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Śrimad-Bhāgavata Mahāpurāṇa

(With Sanskrit Text and English Translation)

Part—I



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CHAUKHAMBA SANSKRIT PRATISHTHAN
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ॐ नमो भगवते वासुदेवाय

श्रीमद्भागवतमाहात्म्यम्

अथ प्रथमोऽध्यायः

The Glory of Śrīmad Bhāgavata-Mahāpurāṇa

(Extracted from the Padma-Purāṇa)

Discourse I

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

सच्चिदानन्दरूपाय विश्वोत्पत्त्यादिहेतवे । तापत्रयविनाशाय श्रीकृष्णाय वयं नुमः । १ ।

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

यं प्रब्रजन्तमनुपेतमपेतकृत्यं द्वैपायनो विरहकातर आजुहाव ।

पुत्रेति तन्मयतया तरवोऽभिनेदुस्तं सर्वभूतहृदयं मुनिमानतोऽस्मि । २ ।

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

नैमिषे सूतमासीनमभिवाद्य महामतिम् । कथामृतरसास्वादकुशलः शौनकोऽब्रवीत् । ३ ।

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

शौनक उवाच

अज्ञानध्वान्तविध्वंसकोटिसूर्यसमप्रभ । सूतारब्याहि कथासारं मम कर्णरसायनम् । ४ ।

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

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

श्रेयसां यद्वेच्छेयः पावनानां च पावनम् । कृष्णप्राप्तिकरं शश्वत्साधनं तद्वदाधुना । ७ ।

चिन्तामणिलोकसुखं सुरद्धः स्वर्गसम्पदम् । प्रयच्छति गुरुः प्रीतो वैकुण्ठं योगिदुर्लभम् । ८ ।

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

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

सूत उवाच

प्रीतिः शौनक चित्ते ते हृतो वच्मि विचार्य च । सर्वसिद्धान्तनिष्ठनं संसारभयनाशनम् । ९ ।
 भक्त्योद्घवर्धनं यद्य कृष्णसंतोषहेतुकम् । तदहं तेऽभिधास्यामि सावधानतया शृणु । १० ।
 कालव्यालमुखग्रासत्रासनिर्णशहेतवे । श्रीमद्भागवतं शास्त्रं कलौ कीरेण भाषितम् । ११ ।
 एतस्मादपरं किञ्चिन्मनःशब्द्यै न विद्यते । जन्मान्तरे भवेत्पुण्यं तदा भागवतं लभेत् । १२ ।
 परीक्षिते कथां वकुं सभायां संस्थिते शुके । सुधाकुम्भं गृहीत्वैव देवास्त्र समागमन् । १३ ।
 शुकं नत्वावदन् सर्वे स्वकार्यकुशलाः सुराः । कथासुधां प्रयच्छस्व गृहीत्वैव सुधामिमाम् । १४ ।
 एवं विनिष्पये जाते सुधा राजा प्रपीयताम् । प्रपास्यामो वयं सर्वे श्रीमद्भागवतामृतम् । १५ ।
 क्व सुधा क्व कथा लोके क्व काचः क्व मणिर्महान् । ब्रह्मरातो विचार्यैवं तदा देवाञ्छ्रास ह । १६ ।
 अभक्तांस्तांश्च विज्ञाय न ददौ स कथामृतम् । श्रीमद्भागवती वार्ता सुराणामपि दुर्लभा । १७ ।

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

राज्ञो मोक्षं तथा वीक्ष्य पुरा धतापि विस्मितः । सत्यलोके तुलां बद्धवातोलयत्साधनान्यजः । १८ ।
 लघून्यन्यानि जातानि गौरवेण इदं महत् । तदा ऋषिगणाः सर्वे विस्मयं परमं ययुः । १९ ।
 मेनिरे भगवद्दूपं शास्त्रं भागवतं कलौ । पठनाच्छ्वणात्सद्यो वैकुण्ठफलदायकम् । २० ।
 सप्ताहेन श्रुतं चैतत्सर्वथा मुक्तिदायकम् । सनकाद्यैः पुरा ग्रोक्तं नारदाय दयापरैः । २१ ।
 यद्यपि ब्रह्मसम्बन्धाच्छ्रुतमेतत्सुर्विधिः । सप्ताहश्रवणविधिः कुमारैस्तस्य भाषितः । २२ ।

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

शौनक उवाच

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

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

सूत उवाच

अत्र ते कीर्तयिष्यामि भक्तियुक्तं कथानकम् । शुकेन मम यत्प्रोक्तं रहः शिष्यं विचार्य च । २४ ।

एकदा हि विशालायां चत्वार ऋषयोऽमलाः । सत्सङ्गार्थं समायाता ददृशुस्तत्र नारदम् । २५ ।

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

कुमारा ऊचुः

कथं ब्रह्मदीनमुखः कुतश्चिन्नातुरो भवान् । त्वरितं गम्यते कुत्र कुतश्चागमनं तव । २६ ।

इदानीं शून्यचित्तोऽसि गतवित्तो यथा जनः । तवेदं मुक्तसङ्गस्य नोचितं वद कारणम् । २७ ।

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

नारद उवाच

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

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

एवं पश्यन् कलेदोषान् पर्यटन्नवनीमहम् । यामुनं तटमापन्नो यत्र लीला हरेरभूत् । ३७ ।
 तत्राश्वर्यं मया दृष्टं श्रूयतां तन्मुनीश्वराः । एका तु तरुणी तत्र निषणा खिन्नमानसा । ३८ ।
 वृद्धौ द्वौ पतितौ पाश्चेन निःश्वसन्नावचेतनौ । शुश्रूषन्ती प्रबोधन्ती रुदती च तयोः पुरः । ३९ ।
 दशदिक्षु निरीक्षन्ती रक्षितारं निजं वपुः । वीज्यमाना शतस्त्रीभिर्बोध्यमाना मुहुर्मुहुः । ४० ।
 दृष्टा दूरादृतः सोऽहं कौतुकेन तदन्तिकम् । मां दृष्टा चोत्थिता बाला विह्वला चाब्रवीद्वचः । ४१ ।

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

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

बालोवाच

भो भोः साधो क्षणं तिष्ठ मच्छिन्नामपि नाशय । दर्शनं तव लोकस्य सर्वथाघहरं परम् । ४२ ।

बहुधा तव वाक्येन दुःखशान्तिर्भविष्यति । यदा भाग्यं भवेद्दूरि भवतो दर्शनं तदा । ४३ ।

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

नारद उवाच

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

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

बालोवाच

अहं भक्तिरिति ख्याता इमौ मे तनयौ मतौ । ज्ञानवैराग्यनामानौ कालयोगेन जर्जरौ । ४५ ।

गङ्गाद्याः सरितश्चेमा मत्सेवार्थं समागताः । तथापि न च मे श्रेयः सेवितायाः सुरैरपि । ४६ ।

इदानीं शृणु मद्वार्ता सचित्तस्त्वं तपोधनं । वार्ता मे वितताप्यस्ति तां श्रुत्वा सुखमावह । ४७ ।

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

उत्पन्ना द्रविडे साहं वृद्धिं कणाटिके गता । क्वचित्क्वचिन्महाराष्ट्रे गुजरि जीर्णतां गता । ४८ ।

तत्र घोरकलेयोगात्याखण्डैः खण्डिताङ्गका । दुर्बलाहं चिरं याता पुत्राभ्यां सह मन्दताम् । ४९ ।

वृन्दावनं पुनः प्राप्य नवीनेव सुरूपिणी । जाताहं युवती सम्यक्षेषुरूपा तु साम्रतम् । ५० ।

इमौ तु शयितावत्र सुतौ मे क्लिश्यतः श्रमात् । इदं स्थानं परित्यज्य विदेशं गम्यते मया । ५१ ।

जरठत्वं समायातौ तेन दुःखेन दुःखिता । साहं तु तरुणी कस्मात्सुतौ वृद्धाविमौ कुतः । ५२ ।

त्रयाणां सहचारित्वाद्वैपरीत्यं कुतः स्थितम् । घटते जरठा माता तरुणौ तनयाविति । ५३ ।

अतः शोचामि चात्मानं विस्मयाविष्टमानसा । वद योगनिधे धीमन् कारणं चात्र किं भवेत् । ५४ ।

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

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

नारद उवाच

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

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

सूत उवाच

क्षणमात्रेण तज्ज्ञात्वा वाक्यमूचे मुनीश्वरः । ५६ ।

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

नारद उवाच

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

जना अधासुरायन्ते शाठ्यदुष्कर्मकारिणः । इह सन्तो विषीदन्ति प्रहृष्ट्यन्ति ह्यसाधवः ।

धर्ते धैर्यं तु यो धीमान् स धीरः पण्डितोऽथवा । ५८ ।

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

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

वृद्धावनस्य संयोगात्मुनस्त्वं तरुणी नवा । धन्यं वृद्धावनं तेन भक्तिर्नृत्यति यत्र च । ६१ ।

अत्रेयौ ग्राहकाभावात्र जरामपि मुञ्चतः । किञ्चिदात्मसुखेनेह प्रसुमिर्मन्यतेऽनयोः । ६२ ।

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

भक्तिरुच

कथं परीक्षिता राजा स्थापितो ह्यशुचिः कलिः । प्रवृत्ते तु कलौ सर्वसारः कुत्र गतो महान् । ६३ ।
करुणापरेण हरिणाप्यधर्मः कथमीक्ष्यते । इमं मे संशयं छिथि त्वद्वाचा सुखितास्म्यहम् । ६४ ।

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

नारद उवाच

यदि पृष्ठस्त्वया बाले प्रेमतः श्रवणं कुरु । सर्वं वक्ष्यामि ते भद्रे कश्मलं ते गमिष्यति । ६५ ।
यदा मुकुन्दो भगवान् क्षमां त्यक्त्वा स्वपदं गतः । तद्दिनात्कलिरायातः सर्वसाधनबाधकः । ६६ ।
दृष्टे दिग्विजये राजा दीनवच्छरणं गतः । न मया मारणीयोऽयं सारङ्गं इव सारभुक् । ६७ ।
यत्कलं नास्ति तपसा न योगेन समाधिना । तत्कलं लभते सम्यक्कलौ केशवकीर्तनात् । ६८ ।
एकाकारं कलिं दृष्ट्वा सारवत्सारनीरसम् । विष्णुरातः स्थापितवान् कलिजानां सुखाय च । ६९ ।

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

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

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

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

सूत उवाच

इति तद्वचनं श्रुत्वा विस्मयं परमं गता । भक्तिरुचे वचो भूयः श्रूयतां तद्य शौनक । ७८ ।

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

भक्तिरुच

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

जयति जगति मायां यस्य कायाध्वस्ते वचनरचनमेकं केवलं चाकलम्य ।

ध्रुवपदमपि यातो यत्कृपातो ध्रुवोऽयं सकलकुशलपात्रं ब्रह्मपुत्रं नतास्मि । ८० ।

इति श्रीपद्मपुराणे उत्तरखण्डे श्रीमद्भागवतमाहात्म्ये भक्तिनारदसमागमो नाम प्रथमोऽध्यायः ॥ १ ॥

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

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



अथ द्वितीयोऽध्यायः

Discourse II

A Dialogue between the Kumāras and Nārada

नारद उवाच

वृथा स्वेदयसे बाले अहो चिन्तातुरा कथम् । श्रीकृष्णचरणाभ्योजं स्मर दुःखं गमिष्यति । १ ।

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

त्वं तु भक्तिः प्रिया तस्य सततं प्राणतोऽधिका । त्वयाऽहूतस्तु भगवान् याति नीचगृहेष्वपि । ३ ।

सत्यादित्रियुगे बोधवैराग्यौ मुक्तिसाधकौ । कलौ तु केवला भक्तिब्रह्मसायुज्यकारिणी । ४ ।
 इति निश्चित्य चिद्रूपः सद्गूपां त्वां ससर्ज ह । परमानन्दचिन्पूर्तिः सुन्दरीं कृष्णावल्लभाम् । ५ ।
 बद्धवाञ्छलिं त्वया पृष्ठं किं करोमीति चैकदा । त्वां तदाऽज्ञापयत्कृष्णो मन्दक्तान् पोषयेति च । ६ ।
 अङ्गीकृतं त्वया तद्वै प्रसन्नोऽभूद्धरिस्तदा । मुक्तिं दासीं ददौ तुभ्यं ज्ञानवैराग्यकाविमौ । ७ ।
 पोषणं स्वेन रूपेण वैकुण्ठे त्वं करोषि च । भूमौ भक्तविपोषाय छायारूपं त्वया कृतम् । ८ ।

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

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

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

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

सूत उवाच

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

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

भक्तिरुवाच

अहो नारद धन्योऽसि प्रीतिस्ते मयि निश्ला । न कदाचिद्दिमुञ्जामि चित्ते स्थास्यामि सर्वदा । २३ ।

कृपालुना त्वया साथो मद्वाधा ध्वंसिता क्षणात् । पुत्रयोश्चेतना नास्ति ततो बोधय बोधय । २४ ।

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

सूत उवाच

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

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

वेदवेदान्तघोषैश्च गीतापाठैर्मुहुर्मुहुः । बोध्यमानौ तदा तेन कथंचिद्दोत्थितौ बलात् । २७ ।

नेत्रैरनवलोकन्तौ जृम्भन्तौ सालसालुभौ । बकवत्पलितौ प्रायः शुष्ककाष्ठसमाङ्गकौ । २८ ।

क्षुत्क्षामौ तौ निरीक्ष्यैव पुनः स्वापपरायणौ । ऋषिश्शिन्नापरो जातः किं विधेयं मयेति च । २९ ।

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

* For the story of King Ambarīṣa see discourses IV and V of Book Nine of Śrimad Bhāgavata.

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

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

नारद उवाच

अनयाऽऽकाशवाण्यापि गोप्यत्वेन निरूपितम् । किं वा तत्साधनं कार्यं येन कार्यं भवेत्तयोः । ३५ ।

क्व भविष्यन्ति सन्तस्ते कथं दास्यन्ति साधनम् । मयात्र किं प्रकर्तव्यं यदुक्तं व्योमभाषया । ३६ ।

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

सूत उवाच

तत्र द्वावपि संस्थाप्य निर्गतो नारदो मुनिः । तीर्थं तीर्थं विनिष्कम्य पृच्छन्मार्गं मुनीश्वरान् । ३७ ।

वृत्तान्तः श्रूयते सर्वैः किञ्चित्निश्चित्य नोच्यते । असाध्यं केचन प्रोचुरुद्दर्शयमिति चापरे ।

मूकीभूतास्तथान्ये तु कियन्तस्तु पलायिताः । ३८ ।

हाहाकारो महानासीत्रैलोक्ये विस्मयावहः । वेदवेदान्तघोषैश्च गीतापाठैर्विर्बोधितम् । ३९ ।

भक्तिज्ञानविरागाणां नोदतिष्ठुत्रिकं यदा । उपायो नापरोऽस्तीति कर्णेण कर्णेऽजपञ्चनाः । ४० ।

योगिना नारदेनापि स्वयं न ज्ञायते तु यत् । तत्कथं शक्यते वक्तुमितरैरिह मानुषैः । ४१ ।

एवमृषिगणैः पृष्ठैर्निर्णीयोक्तं दुरासदम् । ४२ ।

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

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

ततश्चिन्तातुरः सोऽथ बद्रीवनमागतः । तपश्चरामि चात्रेति तदर्थं कृतनिश्चयः । ४३ ।
तावद्दर्श पुरतः सनकादीन्मुनीश्वरान् । कोटिसूर्यसमाभासानुवाच मुनिसत्तमः । ४४ ।

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

नारद उवाच

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

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

कुमारा ऊचुः

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

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

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

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

नारद उवाच

वेदवेदान्तधोषैश्च गीतापाठैः प्रबोधितम् । भक्तिज्ञानविरागाणां नोदतिष्ठत्रिकं यदा । ६४ ।

श्रीमद्भागवतालापात्तकथं

बोधमेष्यति । तत्कथासु तु वेदार्थः इलोके इलोके पदे पदे । ६५ ।

छिन्दन्तु संशयं होनं भवन्तोऽमोघदर्शनाः । विलम्बो नात्र कर्तव्यः शरणागतवत्सलाः । ६६ ।

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

कुमारा ऊचुः

वेदोपनिषदां साराजाता भागवती कथा । अत्युत्तमा ततो भाति पृथगभूता फलाकृतिः । ६७ ।
 आमूलाग्रं रसस्तिष्ठन्नास्ते न स्वाद्यते यथा । स भूयः संपृथगभूतः फले विश्वमनोहरः । ६८ ।
 यथा दुखे स्थितं सर्पिनं स्वादायोपकल्पते । पृथगभूतं हि तद्व्यं देवानां रसवर्धनम् । ६९ ।
 ईक्षुणामपि मध्यान्तं शर्करा व्याप्य तिष्ठति । पृथगभूता च सा मिष्टा तथा भागवती कथा । ७० ।
 इदं भागवतं नाम पुराणं ब्रह्मसम्मितम् । भक्तिज्ञानविरागाणां स्थापनाय प्रकाशितम् । ७१ ।
 वेदान्तवेदसुस्त्राते गीताया अपि कर्तरि । परितापवति व्यासे मुहृत्यज्ञानसागरे । ७२ ।
 तदा त्वया पुरा प्रोक्तं चतुःइलोकसमन्वितम् । तदीयश्रवणात्सद्यो निर्बाधो बादरायणः । ७३ ।
 तत्र ते विस्मयः केन यतः प्रश्नकरो भवान् । श्रीमद्भागवतं श्राव्यं शोकदुःखविनाशनम् । ७४ ।

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

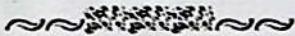
नारद उवाच

यदर्शनं च विनिहन्त्यशुभानि सद्यः श्रेयस्तनोति भवदुःखदवार्दितानाम् ।
 निःशोषशोषमुखगीतकथैकपानाः प्रेमप्रकाशकृतये शरणं गतोऽस्मि । ७५ ।

भाग्योदयेन बहुजन्मसमर्जितेन सत्सङ्गमं च लभते पुरुषो यदा वै ।
 अज्ञानहेतुकृतमोहमदान्धकारनाशं विधाय हि तदोदयते विवेकः । ७६ ।
 इति श्रीपदपुराणे उत्तरखण्डे श्रीमद्भागवतमाहात्म्ये कुमारनारदसंवादो नाम द्वितीयोऽध्यायः । २ ।

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

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



अथ तृतीयोऽध्यायः

Discourse III Cessation of Bhakti's Suffering

नारद उवाच

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

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

कुमारा ऊचुः

शृणु नारद वक्ष्यामो विनप्राय विवेकिने । गङ्गाद्वारसमीपे तु तटमानन्दनामकम् । ४ ।
 नानात्रैषिगणैर्जुष्टं देवसिद्धनिषेवितम् । नानातस्तत्ताकीर्णं नवकोमलवालुकम् । ५ ।
 रथमेकान्तदेशस्थं हेमपद्मसुसौरभम् । यत्समीपस्थजीवानां वैरं चेतसि न स्थितम् । ६ ।
 ज्ञानयज्ञस्त्वया तत्र कर्तव्यो ह्यप्रयत्नः । अपूर्वसस्त्वपा च कथा तत्र भविष्यति । ७ ।
 पुरःस्थं निर्बलं चैव जराजीर्णकलेवरम् । तदद्वयं च पुरस्कृत्य भक्तिस्तत्रागमिष्यति । ८ ।
 यत्र भागवती वार्ता तत्र भक्त्यादिकं ब्रजेत् । कथाशब्दं समाकर्ण्य तत्रिकं तरुणायते । ९ ।

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

सूत उवाच

एवमुक्त्वा कुमारास्ते नारदेन समं ततः । गङ्गातटं समाजग्मुः कथापानाय सत्वराः । १० ।	यदा यातास्तटं ते तु तदा कोलाहलोऽप्यभूत् । भूलोके देवलोके च ब्रह्मलोके तथैव च । ११ ।	श्रीभागवतपीयूषपानाय रसलम्पटाः । धावन्तोऽप्याययुः सर्वे प्रथमं ये च वैष्णवाः । १२ ।
भृगुर्वंसिष्ठश्चवनश्च	गौतमो	मेधातिथिर्देवलदेवरातौ ।
रामस्तथा गाधिसुतश्च	शाकलो	मृकण्डपुत्रात्रिजपिप्लादाः । १३ ।
योगेश्वरौ व्यासपराशरौ च छायाशुको जाजलिजहुमुख्याः ।		
सर्वेऽप्यमी मुनिगणाः सहपुत्रशिष्याः स्वखीभिराययुरतिप्रणयेन युक्ताः । १४ ।		
वेदान्तानि च वेदाश्च मन्त्रास्तन्त्राः समूर्तयः । दशसप्तपुराणानि षट्शास्त्राणि तथाऽऽययुः । १५ ।		
गङ्गाद्याः सरितस्तत्र पुष्करादिसरांसि च । क्षेत्राणि च दिशः सर्वा दण्डकादिवनानि च । १६ ।		
नगादयो ययुस्तत्र देवगन्धर्वदानवाः । गुरुत्वात्तत्र नायातान्धृगुः सम्बोध्य चानयत् । १७ ।		

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

दीक्षिता नारदेनाथ दत्तमासनमुत्तमम् । कुमारा वन्दिताः सर्वैर्निषेदुः कृष्णतत्पराः । १८ ।
 वैष्णवाश्रि विरक्ताश्रि न्यासिनो ब्रह्मचारिणः । मुखभागे स्थितास्ते च तदग्रे नारदः स्थितः । १९ ।
 एकभागे ऋषिगणास्तदन्यत्र दिवौकसः । वेदोपनिषदोऽन्यत्र तीर्थान्यत्र स्त्रियोऽन्यतः । २० ।
 जयशब्दो नमःशब्दः शङ्खशब्दस्तथैव च । चूर्णलाजाप्रसूनानां निक्षेपः सुमहानभूत् । २१ ।
 विमानानि समारुद्धि कियन्तो देवनायकाः । कल्पवृक्षप्रसूनैस्तान् सर्वास्तत्र समाकिर्न् । २२ ।

Invited with due ceremony by Nārada to expound Śrīmad Bhāgavata and greeted by all, the Kumāras (the sage Sanaka and his three brothers), who are devoted to Śrī Kṛṣṇa, now occupied the excellent seat offered to them. (18) The votaries of Lord Viṣṇu and those who have recoiled from worldly enjoyments, recluses and celibates sat in the van and in front of them (all) sat Nārada. (19) On one side sat the hosts of seers. On another side sat the denizens of heaven (gods and others). On a different side sat the Vedas and Upaniṣads. On one side sat (the deities presiding over) the Tirthas (sacred places), while on another sat the ladies. (20) Shouts of glory, shouts of greetings and blasts of conchs were heard. There was a tremendous shower of red powder, flowers and parched grains of paddy. (21) Many a leader of the gods mounted his aerial cars, and covered all those assembled (there) with flowers of the wish-yielding tree. (22)

सूत उवाच

एवं तेष्वेकचित्तेषु श्रीमद्भागवतस्य च । माहात्म्यमूर्चिरे स्पष्टं नारदाय महात्मने । २३ ।

Sūta continued : When they were (all) seated as aforesaid and had concentrated their mind, the Kumāras began to describe in clear terms the glory of Śrīmad Bhāgavata to the high-souled Nārada (as follows): (23)

कुमारा ऊचुः

अथ ते वर्ण्यतेऽस्माभिर्हिमा शुकशास्त्रजः । यस्य श्रवणमात्रेण मुक्तिः करतले स्थिता । २४ ।
 सदा सेव्या सदा सेव्या श्रीमद्भागवती कथा । यस्याः श्रवणमात्रेण हरिश्चितं समाश्रयेत् । २५ ।
 ग्रन्थोऽष्टादशसाहस्रो द्वादशस्कन्धसम्पितः । परीक्षिच्छुकसंवादः शृणु भागवतं च तत् । २६ ।
 तावत्संसारक्रेऽस्मिन् भ्रमतेऽज्ञानतः पुमान् । यावत्कर्णगता नास्ति शुकशास्त्रकथा क्षणम् । २७ ।
 किं श्रुतैर्बहुभिः शास्त्रैः पुराणैश्च भ्रमावहैः । एकं भागवतं शास्त्रं मुक्तिदानेन गर्जति । २८ ।
 कथा भागवतस्यापि नित्यं भवति यदगृहे । तदगृहं तीर्थरूपं हि वसतां पापनाशनम् । २९ ।
 अश्वमेधसहस्राणि वाजपेयशतानि च । शुकशास्त्रकथायाश्रि कलां नार्हन्ति षोडशीम् । ३० ।
 तावत्पापानि देहेऽस्मिन्निवसन्ति तपोधनाः । यावत्र श्रूयते सम्यक् श्रीमद्भागवतं नरैः । ३१ ।
 न गङ्गा न गया काशी पुष्करं न प्रयागकम् । शुकशास्त्रकथायाश्रि फलेन समतां नयेत् । ३२ ।

The Kumāras said : We now (proceed to) tell you the glory of Śrīmad Bhāgavata (the scripture expounded by the sage Śuka), through the mere hearing of which Liberation is secured within one's palm (as it were). (24) One should constantly attend and constantly listen, to an exposition of Śrīmad Bhāgavata, through the hearing of which Śrī Hari takes up His abode in one's heart. (25) This work consists of eighteen thousand Ślokas and is divided into twelve Skandhas (Books) and it is in the form of a dialogue between king Parīkṣit and Śrī Śuka. (Do) hear the story of the said Bhāgavata. (26) A man revolves on this whirligig of transmigration through ignorance only so long as the story of Śrīmad Bhāgavata does not

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

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

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

आजन्ममात्रमपि येन शठेन किञ्चिचित्तं विद्याय शुकशास्त्रकथा न पीता ।

चाष्टालवद्य खरवद् बत तेन नीतं मिथ्या स्वजन्म जननीजनिदुःखभाजा ।४२ ।

जीवच्छवो निगदितः स तु पापकर्मा येन श्रुतं शुककथावचनं न किञ्चित् ।

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

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

दुर्लभैव कथा लोके श्रीमद्भागवतोद्भवा । कोटिजन्मसमुद्धेन पुण्येनैव तु लभ्यते ।४४ ।
 तेन योगनिधे धीमन् श्रोतव्या सा प्रयत्नतः । दिनानां नियमो नास्ति सर्वदा श्रवणं मतम् ।४५ ।
 सत्येन ब्रह्मचर्येण सर्वदा श्रवणं मतम् । अशक्यत्वात्कलौ बोध्यो विशेषोऽत्र शुकाज्ञया ।४६ ।
 मनोवृत्तिजयश्वैव नियमाचरणं तथा । दीक्षां कर्तुमशक्यत्वात्सप्तसप्ताहश्रवणं मतम् ।४७ ।
 श्रद्धातः श्रवणे नित्यं माघे तावद्द्वयत्फलम् । तत्फलं शुकदेवेन सप्ताहश्रवणे कृतम् ।४८ ।
 मनसश्चाजयाद्रोगात्पुंसां चैवायुषः क्षयात् । कलेदोषबहुत्वाद्य सप्ताहश्रवणं मतम् ।४९ ।
 यत्फलं नास्ति तपसा न योगेन समाधिना । अनायासेन तत्सर्वं सप्ताहश्रवणे लभेत् ।५० ।
 यज्ञाद्वर्जति सप्ताहः सप्ताहे गर्जति ब्रतात् । तपसो गर्जति प्रोच्चैस्तीर्थान्नित्यं हि गर्जति ।५१ ।
 योगाद्वर्जति सप्ताहे ध्यानान्जनाद्य गर्जति । किं ब्रूमो गर्जनं तस्य रे रे गर्जति गर्जति ।५२ ।

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

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

शौनक उवाच

साश्रूर्यमेतत्कथितं कथानकं ज्ञानादिर्धर्मान् विगणय्य साम्रातम् ।
निःश्रेयसे भागवतं पुराणं जातं कुतो योगविदादिसूचकम् ।५३ ।

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

सूत उवाच

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

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

उद्घव उवाच

तं तु यास्यसि गोविन्द भक्तकार्थं विधाय च । मच्छिते महती चिन्ता तां श्रुत्वा सुखमावह ।५५ ।
आगतोऽयं कलिघोरो भविष्यन्ति पुनः खलाः । तत्सङ्गेनैव सन्तोऽपि गमिष्यन्त्युग्रतां यदा ।५६ ।
तदा भारवती भूमिगोरुपेयं कमाश्रयेत् । अन्यो न दृश्यते त्राता त्वतः कमललोचन ।५७ ।
अतः सत्सु दयां कृत्वा भक्तवत्सल मा ब्रज । भक्तार्थं सगुणो जातो निराकारोऽपि चिन्मयः ।५८ ।
तद्विद्योगेन ते भक्ताः कथं स्थास्यन्ति भूतले । निर्गुणोपासने कष्टमतः किंचिद्विचारय ।५९ ।

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

इत्युद्घववचः श्रुत्वा प्रभासेऽचिन्तयद्धरिः । भक्तावलम्बनार्थाय किं विधेयं मयेति च ।६० ।
स्वकीयं यद्वेतेजस्तद्व भागवतेऽदधात् । तिरोधाय प्रविष्टोऽयं श्रीमद्भागवतार्णवम् ।६१ ।
तेनेयं वाङ्मयी मूर्तिः प्रत्यक्षा वर्तते हरेः । सेवनाच्छ्रवणात्पाठाद्वर्णनात्पापनाशिनी ।६२ ।
सप्ताहश्रवणं तेन सर्वेभ्योऽप्यथिकं कृतम् । साधनानि तिरस्कृत्य कलौ धर्मोऽयमीरितः ।६३ ।
दुःखदारिक्षयदौर्भाग्यपापप्रक्षालनाय च । कामक्रोधजयार्थं हि कलौ धर्मोऽयमीरितः ।६४ ।
अन्यथा वैष्णवी माया देवैरपि सुदुस्त्यजा । कथं त्यज्या भवेत्पुण्डिः सप्ताहोऽतः प्रकीर्तिः ।६५ ।

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

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

सूत उवाच

एवं नगाहश्रवणोरुधमे प्रकाशयमाने ऋषिभिः सभायाम् ।
 आश्वर्यमेकं समभूतदार्नी तदुच्यते संशृणु शौनक त्वम् । ६६ ।
 भक्तिः सुतौ तौ तरुणौ गृहीत्वा प्रेमैकरूपा सहसाऽऽविरासीत् ।
 श्रीकृष्ण गोविन्द हरे मुरारे नाथेति नामानि मुहुर्वदन्ती । ६७ ।
 तां चागतां भागवतार्थभूषां सुचारुवेषां ददृशुः सदस्याः ।
 कथं प्रविष्टा कथमागतेयं मध्ये मुनीनामिति तर्कयन्तः । ६८ ।
 उच्युः कुमारा वचनं तदार्नी कथार्थतो निष्पत्तिधुनेयम् ।
 एवं गिरः सा ससुता निशम्य सनल्कुमारं निजगाद नप्ना । ६९ ।

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

भक्तिरुवाच

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

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

भक्तेषु गोविन्दसरूपकर्त्री प्रेमैकधर्त्री भवरोगहन्त्री ।
 सा त्वं च तिष्ठत्वं सुधैर्यसंश्रया निरन्तरं वैष्णवमानसानि । ७१ ।

ततोऽपि दोषाः कलिजा इमे त्वां द्रष्टुं न शक्ताः प्रभवोऽपि लोके ।
एवं तदाज्ञावसरेऽपि भक्तिस्तदा निषण्णा हरिदासचित्ते । ७२ ।

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

सकलभुवनमध्ये निर्धनास्तेऽपि धन्या निवसति हृदि येषां श्रीहरेर्भक्तिरेका ।
हरिरपि निजलोकं सर्वथातो विहाय प्रविशति हृदि तेषां भक्तिसूत्रोपनद्धः । ७३ ।
ब्रूमोऽद्य ते किमधिकं महिमानमेवं ब्रह्मात्मकस्य भुवि भागवताभिधस्य ।
यत्संश्रयान्निगदिते लभते सुवक्ता श्रोतापि कृष्णसमतामलमन्यधर्मैः । ७४ ।
इति श्रीपद्मपुणे उत्तरखण्डे श्रीमद्भगवत्माहात्म्ये भक्तिकष्टनिवर्तनं नाम तृतीयोऽध्यायः ॥ ३ ॥

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

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



अथ चतुर्थोऽध्यायः

Discourse IV Redemption of a Brāhmaṇa (Ātmadeva)

सूत उवाच

अथ वैष्णवचित्तेषु दृष्टा भक्तिमलौकिकीम् । निजलोकं परित्यज्य भगवान् भक्तवत्सलः । १ ।
वनमाली धनशयामः पीतवासा मनोहरः । काञ्छीकलापसुचिरोल्लसन्मुकुटकुण्डलः । २ ।
त्रिभङ्गलितश्चारुकौस्तुभेन विराजितः । कोटिमन्यथलावण्यो हरिचन्दनचर्चितः । ३ ।
परमानन्दचिन्मूर्तिर्मधुरो मुरलीधरः । आविवेश स्वभक्तानां हृदयान्यपलानि च । ४ ।
वैकुण्ठवासिनो ये च वैष्णवा उद्घवादयः । तत्कथाश्रवणार्थं ते गृद्धरूपेण संस्थिताः । ५ ।
तदा जयजयारावो रसपुष्टिरलौकिकी । चूर्णप्रसूनवृष्टिश्च मुहुः शङ्खरबोऽप्यभूत् । ६ ।
तत्सभासंस्थितानां च देहगेहात्मविस्मृतिः । दृष्टा च तन्मयावस्थां नारदो वाक्यमब्रवीत् । ७ ।

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

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

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

कुमारा ऊचुः

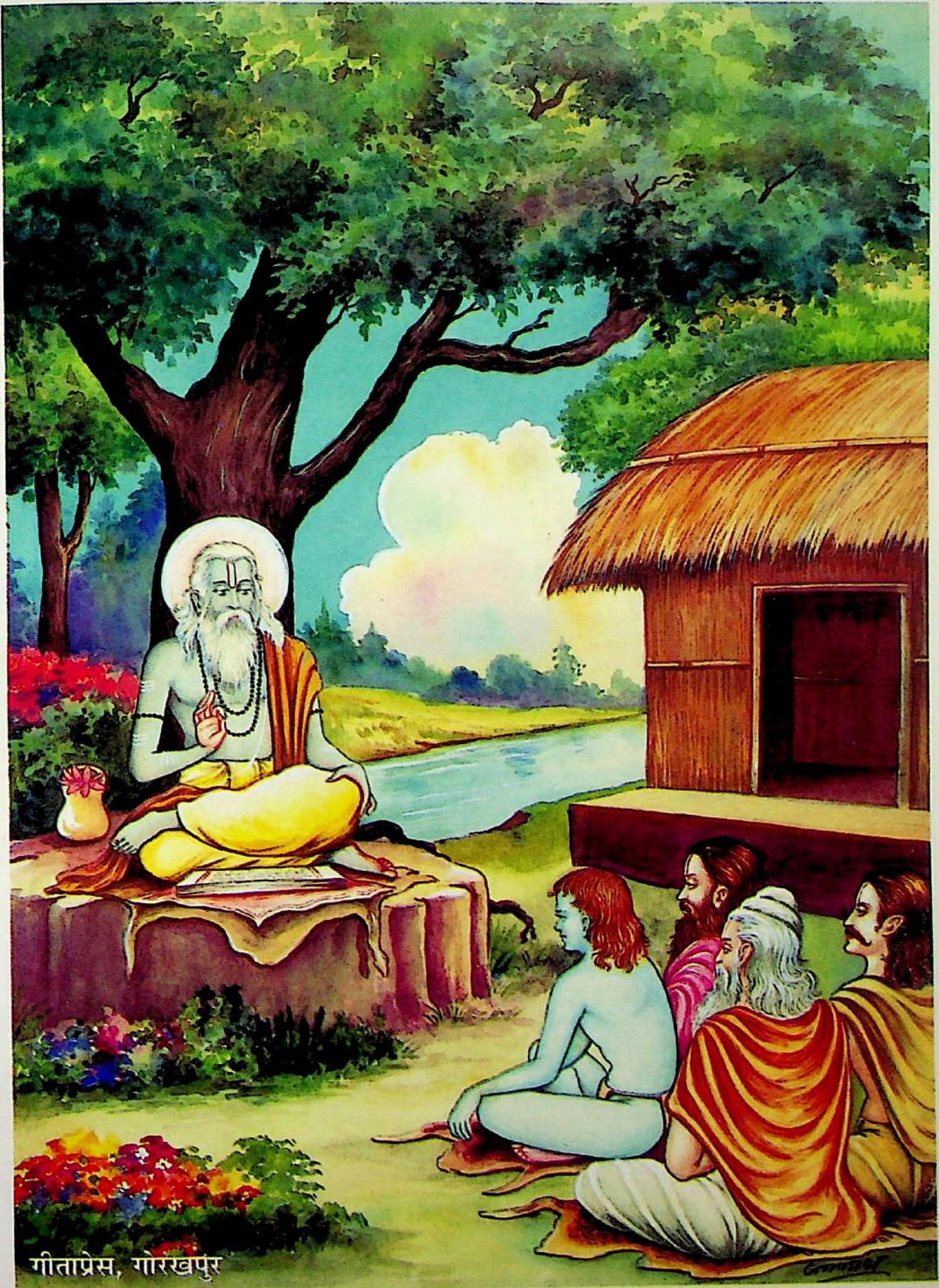
ये मानवाः पापकृतस्तु सर्वदा सदा दुराचाररता विमार्गाः ।
 क्रोधाग्निदग्धाः कुटिलाश्च कामिनः सप्ताहयज्ञेन कलौ पुनन्ति ते । ११ ।
 सत्येन हीनाः पितृमातृदूषकास्तृष्णाकुलाश्चाश्रमधर्मवर्जिताः ।
 ये दार्ढिका मत्सरिणोऽपि हिसकाः सप्ताहयज्ञेन कलौ पुनन्ति ते । १२ ।
 पञ्चोग्रपापाश्छलछद्यकारिणः क्रूराः पिशाचा इव निर्दयाश्च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

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

अत्र ते कीर्तयिष्याम इतिहासं पुरातनम् । यस्य श्रवणमात्रेण पापहानिः प्रजायते । १५ ।
 तुङ्गभ्रातटे पूर्वमभूत्यज्जनमुत्तमम् । यत्र वर्णः स्वधर्मेण सत्यसत्कर्मतत्परः । १६ ।
 आत्मदेवः पुरे तस्मिन् सर्ववेदविशारदः । श्रौतस्मार्तेषु निष्णातो द्वितीय इव भास्करः । १७ ।
 भिक्षुको वित्तबाँल्लोके तत्रिया धुन्धुली स्मृता । स्ववाक्यस्थापिका नित्यं सुन्दरी सुकुलोद्घवा । १८ ।
 लोकवार्तारिता कूरा प्रायशो बहुजल्पिका । शूरा च गृहकृत्येषु कृपणा कलहप्रिया । १९ ।
 एवं निवसतोः प्रेष्णा दम्पत्यो रममाणयोः । अर्थाः कामास्तयोरासन्न सुखाय गृहादिकम् । २० ।
 पश्चाद्वर्मा: समारब्धास्ताभ्यां संतानहेतवे । गोभूहिरण्यवासांसि दीनेभ्यो यच्छतः सदा । २१ ।
 धनार्थं धर्ममार्गेण ताभ्यां नीतं तथापि च । न पुत्रो नापि वा पुत्री ततश्चिन्नातुरो भृशम् । २२ ।

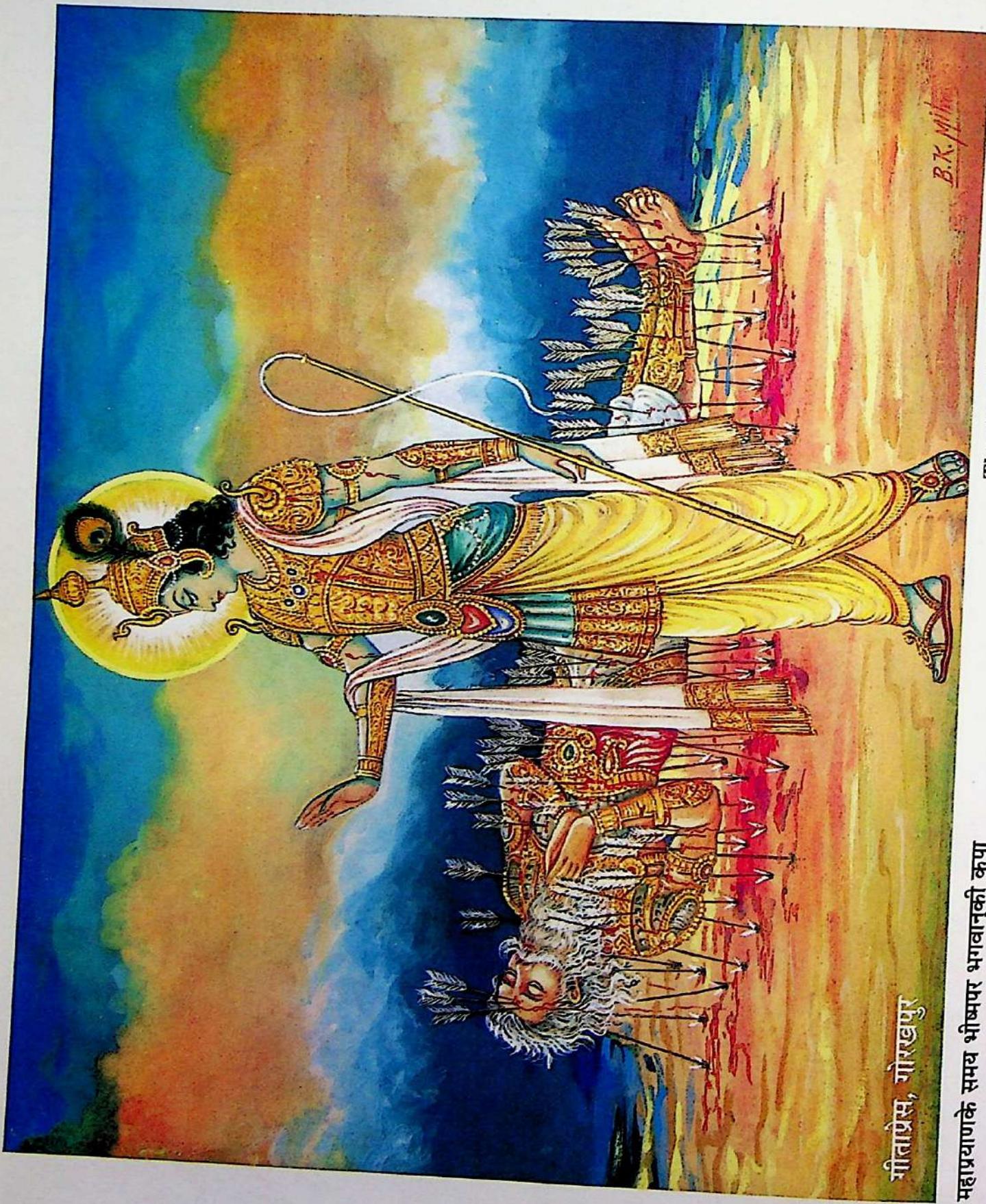
(Nārada,) we now relate to you an old historical legend. Sins are destroyed by merely listening to it. (15) In days gone by a beautiful town was situated on the bank of the Tuṅgabhadrā. All the residents of that town performed the duties of their caste, spoke the truth and engaged themselves in righteous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

