Your lotus feet when You give Yourself to sages who are peaceful from not striving for possessions? (34) Descending in the Yadu dynasty for those who are caught in worldly love [*samsâra*] have You, to put a stop to it, disseminated Your fame which removes the sins of the three worlds. (35) All glories to You Krishna, the Supreme Lord ever fresh in His intelligence, to Nara-Nârâyana, the One perfect of peace in undergoing the austerities. (36) Please o Omnipresent One, dwell, joined by the twice-born, for a few days in our home and sanctify with the dust of Your feet this dynasty of Nimi.'

(37) S'rî S'uka said: 'Thus invited by the king stayed the Supreme Lord and Maintainer of the Entire World there and thus brought good fortune to the men and women of Mithilâ. (38) S'rutadeva, just as Bahulas'va receiving Krishna in his house, bowing down to the sages to the occasion of which he in delight danced with waving clothes. (39) He made them sit on mats of darbha grass which were brought, greeted them with words of welcome and washed next pleased together with his wife their feet. (40) With the water sprinkled he, overjoyed of having all his desires fulfilled, most piously himself, his house and his family. (41) With offerings of fruits, aromatic root [*us'îra*], pure nectarean sweet water, fragrant clay, tulsî leaves, kus'a grass and lotus flowers honored he them with all items of worship available and with food conducive to the mood of goodness [see B.G. 17: 8]. (42) He wondered: 'How could it happen that I who fell down in the blind well of family life, may enjoy this association with Krishna and these godly people in whom He resides; it is indeed the dust of their feet that constitutes the dignity of all holy places.' (43) With them comfortably seated and having proven the hospitality, spoke S'rutadeva, as his wife, relatives and children were sitting close, while he massaged His feet.

(44) S'rutadeva said: 'It is not for the first time that we see the Supreme Personality present before us; in fact is that happening ever since He, creating this universe with His energies, entered it in His own state of [transcendental] being [as an *avatâra*]. (45) He enters this world the way a sleeping person appears in his own dream: alone with his mind creates he by his own imagination a separate world. (46) You appear within the hearts of those people who with a pure mind again and again hear about You, speak of You, glorify You, worship You and converse about You. (47) Even though You're situated in the heart are You far removed from minds agitated by material affairs, and even though one can't get hold of You by one's own powers, are You near to those who appreciate Your qualities [see also B.G. 7: 25]. (48) Let there be my obeisances unto You, the Supersoul from whom we know the Absolute of the Truth, the One who [as the Time] calls for the death of the conditioned soul; the One who assumes forms that have a cause [the universe] and do not have a cause [the transcendental], and thus [respectively] obstructs matters and [then again descending for Your devotees] broadens the outlook by Your own deluding potency. (49) You as that Supersoul, please command us Your servants. What o God should we do? Oh, having this of You, Your good Self, visible before our eyes is what puts an end to the troubles of humanity!'

(50) S'rî S'uka said: 'Having heard what he thus said to Him, spoke the Supreme Lord, the Destroyer of the Distress of the Surrendered, to him with a broad smile taking his hand into His. (51) The Supreme Lord said: 'O brahmin, you should know that these sages came along for the purpose of blessing you; wandering with Me, they purify all the worlds with the dust of their feet. (52) The deities, pilgrimage sites and sacred rivers being visited, being touched and being worshiped purify gradually, but by the glance of the one who is the most worshipable is that all attained at the same time [see also 4.30: 37, 7.9: 44, 10.9: 21, 10.84: 11]. (53) A brahmin is by birth the best of all living beings, and what more wouldn't he mean to Me when he by his austerity, his learning and his contentment is endowed with a grip on the time [of this age of Kali, see also ** and *kâlâ*]! (54) This four-armed form is not as dear to Me as a brahmin is; a man of [brahminical] learning comprises all the Vedas indeed the way I comprise all the gods [see also 10.84: 12]. (55) Those who corrupted in their intelligence fail to understand it this way, behave in neglect enviously towards the man of [brahminical] learning, their guru, Me factually, their very self, while they do regard the visible form of an idol worthy of worship. (56) The moving and nonmoving of this universe as well as the elementary categories basic to it are by man of learning of respect for Me kept in mind as being My forms [see also B.G. 5: 18]. (57) Therefore o brahmin just worship, with the same faith you have in Me, these brahmin seers, and thus will you directly be of worship for Me, not by any other way as [e.g. offering] vast riches [and such].'

(58) S'rî S'ûka said: 'He as also the king of Mithilâ who were thus instructed by the Lord, attained by the single-minded devotion for Krishna and His company of the most exalted twice-born ones, the transcendental destination. (59) The Supreme Lord of Devotion for His Own Devotees, thus staying and

teaching the two devotees the path of the truthful [***], o King, then returned to Dvârakâ.'

Footnotes

* The *tridanda* is a staff carried by *vaishnava sannayâsîs* symbolizing the threefold austerity of thought, speech and action. In all these three the renunciate is vowed to serve Vishnu. The staff consists of three sticks wrapped in saffron cloth with a small extra piece wrapped in at the top.

** Time is the Lord His impersonal feature. The *paramparâ* says: 'It is understood from the Vedic science of epistemology, the 'Nyâya-S'âstra', that knowledge of an object (*prameya*) depends on a valid means of knowing (*pramâna*)' (pp 10.86: 54). So would to know Krishna in the form of Time as-He-is (I am the Time, the light of the sun and the moon, as He says in the Gîtâ to be the objective of the universe) - by means of clocks managed validly to His nature, the Sun as with a sundial, and calendars managed validly to His order, the moon, like with its phases - constitute the proper brahminical conduct. With weeks to the moon and clocks to the sun, would standardtime with its mean time deadness, zone time arbitrary false oneness and summertime instability, constitute the time of ignorance in denial of Krishna, the father of Time, even though Krishna affirms the worship of Time with the pragmatism and thus karmic dictate of standardtime, to which He still calls that demigod (...) worship less attractive and wrong [see also *cakra, kâla* en 1.2: 26 B.G. 9: 23, 10: 21, 30 & 33, 7: 8 and the Bhâgavatam timequotes].

*** Prabhupâda adds here: "The instruction we receive from this incident is that King Bahulâs'va and S'rutadeva the *brâhmana* were accepted by the Lord on the same level because both were pure devotees. This is the real qualification for being recognized by the Supreme Personality of Godhead."

Chapter 87

The Underlying Mystery: Prayers of the Personified Vedas

(1) S'rî Parîkchit said: 'O brahmin, how can the sacred texts [the *s'ruti*, the Vedas], dealing with the different modes of nature, express themselves about the inexpressible [*] Absolute Truth that is elevated above cause [the subtle] and effect [the gross]?'

(2) S'rî S'uka said: 'The intelligence, senses, mind and life force of the living beings were by their Lord and Master evolved for the sake of the sensual, for the sake of getting a life and for the sake of the [emancipation of the] soul and its ultimate liberation. (3) This same philosophical exercise concerning the Absolute Truth was observed by the predecessors [like the Kumâras] of our predecessors [like Nârada]. Whoever with faith concentrates upon it will be free from material attachment and attain peace and tranquility [see also 8.24: 38]. (4) For this purpose will I relate to you an account concerning Lord Nârâyana. It concerns a conversation between Nârâyana Rishi and Nârada Muni.

(5) Once went the Supreme Lord's beloved Nârada as he was traveling the worlds, for a visit to the *âs'rama* of the Eternal Seer Nârâyana. (6) From the beginning of Brahmâ's day has He [Nârâyana Rishi], just for the welfare in this and the next life of the human beings who abide by dharma, *jñâna* and self-control, in Bhârata-varsha been performing penances [see *kalpa*]. (7) Having arrived there bowed he down to Him who sat there surrounded by sages of Kalâpa, the village where He resided, and asked he this very same question, o best of the Kurus. (8) As the seers were listening related the Supreme Lord this ancient discussion about the Absolute Truth among the inhabitants of the world of the mortals [Janaloka]. (9) The Supreme Lord said: 'O son of the self-born Lord [Brahmâ], in the past was there, among the ones residing in the world of the mortals, a sacrifice held for the sake of which the [*ûrdhva-retah*] celibate sages who had found their life in Brahmâ [- who were born from him -] exercised their spirituality. (10) With you having left for S'vetadvîpa to see the Lord, ensued about Him [Vishnu in the function of Aniruddha] in whom the Vedas lay down to rest [after the dissolution of the material world], indeed a lively exposition which brought up the question that you now again are asking Me. (11) Even though they were equally qualified from their penance and their study of the *s'ruti* and equal to friends, foes and neutrals, appointed they one of them as their speaker while the rest eagerly listened.'

(12-13) S'rî Sanandana said: 'When He after having created this universe relating to its dissolution withdrew and was lying asleep, awakened the Vedas in person the Supreme One with descriptions of His

characteristics, the same way a sleeping king by his court poets is awakened as they as his servants approach him at dawn with [reciting] his heroic deeds. (14) The Vedas said: 'All glories, all glories to You, please o Unconquerable One defeat the eternal illusion that assumed the form of the modes and creates the detrimental. Because You at times engage Yourself with the from Your inner self springing energies of the embodied ones who move and not move about, can You by us, the Vedas, be appreciated who in Your original status are complete in all opulences [**]. (15) This world is by the seers regarded as being the end product of a greater complete [of *brahman*], for it is like with clay that in transformation leads to forms that dissolve again but itself doesn't change. For that reason dedicated the seers their minds, words and actions to You. Where else could the footsteps of men be placed than on the ground they are walking [see also 6.16: 22, 11.24: 18 and B.G. 7: 20-25]? (16) Thus do Your people of enlightenment o Master of All the Three Worlds, rid themselves of their troubles by diving deep into the ocean of the nectar of the narrations [the *kathâ*] that eradicates the contamination. No wonder then that they who by the power of their own minds dispelled the qualities of the temporal O Supreme One, in their worship experience the uninterrupted happiness of Your abode. (17) They who only displace air as they breathe [see B.G. 18: 61] are really alive when they are Your faithful followers, for You, elevated above cause and effect, are the underlying reality of whose mercy the universal egg of the material complete, the separate existence and the other aspects and material elements of the person were produced [see 3.26: 51-53]. According the particular forms that furthermore were manifested, You appear as the Ultimate Form among the more or less material, physical coverings [the *kos'as* and B.G. 18: 54]. (18) According the standards of the seers are they who are engrossed in their vision of worship for the abdomen [the lower centers] and fix the Ârunis [the superior yogis] first of all their attention on the *prânic* knot of the subtle energies [see *cakra*] of the heart, after which they, o Unlimited One, go upward to the head which is Your abode and next go to the highest destination from which they, once they reached it, never fall down again into the mouth of death [see also B.G. 8: 16]. (19) Apparently as their motivator [pro or contra] entering the by You differently created species of life, do You depending the situation in Your own creation become visible about the way fire manifests itself [depending the form ignited]. You thus being among them as the real [equal to itself and eternal] among the unreal [variegated expansion that is temporal] are by the ones who are connected to Your manifestation and not being entangled have spotless minds, understood as being one [unchanging, permanent] state of love [see also B.G. 2: 12]. (20) The person within the bodies he owes to his own activities is in fact as an expansion of You, the possessor of all energies so it is said [by the Vedas], not of the external [the gross body, the *deha*], nor of the internal [the subtle body, the *linga*] but [by these bodies] enveloped. And so do, once they have developed faith ascertaining the status of the living entity as being manifested in this manner, the ones learned in the sacred precepts worship Your feet as the source of liberation and field in which all offerings are sown. (21) By diving deep into the vast ocean of nectar of the pastimes of the forms You assumed in order to propagate the hard to grasp principle of the soul, do the few who found relief from the fatigue [of a material life] not even wish to be liberated from this world, o Lord. This is so because they, abandoning their homes, found association with the community of the swans [the transcendental people] at Your lotus feet [see e.g. 4.24: 58, 4.30: 33, 5.12: 16, 5.13: 21, 7.6: 17-18, 7.14: 3-4]. (22) This body useful for serving You acts as one's self, one's friend and beloved. However, even though You, favorably disposed as their very Self, are helpful and affectionate, do they who alas fail to delight in You rather find the degradation of the physical frame [in successive births], suicidal as they are in their worship of the unreal when they time and again fail to find their way with their existential fears [see also B.G. 16: 19]. (23) That what by the sages with their breathing, mind and senses brought under control in steadfast yoga is worshiped in the heart, is also attained by the ones who remember You in enmity [see also 3.2: 24 and 10.74: 46]. Similarly will we attain You and equally relishing the same nectar from the lotus-like feet, as do the women [the *gopîs*, the wives] who in their mind and with their eyes are attracted to Your arms that are as firm as mighty snake bodies. (24) Ah, who out here who but recently was born and soon will die has an inkling who the first one would be from whom arose the seer [Brahmâ] after whom followed the two groups of demigods [to the senses and the principles. See B.G. 7: 26]? When He lies down to withdraw is there at that time neither the gross, nor the subtle, nor that [the bodies] comprising both; nor is there the flow of Time or are the S'âstras there [B.G. 9: 7]. (25) They who teaching with authority declare that life springs from dead matter and that there would be finality to the eternal [see B.G. 2: 16], that the soul wouldn't be one [see 10.14: 9] and that the duality of mundane business is something real [see B.G. 17: 28], are mistaken in their from ignorance born dualistic conception that the living entity thus would be produced from the three modes [only without You, their Oneness Beyond, see B.G. 14: 19 and 13: 28]; that is what one gets when one concerning such transcendental matters is not of [knowledge with] You, the Essence of Full Perception [see also 5.6: 9-11]. (26) The [temporal of forms and thus the] untrue threefold and its [mind-]phenomena up to the human beings, appear in You as if they would be true, but they are nevertheless by the knowers of the Soul who consider the entirety of this world as something true [viz. as Your living body] not rejected, because they are transformations non-different from Him. They, created by Him who enters [His creation] Himself, are as such recognized as being of the True Self in the same sense as gold is not different when it is assigned

different forms [see also 6.16: 22]. (27) They who worship You as the shelter of all created beings do not worry about Death and simply put their feet on his head, but even the sages [among them] are tied by Your words the way animals are tied. It are they who consider themselves Your friends who [thus] find purification, not so much they who turned away from that. (28) You who self-effulgent are free from labor are the sustainer of all who are of karma [bound as they are to their senses]. The godly vigilant with the material of nature carry You tribute and enjoy the same exercise of respect offered to them, just like it is with the local rulers in a kingdom in relation to the sovereign ruling the entire country - that is how they who are of success in fear of You execute their assigned duties. (29) By Your material energy are the species of life, that manifest themselves as stationary and moving, motivated for action, but that can happen only when You, the One aloof, o Eternally Liberated one, cast Your brief glance by assuming Your forms to have Your pastimes in the material world. To [You] the Supreme can no one be a stranger or a friend, just like the ether can have no perceptible qualities. In that sense are You like the void of space. (30) If the countless embodied beings wouldn't be time-bound, would the omnipresent consequently not be such a sovereign rule, o Unchanging One. Because the substance cannot be independent from that from which it was generated [- *pradhâna*, timespace, primeval ether -] must [You] the regulator [of Time] be known as being equally present everywhere and not as being somewhere else. For that reason is one mistaken supposing that one knows [the complete of You], since one is of the imperfect [local order] with what one is knowing [see 6.5: 19]. (31) The generation of the material world and its enjoyer [the male principle, the person, the *purusha*] is not something that happens; it is from the combination of these two unborn elements that living bodies within You find their existence like bubbles that appear in water [in combination with air]. Just like rivers merge into the ocean and all flavors of nectar merge into the honey, merge these living beings with all their different names and qualities [in the end again] into the Supreme [see also B.G. 9: 7]. (32) Those who are of wisdom and properly understand how much Your *mâyâ* bewilders the human beings render potent loving service unto You, the source of liberation. How would there for those who faithfully follow You, be any kind of fear for a material existence, a fear which by the three rimmed [wheel of Time of past, present and future] of Your furrowing eyebrows repeatedly is created in those who do not take shelter of You [see also B.G. 4: 10, 7: 14 & 14: 26]? (33) Conquered by the senses and breath is the mind like a horse not brought under control [B.G. 2: 60 and 5.11: 10]. Those who out here endeavor to regulate but abandon the feet of the guru, meet with hundreds of obstacles in their distress and unsteadiness with the various methods of control, o Unborn One. They are like merchants who sailing the ocean failed to employ a helmsman [see 10.51: 60 & B.G. 4: 34]. (34) What do servants, children, a body, a wife, money, a home, land, vitality, and vehicles mean to human beings for whom You became their very Self, the Embodiment of All Pleasure. And what at all would to those who carrying on with their indulgence in sexual matters fail to appreciate the truth [of Him], bring [real] happiness in this world subject to destruction that on itself is void of any essence? [see also B.G. 13: 8-12] (35) The seers free from false pride who, with the greatest piety on this earth direct themselves at the places of pilgrimage and the sites of His pastimes, have installed Your feet in their heart and destroy the sins themselves with the water of their feet. They who but once turned their mind towards You, the Supreme Soul of Eternal Happiness, will never again dedicate themselves to the homely affair [of a family life] that steals away a person's essential qualities. (36) 'From the true manifested the true' so one may say, but that must be refuted as being a specious argument. Just because it is true in a number of cases is this connection not always found. Because the conjunction is found at times are by a succession of people groping in the dark the matters of every day life differently presented and then do Your numerous words of wisdom bewilder and loses one one's attentiveness with the incantations one has with the rituals. (37) Because all of this didn't exist in the beginning and hence will not exist after its annihilation, can be concluded that that what in the interim appears within Your manifestation, is the untruth to be avoided. And thus is that [interim existence] to those who are stable in their spirituality but a figment of imagination, even though one can compare it all in categories of material substance that appear in varieties of transformations [see text 26], transformations that by the unintelligent conversely are considered something worshipable [see B.G. 6: 8]. (38) He [the living entity] reconciles himself, because of the insurmountable of matter, to that energy and assumes, in taking to her qualities, accordingly forms. In his attachment to those forms is he deprived of His advantage and runs he into [the facts of birth and] death. You on the other hand with the grace You have leaves her aside like a snake that sheds its skin and are in Your eightfold greatness [see *siddhis*] glorified as the One Unlimited in His Glory. (39) If persons having entered a renounced life do not uproot the traces of material desires in their hearts and as yoga practitioners [just] live to satisfy their animal needs, have they, being unhappy in not having moved away from death, in both [this life and the hereafter], missed Your heavenly kingdom. For the impure it is impossible to attain when they have forgotten You with You by them carried as a jewel around their neck [see also B.G. 6: 41-42]. (40) Someone who understands You takes no heed of the good and bad consequences of the auspicious and inauspicious that in the moment rises from You [in the here and now], nor takes he heed of the words of other living beings. Every day, o You of All qualities, is he of the song that in every age is heard through the disciplic succession of the children of Manu [see 3.22: 34-39 and 5.13: 25]. And thus are You by him considered the ultimate goal of liberation. (41) Neither the masters of heaven

can discern the end of the glories of You so Unlimited, nor even You Yourself, You within whom the multitudes of universes - each in their own shell - with the Course of Time are blown about in the sky as particles of dust. In You finding their ultimate conclusion bear the *s'rutis* fruit by [*neti neti*] eliminating that what is not the Absolute of You [see *siddhânta*]'.

(42) The Supreme Lord said: 'Thus having heard this instruction about the True Self, understood the sons of Brahmâ their final destination and worshiped they following perfectly satisfied sage Sanandana. (43) Thus was by the classical sages who appeared in this world to roam in higher spheres, of all the Vedas and Purânas the nectar of the underlying mystery [of the Upanishad philosophy] distilled. (44) O you heir of Brahmâ [Nârada], wander the earth as you wish, meditating with faith upon this instruction about the Soul that turns to ashes the desires of man.'

(45) S'rî S'uka said: 'He, self-possessed, who this way was commanded by the sage accepted that faithfully, o King, and spoke, now completely being of success, the following after first, firm in his belief, having meditated upon what he had heard. (46) S'rî Nârada said: 'My obeisances to Him, the Supreme Lord Krishna spotless in His glories, who manifests His all-attractive expansions for the liberation of all living beings [1.3: 28].'

(47) Thus having spoken bowed he down to the Original Rishi [Nârâyana] and to the great souls who were His pupils, and went he from there to the hermitage of my physical father, Dvaipâyana Vedavyâsa. (48) After by the great devotee having been honored and having accepted a seat from him, described he to him what he had heard from the mouth of S'rî Nârâyana. (49) Thus has your question been answered o King, about how the mind would find its way with the Absolute Truth, the truth which having no material qualities is so hard to express in words. (50) He who watches over this universe in the beginning, the middle and the end; He who is the Lord of the unmanifested of the individual soul; He who, sending forth this universe, entered it along with the individual seer and [with him] producing bodies regulates them; He unto whom surrendering the one [illusioned] not being [re-]born forgets - as if asleep - the body that he cherishes; He by the power of whose pure spiritual status one is saved from a material birth, is the Supreme Personality upon whom one relentlessly should meditate to be freed from the fear [see B.G. 16: 11-12, 1.9: 39 and the bhajan Sarvasva Tomâra].'

Footnotes

* S'rîla S'rîdhara Svâmî elaborately analyzes this problem, of describing the inexpressible Truth in definable terms, by means of the traditional discipline of Sanskrit poetics that states that words have three kinds of expressive capacities, called *s'abda-vrittis*. These are the different ways a word refers to its meaning, distinguished as *mukhya-vritti* - literal meaning (divided in rudhi, conventional use and yoga, derived use as in etymology), *lakshanâ-vritti* - metaphorical meaning, and the closely related *gauna-vritti*, a similar meaning; exemplified by: the word lion has the three expressive forms of: it is a lion - literal, he is a lion - metaphorical and he is like a lion - similar use. So in fact the question is how the Absolute would be covered taken literal, in metaphor and in simile.

** According to S'rîla Jîva Gosvâmî, the twenty-eight verses of the prayers of the personified Vedas (Texts 14 - 41) represent the opinions of each of the twenty-eight major *s'rutis*. These chief Upanishads and other *s'rutis* are concerned with the various approaches of the Absolute Truth. See the purports pp 10.87 of this chapter of the *paramparâ* for specific quotes.

Chapter 88

Lord S'iva Saved from Vrikâsura

(1) The honorable king [Parîkchit] said: 'The godly, the ones of darkness and the humans who worship the austere Lord S'iva, are usually rich and enjoy the senses, but not so those of Lakshmî and her Husband the Lord Hari. (2) On our part indeed of great doubt in this, we wish to understand this matter of the destinations of the worshipers of the two Lords so opposite of character.'

(3) S'rî S'uka said: 'S'iva, always united with his *s'akti*, is prayed to in his three manifest features of *guna*: the emotion [his *sattva*], the authority [his *rajas*] and the inertia [his *tamas*], and is thus the [embodiment of

the] threefold of ego. (4) From that have the sixteen transformations [*lingas*] manifested of which someone, pursuing any of these, enjoys the acquisition of material assets [see under S'iva]. (5) Lord Hari however is, indeed absolutely untouched by the modes, the Original Person transcendental to material nature; He is the witness seeing everything, by worshipping Him one becomes free from the *gunas*. (6) Your grandfather the king [Yudishthhira] asked Acyuta this as he was hearing from Him about the dharma. (7) He, the Supreme Lord, his Master, who for the sake of the ultimate benefit of all men had descended into the Yadu-family, then spoke pleased to him who was eagerly listening. (8) The Supreme Lord said: 'From the one I favor I gradually take away the wealth, after which then poor, suffering one distress after another, that person will be abandoned by his own [attached] people [see also 7.15: 15, 9.21: 12, 10.81: 14 & 20, 10.87: 40, B.G. 9: 22]. (9) When he futile in his attempts to serve the capital gets frustrated and makes friends with those devoted to Me, will I show My mercy. (10) Sober with the wisdom understanding that the subtle, pure, eternal spirit of the Supreme Brahman is one's true self, is one freed from *samsâra*. (11) Leaving aside Me because I am most difficult to worship, do people worship others from which they quickly find satisfaction in receiving royal opulence. Having become arrogant, proud and negligent do they, surprisingly, then insult those whom they owe the benedictions [see also B.G. 2: 42-44; 4: 12; 7: 20-25; 17: 22, 18: 28].'

(12) S'rî S'uka said: 'Brahmâ, S'iva and others are capable of cursing and showing favor. Brahmâ and S'iva are quick with their condemnations and blessings, my dear King, but the Infallible One [Vishnu] is not. (13) In this connection is as an example the following ancient story told of Girîs'a running into danger by offering a choice of benedictions to the demon Vrikâsura. (14) An Asura named Vrika, a son of S'akuni [see 9.24: 5], meeting Nârada on the road, wickedly asked which of the three Lords was most quickly pleased. (15) He said: 'For quick success you better worship S'iva, he is as quickly satisfied by qualities as he is angered by faults. (16) Satisfied with Ten-head [Râvana] and with Bâna who like minstrels sang his glories, got he in great trouble [though] giving them unequalled power.'

(17) Thus informed worshiped the Asura him at Kedâra [in the Himalayas] by offering oblations of flesh from his own limbs into the fire that is S'iva's mouth. (18-19) Out of frustration to obtain the sight of the Lord, was he the seventh day with his hair wetted in the waters of that holy place, about to cut off his head with a hatchet. But then supremely merciful rising from the fire looking like Agni stopped he him seizing his arms and restored he his body on the touch, just like we would. (20) He told him: 'Enough, enough, dear man, please listen, choose a benediction from me, I'll bestow upon you whatever boon you desire. Ah, your greatly tormenting your body is useless, I am pleased by persons who with water approach me for shelter [see also B.G. 17: 5-6]!'

(21) With that offer of the god chose the sinner a boon that terrified all living beings as he said: 'May whomever die on whose head I place my hand!'

(22) O son of Bharata, Rudra hearing this, disgruntled vibrated *om* and granted it him with an ironic smile; it was like giving milk to a snake [see also 10.16: 37]. (23) To put the favor to a test tried the demon then to put his hand on the head of S'iva and made that way his flesh creep about what he had caused. (24) Pursued by him fled he trembling with fear from the north [of his residence] to as far as the limits of the earth and the sky in all directions. (25-26) Not knowing what to do against it remained the chief demigods silent. Thereupon he went to Vaikunthha, the place luminous beyond all darkness where Nârâyana, the Supreme Goal is manifest. That place is the destination from where the renunciates who in peace gave up the violence do not return [see also S'vetadvîpa]. (27-28) The Supreme Lord, the Eradicator of Distress, who from a distance saw the danger, came before him having turned Himself by the power of His *yogamâyâ* into a young brahmin student. Complete with a belt, deerskin, rod and prayer beads had He an effulgence that glowed like fire. He respectfully greeted him humbly with kus'a grass in His hands. (29) The Supreme Lord said: 'Dear son of S'akuni, you seem to be tired, for what reason have you come from so far? Please rest a while, shouldn't this personal body be the fulfillment of all desires? (30) If suitable to Our ear, o mighty one, please tell Us what you have in mind. One usually accomplishes one's purposes with the help of others isn't it?'

(31) S'rî S'uka said: 'Thus questioned by the Supreme Lord with words that rained like nectar, vanished all his fatigue and told he Him what he had done. (32) The Supreme Lord said [then to Vrika]: 'That being the case, We can't put faith in his statements. For he's the one cursed by Daksha to become diabolical as the king of the ghosts and devils [see 4.2: 9-16]. (33) If you put faith in him as the 'spiritual master of the universe', then dear friend, just see right now what happens if you place your hand on your own head! (34) If S'ambhu's words this way - or another - prove to be false, o best of the Dânavas, then please kill him who's been fooling you, so that he never lies again.'

(35) He this manner bewildered by the o so clever words of the Supreme Lord, thought no longer and foolishly placed his hand on his own head. (36) Like being hit by lightening was it instantly shattered. He fell down whereupon from the sky could be heard the sounds of 'Victory!', 'Hail!' and 'Right so!' (37) With S'iva freed from the danger now the sinful Asura Vrika was killed, released the celestial sages, the ancestors and the singers of heaven a rain of flowers. (38-39) Bhagavân, the Supreme Personality, then addressed the delivered Girîs'a: 'Ah, dear Mahâdeva, see how this sinner was killed by his own sinfulness! What fortune indeed o master, can there be for a living being who was of offense with the elevated saints, not to mention having been in offense with the Lord of the Universe, the Spiritual Master of the Living Being [see also 1.18: 42, 7.4: 20 and B.G. 16: 23]. (40) Whoever hears of or recites this rescuing of lord S'iva by the Lord of the Supersoul, the Inconceivable Personal Manifestation of the Ocean of All Energies, is freed from as well enemies as from the repetition of birth and death.

Chapter 89

Vishnu the Best of the Gods and the Krishnas Retrieve a brahmin's Sons

(1) S'rî S'uka said: 'Among the sages performing a sacrifice at the bank of the Sarasvatî, o King, arose a controversy as to which of the three [Lords] there from the beginning would be the greatest. (2) Desirous to know this send they Bhrigu, the son of Brahmâ to find this out, o King, and so he went to the court of Brahmâ. (3) To make it a test of goodness he didn't bow down to him nor uttered he a prayer. That then kindled the great Lord his passion and he grew angry. (4) Even though in his heart anger was rising towards his son, managed the self-born one to control himself, just like with a fire that is put out by its own product, water [see also 3.12: 6-10]. (5) Next went he to Mount Kailâsa where S'iva happy to see him rose to his feet in order to embrace his brother. (6-7) But when Bhrigu denied this and said 'You are a transgressor of the path', became he angry and rose he with eyes shooting fire his trident against him ready to kill. The goddess fell at his feet and pacified him verbally. Bhrigu subsequently went to Vaikunthha where Lord Janârdana resides. (8-9) After he there had kicked Him in the chest as He was lying with His head on the lap of the goddess of fortune, rose the Supreme Lord, the Destination of the Devotees, up together with Lakshmî. Coming down from the bed He next with His head bowed down to the sage and said: 'Be welcome, o brahmin, take this seat, please forgive Us o master, for a second we didn't notice you'd arrived! (10-11) Please purify Me, My world and the rulers of all worlds devoted to Me, with the water washing from the feet of your good self that creates the sacredness of the sites of pilgrimage. Today, o My lord, I've become the exclusive shelter, because with your foot having freed My chest from all sin the goddess of fortune will consent to reside there.'

(12) S'rî S'uka said: 'Bhrigu delighted by the solemn words that the Lord of Vaikunthha thus spoke, gratified fell silent with tears in his eyes, overwhelmed as he was with devotion. (13) O King, having returned to the sacrifice of the sages defending the Veda, described Bhrigu in full what he personally had experienced. (14-17) Hearing this fell the sages in amazement, because they were freed from their troubles in putting their faith in Lord Vishnu as the greatest of whom there is peace and fearlessness, direct proof of dharma, spiritual knowledge, detachment, realization [of *tat*], the eight mystic powers [*siddhis*] and His fame that drives away the impurities of the mind. He's the Supreme Destination of the selfless and saintly sages who, giving up on the violence [of ruling by passion], have minds that are equipoised and peaceful. He's the embodiment of the mode of goodness of which the brahmins of spiritual peace, they who are so keenly and expertly of worship without ulterior motives, are the worshipable deities [see 1.2: 7; 3.25: 37 and 10.81]. (18) In accord with the *gunas* are there the three types of conditioned beings brought about by His material energy: the wild [the Râkshasas], the unenlightened [the Asuras] and the godly [the Suras]; among these three is it the mode of goodness [of the Suras] that leads the way [see B.G. 14: 6 & 14: 14].'

(19) S'rî S'uka said: 'It is through their service of the lotus feet of the Supreme Personality [the Pure of Goodness] that the learned ones, who this way live at the Sarasvatî to dispel the doubts of the common people, attained His destination.' "

(20) S'rî Sûta [at Naimishâranya] said: "Thus flowed this nectar with the fragrance of a lotus from the mouth of the son of the sage [Vyâsa]. Dealing with the Supreme Personality shatters that nectar the fear of a material existence and makes it the traveler, who constantly drinks in the fine verses through the holes of his ears, forget the fatigue of his wandering the [worldly] road. (21) S'uka said: 'Once, in Dvâarakâ, it happened that the infant son born from the wife of a brahmin died the moment it, so one says, touched the ground, o descendant of Bharata. (22) The learned one, in misery lamenting with an agitated mind, took the corpse to

the gate of the king [Ugrasena] and said, presenting it, the following: (23) 'Because this unqualified avaricious *kshatriya* addicted to sense-gratification, with a mind deceitful and hostile to the brahmins, failed in his duties, has my son met his death. (24) Citizens serving a wicked peoples-lord who, out of control with his senses, takes pleasure in violence [like meat-eating], have to suffer poverty and constant misery.'

(25) And the same way it happened a second and a third time alike that the wise brahmin left [a dead child] at the gate and sang the same song. (26-27) Arjuna who some day because of Kes'ava was in the vicinity happened to hear about it when the ninth child of the brahmin died. He said: 'O brahmin, isn't there someone out here to wield the bow at the place where you are living? Truly these fallen nobles act as brahmins attending a sacrifice! (28) There where brahmins have to lament the loss of wives, children and wealth, are the ones dressed up as kings but actors living for their own material interest. (29) O great lord, I'll protect the offspring of the two of you so miserable in this matter. And if I fail to fulfill my promise will I enter the fire to put an end to my sins [compare B.G. 2: 34].'

(30-31) The brahmin said: 'Since neither Sankarshana, Vâsudeva, Pradyumna the greatest archer, nor Aniruddha the incomparable chariot fighter, were able to save [my sons], why for heaven's sake do you then so naively intend to do what is even impossible to the [*catur-vyûha*] lords of the universe? That sounds pretty incredible to us.'

(32) S'rî Arjuna said: 'I'm not Sankarshana o brahmin, nor Krishna or even a descendant. I for true am the one named Arjuna with the Gândîva as his bow! (33) Do not belittle my prowess o brahmin, it satisfied the three-eyed one [S'iva]. I, defeating death in battle, will bring back your children o master!'

(34) The learned one thus convinced by Arjuna, o tormentor of the enemies, went home, satisfied about what he heard about the prowess of the son of Prithâ. (35) The time his wife was about to deliver again, said the most elevated brahmin distraught to Arjuna: 'Please save my child from dying!'

(36) He, touching pure water, offering the mighty Lordr [S'iva] his obeisances, remembering [the mantras of] his weapons, fixed Gândîva's bowstring. (37) He upwards, downwards and sideways fenced in the house of delivery with arrows charged with the mantras and thus created a cage of arrows. (38) When thereafter the infant of the brahmin's wife was born, disappeared it, after crying for some time, suddenly into the sky complete with its body. (39) The learned one then with Krishna being present said to Arjuna in derision: 'Just see what a fool I am, I who trusted such a boasting impotent eunuch! (40) When nor Arjuna, nor Aniruddha, nor Râma, nor Krishna were able to prevent this, who else would then be capable to offer protection in a situation like this? (41) Damn that Arjuna with his false words, damn the bow of that braggart, who so dumb, delusioned thought to bring back those who were taken by fate!'

(42) As the wise brahmin was thus cursing him, resorted Arjuna to a mystic incantation and went he straight to the heavenly city of Samyamanî where the great Yamarâja lives. (43-44) Not finding the brahmin's child went he, with his weapons ready, from there to the cities of Indra, Agni, Nirriti [the god of death subordinate to Yamarâja], Soma [the moon-god], Vâyû and Varuna and then to other regions from the subterranean one up to the top of heaven. Failing to obtain from them the son of the twice-born one, was he, about to enter the fire as he had promised, opposed by Krishna who tried to stop him. (45) 'I'll show you the sons of the twice-born one, please do not deprecate yourself, men like this [now so critical with us] are going to bring the spotless fame of the both of us.'

(46) The Supreme Lord, the Divine Controller, thus conferring mounted together with Arjuna his chariot and set off in the western direction. (47) Passing over the seven continents with their seven seas and seven mountain ranges crossed he the border that separated the worlds from outer space and entered He the vast darkness [see also 5.1: 31-33]. (48-49) There in the darkness lost the horses S'aibya, Sugrîva, Meghapushpa and Balâhaka [see also 10.53*] their way, o best of the Bharatas, and thus was by the Supreme Lord, the Great Master of All Yoga Masters, considering their plight His personal *cakra* that shines like a thousand suns sent ahead to lead the chariot. (50) The Sudars'ana disc that with its extremely intensive effulgence as fast as the mind was speeding ahead, cut itself through the immense dense and fearsome darkness of the manifestation like an arrow of Lord Râmacandra shot away at an army. (51) Following the path of the *cakra* beyond that darkness beheld Arjuna the all-pervasive, endlessly expanding, transcendental light, that hurt so that he closed both his eyes [see also 10.28: 14-15]. (52) From there entered they a body of water that was moved by a mighty wind into a splendor of huge waves. Therein was situated a verily wondrous abode that supremely radiated with columns that shone bright with thousands of inlaid gems. (53) There resided the huge serpent of Ananta that, amazing with His thousands of heads that radiated with the gems upon the

hoods and the twice as many frightening eyes, with His dark blue necks and tongues resembled the white mountain [of Kailâsa]. (54-56) On that serpent saw he comfortably seated the almighty, highest authority of the Personality Supreme to all Personalities of Godhead looking like a dense raincloud, with beautiful yellow garments, a pleasing attractive face and broad eyes. To His eight handsome long arms, the Kaustubha jewel, the S'rîvatsa mark and framed by a garland of forest flowers, reflected the thousands of scattered locks the brilliance of His earrings and the clusters of large jewels in His crown. As the Chief of the Rulers of the Universe was He served by His personal associates headed by Nanda and Sunanda, His *cakra* and His other weapons that manifested their personal forms, [the consorts of] His energies for prosperity, beauty, fame and material creation [resp. Pushthi, S'rî, Kîrti and Ajâ] and the complete of His mystic powers [*siddhis*]. (57) Acyuta paid homage to Himself in His Unlimited Form as did also Arjuna who was amazed by the sight [of Mahâ-Vishnu]. Then addressed the Almighty Lord and Master of the Rulers of the Universe with a smile and an invigorating voice the two of them who had their palms joined. (58) 'I brought the sons of the twice-born one over here with the desire to see the two of you, who as My expansions have descended. Turn, after killing the ones of darkness who burden the earth, quickly back to My presence [see 2: 2: 24-27 and 2.6: 26]. (59) Even though of the two of you all desires are fulfilled, o best of all persons, should you, as the sages Nara and Nârâyana did, be engaged for the sake of the common man to uphold the dharma.'

(60-61) The two Krishnas [see also B.G. 10: 37] thus instructed by the Supreme Lord of the Highest Abode, said 'om' bowing down to the Almighty and took the sons of the twice-born to return elated to their own places, the same way as they came. They handed over to the brahmin the sons who had the same bodies and the same age [as they had when they were lost]. (62) Having seen the abode of Vishnu was Arjuna deeply moved. He concluded that whatever special powers living beings might have, were all manifestations of Krishna's mercy. (63) He, Krishna, performing many heroic acts like these in this world, enjoyed the sensual pleasures [see also 1.11: 35-39] and was of worship with the most invigorating sacrifices [b.v. in 10.24 and 10.74 & 75]. (64) Beginning with His brahmins, rained the Supreme Lord from within His Supremacy, just like Indra does, at the right time down upon His subjects all that was desired. (65) With His having killed all the kings who turned against the dharma and having engaged Arjuna and others therein, paved He the way for the son of Dharma [Yudhishtira] to carry out the principles of religion [see also 1.14 & 15].'

Chapter 90

The Queens Play and Speak and Lord Krishna's Glories Summarized

(1-7) S'rî S'uka said: 'The Master of the Goddess of Fortune resided happily in Dvâarakâ, His own city opulent in all features and populated by the most prominent Vrishnis. When the finest of their women, dressed in new clothes, in the beauty of their youth were playing with balls and other toys on the rooftops, shone they like lightening. Its roads were always crowded with well ornamented elephants intoxicated dripping with *mada*, foot soldiers and horses and chariots brilliant with gold. The city was richly endowed with gardens and parks with rows of flowering trees everywhere filled with the sounds of the bees and birds frequenting them. Enjoying His sixteen thousand wives as their one and only love had He in their richly furnished residences expanded in as many different forms [see also 10.69: 41]. Diving in the pellucid waters where there was the cooing of flocks of birds and the aroma of the pollen of nightblooming and dayblooming lotuses and water lilies, sported the Great Appearance in the streams whereby His body, being embraced by the women, was smeared with the *kunkuma* of their breasts. (8-9) By the singers of heaven playing two-sided drums, kettledrums and tabors and by female and male praisers playing *vînâs* being glorified, was Acyuta with syringes by His wives laughing squirted with water and squirted He back, thus sporting like the lord of the treasurekeepers [Kuvera] does with his nymphs. (10) Sprinkling revealed they with wet clothes their thighs and breasts and tried they, with the flowers of their large braids scattered all over the place, with resplendent faces beaming wide smiles, to embrace Him in snatching away the syringe of their Consort. (11) As Krishna with on His garland the *kunkuma* from their breasts, and the order of His mass of hair disheveled from His absorption in the sport, enjoyed the being sprayed and spraying of the women, was He like the king of the elephants surrounded by she-elephants. (12) Done playing gave Krishna the male and female performers who earned their livelihoods by singing and playing music, the ornaments and garments of Him and His wives. (13) Thus were in the play of Krishna's sporting, His movements, His conversing, glancing and smiling; of His jokes, exchanges of love and embraces, the hearts of the wives stolen. (14) With their minds exclusively focussed on Mukunda spoke they stunned like they were mad. Now listen to me as I relate to you these words resulting from this thinking about the Lotus-eyed One.

(15) The queens said [see also 10.47: 12-21, 10.83: 8-40]: 'O kurari you are lamenting, deprived of sleep you cannot rest while the Controller somewhere in the world in an unknown place is sleeping this night. Is it that you, like us o friend, had your heart pierced to the core by the smiling, munificent, playful glance of His lotus eyes? (16) O Cakravâkî, alas, having closed your eyes for the night, you're crying pitifully. Or do you, having attained the servitude, perhaps like us desire in your braided hair the garland honored by Acyuta's feet? (17) O dear, dear ocean, you're always making such a noise, never getting any sleep. Do you suffer insomnia? Or were maybe your personal qualities stolen by Mukunda and have you also reached the state from which there is no escape? (18) O moon are you, seized by the fell disease of consumption, so emaciated that you can't dispel the darkness with your rays? Or is it that you appear so stunned to us, o dear, because you, like us, can't remember the talks of Mukunda? (19) O wind from the Malaya mountains, what have we done that would have displeased you so that we are inspired with lust in our hearts, hearts that are already torn apart by Govinda's sidelong glances? (20) O you honorable cloud, you sure are a friend most dear to the Chief of the Yâdavas with the S'rîvatsa on His chest. We, just as your good self, are bound to Him in our meditation on the pure of love. Your most eager heart is as distraught as ours. The same way as you, do we remember Him over and over and results that in torrents of rain with you and gives that us streams of tears again and again. That is the pain one suffers in association with Him. (21) O sweet-throated cuckoo, please tell me what I should do to please you who, in this voice able to revive the dead, are uttering the vibrations of Him whose sounds are so dear. (22) O mountain so broad in your intelligence, you do not move or speak. Are you preoccupied with great matters, or do you maybe like us desire to hold the feet of the darling son of Vasudeva on your breasts? (23) O [rivers,] wives of the ocean, your lakes alas have lost their wealth of lotuses, now they just like us dried up emaciated of not obtaining the loving glance of our beloved husband, the Lord of Madhu, who so often cheated our hearts [see also 10.47: 41 and 10.48: 11]. (24) O swan, be welcome and sit down, please drink some milk, tell us o dear one the news, for we know you are a messenger of S'auri. Is the Unconquerable One all well? Does He who is so fickle in His friendship still remember that He talked to us so long ago? Why should we [run after Him to] be of worship, o servant of the campaka [a type of magnolia]? Tell Him who raises the desire that He must visit us without the Goddess of Fortune. Why would that woman have the exclusive right of devotion?'

(25) S'rî S'uka said: 'Speaking and acting with such ecstatic love for Krishna, the Master of the Yogamasters, attained the wives of Lord Mâdhava the ultimate goal. (26) He, in numerous songs glorified in numerous ways, attracts with force the mind of any woman who but heard about Him. And what then would that mean to those who directly see Him? (27) How ever can the abnegations be described of the women who with the idea of having Him, the Spiritual Master of the Universe, as their husband, with pure love served His feet perfectly with massages and so on? (28) This manner proceeding according the dharma as defended by the Vedas, demonstrated He, the Goal of the Saintly, how one's home is the place to regulate one's religiosity, economic development and sense gratification [the *purushârthas*]. (29) With Krishna answering to the highest standard of a householder's life, where there over sixteen thousand and one hundred queens [see also 10.59** and 7.14]. (30) Among them there were eight gems of women headed by Rukminî whom I along with their sons one after the other described previously [see 10.83 & 10.61: 8-19], o King. (31) In each of His many wives begot Krishna, the Supreme Lord Never Failing in His Effort, ten sons [and one daughter]. (32) Of these there were eighteen *mahârathas* of an unlimited prowess, whose fame spread wide; hear their names from me. (33-34) They were Pradyumna and [His grandson or other son] Aniruddha; Dîptimân and Bhânû as also Sâmba, Madhu and Brihadbhânû; Citrabhânû, Vrika and Aruna; Pushkara and Vedabâhu, S'rutadeva and Sunandana; Citrabâhu and Virûpa, Kavi and Nyagrodha. (35) O best of kings, of these sons of Krishna, the enemy of Madhu, was Pradyumna, the son of Rukminî, the most prominent one. He was just like His father. (36) He, the great chariot fighter, married the daughter of Rukmî [named Rukmavâtî] from whom then was born Aniruddha who was endowed with the strength of a ten thousand elephants [see 10.61]. (37) Furthermore took He, as you know, next Rukmî's granddaughter [Rocana] for His wife and from her was His son Vajra born, the only one to remain after the battle with the clubs [see 3.4: 1 & 2]. (38) Pratibâhu came from him, of whom there was Subâhu and from Subâhu's son S'ântasena came S'atasena as his son. (39) Truly none of the offspring appearing in this family was poor in wealth or children, short-lived, small in prowess or neglecting the brahminical. (40) The deeds of fame of the men born in the Yadu dynasty cannot be counted, o King, not even in tens of thousands of years one could sum them up. (41) It was heard that for the children of the Yadu family there were thirty-eight million eight-hundred thousand teachers. (42) Who can keep count of the Yâdavas when Ugrasena alone was present among them with tens upon ten thousands upon hundreds of thousands [*] of great personalities? (43) The most pitiless Daityas who in wars between the enlightened and unenlightened souls were killed, took their birth among the human beings and arrogantly gave trouble to the populace. (44) To subdue them were the *devas* by the Lord told to descend in the one hundred-and-one clans of the family o King [see 10.1: 62-63]. (45) To them was Krishna on account of His mastery the authority of Lord Hari because of which all the Yâdavas who were His faithful followers prospered. (46) In their activities of sleeping, sitting, walking, conversing, playing, bathing and so on were

the Vrishnis who always thought of Krishna not aware of the presence of their own bodies [and thus fearless, see also 10.89: 14-17]. (47) O King, taking birth among the Yadus outshone He the site of pilgrimage of the river of heaven [the Ganges] that washes from His feet. With His embodiment attained friends and foes their goal [7.1: 46-47]. His is the undefeated and supremely perfect goddess of S'rî for whom others are struggling. His name heard or chanted is what destroys the inauspiciousness. By Him was the dharma settled for the lines of descend [of the sages]. With Lord Krishna, whose weapon is the wheel of Time, is this removal of the earth's burden nothing wonderous [see also 3.2: 7-12]. (48) He glorious as the Ultimate Abode and known as the son of Devakî, He who as the devotion of the Yadu nobles with His arms [or devotees] puts an end to the unrighteous, He who is the Destroyer of the Distress of the Moving and Nonmoving Beings, is the One who always smiling with His beautiful face arouses Cupid with the damsels of Vraja [see 10.30-33, 10.35, 10.47]. (49) Proceeding this way with the Supreme has He with the desire to protect His own path for His *lîlâ* assumed various personal forms and has He imitating the [human] ways destroyed the karma. When one wants to follow His feet will one have to listen to the stories about the Best One of the Yadus. (50) At every sacrifice hearing, singing and meditating on the beautiful topics about Mukunda, does a mortal from his home head for His abode, where the inescapable push of death comes to a stop. Even the ones ruling the earth [like Dhruva and Priyavrata] went for the sake of this purpose into the forest.'

Footnote

* The *paramparâ* adds here that to the rules of Mîmâmsâ interpretation the number of three is taken as the default number when no specific number is given. So literally would strict to the rules be said here that Ugrasena would have had 30 trillion attendants.

Thus the tenth Canto of the S'rîmad Bhâgavatam ends named: 'Summum Bonum'.

CANTO 11: General History

Chapter 1

The Curse Upon the Yadu Dynasty

(1) S'rî S'uka said: 'After Lord Krishna surrounded by the Yadus together with Râma realized the elimination of the Daityas and reduced the burden of the earth, rose very soon a conflict [between the Kauravas and the Pândavas]. (2) The Supreme Lord who relieved the earth of her burden by killing all the kings that assembled on opposite sides to fight, made the ones who time and again were driven mad by the duplicitous gambling, the insults, the grabbing by the hair [of Draupadî] and the other transgressions of their enemies, the immediate cause [of the dynastic struggle, see also Yayâti and 10.49 & 10.68];. (3) After the Yadus under the protection of His own arms had eliminated the kings who with their royal armies had burdened the world, thought the Unfathomable Lord to Himself: 'One may say that the burden of the earth has been eliminated, but I don't think it's gone; with the Yadu dynasty itself is the intolerable alas remaining [see also 4.16: 13]. (4) They who in every respect sought their refuge in Me were never frustrated in the control they exercised, thus have they no defeat to fear from any other side; inspiring a quarrel within the Yadu dynasty like fire in a bamboo-grove, shall I achieve [My purpose:] My abode of peace [see also 3.3: 14 and 8.8: 37].'

(5) Thus having decided o King, withdrew the Controller, the Almighty One whose every desire comes to pass, His family by means of a curse that was pronounced against them by the brahmins. (6-7) By His own form, the beauty of all the worlds, delivering the eyes of men, by His words delivering the minds of all who remembered them and by His feet delivering the [devotional] activities to them, demonstrated the Lord, who thus had been of attraction and had attained His position, that to His opinion the people who were ignorant, with the on earth spreading of His glories in the best of verses, very easily with [the listening to and chanting of] them would attain their destination [see also 7.5: 23-24].'

(8) The King said: 'How could it happen that this curse against the Vrishnis was pronounced by the brahmins? The Vrishnis who were fully absorbed in Krishna, were always charitable and respectful with the learned ones and served the elders. (9) What motivated them to such a serious curse and what was its nature, o purest of the twice-born? Please tell me how there, among those who shared the same soul [of Krishna], could be this discord.'

(10) The son of Vyâsa said: 'Carrying a body that was the amalgamation of all things beautiful, on earth performing the most auspicious activities and fully satisfied enjoying His life as He resided in His abode [of Dvâarakâ], wanted He, who was so greatly sung, to destroy His dynasty. That was the only thing left to do. (11-12) After having performed favorable rituals to bestow piety, stayed the sages Vis'vâmitra, Asita, Kanva, Durvâsâ, Bhṛigu, Angirâ, Kas'yapa, Vâmadeva, Atri, Vasishthha, along with Nârada and others, [some day] in the house of the lord of the Yadus [Vasudeva]. Thereafter went they to Pindâraka [a site of pilgrimage] to the occasion of which the Lord bid them farewell, He, the Soul of Time about whom chanting is so auspicious for the entire world because the impurities of Kali-yuga are taken away by it. (13-15) There were they by the young boys of the Yadu dynasty in a game approached in which Sâmba the son of Jâmbavatî [see also 10.68] had dressed up in woman's clothes. Taking hold of their feet asked they, feigning humility, impudently: 'This black-eyed pregnant woman would like to have a son, o learned ones. But she is too embarrassed to ask it herself. Therefore we ask you whether you, with your vision that is never clouded, can tell whether she'll give birth to a son or not?'

(16) o King, the sages thus being tricked said angered to the boys: 'She will bear you, o fools, a mace which will destroy the dynasty!'

(17) They, most terrified to hear that, hastily uncovered the belly of Sâmba wherein they indeed found a club made of iron. (18) 'What have we done, what will the family say of us? What a bad luck!' Thus being overwhelmed speaking took they the club and went they home. (19) With the beauty of their faces faded, brought they the club to the king [Ugrasena] during a meeting of all the Yadus and told they what had happened. (20) When they saw the club and heard about the infallible curse of the learned, o King, were the inhabitants of Dvâarakâ amazed and distraught with fear. (21) Having that club ground to bits threw Âhuka [Ugrasena], the Yadu king, the bits together with the remaining iron of the club into the water of the ocean. (22) The lump was swallowed by some fish. The bits were from that place by the waves carried away and washed ashore where they grew into sharp canes [called *eraka*]. (23) The fish in the ocean was together with others caught in a net by a fisherman. The piece of iron contained in the fish's stomach was fixed by a hunter [called Jarâ] on an arrow [as an arrowhead]. (24) The Supreme Lord very well knowing the meaning of all that happened, didn't want to undo what had passed though and accepted, exhibiting His form of Time, the curse of the brahmins.'

Chapter 2

Mahârâja Nimi Meets the Nine Yogendras

(1) S'rî S'uka said: 'Most eager to be of worship for Krishna, o best of the Kurus, dwelled Nârada frequently in Dvâarakâ, the capital protected by the arms of Govinda [see also 6.5: 43 & 10.69]. (2) Who indeed who has senses and is faced with death coming from all sides, o King, wouldn't be of worship for the lotus feet of Mukunda who is so worshipable for even the best of the immortals? (3) One day said Vasudeva the following to the *devarishi* who came over to his house and was respectfully greeted, worshiped with paraphernalia and comfortably seated. (4) S'rî Vasudeva said: 'O great lord, the visit of your good self, of you who are there just as well for the misers as for all on the path of Uttamas'loka, is as the visit of a good father because you appear for the benefit of all embodied souls. (5) What the gods do, results in as well the misery as the happiness of the living beings, but what saints like you do who accepted the Infallible One as their very soul, results in happiness only [see also 1.2: 25-26, 3.25: 21]. (6) The gods who behave like one's shadow, care for their worshippers according the karma one has and the obeisances one makes, but the saints are of mercy for the fallen souls [irrespective their actions. See also B.G. 3: 12, 4: 12, 7: 20-23]. (7) O brahmin, [even though you maybe didn't think of instructing me,] nevertheless do I ask you what would be the best thing to do in order to please the Supreme Lord. To hear about Him with faith is for those who are destined to die the way to be freed from all fear [compare 10.2: 30-33]. (8) A long time ago [in a previous life], when I worshipped Ananta, the Lord Awarding Liberation, desired I, bewildered by His *mâyâ*, to beget a child in this world and forgot I about my liberation [see also 10.3: 32-45 and 4.1: 20]. (9) O you true to the vow, please instruct us

therefore, so that we by your mercy without much trouble may find liberation from this world that so full of dangers frightens us at every step.'