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



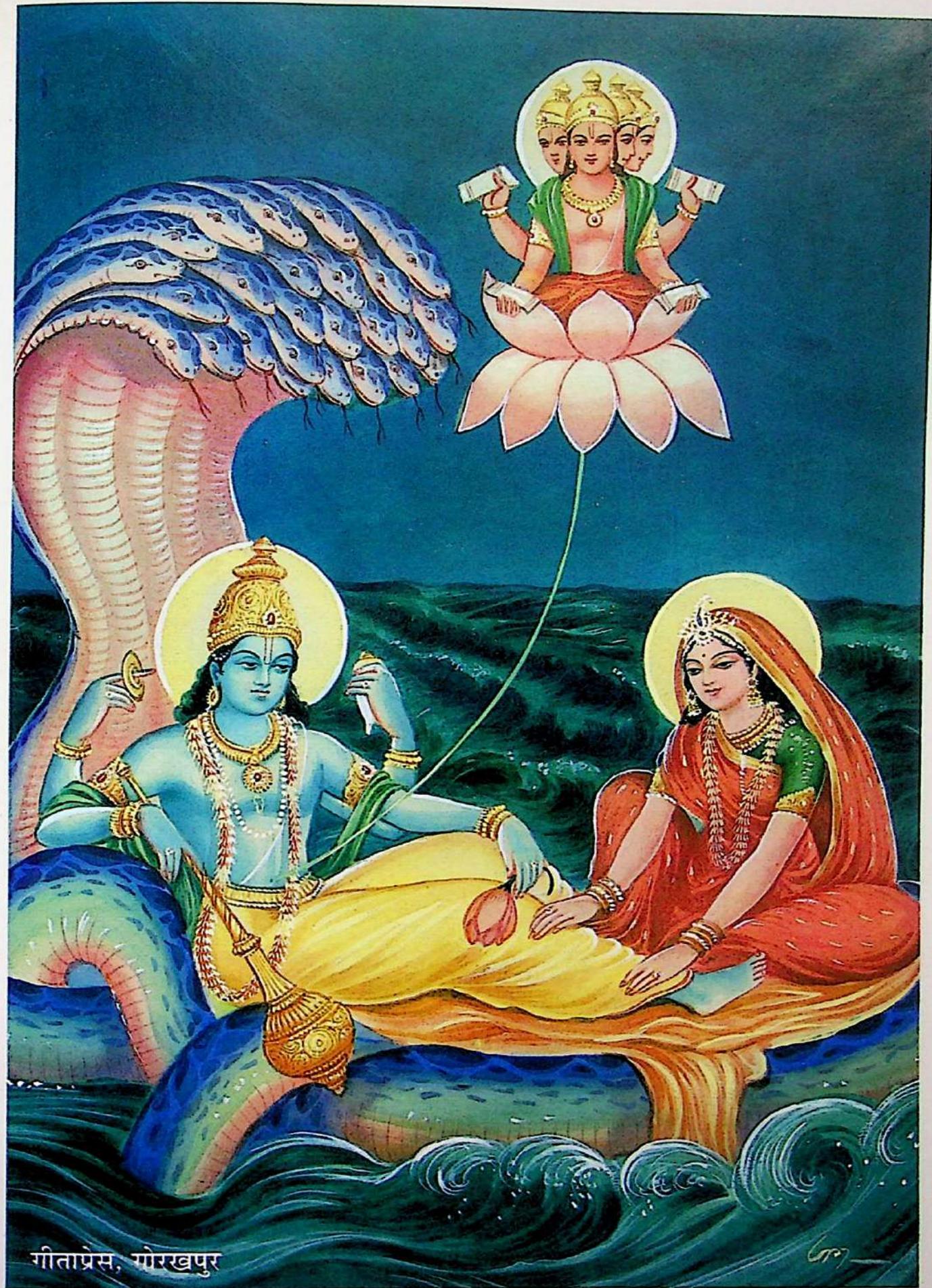
गीताप्रेस, गोरखपुर

भगवान् व्यासका पुराण-प्रवचन
Vyāsa discourses on Purāṇas



महाप्रयाणके समय भीष्मपर भगवान्की कृपा

The departing Bhishma graced by the Lord



गीताप्रेस, गोरखपुर

भगवान् नारायणके नाभि-कमलसे लोकपितामह ब्रह्माकी उत्पत्ति
Brahmā emanates from the navel-lotus of Nārāyaṇa



गीताम्रेस, गोरखपुर

B.K. Mitra

देवों तथा ऋषिगणोंको भगवान् वराहके दिव्य दर्शन
Vision of Lord Varāha to Gods and Ṛsis



गीताप्रेस, गोरखपुर

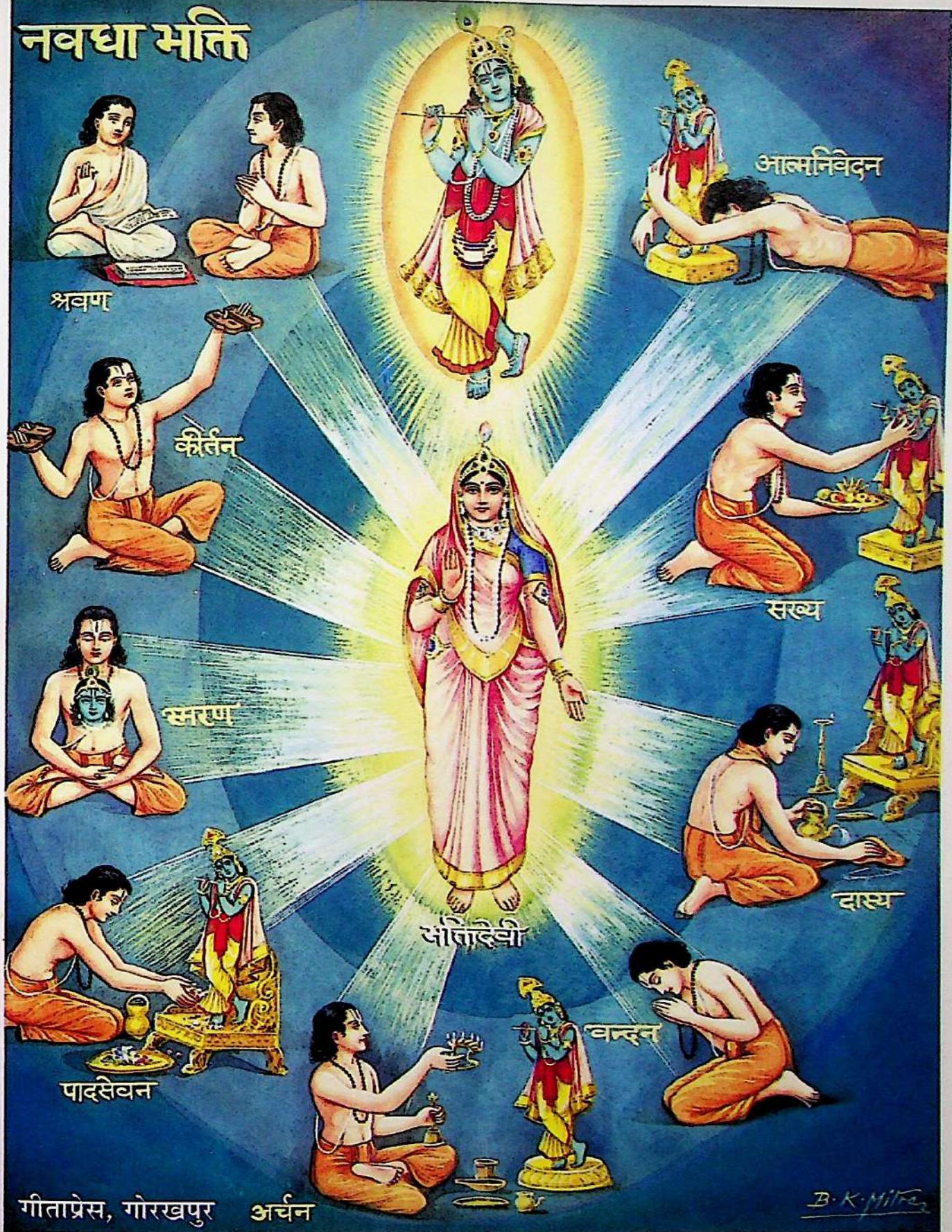
माता देवहूतिको भगवान् कपिलका तत्त्वोपदेश
Kapila preaches knowledge to mother Devahuti



ग्रीताम्प्रेस, गोरखपुर

बालक ध्रुवपर भगवान् का अनुग्रह
The grace of Lord descends on Dhruva

नवधा भक्ति



गीताप्रेस, गोरखपुर अर्चन

B.K.Mitra

भक्तिके नौ प्रकार
Ninefold devotion



गीताप्रेस, गोरखपुर

श्री
वृषभ

भगवान् विष्णु वामन-रूपमें
Lord Viṣṇu as a Dwarf

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

यतिरुवाच

कथं रोदिषि विप्र त्वं का ते चिन्ता बलीयसी । वद त्वं सत्वरं महां स्वस्य दुःखस्य कारणम् । २६ ।

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

ब्राह्मण उवाच

किं ब्रवीमि ऋषे दुःखं पूर्वपापेन संचितम् । मदीयाः पूर्वजास्तोयं कवोष्णामुपभुञ्जते । २७ ।
 मद्दतं नैव गृह्णन्ति प्रीत्या देवा द्विजातयः । प्रजादुःखेन शून्योऽहं प्राणांस्त्यकुमिहागतः । २८ ।
 धिग्जीवितं प्रजाहीनं धिग्गृहं च प्रजां विना । धिग्धनं चानपत्यस्य धिक्कुलं संततिं विना । २९ ।
 पाल्यते या मया धेनुः सा वस्या सर्वथा भवेत् । यो मया रोपितो वृक्षः सोऽपि वस्थ्यत्वमाश्रयेत् । ३० ।
 यत्कुलं मदगृहायातं तद्य शीघ्रं विनश्यति । निर्भाग्यस्यानपत्यस्य किमतो जीवितेन मे । ३१ ।
 इत्युक्त्वा स रुरोदोद्यैस्तत्पर्ष्वं दुःखपीडितः । तदा तस्य यतेश्चित्ते करुणाभूद्ग्रीयसी । ३२ ।
 तद्वालाक्षरमालां च वाचयामास योगवान् । सर्वं ज्ञात्वा यतिः पश्चाद्विप्रमूचे सविस्तरम् । ३३ ।

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

यतिरुवाच

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

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

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

ब्राह्मण उवाच

विवेकेन भवेत्किं मे पुत्रं देहि बलादपि । नो चेत्यजाप्यहं प्राणांस्त्वदग्ने शोकमूर्च्छितः । ३७ ।

पुत्रादिसुखहीनोऽयं सन्यासः शुष्क एव हि । गृहस्थः सरसो लोके पुत्रपौत्रसमन्वितः । ३८ ।

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

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

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

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

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

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

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

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

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

फलभक्षेण गर्भः स्याद्गर्भेणोदरवृद्धिता । स्वल्पभक्षं ततोऽशक्तिर्गृहकार्यं कथं भवेत् । ४५ ।

दैवादधाटी ब्रजेदग्नामे पलायेद्गर्भिणी कथम् । शुकवन्निवसेद्गर्भस्तं कुक्षेः कथमुत्सृजेत् । ४६ ।

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

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

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

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

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

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

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

अथ कालेन सा नारी प्रसूता बालकं तदा । आनीय जनको बालं रहस्ये धुन्युलीं ददौ । ५६ ।
 तया च कथितं भर्त्रे प्रसूतः सुखमर्भकः । लोकस्य सुखमुत्पन्नमात्मदेवप्रजोदयात् । ५७ ।
 ददौ दानं द्विजातिभ्यो जातकर्म विधाय च । गीतवादित्रघोषोऽभूत्तदद्वारे मङ्गलं बहु । ५८ ।
 भर्तुरग्रेऽब्रवीद्वाक्यं स्तन्यं नास्ति कुचे मम । अन्यस्तन्येन निर्दुर्घाकथं पुण्यामि बालकम् । ५९ ।
 मत्खसुश्च प्रसूताया मृतो बालस्तु वर्तते । तामाकार्यं गृहे रक्ष सा तेऽर्भं पोषयिष्यति । ६० ।
 पतिना तत्कृतं सर्वं पुत्ररक्षणहेतवे । पुत्रस्य धुन्युकारीति नाम मात्रा प्रतिष्ठितम् । ६१ ।

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

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

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

कियत्कालेन तौ जातौ तरुणौ तनयावुभौ । गोकर्णः पण्डितो ज्ञानी धुम्थुकारी महाखलः । ६६ ।
 स्नानशौचक्रियाहीनो दुर्भक्षी क्रोधवर्धितः । दुष्परिग्रहकर्ता च शब्दस्तेन भोजनम् । ६७ ।
 चौरः सर्वजनद्वेषी परवेशमप्रदीपकः । लालनायार्भकान्धृत्वा सद्यः कूपे न्यपातयत् । ६८ ।
 हिसकः शख्खधारी च दीनान्धानां प्रपीडकः । चाण्डालाभिरतो नित्यं पाशहस्तः श्वसंगतः । ६९ ।
 तेन वेश्याकुसङ्गेन पित्र्यं वित्तं तु नाशितम् । एकदा पितरौ ताड्य पात्राणि स्वयमाहरत् । ७० ।

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

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

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

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

तद्वाक्यं तु समाकर्ण्य गन्तुकामः पिताब्रवीत् । किं कर्तव्यं वने तात तत्त्वं वद सविस्तरम् । ७७ ।

अन्यकूपे स्नेहपाशो बद्धः पद्मुरहं शठः । कर्मणा पतितो नूनं मामुद्धर दयानिधे । ७८ ।

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

गोकर्ण उवाच

देहेऽस्थिमांसरुधिरेऽभिमति त्यज त्वं जायासुतादिषु सदा ममतां विमुच्छ ।
पश्यानिशं जगदिदं क्षणभद्रनिष्ठं वैराग्यरागरसिको भव भक्तिनिष्ठः । ७९ ।
धर्मं भजस्व सततं त्यज लोकधर्मान् सेवस्व साधुपुरुषाङ्गहि कामतृष्णाम् ।
अन्यस्य दोषगुणचिन्तनमाशु मुक्त्वा सेवाकथारसमहो नितरां पिब त्वम् । ८० ।

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

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

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

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



अथ पञ्चमोऽध्यायः

Discourse V

How Gokarṇa attained final beatitude (alongwith others)

सूत उवाच

पितर्युपरते तेन जननी ताङ्गिता भृशम् । क्र वित्तं तिष्ठति ब्रूहि हनिष्ये लत्तया न चेत् । १ ।

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

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

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

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

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

एवं भ्रमन् स गोकर्णः स्वपुरं समुपेयिवान् । रात्रौ गृहाङ्गणे स्वमुमागतोऽलक्षितः परैः । २० ।

तत्र सुप्तं स विज्ञाय धन्युकारी स्वबास्थवम् । निशीथे दर्शयामास महारौद्रतरं वपुः । २१ ।

सकृन्मेषः सकृद्धस्ती सकृद्य महिषोऽभवत् । सकृदिन्द्रः सकृद्याग्निः पुनश्च पुरुषोऽभवत् । २२ ।

वैपरीत्यमिदं दृष्ट्वा गोकर्णो धैर्यसंयुतः । अयं दुर्गतिकः कोऽपि निश्चित्याथ तमब्रवीत् । २३ ।

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

गोकर्ण उवाच

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

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

सूत उवाच

एवं पृष्ठस्तदा तेन रुरोदोऽहैः पुनः पुनः । अशक्तो वचनोद्घारे संज्ञामात्रं चकार ह । २५ ।

ततोऽञ्जलौ जलं कृत्वा गोकर्णस्तमुदैरयत् । तत्सेकहतपापोऽसौ प्रवक्तुमुपचक्रमे । २६ ।

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

प्रेत उवाच

अहं भ्राता त्वदीयोऽस्मि धन्युकारीति नामतः । स्वकीयेनैव दोषेण ब्रह्मत्वं नाशितं मया । २७ ।

कर्मणो नास्ति संख्या मे महाज्ञाने विवर्तिनः । लोकानां हिंसकः सोऽहं स्त्रीभिर्दुःखेन मारितः । २८ ।

अतः प्रेतत्वमापन्नो दुर्दशां च वहाम्यहम् । वाताहारेण जीवामि दैवाधीनफलेदयात् । २९ ।

अहो बन्धो कृपासिन्धो भ्रातर्मामाशु मोचय । गोकर्णो वचनं श्रुत्वा तस्मै वाक्यमथाब्रवीत् । ३० ।

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

गोकर्ण उवाच

त्वदर्थं तु गयापिष्ठो मया दत्तो विधानतः । तत्कथं नैव मुक्तोऽसि ममाश्र्यमिदं महत् ॥३१॥
गयाश्राद्धान्नं मुक्तिश्वेतुपायो नापरस्त्वह । किं विधेयं मया प्रेत तत्त्वं वद सविस्तरम् ॥३२॥

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

प्रेत उवाच

गयाश्राद्धशतेनापि मुक्तिर्मे न भविष्यति । उपायमपरं कंचित्त्वं विचारय साम्रातम् ॥३३॥

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

इति तद्वाक्यमाकर्ण्य गोकर्णो विस्मयं गतः । शतश्राद्धैर्न मुक्तिश्वेदसाध्यं मोचनं तव ॥३४॥

इदानीं तु निजं स्थानमातिष्ठ प्रेत निर्भयः । त्वन्मुक्तिसाधकं किञ्चिदाचरिष्ये विचार्य च ॥३५॥

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

धुन्युकारी निजस्थानं तेनादिष्टस्ततो गतः । गोकर्णश्विन्त्यामास तां रात्रि न तदध्यगात् ॥३६॥

प्रातस्तमागतं दृष्ट्वा लोकाः प्रीत्या समागताः । तत्सर्वं कथितं तेन यज्ञातं च यथा निशि ॥३७॥

विद्वांसो योगनिष्ठाश्च ज्ञानिनो ब्रह्मवादिनः । तन्मुक्तिं नैव तेऽपश्यन् पश्यन्तः शास्त्रसंचयान् ॥३८॥

ततः सर्वैः सूर्यवाक्यं तन्मुक्तौ स्थापितं परम् । गोकर्णः स्तम्भनं चक्रे सूर्यवेगस्य वै तदा ॥३९॥

तुभ्यं नमो जगत्साक्षिन् ब्रूहि मे मुक्तिहेतुकम् । तच्छ्रुत्वा दूरतः सूर्यः स्फुटमित्यभ्यभाषत ॥४०॥

श्रीमद्भागवतान्मुक्तिः सप्ताहं वाचनं कुरु । इति सूर्यवचः सर्वैर्धर्मरूपं तु विश्रुतम् ॥४१॥

सर्वेऽब्रुवन् प्रयत्नेन कर्तव्यं सुकरं त्विदम् । गोकर्णो निश्चयं कृत्वा वाचनार्थं प्रवर्तितः ॥४२॥

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

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

तत्र संश्ववणार्थाय देशग्रामाज्जना ययुः । पद्मवन्धवृद्धमन्दाश्च तेऽपि पापक्षयाय वै । ४३ ।
 समाजस्तु महाज्ञातो देवविस्मयकारकः । यदैवासनमास्थाय गोकर्णोऽकथयत्कथाम् । ४४ ।
 स प्रेतोऽपि तदाऽऽयातः स्थानं पश्यन्तिस्ततः । सप्तग्रन्थियुतं तत्रापश्यत्कीचकमुच्छ्रितम् । ४५ ।
 तन्मूलच्छिद्रमाविश्य श्रवणार्थं स्थितो ह्यसौ । वातरूपी स्थिति कर्तुमशक्तो वंशमाविशत् । ४६ ।

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

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

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

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

अस्मिन् वै भारते वर्षे सूरभिदेवसंसदि । अकथाश्राविणां पुंसां निष्फलं जन्म कीर्तिम् । ५६ ।
 किं मोहतो रक्षितेन सुपुष्टेन बलीयसा । अध्रुवेण शरीरेण शुकशाखकथां विना । ५७ ।
 अस्थिस्तस्थं स्नायुबद्धं मांसशोणितलेपितम् । चर्मावनद्धं दुर्गन्धं पात्रं मूत्रपुरीषयोः । ५८ ।
 जराशोकविपाकार्त रोगमन्दिरमातुरम् । दुष्पूरं दुर्धरं दुष्टं सदोषं क्षणभङ्गरम् । ५९ ।
 कृमिविद्भस्मसंज्ञानं शरीरमिति वर्णितम् । अस्थिरेण स्थिरं कर्म कुतोऽयं साधयेन्न हि । ६० ।
 यत्प्रातः संस्कृतं चात्रं सायं तच्च विनश्यति । तदीयरससम्पुष्टे काये का नाम नित्यता । ६१ ।

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

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

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

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

एवं ब्रुवति वै तस्मिन् विमानमागमतदा । वैकुण्ठवासिभिर्युक्तं प्रस्फुरद्दीप्तिमण्डलम् । ६७ ।

सर्वेषां पश्यतां भेजे विमानं धुन्धुलीसुतः । विमाने वैष्णवान् वीक्ष्य गोकर्णो वाक्यमब्रवीत् । ६८ ।

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

गोकर्ण उवाच

अत्रैव बहवः सन्ति श्रोतारो मम निर्मलाः । आनीतानि विमानानि न तेषां युगपत्कृतः । ६९ ।

श्रवणं समभागेन सर्वेषामिह दृश्यते । फलभेदः कुतो जातः प्रब्रुवन्तु हरिप्रियाः । ७० ।

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

हरिदासा ऊचुः

श्रवणस्य विभेदेन फलभेदोऽत्र संस्थितः । श्रवणं तु कृतं सर्वैर्न तथा मननं कृतम् ।

फलभेदस्ततो जातो भजनादपि मानद । ७१ ।

सप्तरात्रमुपोष्यैव प्रेतेन श्रवणं कृतम् । मननादि तथा तेन स्थिरचित्ते कृतं भृशम् । ७२ ।

अदृढं च हतं ज्ञानं प्रमादेन हतं श्रुतम् । संदिग्धो हि हतो मन्त्रो व्यग्रचित्तो हतो जपः । ७३ ।

अवैष्णवो हतो देशो हतं श्राद्धमपत्रकम् । हतमश्रोत्रिये दानमनाचारं हतं कुलम् । ७४ ।

विश्वासो गुरुवाक्येषु स्वस्मिन्दीनत्वभावना । मनोदोषजयश्वैव कथायां निश्चला मतिः । ७५ ।

एवमादि कृतं चेत्यात्तदा वै श्रवणे फलम् । पुनः श्रवान्ते सर्वेषां वैकुण्ठे वस्तिर्थुवम् । ७६ ।

गोकर्णं तव गोविन्दो गोलोकं दास्यति स्वयम् । एवमुक्त्वा ययुः सर्वे वैकुण्ठं हरिकीर्तनाः । ७७ ।

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

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

श्रावणे मासि गोकर्णः कथामूचे तथा पुनः । सप्तरात्रवर्तीं भूयः श्रवणं तैः कृतं पुनः । ७८ ।
कथासमाप्तौ यज्ञातं श्रूयतां तद्य नारद । ७९ ।

विमानैः सह भक्तेश्च हरिराविर्बभूव ह । जयशब्दा नमःशब्दास्तत्रासन् बहवस्तदा । ८० ।
पञ्चजन्यध्वनि चक्रे हर्षत्तत्र स्वयं हरिः । गोकर्णं तु समालिङ्ग्याकरोत्सवसदृशं हरिः । ८१ ।
श्रोतृनन्यान् घनश्यामान् पीतकौशेयवाससः । किरीटिनः कुण्डलिनस्तथा चक्रे हरिः क्षणात् । ८२ ।
तदग्रामे ये स्थिता जीवा आश्वचाप्डालजातयः । विमाने स्थापितास्तेऽपि गोकर्णकृपया तदा । ८३ ।
प्रेषिता हरिलोके ते यत्र गच्छन्ति योगिनः । गोकर्णेन स गोपालो गोलोकं गोपवल्लभम् ।

कथाश्रवणतः प्रीतो निर्ययौ भक्तवत्सलः । ८४ ।

अयोध्यावासिनः पूर्वं यथा रामेण संगताः । तथा कृष्णोन ते नीता गोलोकं योगिदुर्लभम् । ८५ ।
यत्र सूर्यस्य सोमस्य सिद्धानां न गतिः कदा । तं लोकं हि गतास्ते तु श्रीमद्भागवतश्रवात् । ८६ ।

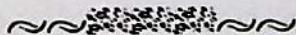
In the month of Śrāvaṇa (roughly corresponding to July of the English calender) Gokarṇa gave an exposition of Śrīmad Bhāgavata according to the same procedure in the course of a week once more and they (all) heard it again.(78) Now hear, O Nārada ! what happened at the end of the exposition. (79) Śrī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

ब्रूमोऽत्र ते किं फलवृन्दमुज्ज्वलं सप्ताहयज्ञेन कथासु संचितम् ।
कर्णेन गोकर्णकथाक्षरो यैः पीतश्च ते गर्भगता न भूयः । ८७ ।
वाताम्बुपर्णशिनदेहशोषणैस्तपेभिरुग्रैश्चिरकालसंचितैः ।
योगैश्च संयान्ति न तां गतिं वै सप्ताहगाथाश्रवणेन यान्ति याम् । ८८ ।

इतिहासमिमं पुण्यं शापिदल्योऽपि मुनीश्वरः । पठते चित्रकूटस्थो ब्रह्मानन्दपरिपूतः । ८९ ।
 आरब्धानमेतत्परमं पवित्रं श्रुतं सकृदौ विदहेदघौघम् ।
 श्राद्धे प्रयुक्तं पितृतृप्तिमावहेन्नित्यं सुपाठादपुनर्भवं च । ९० ।
 इति श्रीपद्मपुराणे उत्तरखण्डे श्रीमद्भागवतमाहात्म्ये गोकर्णमोक्षवर्णनं नाम पञ्चमोऽध्यायः ॥ ५ ॥

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

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



अथ षष्ठोऽध्यायः

Discourse VI

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

कुमारा ऊचुः

अथ ते सम्प्रवक्ष्यामः सप्ताहश्रवणे विधिम् । सहायैर्वसुभिश्चैव प्रायः साध्यो विधिः सृतः । १ ।
 दैवज्ञं तु सप्ताहूय मुहूर्तं पृच्छ्य यत्नतः । विवाहे यादृशं वित्तं तादृशं परिकल्पयेत् । २ ।
 नभस्य आश्विनोर्जौ च मार्गशीर्षः शुचिर्नभाः । एते मासाः कथारभ्ये श्रोतृणां मोक्षसूचकाः । ३ ।
 मासानां विप्रं हेयानि तानि त्याज्यानि सर्वथा । सहायाश्वेतरे तत्र कर्तव्याः सोद्यमाश्व ये । ४ ।
 देशे देशे तथा सेयं वार्ता प्रेष्या प्रयत्नतः । भविष्यति कथा चात्र आगन्तव्यं कुदुम्बिभिः । ५ ।
 द्वैरहरिकथाः केचिद्वैरेचाच्युतकीर्तनाः । स्त्रियः शूद्रादयो ये च तेषां बोधो यतो भवेत् । ६ ।
 देशे देशे विरक्ता ये वैष्णवाः कीर्तनोत्सुकाः । तेष्वेव पत्रं प्रेष्यं च तल्लेखनमितीरितम् । ७ ।
 सतां सप्ताजो भविता सप्तरात्रं सुदुर्लभः । अपूर्वसरस्पैव कथा चात्र भविष्यति । ८ ।
 श्रीभागवतपीयूषपानाय रसलम्पटाः । भवन्तश्च तथा शीघ्रमायात प्रेमतत्पराः । ९ ।
 नावकाशः कदाचिच्छेहिनमात्रं तथापि तु । सर्वथाऽऽगमनं कार्यं क्षणोऽत्रैव सुदुर्लभः । १० ।
 एवमाकारणं तेषां कर्तव्यं विनयेन च । आगन्तुकानां सर्वेषां वासस्थानानि कल्पयेत् । ११ ।

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

तीर्थे वापि वने वापि गृहे वा श्रवणं मतम्। विशाला वसुधा यत्र कर्तव्यं तत्कथास्थलम् । १२ ।
 शोधनं मार्जनं भूमेलेपनं धातुमण्डनम्। गृहोपस्करमुद्धृत्य गृहकोणे निवेशयेत् । १३ ।
 अर्वाक्यञ्चाहतो यत्नादास्तीर्णानि प्रमेलयेत्। कर्तव्यो मण्डपः प्रोच्चैः कदलीखण्डमण्डितः । १४ ।
 फलपुष्टदलैर्विष्वग्नितानेन विराजितः । चतुर्दिक्षु धजारोपो बहुसम्पद्विराजितः । १५ ।
 ऊर्ध्वं सप्तैव लोकाश्च कल्पनीयाः सविस्तरम्। तेषु विश्रा विरक्ताश्च स्थापनीयाः प्रबोध्य च । १६ ।
 पूर्वं तेषामासनानि कर्तव्यानि यथोत्तरम्। वक्तुश्चापि तदा दिव्यमासनं परिकल्पयेत् । १७ ।
 उद्घुर्खो भवेद्वक्ता श्रोता वै प्राङ्गुखस्तदा। प्राङ्गुखश्चेद्वेद्वक्ता श्रोता चोद्घुखस्तदा । १८ ।
 अथवा पूर्वदिग्जेया पूज्यपूजकमध्यतः । श्रोतृणामागमे प्रोक्ता देशकालादिकोविदैः । १९ ।
 विरक्तो वैष्णवो विश्रो वेदशास्त्रविशुद्धिकृत्। दृष्टान्तकुशलो धीरो वक्ता कार्योऽतिनिःस्पृहः । २० ।
 अनेकधर्मविभ्रान्ताः खैणाः पारबण्डवादिनः । शुकशास्त्रकथोद्यारे त्याज्यास्ते यदि पण्डिताः । २१ ।
 वक्तुः पार्श्वे सहायार्थमन्यः स्थाप्यस्तथाविधः । पण्डितः संशयच्छेत्ता लोकबोधनतत्परः । २२ ।

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

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

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

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

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

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

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

आसूर्योदयमारभ्य सार्थत्रिप्रहरान्तकम् । वाचनीया कथा सम्यग्धीरकण्ठं सुधीमता । ३८ ।
 कथाविरामः कर्तव्यो मध्याहे घटिकाद्वयम् । तत्कथामनु कार्यं वै कीर्तनं वैष्णवैस्तदा । ३९ ।
 मलमूत्रजयार्थं हि लघ्वाहारः सुखावहः । हविष्यान्नेन कर्तव्यो होकवारं कथार्थिना । ४० ।
 उपोष्य सम्प्रात्रं वै शक्तिश्चेच्छृणुयान्तदा । घृतपानं पयःपानं कृत्वा वै शृणुयात्सुखम् । ४१ ।

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

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

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

सप्ताहत्रितिनां पुंसां नियमञ्जूषु नारद । विष्णुदीक्षाविहीनानां नाथिकारः कथाश्रवे । ४४ ।

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

द्विदलं मधुं तैलं च गरिष्ठात्रं तथैव च । भावदुष्टं पर्युषितं जह्यान्नित्यं कथाब्रती । ४६ ।

कामं क्रोधं मदं मानं मत्सरं लोभमेव च । दम्पं मोहं तथा द्वेषं दूरयेष्य कथाब्रती । ४७ ।

वेदवैष्णवविप्राणां गुरुगोत्रितिनां तथा । स्त्रीराजमहतां निन्दां वर्जयेद्यः कथाब्रती । ४८ ।

रजस्वलान्त्यजम्लेञ्चपतित्रात्यकैस्तथा । द्विजद्विजवेदबाहौश्च न वदेयः कथाब्रती । ४९ ।

सत्यं शौचं दयां मौनमार्जवं विनयं तथा । उदारमानसं तद्वदेवं कुर्यात्कथाब्रती । ५० ।

दरिद्रश्च क्षयी रोगी निर्भाग्यः पापकर्मवान् । अनपत्यो मोक्षकामः शृणुयाच्य कथामिमाम् । ५१ ।

अपुष्या काकवस्या च वस्या या च मृतार्भका । स्ववद्भर्भा च या नारी तया श्राव्या प्रयत्नतः । ५२ ।

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

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

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

एवं कृत्वा ब्रतविधिमुद्यापनमथाचरेत् । जन्माष्टमीब्रतमिव कर्तव्यं फलकाङ्क्षिभिः । ५४ ।
अकिञ्चनेषु भक्तेषु प्रायो नोद्यापनाग्रहः । श्रवणेनैव पूतास्ते निष्कामा वैष्णवा यतः । ५५ ।

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

एवं नगाहयज्ञेऽस्मिन् समाप्ते श्रोतृभिस्तदा । पुस्तकस्य च वक्तुश्च पूजा कार्यातिभक्तिः । ५६ ।
प्रसादतुलसीमाला श्रोतृभ्यश्चाथ दीयताम् । मृदङ्गतालललितं कर्तव्यं कीर्तनं ततः । ५७ ।
जयशब्दं नमः शब्दं शङ्खशब्दं च कारयेत् । विप्रेभ्यो याचकेभ्यश्च वित्तमन्नं च दीयताम् । ५८ ।
विस्तक्षेद्द्वेच्छेता गीता वाच्या परेऽहनि । गृहस्थश्चेत्तदा होमः कर्तव्यः कर्मशान्तये । ५९ ।
प्रतिश्लोकं तु जुहुयाद्विधिना दशमस्य च । पायसं मधु सर्पिंश्च तिलान्नादिकसंयुतम् । ६० ।
अथवा हवनं कुर्याद्वायत्रा सुसमाहितः । तन्मयत्वात्पुराणस्य परमस्य च तत्त्वतः । ६१ ।
होमाशक्तौ बुधो हौम्यं दद्यात्तफलसिद्धये । नानाच्छिद्रनिरोधार्थं न्यूनताधिकतानयोः । ६२ ।
दोषयोः प्रशमार्थं च पठेन्नामसहस्रकम् । तेन स्यात्सफलं सर्वं नास्यस्मादधिकं यतः । ६३ ।

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

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

६१

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

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

कुमारा ऊचुः

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

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

सूत उवाच

इत्युक्त्वा ते महात्मानः ग्रोचुभागवतीं कथाम् । सर्वपापहरां पुण्यां भुक्तिमुक्तिप्रदायिनीम् । ७० ।

शृणुतां सर्वभूतानां सप्ताहं नियतात्मनाम् । यथाविधि ततो देवं तुष्टुवुः पुरुषोत्तमम् । ७१ ।
 तदन्ते ज्ञानवैराग्यभक्तीनां पुष्टा परा । तारुण्यं परमं चाभूत्सर्वभूतमनोहरम् । ७२ ।
 नारदश्च कृतार्थेऽभूत्सिद्धे स्वीये मनोरथे । पुलकीकृतसर्वाङ्गः परमानन्दसम्पूर्तः । ७३ ।
 एवं कथां समाकर्ण्य नारदो भगवत्त्रियः । प्रेमगद्वया वाचा तानुवाच कृताञ्जलिः । ७४ ।

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

नारद उवाच

धन्योऽस्यनुगृहीतोऽस्मि भवद्धिः करुणापरैः । अद्य मे भगवाँल्लब्धः सर्वपापहरो हरिः । ७५ ।
 श्रवणं सर्वधर्मेभ्यो वरं मन्ये तपोधनाः । वैकुण्ठस्थो यतः कृष्णः श्रवणाद्यस्य लभ्यते । ७६ ।

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

सूत उवाच

एवं ब्रुवति वै तत्र नारदे वैष्णवोत्तमे । परिश्रमन् समायातः शुको योगेश्वरस्तदा । ७७ ।
 तत्राययौ षोडशवार्षिकस्तदा व्यासात्मजो ज्ञानमहाबिधचन्द्रमाः ।
 कथावसाने निजलाभपूर्णः प्रेष्णा पठन् भागवतं शनैः शनैः । ७८ ।
 दृष्ट्वा सदस्याः परमोरुत्तेजसं सद्यः समुत्थाय दुर्महासनम् ।
 प्रीत्या सुरर्षिस्तमपूजयत्सुखं स्थितोऽवदत्संशृणुतामलां गिरम् । ७९ ।

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

श्रीशुक उवाच

निगमकल्पतरोर्गलितं	फलं	शुकमुखादमृतद्रवसंयुतम् ।
पिबत भागवतं रसमालयं	मुहुरहो रसिका भुवि भावुकाः ।	८० ।

धर्मः प्रोन्ज्ञतकैतवोऽत्र परमो निर्मत्सराणां सतां वेद्यं वास्तवमत्र वस्तु शिवदं तापत्रयोन्मूलनम् ।
 श्रीमद्भागवते महामुनिकृते किं वा परैरीश्वरः सद्यो हृदयवरुद्ध्यतेऽत्र कृतिभिः शुश्रूषुभिस्तत्क्षणात् । ८१ ।
 श्रीमद्भागवतं पुराणतिलकं यद्वैष्णवानां धनं यस्मिन् पारमहंस्यमेवमपलं ज्ञानं परं गीयते ।
 यत्र ज्ञानविरागभक्तिसहितं नैष्कर्म्यमाविष्कृतं तच्छृण्वन् प्रपठन् विचारणपरो भक्त्या विमुच्येन्नः । ८२ ।
 स्वर्गे सत्ये च कैलासे वैकुण्ठे नास्त्ययं रसः । अतः पिबन्तु सद्गाम्या मा मा मुञ्चत कर्हिंचित् । ८३ ।

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

सूत उवाच

एवं ब्रुवाणे सति बादरायणौ मध्ये सभायां हरिराविरासीत् ।
 प्रह्लादबल्युद्ध्वफाल्युनादिभिर्वृतः सुरविस्तमपूजयद्य तान् । ८४ ।
 दृष्ट्वा प्रसन्नं महदासने हरिं ते चक्रिरे कीर्तनमग्रतस्तदा ।
 भवो भवान्या कमलासनस्तु तत्रागमल्कीर्तनदर्शनाय । ८५ ।
 प्रह्लादस्तालधारी तरलगतितया चोद्ध्वः कांस्यधारी वीणाधारी सुरर्षिः स्वरक्षशलतया रागकर्त्तर्जुनोऽभूत् ।
 इन्द्रोऽवादीन्मृदङ्गं जयजयसुकराः कीर्तने ते कुमारा यत्राग्रे भाववक्ता सरसरचनया व्यासपुत्रो बभूव । ८६ ।
 ननर्त मध्ये त्रिकमेव तत्र भक्त्यादिकानां नटवत्सुतेजसाम् ।
 अलौकिकं कीर्तनमेतदीक्ष्य हरिः प्रसन्नोऽपि वचोऽब्रवीत्त । ८७ ।

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

मत्तो वरं भाववृतादवृणुध्वं प्रीतः कथाकीर्तनतोऽस्मि साम्प्रतम् ।
श्रुत्वेति तद्वाक्यमतिप्रसन्नाः प्रेमाद्वचित्ता हरिमूचिरे ते । ८८ ।
नगाहगाथासु च सर्वभक्तैरेभिस्त्वया भाव्यमिति प्रयत्नात् ।
मनोरथोऽयं परिपूरणीयस्तथेति चोक्त्वान्तरधीयताच्युतः । ८९ ।

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

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

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

शौनक उवाच

शुकेनोक्तं कदा राजे गोकर्णेन कदा पुनः । सुरर्षये कदा ब्राह्मैश्छिद्यि मे संशयं त्विमम् । १३ ।

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

सूत उवाच

आकृष्णानिर्गमालिंशद्वर्षाधिकगते । कलौ । नवमीतो नभस्ये च कथारम्भं शुकोऽकरोत् । १४ ।

परीक्षिच्छ्वणान्ते च कलौ वर्षशतद्वये । शुद्धे शुचौ नवम्यां च धेनुजोऽकथयत्कथाम् । १५ ।

तस्मादपि कलौ ग्रासे त्रिशद्वर्षगते सति । ऊचुरुज्ञे सिते पक्षे नवम्यां ब्रह्मणः सुताः । १६ ।

इत्येतत्ते समाख्यातं यत्पृष्ठोऽहं त्वयानघ । कलौ भागवती वार्ता भवरोगविनाशिनी । १७ ।

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

कृष्णप्रियं सकलकल्पवनाशनं च मुक्त्येकहेतुमिह भक्तिविलासकारि ।

सन्तः कथानकमिदं पिबतादरेण लोके हि तीर्थपरिशीलनसेवया किम् । १८ ।

स्वपुरुषमपि वीक्ष्य पाशहस्तं वदति यमः किल तस्य कर्णमूले ।

परिहर भगवत्कथासु मत्तान् प्रशुरहमन्यनृणां न वैष्णवानाम् । १९ ।

असारे संसारे विषयविषसङ्गाकुलधियः क्षणार्थं क्षेमार्थं पिबत शुकगाथातुलसुधाम् ।

किमर्थं व्यर्थं भो ब्रजत कुपथे कुत्सितकथे परीक्षिताक्षी यच्छ्वणगतमुक्त्युक्तिकथने । १०० ।

रसप्रवाहसंस्थेन श्रीशुकेनेरिता कथा । कण्ठे सम्बध्यते येन स वैकुण्ठप्रभुर्भवेत् । १०१ ।

इति च परमगुहां सर्वसिद्धान्तसिद्धं सपदि निगदितं ते शास्त्रपुञ्जं विलोक्य ।

जगति शुककथातो निर्मलं नास्ति किञ्चित् पिब परसुखहेतोद्वादशस्कथ्यसारम् । १०२ ।

एतां यो नियततया शृणोति भक्त्या यश्चैनां कथयति शुद्धवैष्णवाग्रे ।

तौ सम्यग्विधिकरणात्कलं लभेते याथार्थ्यान्नि हि भुवने किमप्यसाध्यम् । १०३ ।

इति श्रीपद्मपुराणे उत्तरखण्डे श्रीमद्भागवतमाहात्म्ये श्रवणविधिकथनं नाम पष्ठोऽध्यायः ॥ ६ ॥

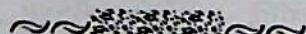
समाप्तमिदं श्रीमद्भागवतमाहात्म्यम्

हरिः ॐ तत्सत्

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

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

END OF ŚRĪMAD BHĀGAVATA-MĀHĀTMYA



ॐ श्रीपरमात्मने नमः

श्रीमद्भागवतमहापुराणम्

प्रथमः स्कन्धः

अथ प्रथमोऽध्यायः

Śrīmad Bhāgavata Mahāpurāṇa Book One

Discourse I

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

जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराद् तेने ब्रह्म हृदा य आदिकवये मुहूर्न्ति यत्सूरयः ।
तेजोवारिमृदां यथा विनिमयो यत्र त्रिसगोऽमृषा धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ॥१॥
धर्मः प्रोञ्जितकैतबोऽत्र परमो निर्मत्सराणां सतां वेदां वास्तवमत्र वस्तु शिवदं तापत्रयोन्मूलनम् ।
श्रीमद्भागवते महामुनिकृते किं वा परैश्वरः सद्यो हृद्यवरूप्यतेऽत्र कृतिभिः शुश्रूषुभिस्तत्क्षणात् ॥२॥
निगमकल्पतरोग्लितं फलं शुकमुखादमृतद्रवसंयुतम् ।
पिबत भागवतं रसमालयं मुहुरहो रसिका भुवि भावुका: ॥३॥

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

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

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

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

नैमिषेऽनिमिषक्षेत्रे ऋषयः शौनकादयः । सत्रं स्वर्गाय लोकाय सहस्रसममासत । ४ ।

त एकदा तु मुनयः प्रातर्हुतहृताग्रयः । सत्कृतं सूतमासीनं पश्चच्छरिदमादरात् । ५ ।

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

ऋषय ऊचुः

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

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

वेत्थ त्वं सौम्य तत्सर्वं तत्त्वतस्तदनुग्रहात् । ब्रूयुः स्त्रिघस्य शिष्यस्य गुह्यमप्युत । ८ ।

तत्र तत्राञ्जसाऽऽयुष्मन् भवता यद्विनिश्चितम् । पुंसामेकान्ततः श्रेयस्तत्रः शंसितुमर्हसि । ९ ।

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

भूरीणि भूरिकर्माणि श्रोतव्यानि विभागशः । अतः साधोऽत्र यत्सारं समुद्धृत्य मनीषया ।

ब्रूहि नः श्रद्धानानां येनात्मा सम्प्रसीदति । ११ ।

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

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

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

यत्यादसंश्रयाः सूत मुनयः प्रशमायनाः । सद्यः पुनर्त्युपसृष्टाः स्वर्धुन्यापोऽनुसेवया । १५ ।

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

तस्य कर्मण्युदाराणि परिगीतानि सूरिभिः । ब्रूहि नः श्रद्धानानां लीलया दथतः कलाः । १७ ।

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

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

अथार्ख्याहि हरेर्थीमन्नवतारकथा: शुभाः । लीला विदधतः स्वैरमीश्वरस्यात्पमायया । १८ ।

वयं तु न वितृप्याम उत्तमश्लोकविक्रमे । यच्छृण्वतां रसज्ञानां स्वादु स्वादु पदे पदे । १९ ।

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

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

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

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

इति श्रीमद्भागवते महापुराणे पारमहंस्या सहितायां प्रथमस्कर्णे नैमित्तियोपाख्याने प्रथमोऽध्यायः ॥ १ ॥

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

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



अथ द्वितीयोऽध्यायः

Discourse II

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

व्यास उवाच

इति सम्प्रश्नसंहष्टो विप्राणां रौमर्हषणः । प्रतिपूज्य वचस्तेषां प्रवक्तुमुपचक्रमे । १ ।

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

सूत उवाच

यं प्रब्रजन्त्मनुपेतमपेतकृत्यं द्वैपायनो विरहकातर आजुहाव ।

पुत्रेति तन्मयतया तरवोऽभिनेदुस्तं सर्वभूतहृदयं मुनिमानतोऽस्मि । २ ।

यः स्वानुभावमखिलश्रुतिसारमेकमध्यात्मदीपमतितीर्षतां तमोऽन्धम् ।

संसारिणां करुणयाऽऽह पुराणगुह्यं तं व्याससूनुमुपयामि गुरुं मुनीनाम् । ३ ।

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

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

मुनयः साधु पृष्ठोऽहं भवद्विलोकमङ्गलम् । यत्कृतः कृष्णसंप्रश्नो येनात्मा सुप्रसीदति । ५ ।

स वै पुंसां परो धर्मो यतो भक्तिरथोक्षजे । अहैतुक्यप्रतिहता यथाऽत्मा सम्प्रसीदति । ६ ।

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

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

धर्मस्य ह्यापवर्गस्य नार्थोऽर्थायोपकल्पते । नार्थस्य धर्मैकान्तस्य कामो लाभाय हि स्मृतः । ९ ।

कामस्य नेन्द्रियप्रीतिर्लभो जीवेत यावता । जीवस्य तत्त्वजिज्ञासा नार्थो यशेह कर्मभिः । १० ।

वदन्ति तत्त्वविदस्तत्त्वं यज्ञानमद्यम् । ब्रह्मेति परमात्मेति भगवानिति शब्द्यते । ११ ।

तच्छ्रद्धधाना मुनयो ज्ञानवैराग्ययुक्त्या । पश्यन्त्यात्मनि चात्मानं भक्त्या श्रुतगृहीतया । १२ ।

अतः पुष्पिद्विजश्रेष्ठा वर्णाश्रमविभागशः । स्वनुष्ठितस्य धर्मस्य संसिद्धिर्हितोषणम् । १३ ।

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

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

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

शृश्रूषोः श्रहधानस्य वासुदेवकथारुचिः । स्यान्महत्सेवया विप्राः पुण्यतीर्थनिषेवणात् । १६ ।

शृणवतां स्वकथां कृष्णः पुण्यश्रवणकीर्तनः । हृद्यन्तःस्थो हृभद्राणि विधुनोति सुहत्सताम् । १७ ।

नष्टप्रायेष्वभ्रेषु नित्यं भागवतसेवया । भगवत्युत्तमश्लोके भक्तिर्भवति नैष्ठिकी । १८ ।

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

एवं प्रसन्नमनसो भगवद्भक्तियोगतः । भगवत्तत्त्वविज्ञानं मुक्तसङ्गस्य जायते । २० ।

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

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

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

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

सत्त्वं रजस्तम इति प्रकृतेरुणास्तैर्युक्तः परः पुरुष एक इहास्य धत्ते ।

स्थित्यादये हरिविरिच्छिहरेति संज्ञाः श्रेयांसि तत्र खलु सत्त्वतनोर्नृणां स्युः । २३ ।

पार्थिवाद्वारुणो धूमस्तस्मादग्रिस्त्यीमयः । तमसस्तु रजस्तस्मात्सत्त्वं यद्व्यादर्शनम् । २४ ।

भेजिरे मुनयोऽथाग्रे भगवन्तमधोक्षजम् । सत्त्वं विशुद्धं क्षेमाय कल्पन्ते येऽनु तानिह । २५ ।

मुमुक्षवो घोररूपान् हित्वा भूतपतीनथ । नारायणकलाः शान्ता भजन्ति ह्यनसूयवः । २६ ।

रजस्तमःप्रकृतयः समशीला भजन्ति वै । पितृभूतप्रजेशादीन् श्रियैश्वर्यप्रजेप्सवः । २७ ।

वासुदेवपरा वेदा वासुदेवपरा मरवाः । वासुदेवपरा योगा वासुदेवपरा: क्रियाः । २८ ।

वासुदेवपरं ज्ञानं वासुदेवपरं तपः । वासुदेवपरो धर्मो वासुदेवपरा गतिः । २९ ।

स एवेदं ससर्जये भगवानात्पमायया । सदसङ्घूपया चासौ गुणमव्यागुणो विभुः । ३० ।

तया विलसितेषु गुणेषु गुणवानिव । अन्तःप्रविष्ट आभाति विज्ञानेन विजृष्टिः । ३१ ।

यथा ह्यवहितो वह्निर्दारुष्वेकः स्वयोनिषु । नानेव भाति विश्वात्मा भूतेषु च तथा पुमान् । ३२ ।

असौ गुणमयैर्भविर्भूतसूक्ष्मेन्द्रियात्मभिः । स्वनिर्मितेषु निर्विष्टे भुद्भ्वे भूतेषु तदुणान् । ३३ ।

भावयत्येष सत्त्वेन लोकान् वै लोकभावनः । लीलावतारानुरतो देवतिर्यङ्गनरादिषु । ३४ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कृत्ये नैमित्तीयोपाख्याने द्वितीयोऽध्यायः ॥ २ ॥

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

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

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



अथ तृतीयोऽध्यायः

Discourse III

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

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

एतत्रानावताराणां निधानं बीजमव्ययम् । यस्यांशांशेन सृज्यन्ते देवतिर्यङ्गनरादयः । ५ ।

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

स एव प्रथमं देवः कौमारं सर्गमास्थितः । चचार दुश्चरं ब्रह्मचर्यमखण्डितम् । ६ ।
द्वितीयं तु भवायास्य रसातलगतां महीम् । उद्धरिष्यन्तुपादत्त यजेशः सौकरं वपुः । ७ ।
तृतीयमृषिसर्गं च देवर्षित्वमुपेत्य सः । तन्त्रं सात्वतमाचष्ट नैष्कर्म्यं कर्मणां यतः । ८ ।
तुर्यं धर्मकलासर्गं नरनारायणावृषी । भूत्वाऽत्मोपशमोपेतमकरोद् दुश्चरं तपः । ९ ।
पञ्चमः कपिलो नाम सिद्धेशः कालविष्वुतम् । प्रोवाचासुरये सांख्यं तत्त्वग्रामविनिर्णयम् । १० ।

षष्ठे अत्रेपत्यत्वं वृतः प्राप्नोऽनसूयया । आन्वीक्षिकीमलकार्य प्रहादादिभ्य ऊचिवान् । ११ ।
 ततः सप्तम आकृत्यां रुचेर्यज्ञोऽश्यजायत । स यामाद्यैः सुरगणैरपात्स्वायभ्युवान्तरम् । १२ ।
 अष्टमे मेरुदेव्यां तु नाभेजात उरुक्रमः । दर्शयन् वर्त्म धीराणां सर्वाश्रमनमस्कृतम् । १३ ।
 ऋषिभिर्याचितो भेजे नवमं पार्थिवं वपुः । दुग्धेमामोषधीर्विप्रास्तेनायं स उशत्तमः । १४ ।
 रूपं स जगृहे मात्यं चाक्षुषोदधिसम्भूवे । नाव्यारोप्य महीमव्यामपाद्वैवस्वतं मनुम् । १५ ।
 सुरासुराणामुदधिं मश्तां मन्दराचलम् । दधे कमठरूपेण पृष्ठ एकादशे विभुः । १६ ।
 धान्वन्तरं द्वादशमं त्रयोदशममेव च । अपाययत्सुरानन्यान्मोहिन्या मोहयन् स्त्रिया । १७ ।
 चतुर्दशं नारसिंहं बिभ्रदैत्येन्द्रमूर्जितम् । ददार कर्जैर्वक्षस्येरकां कटकृद्यथा । १८ ।
 पञ्चदशं वामनकं कृत्वागादध्वरं बलेः । पदत्रयं याचमानः प्रत्यादित्सुस्त्रिविष्टपम् । १९ ।
 अवतारे षोडशमे पश्यन् ब्रह्मद्वयो नृपान् । त्रिःसप्तकृत्वः कुपितो निःक्षत्रामकरोन्महीम् । २० ।
 ततः सप्तदशे जातः सत्यवत्यां पराशरात् । चक्रे वेदतरोः शाखा दृष्ट्वा पुंसोऽल्पमेधसः । २१ ।
 नरदेवत्वमापन्नः सुरकार्यचिकीर्षया । समुद्रनिग्रहादीनि चक्रे वीर्याण्यतः परम् । २२ ।
 एकोनविंशो विंशतिमे वृष्णिषु प्राप्य जन्मनी । रामकृष्णाविति भुवो भगवानहरद्वरम् । २३ ।
 ततः कलौ सम्प्रवृत्ते सम्पोहाय सुरद्विषाम् । बुद्धो नाम्नाजनसुतः कीकटेषु भविष्यति । २४ ।
 अथासौ युगसंध्यायां दस्युप्रायेषु राजसु । जनिता विष्णुयशसो नाम्ना कल्किर्जगत्पतिः । २५ ।

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

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

अवतारा ह्यसंख्येया हरे: सत्त्वनिधेद्विजाः । यथाविदासिनः कुल्याः सरसः स्युः सहस्रशः । २६ ।

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

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

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

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

एतद्वूपं भगवतो ह्यरूपस्य चिदात्मनः । मायागुणैर्विरचितं महदादिभिरात्मनि । ३० ।

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

अतः परं यदव्यक्तमव्यूढगुणव्यूहितम् । अदृष्टाश्रुतवस्तुत्वात्स जीवो यत्पुनर्भवः । ३२ ।

यत्रेमे सदसद्बूपे प्रतिषिद्धे स्वसंविदा । अविद्यगाऽऽत्मनि कृते इति तद्व्यादर्शनम् । ३३ ।

यद्योषोपरता देवी माया वैशारदी मतिः । सम्पन्न एवेति विदुर्महिम्नि स्वे महीयते । ३४ ।

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

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

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

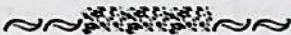
स वा इदं विश्वमोघलीलः सृजत्यवत्यति न सज्जतेऽस्मिन् ।
भूतेषु चान्तर्हित आत्मतन्त्रः षाढवर्गिकं जिग्नति षडगुणेशः । ३६ ।
न चास्य कश्चिन्निपुणेन धातुरवैति जन्मुः कुमनीष ऊतीः ।
नामानि रूपाणि मनोवचोभिः सन्तन्वतो नटचर्यामिवाजः । ३७ ।
स वेद धातुः पदवीं परस्य दुरन्तवीर्यस्य रथाङ्गपाणे ।
योऽमायया संततयानुवृत्त्या भजेत तत्पादसरोजगन्धम् । ३८ ।
अथेह धन्या भगवन्त इत्थं यद्वासुदेवेऽखिललोकनाथे ।
कुर्वन्ति सर्वात्मकमात्मभावं न यत्र भूयः परिवर्त उप्रः । ३९ ।

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

इदं भागवतं नाम पुराणं ब्रह्मसम्मितम् । उत्तमश्लोकचरितं चकार भगवानृषिः । ४० ।
निःश्रेयसाय लोकस्य धन्यं स्वस्थयनं महत् । तदिदं ग्राहयामास सुतमात्मवतां वरम् । ४१ ।
सर्ववेदेतिहासानां सारं सारं समुद्धृतम् । स तु संश्रावयामास महाराजं परीक्षितम् । ४२ ।
प्रायोषविष्ट गङ्गायां परीतं परमर्षिभिः । कृष्णे स्वधामोपगते धर्मज्ञानादिभिः सह । ४३ ।
कलौ नष्टदृशामेष पुराणाकोऽधुनोदितः । तत्र । कीर्तयतो विश्रा विप्रबेंधूरितेजसः । ४४ ।
अहं चाध्यगमं तत्र निविष्टस्तदनुग्रहात् । सोऽहं वः श्रावयिष्यामि यथाधीतं यथामति । ४५ ।
इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे नैमित्तियोपाख्याने तृतीयोऽध्यायः ॥ ३ ॥

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

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



अथ चतुर्थोऽध्यायः

Discourse IV

A sense of frustration overtakes Vedavyāsa

व्यास उवाच

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

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

शौनक उवाच

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

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

तस्य पुत्रो महायोगी समदृश्निर्विकल्पकः । एकान्तमतिरुत्रिद्वे गूढो मूढ इवेयते । ४ ।

दृष्टानुयान्तमृषिमात्मजमप्यनग्नं देव्यो ह्रिया परिदधर्न सुतस्य चित्रम् ।

तद्वीक्ष्य पृच्छति मुनौ जगदुस्तवास्ति स्त्रीपुष्पिदा न तु सुतस्य विविक्तदृष्टे । ५ ।

कथमालक्षितः पौरैः सम्प्राप्तः कुरुजाङ्गलान् । उन्मत्तमूकजडवद्विचरन् गजसाह्ये । ६ ।

कथं वा पाप्डवेयस्य राजर्षेमुनिना सह । संवादः समभूतात यत्रैषा सात्वती श्रुतिः । ७ ।

स गोदोहनमात्रं हि गृहेषु गृहमेधिनाम् । अवेक्षते महाभागस्तीर्थीकुर्वस्तदाश्रमम् । ८ ।

अभिमन्युसुतं सूत प्राहुर्भागवतोत्तमम् । तस्य जन्म महाश्वर्यं कर्माणि च गृणीहि नः । ९ ।

स सप्राद् कस्य वा हेतोः पाप्डानां मानवर्धनः । प्रायोपविष्टे गङ्गायामनादृत्याधिरादश्रियम् । १० ।

नमन्ति यत्पादनिकेतमात्पनः शिवाय हानीय धनानि शत्रवः ।

कथं स वीरः श्रियमङ्ग दुस्त्यजां युवैषतोत्सष्टुमहो सहासुभिः । ११ ।

शिवाय लोकस्य भवाय भूतये य उत्तमश्लेकपरायणा जनाः ।
जीवन्ति नात्मार्थमसौ पराश्रयं मुमोच निर्विद्य कुतः कलेवरम् ।१२ ।
तत्सर्वं नः समाचक्ष्व पृष्ठे यदिह किञ्चन । मन्ये त्वां विषये वाचां स्नातमन्यत्र छान्दसात् ।१३ ।

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

सूत उवाच

द्वापरे समनुग्रामे तृतीये युगपर्यये । जातः पराशराद्योगी वासव्यां कलया हरे ।१४ ।
स कदाचित्सरस्वत्या उपस्पृश्य जलं शुचि । विविक्तदेश आसीन उदिते रविमण्डले ।१५ ।
परावरजः स ऋषिः कालेनाव्यक्तरंहसा । युगधर्मव्यतिकरं प्राप्तं भुवि युगे युगे ।१६ ।
भौतिकानां च भावानां शक्तिहासं च तत्कृतम् । अश्रद्धानान्निःसन्त्वान्दुर्मेधान् हसितायुषः ।१७ ।
दुर्भगांश्च जनान् वीक्ष्य मुनिर्दिव्येन चक्षुषा । सर्ववर्णश्रिमाणां यद्धयौ हितममोघदृक् ।१८ ।
चातुर्हेत्रं कर्मशुद्धं प्रजानां वीक्ष्य वैदिकम् । व्यदधाद्यज्ञसन्तत्यै वेदमेकं चतुर्विधम् ।१९ ।
ऋग्यजुःसामार्थवार्त्या वेदाश्त्वार उद्धृताः । इतिहासपुराणं च पञ्चमो वेद उच्यते ।२० ।
तत्रग्वेदधरः पैलः सामगो जैमिनिः कविः । वैशाम्पायन एवैको निष्णातो यजुषामुत ।२१ ।
अथर्वाङ्ग्निरसामासीत्सुमन्तुर्दर्शणो मुनिः । इतिहासपुराणानां पिता मे रोमहर्षणः ।२२ ।

त एत ऋषयो वेदं स्वं स्वं व्यस्यनेकथा । शिष्यैः प्रशिष्यैस्तच्छिष्यैवेदास्ते शारिनोऽभवन् । २३ ।

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

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

स्त्रीशूद्रद्विजबन्धूनां त्रयी न श्रुतिगोचरा । कर्मश्रेयसि मूढानां श्रेय एवं भवेदिह ।

इति भारतमाख्यानं कृपया मुनिना कृतम् । २५ ।

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

नातिप्रसीददधृदयः सरस्वत्यास्ते शुचौ । वितर्कयन् विविक्तस्थ इदं प्रोवाच धर्मवित् । २७ ।

धृतत्रेतेन हि मया छन्दांसि गुरवोऽग्रयः । मानिता निर्वलीकेन गृहीतं चानुशासनम् । २८ ।

भारतव्यपदेशेन ह्याम्नायार्थश्च दर्शितः । दृश्यते यत्र धर्मादि स्त्रीशूद्रादिभिरप्युत । २९ ।

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

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

तस्यैवं खिलमात्मानं मन्यमानस्य खिद्यतः । कृष्णास्य नारदोऽभ्यागादाश्रमं प्रागुदाहतम् । ३२ ।

तमभिज्ञाय सहसा प्रत्युत्थायागतं मुनिः । पूजयामास विधिवत्रादं सुरपूजितम् । ३३ ।

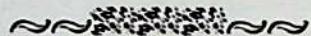
इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे नैमिषीयोपाख्याने चतुर्थोऽध्यायः॥ ४ ॥

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

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

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

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



अथ पञ्चमोऽध्यायः

Discourse V

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

सूत उवाच

अथ तं सुखमासीन उपासीनं बृहच्छ्वाः । देवर्षिः प्राह विप्रर्षि वीणापाणिः स्मयन्निव । १ ।

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

नारद उवाच

पाराशर्य महाभाग भवतः कच्चिदात्मना । परितुष्टि शारीर आत्मा मानस एव वा । २ ।

जिज्ञासितं सुसम्पन्नमपि ते महदद्वृतम् । कृतवान् भारतं यस्त्वं सर्वार्थपरिबृहितम् । ३ ।

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

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

व्यास उवाच

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

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

श्रीनारद उवाच

भवतानुदितप्रायं यशो भगवतोऽमलम् । येनैवासौ न तुष्टेत मन्ये तद्वर्णं खिलम् । ८ ।
 यथा धर्मादयश्चार्था मुनिवर्यानुकीर्तिताः । न तथा वासुदेवस्य महिमा ह्यनुवर्णितः । ९ ।
 न यद्वच्छिन्नपदं हरेयशो जगत्पवित्रं प्रगृणीत कर्हिंचित् ।
 तद्वायसं तीर्थमुशन्ति मानसा न यत्र हंसा निरमन्त्युशिक्षयाः । १० ।
 तद्वाग्विसर्गो जनताधविष्ठुको यस्मिन् प्रतिश्लोकमबद्धवत्यपि ।
 नामान्यनन्तस्य यशोऽङ्कितानि यच्छृणवन्ति गायन्ति गृणन्ति साधवः । ११ ।
 नैष्कर्म्यमप्यच्युतभाववर्जितं न शोभते ज्ञानमलं निरञ्जनम् ।
 कुतः पुनः शश्वदभद्रमीश्वरे न चार्पितं कर्म यदप्यकारणम् । १२ ।
 अथो महाभाग भवानमोघदृक् शुचिश्रवाः सत्यरतो धृतब्रतः ।
 उरुक्रमस्याखिलबन्धमुक्तये समाधिनानुस्मर तद्विचेष्टितम् । १३ ।
 ततोऽन्यथा किंचन यद्विक्षतः पृथगदृशस्तत्कृतरूपनामभिः ।
 न कुत्रचित्कापि च दुःस्थिता मतिर्लभेत वाताहतनौरिवास्पदम् । १४ ।
 जुगुप्सितं धर्मकृतेऽनुशासतः स्वभावरक्तस्य महान् व्यतिक्रमः ।
 यद्वाक्यतो धर्म इतीतरः स्थितो न मन्यते तस्य निवारणं जनः । १५ ।
 विचक्षणोऽस्याहर्ति वेदितुं विभोरनन्तपारस्य निवृत्तिः सुखम् ।
 प्रवर्तमानस्य गुणैरनात्मनस्ततो भवान्दर्शय चेष्टिं विभोः । १६ ।
 त्यक्त्वा स्वधर्मं चरणाम्बुजं हरेभ्जन्नपक्षोऽथ पतेत्ततो यदि ।
 यत्र क्व वाभद्रमभूदमुच्य किं को वार्थ आमोऽभजतां स्वधर्मतः । १७ ।
 तस्यैव हेतोः प्रयतेत कोविदो न लभ्यते यदभ्रमतामुपर्यधः ।
 तत्त्वाभ्यते दुःखवदन्यतः सुखं कालेन सर्वत्र गभीरंहसा । १८ ।

न वै जनो जातु कथंचनाब्रजेन्मुकुन्दसेव्यन्यवदङ्ग संसृतिम् ।
 स्मरन्मुकुन्दाद्भयुपगूहनं पुनर्विहातुमिच्छेत्र रसग्रहो यतः ।१९।
 इदं हि विश्वं भगवानिवेतरो यतो जगत्स्थाननिरोधसम्भवाः ।
 तद्विं स्वयं वेद भवांस्तथापि वै प्रादेशमात्रं भवतः प्रदर्शितम् ।२०।
 त्वमात्मनाऽत्मानमवेह्यमोघदृक् परस्य पुंसः परमात्मनः कलाम् ।
 अजं प्रजातं जगतः शिवाय तन्महानुभावाभ्युदयोऽधिगण्यताम् ।२१।
 इदं हि पुंसस्तपसः श्रुतस्य वा स्विष्टस्य सूक्तस्य च बुद्धिदत्तयोः ।
 अविच्युतोऽर्थः कविभिर्निरूपितो यदुत्तमश्लोकगुणानुवर्णनम् ।२२।
 अहं पुरातीतभवेऽभवं मुने दास्यास्तु कस्याश्चन वेदवादिनाम् ।
 निरूपितो बालक एव योगिनां शुश्रूषणे प्रावृषि निर्विविक्षताम् ।२३।
 ते मव्यपेताखिलचापलेऽर्थके दान्तेऽधृतक्रीडनकेऽनुवर्तिनि ।
 चक्रुः कृपां यद्यपि तुल्यदर्शनाः शुश्रूषमाणे मुनयोऽल्पभाषिणि ।२४।
 उच्छिष्टलेपाननुमोदितो द्विजैः सकृत्स्म भुज्ञे तदपास्तकिल्बिषः ।
 एवं प्रवृत्तस्य विशुद्धचेतस्तद्वर्म एवात्मरुचिः प्रजायते ।२५।
 तत्रान्वहं कृष्णकथाः प्रगायतामनुग्रहेणाशृणवं मनोहराः ।
 ताः श्रद्धया मेऽनुपदं विशृणवतः प्रियश्रवस्यङ्ग ममाभवद्वृचिः ।२६।
 तस्मिंस्तदा लब्धरुचेर्महामुने प्रियश्रवस्यस्वलिता मतिर्मम ।
 ययाहमेतत्सदसत्स्वमायया पश्ये मयि ब्रह्मणि कल्पितं परे ।२७।
 इत्थं शरत्प्रावृषिकावृतू हरेविशृणवतो मेऽनुसवं यशोऽमलम् ।
 संकीर्त्यमानं मुनिभिर्महात्मभिर्भक्तिः प्रवृत्ताऽत्मरजस्तमोपहा ।२८।
 तस्यैवं मेऽनुरक्तस्य प्रश्रितस्य हतैनसः । श्रद्धानस्य बालस्य दान्तस्यानुचरस्य च ।२९।
 ज्ञानं गुह्यतमं यत्तस्वाक्षाद्गवतोदितम् । अन्ववोचन् गमिष्यन्तः कृपया दीनवत्सलाः ।३०।
 येनैवाहं भगवतो वासुदेवस्य वेद्यसः । मायानुभावमविदं येन गच्छन्ति तत्पदम् ।३१।

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

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

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

एतत्संसूचितं ब्रह्मस्तापत्रयचिकित्सितम् । यदीश्वरे भगवति कर्म ब्रह्मणि भावितम् । ३२ ।
 आमयो यश्च भूतानां जायते येन सुव्रत । तदेव ह्यामयं द्रव्यं न पुनाति चिकित्सितम् । ३३ ।
 एवं नृणां क्रियायोगाः सर्वे संसृतिहेतवः । त एवात्मविनाशाय कल्पन्ते कल्पिताः परे । ३४ ।
 यदत्र क्रियते कर्म भगवत्परितोषणम् । ज्ञानं यत्तदधीनं हि भक्तियोगसमन्वितम् । ३५ ।
 कुर्वाणा यत्र कर्माणि भगवच्छिक्ष्यासकृत् । गृणन्ति गुणनामानि कृष्णस्यानुस्मरन्ति च । ३६ ।
 नमो भगवते तुभ्यं वासुदेवाय धीमहि । प्रद्युम्नायानिरुद्धाय नमः सङ्कर्षणाय च । ३७ ।
 इति मूर्यभिधानेन मन्त्रमूर्तिममूर्तिकम् । यजते यज्ञपुरुषं स सम्यग्दर्शनः पुमान् । ३८ ।
 इमं स्वनिगमं ब्रह्मन्नवेत्य मदनुष्ठितम् । अदान्मे ज्ञानमैश्वर्यं स्वस्मिन् भावं च केशवः । ३९ ।
 त्वमप्यदध्रश्चुत विश्रुतं विभोः समाप्यते येन विदां बुभुत्सितम् ।
 आख्याहि दुर्खैर्मुहुरदितात्मनां संक्लेशनिर्वाणमुशन्ति नान्यथा । ४० ।
 इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां प्रथमस्कन्धे व्यासनारदसंवादे पञ्चमोऽध्यायः ॥ ५ ॥

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

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



अथ षष्ठोऽध्यायः

Discourse VI

The rest of the story of Nārada's previous birth

सूत उवाच

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

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

भिक्षुभिर्विप्रवसिते विज्ञानादेष्टभिस्तव । वर्तमानो वयस्याद्ये ततः किमरोद्भवान् । २ ।

स्वायम्भुव कथा वृत्त्या वर्तितं ते परं वयः । कथं चेदमुदस्वाक्षीः काले प्राप्ते कलेवरम् । ३ ।

प्राक्लल्पविषयामेतां स्मृतिं ते सुरसत्तम । न होष व्यवधात्काल एष सर्वनिराकृतिः । ४ ।

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

नारद उवाच

भिक्षुभिर्विप्रवसिते विज्ञानादेष्टभिर्मम । वर्तमानो वयस्याद्ये तत एतदकारणम् । ५ ।

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

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

अहं च तद्व्यक्तुले ऊषिवांस्तदपेक्षया । दिग्देशकालाव्युत्पन्नो बालकः पञ्चहायनः । ८ ।

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

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

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

स्फीताञ्जनपदांस्तत्र पुरग्रामब्रजाकरान् । खेटखर्वटवाटीश वनान्युपवनानि च । ११ ।

चित्रधातुविचित्राद्रीनिभभग्नभुजद्वामान् । जलाशयाञ्छिवजलान्नलिनीः सुरसेविताः । १२ ।

चित्रस्वनैः पत्ररथैर्विभ्रमद् भ्रमरश्चियः । नलवेणुशरस्तम्बकुशकीचकगङ्गरम् । १३ ।

एक एवातियातोऽहमद्राक्षं विपिनं महत् । घोरं प्रतिभयाकारं व्यालोलूकशिवाजिरम् । १४ ।

परिश्रान्तेन्द्रियात्माहं तृट्परीतो बुभुक्षितः । स्नात्वा पीत्वा हृदे नद्या उपस्पृष्टे गतश्रमः । १५ ।
 तस्मिन्निर्मनुजेऽरण्ये पिप्पलेपस्थ आस्थितः । आत्मनाऽत्मानमात्मस्थं यथाश्रुतमचिन्तयम् । १६ ।
 ध्यायतश्चरणाष्पोजं भावनिर्जितचेतसा । औत्कण्ठयाश्रुकलाक्षस्य हृद्यासीन्मे शनैर्हर्षः । १७ ।
 प्रेमातिभरनिर्भिन्नपुलकाङ्गोऽतिनिर्वृतः । आनन्दसम्मवे लीनो नापश्यमुभयं मुने । १८ ।
 रूपं भगवतो यत्तन्मनःकान्तं शुचापहम् । अपश्यन् सहसोत्तस्थे वैकूव्याहुर्मना इव । १९ ।
 दिदृक्षुस्तदहं भूयः प्रणिधाय मनो हृदि । वीक्षमाणोऽपि नापश्यमवितृप्त इवातुरः । २० ।
 एवं यतन्तं विजने मामाहागोचरो गिराम् । गम्भीरश्लक्षणाया वाचा शुचः प्रशमयन्निव । २१ ।
 हन्तास्मिन्नन्मनि भवान्न मां द्रष्टुमिहार्हति । अविपक्वकषायाणां दुर्दर्शोऽहं कुयोगिनाम् । २२ ।
 सकृद् यद् दर्शितं रूपमेतत्कामाय तेऽनघ । मत्कामः शनकैः साधुः सर्वान्मुञ्चति हच्छयान् । २३ ।
 सत्सेवया दीर्घया ते जाता मयि दृढा मतिः । हित्वावद्यमिमं लोकं गन्ता मज्जनतामसि । २४ ।
 मतिर्मयि निबद्धेयं न विपद्येत कर्हिंचित् । प्रजासर्गनिरोधेऽपि स्मृतिश्च मदनुग्रहात् । २५ ।
 एतावदुक्त्वोपरराम तन्महद् भूतं नभोलिङ्गमलिङ्गमीश्वरम् ।
 अहं च तस्मै महतां महीयसे शीर्षाविनामं विदधेऽनुकम्पितः । २६ ।
 नामान्यनन्तस्य हतत्रपः पठन् गुह्यानि भद्राणि कृतानि च स्मरन् ।
 गां पर्यटंस्तुष्टुमना गतस्पृहः कालं प्रतीक्षन् विमदो विमत्सरः । २७ ।

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

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

एवं कृष्णमतेर्ब्रह्मन्नसक्तस्यामलात्मनः । कालः प्रादुरभूत्काले तडित्सौदामनी यथा । २८ ।
 प्रयुज्यमाने मयि तां शुद्धां भागवतीं तनुम् । आरब्धकर्मनिर्वाणो न्यपतत् पाञ्चभौतिकः । २९ ।
 कल्पान्त इदमादाय शयानेऽप्यस्युद्घवतः । शिशयिषोरनुप्राणं विविशेऽन्तरहं विभोः । ३० ।
 सहस्रयुगपर्यन्ते उत्थायेदं सिसृक्षतः । मरीचिमिश्रा ऋषयः प्राणेभ्योऽहं च जज्ञिरे । ३१ ।
 अन्तर्बहिंश्च लोकांस्त्रीन् पर्येष्यस्कन्दितव्रतः । अनुग्रहान्महाविष्णोरविघातगतिः क्वचित् । ३२ ।
 देवदत्तामिमां वीणां स्वरब्रह्मविभूषिताम् । मूर्छयित्वा हरिकथां गायमानश्चराम्यहम् । ३३ ।
 प्रगायतः स्ववीर्याणि तीर्थपादः प्रियश्रवाः । आहूत इव मे शीघ्रं दर्शनं याति चेतसि । ३४ ।
 एतद्व्यातुरचित्तानां मात्रास्पर्शेच्छया मुहुः । भवसिन्धुप्लवो दृष्टे हरिचर्यानुवर्णनम् । ३५ ।
 यमादिभिर्योगपथैः कामलोभहतो मुहुः । मुकुन्दसेवया यद्वत्थाऽऽत्माद्वा न शाम्यति । ३६ ।
 सर्वं तदिदमाख्यातं यत्पृष्ठेऽहं त्वयानघ । जन्मकर्मरहस्यं मे भवतश्शात्मतोषणम् । ३७ ।

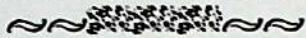
To me, who had my thoughts fixed on Śrī Kṛṣṇa, who was free from attachment and whose heart was thus purified, death came at the appointed hour like a flash of lightning, O holy sage. (28) When I was about to be translated to the immaterial form of an attendant of the Lord, my material body fell, the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

सूत उवाच

एवं सम्भाष्य भगवान्नारदे वासवीसुतम् । आमन्त्र्य वीणां रणयन् ययौ यादृच्छिको मुनिः । ३८ ।
 अहो देवर्षिर्धन्योऽयं यत्कीर्ति शार्ङ्गधन्वनः । गायन्माद्यन्निदं तन्मा रमयत्यातुरं जगत् । ३९ ।
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे व्यासनारदसंवादे षष्ठोऽध्यायः । ६ ।

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

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



अथ सप्तमोऽध्यायः

Discourse VII

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

शौनक उवाच

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

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

सूत उवाच

ब्रह्मनद्यां सरस्वत्यामाश्रमः पश्चिमे तटे । शम्याप्रास इति प्रोक्त ऋषीणां सत्रवर्धनः । २ ।
 तस्मिन् स्व आश्रमे व्यासो बद्रीषष्ठमप्पिष्टते । आसीनोऽप उपस्थृश्य प्रणिदध्यौ मनः स्वयम् । ३ ।
 भक्तियोगेन मनसि सम्यक् प्रणिहितेऽमले । अपश्यत्पुरुषं पूर्वं मायां च तदपाश्रयाम् । ४ ।
 यथा सम्मोहितो जीव आत्मानं त्रिगुणात्मकम् । परोऽपि मनुतेऽनर्थं तत्कृतं चाभिपद्यते । ५ ।
 अनर्थोपशमं साक्षाद्भक्तियोगमधोक्षजे । लोकस्याजानतो विद्वांशक्रे सात्वतसंहिताम् । ६ ।
 यस्यां वै श्रूयमाणायां कृष्णे परमपूरुषे । भक्तिरुत्पद्यते पुंसः शोकमोहभयापहा । ७ ।
 स संहितां भागवतीं कृत्वानुक्रम्य चात्मजम् । शुक्रमध्यापयामास निवृत्तिनिरतं मुनिः । ८ ।

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

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

शौनक उवाच

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

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

सूत उवाच

आत्मारामाश्च मुनयो निर्गन्धा अप्युस्तुकमे । कुर्वन्त्यहैतुकीं भक्तिमित्यभूतगुणो हरिः । १० ।

हरेर्गुणाक्षिप्तमतिर्भगवान् बादरायणिः । अध्यगान्महदाख्यानं नित्यं विष्णुजनप्रियः । ११ ।

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

परीक्षितोऽथ राजघर्जन्यकर्मविलापनम् । संस्थां च पाण्डुपुत्राणां वक्ष्ये कृष्णकथोदयम् । १२ ।

यदा मृधे कौरवसुञ्जयानां वीरेषुथो वीरगतिं गतेषु ।

वृकोदराविद्धगदभिमर्शभग्रोरुदण्डे धृतराष्ट्रपुत्रे । १३ ।

भर्तुः प्रियं द्रौणिरिति स्म पश्यन् कृष्णासुतानां स्वपतां शिरांसि ।

उपाहरद् विप्रियमेव तस्य जुगुप्तिं कर्म विगर्हयन्ति । १४ ।

माता शिशूनां निधनं सुतानां निशाय घोरं परितयमाना ।

तदासुद्दद्वाष्पकलाकुलाक्षी तां सान्त्वयन्नाह किरीटमाली । १५ ।

तदा शुचस्ते प्रमृजामि भद्रे यद्ब्रह्मबन्धोः शिर आततायिनः ।

गाण्डीवमुक्तैर्विशिखैरुपाहरे त्वाऽऽक्रम्य यत्त्वास्यसि दग्धपुत्रा । १६ ।

इति प्रियां वल्लुविच्चित्रजल्पैः स सान्त्वयित्वाच्युतमित्रसूतः ।

अन्वाद्रवदंशित उग्रधन्वा कपिध्वजो गुरुपुत्रं रथेन । १७ ।

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

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

तमापतनं स विलक्ष्य दूरात् कुमारहोद्दिग्मना रथेन ।
पराद्रवत्प्राणपरीप्सुरुद्ध्वा यावद्गमं रुद्रभयाद् यथार्कः १८ ।
यदाशरणमात्मानमैक्षत श्रान्तवाजिनम् । अस्त्रं ब्रह्मशिरो मेन आत्मत्राणं द्विजात्मजः १९ ।
अथोपस्पृश्य सलिलं संदधे तत्समाहितः । अजानन्नुपसंहारं प्राणकृच्छ्र उपस्थिते २० ।
ततः प्रादुष्कृतं तेजः प्रचण्डं सर्वतोदिशम् । प्राणापदमभिप्रेक्ष्य विष्णुं जिष्णुरुवाच ह २१ ।

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

अर्जुन उवाच

कृष्ण कृष्ण महाभाग भक्तानामभयंकर । त्वमेको दद्यामानानामपवर्गोऽसि संसृतेः २२ ।
त्वमाद्यः पुरुषः साक्षादीश्वरः प्रकृतेः परः । मायां व्युदस्य चिछकस्या कैवल्ये स्थित आत्मनि २३ ।
स एव जीवलोकस्य मायामोहितचेतसः । विधत्से स्वेन वीर्येण श्रेयो धर्मादिलक्षणम् २४ ।
तथायं चावतारस्ते भुवो भारजिहीर्षया । स्वानां चानन्यभावानामनुध्यानाय चासकृत् २५ ।
किमिदं स्विल्कुतो वेति देवदेव न वेद्य्यहम् । सर्वतोमुखमायाति तेजः परमदारुणम् २६ ।

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

श्रीभगवानुवाच

वेत्थेदं द्रोणपुत्रस्य ब्राह्ममत्रं प्रदर्शितम् । नैवासौ वेद संहारं प्राणबाध उपस्थिते २७ ।
न हास्यान्यतमं किञ्चिदत्रं प्रत्यवकर्शनम् । जहान्नुतेज उन्नद्वमस्तज्जो हास्तेजसा २८ ।