(10) S'rî S'uka said: 'O king, thus questioned by the intelligent Vasudeva was the *devarishi* pleased to speak to him because his qualities reminded him of the Lord. (11) S'rî Nârada said: 'The question you asked about the *bhâgavata-dharma* is the correct one, o best of the Sâtvas, for the entire universe is purified by that dharma. (12) By hearing or talking about it, by meditating upon it, accepting it with reverence or appreciating it when it is done by others, purifies this righteous respect of the truth immediately even those who are averse to the gods and the entire world. (13) Today you brought to my mind the Supreme Lord, the Personality of Godhead Nârâyana [see also 10.87: 5] about whom chanting and hearing one becomes supremely blissful and pious. (14) To shed light on this matter is often the example related of the ancient history of a conversation between the sons of Rishabha and the king of Videha who was a broad-minded soul. (15) The son of Svâyambhuva Manu named Priyavrata had a son named Âgnîdhra; from him there was Nâbhi and his son is remembered as Rishabhadeva [see also 5.3]. (16) He appearing in this world with the desire to teach the process of attaining liberation, is considered a plenary expansion of Vâsudeva. Of Him there were one hundred sons who perfectly observed the Vedas. (17) Of them was the eldest one, Bharata [see 5.7], completely devoted to Nârâyana. It is by his name that this wonderful part of the world is honored with the name Bhârata-varsha [or India]. (18) When his earthly pleasures ended and he consequently rejected a material life, left he his home behind and achieved he in three consecutive births in worship of Lord Hari His destination by practicing austerities. (19) Nine of his [Rishabha's] sons were fully sovereign masters over the nine separate areas [*nava-dvîpa*] of this subcontinent while eighty-one other sons were twice-born brahmins who opened the path of [*karma-kânda*] fruitive Vedic sacrifices [see 5.2: 19-21]. (20-21) The nine remaining sons, Kavi, Havir, Antarîksha, Prabuddha, Pippalâyana, Âvirhotra, Drumila, Camasa and Karabhâjana were sages engaged in explaining the Absolute Truth. Because of their scholarship in the science of spirituality were they greatly motivated and wandered they around dressed by the wind only [naked]. (22) They [called the *nava-yogendras*] wandering the earth saw the entire universe, consisting of the gross and the subtle, as one and the same form of the Supreme Lord and as non-different from the Self [see also 1.5: 20 and B.G. 13: 14 & 15: 7]. (23) Unimpeded moving at will go they wherever they like and travel they thus freely the worlds of the godly, the perfected, the subjected, the heavenly singers, the treasure keepers, the [common] humans, the ones of superpower and the serpentine and visit they the sages, the angels, the ghostly followers of S'iva, the scientists, the twice-born ones and the cows. (24) Once in Ajanâbha [name of India before Bharata] approached they the *soma* sacrifice of the great soul of Nimi [see also 9.13] that was carried out to the wishes of the seers. (25) Seeing those pure devotees in their brilliance rivaling the sun, o King, rose the performer of the sacrifice, the brahmins, everyone, nay even the fires, up in respect. (26) The ruler of Videha [Nimi], recognizing them as devotees of Nârâyana glad about it seated them and was of all the respect they deserved. (27) With humility bowing down to the nine of them who were as resplendent in their lustre as the sons of Brahmâ [see 4.22: 6] proceeded the king, immersed in transcendental rapture, to question them. (28) S'rî Videha [Nimi] said: 'I consider you to be direct associates of the Supreme Lord, the enemy of Madhu, as servants of Vishnu traveling around for the sake of purifying all the worlds. (29) I think that to achieve the association of those dear to the Lord of Vaikunthha is as difficult as it is for embodied beings to achieve a human body that any moment can be lost [see also B.G. 8: 16 & 16: 19-20]. (30) Therefore I'm asking you, o sinless ones, what the supreme good would be in this material ocean where for human beings to have but for a second the association of the truthful is the greatest treasure. (31) Please speak about the science of devotional service if you deem us qualified enough to hear about it; satisfied by it will He, the Unborn Lord, even give Himself to the one who took shelter.'

(32) S'rî Nârada said: 'They, the greatest of the great thus by Nimi questioned, o Vasudeva, spoke on their turn with reverence affectionately to the king in the company of the priests and the members of the sacrificial assembly. (33) S'rî Kavi said: 'In my view is by someone who in his intelligence is constantly disturbed in this world because he takes the temporal [body] for the true self, the state of truly not having to fear from any side found when he worships the lotus feet of the Infallible One, because all fear ceases in that state [see 3.9: 6 and e.g. B.G. 2: 56, 2: 71, 4: 10, 12: 13-14]. (34) The proper means are discussed by the Supreme Lord and known as the *bhâgavata dharma* by which people wrestling with their intelligence easily may realize the Supreme Soul. (35) A man accepting that o King, is never bewildered and will never come to trip or fall in this, not even closing his eyes while running [see also the *catuh-s'loki* of B.G. 10: 8-11 and verse 5: 17]. (36) Whatever one following one's own nature does with the body, speech, mind, senses, intelligence or the purified consciousness, should all be offered to the Supreme with the thought: 'This is for Nârâyana' [*nârâyanâya iti*], compare B.G. 3: 9 and 9: 27]. (37) For the ones who led by the illusory energy and forgetful about God, turned away in falsely identifying themselves [with the body] will fear rise because of one's being absorbed in matters second to the Lord. For that reason should an intelligent person be fully and purely devoted to Him, the Lord and consider his spiritual master as his Lord and Soul [see B.G. also 4: 34,

1.5: 12 and B.G. 7: 14, 15: 7]. (38) By the intelligence of the dual experience may one, as in a dream, be seeing things manifest themselves or notice desires that are unreal. For that reason should an intelligent person bring the mind under control that referring to material activities is committed to positive and negative desires, and thus be fearless [see also B.G. 6: 35]. (39) Hearing of the all-auspicious appearances and activities of Him with the Wheel in His Hand [see 1.9: 37] Whose associated names are chanted in this world, should one singing without the material association [of a wife, home and children], free and unashamed move in all directions. (40) Thus vowed develops one by chanting His so very dear, holy name, the attachment of a mind dissolved in laughing and crying loudly and in getting exited like a madman to which one dances and sings unconcerned about what others think of it [*]. (41) Ether, air, fire, water, earth and the luminaries, all living beings, the directions, the trees and other immovable beings, the rivers and oceans and whatever that might exist in the Supreme Lord's body of creation, one should bow to considering nothing to be separate [**]. (42) Devotion, experiencing the presence of the Supreme Lord and detachment from everything else, are the three [characteristics] at the same time occurring with someone engaged in the process of taking shelter, about the way things are with someone engaged in eating who experiences satisfaction with the nourishment and the reduction of hunger. (43) For the devotee who thus is worshipping the feet of Acyuta will devotion, detachment and knowledge of the Supreme Lord manifest, o king Nimi, whereupon he then directly will attain the transcendental peace [see B.G. 2: 71].'

(44) The king said: 'Please tell me next about the devotee of the Fortunate One; what are his duties, what is his nature, how does he behave among men, what does he say and by which symptoms is he dear to the Lord?'

(45) S'rî Havir said: 'He is the most advanced one of devotion to the Lord [an *uttama adhikârî*] who sees this Soul, this basic principle of all existence, in all forms of existence [of matter and spirit] and at the same time is able to be of devotional service to the Supreme Spirit Soul departing from the point of view that all forms of existence are situated within the [gigantic universal body of the] Supreme Lord [see also B.G. 6: 29 & 30]. (46) In the previous phase, on the middle platform, is he [the *madhyama*] of love for the Supreme Lord, of friendship with persons of advancement, of mercy to the neophytes and disregards he the envious ones [see also 4.24: 57, 7.9: 43, B.G. 4: 8 & 15: 7 and ***]. (47) He who in his worship for the Lord faithfully engages with the deity [the *mûrti*] but is not that respectful towards the devotees nor towards the people in general, is a materialistic devotee [a *prâkrita* or a beginner, a *kanishthha*, see also B.G. 7: 20 and 3.29: 24-25 & 7.14: 40]. (48) He who in spite of the engagement of his senses with the objects of the senses hates nor rejoices and sees this universe as the deluding material energy of Vishnu is indeed a first-class devotee [see also B.G. 5: 3]. (49) He who by the birth, decay, hunger, fear and thirst of the body, the life air, the mind and the intelligence is not bewildered, he who is not bewildered by the inescapable features of a material life because he keeps the Lord in mind [see also 6.2: 14], is the foremost devotee [see also B.G. 2: 56-57]. (50) In the mind of the one who dwells in Vâsudeva only is there no chance that the lust [see B.G. 3: 37-43] or the karmic craving for results [see also B.G. 6: 4] will develop; such a one verily is a first-class devotee. (51) He is dear to the Lord who is not attached in the egotistical sentiment of a bodily concept of existence in the sense of being of a good birth, of meritorious acts, a certain *varnâs'râma* status orientation or a certain faction or race [see B.G. 2: 71 & 12: 13-14]. (52) He who is not of a dualistic mind of 'mine' and 'thine' about property and the body, someone who is equal to and peaceful with all living beings, is truly the best of devotees [see B.G. 13: 28-31 & 14: 22-25]. (53) He who not tempted by the opulence found in the three worlds, not even for a moment, half a second or a split of a second, moves away from the lotus feet of the Supreme Lord that are the refuge of the godly and others for whom - undisturbed in their remembrance - the Unconquerable One is their very soul, is the topmost Vaishnava [see also 18: 66]. (54) Again: how can of the toes of the feet of the Supreme Lord, the feet of all those great heroic acts, how can of the moonshine of the jewel-like nails that takes away the pain in the hearts, there for the ones who are of worship be any pain of importance? Can the burning heat of the sun be of any effect when the moon has risen [see also 10.14: 58]? (55) He never leaves the heart of the one whom one calls His foremost devotee, however accidentally that devotee directly called for Him [by means of His names], He who, bound by the ropes of love, destroys the sins however much they heaped up [see also B.G. 4: 36 and *4].'

*: S'rî Caitanya Mahâprabhu also emphasized this by quoting: '*harer nâma harer nâma harer nâmaiva kevalam kalau nâsty eva nâsty eva nâsty eva gatir anyathâ* [Adi 17.21]': 'In this age of Kali there is no alternative, there is no alternative, there is no alternative for spiritual progress but the holy name, the holy

name, the holy name of the Lord.' Also S'rîla Bhaktisiddhânta Sarasvatî Thhâkura recommends to this that one studies the following verse: '*parivadatu jano yathâ tathâ vâ nanu mukharo na vayam vicârayâmah hari-rasa-madirâ-madâti-mattâ bhuvi viluthhâmo nathâmo nirvis'âmah*': 'Let the garrulous populace say whatever they like; we shall pay them no regard. Thoroughly maddened by the ecstasy of the intoxicating beverage of love for Krishna, we shall enjoy life running about, rolling on the ground and dancing in ecstasy.' (Padyâvalî 73) This is what defines Krishna-consciousness.

** : S'rîla Bhaktisiddhânta Sarasvatî Thhâkura has warned us that if we do not see everything as a manifestation of the Supreme Personality of Godhead, we shall become victims of *phalgu-vairâgya*, or immature renunciation.

*** : The *paramparâ* adds here: 'S'rîla Bhaktisiddhânta Sarasvatî Thhâkura has given a nice explanation of the difference between *arcana* and *bhajana*. Arcana refers to the platform of *sâdhana-bhakti*, in which one serves the Lord to carry out the rules and regulations of the process. One who has achieved the shelter of the Lord's holy name and is totally engaged in the attempt to serve the Lord should be considered to be on the platform of *bhajana*, even though his external activities may sometimes be less strict than those of the neophyte engaged in *arcana*. This apparent lack of strictness, however, refers to laxity not in the basic principles of sane behavior and renunciation of sense gratification, but rather in the details of Vaishnava ceremonies.'

*4: Nimi, the King of Videha, asked, so helps us the *paramparâ*, the following nine questions of the nine Yogendras, the saintly sons of Rishabha. (1) What is the highest good? (Chapter Two, verse 30); (2) What are the religious principles (dharma), natural proclivities (*svabhâva*), behavior (*âcâra*), speech (*vâkya*) and outward symptoms (*lakshana*) of a *bhâgavata*, a Vaishnava devotee of the Lord? (2.44); (3) What is the external energy of Vishnu, the Supreme Lord? (3.1); (4) How can one become dissociated from this *mâyâ*? (3.17); (5) What is the true identity of Brahman? (3.34); (6) What are the three types of karma, namely karma based on the enjoyment of the fruits of work, karma offered to the Supreme Lord, and *naishkarmya*? (3.41); (7) What are the various pastimes of the various incarnations of God? (4.1); (8) What is the aim or destination of one who is against the Supreme Lord and devoid of bhakti (in other words, a non-devotee)? (5.1); and (9) What are the respective colors, forms and names of the four *yugâvatâras*, the four incarnations of the Supreme Lord who appear in the four ages, and what is the process of worshipping each of Them? (5.19).

The transcendental answers to these inquiries were given by the great devotees Kavi, Havir, Antarîksha, Prabuddha, Pippalâyana, Âvirhotra, Drumila, Camasa and Karabhâjana. These nine *paramahamsas* answered the nine questions, each in turn, in the following verses: (1) 2.33-43; (2) 2.45-55; (3) 3.3-16; (4) 3.18-33; (5) 3.35-40; (6) 3.43-55; (7) 4.2-23; (8) 5.2-18; and (9) 5.20-42.

Chapter 3

Liberation from Mâyâ and Karma Knowing and Worshipping the Lord

(1) The honorable king [Nimi] said: 'My lords, please tell us about the Supreme Lord Vishnu His illusory potency [or *mâyâ*, see also 11.2: 48], we wish to understand that what bewilders even the great mystics. (2) Cherishing the nectar of your words about the topics of Hari, am I not yet satiated by that antidote for the pain that torments a mortal experiencing the misery of *samsâra*.'

(3) S'rî Antarîksha said: 'By the elements of the greater creation evolved [conditioned] the Soul of All Creation the creatures high and low [see B.G. 13: 22 & 14: 18], o mighty-armed one, so that for the Original One His own [parts and parcels] there was the [choice of] accomplishing by sense-gratification and by self-realization [see also 10.87: 2]. (4) Having entered the living beings that were thus created with the help of the five gross elements and with having divided Himself as the one [witness, the spirit, the mind] to the ten [senses of perception and action], gives He them a life with the modes. (5) The living being, that enlivened by the Suprme Soul with the modes enjoys those modes, thinks that this created body is the true self and that it is the master and thus becomes entangled [see also B.G. 15: 8, compare 11.2: 37]. (6) Because of the sense-motivated actions is the proprietor of the body because of his desires engaged in different karmic - fruitive -

actions and reaps he the different types of fruit therefrom. And thus moves he through this world in as well a state of happiness as the contrary of it [see B.G. 2: 62]. (7) This way by his karma reaching destinations that bring him a lot of things that are not so good, experiences the living being till the end of time birth and death helplessly. (8) When the dissolution of the material elements is at hand withdraws the [Lord in the form of] Time that is Without a Beginning or an End, the manifest universe consisting of the gross objects and subtle modes [back] into the unmanifest [see also 3.29: 40-45, 3.26: 51]. (9) Most assuredly will there be a terrible drought on the earth lasting for a hundred years during which the accumulated heat of the sun will seriously scorch the three worlds. (10) Beginning from the lower regions [Pâtâla], will the fire from the mouth of Sankarshana with its flames driven by the winds shooting upwards, burn all directions. (11) Great masses of clouds will rain for a hundred years with torrents massive as elephant trunks and because of that will everything be inundated. (12) O King, like a fire running out of fuel, will thereafter the universe, the Original Form of the Supreme Lord, be given up by Him [in the form of Brahmâ] as He enters the subtle reality of the unseen [see also B.G. 8: 19, 3.32: 12-15]. (13) The earth by the wind deprived of its aroma changes back into water and the water by the same process deprived of its taste becomes fire [again, see *]. (14) Fire, by darkness deprived of its form, inevitably turns into air and the air, losing its touch, dissolves into the ether. The ether by the Supreme Soul of Time no longer being tangible then merges into the ego [of not-knowing]. (15) The senses, the mind and the intelligence along with the gods [representing the emotions], o King, enter into the ego-element and the I-awareness along with all its *guna*-qualities merges into the Supreme Self [see also 3.6 and 3.26: 21-48]. (16) With us thus having described this illusory energy consisting of three qualities, this agent of creation, maintenance and dissolution of the Supreme Lord, what more would you like to hear?'

(17) The honorable king said: 'O great sage, please tell how persons who are dull of intelligence with ease may overcome this material energy of the Lord that is so unsurpassable to those who are not self-controlled.'

(18) S'rî Prabuddha said: 'Looking at people who live as husband and wife should one understand that their endeavoring to accomplish results in order to lessen the distress and to gain in happiness, leads to opposite results. (19) What happiness would be gained by the unsteadiness of having a home, children, relatives and domestic animals and with the hard to acquire wealth that one is in pain for but leads to the death of the soul? (20) One should understand that the next world [heaven or 'a higher planet'] for which one this way settles with one's fruitive action, cannot be sustained and is characterized by the resultant [competitive] mutual destruction of equals, superiors and those who rank lower [B.G. 8: 16]. (21) Therefore should someone eager to know about the highest good, take shelter of a spiritual master who resides in the supreme tranquility of the Absolute Truth and is well versed in the brahminical word [see e.g. 5.5: 10-13, 7.11: 13, 7.12: 1-16, 7.15: 25-26, 10.86: 57 & B.G. 4: 34]. (22) At his feet should one, with the guru as one's soul and deity, learn to be of respect for the *bhâgavata dharma* [or emancipation process, see 11.2: 34] by which, without deceit being faithfully of service, the Supreme Soul, the Lord bestowing His own Self, can be satisfied [**]. (23) On the basis of a mind that in every way is of detachment should one properly, with mercy, friendship and reverence for all living beings, cultivate association with the saintly and the saints [compare 11.2: 46]. (24) One should be of [inner and outer] cleanliness, penance, tolerance and silence; scriptural study, simplicity, celibacy, nonviolence and of equanimity when confronted with the duality [see also *yama & niyama* and B.G. 12: 13-20]. (25) In solitude without a fixed residence, wearing old rags and satisfied with anything, should one with the Controller constantly kept in mind, meditate upon the True Self that is Omnipresent [see also 2.2: 5, 7.13: 1-10]. (26) With faith in the scriptures that relate to the Supreme Lord and not blaspheming other scriptures, should one with respect for the truth, being of strict control with the mind, one's speech and one's activities, be of inner peace and sense control as well [see also B.G. 15: 15]. (27-28) Hearing, chanting and meditating the pastimes and transcendental qualities of the Lord, of whose incarnations the activities are all wonderful, must one do everything for His sake. Whatever worship one performs, of whatever charity, penance, *japa*, piety, one is, including whatever one holds dear, one's wife, one's sons, home and very life air, should one all dedicate to the Supreme [see also B.G. 9: 27]. (29) With rendering service to both [the moving and nonmoving] must one be of friendship for as well the [normal] human beings as for the ones who are of a saintly respect, for the purest souls, such as those who accept Krishna as the Lord of their heart. (30) In mutual discussions, in being mutually attracted and pleasing one another, is there thanks to the glories of the Lord, in the joint cessation of material activities, the purification of [one's relation to] the soul [see also B.G. 3: 38]. (31) Remembering and reminding one another is one by the *bhakti* unto the Lord who puts an end to the chain of sins, awakened and has one of the devotion a body that is moved by ecstasy [see also 11.2: 40]. (32) Sometimes one cries by the thought of Acyuta, sometimes one laughs, takes one great pleasure and speaks one, acts one wondrously, dances and sings one and sometimes is one, after the example of the Unborn One getting silent, freed from distress and attains one the Supreme [see also 10.35]. (33) Thus learning about the *bhâgavata dharma* and by the resulting *bhakti* completely being devoted to Nârâyana, crosses one easily over the *mâyâ* that is so difficult to overcome [see

also 1.1: 2].'

(34) The honorable king [Nimi] said: 'Please, all of you expert knowers of the spiritual, be so kind as to describe to us the transcendental situation of the Supersoul of the Absolute Truth that is associated with the name of Nârâyana [see also 1.2: 11].'

(35) S'rî Pippalâyana said: 'Please o King, know the Supreme [Personality of Godhead] to encompass the following: the Causeless Cause of the creation, maintenance and destruction of this universe, which in wakefulness, in the dream state and in deep sleep, as well as external to these states exists and by which the bodies, the senses, the life airs and the minds of each being separately are enlivened and acting. (36) This can nor by the mind, by the faculties of speech, sight, intelligence, the life air or the senses be covered, just as a fire cannot be covered by its own sparks. Not even the Vedic word may express it. For the Vedas deny that the Supreme Self can be expressed in words - that can only be achieved by indirect expressions, words that refer to that without which the scriptural restrictions would have no ultimate purpose [compare 10.87]. (37) In the beginning being One became the goodness, passion and ignorance thereafter known as the threefold that associated with the power to act, the power of consciousness and the I-awareness is called the individual living being [the *jîva*]. That individuality assumed the forms of spiritual knowledge [the gods], the actions [the senses] and the fruits [of good and bad results]. Thus possessing great varieties of energy is it the Supreme alone beyond both the gross and the subtle that is manifest [as the Absolute Truth or Brahman, see also *mahat-tattva, pradhâna*, 4.29: 79, B.G. 10: 42, 13: 13 & 7: 14]. (38) This Soul, never born and never dying, grows nor decays; it is the knower of the times of living of the living beings subjected to change, and that Soul, omnipresent and everlasting, is pure consciousness the same way as the [one] life air [*prâna*] within that by the power of the senses manifested itself as being divided [see also B.G. 2: 23-30 and ***]. (39) [With beings] from eggs, from embryos, from plants and from the indistinct of moisture [micro-organisms] accompanies the vital air the individual soul [see also *linga*] from one [life form] to the other. The same way as the soul, apart from the thought process invariably stays the same when remembrance restores from a deep sleep in which the ego and the senses together had merged [see B.G. 2: 22]. (40) When one desires the feet of the One With the Lotus-navel is the dirt of the heart, which sprouted from the fruitive action according the modes of nature, cleansed away by the power of *bhakti* and is, when one is fully purified, directly the truth of the soul realized, about the same way as one with the naked eye can see the sunshine [B.G. 2: 55 & 6: 20-23 and *nyâyika*].'

(41) The honorable king said: 'Please explain to us the karma yoga by which being refined a person in this life quickly gets rid of his fruitive actions and, freed from karmic reactions, enjoys the transcendental [see also B.G. 1-6 or 3: 5]. (42) In front of my father [Ikshvâku see also 9.6: 4] I asked the sages [the Kumâras] a similar question in the past, but the sons of Brahmâ didn't answer, please, for that reason, speak about it.'

(43) S'rî Âvirhotra replied: '*Karma, akarma* and *vikarma* are, because they originating from the Controller not being worldly, are subject matter understood through the Vedas, something about which even the great scholars are confused [see also B.G. 4: 16-17 and 4.29: 26-27]. (44) In covert terms do the Vedas, offering guidance for the childlike human beings to be freed from their karma, indeed prescribe material activities just as one prescribes a medicine [see also B.G. 3: 26, see 5.5: 17, 10.24: 17-18]. (45) The one, who not having subdued his senses, ignorantly not performs what the Vedas prescribe, will, by his irreligion defying the duty, achieve death time and again [see also B.G. 3: 8, 16: 23-24, 17: 5-6, 18: 7]. (46) Certainly will one, when one according to what the Vedas prescribe without attachment performs and sacrifices for the sake of the Supreme Controller, achieve the perfection that, to raise the interest, is put in terms of fruitive results [*karma-kânda* & B.G. 4: 17-23]. (47) One who swiftly wants to cut through the knot [of attachment] in the heart should worship Lord Kes'ava and as well study the divinity as described in the supplementary Vedic literatures [the *tantra*'s, see also B.G. 12: 6-7]. (48) Having obtained the mercy [the initiation] of the teacher of example who shows him what is handed down by tradition, should the devotee be of worship for the Supreme Personality in the particular form he prefers [see also B.G. 3: 35, 7: 20]. (49) Clean in front of it seated controlling the breath and so on [see *ashthânga-yoga*] should he, purifying the body with the in renunciation invoked protection, worship the Lord [assigning the different parts of his body to Him by marking them with mantras, see also B.G. 5: 27-28 and 6.8: 4-6]. (50-51) With preparing oneself in one's mind and heart with all available ingredients, with the deity and everything belonging to it, the items to be offered, and with sprinkling the floor and the place to sit, should one, preparing the water for the sacrifice, with a concentrated mind put the deity in its proper place having drawn sacred marks on its heart and other parts and next be of worship with the appropriate mantra [4*]. (52-53) With the mantras belonging to Him should one be of worship for each particular deity and its limbs, His special features [like His *cakra*] and His associates [like the pañca-, see the S'is'umâra-mantra or the Ambaris'a prayers for the *cakra* mentioned in

5.23: 8 and 9.5]. With all respect complementing the worship as enjoined with water for its feet, scented water to welcome, fine clothing, ornaments, fragrances, necklaces, unbroken barleycorns [meant for applying *tilaka*] and with garlands, incense, lamps and such offerings, should one with reverence and prayer bow down to the Lord. (54) Absorbing oneself in that [as a servant and not falsely identifying oneself] should one thus meditating fully be of worship for the *mûrti* of the Lord and, taking the remnants on one's head, put Him respectfully back where He belongs. (55) He who thus worships the Controller, the Supreme Soul, present in the fire, the sun, the water and so on, as also in the guest and in one's own heart [see also 2.2: 8], becomes without delay liberated indeed.'

*: When a quality is removed, becomes an element nondifferent from the element that evolved earlier in the evolution of the universe, it then merges, changes, or dissolves into it. That is how the annihilation of the universe takes place.

** S'rîla Rûpa Gosvâmî formulated four preliminary requisites for advancement in this: '[1] Accepting the shelter of the lotus feet of a bona fide spiritual master, [2] becoming initiated by the spiritual master and learning from him how to discharge the duties of devotional service, [3] obeying the orders of the spiritual master with faith and devotion, and [4] following in the footsteps of the great *âcâryas* [teachers] under the direction of the spiritual master.' (Bhakti-rasâmrita-sindhu 1.2.74)

*** S'rîla Madhvâcârya here quotes, from the Moksha-dharma section of Vyâsadeva's Mahâbhârata, the Lord saying:

*aham hi jîva-samjño vai
mayi jîvah sanâtanah
maivam tvayânumantavyam
dristho jîvo mayeti ha
aham s'reyo vidhâsyâmi
yathâdhikâram îs'varah*

'The living entity, known as *jîva*, is not different from Me, for he is My expansion. Thus the living entity is eternal, as I am, and always exists within Me. But you should not artificially think, 'Now I have seen the soul.' Rather, I, as the Supreme Personality of Godhead, will bestow this benediction upon you when you are actually qualified.'

*4 Just as each *prâkrita*, impersonalist, materialistic devotee is worshipping the Lord in His form of Time with pragmatically perverted or unleaped clocks and weekdivisions [see the Order of Time and *kâla* for correcting on this] as the deity of preference with mantras like 'be on time' and 'time is money', so does classical *bhakti* with the *kanishthha* or beginning personalist devotee more truthfully to the Vedic authority arrange for also the personal form of the Lord in the form of a deity worshipping with '*om namo bhagavate vâsudevâya*' [4.8: 54], the Gâyatrî, the Mahâmantra of Lord Caitanya, and other mantras. In all these cases should be remembered what Vyâsa in 11.2: 47 says on *mûrti*-worship in general.

Chapter 4

The Activities of Nara-Nârâyana and the other Avatâras described

(1) The honorable king [Nimi] said: 'Please tell us of the activities of each of these self chosen appearances, by which the Lord performed, is performing and will perform in this world [see also 2.7].'

(2) S'rî Drumila said: 'Indeed, he who tries to enumerate the unlimited transcendental qualities of the Unlimited One is certainly a person with the intelligence of a child; somehow may one in time count the particles of dust of the earth, but not so the qualities of the Reservoir of all Potencies [see also 10.14: 7, 10.51: 38]. (3) When the Original Personality of Godhead Nârâyana entered His plenary expansion, the from Himself generated body of the universe created out of the five material elements, became He thus known as

the Purusha [see also 1.3: 1]. (4) Within this elaborate three-world body of His are there from His senses both the senses of action and perception of the embodied beings, is there from His nature the spiritual knowledge and from His tradition strength and ability. He is the prime mover [the original doer and non-doer] who by the goodness and the other qualities is of creation, destruction and maintenance [see B.G. 3: 27, 13: 30 and S.B. 6.17: 19, 3.26: 7, 3.27: 2, 3.32: 12-15, 10.46: 41, 10.83: 3]. (5) In the beginning manifested He in the creation of this universe through the mode of passion the One commanding the hundreds [of sages: Lord Brahmâ]; in the maintenance as the protector of dharma of the twice-born He became Vishnu, the Lord of Sacrifice and for the annihilation in the mode of ignorance He became Rudra [Lord S'iva]; thus is He the Original Person always of creation, maintenance and destruction among the created beings [see also 2.10: 41-46, 4.29: 79, 4.30: 23].

(6) As Nara-Nârâyana, the best of sages perfectly of peace, was He born from Mûrti the daughter of Daksha and wife of Dharma [*]. Standing for the cessation of all material work did He, who even lives today and whose feet are being served by the greatest of sages, speak about and perform Himself the work to be done [see B.G. 9: 27 and also 2.7: 6, 4.1: 49-57, 5.19: 9]. (7) Lord Indra afraid thinking 'He wants to usurp my kingdom', engaged Cupid who going to Badarikâs'rama with his associates the Apsaras, with his arrows, the glances of the women and the gentle breeze of spring, not knowing His greatness, attempted to pierce Him. (8) The Original Godhead understanding the offense committed by Indra, spoke free from pride laughingly to those who were trembling: 'Please fear not, o mighty Madana [Lord of Love], o god of the wind and wives of the demigods, please accept these gifts from Us, do not deny this *âs'rama* your grace'.

(9) O god of men [Nimi], after He who Brings Fearlessness had spoken this way, bowed the gods ashamed to Him, begging with their heads down for compassion saying: 'O Almighty One, such a grace is not so unusual with You, the Supreme One Unchanging to whose feet in great numbers bow down the ones sober and self-satisfied [see also 1.7: 10]. (10) For those who serve You to transcend their material worlds of living and reach Your abode, are there many hindrances created by the enlightened souls [or the demigods], but for the other type of devotee, the devotee who in sacrifices is offering and allots those God-conscious ones their share, there is no such thing because he with You as his Protector with his foot steps over the head that [with those gods] was formed by that obstacle [see also 9.4: * and 10.2: 33]. (11) Some try to defeat the hunger, thirst and other physical conditions that with us in time by the seasons might occur, by controlling their breath, tongue and sexual urges, but [because of that frustration] they fall victim of anger and thus waste the benefit of their difficult austerities. With their penance rendered useless they are like people who crossed over limitless oceans just to drown in a calf's hoofprint [see B.G. 17: 5-6, 6.1: 16 and compare 5.8: 23 and 10.12: 12].'

(12) With them thus offering praise manifested He before their eyes [a host of] women most wonderful in appearance, who all nicely decorated performed reverential service to the Almighty One [see also 2.7: 6]. (13) Seeing these women were the followers of the godly bewildered by the magnificence of their beauty and fragrance which rivaled that of the goddess of fortune even were they defeated in their opulence. (14) To those who bowed down before Him said the Lord of All Lords with a faint smile: 'Please choose any of these ladies suitable as an ornament of heaven.'

(15) Vibrating '*om*' to that, offered those servants of the demigods the Lord their obeisances and returned them to heaven with placing Urvas'î, the best of the Apsaras, in front of them. (16) Bowing down to Lord Indra in his assembly told them him, as the residents of the three heavens were listening, about the strength of Nârâyana. He was perplexed. (17) Acyuta in the form of the [transcendental] swan speaking about self-realization, Dattâtreyâ, the Kumâras and Rishabhâ, is the father, the Supreme Lord Vishnu who for the welfare of the entire world by His expansions descends into this world [B.G. 14: 4]. By Him, the killer of Madhu, were in His horse-incarnation [Hayagrîva] the original texts of the Vedas brought back. (18) In His fish-incarnation [Matsya] were Vaivasvata Manu [Satyavrata], the planet earth, and the herbs protected; in His boar-incarnation [Varâha] delivering the earth from the waters, was the demoniac son [Hiranyâksha] of Diti killed; as a tortoise [Kurma] He held the mountain when the nectar was being churned upon His back and [as Vishnu] He freed the king of the elephants [Gajendra] who surrendered to Him in his distress because of the crocodile. (19) He delivered from [a laughing] Indra the ascetic sages [the Vâlakhilyas] who offering prayers had fallen [into the water of a cow's hoofprint]; He delivered Indra from the darkness of having killed Vritrâsura; He delivered the wives of the demigods imprisoned in the *asura* palace [by Bhaumâsura]; as Nrisimhadeva He killed Hiranyakas'ipu, the *asura* king, in order to bring the saintly devotees fearlessness. (20) For the sake of the God-fearing He killed the Daitya leaders in the battle between the gods and the demons [see 8.10], by His various appearances [the *ams'a-avatâras*] during the reign of each Manu He protects all the worlds and as Lord Vâmana took He on the pretext of charity the earth away

from Bali to return her to the sons of Aditi. (21) As Lord Paras'urâma rid He the earth of the members of the ruling class and destroyed He as the fire that He descending from Bhrigu was, twenty-seven times over the dynasty of Haihaya. As the husband of Sîtâ [Râmacandra] subdued He the ocean and killed He Ten-head [Râvana] along with the soldiers of Lankâ. When one tells the stories about the glories of Him who is always victorious, is the contamination of the entire world annihilated. (22) The Unborn Lord [as Krishna] taking His birth in the Yadu dynasty, will, in order to diminish the burden of the earth, perform deeds even difficult for the godly to perform; as [the Buddha] will He by speculative arguments bewilder the ones unfit to perform the Vedic sacrifices and at the end of Kali-yuga will He [as Lord Kalki] put an end to all the low-class rulers. (23) Of the so very glorious Lord of the Living Being [the Lord of the Universe Jagadîs'vara] thus described, o mighty-armed one, there are innumerable appearances and activities just like these.'

*: According to the Matsya Purâna (3.10), Dharma, the father of Nara-Nârâyana Rishi, was born from the right breast of Brahmâ and later married thirteen of the daughters of Prajâpati Daksha.

Chapter 5

Nârada Concludes His Teachings to Vasudeva

(1) The honorable king [Nimi] said: 'O you perfect in the knowledge of the soul, what is the destination of those who, as good as never worshipping the Supreme Personality of Hari [see also 11.3: *4], with their lusts not at peace are out of control with themselves?'

(2) S'rî Camasa said: 'From the face, arms, thighs and feet of the Original Person were by the modes of nature [in different combinations *] the four spiritual orders [or *âs'ramas*] and vocations [or *varnas*] headed by the brahmins generated [see also B.G. 4: 13]. (3) Any member of them who, not of worship, has a low opinion of the Original Person who is the very best of their soul and the Supreme Controller, will, having strayed from his position, fall down [see B.G. 16: 23]. (4) There are many people who are far removed from the talks about the Destroyer [of the sin; the Lord] and never think of the glories of the Infallible One; they, falling in the category of the women [compare 5.17: 15] and *s'ûdras* and such, are the ones deserving the mercy of personalities like you. (5) Even then do also the intellectuals, the nobles and the traders, who [by initiation] got access to the Lord His lotus feet, get bewildered in being committed to [all kinds of] philosophies [see also 5.6: 11, B.G. 2: 42-43]. (6) Ignorant about the matters of karma do they who factually lack in experience but arrogantly consider themselves very learned, enchanted by the beauty of language express themselves in flattering entreaties [to the demigods] by which they get bewildered [see also B.G. 9: 3]. (7) Full of passion and perverted in their desires are they angry like snakes, deceitful and conceited and do they sinfully make fun of those dear to Acyuta. (8) As worshipers of women they speak amongst each other in their homes encouraging and worshipping sex as the very best thing; without any regard for the distribution of food and gifts in gratitude [to the spiritual leaders and their following], think they of their own livelihood only and kill they, oblivious to the consequences, the animals [see also B.G. 16]. (9) With their intelligence blinded by the pride based on their opulence, special abilities, lineage, education, renunciation, beauty, strength and performance of rituals, do they hard-hearted deride the saintly dear to the Lord, nor do they respect the Controller Himself [see also e.g. 1.8: 26, 4.2: 24, 4.31: 21, 5.1: 12, 7.15: 19, 8.22: 26 and also B.G. 2: 42-43]. (10) The Soul of the most worshipable Controller who alike the ether is eternally situated in all embodied beings, is the Ultimate Controller glorified by the Vedas, but the unintelligent don't take heed; they rather go on discussing the topics of their whimsical pleasures. (11) The indulgence in sex and the consumption of meat and alcohol one always finds in the conditioned living being and are verily by no command of scripture endorsed; what in regard of these is prescribed for [respectively] the marriage, the sacrifice and the ritual use of wine, is there to the end of their cessation [see also 1.17: 38-39]. (12) The only wealth that matters is to reap the fruit of one's dharma [the righteousness with nature, the religiosity] from which there is the knowledge combined with the wisdom and the subsequent liberation. But from ones family life has one no eye for the insurmountable power of death over one's body [see also 3.30: 7, 7.6: 8, 4.29: 52-55 but also 4.22: 10]. (13) It is enjoined that wine should be taken by smelling it and that likewise an animal should be killed as prescribed and not in wanton violence [with large-scale animal slaughter]; the same way is sexual intercourse there for conquering [the urges of procreation, like with defecating] and not so much for the sensual pleasure [B.G. 7: 11]; for this purest notion of one's proper duty, do they [the unintelligent] have no understanding [see also 7.15]. (14) Those who have no knowledge of these

facts and very unholy presumptuously consider themselves saintly, do harm to innocently trusting animals; upon leaving their bodies will those animals eat them [compare 5.26: 11-13 and 4.25: 7-8]. (15) Envying their own True Self, their Lord and Controller living [in their own body and] in the bodies of others, do they, who in their affection are fixed on their own mortal frame and all its relations, fall down. (16) Those who [thus] have not achieved the emancipation [of *moksha*] but did transcend the gross foolishness, are dedicated to the three goals of pious living [the ritual, an income and regulated desires], but are, not for a moment being of reflection [working too hard], factually [on the way of] killing themselves [see also the *purushârthas*, 10.2: 32]. (17) These murderers of their own self who miss the peace, in their ignorance think to know but do, failing to perform their duty, suffer the destruction of all their hopes and dreams by time. (18) Those who turned their face away from Vâsudeva enter, as is arranged by the illusory energy of the Supreme Soul, unwillingly the darkness leaving behind their homes, children, friends and wives.'

(19) The honorable king said: 'In what time did the Supreme Lord have what color and what form and by what names and what processes is He worshiped; please speak about it in our presence.'

(20) S'rî Karabhâjana replied: 'In these [*yugas*] named Krita [or Satya], Tretâ, Dvâpara and Kali is the Lord, having different complexions [see also 10.26: 16], names and forms, similarly by various processes worshiped. (21) In Satya-yuga is He white, has He four arms, matted locks, a tree bark garment, a black deerskin, a sacred thread, aksha-seed prayer beads and carries He a rod and a waterpot. (22) The human beings then are peaceful, free from envy, kind to all, equipoised and as well of austerity as of mind and sense control in their worship of the Lord. (23) Thus is He variously celebrated as Hamsa ['the Swan'], Suparna ['Beautiful Wings'], Vaikunthha ['the Lord of the Kingdom of Heaven'], Dharma ['the Maintainer of the Religion'], Yoges'vara ['the Controller of the Yoga'], Amala ['the Immaculate One'], Îs'vara ['the Supreme Controller'], Purusha ['the Original Person'], Avyakta ['the One Unmanifest'] and Paramâtma ['the Supersoul']. (24) In Tretâ-yuga has He a red complexion, four arms, wears He three belts [according the initiations for the first three *varnas*], has He golden locks and has He, as the personification of the three Vedas, the sacrificial ladders [**] and such as His symbols. (25) In that time do the human beings who as seekers of the Absolute Truth are fixed in their religiosity, worship Him, Hari, the Godhead within all the Gods, with the rituals of sacrifice of the three Vedas [see also 1.16: 20]. (26) In Tretâ-yuga the Lord is glorified by the names of Vishnu ['the All-pervading One'], Yajña ['the Lord of Sacrifice'], Pris'nigarbha [the son of Pris'ni, 10.3: 32], Sarvadeva ['God of All Gods'], Urukrama ['He of Transcendental Feats'], Vrishâkapi [the Memorable One Rewarding who Dispels the Distress'], Jayanta ['the All-victorious'] and Urugâya ['the Most Glorified']. (27) In Dvâpara-yuga is the Supreme Lord gray blue, wears He yellow garments and carries He His implements [the disc, club, lotus and conch] together with the bodily marks of the S'rîvatsa and so on and His ornaments [like the peacock feather and the Kaustubha gem]. (28) In that age, o King, do the mortals who want to gain knowledge of the Supreme worship Him, the Original Personality playing the role of a great king, according the Vedas and *tantra*'s [like e.g. in 1.10: 16-18 and 10.4: 17-24 and ***] with the following mantra: (29-30) 'Our obeisances to Sankarshana, Pradyumna, Aniruddha and You, Vâsudeva; You Nârâyana Rishi, the Original One and Supreme Personality of Godhead, the Greater Soul, the Controller of the Creation, the Very Form of the Universe and the True Self of all Living Beings [see *catur-vyûha*].' (31) O King, thus they praise in Dvâpara-yuga the Lord of the Universe; please hear in which manner one in respect of the scriptural regulations also is of worship in Kali-yuga [see also 7.9: 38]. (32) The intelligent [then] do worship [Him who] with a bright [not-dark or golden] luster along with [His] associates, servitors, weapons and attendants, by the sacrifice of mainly congregational chanting [is] praising [speaks, spreads or is colored by] Krishna with: (33) 'O Supreme Personality let me praise Your lotus feet. I always meditate upon them for they put an end to the humiliation we suffer as a consequence of the material influence. They, amply rewarding the true desire of the soul, are the abode and the place of pilgrimage to which S'îva and Brahmâ bow down. They, relieving the distress of Your servants, are the most worthy shelter, they are the boat for the ocean of birth and death. (34) O Supreme Personality let me pay homage to the lotus feet of You who upon the words of a brahmin [like Akrûra, S'rî Advaita or John the Baptist], as the Most Religious One abandoning the so hard to forsake opulence of S'rî that is so anxiously desired by the godly, being of mercy for the ones who are caught in animal nature, [as Râma, Krishna, the Buddha, as Jesus, as Caitanya etc.] went to the distant land [India, the wilderness, the forest, the desert, into *sannyâsa*] in pursuance of the object of Your desire [Your mission, Your dharma, Your presence as the Lord of the devotees, 4*].' (35) O King, thus is the Supreme Lord Hari, the Controller of All Felicity, with His names and forms as belonging to each *yuga* worshiped by the people of that age. (36) The faithful ones [of spiritual progress] knowing of the value of the age of Kali praise it by pointing out that its essence implies that by [mere] congregational chanting [*sankîrtana*] as good as all one's goals can be attained. (37) Indeed, for the embodied wandering around in this universe, there is no greater gain than this [*sankîrtana*] from which one obtains the Supreme Peace and of which the cycle of birth and death is broken [see also 2.1: 11, 3.33: 7, 8.23: 16 and 8.23*]. (38-40) The inhabitants of Satya- and the other *yugas*, o King, want to take birth in Kali-yuga because one in that time o

great monarch, in various places finds the devotees who are dedicated to Nârâyana. Especially finds one them in great numbers in the provinces of South India. The human beings there who drink from the water of the rivers the Tâmrarnî, the Kritamâlâ, the Payasvinî, the extremely pious Kâverî, the Mahânadî and the Praticî, o lord of men, are mostly pure-hearted devotees of the Supreme Lord Vâsudeva. (41) O King, a person who, giving up on the material duties, in full surrender approached the shelter of Mukunda, the One Affording Shelter, is not the servant nor the debtor of the gods, the sages, the ordinary living beings, of friends and relatives or of the forefathers [see also B.G. 3: 9]. (42) From the one who fixed at His feet is engaged in worship and thus is dear to Lord Hari, the Supreme Controller who entered the heart the moment one gave up on other engagements, are whatever irregularities that somehow occurred all removed [see 8.23: 16 and B.G. 9: 22, 9: 30, 18: 56].'

(43) S'rî Nârada said: 'After he thus had heard about the science of devotional service felt the master of Mithilâ satisfied indeed and offered he next together with the priests the sagacious sons of Jayantî [the Yogendras 5.4: 8] worship. (44) Next, with all present watching, disappeared the ones of perfection. The king, faithfully following this dharma, achieved the supreme destination. (45) You [Vasudeva], o most fortunate soul, will also, endowed with faith in these principles of devotional service that you heard of, after having abandoned all material concerns, go to the Supreme. (46) The earth was fulfilled indeed by the glories of the two of you being husband and wife, because the Supreme Lord, the Controller Hari assumed the position of your son. (47) When you for Krishna proved your love of seeing, embracing and conversing, taking rest, sitting and eating with Him as a son, have the hearts of the two of you become purified. (48) Kings like S'is'upâla, Paundraka and S'âlva who in competition enviously related to His movements, glances and so on, and thus meditating fixed their minds upon Him as they layed down, sat etc., have achieved a position at the same level; what then may one expect from those who were favorably minded [see *mukti* and also *Jaya & Vijaya*]? (49) Do not deign to impose upon Krishna, the Supreme Soul and Controller of All, the idea that He would be your son; by the power of His illusory potency He appeared as a normal human being in concealing His opulence as the Supreme One Infallible [see also B.G. 4: 6]. (50) Of Him who descended in order to kill the *asura* members of the noble class who burdened the earth and to award [the devotees] liberation, has the fame spread wide in the world [see also B.G. 4: 7].'

(51) S'rî S'uka said: 'Having heard this were the greatly fortunate Vasudeva and Devakî most amazed and gave they up the folly they had cherished. (52) He who one-pointed of attention meditates upon this pious, historical account, will in this very life cleanse away the contamination and achieve spiritual perfection.'

*: With the Rik-Samhitâ (8.4: 19), the S'ukla-yajur Veda (34: 11) and the Atharva Veda (19: 66) all saying 'The *brâhmana* appeared as His face, the king as His arms, the *vais'ya* as His thighs, and the *s'ûdra* was born from His feet' are, according to S'rîdhara Svâmî, the brahmîns considered to be born of the mode of goodness, the *kshatriyas* of a combination of goodness and passion, the *vais'yas* of a combination of passion and ignorance and the *s'ûdras* of the mode of ignorance.

**: Mentioned here are the *vikankata* wooden *sruk* and the *khadira* wooden *sruvâ* that serves the *sruk* for pouring ghee into the fire.

***: The *paramparâ*, as to remind us of the degradation of devotion through the *yugas* [see also 1.16: 20] elucidates: 'The inhabitants of Satya-yuga were described as *s'ântâh*, *nirvairâh*, *suhridah* and *samâh*, or peaceful, free from envy, the well-wishers of every living entity, and fixed on the spiritual platform beyond the modes of material nature. Similarly the inhabitants of Tretâ-yuga were described as *dharmishthhâh* and *brahma-vâdinah*, or thoroughly religious, and expert followers of the Vedic injunctions. In the present verse, the inhabitants of Dvâpara-yuga are said to be simply *jijñâsavah*, desiring to know the Absolute Truth. Otherwise they are described as *martyâh*, or subject to the weakness of mortal beings.' One after the other age is one thus worshiping by meditation, sacrifices, temple worship and congregational chanting.

4*: The *paramparâ* adds to this: 'Corroborating the explanation of this verse, the followers of Caitanya Mahâprabhu also worship Him in His six-armed form of *shad-bhuja*. Two arms carry the waterpot and *danda* of the *sannyâsî* Caitanya Mahâprabhu, two arms carry the flute of Lord Krishna, and two arms carry the bow and arrow of S'rî Râmacandra. This *shad-bhuja* form is the actual purport of this verse of the S'rîmad Bhâgavatam'.

Retirement on the Advise of Brahmâ and Uddhava Addressed in Private

(1) S'rî S'uka said: 'Then [after Nârada had left] did Lord Brahmâ surrounded by his sons, the gods and the lords of man, arrive [in Dvâarakâ] together with Lord Bhava [S'iva], for all living beings the controller favorable, who was accompanied by a host of ghostly beings. (2-4) Indra the powerful controller and his gods [the maruts], the sons of Aditi, the good of clarity [the Vasus], the protectors of health [the as'vins], the artists [the ribhus], the descendants of Angirâ, the expansions of S'iva [the Rudras], the gods of the intellect [the vis'vedevas], and the gods of commerce [the sâdhyas], and other demigods; the singers and dancing girls of heaven [ghandharvas and Apsaras], the ones of excel [the Nâgas], the perfected [siddhas] and the venerable [câranas], the treasure keepers [*guhnyakas*], the seers [the *rishis*], the forefathers [pitas] as also the scientists [Vidyâdharas] and the ones of special talents [the Kinnaras] all together arrived in Dvâarakâ eager to see Krishna, the Supreme Lord who removes the impurities everywhere in the universe and who with His transcendental form enchanting the entire human society spreads His fame throughout all the worlds. (5) In that resplendent city rich with a great abundance saw they with their hungry eyes Lord Krishna who is so wonderful to behold.

(6) With covering Him, the best of the Yadus, with flower garlands brought from the gardens of heaven praised they Him, the Lord of the Living Being, expressing themselves in ideas and words of charm. (7) The gods said: 'We with our intelligence, senses, vital air, mind and words bow down to Your lotus feet, o Lord, which are meditated upon within the heart by those who united in the love of striving for liberation from the powerful bondage to karmic reactions. (8) You, who by the material energy consisting of three modes, protects and destroys the manifestation with the inconceivable of Yourself, are situated within the modes of that material nature, but You are by these modes not entangled in karmic activities at all, o You Unconquerable One, since You, the Unimpeded and Unimpeachable One, are always absorbed in Your happiness [see also B.G. 3: 22]. (9) O Worshipable One, the purification of those persons who have a contaminated consciousness is by incantations, respecting injunctions, studying the S'âstras, charity, penances and rituals, as by the faithful listening to the greatest of souls who situated in goodness have fully matured in Your transcendental glories [see also 4.29: 36-38]. (10) May there for us be the lotus feet, the fire that annihilates our inauspicious mentality and by the sages desiring the real benefit is carried in their appeased hearts, the fire that by the truthful of self-control is carried for gaining a likewise opulence; it is by worshiping three times a day Your forms [of soul, ego, mind and intelligence, the *catur-vyûha*] that one reaches beyond the heavens [see also 11.5: 34]. (11) They [Your feet] are meditated upon by the ones who, having folded their hands, pour the ghee into the fire of sacrifice in the [*nirukta*] process of understanding the three Vedas; they are meditated upon by the yogapracitioners who, inquisitive about Your [*yoga-]mâyâ*, are united in the realization of the True Self and [even more] perfectly are they worshiped by the elderly, exemplary devotees [see *uttama* and 11.2: 45-47]. (12) S'rî, Your Lordship's consort, is with our withered flower garland for You, o Almighty One, in this feeling as challenged as a jealous co-wife because You accept our offering as being properly brought [see also B.G. 9: 26]; may there always be the lotus feet, the fire of the destruction of our impure desires! (13) Your feet that like a flag decorating a flagpole with three mighty steps [defeat the possessiveness and bring down the water of the Ganges] in each of the three worlds [see 8.20] create fear and fearlessness among the Asuras and the godly their respective armies. For the saintly are they there for the attainment of heaven and for the envious are they there for just the opposite, o Most Powerful One. May these feet, o Supreme Lord, free us who worship You from our sins. (14) As oxen bound [by the rope] through the nose do Brahmâ and all the other embodied beings have their existence, in which they being controlled by the Time struggle with each other. May the lotus feet of You, the Supreme Personality in the beyond of both the material nature and the individual person, for us spread the transcendental fortune [compare 1.13: 42, 6.3: 12]. (15) You are the cause of this creation, maintenance and annihilation, the cause of the unseen, the individual soul and the greater of the manifest reality. They say that You, this very same personality, are the factor of time controlling all who appears as a threefold wheel, that You are the Supreme Personality who in the form of Time uninterrupted in Your flow effects the diminution of everything [*]. (16) The masculine [of Mahâ-Vishnu] that from You [as father Time] acquires the potent seed of this creation, impregnates the greater of matter [*mahat-tattva*]. Therefrom generates He whose semen is never wasted, joined with that same nature from the Self - just as an ordinary fetus is produced - the golden primeval egg of the universe endowed with its [seven] outer layers [see *kosha*]. (17) With that are You of everything mobile and stationary the original Controller, because You Yourself o Master of the Senses, in Your activities are never affected by the objects of the senses that manifested because of the

operating modes of nature, while others, acting on their own account, live in fear because of them [see also B.G. 16: 23-24]. (18) The sixteen thousand [of Your wives] were so enchanting the moments when they, showing their feelings with their eyebrows, smiles and glances, launched the arrows of Cupid. But with their messages and advances of conjugal love, were they by all their devices not able to perplex Your senses [see also 1.11: 36]. (19) The full rivers of Your nectarean topics and the rivers resulting from the bathing of Your feet are able to destroy all contamination of the three worlds. Those who strive for purification and want to find association approach [You therefore] in two ways, namely by making their ears listen to the stories offered by the tradition and by bringing their bodies in contact with [the waters] that flow from Your feet.'

(20) The honorable son of Vyâsa [S'uka] said: 'Along with S'iva and the demigods thus praising Govinda, the Lord, offered he who commands the hundreds [of sages, Brahmâ], from his position in the sky, his obeisances. (21) S'rî Brahmâ said: 'O Lord, we requested You previously to diminish the burden of the earth. O Unlimited Soul, You have fulfilled that request the way we asked it. (22) Having established the principles of dharma among the pious and among the seekers of truth is it indeed Your glory by You spread in all directions, which removes the contamination of all the worlds. (23) Descending in the Yadu dynasty have You, for the benefit of the universe assuming a form, with magnanimous deeds performed incomparable activities. (24) O Lord, those saintly souls who in the age of Kali hear and chant about Your activities, will easily cross over the darkness [see also 10.14]. (25) O Supreme Personality, since Your descent in the Yadu-vams'a have one hundred and twenty-five autumns passed, o Master. (26-27) O You Foundation of Everything, for You there is no longer an obligation to the godly, and the remaining part of the dynasty has virtually been annihilated by this curse of the brahmins [see 11.1]. Therefore we ask You whether You intend to leave for Your Supreme Abode and if You please want to continue with us, the protectors of all worlds and their inhabitants, to protect the servants of Vaikunthha [of Lord Vishnu].'

(28) The Supreme Lord said: 'I understand what you've said, o controller of the demigods; in your favor has all the work been done to remove the burden of the earth. (29) This very Yadu family has, because it threatened to devour the entire world in having expanded in its power, courage and opulence, been checked by Me just as an ocean is by its shore. (30) If I were to leave without withdrawing the vast dynasty of overly proud Yadus, would for that reason the entire world be destroyed by this flood. (31) Right now has because of the brahmins' curse the annihilation of the family begun. After that has taken place will I, o sinless Brahmâ, pay a visit to your abode.'

(32) S'rî S'uka said: 'Thus being addressed by the Lord of the World, fell the selfborn one down at His feet to offer Him his obeisances together with the different gods and returned the godhead to his abode. (33) Following, when the Supreme Lord observed the development of serious disturbances in the city of Dvârakâ, spoke He to the assembled Yadu elders. (34) The Supreme Lord said: 'These indeed very great disturbances appearing everywhere are a consequence of the curse that was expressed by the brahmins against our family; it is impossible to counteract. (35) We should not stay here if we want to continue with our lives, let's not delay and this very day go to Prabhâsa, that so very pious place [**]. (36) The king of the stars [the moon god] seized by consumption because of a curse of Daksha, once took a bath there and was immediately freed from the reaction to his sin and resumed the waxing with his phases. (37-38) When we also bathe over there to the satisfaction of the forefathers and offer different kinds of foodstuff to the demigods and the venerable ones of learning and as well distribute gifts with our faith in them as being suitable candidates for the charity, will we overcome the danger, just as one with boats crosses over the ocean.'

(39) S'rî S'uka said: 'O child of the Kurus, the Yâdavas, who thus by the Fortunate One were instructed, made up their minds and yoked their horses to their chariots to head for the holy site. (40-41) O King, Uddhava [see also 3.2 and 10.46 & 47], who as an ever faithful follower of Krishna came to hear what by the Lord was said, approached, in respect of the fearful evil omens [see also 1.14: 2-5], in private the Lord of the lords of the entire living universe and addressed Him with folded hands bowing down his head at His feet. (42) S'rî Uddhava said: 'O Lord and God of Gods, o Master of Yoga, o Piety of Hearing and Singing, withdrawing this family from this world, You say that, even though You as the all-pervading, benevolent Controller are capable of revoking the curse of the brahmins, You're unable to do so! (43) I'm not even capable to tolerate it but for half a moment to give up on Your lotus feet, o Kes'ava; please take me along to Your abode o Master [see also 3.29: 13]. (44) Your pastimes supremely auspicious, o Krishna, are nectar to the human ear. Once they have the taste will people relinquish their desires for other things. (45) How can we, who were always devoted to You when we were laying down, sitting, walking, standing, bathing, recreating and eating and such, ever abandon You, our dear most Self? (46) Eating the food remnants and adorned with the garlands, fragrances, garments and ornaments that You enjoyed, will we, Your servants, for sure conquer the illusory energy. (47) The but in air clad sinless members of the renounced order who as sages of strict observance

keep their seed going upwards, go to the abode known as Brahman [see *ûrdhva retah* and also 10.2: 32]. (48-49) We on the other hand, o Greatest of Yogis, who in this world wander on the paths of fruitive labor will along with Your devotees, cross beyond the hard to conquer darkness by discussing the topics with which we remember and glorify Your deeds, words, movements, broad smiles, glances and the amorous sports You have in imitation of the human world.'

(50) S'rî S'uka said: 'Thus being informed, o King, spoke the Supreme Lord, the son of Devakî, privately for a long time with His dear servant Uddhava.'

*: Time in three can be regarded as the three types of seasons, summer winter and spring/autumn or as the three to the order, the *cakra*, of the sun, moon and the stars or the past, the present and the future and as the time of nature, culture and the psychological experience [see also *tri-kâlîka*, 5.22: 2, time-quotes and B.G. 10: 30 & 33, 11: 32].

** : Prabhâsa is a famous holy place located near the Veraval railway station, within the region of Junagarah. At the base of the same pippala tree under which Lord Krishna was reported to have reposed there is now a temple. One mile away from the tree, on the seashore, is the Vîra-prabhañjana Mathha, and it is said that from this point the hunter Jarâ fired the arrow which marked the end of His earthly presence [as described in the last two chapters of this Canto].

Chapter 7

Krishna Speaks about the Masters of the Avadhûta and the Pigeon of Attachment

(1) The Supreme Lord said: 'That what you said to Me, o greatly fortunate one [Uddhava], reflects My plan [to withdraw the dynasty]; and therefore are Brahmâ, Bhava and the leaders of the worlds, looking forward to see me back in My abode. (2) Certainly have I [in my earthly stay] in full performed My duty for the sake of the God-conscious. It is for them that I descended along with my partial expansion [Balarâma] to the prayer of Lord Brahmâ. (3) This family finished by the curse will be destroyed in a mutual quarrel and on the seventh day [from now] will the ocean inundate this city. (4) When I, o virtuous one, have abandoned this world, will she be overcome by Kali and soon be bereft of all piety [see also 1.16 & 17]. (5) Be sure not to remain in this world once I've abandoned her, for in Kali's time will the people on earth be enmeshed in sin My dearest. (6) You should factually forsaking all emotional ties, with your mind fully fixed on Me, wander around in this world with an equal mind [see B.G. 6: 9, 6: 29, 14: 22-25]. (7) This temporary world you think of, talk about, observe, hear and all that, you should recognize to be a deluding game of shadows capturing your imagination [see also 10.40: 25]. (8) Someone who is not [spiritually] connected is confounded by all the opinions about what would be right and wrong, favorable, unfavorable and defiant and is thus innerly divided about good and evil [B.G. 4: 16]. (9) Consider therefore with your senses under control and your mind connected, this world as an expanse within the Self and that Self as situated in Me, the Lord Above. (10) With knowledge and wisdom fully endowed is one, satisfied within oneself and of apprehension with the Soul that for everyone who is embodied is the object of affection, never discouraged by setbacks. (11) Risen above the two of considering bad - and refraining from - what is forbidden and considering good - and doing that - what's generally accepted, isn't one dancing to the piper like an immature child. (12) When one to all one's fellow beings acts as a well-wisher firmly rooted in peace, and one wisely knows the universe as being pervaded by Me, will one never ever be the one who time and again tastes defeat.'

(13) S'rî S'uka said: 'O King, after thus by the Supreme Lord having been instructed bowed the exalted and fortunate Uddhava, eager to learn about the supreme principle, down to the Infallible One to offer his respects. (14) S'rî Uddhava said: 'O Lord of Yoga who unites us, o Soul who connects us, o Source of the Mystical, to my advantage You spoke of renunciation the way it is known in *sannyâsa*. (15) This renunciation is difficult to perform my Lord when one is dedicated to material pleasure and sense gratification, especially when one is not devoted to You I think [compare B.G. 6: 33-34]. (16) I am with my consciousness merged with the body and its relations as arranged by Your *mâyâ* and thus foolish of the notion of 'I' and of 'mine'. Teach me therefore, so that Your dear servant may easily execute according the process that You instruct.

(17) Who else is there but You who are of the Truth and reveal Yourself for me personally? What other speaker than my Lord, the Supreme Soul, does actually qualify? Not even among the ones awakened do I see such a speaker. In their consciousness are all, up to the ones lead by Brahmâ, embodied souls who, when they take the external for substantial, are bewildered by Your *mâyâ*. (18) Therefore do I, who with my mind in renunciation am tormented in distress, approach You Nârâyana, o Friend of Man for shelter, o You perfect, unlimited and omniscient Controller ever fresh in Your abode of Vaikunthha.'

(19) The Supreme Lord said: 'Generally do humans who are well acquainted with the state of affairs in this world deliver themselves with the help of their own intelligence from the inauspicious disposition [of a wanton mind]. (20) In a way constitutes the intelligence the guru of a person because he with the help of the intelligent self, or his soul, is able to benefit from his reasoning and direct perception. (21) Thus can the ones steady of experience in reasoning with the [bhakti-]yoga in their human existence, see Me clearly manifested in My full glory of being endowed with all My energies [see also Kapila]. (22) There are many types of bodies created with one, two, three, four or more legs or with none at all; of them is the human form the one most dear to Me [see also 3.29: 30, 6.4: 9]. (23) Situated in such a body is one with one's faculties of perception, through apparent and indirectly ascertained symptoms and with logical deductions directly looking for Me, the Supreme Controller beyond the grasp of sense perception [see also 2.2: 35, 2.9: 36]. (24) Concerning this is cited an ancient story of a conversation between an *avadhûta* and the o so mighty king Yadu.

(25) Yadu, well versed in the dharma, once saw a young brahmin mendicant wandering around unafraid of anything, and took the opportunity to ask him questions[see also 7.13]. (26) S'rî Yadu said: 'How did you acquire this extraordinary intelligence o brahmin? How can you, fully cognizant not being engaged in any work, travel the world with the confidence of a child? (27) Normally are people who are religious, work for an income, gratify their senses and pursue knowledge, endeavoring for the purpose of opulence, a good name and a long life. (28) You however, capable, learned, experienced, handsome and eloquent as you are, are not a doer; you do not desire a thing, like a stupefied, maddened, ghostly creature. (29) Everyone is burning in the forest fire of lust and greed, but you, who to be free from the fire stand in the Ganges like an elephant, do not burn at all. (30) Please o brahmin, disclose to us, who are asking you for it, what the cause is of the inner happiness that you, living all by yourself, experience without any form of material enjoyment.'

(31) The Supreme Lord said: 'This way being asked and honored by the greatly fortunate and intelligent Yadu who out of respect for the brahminical humbly bowed his head, spoke the twice-born one. (32) The honorable brahmin said: 'Rationally taking shelter of many spiritual masters o King, do I, having gained in intelligence from them, now liberated wander around in this world. Please listen to their description. (33-35) The earth, the air, the sky, the water, the fire, the moon; the sun, the pigeon, the python, the sea, the moth, the honeybee; the elephant, the honey thief, the deer, the fish, the prostitute [Pingalâ], the osprey; the child, the girl, the arrow-maker, the serpent, the spider and the wasp. These are my twenty-four spiritual masters o King. From studying their actions have I in this life learned everything about the Self. (36) Please listen o tiger among men as I explain to you, o son of Nâhusa [or Yayâti], what I so learned from each of them separately.

(37) From the earth I learned the rule that he who is in knowledge should not deviate from the path and keep steady, however harassed he is by his fellow living beings who in fact simply answer to what is arranged by fate. (38) From the mountain [that is part of the earth] learns one always to be there for others, that one must devote all one's actions to the service of others. To the example of a tree [see S'rî S'rî S'ikshâsthaka-3] to be dedicated to others is for a pious person the sole reason for his existence [see also 10.22: 31-35 and B.G. 17: 20-22].

(39) A sage should be happy with the mere movement of his vital air and not so much seek his satisfaction in things that please the senses. That way will his spiritual knowing not be lost and his mind and speech not be distracted. (40) To the example of the wind should a yogi, relating to the objects of the senses and their favorable and unfavorable qualities, as a transcendental soul not get entangled. (41) A yogi in this world having entered earthly bodies and assumed their characteristic qualities, but he, well aware of himself, does not get entangled in those qualities, just as the air doesn't with the different odors.

(42) Similar to the ether that is present within the moving and nonmoving living beings, should a sage who unattached - according the Supersoul that is present in all things - realizes that he himself is pure spirit, meditate upon the expansiveness as being undivided and all-pervading [see also B.G. 2: 24, 3: 15, 6: 29-30, 9: 6, 11: 17, 12: 3-4 and 13: 14]. (43) The same way as the realm of the ether is not touched by the winds that blow the clouds, is a person [in his real self] not affected by the physical bodies consisting of fire, water and

earth that according the modes of nature are moved by Time.

(44) A sage, who by nature is a pure, softhearted, sweet and gentle place of pilgrimage for the human beings, sanctifies, just as water does, the ones who gather [the friends], by showing himself to them and by allowing a respectful touching and honoring of his person [see also *sâkhya*].

(45) Brilliant, glowing and immovable because of his austerity, is he who only eats when it is necessary connected in the soul. Even when he eats everything [and thus goes beyond necessity] is the one austere not contaminated, just as a fire isn't. (46) Sometimes [like a fire thus] concealed and sometimes manifest devours he, being worshipable to those who desire the highest, the offerings that are brought from all sides and burns he the misfortune of the past and the misfortune lying ahead [see also 10.81: 4 and B.G. 3: 14].

(47) By His own potency assuming the identity of each enters the Almighty One, just like fire appearing in firewood, the different types of bodies of higher and lower life forms ['true' and 'untrue' ones, god or animal].

(48) Enforced by the movements of Time that itself cannot be seen, changes the state of the body with the phases of life from birth to death. But that does not affect the soul, just as the moon itself is not affected by its phases [B.G. 2: 13, 2: 20]. (49) The way the soul(s) cannot be seen with the bodies that constantly are born and die again like the flames of a fire, can also the Time itself not be seen, despite its speeding, urging stream [*].

(50) A yogi accepting the sense objects renounces them at the right time [according the *cakra* order]. He doesn't get entangled in them just as the sun doesn't when he with his rays enters the waters. (51) When the sun seems to have fallen apart in his reflections doesn't one consider his original form as being different. So too is the soul, that for the dull-minded appears to have fallen apart in reflections [of different selves], not seen as different.

(52) One should never lose oneself in excessive affection or close association with anyone, because one thus indulging will have to suffer great distress. One then lives by the day like a pigeon [see also 7.2: 50-56]. (53) A certain pigeon once in the forest built its nest in a tree and dwelt there for some years with a female companion. (54) As attached partners in their household were they with their hearts full of affection tied together as by ropes, glance to glance, body to body and mind to mind. (55) Trusting each other as a couple were they in the trees of the forest occupied with resting, sitting, walking, standing communicating, playing, eating and so on. (56) Whatever she would like, o King, was what he, desiring to please her, tried to fulfill. Not holding back in any way, catered he mercifully to her desires, even when it was difficult. (57) The chaste she-pigeon got pregnant for the first time and delivered, in due course, in the nest the eggs in the presence of her husband. (58) From them hatched at the appropriate time the little ones with the tender limbs and feathers that were created by the inconceivable potencies of the Lord. (59) The couple most happy nourished their progeny, to which they compassionately in rapture listened to the awkward sounds of their chirping children. (60) Seeing the little ones happy with their fluffy wings, their endearing chirping and their activities of jumping up to fly, filled the parents with joy. (61) With their hearts bound together by affection nourished they completely bewildered by the illusory potency of Vishnu their children, their offspring. (62) One day went the two heads of the family away for food for the children and wandered they far most anxiously searching all around in the forest. (63) A certain hunter who happened to pass through the forest saw the young moving about near their nest and caught them with a net he had spread. (64) The he and she pigeon who were always eagerly engaged in the care of their children next returned to the nest to bring them food. (65) When the female pigeon saw that the ones born from her, her children, were trapped in the net, rushed she forward in utter distress crying out to them who were also crying. (66) Bound by her affection unrelenting looking after the captured children, forgot she herself being overwhelmed by the *mâyâ* of the Unborn One and was she also trapped in the net. (67) The unfortunate male pigeon most wretchedly lamented over the capture of his children who were him more dear than his life and his wife who was so much alike him: (68) 'Alas, just see how I, so unintelligent and so little of merit, find my destruction. I failed to fulfill the threefold purpose [the *purushârthas*] of life and have thus ruined my family! (69) She who being suitable accepted me faithfully as her husband, has, saintly having departed for heaven with her sons, left me behind with my home empty. (70) What now is the purpose of my life with my wife and children dead and me wretched suffering a miserable life of separation in the empty nest?' (71) With him distressed watching them indeed caught in the net in the grip of death, fell, even he stunned failing in intelligence, also into the net. (72) The ruthless hunter having achieved his purpose took the householder pigeon, the pigeon children and the pigeon wife with him and set off for his home.

(73) A family man who [because of neglecting the civil virtues] dissatisfied with the soul takes pleasure in

material opposites, will suffer greatly together with his relatives, just like this bird that [without the religiosity, the sense control and the economic arrangements] is so miserable in maintaining his family. (74) The person who having achieved the human position, with the door of liberation wide open, in family affairs is attached like this bird, may, to whatever height he reached, be considered fallen [see also 3.30, 3.32: 1-3, 4.28: 17, 5.26: 35, 7.14, 7.15: 38-39, 7.15: 67, 8.16: 9 and 10.69: 40].'

*: This analytic method, of in this case returning to the subject of the fire after having introduced the next subject of the moon, is called *simhāvalokana*, or 'the lion's glance', by which one simultaneously proceeds forward and casts backward glances to see if anything has been overlooked.

Chapter 8

What One Learns from Nature and the Story of Pingalâ

(1) The honorable brahmin said: 'Since there is sensual happiness for as well those in heaven as for those in hell o King, and because there for all the embodied beings is also the unhappiness [as a logical consequence, reaction or shadow], should an intelligent person not desire such happiness [see B.G. 16: 16].

(2) As inactive as a python should one eat what is acquired accidentally, whether it is much or little, tasteless or pure and delicious food [7.13: 37-38]. (3) Fasting for many days should one keep one's peace and patiently wait when no food comes one's way, just like the python that eats what providence provides [7.15: 15]. (4) When one as well physically as mentally being strong maintains the body without much effort, is one peaceful and not sleepy. Even though one is capable of anything, should one [in that situation refrain] from endeavoring.

(5) A sage pleasing and grave, unfathomable, unlimited and unsurpassable [in his knowing] most surely is never disturbed like the calm waters of the ocean [see also B.G. 12: 15]. (6) Destitute or flourishing with the desirable, does someone wise, with Nârâyana as the One Supreme, swell nor dry up, just like the ocean with the rivers [B.G. 2: 70].

(7) Seeing a woman does he who didn't conquer his senses, tempted by that seductive illusory energy of God, blindly fall down into the darkness, just like a moth falls into the fire. (8) Upon seeing the clothing, golden ornaments and so on of the women the way it is arranged by *mâyâ*, will a person lacking in discrimination with his desire for sense-gratification feel aroused by lusty desires and no doubt, the way a moth is destroyed, lose his spiritual insight [B.G. 2: 62-63].

(9) Eating little bits of food, just enough to keep the body alive, should one being wise practice [social] security [being of nonviolence] with the householders and thus be of the occupation of a honeybee [5.5: 3, 7.2: 11-13, 7.12: 6, 7.14: 5, 7.15: 15 and B.G. 4: 21]. (10) An intelligent human being should from the smallest as well as the biggest religious scriptures extract the essence, just like a honey bee does with all the flowers big and small [11.7: 23, B.G. 15: 15]. (11) Not being a collector like a honeybee is, should one with the belly as one's container and the hand as one's plate accept food in charity and not keep it for the night or the next day. (12) A mendicant should not store things for the night or the following day, because he otherwise like a honeybee collecting more and more will be lost.

(13) A mendicant must not touch a girl, not even one of wood or with his foot, because he otherwise, like an elephant is captured by a she-elephant, will be captured by the physical contact. (14) Not to find death, should a man of wisdom never chase a woman, because he otherwise will find destruction the way an elephant is defeated by others superior in strength.

(15) Riches by a greedy person accumulated with great difficulty are neither enjoyed personally nor given away to others; they are rather enjoyed by someone else who stumbles across the wealth and steals it the way

one steals the honey from a beehive [see also 5.13: 10]. (16) Just as a honey thief is the first one to enjoy the honey that painstakingly was collected, is also the ascetic the first one to enjoy the eagerly desired blessings of the wealth that with a lot of trouble was acquired by householders [see e.g. 1.19: 39 and 7.14: 17].

(17) A devotee living in the forest should never listen to worldly songs and music; one should learn that by the example of the deer that was captured being bewildered by the hunter's call [see the *bhajans*]. (18) Taking pleasure in vulgar dancing, musical entertainment and such songs, fell Rishyas'ringa, the son of Mrigî, because he like a plaything was fully controlled by women [see *, 5.8 and 5.25: 11].

(19) The way a fish following its taste with no intelligence is hooked and finds its death, can also a person, disturbed by what the tongue dictates, against his better knowledge waste his life. (20) The learned who are of selfrestraint quickly conquer the material senses, except however for the tongue, of which the taste for food increases with the fasting [see *prasâdam* prayer]. (21) As long as the tongue is not conquered can of a human being, despite of having conquered all the other senses, still not be said that he's of self-control; but he who has conquered the tongue, has conquered all [see also 8: 16 and B.G. 2: 59].

(22) In the city of Videha there used to be a prostitute called Pingalâ. Now learn from me o son of kings, what I learned from her. (23) She as a prostitute stood one night, to get a customer into her house, outside in the doorway to display her beautiful figure. (24) O best among men, motivated for the money regarded she all the men who passed by in the street as customers willing to pay the price. (25-26) As they came and went thought she, this way subsisting on selling her love: 'Maybe will some guy carrying plenty approach me for love and give me a lot'. With this vain hope not sleeping and leaning in the doorway, walking down the street and turning back to the house, it became midnight. (27) Morose in her desire for money dropping her face, awakened in her anxiety that moment a supreme detachment which brought her happiness. (28) Detachment works like a sword cutting through the binding network of hopes and desires. Please listen to the song she sang after this change of heart. (29) Dear King, evidently a person who doesn't know how to turn away from the world will not be willing to give up what binds physically, just as a human being lacking in wisdom never desires to give up his sense of ownership. (30) Pingalâ said: 'See how illusioned I am! I must be out of my mind imagining all this in my lust with a fake lover. (31) Having given up on the pleasure that belongs to Him, the One That is Most Near and Dear, was I, this ignoramus, most insignificantly of a service that, never taming the desire, brings misery, fear, distress, grief and illusion. (32) Oh how uselessly subjecting my soul to torture have I, busy as a prostitute - the most reprehensible of occupations - with my body desiring money and sexual pleasure, been selling out to womanizers who, lusting for my body, are lamentable themselves. (33) What other woman would devote herself this much to this house with nine doors which, constructed with the support of the bones of a spine, the ribs, the hands and legs and covered by a skin, hair and nails, is full of stool and drips urine [compare B.G. 5: 13 and 4.25-28]? (34) Among the residents of Videha am I the one of an intelligence that is really perplexed, for I am the one who most unchaste desires to please her senses with another man different from Him who gives us Soul, Acyuta. (35) By paying the price of giving myself to Him, the well-wisher that's absolutely the one most dear, the Lord and Soul of all who are embodied; I will for certain enjoy like Ramâ. (36) How much real happiness have the sensual pleasure and the men who satisfied my senses provided? To have an eye on a wife or the gods [even] has all, spread over time, a beginning and an end. (37) The person of me so desperate must therefore somehow have pleased the Supreme Lord Vishnu who brings the happiness that I now experience with my having forsaken the sense gratification! (38) A woman who is really unfortunate wouldn't have to face this kind of hindrances on the path of self-realization, because they lead a person to shake off the detachment and find [real] peace. (39) Now that I refrain from cherishing false hope in relation to sexual intercourse, do I, with accepting upon my head the great help He offers, seek Him the Original Controller for my refuge. (40) Happily convinced without reservation that I thus will be able to cope with whatever comes my way, I will manage to appreciate it to live with only the One, the Self of Love and the Happiness free from doubt. (41) Who else but the Original Controller, who is capable of delivering the living being that is seized by the timeserpent, would there be when one like me in pleasing the senses is bereft of all insight and fell down in the dark well of the material ocean [see also 10.34]? (42) When the self thus can behold the universe as being seized by the timeserpent, becomes he, attentively detached from all that is material, for sure his own protector.'

(43) The honorable brahmin said: 'Thus having decided to cut with the desperation that was caused by her desire for lovers, sat she down on her bed having found inner peace. (44) With the insight that the greatest unhappiness consists of a constant desire and that being free from expectations is of the contrary, slept Pingalâ happily now that she had given up to hanker for lovers.'

*: Rishyas'ringa, meaning 'deer-horn' to the deer that is musically attracted, was the young son of the sage Mrigî, intentionally brought up by his father in an atmosphere of complete innocence. Mrigî Rishi thought that if his son were never exposed to the sight of women he would always remain a perfect *brahmacârî*. But by chance the inhabitants of the neighboring kingdom, who were suffering from a long-term drought, received divine advice that rain would return to their kingdom only after the *brâhma* named Rishyas'ringa stepped foot in it. Therefore they sent beautiful women to the hermitage of Mrigî to entice Rishyas'ringa and bring him back with them. Since Rishyas'ringa had never even heard about women, he easily fell for their trap [quoted from pp 11.8: 18].

Chapter 9

Detachment from All that is Material

(1) The honorable brahmin said: 'Attachment to whatever of the possessions held so very dear by man [house, wife, car etc.], sure leads to misery; whoever knows that will, when he frees himself from such attachment, thereupon achieve unlimited happiness.

(2) Having meat a large hawk [the osprey] was attacked by others who were very strong and without prey; at that time giving up the meat he achieved happiness.

(3) I myself, who like a child enjoys in the soul only, wander about out here. In me one finds no honor or dishonor. Living with the true self I do not know the anxiety of the one who has a home and children. (4) Of the ones free from anxiety there are two types: the one retarded who ignorant as a child has merged in great happiness and the one who has achieved the One Supreme above the modes of nature.

(5) At the house of a young girl who wished she was a wife and of whom all the relatives were gone to another place, once arrived a couple of men whom she received with great hospitality. (6) Being alone she beated the rice so that her guests could eat, and doing so made the conch shell bracelets on her forearms a lot of noise. (7) In her shyness ashamed about that [servant-] noise, broke she, intelligent as she was, one by one the shell bracelets from her arms, leaving but two on each wrist. (8) Still there was of the two, as she was husking the rice, the noise of course. But after she removed one from each of the two remained only one and could no sound be heard anymore. (9) O subduer of the enemy, I, wandering around in all regions searching for the truth about the world, personally witnessed the lesson taught by this girl. (10) In a place where many people are quarrels will rise, even among two people who converse alone. Therefore one should live like the young girl's bracelet. (11) The mind should be steadied by detachment and a regulated practice [*vairâgya* and *abhyâsa*] in which one conquers one's breathing in sitting postures and carefully concentrates on one point [the true self, see also B.G. 6: 10-15 and 6: 46-47]. (12) Having obtained permanence in that position one achieves with that very mind, step by step having given up the contamination of karma, *nirvâna* because one grew strong in *sattva* no longer fueling *rajas* and *tamas* [see also B.G. 6: 26 and 14: 6-8].

(13) When one thus is anchored to the soul is one unconcerned about whatever outside or inside oneself, just as when the arrowmaker being absorbed in the arrow didn't notice the king passing nearby [see B.G. 7: 27-28].

(14) Moving alone without a fixed residence [or temple] and exercising restraint not being recognized in his actions a sage, being without companions, will speak only little. (15) Building a home but failing to accomplish [a spiritual life, see B.G. 4: 18] is a miserable thing; just think of the snake that lives happily occupying a hole that was built by others.

(16) The one Self, the one Supreme Controller without a second, who became the Foundation and Reservoir of All, is Nârâyana, the Godhead who in the beginning by His own potency created the universe and by His potency of Time at the end of the *kalpa* withdraws His creation within Himself. (17-18) When by His potency of the time factor the material powers of *sattva* and so on have been balanced, exists the Original Personality, the *purusha* of the primary nature [*pradhâna*], who is the worshipable Controller of the gods

and normal souls, in the purest experience of revelation that one describes as *kaivalya* [beatitude], the fulness of the blissful state free from material association [see also B.G. 7: 5 and *]. (19) By means of the pure potency of His Self, His own energy composed of the three modes, manifests He the plan of matter [constitutes He the *sûtra*, the thread, provides He the rule or direction of the *mahat-tattva*]. He achieves that [in the form of Time] by agitation at the onset of creation [see also 3.26: 19]. (20) To that [thread] that turns out to be the cause of the three modes that create the different categories of the manifestation, so one says, is this universe, by which the living being undergoes its existence, strung and bound [see also B.G. 7: 7]. (21) Just as the spider, expanding the thread from within himself, by his mouth with that thread enjoys [his meal] and eventually swallows that thread, the Supreme Controller operates the same way.

(22) On whatever the conditioned soul fixes his mind out of love, hate or fear, that particular state he will, because of the full concentration of his intelligence, reach thus [see B.G. 8: 6]. (23) O King, a wasp larva meditating on the fully grown wasp that has put him in the hive, keeping to its own body, reaches the same state of being fully grown.

(24) This is what I know from taking instruction from all these gurus. Now please o King, hear from me what I have to say about the knowledge I acquired learning from my own body. (25) With one's body one always has to suffer because of the inevitable burden of its maintenance and future destruction. I contemplate the truths of the world with it and thus is the body, even though it is there for the service of others, to me a teacher of renunciation and discrimination who convinces me to wander about in detachment. (26) The body is bound to the mission of pleasing all the categories of the wife, the children, the animals, the servants, the home and the relatives. Before it has to die it has expanded by begetting a likewise body and for that purpose it went at lengths to achieve a favorable financial position. In that sense the body is like a tree that before it dies produces its seeds. (27) From one side the tongue distracts thirsty the cherished body at times, from the other side the genitals do so, the sense of touch acts thus, the belly demands attention, the ears lead elsewhere, the smell goes or the fickle eyes are leading elsewhere; and so all parts of the body like co-wives pull the head of the household in many directions. (28) After the Supreme Lord had created the trees, venomous insects, mammals, birds, snakes and all other sorts of material bodies by means of His bewildering potency, created the Lord, not satisfied with it, the human being He endowed with an intelligence fit for envisioning the Absolute Truth and achieved He thus happiness. (29) After many births having attained this human form that is so difficult to attain and which, even though it is not eternal, awards great value, should a sober person as long as he, subject to death, has not fallen [in his grave], without delay in this world endeavor for the ultimate liberation that is always within reach in all conditions of sense-gratification.

(30) Thus [from all these twenty-four plus one masters] seeing it in the Soul I wander, fully having developed renunciation and wisdom, the earth being freed from attachment and false ego. (31) Assuredly can the knowledge of a single teacher not be very solid or complete [see 11.3: 21]; the Absolute Truth without a second is by the sages thus defended from many perspectives.'

(32) The Supreme Lord said: 'The so very wise brahmin [who in fact was Lord Dattâtreyā, see 2.7: 4 and **] after he thus had spoken to king Yadu and properly was honored by the king offering his obeisances, bid farewell and went away, just as contented as he had come. (33) Having heard the words of the *avadhûta* found Yadu, the forefather of our ancestors, liberation in a consciousness equal to all.'

*: Considering verse 3.25: 34 stating that devotees do seek company to associate for Krishna, do the *âcâryas* after this verse say that that single mindedness for the Lord, not speculating as *jñānis*, is the same as being alone not to land in quarrels [see pp. 11.9: 10].

**: The *paramparâ* [pp. 11.9: 32] confirms: 'This verse [2.7: 4] mentions that Yadu was purified by contact with the lotus feet of Dattâtreyā, and similarly the present verse states, *vandito sv-arcito rājñā* - King Yadu worshiped the lotus feet of the *brâhmana*. Thus, according to S'rîla S'rîdhara Svāmî, the *avadhûta brâhmana* is the Personality of Godhead Himself, and this is confirmed by S'rîla Vis'vanâtha Cakravartî Thhâkura.'

The Soul Free, the Soul Bound

(1) The Supreme Lord said: 'A soul free from desire accepting My shelter should, in caring for the personal duties to God I spoke of [see also in e.g. 10.60: 52 and B.G. 3: 35], practice the *varnâs'rama* system of society [B.G. 4: 13]. (2) A purified soul should see how of the ones embodied who self-centered take the sensual for true, all endeavors are doomed to fail [see also B.G. 13: 32]. (3) What the meditator sees in the realm of sleep or in his fantasy is as futile as it is variagated. So too is one not really using one's intelligence when one is guided by the self that is separated by the modal qualities [B.G. 2: 41 & 9: 15]. (4) Devoted to Me one should perform the work that needs to be done for the detachment [*nivritti*] and forsake the activities in attachment [*pravritti*]. One shouldn't take heed of the injunctions for working for results when one is perfectly engaged in the search for spiritual truth [see 7.15: 47]. (5) The one devoted must always observe the basic rules [the commandments, the *vidhi*] and respect the co-ordinate ones at a suitable time [the *niyama*]. Also he must be of service to the peaceful guru who, knowing My form, does not differ from Me [see also 7.14: 41-42]. (6) With humility, not considering oneself the doer, be industrious, non-possessive, fixed in friendship, not hasty, interested in being inquisitive and free from spite and idle talk. (7) Remaining neutral concerning one's wife, children, home, land, folk and bank-account and such, should one recognize one's own interest in that of each [see B.G. 5: 18].

(8) The soul is the self-enlightened seer who is different from the gross and subtle body, the same way as fire emitting light with its burning differs from the firewood [see also B.G. 2: 16-24]. (9) Lodged within [the wood] assumes fire [upon ignition] its various dormant qualities that manifest as tiny or large etc. The same way assumes the spirit soul the qualities belonging to the body [see also 3.24: 6, 4.9: 7, 10.37: 10-11, 10.46: 36]. (10) That what, with this body that was formed by the modes, is tied to the *samsâra* ocean of matter which belongs to the Original Person [see B.G. 8: 4], is what is called the living entity of which the ties of attachment are cut by the knowledge of the Soul. (11) Therefore should one, by cultivating the knowledge of the Soul as being situated in oneself [2.2 and B.G. 9: 5], pure in one's approach with the realization of the Supreme, gradually let go of this concept of the material affair [as being an independent reality]. (12) The *âcârya* can be compared to the lower piece of kindling wood, the disciple to the top piece and the instructions to the stick used in between, while the knowledge is there as the fire that brings happiness [compare 9.14: 44-46]. (13) This purest intelligence that is transmitted by the experienced [the *âcâryas*], repels the illusion stemming from the *gunas* and is, in completely burning up what was established by the modes, itself pacified the way fire pacifies when it runs out of fuel [see also 11.3: 12].

(14-16) When you with this in mind think of the variegatedness of the different ways of making a living, when you think of those enjoyers of happiness and distress; if you keep in mind the perpetual existence of the material world, the time, the revealed scriptures and the soul; when you face the fact that all knowledge is subject to change because it is based upon the difference created by all the forms of existence and the changes of the sense objects; then, o Uddhava, [you must admit from merely that material vision * that] one thus always has the states of existence of being born [of being old and being diseased] and so on. For everyone embodied happens to have a body [which found its order] by the different limbs of time [knowing the divisions according the sun and moon, see 3.11]. (17) Of the performer who as the enjoyer therein furthermore is of fruitive activities, is the lack of independence clearly visible and can the happiness and unhappiness be observed; what value indeed can be derived from not [really for lasting happiness, see B.G. 9: 3 and 11.9: 1] being in control? (18) Among the embodied the foolish are not always happy and similarly even the ones intelligent are not always happy. The desire to be happy always is useless and in fact something most egotistical [see also B.G. 2: 15 and 11.9: 4]. (19) Even if they know how to achieve happiness and escape distress, they still do not know the uniting of consciousness [the yoga process] by which death will not be able to exert its power [compare B.G. 10: 34]. (20) What certainty of happiness or lust a material object would provide the person? With death never pleasing standing nearby is he like someone condemned who is led to the place of execution. (21) What we heard about [heaven] as well as what we know from our own experience [earth] is spoilt by rivalry, fault-finding, lapse and decay. Just like with agriculture many obstacles are in the way of a happy result, it is also useless to desire for perfect material happiness [see also 11.3: 20]. (22) When one in one's righteousness not is troubled by hindrances and one manages to excell in practice, even the status one thus acquired will not last forever. Please, listen therefore to the following [see also B.G. 2: 14].

(23) Out here having worshiped the gods with sacrifices the performer goes to the heavenly worlds where he like a god may enjoy the celestial pleasures he achieved [see B.G. 3: 11 and 4: 12]. (24) He shines in the temple [the '*vimâna*'] because of his accumulated merit and he is, surrounded by goddesses who wear charming clothes, on his way [leaving this earth] by the singers of heaven glorified with songs. (25) While he with the women of heaven fares to his desire he with that notion of order is framed by the sounds of bells. In delight he forgets about the downfall he experienced [on earth] as he relaxes comfortably in the pleasure gardens of the God-conscious [see e.g. 7.15: 69-73]. (26) He, for long enjoying the heavens until his pious credit is used up and his piety is exhausted, against his will falls down from heaven, because he turned away from time [and thus was unsteady, compare B.G. 9: 20-22]. (27-29) If he, due to his material involvement, is engaged in actions against the dharma or, not having conquered his senses, lives wantonly as a miserable, greedy philanderer, is of violence against other living beings, kills animals against the rules and worships hordes of ghosts and spirits [compare 7.12: 12], a living being will, once he passed on, helplessly thereupon land in the deepest darkness of the hellish worlds. He will, because of what he did, again accept a material body to perform activities that [again] cause him great grief in the future. What happiness would one find in swearing by activities that invariably lead to death [see also 5.26: 37 and B.G. 16: 19-21]? (30) In all the worlds and among all their leaders there is fear of Me; the individual souls living for a *kalpa* fear Me and even the one supreme, Brahmâ who lives for two *parârdhas*, fears Me [see also 1.13: 17-20, 3.8: 20, 3.11: 33, 3: 25: 42, 3.26: 16, 3.29: 37, 3.29: 40-45, 5.24: 15, 5.24: 28]. (31) The material senses stimulated by the modes of nature give rise to activities and the individual soul, the *jîva*, who is fully engaged by the materially oriented senses and the *gunas*, experiences the various karmic consequences [see also 3.32 and B.G. 3: 27]. (32) As long as there are the separate existences of the modes of nature will there be the different states of existence of the soul, and as long as there are the different states of existence of the soul, there for sure thus will be [the karmic] dependence [see also B.G. 17: 2]. (33) As long as one is not free from the dependence will there be fear of the Controller [the Time]. They who devote themselves to this [dependence] will, being bewildered, always be full of sorrow. (34) With the agitation by the modes of nature, one calls Me variously the Time, the Self, the Vedic Knowledge, the World, Nature, as also Dharma.'

(35) S'rî Uddhava said: 'Even though the one embodied is present in the midst of the modes of nature he is not necessarily bound to what forces itself upon him from the material body [the happiness and distress]. In other words, how can it happen that one as a free soul is bound by the modes, o Almighty One? (36-37) How is he situated, how does he enjoy, or by what symptoms can he be known? What would he eat or how would he evacuate, lie down or sit [compare B.G. 14: 21]? Explain to me what I ask You, o Infallible One, o Best of All who Know to Answer Questions. This at the same time being eternally bound and eternally being liberated is something that confounds me.'

*: This philosophy is known to be propounded by the the followers of Jaimini Kavi that defend the pravritti mârğa of regulated sense-gratification before the nivritti-mârğa of activities in renunciation; something to which the *paramparâ* offering this book, with this verse, strongly opposes pointing out that one thus eternally is stuck, nitya-baddha, in repeated birth, old age, disease etc.

Chapter 11

Bondage and Liberation Explained and the Saintly Person His Devotional Service

(1) The Supreme Lord said: 'The explanation of being bound and being liberated due to My modes is that in reality they are not of the modes at all; My illusory energy is not the cause of bondage or liberation of [relating to] Me [*]. (2) Lamentation and illusion, happiness and distress and one's acceptance of a material body under the influence of *mâyâ* are merely notions of the intelligent self that prove the different mundane states of existence to be just as unreal as what one experiences in a dream. (3) Please, Uddhava, understand that knowledge and ignorance are two forms of My manifestation that, produced by My original potency, give rise to bondage and liberation. (4) Of the living entity, that is part and parcel of My Oneness o great intelligence, bondage is there since time immemorial because of ignorance and the opposite [of liberation] is

there because of knowledge. (5) Let Me now, My dear, dilate on the different characteristics of the opposing nature of being conditioned and being liberated, that thus is found in one manifestation of character. (6) The two friends form a pair of birds of a similar nature who happen to have a nest in a tree. One of them eats the tree its fruits while the other refrains from eating, even though he is of superior strength [see also 6.4: 24]. (7) The one not eating the fruits of the tree, omniscient knows himself [Himself] as well as the other bird. The one eating doesn't give it any thought and is always bound, while the one who is full of knowledge at all times is liberated [see also B.G. 4: 5]. (8) An enlightened person does not consider himself the body he inhabits, just like when a dreamer forgets his dream body when he rises in the morning. A foolish person though thinks differently despite of being situated in the body [as its controller], he thinks like in a dream [he identifies with, see B.G. 16: 18]. (9) Free from the contamination of desire an enlightened person will not consider himself the doer, he rather considers his actions to be the operation of the by the modes of nature directed senses that respond to the by the modes created sense objects [see B.G. 3: 28]. (10) Because of the actions that factually are called down by the modes is the ignorant soul, inhabiting the body that is ruled by destiny, thus bound to [the egotistical notion of] 'I am the one who engages' [see also B.G. 3: 27]. (11) An intelligent person not attached to outer appearances is in his resting, sitting, walking, bathing, seeing, touching, smelling, eating, hearing and so on, thus never bound, regardless the direction in which he moves with his sensuality. (12-13) Even though situated in the material world, he cuts, completely aloof from its ruling powers, with all doubts with the assistance of the most expert and by detachment sharpened vision. Just as the sky, the sun and the wind are aloof, he has, like having awakened from a dream, turned away from the separateness of things. (14) The person of whom the functions of the life breath, the senses, the mind and the intelligence are not directed by desires, is completely free, despite of being situated in a body that is ruled by the senses. (15) Sometimes is one's body for some reason attacked [by animals or enemies] and sometimes is one worshiped [by a lover or a follower], but an intelligent person is never affected when that happens [see B.G. 14: 22-25]. (16) With an equal vision having moved beyond the notion of good and bad a wise man will not praise those who are doing or speaking very well, nor criticize others who are doing or speaking poorly [see also B.G. 5: 18]. (17) One who is satisfied within should not act upon, speak about or contemplate matters of good and bad. A wise man should with this way of living wander around like a dull materialistic person [see also 5.9]. (18) Someone who is well versed in Vedic literature but not that smart engages with the supreme interest [the Lord], will as a result of his efforts achieve a result comparable to the result of a person taking care of a cow that gives no milk. (19) O Uddhava, he who takes care of a cow that has given her milk, an unchaste wife, a body always dependent upon others, unworthy children, an unworthy recipient while donating, and he who wants to speak without any knowledge of Me [see also 10.14: 4 and 5.6: 11], suffers one misery after the other. (20) A wise person, My best, should not engage in terms of disrespect for My purifying activities or desired appearances in the form of the pastime incarnations [the *lîlâ-avatâras*] in service of the maintenance, creation and annihilation of the world, o Uddhava. (21) When one sorts this out and thus gives up the misconception of the material diversity as existing separately from the soul [**] should one, with fixing one's purified mind upon Me, the All-pervading One [see also B.G. 7: 19], put an end to one's materialistic life [B.G. 18: 55]. (22) And if you're not able to steady your mind on the spiritual platform, then dedicate, not deviating [from the regulative principles], all your actions to Me without expecting anything in return [B.G. 12: 11, 10: 10, 18: 54]. (23-24) A person of belief who listens to the narrations about My birth and activities, that with one's purifying, singing, constant remembrance and also dramatic expression are all-auspicious to the world, will, when he under My protection for My sake regulates his religiosity, sensual pleasure and finances [the *purushârtas*], develop an unflinching devotion unto Me, the Eternal One, o Uddhava. (25) By one's devotion for Me as acquired in *sat-sanga* [the association with devotees] becomes one My worshiper. As one can see with My devotees those people reach My abode easily.'

(26-27) S'rî Uddhava said: 'What kind of person would in Your opinion, o Uttamas'loka, be a saintly person, and what sort of worship unto You would carry the approval of Your pure devotees? Please speak about this to me, Your surrendered devotee who loves You as his only shelter, o Master of the Universe, Supervisor of the World and Commander of the Person. (28) You the Supreme God and Spirit alike the sky, the Original Person transcendental to material nature, are with Your incarnation, in which You accepted different bodies, the Supreme Lord according to the desire of the ones belonging to You.'

(29-32) The Supreme Lord said: 'When someone is merciful, causes no harm, is tolerant towards all embodied beings, is firmly anchored in the truth and an irreproachable soul; when someone is equal-minded, always acting for the better, of an intelligence that is not disturbed by material desires, is of restraint, is soft-natured, pure-hearted, non-possessive, not worldly, eating little and peaceful; when someone is steady, has Me for his shelter, is thoughtful, vigilant, a profound soul, is keeping respect, has conquered the *shath-guna* [the different forms of material misery], offers respect and invigorates; when someone is friendly, compassionate and learned and thus knows the qualities and shortcomings as taught by Me, is such a person, even when he gives up his own religious preferences [see also B.G. 18: 66] in his

worship of all that belongs to Me, the best of the truthful ones [see also 5.18: 12, B.G. 12: 13-20]. (33) They who, whether they know it or not as to who I am and how I am, worship Me with unalloyed devotion, are by Me considered the best devotees. (34-41) Seeing, touching and worshiping My appearance in this world My devotees render personal service and offer prayers of glorification and obeisance, to which they regularly sing about My qualities and activities. In hearing the topics about Me they always with faith meditate upon Me, o Uddhava, and offer as servants in defense of the Soul all that they acquire. Discussing My birth and activities they take great delight in engaging with musical instruments and songs and dance, organizing to the order of the moon [at sundays or lunar phases] meetings and festivals in My [God's] houses. Sacrificing at all celebrations and annual festivities as mentioned in the vedic literatures and their *tantra*'s, they observe vows and are of initiation in relation to Me. With the installation of My deity faithfully attached and endeavor for themselves as well as for others in working for flower gardens, orchards, playgrounds, cities and temples. Straightforward as servants they serve for My sake in thoroughly cleaning and dusting the house [the temple], washing with water [and cow-dung, see also 10.6: 20*], sprinkling scented water and making mandalas. Modestly without pride, not advertising one's devotional service and not reserving for oneself the light of the lamps presented to Me, one should offer Me the thing most dear to oneself or anything else that is most desired in the material world. With such offering one qualifies for immortality.

(42) The sun, the fire, the brahmins, the cows, the Vaishnavas, the sky, the wind, the water, the earth, the soul and all living beings, My dearest, all constitute a medium for My worship. (43-45) In the sun one can find Me by selected verses [like the *Gâyatrî*], with the help of worship and with obeisances [like with the *Sûrya-namskar*]. In fire one finds Me with offerings of ghee. One can find Me as the best among the learned when one worships Me by being hospitable to them. In the cows, My dear, you reach Me by means of offerings of grass and such. In the Vaishnava one finds Me by honoring him with loving friendship. I am found in the heart by being fixed in meditation on one's inner nature. In the air one finds Me by considering Me the life giving principle [represented in the *prâna*, by means of *prânâyâma* see B.G. 4: 29]. In water one can find Me using articles of worship that deal with water [see B.G. 9: 26]. In the earth [one finds Me] by offering food grains, applying sacred mantras from the heart [see e.g. *Prasâda Sevâya* and *Bhoga-âratî*]. And within the embodied self one can find Me as the knower of the field [see *paramâtmâ* and B.G. 13: 3] by worshiping Me with a balanced mind [see *niyama*]. (46) Devoutly absorbed in Me thus meditating these different ways one must be of worship for My transcendental form that is equipped with the conch shell, the disc, the club and the lotus flower [see picture]. (47) Thus fully fixed upon Me being of worship with the desired and good works, one obtains by the fine quality of the service thus delivered durable *bhakti* and the remembrance of Me [see also B.G. 5: 29].'

(48) O Uddhava, generally speaking there are, apart from the *bhakti-yoga* that is realized through the association with devotees, no means that actually work, because I am the true path of life for the ones of virtue [see also 4.31: 12]. (49) Thus o child of the Yadus, I will speak to you, who are willing to listen, even about the most confidential highest secret [of intimate association with Me], since you are My servant, well-wisher and friend [compare B.G. 18: 63 & 68].'

*: The *paramparâ* adds: 'The Supreme Personality of Godhead is not different from His potencies, yet He is always above them as the supreme controller.... Liberation means that the living entity should transfer himself to the spiritual potency of the Lord, which can be divided into three categories - *hlâdinî*, the potency of bliss; *sandhinî*, the potency of eternal existence; and *samvit*, the potency of omniscience.' This is another formulation of the divine in terms of *sat-cit-ânanda*; Krishna as being eternity, consciousness and bliss.

** : Quoting from the *Viveka*, S'rîla Madhvâcârya states that *nânâtva-bhramam*, the mistake to the material diversity, indicates the following illusions: considering the living entity to be the Supreme; considering all living entities to be ultimately one entity without separate individuality; considering that there are many Gods [independent of one another, see 5.18: 12]; thinking that Krishna is not God [is not personal as well as impersonal the complete whole, *vâsudeva sarvam iti*, B.G. 7: 19]; and considering that the material universe [the impersonal] is the ultimate reality [see also 1.2: 11]. All these illusions are together fought by chanting the *Mahâmantra* of Lord Caitanya, or attending to the other *bhajans* for two hours a day.

The Confidential Secret Beyond Renunciation and Knowledge

(1-2) The Supreme Lord said: 'Mysticism nor analysis, common piety nor the study of the scriptures; penances, renunciation, desirable and pious works nor charity; respecting vows, ceremonies, Vedic hymns, pilgrimage, general discipline nor the basic rules contain Me the way the *sat-sanga* [see 11.11: 25] contains Me that removes all attachment to sense gratification. (3-6) By means of *sat-sanga* only many living entities, like the sons of Diti, the malicious ones, the animals, the birds, the singers and dancers of heaven, the excellent and perfected, the venerable and the treasure keepers, the scientific ones among the humans and the merchants, laborers and women, the uncivilized and the ones of passion and slowness, in each and every age achieve My abode. And so did Vritrâsura, the son of Kayâdhû [Pahlâda, see 6.18: 12-13] and others like them, Vrishaparvâ [see 9.18: 26], Bali, Bâna, Maya as also Vibhîshana [brother of Râvana], Sugrîva [leader of the Vânaras] and Hanumân, Jâmbavân, Gajendra, Jatâyû, Tulâdhâra, Dharma-vyâdha, Kubjâ and the *gopîs* in Vraja, as also the wives of the brahmins [see 10.23] and others. (7) They, not having studied the sacred scriptures, nor having worshiped the great saints, attained, without vows and not having undergone austerities, Me through My association. (8-9) Indeed through love only the *gopîs*, the cows, the immobile creatures, the animals, the snakes [like Kâliya] and others who were stunted in their intelligence, achieved perfection quite easily because they came to Me, I who cannot even be reached by greatly endeavoring with yoga, analysis, charity, vows, penances, ritualistic sacrifices, exegesis, personal study or taking to the renounced order. (10) When Akrûra took Me and Balarâma to Mathurâ were the inhabitants constantly attached [to Me] with minds steeped in the deepest love. With Me as the only one to make them happy were they most miserable after being separated from Me [see 10: 39]. (11) All the nights they spend in Vrindâvana with Me, their most dearly Beloved, o Uddhava seemed to them just like half a moment, but again bereft of Me they appeared to take as long as a *kalpa*. (12) They with their consciousness bound to Me in intimacy had lost the awareness of their own bodies, just as sages who fully absorbed lose the awareness of matters as close as names and forms, when they like rivers entering the ocean moved far [in the beyond, see also B.G. 2: 70]. (13) The women with Me, a charming lover to their desire, a lover of another man's wife, had no idea of the actual position of Me, the Absolute Truth Supreme, whom they by the hundreds of thousands achieved in association. (14-15) Therefore o Uddhava give up the injunctions, the regulations about them and the ritual culture for its own sake, give up that what you learned and will be learning; go for Me alone, the actual shelter of the soul within all the ones embodied; with that exclusive devotion you should by My mercy have nothing to fear from any side [compare B.G. 18: 66].'

(16) S'rî Uddhava said: 'Hearing Your words, o master of all yoga masters, has not dispelled the doubt that nestled in my heart and because of which my mind is bewildered.'

(17) The Supreme Lord said: 'He, the living being in person, is manifest within along with the *prâna*, for He entered the heart having His place in the subtle sound vibration that fills the mind in the grosser form of the different intonations of short and long vowels and consonants. (18) Just as fire confined within wood, with the help of air, kindled by friction is born very tiny and increases with ghee, I similarly manifest Myself in this spoken [Vedic] word. (19) Thus there are as [My] transformations speech, the function of the hands and legs, the genitals and the anus [the *karmendriyas*]; smell, taste, sight, touch and hearing [the *jñânendriyas*] and the functions of one's determination, wisdom and self concern [or 'mind, intelligence and false ego'] as well as the primary of matter [*pradhâna* or the thread, see 11.9: 19] and *rajas*, *tamas* and *sattva* [the *gunas*]. (20) Indeed this living entity, one and unmanifest, that is concerned with the threefold, is the source of the lotus of creation. He, eternal as He is, in the course of time dividing His potencies in many divisions, appears just like seeds do having fallen in a fertile field. (21) Just as cloth expands along the warp and woof of its threads, is the whole of this Universe, expanding long and wide, situated in Him [on His thread, see also 6.3: 12 and B.G. 7: 7]. Of this material existence is there since time immemorial this tree [this organic body] which, blossoming producing the fruits, is naturally inclined to fruitive action [or karma]. (22-23) Of this tree extending in the sun there are two seeds [sin and piety], hundreds of roots [the living entities], three lower trunks [the modes], five upper trunks [the elements], five saps produced [sound, form, touch, taste and aroma], eleven branches [the mind and the ten *indriyas*]; two birds having a nest [*jîva* and *âtma*], three types of bark [air, bile and mucus] and two fruits [happiness and distress]. The lusty one living in a household enjoys one fruit of the tree, whereas the other swanlike ones who live in the forest with the help of the worshipable ones [the devotees, the gurus] know the Oneness of Him who by dint of His *mâyâ* appears in many forms. (24) Thus being of an unalloyed devotional service that developed worshipping the guru,

should the sober one by means of the sharp axe of knowledge cut down the individual soul its subtle body of attachment, so that he with the greatest care living spiritually achieves the Supreme Soul. Thereafter he should relinquish the means by which he attained.'

Chapter 13

The Hams'a-avatâra Answers the Questions of the Sons of Brahmâ

(1) The Supreme Lord said: 'The goodness, passion and ignorance we know of the *gunas* are matters of the mind and not of the soul; with goodness the other two may be counteracted while goodness itself is controlled by character and good sense [*]. (2) Character strengthens the religious principles that form the lead of one's devotional service to Me. The mode of goodness will result in [*bhâgavata*]-dharma when one seriously cultivates inner strength. (3) Dharma puts with an increase of goodness an end to the passion and ignorance. Godlessness, their root, is quickly vanquished when those two are superseded by goodness. (4) The doctrine followed, the way one deals with water, the people one associates with, one's surroundings and the way one behaves with time, one's occupation, one's social background, as also the type of meditation, mantras and purificatory rites one respects are the ten factors determining the prominence of a particular mode. (5) Matters which in this by the classical sages are appreciated belong to goodness, matters they criticize belong to ignorance and matters they are indifferent about belong to the mode of passion. (6) Until there is the [*guna*] denying self-remembrance, a person should cultivate the things belonging to the mode of goodness so that character is developed from which there is the religiousness that brings spiritual knowing. (7) The same way as fire, that in a forest of bamboos was generated by friction of the stalks, pacifies after having burned [see also 1.10: 2, 3.1: 21] pacifies the fire of the material body that was generated by the interaction of the natural modes.'

(8) S'rî Uddhava said: 'Mortals generally known with the situation of sense-gratification as a source of trouble nevertheless revel in it, o Krishna. How can it be that they aware of this behave like dogs, asses and goats?'

(9-10) The Supreme Lord said: 'Obsessed with what belongs to him the foolish person does not consider the consequences of his sense enjoyment and thus arises in his mind the so terrible mode of passion. The wayward mind, that in the mode of passion imagines all kinds of things, is with all the plans made because of that sensual appetite fully determined by the modes and thus becomes intolerable. (11) With one's senses not under control engages one, bewildered by the force of passion and under the sway of desires, in fruitive activities, despite of being well aware of the resulting unhappiness. (12) Even though the intelligence of a learned person gets bewildered by passion and ignorance, rises no attachment in him because he, clearly seeing the contamination, carefully puts his mind back on the right track. (13) Having conquered the breathing process and having mastered the sitting postures, one should attentively, step by step, without slackening gather one's mind by concentrating on Me at appointed times [to the positions of the sun and the moon, see B.G. 7: 8 and 5: 26-28]. (14) The yogasystem to this extent instructed by My pupils under the lead of Sanaka [the Kumâras] entails that the mind withdraws from everywhere and directly finds absorption in Me as should [with mantras, see also 8.3: 22-24].'

(15) S'rî Uddhava said: 'When, and in what form, dear Kes'ava, have You instructed Sanaka and the others in this yoga? That I'd like to know.'

(16) The Supreme Lord said: 'The sons headed by Sanaka who took their birth from the mind of the one who is of the inner gold [Hiranyagarbha or Brahmâ], inquired with their father about the so very subtle, supreme goal of the science of yoga. (17) Sanaka and the others said to him: 'The mind runs after the objects of the senses and the sense objects get thus imprinted on the mind. O Master, what is for someone who desires liberation, for someone who wishes to overcome the sense-gratification, the process of breaking away from that bondage [see also B.G. 2: 62-63]?'

(18) The Supreme Lord said: 'The great self-born godhead, the creator of all beings, thus questioned, seriously pondered over what was asked but could, with his mind bewildered because of his creative labor, not find the words to describe the essential truth [see also 2.6: 34, 2.9: 32-37 and 10: 13]. (19) With the desire to find closure he remembered the original God [he himself sprouted from, see 3.8], and at that time I became visible in My Hamsa form [the Swan]. (20) Seeing Me as they approached Me, they offered, with

Brahmâ in front, their obeisances at the lotus feet and asked: 'Who are You?'(21) I was thus by the eager sages asked to disclose the ultimate truth. Please Uddhava, hear now what I told them at the time: (22) If you think that with the oneness of the self there wouldn't be a substantial difference between you and Me, how then would you be able to pose a question like that o sages, or how could I as a speaker then be of any authority [or constitute a refuge]? (23) Your question of 'Who are You' would be a meaningless use of words if you'd refer to the same five elements our bodies are composed of or when you'd refer to the essence we have in common. (24) That what by the mind, speech, sight and by the other senses as well is handled is what I all am. There is really nothing that exists outside of Me, that is what you have to understand clearly. (25) The mind adheres to the sense objects and the sense-objects occupy the mind dear men, but to the living entity whose Soul I am, are both the mind and the sense objects outer appearances. (26) With the mind time and again reverting to the objects of the senses enjoyed and with the sense objects [thus] giving rise to the mind must the one who is of My transcendental [Hamsa] form give up the mind as well as the objects [see also *vritti* and *neti neti*]. (27) Wakefulness, dreaming and deep sleep are the functions of the intelligence following from the modes of nature. The individual soul is with characteristics different from them known to be the witness [see also 7.7: 25 and B.G. 7: 5]. (28) The materially motivated intelligence constitutes the bondage that keeps the soul occupied with the modes of nature, but when one situated in Me, the fourth state of consciousness [*turiya*], succeeds in breaking away from it has one at that moment forsaken the mind and the sense objects [see 11.3: 35]. (29) The bondage of the soul as a result of identifying oneself with the body constitutes the opposite purpose. The one who detached in *samsâra* knows about it should, being situated in the fourth state, give up the anxiety [about those ego-matters]. (30) As long as a person is convinced of many different purposes and cannot find his peace the appropriate way [as mentioned] will he, even though awake, be sleeping with his eyes open, just as unaware as someone who sees something in a dream [see also B.G. 2: 41]. (31) The states of existence apart from the Supreme Soul will, inessential as they are, because of the separation created by them, to the seer who is filled with motives and objectives be just as deluding as what one has in a dream. (32) While awake he enjoys the qualities of the external affair at the moment. In his dreams he experiences within his mind all the sensual a similar way. In deep sleep he loses his consciousness. But being one in his remembrance becomes he in his witnessing of the functioning of the successive three states of consciousness the lord and master over the senses [see also 4.29: 60-79 and B.G. 15: 7-8]. (33) When you situated in Me consider the three states of consciousness that originate from the modes of nature of My deluding potency, then be resolute about the purpose of worshipping Me as being present in the heart. Wield for that purpose the sword of discrimination that was sharpened by the logic and instructions concerning the true, to cut through the bonds with the [*ahankâra*] cause of all doubts. (34) Behold this delusional state of mind which, with images popping up today that are gone tomorrow, wavers as much as the glowing end of a moving firebrand. It is the One spiritual soul who deceptively appears in many divisions which manifest as an illusion of a threefold variegated way of dreaming that was created by the transformation of the modes of nature [see also B.G. 9: 15, 15: 16, *linga* and *siddhânta*]. (35) Looking away from that [deceptive material reality] one should, being silent with the material hankering ceased, arrive at the realization of one's actual happiness. That happiness comes about when one is free from materially motivated actions. And the times one is of the earth, one should, keeping that in mind as being insubstantial, abide by relinquishing the earthly in order not to err till the end of one's days. (36) Just as someone who blinded by liquor is not aware of the clothes he wears, takes the one who is of perfection, you see, no heed whether the perishable material body sits or stands, or whether he according to the will of God leaves this earth or obtains by fate determined [a new body], for he has achieved his original position [his *svarûpa*]. (37) As long as the body is there to the arrangement of destiny and there is still karma, will it self-propelled continue with its life air and senses and its variety of manifestations. Situated highly though in the full absorption of yoga will the one who awakened to the essence no longer cultivate that dreaming. (38) O learned ones, now that I have explained to you this confidential analysis and yoga system, the science of uniting one's consciousness, please understand that I came as Yajña [Vishnu, the Lord of Sacrifice] in order to remind you of your actual duties. (39) O best of the twice-born, I am the Supreme Way of yoga, the analysis, the truth and the sacred law as also beauty, fame and self-control. (40) All qualities such as being free from the modes and expectations, being the Wellwisher, the Dearest, the True Self, the One Equal, the detachment and so on, do, because they have no affinity for the modes, find their shelter and service in Me.