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

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

सूत उवाच

श्रुत्वा भगवता प्रोक्तं फाल्गुनः परवीरहा । सृष्ट्वापस्तं परिक्रम्य ब्राह्मां ब्राह्माय संदधे । २९ ।
 संहत्यान्योन्यमुभयोस्तेजसी शरसंबृते । आवृत्य रोदसी खं च ववृथातेऽर्कवह्निवत् । ३० ।
 दृष्ट्वास्तेजस्तु तयोर्खाल्लोकान् प्रदहन्महत् । दह्यमानाः प्रजाः सर्वाः सांवर्तकममंसत । ३१ ।
 प्रजोपप्लवमालक्ष्य लोकव्यतिकरं च तम् । मतं च वासुदेवस्य संजहाराजुनो द्वयम् । ३२ ।
 तत आसाद्य तरसा दारुणं गौतमीसुतम् । बबन्धामर्षताम्राक्षः पशुं रशनया यथा । ३३ ।
 शिबिराय निनीषन्तं दाम्ना बद्ध्वा रिपुं बलात् । प्राहार्जुनं प्रकुपितो भगवान्मृजेक्षणः । ३४ ।
 मैनं पार्थार्हसि त्रातुं ब्रह्मबन्धुमिमं जहि । योऽसावनागसः सुप्तानवधीन्निशि बालकान् । ३५ ।
 मतं प्रमत्तमुमत्तं सुप्तं बालं स्त्रियं जडम् । प्रपन्नं विरथं भीतं न रिपुं हन्ति धर्मवित् । ३६ ।
 स्वप्राणान् यः परप्राणैः प्रपुण्यात्यघृणः खलः । तद्वधस्तस्य हि श्रेयो यद्दोषाद्यात्यधः पुमान् । ३७ ।
 प्रतिश्रुतं च भवता पाञ्चाल्यै शृणवतो मम । आहरिष्ये शिरस्तस्य यस्ते मानिनि पुत्रहा । ३८ ।
 तदसौ बध्यतां पाप आतताय्यात्मबन्धुहा । भर्तुश्च विप्रियं वीर कृतवान् कुलपांसनः । ३९ ।
 एवं परीक्षता धर्मं पार्थः कृष्णोन चोदितः । नैच्छद्वन्तुं गुरुसुतं यद्याय्यात्महनं महान् । ४० ।
 अथोपेत्य स्वशिविरं गोविन्दप्रियसारथिः । न्यवेदयत्तं प्रियायै शोचन्त्या आत्मजान् हतान् । ४१ ।

तथाऽहतं पशुवत् पाशबद्धमवाङ्मुखं कर्मजुगुप्सितेन ।

निरीक्ष्य कृष्णापकृतं गुरोः सुतं वामस्वभावा कृपया ननाम च । ४२ ।

उवाच चासहन्त्यस्य बन्धनानयनं सती । मुच्यतां मुच्यतामेष ब्राह्मणो नितरां गुरुः । ४३ ।

सरहस्यो धनुर्वेदः सविसर्गेषपसंयमः । अस्त्रग्रामश्च भवता शिक्षितो यदनुग्रहात् । ४४ ।

स एष भगवान् द्रोणः प्रजासूपेण वर्तते । तस्यात्मनोऽर्थं पल्यास्ते नान्वगाद्वीरसूः कृपी । ४५ ।

तद् धर्मज्ञं महाभाग भवद्भिर्गैरिवं कुलम् । वृजिनं नार्हति प्रामुं पूज्यं वन्द्यमभीक्षणशः । ४६ ।

मा रोदीदस्य जननी गौतमी पतिदेवता । यथाहं मृतवत्साऽर्ता रोदिष्यश्रुमुखी मुहुः । ४७ ।

यैः कोपितं ब्रह्मकुलं राजन्यैरजितात्मभिः । तत् कुलं प्रदहत्याशु सानुबन्धं शुचार्पितम् । ४८ ।

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

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

सूत उवाच

धर्म्य न्यायं सकरुणं निर्वलीकं समं महत्। राजा धर्मसुतो राज्याः प्रत्यनन्दद्वचो द्विजाः । ४९।

नकुलः सहदेवश्च युयुधानो धनञ्जयः । भगवान् देवकीपुत्रो ये चान्ये याश्च योषितः । ५०।

तत्राहामर्षितो भीमस्तस्य श्रेयान् वधः सृतः । न भर्तुर्नात्यनश्चार्थे योऽहन् सुप्राञ्छिशून् वृथा । ५१।

निशम्य भीमगदितं द्रौपद्याश्च चतुर्भुजः । आलोक्य वदनं सरव्युरिदमाह हसन्निव । ५२।

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

श्रीकृष्ण उवाच

ब्रह्मबन्धुर्न हन्तव्य आततायी वधार्हणः । मयैवोभयमाग्रातं परिपाह्यनुशासनम् । ५३।

कुरु प्रतिश्रुतं सत्यं यत्तत्सान्त्वयता प्रियाम् । प्रियं च भीमसेनस्य पाञ्चाल्या महामेव च । ५४।

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

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

सूत उवाच

अर्जुनः सहसाऽज्ञाय हरेहर्दिमथासिना । मणिं जहार मूर्धन्यं द्विजस्य सहमूर्धजम् । ५५ ।
 विमुच्य रशनाबद्वं बालहत्याहतप्रभम् । तेजसा मणिना हीनं शिखिरान्निरयापयत् । ५६ ।
 वपनं द्रविणादानं स्थानान्निर्यापयनं तथा । एष हि ब्रह्मबन्धूनां वधो नान्योऽस्ति दैहिकः । ५७ ।
 पुत्रशोकातुराः सर्वे पाप्डवाः सह कृष्णाया । स्वानां मृतानां यत्कृत्यं चक्रुनिर्हरणादिकम् । ५८ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे द्रौणिनिग्रहे नाम सप्तमोऽध्यायः ॥ ७ ॥

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

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

अथाष्टमोऽध्यायः

Discourse VIII

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

सूत उवाच

अथ ते सम्परेतानां स्वानामुदकमिच्छताम् । दातुं सकृष्णा गङ्गायां पुरस्कृत्य ययुः स्त्रियः । १ ।
 ते निनीयोदकं सर्वे विलप्य च भृशं पुनः । आपुता हरिपादाब्जरजः पूतसरिज्जले । २ ।
 तत्रासीनं कुरुपतिं धृतराष्ट्रं सहानुजम् । गान्धारीं पुत्रशोकार्ता पृथां कृष्णां च माधवः । ३ ।
 सान्त्वयामास मुनिभिर्हतबन्धुञ्जुचार्पितान् । भूतेषु कालस्य गति दर्शयन्त्रप्रतिक्रियाम् । ४ ।

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

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

साधयित्वा जातशत्रोः स्वं राज्यं किंतर्वैर्हतम् । घातयित्वा सतो राज्ञः कचस्पर्शक्षतायुषः । ५ ।

यजयित्वा श्वर्मेद्यैस्तं त्रिभिरुत्तमकल्पकैः । तद्यशः पावनं दिक्षु शतमन्योरिवातनोत् । ६ ।

आमन्त्र्य पाण्डुपुत्रांश्च शैनेयोद्भवसंयुतः । द्वैपायनादिभिर्विष्ठैः पूजितैः प्रतिपूजितः । ७ ।

गन्तुं कृतमतिर्ब्रह्मान् द्वारकां रथमास्थितः । उपलभेऽभिधावन्तीमुत्तरां भयविह्वलाम् । ८ ।

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

उत्तरोवाच

पाहि पाहि महायोगिन् देवदेव जगत्पते । नान्यं त्वदभयं पश्ये यत्र मृत्युः परस्परम् । ९ ।

अभिद्रवति मामीश शरस्तप्तायसो विभो । कामं दहतु मां नाथ मा मे गर्भो निपात्यताम् । १० ।

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

सूत उवाच

उपधार्य वचस्तस्या भगवान् भक्तवत्सलः । अपाण्डवमिदं कर्तुं द्रौणेरस्त्रमबुध्यत । ११ ।

तर्हेवाथ मुनिश्रेष्ठं पाण्डवाः पञ्च सायकान् । आत्मनोऽभिमुखान्दीप्तानालक्ष्यास्त्राण्युपादुः । १२ ।

व्यसनं वीक्ष्य तत्तेषामनन्यविषयात्मनाम् । सुदर्शनेन स्वास्त्रेण स्वानां रक्षां व्यधाद्विभुः । १३ ।

अन्तःस्थः सर्वभूतानामात्मा योगेश्वरो हरिः । स्वमाययाऽवृणोदूर्ध्वं वैराट्याः कुरुतन्तवे । १४ ।

यद्यप्यस्त्रं ब्रह्मशिरस्त्वमोघं चाप्रतिक्रियम् । वैष्णवं तेज आसाद्य समशाम्यद् भृगूद्ध्रह । १५ ।

मा मंस्था हेतदाश्र्यं सर्वाश्र्यमयेऽच्युते । य इदं मायया देव्या सुजत्यवति हन्त्यजः । १६ ।

ब्रह्मतेजोविनिर्मुक्तेरात्मजैः सह कृष्णाया । प्रयाणाभिमुखं कृष्णमिदमाह पृथा सती । १७ ।

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

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

कृष्णवाच

नमस्ये पुरुषं त्वाऽद्यमीश्वरं प्रकृतेः परम् । अलक्ष्यं सर्वभूतानामन्तर्बहिरवस्थितम् । १८ ।
 मायाजवनिकाञ्छन्नमज्ञाथोक्षजमव्ययम् । न लक्ष्यसे मूढदृशा नटो नाट्यधरो यथा । १९ ।
 तथा परमहंसानां मुनीनाममलात्मनाम् । भक्तियोगविधानार्थं कथं पश्येम हि स्त्रियः । २० ।
 कृष्णाय वासुदेवाय देवकीनन्दनाय च । नन्दगोपकुमाराय गोविन्दाय नमो नमः । २१ ।
 नमः पङ्कजनाभाय नमः पङ्कजमालिने । नमः पङ्कजनेत्राय नमस्ते पङ्कजाङ्गये । २२ ।
 यथा हृषीकेश खलेन देवकी कंसेन सूद्धातिचिरं शुचार्पिता ।
 विमोचिताहं च सहात्मजा विभो त्वयैव नाथेन मुहुर्विपद्धणात् । २३ ।
 विषान्महामे: पुरुषाददर्शनादसत्सभाया वनवासकृच्छ्रतः ।
 मृथे मृथेनेकमहारथास्तो द्रौण्यस्तश्चास्म होरेभिरक्षिताः । २४ ।
 विपदः सन्तु नः शश्वत्तत्र तत्र जगद्गुरो । भवतो दर्शनं यत्यादपुनर्भवदर्शनम् । २५ ।
 जन्मैश्वर्यश्रुतश्रीभिरेधमानमदः पुमान् । नैवार्हत्यभिधातुं वै त्वामकिञ्चनगोचरम् । २६ ।
 नमोऽकिञ्चनवित्ताय निवृत्तगुणवृत्तये । आत्मारामाय शान्ताय कैवल्यपतये नमः । २७ ।

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

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

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

न वेद कश्चिद्गवंश्चिकीर्षितं तवेहमानस्य नृणां विडम्बनम् ।

न यस्य कश्चिद्यितोऽस्ति कर्हिंचिद् द्वेष्यश्च यस्मिन् विषमा मतिरूपाम् । २९ ।

जन्म कर्म च विश्वात्मन्त्रजस्याकर्तुरात्मनः । तिर्यङ्गनृषिषु यादःसु तदत्यन्तविडम्बनम् । ३० ।

गोप्याददे त्वयि कृतागसि दाम तावद् या ते दशाश्रुकलिलाञ्जनसम्भ्रमाक्षम् ।

वक्त्रं निनीय भयभावनया स्थितस्य सा मां विमोहयति भीरपि यद्विभेति । ३१ ।

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

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

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

भवेऽस्मिन् क्लिश्यमानानामविद्याकामकर्मभिः । श्रवणस्मरणार्हाणि करिष्यन्निति केचन । ३५ ।

शृणवन्ति गायन्ति गृणन्त्यभीक्षणशः स्मरन्ति नन्दन्ति तवेहितं जनाः ।

त एव पश्यन्त्यचिरेण तावकं भवप्रवाहोपरमं पदाम्बुजम् । ३६ ।

अप्यद्य नस्त्वं स्वकृतेहित प्रभो जिहाससि स्वित्सुहोऽनुजीविनः ।

येषां न चान्यद्भवतः पदाम्बुजात् परायणं राजसु योजितांहसाम् । ३७ ।

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

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

इमे जनपदाः स्वद्वाः सुपक्षौषधिवीरुथः । वनाद्रिनद्युदन्वन्तो ह्येथन्ते तव वीक्षितैः । ४० ।

अथ विश्वेश विश्वात्मन् विश्वमूर्ते स्वकेषु मे । स्त्रेहपाशमिमं छिथि दृढं पाण्डुषु वृष्णिषु । ४१ ।

त्वयि मेऽनन्यविषया मतिर्मधुपतेऽसकृत् । रतिमुद्विहतादद्वा गङ्गौघमुदन्वति । ४२ ।

श्रीकृष्ण कृष्णसख वृष्णयृषभावनिधुग् राजन्यवंशदहनानपवर्गवीर्य ।

गोविन्द गोद्विजसुरार्तिहरावतार योगेश्वराखिलगुरो भगवन्नमस्ते । ४३ ।

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

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

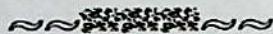
सूत उवाच

पृथ्येत्थं कलपदैः परिणूताखिलोदयः । मन्दं जहास वैकुण्ठो मोहयन्निव मायया ।४४।
 तां बाढमित्युपामन्त्र्य प्रविश्य गजसाह्यम् । ख्रियश्च स्वपुरं यास्यन् प्रेम्णा राजा निवारितः ।४५।
 व्यासाद्यैरीश्वरेहाज्ञैः कृष्णोनाद्भुतकर्मणा । प्रबोधितोऽपीतिहासैर्नार्बुद्ध्यत शुचार्पितः ।४६।
 आह राजा धर्मसुतश्चिन्तयन् सुहदां वधम् । प्राकृतेनात्मना विप्राः स्नेहमोहवशं गतः ।४७।
 अहो मे पश्यताज्ञानं हृदि रूढं दुरात्मनः । पारक्यस्यैव देहस्य बहूयो मेऽक्षौहिणीहर्ताः ।४८।
 बालद्विजसुहन्मित्रपितृभ्रातृगुरुद्भुः । न मे स्यान्निरयान्मोक्षो ह्यपि वर्षायुतायुतैः ।४९।
 नैनो राजः प्रजाभर्तुर्धर्मयुद्धे वधो द्विषाम् । इति मे न तु बोधाय कल्पते शासनं वचः ।५०।
 ऋणां मद्भुतबन्धुनां द्रोहो योऽसाविहोत्थितः । कर्मभिर्गृहमेधीयैर्नाहं कल्पो व्यपोहितुम् ।५१।
 यथा पङ्केन पङ्काम्यः सुरया वा सुराकृतम् । भूतहत्यां तथैवैकां न यज्ञैर्मार्षुमर्हति ।५२।
 इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां प्रथमस्कन्दे कुन्तीस्तुतिर्युधिष्ठिरानुतापो नामाष्टमोऽध्यायः ।८।

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

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

Thus ends the eighth discourse entitled “Kuntī’s Song of Praise and Yudhiṣṭhīra’s Remorse” in Book One of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahārṣa-Samhitā.



अथ नवमोऽध्यायः

Discourse IX

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

सूत उवाच

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

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

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

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

पाण्डुपुत्रानुपासीनान् । प्रश्रयेमसङ्गतान् । अभ्याचष्टानुरागास्वैरस्थीभूतेन चक्षुषा । ११ ।
 अहो कष्टमहोऽन्यात्यं यद्यूयं धर्मनन्दनाः । जीवितुं नार्हथ क्लिष्टं विप्रधर्मच्युताश्रयाः । १२ ।
 संस्थितेऽतिरथे पाण्डौ पृथा बालप्रजा वधूः । युष्मत्कृते बहून् क्लेशान् प्राप्ना तोकवती मुहुः । १३ ।
 सर्वं कालकृतं मन्ये भवतां च यदप्रियम् । सपालो यद्वशे लोको वायोरिव घनावलिः । १४ ।
 यत्र धर्मसुतो राजा गदापाणिर्वृकोदरः । कृष्णोऽन्नी गाण्डिवं चापं सुहल्कृष्णास्ततो विपत् । १५ ।
 न ह्यस्य कर्हिंचिद्राजन् पुमान् वेद विधित्सितम् । यद्विजिज्ञासया युक्ता मुहूर्नि कवयोऽपि हि । १६ ।
 तस्मादिदं दैवतन्म व्यवस्य भरतर्षभं । तस्यानुविहितोऽनाथा नाथं पाहि प्रजाः प्रभो । १७ ।

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

एष वै भगवान् साक्षादाद्यो नारायणः पुमान् । मोहयन्मायया लोकं गृद्धश्वरति वृष्णिषु । १८ ।
 अस्यानुभावं भगवान् वेद गुह्यतमं शिवः । देवर्षिनारदः साक्षाद्गवान् कपिलो नृप । १९ ।

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

यं मन्यसे मातुलेयं प्रियं मित्रं सुहृत्तम् । अकरोः सचिवं दूतं सौहदादथ सारथिम् । २० ।
 सर्वात्मनः समदृशो हृष्ट्यस्यानहङ्कृतेः । तत्कृतं मतिवैषम्यं निरवद्यस्य न क्वचित् । २१ ।
 तथाप्येकान्तभक्तेषु पश्य भूपानुकम्पितम् । यन्मेऽसूस्त्यजतः साक्षात्कृष्णो दर्शनमागतः । २२ ।
 भक्त्याऽऽवेश्य मनो यस्मिन् वाचा यत्राम कीर्तयन् । त्यजन् कलेवरं योगी मुच्यते कामकर्मभिः । २३ ।
 स देवदेवो भगवान् प्रतीक्षतां कलेवरं यावदिदं हिनोम्यहम् ।
 प्रसन्नहासारुणलोचनोल्लसन्मुखाभ्युजो ध्यानपथश्चतुर्भुजः । २४ ।

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

सूत उवाच

युधिष्ठिरस्तदाकर्ण्य शयानं शरपञ्जरे । अपृच्छद्विविधान्धर्मानृषीणां चानुशृणवताम् । २५ ।
 पुरुषस्वभावविहितान् यथावर्णं यथाश्रमम् । वैराग्यरागोपाधिभ्यामाप्रातोभयलक्षणान् । २६ ।
 दानधर्मान् राजधर्मान् मोक्षधर्मान् विभागशः । स्त्रीधर्मान् भगवद्धर्मान् समासव्यासयोगतः । २७ ।
 धर्मार्थकाममोक्षांश्च सहोपायान् यथा मुने । नानाख्यानेति हासेषु वर्णयामास तत्त्ववित् । २८ ।
 धर्मं प्रवदतस्तस्य स कालः प्रत्युपस्थितः । यो योगिनश्छन्दमूलयोर्बाज्ञितस्तूत्तरायणः । २९ ।
 तदोपसंहत्य गिरः सहस्रणीर्विमुक्तसङ्गं मन आदिपूरुषे ।
 कृष्णो लसत्पीतपटे चतुर्भुजे पुरःस्थितेऽपीलितदृग्व्यधारयत् । ३० ।
 विशुद्ध्या धारणया हताशुभस्तदीक्षयैवाशु गतायुधव्यथः ।
 निवृत्तसर्वेन्द्रियवृत्तिविभ्रमस्तुष्टाव जन्यं विसृजनार्दनम् । ३१ ।

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

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

श्रीभीष्म उवाच

इति मतिरूपकल्पिता वित्त्या भगवति सात्वतपुङ्कवे विभूमि ।
 स्वसुखमुपगते क्रचिद्विहर्तु प्रकृतिमुपेयुषि यद्बवप्रवाहः । ३२ ।
 त्रिभुवनकमनं तमालवर्णं रविकरगौरवराम्बरं दधाने ।
 वपुरलक्कुलावृताननाब्जं विजयसखे रतिरस्तु मेऽनवद्या । ३३ ।
 युधि तुरगरजोविधूम्रविष्वक्कचलुलितश्रमवार्यलङ्कातास्ये ।
 मम निशितशरैर्विभिद्यमानत्वचि विलसत्कवचेऽस्तु कृष्ण आत्मा । ३४ ।
 सपदि सखिवचो निशम्य मध्ये निजपरयोर्बलयो रथं निवेश्य ।
 स्थितवति परसैनिकायुरक्षणा हतवति पार्थसखे रतिर्मास्तु । ३५ ।
 व्यवहितपृतनामुखं निरीक्ष्य स्वजनवधाद्विमुखस्य दोषबुद्ध्या ।
 कुमतिमहरदात्मविद्यया यश्वरणरतिः परमस्य तस्य मेऽस्तु । ३६ ।
 स्वनिगममपहाय मत्रतिज्ञामृतमधिकर्तुमवपुतो रथस्थः ।
 धृतरथचरणोऽभ्ययाद्यलदग्धर्हरिरिव हन्तुमिभं गतोत्तरीयः । ३७ ।
 शितविशिखहतो विशीर्णदंशः क्षतजपरिपूत आततायिनो मे ।
 प्रसभमभिससार मद्भार्थं स भवतु मे भगवान् गतिर्मुकुन्दः । ३८ ।
 विजयरथकुटुम्ब आत्ततोत्रे धृतहयरशिमनि तच्छ्येक्षणीये ।
 भगवति रतिरस्तु मे मुमूषोर्यमिह निरीक्ष्य हता गताः सरूपम् । ३९ ।
 ललितगतिविलासवल्युहासप्रणयनिरीक्षणकल्पितोरुमानाः ।
 कृतमनुकृतवत्य उन्मदान्थाः प्रकृतिमग्न् किल यस्य गोपवध्वः । ४० ।
 मुनिगणनृपवर्यसंकुलेऽन्तःसदसि युधिष्ठिरराजसूय एषाम् ।
 अर्हणमुपपेद ईक्षणीयो मम दृशिगोचर एष आविरात्मा । ४१ ।
 तमिममहमजं शरीरभाजां हृदि हृदि धिष्ठितमात्मकल्पितानाम् ।
 प्रतिदृशमिव नैकधार्कमेकं समधिगतोऽस्मि विधूतभेदमोहः । ४२ ।

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

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

सूत उवाच

कृष्ण एवं भगवति मनोवाग्दृष्टिवृत्तिभिः । आत्मन्यात्मानमावेश्य सोऽन्तःश्वास उपारमत् । ४३ ।
 सम्पद्यमानमाज्ञाय भीष्मं ब्रह्मणि निष्कले । सर्वे बभूवुते तूष्णीं वयांसीव दिनात्यये । ४४ ।
 तत्र दुन्दुभयो नेदुर्देवमानववादिताः । शशांसुः साधवो राजां खात्पेतुः पुष्पवृष्टयः । ४५ ।
 तस्य निर्हरणादीनि सम्परेतस्य भार्गव । युधिष्ठिरः कारयित्वा मुहूर्तं दुःखितोऽभवत् । ४६ ।
 तुष्टुवुर्मनयो हष्टाः कृष्णं तदगुह्यनामभिः । ततस्ते कृष्णहृदयाः स्वाश्रमान् प्रययुः पुनः । ४७ ।

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

ततो युधिष्ठिरो गत्वा सहकृष्णो गजाह्वयम् । पितरं सान्त्वयामास गान्धारीं च तपस्त्रिनीम् । ४८ ।
 पित्रा चानुपतो राजा वासुदेवानुप्रोदितः । चकार राज्यं धर्मेण पितृपैतामहं विभुः । ४९ ।
 इति श्रीमद्बागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कृत्ये युधिष्ठिरराज्यप्रलम्बो नाम नवमोऽध्यायः । ९ ।

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

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



अथ दशमोऽध्यायः

Discourse X

Śrī Kṛṣṇa's Departure to Dwārakā

शौनक उवाच

हत्वा स्वरिकथस्यृथ आततायिनो युधिष्ठिरो धर्मभृतां वरिष्ठः ।
 सहानुजैः प्रत्यवरुद्धभोजनः कथं प्रवृत्तः किमकारघीततः । १ ।

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

सूत उवाच

वंशं कुरोर्वशदवाग्निर्हतं संरोहयित्वा भवभावनो हरिः ।
 निवेशयित्वा निजराज्य ईश्वरो युधिष्ठिरं प्रीतमना बभूव ह । २ ।
 निशम्य भीष्मोक्तमथाच्युतोक्तं प्रवृत्तविज्ञानविधूतविभ्रमः ।
 शशास गामिन्द्र इवाजिताश्रयः परिध्युपान्तामनुजानुवर्तितः । ३ ।
 कामं वर्वषं पर्जन्यः सर्वकामदुद्या मही । सिषिचुः स्म ब्रजान् गावः पर्यसोधस्वतीमुदा । ४ ।

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

नद्यः समुद्रा गिरयः सवनस्पतिवीरुधः । फलत्योषधयः सर्वाः काममन्वृतु तस्य वै । ५ ।
 नाधयो व्याधयः क्लेशा दैवभूतात्महेतवः । अजातशत्रावभवञ्चन्तूनां राजि कर्हिचित् । ६ ।
 उषित्वा हास्तिनपुरे मासान् कतिपयान् हरिः । सुहदां च विशोकाय स्वसुश्र प्रियकाम्यया । ७ ।
 आमन्त्र्य चाभ्यनुज्ञातः परिष्वज्याभिवाद्य तम् । आरुरोह रथं कैश्चित्परिष्वक्तोऽभिवादितः । ८ ।
 सुभद्रा द्रौपदी कुन्ती विराटनया तथा । गान्धारी धृतराष्ट्रश्च युयुत्सुगौत्तमो यमौ । ९ ।
 वृकोदरश्च धौम्यश्च स्त्रियो मत्यसुतादयः । न सेहिरे विमुह्यन्तो विरहं शार्ङ्गधन्वनः । १० ।
 सत्सङ्घान्मुक्तदुःसङ्गो हातुं नोत्सहते बुधः । कीर्त्यमानं यशो यस्य सकृदाकर्ण्य रोचनम् । ११ ।
 तस्मिन्न्यस्तधियः पार्थाः सहेन विरहं कथम् । दर्शनस्पर्शसंलापशयनासनभोजनैः । १२ ।
 सर्वे तेऽनिमिषैरक्षैस्तमनुद्वृतचेतसः । वीक्षन्तः स्लेहसम्बद्धा विचेलुस्त्र तत्र ह । १३ ।
 न्यरूपन्तु द्वूलद्वाष्टमौत्कण्ठ्यादेवकीसुते । निर्यात्यगारान्नोऽभद्रमिति स्याद्वान्धवस्त्रियः । १४ ।

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

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

मृदङ्गशङ्कभेर्यश्च	वीणापणवगोमुखाः । धुन्धुर्यानकघण्टाद्या	नेदुर्दुन्तुभयस्तथा । १५ ।
प्रासादशिखरारुढाः	कुरुनार्यो दिदृक्षया । ववृषुः कुसुमैः कृष्णं प्रेमब्रीडास्मितेक्षणाः । १६ ।	
सितातपत्रं जग्राह	मुक्तादामविभूषितम् । रत्नदण्डं गुडाकेशः प्रियः प्रियतमस्य ह । १७ ।	
उद्धवः सात्यकिश्चैव	व्यजने परमाद्भुते । विकीर्यमाणः कुसुमै रेजे मधुपतिः पथि । १८ ।	
अश्रूयन्ताशिषः सत्यास्तत्र	तत्र द्विजेरिताः । नानुरूपानुरूपाश्च निर्गुणस्य गुणात्मनः । १९ ।	
अन्योन्यमासीत्संजल्य	उत्तमश्लोकचेतसाम् । कौरवेन्द्रपुरस्त्रीणां	सर्वश्रुतिमनोहरः । २० ।

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

स वै किलायं पुरुषः पुरातनो य एक आसीदविशेष आत्मनि ।
 अग्रे गुणेभ्यो जगदात्मनीश्वरे निमीलितात्मनिशि सुप्रशक्तिषु । २१ ।
 स एव भूयो निजवीर्यचोदितां स्वजीवमायां प्रकृति सिसृक्षतीम् ।
 अनामरूपात्मनि रूपनामनी विधित्समानोऽनुससार शास्त्रकृत् । २२ ।
 स वा अयं यत्पदमत्र सूरयो जितेन्द्रिया निर्जितमातरिश्वनः ।
 पश्यन्ति भक्त्युत्कलितामलात्मना नन्वेष सत्त्वं परिमाष्टुमर्हति । २३ ।
 स वा अयं सर्व्यनुगीतसत्कथो वेदेषु गुह्येषु च गुह्यवादिभिः ।
 य एक ईशो जगदात्मलीलया सृजत्यवत्यन्ति न तत्र सज्जते । २४ ।
 यदा ह्राथमेण तमोधियो नृपा जीवन्ति तत्रैष हि सत्त्वतः किल ।
 धते भगं सत्यमृतं दयां यशो भवाय रूपाणि दध्युगे युगे । २५ ।
 अहो अलं इलाघ्यतमं यदोः कुलमहो अलं पुण्यतमं मधोर्वनम् ।
 यदेष पुंसामृषभः श्रियः पतिः स्वजन्मना चड्कपणेन चाञ्छति । २६ ।
 अहो बत स्वर्यशस्तिरस्करी कुशस्थली पुण्ययशस्करी भुवः ।
 पश्यन्ति नित्यं यदनुग्रहेषितं स्मितावलोकं स्वपतिं स्म यत्रजाः । २७ ।
 नूनं ब्रतस्नानहृतादिनेश्वरः समर्चितो हास्य गृहीतपाणिभिः ।
 पिबन्ति या: सर्व्यधरामृतं मुहूर्जस्त्रियः सम्मुहूर्यदाशयाः । २८ ।
 या वीर्यशुल्केन हताः स्वयंवरे प्रमथ्य चैद्यप्रमुखान् हि शुभ्यिणः ।
 प्रद्युम्नसाम्बाम्बसुतादयोऽपरा याश्राहता भौमवधे सहस्रशः । २९ ।

एताः परं स्त्रीत्वमपास्तपेशलं निरस्तशौचं बत् साधु कुर्वते ।
यासां गृहात्पुष्करलोचनः पतिर्न जात्वपैत्याहतिभिर्हृदि स्पृशन् । ३० ।

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

एवंविद्या गदन्तीनां स गिरः पुरयोषिताम् । निरीक्षणोनाभिनन्दन् सस्मितेन ययौ हरिः । ३१ ।
अजातशत्रुः पृतनां गोपीथाय मधुद्विषः । परेभ्यः शङ्कितः स्त्रेहात्मायुद्धक्त चतुरङ्गिणीम् । ३२ ।
अथ दूरागताऽर्जु शौरिः कौरवान् विरहातुरान् । संनिवर्त्य दृढं स्त्रिघान् प्रायात्स्वनगरीं प्रियैः । ३३ ।
कुरुजाङ्गलपाञ्चालान् शूरसेनान् सयामुनान् । ब्रह्मावर्त कुरुक्षेत्रं मत्स्यान् सारस्वतानथ । ३४ ।

मरुधन्वमतिक्रम्य सौवीराभीरयोः परान् । आनर्तान् भार्गवोपागाच्छान्तवाहो मनाग्विभुः । ३५ ।
 तत्र तत्र ह तत्रत्यैर्हरिः प्रत्युद्यतार्हणः । सायं भेजे दिशं पश्चाद्गविष्ठो गां गतस्तदा । ३६ ।
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कर्षे नैमितीयोपाख्याने श्रीकृष्णद्वारकागमनं नाम दशमोऽध्यायः । १० ।

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

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

अथैकादशोऽध्यायः

Discourse XI

Right royal reception of Śrī Kṛṣṇa at Dwārakā

सूत उवाच

आनर्तान् स उपब्रज्य स्वृद्धाञ्जनपदान् स्वकान् । दध्मौ दरवरं तेषां विषादं शमयन्निव । १ ।
 स उच्चकाशे ध्वलोदरो दरोऽप्युरुक्रमस्याधरशोणशोणिमा ।
 दाध्मायमानः करकञ्जसम्पुटे यथाब्जखण्डे कलहंस उत्सवः । २ ।
 तमुपश्रुत्य निनदं जगद्वयभयावहम् । प्रत्युद्युः प्रजाः सर्वा भर्तृदर्शनलालसाः । ३ ।
 तत्रोपनीतबलयो रवेदीपमिवादृताः । आत्मारामं पूर्णकामं निजलाभेन नित्यदा । ४ ।
 श्रीत्युत्फुल्लमुखाः प्रोचुर्हर्षगद्वया गिरा । पितरं सर्वसुहृदमवितारमिवार्भकाः । ५ ।

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

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

नतः स्म ते नाथ सदाऽग्रिपङ्कजं विरिञ्छिवैरिज्यसुरेन्द्रवन्दितम् ।
 परायणं क्षेममिहेच्छतां परं न यत्र कालः प्रभवेत् परः प्रभुः । ६ ।
 भवाय नस्त्वं भव विश्वभावन त्वमेव माताथ सुहृत्यतिः पिता ।
 त्वं सदगुरुर्नः परमं च दैवतं यस्यानुवृत्या कृतिनो बभूविम । ७ ।
 अहो सनाथा भवता स्म यद्ययं त्रैविष्टपानामपि दूरदर्शनम् ।
 प्रेमस्मितस्त्रिघनिरीक्षणाननं पश्येम रूपं तव सर्वसौभगम् । ८ ।
 यर्हाम्बुजाक्षापससार भो भवान् कुरुन् मधून् वाथ सुहृदिदक्षया ।
 तत्राव्दकोटिप्रतिमः क्षणो भवेद् रविं विनाक्षणोरिव नस्तवाच्युत । ९ ।
 इति चोदीरिता वाचः प्रजानां भक्तवत्सलः । शृण्वानोऽनुग्रहं दृष्ट्या वितन्वन् प्राविशत्पुरीम् । १० ।

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

मधुभोजदशार्हकुकुरान्धकवृष्णिभिः	। आत्मतुल्यबलैर्गुप्तां	नागैर्भोगवतीमिव । ११ ।
सर्वतुसर्वविभवपुण्यवृक्षलताश्रमैः	। उद्यानोपवनारामैर्वृतपद्माकरश्रियम्	। १२ ।
गोपुरद्वारमार्गेषु	कृतकौतुकतोरणाम् । चित्रध्वजपताकाग्रैरन्तः	प्रतिहतातपाम् । १३ ।
सम्पार्जितमहामार्गरथ्यापणकचत्वराम्	। सित्तां गन्धजलैरुप्तां	फलपुष्पाक्षताङ्कैः । १४ ।
द्वारि द्वारि गृहाणां च दध्यक्षतफलेक्षुभिः । अलंकृतां	पूर्णकुम्भैर्बलिभिर्धूपदीपकैः	। १५ ।

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

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

निशम्य प्रेष्टमायान्तं वसुदेवो महामना: । अङ्गूरश्चोग्रसेनश्च रामश्चाद्भुतविक्रमः । १६ ।
 प्रद्युम्नश्चारुदेष्णश्च साम्बो जाम्बवतीसुतः । प्रहर्षवेगोच्छशितशयनासनभोजनाः । १७ ।
 वारणेन्द्रं पुरस्कृत्य ब्राह्मणैः ससुमङ्गलैः । शङ्खतूर्धनिनादेन ब्रह्मघोषेण चादृताः ।
 प्रत्युजग्मू रथैर्हष्टाः प्रणयागतसाध्वसाः । १८ ।
 वारमुख्याश्च शतशो यानैस्तद्वर्णनोत्सुकाः । लसल्कुण्डलनिर्भातिकपोलवदनश्रियः । १९ ।
 नटनर्तकगन्धर्वाः सूतमागधवन्दिनः । गायन्ति चोत्तमश्लोकचरितान्यद्भुतानि च । २० ।
 भगवांस्त्र बन्धुनां पौराणामनुवर्तिनाम् । यथाविध्युपसंगम्य सर्वेषां मानमादधे । २१ ।
 प्रह्लाभिवादनाश्लेषकरस्पर्शस्मितेक्षणैः । आश्वास्य चाश्वपाकेभ्यो वरैश्चाभिमतैर्विभुः । २२ ।
 स्वयं च गुरुभिर्विप्रैः सदारैः स्थविररपि । आशीर्भिर्युज्यमानोऽन्यैर्वन्दिभिश्चाविशत्पुरम् । २३ ।

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

राजमार्गं गते कृष्णो द्वारकायाः कुलस्त्रियः । हर्ष्याण्यारुहुर्विप्र तदीक्षणमहोत्सवाः । २४ ।
 नित्यं निरीक्षमाणानां यदपि द्वारकौकसाम् । न वितृप्यन्ति हि दृशः श्रियोधामाङ्गमच्युतम् । २५ ।
 श्रियो निवासो यस्योरः पानपात्रं मुखं दृशाम् । बाह्वो लोकपालानां सारङ्गाणां पदाम्बुजम् । २६ ।
 सितातपत्रव्यजनैरुपस्कृतः प्रसूनवर्षेरभिवर्षितः पथि ।
 पिशङ्गवासा वनमालया बभौ घनो यथार्केऽपचापवैद्युतैः । २७ ।

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

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

प्रविष्टस्तु गृहं पित्रोः परिष्वक्तः स्वमातृभिः । ववन्दे शिरसा सप्त देवकीप्रमुखा मुदा । २८ ।
ताः पुत्रमङ्गमारोद्य स्नेहस्तुतपयोधराः । हर्षविह्वलितात्मानः सिषिचुरेन्त्रजैर्जलैः । २९ ।
अथाविशत् स्वभवनं सर्वकाममनुत्तमम् । प्रासादा यत्र पत्नीनां सहस्राणि च षोडश । ३० ।
पत्यः पतिं ग्रोष्य गृहानुपागतं विलोक्य संजातमनोमहोत्सवाः ।
उत्तस्थुरारात् सहसाऽसनाशयात् साकं ब्रतैर्ब्रीङ्गितलोचनाननाः । ३१ ।
तमात्मजैर्दृष्टिभिरन्तरात्मना दुरन्तभावाः परिरेभिरे पतिम् ।
निरुद्धमप्यासवदम्बु नेत्रयोर्विलज्जतीनां भृगुवर्य वैक्लवात् । ३२ ।
यद्याप्यसौ पार्श्वगतो रहोगतस्तथापि तस्याद्घिर्युगं नवं नवम् ।
पदे पदे का विरमेत तत्पदाच्चलापि यच्छ्रीर्न जहाति कर्हिचित् । ३३ ।
एवं नृपाणां क्षितिभारजन्मनामक्षौहिणीभिः परिवृत्ततेजसाम् ।
विधाय वैरं श्वसने यथानलं मिथो वधेनोपरतो निरायुधः । ३४ ।
स एष नरलोकेऽस्मिन्नवतीर्णः स्वमायया । रेमे ऋीरत्नकूटस्थो भगवान् प्राकृतो यथा । ३५ ।
उद्दामभावपिशुनामलवल्युहासब्रीडावलोकनिहतो मदनोऽपि यासाम् ।
सम्मुहा चापमजहात्प्रमदोत्तमास्ता यस्येन्द्रियं विमर्थितुं कुहकैर्न शेकुः । ३६ ।
तमयं मन्यते लोको ह्यसङ्गमपि सङ्ग्निनम् । आत्मौपम्येन मनुजं व्यापृणवानं यतोऽबुधः । ३७ ।
एतदीशनमीशस्य प्रकृतिस्थोऽपि तद्गृणैः । न युज्यते सदाऽत्मस्थैर्यथा बुद्धिस्तदाश्रया । ३८ ।
तं मेनिरेऽबला मूढाः खैणं चानुव्रतं रहः । अप्रमाणविदो भर्तुरीश्वरं मतयो यथा । ३९ ।
इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कंभे नैमित्तीयोपाख्याने
श्रीकृष्णद्वारकाप्रवेशो नामैकादशोऽध्यायः ॥ ११ ॥

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

* The Yājñavalkya-Smṛti says :—

क्रीडां शरीरसंस्कारं समाजोत्सवदर्शनम् । हास्यं परगुहे यानं त्यजेत् प्रोषितभर्तुका ॥

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

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

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

अथ द्वादशोऽध्यायः

Discourse XII Birth of Parīkṣit

शौनक उवाच

अश्वत्थामोपसृष्टेन ब्रह्मशीष्णोरुत्तेजसा । उत्तराया हतो गर्भ ईशेनाजीवितः पुनः । १ ।
तस्य जन्म महाबुद्धेः कंर्माणि च महात्मनः । निधनं च यथैवासीत्स प्रेत्य गतवान् यथा । २ ।
तदिदं श्रोतुमिच्छामो गदितुं यदि मन्यसे । ब्रूहि नः श्रद्धानानां यस्य ज्ञानमदाच्छुकः । ३ ।

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

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

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

सूत उवाच

अपीपलद्धर्मराजः पितृवद् रञ्जयन् प्रजाः । निःस्पृहः सर्वकामेभ्यः कृष्णपादाब्जसेवया । ४ ।

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

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

किं ते कामाः सुरस्पाहा मुकुन्दमनसो द्विजाः । अधिजहुर्मुदं राज्ञः क्षुधितस्य यथेतरे । ६ ।

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

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

अङ्गुष्ठमात्रमपलं स्फुरत्पुरटमौलिनम् । अपीच्यदर्शनं इयाम तडिद्वाससमच्युतम् । ८ ।

श्रीमद्वीर्घचतुर्बाहुं तप्तकाञ्चनकुण्डलम् । क्षतजाक्षं तदापाणिमात्मनः सर्वतोदिशम् ।

परिभ्रमन्तमुल्काभां भ्रामयन्तं गदां मुहुः । ९ ।

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

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

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

ततः सर्वगुणोदके सानुकूलग्रहोदये । जज्ञे वंशधरः पाण्डोर्भूयः पाण्डुरिवौजसा । १२ ।

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

हिरण्यं गां महीं ग्रामान् हस्यश्वान्त्रपतिर्वरान् । प्रादात्स्वत्रं च विप्रेभ्यः प्रजातीर्थे स तीर्थवित् । १४ ।

तमूचुब्रह्मणास्तुष्टा राजानं प्रश्रयान्वितम् । एष ह्यस्मिन् प्रजातन्तौ पुरुणां पौरवर्षभ । १५ ।

दैवेनाप्रतिघातेन शुक्रे संस्थापुषेयुषि । रातो वोऽनुग्रहार्थाय विष्णुना प्रभविष्णुना । १६ ।

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

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

युधिष्ठिर उवाच

अप्येष कंश्यान् राजर्णीन् पुण्यश्लोकान् महात्पनः । अनुवर्तिता स्विद्यशसा साधुवादेन सत्तमाः । १८।