(41) Thus I have put an end to the doubts of all the sages headed by Sanaka who fully of worship in transcendental loving devotional service with beautiful hymns chanted My glories. (42) Perfectly worshiped and glorified by the greatest of sages I then, before the eyes of Brahmâ, returned to My abode.'

* In Sanskrit is the term *sattva*, apart from meaning goodness, inner strength, good sense and true nature, another word for character. Character, moral backbone, is also described as *s'ila* or *sva-rûpa*; 'form, piety, morality, habit or custom' or 'one's own form, one's true nature' or one's constitutional position of relating to Krishna as Svâmî Prabhupâda preferred to speak of.

Chapter 14

The Devotional Coherence of the Methods and the Meditation on Vishnu

(1) S'rî Uddhava said: 'Krishna, are the many processes for spiritual advancement that the defenders of the Absolute Truth speak of, supreme in their combination or is else one of them the most important? (2) By You has clearly been stated o Master, how bhakti-yoga, by which the mind gets fixed upon You, without cherishing desires to it in all respects removes the suffering of the [fear-arousing, temporary] material state.'

(3) The Supreme Lord said: 'This message consisting of the Vedas that by the influence of time was lost at the time of annihilation, was at the time of creation by Me spoken to Brahmâ. It contains the dharma of acting according to My will [see also 3.9: 29-43]. (4) Brahmâ spoke this to his eldest son Manu. The seven great sages of spiritual knowing headed by Bhrigu accepted it on their turn from Manu [see 8.1 & 8.13 and B.G. 4: 1-3]. (5-7) From the forefathers that they were, were there the descendants: the godly and the demoniac, the S'iva followers, the human beings, the perfected and the singers of heaven, the scientific and the venerable. From *rajas*, *tamas* and *sattva* [the *gunas*] generated the many different natures of the different humanoids [Kimdevas], the half-humans [Kinnaras], the snake-like [Nâgas], the wild men [the Râkshasas], and the ape-like [Kimpurushas]. From the living entities who by their propensities are divided in so many forms and as many leaders, flowed [like rivers from a mountain] the diversity of rituals and mantras. (8) Thus are due to the great variety of natures the philosophies of life among the human beings divided. In that constitute some of those philosophies traditions of disciplic succession while others are heretical [*pâshanda*]. (9) People whose intelligence is bewildered by My illusory power, o best of persons, express themselves in countless ways about what according to their own karma and taste would be better. (10) Some speak in favor of pious activities while others speak of fame, sense-gratification, truthfulness, self-control and peacefulness. Some propound self-interest, political influence, renunciation or consumption while other people defend sacrifice, penance, charity, vows and arrangements of do's and don'ts [*yama-niyama*]. (11) With an inevitable beginning and an end to the meager ends gained with one's karma is there the prospect of misery as a consequence. Situated in ignorance is one wretched full of complaints. (12) Someone who has fixed his consciousness upon Me, o learned one, and in every respect is free from material desires, knows the happiness of My spiritual body. How can such a happiness ever be attained by those who are attached to sense-gratification [see 4.31: 12]? (13) The one who does not desire, who's of peace controlling his senses, whose consciousness is equal whatever the circumstances and who has a mind that is completely satisfied with Me, is filled with happiness wherever he goes. (14) Someone who has fixed his consciousness on Me, Me and nothing but Me, does not desire the position of Brahmâ, nor the position of Indra, neither he wants an empire on earth or a sovereign position in the lower worlds, nor he desires the perfections [the *siddhis*] of yoga or a second birth does he desire who has fixed his consciousness in Me, Me and nothing else [see e.g. 5.1: 6]. (15) Nor the one born from My body [Brahmâ], nor S'ankara [S'iva], nor Sankarshana [Balarâma], nor the Goddess of Fortune [S'rî], nor even My own Self is as dear to Me as you are [see also B.G. 12: 20]. (16) The sage who without personal desire is of peace, not inimical to anyone and of an equal vision I always follow closely so that there is purification by the dust of the lotus feet [see also 7.14: 17]. (17) Not after sense-gratification being of a mind that is constantly attached to Me, experience the great souls who are of inner peace and care for all individual souls whose consciousness is not ruled by lusts, My happiness that cannot be known but by complete detachment. (18) Even though being harassed by sensual desires is the devotee of Mine who did not conquer the senses - that as a rule are effective and strong - by dint of his devotion not defeated by that type of influence [see also 1.5: 17, 8.7: 44, 11.13: 12 and B.G. 9: 30, 2: 62-64]. (19) Just as firewood because of the blazing flames of a fire turns into ashes, devotion similarly with Me as the object burns the sins completely, o Uddhava. (20) The yoga system nor analytical philosophy, Uddhava, pious activities nor Vedic study, austerity nor renunciation get a grip on Me as much as a strongly developed devotional service for My sake. (21) My grace is obtained by single-minded devotion with faith in the Soul as the object of love. With Me [that Supreme Soul] as the only One will the bhakti of the truthful ones even purify those who eat dogs from the matters of their birth. (22) Sure enough neither dharma endowed with truthfulness and mercy, nor knowledge endowed with austerity will purify one's consciousness fully when [one is] bereft of devotional service unto Me. (23) How can without *bhakti* one's hair stand on

end, without loving service the heart melt, without devotion the tears flow, the bliss be and one's consciousness be purified? (24) By the one whose speech chokes up, the heart melts, there times and again are wet tears and of whom there sometimes is laughter, by the one of whom there is unashamed singing out aloud and there is dancing in the connectedness of My bhakti, is the universe purified [see also S'rî S'rî S'ikshâsthaka and 11.2: 40]. (25) Just like gold that smelted in fire gives up impurities and returns to its original state is also from the spirit soul the contamination of karma removed when one in My loving service is worshipping Me. (26) As much as the power to see restores once the eye is treated with ointment, the spirit soul that was cleansed by hearing and chanting the pious narrations about Me, the same way sees again the One Subtle Essence. (27) The consciousness of someone meditating the objects of the senses is entangled in the sense experience [see B.G. 2: 62-63]; even so is the mind systematically absorbed in Me when one keeps thinking of Me. (28) Therefore are the material preoccupations as figments a dream to be forsaken in Me, as completely absorbed in My love the mind is purified. (29) Giving up being intimate with women [to have intercourse with them, with others or otherwise] and keeping far from the company of womanizers should one, mastering the self, sit at ease in seclusion and with great care concentrate on Me [see also 11.8: 13-14 *]. (30) No other attachment brings a man as much suffering and bondage as the attachment to women and the association with those who are attached to women [see also 1.4: 25, 5.5: 2, 5.13: 16, 6.9: 9, 7.12: 9, 9.14: 36, 9.19: 17, 10.10: 8, 10.51: 51, 10.60: 44-45 & 48].'

(31) S'rî Uddhava said: 'O Lotus-eyed One, how, of what nature and of what form should one's meditation be when one desires liberation? Please, can You speak to me about meditation?'

(32-33) The Supreme Lord said: 'Sitting straight, erect and comfortable on a level seat, one should focus one's eyes on the tip of one's nose while placing one's hands in one's lap. The purifying of the different ways of breathing - one's inhaling, retaining, exhaling and the other way around - one should practice step by step while controlling one's senses [see *prânâyâma*, and B.G. 4: 29]. (34) With the help of one's life breath [*prâna*] manifesting within the mind the sound AUM, one should guide that sound upwards, like the fibre of a lotus stalk, to vibrate it loudly [in the nose] like a ringing bell so as to reunite the vibrations of recitation [*anusvâra* **]. (35) The breathing thus joined with the Pranava [see also 9.14: 46] should carefully be repeated ten times, at sunrise, noon and sunset, so that after one month one will be in control of one's breath [***]. (36-42) With one's eyes half closed and sitting straight one should, alert inside for the supreme of liberation, concentrate on the lotus within the heart that is directed upwards. Within the whorl of its eight petals one should one after the other picture the sun, the moon and the fire. Within the fire one should consider My harmonious form so auspicious for meditation, that gentle and cheerful as it is, is endowed with four beautiful arms. Charming of beauty are the neck and the forehead, the pure smile as also the ears with the glowing shark shaped earrings. One should meditate upon the golden dress, the complexion with the color of a rain cloud, the curl on the chest where the goddess resides, the conch and the disc, the club and the lotus as also the beauty of the forest flower garland. One should meditate upon all the beautiful and charming parts of My body: the feet with their shining bells, the richly glowing Kaustubha gem, the shining crown and bracelets, the girdle and armlets, the merciful smile and the delicate glance. This, one should do by turning the mind away from the senses. This way one should with intelligence lead the charioteer [the soul, the master of intelligence], sober and grave, [with love] in the direction of My completeness. (43) With this exercise covering all parts should one next pull back one's consciousness and, focussing on one spot with disregard for the rest, again with love meditate upon the wonderful smile of the face. (44) Thus having withdrawn the mind being established in the sky, should one with this focus give up on that also and having ascended to Me, not think of anything else anymore. (45) Thus fully absorbed in the consciousness sees the individual soul Me within the self and all selves within Me, the same way the sun's rays are united in the sun [see also B.G. 9: 29]. (46) Of the yogi who most concentrated practices the meditation as mentioned will very soon the complete of the deluded state of mind of him who considers himself the owner, the knower and the doer, find its dissolution [compare: 2.2: 8-14].'

* Not to have this verse misinterpreted with the Sanskrit word *sangam* that one would have to shun association with women in stead of shunning being intimate with them, was by Svâmî Prabhupâda stressed, contrary to the tradition in India, that women and men can very well associate both living within one temple or household within the culture of Krishna consciousness. This was one of his great feats of reform to the lead of a traditional temple tradition that was negative about living together with women.

** As a culture not reciting Sanskrit anymore as a regular practice and thus not having any *anusvâra*, no aftersound in the nose to integrate, is it the advise for this Age of Quarrel to practice the Mahâmantra of Lord Caitanya, to appease the wayward mind with modern time: *Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare, Hare Râma, Hare Râma, Râma Râma, Hare Hare* and then say AUM and Gâyatrî when sitting in meditation. A practice entertained by all initiated devotees.

*** Considering the greatly variable length of day world-wide is it customary to do this at the fixed times of the regular hours of a [meditation-]clock preferably set to the sun at twelve when the sun goes through the south [see also *cakra*].

Chapter 15

Mystical Perfection: the Siddhis

(1) The Supreme Lord said: 'When a yogi fixes his attention upon Me and thus being connected has conquered his senses and breathing, he achieves the mystic perfections of yoga.'

(2) Uddhava said: 'O You who bring all yogis perfection, kindly tell me which method is required for concentration and how these perfections work. And, Acyuta, how many perfections are there?'

(3) The Supreme Lord said: 'The masters of yoga speak of eighteen mystic perfections [*siddhis*] and meditations [leading to them], with eight of them abiding primary in Me while ten manifest [as secondary] from the quality [of goodness]. (4-5) The ability to get, as for the form, into the smallest [*animâ*], the biggest [*mahimâ*] or the lightest [*laghimâ* relative to *garimâ*, the heaviest], to acquire whatever material object [*prâpti*], the ability to enjoy sensually whatever can be seen or heard [*prâkâmya*], to have the upperhand in employing the forces [*îs'itâ* or *îs'itvâ*], to be in control - unobstructed by the modes - by means of magic [*vas'itvâ*] and to answer to any desire that seeks [His] favor [*kâmâvasâyitâ*], are the eight mystical perfections, o gentle one. Know them as the ones that originally belong to Me. (6-7) In this body not to be plagued by hunger and thirst and such, to hear and see things far away, to be transported with the speed of mind, to assume any form at will, to enter into the bodies of others, to die at will, to witness the sporting [of the heavenly girls] with the gods, to be of perfect accomplishment as one likes, and to have one's commands fulfilled unimpeded [are the ten secondary *siddhis*]. (8-9) To know the past, the present and the future, to be free from the dualities, to know the minds of others, to check the potency of fire, the sun, water, poison and so on and not to be conquered by others are the perfections that are described as the result of concentrating in yoga. Please learn now from Me by means of which type of meditation what perfection occurs.

(10) The one who worships Me, I who animates all subtle forms of existence, obtains the perfection of *animâ* [to enter the smallest] by focussing on the reality of the elements. (11) One achieves the perfection of *mahimâ* [to enter the greatness] by fixing the mind on the total material energy animated by Me as also on the situation of each of the material elements separately [to be the great of the sky, the fire, the water, the air and the earth]. (12) The yogi may obtain *laghimâ* [lightness] by conciliating his consciousness in Me as being the subtle substance of the [natural division of] time [as the basis or primal substance] to the material elements that are there in the form of atoms [see also *cakra*]. (13) He who with his mind focussed upon Me narrows the mind completely down to the emotionality of the I-principle, obtains the *siddhi* of *prâpti* [mystic acquisition] by which he may call himself the proprietor of the senses of all living beings. (14) In order to obtain from Me whose appearance lies beyond perception, the superexcellent *siddhi* of *prâkâmyam* [to enjoy whatever or whenever] one should firmly fix one's mental activities in Me, the Supersoul that is the thread running through the greater of matter [see also *sûtra*]. (15) When one establishes one's consciousness within Vishnu, the Original Controller of the Three [*gunas*, see also B.G. 7: 13] in the form of Time, one will obtain the *siddhi* of *îs'itvâ* [the supremacy] by means of which the conditioned body [the field] and its knower can be controlled [*]. (16) The yogi who establishes his mind in Me, Nârâyana as denoted by the word Fortunate [*bhagavat*] and known as the fourth [beyond the three planes **], may, being endowed with My nature, obtain the mystic potency of *vas'itvâ* [to subdue by magic]. (17) With the mind that is pure in Me focussing on the impersonal [*brahman*] that is free from material qualities [transcendental], one obtains the supreme of happiness wherein desire finds complete fulfillment [*kâmâvasâyitâ*].

(18) Concentrating on Me, the Lord of S'vetadvîpa, the personification of goodness, the sum total of dharma, a person obtains freedom from the six waves [*anûrmi-mattvam*, see also *shath-ûrmi*]. (19) Established in Me, the personification of the sky, concentrating on the transcendental sound present in the *prâna* [see 11.14: 35], the Swan is perceived [Lord Hamsa or the saintly person, see 11.13: 19] and one hears the words spoken by all living beings [*dûra-s'ravana*, see also *divyam s'rotam*]. (20) Merging one's eyes with the sun and the sun with one's eyes [thus doing so transcendently and not staring physically] one is able, with one's mind in meditation, to see anything that is far away [*dûra-dars'ana*, see also 2.1: 30]. (21) Completely absorbing the mind in Me one can with the wind [the breath, the subtle air], that follows the mind to have the body focussed on Me, by the power of that meditation find the [physical] self to be going wherever the mind goes [*manojava*]. (22) When the mind embraces whatever form one desires to assume, may, by the shelter of the potency of My yoga [to assume any form], that very form appear that one had in mind [*kâmarûpa*]. (23) As a *siddha* desiring to enter the body of another person one must, giving up one's own gross body, project oneself into that body by, just like the wind, entering through the vital breath, just like a bee that switches flowers [*para-kâya-praves'anam*]. (24) With one's heel blocking the anus and carrying the vital air from the heart up to the chest and then from the throat going to the head, one should be positioned at the top of the skull [the *brahma-randhrena*], [in order to die] give up the material body and direct oneself to the spiritual world [*svacchandu-mrityu*, see also 2.2: 19-21]. (25) When one desires to enjoy the heavenly places of the godly one should, situated in Me, meditate upon the mode of goodness so that one sees arrive the in goodness steeped women of the demigods in their *vimânas* [*devânâm saha-krîdânudars'anam*]. (26) When someone has full faith in Me and knows that he in Me will find his fulfillment, I who appear for the sake of the truth, he will consequently obtain what he had in mind [*yathâ-sankalpa-samsiddhi*]. (27) The person who came to the realization of My nature, supremacy and dominion, is someone who by no means can be frustrated because his order and command is as good as Mine [*âjñâpratihatâ gatih*, see also B.G. 9: 31].

(28) A yogi pure of character who by his devotion for Me knows to concentrate [*dhâranâ*], acquires insight into the three phases of time [past, present and future], including knowledge about matters of birth and death [see *tri-kâlîka*]. (29) Of a sage versed in yoga whose consciousness is pacified by means of My yoga the body cannot be injured by fire and such elements, just as aquatics cannot be harmed by the water in which they live [see also 7.5: 33-50]. (30) He [my devotee] becomes unconquerable when he meditates upon My expansions that are decorated with the S'rîvatsa and weapons, flags, ceremonial umbrellas and different fans [see also B.G. 11: 32].

(31) The man of wisdom who worships Me thus by the process of concentrating in yoga will reach the mystic perfections as described, in every respect [according to the nature of his practice]. (32) What perfection would be difficult to achieve for a sage who in Me bent on meditation got a grip in conquering his senses, his breathing and his mind? (33) One says that they [*siddhis*], for the one who practices the highest form of yoga by means of which one obtains directly from Me all perfection in life, constitute limitations that are a waste of time. (34) The many perfections one in this world has by birth, by herbs, austerities and by mantras are all obtained by yoga; by no other method will one achieve the actual perfection of yoga [***]. (35) Of all the perfections am I indeed the cause and the protector. I am the Lord of Yoga [the final union], the Lord of the analysis, the dharma and of the community of Vedic teachers. (36) The same way as the material elements exist inside and outside of the living beings, I Myself, the Soul, who cannot be covered [by something bigger], exist within and without all the embodied beings [see also B.G. 2: 29-30].'

*: Verse 15 refers to attainment of spiritual perfection by meditation on the personal, transcendental, aspect of time of Vishnu as its essential cohering substance, as opposed to meditating time as mentioned in verse 12, relating more to the impersonal aspect of the natural order belonging to the elements, of the *cakra* that is Vishnu's weapon.

**: Apart from the three *gunas* to Lord Nârâyana, there is also mention of the three planes of existence of the physical gross of the greater universe consisting of the five elements; the astral, subtle, plane of the ten senses of action and perception and their objects, the mind and intelligence, and the causal plane of the consciousness and the knower; in short: the world, the sensual body and the individual knower to which there is the Original Person of God as the fourth [see also B.G. 13: 19].

***: The actual perfection of yoga is, following verse 35 coming next, named Krishna consciousness by the Vaishnavas who defend the Bhāgavatam in the West.

Chapter 16

The Lord's Opulence

(1) S'rî Uddhava said: 'You are the greatest, the Supreme Himself. Unrestrained You are without a beginning and an end. You are the true protector and the maintenance, destruction and creation of all in existence. (2) O, Supreme Lord, while You for the impious are hard to understand, worship the brahmins You in Your reality of abiding in the superior as well as the inferior entities of creation. (3) Please speak to me about the variety of [Your] forms [see *catur vyûha*] by means of which the great sages, who with devotion worship You, achieve that perfection [which is the supreme]. (4) O Maintainer of All Beings, not being visible You are engaged as the Very Soul of the living beings. You see them while they, bewildered by You[r external reality], cannot see You. (5) And, please, explain to me o greatest Might, what all the potencies are that You manifest in all directions on earth, in heaven and in hell. I offer my obeisances at Your lotus feet, the abode of all holy places.'

(6) The Supreme Lord said: 'This question, o best of all questioners, was at the time of the destruction posed by Arjuna in his desire to fight his rivals [at Kurukshetra, see B.G. 2: 54, 13: 1-2, 14: 21, 18: 1]. (7) Aware of the fact that the killing of his relatives was an irreligious, abominable act with sovereignty as a motive, he refrained saying in a worldly mind: 'Then I am the slayer and they the ones slain' [B.G. 1: 37-45, compare 2: 19]. (8) He, who just like you is a tiger among men, asked Me before the battle took place questions and was that very moment by Me with logical arguments enlightened on the matter.

(9) I am of these living entities their Soul, o Uddhava, their Well-wisher and Controller, I am the maintenance, creation and annihilation of all the living beings. (10) I am the goal of the ones seeking progress, the Time of those who exert control, of the modes of nature I am the equilibrium and the natural virtue of the pious I am as well. (11) Of everything that has quality I am the guideline, of all great things I am the totality, of the subtle I am the spirit soul and among things that are difficult to conquer I am the mind. (12) I am Hiranyagarbha [Brahmâ the original teacher] of the Vedas, of the mantras I am the three-lettered Omkâra, of the letters I am the first [the 'a'], and of the sacred meters I am the three-footed one [the Gâyatrî mantra]. (13) Among all the gods I am Indra, among the Vasus I am Agni, among the sons of Aditi I am Vishnu [Vâmana] and among the Rudras I am the One Red-Blue [S'iva, see also 3.12: 7]. (14) Bhrigu I am among the brahmin sages, among the brahmin kings I am Manu, among the brahmin demigods I am Nârada and among the cows I am Kâmadhenu [the cow of plenty]. (15) Of the perfected in control I am Kapila, Garuda I am among the birds, Daksha among the founding fathers, and Aryamâ among the forefathers. (16) O Uddhava know Me among the sons of Diti as Prahlâda, the controller of the unenlightened, know Me as the [order of the] moon to the stars and the herbs, and as Kuvera, the lord of wealth among the Yakshas and Râkshasas. (17) Airâvata I am among the lordly elephants, Varuna, the master I am among the aquatics, of things that heat and illumine I am the sun, and among the human beings I am the master of the realm. (18) Uccaihs'ravâ I am among the horses, I am gold among the metals, Yamarâja I am among the regulators and I am also Vâsuki among the serpents. (19) Anantadeva I am among the hooded snakes, the lion I am among all beasts with teeth and horns, among the spiritual orders [the status-groups, the *âs'ramas*] I am the fourth [the *sannyâsîs*] and among the vocations [*varnas*] I am the first [the brahmins], o sinless one. (20) Among the holy places and what flows I am the Ganges, the ocean I am among the expanses of water, the bow I am among the weapons and I am the destroyer of Tripura [S'iva] among the wielders of the bow. (21) Meru I am among the mountains, among the places that are impervious I am the Himalayas, among the trees I am the as'vattha, and among the plants I am the ones bearing grains [barley]. (22) Among the priests I am Vasishthha, among those vowed to the Veda I am Brihaspati, Kâr்த்தika [Skanda] I am among the military leaders and among the ones of spiritual progress I am the unborn, highest lord [Brahmâ, the Creator]. (23) Of the sacrifices I am the study of the Veda, of the vows I am the vow of nonviolence [vegetarianism], and of all purifiers I am the pure fire, wind, sun, water and speech in person. (24) Of the process of yoga I am the final stage of *samâdhi*, prudent counsel I am among those desiring victory, of all discrimination I am the metaphysical logic [or the spiritual science of distinguishing spirit from matter], and among the speculative philosophers I am the choice. (25) Among the ladies I am S'atarûpâ [wife of Manu, see 3.12: 54] and among the men am I Svâyambhuva Manu, sage Nârâyana [see 10.87: 4] I am among the sages as also Sanat-kumâra among the celibates. (26) Of the principles of religion I am renunciation, of all things basic I am the inner

awareness, of the secrecy I am the friendliness and the silence, and of the sexual couple I am the Unborn one [the original Prajâpati who is Brahmâ]. (27) Of what's ever wakeful I am the solar year, of the seasons I am the spring, among the months I am Mârgas'îrsha [November-December], and of the lunar mansions [the twenty-seven *nakshatras*] I am Abhijit. (28) Of the *yugas* I am Satya-yuga, among the sober ones I am Devala and Asita, of the Vedic editors I am Dvaipâyana [Vyâsadeva] and among the scholars learned in spirituality I am S'ukrâcârya. (29) Of those entitled to the name Bhagavân [the Supreme Lord] I am Vâsudeva, among My devotees I am indeed you [Uddhava], among the ape-like I am Hanumân, and among the scientists I am Sudars'ana. (30) Of the jewels I am the ruby, of all things beautiful I am the lotus cup, of all types of grass I am the kus'a grass and of the oblations I am the ghee of the cow. (31) Of the enterprising I am the fortune, of the cheaters I am the gambling, the forgiveness I am among the tolerant and I am the character of the ones in the mode of goodness. (32) The mental and physical strength I am of the strong. Please know that among the devotees I am the [devotional] work done and that among My nine forms [*nava mûrti*], by which these Sâtvas are worshipping Me, I am the Supreme Original Form [Vâsudeva]. (33) Among the singers of heaven I am Vis'vâvasu, and among the heavenly dancing girls I am Pûrvacitti. I am the steadiness of the mountains and the aroma of the earth. (34) I am the fine taste of water and among the things most brilliant I am the sun. The effulgence I am of the moon, the stars and the sun, and I am the transcendental soundvibration in the sky [see also 11.15: 19]. (35) Among the ones devoted to brahminical culture I am Bali, of the heroes I am Arjuna and indeed I am the rising, the stability, and the final mergence of all living beings. (36) Of the power of the senses I am the walking, the speech, the evacuation, the handling and the sexual joy [the *karmendriyas*] as also the touch, the sight, the taste, the hearing and the smell [the *jñânendriyas*].

(37) All this I enumerated - the subtle form of the earth [smell], of the air [touch], of the sky [sound], of the water [taste], of the fire [light]; the totality of matter, the sixteen elements [those five basic elements, the *indriyas* and the mind], the person, the unmanifest and the modes of *rajas*, *tamas* and *sattva* - stands together with the spiritual knowledge and the steady conviction [therewith] for My person, I the One Supreme. (38) I am the Supreme Controller of the living entity, the *gunas* and the greater reality. I, the Soul of all, am indeed everything, the one outside of whom nothing whatsoever exists. (39) I might be able to count the atoms after some time but not so My opulences, for I created the universes by the millions [compare 10.14: 7]. (40) Whatever power, beauty, fame, dominion [see 11.15], humility, renunciation, enjoyment, fortune, strength, tolerance or wisdom there might be, they are all an integral part of Me. (41) All these spiritual potencies I briefly enumerated to you [see also B.G. 7, 9 and 10] are, with each of them [as expansions of the Lord and as] being put in corresponding words [in the scriptures, in the teachings], likewise there also as transformations of the mind. (42) Control [for that reason] the mind, control the speech, control your breathing and senses. Control yourself by your soul so that you will never again stumble on the path of material existence. (43) For sure is someone who with the help of his intelligence is not completely in control of his speech and mind, a transcendentalist whose vows, penance and charity flow away like water from an unbaked pot. (44) Therefore the one devoted to Me who fitted in with My bhakti should control his words, life air and mind and thus, with that intelligence, fulfill his life's purpose.'

Chapter 17

The Varnâs'rama System and the Boat of Bhakti: the Students and the Householders

(1-2) S'rî Uddhava said: 'O Lotus-eyed One, You previously described the religious principles that are prescribed by bhakti and are respected by all *varnâs'rama* followers and even by those who do not follow this system. You should explain to me that process by means of which human beings executing their occupational duties by Your grace can achieve devotional service. (3-4) The religious principles by which there is the supreme happiness and of which You, as said [11.13], previously, dear Mâdhava, o Mighty-armed One, in the form of Lord Hamsa spoke to Brahmâ, will, the way they these days have been taught by You, after having ruled for such a very long time, o Subduer of the enemies, not be common any longer in human society [see also 5.6: 10 and 11.5: 36 and Kali-yuga]. (5-6) Dear Acyuta, there is no other speaker, creator and protector of dharma but You; not on earth, nor even in the assembly of Brahmâ where You're present in the form of a part of You [viz. the Vedas, see also 10.87]. When the earth is abandoned by Your lordship, o Madhusûdana, o Creator, Protector and Speaker, then who, o Lord, will speak about the knowledge that was lost? (7) Therefore, while You are still among us, please describe to me o Master, o Knower of All Dharma,

who would be fit to execute the original duties that characterize Your bhakti and how they should be performed.'

(8) S'rî S'uka said: 'He, the Supreme Lord Hari, thus pleased to be questioned by the best of His devotees, for the sake of the highest welfare of all conditioned souls spoke about the eternal duties of dharma. (9) The Supreme Lord said: 'This dharmic question of yours constitutes for normal human beings the cause of the highest welfare. Please, Uddhava, learn from Me about the duties, the way they are executed by those who observe the *varnâs'rama* system. (10) In the beginning there is the age of Krita wherein the human beings belong to one class that is called *hamsa*. The citizens of that age are by birth well known with the duties to be performed - hence do the learned know it as Krita-yuga, the age of the fulfillment of duty. (11) First of all is the [undivided] Veda expressed with the Pranava, with which I am known as duty in the form of the bull of religion [see 1.16: 18 and 1.17: 24]. With that they, who fixed in austerity are free from sins, worship Me as Lord Hamsa. (12) At the beginning of Tretâ-yuga, o greatly fortunate one, originated from the *prânâ* in My heart the threefold of knowing [the three Vedas Rig, Sâma and Yajur] to the occasion of which I appeared in the three forms of sacrifice [hence the name Tretâ, see *ritvik*]. (13) Generated from the Original Personality the learned, the warriors, the merchants and the workers [the *varnas*] were born and by their personal activities recognized as [respectively] being from the mouth, the arms, the thighs and legs of the Universal Form [compare 2.1: 37]. (14) The householders are situated in My loins, the celibate students in My heart, in My chest the ones dwelling in the forest are found and the renounced order is situated in My head [see *âs'rama*]. (15) Depending the superior or inferior position that one according to one's birth occupies in My body, developed the higher and lower human nature of the people belonging to the different societal classes [*varnas*] and status groups [*âs'ramas*]. (16) Equanimity, sense-control, austerity, cleanliness, contentment, forgiveness, sincerity, devotion to Me, compassion and truthfulness are the natural qualities of the brahmins [compare 7.11: 21 and B.G. 18: 42]. (17) Ardor, physical strength, determination, heroism, tolerance, generosity, endeavor, steadiness, being mindful of the brahminical and leadership are the natural qualities of the *kshatriyas* [compare 7.11: 22 and B.G. 18: 43]. (18) Belief in God and dedication to charity, straightforwardness, love for the brahminical and always being busy accumulating money constitute the natural qualities of the *vais'yas* [compare 7.11: 23 and B.G. 18: 44]. (19) Free from duplicity to be of service for the brahmins, the cows and the godly and to be perfectly contented with the earnings are the natural qualities of the *s'ûdras* [compare 7.11: 24 and B.G. 18: 44]. (20) To be unclean, deceitful, thievish, faithless, quarrelsome, lusty, fiery and of constant hankering constitutes the nature of those occupying the lowest position [the outcastes]. (21) For all the members of society it is the duty to be of nonviolence, truthfulness and honesty, to be free from lust, anger and greed and to desire the welfare and happiness of all living entities.

(22) When he in due order [with *samskâras*] begins a new life with performing his duties [ends his karma, sins no more and usually with initiation into the Gâyatrî receives the sacred thread], should a twice-born one residing in the community of the guru, with his senses under control follow the precept to study the scriptures [see also B.G. 16: 24]. (23) With a belt, a deerskin [or these days: simple clothes], a staff [or other means of transport], prayer beads, a brahmin thread, a waterpot, matted hair [devotees these days are shaven], with teeth well maintained and clothes properly covering [*] is he [the *brahmacârî*], carrying kus'a [being of the prayer mat], not after the highest seat. (24) Bathing and eating, attending sacrifices and doing the rosary, passing stool and urine, he does in silence [Vaishnavas do murmur with *japa*]; he should not [completely, these days] cut his nails or hair, including the hair under his arms and in the pubic area [see also s'ikhâ]. (25) Someone of the vow of celibacy should never spill his semen and, when it flowed of its own, take a bath, control his breath and chant the Gâyatrî [see also *ûrdhva-retah*]. (26) Purified with the consciousness fixed in respect for the fire-god, the sun [see *cakra*], the cows, the learned, the spiritual master, the elderly and the godfearing, should he, observing silence, do *japa* at the two junctions of time [morning and evening, compare: 11.14: 35]. (27) The teacher of example [the *âcârya*] one should know to be Me. The *âcârya* should never at any time enviously be disrespected with the notion of him being a mortal being, for the guru is the representative of all the gods [see also rule of thumb and compare e.g. 7.14: 17, 10.81: 39, 10.45: 32 and 11.15: 27]. (28) In the evening and morning one should bring him the food that was collected and offer it to him together with other articles. Being of self-restraint one should be pleased to accept what is allotted [by him]. (29) Always engaged in serving the *âcârya* one should humbly at not too great a distance with folded hands prove one's respect for his path, his resting, his sitting and his standing. (30) Thus engaged he should [the upakurvâna *brahmacârî*], free from [unregulated] sense gratification, carry on unbroken in the vow [of celibacy], living in the school of the guru until the education is completed [see also Kumâras]. (31) If he [*naishthika*, for life] desires to climb up to the world of the verses [Maharloka] in order to be engaged in the Absolute Truth he should for the purpose studying the True Self offer his body to the guru with respect for the great vow [see *yama*]. (32) Vedicly enlightened and sinless one should worship Me in the fire, in the spiritual master, in oneself and in all living beings as the Supreme

Non-dual Conception [see also B.G. 5: 18, *siddhânta* and *advaita*]. (33) With [sexually receptive] women - or sex-minded living beings - glancing, touching, conversing and joking and such is the first thing that someone not running a household [who is not married: the *sannyâsî*, the *vânaprastha* and the *brahmacârî*] should forsake [see 11.14: 29 and 6.1: 56-68]. (34-35) Cleanliness, washing one's hands, bathing, in the morning and evening, being of religious service, worshiping Me, visiting holy places, doing the rosary, avoiding things untouchable, things not fit for consumption and things not to discuss - this all constitutes the voluntary penance that with Me, I who reside within all beings, in order to restrain the mind, the words and the body is enjoined for all spiritual departments [*âs'ramas*], o Uddhava. (36) A brahmin thus observing the great vow becomes bright like fire My spotless devotee of whom the karma was burned by the intensity of the penance. (37) Thus properly having studied the Vedic literatures he should [as a *brahmacârî*], care for what's next [see next paragraph], offer the guru remuneration, tidy himself and leave [**] with his permission.

(38) He should found a family or else live in the forest [becoming a recluse] or, belonging to the best of the twice-born [the brahmins], become a mendicant. For someone who didn't surrender to Me there is no alternative but to move systematically from one spiritual department to the next *âs'rama*. (39) Desiring a household one should marry a wife with similar qualities who is beyond reproach and younger in age. With the first wife of the same vocation may follow another one [of a lower class or caste]. (40) Sacrifice, Vedic study and charity are the activities of all the twice-born, but only the brahmins practice the acceptance of charity, teaching Vedic knowledge and officiating in sacrifices [compare 7.11: 14]. (41) When an intellectual [a brahmin] considers the acceptance of charity as detrimental to his penance, spiritual stature and glory, he must subsist on the other two [of teaching and sacrifice] or, when he considers these two as incompatible with his spirituality, subsist on gathering ears of corn left behind in the field [of the stones', live on the dole, see also 6.7: 36, 7.15: 30 and B.G. 9: 22]. (42) Certain is that the embodiment of a brahmin is meant for the hardship of [voluntary] penances in this world to find unlimited happiness in the hereafter and not for futile sense gratification [and the consequent involuntary penances of war, disease and incarceration, see also 11.6: 9 and B.G. 17: 14-19]. (43) Perfectly contented in being occupied with gleaning grains and magnanimously, free from passion cultivating dharma, can, even staying at home, the one who turned his mind to Me - and is thus not that attached - achieve liberation [compare B.G. 3: 22 and 10.69]. (44) Those who uplift the learned as well as the ones who having surrendered to Me are suffering [poverty and disease], will by Me, like with a boat in the ocean, very soon be delivered from all miseries. (45) Like a bull elephant who fearlessly protects himself and other elephants, protects the king himself by saving, just like a father, all citizens from difficulties [see also 4.20: 14]. (46) Thus the human ruler, who on earth removes all sins, enjoys heaven, together with Indra riding a heavenly vehicle as brilliant as the sun. (47) When a learned person is indebted the calamity must be overcome by doing business in behaving like a merchant, or else, still afflicted with misfortune, he must take up the sword [go in politics]. In no case can he behave like a dog [follow a lower master]. (48) A king suffering want may maintain himself acting like a merchant, or do so by means of hunting or by stepping forward as a man of learning. Under no condition may he follow the course of a dog. (49) A *vais'ya* may adopt the business of a *s'ûdra* and a *s'ûdra* may adopt the way of an artisan, making baskets and mats to deal with an awkward situation, but freed one must not desire the work of such an inferior livelihood [see also 7.11: 17]. (50) According to one's prosperity one should daily be of respect for the manifestations of My potency - the gods, the sages, the forefathers and all living entities - by Vedic study and by offerings of food and such accompanied by [the mantras] *svadhâ* ['blessed be'] and *svâhâ* ['hail to', this rule thus applies to normal householders, see also 11.5: 41]. (51) Unembarrassed with one's dependents whether one is of money acquired without endeavor or of money acquired by honest work, one should be of proper respect with the help of Vedic rituals. (52) One should not be attached to family members, nor go crazy [in being the controller]; nay, a wise person should see that things that lay ahead are just as temporary as matters that have happened. (53) The association of children, a wife, relatives and friends is like the being together with travelers; like a dream occurring in one's sleep are they all separated with each change of body [see also 7.2: 21, 9.19: 27-28]. (54) With that conviction a liberated soul who doesn't identify with the body and lives selflessly at home like a guest, will not get entangled in the domestic situation. (55) When one with the activities of a family life worships Me, may one as a devotee remain at home or enter the forest, or also, given responsible offspring, take to the renounced order. (56) Someone fixed on women however and whose consciousness is perturbed by the desire for a home, children and money, is in his bondage unintelligently with a miserly mentality thinking 'I am that and this is mine'. (57) 'O my poor old mom and dad, my wife with a baby in her arms and my young, unprotected children! How in the world can they live when they wretched have to suffer greatly, missing me?' [see e.g. also 11.7: 52-57]. (58) Thus will, with his home as his retreat, such a one, with his heart overwhelmed unsated ruminating about them, with a wrong point of view blinded land in darkness when he dies.'

* The term *adhauta* used here means, according the Monier Williams Dictionary, the negative of *dhauta*, which means white, washed, and purified as well as removed and destroyed. Concerning teeth and clothes this could mean as well unpolished teeth and unwashed clothes as teeth not broken or rotting and clothes properly covering the body. So it is to the context of the other values of renunciation to decide which meaning would apply. Since *adhauta* in the first sense would be in conflict with the value of cleanliness, *s'aucam* [see e.g. verse 20 of this chapter and 1.17: 24], is here, contrary to previous interpretations chosen for the second sense of teeth well-maintained and clothes properly covering the body, which is more in line with the normal code of conduct of *vaishnava* devotees in acceptance of a spiritual master [see also pp. 11.17: 23].

** This process of 'tidying' is called the *samâvartana-samskâra* that marks the completion of the studies and returning home from living with the guru.

Chapter 18

The Varnâs'rama System: the Withdrawn and the Renounced

(1) The Supreme Lord said: 'If one in the third phase of life wants to retreat into the forest, one should proceed in peace. For the sake of that peace one must take one's wife along or else entrust her to the sons. (2) One should arrange for the pure [*] sustenance of the bulbs, roots and fruits of the forest, and dress oneself with tree bark, grass, leaves or animal skins. (3) With the hair on one's head and body, the facial hair and the nails carrying dirt, and the teeth not cleaned [at other times], one should three times a day bathe and [at night] sleep on the ground. (4) Ascetically tolerating the five fires during the summer [the sacrificial fires in four directions and the sun above], the torrents of rain during the rainy season and the cold of dipping up to one's neck one's body in water during the winter, one should, as before mentioned engaged, execute one's penance [see also 4.23: 6]. (5) Eating at the right time one should consume what's either prepared on a fire or what's grinded with a mortar, pulverized with a stone or grinded with one's teeth. (6) With a practical approach depending the place, the time and what he is capable of, he personally must collect whatever is needed for his sustenance, and not store anything for another time [see also 7.12: 19]. (7) A *vânâprastha* may worship Me with oblations [of rice, barley and dâl], may offer rice cakes or offer fruits according to the season, but never, even though it's scripturally defended, be of worship with sacrificing animals. (8) As before [while he was a *grihastha*] he performs the fire sacrifice, the sacrifice for a new moon and a full moon and he also keeps to what was enjoined for the wise by the Vedic experts concerning the four months' sacrifice [of *câturmâsya*]. (9) Being of that practice the sage will, because of the penance, be as emaciated that one sees his veins, worshiping Me, the Goal of All Penance, reach Me in the world of the seers [see also Maharloka]. (10) Is there then a greater fool, than someone who for a long time is of this difficult but glorious penance which awards liberation, but practices it for the purpose of trivial sense gratification [see also *vântâs'î*]? (11) When he in his regulated activities due to old age with his body trembling is no longer able to carry on [before he reaches *sannyâsa*], he should, fixed on Me, place the fires within his heart and enter the fire [see also 7.12: 23]. (12) When all that is obtained from the karma, including a higher world, is nothing but hell to him and complete detachment has developed, may he at that point give up the fire of sacrifice and take to the renounced order [see also B.G. 18: 2 and **].

(13) Having worshiped to the injunctions and having given all he has to the leader of the ceremony, should he, placing the sacrificial fire within his life breath, free from expectations take up *sannyâsa* [see also 9.6*]. (14) To the learned one who out of respect for the truth takes up *sannyâsa* appear the demigods in the form of his original wife [and other allurements] forming stumbling blocks; surpassing them the *sannyâsî* should go for the beyond [see also B.G. 6: 25, 1.19: 2-3, 5.6: 4, 11.4: 7]. (15) As far as a sage wishes to wear clothes, he covers himself with a loincloth [or *kaupîna*]. Carrying with him nothing but the bare necessities of a waterpot and a staff he forsakes everything else. (16) He should place his foot where his eyes are telling him it is safe [not to step on living beings], he should drink water filtered with his cloth, he should speak truthful words of purity and he should do what his mind says is pure. (17) Taciturnity, disinclination and the arrest of breath constitute the strict disciplines for the voice, the body and the mind. Of him with whom there is no question of these My dearest, one can, despite of his bamboo rods, never say that he is a real *sannyâsî* [see

also *tridanda*]. (18) When he goes begging with the four *varnas* he should avoid the impure [sinful, polluted] households, when he at random approaches seven different houses where he must be satisfied with whatever he acquires [see also *cakra*, compare 1.4: 8]. (19) Somewhere outside going to a reservoir of water he should, cleansed by it, in silence duly distribute what was collected and next after cleaning it eat all that remained. (20) Moving about alone on this earth free from attachment, with his senses fully under control and satisfied within in his realization of the True Self, he is, steady on the spiritual platform, of an equal vision [B.G. 5: 18, see *bhajan*]. (21) Dwelling in a solitary and safe place and with his consciousness purified in his love for Me, the sage should concentrate on the soul only as being non-different from Me. (22) Meditating on the soul being bound and being liberated [see 11.10] there is, when one steady in the knowledge has tied down the senses that are distracted by sense-gratification, the full control over them and the liberation. (23) With the six divisions [the senses and the mind] fully controlled by the consciousness of Me, the sage who has experienced the greater happiness of the soul, should live therefore detached from the futile matters of lust. (24) He should travel to the pure places of refuge on earth with rivers, mountains and forests. The cities, towns and pasturing grounds he should only enter to beg for alms with those who live to serve the body. (25) The order of life living in the forest should always take the position of begging because by food obtained from gleanings [or living on the dole] one quickly finds perfection, freedom from illusion and a purified existence. (26) Never should one consider the perishable that one sees in direct experience as the ultimate reality; with a consciousness free from attachment one should retire from all materially motivated actions in this world and in the next. (27) Fixed in oneself by the power of reason one must turn away from this universe, which in the Self is all knitted together with the mind, the speech and the life air [see *ahankâra*]. One should not keep that deluding material energy in mind. (28) Whether it concerns someone who is dedicated to the knowledge of self-realization and is detached from external manifestations, or whether it is about someone who as My devotee does not desire liberation [as a *paramahansa*], in both cases one gives up what is prescribed for rituals and paraphernalia relating to one's phase of life [the *âs'rama*]; such a one is supposed to be beyond the range of rules and regulations [see also 10.78: 31-32, 3.29: 25 and 5: 1*]. (29) Though intelligent he should enjoy life like a child, though most skilled he should act like a stunted person, though being most learned he should speak like an absent-minded person and though very well knowing the injunctions, he should live unrestricted ['wander as a cow']. (30) He should never be strictly attentive to what the Vedas speak of [viz. the fruitive sacrifices], nor should he act against them; he shouldn't be a skeptic nor take sides simply speaking for the sake of the argument. (31) The saintly person should never feel disturbed over what other people are saying. Nor should he disturb others or ever like an animal with anyone create a negative atmosphere to the interest of the body [to be hostile about territory, food and such]. Instead he should tolerate harsh words and never belittle anyone [see also B.G. 12: 15]. (32) The One Supreme is the Soul situated within all living beings and within one's own body. Just like the moon that is reflected in different reservoirs of water are also all material bodies individual sparks [or reflections] of the One [see also B.G. 6: 29 & 13: 34]. (33) Firm in one's determination one [the *sannyâsî*] should not feel dejected when one at times has no [or not the right] food, nor should one rejoice when there is plenty; both matters are disposed by God. (34) One should endeavor in order to eat and to sustain properly one's personal life force, because by that strength the spiritual truth is contemplated which, being understood, gives liberation [see B.G. 6: 16]. (35) Whatever the food, clothing and bedding a sage finds on his way, he must accept, irrespective its good or poor quality [see also 7.13]. (36) General cleanliness, washing the hands, taking a bath and other regular duties are by the one of spiritual realization to be performed without any compulsion, the same way as I, the Controller, act according to My own will. (37) The notion of leading a separate life is finished when one has realized Me. Sometimes such a notion lingers till the body dies, but everything will after all turn out to be fine with Me. (38) Unhappy about the consequences of a lusty life the one who has not yet seriously considered Me must, with the aversion that rose in the desire for spiritual perfection, be of the duty to approach a wise [bonafide] person [of proper reference], a guru [see also B.G. 16: 23-24, 4: 34 & 17: 14]. (39) The devotee should with great faith and respect, free from envy serve the spiritual master who embodies Me, for as long as it takes to arrive at a clear realization of the spiritual [see also 11.17: 27]. (40-41) He then who is not in control of the six vices [the *anarthas*], he who as the charioteer is led by the senses, he who lacking in detachment is bereft of knowledge, he who uses the three-stick staff for ulterior purposes and he who denies Me, himself and the godly situated within himself, has, because he didn't overcome the contamination and thus spoils the dharma, lost his way in this world as well as in the next.

(42) The nature of a mendicant is to be equable and nonviolent, penance and discrimination characterizes the one living in the forest, the householder offers shelter and performs sacrifices and a celibate novice serves the *âcârya*. (43) The celibacy, austerity, cleanliness, contentment and being friendly towards all living entities that can be observed with all who worship Me, constitutes just as well the way of the householder who at the appropriate time approaches his wife [see also B.G. 7: 11]. (44) The one who thus according to his nature worships Me with no one else as the object of devotion, will come to realize Me in all living entities

and achieves unflinching devotional service unto Me. (45) Through his unrelenting devotional service, Uddhava, he comes to Me, the Supreme Controller of all the Worlds, the Absolute Truth and Ultimate Cause who gives rise to and also puts an end to everything. (46) Thus according to his own sense of duty having purified his existence, he will, fully understanding My supreme position and endowed with spiritual knowledge and wisdom, very soon achieve Me. (47) All followers of the *varnâs'rama*-system are characterized by a traditional code of conduct that settles the dharma. This sense of duty combined with my bhakti awards the highest perfection of life. (48) O saintly soul, with this I have described to you, upon your request, the means by which one as a devotee may be perfectly engaged according to one's own nature and may come to Me, the One Supreme.'

*: S'rîla Bhaktisiddhânta Sarasvatî Thhâkur quoting from the Manu-Samhitâ points out that the word *medhyaih* or 'pure' in this context means that while residing in the forest a sage may not accept honey-based liquors, animal flesh, fungus, mushrooms, horseradish or any hallucinogenic or intoxicating herbs, not even on the pretext of a medicinal treatment.

** : Shastri C.L. Goswami comments here to his translation of the book: 'the *s'ruti* lays down that a *brâhmana* may turn out to be a recluse whenever true *vairâgya* appears in him in whatever stage of life'.

Chapter 19

The Perfection of Spiritual Knowledge

(1) The Supreme Lord said: 'Someone who, endowed with knowledge according to the oral tradition, is self-realized and doesn't lose himself in speculations about what true knowledge is, must, known with the fact that this universe as well as the knowledge about it is illusory to a high degree, turn his steps towards Me. (2) For the spiritual philosopher I am the only beloved one, the only self-interest, motive and final conclusion as also the elevation and way to heaven; indeed, next to Me as the favorite one, he has no other purpose. (3) They who have fully perfected their knowledge and wisdom know My lotus feet as the supreme object [of worship] and for that reason is the learned transcendentalist who by means of spiritual knowledge keeps to Me, most dear to Me [see also B.G. 7: 17-18]. (4) That what by means of austerities, visiting holy places, doing *japa*, performing charity and being of other pious deeds is awarded cannot bear comparison with the perfection awarded by but a fraction of this spiritual knowledge [compare 10.46: 32-33]. (5) Worship for that reason Me in a loving mood with the spiritual knowledge with which you know your soul and are of success with the knowledge and wisdom. (6) With the sacrifice of Vedic knowledge and wisdom the sages ensured themselves of the highest perfection by worshipping Me, the Lord of All Sacrifices who is the Supersoul inside of them. (7) O Uddhava, the manifest world which is divided in three divisions and is constantly transforming, consists of the bewildering energy which proves itself in the present. But because it is not there in the beginning nor in the end, you may wonder what their relation [the relation of the modes] would be to [the true of] you. They relate only to the birth of your material body and all of that. That what at first was not there and in the end isn't there either, is only of a temporary presence.'

(8) S'rî Uddhava said: 'O Controller of the Universe, o You in the Form of the Universe, please explain the bhakti-yoga unto You that is also sought by the great, and encompasses this extensive, thoroughly settled knowledge that is as traditional as the [original] detachment and wisdom [of Brahmâ]. (9) O Lord, for the one who, tormented on the violent material path, is overwhelmed by the threefold miseries [see 1.17: 19], I see no other shelter but the canopy of Your two lotus feet that shower the nectar. (10) Please uplift this person who, bitten by the snake of time, hopelessly fell down in this dark pit. Uplift this person craving so badly for some insignificant happiness. O Might of Understanding, pour out Your words of mercy that awaken one to liberation!'

(11) The Supreme Lord said: 'This you ask now was in the past by the king who considered no one his enemy [Yudhishtira] inquired from Bhîshma, the best of the upholders of dharma, while we were all present attentively listening [see 1.9: 25-42]. (12) When the war between the descendants of Bharata was over, he asked, overwhelmed by the destruction of his beloved well-wishers, what, after all he had heard about the

many principles of religion, the nature of liberation finally would be. (13) I'll describe to you the Vedic knowledge consisting of detachment, self-realization, faith and devotional service, as it was heard from the mouth of the one vowed to God [viz. Bhīṣma]. (14) When one with the nine, eleven, five and three elements one finds in all living entities truly seeing the one element [of the Absolute Spirit, the Supersoul, the Lord, see 1.2: 11] within them, carries that spiritual knowledge My approval. (15) Not being of all the elements subject to the three modes but rather seeing the One who maintains, creates and annihilates this universe, is one actually of the knowledge of self-realization [*viññāna*]. (16) Only that must be considered true and eternal which is present in the beginning as well as in the middle with the changes of one form into the other, as also in the end when it remains upon the annihilation of everything. (17) With the four types of evidence - the Vedic truth [*s'ruti*], the truth of direct experience [*pratyaksha*], the truth by tradition [*aitihya* or *smṛiti*], and the truth of logical inference [*anumāna*] - one develops detachment from the flickering nature of the dual reality [see *pramāna*]. (18) Because all material activities are transient there is up to the world of Viriñca [Brahmaloka] inauspiciousness. An intelligent person knowing that everything that was experienced is time-bound will also understand that the same is true for everything else in the universe [see also *shath-ūrmi*, 11.3: 20 and B.G. 8: 16]. (19) Because of your love for Me I previously spoke to you about bhakti-yoga, o sinless one. Let Me also expound now on the way in which the elevation of My devotional service is achieved. (20-24) Faith in the nectar of the narrations about Me, always chanting My glories, fixed in the attachment of ceremonial worship, to relate with hymns and prayers to Me; being of a high regard for My devotional service, with all of one's body to be offering obeisances, to be of the first-class worship of My devotees, to be conscious of Me being present in all living beings, to dedicate all one's normal activities to Me and also the with words defending of My qualities, placing the mind in Me and rejecting all material desires; for My sake giving up on money as also on sensual pleasures, material happiness and passions, being of charity and offering in sacrifice, chanting the names to achieve Me and keeping to vows and austerities; that are the ways, Uddhava, in which, with those human beings who actually commit themselves to the dharma, devotional service for Me develops - what other purpose would remain for My devotee? (25) When in peace one's consciousness is absorbed in the soul, one achieves, strengthened by the mode of goodness, religiosity, spiritual knowledge, detachment and opulence. (26) But when one being fixed upon the material variety, chases one's senses in every direction and one thus is enslaved by passion, you should know that one by that [materialist] consciousness dedicated to the impermanent will attain the opposite. (27) The dharma is said to lead to My devotional service. The spiritual is honored as the vision of the Supreme Soul being present. Detachment one calls the loss of interest in the sense-objects and the opulence is recognized by the *animā* and such [perfections and powers see 11.15 & 11.16 and *bhaga*].'

(28-32) S'rī Uddhava said: 'How many types of don'ts [*yama*] or does [*niyama*] does one speak of, o Subduer of the Enemy, what is equilibrium, what is self-control, dear Krishna, what is tolerance and what is constancy, my Lord? What is charity, what is penance, heroism, what does one say about reality and truth, what is renunciation and wealth, what is desirable, a sacrifice and what is religious financial compensation? What do You think is the strength of a person, o Fortunate One, the opulence and gain, o Kes'ava, what is education, modesty, what is superior, what is beauty and what is happiness as also unhappiness? Who is learned, who is a fool, what is the real path and what the false path, what is heaven and what is hell and who do You say is a friend and what is home? Who is wealthy, who is poor, who a miser and who is a controller; please speak to me about these matters as also about the opposite qualities, o Lord of the Truthful.'

(33-35) The Supreme Lord said: 'Nonviolence, truthfulness, not coveting or stealing the property of others, detachment, modesty, non-possessiveness, belief in God, celibacy as also silence, steadiness, forgiveness and fearlessness on the one hand, and [inner and outer] cleanliness, doing the rosary, penance, sacrifice, trustfulness, hospitality, worship of Me, visiting holy places, acting and striving for the Supreme, contentment and serving the spiritual master on the other hand are the twelve elements one remembers of *yama* that together with those of *niyama* by human beings are cultivated with devotion, my dearest, and depending on what someone wants yield results [in the sense of beatitude or prosperity]. (36-39) Equilibrium means steady absorption of the intelligence in Me [see also 11.16: 10] and self-control is the perfect discipline of the senses; tolerance means to endure unhappiness and constancy is the conquering of the tongue and genitals. The highest charity is to give up the rod [to punish others], penance is remembered as giving up the lust, heroism is to conquer one's self-love and reality implies to see the Lord everywhere. Truthfulness means to be of the pleasing and true words that are approved by the sages, cleanliness means that one is detached from performing productive labor [see also e.g. 1.1: 2 and B.G. 18: 6] and renunciation is said to be the renounced order of *sannyāsa*. For human beings religiousness is the wealth to desire for, I am the Most Fortunate, religious remuneration is the donation [in return] for the spiritual knowledge enjoyed and is breath control the supreme strength. (40-45) Opulence is My divine nature [see 11.16 and *bhaga*], gain is My *bhakti*, education is the nullifying of the dividedness of the self [see *siddhānta* and *advaita*] and modesty is the disgust with failing in prescribed duties [with sin]. Beauty means to be of good qualities like

being detached from material desires and such, happiness means to transcend hap and mishap, unhappiness entails that one meditates on the happiness of lust, and a wise person is someone who knows to tell the difference between liberation and bondage. A fool is someone who identifies himself with the body and so on [the mind etc.], the right path is leading to Me, the wrong path is to be understood as the one leading to the perplexion of consciousness and heaven implies the predominance of the mode of goodness. Hell is the predominance of the mode of ignorance, the real friend is the spiritual master who is Me, My dear friend and the human body is one's home. A rich person for sure is called he who is enriched with good qualities while a poor person is someone who is discontented. The wretched one is the one who has not conquered his senses, a controller is someone whose intelligence is not attached to the material affair and the one attached to sense gratification is of the opposite [qualities]. This, Uddhava, are the subjects of your inquiry I have thus all properly elucidated. But what's the use of describing elaborately the characteristics of good and bad qualities when seeing good and bad still means that one fails to see the true goodness [of transcendence] which stands apart from the two [compare with 3.10: 28-29, 6.16: 10-11, 11.7: 8, 11.11: 16 and B.G. 7: 5].'