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

ब्राह्मणा ऊचुः

पार्थं प्रजाविता साक्षादिक्षवाकुरिव मानवः । ब्रह्मण्यः सत्यसंधश्च रामो दाशरथिर्यथा । १९ ।
 एष दाता शरण्यश्च यथा हौशीनरः शिविः । यशो वितनिता स्वानां दौष्यन्तिरिव यज्वनाम् । २० ।
 धन्विनामग्रणीरेष तुल्यश्चार्जुनयोर्द्वयोः । हुताश इव दुर्धर्षः समुद्र इव दुस्तरः । २१ ।
 मृगेन्द्र इव विक्रान्तो निषेव्यो हिमवानिव । तितिक्षुर्वसुधेवासौ सहिष्णुः पितराविव । २२ ।
 पितामहसमः साम्ये प्रसादे गिरिशोपमः । आश्रयः सर्वभूतानां यथा देवो रमाश्रयः । २३ ।
 सर्वसद्गुणमाहात्म्ये एष कृष्णमनुब्रतः । रन्तिदेव इवोदारो यथातिरिव धार्मिकः । २४ ।
 धृत्या बलिसमः कृष्णो प्रह्लाद इव सदग्रहः । आहर्तैषोऽश्वमेधानां वृद्धानां पर्युपासकः । २५ ।
 राजर्णीणां जनयिता शास्ता चोत्पथगामिनाम् । निग्रहीता कलेरेष भुवो धर्मस्य कारणात् । २६ ।
 तक्षकादात्मनो मृत्युं द्विजपुत्रोपसर्जितात् । प्रपत्यत उपश्रुत्य मुक्तसङ्घः पदं हरेः । २७ ।
 जिज्ञासितात्पयाथात्यो मुनेव्याससुतादसौ । हित्वेदं नृप गङ्गायां यास्यत्यद्वाकुतोभयम् । २८ ।

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

* The scripture says :—

यावत्रच्छिद्यते नालं तावत्राप्रोति सूतकम् । छिन्ने नाले ततः पश्चात् सूतकं तु विधीयते ॥

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

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

पुत्रे जाते व्यतीपाते दत्तं भवति चाक्षयम् ।

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

इति राज्ञ उपादिश्य विप्रा जातककोविदाः । लब्धापचितयः सर्वे प्रतिजग्मुः स्वकान् गृहान् । २९ ।
 स एष लोके विख्यातः परीक्षिदिति यत्प्रभुः । गर्भे दृष्टमनुध्यायन् परीक्षेत नरेष्विह । ३० ।
 स राजपुत्रो ववृथे आशु शङ्क इवोद्गुपः । आपूर्यमाणः पितृभिः काष्ठाभिरिव सोऽन्वहम् । ३१ ।
 यक्ष्यमाणोऽश्वमेधेन ज्ञातिद्रोहजिहासया । राजालब्धधनो दध्यावन्यत्र करदण्डयोः । ३२ ।
 तदभिप्रेतमालक्ष्य भ्रातरोऽच्युतचोदिताः । धनं प्रहीणमाजहुस्तीच्यां दिशि भूरिशः । ३३ ।
 तेन सम्भृतसम्भारो धर्मपुत्रो युधिष्ठिरः । वाजिमेधैस्त्रिभिर्भीतो यज्ञैः समयजद्वरिम् । ३४ ।
 आहूतो भगवान् राजा याजयित्वा द्विजैर्नृपम् । उवास कतिचिन्मासान् सुहृदां प्रियकाम्यया । ३५ ।
 ततो राजाभ्यनुज्ञातः कृष्णाया सह बक्ष्युभिः । ययौ द्वारवतीं ब्रह्मन् सार्जुनो यदुभिर्वृतः । ३६ ।

इति श्रीमन्द्रागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे नैमित्तियोपाख्याने

परीक्षिज्जन्माद्युत्कर्षो नाम द्वादशोऽध्यायः । १२ ।

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

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

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

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



अथ त्रयोदशोऽध्यायः

Discourse XIII

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

सूत उवाच

विदुरस्तीर्थयात्रायां मैत्रेयादात्मनो गतिम् । ज्ञात्वागाद्वास्तिनपुरं तयावाप्नुविवित्सितः । १ ।
यावतः कृतवान् प्रश्नान् क्षत्ता कौषारवाग्रतः । जातैकभक्तिगोविन्दे तेभ्यश्चेपरराम ह । २ ।
तं बन्धुमागतं दृष्ट्वा धर्मपुत्रः सहानुजः । धृतराष्ट्रो युयुत्सुश्च सूतः शारद्वतः पृथा । ३ ।
गान्धारी द्रौपदी ब्रह्मन् सुभद्रा चोत्तरा कृपी । अन्याश्च जामयः पाण्डोर्जातियः ससुताः स्त्रियः । ४ ।
प्रत्युज्जग्मुः प्रहर्षेण प्राणं तत्त्वं इवागतम् । अभिसंगम्य विधिवत् परिष्वङ्गाभिवादनैः । ५ ।
मुमुचुः प्रेमबाष्पौदं विरहौल्कण्ठ्यकातराः । राजा तमर्हयाञ्चक्रे कृतासनपरिग्रहम् । ६ ।
तं भुक्तवत्तं विश्रान्तमासीनं सुखमासने । प्रश्रयावनतो राजा ग्राह तेषां च शृणुताम् । ७ ।

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

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

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

युधिष्ठिर उवाच

अपि स्मरथ नो युभ्यत्पक्षच्छायासमेधितान् । विप्रहृष्टाद्विषाग्न्यादेमोचिता यत्समातृकाः । ८ ।

कथा वृत्या वर्तितं वश्वरद्धिः क्षितिमण्डलम् । तीर्थानि क्षेत्रमुख्यानि सेवितानीह भूतले । ९ ।

भवद्विधा भागवतास्तीर्थभूताः स्वयं विभो । तीर्थीकुर्वन्ति तीर्थानि स्वान्तःस्थेन गदाभृता । १० ।

अपि नः सुहदस्तात बान्धवाः कृष्णदेवताः । दृष्टाः श्रुता वा यदवः स्वपुर्या सुखमासते । ११ ।

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

इत्युक्तो धर्मराजेन सर्वं तत् समवर्णयत् । यथानुभूतं क्रमशो विना यदुकुलक्षयम् । १२ ।

नन्वप्रियं दुर्विषहं नृणां स्वयमुपस्थितम् । नावेदयत् सकरुणो दुःखितान् द्रष्टुमक्षमः । १३ ।

कञ्चित्कालमथावात्सीत्सकृतो देववत्सुखम् । भ्रातुर्ज्येष्ठस्य श्रेयस्कृत्सर्वेषां प्रीतिमावहन् । १४ ।

अबिभ्रदर्यमा दण्डं यथावदघकारिषु । यावद्धार शूद्रत्वं शापाद्वर्षशतं यमः । १५ ।

युधिष्ठिरो लब्धराज्यो दृष्ट्वा पौत्रं कुलन्धरम् । भ्रातृभिलोकपालभैर्मुदे परया श्रिया । १६ ।

एवं गृहेषु सक्तानां प्रमत्तानां तदीहया । अत्यक्रामदविज्ञातः कालः परमदुस्तरः । १७ ।

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

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

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

ATĀVĀNĀMĀDA

विदुरस्तदभिप्रेत्य धृतराष्ट्रमभाषत । राजन्निर्गम्यतां शीघ्रं पश्येदं भयमागतम् । १८ ।
 प्रतिक्रिया न यस्येह कुतश्चित्कर्हिचित्प्रभो । स एव भगवान् कालः सर्वेषां नः समागतः । १९ ।
 येन चैवाभिपत्रोऽयं प्राणैः प्रियतमैरपि । जनः सद्यो वियुज्येत किमुतान्यैर्धनादिभिः । २० ।
 पितृभ्रातुसुहत्पुत्रा हतासे विगतं वयः । आत्मा च जरया ग्रस्तः परगेहमुपाससे । २१ ।
 अहो महीयसी जन्तोर्जीविताशा यया भवान् । भीमापवर्जितं पिण्डमादते गृहपालवत् । २२ ।
 अग्निर्निःसृष्टो दत्तश्च गरो दाराश्च दूषिताः । हतं क्षेत्रं धनं येषां तद्दैरसुभिः कियत् । २३ ।
 तस्यापि तव देहोऽयं कृपणस्य जिजीविषोः । परैत्यनिछ्छतो जीर्णो जरया वाससी इव । २४ ।
 गतस्वार्थमिमं देहं विरक्तो मुक्तबन्धनः । अविज्ञातगतिर्जह्यात् स वै धीर उदाहतः । २५ ।
 यः स्वकात्परतो वेह जातनिर्वेद आत्मवान् । हृदि कृत्वा हरि गेहात्प्रब्रजेत्स नरोत्तमः । २६ ।
 अथोदीचीं दिशं यातु स्वैरज्ञातगतिर्भवान् । इतोऽवर्क्षायशः कालः पुंसां गुणविकर्षणः । २७ ।

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

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

virtues of men." (27)

एवं राजा विदुरेणानुजेन प्रज्ञाचक्षुबोधित आजमीढः ।
 छित्त्वा स्वेषु स्नेहपाशान्द्रिङ्गो निश्चक्राम भ्रातृसंदर्शिताध्वा ।२८।
 पति प्रयान्तं सुबलस्य पुत्री पतित्रता चानुजगाम साध्वी ।
 हिमालयं न्यस्तदण्डप्रहर्ष मनस्विनामिव सत्सम्प्रहारः ।२९।

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

अजातशत्रुः कृतमैत्रो हुताग्निर्विप्रान् नत्वा तिलगोभूमिरुक्मैः ।
 गृहं प्रविष्टो गुरुवन्दनाय न चापश्यत्पितरौ सौबलीं च ।३०।
 तत्र सञ्जयमासीनं पप्रच्छोद्विग्रहमानसः । गावल्गाणे क्र नस्तातो वृद्धो हीनश्च नेत्रयोः ।३१।
 अम्बा च हतपुत्राऽर्ता पितृव्यः क्र गतः सुहृत् । अपि मव्यकृतप्रज्ञे हतबन्धुः स भार्यया ।
 आशंसमानः शमलं गङ्गायां दुःखितोऽपतत् ।३२।
 पितृर्युपरते पाप्णौ सर्वान्नः सुहृदः शिशून् । अरक्षतां व्यसनतः पितृव्यौ क्र गतावितः ।३३।

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

सूत उवाच

कृपया स्नेहवैक्लव्यात्सूतो विरहकर्शितः । आत्मेश्वरमचक्षाणो न प्रत्याहातिपीडितः ।३४।
 विमृज्याश्रूणि पाणिभ्यां विष्ट्रियात्मानमात्मना । अजातशत्रुं प्रत्यूचे प्रभोः पादावनुस्मरन् ।३५।

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

सञ्जय उवाच

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

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

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

युधिष्ठिर उवाच

नाहं वेद गति पित्रोर्भगवन् क्र गतावितः । अम्बा वा हृतपुत्राऽर्जुर्ता क्र गता च तपस्विनी । ३८ ।
कर्णधार इवापरे भगवान् पारदर्शकः । अथाबभाषे भगवान् नारदो मुनिसत्तमः । ३९ ।
मा कंचन शुचो राजन् यदीश्वरवशं जगत् । लोकाः सपाला यस्येमे वहन्ति बलिमीशितुः ।

स संयुनक्ति भूतानि स एव वियुनक्ति च । ४० ।

यथा गावो नसि प्रोतास्तन्यां बद्धाः स्वदामभिः । वाक्तन्यां नामभिर्बद्धा वहन्ति बलिमीशितुः । ४१ ।
यथा क्रीडोपस्कराणां संयोगविगमाविह । इच्छया क्रीडितुः स्यातां तथैवेशोच्छया नृणाम् । ४२ ।
यन्मन्यसे ध्रुवं लोकमध्रुवं वा न चोभयम् । सर्वथा न हि शोच्यास्ते स्वेहादन्यत्र मोहजात् । ४३ ।
तस्माज्जह्यङ्ग वैक्लव्यमज्ञानकृतमात्मनः । कथं त्वनाथाः कृपणा वर्तेरंसे च मां विना । ४४ ।
कालकर्मगुणाधीनो देहेऽयं पाञ्चभौतिकः । कथमन्यांस्तु गोपायेत्सर्पग्रस्तो यथा परम् । ४५ ।
अहस्तानि सहस्तानामपदानि चतुष्पदाम् । फल्मूनि तत्र महतां जीवो जीवस्य जीवनम् । ४६ ।
तदिदं भगवान् राजन्नेक आत्माऽत्मनां स्वदृक् । अन्तरोऽनन्तरो भाति पश्य तं माययोरुद्धा । ४७ ।
सोऽयमद्य महाराज भगवान् भूतभावनः । कालरूपोऽवतीर्णोऽस्यामभावाय सुरद्विषाम् । ४८ ।
निष्पादितं देवकृत्यमवशेषं प्रतीक्षते । तावद् यूयमवेक्षधं भवेद् यावदिहेश्वरः । ४९ ।

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

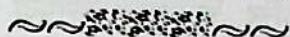
as the sustenance of the bigger ones. (In this way) life sustains life. (46) All this, O king, is the one self-effulgent Lord, the Self of all embodied souls. It is He who appears as the subject and the object. Perceive Him as manifested in multitudinous forms through Māyā (illusion). (47) It is He,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

धृतराष्ट्रः सह भ्रात्रा गान्धार्या च स्वभार्यया । दक्षिणेन हिमवत् ऋषीणामाश्रमं गतः । ५० ।
स्नोतोभिः सप्तभिर्या वै स्वर्धुनी सप्तधा व्यथात् । सप्तानां प्रीतये नाना सप्तस्त्रोतः प्रचक्षते । ५१ ।
स्नात्वानुसवनं तस्मिन्हुत्वा चाश्रीन्यथाविधि । अब्यक्ष उपशान्तात्मा स आस्ते विगतैषणः । ५२ ।
जितासनो जितश्वासः प्रत्याहतषडिन्द्रियः । हरिभावनया ध्वस्तरजः सत्त्वतमोमलः । ५३ ।
विज्ञानात्मनि संयोज्य क्षेत्रज्ञे प्रविलाप्य तम् । ब्रह्मण्यात्मानमाधारे घटाम्बरमिवाम्बरे । ५४ ।
ध्वस्तमायागुणोदको निरुद्धकरणाशयः । निवर्तिताखिलाहार आस्ते स्थाणुरिवाचलः ।
तस्यान्तरायो मैवाभूः संन्यस्ताखिलकर्मणः । ५५ ।
स वा अद्यतनाद् राजन् परतः पञ्चमेऽहनि । कलेवरं हास्यति स्वं तद्य भस्मीभविष्यति । ५६ ।
दह्यामानेऽग्निभिर्देहे पत्युः पत्नी सहोटजे । बहिः स्थिता पतिं साध्वी तमग्निमनुवेक्ष्यति । ५७ ।
विदुरस्तु तदाश्र्वयं निशाच्य कुरुनन्दन । हर्षशोकयुतस्तस्माद् गन्ता तीर्थनिषेवकः । ५८ ।
इत्युक्त्वाथारुहत् स्वर्गं नारदः सहतुम्बुरुः । युधिष्ठिरो वचस्तस्य हृदि कृत्वाजहाच्छुचः । ५९ ।
इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे नैमित्तीयोपाख्याने त्रयोदशोऽध्यायः । १३ ।

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

heart, Yudhiṣṭhīra ceased sorrowing. (59)

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



अथ चतुर्दशोऽध्यायः

Discourse XIV

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

सूत उवाच

सम्प्रस्थिते द्वारकायां जिष्णौ बन्धुदिक्षया । ज्ञातुं च पुण्यश्लोकस्य कृष्णास्य च विचेष्टितम् । १ ।

व्यतीताः कतिचिन्मासास्तदा नायात्तोऽर्जुनः । दर्श घोरस्तपाणि निमित्तानि कुरुद्वहः । २ ।

कालस्य च गति रौद्रां विपर्यस्तर्तुर्धर्मिणः । पापीयसीं नृणां वार्ता क्रोधलोभानृतात्मनाम् । ३ ।

जिह्वप्रायं व्यवहृतं शाठ्यमिश्रं च सौहदम् । पितृमातृसुहदभ्रातृदम्पतीनां च कल्कनम् । ४ ।

निमित्तान्यत्यरिष्टानि काले त्वनुगते नृणाम् । लोभाद्यधर्मप्रकृतिं दृष्टेवाचानुजं नृपः । ५ ।

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

युधिष्ठिर उवाच

सम्प्रेषितो द्वारकायां जिष्णुर्बन्धुदिक्षया । ज्ञातुं च पुण्यश्लोकस्य कृष्णास्य च विचेष्टितम् । ६ ।

गताः सप्ताधुना मासा भीमसेन तवानुजः । नायाति कस्य वा हेतोर्नाहं वेदेदमञ्जसा । ७ ।

अपि देवर्षिणाऽऽदिष्टः स कालोऽयमुपस्थितः । यदाऽत्मनोऽङ्गमाक्रीडं भगवानुत्सिसृक्षति । ८ ।

यस्मात्रः सम्पदो राज्यं दारा: प्राणाः कुलं प्रजाः । आसन् सपत्नविजयो लोकाश्च यदनुग्रहात् । ९ ।

पश्योत्पातान्नरव्याघ्र दिव्यान् भौमान् सदैहिकान् । दारुणान् शंसतोऽदूराद्धयं नो बुद्धिमोहनम् । १० ।

ऊर्वक्षिबाहवो महं स्फुरन्त्यङ्गं पुनः । पुनः । वेष्ठुश्चापि हृदये आरादास्यन्ति विप्रियम् । ११ ।

शिवैषोद्यन्तमादित्यमभिरौत्यनलानना । मामङ्ग सारमेयोऽयमभिरांति ह्यभीरुवत् । १२ ।

शस्ताः कुर्वन्ति मां सव्यं दक्षिणं पशवोऽपरे । वाहांश्च पुरुषव्याघ्र लक्षये रुदतो मम । १३ ।

मृत्युदूतः कपोतोऽयमुलूकः कम्पयन् मनः । प्रत्युलूकश्च कुह्वानैरनिद्रौ शून्यमिच्छतः । १४ ।

धूमा दिशः परिधयः कम्पते भूः सहाद्विभिः । निर्धातश्च महांस्तात् साकं च स्तनयितुभिः । १५ ।

वायुवांति खरस्पशो रजसा विसृजन्तमः । असृग् वर्षन्ति जलदा बीभत्समिव सर्वतः । १६ ।

सूर्यं हतप्रभं पश्य ग्रहमर्दं मिथो दिवि । ससंकुलैर्भूतगणैर्ज्वलिते इव रोदसी । १७ ।
नद्यो नदाश्च क्षुभिताः सरांसि च मनांसि च । न ज्वलत्यग्निराज्येन कालोऽयं किं विधास्यति । १८ ।
न पिबन्ति स्तनं वत्सा न दुह्यन्ति च मातरः । रुदन्त्यश्रुमुखा गावो न हृष्टन्त्यृष्टभा ब्रजे । १९ ।
दैवतानि रुदन्तीव स्विद्यन्ति ह्युच्चलन्ति च । इमे जनपदा ग्रामाः पुरोद्यानाकराश्रमाः ।
भ्रष्टश्रियो निरानन्दाः किमधं दर्शयन्ति नः । २० ।
मन्य एतैर्महोत्पातैर्नूनं भगवतः पदैः । अनन्यपुरुषश्रीभिर्हीना भूर्हतसौभगा । २१ ।

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

इति चिन्तयतस्तस्य दृष्टारिष्टेन चेतसा । राज्ञः प्रत्यागमद् ब्रह्मन् यदुपुर्याः कपिध्वजः । २२ ।
तं पादयोर्निपतितमयथापूर्वमातुरम् । अथोवदनमब्बिन्दून् सृजन्तं नयनाब्जयोः । २३ ।
विलोक्योद्विग्रहदयो विच्छायमनुजं नृपः । पृच्छति स्म सुहन्मध्ये संसरन्नारदेरितम् । २४ ।

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

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

युधिष्ठिर उवाच

कच्छिदानन्तर्पुर्या नः स्वजनाः सुखमासते । मधुभोजदशाहर्हसात्वतान्धकवृष्णायः । २५ ।
 शूरो मातामहः कच्छित्वस्त्यास्ते वाथ मारिषः । मातुलः सानुजः कच्छित्कुशल्यानकदुन्दुभिः । २६ ।
 सप्त स्वसारस्तत्पत्न्यो मातुलान्यः सहात्मजाः । आसते सस्त्रुषाः क्षेमं देवकीप्रमुखाः स्वयम् । २७ ।
 कच्छिद्राजाऽऽहुको जीवत्यसत्पुत्रोऽस्य चानुजः । हृदीकः ससुतोऽकूरो जयन्तगदसारणा । २८ ।
 आसते कुशलं कच्छिद्ये च शत्रुजिदादयः । कच्छिदास्ते सुखं रामो भगवान् सात्वतां प्रभुः । २९ ।
 प्रद्युम्नः सर्ववृष्णीनां सुखमास्ते महारथः । गच्छीररयोऽनिरुद्धो वर्धते भगवानुत । ३० ।
 सुवेणश्चारुदेष्णश्च साम्बो जाम्बवतीसुतः । अन्ये च कार्णिंप्रवराः सपुत्रा ऋषभादयः । ३१ ।
 तथैवानुचराः शौरेः श्रुतदेवोद्धवादयः । सुनन्दनन्दशीर्षण्या ये चान्ये सात्वतर्षभाः । ३२ ।
 अपि स्वस्त्यासते सर्वे रामकृष्णभुजाश्रयाः । अपि स्मरन्ति कुशलमस्माकं बद्धसौहदाः । ३३ ।

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

भगवानपि गोविन्दो ब्रह्मण्यो भक्तवत्सलः । कच्छित्पुरे सुधर्मायां सुखमास्ते सुहृदवृतः । ३४ ।
 मङ्गलाय च लोकानां क्षेमाय च भवाय च । आस्ते यदुकुलाभ्योधावाद्योऽनन्तसखः पुमान् । ३५ ।
 यद्वाहुदण्डगुप्तायां स्वपुर्या यदवोऽर्चिताः । क्रीडन्ति परमानन्दं महापौरुषिका इव । ३६ ।

यत्पादशुश्रूषणमुख्यकर्मणा सत्यादयो द्वयष्टसहस्रयोषितः ।
 निर्जित्य संख्ये त्रिदशांस्तदाशिषो हरन्ति वत्रायुधवल्लभोचिताः । ३७ ।
 यद्वाहुदण्डाभ्युदयानुजीविनो यदुप्रवीरा ह्यकुतोभया मुहुः ।
 अधिक्रमन्त्यङ्गिभिराहतां बलात् सभां सुर्धर्मा सुरसत्तमोचिताम् । ३८ ।

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

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

कच्चित्तेऽनामयं तात भ्रष्टतेजा विभासि मे। अलब्धमानोऽवज्ञातः किं वा तात चिरोषितः । ३९।

कच्चिन्नाभिहतोऽभावैः शब्दादिभिरमङ्गलैः। न दत्तमुक्तमर्थिभ्य आशया यत्प्रतिश्रुतम् । ४०।

कच्चित्त्वं ब्राह्मणं बालं गां वृद्धं रोगिणं स्त्रियम्। शरणोपसृतं सत्त्वं नात्याक्षीः शरणप्रदः । ४१।

कच्चित्त्वं नागमोऽगम्यां गम्यां वासत्कृतां स्त्रियम्। पराजितो वाथ भवान्नोत्तमैर्नासमैः पथि । ४२।

अपि स्वितर्यभुद्वक्थास्त्वं सम्भोज्यान् वृद्धबालकान्। जुगुप्सितं कर्म किंचित्कृतवान् यदक्षमम् । ४३।

कच्चित् प्रेष्टमेनाथ हृदयेनात्मबन्धुना। शून्योऽस्मि रहितो नित्यं मन्यसे तेऽन्यथा न रुक्ष । ४४।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्दे युधिष्ठिरवितर्कों नाम चतुर्दशोऽध्यायः । १४।

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

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



अथ पञ्चदशोऽध्यायः

Discourse XV

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

सूत उवाच

एवं कृष्णसखः कृष्णो भ्रात्रा राजाऽविकल्पितः । नानाशङ्कास्पदं रूपं कृष्णविश्लेषकर्शितः । १ ।
 शोकेन शुघ्गद्वदनहत्सरोजो हतप्रभः । विभुं तमेवानुध्यायन्नाशक्रोत्रतिभाषितुम् । २ ।
 कृच्छ्रेण संस्तथ्य शुचः पाणिनाऽमृज्य नेत्रयोः । परोक्षेण समुन्नद्वप्रणयौत्कण्ठ्यकातरः । ३ ।
 सर्व्यं मैत्रीं सौहृदं च सारथ्यादिषु संस्मरन् । नृपमग्रजमित्याह बाष्पगद्वद्या गिरा । ४ ।

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

अर्जुन उवाच

वञ्चितोऽहं महाराज हरिणा बन्धुरूपिणा । येन मेऽपहृतं तेजो देवविस्मापनं महत् । ५ ।
 यस्य क्षणवियोगेन लोको ह्यप्रियदर्शनः । उक्थेन रहितो ह्येष मृतकः प्रोच्यते यथा । ६ ।
 यत्संश्रयाद् द्वृपदगेहमुपागतानां राजां स्वयंवरमुखे स्मरदुर्घानाम् ।
 तेजो हतं खलु मयाभिहतश्च मत्स्यः सज्जीकृतेन धनुषाधिगता च कृष्णा । ७ ।
 यत्संनिधावहमु खाप्डवमग्रयेऽदामिन्द्रं च सामरगणं तरसा विजित्य ।
 लब्धा सभा मयकृताऽनुतश्लिष्ट्यमाया दिग्भ्योऽहरवृपतयो बलिमध्वरे ते । ८ ।
 यत्तेजसा नृपशिरोऽङ्गिमहन्मखार्थे आर्योऽनुजस्तव गजायुतसत्त्ववीर्यः ।
 तेनाहताः प्रमथनाथमखाय भूपा यन्मोचितास्तदनयन् बलिमध्वरे ते । ९ ।
 पत्न्यास्तवाधिमखङ्गमहाभिषेकश्लाघिष्ठचारुकबरं कितवैः सभायाम् ।
 स्पृष्टं विकीर्यं पदयोः पतिताश्रुमुख्या यैस्तत्त्वियोऽकृत हतेशविमुक्तकेशाः । १० ।
 यो नो जुगोप वनमेत्य दुरन्तकच्छाद् दुर्वासिसोऽस्त्रिरचितादयुताग्रभुग् यः ।
 शाकान्नशिष्टमुपयुज्य यत्खिलोकीं तृष्णाममंस्त सलिले विनिमग्नसङ्घः । ११ ।
 यत्तेजसाथ भगवान् युधि शूलपाणिर्विस्मापितः सगिरिजोऽस्त्रमदान्निजं मे ।
 अन्येऽपि चाहममुनैव कलेवरेण प्राप्नो महेन्द्रभवने महदासनार्थम् । १२ ।
 तत्रैव मे विहरतो भुजदप्युग्मं गाप्डीवलक्षणमरातिवधाय देवाः ।
 सेन्द्राः श्रिता यदनुभावितमाजमीढ तेनाहमद्य मुषितः पुरुषेण भूम्ना । १३ ।
 यद्वान्यवः कुरुबलाब्धिमनन्तपारमेको रथेन ततरेऽहमतार्यसत्त्वम् ।
 प्रत्याहतं बहु धनं च मया परेषां तेजास्पदं मणिमयं च हतं शिरोभ्यः । १४ ।

यो भीष्मकर्णगुरुशल्यचमूष्वदभ्राजन्यवर्यरथमण्डलमण्डितासु ।
 अग्रेचरो मम विभो रथयूथपानामायुर्मनांसि च दृशा सह ओज आच्छत् । १५ ।
 यद्देष्व मा प्रणिहितं गुरुभीष्मकर्णनमृत्रिगर्तशलसैन्धवबाहिकाद्यैः ।
 अस्त्राण्यमोघमहिमानि निरूपितानि नो पस्पृशुर्नृहरिदासमिवासुराणि । १६ ।
 सौत्ये वृतः कुमतिनाऽत्मद ईश्वरो मे यत्पादपद्मभवाय भजन्ति भव्याः ।
 मां श्रान्तवाहमरयो रथिनो भुविष्टुं न प्राहरन् यदनुभावनिरस्तचित्ताः । १७ ।
 नर्माणयुदाररुचिरस्मितशोभितानि हे पार्थ हेऽर्जुन सखे कुरुनन्दनेति ।
 संजल्पितानि नरदेव हृदिस्पृशानि स्मर्तुर्लुठन्ति हृदयं मम माधवस्य । १८ ।
 शश्यासनाटनविकथनभोजनादिष्वैक्याद्वयस्य ऋतवानिति विप्रलब्धः ।
 सरव्युः सखेव पितृवत्तनयस्य सर्वं सहे महान्महितया कुमतेरधं मे । १९ ।
 सोऽहं नृपेन्द्र रहितः पुरुषोत्तमेन सरव्या प्रियेण सुहृदा हृदयेन शून्यः ।
 अध्वन्युरुक्मपरिग्रहमङ् रक्षन् गोपैरसद्विरबलेव विनिर्जितोऽस्मि । २० ।
 तद्वै धनुस्त इषवः स रथो हयास्ते सोऽहं रथी नृपतयो यत आनमन्ति ।
 सर्वं क्षणेन तदभूदसदीशरित्कं भस्मन् हुतं कुहकराद्विमिवोप्समूष्याम् । २१ ।

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

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

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

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

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

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

राजंस्त्वयाभिपृष्ठानां सुहदां नः सुहत्पुरे । विप्रशापविमूढानां निघ्रतां मुष्टिभिर्मिथः । २२ ।

वारुणीं मदिरां पीत्वा मदोन्मथितचेतसाम् । अजानतामिवान्योन्यं चतुःपञ्चावशेषिताः । २३ ।

प्रायेणैतद् भगवत् ईश्वरस्य विचेष्टितम् । मिथो निघ्रन्ति भूतानि भावयन्ति च यन्मिथः । २४ ।

जलौकसां जले यद्वन्महान्तोऽदन्त्यणीयसः । दुर्बलान्बलिनो राजन्महान्तो बलिनो मिथः । २५ ।

एवं बलिष्टैर्यदुभिर्महस्त्रिरितरान् विभुः । यदून् यदुभिरन्योन्यं भूभारान् संजहार ह । २६ ।

देशकालार्थयुक्तानि हत्तापोपशमानि च । हरन्ति स्मरतश्चित्तं गोविन्दाभिहितानि मे । २७ ।

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

सूत उवाच

एवं चिन्तयतो जिष्णोः कृष्णापादसरोरुहम् । सौहार्देनातिगाढेन शान्ताऽसीद्विमला मतिः । २८ ।

वासुदेवाद्यनुध्यानपरिबृहितरंहसा । भक्त्या निर्मिथिताशेषकषायधिषणोऽर्जुनः । २९ ।

गीतं भगवता ज्ञानं यत् तत् सङ्ग्राममूर्धनि । कालकर्मतमोरुद्धं पुनरध्यगमद् विभुः । ३० ।

विशोको ब्रह्मसम्पत्या संछिन्नद्वैतसंशयः । लीनप्रकृतिनैर्गुण्यादलिङ्गत्वादसम्भवः । ३१ ।

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

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

निश्चय भगवन्मार्गं संस्थां यदुकुलस्य च । स्वःपथाय मति चक्रे निभृतात्मा युधिष्ठिरः । ३२ ।

पृथाप्यनुश्रुत्य धनञ्जयोदितं नाशं यदूनां भगवद्वति च ताम् ।

एकान्तभक्त्या भगवत्यधोक्षजे निवेशितात्मोपररामं संसृतेः । ३३ ।

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

यथा मत्स्यादिरूपाणि धत्ते जहाद् यथा नटः । भूभारः क्षपितो येन जहौ तद्य कलेवरम् । ३५ ।

यदा मुकुन्दो भगवानिमां महीं जहौ स्वतन्वा श्रवणीयसल्कथः ।

तदाहरेवाप्रतिबुद्धचेतसामधर्महेतुः कलिरन्ववर्तत । ३६ ।

युधिष्ठिरस्तत्परिसर्पणं बुधः पुरे च राष्ट्रे च गृहे तथाऽत्मनि ।

विभाव्य लोभानृतजिह्वाहिसनाद्यधर्मचक्रं गमनाय पर्यधात् । ३७ ।

स्वराद् पौत्रं विनयिनमात्मनः सुसमं गुणैः । तोयनीव्याः पतिं भूमेरभ्यषिङ्गद् गजाह्वये । ३८ ।

मथुरायां तथा वत्रं शूरसेनपति ततः । प्राजापत्यां निरूप्येष्टिमग्निपिबदीश्वरः । ३९ ।

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

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

त्रित्वे हृत्वाथ पञ्चत्वं तद्वैकत्वेऽजुहोन्मुनिः । सर्वमात्मन्यजुहवीद् ब्रह्मण्यात्मानमव्यये । ४२ ।

चीरवासा निराहारो बद्धवाद् मुक्तमूर्धजः । दर्शयन्नात्मनो रूपं जडोन्मत्तपिशाचवत् । ४३ ।

अनपेक्षमाणो निरगादशृण्वन्वधिरो यथा । उदीर्चो प्रविवेशाशां गतपूर्वा महात्मभिः ।

हृदि ब्रह्म परं ध्यायन्नावर्तेत यतो गतः । ४४ ।

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

ते साधुकृतसर्वार्था ज्ञात्वाऽत्यन्तिकमात्मनः । मनसा धारयामासुर्वेकुण्ठचरणाम्बुजम् । ४६ ।

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

अवापुर्दुरवापां ते असद्विर्विषयात्मभिः । विधूतकल्पषास्थानं विरजेनात्मनैव हि । ४८ ।

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

द्वैपदी च तदाऽज्ञाय पतीनामनपेक्षताम् । वासुदेवे भगवति होकान्तमतिराप तम् । ५० ।

यः श्रद्धयैतद् भगवत्त्रियाणां पाप्णोः सुतानामिति सम्प्रयाणम् ।

शृणोत्यलं स्वस्त्ययनं पवित्रं लब्ध्वा हरौ भक्तिमुपैति सिद्धिम् । ५१ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्दे पाण्डवस्वर्गरोहणं नाम पञ्चदशोऽध्यायः । १५ ।

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

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

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

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

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

अथ षोडशोऽध्यायः

Discourse XVI

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

सूत उवाच

ततः परीक्षिद् द्विजवर्यशिक्षया महीं महाभागवतः शाशास ह ।

यथा हि सूत्यामभिजातकोविदाः समादिशन् विप्र महदुणस्तथा । १ ।

स उत्तरस्य तनयामुपयेम इरावतीम् । जनमेजयादीश्वरस्तस्यामुत्पादयत् सुतान् । २ ।

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

निजग्राहौजसा वीरः कलिं दिग्विजये क्रचित् । नृपलङ्घधरं शूद्रं ब्रन्तं गोमिथुनं पदा । ४ ।

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

शौनक उवाच

कस्य हेतोनिजग्राह कलिं दिग्विजये नृपः । नृदेवचिह्नधृक् शूद्रः कोऽसौ गां यः पदाहनत् ।
तत्कथ्यतां महाभाग यदि कृष्णकथाश्रयम् । ५ ।

अथवास्य पदाष्टोजमकरन्दलिहां सताम् । किमन्यैसदालापैरायुषो यदसद्व्ययः । ६ ।

क्षुद्रायुषां नृणामङ्ग मर्त्यानामृतमिच्छताम् । इहोपहूतो भगवान् मृत्युः शामित्रकर्मणि । ७ ।

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

न कश्चिन्प्रियते तावद् यावदास्त इहान्तकः । एतदर्थं हि भगवानाहूतः परमर्षिभिः ।
अहो नृलोके पीयेत हरिलीलामृतं वचः । ८ ।

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

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

सूत उवाच

यदा परीक्षित् कुरुजाङ्गलेऽवस्त् कलिं प्रविष्टं निजचक्रवर्तिंते ।
निशम्य वार्तामनतिप्रियां ततः शारासनं संयुगशौण्डिराददे । १० ।
स्वलंकृतं इयामतुरङ्गयोजितं रथं मृगेन्द्रध्वजमाश्रितः पुरात् ।
वृतो रथाश्वद्विपपत्तियुक्त्या स्वसेनया दिग्विजयाय निर्गतः । ११ ।

भद्राश्वं केतुमालं च भारतं चोत्तरान् कुरुन् । किम्पुरुषादीनि वर्षाणि विजित्य जगृहे बलिम् । १२ ।
तत्र तत्रोपशृण्वानः स्वपूर्वेषां महात्मनाम् । प्रगीयमाणं च यशः कृष्णमाहात्म्यसूचकम् । १३ ।
आत्मानं च परित्रातमश्वस्थाप्नोऽस्त्रतेजसः । स्त्रेहं च वृष्णिपार्थानां तेषां भक्तिं च केशवे । १४ ।
तेभ्यः परमसंतुष्टः प्रीत्युज्जितलोचनः । महाधनानि वासांसि ददौ हारान् महामनाः । १५ ।
सारथ्यपारषदसेवनसर्व्यदौत्यवीरासनानुगमनस्तवनप्रणामान् ।
स्त्रिगदेषु पाप्डुषु जगत्प्रणाति च विष्णोर्भक्तिं करोति नृपतिश्चरणारविन्दे । १६ ।
तस्यैवं वर्तमानस्य पूर्वेषां वृत्तिमन्वहम् । नातिदूरे किलाश्र्यं यदासीत् तत्रिबोध मे । १७ ।
धर्मः पदैकेन चरन् विच्छायामुपलभ्य गाम् । पृच्छति स्माश्रुवदनां विवत्सामिव मातरम् । १८ ।

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

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

धर्म उवाच

कच्छिद्द्रेजनामयमात्मनस्ते	विच्छायासि	म्लायतेषन्मुखेन ।
आलक्षये भवतीपन्तराधिं	दूरे बन्धुं	शोचसि कञ्चनाम्ब । १९ ।
पादैर्न्यूनं	शोचसि	मैकपादमात्मानं वा वृषलैभोक्ष्यमाणम् ।
आहो सुरादीन्	हतयज्ञभागान्	प्रजा उत स्विन्मधवत्यवर्षति । २० ।
अरक्ष्यमाणाः	स्त्रिय उर्वि बालान्	शोचस्यथो पुरुषादैरिवार्तान् ।
वाचं देवीं ब्रह्मकुले	कुकर्मण्यब्रह्मण्ये	राजकुले कुलाग्रयान् । २१ ।
किं क्षत्रबन्धून्	कलिनोपसृष्टान्	राष्ट्राणि वा तैरवरोपितानि ।
इतस्ततो	वाशनपानवासः	स्नानव्यवायोन्मुखजीवलोकम् । २२ ।
यद्वाम्ब	ते भूरिभरावतारकृतावतारस्य	हरेर्थरित्रि ।
अन्तर्हितस्य स्मरती	विसृष्टा कर्माणि	निर्वाणविलम्बितानि । २३ ।
इदं ममाचक्षव	तवाधिमूलं वसुन्धरे	येन विकर्षितासि ।
कालेन वा ते बलिनां	बलीयसा सुरार्चितं	किं हतमम्ब सौभगम् । २४ ।

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

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

धरण्युवाच

भवान् हि वेद तत्सर्वं यन्मां धर्मानुपृच्छसि । चतुर्भिर्वर्तसे येन पादैर्लोकसुखावहैः । २५ ।
 सत्यं शौचं दया क्षान्तिस्त्यागः सन्तोष आर्जवम् । शमो दमस्तपः साम्यं तितिक्षोपरतिः श्रुतम् । २६ ।
 ज्ञानं विरक्तिरैश्वर्यं शौर्यं तेजो बलं सृतिः । स्वातन्त्र्यं कौशलं कान्तिर्थैर्यं मार्दवमेव च । २७ ।
 प्रागल्भ्यं प्रश्रयः शीलं सह ओजो बलं भगः । गाम्भीर्यं स्थैर्यमास्तिक्यं कीर्तिर्मानोऽनहंकृतिः । २८ ।
 एते चान्ये च भगवन्नित्या यत्र महागुणाः । प्रार्थ्या महत्त्वमिच्छद्विन् वियन्ति सम कर्हिचित् । २९ ।
 तेनाहं गुणपात्रेण श्रीनिवासेन साम्राज्यम् । शोचामि रहितं लोकं पाप्ना कलिनेक्षितम् । ३० ।
 आत्मानं चानुशोचामि भवन्तं चामरोत्तमम् । देवान् पितृनृषीन् साधून् सर्वान् वर्णास्तथाऽश्रमान् । ३१ ।
 ब्रह्मादयो बहुतिथं यदपाङ्गमोक्षकामास्तपः समचरन् भगवत्प्रपन्नाः ।
 सा श्रीः स्वासमरविन्दवनं विहाय यत्पादसौभगमलं भजतेऽनुरक्ता । ३२ ।
 तस्याहमब्जकुलिशाङ्कशकेतुकेतैः श्रीमत्पदैर्भगवतः समलंकृताङ्गी ।
 त्रीनत्यरोच उपलभ्य ततो विभूतिं लोकान् स मां व्यसृजदुत्सव्यतीं तदन्ते । ३३ ।
 यो वै ममातिभरमासुरवंशराजामक्षौहिणीशतमपानुदात्मतन्त्रः ।
 त्वां दुःस्थमूनपदमात्मनि पौरुषेण सम्पादयन् यदुषु रम्यमबिभ्रदङ्गम् । ३४ ।
 का वा सहेत विरहं पुरुषोत्तमस्य प्रेमावलोकरुचिरस्मितवल्पुजल्पैः ।
 स्थैर्यं समानमहरन्मधुमानिनीनां रोमोत्सवो मम यदङ्ग्निविटङ्कितायाः । ३५ ।
 तयोरेवं कथयतोः पृथिवीधर्मयोस्तदा । परीक्षिन्नाम राजर्षिः प्राप्तः प्राचीं सरस्वतीम् । ३६ ।
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे पृथ्वीधर्मसंवादो नाम षोडशोऽध्यायः । १६ ।

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

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

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



अथ सप्तदशोऽध्यायः

Discourse XVII King Parīkṣit subdues Kali

सूत उवाच

तत्र गोमिथुनं राजा हन्यमानमनाथवत् । दण्डहस्तं च वृषलं ददृशे नृपलाज्जनम् । १ ।
वृषं मृणालध्वलं मेहन्तमिव बिभ्यतम् । वेपमानं पदैकेन सीदन्तं शूद्रताङ्गितम् । २ ।
गां च धर्मदुयां दीनां भृशं शूद्रपदाहताम् । विवत्सां साश्रुवदनां क्षामां यवसमिच्छतीम् । ३ ।
पप्रच्छ रथमारुडः कार्तस्वरपरिच्छदम् । मेघगभीरया वाचा समारोपितकार्मुकः । ४ ।
कस्त्वं मच्छरणे लोके बलाद्वंस्यबलान् बली । नरदेवोऽसि वेषेण नटवत्कर्मणाद्विजः । ५ ।
कस्त्वं कृष्णो गते दूरं सह गाप्णीवधन्वना । शोच्योऽस्यशोच्यान् रहसि प्रहरन् वधमर्हसि । ६ ।

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

ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः त्रियः । ज्ञानवैराग्ययोश्चैव चण्णां भग इतोरणा ॥

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

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

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

त्वं वा मृणालधवलः पादैर्न्यूनः पदा चरन्। वृषस्तपेण किं कश्चिद् देवो नः परिखेदयन् । ७ ।
 न जातु पौरवेन्द्राणां दोर्दण्डपरिरभिते । भूतलेऽनुपतन्त्यस्मिन् विना ते प्राणिनां शुचः । ८ ।
 मा सौरभेयानुशुचो व्येतु ते वृषलाद् भयम् । मा रोदीरम्ब भद्रं ते खलानां मयि शास्तरि । ९ ।
 यस्य राष्ट्रे प्रजाः सर्वास्त्रस्यन्ते साध्व्यसाधुभिः । तस्य मत्तस्य नश्यन्ति कीर्तिरायुर्भगो गतिः । १० ।
 एष राजा च परो धर्मो ह्यार्तानामार्तिनिग्रहः । अत एनं वधिष्यामि भूतद्वाहमसत्तमम् । ११ ।
 कोऽवृश्त तव पादांखीन् सौरभेय चतुष्पद । मा भूवंस्त्वादृशा राष्ट्रे राजां कृष्णानुवर्तिनाम् । १२ ।
 आरब्धाहि वृष भद्रं वः साधूनामकृतागसाम् । आत्मवैरूप्यकर्तारं पार्थानां कीर्तिदूषणम् । १३ ।
 जनेऽनागस्यघं युञ्जन् सर्वतोऽस्य च मद्दयम् । साधूनां भद्रमेव स्यादसाधुदमने कृते । १४ ।
 अनागस्मिवह भूतेषु य आगस्कन्निरङ्कुशः । आहर्तास्मि भुजं साक्षादमर्त्यस्यापि साङ्घदम् । १५ ।
 राजो हि परमो धर्मः स्वर्धर्मस्थानुपालनम् । शास्तोऽन्यान् यथाशास्त्रमनापद्युत्पथानिह । १६ ।

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

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

धर्म उवाच

एतद् वः पाण्डवेयानां युक्तमार्तभयं वचः । येषां गुणगणैः कृष्णो दौत्यादौ भगवान् कृतः । १७ ।

न वयं क्लेशबीजानि यतः स्युः पुरुषर्भ । पुरुषं तं विजानीमो वाक्यभेदविमोहिताः । १८ ।

केचिद् विकल्पवसना आहुरात्मानमात्मनः । दैवमन्ये परे कर्म स्वभावमपरे प्रभुम् । १९ ।

अप्रत्यक्यादिनिर्देश्यादिति केषुपि निश्चयः । अत्रानुरूपं राजर्वे विमृशा स्वमनीषया । २० ।

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

सूत उवाच

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

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

राजोवाच

धर्म ब्रवीषि धर्मज्ञ धर्मोऽसि वृषस्तपथृक् । यदर्थमकृतः स्थानं सूचकस्यापि तद्दवेत् । २२ ।

अथवा देवमायाया नूनं गतिरगोचरा । चेतसो वचसश्चापि भूतानामिति निश्चयः । २३ ।

तपः शौचं दया सत्यमिति पादाः कृते कृताः । अधर्माशैस्त्रयो भग्नाः समयसङ्गमदैस्तव । २४ ।

इदानीं धर्म पादस्ते सत्यं निर्वतयेद्यतः । तं जिघृक्षत्यधर्मोऽयमनृतेनैधितः कलिः । २५ ।

इयं च भूर्भगवता न्यासितोरुभरा सती । श्रीमद्भिस्तत्पदन्यासैः सर्वतः कृतकौतुका । २६ ।

शोचत्यश्रुकला साध्वी दुर्भगेवोऽन्नताथुना । अब्रह्मण्या नृपव्याजाः शूद्रा भोक्ष्यन्ति मामिति । २७ ।

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

इति धर्मं महीं चैव सान्त्वयित्वा महारथः । निशातमाददे खडगं कलयेऽधर्महेतवे । २८ ।
 तं जिघांसुभिप्रेत्य विहाय नृपलाञ्छनम् । तत्पादमूलं शिरसा समगाद् भयविह्वलः । २९ ।
 पतितं पादयोर्वर्णः कृपया दीनवत्सलः । शरण्यो नावधीच्छलोक्य आह चेदं हसन्निव । ३० ।

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

राजोवाच

न ते गुडाकेशयशोधराणां बद्धाञ्जलेवै भयमस्ति किंचित् ।
 न वर्तितव्यं भवता कथंचन क्षेत्रे मदीये त्वमधर्मबन्धुः । ३१ ।
 त्वां वर्तमानं नरदेवदेहेष्वनु प्रवृत्तोऽयमधर्मपूर्गः ।
 लोभोऽनृतं चौर्यमनार्यमंहो ज्येष्ठा च माया कलहश्च दम्पः । ३२ ।
 न वर्तितव्यं तदधर्मबन्धो धर्मेण सत्येन च वर्तितव्ये ।
 ब्रह्मावर्ते यत्र यजन्ति यज्ञैर्यज्ञेश्वरं यज्ञवितानविज्ञाः । ३३ ।
 यस्मिन् हरिर्भगवानिज्यमान इज्यामूर्तिर्यजतां शं तनोति ।
 कामानमोघान् स्थिरजङ्गमानामन्तर्बहिर्वर्युरिवैष आत्मा । ३४ ।

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

सूत उवाच

परीक्षितैवमादिष्टः स कलिर्जातिवेपथुः । तमुद्यतासिमाहेदं दण्डपाणिमिवोद्यतम् । ३५ ।

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

कलिरुवाच

यत्र क्लृचन वत्स्यामि सार्वभौमं तवाज्या । लक्ष्ये तत्र तत्रापि त्वामात्मेषुशारासनम् । ३६ ।
 तन्मे धर्मभृतां श्रेष्ठ स्थानं निर्देषुमर्हसि । यत्रैव नियतो वत्स्य आतिष्ठुस्तेऽनुशासनम् । ३७ ।

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

in compliance with your orders. (37)

सूत उवाच

अभ्यर्थितस्तदा तस्मै स्थानानि कलये ददौ। द्वृतं पानं स्त्रियः सूना यत्राधर्मश्चतुर्विधः । ३८ ।
 पुनश्च याचमानाय जातरूपमदात्रभुः । ततोऽनृतं मदं कामं रजो वैरं च पञ्चमम् । ३९ ।
 अमूनि पञ्च स्थानानि ह्यर्थमप्रभवः कलः । औत्तरेयेण दत्तानि न्यवसत् तत्रिदेशकृत् । ४० ।
 अथैतानि न सेवेत बुध्मूषः पुरुषः क्वचित् । विशेषतो धर्मशीलो राजा लोकपतिर्गुरुः । ४१ ।
 वृषस्य नष्टांखीन् पादान् तपः शौचं दयामिति । प्रतिसंदध आश्वास्य महीं च समवर्धयत् । ४२ ।
 स एष एतर्हार्थ्यास्त आसनं पार्थिवोचितम् । पितामहेनोपन्यस्त राजारण्यं विविक्षता । ४३ ।
 आस्तेऽधुना स राजर्षिः कौरवेन्द्रश्रियोल्लसन् । गजाह्वये महाभागश्चक्रवर्ती बृहच्छ्रवाः । ४४ ।
 इथम्भूतानुभावोऽयमभिमन्युसुतो नृपः । यस्य पालयतः क्षोणीं यूयं सत्राय दीक्षिताः । ४५ ।

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां प्रथमस्कृते कलिनिग्रहो नाम सप्तदशोऽध्यायः । १७ ।

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

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



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

अथाष्टादशोऽध्यायः

Discourse XVIII

The youthful sage Śrṅgi utters an imprecation against king Parīkṣit

सूत उवाच

यो वै द्रौण्यस्त्रिविपूष्टो न मातुरुदरे मृतः । अनुग्रहाद् भगवतः कृष्णस्याद्बुतकर्मणः । १ ।
 ब्रह्मकोपोत्थिताद् यस्तु तक्षकात्प्राणविपूवात् । न समुमोहोरुभयाद् भगवत्यर्थिताशयः । २ ।
 उत्सृज्य सर्वतः सङ्गं विज्ञाताजितसंस्थितिः । वैयासकेर्जहौ शिष्यो गङ्गायां स्वं कलेवरम् । ३ ।
 नोत्तमश्लोकवार्तानां जुषतां तत्कथामृतम् । स्यात्सम्भ्रमोऽन्तकालेऽपि स्मरतां तत्पदाम्बुजम् । ४ ।
 तावत्स्कलिनं प्रभवेत् प्रविष्टोऽपीह सर्वतः । यावदीशो महानुर्व्यामाभिमन्यव एकराद् । ५ ।
 यस्मिन्नहनि यर्हेव भगवानुत्सर्ज गाम् । तदैवेहानुवृत्तोऽसावर्थमप्रभवः कलिः । ६ ।
 नानुद्वेष्टि कलिं सप्राद् सारङ्गं इव सारभुक् । कुशलान्याशु सिद्ध्यन्ति नेतराणि कृतानि यत् । ७ ।
 किं नु बालेषु शूरेण कलिना धीरभीरुणा । अप्रमत्तः प्रमत्तेषु यो वृको नृषु वर्तते । ८ ।
 उपवर्णितमेतद् वः पुण्यं पारीक्षितं मया । वासुदेवकथोपेतमाख्यानं यदपृच्छत । ९ ।
 या याः कथा भगवतः कथनीयोरुकर्मणः । गुणकर्मश्रियाः पुण्याः संसेव्यास्ता बुभूषुभिः । १० ।

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

ऋषय ऊचुः

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

कर्मण्यस्मिन्ननाश्वासे धूमधूमात्मनां भवान् । आपाययति गोविन्दपादपद्मासर्वं मधु । १२ ।
 तुलयाम लवेनापि न स्वर्गं नापुनर्भवम् । भगवत्सङ्गिसङ्गस्य मत्यनां किमुताशिषः । १३ ।

को नाम	तृष्णेद्	रसविक्तथायां	महत्तमैकान्तपरायणस्य ।
नान्तं	गुणानामगुणस्य	जगमुद्योगेश्वरा	ये भवपाद्ममुख्याः । १४ ।
तत्रो	भवान् वै	भगवत्त्रधानो	महत्तमैकान्तपरायणस्य ।
हरेरुदारं	चरितं विशुद्धं	शुश्रूषतां नो	वितनोतु विद्वन् । १५ ।
स वै	महाभागवतः	परीक्षिद्	येनापवर्गार्थ्यमदभ्रबुद्धिः ।
ज्ञानेन	वैयासकिशब्देन	भेजे	खगेऽन्नध्वजपादमूलम् । १६ ।
तत्रः	परं	पुण्यमसंवृतार्थमारव्यानमत्यद्वृतयोगनिष्ठम् ।	
आरव्याह्वानन्ताचरितोपपन्नं	पारीक्षितं	भागवताभिरामम् । १७ ।	

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

सूत उवाच

अहो वयं जन्मभूतोऽद्य	हासम् वृद्धानुवृत्यापि	विलोमजाताः ।
दौष्कुल्यमाधिं	विधुनोति शीघ्रं	महत्तमानामभिधानयोगः । १८ ।
कृतः पुनर्गृह्णतो नाम	तस्य	महत्तमैकान्तपरायणस्य ।
योऽनन्तशक्तिर्भगवाननन्तो	महद्वृणत्वाद्	यमनन्तमाहुः । १९ ।
एतावतालं ननु	सूचितेन	गुणैरसाम्यानतिशायनस्य ।
हित्वेतरान्	प्रार्थयतो	विभूतिर्यस्याऽग्निरेणुं जुषतेऽनभीप्सोः । २० ।
अथापि	यत्पादनखावसृष्टं	जगद्विरिच्छोपहतार्हणात्मः ।
सेशं पुनात्यन्यतमो	मुकुन्दात् को नाम	लोके भगवत्पदार्थः । २१ ।

यत्रानुरक्तः सहसैव धीरा व्यपेह्य देहादिषु सङ्गमूढम् ।
 ब्रजन्ति तत्पारमहंस्यमन्यं यस्मिन्नहिंसोपशमः स्वधर्मः ।२२।
 अहं हि पृष्ठेऽर्यमणो भवद्विराचक्ष आत्मावगमोऽत्र यावान् ।
 नभः पतन्त्यात्मसमं पतत्रिणस्तथा समं विष्णुगतिं विपश्चितः ।२३।
 एकदा धनुरुद्याम्य विचरन् मृगयां बने । मृगाननुगतः श्रान्तः क्षुधितसृष्टितो भृशम् ।२४।
 जलाशयमचक्षाणः प्रविवेश तमाश्रमम् । ददर्श मुनिमासीनं शान्तं मीलितलोचनम् ।२५।
 प्रतिरूपेन्द्रियप्राणमनोबुद्धिमुपारतम् । स्थानत्रयात्परं प्राप्तं ब्रह्मभूतमविक्रियम् ।२६।
 विप्रकीर्णजटाच्छन्नं रौरवेणाजिनेन च । विशुष्यत्तालुरुदकं तथाभूतमयाचत ।२७।
 अलब्ध्यतृणभूम्यादिरसम्प्राप्तार्थ्यसूनृतः । अवज्ञातमिवात्मानं मन्यमानश्चकोप ह ।२८।
 अभूतपूर्वः सहसा क्षुत्तदभ्यामर्दितात्मनः । ब्राह्मणं प्रत्यभूद् ब्रह्मन् मत्सरो मन्युरेव च ।२९।
 स तु ब्रह्मऋषेरंसे गतासुमुरगं रुषा । विनिर्गच्छन्धनुष्कोद्या निधाय पुरमागमत् ।३०।
 एष किं निभृताशेषकरणो मीलितेक्षणः । मृषासमाधिराहोस्वित्किं नु स्यात्क्षत्रबन्धुभिः ।३१।

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

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

तस्य पुत्रोऽतितेजस्वी विहरन् बालकोऽर्थकैः । राजाधं प्रापितं तातं श्रुत्वा तत्रेदमब्रवीत् । ३२ ।

अही अर्थम्: पालानां पीन्नां बलिभुजामिव । स्वामिन्यधं यद् दासानां द्वारपानां शुनामिव । ३३ ।

ब्राह्मणैः क्षत्रबन्धुर्हि द्वारपालो निरूपितः । स कथं तदगृहे द्वाःस्थः सभाष्टं भोक्तुमर्हति । ३४ ।

कृष्णो गते भगवति शास्तर्युत्पथगामिनाम् । तद्विन्नसेतूनद्याहं शास्मि पश्यत मे बलम् । ३५ ।

इत्युक्त्वा रोषताप्राक्षो वयस्यानृषिबालकः । कौशिक्याप उपस्पृश्य वाङ्वत्रं विसर्ज ह । ३६ ।

इति लङ्घितमर्यादं तक्षकः सप्तमेऽहनि । दङ्ग्यति स्म कुलङ्गारं चोदितो मे ततद्वृहम् । ३७ ।

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

ततोऽभ्येत्याश्रमं बालो गले सर्पकलेवरम् । पितरं वीक्ष्य दुःखातो मुक्तकण्ठो रुरोद ह । ३८ ।

स वा आङ्गिरसो ब्रह्मन् श्रुत्वा सुतविलापनम् । उन्मील्य शनकैर्नेत्रे दृष्ट्वा स्वांसे मृतोरगम् । ३९ ।

विसृज्य पुत्रं पप्रच्छ वत्स कस्माद्व रोदिषि । केन वा ते अपकृतमित्युक्तः स न्यवेदयत् । ४० ।

निशम्य शप्तमतदर्हं नरेन्द्रं स ब्राह्मणो नात्मजमभ्यनन्दत् ।

अहो बतांहो महदज्ञ ते कृतमल्पीयसि द्रोह उर्द्दमो धृतः । ४१ ।

न वै नृभिर्नरदेवं परात्यं सम्मातुमर्हस्यविपक्षबुद्धे ।

यत्तेजसा दुर्विषहेण गुप्ता विन्दन्ति भद्राण्यकुतोभयाः प्रजाः । ४२ ।

अलक्ष्यमाणे नरदेवनाम्रि रथाङ्गपाणावयमङ्ग लोकः ।

तदा हि चौरप्रचुरो विनङ्ग्यत्यरक्ष्यमाणोऽविवरूथवत् क्षणात् । ४३ ।

तदद्य नः पापमुपैत्यनन्वयं यन्नष्टनाथस्य वसोर्विलुम्पकात् ।

परस्परं घन्ति शप्तन्ति वृद्धते पशून् स्त्रियोऽर्थान् पुरुदस्यवो जनाः । ४४ ।

तदाऽर्थधर्मश्च विलीयते नृणां वर्णश्रिमाचारयुतस्त्रयीमयः ।
 ततोऽर्थकामाभिनिवेशितात्मनां शुनां कपीनामिव वर्णसङ्करः ।४५।
 धर्मपालो नरपतिः स तु सम्राद् बृहच्छ्रवाः । साक्षान्महाभावतो राजर्हित्यमेधयाद् ।
 क्षुत्तदश्रमयुतो दीनो नैवास्मच्छापमर्हति ।४६।
 अपापेषु स्वभृत्येषु बालेनापक्वबुद्धिना । पापं कृतं तद्दगवान् सर्वात्मा क्षन्तुमर्हति ।४७।
 तिरस्कृता विप्रलब्धाः शास्त्राः क्षिप्ता हता अपि । नास्य तत् प्रतिकुर्वन्ति तद्दत्ताः प्रभवोऽपि हि ।४८।
 इति पुत्रकृताधेन सोऽनुतप्तो महामुनिः । स्वयं विप्रकृतो राजा नैवाधं तदचिन्तयत् ।४९।
 प्रायशः साधवो लोके परद्वन्द्वेषु योजिताः । न व्यथन्ति न हष्यन्ति यत आत्माऽगुणाश्रयः ।५०।
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे विप्रशापोपलभ्नं नामाष्टादशोऽध्यायः ।१८।

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

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



अथैकोनविंशोऽध्यायः

Discourse XIX

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

सूत उवाच

महीपतिस्त्वथ तत्कर्म गर्हि विचिन्तयन्नात्मकृतं सुदुर्मनाः ।
 अहो मया नीचमनार्थवत्कृतं निरागसि ब्रहणि गूढतेजसि । १ ।
 ध्रुवं ततो मे कृतदेवहेलनाद् दुरत्ययं व्यसनं नातिदीर्घत् ।
 तदस्तु कामं त्वधनिष्कृताय यथा न कुर्या पुनरेवमद्भा । २ ।
 अद्यैव राज्यं बलमृद्धकोशं प्रकोपितब्रह्यकुलानलो मे ।
 दहत्वभद्रस्य पुनर्न मेऽभूत् पापीयसी धीर्द्धिजदेवगोभ्यः । ३ ।
 स चिन्तयन्नित्यमथाशृणोद् यथा मुनेः सुतोक्तो निर्ऋतिस्तक्षकारव्यः ।
 स साधु मेने नचिरेण तक्षकानलं प्रसक्तस्य विरक्तिकारणम् । ४ ।
 अथो विहायेमममुं च लोकं विमर्शितौ हेयतया पुरस्तात् ।
 कृष्णाङ्गिरसेवामधिमन्यमान उपाविशत् प्रायममर्त्यनद्याम् । ५ ।
 या वै लसच्छ्रीतुलसीविमिश्रकृष्णाङ्गिरेणवभ्यधिकाष्टुनेत्री ।
 पुनाति लोकानुभयत्र सेशान् कस्तां न सेवेत मरिष्यमाणः । ६ ।
 इति व्यवच्छिद्य स पाण्डवेयः प्रायोपवेशं प्रति विष्णुपद्याम् ।
 दध्यौ मुकुन्दाङ्गिरमनन्यभावो मुनिव्रतो मुक्तसमस्तसङ्गः । ७ ।
 तत्रोपजग्मुर्भुवनं पुनाना महानुभावा मुनयः सशिष्याः ।
 प्रायेण तीर्थाभिगमापदेशैः स्वयं हि तीर्थानि पुनन्ति सन्तः । ८ ।
 अत्रिवसिष्टश्चवनः शरद्वानरिष्टनेमिर्भृगुरङ्गिराश्च ।
 पराशरो गाधिसुतोऽथ राम उत्थ्य इन्द्रप्रमदेध्मवाहौ । ९ ।
 मेधातिथिदेवल आश्चिषेणो भारद्वाजो गौतमः पिप्पलादः ।
 मैत्रेय और्वः कवषः कुम्भयोनिर्देष्यायनो भगवान्नारदश्च । १० ।
 अन्ये च देवर्षिब्रह्मर्षिवर्या राजर्षिवर्या अरुणादयश्च ।
 नानार्थेयप्रवरान् समेतानभ्यर्थं राजा शिरसा ववन्दे । ११ ।
 सुखोपविष्टेष्वथ तेषु भूयः कृतप्रणामः स्वचिकीर्षितं यत् ।
 विज्ञापयामास विविक्तचेता उपस्थितोऽग्रेभिगृहीतपाणिः । १२ ।

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

राजोवाच

अहो वयं धन्यतमा नृपाणां महत्तमानुग्रहणीयशीलः ।
 राजां कुलं ब्राह्मणपादशौचाद् दूराद् विसृष्टं बत गर्वकर्म ।१३।
 तस्यैव मेऽघस्य परावरेशो व्यासक्तचित्तस्य गृहेष्वभीक्षणम् ।
 निर्वेदमूले द्विजशापरूपो यत्र प्रसक्तो भयमाशु धते ।१४।
 तं मोपयातं प्रतियन्तु किप्रा गङ्गा च देवी धृतचित्तमीशो ।
 द्विजोपसृष्टः कुहकस्तक्षको वा दशत्वलं गायत विष्णुगाथाः ।१५।
 पुनश्च भूयाद्गवत्यनन्ते रतिः प्रसङ्गश्च तदश्रयेषु ।
 महत्सु यां यामुपयामि सृष्टि मैत्र्यस्तु सर्वत्र नमो द्विजेभ्यः ।१६।

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

इति स्म राजाध्यवसाययुक्तः प्राचीनमूलेषु कुशेषु धीरः ।

उद्दमुखो दक्षिणकूल आस्ते समुद्रपत्याः स्वसुतन्यस्तभारः । १७ ।

एवं च तस्मिन्नरदेवदेवे प्रायोपविष्टे दिवि देवसङ्घाः ।

प्रशस्य भूमौ व्यक्तिरन् प्रसूनैर्मुदा मुहुर्दुन्दुभयश्च नेदुः । १८ ।

महर्षयो वै समुपागता ये प्रशस्य साधित्यनुमोदमानाः ।

ऊचुः प्रजानुग्रहशीलसारा यदुत्तमश्लोकगुणाभिस्त्वपम् । १९ ।

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

न वा इदं राजर्विवर्य चित्रं भवत्सु कृष्णं समनुब्रतेषु ।

येऽध्यासनं राजकिरीटजुष्टं सद्यो जहुर्भगवत्पार्श्वकामाः । २० ।

सर्वे वयं तावदिहास्महेऽद्य कलेवरं यावदसौ विहाय ।

लोकं परं विरजस्कं विशोकं यास्यत्ययं भागवतप्रथानः । २१ ।

आश्रुत्य तदृषिगणवचः परीक्षित् समं मधुच्युद् गुरु चाव्यलीकम् ।

आभाषतैनानभिनन्द्य युक्तान् शुश्रूषमाणश्चरितानि विष्णोः । २२ ।

समागताः सर्वत एव सर्वे वेदा यथा मूर्तिधरास्त्रिपृष्ठे ।

नेहाथवामुत्र च कश्चनार्थं ऋते परानुग्रहमात्मशीलम् । २३ ।

ततश्च वः पृच्छ्यमिमं विपृच्छे विश्रभ्य विप्रा इतिकृत्यतायाम् ।

सर्वात्मना प्रियमाणैश्च कृत्यं शुद्धं च तत्रामृशताभियुक्ताः । २४ ।

तत्राभवद्गवान् व्यासपुत्रो यदृच्छया गामटमानोऽनपेक्षः ।
 अलक्ष्यलिङ्गो निजलाभतुष्टे वृतश्च बालैरवधूतवेषः ।२५।
 तं द्वयष्टवर्षं सुकुमारपादकरोरुबाह्वंसकपोलगात्रम् ।
 चावर्यिताक्षोन्नसतुल्यकर्णसुभ्रवाननं कम्बुमुजातकण्ठम् ।२६।
 निगृहजन्मं पृथुतुङ्गवक्षसमावर्तनाभिं वलिवल्पूदरं च ।
 दिगम्बरं वक्त्रविकीर्णकेशं प्रलम्बबाहुं स्वमरोत्तमाभम् ।२७।
 श्यामं सदापीच्यवयोऽङ्गलक्ष्या श्लीणां मनोज्ञं रुचिरस्मितेन ।
 प्रत्युथितास्ते मुनयः स्वासनेभ्यस्तल्लक्षणज्ञा अपि गूढवर्चसम् ।२८।

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

* King Parīkṣit asks here the following two questions:—

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

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

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

स विष्णुरातोऽतिथय आगताय तस्मै सपर्या शिरसाऽजहार ।
 ततो निवृत्ता हृबुधाः स्त्रियोऽर्थका महासने सोपविवेश पूजितः ।२९।
 स संवृतस्तत्र महान् महीयसां ब्रह्मिराजघिदेवर्धिसङ्घैः ।
 व्यरोचतालं भगवान् यथेन्दुर्ग्रहक्षतारानिकरैः परीतः ।३०।
 प्रशान्तमासीनमकुण्ठमेधसं मुनि नृपो भागवतोऽभ्युपेत्य ।
 प्रणम्य मूर्धावहितः कृताञ्चलिन्त्वा गिरा सूनृतयान्वपृच्छत् ।३१।

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

परीक्षिदुवाच

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

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

सूत उवाच

एवमाभाषितः पृष्ठः स राजा श्लक्षण्या गिरा । प्रत्यभाषत धर्मजो भगवान् बादरायणिः । ४० ।

इति श्रीमद्भागवते महापुराणे वैयासिक्यामष्टादशसाहस्र्यां पारमहंस्यां संहितायां प्रथमस्कन्धे शुकागमनं

नामैकोनविंशोऽध्यायः । १९ ।

— ::x:: —

इति प्रथमः स्कन्धः समाप्तः ।

। हरिः ॐ तत्सत् ।

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

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



END OF BOOK ONE



ॐ श्रीपरमात्मने नमः

श्रीमद्भागवतमहापुराणम्

द्वितीयः स्कन्धः

अथ प्रथमोऽध्यायः

Śrīmad Bhāgavata Mahāpurāṇa

Book Two Discourse I

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

श्रीशुक उवाच

वरीयानेष ते प्रश्नः कृतो लोकहितो नृप । आत्मवित्सम्पतः पुंसां श्रोतव्यादिषु यः परः । १ ।
 श्रोतव्यादीनि राजेन्द्र नृणां सन्ति सहस्रशः । अपश्यतामात्मतत्त्वं गृहेषु गृहमेधिनाम् । २ ।
 निद्रया ह्रियते नक्तं व्यवायेन च वा वयः । दिवा चार्थेहया राजन् कुटुम्बभरणेन वा । ३ ।
 देहापत्यकलत्रादिष्वात्पसैन्येष्वसत्त्वपि । तेषां प्रमत्तो निधनं पश्यन्नपि न पश्यति । ४ ।
 तस्माद् भारत सर्वात्मा भगवानीश्वरो हरिः । श्रोतव्यः कीर्तिव्यश्च स्मर्तव्यश्चेच्छताभयम् । ५ ।
 एतावान् सांख्ययोगाभ्यां स्वर्धमपरिनिष्ठया । जन्मलाभः परः पुंसामन्ते नारायणसृतिः । ६ ।
 प्रायेण मुनयो राजन् निवृत्ता विधिषेधतः । नैर्गुण्यस्था रमन्ते स्म गुणानुकथने हरेः । ७ ।
 इदं भागवतं नाम पुराणं ब्रह्मसम्मितम् । अधीतवान् द्वापरादौ पितुद्वेष्यायनादहम् । ८ ।
 परिनिष्ठितोऽपि नैर्गुण्य उत्तमश्लोकलीलया । गृहीतचेता राजर्णे आख्यानं यदधीतवान् । ९ ।
 तदहं तेऽभिधास्यामि महापौरुषिको भवान् । यस्य श्रद्धतामाशु स्यान्मुकुन्दे मतिः सती । १० ।
 एतत्रिविद्यमानानामिच्छतामकुतोभयम् । योगिनां नृप निणीतिं हरेनामानुकीर्तनम् । ११ ।
 किं प्रमत्तस्य बहुभिः परोक्षैर्हयनैरिह । वरं मुहूर्तं विदितं घटेत श्रेयसे यतः । १२ ।
 खदवाङ्गो नाम राजर्णिज्ञत्वेयत्तामिहायुषः । मुहूर्तस्वर्वमुत्सृज्य गतवानभयं हरिम् । १३ ।
 तवायेतहि कौरव्य सप्ताहं जीवितावधिः । उपकल्पय तत्सर्वं तावद्यत्साम्परायिकम् । १४ ।
 अन्तकाले तु पुरुष आगते गतसाध्वसः । छिन्नादसङ्गशङ्केण सृहां देहेन्तु ये च तम् । १५ ।
 गृहात् प्रब्रजितो धीरः पुण्यतीर्थजलामूतः । शुचौ विविक्त आसीनो विधिवत्कलिपतासने । १६ ।
 अभ्यसेन्मनसा शुद्धं त्रिवृद्भ्रह्माक्षरं परम् । मनो यच्छेजितश्वासो ब्रह्मबीजमविस्मरन् । १७ ।
 नियच्छेद्विषयेभ्योऽक्षान्मनसा बुद्धिसारथिः । मनः कर्मभिराक्षिप्तं शुभार्थं धारयेद्द्विया । १८ ।

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

पदं तत्परमं विष्णोर्मनो यत्र प्रसीदति । १९ ।

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

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

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

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

राजोवाच

यथा सन्धार्यते ब्रह्मान् धारणा यत्र सम्मता । यादृशी वा हरेदाशु पुरुषस्य मनोमलम् । २२ ।

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

श्रीशुक उवाच

जितासनो जितश्वासो जितसङ्गो जितेन्द्रियः । स्थूले भगवतो रूपे मनः सन्धारयेद्द्विया । २३ ।

विशेषस्तस्य देहोऽयं स्थविष्टुश्च स्थवीयसाम् । यत्रेदं दृश्यते विश्वं भूतं भव्यं भवत्य सत् । २४ ।

आप्णकोशे शरीरेऽस्मिन् सप्तावरणसंयुते । वैराजः पुरुषो योऽसौ भगवान् धारणाश्रयः । २५ ।

पातालमेतस्य हि पादमूलं पठन्ति पार्षिष्ठ्रिपदे रसातलम् ।

महातलं विश्वसृजोऽथ गुल्फौ तलातलं वै पुरुषस्य जड्बे । २६ ।

द्वे जानुनी सुतलं विश्वपूर्तेऽरुद्धयं वितलं चातलं च ।

महीतलं तज्जधनं महीपते नभस्तलं नाभिसरो गृणन्ति । २७ ।

उरःस्थलं ज्योतिरनीकमस्य ग्रीवा महर्वदनं वै जनोऽस्य ।

तपो रराटीं विदुरादिपुंसः सत्यं तु शीर्षाणि सहस्रशीर्षाः । २८ ।

इन्द्रादयो बाहव आहुरुत्त्वाः कण्ठैः दिशः श्रोत्रममुष्य शब्दः ।

नासत्यदस्त्रौ परमस्य नासे घ्राणोऽस्य गन्धो मुखमग्निरिद्धः । २९ ।

द्यौरक्षिणी चक्षुरभूत्पतङ्गः पक्षमाणि विष्णोरहनी उभे च ।

तद्भूविजृष्मः परमेष्ठिथिष्यमापोऽस्य तालू रस एव जिह्वा । ३० ।

छन्दांस्यनन्तस्य शिरो गृणन्ति दंष्ट्रा यमः स्तेहकला द्विजानि ।

हासो जनोन्मादकरी च माया दुरन्तसर्गो यदपाङ्गमोक्षः । ३१ ।

ब्रीडोत्तरोष्टोऽधर एव लोभो धर्मः स्तनोऽधर्मपथोऽस्य पृष्ठम् ।

कस्तस्य मेद्रं वृषणौ च मित्रौ कुक्षिः समुद्रा गिरयोऽस्थिसङ्गाः । ३२ ।

नद्योऽस्य नाड्योऽथ तनूरुहाणि महीरुहा विश्वतनोर्नृपेन्द्र ।

अनन्तवीर्यः श्वसितं मातरिश्वा गतिर्वयः कर्म गुणप्रवाहः । ३३ ।

ईशस्य केशान् विदुरम्बुवाहान् वासस्तु सन्ध्यां कुरुवर्य भूमः ।

अव्यक्तमाहुर्दद्यं मनश्च स चन्द्रमाः सर्वविकारकोशः । ३४ ।

विज्ञानशक्तिं महिमामनन्ति सर्वात्मनोऽन्तःकरणं गिरित्रम् ।

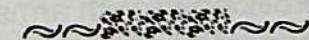
अश्वाश्वतर्युष्ट्रगजा नखानि सर्वे मृगाः पशवः श्रोणिदेशे । ३५ ।
 वयांसि तदव्याकरणं विचित्रं मनुर्मनीषा मनुजो निवासः ।
 गन्धर्वविद्याधरचारणाप्सरःस्वरस्मृतीरसुरानीकवीर्यः । ३६ ।
 ब्रह्माननं क्षत्रभुजो महात्मा विङ्गुरद्विग्निश्रितकृष्णावर्णः ।
 नानाभिधाभीज्यगणोपपन्नो द्रव्यात्मकः कर्म वितानयोगः । ३७ ।
 इयानसाकीश्वरविग्रहस्य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

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वितीयस्कन्दे महापुरुषसंस्थानुवर्णे प्रथमोऽध्यायः । १ ।

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

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

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



अथ द्वितीयोऽध्यायः

Discourse II

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

श्रीशुक उवाच

एवं पुरा धारण्याऽस्तमयोनिर्नष्टं सृति प्रत्यवरुद्ध्य तुष्टात् ।
 तथा ससर्जेदममोघदृष्ट्यथाप्ययात् प्राग् व्यवसायबुद्धिः । १ ।
 शाब्दस्य हि ब्रह्मण् एष पन्था यन्नामभिर्धायति धीरपार्थैः ।
 परिभ्रमस्त्र न विन्दतेर्थान् मायामये वासनया शयानः । २ ।

अतः कविनामिसु यावदर्थः स्यादप्रमत्तो व्यवसायबुद्धिः ।
 सिद्धेऽन्यथार्थे न यतेत तत्र परिश्रमं तत्र समीक्षमाणः । ३ ।
 सत्यां क्षितौ किं कशिपोः प्रयासैर्बाहौ स्वसिद्धे ह्युपर्बहृणैः किम् ।
 सत्यञ्जलौ किं पुरुथान्नपात्र्या दिग्वल्कलादौ सति किं दुर्कूलैः । ४ ।
 चीराणि किं पथि न सन्ति दिशन्ति भिक्षां नैवाद्घिपाः परभृतः सरितोऽप्यशुष्ठन् ।
 रुद्धा गुहाः किमजितोऽवति नोपसन्नान् कस्माद् भजन्ति कवयो धनदुर्मदास्थान् । ५ ।
 एवं स्वचिते स्वत एव सिद्ध आत्मा प्रियोऽर्थे भगवाननन्तः ।
 तं निर्वृतो नियतार्थे भजेत संसारहेतूपरमश्च यत्र । ६ ।
 कस्तां त्वनादृत्य परानुचिन्तामृते पशूनसर्ती नाम युज्यात् ।
 पश्यञ्जनं पतितं वैतरण्यां स्वकर्मजान् परितापाञ्जुषाणम् । ७ ।

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

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

प्रसन्नवक्त्रं नलिनायतेक्षणं कदम्बकिञ्चल्कपिशङ्गवाससम् ।
 लसन्महारत्तिरणमयाङ्गं सुरन्महारत्तिरीटकुण्डलम् । १ ।
 उन्निद्रहत्पङ्कजकर्णिकालये योगेश्वरास्थापितपादपल्लवम् ।
 श्रीलक्ष्मणं कौसुभरत्तकच्छरमम्लानलक्ष्म्या वनमालयाऽचितम् । १० ।
 विभूषितं मेखलयाङ्गुलीयकैर्महाधनैर्नूपुरकङ्गणादिभिः ।
 स्त्रिग्यामलाकुञ्जितनीलकुञ्जलैर्विरोचमाननहासपेशलम् । ११ ।
 अदीनलीलाहसितेक्षणोल्लसदभूभङ्गसंसूचितभूर्यनुग्रहम् ।
 ईक्षेत चिन्तामयमेनमीश्वरं यावन्मनो धारणयावतिष्ठते । १२ ।
 एकैकशोऽङ्गानि धियानुभावयेत् पादादि यावद्धसितं गदाभृतः ।
 जितं जितं स्थानमपोह्य धारयेत् परं परं शुद्ध्यति धीर्यथा यथा । १३ ।
 यावत्र जायेत परावरेऽस्मिन् विश्वेश्वरे द्रष्टुरि भक्तियोगः ।
 तावत् स्थवीयः पुरुषस्य रूपं क्रियावसाने प्रयतः स्मरेत् । १४ ।

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

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

परं पदं वैष्णवमामनन्ति तद् यन्नेति नेतीत्यतदुत्सिसृक्षवः ।
 विसृज्य दौरात्यमनन्यसौहृदा हृदोपगुह्यार्हपदं पदे पदे १८ ।
 इत्थं मुनिस्तूपरमेद् व्यवस्थितो विज्ञानदृग्वीर्यसुरन्धिताशयः ।
 स्वपार्षिणाऽपीड्य गुदं ततोऽनिलं स्थानेषु षट्सूत्रमयेजितक्लमः १९ ।
 नाश्यां स्थितं हृद्यधिरोप्य तस्मादुदानगत्योरसि तं नयेन्मुनिः ।
 ततोऽनुसन्धाय धिया मनस्वी स्वतालुमूलं शनकैर्नयेत २० ।
 तस्माद् भृत्योरन्तरमुन्नयेत निरुद्धसप्तायतनोऽनपेक्षः ।
 स्थित्वा मुहूर्तार्धमकुण्ठदृष्टिर्भिर्द्य मूर्धन् विसृजेत्परं गतः २१ ।

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

यदि प्रयास्यन् नृप पारमेष्ठ्यं वैहायसानामुत यद् विहारम् ।
 अष्टाधिपत्यं गुणसत्रिवाये सहैव गच्छेन्मनसेन्द्रियैश्च २२ ।
 योगेश्वराणां गतिमाहृन्तर्बहिन्निलोक्याः पवनान्तरात्मनाम् ।
 न कर्मभिस्तां गतिमामुवन्ति विद्यातपोयोगसमाधिभाजाम् २३ ।

वैश्वानं याति विहायसा गतः सुषुम्णाया ब्रह्मपथेन शोचिषा ।
विधूतकल्कोऽथ हरेरुदस्तात् प्रयाति चक्रं नृप शैशुमारम् । २४ ।

तद् विश्वनाभिं त्वतिवर्त्य विष्णोरणीयसा विरजेनात्मनैकः ।
नमस्कृतं ब्रह्मविदामुपैति कल्पायुषो यद्विबुधा रमन्ते । २५ ।
अथो अनन्तस्य मुखानलेन दन्दह्यमानं स निरीक्ष्य विश्वम् ।
निर्याति सिद्धेश्वरजुष्टिध्ययं यद् द्वैपरार्थ्यं तदु पारमेष्ठ्यम् । २६ ।
न यत्र शोको न जरा न मृत्युर्नार्तिर्न चोद्रेग ऋते कुतश्चित् ।
यच्चित्तोऽदः कृपयानिदंविदां दुरन्तदुःखप्रभवानुदर्शनात् । २७ ।
ततो विशेषं प्रतिपद्य निर्भयस्तेनात्मनापोऽनलमूर्तिरत्वरन् ।
ज्योतिर्मयो वायुमुपेत्य काले वाच्चात्मना खं बृहदात्मलिङ्गम् । २८ ।
घ्राणेन गन्धं रसनेन वै रसं रूपं तु दृष्ट्या श्वसनं त्वचैव ।
श्रोत्रेण चोपेत्य नभोगुणत्वं प्राणेन चाकूतिमुपैति योगी । २९ ।
स भूतसूक्ष्मेन्द्रियसंनिकर्षं मनोमयं देवमयं विकार्यम् ।
संसाद्य गत्या सह तेन याति विज्ञानतत्त्वं गुणसंनिरोधम् । ३० ।
तेनात्मनाऽत्मानमुपैति शान्त्यानन्दमानन्दमयोऽवसाने ।
एतां गतिं भागवतीं गतो यः स वै पुनर्नेह विषज्जतेऽङ्ग । ३१ ।
एते सृती ते नृप वेदगीते त्वयाभिपृष्टे ह सनातने च ।
ये वै पुरा ब्रह्मण आह पृष्ठ आराधितो भगवान् वासुदेवः । ३२ ।
न ह्यतोऽन्यः शिवः पन्था विशतः संसृताविह । वासुदेवे भगवति भक्तियोगो यतो भवेत् । ३३ ।
भगवान् ब्रह्म कात्स्न्येन त्रिरन्वीक्ष्य मनीषया । तदध्यवस्थत् कूटस्थो रतिरात्मन् यतो भवेत् । ३४ ।
भगवान् सर्वभूतेषु लक्षितः स्वात्मना हरिः । दृश्यैर्बुद्ध्यादिभिर्दृष्टा लक्षणैरनुमापकैः । ३५ ।
तस्मात् सर्वात्मना राजन् हरिः सर्वत्र सर्वदा । श्रोतव्यः कीर्तितव्यश्च स्मर्तव्यो भगवान्नृणाम् । ३६ ।
यिबन्ति ये भगवत आत्मनः सतां कथामृतं श्रवणपुटेषु सम्भृतम् ।
पुनन्ति ते विषयविदूषिताशयं ब्रजन्ति तच्चरणसरोरुहान्तिकम् । ३७ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वितीयस्कन्धे पुरुषसंस्थावर्णनं नाम द्वितीयोऽध्यायः । २ ।

If, on the other hand, O king, the Yogi intends to visit the Brahmaloka (Brahmā's abode) or, having acquired the eight supernatural powers,* to sport in the company of the Siddhas (a class of celestial beings), that move about in the air, or again to move about in any particular realm of the universe made up of the three Guṇas (modes of Prakṛti), he should depart (from the body), taking the mind and senses with him. (22) It is said that the masters

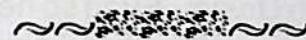
* The eight superhuman powers are : Anīmā, the power of assuming a form as minute as an atom; Laghimā, extreme lightness; Prāpti, attaining anything (e.g., the moon) with the tip of one's finger; Prākāmya, irresistible will; Mahimā, illimitable bulk; Iśitā, supreme dominion; Vaśitā, subjugating all by occult power and Kāmāvasāyitā, suppressing all desires.

of Yoga, who practise worship of God, austere penance, Yoga (abstraction) and Jñāna (Self-Knowledge), and whose body is as subtle as air, can freely move inside as well as outside the three worlds (the earth, heaven and the lower worlds). People cannot have such unimpeded movement (in any part of the universe) through mere Karma (ritual). (23) O king, the Yogi who proceeds to the Brahmaloka (the abode of Brahmā) through the bright Susumṇā* reaches first the abode of Vaiśwānara (the god of fire) through the heavens. Shaking off whatever trace of impurity is still left in him, he then rises upwards to the stellar sphere, resembling in shape the figure of a dolphin and presided over by Lord Viṣṇu. (24) Passing beyond this sphere, presided over by Viṣṇu, which is like a navel to the wheel of this universe, he ascends alone in his most subtle and pure body to the realm called Maharloka (the region immediately enclosing Indra's paradise), which is adored even by the knowers of Brahma, and which is the delightful abode of gods that live for a whole Kalpa (a day of Brahmā). (25) Thereafter (at the end of the Kalpa) when he sees the whole world below being consumed by the fire proceeding from the mouth of Lord Ananta (Śeṣa), he rises still higher to Brahmā's abode, where the foremost among the Siddhas reside in their aerial cars and which lasts for two Parārdhas (the full span of Brahmā's life). (26) There is no grief nor agony, neither old age nor death in that sphere, much less fear of any kind. The only agony they suffer from is the mental anguish they feel out of compassion when they see people who have no knowledge of the process of meditation as described above undergoing repeated births and deaths, that entail endless suffering. (27) Then (after reaching the Satyaloka) he fearlessly unites his subtle body with the earth and thereafter steadily pierces the seven sheaths encasing the earth as below. From his terrestrial form he passes on to the watery and from the aqueous to the fiery sheath; again, from his fiery form he makes his way into the aerial sheath, and lastly from his aerial form in course of time he enters the ethereal sheath, which is an index to the infinitude of Brahma. (28) Again, through his olfactory sense the Yogi returns to the subtle element of smell, through the sense of taste to the subtle element of taste, through the sense of sight to the subtle element of colour, through the sense of touch to the subtle element of touch, through the auditory sense to the subtle element of sound and through each organ of action to the functioning power of each and thus all of them return to their subtle form. (29) (Thus reaching beyond the gross and subtle sheaths of the five elements) the Yogi enters the ego. He dissolves the subtle elements into the Tāmasika ego, the senses into the Rājasika and the mind as well as the deities presiding over the senses into the Sāttvika ego. Then, through the same process (of dissolution) he returns along with the ego to the principle of cosmic intelligence (Mahat-tattva) and finally to Prakṛti (in which merge all the three Guṇas). (30) Again, during the final dissolution (when Prakṛti too merges in God) the Yogi who becomes all-blissful now, merges with that pure blissful form in God, who is perfectly tranquil and bliss itself. Dear Parīkṣit, he who attains this divine goal no more returns to this world of matter (transmigration). (31) These, O king, are the two eternal paths recommended by the Vedas, about which you enquired of me. Of yore, when Brahmā (the Creator) worshipped Lord Vāsudeva (Viṣṇu) and interrogated Him, it was these two paths that were taught to him by the Lord. (32) For him who has fallen into the whirlpool of transmigration there is no blessed path other than that which makes for devotion to Lord Vāsudeva. (33) Having critically studied the Vedas with a concentrated mind thrice over, Brahmā concluded by force of his reason that alone to be the highest virtue, by which one is able to develop exclusive devotion to Śrī Kṛṣṇa (the Self of the Universe). (34) Lord Śrī Hari alone is seen as abiding in all (animate and inanimate) beings as their very self; for the

*A particular air tube of the body lying between those called Idā and Piṅgalā, and believed to be one of the passage for the air or the spirit.

intellect and other phenomenal objects are adjuncts that lead us to infer the existence of the Lord, who is the all-witnessing seer. (35) Therefore, O king, men should always and under all circumstances with their whole being listen to, recite and revolve in their mind (the stories of) Lord Śrī Hari alone. (36) They who drink in the nectar-like stories of the Lord, the Soul of the universe, poured into the cups of their ears by holy men, are able to purify their heart, which has been contaminated through contact with the pleasures of sense, and attain proximity to His lotus-feet. (37)

Thus ends the second discourse entitled "A Description of the Lord's Divine Form", in Book Two of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahārṣa-Samhitā.