Chapter 20

Trikāṇḍa Yoga: Bhakti Surpasses Knowledge and Detachment

(1) S'rî Uddhava said: 'To the honor of You the Controller, o Lotus-eyed One, focus the sacred texts, that contain the positive and negative injunctions, upon the virtue and vice of karma [*akarma* and *vikarma*]. (2) They also discuss the *varnâs'rama* system wherein the father may be of a higher [*anuloma*] or a lower [*pratiloma*] class than the mother, they are about heaven and hell and expound on the subjects of having possessions, one's age, place and time [see also 4.8: 54 and *]. (3) How is it possible for human beings who cannot tell the difference between virtue and vice to find liberation without Your prohibitive and regulatory words [compare 11.19: 40-45]? (4) The Vedic knowledge emanating from You offers the forefathers, the gods as well as the human beings a superior insight in the not for everyone that evident meaning of life, that for which we strive and the means to be employed. (5) The difference between virtue and vice is realized with the help of Your Vedic knowledge, it is an insight that does not arise of its own, but it are also Your Vedas that cancel such a difference and thus clearly confuse the issue....'

(6) The Supreme Lord said: 'The three ways of yoga that I have described in My desire to grant the human being the perfection, are the path of philosophy [*jñāna*], the path of work [*karma*] and the path of devotion [*bhakti*]; outside of them there are no ways to be found [see also B.G. contents and trikāṇḍa]. (7) For the ones who disgusted with fruitive labor forsake that kind of activities, there is the yoga of spiritual knowledge and for those who consciously have not turned themselves away and do feel for material happiness there is the path of *karma*-yoga. (8) When it happens to be so that one developed belief in My narrations and everything thereto, will for such a person who is neither averse nor very attached, the path of bhakti-yoga be awarding the perfection. (9) As long as one is not fed up with profitminded labor and attaches no faith to My discourses or hearing etc. [7.5: 23-24], one will have to continue that way [see also 1.2: 7, 11.5: 41]. (10) Someone will not go to heaven, nor will he land in hell, Uddhava, if he doesn't do anything else but cling to his prescribed duties and, free from ulterior motives, worships with performing sacrifices [see also B.G. 8: 16]. (11) When one, existing in this world, free from sin clings to one's duties and is pure [in one's motives], one obtains transcendental knowledge and eventually, given the fortune, My bhakti [compare 1.5: 23-31]. (12) Just as the residents of hell, do even the residents of heaven desire for this planet earth which is so conducive to the spiritual knowledge and devotional service that in both positions appear to be of little value. (13) A human being should never desire to reach heaven or wish to go to hell, nor should a wise person desire this planet earth because based upon such an involvement with the body one becomes a fool. (14) Knowing this someone should, before he dies, diligently endeavor for transcendence being conscious of the fact that, even though [the body is] subject to death, the perfection of one's life purpose is within reach. (15) A bird giving up the nest it built in a tree that was cut down by some messengers of death, achieves happiness on account of not being attached. (16) Knowing that with every day and night one's life span is shortened, one, beset with fear, understands the transcendental position, and reaches free from desire perfect peace. (17) The human body, which is the source of all blessings, is easily obtained even though that rarely happens [considering the enormous variety of life forms on this planet]. It is a ship extremely well equipped for its duty, given a spiritual teacher for its captain and the favorable winds that represent Me to propel it. But when someone fails to cross the ocean of material existence with it, he is a killer of his own

soul. (18) A yogi, who fosters no hopes in material endeavors, is in full control of his senses and is detached. He must concentrate to steady the mind in the discipline he has with the soul. (19) Narrowed down to the spiritual platform the mind should, when it upon an impulse is drawn away from its position, carefully, according the rules of the game, be brought under the control of the self [see also B.G. 6: 26]. (20) One should, when one endowed with goodness conquers one's breath and senses, not forget what the actual purpose of the mind is. It should always with the help of one's intelligence be brought back under the control of the soul [to be its servant, see B.G. 3: 42]. (21) This truly supreme yoga process entails that one carefully and constantly observes the mind in order to achieve full control over it. It should be treated inspiring with confidence the way one tames a horse [see also B.G. 6: 33-34]. (22) Through the analytic study of how the different elements and principles of spiritual knowledge cohere and are in conflict, how they originate and how they are lost, the mind should be kept attentive until [spiritually] satisfied. (23) Of the person who sufficiently disgusted gave up on the material interest, the mind, which guided by Vedic precepts is kept busy with the analysis of everything it was occupied with, will give up to falsely identify itself with that subject matter. (24) To reach the goal of yoga one must direct one's mind by no other means than the austerities and procedures of the [eightfold] yoga method, with the logical analyses of the spiritual vision or by means of the exercises of respect for My form [karma, *jñāna* and bhakti-yoga]. (25) If a yogi out of negligence is of a reprehensible deed, he should by the process of yoga only burn up that sin. In matters like these he should never at any time operate differently [compare B.G. 1.5: 17, 4: 19, 9: 30]. (26) The steady practice that is maintained by each with his own method constitutes a praiseworthy virtue, but because of the karmic, fruitive nature of one's activities one is not engaged in a pure way. In respect of this virtue and vice are the disciplinary observances established [of *niyama*] according the desire to relinquish the different kinds of attachment. (27-28) When in him the faith in my narrations has awakened and he is disgusted with all karma he [the *âtmânandi bhakta*] who knows about the misery that is constituted by the lust should - even though he's not fully in control of the process of renouncing - by that insight strengthened in his conviction engage in glorifying Me [*bhajana*]. Thus he remains happy in his faith and repents thereto the sense gratification that led to the unhappiness. (29) All the lusts a sage has in his heart are destroyed when he, constantly worshiping Me in the bhakti-yoga as described, has firmly established his heart in Me [see *sthita-prajña*]. (30) The knots in the heart are pierced, all misgivings are cut to pieces and the chain of his fruitive actions has ended when I am seen as the Supreme Soul of All. (31) For that reason is for a yogi who, connected in My devotional service, established his mind in Me, the path of knowledge nor the path of detachment [from fruitive actions] generally the way to become happy in this world. (32-33) When he somehow or other desires heaven, beatitude or My abode is all that is obtained by fruitive action, penance, the cultivation of knowledge and detachment, is indeed all that is attained by mystic yoga, charity, religious observances, auspicious actions or otherwise, easily by My devotee achieved in loving service unto Me. (34) The saintly who are sober, the devotees who are one of heart unto Me, indeed never desire that I grant them enlightenment or freedom from birth and death. (35) It is said that it is best not to desire anything, and thus may of him who, not seeking any personal reward, is desireless, as the highest stage of liberation the bhakti unto Me may manifest itself [see also 2.3: 10]. (36) With Me unfavorable qualities sprouting from weaknesses cannot [again] manifest in pure devotees, because they, free from desire, under all circumstances are stable in their consciousness. They now belong to those who moved beyond that what can be understood with a materially motivated intelligence [see also B.G. 9: 30]. (37) Those who follow these methods I have now instructed, achieve the security of My abode in the direct perception of that what is the Absolute Truth.'

*: The *vaidehakas* consist of those born of a *s'ûdra* father and *brâhmana* mother, the *sûtas* are those born from a *kshatriya* father and a *brâhmana* mother or from a *s'ûdra* father and *kshatriya* mother. The *mûrdhâvasiktas* are those born of a *brâhmana* father and *kshatriya* mother. *Ambashthhas* are those born from a *brâhmana* father and *vais'ya* mother [these often work in the healthcare business]. *Karana* indicates those born of a *vais'ya* father and *s'ûdra* mother or of a *kshatriya* father and *vais'ya* mother.

Chapter 21

On Distinguishing between Good and Bad

(1) The Supreme Lord said: 'They who give up on these means of achieving Me, consisting of the devotion, the knowledge and the work to be done, are by the insignificance of the flickering lusts they cultivate with the senses, confronted with the finality of a material existence. (2) The steadiness each one has in his own position is declared to be the actual virtue and the opposite [of being unsteady] is indeed the vice; this is the final conclusion about the two [see also B.G. 2: 16]. (3) What would be pure or impure concerning the religion, what would be vice or virtue in normal affairs and what would be favorable or unfavorable for one's physical survival are matters one must evaluate from the same category of elements, o sinless one [what is good for the body e.g. is not necessarily good for the religion]. (4) This approach [of distinguishing between good and bad] I put forward for the sake of those who suffer the burden of religious principles. (5) Earth, water, fire, air and ether are the five basic elements that, from Lord Brahmâ down to the nonmoving creatures, constitute the bodies of the living beings who are all connected in the Supreme Soul. (6) Although they consist of the same elements and in that sense are equal, assign the Vedas different names and forms to them in service of their self-interest [see *varnâs'rama*].

(7) What would be the right and wrong considerations concerning the time, place, the things and so on, is established by Me with the purpose of restricting materially motivated activities. (8) Among all places are those places spoiled where there is no respect for the brahminical and the spotted antelopes are missing. And even when there are spotted antelopes [left, viz. not all being killed] is a place that is without saintly, cultured men, an uncivilized place where the practices are unclean and the earth is barren [see *mleccha* and *]. (9) That time is correct and suitable which either by its own nature [viz. not manipulated against nature] or understood according to the person [the Lord, but also according the season, the money - the *lakshmî* -, the availability of something] is suitable for executing one's prescribed duty. Wrong and not suitable is the time which impedes someone in the performance of his duty, the time that is not fit for doing work [a lust motivated, arbitrary notion of time, see 11.20: 26, *kâla* and *kâlakûtha* **]. (10) The pure or impure of a thing [or of a substance] is determined with the help of another thing, in respect of what one says about it, by means of a ritual performance, by the reference of time or according the relative magnitude [see ***]. (11) Depending one's power or impotence, intelligence and wealth, condition and place, imposes it [viz. the quality of a thing] accordingly upon a person a sinful [or pious] reaction. (12) By a combination of time, air, fire, earth and water or by each of them separately [are matters purified like] grains, things made of wood, clay and bone, thread, skins, liquids and things won from fire. (13) That is considered purifying which by touching the impure removes a bad smell or dirt and so restores the original nature of that object. (14) By bathing, charity and austerity, by virtue of his age, his heroism, ritual purification and his prescribed duties a twice-born man [being the doer] should, in the remembrance of Me, perform according to the pure, the cleanliness of the [original] self. (15) The purification derived from a mantra is a consequence of the correct knowledge about it and the purification by a certain act is the consequence of one's dedication to Me. Religiosity is achieved by [the purity of] the six factors [as mentioned: the place, the time, the substance, the mantras, the doer and the devotional act], whereas the irreligious is there as a consequence of the contrary.

(16) Sometimes a virtue turns into a vice though and a vice turns by the power of Vedic instruction into a virtue. Respecting the regulative principles one is thus faced with the fact that the distinction [between that what is proper and improper] factually is effaced by them [4*]. (17) The same karma because of which someone fell down is not the cause of another falldown. Someone who fell [in love...] doesn't fall further; for such a one the natural attachment changes into a virtue. (18) Whatever one desists from one is freed from - this is for human beings the foundation of religious life that takes away the suffering, fear and delusion. (19) Presuming the objects that gratify the senses to be good rises from that assumption the attachment of a person, from that attachment originates the lust and because of lust there is quarrel among people. (20) From quarreling there is the anger difficult to handle and the consequent ignorance; thus is someone's consciousness quickly overtaken by darkness. (21) O saintly one, a living being bereft that way [of clear understanding] becomes empty-headed so that, consequently fallen away from his goals in life, he similar to dull matter is as good as dead [compare B.G. 2: 62-63]. (22) Overly absorbed in the sensual he, vainly living the lifestyle of a tree, fails in knowing himself and knowing the other so that his breathing is nothing but pumping air. (23) The awards promised in the scriptures are for man not the highest good; they are merely enticements to create a taste for the ultimate good, similar to what one says to make someone take a medicine. (24) Simply by their birth alone strive mortals against the interest of their souls, because their minds are entangled in the care for the objects of their desire, their vital functions and their loved ones. (25) Submissive [religiously] wander they unaware in regard of their real self-interest the path of disaster. Why would the intelligent [the Vedic authority] lead those who enter the darkness further into sense engagement [see also 5.5: 17]? (26) Some people, they who this way with a perverted intelligence do not understand the actual conclusion, speak in flowery statements of the material awards about which he who really knows the Vedas doesn't speak [see also B.G. 2: 42-44]. (27) The lusty, miserly and greedy ones take the flowers for the ultimate truth; bewildered by the fire do they, suffocating by the smoke, not know their position [of being an

individual soul instead of being a body]. (28) They, armed with their expressions, My dear, do not know Me who is seated within the heart and from whom this universe has risen that is also Me - they, self-indulgent, are like people staring in fog. (29-30) They without understanding My confidential conclusion [see also 10.87 and B.G. 9] are, being absorbed in the sensual, attached to the violence that may be [an itegral part of nature], but certainly never is encouraged for the sacrifices. In reality taking pleasure in being violent with the animals that in the desire for their own happiness were slaughtered, they are in their ritual worship of the gods, the forefathers and the leading ghosts, mischievous people. (31) That unholy world [they uphold] can be compared to a dream that, sounding nice, is about mundane achievements with which they, imagined in their hearts like they were businessmen, have forsaken the actual purpose [of realizing the soul]. (32) Established in the mode of passion, goodness or ignorance they worship the gods and others headed by Indra who likewise delight in passion, goodness and ignorance. But I am thus not worshiped the proper way [see also B.G. 9: 23 and 10: 24 & 25]. (33-34) 'When we here with our sacrifices to the gods are full of worship, we will enjoy the pleasures of heaven and next on earth all live in a barn of a house and be high-born.' With their minds thus bewildered by the flowery words [of the Vedas] they despite of these words, as proud and most greedy men, are not attracted to My topics.

(35) The *trikânda* divided Vedas have the spiritual understanding of the true self, the soul, as their subject matter but also the Vedic seers who more esoterically privately express themselves are dear to Me [the 'other gurus']. (36) The transcendental sound [the *s'abda-brahman*] manifesting itself in the *prâna*, the senses and the mind [of the self-realized, enlightened person] is something most difficult to understand, it is unlimited and is as unfathomably deep as the ocean. (37) The groundless, changeless Absolute of endless potencies that I promote [as My nature, see Omkâra], is represented within the living beings in the form of soundvibrations, the way a lotus stalk is represented by a single strand of fiber [see also 11.18: 32 and 6.13: 15]. (38-40) Just as a spider from the heart weaves its web through its opening, is the breath of God [the *prâna*] from the ether manifesting the soundvibration through the mind in the form of the different phonemes. Full of nectar comprising all the shapes that branch out in thousands of directions, has the Master, decorated with consonants, vowels, sibilants and semivowels, expanded from the syllable *om*. By the elaborated diversity of expressions and metrical arrangements that each have four more syllables, He creates and Himself withdraws again the great unlimited expanse [of the Vedic manifestation of sound, see also B.G. 15: 15]. (41) For instance the meters Gâyatrî, Ushnik and Anushthup; Brihatî and Pankti as also Trishthup, Jagatî, Aticchanda, and Atyashthi, Atijagatî and Ativirâth [have each in this order four more syllables]. (42) What they [*karma-kânda*] enjoin [to be done], what they [*upâsana-kânda*] indicate [as being the object of devotion], what aspects they describe or what alternatives they [*jñâna-kânda*] thus literarily offer [as philosophy], the heart of this matter is in this world not known by anyone else but Me [compare 11.20, B.G. 4: 5, 7: 26, 10: 41]. (43) I am the object of worship, the concern of the enjoined action and the alternative that is offered and explained away [5*]. The transcendental sound vibration of the Vedas establishes Me as being their meaning and elaborately describes the material duality as simply being the illusory one has to emasculate to ultimately become happy.'

*: S'rîla Madhvâcârya quotes from the Skanda Purâna as follows: 'Religious persons should reside within an eight-mile radius of rivers, oceans, mountains, hermitages, forests, spiritual cities or places where the *s'âlagrâma-s'îlâ* [a black oval river-stone suitable for worship] is found. All other places should be considered kîkatha, or contaminated. But if even in such contaminated places black and spotted antelopes are found, one may reside there as long as sinful persons are not also present. Even if sinful persons are present, if the civil power rests with respectable authorities, one may remain. Similarly, one may dwell wherever the Deity of Vishnu is duly installed and worshiped.'

** : The *paramparâ* adds here: 'Political, social or economic disturbances that obstruct the execution of one's religious duties are considered inauspicious times.' Therefore is the - form of, type of - time with which one achieves the association of the Supreme Lord or the Lord's pure devotee, the most auspicious time, whereas the form of time which is politically, economically or socially determined and with which one loses such association, most inauspicious. Religious timing - to the sun and moon e.g. - is *sat kâla*, or true timing and proper conditioning, whereas humanly determined timing is *asat kâla*, or time conditioning by false authority, a karma motivated time driven by ulterior motives. Scientifically it concerns a biological conflict at the level of the nervous system between natural stimuli of time, like the regularity of daylight, and the cultural stimuli of time that oppose with linear and generalized concepts of time like mean time and zone

time. The time sense of modern man is for this reason disturbed, he suffers psychological time, an unstable sense of time which is fundamental to the cultural neurosis.

***: An example to illustrate this rather abstract formulation is the clock: the clock is pure or impure relative to its object measured: the time of nature as another 'thing' of time. This is called the criterion of scientific validation or the determining of the zero point of measurement. But also speaking of it in a scientific lecture telling that the mean of time, the clock deviating from nature, is derived from and refers to nature itself through a scientific formula that expresses the so-called equation of time, is a political way of sanctifying, declaring the truth of, an obviously deviating clock. Furthermore is there also the religious ritual that presents the cross of Jesus Christ for instance, or the Mahâmantra of Lord Caitanya, to the standard of time on the clock in order to forgive the sin of the pragmatical deviating from God's nature of time and the scientific rationalization about it. Next we can simply set the clock to the nature of time, to the time of Krishna, to be true to the religious insight [see f.c.o.]. And finally, realizing that the confidentiality of Krishna's time cannot be imposed politically, there is the purity to the relative magnitude, as this verse states, that with the modern complexity of time awareness can be respected with a dual display of time offered by some clocks or else with two clocks combined: one display set to nature and one to the politics of pragmatical timekeeping. Thus we can by this verse tolerate the impurity of profit motivated karmic time manipulations and still manage with purity as devotees [Prabhupâda who on the one hand demanded punctuality, requested his devotees to further study the subject of time. 'All days and hours are the same to me. I leave that matter to you', he confided in 'A Transcendental Diary' by Hari S'auri Dâsa].

4*: According to S'rîla Madhvâcârya, persons above the age of fourteen are considered capable of distinguishing between good and bad and are thus responsible for their pious and sinful activities.

5*: This 'explaining away' is associated with the relationship between form and content. In bhakti one is faced with His form, the form of the *âcârya* and the form of the other devotees as the entrance gate giving access to the Vedic knowledge. Once having passed that gate on one's way inside, the gate for which the Lord stands with His form is of a lesser importance than the content taken care of by *jñâna*. When one has accessed the content, the form is just as obsolete as the package of a product is when one wants to use it after being bought. But Lord Krishna is of course just as well the form as the content. In that sense one rather finds Him on one's way inside. The explaining away pertains to the form thus. Thus is the necessity demonstrated of the *trikânda* threefoldness of yoga: *karma-yoga* constitutes the way, *bhakti-yoga* constitutes the shop and *jñâna-yoga* shows the contents of spiritual realization to procure there.

Chapter 22

Prakriti and Purusha: Nature and the Enjoyer

(1-3) S'rî Uddhava said: 'O Lord of the Universe, how many basic elements of creation have been enumerated by the seers? O Master, I heard You speak about nine, eleven and five plus three basic elements [see also 11.19: 14]. Some say there are [not twenty-eight but] twenty-six, others speak of twenty-five or seven, some speak of nine, some of four and others of eleven, while some speak of sixteen, seventeen or thirteen. You should, o Eternal Supreme One, explain to us what the sages have in mind who so differently express themselves.'

(4) The Supreme Lord said: 'With them [the elements] being everywhere speak the brahmins the way it suits them, after all, what would for those who concern themselves with [the mystical potency of] My mâyâ be the wrong thing to say? (5) 'It is not the way you say it, it is the way I state it': this is what my unfathomable energies do to those who argue logically [see *darshanâs* and 6.4: 31]. (6) Because My energies interact rise differences of opinion among the ones who talk about this subject, but when one finds peace in the control over one's senses subsides the controversy and stops the arguing [one reaches the true nature of the supreme spirit, *âtmatattva*]. (7) Because the various elements [subtle and gross] mutually pervade one another, o best among men, a speaker wants to provide a division of causes and consequences. (8) With those divisions refers one element to the other elements: whether it is there as a cause or a consequence, in one element [viz. the ether] one finds all the other elements and vice versa [*]. (9) When people departing from a certain division for that reason express themselves in terms of cause and effect, I accept that which is voiced with such a point of view on the condition that it is guided by reason [by scientific proof, by specificity about time and place]. (10) A person who inevitably is born in ignorance cannot all by himself figure out what the

process of self-realization all means, that knowledge is derived from someone else who is known with the principle of reality [compare 11.21: 10]. (11) There is according to this knowledge in the material mode of goodness not the slightest difference between the *purusha*, the original person, and *îs'vara*, the controller. To suppose that there would be such a difference is a useless endeavor [see B.G. 18: 20 and 9: 15 and **]. (12) Material nature [*prakṛiti*] is what binds the modes. These modes as the causes of keeping, producing and ending that accordingly are said to be of goodness, passion and ignorance, belong to the material world and not to the spirit soul [see also B.G. 3: 27]. (13) In this world is the mode of goodness of knowledge, the mode of passion of fruitive labor [*karma*] and the mode of darkness of ignorance; the interaction of the modes is called Time and that what's there by nature constitutes the thread [the *mahat-tattva* is the *sûtra*, see also 11.12: 19-21]. (14) The soul enjoying [*purusha*], material nature [*prakṛiti*], the intelligible [*mahat-tattva*], the identification with the form [*ahankâra*], ether, air, fire, water and earth are thus My nine elements of creation referred to [in verse 1]. (15) Hearing, touching, seeing, smelling and tasting are the five [senses] by which one acquires knowledge; the speech organ, the hands, the genitals, the anus and the legs constitute their operation, o dear one, and the mind is there for both. (16) Sounds, tactile qualities, tastes, fragrances, and forms [or colors] are the categories of the sense objects [see *vishaya*] and speech, manufacturing, excretion [by anus and genitals] and locomotion are the functions covered by them. (17) In the beginning of creation is the person of the enjoyer uninvolved given to witnessing the material nature of this universe, the universe that by the operation of *sattva* and the other modes assumes the forms of the gross manifestations and subtler causes [see also 2.10: 10]. (18) All the elements that received their potencies from the glance of the Lord, in the manifest reality undergo transformation and form, amalgamated by the power of nature, the egg of the universe [see also 2.5: 35, 3.20: 14-15, 3.26: 51-53, 3.32: 29, 5.26: 38, 11.6: 16]. (19) When one speaks about the creation as having only seven elements: the five of the physical elements beginning with the ether on the one hand and the individual knower with the Supreme Soul on the other hand, there are as a consequence of this fundamental, dual basis the body, the senses and the life air. (20) And when one departs from six elements: the five elements with the Transcendental Person as the sixth element that is conjoined with them, He has first projected this creation and next entered it. (21) When one speaks of four elements fire, water and earth arise from the Original Self; from these elements there is then the manifest product of this cosmos. (22) Counting seventeen there is the consideration of the five gross elements, the five objects and the five senses along with the one mind and the soul as the seventeenth. (23) So too one is counting with sixteen elements when one identifies the soul with the mind. With thirteen elements one has the five gross elements, the five senses, the mind and the [individual and supreme of the] soul. (24) Counting eleven elements in this one has the soul, the gross elements and the senses. One also knows nine of them with the eight natural elements [the five gross ones, mind, intelligence and false ego] and the Enjoyer in the beyond. (25) Thus have various enumerations of the elements been contrived by the sages. They are all logically supported by rational arguments, that is the brilliance one finds with the learned.'

(26) S'rî Uddhava said: 'Because both nature and the enjoyer, even though they are constitutionally different, cover one another o Krishna, there seems to be no difference between them: one sees the soul within nature and nature within the soul [see also B.G. 18: 16]. (27) Please, o Lotus eyed One, as the Omniscient, Very Expert in Reasoning, cut with Your words down the great doubt in my heart. (28) The living beings have from You indeed the knowledge and by the potency of Your outer illusion it is stolen away. Only You understand the ins and outs of Your illusory power and no one else [see also B.G. 15: 15].'

(29) The Supreme Lord said: '*Prakṛiti* and *purusha* [nature and the enjoyer] are two distinct matters, o best of all persons, and both are subjected to the transformation that is based upon the mixing of the *gunas* of creation. (30) Dear Uddhava, My deluding energy consisting of the three modes is responsible for the diversity of manifestations as well as for the variety of different forms of perception. This changeable nature based upon the *gunas* knows three aspects: one is called *adhyâtma*, then there is *adhidaiva* and the other is called *adhibhûta* [see also *kles'as* and 1.17: 19]. (31) Alike the independently of these existing Supersoul who constitutes the actual cause of the subjective experience [*adhyâtma*], nature as the source of one's perception [*adhidaiva*] and the phenomenon one perceives [*adhibhûta*], is there similarly the sun in its independent position in the sky, that is responsible for the power of sight [*adhyâtma*], the external of nature [*adhidaiva*] and the distinct, reflected image [*adhibhûta*] that together contribute to that what can be seen through the opening of the eye. (32) Next to the eyes the same [trinity] applies to the sense of touch and what one feels with it, the ear and what one hears, the tongue and its occupation, the nose with what is smelled and with one's consciousness and its attributes. (33) The transformation effected by this agitation of the modes which rooted from the primary nature [*pradhâna*], leads to bewilderment and gives all kinds of trouble with the by the greater reality [the *mahat-tattva*] raised threefold, false ego which, subjected to change, in ignorance wants to take matters into its own hands [see also ***]. (34) When there is not the full knowledge of the Supersoul one will, eager as one is in one's desire to discuss matters, get entangled in

useless speculations about the fact whether or not there would be a difference [between *purusha* and *prakṛiti*] with statements like 'this is real and that is not', and those speculations continue as long as one has diverted one's attention away from Me, I who am [qualitatively] equal to oneself.'

(35-36) S'ṛī Uddhava said: 'In what way do those whose minds diverted from You by the fruitive activities they performed, o Master, accept and give up higher and lower material bodies? Please Govinda explain that to me what by those who are not so spiritual isn't understood since they, predominantly being of material knowledge, are illusioned.'

(37) The Supreme Lord said: 'People's minds that are shaped by their fruitive labor are bound to the five senses from one world to the next. The soul, existing separately, follows that mind [see also *linga*, *vāsanā* and B.G. 2: 22]. (38) The mind faithfully meditating on what is heard [from the traditions] or what is seen of the sense objects comes into being because of its being bound to the karma and dissolves again [with the vanishing of the sense objects]. As a consequence the remembrance [of past lives] is lost. (39) This total forgetfulness of not remembering one's previous self that for this or that reason was absorbed in the objects of the senses, is what one calls death. (40) O man of charity, what one calls birth is when a person completely identifies himself with the body he assumed, just like what one does when one dreams or when one has a fantasy. (41) And just as one in a dream or fantasy has no remembrance of a previous dream or fantasy, one has likewise no notion of a previous existence [*4 en B.G. 4: 5]. (42) Because of obtaining a new material body and a corresponding mind, the truth of the threefold reality imposes itself upon the soul, with the consequence of an inner notion that differs from the outer appearance, like one gave birth to bad natured offspring. (43) For created bodies, by the force of time which operates invisibly, that isn't seen because of its subtlety. (44) The lifespan, the circumstances and such of all created beings are determined by it, just as the flame of a candle, the stream of a river and the fruit of a tree are determined by it. (45) The way one has it wrong when one says 'this light is the same as this lamp' and 'this stream of water is the same as this river' it is also wrong to say that 'this body is the same as this person', it is a way of reasoning of men who are wasting their lives [see also 6.16: 58, 7.6: 1-2]! (46) A person doesn't die, nor is he born from the seed of his actions, he is immortal. It is because of illusion that one, like fire locked up in wood, is united [with one's material existence. See B.G. 2: 24]. (47) Impregnation, gestation, birth, infancy, childhood, youth, middle age, old age and death are the nine states of the body one thus has. (48) These more or less elevated states of the body that one owes to one's own motives, are because of his being bound to the modes by a soul accepted as one's own, while the other soul [with due effort in yoga] distances himself from them [by the grace of God]. (49) The incidence of one's own birth can be inferred from the birth of one's son and the incidence of one's death can be derived from the death of one's father [or ancestors], [but] he who remembers himself with all the things of birth and death is never subject to that what is ruled by this duality. (50) The way someone, who knows about a tree its seed and maturity, is the witness distinct from the birth and death of that tree, is one analogously the witness standing apart from the [birth and death of] the physical body. (51) An unintelligent person who fails to distinguish this way the person from his material nature, enters, completely bewildered in taking material forms for real, the material ocean [see also B.G. 9: 21-22 and 1.7: 5]. (52) Wandering around because of his karma he will, following the mode of goodness, head for the sages and the gods; following the lead of passion he will move among the common people or fall into the grip of darkness; and by the mode of ignorance he will find himself among the ghosts and spirits or reach the animal kingdom [see also B.G. 6: 41-42, 9: 25; 17: 4]. (53) Just as with observing dancing and singing persons one comes to imitate them, one is, even though being a silent witness who doesn't do anything, when one is placed before the qualities of matter the same way inclined towards a material intelligence [see also 11.21: 19-21]. (54-55) The way trees seem to be moving when they are seen in moving water and the world seems to spin when one's eyes are spinning around, one's mental impressions of the sense object are also not real. Just like the things one sees in a dream are but figments, also the soul's image of a material life in which he experiences sense gratification is a phantom. (56) For someone who meditates the objects of the senses material life will not stop, even though it is an illusory affair, just as the unpleasant things one experiences in a dream [may repeat themselves over and over *5]. (57) Therefore Uddhava, do not delight in the sense-objects that play games with the senses, just see how based upon the illusion of the material duality one fails to realize the soul. (58-59) When one is insulted, neglected, ridiculed or envied by bad people, or else chastised, held captive or deprived of his means of livelihood, or when one is repeatedly spat or urinated upon by ignorant people, someone desiring the Supreme who thus being shaken is having difficulties, should save himself by resorting to his essence [see also 5.5: 30].'

(60) S'ṛī Uddhava said: 'How can I keep that in mind? Please, o Best of All Speakers, tell us that. (61) The attacks of other people on my person is what I find most difficult. Except to those who fixed in Your dharma in peace reside at Your lotus feet, even for the learned, o Soul of the Universe, no doubt the material

definition constitutes the greatest burden.'

*: Two examples: pots are of the earth that existed as a prior element or belong to rubble that is there as a later resultant substance, or either time as another element took them all together by entering them. Or the elements of nature appeared expanding in the space prior to them and all belong to the physical form that came about afterwards, and the vital breath entered them all as another element.

**: The *paramparâ* adds here: 'S'rî Caitanya Mahâprabhu described the actual situation as acintya-bhedâbheda-tattva - the supreme controller and the controlled living entities are simultaneously one and different. In the material mode of goodness the oneness is perceived. As one proceeds further, to the stage of vis'uddha-sattva, or purified spiritual goodness, one finds spiritual variety within the qualitative oneness, completing one's knowledge of the Absolute Truth' [see also *siddhânta*].

*** To differentiate the basic terms used in this chapter: Prakriti is the material nature with its living beings and *gunas*, *pradhâna* is the primordial, undifferentiated state of matter without the specific creatures and *gunas* and the *mahat-tattva* is the totality of the greater reality of it all, also known as the principle of intellect or the cosmic intelligence. The *purusha* is the original person who is the enjoyer: the Lord and the living beings who are the same in quality.

*4 According to the well-known exception that confirms the rule says S'rîla Vis'vanâtha Cakravartî Thhâkura here that by the mystic power of jâti-smara one may remember one's previous body. Patañjali in the Yoga Sutra III.18 says: 'In the observation of the subliminal impressions or *samskâras* is there the knowledge of a previous life'.

*5 The classical philosophical stance defended here is: 'When one has a body one is a soul, when one is a body one is a pig', where the pig is here the fallen soul returning time and again to a materialistic life.

Chapter 23

Forbearance: the Song of the Avantî Brâhmana.

(1) The son of Vyâsa said: 'Thus respectfully being requested by Uddhava, the greatest of the devotees, began the chief of the Das'ârhas whose heroism is so worthy to be discussed, to speak, praising the words of His servant. (2) The Supreme Lord said: 'O disciple of Brihaspati, there is virtually no pious soul in this world capable of keeping his mind in check when it is disturbed by the insulting words of a bad person. (3) A person is not as much pained when pierced by arrows that go through the heart as he is hurt by a load of arrows in the form of the harsh words of untruthful people. (4) In this regard Uddhava, is a most pious story told. Please listen carefully, I shall now describe it to you. (5) It was related by a mendicant who, upon being insulted by bad people, kept his composure reminding himself that it happened as a consequence of his past deeds. (6) In Avantî [in the district of Malwa] there once lived a certain brahmin very rich with opulences who earned his livelihood doing business; but he was a miser, full of lust, greed and prone to anger [see also B.G. 2: 49]. (7) He had no respect for his relatives and guests, not even in words. Nor catered he, devoid of religiosity, at the right time to his own needs. (8) With him so ill-behaved his sons, in-laws, his wife, daughters and servants turned against the miser. Full of enmity they withheld their affection. (9) This way lacking in dharma as well as in pleasure, the five claimants of sacrifice [the deities, see *pañca-bhâga*] became angry with that obsessive treasurer who failed for both the worlds [this and the next]. (10) With his neglecting them depleted his stock of piety, o magnanimous one, and thus he lost all the wealth he so painstakingly had troubled himself for. (11) Because he was only in name a brahmin Uddhava, some of his wealth was seized by his relatives, some by thieves, some by providence, some by time, some by common people and some by higher authorities [see also 10.49: 22]. (12) When he thus bereft of religiosity and love had lost his wealth, arose in him being neglected by his family members, a hard to endure anxiety. (13) For a long time he, choked with tears, lamented in pain over his lost riches, whereupon a great feeling of disgust for worldly affairs came over him. (14) He then said to himself: 'Alas, how painful to trouble myself that much with all this toiling that brings me no pleasure, nor the love of God. (15) Generally the wealth of misers

never ever results in any happiness: in this life it becomes a torment and when one dies one ends up in hell with it. (16) Whatever the good call of the famous might be or however praiseworthy the qualities of the virtuous are, a little bit of greed is enough to see it all destroyed, the same as what white leprosy does with an enchanting physical beauty. (17) In the building, protecting, spending, losing and rejoicing about capital, man must toil, fear, worry and live with uncertainty. (18-19) Theft, violence, lies, duplicity, lust, anger, perplexity, pride, discord, enmity, lack of faith, competition and [the three] dangers [of intoxication, promiscuity and gambling, see also 1.17: 24] are the fifteen unwanted things man knows as the consequence of fostering riches. For that reason he who wishes the ultimate benefit in life should keep at a great distance the undesirable which poses itself as wealth. (20) The brothers, wife, parents and friends who are unified in love, all from one moment to the other turn into enemies over a single penny. (21) For the smallest amount of money they give, agitated and inflamed, in to anger and forget as an adversary out for destruction just like that, in the wink of an eye, their goodwill. (22) Having attained the human birth the immortals pray for and in that life having achieved the status of the best of the twice-born, they, destructive to their own best interest, have no appreciation for it. And thus they gradually slide down [see also B.G. 16: 19-20]. (23) What person achieving this human life, which is the gateway to heaven and liberation, would become attached to property and would choose to remain in the realm of meaninglessness where he is subject to death? (24) Like a moneyminded Yaksha not sharing with the shareholders, viz. the greater family of the gods, the seers, the forefathers, one's relatives, the living entities and oneself, one falls down. (25) Maddened by my youth, strength and wealth, the means by which a smart man settles for his perfection, I wasted my life endeavoring for money. What can I, as an old man, achieve that way [see B.G. 3: 35]? (26) Why would a man of intelligence constantly have to suffer in the vain pursuit of wealth? For certain someone in this world gets most bewildered because of her illusory power. (27) What is the use of the goods or the ones providing them, or what would be the use of the objects of desire or the people who give satisfaction? Or, differently stated, of what use would it be for someone in the grip of death to be of the fruitive action which only leads to yet another birth? (28) The Supreme Lord, the Supreme Personality who comprises all the gods and who, satisfied with me, led me to this condition of detachment, constitutes assuredly the boat to carry the soul [see also 11.17: 44]. (29) With the time remaining I will, in order to live in peace with myself, not [longer] being bewildered about my real interest, restrict my body to the minimum. (30) May the gods, the controllers of the three worlds be pleased with this. Was it not Khathvânga who achieved the spiritual abode in a single moment?

(31) The Supreme Lord said: 'Thus making up his mind became the most pious brahmin from Avantî, untying the knots in his heart, a peaceful and silent mendicant. (32) He wandered the wide world alone and inconspicuous, and entered, with his self, senses and vital air therewith controlled [see *tridanda*], its cities and villages to live on charity. (33) Seeing him appearing as an old, dirty beggar, was he by the low-class people dishonored with many an insult, My dear. (34) Some of them took his triple staff away, his begging bowl, his waterpot and his seat, and some took his prayer beads and his torn rags. Showing them to him they offered them back, and then again took them away from the sage. (35) And when he at the shore of the river wanted to enjoy his share of the food he had acquired by his begging, urinated the grave sinners upon it and spat they on his head. (36) He who in accord with the vow of silence didn't speak, they would beat up and deride with their words saying: 'This one is a thief'; thus speaking they bound him in ropes while some shouted thereto: 'Tie him up, bind him!' (37) Some criticized him committing insults like: 'This one is a religious hypocrite, a cheater who, having lost his wealth after his family threw him out, now has taken to this profession'. (38-39) 'See how this person as powerful and steadfast as a solid mountain, in his silence pursuing his goal, is as firmly determined as a duck'. Some ridiculed him speaking thus, while others passed foul air and, binding him in chains, kept the twice-born one captive like a pet animal. (40) Thus subjected to all that was caused by other living beings, by higher powers and by himself [see *kles'a*], he understood that whatever came his way befell him because it was his destiny. (41) Being insulted by lowly people who tried to get the better of him, he sang, keeping firm to his duty and fixed in goodness, the following song [see also B.G. 18: 33].

(42) The brahmin said: 'These people are not the cause of my happiness or distress, nor can I blame the demigods, my body, the planets, my karma or the time. It is, according to the standard authorities [the *s'ruti*] nothing but the mind that is the cause. The mind causes someone to rotate in the cycle of material life. (43) The mind giving evidence of the activity of the modes is very strong because of them and thus gives rise to the different sorts of white [goodness], red [passion] and black [ignorance] activities that lead to the conditions [the societal classes] that correspond with the same colors. (44) The Supersoul not involved and golden [radiating in its own light] exists along with the struggling mind, My friend, and looks down upon the mind that, with the image of the world it carries, embraces the objects of desire. It is in that engagement with the modes of nature that the spark of God that is the individual soul gets entangled in attachment. (45) Charity, doing one's duty, *niyama*, *yama* and listening [to the scripture], pious works and the purification by

vows all entail the subduing of the mind. Therewith the supreme of yoga, the absorption of the mind [*samâdhi*], constitutes the purpose of the activities. (46) Tell me what the use is of rituals and such for someone whose mind has been pacified in the perfectly being fixed in charity and assorted processes? And [inversely] how can one occupy oneself with these processes of charity and such when one has lost one's way with a mind not under control? (47) Since time immemorial everything else, the [senses and their] gods for example, has fallen under the control of the mind and the mind has never fallen under the control of any other [one but the Supreme One]. As fearsome as a god [Aniruddha] it is accordingly stronger than the strongest - indeed is He who can bring that mind under control the God of gods [see also B.G. 6: 35-36, *]. (48) Failing [when one is worldly engaged] to subdue that difficult to conquer enemy [see B.G. 6: 6] who in its urges being so unmanageable is tormenting and striking, do some therefore completely bewildered create useless quarrels and are thus with the mortals in this world friends, neuters and rivals. (49) Having accepted the material body as a part of their mind, in the sense of 'I' and 'mine', wander human beings blinded in darkness in their intelligence bewildered by this hard to overcome illusion of 'this I am' and 'that is someone else'. (50) Asserting that [*adhibhautika*] these or those people would be the cause of my happiness and distress, one may wonder what room there is for the soul in this conception; happiness and distress belong to the earth [and not to the soul]. With whom is one to be angry when the tongue happens to be bitten by one's own teeth? (51) If one says that [*adhidaivika*] the gods would be responsible for the suffering, then how would that suffering be related to the soul when that pain is fully subject to change [while the soul is not]. With whom should the living being be angry when a limb of his own body hurts another limb? (52) If the soul itself [*adhyâtmika*] would be the cause of one's happiness and distress, it is not possible that joy and grief would be caused by another nature apart from one's own. For nothing exists separately from the soul. Such a claim would be false. But can one be angry [with oneself or the soul] when there is no happiness or distress [in the witnessing soul, see B.G. 2: 14]? (53) If the planets would be the cause of happiness and distress, how would that relate to the soul who is unborn? The heavenly bodies relate to that what is born, as they [the astrologers] say. A planet is only troubled by other planets. With whom should the living being, when regarded as distinct from its [heavenly] body, be angry now? (54) If we assume karma to be the cause of happiness and distress, what does that karma then mean to the soul? For sure with the animating person on the one hand and this animated body endowed with consciousness [on itself] not alive on the other hand, neither of the two are the root cause of the karma of course. What is left to be upset about then? (55) If we say that time would be the cause of happiness and distress, then what for the soul in that idea; the soul belongs to time, the way fire doesn't burn the flames or the snow is not [harmed by cold] - with whom to become angry when there is no duality with the supreme [see also B.G. 18: 16 and time quotes]? (56) Not by anyone, anywhere or by any means there is for him, [the spiritual soul] superior of transcendence, the influence of the duality to which the false ego arises that shapes one's material existence. He who awakens to this intelligence has nothing to fear from other living beings. (57) By the worship of the feet of Mukunda I will cross over the hard to overcome ocean of material nescience. I am certain of this thanks to the foregoing great seers [or *âcâryas*] who are anchored in the worship of the Soul Supreme [see also B.G. 6: 1-2].'

(58) The Supreme Lord said: 'With his wealth destroyed getting detached, leaving home, free from moroseness traveling the earth and still being insulted by rascals, the sage unswerving in his duties sent this song up. (59) As for that what causes happiness or distress to the individual soul there is nothing besides the mind. It is the mind that bewildered out of ignorance created a material life of friends, neuters and enemies [see also 10.32: 17-22, B.G. 9: 29]. (60) Therefore in all respects, My best, bring with an intelligence absorbed in Me the mind under control and thus connected have the complete [the marriage, the comprehension] of yoga [see also S'rî S'rî S'ikshâsthaka-verse 1]. (61) Whosoever with full attention meditates on, makes others listen or listens himself to this [song] based upon the knowledge of the Absolute as sung by the mendicant, will for certain never be overwhelmed by the dualities.'

*: Some think that the essence of yoga is to stop the mind all together, but Krishna stresses in this chapter clearly that it is about the control, not the stopping. That stopping is an impersonalist *mâyâvâda* buddhist technique to concentrate on one's essence and constitutes a willfully created illusion [see Buddhism]. Saying *neti-neti* like Prahlâda e.g. will the mind indeed concentrate on the essence which exactly will boost the mind in that direction. So with the stopping of its worldly engagement, the real engagement of the mind in prayers and philosophy begins. Not going for the *siddhis*, the mystical perfections, the mind must so be engaged for the Fortunate One, for Krishna, by means of concentration on His names, mantras and stories. By *s'ravanam*, *kîrtanam* etc. one has to learn to listen, sing and follow according to the scripture, the guru

and the co-believers. The first two yoga *sûtras* I.1 & 2 *atha yogânus'ânamam, yogah citta vritti nirodah*, should be translated with 'as the lesson of yoga, now curb the rumination of the mind about worldly things' and not with 'your yoga lesson now is to stop the mind from working'. Of course one has to use one's mind, in obedience to the Holy Spirit, to the voice of God; the mind is after all an aspect of the divine ruled by Aniruddha in the *catur vyûha* (see also *vritti* and *siddhi*).

Chapter 24

Analytic Knowledge, Sâṅkhya, Summarized

(1) The Supreme Lord said: 'And now I shall discuss with you the analytic knowledge as established by the classical authorities. Knowing this a person is immediately able to give up the bewilderment that is based upon the duality. (2) In the beginning, during the epoch of dutifulness [Krita] and before that time there existed people expert in discrimination to whom the seer and the seen were simply one and the same [see also 11.22: 29]. (3) That one undifferentiated truth inaccessible to speech and mind turned into the twofold of the forms brought about by material nature on the one hand and the complete whole [the integrity of nature itself] on the other hand [*prakṛiti* and *puruṣa*, see 11.22]. (4) One of the two indeed is she, the substance of material nature which, consisting of a double self [products and causes, symmetry and complementarity] while the other entity is he, the knower, who is called the original person [the enjoyer or male principle]. (5) In order to fulfill the desires of the living entity manifested from My agitation of material nature [in the form of time, of *Kâla*], the modes themselves: *tamas*, *rajas* and *sattva* [the *gunas*]. (6) From the realization of these arose the possibility of the lead, the thread, of primeval nature [the *sûtra*], because in the transformation of the greater reality [the *mahat-tattva*] that is associated with it the identification came about [of the *puruṣa* with it leading to *ahankâra* or false ego], which is the cause of bewilderment. (7) That I-awareness [or false ego] is thus of the three categories and [makes accordingly] with emotion, clarity and ignorance [alternately use of] the sense objects [*tanmâtra*], the senses [*indriyas*] and the mind [*manas*]. Thus it [the identified self] constitutes the cause of understanding and not understanding [the so-called conscious and unconscious]. (8) From the darkness of the false ego arose the subtle sensations of gross matter, from its clarity arose the senses and from the goodness of the identified self arose the eleven gods [see *deva*]. (9) Because all the elements under My influence were combined came the egg of the universe into being which serves as My supreme residence [see from 11.22: 18].

(10) Within that egg situated in the water of the causal ocean I appeared [as *Nârâyana*], whereupon from My navel a lotus arose that is known as the universe. On that lotus found the selfborn one his existence [Brahmâ, see 3.8]. (11) He, the soul of the universe endowed with passion, created from his penance by My mercy the three different worlds called earth, the atmosphere and heaven [*bhûh*, *bhuvah* and *svaha*], along with its rulers [see *Gâyatrî* and *loka*]. (12) Heaven became the home of the demigods, the atmosphere the home of the ghostly spirits, the earthly places are the home of the humans and other living beings and the beyond of these three is there for the ones of perfection [*siddhaloka*]. (13) The places of the underworld were by the master created as the residence of the unenlightened and the ones perfect to the ego [the 'snakes', the *Nâgas*]. All the destinations of the three worlds thus owe their existence to the fruitive activities of the souls who are entangled in the modes [see B.G. 4: 17, 10.1: 42-43]. (14) By penance, yoga and even by forsaking [in *sannyâsa*] one is of the spotless destinations of *mahar*, *janas*, *tapas* and *satya*, but My destination [Vaikunthha] is reached by devotional service. (15) As arranged by Me, the Supporter, the Self of Time, one rises up from or drowns in the mighty stream of the modes of this world in which one is bound to profit-minded labor. (16) Whatever the small, the great, the thin and the massive of the manifestation, is all brought about by the combination of the two of material nature and the enjoyer [see also B.G. 18: 16]. (17) That what constitutes the cause of something is there in the beginning, during the life as well as in the end of that what was produced. The transformation [the ingredient as well as he who transforms and not so much this or that form] is what makes the real of common utensils like matters of gold and things of clay [compare 6.16: 22, 10.87: 15, 11.22: 8]. (18) Something which operates as a previous ingredient in the production of another thing that is thus a modification of that ingredient, is called the true of something when it is present from the beginning to the end [compare B.G. 2: 13, 2: 16]. (19) Material nature constituting the basis [*âdhâra*] of the causal ingredient [the transformed], the real of the Original Person [He who transforms], and that what sets in operation, viz. Time [the transformation], are the three [of resp. *prakṛiti*, *Puruṣa* and *kâla*] who together constitute the Absolute Truth [the Brahman] that I am. (20) The bountiful creation will for the sake of the variegatedness of its qualities generation after generation continually be maintained until its dissolution for as long as I look after it [see also B.G. 3: 24]. (21) When the Universal Form that is

pervaded by Me has manifested the planetary variety of its time periods [of creation, maintenance and decay], this variety with its different worlds [losing its synergy] becomes fit for [dissolution into] its five composing gross elements [see *yugas*, *manvantaras*, and B.G. 11: 13]. (22-27) The mortal frame [at the time of annihilation] merges with the food, the food with the grains, the grains with the earth and the earth with the fragrance. The fragrance is merged with the water, the water with its quality, that taste with the fire and the fire with the form. Form is being merged with the touch, the touch then with the ether, ether with the subtle object of sound and the senses [of sound etc.] with their sources [the gods of the sun and moon etc.]. The sources [as the *ahankâra* ego of passion] are merged with the emotions [the ego of goodness], My dearest, and they merge with the mind, the controller of the sound, which dissolves in the original of the elements [ego of slowness], and that all powerful primal elementary nature merges with the cosmic intelligence [*mahat*]. That greater nature merges in its own modes and they on their turn merge with their ultimate abode of the unmanifest which merges with the infallible Time. Time merges with the individuality [the *jîva*] of the Supreme in command of the illusory potency and that individuality merges with Me, the Supreme Self Unborn [*âtmâ*], who, characterized by creation and annihilation, perfectly being established in Himself remains alone 3.11: 28, 4.23: 15-18, 11.3: 12-15]. (28) Just as the darkness cannot remain with the sun rising in the sky, the same way the bewilderment of the dual mind cannot remain in the heart of someone who seriously studies this. (29) This is what I, the Overseer of the Spiritual and Material world, had to say about this Sâmkhya direction [see also 3.25 - 3.33] which breaks the bondage of doubts of people who in their lives go along with and go against the nature of things.'

Chapter 25

The Three modes of nature and Beyond

(1) The Supreme Lord said: 'O best of persons, try to understand what I'm about to say about the way someone is influenced by a certain mode of My material nature [*]. (2-5) With the mode of goodness one finds equanimity, sense control, tolerance, discrimination, penance, truthfulness, compassion, remembrance, contentment, renunciation, freedom from desire, faithfulness, modesty and pleasure within. With the mode of passion there is lust, endeavor, conceit, dissatisfaction, false pride, the quest for blessings, separatism, sense-gratification, rashness, love of praise, ridicule, display of valor and hard sanctioning. With the mode of ignorance one runs into intolerance, greed, deceitfulness, violence, attention seeking [in particular with women], hypocrisy, listlessness, quarrel, lamentation, delusion, the suffering of depression, sloth, false expectations, fear and indolence. These I one after the other described, constitute the majority of effects of the modes. Now learn about their combinations [see also B.G. 14]. (6) O Uddhava, the ordinary activities in the mentality of 'I' and 'mine' are there so from their combination, just as the activities of the mind, the senses, their objects and the vital airs are there as a combination of them [see also 11.23: 49, 11.24: 7, 11.24: 13]. (7) When the person is fixed in religiosity, economic development and sense gratification brings each of the modes intermingling to this the faith, wealth and enjoyment. (8) In case someone as a householder [*rajas*] is of a devotion that is characterized by a materially motivated practice [*tamas*] and he as a consequence thereof sticks to his [religious] duties [*sattva*] is one clearly dealing with a combination of modes. (9) From a person his calm one can tell that he is endowed with goodness, his lust is indicative of the mode of passion and from his anger one may conclude that he is caught in ignorance. (10) When someone, with the fulfillment of his duties, worships Me irrespective the results, such a man, or woman also, should be understood as being established in the nature of goodness. (11) When one with one's duties worships Me hoping for benedictions such devotion should be understood as being of the nature of passion, and when one does it with the intention to be violent is one of ignorance [see also B.G. 17: 20-22]. (12) One may conclude that the modes of *sattva*, *tamas* and *rajas* relate to the individual soul and not to Me; one is bound to them because they, the way they manifest in the mind, lead to one's attachment to material results [see also B.G. 4: 14]. (13) When the mode of goodness - which is pure, luminous and auspicious - predominates over the other two, a man will be graced with happiness, religiosity, knowledge and other good qualities [see also B.G. 14: 11, 18: 37]. (14) When passion defeats both goodness and ignorance one is caught in fruitive labor, in defending one's reputation and in being opulent, because one then out of one's attachment is of separatism and impermanence and thus unhappy [see also B.G. 14: 12, 18: 38]. (15) When ignorance outdoes passion and goodness one has lost one's discrimination, one's consciousness is covered, one loses one's initiative and one lands in bewilderment and complaining, with sleeping too much, violence and false hopes [see also B.G. 14: 13, 18: 39]. (16) When one's consciousness clears up and the senses are no longer distracted, one is physically self-confident and of a detached mind; in that case one may speak of the goodness of My refuge. (17) Passion you can recognize by the following symptoms: the intelligence is disturbed by too much activity,

one fails to disengage from one's senses, one is not at ease with one's body and the mind is unsteady. (18) Failing in the higher functions of consciousness, growing dull, being unable to focus, losing one's mind, groping in the dark and being gloomy you should understand to be of the mode of ignorance. (19) With an increase of the mode of goodness the strength of the God-conscious increases, with an increase of passion the unenlightened get stronger and when the mode of ignorance increases, o Uddhava, the wild man steps forward. (20) Know that the wakeful state of consciousness is there by the mode of goodness, that sleep is indicative of passion, that the deep of sleep is there by the ignorance of the living entity, while the fourth state [*turiya*, the transcendental] pervades the three [see also 7.7: 25 and B.G. 6: 16]. (21) In the mode of goodness spiritual persons reach higher and higher, in the mode of ignorance one goes, head first, lower and lower and in the mode of passion one is stuck in between [see also B.G. 6: 45, 16: 19]. (22) Those who die in goodness go to heaven, those who die in passion go to the human world and those who die in ignorance go to hell. They however who are free from the modes come to Me [see also B.G. 9: 25, 14: 18]. (23) Work dutifully done as a sacrifice for Me without desiring the results is in the mode of goodness, work done with an expectation of some result is in the mode of passion and when one engages with violence or jealousy and such, one is of the mode of ignorance [B.G. 17: 20-22]. (24) Knowledge in the mode of goodness is emancipatory [of enlightenment], of passion one is opinionated and in ignorance one is of a materialistic conviction. Spiritual knowledge on the other hand that is focussed upon Me is considered to be free from the modes [see also 6.14: 2]. (25) To have one's residence in the forest [to be a recluse] is of the mode of goodness, to reside among man [family] is of passion one says, and to reside in a gambling house is of the mode of ignorance, but My residence is above the modes [see also 7.12: 22, 11.18: 25]. (26) A worker free from attachment is of the mode of goodness, blinded by personal desire one is a man of passion, and a performer who lost his vision one considers a man of ignorance [see 11.22: 38-39]. He [though] who has taken shelter of Me is free from the modes. (27) Being of the soul one's faith is of goodness, but being of passion one has put faith in fruitive activities, in karma. To be irreligious is of the mode of ignorance, but that faith which is of service to Me is transcendental to the modes. (28) Beneficial, pure and attained effortlessly is food considered to be of the mode of goodness, [strongly] catering to the senses it is of the mode of passion and impure foodstuff which makes one suffer is of ignorance [see also B.G. 17: 7-10]. (29) Happiness derived from the soul is of the mode of goodness but generated from sense objects it is of passion. Happiness derived from delusion and depravity is of ignorance, but the happiness that is free from the modes one finds in Me [see 11.15: 17 & B.G. 5: 21, but also 6: 7].

(30) And thus the material substance, the place, the fruit of action, the time, the knowledge, the activity, the performer, the faith, the state of consciousness and the species and destinations of life all belong to the three *gunas*. (31) All states of existence, whether seen, heard or pictured in one's mind, are, being composed of the *gunas*, regulated and guarded by the enjoyer who is of a subtle nature, o best among men [see also *linga*]. (32) These forms of existence [and stages of life] of the enjoyer result from the karma one has with the modes of nature. O gentle one, the modes that manifest themselves in the mind are conquered by the individual soul who is dedicated to Me in bhakti-yoga. Such a soul qualifies for My transcendental love. (33) For that reason they who obtained this human body should be as smart to discard the modes and worship Me, the source of knowledge and wisdom. (34) A learned and unbewildered man of wisdom should worship Me free from attachment and, with his senses under control taking to the mode of goodness, conquer the modes of passion and ignorance. (35) And also the mode of goodness he must conquer thus being connected [in devotion]. The individual whose intelligence found peace in being indifferent about the modes, is liberated from them by giving up on that what constituted the cause of the covering of his soul and reaches Me. (36) The living entity who as an individual soul by Me thus was liberated from the modes of nature that nestled in his mind, thus finds, by dint of the Absolute Truth, the completeness and must no longer wander, nor to the internal nor to the external of his existence.'

* The word nature can also be taken literally as the modes in the sense of the seasons and their primary demigods. Krishna says that Vishnu, who is the original controller above the modes, the best of the gods [10.89: 14-17], is of the goodness [11.15: 15], the purest mode [B.G. 14: 6], leading to the godliness of Him [B.G. 14: 14] and that of the seasons He is the season of spring [B.G. 10: 35]. As such is autumn/spring His season of balance and of the mode of goodness. The same way the inertia of cold is representative for the mode of ignorance that is ruled by S'iva and the hyperactivity and heat of the summer is a display of the mode of passion that is ruled by Brahmâ.

The Song of Purûravâ

(1) The Supreme Lord said: 'Having acquired this human body one achieves, situated in My dharma under My direction, the Supreme Soul of Spiritual Happiness, Me who is situated in the heart. (2) The soul who by devotedly keeping to the knowledge of self-realisation was completely liberated from that what set him apart materially [his identification], does not get entangled in the midst of the material products of the modes of nature that, temporary as they are, constitute nothing essential despite of the fact that they before his eyes here and now appear as something real. (3) One should never at any time seek the company of materialists devoted to the gratification of their genitals and bellies because they who follow such people, just like a blind man following a blind man, will fall into the darkest pit. (4) The descendant of Ilâ [Aila or Purûravâ, see also 9.14: 15-16], the well-known great emperor, sang the following mighty song when he managed to put an end to his bewilderment by taking heart in the detachment he felt in his separation from Urvas'î. (5) When she abandoned him he ran after her naked crying out to her like a madman as she left: 'O my wife, o you terrible woman, please stop!' (6) After all the years of gratifying his insignificant lusts still not being satisfied, he, whose mind was possessed by Urvas'î, didn't realize how many nights and days had passed that way.

(7) Aila said: 'How regrettable is the extent of my delusion! With my consciousness contaminated by lust I, by this goddess being seized by the neck, didn't notice the passing of my life time. (8) Under her spell I had, alas, for so many years comprising so many days, really no idea whether the sun was rising or setting. (9) How unfortunate is that total bewilderment of mine because of which the body of this mighty emperor, this crown jewel of kings, became a cuddly toy for women! (10) When she abandoned me, the mighty controller, with all of my kingdom as if I were a blade of grass, I ran, crying out like a madman, naked after the woman. (11) Where now is the influence, strength, sovereignty of the person who I am? I ran after this woman leaving me, just like an ass that by the hoof is being kicked in the face for punishment! (12) What's the use of knowledge, austerities and renunciation, of listening to the scriptures, of solitude and silence for him whose mind is stolen by women? (13) To hell with the fool I am who doesn't know his own best interest, I who thought he was a scholar in achieving the position of lord and controller, but just like a bullock or ass was conquered by women! (14) For so many years serving Urvas'î's lips I, with the lust born from my mind, never got enough of the nectar, just like a fire that is never satisfied by oblations. (15) Who else but the Lord of the Sages Satisfied Within, the Supreme Lord Beyond the Senses, would be capable of freeing someone else who lost his mind with a woman of pleasure? (16) Out of control with myself I, dull-minded, saw no end to my confusion, even though the goddess eloquently gave me advice [see 9.14: 20-22]. (17) What would have been her offense to a 'see r' like me who, taking a rope for a snake has no idea what he's really dealing with? I'm the one out of control with his senses isn't it? (18) What does this filthy body, unclean, full of bad odors, have to offer, what are those 'blossoming qualities' and so on anyway, they are clearly a false appearance sprouting from ignorance! (19-20) One can never decide whether this body is the property of one's parents, wife, employer, fire, the dogs and jackals, the soul or one's friends. One gets [nevertheless] attached to this abominable matter and praises it in case of a woman for having such a cute nose, beautiful smile and face, but one heads with it for the lowest destination. (21) In what sense would one differ from worms when one enjoys that what is composed of skin, flesh, blood, muscle, fat, marrow and bone, urine, stool and pus? (22) A man understanding what's best for him, should never even think to run after women or associate with men who chase women, this for the sole reason that the mind united with the senses reaches for sense-objects and thus gets agitated [compare 5.5: 2, 7.12: 9, 9.19: 17, 9.14: 36]. (23) A thing not heard or seen gives no rise to mental agitation, for someone who is not using his senses becomes pacified, he has his mind under control. (24) When the senses, with the six enemies of the spirit [*shath-varga*], cannot even by wise men be trusted, then what to say of persons like me? That's why one shouldn't get attached to women or seek the company of men attached to women [see also *yoshita*].'

(25) The Supreme Lord said: 'He who as the god of gods and men thus sang his song [of complaint], then gave up the world of Urvas'î. With realizing Me, the Supersoul, in his heart, he found peace while the transcendental knowledge put an end to his illusion. (26) Someone intelligent therefore does away with bad association. He better gets attached to devotees, because one only with the words of the saintly cuts with the deep attachment of one's mind. (27) The devoted with their minds fixed on Me do not depend [on lusts] and are with an equal minded vision completely peaceful and free from possessiveness, false ego, the dualities and greed. (28) O most fortunate one, these greatly fortunate souls are constantly discussing My stories, and these discussions have the power to completely eradicate the sins of anyone participating in them. (29) They

who hear, chant and respectfully take them to heart, the faithful ones of that resolve, reach My devotional service. (30) What else would there remain [to be accomplished] for a devotee who has achieved My devotional service, the service of Me, the One of Countless Qualities who is the Absolute Truth Comprising the Experience of Spiritual Happiness. (31) The way cold, fear and darkness will dissolve for the one who resorts to the supreme grace of fire [viz. Agni], are similarly the dullness, sense of danger and ignorance removed of someone who serves the saintly. (32) For those who submerge and rise up again in the fearful ocean of material life are the saintly devotees, who are so peaceful in understanding the Absolute, a supreme shelter as good as a strong boat in the water for the drowning [compare 11.23: 28 and 11.17: 44]. (33) With food as that what gives life to the living entities, with Me as the shelter of the distressed and the religion as the asset for men passing away, are the devotees the refuge for those in fear of falling down. (34) The devotees offer one one's eyes while the sun shows the outer world after having risen; the devotees are the ones worshipable, they are one's [true] relatives, just as they are one's very soul and represent Me as well [see e.g. 1.1: 15, 3.5: 47, 3.6: 28, 11.2: 6]. (35) He [Purûravâ] who for that reason had surrendered himself to the Supreme, thus freed from desiring after the world of Urvas'î, traveled, liberated from all attachment, truly satisfied within himself this earth.'

Chapter 27

On Respecting the Form of God

(1) S'rî Uddhava said: 'Please explain the yoga of the service unto You as a deity, o Master. Who is of that worship, in respect of what form is one of worship and in what manner are You worshiped then, o Master of the Sâtvatas [see also *mûrti* and 11.3: 48-55]? (2) The sages Nârada, Bhagavân Vyâsa and my preceptor the son of Angirâ [Brihaspati] repeatedly say that there is nothing as conducive to one's welfare. (3-4) The words that emanated from Your lotus mouth about this were expressed by the great unborn Lord [Brahmâ] speaking to his sons who are headed by Bhrigu, and by the great Lord S'iva speaking to the goddess [Pârvatî, see B.G. 3: 9-10]. This [service to Your deity form] is approved by all classes and spiritual orders of society and is, I think, most suitable for women and the working class, o Magnanimous One. (5) O Lord with the Lotus Eyes, please, o Controller of All Controllers in the Universe, speak to your bhakta, who is so full of attachment, about this means of liberation from the bondage of *karma*.'

(6) The Supreme Lord said: 'There is indeed no end to the innumerable prescriptions for acting in [bhakti-]yoga [see e.g. B.G. 1-6]; so, Uddhava, let Me in brief explain it nicely one step at a time. (7) One should properly be of worship by choosing for one of the three kinds of processes of sacrifice: according to the Vedas, according to the explanatory literatures [*tantras* like the Pañcarâtra] and according to a combination of them. (8) Please take faithfully notice of the way a person, who to the for him relevant sacred precepts [*] achieved the status of a second birth, with devotion should be of worship for Me. (9) With the necessary material he must, connected in bhakti, free from ulterior motives worship Me, his worshipable guru, with the help of an idol, or with an altar, a fire, the [position of the] sun, with water or with Me as being present in the twiceborn heart itself [**]. (10) Concerning the two kinds of purification one should first bathe and brush one's teeth and secondly bathe in mantras with the application of clay and such [see *tilaka*, *kavaca* and 6.8: 3-10]. (11) To be freed from his karma he who is perfectly fixed in his determination should engage in My ritual worship [*pûjâ*] with performing duties as prescribed in the Vedas [see also 11.14: 35] like being of ceremonial respect and such at the three junctures of the day.

(12) There are eight types of forms with which one remembers Me: in stone, wood, metal, smearable substances [like clay], being painted, in sand, in jewels and as an image kept in the mind. (13) The individual form which is thus of two varieties - viz. subject and not subject to change - does, when it is installed in a temple for permanent, o Uddhava, not have to be brought forward (*âvâdana*) or brought away (*udvâsa*). (14) When the form is temporarily installed one has these two options, but assigned a fixed place do the following options occur: not of a smearable substance [or of paint or wood] it is washed but in all other cases it is cleansed without water. (15) There is My worship of the different forms with excellent paraphernalia and the worship of a devotee free from material desire using whatever that's readily available, as well as certainly the worship in the heart by what was mentally conceived.

(16-17) Customary bathing and decorating is most appreciated for an idol [in the temple], Uddhava, for an altar is that an exercise of respect in mantras [*tattva-vinyâsa*] and for fire are oblations [of sesame, barley etc.] drenched in ghee considered the best. For the sun that is a respectful greeting with a meditation in

âsanas [see *Sûrya-namskar*] and for water are offerings of water and such most dear [to Me]. (18) When even a bit of water that is presented by My bhakta with faith is most dear [to Me, see also B.G. 9: 26], then how much more would foodstuffs, flowers, lamps, fragrances and incense mean? By contrast the many that is being offered by non-devotees will not bring about My satisfaction [see also B.G. 16]. (19) Being clean, having collected the necessary items, with the blades [of *kus'a*] of the seat that was arranged to the east, and sitting down facing the east or the north, or else directly facing the deity, he should then be of worship [compare 1.19: 17, 4.24: 10, 8.9: 14-15]. (20) Chanting mantras and assigning them to his own and to My deity body should he with his hand wipe clean [the altar and deity] and properly prepare the sacred pot and vessel for sprinkling the water. (21) With the water of the vessel sprinkling the area of the deity, the utensils and his own body, he should next prepare three vessels with water and arrange for the necessary auspicious items as far as they're available [like flowers, grains, blades of grass, sesame seeds etc., see ***]. (22) With the three vessels of water present for His feet [*pâdya*], His hands [*arghya*], and His mouth [*âcamana*] the worshiper then should be of purification with the mantras for [respectively] the heart [*hridayâya namah*], the head [*s'îrase svâhâ*] and the tuft of hair [*s'ikhâyai vashath*] as also with the Gâyatri. (23) He is expected to meditate on the Original Individuality of all Expansions, the very subtle transcendental form of Mine that, within his body that was fully purified by air and fire, is situated on the lotus of the heart and is experienced in the end vibration of the Pranava [see also 2.2]. (24) With the help of that by his own realization conceived, meditated form perfectly being of worship within his body that got charged in being pervaded by His presence, he should conscientiously carry out the worship with inviting Him by [*nyâsa*] touching His limbs with mantras in order to establish Him within the deity and all that is respected along with it. (25-26) One should for the achievement of both [enjoyment and liberation], in respect of both the Vedas and the *tantras*, together with the items of worship make the offerings of the *pâdya*, *arghya* and *âcamana* water to Me, after having imagined My seat with the nine *s'aktis* and the [deities of] dharma etc. [*4] as an effulgent lotus with eight petals with saffron filaments in its whorl. (27) He should one after the other respect the Lord His disc-weapon [the Sudars'ana *cakra*], His conch [the Pânçajanya], His club [the Kaumodaki] and His arrows and bow [the S'ârnga], His [Balarâma items of the] plow and pestle [*hala* and *mushala*], his gem [the Kaustubha], His garland [the Vaijayantî] and His chest mark curl of white hairs [the S'rîvatsa]. (28) Garuda, Nanda, Sunanda, Pracanda and Canda, Mahâbala, Bala, Kumuda and Kumudekshana [are the names of His carrier bird and eight associates]. (29) Durgâ, Vinâyaka [Ganes'a], Vyâsa, Vishvaksena [see 6.8: 29, 9.21: 25-26], the spiritual masters, the godly, should each in their own place facing the deity be worshiped with the sprinkling of water and other rituals [*5]. (30-31) Using waters scented with sandalwood, *us'îra* root, camphor, *kunkuma* and *aguru* the worshiper should every day bathe [the deity] as far as his means permit; also he should chant hymns, such as the one from the Vedic chapter known as Svârna-gharma, the incantation called Mahâpurusha, the Purusha-sûkta [from the Rig Veda] and songs from the Sâma Veda such as the Râjana and such. (32) My devotee should with love decorate Me with clothing, a sacred thread, ornaments, marks of *tilaka*, garlands and fragrant oils as is enjoined. (33) The worshiper should present to Me with faith *pâdya* and *âcamana* water, fragrances and flowers, whole grains, incense, lamps and such items. (34) According to one's means one should arrange for offerings of foodstuffs like candy, sweet rice, ghee, rice flour cake [*s'ashkulî*], sweet cakes [*âpûpa*], sweet rice flour dumplings with coconut [*modaka*], spicy sweet wheat cake of ghee and milk [*samyâva*], yogurt and vegetable soups. (35) Massaging with ointment, cleaning the teeth before a mirror, bathing, food to be chewed and not to be chewed, singing and dancing one should have on special days or else every day. (36) In a sacrificial area set up as prescribed one should, wearing a girdle, using a fire pit and an elevation for sacrificing, by hand build and bring to a blaze a fire that is equally piled up. (37) Spreading [kus'a grass, mats] and then sprinkling and ceremonially [*anvâdhâna*] placing wood in the fire the way it is prescribed he should, having arranged for the *âcamana* water, sprinkle the items to offer and meditate on Me as residing in the fire. (38-41) Meditating in worship on Him as being brilliant with a color of molten gold, with His conch, disc, club and lotus, His four arms and tranquility; His garment with the color of the filaments of a lotus, shining helmet, bracelets, belt, the ornaments on His arms, the S'rîvatsa on His chest, the effulgent Kaustubha and a flower garland; throwing pieces of wood soaked in ghee into the fire and in the course of the *arghya* ritual making the two offerings of sprinkling ghee [in two ways called Âghâras] and [two different] oblations of ghee [called Âjyabhâgas], the intelligent one should offer into the fire, with root mantras and the [sixteen lines of the] Purusha-sûkta hymn the oblations to Yamarâja and the other demigods called Swishthakrit in due order using a mantra for each [see also 11.14: 36-42, 11.19: 20-24, 11.21: 15]. (42) Thus having been of worship next offering obeisances unto His associates, he should present offerings chanting the basic mantra for the deity in question and remember the Absolute Truth as being the Original Self of Nârâyana. (43) After offering the *âcamana* water and giving the remnants of the food to Vishvaksena, he should present prepared betel nut and fragrant water for the mouth [see also 11.3: 48-53, 11.25: 28]. (44) He should [next] for some time [see *kâla*, 11.21: 9] become absorbed in celebration by listening himself and make others listen to My stories, by acting out My transcendental activities and by dancing, chanting loudly and singing along with others [see also e.g. 11.5: 36-37, 11.14: 23-24]. (45) With prayers from the Purânas, with large or small prayers from

other ancient scriptures and with prayers written by others [see *bhajans*] and prayers from more common sources, he should prostrate and pay homage saying: 'O Lord, please show Your mercy'. (46) Placing one's head at My feet with one's palms brought together [he may say a prayer like:] 'O Lord, please protect this surrendered soul who in this material ocean is afraid of being devoured by death' [compare B.G. 11: 19]. (47) Praying thus he should put the remnants granted by Me to his head and he should do this prayer once more when the deity respectfully is to be bidden farewell so that the light [of the deity] finds its place within the light [of his heart *6].

(48) Whenever one develops faith in Me in whatever deity form or other manifestation, one should for that form be of worship since I, the Original Soul of All, am situated within all living beings as well as in oneself [see also B.G. 6: 31 and *7]. (49) This way by the processes of acting in yoga a person with respect for the Veda and more specialized texts will both in this life and the next by My grace achieve the desired perfection. (50) In order to properly establish My deity the devotee should build a strong temple and maintain beautiful flower gardens meant [to provide flowers] for daily *pûjâ*, festivals and yearly occasions. (51) He who puts at My disposal land, shops, cities and villages in order to assure the continuance of the daily worship and the special occasions, will achieve an opulence equal to Mine. (52) Installing the deity brings sovereignty over the entire earth, building a temple gives rulership over the three worlds and performing *pûjâ* and likewise services will deliver one the realm of Brahmâ. When one does all three one will attain a status equal to Mine. (53) [But] he who free from ulterior motives engages in bhakti-yoga reaches that what is the result of devotional yoga: thus being of worship he gets Me [see also 5.5: 14, 11.12: 24 and B.G. 6: 44]. (54) He who steals away the property of the gods and the brahmins that was donated by oneself or by others, is a stool-eating worm bound to take birth for a hundred million years [compare 10.64: 39]. (55) The perpetrator [of that kind of theft] as well as his accomplice, as also he who prompted it and the one who approved it, all will share the karmic reaction in the life that follows in which they, depending their commitment, will have to face the consequences.'

*: The *paramparâ* says to this that members of the three higher classes of society all achieve the twice-born status by initiation into the Gâyatrî mantra. To the tradition may *brâhmana* boys after due preparation be initiated at the age of eight, *kshatriya* boys when they're eleven and *vais'ya* boys when they're twelve.

** : The materialist devotee - almost any person thus - is of devotion with the help of an image of God in the form of a timetable, the altar in the form of the desk in his office, the fire in the stove on which one regularly has one's meals cooked, the sun with the date and the clock one is manipulating pragmatically, the water with the daily shower one takes and the dishes one washes, and the twice-born heart in his daily contemplations to the wisdom one acquired as an adult from personal experience and one's teachers. Thus is everyone, more or less engaged in devotional service to the practices of devotion mentioned here, be it at an unconscious materialist and rather impersonal level (see *prâkrita*).

***: 'S'rîla S'rîdhara Svâmî gives references from Vedic literature stating that the water meant for bathing the feet should be combined with millet seeds, *dûrvâ* grass mixed in water, *vishnukrânta* flowers and other items. The water used for *arghya* should include the following eight items - fragrant oil, flowers, unbroken barleycorns, husked barleycorns, the tips of kus'a grass, sesame seeds, mustard seeds and *dûrvâ* grass. The water for sipping should include jasmine flowers, ground cloves and kakkola berries' (p.p. 11.27: 21).

*4: The seat of dharma is here imagined as consisting of the righteousness, wisdom, detachment and supremacy as its legs, its opposites as the sides and the three *gunas* as the three planks of the base.

*5: According to S'rîla Jîva Gosvâmî are the personalities mentioned here eternally liberated associates of the Lord who reside in the spiritual sky, beyond the material manifestation. Not so much the Ganes'a that in this world, as the son of Lord S'iva, is famous for awarding financial success, and the goddess Durgâ, the wife of Lord S'iva, who is famous as the external, illusory potency of the Supreme Lord.' (p.p. 11.27: 29).

*6: Devotees accepting flowers, food or fire from the deity customarily take the offering first to their head as a token of respect.

*7: The *paramparâ* adds here: 'By regulated, faithful worship one gradually understands that the deity is

completely nondifferent from the Supreme Lord Himself. At that stage, on the strength of deity worship, one rises to the second-class platform of devotional service. At this more developed stage one desires to make friendship with other devotees of the Lord, and as one becomes solidly established in the community of Vaishnavas, one completely gives up material life and gradually becomes perfect in Krishna consciousness' (p.p. 11.27: 48).

Chapter 28

Jñāna Yoga or the Denomination and the Real

(1) The Supreme Lord said: 'When one understands that the world, this combination of matter and person, is based upon one and the same reality, one should refrain from praising and criticizing someone else's nature and activities. (2) He who praises or criticizes someone else's nature and actions quickly loses grip on that which is his own interest because he gets entangled in a self-created reality. (3) A person aware of the objective diversity is just [as unaware of the one reality] as an embodied soul whose senses overcome by sleep within the physical encasement experience the illusory [of a dream] or the deathlike of having lost consciousness. (4) How can one distinguish between good and bad with this material duality that belongs to the realm of our imagination? Musing over it with our mind and expressing it in words we do not cover the truth [*]. (5) Shadows, echoes and mirages, though mere projections, create motives [in people]; the same way the body and all of its material conceptions create fear until the day one dies. (6-7) The Supreme Soul who alone creates the universe and is created as its Lord, protects and is protected as the Self of all Creation and withdraws and is withdrawn as the Controller. Accordingly no other entity can be ascertained as existing apart from Him, and thus has this threefold appearance established within the Supreme Self and consisting of the modes no [other or independent] basis; know that the threefold [of the seen, the seeing and the seer according to resp. the *tamas*, the *rajas* and the *sattva* quality] is a construct of the illusory energy [under the influence of Him in the form of Time, see also B.G. 14: 19]. (8) Someone who fixed in the knowledge as laid down and realized by Me knows about this, does not blame or praise [in looking for another cause], he freely wanders the earth just like the sun does [see B.G. 2: 57, 13: 13, 13: 32, 14: 22-25]. (9) When one from direct perception, logical deduction, scriptural truth and one's self-realization knows that the inessential has a beginning and an end, one should move around in this world free from attachment [see also B.G. 2: 16].'

(10) S'rî Uddhava said: 'O my Lord, who is it actually who carries the experience of this [changing] material existence? It is not precisely the [unchanging] soul, the seer who is self-aware, nor does it belong to the body, the seen that [changing itself] has no experiencing self of its own. (11) The inexhaustible soul, free from the modes, is pure, self-luminous and uncovered just like a fire, while the material body is like firewood that is without understanding. To which of the two belongs the experience of a material life in this world?'

(12) The Supreme Lord said: 'As long as the soul is attracted to the body, the senses and the vital force, his material existence, which carries its fruit in due course, will nevertheless be meaningless because of a lack of discrimination. (13) Even though material substance has no real existence [because of its impermanence], the material condition [as for its constituent elements] does not cease to be and one has, like in a dream contemplating the objects of the senses, to face the consequent disadvantages [compare 3.27: 4, 4.29: 35 & 73, 11.22: 56, B.G. 2: 14]. (14) That [dream] what brings the one who is not awake in his sleep many undesirable experiences, will certainly not confound the one who awakened though. (15) Lamentation, elation, fear, anger, greed, confusion, hankering and such is seen upon the birth and death of one's identification with the body [*ahankāra*] and does not depend on the soul [that doesn't take birth or die, see 11.22: 12, 11.23: 50-56, 11.25: 30]. (16) Falsely motivated dwelling within the self of the material body, the senses, life air and the mind, the living being assumes his form according to the *gunas* and the karma. He is then, depending the way he relates to the thread constituted by the greater of nature, described with different names when he under the strict control of Time wanders about in the ocean of matter. (17) This without a firm basis being represented in the many forms of the mind, the speech, the life force, the gross body and fruitive actions, will, with the sword of transcendental knowledge that was sharpened in worship, be cut down by a sober sage who walks the earth free from desires. (18) Spiritual knowledge [entails] the discrimination [of spirit and matter and is nourished by], scripture and penance, personal experience, historical accounts and logical inference. [It is based upon] that which is there equally in the beginning and in the end of this [creation] and which is the same in between, knowing the Time and Ultimate Cause [of *brahman*, the Absolute Truth, see also B.G. 10: 30, 33, 11: 32 and *kāla*]. (19) Like gold alone being present before it is processed, when it is processed and in the final product of the processing, I am present in the

disguise of the different modes [of processing] of this creation. (20) My dearest, this spirit of condensed knowledge in its three conditions [of wakefulness, sleep and unconscious sleep], constitutes, manifesting itself in the form of the modes as the causing [of *rajas*], the caused [of *tamas*] and the causer [of *sattva*, compare 11.22: 30], the fourth factor [the 'gold'] which as an independent variable stands for the single truth of each of them. (21) That what was absent before, is absent afterwards, and isn't there [independently] in between, is but a designation; whatever that was created and is known by something else, is actually only that something else; that is how I see it. (22) The spiritual reality of God as established in its own light manifests the Absolute Truth as the variety of the senses, their objects, the mind and the transformations. For that reason is this creation, that because of the mode of *rajas* is subject to modification, self-luminous, even though it is not really there [see also *siddhânta*]. (23) When one this way by discriminating logic has achieved clarity about the Absolute of the Spiritual Truth, one must expertly speak against and cut with the doubt regarding the Self and satisfied in one's own spiritual happiness desist from all lusty [unregulated] matters [see B.G. 3: 34]. (24) The body made of earth is not the true self, nor are the senses, their gods or the life air, the external air, water, fire or a mind only interested in food; nor are the intelligence, material consciousness, the I that thinks itself the doer, the ether, the earth, material things or the restraint. (25) What's the merit of him who properly ascertained my identity and in his concentration managed to direct his - by the modes controlled - senses perfectly? And what on the other hand would be the blame for him who is diverted by his senses? Would the sun care about being covered by clouds or a sky clearing up? (26) Just as the sky is not affected by the coming and going qualities of the air, fire, water and earth or by the qualities of the seasons [of heat and cold], is likewise the Imperishable Supreme elevated above the influence of the natural modes of *sattva*, *rajas* and *tamas* that are responsible for the fact that he who takes his body for the true self is caught in the material world [see also 1.3: 36, 3.27: 1, B.G. 7: 13]. (27) Nevertheless, until by firmly being rooted in My bhakti-yoga one has banned the impurity of the mind of passion, one must eliminate the attachment associated with the qualities that belong to the deluding material energy [see B.G. 7: 1, 14 and **]. (28) The same way as a disease that was imperfectly treated turns back time and again and brings a man trouble, the mind that was not purified of its contamination of karma will torment the imperfect yogi who [still] is of all kinds of attachments. (29) Imperfect yogis who are commanded by impediments in the form of the human beings [family members, disciples etc., see e.g. S'rî S'rî S'ikshâsthaka-4] sent by the thirty gods [see *tridas'a*] will, on the strength of their perseverance in their previous life once more [in a new life] engage in the practice of yoga, but never again be entangled in fruitive labor [see also 11.18: 14, B.G. 6: 41-42]. (30) A normal living being who has to experience the consequences of his fruitive labor, remains, impelled by this or that impulse, in that position until the moment he dies. But someone intelligent is, despite of being situated in the material position, not that [fickle], because he with the experience of the happiness he found gave up his material desire. (31) He whose consciousness is fixed in the true self doesn't give it a moment's thought whether he is standing, sitting, walking or lying down, urinating, eating food or doing whatever else that manifests from his conditioned nature. (32) Someone intelligent doesn't take anything else for essential. Whenever he sees the not really [independently] existing things of the senses, he from his logic denies them their separateness, so that they are like the things of a dream that lose their value when one wakes up. (33) Material ignorance which under the influence of the modes of nature assumes many forms is by the conditioned soul taken for an inextricable part of himself, but the ignorance ends by simply developing His vision, My best one. The soul on the other hand is not something one accepts or leaves behind. (34) When the sun rises is the darkness in the human eye expelled, but that rising is not creating the things that are seen then. Similarly a thorough and adroit search for the true of Me puts an end to the darkness of someone's intelligence [while that search itself is not the reason why his soul exists]. (35) This selfluminous, unborn, immeasurable Greatness of Understanding who is aware of everything is the One Without a Second in whom words find their closure, and by whom impelled the speech and the life airs move. (36) Whatever the notion of duality the self might have is but a delusion to the unique soul, as it indeed has no basis outside of that very self [compare 7.13: 7]. (37) The dualistic, imaginative interpretation [in terms of good and bad, see also 11.21: 16] by so-called scholars of this in names and forms perceivable duality which unmistakably consists of the five elements, is in vain [see also 5.6: 11].

(38) The body of the yogi who with a lack of experience tries to engage in the practice of yoga, may be overcome by rising disturbances. In that case is the following the prescribed rule of conduct: (39) Some disturbances may be overcome by postures [*âsanas*] combined with concentration [*dhâranâ*], penance [*tapas*, see ***], mantras and medicinal herbs. (40) Some of the inauspicious matters can be overcome step by step by constantly thinking of Me [Vishnu-smarana], by the celebration of My names and such [*japa*, *sankîrtana*] and by following in the footsteps of the masters of yoga [see also B.G. 6: 25]. (41) Some [yogis] make their self-controlled bodies suitable by fixing themselves on the youthful with the help of various methods and try that way to be perfect in their material control [*siddhis*]. (42) By the ones who enjoy a good condition that is not honored though, convinced as they are that such an endeavor is quite useless, because the body, like the fruit of a tree, will perish anyway [see also 11.15: 33]. (43) Someone with a devoted mind

does not value it highly to practice yoga regularly with the purpose of realizing a healthy body, he who is devoted to Me gives up on the yoga [for that purpose, *4]. (44) The yogi following this process of yoga will, freed from desires having taken to the shelter of Me, not be disheartened by obstacles and [thus] experience the happiness of his soul.'

*: Contrary to popular notions that the medium would be the message, here is stated clearly that the medium is not the message. The words and the ideas, and also the so-called fixed form of things, are all false relative to the original truth, the message, the essence. That what is expressed is the essence, not the expression itself. So is the one living being of the person and the living material nature with her Time as the masculine aspect, the essence and are all ideas, fixed things of it and words about it actually false. Thus we have the paradox of the in itself false expression in words and ideas, this sentence before you as a reader e.g., of what is true on itself as the wholeness of life. So there are idols of Krishna being worshiped with the strict warning not to consider them as something material. Thus are praise and criticism, good and bad, notions missing the point of what is objectively the value free reality of brahman, the Absolute Truth of the reality free from illusion that is outside as well as inside. Or as one puts it these days: science is value-free.

** : The purport of this is that, even though the material nature as His gigantic *virâth-rûpa* form is nondifferent from the Supreme Lord (as elaborately described in this and other chapters), one who has yet to conquer material desire must not artificially seek solace in material things, declaring them to be nondifferent from the Lord [see p.p. 11.28: 27].

***: Concerning penance the beginner is reminded of the fact that voluntary penance, voluntary suffering, is better than penance enforced from the outside in the form of a disease, legal prosecution, shortage, calamities etc. Like the Jews in Exodus would be ready to leave Egypt one should be ready for the coming of the Lord [see also 11.17: 42 and B.G. 2: 40, 12: 16].

*4: Here one is reminded of the fact that characters like Râvana and Hiranyakas'ipu also practiced yoga and attained fitness; attaining perfections that way can also be a demoniac thing and is thus not the object of belief as stated here. Rather attaining the Lord is the motive for the yogi. Control, health and order is a nice thing to achieve, but without the Lord is it just as well a thing of the devil.

Chapter 29

Bhakti Yoga: the Most Auspicious way to Conquer Death

(1) S'rî Uddhava said: 'This process of yoga is, I think, most difficult to execute for someone not spiritual. Please o Acyuta, tell me in simple terms how a person easily may succeed [see also B.G. 6: 33-34]. (2) Generally, o Lotus-eyed One, yogis get frustrated exercising the mind and grow, unable to find absorption, weary in the attempt to subdue the mind. (3) For that reason, o Lotus eyed One, the swanlike delight in taking to the shelter of Your lotus feet that are the source of all ecstasy o Lord of the Universe. But they who take pride in the results of their yoga, do not and are defeated by Your material energy. (4) It comes as no surprise Acyuta, that You are a friend to all servants who, with no other shelter, are joined in intimacy with You, You who were affectionate with the animal-like [Vânaras] while the edges of Your footstool were covered by the effulgent helmets of the great controllers [like Brahmâ]. (5) Knowing the benefit You offer, o Supreme Soul, Bestower of All Perfections and dearest Lord to those seeking shelter, who would reject You or ever be devoted to anything else just to feel good and consequently forget [about You]? Would there be anything left for us to wish for when we serve the dust of Your feet [see also 10.44: 15, 10.47: 46]? (6) Not even with a lifetime as long as that of Brahmâ the learned - despite of all their work - would be capable of expressing the gratitude [we owe You] o Lord. For You show us Your path in two ways: in the form of that [authority of the Supersoul] what is mentally conceived within in order to remember the joy and in the form of the *âcârya* outside of us who is there to dissipate the misfortune of one's being embodied [the *caittya*- and the *paramparâ-guru*].'

(7) S'rî S'uka said: 'Thus by Uddhava being asked who in his heart was most attached to Him, the Lord spoke lovingly with an attractive smile, He who has the universe as His plaything and by His own energies has assumed the three different personal forms of the Controllers [the *guna-avatâras*]. (8) The Supreme Lord

said: 'Right here I will now explain to you the dharma in relation to Me that is most auspicious and by which a mortal being, executing with faith, conquers death so unconquerable. (9) Having offered one's mind and intelligence to Me, one should for My purpose stepwise [learn to] perform all work and thereto remember, by the grace of one's own loving spirit, the example of My respect of duty. (10) One should take shelter of the holy places frequented by My saintly devotees and [follow the example of] the activities of My devotees operating among the godly, the demoniac and the human beings. (11) Either alone or in assembly one should with respect for the position of the moon, at special occasions and at festivals engage in singing, dancing and such and be generous with contributions. (12) One should with a pure heart see Me within oneself as the Supreme Soul that alike the unlimited sky is present inside and outside of all living beings [see also B.G. 13: 16 and 1.7: 10]. (13-14) O brightest spirit, when one with My love thus is of respect for all living beings, one has with such an approach taken shelter of purely spiritual knowledge. When one this way regards the brahmin and the outcast, the thief and the man faithful to the brahminical culture, the sun and the spark, the gentle one and the cruel one equally, one may call oneself a wise person [see B.G. 5: 18]. (15) Of the person who constantly is meditating upon My presence in all men will quickly the rivalry, envy, disdain and false ego disappear. (16) Ignoring the laughter of one's friends and without being embarrassed about outer appearances one should throw oneself like a rod to the ground and offer obeisances to [all,] even [to] dogs, outcasts, cows and asses [see also S'rî S'rî S'ikshâsthaka-3]. (17) As long as one has not developed the vision of Me being present in all living beings, one has to be of worship this way with what one says, thinks and does with one's body [see also *tridanda*]. (18) For the one who by knowledge and realization sees the Supreme Soul everywhere is everything based upon the Absolute Truth. Thus being freed from doubt there is for such a person the duty of retiring from worldly activities. (19) This with the functions of one's mind, words and body going for the truth of Me within all living beings I consider the most appropriate of all processes. (20) My dear, because this by Me perfectly established method is free from the modes and has no ulterior motives there is, when one thus tries to be of service unto Me Uddhava, as a consequence not even the slightest loss [see also B.G. 2: 40]. (21) O best of the pious, of whatever worldly exertion will the fear and all of that be futile, when it in being dedicated to Me, the Supreme, is religious in leaning towards activities that are performed without an ulterior motive, o pious Uddhava! [see also B.G. 18: 6]. (22) This in one's life achieving of Me, the immortal, by means of the false and mortal, constitutes the cleverness of the clever and intelligence of the intelligent. (23) With this has both in brief and in detail the complete survey of the Absolute Truth been described to you which constitutes a science that even for the gods is difficult to access. (24) Having properly understood this knowledge that repeatedly was explained to you with clear, logical arguments, a person will see his doubts destroyed and be liberated. (25) He who but concentrates on this question of yours that was properly cleared up by Me, attains to the eternal secret of the Vedas, the Supreme Absolute of the Truth. (26) I will automatically lend him My authority who without any reservation disseminates this Supreme Spiritual Truth as the tradition for My devotees. (27) He who loudly recites this Supreme of Me that is so sanctifying and clear, will, because he with the lamp of knowledge forms My presence, day after day find purification. (28) The person who attentively and with faith regularly listens to this is of transcendental devotional service unto Me [is a bhakta] and will not get entangled in karmic reactions [see also B.G. 3: 9]. (29) Uddhava, o friend, do you have a clear understanding of the spiritual now and has this lamentation and illusion that arose in your mind been removed [see 11.6: 42-49 and also B.G. 18: 72]? (30) Do not share this with a hypocrite, an atheist or a cheat, nor with someone not willing to listen or an obstinate non-devotee [compare to B.G. 18: 67]. (31) Share it with the person free from these bad qualities, the one saintly and pure, someone kindly disposed in dedication to the welfare of the brahmins, as well as with laborers and women if they are of *bhakti* [compare B.G. 9: 32].' (32) For the inquisitive one fully understanding this there is nothing left to imbibe; what would there be left to imbibe once one has drunk the most palatable nectarean beverage there is? (33) Whatever people who are of success with the four goals of life [*catur-vidah*] may find in spiritual knowledge, in fruitive labor, in mystic yoga, in ordinary activities or in political ruling, you can equally find in Me. (34) When a mortal offers himself to Me and gives up all his fruitive labor in his desire for the special quality of Me, he qualifies in that process of attaining immortality at that time for the opulence associated with Me.'

(35) S'uka said: 'After he had heard the words of Uttamas'loka and thus was shown the path of yoga, Uddhava with folded hands said nothing because his throat was choked up with love and his eyes overflowed with tears. (36) Completely agitated with love restraining himself to steady his mind, o King, he, feeling grateful, spoke with his hands folded to the Great Yadu Hero and touched therewith His lotus feet with his head. (37) S'rî Uddhava said: 'The great darkness of the delusion I fell into, has in the presence of the Sun that You are, been dispelled. What cold, darkness and fear could hold sway over the one who approached You, o Unborn Primeval One? (38) By You who are so merciful in Your goodness was in return to me, Your servant, offered the torchlight consisting of Your wisdom. Who being grateful is able to abandon the base of Your feet and seek another shelter? (39) The because of Your *mâyâ* firmly binding rope of my affection for the creation [of the family] of the Dâs'ârhas, Vrîshnis, Andhakas and Sâtvatas expanding to Your will, was

severed by the sword of the correct knowledge about the soul. (40) Let there be my obeisances unto You, o Greatest of Mystics, please tell me how I may find stability with the transcendental attraction at Your lotus feet.'

(41-44) The Supreme Lord said: 'Please, o Uddhava, accept My advice to head for My hermitage called Badârika. At the riverbanks there be purified by the touching of and bathing in the water emanating from My feet [see 5.17]. Be, with your eyes fixed upon the Alakanandâ [a tributary of the Ganges] cleansed of all impurities, wear bark My dear, eat from the forest and be happy free from desire. Exercise with your intelligence, spiritual knowledge and wisdom forbearance with all dualities, keep saintly to your principles, restrict your senses and live in peace and absorption. Believe in and meditate upon that what you from Me have learned to discriminate. When you with your words and mind absorbed in Me are devoted to realize My virtue you will, thus established crossing beyond the three destinations [the *gunas*], thereupon reach Me.'

(45) S'rî S'uka said: 'After thus having been addressed by the Lord of Understanding, Uddhava circumambulated Him keeping Him to the right and even though he at the time of his departure was free from the influence of material opposites, he drenched with a breaking heart with his head bowed down His feet with his teardrops. (46) Finding it most difficult to leave he was incapable of abandoning Him so that he overwhelmed by the separation in great pain besides himself took leave, again and again offering his obeisances and placing the slippers of his Maintainer on his head [*]. (47) Then installing Him in his heart the great devotee went to the illustrious place of pilgrimage [that as such is also called Vis'âlâ] the only Friend in the Universe had mentioned. There he attained, having properly executed the austerities, the Lord His destination [Vaikunthha]. (48) Whoever in this world with honest belief accepts the service of this ocean of ecstasy, this nectarean sea of knowledge that by Krishna, He whose feet are served by the masters of Yoga, was collected for His devotee, will be liberated. (49) I am bowing down to the Greatest and First Personality named Krishna, who makes His many devotees drink the nectar from the ocean consisting of the essence of the Vedas, the essence of the spiritual knowledge and wisdom that He, as the author of the Vedas, like a bee delivers in order to take away the fear of material existence.'

*: The *paramparâ* adds here: 'According to the S'rîmad Bhâgavatam [3.4: 5], while Uddhava was enroute to Badarikâs'rama he heard about the Lord's journey to Prabhâsa. Turning back and following Lord Krishna from behind, he saw the Lord alone just after the withdrawal of the Yadu dynasty. After being again mercifully instructed by the Personality of Godhead (along with Maitreya, who had just arrived), Uddhava felt his knowledge of the truth reawaken, and then, by the order of the Lord, he went on his way.'

Chapter 30

The Disappearance of the Yadu dynasty

(1) The honorable king [Parîkchit] said: 'What did the Supreme Lord and Protector of All Living Beings do in Dvârakâ after Uddhava, the great devotee, had left? (2) Please tell how He, the Chief of the Yadus Dearest to the Eyes of All, gave up His body when His family found destruction after being cursed by the brahmins [see 11.1]? (3) Attached to His form the women couldn't turn their eyes away from it, and having entered the ears of the sages the form, occupying their minds, wouldn't leave them. How attractive weren't the words that by the ambitious poets were used to express its beauty? And what to say of those who, seeing it on the battlefield on Arjuna's chariot, acquired a similar status?'

(4) The powerful *rishi* [S'uka] said: 'Seeing the number of great disturbances which had appeared in the sky, the earth and in outer space, Krishna addressed the Yadus seated in the Sudharmâ hall [see 10.50: 54] as follows [see also 1.14]. (5) The Supreme Lord said: 'O best of the Yadus, with these fearful, great and inauspicious omens, that are like the flags of the king of death, we shouldn't stay a moment longer here in Dvârakâ. (6) The women, the children and the old-aged should go to S'ankhoddhâra [halfway Dvârakâ and Prabhâsa] and we will leave for Prabhâsa where the Sarasvatî flows westward. (7) There we should purify by bathing, fasting and fixing our minds, and then worship the gods [the idols] with various offerings, ablutions and *âlepa* [smearing with sandalwood]. (8) When the brahmins full of grace have performed the ceremonies

for our good fortune, we'll give them cows, land, gold, clothing, elephants, horses, chariots and houses [see also 3.3: 26-28]. (9) This is the course we have to follow in order to avert misfortune and bring about good fortune, for to worship the best among the living beings - the gods, the brahmins and the cows - brings about the supreme [compare to 10.24: 25]. (10) After they all thus had listened to the Enemy of Madhu, said the elderly Yadus 'So be it!', and crossed over by boat [to mainland] to head for Prabhâsa in chariots. (11) There, in accordance with the instructions of the Lord of the Yadus, the Supreme Personality, the Yadus performed all auspicious rituals with transcendental devotion and everything else that would strengthen them. (12) Then as destined [see 11.1: 4] they lost their intelligence drinking from a large supply of sweet tasting *maireya* [honey-liquor] the ingredients of which overpowered their minds [see also 6.1: 58-60]. (13) Among the heroes bewildered by Krishna's illusory potency arose a terrible quarrel because they intoxicated of the excessive drinking became arrogant. (14) Infuriated they took up their weapons - their bows, swords, bhalla-arrows [arrows with a particular arrowhead] clubs, lances and spears - and fought against each other on the shore. (15) With flying flags riding chariots, elephants and other carriers - asses, camels, bulls, buffalos, mules and even humans - they most enraged facing one another attacked with arrows, just like elephants who in the forest attack each other with their tusks. (16) With their enmity aroused in the battle fought Pradyumna ferociously against Sâmba, Akrûra against Bhoja, Aniruddha against Sâtyaki, Subhadra against Sangrâmajit, Sumitra against Suratha and the two Gadas [the brother and a son of Krishna] against each other. (17) Others as well, like Nis'athha, Ulmuka and more lead by Sahasrajit, S'atajit and Bhânu, confronted and killed each other, totally being bewildered by Mukunda and blinded by their intoxication. (18) Completely letting go of their friendship the Kuntis, the Kukuras, the Visarjanas, the Madhus and Arbudas, Vrishnis and Andhakas, the Bhojas, the Sâtvatas, the Das'ârhas and the inhabitants of Mâthura and S'ûrasena slaughtered each other. (19) Relatives bewildered killed relatives and friends friends; sons fought with their fathers and their brothers, nephews with uncles, paternal uncles with maternal uncles and well-wishers with well-wishers. (20) Running out of arrows and with their bows broken and missiles used, they took cane stalks [*eraka*, see 11.1: 22] in their fists. (21) Those stalks held in their fists turned into iron rods as strong as thunder bolts as they attacked their enemies with them, and even though Krishna tried to stop them, they attacked Him as well. (22) Confounded with their minds turned to killing, they mistook Balarâma for an enemy o King and also raised their weapons against Him. (23) The Two [of Balarâma and Krishna] then also most furiously joined the fight o son of the Kurus, and began to kill, using the stalks in Their fists as clubs as They moved about in the fight. (24) In the grip of the curse of the brahmins and with their minds clouded by Krishna's *mâyâ*, the anger of their rivalry now led to their destruction, just like a fire of bamboos does with a forest.

(25) When all of His own clans had been destroyed this way, concluded Krishna that as planned [11.1: 1-4] what had remained of the burden of the earth was removed. (26) Balarâma at the shore of the ocean resorted to meditation on the Original Person and, merging Himself within Himself, gave up the human world. (27) Seeing that Râma had left, the Supreme Lord, the son of Devakî, finding a pippala tree, silently sat down on the lap of the earth [see also 3.4]. (28-32) Exhibiting His four-armed form He, like a fire without smoke, with His brilliant effulgence dissipated the darkness in all directions. with the S'rîvatsa mark and gray-blue color like the clouds, He wore an all-auspicious pair of silken garments and radiated like molten gold. His face like a blue lotus smiling beautifully with His charming lotus eyes, was adorned with His locks of hair and gleaming shark-shaped earrings. Splendid with a belt, a sacred thread, a helmet and bracelets; arm-ornaments, necklaces, ankle bells and royal symbols, was there the Kaustubha gem. And so He sat there with His right foot reddish like a lotus placed on His thigh, with the forms of His personal weapons in His hands and with a garland of forest flowers around His neck. (33) His foot having the form of a deer's face was [then] pierced by an arrow of a hunter named Jarâ who thought he saw a deer. The arrow was fashioned from a fragment of the iron that had remained [from the by the brahmin's cursed and destroyed club, see 11.1: 23]. (34) When he saw the four-armed personality he fell, afraid of having committed an offense, with his head down at the feet of the Enemy of the Asuras: (35) 'This was done by a sinful person acting in ignorance; o Madhusûdana, please forgive this sinner his deed, o Uttamas'loka, o Sinless One. (36) O Master, what I did against Him, Vishnu, to You, was wrong; o You, of whom the constant remembrance destroys the darkness of ignorance of all men, so they say. (37) Therefore, please kill me right now o Lord of Vaikunthha, so that I, nothing but a sinful deer hunter, may not again commit such an offense against the True One [*]. (38) What could we, impure of birth, say about Him, about You [and the destruction of the Yadus]? For Your mystic power is not even understood by Viriñca, Rudra and his other masters and sons of the Vedic word, because their vision of Your being is clouded by Your bewildering potency!'

(39) S'rî Bhagavân said: 'Fear not o Jarâ, please get up, for what you did was My desire; you've My permission to leave for the spiritual realm, the abode for the ones who are of good deeds.'

(40) After thus having been instructed by Krishna, the Fortunate One who generated His own form, circumambulated he Him three times. Then bowing down to Him he departed in a higher spirit [a '*vimâna*', also: a heavenly vehicle] to heaven. (41) Dâruka seeking out where Krishna had gone to, coming near Him scented the air fragrant of tulasî and approached Him. (42) He found Him there brilliant and effulgent, surrounded by His weapons and resting at the base of the As'vaththa. With his heart overwhelmed by emotions he rushed down from the chariot and fell with his eyes full of tears at His feet. (43) 'O Master, not seeing Your lotus feet my power of vision is lost and I fail to know the directions, nor can I find peace; just the way one in the night of a new moon lands in darkness.'

(44) As he was speaking thus rose right before the eyes of the chariot driver the chariot, along with the horses and the flag of Garuda marking it, up into the sky, o King of kings. (45) And while Vishnu's divine weapons were following, spoke Janârdana to the driver who stood perplexed about what was happening: (46) 'O driver, head for Dvârakâ and inform Our family members about the mutual destruction of their close relatives, about My condition and about the passing away of Sankarshana. (47) You and your relatives should not remain in Dvârakâ; now the Yadu capital is abandoned by Me it will sink into the ocean. (48) Each of you taking your own family as well as Our parents with you, should together, protected by Arjuna, head for Indraprastha. (49) You however, fixed in knowledge and indifferent about My *mâyâ* will, remaining firm in My devotional service, understand what I arranged and make your peace with it.'

(50) Thus being addressed by Him he circumambulated Him offering his obeisances again and again, and went, after placing His lotus feet on his head, with a heavy heart to the city.'

*: S'rîla Vis'vanâtha Cakravartî Thhâkura wonders, since deer are by nature fearful and timid, how any deer could possibly be on the scene of such a huge battle, and how a hunter could calmly go about his business in the midst of such carnage. Therefore, the withdrawal of the Yadu dynasty and Lord Krishna's own disappearance from this earth were not material historical events; they are instead a display of the Lord's internal potency for the purpose of winding up His manifest pastimes on earth [p.p. 11.30: 37]. Also the name of the hunter Jarâ, meaning old age, is indicative of the metaphorical purport of this incident [see also footnote 10.87: *]. In the Mahâbhârata-tâtparya-nirnaya, S'rî Madhvâcârya-pâda wrote that the Lord for His mission created a body of material energy into which the arrow was shot. But the Lord's actual four-armed form was never touched by the arrow of Jarâ, who is actually an incarnation of the Lord's devotee Bhrigu Rishi. In a previous age Bhrigu Muni had offensively placed his foot on the chest of Lord Vishnu.

Chapter 31

The Ascension of Lord Krishna

(1) S'rî S'uka said: 'Then Brahmâ with his consort Bhavânî arrived there, along with S'iva and the demigods led by Indra and the sages with the lords of the people. (2-3) The forefathers, the perfected and divine singers, the scientists and the great egos, the venerable, the treasure keepers and the wild men, the ones of superpower and the dancing girls of heaven and all the ones of Garuda [the *dvijâs*] desirous to witness the passing away of the Supreme Lord, eagerly chanted and praised the birth and activities of S'auri. (4) They, crowding the sky in a great number of *vimânas*, o King, joined in transcendental devotion showering flowers. (5) The Supreme Lord seeing the great father and his powerful expansions before Him, fixed His consciousness within Himself, the Almighty One, and closed His lotus eyes. (6) Without burning in a mystic trance the object auspicious to all trance and meditation, viz. His body that is most attractive in all the worlds, He entered His own abode [compare 4.4]. (7) And while in heaven kettledrums resounded and flowers fell from the sky, He was, as He left the earth, followed by Truth, Righteousness, Constancy, Fame and Beauty [see also 10.39: 53-55]. (8) The demigods and others headed by Brahmâ, not [quite] knowing what Krishna had done, didn't all see Him entering His abode, but those who did were most amazed. (9) Just as mortals cannot ascertain the path lightning describes in the sky as it finds its way through the clouds, the gods likewise couldn't trace the path of Krishna. (10) But Brahmâ, S'iva and the others witnessing, in astonishment glorified the yogic power of the Lord, after which each of them returned to his own world. (11) O King, you should understand that the appearance, the actions of His illusory potency, and the

disappearance of the Supreme One, just as it happens with normal embodied beings, constitutes a performance. It is a show in which He just like an actor by means of Himself sets in motion this universe by entering it, acting in it and in the end winding it up. After having ceased He then remains in the greatness of the Supreme Self. (12) He who brought His guru's son in his selfsame body back after he had been taken to the world of Yamarâja [10.45], He who also offered protection against the superior weapon that burned you [1.12]; He who even conquered S'iva, who is the death of the agents of death [10.63], why would He, who brought the deerhunter [Jarâ] body and all to the spiritual world, be incapable of preserving Himself? (13) Despite of the fact that He as the One Possessing Unlimited Potencies constitutes the exclusive cause of the maintenance, creation and annihilation of all created beings, He did not desire to keep His physical frame here in the mortal world. Why would He, who is the destination for those who fixed themselves upon Him, keep up appearances [see also 3.2: 10-11]? (14) Anyone who, rising early in the morning, with care glorifies this supreme destination of Krishna, will with the devotion undoubtedly reach that unsurpassable destination [see also B.G. 8: 6].

(15) Dârûka deprived of Krishna arriving in Dvârakâ, wet with his tears the feet of Vasudeva and Ugrasena he fell down to. (16-17) He related the destruction of the entirety of the Vrishnis, o ruler of man, and hearing that the people, with their hearts full of sorrow, were rendered senseless. They, overwhelmed by the separation from Krishna, struck their faces, and quickly went to the place where their relatives were laying lifeless. (18) When Devakî, Rohinî and Vasudeva thereupon couldn't find their sons, they pained in tears lost their consciousness. (19) Tormented by being separated from the Supreme Lord they gave up their lives on the spot. Embracing their [dead] husbands my dearest, the wives climbed upon the funeral pyre. (20) The same way the wives of Balarâma embraced His body and entered the fire, the wives of Vasudeva joined his body in the fire and the Lord His daughters-in-law to Pradyumna and the others stepped into the fire. Also the wives of Krishna led by Rukminî, His first queen, fully absorbed in Him followed that course. (21) Arjuna distressed because of his separation from Krishna, his dear friend, consoled himself with the transcendental words of Krishna's song [like 2: 11-12, 2: 20-21, 2: 27, 4: 7, 4: 6, 7: 25 and 14: 27 of the Bhagavad Gîtâ]. (22) As is prescribed Arjuna saw to it that for the relatives who had died and who had no remaining family members, the funeral rites were executed in order of the seniority of the deceased. (23) Dvârakâ, once it was abandoned by the Lord, was immediately flooded by the ocean except, o King, for the residence of the Supreme Personality of Godhead [see archeology pictures 1,2 & 3 of the site]. (24) In that very place Madhusûdana, the Supreme Lord, is eternally present. As the most auspicious of all auspicious places, its remembrance takes away everything inauspicious. (25) Arjuna, resettling the survivors - the women, the children and elders of the ones killed - in Indraprastha, placed there Vajra [Aniruddha's son] on the throne. (26) From Arjuna hearing of the death of their friend, o King, left all your grandfathers to make the great journey, after first installing you as the maintainer of the dynasty [they went northwards, see also 1.15: 34-51]. (27) Any conditioned soul who with faith sings about the birth and activities of Vishnu, the God of Gods, will be completely freed from all sins [see S'rî Das'âvatâra Stotra]. (28) The attractive and most auspicious exploits and childhood pastimes of the incarnation of the Supreme Lord Hari [with all His expansions, see 10.1: 62-63], have now been described here [in this Story of the Fortunate One] as also elsewhere [in other scriptures]. A person singing them will attain the transcendental devotional service which is the destination of all the perfect sages [the *paramahamsas*].'

Thus the eleventh Canto of the S'rîmad Bhâgavatam ends named: 'General History'.