अथ तृतीयोऽध्यायः

Discourse III

Worship of different deities for the gratification of various desires and the superiority of Devotion to the Lord

श्रीशुक उवाच

एवमेतन्निगदितं पृष्ठवान् यद्भवान् मम । नृणां यन्मियमाणानां मनुष्येषु मनीषिणाम् । १ ।
ब्रह्मवर्चसकामस्तु यजेत् ब्रह्मणस्पतिम् । इन्द्रमिन्द्रियकामस्तु प्रजाकामः प्रजापतीन् । २ ।
देवीं मायां तु श्रीकामस्तेजस्कामो विभावसुम् । वसुकामो वसून् रुद्रान् वीर्यकामोऽथ वीर्यवान् । ३ ।
अन्नाद्यकामस्त्वदिति स्वर्गकामोऽदितेः सुतान् । विश्वान्देवान् राज्यकामः साध्यान्संसाधको विशाम् । ४ ।
आयुष्कामोऽश्विनौ देवौ पुष्टिकाम इलां यजेत् । प्रतिष्ठाकामः पुरुषो रोदसी लोकमातरौ । ५ ।
रूपाभिकामो गन्धर्वान् खीकामोऽप्सरउर्वशीम् । आधिपत्यकामः सर्वेषां यजेत् परमेष्ठिनम् । ६ ।
यज्ञं यजेद् यशस्कामः कोशकामः प्रचेतसम् । विद्याकामस्तु गिरिशं दाम्पत्यार्थं उमां सतीम् । ७ ।
धर्मार्थं उत्तमश्लोकं तन्तुं तन्वन् पितृन् यजेत् । रक्षाकामः पुण्यजनानोजस्कामो मरुदणान् । ८ ।
राज्यकामो मनून् देवान् निर्वृतिं त्वभिचरन् यजेत् । कामकामो यजेत् सोममकामः पुरुषं परम् । ९ ।
अकामः सर्वकामो वा मोक्षकाम उदारधीः । तीव्रेण भक्तियोगेन यजेत् पुरुषं परम् । १० ।
एतावानेव यजतामिह निःश्रेयसोदयः । भगवत्यचलो भावो यद् भागवतसंगतः । ११ ।
ज्ञानं यदा प्रतिनिवृत्तगुणोर्मिचक्रमात्मप्रसाद उत् यत्र गुणेष्वसङ्गः ।
कैवल्यसम्मतपथस्त्वथ भक्तियोगः को निर्वृतो हरिकथासु रति न कुर्यात् । १२ ।

Śrī Śuka said : I have thus told you all you asked me, viz., what should men who are thoughtful among human beings do, when their end has arrived. (1) A seeker of pre-eminence in sacred knowledge should worship the sage Brhaspati (the preceptor of the gods). Even so he who seeks to acquire keenness of the senses should worship Indra; while a seeker of progeny should propitiate the Prajāpatis (gods presiding over creation). (2) The seeker of prosperity should worship the divine Māyā (the Lord's own potency or the Goddess presiding over Prakṛti or Primordial Matter) and the seeker of indefatigable energy should

adore the god of fire. Similarly, a seeker of wealth should worship the class of gods known as the Vasus; while the powerful man who aspires for more power should worship another class of gods called the Rudras (part manifestations of Lord Śiva). (3) A seeker of food and foodstuffs should worship Aditi (the mother of the gods); while he who seeks (an abode in) heaven should adore the sons of Aditi (the twelve Ādityas). A seeker of sovereignty should worship the Viśwedevas (a particular class of gods born of Viśwā); while a ruler who desires to secure the allegiance of his subjects should worship the Sādhyas (another class of gods). (4) A seeker of long life should worship the twin gods, the Aświns (the physicians of the gods) and he who desires stoutness should worship the goddess Earth. Similarly he who seeks stability of position or worldly prestige should adore the two mothers of the world, the goddess Earth and Dyauh (the goddess presiding over the heavens). (5) A seeker of personal charm should worship the Gandharvas; while he who desires to have a (lovely) wife should adore the celestial nymph Urvaśī. Even so he who seeks lordship over all should worship Brahmā. (6) A seeker of renown should worship Lord Viṣṇu (the lord of sacrifices or the deity presiding over sacrifices), while a seeker of treasures should adore Varuṇa (the god presiding over the waters). Even so he who seeks to acquire learning should worship Lord Śiva; while a seeker of conjugal happiness should adore Goddess Umā, so devoted to Her lord. (7) He who aspires to lead a pious life should worship Lord Viṣṇu of excellent renown; while he who desires to propagate his race should adore the Pitṛs (the manes). He who seeks protection against odds should worship the Yakṣas (a class of demigods); while a seeker of bodily vigour should adore the class of gods known as the Maruts (the wind-gods). (8) He who seeks to acquire a kingdom should worship the gods that rule over the world for a whole Manvantara (the age or period of a Manu); while he who seeks to employ spells for some malevolent purpose should adore Nirṛti (the goddess of death or the demon presiding over the south-west). Even so the seeker of sense-gratification should worship Soma (the moon-god); while he who longs for the cessation of all desires should adore the Lord who transcends Prakṛti or Matter. (9) A wise man, however—whether he has no desire at all or is actuated by all sorts of desires (all those mentioned in the above verses and others too) or seeks liberation (final beatitude)—should worship the Supreme Person with intense devotion. (10) The attainment of the highest good even for those who worship Indra and the other gods lies in developing unswerving devotion to the Lord through the fellowship of His devotees. (11) As a result of the discourses on Śrī Hari (that are held in the company of devotees) dawns that spiritual enlightenment which sets at rest the waves in the form of passions; nay, the heart gets purified and is filled with joy and one develops an aversion for the pleasures of sense and a love for devotion, which is an esteemed road to final beatitude. Having once tasted the joy of listening to such discourses on Śrī Hari, who would cease taking delight in them? (12)

शौनक उवाच

इत्यभिव्याहतं राजा निशम्य भरतर्षभः । किमन्यत्पृष्ठवान् भूयो वैयासकिपृष्ठिं कविम् । १३ ।
एतच्छुश्रूषतां विद्वन् सूत नोऽर्हसि भाषितुम् । कथा हरिकथोदर्काः सतां स्युः सदसि ध्रुवम् । १४ ।
स वै भागवतो राजा पाण्डवेयो महारथः । बालक्रीडनकैः क्रीडन् कृष्णक्रीडां य आददे । १५ ।
वैयासकिश्च भगवान् वासुदेवपरायणः । उरुगायगुणोदाराः सतां सुहिं समागमे । १६ ।
आयुर्हरति वै पुंसामृद्यन्तस्तं च यत्रसौ । तस्यर्ते यत्क्षणो नीत उत्तमश्लोकवार्तया । १७ ।
तरवः किं न जीवन्ति भस्त्राः किं न श्वसन्त्युत । न खादन्ति न मेहन्ति किं ग्रामपश्चावोऽपरे । १८ ।
श्विङ्वराहोष्ट्रखरैः संस्तुतः पुरुषः पशुः । न यत्कर्णपथोपेतो जातु नाम गदाग्रजः । १९ ।

बिले बतोस्क्रमविक्रमान् ये न शृणवतः कर्णपुटे नरस्य ।
जिह्वासती दार्दुरिकेव सूत न चोपगायत्युरुगायगाथा: १२० ।
भारः परं पद्मकिरीटजुष्टमप्युत्तमाङ्गं न नमेनुकुन्दम् ।
शावौ करौ नो कुरुतः सपर्या हरेलसत्काञ्जनकङ्गणौ वा १२१ ।
बहर्यिते ते नयने नराणां लिङ्गानि विष्णोर्न निरीक्षतो ये ।
पादौ नृणां तौ द्रुमजन्मभाजौ क्षेत्राणि नानुब्रजतो हरेयौ १२२ ।
जीवञ्छवो भागवताइघ्रेरेणुं न जातु मर्त्योऽभिलभेत यस्तु ।
श्रीविष्णुपद्मा मनुजस्तुलस्याः श्वसञ्छवो यस्तु न वेद गन्धम् १२३ ।
तदश्मसारं हृदयं बतेदं यद् गृह्णमाणैर्हरिनामधेयैः ।
न विक्रियेताथ यदा विकारो नेत्रे जलं गात्रसुहेषु हर्षः १२४ ।
अथाभिधेह्यङ्गं मनोऽनुकूलं प्रभाषसे भागवतप्रधानः ।
यदाह वैयासकिरात्मविद्याविशारदो नृपतिं साधु पृष्ठः १२५ ।
इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वितीयस्कृते तृतीयोऽध्यायः १३ ।

Saunaka said : On hearing these words of Śuka what else did king Parīkṣit, the foremost of the Bharatas, then ask the son of Vyāsa, who was not only a seer but well-versed in the Vedas too ? (13) Sūta, learned as you are, kindly reveal all that to us, who are keen to hear the same. For in an assembly of holy men there must be talks that ultimately lead to discourses on Śrī Hari. (14) That great car-warrior, king Parīkṣit (a descendant of Pāṇḍu) was a great devotee of the Lord. Playing with toys loved by children, he made the worship of Śrī Kṛṣṇa as one of his sports. (15) The holy Śuka (the son of Vyāsa) is also exclusively devoted to Lord Vāsudeva (Śrī Kṛṣṇa); and it is but natural that where holy men meet there are sublime talks saturated with the virtues of the Lord, whose praises are sung by exalted souls well-versed in the Vedas. (16) The rising and setting sun steals away (in vain) the life of all human beings except that of the man who spends even a single moment in talks about the Lord of excellent fame. (17) Do not trees live ? Do not bellows also breathe ? And do not the other domestic animals (other than the human beast) take their food and copulate ? (18) The human beast who has never heard the story of Śrī Kṛṣṇa (the elder brother of Gada) has been declared to be as good as a dog, a swine, a camel and a donkey. (19) The ears of a man who does not hear (the stories of) the exploits of the Lord (whose doings are marvellous) are mere holes (that serve no useful purpose); and his tongue is as bad as that of a frog if it does not recount the stories of Lord Viṣṇu (who is extolled in numerous ways). (20) A head which, though decked with a silk turban or a crown, never bows to Lord Mukunda (the Bestower of Liberation), is only a burden. Even so the hands which, though adorned with wristlets of gold, never offer worship to Śrī Hari are as good as those of a dead man. (21) And those human eyes that do not gaze on the images of Lord Viṣṇu are as useless as the eyes on the tail of a peacock. Similarly, the human feet which do not visit places sacred to Śrī Hari are as good as the roots of trees. (22) A mortal who has never bathed himself in the dust from the feet of the Lord's devotees is really dead, though living; even so the man who has never known the fragrance of the sacred Tulasī (basil) leaves offered at the feet of Lord Viṣṇu is like a breathing corpse. (23) A heart which does not melt when Śrī Hari's names are being uttered (either by oneself or by others) is hard like stone. And when the heart melts, tears rush to one's eyes and the hair stand erect. (24) Dear Sūta, what you say is most agreeable to the mind. Now tell us what Śrī Śuka (the son of Vyāsa), the foremost of devotees and

perfect in the knowledge of the Spirit, told king Parīkṣit in reply to his excellent question. (25)

*Thus ends the third discourse in Book Two of the great
and glorious Bhāgavata-Purāṇa, otherwise
known as the Paramahāṁsa-Saṁhitā.*



अथ चतुर्थोऽध्यायः

Discourse IV

**The king asks a question about the creation of the universe and
the sage Śuka commences his discourse**

सूत उवाच

वैयासकेरिति वचस्तत्त्वनिश्चयमात्मनः । उपधार्य मति कृष्णो औत्तरेयः सर्तीं व्यधात् । १ ।
आत्मजायासुतागारपशुद्रविणबन्धुषु । राज्ये चाविकले नित्यं विरुद्धां ममतां जहौ । २ ।
पप्रच्छ चेममेवार्थं यन्मां पृच्छथ सत्तमाः । कृष्णानुभावश्रवणे श्रद्धानो महामनाः । ३ ।
संस्थां विज्ञाय संन्यस्य कर्म त्रैवर्गिकं च यत् । वासुदेवे भगवति आत्मभावं दृढं गतः । ४ ।

Sūta continued : On hearing these words of Śrī Śuka (the son of Vyāsa), which enabled him to ascertain the truth concerning the Supreme Spirit, king Parīkṣit (the son of Uttarā) exclusively devoted his pious mind to Śrī Kṛṣṇa's feet. (1) He shook off (in a moment) the deep-rooted attachment which he had conceived all that time for his own body, wife, sons, residence, animals, wealth and kinsmen as well as for his kingdom, that had known no trouble. (2) Having come to know of his death (beforehand), the high-minded Parīkṣit renounced all his duties connected with the first three objects of human pursuit (viz., Dharma, Artha and Kāma). He then established his complete identity with Lord Vāsudeva and, full of deep reverence for hearing the glory of Śrī Kṛṣṇa, asked Śrī Śuka the same question which you are now asking me, O most holy ones. (3-4)

राजोवाच

समीचीनं वचो ब्रह्मन् सर्वज्ञस्य तवानघ । तमो विशीर्यते महां हरेः कथयतः कथाम् । ५ ।
भूय एव विवित्सामि भगवानात्ममायया । यथेदं सृजते विश्वं दुर्विभाव्यमधीश्वरैः । ६ ।
यथा गोपायति विभुर्यथा संयच्छते पुनः । यां यां शक्तिमुपाश्रित्य पुरुशक्तिः परः पुमान् ।

आत्मानं क्रीडयन् क्रीडन् करोति विकरोति च । ७ ।

नूनं भगवतो ब्रह्मन् हरेरद्भुतकर्मणः । दुर्विभाव्यमिवाभाति कविभिश्चापि चेष्टितम् । ८ ।
यथा गुणांस्तु प्रकृतेर्युगप्त् क्रमशोऽपि वा । बिभर्ति भूरिशस्त्वेकः कुर्वन् कर्माणि जन्मभिः । ९ ।
विचिकित्सितमेतन्मे ब्रवीतु भगवान् यथा । शाब्दे ब्रह्मणि निष्णातः परस्मिंश्च भवान्खलु । १० ।

The king said : All-knowing and sinless as you are, O divine sage, your words are quite true. Even as you proceed with your discourse on Śrī Hari the gloom of my ignorance disperses. (5) I further wish to know how the Lord by His own Māyā (deluding potency) creates this universe, the mysteries of which even the greatest gods (like Brahmā) find it difficult to unravel. (6) Also tell me how that all-pervading Lord protects the universe and how

again He destroys it. Possessed as He is of innumerable powers, which of them does that Supreme Person assume when He plays with His own Self, transforming Himself into so many playthings, and creates and then destroys (a number of universes). (7) Indeed it appears difficult even for the wise, O divine sage, to comprehend the doings of Lord Śrī Hari of marvellous deeds. (8) (I should also like to know) how the Lord, who is one (without a second) assumes all at once the three Guṇas of Prakṛti in order to perform the various functions (of creation etc.), or manifesting Himself in different forms (as Brahmā and so on) assumes them in succession. (9) Since you are well-versed in the Vedas and have also realized the Supreme Spirit, kindly respond to this enquiry of mine. (10)

सूत उवाच

इत्युपामन्त्रितो राजा गुणानुकथने हरेः । हषीकेशमनुसृत्य प्रतिवकुं प्रचक्रमे ।११।

Sūta said : Thus implored by the king to discourse upon the excellences of Śrī Hari, the sage Śuka fixed his thought on Lord Śrī Kṛṣṇa (the Inspirer of all senses) and commenced his reply as follows : (11)

श्रीशुक उवाच

नमः परस्मै पुरुषाय भूयसे सदुद्भवस्थाननिरोधलीलया ।
 गृहीतशक्तिक्रितयाय देहिनामन्तर्भवायानुपलक्ष्यवर्त्मने ।१२।
 भूयो नमः सद्वृजिनच्छिदेऽसत्तामसभवायाखिलसत्त्वमूर्तये ।
 पुंसां पुनः पारमहंस्य आश्रमे व्यवस्थितानामनुमृग्यदाशुषे ।१३।
 नमो नमस्तेऽस्त्वृष्टभाय सात्वतां विदूरकाष्ठाय मुहुः कुयोगिनाम् ।
 निरस्तसाम्यातिशयेन राधसा स्वधामनि ब्रह्मणि रंस्यते नमः ।१४।
 यत्कीर्तनं यत्स्मरणं यदीक्षणं यद्वृद्धनं यच्छ्रवणं यदर्हणम् ।
 लोकस्य सद्यो विधुनोति कल्पयन् तस्मै सुभद्रश्रवसे नमो नमः ।१५।
 विचक्षणा यच्चरणोपसादनात् सङ्गं व्युदस्योभयतोऽन्तरात्मनः ।
 विन्दन्ति हि ब्रह्मगतिं गतक्लमास्तस्मै सुभद्रश्रवसे नमो नमः ।१६।
 तपस्विनो दानपरा यशस्विनो मनस्विनो मन्त्रविदः सुपङ्गलाः ।
 क्षेमं न विन्दन्ति विना यदर्पणं तस्मै सुभद्रश्रवसे नमो नमः ।१७।
 किरातहूणान्ध्रपुलिन्दपुलकसा आभीरकङ्कायवनाः खसादयः ।
 येऽन्ये च पापा यदपाश्रयाश्रयाः शुद्धन्ति तस्मै प्रभविष्णवे नमः ।१८।
 स एष आत्माऽत्मवतामधीश्वरख्यीमयो धर्ममयस्तपोमयः ।
 गतव्यलीकैरजशङ्करादिभिर्वित्कर्यलङ्घो भगवान् प्रसीदताम् ।१९।
 श्रियः पतिर्यज्ञपतिः प्रजापतिर्धियां पतिलोकपतिर्धरापतिः ।
 पतिर्गतिश्वान्धकवृष्णिसात्वतां प्रसीदतां मे भगवान् सतां पतिः ।२०।
 यदद्वृश्यभिध्यानसमाधिधौतया धियानुपश्यन्ति हि तत्त्वमात्मनः ।
 वदन्ति चैतत् कवयो यथारुचं स मे मुकुन्दो भगवान् प्रसीदताम् ।२१।
 प्रचोदिता येन पुरो सरस्वती वितन्वताजस्य सर्तीं सृतिं हृदि ।
 स्वलक्षणा प्रादुरभूत् किलास्यतः स मे ऋषीणामृषभः प्रसीदताम् ।२२।
 भूतैर्महन्त्रियं इमाः पुरो विभुर्निर्माय शेते यदमूषु पूरुषः ।
 भुड्के गुणान् षोडश षोडशात्मकः सोऽलङ्कृषीष्ट भगवान् वचांसि मे ।२३।

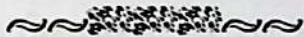
नमस्तस्मै भगवते वासुदेवाय वेधसे । पपुर्जनमयं सौम्या चन्मुखाम्बुरुहासवम् । २४ ।

Śrī Śuka said : Obeisance to that Supreme Person of infinite glory, who in order to carry on His sportful activity of creating, preserving and destroying the universe has (in the form of Viṣṇu, Brahmā and Śiva) assumed the three Śaktis in the shape of Sattva (harmony), Rajas (activity) and Tamas (darkness), nay, who is the Inner Controller of all beings and whose true nature and ways cannot be apprehended through the intellect.(12) Salutations again to Him who roots out the sorrows and sufferings of the virtuous (and bestows on them the boon of His love), who puts a stop to the (material) growth of the wicked (and grants them liberation) and further confers on those who have entered the order of Paramahāṁsas (recluses) the boon (of Self-Realization) sought after by them; for all (animate and inanimate) beings are His manifestations (and hence He has no partiality for or prejudice against anyone). (13) Hail, hail to You who foster Your devotees, but are far from the reach (elude the grasp) of those that are destitute of Devotion, and who by virtue of Your divine nature, unequalled and unsurpassed, delight in Your own essence which is known by the name of Brahma (the Absolute). (14) Salutations again and again to that Lord of most auspicious renown, by singing whose praises, by thinking of, seeing, greeting and adoring whom and by hearing whose glory men are cleansed of their impurities at once. (15) Hail, hail to that Lord of most blessed renown, by taking refuge in whose feet the wise shake off from their mind the attachment to this as well as to the other world and attain to the state of Brahma without any exertion. (16) Ascetics and those devoted to charity, men of high repute and those who have controlled their mind and senses, the knowers of the Mantras and men of righteous conduct never attain blessedness without dedicating themselves to His feet. To that Lord of most blessed renown we make obeisance again and again. (17) The Kirātas, the Hūṇas, the Āndhras, the Pulindas, the Pulkasas, the Ābhīras, the Kaṅkas, the Yavanas, the Khasas and other sinful races no less than others of sinful conduct are purged of their sins even by taking refuge in those who depend on Him. To that all-powerful Lord we offer our greetings. (18) May that Lord be gracious to me, who is the very Self to the wise and the supreme Lord of His devotees, who is Veda itself (to those devoted to ritual acts), nay, who is Dharma (righteousness) personified (to those given to righteous conduct) and austere penance (to men of askesis), and whose reality is looked upon with wonder by sincere devotees like Brahmā, Śaṅkara and others. (19) May that Lord of Śrī (the goddess of prosperity and beauty), the Lord of sacrifices, the Lord of all created beings, the Ruler of all intellects, the Lord of the earth, the Protector as well as the asylum of the Andhakas, the Vṛṣnis and the Sātvatas and the Lord of the holy ones be gracious to me. (20) The wise realize the truth of the Self with the help of their reason, purified through Samādhi in the form of meditation on His feet, and describe It according to their own predilection. May that Lord Mukunda (the Bestower of Liberation and Divine Love) be gracious to me. (21) Egged on by Him at the dawn of creation to revive in Brahmā's heart the memory of the past cycle, Sarasvatī (the goddess of wisdom) appeared from the latter's mouth (in the form of the Vedas) with all her limbs (in the form of Śiksā or Phonetics, Grammar and so on). May that Lord, the foremost of the disseminators of wisdom, be propitious to me. (22) Having created these bodies out of the five gross elements (viz., earth, water, fire, air and ether) that all-pervading Lord indwells them as the Puruṣa (the individual soul) and, endowed with sixteen instruments (the five senses of perception, the five organs of action, the five vital airs and the mind) enjoys their sixteen objects. May that Lord lend charm to my expression. (23) Hail to the omniscient Lord Vedavyāsa (who is no other than Lord Vāsudeva), from whose lotus-like lips the devotees drink the nectar of wisdom. (24)

एतदेवात्मभू राजन् नारदाय विपृच्छते । वेदगर्भोऽध्यधात् साक्षाद् यदाह हरिरात्मनः ।२५।
इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वितीयस्कन्धे चतुर्थोऽध्यायः ।४।

Questioned by the sage Nārada, O Parīksit ! Brahmā (the self-born), the repository of the Vedas, taught to that sage this very gospel, which Śrī Hari Himself had imparted to him earlier. (25)

Thus ends the fourth discourse in Book Two of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahāṁsa-Saṁhitā.



अथ पञ्चमोऽध्यायः

Discourse V A description of the cosmos

नारद उवाच

देवदेव नमस्तेऽस्तु भूतभावन पूर्वज । तद् विजानीहि यज्ञानमात्मतत्त्वनिर्दर्शनम् ।१।
यद्गूपं यदधिष्ठानं यतः सृष्टिमिदं प्रभो । यत्संस्थं यत्परं यद्या तत्तत्वं वद तत्त्वतः ।२।
सर्वं ह्येतद् भवान् वेद भूतभव्यभवत्प्रभुः । करामलकवद् विश्वं विज्ञानावसितं तव ।३।
यद्विज्ञानो यदाधारो यत्परस्त्वं यदात्मकः । एकः सृजसि भूतानि भूतैरेवात्ममायद्या ।४।
आत्मन् भावयसे तानि न पराभावयन् स्वयम् । आत्मशक्तिमवष्टुभ्य ऊर्णनाभिरिवाङ्गमः ।५।
नाहं वेद परं ह्यस्मिन्नापरं न समं विभो । नामरूपगुणेभव्यं सदसत् किञ्चिदन्यतः ।६।
स भवानचरद् घोरं यत्पः सुसमाहितः । तेन खेदयसे नस्त्वं पराशङ्कां प्रयच्छसि ।७।
एतन्मे पृच्छतः सर्वं सर्वज्ञं सकलेश्वरं । विजानीहि यथैवेदमहं बुद्ध्येऽनुशासितः ।८।

Nārada said : My obeisance to you O god of gods, creator of all beings, forefather of all. Kindly instruct me in that wisdom which makes one realize the truth of the Spirit. (1) My lord, kindly tell me in essence the truth about this universe, as to what its characteristics are, on what it is supported, by whom it has been created, where it ultimately rests, by what power it is ruled and what it essentially is. (2) You surely know all this; for you are the lord of that which has come to be, that which is still to come and that which is coming into existence. Like a fruit of the emblic myrobalan on the palm of one's hand, the universe is within the range of your knowledge. (3) What is the source of your special knowledge and by whom are you supported ? To what power do you owe your allegiance and what is your essential nature? Single-handed you create all beings out of the five elements by dint of your own Māyā (wonderful creative energy)! (4) Even as a spider spins a web out of its own mouth without any exertion and sports in that web, so do you create all beings in your own self by your own energy and remain unchanged yourself. (5) Of all that is known through a certain name, form and qualities, in this world, O lord, I know of nothing, animate or inanimate, high, low or mediocre, which has its source in anything other than you. (6) By the fact that even you (the supreme Ruler of all) practised austere penance with great concentration of mind, you bewilder us and lead us to suspect that there is someone higher than you. (7) Omniscient as you are , O Ruler of all, I ask you all this. Pray, therefore, instruct me in such a way that

I may follow your teachings correctly. (8)

ब्रह्मोवाच

सम्यक् कारुणिकस्येदं वत्स ते विचिकित्सितम् । यदहं चोदितः सौम्य भगवद्वीर्यदर्शने । १
 नानृतं तव तत्त्वापि यथा मां प्रब्रवीषि भोः । अविज्ञाय परं मत्त एतावत्त्वं यतो हि मे । २० ।
 येन स्वरोचिषा विश्वं रोचितं रोचयाम्यहम् । यथाकोऽग्निर्यथा सोमो यथक्षर्ग्रहतारकाः । २१ ।
 तस्मै नमो भगवते वासुदेवाय धीमहि । यन्मायया दुर्जयया मां ब्रुवन्ति जगद्गुरुम् । २२ ।
 विलज्जमानया यस्य स्थातुमीक्षापथेऽमुया । विमोहिता विकत्थन्ते ममाहमिति दुर्धियः । २३ ।
 द्रव्यं कर्म च कालश्च स्वभावो जीव एव च । वासुदेवात्परो ब्रह्मन् चान्योऽर्थोऽस्ति तत्त्वतः । २४ ।
 नारायणपरा वेदा देवा नारायणाङ्गजाः । नारायणपरा लोका नारायणपरा मखाः । २५ ।
 नारायणपरो योगो नारायणपरं तपः । नारायणपरं ज्ञानं नारायणपरा गतिः । २६ ।
 तस्यापि द्रष्टुरीशस्य कूटस्थस्याखिलात्मनः । सृज्यं सृजामि सृष्टेऽहमीक्षयैवाभिचोदितः । २७ ।
 सत्त्वं रजस्तम इति निर्गुणस्य गुणाख्ययः । स्थितिसर्गनिरोधेषु गृहीता मायया विभोः । २८ ।
 कार्यकारणकर्तृत्वे द्रव्यज्ञानक्रियाश्रयाः । ब्रह्मन्ति नित्यदा मुक्तं मायिनं पुरुषं गुणाः । २९ ।
 स एष भगवांलिङ्गैस्त्रिभिरेभिरथोक्षजः । स्वलक्षितगतिर्ब्रह्मन् सर्वेषां मम चेश्वरः । २० ।

Brahmā replied : Laudable is this enquiry of yours, dear child, who are full of compassion to all; for you have thereby urged me to reveal the Lord's glory. (9) It is not without truth either what you have spoken about me, my son. For, until one has come to know Him who is even greater than me, all this greatness appears as belonging to me. (10) I (seem to) manifest (bring forth) the universe, which stands manifested by the self-effulgent Lord, much in the same way as the sun and fire, the moon and the other planets as well as the other stars and the lunar mansions (seem to) illumine it (the universe) even though it stands illumined by the Lord. (11) I bow to the same Lord Vāsudeva and meditate on Him. Deluded by His Māyā, which is so difficult to conquer, people (like you) speak of me as the father of the universe. (12) Nay, bewildered by that Māyā, fools vauntingly speak of the body as their self ('I') and of all that belongs to it as 'mine', although this Māyā is too shy even to stand the Lord's look. (13) In reality, O divine sage, there is no substance other than Lord Vāsudeva—neither the elements nor Karma (destiny) nor Time nor Swabhāva (nature) nor the individual soul. (14) Nārāyaṇa (Lord Viṣṇu) is the goal of the Vedas; the gods have sprung from the limbs of Nārāyaṇa; the sacrifices are meant to please Nārāyaṇa and the worlds attained through such sacrifices are so many limbs of Nārāyaṇa's Cosmic Body. (15) Nārāyaṇa is the ultimate object of all Yoga (concentration of mind); all austere penance is intended to propitiate Nārāyaṇa. All wisdom is directed towards Nārāyaṇa and all paths lead to Nārāyaṇa. (16) He is at once the Seer and the Ruler; though immutable, He is all-embracing. It is He who created me; and, encouraged by His glance, I evolve this creation. (17) The Lord is infinite and beyond the three Guṇas (modes of Prakṛti); it is His Māyā that has assumed these three Guṇas—Sattva, Rajas and Tamas—for the purpose of creation, preservation and destruction. (18) Through the agency of the elements, the senses and the gods presiding over the senses, these Guṇas (modes of Prakṛti) bind the individual soul who is subject to Māyā, though ever free in essence, with the consciousness that he is the physical body, the senses and the mind, all in one. (19) The selfsame Lord, who transcends sense-perception, envelops Himself beyond recognition with these three sheaths of matter. He is the Ruler of all beings as well as of myself, O Nārada ! (20)

कालं कर्म स्वभावं च मायेशो मायया स्वया । आत्मन् यदृच्छ्या प्राप्तं विबुध्युरुपाददे । २१ ।
 कालाद् गुणव्यतिकरः परिणामः स्वभावतः । कर्मणो जन्म महतः पुरुषाधिष्ठितादभूत् । २२ ।
 महतस्तु विकुर्वाणाद्रजः सत्त्वोपबृहितात् । तमः प्रथानस्त्वभवद् द्रव्यज्ञानक्रियात्मकः । २३ ।
 सोऽहङ्कार इति प्रोक्तो विकुर्वन् समभूतिर्था । वैकारिकस्तैजसश्च तामसश्चेति यद्ब्रिदा ।
 द्रव्यशक्तिः क्रियाशक्तिर्ज्ञानशक्तिरिति प्रभो । २४ ।
 तामसादपि भूतादेविकुर्वाणादभूत्त्रभः । तस्य मात्रा गुणः शब्दो लिङ्गं यद् द्रष्टृदृश्ययोः । २५ ।

Intent upon becoming many (at the dawn of creation), the Lord of Māyā assumed at will (pressed into His service for the purpose of creation) by His own Māyā (deluding potency), Time, Karma (Destiny of the Jīvas) and Swabhāva (their innate disposition) that had already existed in a latent form in His being. (21) Time disturbed the equilibrium of the three Guṇas, Swabhāva transformed them and from Karma was evolved Mahat (the principle of cosmic intelligence), all these functioning through the power of the Lord Himself. (22) From Mahat, as it underwent transformation, dominated as it was by Rajas and Sattva, emanated an evolute which was dominated by the element of Tamas (darkness, opacity) and was made up of three factors—Dravya (substance), Jñāna (intelligence) and Kriyā (activity). (23) This was known by the name of Ahaṅkāra and became threefold as it underwent transformation. Its three varieties are Vaikārika (Sāttvika), Taijasa (Rājasika) and Tāmasa, which are severally predominated, O Nārada, by the force of Jñāna, Kriyā and Dravya. (24) From the Tāmasa Ahaṅkāra, the origin of the five gross elements, as it underwent transformation, was evolved ether. Śabda (sound) is the subtle form as well as the distinctive characteristic of this element; and it is sound which furnishes a clue to the seer and the seen.*(25)

नभसोऽथ विकुर्वाणादभूत् स्पर्शगुणोऽनिलः । परान्वयाच्छब्दवांश्च प्राण ओजः सहो बलम् । २६ ।
 वायोरपि विकुर्वाणात् कालकर्मस्वभावतः । उदपद्यत तेजो वै रूपवत् स्पर्शशब्दवत् । २७ ।
 तेजसस्तु विकुर्वाणादासीदप्तो रसात्मकम् । रूपवत् स्पर्शविद्याप्तो घोषवच्च परान्वयात् । २८ ।
 विशेषस्तु विकुर्वाणादभ्यसो गन्धवानभूत् । परान्वयाद् रसस्पर्शशब्दरूपगुणान्वितः । २९ ।
 वैकारिकान्मनो जडे देवा वैकारिका दश । दिग्वातार्कप्रचेतोऽश्विवहीनोपेन्द्रमित्रकाः । ३० ।
 तैजसात् तु विकुर्वाणादिन्द्रियाणि दशाभवन् । ज्ञानशक्तिः क्रियाशक्तिर्बुद्धिः प्राणश्च तैजसौ ।
 श्रोत्रं त्वग्न्याणदृग्जिह्वावाग्दोर्मेदाद्यग्निपायवः । ३१ ।

From ether, as it underwent transformation, sprang up the element of air, which is characterized by the quality to touch. Having inherited the characteristics of its cause (ether), it is further characterized by the quality of sound. Vitality, energy, zeal and strength are only other names of air. (26) From the element of air, even as it underwent transformation under the impelling force of Time as well as of the Destiny and innate disposition of the various individual souls, was evolved fire, which is characterized by the quality of colour and has also inherited the characteristics of its chain of causes, viz., sound and touch. (27) From the element of fire, even as it underwent transformation, sprang up water, which is characterized by the quality of taste. It is further characterized by the qualities of colour, touch and sound, which it has inherited from its chain of causes (fire, air and ether). (28) From the element of water, even as it underwent transformation, came into being the earth, which is characterized by the quality of smell as well as by the qualities of taste, colour, touch and sound, which it has inherited from its chain of causes (water, fire, air and ether). (29) From the Sāttvika Ego

* Suppose someone standing behind a wall loudly exclaims "Elephant ! elephant !" Here it is this ejaculation that indicates the presence of the man who sees the elephant, as well as of the object he sees.

sprang up the cosmic Mind (as well as the deity presiding over the same, viz., the moon-god) and the ten deities severally presiding over the five senses of perception and the five organs of action, viz., the Digdevatās, the wind-god, the sun-god, Varuṇa, the twin-gods Aświns (the physicians of the gods), the god of fire, Indra (the lord of paradise), Lord Viṣṇu (appearing as a younger brother of Indra and therefore called Upendra), Mitra (one of the twelve sons of Aditi) and Prajāpati*(30) From the Rājasika Ego, as it underwent transformation, were evolved the ten Indriyas—the five senses of perception, viz., the auditory sense, the sense of touch, the sense of sight, the sense of taste and the olfactory sense, and the five organs of action, viz., the organ of speech, the hands and feet, the organ of generation and the organ of excretion. Again, the intellect, which is the faculty of cognition, and Prāṇa the faculty of action, are also the evolutes of the Rājasika Ego. (31)

यदैतेऽसङ्गता भावा भूतेन्द्रियमनोगुणाः । यदायतननिर्माणे न शेकुर्ब्रह्मवित्तम् । ३२ ।

तदा संहत्य चान्योन्यं भगवच्छक्तिचोदिताः । सदसत्त्वमुपादाय चोभयं ससृजुर्हादः । ३३ ।

वर्षपूर्णसहस्रान्ते तदण्डमुदकेशयम् । कालकर्मस्वभावस्थो जीवोऽजीवमजीवयत् । ३४ ।

स एव पुरुषस्तस्मादप्ण निर्धिद्य निर्गतः । सहस्रोर्वद्घिबाहूक्षः सहस्राननशीर्षवान् । ३५ ।

यस्येहावयवैलोकान् कल्पयन्ति मनीषिणः । कट्ट्यादिभिरथः सप्त सप्तोर्ध्वं जघनादिभिः । ३६ ।

पुरुषस्य मुखं ब्रह्म क्षत्रमेतस्य बाहवः । ऊर्वोर्वेश्यो भगवतः पद्भ्यां शूद्रोऽभ्यजायत । ३७ ।

भूलोकः कल्पितः पद्भ्यां भुवर्लोकोऽस्य नाभितः । हृदा स्वर्लोक उरसा महर्लोको महात्मनः । ३८ ।

ग्रीवायां जनलोकश्च तपोलोकः स्तनद्वयात् । मूर्धभिः सत्यलोकस्तु ब्रह्मलोकः सनातनः । ३९ ।

तत्कट्ट्यां चातलं कृपमूरुभ्यां वितलं विभोः । जानुभ्यां सुतलं शुद्धं जड्हाभ्यां तु तलातलम् । ४० ।

महातलं तु गुल्फाभ्यां प्रपदाभ्यां रसातलम् । पातालं पादतलत इति लोकमयः पुमान् । ४१ ।

भूलोकः कल्पितः पद्भ्यां भुवर्लोकोऽस्य नाभितः । स्वर्लोकः कल्पितो मूर्धा इति वा लोककल्पना । ४२ ।

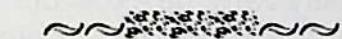
इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वितीयस्कन्धे पञ्चमोऽध्यायः । ५।