Chapter 1

The Degraded Dynasties and Corrupt Nature of the Rulers of Kali-yuga

(o) S'rî Parîkchit said: 'Please o sage can you tell me whose dynasty ruled over the earth after Krishna, the jewel of the Yadu dynasty, had left for His heavenly abode?' [*]

(1-2) S'rî S'uka said: 'The last descendant there will be of Brihadratha in the future [see 9.22: 49] is named Purañjaya [not the one in 9.6: 12]; but his minister S'unaka will assassinate his master to make his own son named Pradyota [historical: Bimbisâra] king. His son Pâlaka will have Vis'âkhayûpa as his son with Râjaka next as the king to be. (3) His son will be Nandivardhana; these five Pradyotana kings will enjoy the earth for one-hundred-thirty-eight years. (4) Then S'is'unâga will take birth and Kâkavarna will be his son, from

whose son Kshemadharmâ, Kshetrajña will be born. (5) The son Vidhisâra [of Kshetrajña], will have Ajâtas'atru as his son and Darbhaka will be his son of whom Ajaya will be the successor. (6-8) From Ajaya there will be [another] Nandivardhana whose son is Mahânandi. These ten S'is'unâga kings, o best of the Kurus, will rule over the earth in the age of Kali for three-hundred-and-sixty years. O King, the son of Mahânandi, a certain Nanda, taking birth from the womb of a working class woman, will, powerful as he is as a master over millions, be the destroyer of the royal class; the kings will then, falling to irreligion, be not better than *s'ûdras*. (9) He, that ruler over millions [also known as Ugrasena], will as the single lead over the entire earth be undefined and in his sovereignty of rule be like a second Paras'urâma [see 9.15 & 16]. (10) The eight sons headed by Sumâlya who so will take birth from him, will enjoy as kings this earth for a hundred years. (11) A certain twice-born brahmin [called Cânakya] who is trusted by the nine Nandas will overturn them, and with them being gone the Mauryas will rule the earth in Kali-yuga [**]. (12) The brahmin will put Candragupta on the throne and his son Vârisâra will next be succeeded by As'okavardhana. (13) Suyas'â will be born to him; Sangata, Suyas'â's [grand-] son [born to his son Das'aratha] will be S'âlis'ûka of whom next there will be Somas'armâ who will father S'atadhanvâ from whom there will be Brihadratha. (14) These ten Maurya kings, o eminent hero of the Kuru dynasty, will rule the earth in Kali-yuga for over one-hundred-thirty-seven-years. (15-17) From Agnimitra [the son of Pushpamitra, the general who murdered Brihadratha] will follow Sujyeshthha from whom there will be Vasumitra with next Bhadraka and his son Pulinda. His son will be Ghosha to whom Vajramitra will be born; to him Bhâgavata will be born to whom there will be Devabhûti, o eminent Kuru. These ten S'ungas will enjoy the earth for more than a hundred [112] years after which this earth will fall under the rule of the Kânva-dynasty poor in qualities, o ruler of man. (18) Vasudeva, a most intelligent minister from the Kânva-family, (through a female slave) killing the lusty S'unga king Devabhûti, will then himself assume rulership. (19) His son will be Bhûmitra and his son Nârâyana. These Kânva kings will rule the earth for three-hundred-forty-five more years in Kali-yuga. (20) A low class man of the Andhra race called Balî will as a servant kill Sus'armâ, the [last] Kânva king and most degraded rule the earth for some time. (21-26) His brother, named Krishna, will then become the next ruler of the earth and the son of S'ântakarna, his son, will be Paurṇamâsa. After Lambodara, his son, Cibilaka will be the king and after Cibilaka will be born Meghasvâti to whom there will be Athamâna followed by Anishthakarmâ. To Hâleya, his son, Talaka will appear to the son of whom named Purîshabhîru next Sunandana will be born to be the king. Cakora [his son] will be followed by the eight Bahus, among whom S'ivasvâti will be a great subduer of enemies. To Gomatî, his son, there will be born Purîmân, whose son will be Medas'irâ. S'ivaskanda born to him will have Yajñas'rî for his son after whom next Vijaya, his son, will father Candravijña along with Lomadhi. These thirty kings will rule the world for four-hundred-fifty-six years, o son of the Kurus [***]. (27) From the city of Avabhriti then will follow seven Âbhîra kings, ten Gardabhîs, and sixteen Kanka kings who as earthly rulers will be most greedy. (28) Then will eight Yavanas follow, fourteen Turushkas and furthermore ten Gurundas and eleven Maulas. (29-31) These [first six dynasties] will rule the earth for one thousand ninety-nine years, and the eleven Maulas will rule for three hundred years, my dear. With them all dead and gone in the city of Kilakilâ for one-hundred-and-six years the kings Bhûtananda followed by Vangiri with next S'is'unandi and then his brother Yas'onandi and Pravîraka will rule. (32-33) To them [the Kilakilâs] thirteen sons will be born called the Bâhlikas after whom Pushpamitra and next his son king Durmitra as well as also seven Andhras, seven Kaus'alas and also the rulers of Vidûra and the Nishadhas then in the same period will reign. (34) In the province of Mâgadha Vis'vasphûrji will appear, who like another Purañjaya will turn the people of all classes into inferior Pulindas, Yadus and Madrakas [low-class, uncivilized men, see *4]. (35) The unintelligent king, who protected in the city of Padmavatî will rule over the earth from the source of the Gangâ to Prayâga, will, predominantly being unbrahminical with the citizens, ruin the almighty class of the *kshatriyas*. (36) The twice-born living in the provinces S'aurâshthra, Avantî, Âbhîra, S'ûra, Arbuda and Mâlava will [at that time] fall away from their vows and the ones ranking first among the people will become no better than *s'ûdras*. (37) The lands at the river Sindhu, as well as the districts of Candrabhâgâ, Kauntî and Kâs'mîra, will be ruled by uncivilized men [*mlecchas*], *s'ûdras* and others who, lacking spiritual strength, deviate from the standard.

(38) O King, these mostly ignorant earthly caretakers dedicated to irreligious and unrealistic practices will, with fierce tempers [competing to rule] at the same time allow their subjects hardly any freedom [economically]. (39) Destroying the lives of women, children, cows and converted people, they, then elated, then moderate and [then again] depressed, will, coveting the wives of other men, mostly miss the goodness and have short lives [or careers]. Lacking in sacrifice not being fit for the job they, these ignoramus posing as kings, under the sway of passion and ignorance, will virtually devour the citizens. (40) The people in the cities will, led by these rulers their character, behavior and speech, plagued by these so-called 'kings' and by each other, find their lives ruined [in wars, economic collapse and natural disasters, see also *kles'a*, Kali-yuga and B.G. 16: 6-12].'

* The *paramparâ* of ISKCON left out this first line of Parîkchit questioning, where other sources like S'astri C.L. Gosvâmî do begin this chapter thus.

** The *paramparâ* adds: 'The great historical narration S'rîmad Bhâgavatam, which began with the events prior to the cosmic manifestation, now reaches into the realm of modern recorded history. Modern historians recognize both the Maurya dynasty and Candragupta, the king mentioned in the following verse.' [pp. 12.1.11]

*** According an academic translator of the Bhâgavatam, Ganesh Vasudeo Tagare [1989, Morilal Banarsidass], this period would be found short before the beginning of the christian year count. Analyzing this text in reference to historical sources he, stating that there are many discrepancies with the cultural [manipulated?] records, also concludes that historically the Kanva-dynasty would have only ruled for forty-five years from 75 to 30 B.C., and not for the three hundred forty five as the Sanskrit text states here. According to him this part of the Bhâgavatam would have been of a later date and consist of a mishmash of hearsay historical knowledge, which is a position contested by the *paramparâ* of course since it is more likely to err in the discordance of worldly interest than in the harmony of a consciousness motivated by spiritual discipline.

*4 The total span of generations covered here from the first Purañjaya to the last one in the line of the Kali-yuga decay, so would have stretched from about 2000 B.C. to about the twelfth century AD.

Chapter 2

Despair and Hope in the Age of Quarrel

(1) S'rî S'uka said: 'And then, o King, day after day under the strong influence of the time [of Kali-yuga] the religiousness, truthfulness, cleanliness, tolerance and mercy as well as the duration of life, the strength and the memory will diminish [see also 1.16]. (2) In the age of Kali among man wealth alone will be the sign of a good birth, behavior and qualities and material power will be the only criterion in determining what would be just and right. (3) Marital relations will be based upon outer appearances, in business deceit will be the standard, whether one is considered manly or feminine will depend on one's sexuality and a sacred thread will suffice to be considered learned. (4) An outer mark will be enough to determine a person's spiritual status and will also suffice for changing one's confession, making little money one loses one's credibility and a little word jugglery is enough to be considered a scholar. (5) Poverty is taken for something unholy and hypocrisy is considered a virtue; a promise is enough to be married [to have premarital sex] and to take a bath [without any other morning routine] is enough to appear for the day. (6) A reservoir of water somewhere far away is considered a holy place, beauty depends on one's coiffure, life's purpose is to fill one's belly, audacity is considered truthfulness, able to maintain a family one is an expert and religious service is attended for one's reputation. (7) With the earth overpopulated with a populace thus corrupted, anyone among the intellectuals, the merchants or the ruling or working class who is the strongest, will be the King of the Hill. (8) The citizens whose wives and property is stolen by a merciless and avaricious ruling class behaving like ordinary thieves, will flee to the mountains and the forests. (9) Resorting to the consumption of vegetables, roots, meat, honey, fruits, flowers and seeds they will be ruined, suffering draught, tormented by famine and taxes [see also 1.16: 20, 4.20: 14, 4.21: 24, B.G. 3: 14]. (10) By cold, wind, heat, rain and snow plagued as well as by hunger, thirst and diseases, they suffer as a consequence a great deal of distress and anxiety. (11) The maximum duration of life for human beings in Kali-yuga will be fifty years. (12-16) When the bodies of all living entities by the contamination of Kali-yuga are in decay and the dutifulness of the members of all status-orientations is lost, when the Vedic path fit for all man has changed into an atheistic conception of duty, when the kings predominantly act as thieves and men in their various occupations in truth are all lying bandits of meaningless slaughter, when the classes are predominantly [profit-]labor-minded, the cows are no better than goats, the hermitages are just like materialistic homes, family ties do not reach further than the bonds of marriage, when the plants and herbs have reduced in size and all trees are like s'amî trees, when there is always lightning in the clouds and the homes are ruled by loneliness [voidism, impersonalism, see Pranâti], when Kali-yuga is running at its end and the people have become like asses, the Supreme Lord will descend in the mode of pure goodness to defend the dharma.

(17) The spiritual master of all the moving and nonmoving beings, Lord Vishnu, the Controller of All, will for

the protection of the religion and the saintly put an end to the fruitive activities and the [repeatedly] being born. (18) In the village of S'ambhala Lord Kalki will appear in the home of the great soul, the brahmin Vishnuyas'â ['the glory of Vishnu']. (19-20) Mounting His swift horse Devadatta, the Lord of the Universe endowed with His sword, transcendental qualities and the eight mystic opulences [*siddhis*], will subdue the ones who turned away from the holy. On His horse moving with speed about the earth He, unrivaled in His splendor, will slaughter the thieves disguised in the garb of kings. (21) When all the robbers have been killed, the minds of all the citizens and the people living in the countryside will clear up being touched by the breeze which carries the most sacred fragrance of the [with sandalwood paste] decorated body of Lord Vâsudeva. (22) When Vâsudeva, the Supreme Lord, is situated in their hearts in His transcendental form of goodness, the culture of their progeny will flourish as never before. (23) When the Supreme Lord Kalki, the Lord and Master of Dharma, incarnates, will Satya-yuga and the creation of progeny in the mode of goodness begin [see i]. (24) When the moon and the sun together with Jupiter [Bhrihaspatî] in the same constellation [of Karkatha or Cancer] enter the lunar mansion of Tishyâ [or Pushyâ, 3° 20' to 16° 40' see zodiac] simultaneously rise with Jupiter [Bhrihaspatî] in the same constellation, will at that time Krita- or Satya-yuga begin.

(25) Thus I have briefly described all the kings of the past, the present and the future who belong to the solar and lunar dynasties [see also *vams'a*]. (26) Beginning from the birth of your good self up until the coronation of king Nanda [see 12.1: 12] eleven hundred and fifty years will pass [*]. (27-28) When the constellation of the seven sages (Ursa Major, the Great Bear) rises are the first two of them (Pulaha and Kratu) seen in the sky, in between them on the same line [northwest] in the night sky is their [ruling] lunar mansion seen. The sages [the stars] connected remain with that lunar mansion for a hundred human years. Now, in your time, are the twice-born situated in the *nakshatra* called Maghâ. (29) With Vishnu, the Supreme Lord, the sun known as Krishna having returned to heaven, this world has entered the age of Kali in which people delight in sin. (30) As long as He, the Husband of Ramâ, touched the earth with His lotus feet, Kali couldn't really take possession of her. (31) When the [constellation of the] seven sages among the gods enter[s] Maghâ, Kali-yuga begins. That period covers twelve hundred [godly] years [or 432.000 human years, see also *kâla*]. (32) When the seven sages pass from Maghâ to the lunar mansion of Pûrvâsâdhâ, will from the time of [Mahâpadma] Nanda and his descendants on, this age of Kali gain its full strength. (33) The historians say that the day that S'rî Krishna left for the spiritual abode, the age of Kali commenced. (34) At the end of the thousand celestial years of the fourth [Kali-] age, will Krita-yuga start again, the time when the minds of man are self-luminous.

(35) Thus has this dynasty from [Vaivasvata] Manu been enumerated as it descended on earth; and also the positions from age to age of the learned, the traders and the workers may be understood the same way. (36) Of these personalities, these great souls, one only remembers their names; all that remains of their glory on this earth are their stories. (37) Devâpi, the brother of S'ântanu [9.22: 12-17] and Maru [9.12: 5-6] who took birth in the Ikshvâku dynasty, both live in Kalâpa, endowed with great mystic power. (38) They will at the end of the age of Kali return to the human society and, deriving from the instructions they received from Vâsudeva, as previously promulgate the *varnâs'rama-dharma*. (39) The four ages of Krita, Tretâ, Dvâpara and Kali that the living beings undergo in this world continuously repeat themselves in this sequential order [see also *mahâyuga*]. (40) O King, these kings, these gods among man and the others I have described who arriving on this earth exert their possessiveness, in the end all have to forsake this world and face their destruction. (41) Even if someone's body carries the name of king it is nevertheless destined to end as stool, ashes or food for the worms. For the sake of that body he was of enmity towards other living beings and for that reason he ends up in hell. How can one possibly say of such a person that he knows what is good for him [compare 6.18: 35, 7.15: 37, 10.10: 10, 10.51: 50]? (42) [A king may think:] 'How can this same undivided earth held by the personalities of my predecessors and now under my sway, be of my son, grandson or other descendant?' (43) When one accepts this body that is composed of earth, water and fire, with a notion of 'I' and when one says 'mine' to this earth, one lacks in intelligence, because one in the end reaching one's own absence has to forsake this body as well as this earth [see also 4.9: 34-35]. (44) Whatever that kings may enjoy in the world with all their power, is by Time all turned into accounts and histories only [compare with 2.9: 33, 5.19: 28, 11.19: 16, 11.28: 21].'

* From this statement can be derived, that the Candragupta that after Nanda by Cânakya was put on the throne must have been another Candragupta than the one who 1500 years later supposedly defeated Alexander the Great in the fourth century B.C. The *paramparâ* adds to the discrepancy of three centuries further: 'Although S'ukadeva Gosvâmî previously described approximately fifteen hundred years of royal

dynasties, it is understood that some overlapping occurred between kings.'

Chapter 3

The Song of Mother Earth and Kali-yuga its Remedy

(1) S'rî S'uka said: 'When the earth saw the kings busily engaged in conquering her, she laughed and said: 'Ah, just see how these kings, these playthings of death, wish to conquer me! (2) This lust of the rulers of man and even the wise is doomed to fail with those kings who put their faith in this lump [of earthly matter] that compares to bubbles [of foam on water]. (3-4) They may think: 'First of all conquering the division of six [the senses and the mind], we will conquer the leading ministers, then the advisors and then rid ourselves of the thorns [or the thugs], the citizens, the friends and the elephant keepers. This way we will step by step conquer the earth and her girdle of seas', but thus being bound by the hopes in their heart, they do not see their own finality [compare B.G 16: 13-18]. (5) After having conquered the lands by the sea they with all their might enter the seas; what's the use of this kind of victory of self-control? Spiritual liberation is the [actual] fruit of self-control!

(6) O son of the Kurus[, she said:] 'Unintelligently they in that struggle try to conquer me [for the sake of eternal 'fame'] while the Manus and their sons, all had to give it up and had to leave [this world] the way they came [viz. helplessly]. (7) For my sake conflict thus arises among materialistic persons, a conflict wherein fathers fight with sons and sons with each other, because in their striving for power their hearts are bound to politics. (8) Saying things like: 'This for sure is my land and not yours, you fool', the rulers of man thus quarreling kill each other and get killed for my sake [compare e.g. 2.5: 13, 2.7: 42, 4.29: 5, 5.5: 8, 6.16: 41; 7.8: 7-10; 9.4: 2-12]. (9-13) Prîthu, Purûravâ, Gâdhi, Nahusha, Bharata, Kârtavîryârjuna, Mândhâtâ, Sagara, Râma [*], Khathvânga, Dhundhuhâ [or] Kuvalayâs'va [9.6: 23-24], Raghu [9.10: 1], Trinabindu [9.2: 30], Yayâti, S'aryâti [9.3: 1], S'ântanu [9.22: 12-13], Gaya [5.15: 6-13], Bhagîratha [9.9: 2-17], Kakutstha [9.6: 12], Naishadha [Nala, 9.9: 16-17, 9.23: 20-21, from the descendants of Nishadha, 9.12: 1], Nriga [Nâbhâga, 10.64: 10], Hiranyakas'ipu, Vritra, Râvana, who made the whole world lament, Namuci [8.11: 29-49], S'ambara [10.36: 36], Bhauma, Hiranyâksha and Târaka [8.10: 19-24], as well as many other demons and kings of great control over others, were each and everyone heroes who well informed were unconquerable and subdued everyone. Living for me, o mighty one, they expressed great possessiveness but, by the force of Time being subjected to death, they failed to accomplish their goals, all that remained of them are the historical accounts [see also B.G. 4: 7].'

(14) [S'uka continued:] These narrations that were related to you about great kings who spread their fame in all worlds and then departed, do not express the highest purpose; they, o mighty one, are but a wealth of words [a backdrop] for dilating on the renunciation and wisdom [of God]. (15) It is still the repeatedly discussing and singing about the qualities of the Lord who is Praised in the Verses which destroys everything inauspicious; he who desires Lord Krishna's untainted devotional service should therefore forthwith engage in regularly being of that listening.'

(16) The honorable king [Parîkshit] said: 'By what means, my Lord, do the people living in Kali-yuga eradicate the faults that accumulate because of that age, please explain that as-it-is to me. (17) [Explain to me] the *yugas*, the duties prescribed for them, and the time they last and find their end, and the Time itself that constitutes the movement of the Controller, of Lord Vishnu the Supreme Soul [see also timequotes page]'.

(18) S'rî S'uka said: 'In Krita-yuga the people of the time maintain the religion with all its four legs of truth [*satya*], compassion [*dayâ*], penance [*tapas*] and charity [*dâna*, or also *s'auca*, purification [**], compare 1.17: 24, 3.11: 21 and see *niyama*]. (19) The [*hamsa*-]people [of that age] are content, merciful, friendly, peaceful, self-controlled, tolerant, satisfied within, equal-minded and mostly ascetic [see also 3.13: 35 and 11.17: 10]. (20) In Tretâ-yuga is one fourth of [the strength of each of] the legs of dharma gradually lost because of opposite, irreligious qualities: falsehood, violence, dissatisfaction and quarrel [compare 1.17: 25]. (21) They are in that time devoted with rituals and penances, without any excessive violence or wanton desires. Prospering in their respect for the three Vedas they follow the three paths [of regulating the religion, the economy and sense gratification], and the four classes are predominantly oriented on the brahminical, o King. (22) The dharmic qualities of austerity, compassion, truth and charity are in Dvâpara-yuga reduced to one half because of the *adharma* qualities of violence, discontent, lies and hatred. (23) One is [in that age] of

moral fiber and one loves the glory and is absorbed in Vedic study. One is opulent with large families and joyful, and the four classes are for the greater part of brahminical nobility. (24) Next in Kali-yuga the legs of religiousness are decreasing to one fourth because of an increase of *adharmic* principles [compare 1.17: 25] and that one fourth will in the end also be destroyed. (25) In that era the people will be greedy, ill-mannered, lack in compassion, prone to useless quarrel [politicizing], unfortunate, obsessed with material desires and predominantly enslaved to [fruitive] labor. (26) The modes of the goodness, passion and ignorance of a person are set in motion by the Time and are observed in different combinations within the mind [***]. (27) When the mind, the intelligence and the senses flourish in the mode of goodness, that time of taking pleasure in knowledge and austerity should be understood as the time of Krita. (28) O intelligent one, when the conditioned souls in their duties are of ulterior motives and in their devotional service strive for honor, that predominance of passion must be considered the time of Tretâ. (29) When greed and dissatisfaction, false pride, envy and hypocrisy are seen everywhere and what one does is dominated by selfhood one speaks with that [predominance of] passion and ignorance of the time of Dvâpara.

(30) When there is deceit, false testimony, sloth and drowsiness, violence, depression, lamentation and delusion, fear and poverty is that time remembered as Kali, the time of ignorance. (31) As a consequence the mortals will be shortsighted, unfortunate, eating too much, lusty and poverty-stricken and the women will act on their own accord and be unchaste. (32) The populated areas will be dominated by impious people [or thieves], the Vedic scriptures will be slighted by false doctrines [heretics], the political leaders will devour the people and the twice-born ones will be dedicated to their bellies and genitals. (33) The youngsters [students] will averse to vows be impure in their engagements, the householders will [with what they claim] tend to be beggars, the withdrawn ones [the middle-aged with no nature left to retreat into] will be city-dwellers and the renounced order will greedily endeavor for financial profits [be engaged in 'reli-business']. (34) Smaller in size and voracious having many children [the women will have] lost their timidity and constantly speak harshly and with great audacity be as deceitful as thieves. (35) The merchants will for no reason be of cheating so that their business dealings are truly miserly and the people will consider a degraded occupation [like e.g. in the sex industry or gambling business] a good job. (36) Servants will abandon a master lacking in property even if he is the best one around, masters will abandon a handicapped servant even when he belonged to the family for generations and cows will be [killed] when they have stopped giving milk. (37) In Kali-yuga men under the control of women will be wretched and forsake the association of their own family members, friends, brothers and father, in favor of an upon their sexuality based friendship with the sisters and brothers of his wife's family. (38) Labor minded people will for their living appearing as renunciates acquire funds religiously and climbing a high seat speak about the religious principles without any sense of duty concerning the knowledge [of sacrificing, or false preachers...]. (39-40) With their minds constantly upset, troubled by taxes and famine in times of scarcity with droughts on the surface of the earth, they will, being troubled by countless worries, live in fear. Lacking in clothing, food, drink, rest, change, bathing and personal ornaments the people of Kali-yuga will appear like ghostly creatures. (41) In the age of Kali one will even over a single coin develop enmity [5.14 and 5.14: 26]. Rejecting friendly relations one will kill oneself and even kill one's relatives. (42) Not even born in a decent family one will protect the elderly, the parents, the wife and the children; simply in support of the petty self-interest of one's own belly and genitals. (43) O King, in Kali-yuga the mortals will predominantly be of sacrifice for atheistic reasons with their intelligence which factually originated from The Infallible One, the Supreme Personality of Godhead who is the Supreme Spiritual Master of the three worlds and at whose feet the various masters bow down. (44) In Kali-yuga the people do not worship Him unto whom a person dying, in distress collapsing and with a faltering voice helplessly chanting His name, is freed from the chains of karma and achieves the topmost destination [see also B.G. 8: 10 and 6.2]. (45) The things, the place and the individual nature of man are as a result of Kali-yuga all faulty, but when one installs Bhagavân, the Supreme Personality in one's heart, He takes it all away.

(46) Of those human beings who but even heard, glorified, meditated, worshiped or venerated the Supreme Lord, the inauspicious which accumulated from a thousand births in their hearts is cleansed away. (47) Just as the discoloration one finds in gold because of other metals is undone by fire are the same way the impurities of mind of the yogis undone by Lord Vishnu residing in the soul. (48) Knowledge ['demigod worship'], penance, arresting one's breath, friendship, bathing in holy waters, vows, charity and praying with prayer beads gives not as much purification of mind as is achieved with Him, the Unlimited Personality of Godhead present in the heart. (49) Therefore o King do your utmost best to establish Lord Kes'ava in your heart; the moment you die [here after this week] you will thus concentrated attain the highest destination. (50) The Supreme Lord meditated upon by those who are dying is the Supreme Controller, the Soul and Shelter of All, who leads them to their true identity, my dearest. (51) In the ocean of faults that is Kali-yuga, there is luckily one great good quality: just by chanting about Krishna [see bhajans] one can, liberated from material bondage, attain the kingdom of heaven [see also *bhâgavata dharma* and *kîrtana*]. (52) The same

result in Satya-yuga achieved by meditating on Vishnu, in Tretâ-yuga achieved by worshiping with sacrifices and in Dvâpara-yuga achieved by serving the lotus feet [of Him as a King], is in Kali-yuga achieved by singing about the Lord [see also 11.5: 38-40].'

* According to S'rîla S'rîdhara Svâmî, and as confirmed by S'rîla Vis'vanâtha Cakravartî Thhâkura, the king Râma mentioned here is not the incarnation of Godhead Râmacandra. This is corroborated by the M.W. dictionary mentioning the demigod Varuna, writers, teachers and other great personalities addressed with that name. Probably is Bhârgava also known as Us'anâ meant who most powerful formed a dynasty descending from the sages Bhrigu and Mârkandeya [see 9.16: 32 and 4.1: 45].

** In the M.W. dictionary three meanings are given for the word *dâna*: 1. donating, giving gifts 2. sharing or communicating and 3. purification. The last meaning confirms the use of the term *s'auca* in the First Canto of S'rîmad Bhâgavatam as the fourth leg of the bull of religion. This alternative definition of the word *dânam* is confirmed by S'rîla Vis'vanâtha Cakravartî Thhâkura.

*** The *paramparâ* adds to this: 'The particular age represented by goodness (Satya), passion (Tretâ), passion and ignorance (Dvâpara) or ignorance (Kali) exists within each of the other ages as a subfactor.'

Chapter 4

Pralaya: The Four Types of Annihilation

(1) S'rî S'uka said: 'Time beginning with the smallest of the atom and culminating in the two halves [or *parârdhas*] of the life of Brahmâ, o King has been described [in 3.11] together with the duration of the *yugas*; now listen to the annihilation of the *kalpa*. (2) A thousand cycles of four *yugas* is said to be a *kalpa*, a day of Brahmâ, in which there are fourteen original progenitors of mankind [Manus]. (3) When they are done there is the dissolution described as the night of Brahmâ that is of the same duration; the three worlds remain dissolved till the end of that time. (4) This is said to be the occasional annihilation [or *naimittika pralaya*] in which [Nârâyana] the creator of the universe lies down upon His bed Ananta, to absorb the universe including Lord Brahmâ. (5) After the completion of two *parârdhas* [viz. the two half life times] of the highest situated living being, Lord Brahmâ, are the seven elements [*mahat*, *ahankâra* and the *tanmâtras*], subject to destruction. (6) This, o King, constitutes the elemental annihilation. Therafter this universal egg, this aggregate [of these seven universal principles] reaching the time of its disruption, will dissolve. (7) For a hundred years the clouds, o King, will not shower rain upon the earth. The people confounded by the time will, with the famine that follows, in the distress of their hunger [even] consume each other and gradually find themselves destroyed. (8) The sun with its terrible rays not giving the slightest [precipitation] in return, will drink up all the juice of the earth, the ocean and the living bodies. (9) Then from the mouth of Lord Sankarshana will issue the fire of destruction that raised by the force of the wind will burn the empty regions of the planets [3.11: 30, 8.5: 35]. (10) The universal egg burning on all sides with the flames of the fire from below and the sun above, will glow like a ball of cow-dung. (11) Next a terrible wind will blow for more than a hundred years and bring annihilation covering the sky gray with dust. (12) Clusters of multicolored clouds, my dearest, then will pour down rain for a hundred years with tremendous claps of thunder. (13) The shell of the universe will, filling up, thereupon be one single [cosmic] body of water. (14) When the water at the time of the flooding drives away the quality of fragrance, the element earth, being deprived of its fragrance, will dissolve [see also 3.26: 49-61, 11.3: 9, 11.24: 22-27]. (15-19) Fire then takes away the taste of water, after which it, deprived of its unique quality, dissolves. Next follows fire that by air is deprived of its form. With the fire merged with the wind the ether takes from the air away its quality [of touch] and then follows the quality of the ether, sound, that is taken away by the original elemental of nature [or false ego in ignorance]. With the ether subsequently merging, the vital power [false ego in passion] takes hold of the senses, my best, and are the gods subject to modification seized [by the false ego of goodness]. Cosmic intelligence seizes that [*vaikârika*] again along with its qualities [or manifest functions] and that *mahat* is then absorbed by the *gunas* of *sattva* and such. These three modes o King, are then, under the pressure of Time, overtaken by the inexhaustible doer [the original unmanifest form of nature] from whom there is not the transformation and such in divisions of time [*shath-ûrmi*]; unmanifest without a beginning and an end it is the infallible eternal cause. (20-21) Therein is speech, mind, nor the mode of goodness, passion or ignorance found; the elements of the greater reality - the vital air, the intelligence, the senses and

so on - there are not, nor the gods or the arrangement of the different planetary orders. There is no sleeping, waking or deep sleep, nor water, air, ether, fire, earth or sun. That, being like a void or like someone fast asleep, is the substance which defying all logical explanation serves as the root [the *pradhâna*], so say the authorities. (22) This is the [*prâkritika pralaya*] dissolution wherein all the material elements of nature and energies of the unseen Original Person are completely dismantled by Time and helplessly merge.

(23) It is [nothing but] spiritual knowledge [the consciousness, the Absolute Truth] that manifests in the form of these elements of intelligence, the senses and the sense objects. Whatever that is perceived as having a beginning and an end is, having no existence apart from its cause, insubstantial [being only a reference to it, compare 11.28: 21]. (24) A lamp, an eye perceiving and the form perceived do not stand apart from the light [that is treated by them]. The same way intelligence, the senses and sense perceptions do not stand apart from the [one] reality that is quite different [see also *siddhânta* and B.G. 9: 15]. (25) Wakefulness, sleep and deep sleep belong to the intelligence and are thus called a deception of the senses. This o King is the duality as it is experienced by the soul. (26) Just as clouds in the sky are there and are not there within the Absolute of the Truth, similarly this whole universe with its different parts being generated and dissolved is there and not there. (27) The ingredient cause, my best, of any composite entity out here, is something real thus is stated [in the Vedânta-sûtra], just as it is with the threads of a fabric that can be perceived apart from the cloth they form [see also 6.3: 12, 11.12: 21]. (28) Whatever one may experience in terms of having a general cause and a specific effect is a form of illusion, because everything that in depending on something else is subject to a beginning and an end is insubstantial [viz. a fixation of matter is an illusion, but the energy constituting that matter is real]. (29) A single atom subject to transformation is, even though it manifests, without the Direct Evidence [in the form of Time] of the Supreme Self not conceivable [or even perceivable], even if it the same way [as the immutable soul] remains without change. (30) There cannot be different types of Absolute Truth; if an ignorant person thinks of it in terms of opposites is that as having two skies, two daylights or two winds. (31) Just as gold to men appears in many forms depending on its use is similarly the Supreme Lord Adhokshaja who is inconceivable to the senses, described in various terms by the commoner as well as by the Vedic person. (32) The way a cloud as a product of the sun is made visible by the sun and factually as a partial expansion of the sun is darkness [of casting a shadow] to the eyes, is likewise the I-awareness a quality of God, that visible through Him and as a partial expansion of Him the same time serves as an individual soul [with a clouded vision] who lives in bondage relative to the Supreme Soul. (33) When a cloud that was produced by the sun is riven the eye then sees the sun in its proper form, the same way is, as soon as the superficial false ego which covers the spirit soul is destroyed by spiritual inquiry, the proper remembrance acquired. (34) When one this way by means of this sword of discrimination has cut away the deluding false ego [of fixations] that is the cause of the bondage of the soul and has developed a firm realization of the Infallible Supreme Soul [of the Living Being], is that what one calls the ultimate annihilation [*âtyantika pralaya*], my dear.

(35) O subduer of the enemies, by some expert knowers of the subtle is asserted that the creation and destruction that all created beings beginning with Brahmâ undergo is something constantly taking place. (36) The various conditions [stages of existence] of the things subject to change are swiftly overtaken by the force of the mighty current of Time; they constitute the proof of their constantly being born and annihilated [called *nityah pralaya*]. (37) The different stages created by beginningless and endless Time - itself representing Îs'vara [the Controller in the impersonal sphere] - are, as you know, not directly seen, just as the movements of the planets in outer space [or one's different conditionings] are not immediately seen [see also 3.10; 10-14]. (38) This way the progress of Time [*kâla*] is described as being of a continuous [*nitya*], occasional [*naimittika*], natural [elemental or *prâkritika*] and final [*âtyantika*] annihilation.

(39) These narrations about the *lîlâ* of the creator of the universe, Nârâyana, the reservoir of all existences, have in summary been related to you o best of the Kurus; not even the Unborn One [Brahmâ] can enumerate them completely. (40) For the person who suffers as a consequence of the fire of the various forms of misery and desires to cross over the hard to overcome ocean of material existence, there is no other boat but the rendering of service to the Fortunate One, the Supreme Personality, according to the personal taste for the narrations of His pastimes. (41) This essential compendium of all the classical stories was previously by the infallible Lord Nara-Nârâyana spoken to Nârada who repeated it to Krishna Dvaipâyana [Vyâsa, the writer; see 5.19: 10-15]. (42) He, that powerful Lord Bâdarâyana, was sure to teach this Bhâgavatam, this anthology equal in status to the four Vedas, to me o Mahârâja. (43) Sûta Gosvâmî, sitting here with us, will [on his turn] pass it on to the sages present in the forest of Naimishâranya for a lengthy sacrifice presided by S'aunaka, o best of the Kurus [see 1.1].'

Chapter 5

Final Instructions to Mahârâja Parîkshit

(1) S'rî S'uka said: 'In this [narration] I have elaborately described the Supreme Lord Hari, the Soul of Everyone from whose grace Lord Brahmâ was born [3.8] from whose anger Lord S'iva [3.12: 7] took birth. (2) O King, you who think 'I am going to die', must give up this animalistic mentality; contrary to the body that didn't exist before and shall perish again you never took your birth nor will you ever be destroyed [see also B.G. 2: 12 & 2: 20]. (3) You will not get a new life as a child of yours or in the form of a grandchild the way a plant sprouts from its own seed; you differ from the body and what belongs to it as much as fire [differs from the wood in which it is found *]. (4) Because one, alike in a dream seeing one's head cut off, is the witness of one's own self composed of the five material elements, is therefore the body it's soul undoubtedly unborn and immortal [see also B.G. 2: 22]. (5) When a pot is broken the air in the pot remains the air as before; similarly returns, when the body is given up, the individual soul to his spiritual origin. (6) The physical bodies, qualities and actions of the spirit soul are the result of having a materially oriented mind; and it is *mâyâ*, the illusory potency of the Lord, that brings about the mind with the consequent material existence of an individual living being [through *ahankâra*, see also 2.5: 25, 3.26: 31-32, 3.27: 2-5]. (7) The combination of oil, a vessel, a wick and fire is what one sees together in the functioning of a lamp, similarly one finds, developed and destroyed by the action of the modes of passion, ignorance and goodness, the material existence of [an individual soul inhabiting] a functioning body. (8) The soul being different from the gross [*deha*] and the subtle [*linga*], is self-luminous, and constitutes, because it is as unchanging as the sky, the foundation [*âdhâra*] that is eternal and beyond comparison. (9) O prabhu, this way in meditation upon Vâsudeva engaging your intelligence for the sake of that what is true, you should carefully consider your essence that is covered by your physical frame. (10) Takshaka [the snake-bird] sent by the words of the brahmin [1.18] will not burn you; the messengers of death cannot supersede you who [now] have mastered the causes of death and death itself [see also 11.31: 12]. (11-12) 'I am the Original Supreme Spirit, the Abode of the Absolute and the Supreme Destination'; with this consideration placing yourself within the Supreme Self that is free from material designations, you will, with the entire world thus set apart from the self, not even notice Takshaka or your own body when he, licking his lips and with his mouth full of poison, bites your foot. (12) Dearest soul, is there anything more you want to know, o King, after all that I in response to your questions told you about the pastimes of the Lord?'

* In the *s'ruti*-mantra it is said: *pitâ putrena pitrimân yoni-yonau*: "A father has a father in his son, because he may take birth as his own grandson."

Chapter 6

Mahârâja Parîkshit Liberated and the Veda Handed Down in Four

(1) S'rî Sûta said: "Mahârâja Parîkshit, the one protected by Vishnu, hearing what by the sage, the equalminded seer of the Supreme Soul, the son of Vyâsa, was said, approached his lotus feet, bowed his head down and said with his hands folded to him the following. (2) The king said: 'With the great mercy shown by your goodness I have attained perfection, because a compassionate soul like you has described directly to me the Lord Without a Beginning or and End. (3) I do not consider it surprising for great souls absorbed in the Infallible One to be of mercy with the ignorant conditioned souls who are tormented by distress. (4) We [thus] heard from you this collection of classical stories in which the Supreme Lord Uttamas'loka is fittingly described [*]. (5) My lord, I do not fear Takshaka or any other living being, nor do I fear repeated deaths; I have entered the Spirit of the Absolute you have revealed as standing apart from everything material and free from fear. (6) Please allow me, o brahmin, to dedicate my speech [and other sensory functions] to Adhokshaja so that I, with an absorbed mind having given up all sensual desires, may give up my life air. (7) With the help of you showing the all-auspicious, supreme shelter of the Lord Almighty, I have become fixed in non-material knowledge and wisdom and has my ignorance been eradicated.' "

(8) Sûta said: "Thus addressed the powerful saint, the son of Vyâsa, gave him the permission. Then, after being worshiped by that god among the people and the renounced sages, he went away. (9-10) Parîkshit, the saintly king, putting his mind to his soul by the power of reason, meditated upon the Supreme and arrested

his breath so that he became as motionless as a tree. Sitting upon darbha grass laid to the east on the bank of the Ganges the great yogi, facing the north, broke in perfect realization of God with all doubts. (11) O learned ones, when Takshaka, triggered by the angered son of the twice-born one [Samika], went on his way to kill the king, he met Kas'yapa Muni [see 1.18]. (12) Satisfying him, an expert in countering poison, with valuables, Takshaka persuaded him to return home. Thereupon he, who could assume any form he wished, disguised himself as a brahmin and bit the king. (13) While all embodied beings were looking on the body of the fully self-realized saint among the kings that was consumed by the fire of the snake's poison turned immediately to ashes. (14) There was a great cry of lamentation from all directions of the earth and the sky expressing how verily all the demigods, demons, human beings and other creatures were stunned. (15) The godly resounded kettledrums, the Gandharvas and Apsaras sang and rained down a shower of flowers and the wise spoke words of praise. (16) Janamejaya hearing that his father was bitten by Takshaka, most enraged accordingly offered together with the twice-born the snakes [of all the world] as oblations in a great sacrifice. (17) Takshaka seeing the great serpents being burned in the blazing fire of the snake sacrifice, very disturbed with fear went to Indra for shelter. (18) King Janamejaya not seeing Takshaka among them said to the brahmins: 'Why has Takshaka, the lowest of all serpents not been burned?'

(19) [They answered:] 'O best of the kings, he has approached Indra for shelter and under his protection the snake therefore didn't end up in the fire.'

(20) The mighty intelligent son of Parîkshit hearing these words replied to the priests: 'O learned ones then why not throw Takshaka along with Indra into the fire?'

(21) Hearing that the learned ones performed the ritual for offering Takshaka along with Indra: 'O Takshaka, may you quickly fall here into this fire together with Indra and his host of demigods'. (22) Indra who along with Takshaka and his *vimâna* saw his position undermined by the derogatory words of the brahmins was greatly disturbed about what he heard. (23) When Brihaspati spotted him with Takshaka in his *vimâna* falling from the sky, the son of Angirâ addressed the king: (24) 'This snake-bird doesn't deserve to be killed by you, o great ruler of men; by him, the king of the snakes, has the nectar of the gods been drunk and therefore he is unquestionably free from old age and practically immortal! (25) The life and death of a living being and his destination in his next life o King, are only the result of his karma; for him there is apart from that no other agent giving happiness and distress. (26) Someone born may die because of snakes, thieves, fire and lightening, hunger, thirst, disease and other agents o King, but in any of these cases he undergoes the reactions to what he did in the past. (27) For that reason o King, this sacrifice that is performed with the intent to harm the serpents should be stopped. When we burn the innocent for certain persons will have to suffer for that bid [see also the Mahâbhârata 1.43]."

(28) Sûta said: "Thus being addressed he with respect for the words of the great sage said: 'So be it!', and ceasing with the snake sacrifice he worshiped the master of eloquence [Brihaspati]. (29) This very *mahâmâyâ* of Vishnu cannot be discerned or checked by those who, as part-and-parcel spiritual souls belonging to Him, get bewildered because of Him as a consequence of their normal bodily functioning according to the modes of nature. (30-31) The visible illusory energy in which one missing the peace thinks 'that's a fraud' is not [prevailing] when one constantly watches what is going on in the soul. This because one in that about which the transcendentalists speak is not of the materialistic arguments that assume so many forms nor of the mind with its functions of decisions and doubts that is a consequence of that. In that [transcendental consciousness] the living entity is not of worldly concerns or of their causes and the benefits achieved by them, nor is he then of the I-awareness that is so strong when one is associating with the modes. That is all excluded then. Someone wise should take pleasure in warding off the waves of worldly conditioning as well as those who are entangled thus [see also e.g. 6.4: 31-32]. (32) The supreme refuge of Lord Vishnu is by those who are desirous to forsake [the world] designated as that which is 'nor this, nor that' [see also *neti neti*]. And thus they, who direct their emotions nowhere else, reject the petty materialism and embrace thereto in their hearts the 'not-that' [of the Soul, of Him] that the ones who are of absorption hold on to. (33) They for whom there is not the corruption of the 'I' and 'mine' that is based upon having a home and a body, that way find out what the supreme refuge of Vishnu is. (34) Insulting words one should tolerate, one should never disrespect anyone, nor identify with this material body or hold a grudge against whomever. (35) I offer my obeisances to Him, the Supreme Personality of Godhead S'rî Krishna whose power is never impeded and upon whose lotus feet I meditating have assimilated this collection of wisdom [Samhitâ]."

(35) S'rî S'aunaka said: "Please tell us this: in what way spoke Paila and the other greatly intelligent disciples of Vyâsa who constitute the Vedic authority, about the Vedas and how divided they them?"

(37) Sûta said: "O brahmin, Lord Brahmâ, the most elevated being, had his mind perfectly under control and heard in his heart the subtle transcendental sound [of *ta-pa*, 2.9: 6] which arose from the ether. One can hear that sound when one closes one's ears for sounds from the outside [see also *s'abda*]. (38) By the worship of that sound, o brahmin, yogis cleanse away from the heart the contamination known as the substance, the activity and the doer [**], and thus achieve freedom from rebirth. (39) From that activity the threefold Omkâra came into being which, manifesting itself without that its power is seen, is the representation of the Supreme Lord [Bhagavân], the Absolute Truth [Brahman] and the Supersoul [Paramâtmâ, see also 1.2: 11, B.G. 7: 8]. (40-41) He [the Supreme Self] perceives this unmanifest, subtle sound outside of the physical sense of hearing and power of vision. The complete of the Vedic sound one employs is an elaboration thereof: an elaboration of the *omkâra* which appears from the soul in the ether. Of the self-originating Brahman and Paramâtmâ it is the direct expression. It is the eternal seed of the Vedas that is the secret of all mantras [see also 7.15: 31, 9.14: 48, 11.14: 34-35, 11.21: 36-40]. (42) O eminence of Bhrigu, the three sounds [A, U and M] of the alphabet beginning with A originated therefrom [from that sound]. They are fundamental to the threefold aspect of material existence, viz. the *gunas*, the names [of the three Vedas] the destinations [the three types of *lokas*] and states of consciousness [*avasthâtraya*]. (43) The mighty unborn Lord [Brahmâ] created from it the different sounds of the total collection of vowels, sibilants, semivowels, and consonants as they are known by their short and long measures. (44) The almighty one created with them from his four faces the four Vedas, along with his *omkâra* and his vyâhriti invocations [of the names of the seven *lokas*]. He did this because he desired to give instruction on the four sacrifices [see *ritvik*]. (45) He taught them to his sons who were the great *rishis* among the brahmins most expert in the art of Vedic recitation, and they on their turn imparted them to their own sons as their teachers of the dharma [*âcâryas*]. (46) This way throughout the four *yugas* one after the other, generation after generation the disciples who were firm in their belief received them [these Vedas, through the *paramparâ*]. Then, at the end of Dvâpara-yuga they were divided by the prominent sages. (47) Observing that under the influence of *kâla* [the people became] lesser intelligent and short-lived and that their strength was diminished, divided the chief sages, inspired by the Infallible Lord situated in their hearts, the Vedas [see also 1.4: 16-18]. (48-49) O brahmin, in this period [of Manu], the rulers over the worlds - Brahmâ and S'iva and others - requested the Supreme Lord, the Protector of the Universe, to protect the principles of religion. The Lord [in the form of Krishna Dvaipâyana Vyâsa], begotten by Parâs'ara in the womb of Satyavatî, then descended as a partial expansion of His plenary portion [as a partial expansion of Sankarshana thus], with the purpose of dividing the Veda in four. (50) Just like sorting out gems, he separated the collection of mantras, providing four specific categories of collections [Samhitâs]: the Rig, Atharva, Yajur and Sâma Veda [see Vedas]. (51) The greatly intelligent and powerful sage, one by one asked four of his disciples to approach him in order to give each of them one of the [four] collections, o brahmin. (52-53) He taught Paila the first collection [the Rig Veda] naming it Bahvrica ['many verses'], to Vais'ampâyana he spoke the collection of Yajur mantras naming them Nigada ['the recited'], the Sâma mantras named Chandoga ['singer in metre'] he taught Jaimini and the mantras named Atharva and Angirâ he entrusted his dear disciple Sumantu [see also 4.21: 22]. (54-56) Paila spoke his Samhitâ [divided in two] to Indrapramiti and Bâshkala. The latter one, dividing his collection in four o son of Bhrigu [S'aunaka], handed it down to his disciples Bodhya, Yâjñavalkya, Parâs'ara and Agnimitra. Indrapramiti, self-controlled, taught his collection to the learned seer [his son] Mândûkeya, and his disciple Devamitra taught it to Saubhari and others. (57) S'âkalya, his son, divided his collection in five parts he one by one gave to Vâtsya, Mudgala, S'âliya, Gokhalya and S'is'ira. (58) Sage Jâtûkarnya, also a disciple of his added to the collection he received a glossary when he passed it down to Balâka, Paila, Jâbâla and Viraja. (59) Bâshkali [the son of Bâshkala] assembled from all the different branches [of the Rig Veda] the collection called the Vâlakhilya-Samhitâ which so next was accepted by [the Daitya sons] Vâlâyani, Bhajya and Kâs'âra. (60) Thus were the collections of these many verses by these brahmin *rishis* maintained in [disciplic] resolve. The one who hears about the distribution of these sacred verses is freed from all sins.

(61) The disciples of Vais'ampâyana, became authorities of the Atharva Veda and are known as the Carakas ['the ones vowed'] because they executed strict vows to atone for the sin of their guru who had killed a brahmin. (62) Yâjñavalkya, one of his disciples, in this respect had said: 'O master, what would be the value of the endeavors of these weak fellows? I'll perform a most difficult penance!'

(63) Thus addressed his spiritual master got angry and said: 'Go away, enough of you insulting the learned; right now give everything up you learned from me!'

(64-65) The son of Devaratâ then regurgitated the collected Yajur mantras and left thereafter. The sages greedily looking at these Yajur mantras turned into partridges and picked them up. Thus these branches of the Yajur Veda became known as the most beautiful Taittiriya-Samhitâ ['the partridge collection']. (66) O brahmin, Yâjñavalkya, who next sought for additional mantras his spiritual master not even knew, carefully

offered prayers to the mighty controller that is the sun.

(67) S'rî Yâjñavalkya said: 'My obeisances unto the Supreme Personality of Godhead who, appearing as the sun, as the Supersoul in the form of Time is present [as the Controller] in the hearts of the four kinds of living entities beginning from Brahmâ down to the blades of grass [as born from wombs, eggs, moist and seed, see also 2.10: 37-40]. You who, the same way as the sky [by its clouds], cannot be covered by material designations, all by Yourself, with the flow of years made up of the tiny fragments of *kshanas*, *lavas* and *nimeshas* [see 3.11: 7], carry out the maintenance of this universe by taking away and returning the water [as rain]. (68) O Lord of the Sun, o glowing one, o Best Among the Ones Awakened, by the rules of the sacred tradition I daily meditate at the [three] junctures of the day with full attention upon the glowing sphere of You, the mighty controller, who of all those who offer prayers burn all the sins, as also the resultant suffering and that what lead to it [see also 11.14: 35 and the *Gâyatrî*]. (69) You, who in this world indeed are the Lord dwelling in the hearts of all the moving and nonmoving living beings who depend on Your shelter, animate the nonliving matter of the mind, the senses and the different vital airs [the *vâyus*]. (70) You alone, most magnanimous mercifully glancing over [the creation] awaken, with the gift of sight, the sleeping people of this world who, seized and swallowed by the horrible mouth of the python that is known as darkness, fell into unconsciousness like they were dead. At the beginning, half way and at the end of the day You so, day after day, for the sake of finding the soul engage the pious in the ultimate benefit that is known as their personal duty and nature of service [*svadharma*]. (71) Like an earthly king You travel around everywhere creating fear among the sinners while the controlling deities of the directions holding lotus flowers from different sides with folded palms offer their respects. (72) Thus my Lord I, desirous for Yajur mantras that are not known to others, with prayer approach Your two lotus feet that are honored by the spiritual masters of the three worlds [*lokas*, and see 5.23: 8].' "

(73) Sûta said: "He, the Supreme Lord of the Sun being satisfied assumed the form of a horse and presented to the sage the Yajur mantras that were never learned by any other mortal being [see also 5.18: 6]. (74) With the hundreds of Yajur mantras the mighty sage contrived fifteen branches and accepted by the disciples Kânva and Mâdhyandina under the name Vâjaseneyi: 'produced from the manes of the horse'. (75) Of Jaimini Rishi, the reciter of the Sâma Veda, there was a son Sumantu as well as his grandson Sutvân; to each of them he spoke one of the two parts of the collection. (76-77) Sukarmâ, another disciple [of Jaimini] and great thinker, divided the tree of the Sâma Veda into a thousand collections of Sâma mantras after which, o brahmin, the two disciples Hiranyanâbha - the son of Kus'ala - and Paushyañji, plus another one, Âvantya who was most advanced in spiritual realization, took charge of them. (78) There was a total of five hundred disciples of Paushyañji and Âvantya who are called the Sâma Veda singers of the north, but they are on the contrary [in later times, some of them] also known as the eastern singers. (79) Other disciples of Paushyañji, namely Laugâkshi, Mângali, Kulya, Kus'îda and Kukshi, each took care of a hundred collections of mantras. (80) Krita, the disciple of Hiranyanâbha, communicated twenty four Samhitâs to his disciples; the remaining ones were handed down by the self-realized sage Âvantya."

* The S'rîmad Bhâgavatam is also known by the name of 'Paramahansa Samhitâ': the collection of stories about the Supreme Swanlike Lord.

** The substance, the activity and the doer as impurities are understood as manifestations of the ego-inspiring modes of the ignorance of inert matter, the passion of movement and the goodness of knowledge, also known as the *adhibhautika* hindrance of the body, the *adhyâtmika* hindrance of the organs of action and the *adhidaivika* hindrance of the senses of perception [see *kles'a*].

Chapter 7

The Devotion in Samhitâ Branches and the Ten Topics of the Purânas

(1) S'rî Sûta said: "Sumantu Rishi, the expert on the Atharva Veda as you know [see 6: 52-53], instructed his collection to his disciple [named Kabandha], who [dividing it in two] was pleased to speak it to Pathya and Vedadars'a. (2) Please listen: S'auklâyani, Brahmabali, Modosha and Pippalâyani, the disciples of Vedadars'a and the disciples of Pathya, my dear brahmin, Kumuda, S'unaka and Jâjali, were all authorities on the Atharva Veda as well. (3) Babhru and Saindhavâyana, disciples of S'unaka, then the same manner learned

two Samhitâs and so did other disciples headed by Sâvarna [learn from them]. (4) Nakshatrakalpa, S'ântikalpa, Kas'yapa and Ângirasa belong to these âcâryas of the Atharva Veda. Now hear, o sage, about the authorities of the Purânas.

(5) Trayyârûni, Kas'yapa, Sâvarni, Akritavrana, Vais'ampâyana and Hârîta - these are factually the six masters of the Purânas. (6) They learned the collection from the mouth of Vyâsa's pupil, my father [Romaharshana], and I, as a disciple from each of them learning one portion, became well versed in them all. (7) Kas'yapa, I, Sâvarni and Akritavrana, who is a disciple of Râma [of the Bhârgavas or Pâras'urâma, see also 10.74: 7-9], have assimilated four basic collections from the disciple of Vyâsa. (8) O brahmin, please listen attentively to what the characteristics of a Purâna are, which in accordance with the Vedic scriptures by the most intelligent brahmin seers have been ascertained. (9-10) The creation [of this universe, *sarga*], the subsequent creation [of different worlds and beings, *visarga*], the maintenance [the sustenance, the *vrîtti* or *sthâna*] and protection [the *rakshâ* or *poshana* of the living beings], the reigns [of the various Manus], the dynasties [*vams'as*], the narrations about them [*vams'a-anucaritam*], the annihilation [of different kinds, *pralaya* or *samsthâ*], the motivation [of individuality or *hetu*] and the supreme shelter [of the Fortunate One or *apâs'raya*], o brahmin, are the ten topics characterizing a Purâna as understood by the authorities on the matter; some state that relative to the greater ones, the lesser Purânas deal only with five of these subjects [see also S'uka on this 2.10: 1-7 and *].

(11) Creation [*sarga*] is what is called the generation from the primordial state. From that state the agitation of the modes raised the cosmic intelligence from which the identification with matter rose the way it is divided in three aspects [or types of beings to the modes]. This further led to the manifestation of the subtle forms of perception, the senses and the objects of perception [formation by the conditioning of and identification with Time, compare 2.10: 3].

(12) The secondary creation [*visarga*] is the assemblage consisting of the inherent properties [the *vâsanâs*] of the moving and nonmoving living beings. These propensities are, to the grace of the Original Person [*purusha*], produced the same way seed produces more seeds.

(13) Living beings subsist on [*vrîtti*] other living beings that move around or else do not move around. For specifically human beings this means that one for one's livelihood acts according to one's personal nature in which one either lives one's lust or acts in agreement with the [religious] rules.

(14) *Rakshâ* [or protection] is there with the Incarnations of the Infallible One. Age after age being present among the animals, the mortals, the seers and the demigods, are by these incarnations the enemies of the threefold Veda killed [see also B.G. 4: 7].

(15) With every reign of a Manu there is the sixfold of the Lord: the Manu, the demigods, the sons of the Manu, the different controllers of the enlightened [the Indras], the seers [or *rishis*], and the partial incarnations [the Lord His *ams'a-avatâras*].

(16) Dynasties [*vams'as*] originating from Brahmâ extend into the threefold of time [*trikâlika*] as series of kings and their histories [*vams'a-anucaritam*] describe the activities of the prominent members in succession.

(17) The occasional, elemental, continuous and ultimate annihilation that is effected by His potency constitutes the four aspects of what the scholars describe as the dissolution of this universe [as *samsthâ* or *pralaya*, see also 12.4].

(18) The motive [*hetu*] of the creation [*sarga*] and everything that belongs to it, is the individual living soul [*jîva*], who out of ignorance is the performer of fruitive activities [*karma*]. Others on the contrary speak of the unmanifest underlying personality.

(19) God as the supreme shelter [*apâs'raya*] is, separately for Himself as well as conjoint, present within the waking, sleeping and dreamless state, within the things presented by the illusory energy and within the functions of individuality. (20) The basic substance of material objects is connected to, as well as independent from, their separate existence as things that have a name and form. The same way it is [with God who] throughout the various phases of a bodily existence, [is connected to as well as independently present] from the seed in the beginning up to the five elements [one returns to] in the end [compare 8.6: 10]. (21) Of its own or through yoga, thought may stop in transcendence of the threefold state [*vrîtti-traya*].

When one ceases from material endeavoring one knows the Supreme Soul [see also 3.25: 32-33].

(22) This way distinguished by their characteristics there are, so say the sages expert in the ancient stories, eighteen big and [eighteen] small Purânas [from 9.000 up tot 81.000 verses, see also Upa-purâna]. (23-24) They are known as the three times six Purânas [to each *guna-avatâra*] called Brahmâ, Padma, Vishnu, S'iva, Linga, Garuda, Nârada, Bhâgavata, Agni, Skanda, Bhavishya, Brahma-vaivarta, Mârkandeya, Vâmana, Varâha, Matsya, Kûrma and Brahmânda [see Purânas]. (25) O brahmin, I thus described thoroughly the knowledge conducive to one's spiritual potency the way it is divided by the sage [Vyâsa], his disciples and the disciples of his disciples."

* The Vedic verse (Amarkhasa) to this secondary status of a Purâna says: *sargas' ca pratisargas' ca vams'o manvantarâni ca vams'ânucaritam ceti Purânam pañca-lakshanam*; "Creation, secondary creation, the dynasties of kings, the reigns of Manus and the activities of various dynasties are the five characteristics of a Purâna."

S'rîla Jîva Gosvâmî has explained to this that the ten principal topics of S'rîmad Bhâgavatam are found within each of the twelve Cantos. One should not try to assign each of the ten topics to a particular Canto. Nor should the S'rîmad Bhâgavatam be artificially interpreted to show that it deals with the topics successively. The simple fact is that all aspects of knowledge important to human beings, summarized in the ten categories mentioned above, are described with various degrees of emphasis and analysis throughout the S'rîmad Bhâgavatam [pp. 12.7: 9-10].

Chapter 8

Mârkandeya Resists All Temptation and Prays to Nara-Nârâyana Rishi

(1) S'rî S'aunaka said: "O Sûta, may you live long, o saintly one; o best of speakers, please speak to us, because you are for a mankind wandering in the endless darkness the seer of the opposite. (2-5) People say that the son of Mrikandu, a seer [called Mârkandeya] blessed with an exceptionally long life span, was the only one to remain at the end of the *kalpa* when this entire universe is engulfed. He, the foremost descendant of Bhrigu, was this *kalpa* factually born in my own family and we as yet haven't any great deluge of all creation seen taking place in our age. Alone wandering this great ocean he spotted, so the story goes, a single wonderful personality, an infant boy, lying within the fold of a banyan leaf. About this, o Sûta we are in great doubt; please o yogi who by everyone are regarded the greatest authority on the Purânas, put for us eager to know about it an end to that."

(6) Sûta said: "O great sage this question of you takes away the giddiness of the entire world because it leads to the discussion of the story of Nârâyana which removes the dirt of kali-yuga. (7-11) Mârkandeya having received the second-birth initiation rituals from his father, orderly studying the Vedic hymns along with the religious duties, was complete in his austerities and studies. Keeping to the great vow [see *yama*] he was peaceful with matted hair and bark for clothes carrying a waterpot, a mendicant's staff, the sacred thread and the belt of the celibates. With the skin of a black deer and lotus-seed prayerbeads he for the good of his regulated practice [see *niyama*] worshiped at the junctures of the day the Lord in the form of the fire, the sun, the guru, the learned ones and the Supreme Soul. In the morning and the evening he with a controlled voice brought what he had collected begging to his spiritual master and once being invited by his guru joined in the eating or, not being asked, he would fast [see also 7.12: 5 and 7.14: 17]. This way of penance and study worshipping for countless [or millions of] years the Master of the Senses, he had conquered what is impossible to conquer: death. (12) Brahmâ, Bhrigu, S'iva, Daksha, the sons of Brahmâ and the other human beings, the demigods, forefathers and ghostly spirits all were most astonished about that [achievement]. (13) This way maintaining the great vow by his austerities, recitations and restraint, the yogi meditated upon the Lord in the Beyond and with his mind turned inwards he rid himself of all hindrances. (14) As he was fixing his mind thus by means of yoga, passed by the enormous lapse of time consisting of six *manvantaras* [of 71 *mahâyugas* each]. (15) In the seventh period of Manu Purandara [Indra] learned of the austerities. He became fearful, o brahmin, and decided to obstruct them. (16) He sent to the sage celestial singers and dancing girls, Cupid, the spring season, the [sandalwood scented] Malaya breeze, the child of passion and the child of intoxication. (17) O mighty one, they all went to his hermitage on the northern side of the

Himâlaya mountains where there is the river Pushpabhadra and the peak named Citra. (18-20) The good site of the *âs'rama* where many twice-born souls had come to live was marked with fine trees and creepers and reservoirs of pellucid water everywhere. Humming with maddened bees it was filled with families of birds - excitedly cooing cuckoos and busily dancing, proud peacocks. The winds blowing there transported the cooling drops of mist from the waterfalls and called, being embraced by the charm of flowers, for the god of love. (21) With the moon rising at night showing its face, springtime appeared there with series of new sprouts and blossoms from the multitude of creepers closely embracing the trees. (22) Followed by groups of singing Gandharvas playing musical instruments the god of love, the master of hordes of heavenly women, was seen there holding his bow and arrows. (23) The servants of Indra found him in that place. Having offered his oblations, he sat in meditation with his eyes closed, invincible as fire personified. (24) The women danced in front of him and the celestial singers sang making charming music with drums, cymbals and *vinâs*. (25) And while the servants of Indra, the child of greed and the child of spring attempted to agitate the mind of the sage, five-headed Cupid (to the sight, smell, sound, touch and taste) fixed an arrow on his bow. (26-27) Flowers fell from the wreath of hair of Puñjikasthali [an Apsara] who with her waist greatly challenged by her heavy breasts was playing with a number of balls. Running after the balls, with eyes glancing here and there, the belt of her thin garment loosened and the wind lifted up her fine garment [see also 3.20: 35-36, 3.22: 17, 5.2: 14, 8.12: 17-24]. (28) Cupid, thinking he had conquered him, then shot his arrow, but all these actions directed at the sage proved to be as futile as the endeavors of a disbeliever. (29) O sage, they this way trying to compromise the sage, felt themselves being burned by his potency and thus they desisted, just like children having aroused a snake. (30) O brahmin, even though the followers of Indra had violated the great *muni*, he didn't yield to the sentiments of ego. And that is something not that surprising at all for a great soul.

(31) Seeing and hearing how, because of the strength of the brahmin seer, Kâmadeva along with his associates had proven powerless, the mighty king of heaven was greatly amazed. (32) When Mârkandeya thus fixed his mind in austerity, recitation and restraint the Supreme Lord manifested Himself as Nara-Nârâyana to show His mercy. (33-34) Of the two of Them was one white and the other black; Their eyes were like blooming lotuses, Their arms were four, Their clothes black deerskin and bark, Their hands most purifying, carried a waterpot and a straight staff of bamboo, and Their sacred thread was three-stranded. With prayer beads of lotus seeds which purify all living beings and with the Vedas [in the form of bundles of darbha] they, worshiped by the chief demigods, of an effulgent yellowish color and standing tall, represented the austerity radiating with light. (35) Seeing Them, Nara and Nârâyana, the direct personal manifestations of the Supreme Personality of Godhead, he stood up with great respect to offer his obeisances and prostrate himself. (36) Because he, when he saw Them, experienced happiness all over his body, mind and senses and the hairs on his body stood on end, he was unable, from the tears filling his eyes, to see Them clearly before him. (37) Standing humbly with folded hands he addressed Them eagerly as if he wanted to embrace Them, and choking he managed to say to the two Lords the syllables '*na-ma-ha, na-ma-ha*' (my obeisances, my obeisances). (38) Offering Them sitting places, bathing Their feet and anointing Them with sandal wood and other fragrant substances, he was of worship with incense and flower garlands. (39) Sitting comfortably on Their places ready to bestow Their mercy he, again bowing down at Their feet, spoke the following to the Ones Supremely Worshipable.

(40) S'rî Mârkandeya said: 'O Almighty One, how can I describe You because of whom of all embodied living beings as well as of Brahmâ, S'iva as of myself the vital air, with in its wake the power of speech, the mind and the senses is stirred into action; nevertheless You [despite of this physical imposition] become the loving friend of the ones who are of worship. (41) These personal forms of the Fortunate One, o Supreme Lord, You manifest for the ultimate benefit of the cessation of the material misery and the defeat of death; and just as You, for the protection variously manifest other transcendental bodies, You, once having created this universe, again, just like a spider, swallow it up entirely. (42) Because of Him, the Protector, the Supreme Controller of the moving and nonmoving living beings, the one situated at the soles of His feet is never touched by the emotions of *karma*, *guna* and *kâla*; it is before You indeed that the sages with the Veda in their heart at every moment in praise bow down to worship and meditate to attain You. (43) Nothing else but the attainment of Your feet, the very form of liberation, is what benefits the person who has to fear from all sides o Lord. We know that Brahmâ, whose time takes two *parârdhas*, is most afraid on account of this, he is afraid because of the Time that is You - and how much more wouldn't that be true for the worldly entities who are created by him [see 10.13: 56]? (44) So let me therefore give up this covering of the self, the material body with everything to it that being temporal, being remembered for only a moment, insubstantial as it is, is so meaningless. Let me worship the soles of Your feet, of You, the Intelligence of what is real and the Master of the Soul who is the Supreme Truth from whom one obtains everything desirable. (45) O Lord, o Friend of the Soul, even though the products of Your illusory potency known by the names of *sattva*, *rajas* and *tamas*, for the causes of the maintenance, destruction and creation of this universe exist as [Your] pastimes, it is the

goodness [the *sattvic*] that [with You] continues for the liberation and not the other two which for men bring danger, bewilderment and fear [see also *guna-avatâras* and 10.89: 18]. (46) Because fearlessness, the happiness of the soul and the spiritual world are attained through the mode of goodness the Sâtvatas are of that consideration and never of any other [mode or] form of the Original Person. For that reason the spiritual authorities in this world worship as most dear to them the transcendental personal form [Vishnu] of You as well as the form of the ones with only You in their eyes [the Vaishnavas], o Supreme Lord [see also 1.2: 26]. (47) Him, the All-pervading, All-inclusive Manifestation and Master of the Universe, the Supreme Personality of Godhead, I offer my obeisances, for He is the supremely worshipable deity, Nârâyana, the sage who is the best of the humans situated in perfect purity who, as the master of the Vedic scriptures, has the command over His word [see *hamsa*]. (48) He who deceived by the deceptive veil over his eyes becomes diverted in his intelligence about Your presence within his own senses, heart and even within the objects perceived, can know You, the Spiritual master of All, when he obtains the Vedic knowledge, even though his understanding was originally covered by Your *mâyâ*. (49) The vision of the Supreme Soul, the mystery revealed by the Vedic texts, is what the great scholars headed by the Unborn One [Brahmâ] become bewildered about when they try to adjust with all kinds of philosophies the subject matter of Him to their way of life. For He escapes the understanding of the [conditioned] spirit soul, He, the Supreme Personality whom I offer my respects [compare 1.3: 37, 4.31: 11, 4.18: 5, 5.6: 11, 5.14: 1, 7.15: 58, 11.19: 1, 11.20: 7 and B.G. 16: 23-24]."

Chapter 9

Mârkandeya is Shown the Lord's Bewildering Potency

(1) S'rî Sûta said: "The Supreme Lord Nârâyana, Nara's Friend, this way by Mârkandeya, the intelligent sage, properly respected, spoke satisfied to the eminent descendant of Bhrigu. (2) The Supreme Lord said: 'O My pleasure, you, perfect in your fixation upon the soul, are the best of all brahmin seers; not deviating in your devotional service, austerities, recitations and concentration you are directed towards Me. (3) We have become perfectly satisfied with you in your keeping to a vow of lifelong celibacy; please choose a benediction to your desire, for I am the Giver of All Benedictions wishing you the best'.

(4) The honorable *rishi* said: 'You o Lord of Lords, o Infallible One, are victorious as the Remover of the Distress of the One Surrendered and with as much as the benediction of us having seen Your good Self we are satisfied. (5) Brahmâ and others with a mind matured in yoga all acquired the sight of Your omnipotent lotus feet and now You in person are visible before my eyes. (6) Nonetheless o Lotus-eyed Crest Jewel of Fame, I would like to witness the illusory potency because of which the entire world along with its rulers is of respect for the material differentiation of the absolute.' [compare B.G. 11: 3-4]

(7) Sûta said: 'By the *rishi* glorified with these words He, the Supreme Lord, to His satisfaction being worshiped said smiling, 'So be it'. Thereupon the Lord departed for Badarikâs'rama. (8-9) The *rishi* keeping only that [desire to witness the energy of the Lord] in mind thus remained at his hermitage to meditate under all circumstances upon the Lord with all that he had: the fire, the sun, the moon, the water, the earth, the wind, the lightning as well as his own heart. Thus being of worship he sometimes forgot to prove his respect at the moments he drowned in the flood of pure love of Godhead [*prema*]. (10) One day, o best of Bhrigu, when the sage was performing his evening worship on the bank of the Pushpabhadra o brahmin, a great wind arose. (11) It created a terrible sound followed by the appearance of threatening clouds as solid as wagon wheels that resounding loudly with lightning showered torrents of rain everywhere. (12) Then from all sides the four oceans appeared swallowing up the surface of the earth with wind-tossed waves in which, along with ominous sounds, there were terrible sea monsters and fearful whirlpools. (13) Perplexed the sage got afraid seeing how the earth flooded and all the four types of inhabitants of the universe [as born from moist, seed, embryos and eggs] including himself innerly and materially were plagued by the water rising higher than the sky, the fierce winds, the bolts of lightning, and the great waves towering higher than heaven. (14) As he was looking on the waters of the great ocean were by hurricanes swirled around in frightening waves as they swelled with the rain from the clouds that covered the entirety of the earth with its continents, islands and mountains. (15) With the three worlds, the earth, outer space, the celestial bodies and heavenly places flooded in all directions the great sage, as the only one remaining, wandered about like a dumb and blind person, with his matted locks scattered. (16) In the grip of hunger and thirst, attacked by monstrous crocodiles and whale-eaters and plagued by the winds he, tormented by the waves, moved overcome by fatigue and not knowing which direction of the sky or the earth he went, through the infinite

darkness he had fallen into. (17-18) Sometimes drowning in a great whirlpool and then beaten by the waves he was at times threatened by monsters who wanted to eat him and at other times were attacking each other. He in distress sometimes felt sick and suffered pains with occasional depressions and bewilderment, misery, incidental happiness and fear of death at other times. (19) Countless and countless, hundreds and thousands of years passed while he with a clouded mind wandered around in that *mâyâ*, that deluding material energy of Vishnu. (20) At one occasion, as he roamed out there, the twice-born one saw upon a raised mound of earth a beautiful young banyan tree with fruits and blossoms. (21) Upon a branch of that tree toward the northeast he in addition saw an infant boy lying within the fold of a leaf swallowing the darkness with His effulgence [see also 3.33: 4]. (22-25) Amazed the king among the scholars drank with his eyes from the sight of His complexion that was as dark blue as a great emerald, His beautiful lotus face, His conch shell striped throat, His broad chest, fine nose and beautiful eyebrows. He relished His splendid hair which trembled to His breath, His beautiful shell-shaped ears resembling pomegranate flowers, His coral lips that by their effulgence slightly reddened His nectarean smile, His countenance with a charming smile and with the corners of His eyes like the reddish whorl of a lotus, the by His breath moved lines of His abdomen contorted by His deep leaf like navel, and also... how the infant with the graceful fingers of His two hands grabbed one of His lotus feet and placed it in His mouth [*]. (26) The moment he saw the baby his weariness was dispelled and out of pleasure the lotus of his heart and his lotus eyes spread wide open. Confused about the identity of that wonderful appearance he, with his hair standing on end, approached the child from the front to find an answer. (27) That very moment the man of Bhrigu with a breath of the infant was drawn into His body like a mosquito whereupon he utterly surprised stood perplexed to see from that position the entire universe the way it was before. (28-29) He saw the entire expanse of all the stars, the mountains and oceans, and the directions of the great islands and continents, the ones enlightened and unenlightened, the forests, countries, rivers, cities and mines, the peasant villages, the cow pastures and the various engagements of the *varnâs'rama* society. He saw the basic elements of nature and all their gross manifestations, as also the Time itself of the different *yugas* and *kalpas* and whatever other object of material use in the universe that was manifested as if it was real. (30) Seeing the Himâlayas, the Pushpabhadra River and his hermitage where he had seen the *rishis* [Nara and Nârâyana], he, thus observing the universe, was by the breath of the infant again thrown outside to fall back into the ocean of dissolution. (31-32) On the raised stretch of land in the water where the banyan grew, there, lying in the fold of its leaf, was the child again, glancing at him with a nectarean smile of love from the corner of His eyes. Placing the infant by that vision within his heart he ran greatly excited to embrace the Lord of the Beyond. (33) That moment He, the Supreme Lord, the Original One of Yoga who is hidden in the heart of all living beings in person, suddenly became invisible for the *rishi*, the same way as that what by an incompetent person is made suddenly may fail to serve. (34) O brahmin, after Him next the banyan disappeared as well as the waters of the annihilation of the world, and the next moment he found himself as before in front of his own *âs'rama*."

* The infant putting its foot into its mouth is by S'rîla Vis'vanâtha Cakravartî Thhâkura interpreted as the Lord saying, 'see how sweet my feet are to the taste of the devotee'.

Chapter 10

S'iva, Lord and Helper Glorifies Mârkandeya Rishi

(1) S'rî Sûta said: "He this way experiencing the might of the *yogamâyâ* as arranged by Nârâyana, went only for the shelter of Him. (2) S'rî Mârkandeya said [to this]: 'I am surrendered to the soles of the feet of You who bring fearlessness to the surrendered, o Lord of whom the illusory potency, in the appearance of knowledge, even bewilders the wise.' "

(3) Sûta said: "The great lord [S'iva] accompanied by Rudrânî [Umâ] and surrounded by his entourage, saw, traveling through the sky on his bull, him thus absorbed in trance. (4-5) Umâ observing that seer then said to Girî'sa: 'Look at this man of learning, who motionless with his body, senses and mind is as calm as the water and the fish of the ocean with the wind laid down. Please, o you who art the bestower of the perfection of penance, make it true for him.'

(6) The great lord said: 'I'm sure the brahmin seer doesn't desire any benedictions in any field, not even liberation; he has achieved the transcendental devotional service for Me for the Supreme Lord, the

Inexhaustible Original Person. (7) Nevertheless, Bhavânî, let's talk with this pure devotee, it is indeed man's highest achievement to associate with the saintly.' "

(8) Sûta said: "Thus having spoken he, the master of all knowledge, the controller of all the embodied and the great lord and shelter of the righteous, approached him. (9) He, having arrested the functions of his mind, had no knowledge of himself or the outer world, nor of the arrival of the two powers of control over the universe in person. (10) Understanding that, Girîśa the Controller, the great lord, entered by means of his mystic potency the ethereal privacy of Mârkandeya's heart, just like the wind passing through an opening. (11-13) Within himself then S'iva arrived with blonde locks like lightening, having three eyes and ten arms, rising as tall as the sun. Together with a tigerskin for his garment, he exhibited his bow and trident, arrows and sword, shield, prayer beads, damaru (a small drum), ax and skull. Seeing him manifesting suddenly in his heart the sage thereupon desisted from his trance and wondered in surprise: 'Who is this and from where did he come?'

(14) Opening his eyes and seeing that Lord Rudra had arrived with Umâ and his associates, the sage offered with his head the one guru of the three worlds his obeisances. (15) Him together with his company and Umâ he offered worship with words of welcome, sitting places, water for their feet, water to drink, perfumed oil, garlands, incense and lamps. (16) He said: 'O mighty one, what can I do for you, o Lord, by whose full satisfaction in your experience of ecstasy the entire world is pacified? (17) My respects for you devoted to the mode of ignorance, to you terrible in choosing the mode of passion and to you giving pleasure in favor of the mode of goodness.' "

(18) Sûta Gosvâmî said: "Praised by these words he, the mighty lord, the foremost of the demigods and shelter of the truthful, perfectly satisfied and happy of mind addressed him with a smile. (19) The great lord said: 'Please, choose a boon to your liking from us the three [*guna-avatâra*] lords in control by whose audience a mortal being achieves immortality. (20-21) The local rulers and inhabitants of all worlds, I, the great Lord Brahmâ and Hari, the Controller in person, glorify, worship and sit near to those brahmins who are saintly, peaceful, free from material attachment, of care for all living beings and who, free from enmity with an equal vision, are single-minded devotees of us. (22) They [these devotees] do not even acknowledge the slightest difference between me, the Infallible One and the one unborn, nor between themselves and other people and for that reason we praise you. (23) Mere bodies of water are no holy places and deities on themselves are devoid of life; they cleanse the soul only after a long time, but you do so by simply being seen [see also 10.48: 31]. (24) The brahmins who embrace our forms that are represented by the three Vedas, and who by penances, study and yogic concentration [*samyama*] are absorbed in the True Self, we offer our respects. (25) Even the greatest sinners and outcasts find purification by seeing you and hearing about you, and what wouldn't that mean when one directly addresses you [see also 7.14: 17, 10.64: 41-42]?"

(26) Sûta Gosvâmî said: "Thus filled with the words of the one decorated with the moon who reflects the essence of the religion, the sage who through his ears drank from this reservoir of nectar was not satisfied. (27) He who by the *mâyâ* of Vishnu had to wander for such a long time and was terribly exhausted, saw a great load of trouble undone by the grace of Lord S'iva's nectarine words and addressed him. (28) S'ri Mârkandeya said: 'Ah, how inconceivable for embodied souls in praise of the rulers of the universe is this pastime of the great controllers who show respect for those who are controlled by them! (29) In general the authoritative speakers act for the acceptance of the religion and prove for that purpose their sympathy and appreciation for [the proper conduct of] the conditioned souls. (30) Just like a magician's powers are not spoiled by his tricks, is His authority not in any way compromised by these activities in the creation of His illusory energy. (31-32) He who as the Supersoul from His mind [by Himself in the form of Time] creates this universe and subsequently enters it [in the form of the *avatâras*], by the power of His modes of nature seems to be the doer like someone in a dream. Let me offer my obeisances to Him, the Supreme Personality who acting through the three *gunas* is the true Self on top of them. He is the pure unequaled spiritual master who is the original form of the Absolute Truth [see B.G. 4: 13, 13: 30, 14: 19]. (33) What other benediction indeed should I choose from you, o all-pervading one, whose presence itself is the highest [one may attain]? From seeing you a person may achieve all he desires, irrespective of what he desires. (34) From Him who stands for the Complete that brings the fulfillment of all desires, I request one benediction though: the unflinching devotional service for the Supreme Personality of Godhead as well as for those dedicated to Him like you.' "

(35) Sûta Gosvâmî said: "Thus worshiped and glorified by the well-spoken words of the sage, the great lord S'arva, thereto encouraged by his consort, said: (36) 'O great sage so full of devotion for Adhokshaja, may all you desired be fulfilled. May you also enjoy fame till the end of the *kalpa*, as well as piety and freedom from

old age and death. (37) May you have knowledge of the threefold of time [*tri-kâlika*] o brahmin, and wisdom plus renunciation. May there for you being given the brahminical potency be the status of teacher of the Purâna'."

(38) Sûta Gosvâmî said: "With granting the sage these blessings he, the controller with the three eyes, went away recounting to the goddess all that he [Mârkandeya] in the past had done and experienced. (39) He, the best one of Bhrigu, who had achieved the greatest of the great of yoga, even today travels about at will, on his way of serving in his exclusive devotion for the Lord. (40) This is what I could describe to you of the amazing potency of the illusory energy of the Supreme Personality as experienced by the intelligent Mârkandeya. (41) Unprecedented as it is [this seven *kalpas* long life of the sage], do some who are not that learned speak of it as [being nothing but] the from time immemorial cycling of the conditioned living beings through the mind-boggling creation of the Supreme Soul. (42) For the two kinds of people, o best of Bhrigu, who either hear or describe this [narration] infused with the potency of the Lord who has the Wheel [of Time] in His hand, there will never be the mundane course of existence based on karma."

Chapter 11

Vishnu His Attributes and the Order of the Month of Him as the Sun-god

(1) S'rî S'aunaka said: "And now, o great devotee of God known with the essence, we enquire with you, the possessor of the broadest knowledge, about this matter of the definitive conclusion described in all the supplementary literatures [the *tantra*'s]. (2-3) In what way are the tântrikas of their regulated worship of the Husband of the Goddess, who is Pure Spirit, and how do they conceive of His limbs, His associates, His weapons and His ornaments? All good to you! Please describe to us, who are eager to learn, that practical method of cultivating the yoga process [*kriyâ-yoga*] by which expertly performed a mortal being may attain immortality."

(4) Sûta said: "With offering obeisances to the gurus I even [though it is difficult] will speak of the opulences belonging to Lord Vishnu which by the standard authorities beginning with the one born on the lotus [Padmaja or Lord Brahmâ] are described in the Vedas and *tantra*'s. (5) The nine elements of creation [*tattvas*] that, beginning with *mâyâ* [or *prakriti*], make up the transformations [*vikâras*], are found in the created reign [the *virâth-rûpa*], the conscious existence in which the three worlds [*lokas*] are discerned [see also 11.22: 4-25]. (6-8) This form of the Purusha, the Master, has the earth as His feet, heaven as His head, cosmic space as His navel, the sun as His eyes, the air as His nostrils, the directions as His ears, the Prajâpati as His genital, death as His anus, the local rulers [the demigods] as the many arms of the Absolute Controller, the moon as His mind, *yama* [or Yama] as His eyebrows, shame as His upper lip, greed as His lower lip, the moonlight as His teeth, delusion as His smile, the trees as the hairs on the body of the Almighty Lord, and the clouds as the hair on the head of the Purusha [see also e.g. 2.6: 1-11, 2.10: 24-32, 10.40: 13-14, 11.12: 18-20]. (9) Just as one can determine the dimensions of a normal individual by measuring the position of his limbs, one can the same way determine the dimensions of Him, the Gigantic Person, according the positions of the planetary systems [see also 5.20-24]. (10) The spiritual light of the individual soul is represented by the Kaustubha gem that is carried by the Unborn One. The S'rîvatsa mark on the chest of the Almighty represents its expansive effulgence [of the gem/the soul]. (11-12) His material energy composed of the various modes is represented by His flower garland, the yellow garment He wears stands for the Vedic metres and His sacred thread represents the three syllable AUM. The processes of *sânkhya* and yoga are by the Godhead carried in the form of His *makara* ['sea-monster'] earrings, and His crown, bringing fearlessness to all the worlds, represents the superior [transcendental] position. (13) The personal seat upon which He sits is known as Ananta [the] and stands for unevolved matter and the lotus whereupon He is said to be found is the [pure of] goodness associated with the religion, the spiritual knowledge and so on. (14-15) The club He carries is the principle element [*prâna* or vital air] relating to the sensory power, physical power and the power of mind; His excellent conch shell is the element water and His Sudars'ana *cakra* is the principle of *tejas* [the vital power, the dignity, the fire in opposition]. His sword is, [pure] as the atmosphere, the ether element, His shield consists of the mode of ignorance, His bow S'ârnga is the specific order [or spirit, the *rûpa*] of time, and His quiver of arrows consists of the karma [the action or the *karmendriyas*]. (16) The senses, they say, are His arrows, His chariot the incitement to action, His external appearance constitutes the objects of perception [*tânmatras*], and his gestures [*mudrâs*] represent the essence of purposeful action. (17) The cyclic [of time, viz. the sun and the moon] constitutes the exercise of respect for the Godhead, spiritual initiation [*dîkshâ*] is for the spiritual soul the way to purify, and the devotional service

of the Fortunate One is there for someone to put an end to a bad course. (18) Bhagavân carries - to the meaning of the word *bhaga* [His opulences] - the lotus of His pastimes, and the fan and whisk that the Supreme Lord accepted for His worship represent religion and fame. (19) O dear twice-born ones, His umbrella is Vaikunthha, His spiritual abode where there is no fear and the threefold Veda is there by the name of Suparna [Garuda], the carrier of the Personality of Sacrifice [Vishnu or Yajña]. (20) The Lord His inseparable goddess S'rî is the inner nature that can be directly perceived [*]; Vishvakṣena is known as the personification of the *tantra* scriptures and the eight of Nanda and the other chief guardian associates [**] are the *animâ* and such [*siddhis*] of the Lord His qualities. (21) Vâsudeva, Sankarshana, Pradyumna and Aniruddha are, as you know, the names of the manifest forms [the *vyûha* expansions] of the Original Person Himself, o brahmin. (22) Bhagavân is with the help of the functions of external objects [*vis'va*, Pradyumna], physical power [*taijasa*, Sankarshana], thought [*prâjña*, Aniruddha] and spiritual realization [*turîya*, Vâsudeva] in this context conceived in the terms of waking consciousness, dreaming, dreamless sleep and the transcendental position [see *avasthâtraya*]. (23) In His four personal forms Bhaga-vân [the possessor of the fullness], the Lord and Controller, maintains these four states with the help of His major [arms; as in verse 14-15] and minor limbs [His extra limbs, His guardians], weapons and ornaments. (24) O best of the twice-born, He alone is the self-illuminating source of the One Self-existent Spirit who, perfect in His own greatness and completeness, by His own material energy creates, withdraws and maintains this universe. As such [a performer of various material functions] sometimes seen as if He - uncovered as He is in His transcendental awareness - would be materially divided, He can be realized by those who are devoted to Him as their one and true self, their Soul. (25) S'rî Krishna, o friend of Arjuna, o chief of the Vrîshnis, o Annihilator of the Rebellious Royal Dynasties whose prowess never deteriorates, o Govinda, place of pilgrimage whose glories, which bring the auspicious just hearing about them, are sung by Vraja's cowherd men and women and their servants; please protect Your servants! (26) Anyone who, rising at dawn, with his mind turned to God for himself chants [recites] these characteristics of the Supreme Original Person, arrives at the realization of the Absolute Truth that is situated in the heart."

(27-28) S'rî S'aunaka said: "As for the description of S'ukadeva Gosvâmî to the one attending who is the grace of Vishnu [Parîkṣhit] about the sun-god his associates who month by month reside in seven groups, could you please tell us, faithful listeners, what the names and actions are of those who, engaged by his various forms of control, are the expansions of the Lord in His manifestation as Sûrya [see also 5.21: 18]?"

(29) Sûta said: "This regulator of all the planets [the sun] revolving in their midst [around Mount Meru, see 5.22: 2] was [by the Lord in the form of Time] created from the beginningless material energy of Vishnu, the Supreme Soul of all embodied beings. (30) The sun being the one and only Lord, the original creator and self indeed of all the [planetary] worlds, constitutes the basis of all ritualistic activities of the Vedas that are differently described by the sages. (31) The Lord in terms of the material energy is thus, divided in nine, described as the time, the place, the endeavor, the performer, the instrument, the specific ritual, the scripture, the paraphernalia and the result, o brahmin [compare B.G. 18: 13-15].

(32) The Supreme Lord, [as the sun-god] assuming the form of Time, is there for the [regulation of the] planetary motion to the rule of twelve, beginning with Madhu [months or *mâsas*, see also B.G. 10: 21], to which He for each of the twelve separately moves with a different set of [six] associates [next to the Deva consisting of an Apsara, a Râkshasa, a Nâga, a Yaksha, a sage and a Gandharva]. (33) Dhâtâ [as the Deva], Kritasthâlî [as the Apsara], Heti [as the Râkshasa], Vâsuki [as the Nâga], Rathakrit [as the Yaksha], Pulastya [as the sage] and Tumburu [as the Gandharva] are the ones ruling the month of Madhu [or Caitra at the vernal equinox, March/April]. (34) [Likewise respectively] Aryamâ, Puñjikasthâlî, Praheti, Kacchanîra, Athaujâ, Pulaha and Nârada rule the month of Mâdhava [Vais'âkha, April/May]. (35) Mitra, Menakâ, Paurusheya, Takshaka, Rathasvana, Atri and Hâhâ are the ones ruling the month of S'ukra [Jyaistha or Jeshthha, May/June]. (36) Varuna, Rambhâ, Citrasvana, S'ukra, Sahajanya, Vasishthha and Hûhû are the ones ruling the month of S'uci [Âshâdha, June/July]. (37) Indra, Pramlocâ, Varya, Elâpatra, S'rotâ, Angirâ and Vis'vâvasu are the ones ruling the month of Nabhas [S'râvana, July/August]. (38) Vivasvân, Anumlocâ, Vyâghra, S'ankhapâla, Âsârana, Bhṛigu and Ugrasena are the ones ruling the month of Nabhasya (Bhâdrapada, August/September ***). (39) Pûshâ, Ghritâcî, Vâta, Dhanañjaya, Suruci, Gautama and Sushena are the ones ruling the month of Tapas [Mâgha, January/February]. (40) Parjanya, Senajit, Varcâ, Airâvata, Ritu, Bharadvâja and Vis'va are the ones ruling the month of Tapasya [Phâlguna, February/March]. (41) Ams'u, Urvas'î, Vidyucchattru, Mahâs'ankha, Târکشya, Kas'yapa and Ritasena are the ones ruling the month of Sahas [Mârgas'îrsha, November/December]. (42) Bhaga, Pûrvacitti, Sphûrja, Karkothaka, Ūrna, Âyu and Arishthânemi are the ones ruling the month of Pushya [Pausha, December/January]. (43) Tvashthâ, Tilottamâ, Brahmâpeta, Kambalâs'va, S'atajit, Jamadagni the son of Ricîka and Dhritarâshthra as the Gandharva are the ones ruling the month of Isha [Âs'vina,

September/October]. (44) And Vishnu, Rambhâ, Makhâpeta, As'vatara, Satyajit, Vis'vâmitra and Sûryavarçâ are the ones ruling the month of Ūrja [Kârttika, October/November].

(45) All these [personalities] constitute the glories of Vishnu, the Supreme Personality of Godhead assuming the form of the sun-god; they take away the sinful reactions of those people who at the junctures of each day remember them. (46) Thus with each of the twelve months and six types of associates moving through this universe, the Deva, the Godhead [of the sun], for its population, is here and in the hereafter sure to disseminate pure consciousness. (47-48) With the sages glorifying Him with the Sâma, Rig and Yajur hymns which reveal His identity, the Gandharvas sing loudly about Him, the Apsaras dance in front of Him, the Nâgas ready the chariot, the Yakshas harness the horses and the strong Râkshasas push it from behind. (49) In front of the chariot the sixty thousand Vâlakhilya brahmin sages pure of praise go with prayers to the Almighty [see also 4.1: 39]. (50) The Unborn Lord Hari, the Supreme Controller, the Beginningless Possessor of All Opulences, thus protects all the worlds expanding Himself each *kalpa* into various forms."

* According the Skanda Purâna in the verses beginning with '*aparam tv aksharam yâ sâ*' there are three infallible energies thus: the external material energy of *mâyâ*, the internal potency of Sr'î and the Supreme Energy of the Purusha, the Lord Himself.

** The Padma Purâna (256.9-21) lists eighteen guardians or attendants of the Lord: Nanda, Sunanda, Jaya, Vijaya, Canda, Pracanda, Bhadra, Subhadra, Dhâtâ, Vidhâtâ, Kumuda, Kumudâksha, Pundariksha, Vâmana, S'ankukarna, Sarvanetra, Sumukha and Supratishthita.

*** At this point is broken with the regular order of the months. The different translators do not agree about the cause of this break of order and some have suggested to correct the order of the verses given to correct this.

Chapter 12

The Topics of S'rîmad Bhâgavatam Summarized

(1) Sûta said: "Offering my obeisances to Lord Krishna, to the creator, to the brahmins and to the supreme of dharma, I shall now discuss the eternal nature of religion [in terms of the topics discussed in the Bhâgavatam]. (2) O sages, upon your request I related to you these wonderful pastimes of Lord Vishnu that are especially suitable for people in respect of the person. (3) The direct interest of this narration is the glorification of the Lord, the Remover of All Sins, Nârâyana, the Lord of the Senses, the Supreme Personality and Master of the Sâtvas. (4) The creation and annihilation of this universe and the confidential knowledge of the One Self-existent Supreme Spirit is discussed herein, together with the purity of perception and the means of cultivating that realization.

(5-6) Bhakti-yoga and the renunciation belonging to it are at length discussed [in 1.2, 7.5-10 & Canto 11.29], just as the history of Nârada [1.4-6] and the story of Parîkshit describing how the sage among the kings fasted until death because he was cursed by [the son of] a sage and then had his conversation with S'uka, the best of the brahmins [see Canto 1.8-18]. (7) What follows is a discussion of how one may attain liberation by concentrating in yoga in case one has to die [2.2: 15-21], a conversation between Nârada and Brahmâ [2.5], the row of *avatâras* [1.3 & 2.7] and how the process of evolution takes place from the primary of nature [or *pradhâna*, 3.26: 10-72]. (8) Next there is the discussion Vidura had with Uddhava [3.1: 25-3.4] and the one Vidura had with Maitreya [3.5-4.31], [preceded by] what a Purâna entails [in general, see 2.10: 1 and 12.7: 9-10], and then the subject is discussed of the winding up of the creation within the Mahâpurusha [2.10: 6, 3.11: 30, 8.5: 35, 11.3: 8-15, 12.4]. (9) What follows is the creation the way it occurs from [the modes of] material nature and the generation of the seven derivatives [of *mahat*, *ahankâra* and the *tanmâtras*, see 3.20: 12-17], that come about with the evolution of the egg of the universe from which the Universal Form of the Lord arises [3.6]. (10) The gross and subtle movements of time [3.11], [are discussed as well as] the generation of the lotus [3.8] and the killing of Hiranyâksha relating to the deliverance of the earth from the ocean [3.17-19]. (11) [And thus we have] the creation of the higher beings, the animals and the lower ones [3.12: 37-48], the birth of Rudra [3.12], and the appearance of Svâyambhuva Manu from the male/female division of the Lord [see 3.12: 49-53, 4.1]. (12-13) [Discussed are] the progeny of the excellent consort of the

first woman S'atarûpâ, and the offspring of [the nine daughters of] the pious wife [Devahûti] of the founding father Kardama [see 3.24: 20-25 and 4.1], the descend of the Supreme Soul, the Supreme Personality of Lord Kapila and the conversation of the scholarly Kapila with Devahûti [4.25-33]. (14-15) The descendants of the nine brahmins [who married Kardama's daughters, 4.1], the destruction of Daksha's sacrifice [4.2-7] and the history of Dhruva [4.8-13] is then followed by the stories of Prithu [4.15-23] and Prâcînabarhi [4.24-29], his conversation with Nârada [4.29], the stories of Priyavrata [5.1], o brahmins, Nâbhi [5.3], the life of Rishabha [5.3-6], and Bharata Mahârâja [5.7-13]. (16) The continents, subcontinents and oceans, the mountains and rivers are described in detail [5.19-20], as well as the celestial sphere [5.21-23] and the arrangement of the subterranean regions and hell [5.24-26]. (17) [Described are] Daksha's [re-]birth as the son of the Pracetâs [6.4] and the progeny of his daughters from which there were the demigods, demons and human beings, the animals [the mammals], serpents, birds and other species [6.6]. (18) [Also there is] the birth and death of [Vritra, 6.9-12] the son of Tvashtâ and the two sons of Diti, Hiranyâksha [3.14-19] and Hiranyakas'ipu, o brahmins, together with the history of the great soul Prahlâda, the controller of the Daityas [7.2-8]. (19-20) In detail are described the reigns of the Manus [8.1], the liberation of the king of the elephants [Gajendra, 8.2-4] and the *avatâras* of Lord Vishnu in each period of Manu [8.5 & 13] like Hayas'îrshâ [8.24: 8 & 57; 5.18: 1], Nrisimha [7.9-10], Vâmana [8.18-22], Mâtsya [8.24] and Kûrma for the sake of churning the nectar from the milk ocean by the inhabitants of heaven [8.7-8]. (21) The great war between the demons and the gods is described [8.10] as also systematically the dynasties of the kings [9.2, 7, 9, 12, 13, 17, 20-24]; the dynasty of Sudyumna [9.1] and the birth of Ikshvâku and his dynasty [9.6]. (22) Related are the stories of Ilâ [9.1: 16-27] and Târâ [9.14: 4-13] as also an account of the descendants of the Sûrya-vams'a, like S'as'âda [Vikukshi, 9.6: 6-11] and Nriga [9.1: 11-12, 9.2: 17 & 10: 64]. (23) There are the stories of Sukanyâ [9.3], [the daughter of] S'aryâti, the intelligent Kakutstha [Purañjaya, 9.6: 12-19], Mândhâtâ [9.6: 33-37 & 9.7], Saubhari [9.6], Sagara [9.8] and Khathvânga [9.9: 41-47]. (24) [Presented are] the pastimes of Lord Râmacandra, the King of Kosala, which dispel all sin [9.10 & 11], Nimi who gave up his material body [9.13], and the appearance of the descendants of king Janaka [or S'îradhvaja, 9.13: 18-27]. (25-26) [Spoken is about] the elimination of the ruling class by Lord Paras'urâma, the Greatest One of Bhrigu [9.15 & 16]; about Aila [Purûravâ, 9.14 & 15], Nahusha [9.18: 1], Yayâti [9.18 & 19], Dushmanta's son Bharata [9.20], S'ântanu [9.22: 12-13] and S'ântanu's son Bhîshma [9.22: 18-19] of the Candra-vams'a as also about the celebrated dynasty of Yadu, the eldest son of Yayâti [9.23: 18-29]. (27) [It is] the dynasty in which - in the house of Vasudeva - the Supreme Lord known as Krishna, the Controller of the Living Being, descended; [following is described] His birth [10.3] and how He grew up in Gokula [10.4-10]. (28-30) His countless exploits are [next] glorified [in the descriptions of]: how He sucked the milk along with the life air out of Pûtanâ [10.6], how He as a child broke the cart and trampled Trinâvarta [10.7], killed Baka, Vatsa [10.11], and Agha [10.12], [and how He dealt with] Brahmâ hiding away the calves and boys [10.13 & 14], how He destroyed Dhenuka [10.15] and Pralamba [10.18] with His companions, and how He saved them [the *gopas*] from a forest fire that entrapped them [10.17 & 19]. (31-33) [Recounted are] the subduing of the snake Kâliya [10.16-17]; the vows that to the contentment of the Infallible One were observed by the young *gopîs* [10.21 & 22]; the mercy for the brahmin wives feeling sorry [10.23]; the lifting of Govardhana Hill [10.25] and the worship and ritual bathing next performed by Indra and Surabhi [10.27]; Krishna's sporting with the *gopîs* during the nights [10.29-33], the rescue of Nanda Mahârâja from a great serpent [10.34] and the killing of the foolish S'ankhacûda [10.34], Arishtha [10.36] and Kes'î [10.37]. (34) Thereafter Akrûra arrives [10.38] and the departure takes place of Râma and Krishna, there is lamentation of the women of Vraja [10.39] and the tour around Mathurâ [10.41]. (35) Then the killing of the elephant Kuvalayâpîda [10.43], the wrestlers Mushtika, Cânûra, and Kamsa and others [10.44], as well as the retrieval of the son of Sândîpani, the guru are described [10.45]. (36) Residing in Mathurâ in the company of Uddhava and Balarâma, by the Lord, o brahmins, pastimes were performed for the satisfaction of the circle of the Yadus [10.48]. (37) [Next there is] the annihilation many times over of the troops assembled by Jarasândha [10.50], the founding of Dvârakâ and the killing of the barbarian king [10.51]. (38) There is the kidnapping of Rukminî with the Lord defeating His rivals in battle [10.53] and the pârijâta from heaven [from Indra, 10.50: 54] received together with the Sudharmâ assembly hall. (39) The killing of the master of Prâgijyotishapura [Bhauma or Naraka] and the rescue of the young maidens [is discussed in 10.59] with next the forced yawning of S'iva in the battle with Bâna and the cutting of Bâna's arms [10.63]. (40-41) The [Bhâgavatam also deals with the] prowess and death of Pañcâjana [10.45: 40-41], S'ambara [10.55], Pîthha [10.59], Mura [10.59], Dvividâ [10.67], the king of Cedi [10.74], S'âlva [10.76-77], the foolish Dantavakra [10.78], and others; how the Pândavas became the direct cause [for Krishna] to relieve the earth of its burden [10.49] and the burning of Vârânasî [10.66]. (42-43) [Dealt with is] the withdrawal of His own family [11.30] on the pretext of a curse from the learned [11.1] and the wonderful discussion of Vâsudeva with Uddhava in which the science of the true self came to its full expression in ascertaining the dharma [of how to live with Krishna not physically present anymore, see 11.6-29], with thereafter His forsaking of the mortal world by the strength of His own mystical power [11.31]. (44) [Also discussed are] the characteristics of the different *yugas* and their corresponding activities [11.17 & 12.3], the total annoyance of man in Kali-yuga [12.1-3] and the four types of

annihilation and three [*guna*] kinds of creation [12.4]. (45) [At last there is an account of] Vishnurata [Parīkṣhit], the intelligent saintly king, relinquishing his body [12.5-6], how the seer [Vyāsa and others] conveyed the branches of the Veda [12.6-7], the pious narration about Mārkaṇḍeya [12.8-10] and the arrangement of the [limbs of the] Mahāpuruṣa and the arrangement [of time] in relation to the sun, the self of the living being of the universe [12.11].

(46) Thus I have discussed in this narration, in response to your inquiry o best of the twice-born, the activities of the *līlā-avatāras*. (47) If one, falling, tripping, being hurt or sneezing spontaneously cries out aloud '*haraye namah*' (obeisances to Hari), is one freed from all that leads to a fall-down. (48) Of persons who properly chant about the Supreme Lord and hear about the Unlimited One His potency, the misery that enters the heart is cleansed away entirely, the same way the sun removes the darkness or a strong wind removes the clouds. (49) Vain indeed are those words and discussions about the relative truth wherein the Possessor of the Opulences, the Lord in the Beyond is not mentioned; that alone is true, that alone indeed is auspicious, that alone is meritorious which gives rise to the qualities of the Fortunate One. (50) That for true is attractive, is newer and newer; that indeed is a constant, great festival to the mind; that [way of speaking] in which the glories of the Best One of the Verses, Uttamas'loka, are sung repeatedly, dries up the ocean of misery for all persons. (51) An exposition of illustrative words which never describes the sanctifying glories of the Lord compares to a place of pilgrimage for crows and is never served by the swanlike, the pure saints who think of Acyuta only [alike 1.5: 10]. (52) That creation of words which revolutionizes the sins of the people and in which, although imperfectly composed, each verse depicts the names and glories of the unlimited Lord, is heard, sung and accepted by the ones who are purified and honest [identical to 1.5: 11]. (53) In spite of self-realization free from material motives, the transcendental knowledge of the infallible that is void of love [or devotion for the Supreme Lord] does not look very good actually. Would indeed working for a result do any good when one fails in the unsurpassable work that is performed for the Lord [alike 1.5: 11]? (54) When one is of penance and listens to the scriptures and so on, one is, for the sake of repute and material success, of great endeavor in serving the varnās'rama system. But when one listens to and exercises respect for - and so on - the lotus feet of the Maintainer of the Goddess of Fortune, one is of remembrance because one lives in confirmation of the qualities. (55) The remembrance of Lord Krishna's lotus feet destroys everything inauspicious, leads to good fortune, purification of the heart and, connected in the wisdom and detachment, to spiritual knowing and devotion for the Supreme Soul. (56) You all, o most eminent brahmins, are indeed extremely fortunate being constant with Nārāyaṇa, the Original Soul and Godhead of all, in having placed in your heart the Heavenly Lord Beyond Whom No Other is Found. Unrelenting in your love be now of worship. (57) I also was reminded of this science of the Soul as I, just as you present in an assembly of attentively listening great sages, heard it from the mouth of S'uka, the greatest of sages, when king Parīkṣhit was fasting until death. (58) This o learned ones, what I narrated to you about the glories of Vāsudeva, the One of Great Deeds who is Most Worthy to Describe, completely puts an end to all inauspiciousness. (59) Someone who with unswerving attention every *yāma* [three hour period] and every *kṣhana* [a moment of 1.6 second] with faith makes others listen or faithfully listens himself to but one verse or even half a one, but one line or even half a line, will purify his very soul. (60) If one, not having eaten, with careful attention recites or listens [to the Bhāgavatam] on the eleventh or either twelfth day [of a 15-day lunar fortnight, on Ekādaśī thus, see 3.11: 10], one will be blessed with a long life and be freed from all that causes one to fall. (61) In self-control fasting and reciting this collection of verses at [the holy places of] Pushkara, Mathurā or Dvārakā, one will be freed from the fear [of Time, or of a material life, see also 1.13: 19]. (62) Chanting or hearing being of that glorification, the demigods and sages, the perfected and the forefathers, the progenitors and the kings will bestow all that is desired. (63) A twice-born soul studying [this text] as a result may obtain the same rivers of honey, ghee and milk one acquires with studying the Rīg, Yajur and Sāma verses. (64) Diligently studying this essential compilation of classical stories will a twice-born as a consequence attain that supreme position which is described by the Supreme Personality of Godhead. (65) An educated man studying it achieves spiritual insight, a king achieves this way the dominion, a businessman the lordship of treasures and a worker will rid himself of all that leads to a falldown. (66) Because in Kali-yuga Hari, the Lord of All and Annihilator of the Contamination, is not [really or as fully] described anywhere else but in here, for the justification of Bhagavān who expands in countless forms, each and every verse is describing Him in the form of the stories as they've been told. (67) I am bowed down to Him the Unborn, Unlimited, Real Self by whose energies there is the creation, maintenance and destruction of the universe, to Him the Lord Infallible who is unfathomable in His glory to [even] the masters of heaven who are lead by the unseen one [Aja or Brahmā], the mighty one [S'akra or Indra], and the beneficent one [S'ankara or S'iva]. (68) My obeisances to the Eternal Lord, the Best of All the Gods, to the Fortunate One whose Manifestation is Pure Consciousness and who by His nine powers [*s'aktis* or potencies] arranged for His own Self as the safe haven of the moving and nonmoving living beings.

(69) I bow down to him, the son of Vyāsa who defeats everything inauspicious and who, attracted in his heart

by the pastimes of His activities, in order to please the one Unconquerable, in denial of any other type of consciousness had the intelligence to give up his solitary happiness and mercifully disclosed the [Bhâgavata] Purâna, the light of reality."

Chapter 13

The Glories of S'rîmad Bhâgavatam

(1) Sûta said: "The Godhead who by Brahmâ, Indra, Rudra and the children of heaven [the Maruts] is praised with transcendental prayers and about whom the Sâma Veda chanters with arrangements of mantras from the Vedas, their limbs [the *angas*] and the Upanishads are singing; the Godhead upon whom the yogis, seeing Him in their minds, concentrate in the meditative position; He whose end is not known to anyone among the enlightened or unenlightened - unto Him I offer my obeisances. (2) By the scratching edges of the stones of Mandara mountain that most heavily rotated upon His back the Supreme Personality of Godhead in the form of a tortoise [Kûrma] became sleepy. May all of you be protected by the winds that are the traces left behind by the flow of His breathing and the ceaseless tides of the eb and flow of the water which up to the present day follows that example of breathing in and out. (3) Please listen to a summation of the number [of verses] of this [Purâna], the purpose of its subject matter, how the book should be given away as a gift, what the glory is of that gift-giving and what the blessing is of the reading, reciting and so on of this text.

(4.9) The Brahmâ Purâna has ten thousand verses, the Padma Purâna fifty-five thousand, the S'rî Vishnu Purâna twenty-three thousand and the S'iva Purâna twenty-four thousand. The S'rîmad Bhâgavatam counts eighteen thousand, the Nârada Purâna twenty-five thousand, the Mârkandeya Purâna nine thousand and the Agni Purâna fifteen thousand four hundred verses. The Bhavishya Purâna has fourteen thousand five hundred verses, the Brahma-vaivarta Purâna eighteen thousand and the Linga Purâna eleven thousand. The Varâha Purâna offers twenty-four thousand of them, the Skanda Purâna eighty-one thousand one hundred and the Vâmana Purâna is described in ten thousand verses. The Kûrma Purâna is said to have seventeen thousand verses, the Matsya Purâna has fourteen thousand of them, the Garuda Purâna next has nineteen thousand and the Brahmânda Purâna counts twelve thousand. In sum in the Purânas are this way described some four hundred thousand of them [*]. Eighteen thousand, as said, is the number of verses in the Bhâgavatam [see further under Purâna].

(10) This [tale of wisdom] was by the Supreme Personality of God [Narâyâna, see 3.8-10] out of mercy first in full revealed to Brahmâ who fearful of a material existence sat upon the lotus that grew from His navel [see also 1.1: 1]. (11-12) From the beginning to the end filled with accounts on detachment it is delighting the saintly and godly with the nectar of its many narrations about the Lord His pastimes. In accord with the essence of all *vedânta* philosophy it has the One Reality Without a Second, that is characterized as the Absolute Truth [*brahma*, the impersonal] that is non-different from the One Soul [*âtma*, the personal], as its prime subject and the beatitude [of emancipation in devotional service or *kaivalya*] as the one ultimate goal [**]. (13) He who gives the Bhâgavatam as a gift in his full glory ['on a golden throne'] on the day of the full moon in the month Bhâdra [August/September] reaches the supreme destination. (14) Other classical collections of stories [other bibles, other Purânas or holy scriptures] are prominent in the assembly of the saintly only for as long as one does not listen to the great ocean of nectar which is the Bhâgavatam. (15) The S'rîmad Bhâgavatam indeed is said to be the essence of all Vedânta philosophy; someone satisfied by its nectarean taste is never attracted to any other influence. (16) Of all Purânas this one is just like what the Ganges is in relation to all rivers flowing towards the sea, what Acyuta is in relation to all deities and what S'ambhu [S'iva] is in relation to all devotees. (17) Just like Kâs'î [Benares] is unsurpassed among all holy places, S'rîmad Bhâgavatam is matchless among all the Purânas, o twice-born ones. (18) S'rîmad Bhâgavatam is the spotless Purâna most dear to the Vaishnavas in which the perfectly pure and supreme spiritual knowledge is celebrated of no one less but the best of devotees; in it is revealed, together with the knowledge, the detachment and the devotion, the freedom from all fruitive labor which will deliver that person who serious in his conviction with devotion listens, studies and does the mantras as should.

(19) I meditate upon the incomparable torch light of the Immortal Truth that is Free from Sorrow and long ago was revealed to the deity ['Ka' or Brahmâ], by whom this transcendental knowledge pure and uncontaminated was spoken to Nârada the great sage who delivered it by means of his personal form to Krishna Dvaipâyana Vyâsa who next expounded it to the king of the yogis [S'ukadeva] who out of his mercy on his turn revealed it to [Parîkshit] the grace of the Fortunate One. (20) Obeisances to Him, the Supreme

Personality of Godhead Lord Vāsudeva, the Supreme Witness who mercifully explained this to the deity who desired liberation. (21) Obeisances to him, the king of the yogis, S'ukadeva Gosvāmī, the personal manifestation of the Absolute Truth who freed [Parīkṣit] the grace of Vishnu who was bitten by the snake of material existence. (22) O Lord, You are our Master, the Lord of the Divinity, therefore please make it so that we live after life at Your feet may find bhakti. (23) I offer my obeisances to Him, the Supreme Lord, whose congregational chanting of the holy name destroys all sins and to whom bowing down the misery is extinguished."

Thus the twelfth Canto of the S'rîmad Bhâgavatam ends named: The Age of Deterioration.

With this last Canto ends the Story of the Fortunate One, the Bhâgavata Purâna, also known as the S'rîmad Bhâgavatam and the Paramahansa Samhitâ. All glories to the Brahmâ-Mâdhva-Gaudiyâ Sampradâya paramparâ of the foregoing Vaishnav âcâryas headed by Lord Gauranga, S'rî Krishna Caitanya Mahâprabhu, who through their commentaries, translations, bhajans and lectures made this presentation possible and brought the full of the Vaishnava culture to the humble western servant of Krishna, Anand Aadhar Prabhu, who in truth is never finished with his work.

Voetnoten:

* Next, so affirms the Matsya Purâna, are there to the Purâna also a hundred thousand verses found in the Itihâsa (the single history) of Vyâsa's Mahâbhârata and a 25.000 in the Itihâsa of Vâlmîki's Ramâyana. Thus the complete number of verses for the complete collection of classical stories amounts to 525.000 [the smaller Upa-purânas not counted].

** This reminds of the theme of Krishna as the Time, Kâla, and Krishna as the person, the Supreme Soul, the Original Person. The world seems to be divided in impersonalist science, philosophy and governance on the one hand and personalist religion of detachment and personal sentiment in civil attachment on the other. But with respecting the Time as it should finding the person and with respecting the person as it should finding the Time is the problem solved knowing the oneness of the personal and impersonal to be our equal friend and guiding father in the beyond Lord Krishna who as the last word to it states: (in B.G. 18: 6) 'But with all these activities must without doubt, performing them out of duty, the association with their results be given up; that, o son of Prithâ, is My last and best word on it.' Thus are we, free from ulterior motives - the way this book was written in gratitude for a social security check -, of emancipation in devotional service.

Translation: Anand Aadhar Prabhu,

Production: the Filognostic Association of The Order of Time, with special thanks to Sakhya Devî Dâsî for proofreading and correcting the manuscript.

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<http://bhagavata.org/>

For this original translation next to the Sanskrit dictionary and the version of the Gita Press, a one-volume printed copy has been used with an extensive commentary by A.C. Bhaktivedanta Swami Prabhupâda. ISBN:

0-91277-27-7.

See the S'rîmad Bhâgavatam treasury: <http://bhagavata.org/treasury/links.html> for links to other sites concerning the subject.

This page was last modified: November 12, 113