O Nārada (the foremost among the knowers of Brahma), so long as these categories—the gross elements, the Indriyas, the mind and the three Gunas or modes of Prakṛti—remained dissociated they could not erect a house in the form of a body. (32) Then, urged by God's power, they combined with one another and, assuming between themselves the role of cause and its effects, produced both the cosmic and the individual body. (33) The macrocosm in the form of an egg lay on the causal waters in a lifeless condition for a thousand years. With the help of Time as well as of the destiny and innate disposition of the individual souls, however, at the end of this period the Lord (who is the life-giver of all) infused life into this egg. (34) Bursting open that (Cosmic) egg, issued therefrom the same Supreme Person (the Cosmic Being) with thousands of thighs, feet, arms and eyes and thousands of faces and heads too. (35) It is in His limbs that the wise locate the various worlds comprised in this universe—the seven lower spheres below His waist and the seven higher spheres above His hip and loins. (36) The Brāhmaṇa (the priestly class) represents the mouth of this Cosmic Being and the Kṣatriya (the warrior-class), His arms. The Vaiśya (the trading class) emanated from the Lord's thighs and the Śūdra (the labouring and artisan classes) from His feet. (37) The seven subterranean spheres and the sphere of the earth are located in His

* Of the ten gods enumerated above, the Digdevatas preside over the auditory sense, the wind-god over the sense of touch, the sun-god over the sense of sight, Varuna over the sense of taste and Aświns over the olfactory sense. Again, the god of fire presides over the organ of speech, Indra over the hands, Upendra over the feet, Mitra over the organ of excretion and Prajāpati (the god presiding over creation) over the organ of generation.

lower limbs—from the feet up to the waist, the Bhavarloka (the space between the earth and heaven) in His navel, the Swarloka (Indra's paradise) in the heart, and the Maharloka in the breast of that Supreme Being . (38) Even so Janaloka is located in His neck, Tapoloka in His breasts, and the Satyaloka, the (comparatively) eternal abode of Brahmā, in His heads. (39) Again, the Atalaloka is located in His waist, the Vitalaloka in His thighs, the holy Satalaloka (the abode of Prahlāda, Bali and other devotees as well as of the Lord Himself as the divine Dwarf) in His knees, the Talātala in His shanks. (40) Even so the Mahātala is located in His ankles, the Rasātala in the fore part of His feet, and the Pātāla in His soles . In this way the Supreme Person represents the aggregate of all the fourteen worlds. (41) (According to another arrangement) the sphere of the earth is located in His feet, the Bhavarloka in His navel, and the Swarloka in His head. This is how the three worlds are located according to this arrangement.(42)

*Thus ends the fifth discourse in Book Two of the great
and glorious Bhāgavata-Purāṇa, otherwise known
as the Paramahārṣa-Saṁhitā.*



अथ षष्ठोऽध्यायः

Discourse VI Glories of the Cosmic Being ब्रह्मोवाच

वाचां वह्नेर्पुरुं क्षेत्रं छन्दसां सप्त धातवः । हव्यकव्यामृतान्नानां जिह्वा सर्वरसस्य च । १ ।
सर्वासूनां च वायोश्च तन्नासे परमायने । अश्विनोरोषधीनां च ग्राणो मोदप्रमोदयोः । २ ।
रूपणां तेजसां चक्षुर्दिवः सूर्यस्य चाक्षिणी । कणाँ दिशां च तीर्थानां श्रोत्रमाकाशशब्दयोः ।
तद्वात्रं वस्तुसाराणां सौभगस्य च भाजनम् । ३ ।

त्वगस्य स्पर्शवायोश्च सर्वमेधस्य चैव हि । रोमाण्युद्धिजजातीनां यैर्वा यज्ञस्तु सम्भृतः । ४ ।
केशश्चमश्चुनखान्यस्य शिलालोहाभ्रविद्युताम् । बाह्वो लोकपालानां प्रायशः क्षेमकर्मणाम् । ५ ।
विक्रमो भूर्भुवः स्वश्च क्षेमस्य शरणस्य च । सर्वकामवरस्यापि हरेश्वरण आस्पदम् । ६ ।
अपां वीर्यस्य सर्गस्य पर्जन्यस्य प्रजापतेः । पुंसः शिश्र उपस्थस्तु प्रजात्यानन्दनिर्वृतेः । ७ ।
पायुर्यमस्य मित्रस्य परिमोक्षस्य नारद । हिसाया निर्द्रष्टेमृत्योर्निरयस्य गुदः सृतः । ८ ।
पराभूतेरधर्मस्य तमसश्चापि पश्चिमः । नाड्यो नदनदीनां तु गोत्राणामस्थिसंहतिः । ९ ।
अव्यक्तरससिन्धूनां भूतानां निधनस्य च । उदरं विदितं पुंसो हृदयं मनसः पदम् । १० ।
धर्मस्य मम तुभ्यं च कुमाराणां भवस्य च । विज्ञानस्य च सत्त्वस्य परस्यात्मा परायणम् । ११ ।
अहं भवान् भवश्चैव त इमे मुनयोऽग्रजाः । सुरासुरनरा नागाः खगा मृगसरीसृपाः । १२ ।
गन्धर्वाप्सरसो यक्षा रक्षोभूतगणोरगाः । पशवः पितरः सिद्धा विद्याध्राश्चारणा द्रुमाः । १३ ।
अन्ये च विविधा जीवा जलस्थलनभौकसः । ग्रहक्षकेतवस्तारास्तडितः स्तनयित्रवः । १४ ।
सर्वं पुरुष एवेदं भूतं भव्यं भवच्च यत् । तेनेदमावृतं विश्वं वितस्तिमधितिष्ठति । १५ ।

स्वधिष्यं प्रतपन् प्राणो बहिश्च प्रतपत्यसौ । एवं विराजं प्रतपंस्तपत्यन्तर्बहिः पुमान् । १६ ।
 सोऽमृतस्याभयस्येशो मर्त्यमन्त्रं यदत्यगात् । महिमैष ततो ब्रह्मन् पुरुषस्य दुरत्ययः । १७ ।
 पादेषु सर्वभूतानि पुंसः स्थितिपदो विदुः । अमृतं क्षेममभयं त्रिमूर्धोऽधायि मूर्धसु । १८ ।
 पादास्त्रयो बहिश्चासनप्रजानां य आश्रमाः । अन्तस्त्रिलोक्यास्त्वपरो गृहमेधोऽबृहदत्रतः । १९ ।
 सृती विचक्रमे विष्वङ् साशनानशने उभे । यदविद्या च विद्या च पुरुषस्तुभयाश्रयः । २० ।
 यस्मादप्तं विराङ् जज्ञे भूतेन्द्रियगुणात्मकः । तद् द्रव्यमत्यगाद् विश्वं गोभिः सूर्य इवातपन् । २१ ।

Brahmā continued : The mouth of the Cosmic Being is the birth-place of the organ of speech as well as of the god of fire (the deity presiding over it;) the seven Dhātus or essential ingredients of His Body (viz., skin, flesh, blood, fat, marrow, sinew and bone) are the source of the seven Vedic metres (viz., Gāyatrī, Jagatī, Uṣṇik, Trīṣṭubh, Anuṣṭubh, Pañkti and Br̥hatī); and even so His tongue is the source of all kinds of food—the food of the gods, the food of the manes and the remains of both (which is like ambrosia for human beings)—of the six varieties of taste, as well as of the sense of taste, and the birth-place of Varuṇa (the deity presiding over the same). (1) His nostrils are the excellent source of all the five kinds of vital airs (viz., Prāṇa, Apāna, Vyāna, Udāna and Samāna) as well as of the element of air; similarly His olfactory sense is the birth-place of the twin-gods, Aświns (the celestial physicians) and the source of all kinds of foodgrains, as well as of all ordinary and special odours. (2) His sense of sight is the source of all colours as well as of the lights that reveal them; while His eyes are the source of heaven and the birth-place of the sun. Even so His ears are the source of the four cardinal points as well as of all sacred places; His sense of hearing, of ether and its special characteristic, sound, while His limbs are the source of the essence of all things, and the receptacle of all loveliness. (3) His sense of touch is the source of touch as well as of the element of air and even so of all kinds of sacrificial performances. Similarly the hair on His body are the source of all kinds of trees and plants or (according to another view) of such of them as contribute to the performance of sacrifices. (4) His hair are the source of clouds and His beard and moustaches, of lightning; while the nails of His fingers and toes are the source of rocks and iron. Similarly His arms are the birth-place of the guardians of spheres, who are mostly engaged in the work of protecting the universe. (5) His stride is the support of the three worlds—the earth, the region of the air and heaven; while Śrī Hari's feet are the source of security and protection as also the place where all one's desired objects can be had. (6) The penis of the Cosmic Being is the source of water, the seminal fluid and creation, and the birth-place of the god of rain as well as of Prajāpati (the god presiding over creation); while His faculty of generation is the source of delight resulting from copulation for the sake of offspring. (7) Even so His organ of excretion, O Nārada, is the birth-place of Yama (the god of retribution) as well as of the god Mitra, and the origin of the function of evacuating the bowels; while His anus has been spoken of as the source of all destruction of life, the origin of hell and the birth-place of Mṛtyu (the god of death) as well as of Nirṛti (the goddess of poverty). (8) His back is the source of defeat and unrighteousness, as well as of Tamas (the principle of darkness or opacity). His arteries and veins are the source of big and small rivers, while the system of His bones is the source of mountains. (9) The abdomen of the Cosmic Being is known to be the source of the Unmanifest (Primordial Matter), the chyle and the oceans and the origin of all beings as well as of their dissolution; while His heart is reputed to be the source of the mind. (10) Even so the Citta (Reason) of the Supreme is the excellent source of Dharma (righteousness and the god presiding over it), myself (Brahmā), yourself (Nārada), Sanaka and his three brothers (Sanātana, Sanandana and Sanatkumāra) and Lord Śiva, as also of Vijñāna (understanding) and the faculty of reason. (11) Myself and

yourself, Lord Śaṅkara, those elder brothers of yours (Sanaka and others), the gods, demons and men, the Nāgas, birds, deer and reptiles, the Gandharvas and celestial nymphs, the Yakṣas, Rākṣasas and Bhūtas (ghosts), serpents and beasts, the manes, the Siddhas, Vidyādharaś and Cāraṇas (the celestial bards), trees and other species of living beings residing either in water, on land or in the air, the planets and lunar mansions, comets and other stars, lightnings and thundering clouds—nay, all this universe, past, present and future, is no other than the Supreme Person. It is by Him that all this stands pervaded and it covers only a span of the Cosmic Being. (12—15) Even as the sun shines outside while illumining its own orb, so does the Supreme Person cast His effulgence inside as well as outside the universe, while illumining His own Cosmic Body. (16) He transcends all that is subject to death as well as the fruit of action, and is the lord of that immortal and fearless state (of Mokṣa). That is why, O divine sage, no one can fathom the glory of the Supreme Person.(17) All the worlds represent only a fraction of the Supreme Person and it is in these worlds, forming part of the Lord, that all created beings are known to reside. And it is in the three highest heavens (viz., Janaloka, Tapoloka and Satyaloka) standing above Maharloka, which itself exists above the three worlds, that immortality, security and fearlessness have been established. (18) The three Āśramas or stages of life, viz., those of the Brahmacārīs (lifelong celibates) Vānaprasthas (forest-dwellers or anchorites) and the Saṁnyāsīs (recluses), none of whom begets children, constitute His three feet, which have their abode outside the three worlds (viz., the earth, the region of the air and heaven); while the fourth foot, viz., the stage of the householder, who does not observe a vow of long celibacy, dwells inside the three worlds. (19) The scriptures speak of two paths—the Path of Action, which has been characterized as Avidyā or ignorance (because of its being conducive to rebirth) and the Path of Upāsanā (meditation on God), which has been designated as Vidyā (because it leads to Knowledge or the Realization of Truth). The Jīva (embodied soul) follows either of these two paths, the first of which leads to enjoyment and the other to final beatitude; while the Supreme Puruṣa is the foundation of both. (20) Even as the sun, though illumining and warming all with its rays, is yet distinct from all, the Lord, from whom was evolved this universe in the form of an egg as well as His Cosmic Body, consisting of the five gross elements (earth, water, fire, air and ether), the ten Indriyas (the five senses of perception and the five organs of action) and the three Guṇas (modes of Prakṛti), (though indwelling all these and manifest in their form) is entirely beyond the universe as well as His Cosmic Body . (21)

यदास्य नाभ्यान्नलिनादहमासं महात्मनः । नाविदं यज्ञसम्भारान् पुरुषावयवादृते । २२ ।
 तेषु यज्ञस्य पश्वः सवनस्पतयः कुशाः । इदं च देवयजनं कालश्चोरुगुणान्वितः । २३ ।
 वस्तुन्योषधयः स्त्रेहा रसलोहमृदो जलम् । ऋचो यज्ञंषि सामानि चातुर्होत्रं च सत्तम । २४ ।
 नामधेयानि मन्त्राश्च दक्षिणाश्च ब्रतानि च । देवतानुक्रमः कल्पः सङ्कल्पस्तन्त्रमेव च । २५ ।
 गतयो मतयः श्रद्धा प्रायश्चित्तं समर्पणम् । पुरुषावयवैरेते सम्भाराः सम्भूता मया । २६ ।
 इति सम्भूतसम्भारः पुरुषावयवैरहम् । तमेव पुरुषं यज्ञं तेनैवायजमीश्वरम् । २७ ।
 ततस्ते भ्रातर इमे प्रजानां पतयो नव । अयजन् व्यक्तमव्यक्तं पुरुषं सुसमाहिताः । २८ ।
 ततश्च मनवः काले ईजिरे ऋषयोऽपरे । पितरो विबुधा दैत्या मनुष्याः क्रतुभिर्विभुम् । २९ ।
 नारायणे भगवति तदिदं विश्वमाहितम् । गृहीतमायोरुगुणः सर्गादावगुणः स्वतः । ३० ।
 सृजामि तत्रियुक्तोऽहं हरो हरति तद्वशः । विश्वं पुरुषस्त्वपेण परिपाति त्रिशक्तिधृक् । ३१ ।
 इति तेऽभिहितं तात यथेदमनुपृच्छसि । नान्यद्वगवतः किञ्चिद्वाव्यं सदसदात्मकम् । ३२ ।
 न भारती मेऽङ्ग मृषोपलक्ष्यते न वै क्वचिन्मे मनसो मृषा गतिः ।

न मे हृषीकाणि पतन्त्यसत्पथे यन्मे हृदौल्कण्ठयवता धृतो हरिः । ३३ ।
 सोऽहं समाश्रायमयस्तपोमयः प्रजापतीनामभिवन्दितः पतिः ।
 आस्थाय योगं निषुणं समाहितस्तं नाध्यगच्छं यत आत्मसम्भवः । ३४ ।
 नतोऽस्म्यहं तच्चरणं समीयुषां भवच्छिदं स्वस्त्ययनं सुमङ्गलम् ।
 यो ह्यात्ममायाविभवं स्म पर्यगाद् यथा नभः स्वान्तमथापरे कुतः । ३५ ।
 नाहं न यूयं यदृतां गति विदुर्व वामदेवः किमुतापरे सुराः ।
 तन्मायया मोहितबुद्ध्यस्त्विदं विनिर्मितं चात्मसमं विचक्षमहे । ३६ ।

When I sprang up from the lotus in the navel of this Cosmic Being, I found no materials for sacrifice beyond the limbs of the Supreme Person. (22) Of these requisites, O noblest sage, I collected from the limbs of the Cosmic Being Himself materials for sacrifice such as the animals to be sacrificed, trees for sacrificial posts, blades of Kuśa grass, this sacrificial ground (where Brahmā evidently happened to be at the time of the discourse) and a most advantageous time (spring etc.), for the performance of a sacrifice, vessels and other necessary things, cereals (like rice, barley and so on), clarified butter and other only substances, saps of Soma and other plants, gold and other metals, earths of various kinds, water, the sacred texts of the R̄gveda, the Yajurveda and the Sāmaveda and the duties of the four chief priests officiating at a sacrifice (viz., Hotā, Adhvaryu, Udgātā and Brahmā), the names of sacrifices (such as Jyotiṣṭoma etc.), and Mantras (such as Swāhā etc.), as also the sacrificial fees and the sacred vows to be observed during the performance of a sacrifice, the mention of the gods, the texts laying down the process of conducting sacrifices, the formal undertaking of a vow (to perform a sacrifice) and the process of performing it, the movements at the close of a sacrifice and contemplation on the deities, expiatory ceremonies for errors and omissions and offering the whole performance to the Lord. (23—26) Having thus collected all the materials from the limbs of the Cosmic Being, I worshipped with those very materials the same Supreme Person, Lord Viṣṇu. (27) Then these your (elder) brothers, the nine lords of creation (Marīci and others), with perfect concentration of mind, adored the Supreme Person, who is manifest (in the form of the Cosmic Being) and unmanifest (as the inner controller of all beings). (28) Thereafter, when the time came, the Manus and the other R̄sis (seers), the manes, the gods, the demons and men, all worshipped the Lord through sacrifices. (29) This universe, O Nārada, rests on the support of the same Lord Nārāyaṇa, who, though essentially devoid of all attributes, assumes innumerable attributes at the dawn of creation by His Māyā. (30) I create the universe as commissioned by Him; Lord Hara (Śiva), under His control, dissolves it; while He Himself as the Puruṣa (Lord Viṣṇu) preserves it. In fact, it is He who has assumed the three powers of Sattva, Rajas and Tamas (severally for the purpose of creation, protection and dissolution). (31) Thus, dear son, have I told you what you enquired of me. There is nothing in this creation, whether existing as a cause or an effect, which is other than the Lord. (32) My words, dear Nārada, are never observed to be false; my mind too never conceives a false idea and my senses are never led astray either. This is because I have ever contemplated on Śrī Hari with a longing heart. (33) I am Veda personified, my life is full of austere penance and I am the lord of Prajāpatis (the progenitors of races) and adored by them all; nay, I practised Yoga in all thoroughness with a concentrated mind. Yet I failed to realize Him to whom I owe my existence. (34) I bow to His most blessed feet, which are the home of all auspiciousness and end the cycle of birth and death in the case of those who take refuge in Him. Even as the sky knows not its limits He too is unable to realize the extent of His own Māyā (deluding potency); how, then, can others know it? (35) Neither myself nor you (my sons) nor even Vāmadeva (Lord Śiva) knows His

true nature; how, then, could the other gods know it? Our mind is so confounded that we fail to comprehend the reality even of this universe, which is a creation of His Māyā, but merely speculate about it according to our own understanding. (36)

यस्यावतारकर्मणि गायन्ति हास्पदादयः । न यं विदन्ति तत्त्वेन तस्मै भगवते नमः । ३७ ।

स एष आद्यः पुरुषः कल्पे कल्पे सृजत्यजः । आत्माऽत्मन्यात्मनाऽत्मानं संयच्छति च पाति च । ३८ ।

विशुद्धं केवलं ज्ञानं प्रत्यक्षं सम्यगवस्थितम् । सत्यं पूर्णमनाद्यन्तं निर्गुणं नित्यमद्वयम् । ३९ ।

ऋषे विदन्ति मुनयः प्रशान्तात्मेन्द्रियाशयाः । यदा तदेवासत्तर्कस्तिरोधीयेत विष्टुतम् । ४० ।

आद्योऽवतारः पुरुषः परस्य कालः स्वभावः सदसन्मनश्च ।

द्रव्यं विकारो गुण इन्द्रियाणि विराद् स्वराद् स्थास्तु चरिष्णु भूमः । ४१ ।

अहं भवो यज्ञ इमे प्रजेशा दक्षादयो ये भवदादयश्च ।

स्वर्लोकपालाः खगलोकपाला नृलोकपालास्तललोकपालाः । ४२ ।

गन्धर्वविद्याधरचारणेशा ये यक्षरक्षोरगनागनाथाः ।

ये वा ऋषीणामृषभाः पितृणां दैत्येन्द्रसिद्धेश्वरदानवेन्द्राः ।

अन्ये च ये प्रेतपिशाचभूतकूष्माण्डयादोमृगपक्ष्यथीशाः । ४३ ।

यत्किं च लोके भगवन्महस्वदोजः सहस्रद् बलवत् क्षमावत् ।

श्रीहीविभूत्यात्मवदद्वुतार्णं तत्त्वं परं रूपवदस्वरूपम् । ४४ ।

प्राधान्यतो यानृष आमनन्ति लीलावतारान् पुरुषस्य भूमः ।

आपीयतां कर्णकषायशोषाननुक्रमिष्ये त इमान् सुपेशान् । ४५ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वितीयस्कन्धे पष्ठोऽध्यायः । ६ ।

Hail to that Lord whose descent in the world of matter and exploits (in the course of such descent) myself and others constantly sing, but whom none of us knows in reality. (37) That unborn Primal Person Himself creates, protects and dissolves Himself (in the form of this universe) within Himself and by Himself, cycle after cycle. (38) He is pure (subjective) absolute consciousness uniformly abiding as the inner Self of all. He is ever true and perfect, has no beginning or end, and is attributeless, eternal and one without a second. (39) Nārada, those who are given to contemplation realize Him only when they have perfectly subdued their body, senses and mind. He, however, disappears from our view when He is assailed by the sophistical reasoning of the wicked. (40) The first manifestation of the Supreme is the Puruṣa (the Cosmic Being). Besides Him, Time, Swabhāva (innate disposition), Prakṛti in the form of cause and effect, and mind, the five gross elements, the Ego, the modes of Prakṛti (viz., Sattva etc.), the senses, the Cosmic Body, the Cosmic Being and the bodies of all animate and inanimate beings are all manifestations of the all-pervading Lord. (41) Nay, myself, Bhava (Lord Śiva), Lord Viṣṇu, these lords of created beings, Dakṣa and others, nay, yourself and other devotees like you, the protectors of heaven (Indra and others), the guardians of the feathered kingdom (Garuḍa and so on), the rulers of the mortal world and the protectors of the subterranean regions (Śeṣa and others); the lords of the Gandharvas (the celestial musicians), Vidyādharaś and Cāraṇas (the celestial bards); the leaders of the Yakṣas, the Rākṣasas, the serpents and the Nāgas; the foremost among the Ṛṣis (seers) and the manes; the lords of the Daityas, the Siddhas and the Dānavas; other than these, such as the rulers of the Pretas, Piśācas, Bhūtas, Kūṣmāṇḍas, aquatic creatures, beasts and birds; nay, whatever in this world is endowed with supernatural powers, glory, vigour, resolution, physical strength and forbearance, or whatever is possessed of splendour,

decorum, good fortune and intellectual acumen, that which has a wonderful colour and whatever is with or without form is the same as the ultimate Truth. (42—44) Again, O Nārada, the scriptures have described the chief among the sportful descents of the Lord, and I shall presently narrate those most delightful stories, which dry up the impurities of the ears. Please drink this nectar to your heart's content. (45)

Thus ends the sixth discourse in Book Two of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahāṁsa-Saṁhitā



अथ सप्तमोऽध्यायः

Discourse VII

The stories of the Lord's sportful descents ब्रह्मोवाच

यत्रोद्यतः क्षितितलोद्धरणाय बिश्रत् क्रौडीं तनुं सकलयज्ञमयीमनन्तः ।
अन्तर्महार्णवं उपागतमादिदैत्यं तं दंष्ट्र्याद्विमिव वज्रधरो ददार । १ ।

Brahmā continued : When the infinite Lord assumed the form of the divine Boar, representing all kinds of sacrifices, and determined to lift the earth (from the bottom of the ocean), Hiraṇyākṣa (the very first progeny of Diti) came upon Him (for an encounter) inside that great ocean and the Lord tore him to death with His tusks even as Indra (the wielder of the thunderbolt) clipped the wings of the mountains. (1)

जातो रुचेरजनयत् सुयमान् सुयज्ञ आकूतिसूनुरमरानथ दक्षिणायाम् ।
लोकत्रयस्य महतीमहरद् यदार्ति स्वायम्भुवेन मनुना हरिरित्यनूक्तः । २ ।

Next He was born as the son of Ruci (who belonged to the class known as the Prajāpatis or lords of created beings) and his wife Ākūti (a daughter of the very first Manu Swāyambhuva) under the name of Suyajña (who held the position of Indra in the first, i.e., Swāyambhuva Manvantara), and begot through His Consort, Dakṣinā, a group of gods who bore the title of Suyama. When (as Indra) He relieved the great affliction of all the three worlds, He was renamed by Swāyambhuva (His maternal grandfather) as Hari (the Reliever of distress). (2)

जज्ञे च कर्दमगृहे द्विज देवहृत्यां स्त्रीभिः समं नवभिरात्मगतिं स्वमात्रे ।
अचे ययाऽत्पशमलं गुणसङ्घपङ्कमस्मिन् विधूय कपिलस्य गतिं प्रपेदे । ३ ।

Again He was born, O Nārada, as the son of Kardama (another Prajāpati) and his wife Devahūti (under the name of Kapila) with nine sisters, and imparted to His mother the Knowledge of the spirit, by means of which she wiped off in the course of that very life the dirt of attachment to the world of matter, which had polluted her heart, and attained to the state of Kapila (i.e., final beatitude). (3)

अत्रेरपत्यमभिकाङ्क्षत आह तुष्टे दत्तो मयाहमिति यद् भगवान् स दत्तः ।
यत्पादपङ्कजपरागपवित्रदेहा योगद्विमापुरुभयोः यदुहैहयाद्याः । ४ ।

Pleased with the sage Atri (one of the seven sages who held the office of the Saptarsis

during the first Manvantara and was so-called because he had transcended the three Guṇas or modes of Prakṛti), who sought from Him a son, He said, "I have given Myself as a son to you !" That is why the Lord became known by the name of Datta* (when He was born as a son of Atri). Purified in body by the dust of His lotus-feet, Yadu, Sahasrabāhu (who was born in the clan of Kṣatriyas bearing the title of 'Haihaya') and other kings realized the twofold consummation of Yoga (in the shape of enjoyment and liberation). (4)

तस्मं तपो विविधलोकसिसृक्षया मे आदौ सनात् स्वतपसः स चतुःसनोऽभूत् ।

प्राक्कल्पसम्भूवविनष्टमिहात्यतत्त्वं सम्यग् जगाद् मुनयो यदचक्षतात्मन् । ५ ।

At the dawn of creation I (Brahmā) practised austerity for the purpose of creating the various worlds. As a result of that penance of mine the eternal Lord appeared in the form of the four brothers (Sanatkumāra, Sanaka, Sanandana and Sanātana), all of whom bear the word 'Sana' as a part of their names, and fully expounded in the present Kālpa the truth of the Spirit, which had been lost during the Dissolution at the end of the preceding Kalpa, and which the sages forthwith perceived in their heart (as a result of that exposition). (5)

धर्मस्य दक्षदुहितर्यजनिष्ठ मूर्त्या नारायणो नर इति स्वतपःप्रभावः ।

दृष्टाऽत्मनो भगवतो नियमावलोपं देव्यस्त्वनङ्गपृतना घटितुं न शेकुः । ६ ।

कामं दहन्ति कृतिनो ननु रोषदृष्ट्या रोषं दहन्तमुत ते न दहन्त्यसह्यम् ।

सोऽयं यदन्तरमलं प्रविशन् विभेति कामः कथं नु पुनरस्य मनः श्रयेत । ७ ।

Of Mūrti, a daughter of Dakṣa and the wife of Dharma (the god of virtue), He was born as the twin sages Nārāyaṇa and Nara, who were unequalled in the glory of their austere penance. The celestial nymphs who accompanied the god of love as his army to conquer them beheld there other nymphs, as charming as themselves, evolved by dint of their Yogic power, and could not violate the sanctity of their vow. (6) Pious souls (like Lord Śiva) may burn down the god of love with their angry look; but they cannot burn anger, which they find too much to endure and which burns their own self. Such anger is afraid to enter the pure heart of the divine sages Nara and Nārāyaṇa; how, then, could lust ever penetrate their mind ? (7)

विद्धः सपल्युदितपत्रिभिरन्ति राज्ञो बालोऽपि सन्नुपगतस्तपसे बनानि ।

तस्मा अदाद् ध्रुवगतिं गृणते प्रसन्नो दिव्याः स्तुवन्ति मुनयो यदुपर्यधस्तात् । ८ ।

Pierced by the shaft-like words of his step-mother (Suruci) in the presence of his royal father (king Uttānapāda), Dhruva, who was yet a child, betook himself to the woods to practise austere penance. Pleased with the praises that he uttered, the Lord bestowed upon him an eternal abode (in the shape of the polar star) which celestial sages extol (to this day) while coursing round it both up and down. (8)

यद्वेनमुत्पथगतं द्विजवाक्यवत्रविपुष्टपौरुषभगं निरये पतन्तम् ।

त्रात्वार्थितो जगति पुत्रपदं च लेखे दुष्टा वसूनि वसुधा सकलानि येन । ९ ।

King Vena (a descendant of Dhruva) having gone astray, all his power and fortune was burnt by the thunderbolt of the Brāhmaṇas' curse and he was about to descend into hell. When, therefore, the Brāhmaṇas prayed to the Lord, He appeared in the form of Pr̥thu (through the churning of Vena's dead body) and rescued Vena, thus earning the epithet of 'Putra' (a son).† It was He again who used the earth as a cow and milked all its rich produce

* 'Datta' is a passive past particle from the root 'Dā' (to give) and therefore means " Given".

† 'Putra' (Put+tra) literally means he who saves his father from the hell named 'Put', into which a man dying without a son is hurled—

पुत्राणो नरकाद् यस्मात् त्रायते पितरं सुतः । तस्मात् पुत्र इति प्रोक्तः स्वयमेव स्वयम्भुवा ॥

(in the shape of foodgrains etc.) for the benefit of the world. (9)

नाभेरसावृष्टभ आस सुदेविसूनुयों वै चचार समदृग् जडयोगचर्याम् ।
यत्पारमहंस्यमृष्यः पदमामनन्ति स्वस्थः प्रशान्तकरणः परिमुक्तसङ्गः । १० ।

He was (further) born of king Nābhi and his wife, Sudevī (Merudevī), as Rṣabha, who having completely rid Himself of all attachment and thoroughly composed His mind and senses, established Himself in His spiritual essence and, regarding everything with the same eye, practised uninterrupted meditation, appearing as an idiot; which state has been spoken of by great seers as the state of a Paramahāmsa (one who is ever absorbed in abstract meditation). (10)

सत्रे ममास भगवान् हय शीरषाथो साक्षात् स यज्ञपुरुषस्तपनीयवर्णः ।
छन्दोमयो मखमयोऽखिलदेवतात्मा वाचो बभूवुरुशतीः श्वसतोऽस्य नस्तः । ११ ।

The same Lord, who presides over and is worshipped in all sacrifices, personally appeared at my (Brahmā's) sacrifice as Hayagrīva (one who has the head of a horse), with a golden complexion, who is Veda personified and represents all the sacrifices and all the deities in His person and from whose nostrils, even as He breathed, issued forth the holy Vedas. (11)

मत्स्यो युगान्तसमये मनुनोपलब्धः क्षोणीमयो निखिलजीवनिकायकेतः ।
विश्वसितानुरुभये सलिले मुखान्मे आदाय तत्र विजहार ह वेदमार्गान् । १२ ।

During the universal dissolution (at the end of the sixth or Cāksusa Manvantara, that preceding the present one) the would-be Manu (king Satyavrata) beheld the Lord in the form of the divine Fish, who, being the stay of the earth (that appeared in the form of a boat), supported all classes of living beings. Picking up the Vedas, that had dropped from my (Brahmā's) mouth into the most dreadful ocean (that had washed away and submerged the entire creation), He continued to sport therein (till the next creation). (12)

क्षीरोदधावमरदानवयूथपानामुन्मश्ताममृतलब्ध्य
आदिदेवः ।
पृष्ठेन कच्छपवपुर्विदधार गोत्रं निद्राक्षणोऽद्विपरिवर्तकषाणकण्ठः । १३ ।

When the leaders of the immortals and the Dānava chiefs commenced churning the ocean of milk to get nectar out of it, the primal Deity assumed the form of the divine Tortoise and bore on His back Mount Mandara (which served as the churning god). Now as the mountain revolved on His back, the friction relieved the itching thereon and brought Him a nap. (13)

त्रैविष्टपोरुभयहा स नृसिंहरूपं कृत्वा भ्रमदभूकुटिदंष्ट्रकरालवक्रम् ।
दैत्येन्द्रमाशु गदयाभिपतन्तमारादूरौ निपात्य विददार नखैः स्फुरन्तम् । १४ ।

In order to dispel the great fear of the gods (the denizens of heaven) the Lord assumed the form of a Man-Lion (Nṛsiṁha) with a face which looked most frightful on account of His restless eyebrows and moving jaws. When the demon chief (Hiraṇyakaśipu, elder brother of Hiraṇyākṣa) assailed Him with a mace from a distance, the Lord quickly (seized and) threw him down on His thighs; and even as he tried to wriggle out, the Lord ripped up his belly with His claws. (14)

अन्तःसरस्युरुब्लेन पदे गृहीतो ग्राहेण यूथपतिरम्बुजहस्त आर्तः ।
आहेदमादिपुरुषाखिललोकनाथ तीर्थश्रवः श्रवणमङ्गलनामधेय । १५ ।
श्रुत्वा हरिस्तमरणार्थिनमप्रमेयश्वक्रायुधः पतगराजभूजाधिरूढः ।
चक्रेण नक्रवदनं विनिपात्य तस्माद्वस्ते प्रगृह्ण भगवान् कृपयोज्जहार । १६ ।

Seized by the foot inside a lake by an alligator of vast strength, the famous elephant (who

happened to be the leader of his herd) felt much distressed and, holding up a lotus in his trunk, called out thus: "O Primal Person, O Protector of all the worlds, O Lord of sacred renown, Whose names are auspicious to hear!" (15) Hearing his invocation, the infinite Lord Śrī Hari appeared on the scene, armed with His celebrated discus (Sudarśana) and mounted on the shoulders of Garuḍa (the king of the birds). He severed the head of the alligator with the discus and, taking the elephant, who sought His protection, by his trunk graciously rescued him (from the enemy's mortal grip). (16)

ज्यायान् गुणैरवरजोऽप्यदिते: सुतानां लोकान् विचक्रम इमान् यदथाधियज्ञः ।
क्षमां वामनेन जगृहे त्रिपदच्छलेन याच्चामृते पथि चरन् प्रभुभिर्न चाल्यः । १७ ।
नाथो बलेरयमुरुक्मपादशौचमापः शिखा धृतवतो विबुधाधिपत्यम् ।
यो वै प्रतिश्रुतमृते न चिकीर्षदन्यदात्मानमङ्ग शिरसा हरयेऽभिमेने । १८ ।

Though the youngest of all the (twelve) sons of Aditi, Lord Viṣṇu (the Deity presiding over sacrifices) was the foremost among them in point of virtues, as is evidenced by the fact that He covered all the three worlds by His strides the moment king Bali gave Him the promise to grant Him land (measuring three paces). Although in the form of a dwarf He thus wrested the earth (from Bali) under the pretext of asking for land measuring three paces, He demonstrated to the world at large (by His example) that a man who sticks to the path of righteousness cannot be overthrown even by the all-powerful except through solicitation.(17) Dear Nārada, to acquire sovereignty over the gods (the position of Indra)—this was not the object sought for by Bali, who placed on the crown of his head (as a token of reverence) the water in which the foot of the Lord (who had taken strides to measure the three worlds) had been washed, nay, who was not the least inclined to do anything other than that which he had solemnly undertaken (even though warned and cursed by his own preceptor, Śukrācārya) but offered to Śrī Hari his own body (to be measured as the third step) by placing his head at the Lord's feet. (18)

तुश्यं च नारद भृशं भगवान् विवद्धभावेन साधुपरितुष्ट उवाच योगम् ।
ज्ञानं च भागवतमात्मसतत्त्वदीपं यद्वासुदेवशरणा विदुरञ्जसैव । १९ ।
चक्रं च दिक्षविहतं दशसु स्वतेजो मन्वन्तरेषु मनुवंशधरो विभर्ति ।
दुष्टेषु राजसु दमं व्यदधात् स्वकीर्तिं सत्ये त्रिपृष्ठ उशां प्रथयंश्चरित्रैः । २० ।

Immensely pleased with your highly developed devotion, O Nārada, the Lord (appearing as the divine Harīsa) taught you the Yoga of Devotion as well as the divine wisdom, which is like a lamp to reveal the truth of the Spirit and which only men who have taken refuge in Lord Vāsudeva can easily grasp.(19) In the various Manvantaras the Lord (appearing as the Manu) preserves the race of the Manus and wields His authority over all the ten directions—an authority which is unobstructed like the discus of Lord Viṣṇu (Sudarśana)—spreading by His exploits His charming glory up to the highest heaven, Satyaloka, which lies even beyond Maharloka, Janaloka and Tapoloka, and inflicting punishment (in the capacity of Manu) on the wicked kings (from time to time). (20)

धन्वन्तरिश्च भगवान् स्वयमेव कीर्तिर्नाम्ना नृणां पुरुरुजां रूज आशु हन्ति ।
यज्ञे च भागममृतायुरवावरूप्य आयुश्च वेदमनुशास्यवतीर्य लोके । २१ ।

And, descending into this worlds as Dhanvantari (a king of Kāśī), who is glory itself, the Lord, on the very utterance of His name, immediately cures the diseases of men who suffer from numerous ailments. Nay, He won the rank of immortals and got a share in the sacrificial offerings.*

* The story of king Dhanvantari has been told at length in Harivarṣa (Harivarṣa-Parva, 29) and there is a passing reference to Him in Śrimad Bhāgavata (IX.xvii. 4—29).

Again, it was He who taught (to the world) Āyurveda (the science of healthy and long life). (21)

क्षत्रं क्षयाय विधिनोपभृतं महात्मा ब्रह्मधुगुच्छितपथं नरकार्तिलिप्सु ।
उद्भूत्यसाववनिकण्टकमुग्रवीर्यस्त्रिः समकृत्वं उरुधारपरश्वधेन । २२ ।

When the Kṣatriya race turns out to be the enemy (rather than the protector) of the Brāhmaṇas and abandons the path of virtue, as if courting the tortures of hell, nay, when it becomes a veritable thorn in the side of the world and is exalted by Providence only for its destruction, the Supreme Spirit appears as Paraśurāma of tremendous prowess and exterminates it thrice seven times with His sharp-edged axe. (22)

अस्मत्प्रसादसुमुखः कलया कलेश इक्षवाकुवंशं अवतीर्य गुरोनिदेशे ।
तिष्ठन् वनं सदयितानुजं आविवेशं यस्मिन् विरुद्धं दशकन्धरं आर्तिमार्च्छत् । २३ ।
यस्मा अदादुदधिरूढभयाङ्गवेषो मार्गं सपद्यरिपुं हरवद् दिधक्षोः ।
दूरे सुहन्मथितरोषसुशोणदृष्ट्या तातप्यमानमकरोरगनक्रचक्रः । २४ ।
वक्षःस्थलस्पर्शरुगणमहेन्द्रवाहदन्तर्विडम्बितककुञ्जुष
उद्धासम् ।
सद्योऽसुभिः सह विनेष्यति दारहर्तुर्विस्फुर्जितैर्धनुषं उद्यरतोऽधिसैन्ये । २५ ।

Ever disposed to shower His grace on us (Brahmā and the other gods), will the Lord of Māyā take His descent in the line of Ikṣwāku (as Śrī Rāma) along with His part manifestations (Bharata, Lakṣmaṇa and Śatruघna) and in obedience to the command of His father (king Daśaratha) go in exile to the forest, accompanied by His Spouse (Sītā) and younger brother (Lakṣmaṇa). There the ten-headed monster (Rāvaṇa) will make Him his enemy and come to grief. (23). When Śrī Rāma (reaches the seashore), intent like Hara* (Lord Śiva) upon burning His enemy's city, the whole host of alligators, serpents and crocodiles in the ocean will feel terribly oppressed by the very look of the Lord, whose eyes will turn crimson with wrath stirred by separation from His beloved Consort (Sītā); and Ocean with his limbs all trembling due to fear will immediately allow Him a passage. (24) (During Rāvaṇa's encounter with Indra in the course of his conquest of the four quarters) the tusks of the elephant (Airāvata) bearing Indra on its back were smashed as they struck against Rāvaṇa's breast, painting the quarters white with (the clouds of) their dust. This made Rāvaṇa, the conqueror of all the quarters, laugh (in exultation). When, however, he carries off the Lord's Spouse (Sītā) and stalks (with pride) between the two contending armies (on the battle-field of Laṅkā), the Lord will immediately put an end to his laughter (pride) as well as his life with the mere twang of His bow. (25)

भूमे: सुरेतरवरुथविमर्दितायाः क्लेशव्ययाय कलया सितकृष्णाकेशः ।
जातः करिष्यति जनानुपलक्ष्यमार्गः कर्माणि चात्मप्रहिमोपनिबन्धनानि । २६ ।
तोकेन जीवहरणं यदुलूकिकायाखैमासिकस्य च पदा शकटोऽपवृत्तः ।
यद् रिङ्गतान्तरगतेन दिविस्पृशोर्वा, उन्मूलनं त्वितरथार्जुनयोर्न भाव्यम् । २७ ।
यद् वै ब्रजे ब्रजपशून् विषतोयपीथान् पालांस्त्वजीवयदनुग्रहदृष्टिवृष्ट्या ।
तच्छुद्धयेऽतिविषवीर्यविलोलजिह्मुद्याटयिष्यदुरगं विहरन् हृदिन्याम् । २८ ।
तत् कर्म दिव्यमिव यन्निशि निःशयानं दावग्निना शुचिवने परिद्घामाने ।
उत्त्रेष्यति ब्रजमतोऽवसितान्तकालं नेत्रे पिधाय्य सबलोऽनधिगम्यवीर्यः । २९ ।

* There is an allusion here to Lord Śiva's famous expedition against the city of Tripura.

गृहीत यद्युपबन्धममुष्य माता शुल्बं सुतस्य न तु तत्तदमुष्य माति ।
 यजूष्म्भतोऽस्य वदने भुवनानि गोपी संवीक्ष्य शङ्कितमनाः प्रतिबोधिताऽसीत् । ३० ।
 नन्दं च मोक्ष्यति भयाद् वरुणस्य पाशाद् गोपान् बिलेषु पिहितान्मयसूनुना च ।
 अह्यापृतं निशि शयानमतिश्रमेण लोकं विकुण्ठमुपनेष्यति गोकुलं स्म । ३१ ।
 गोपैर्मखे प्रतिहते ब्रजविष्णवाय देवेऽभिवर्षति पशून् कृपया रिरक्षः ।
 धर्तोच्छिली-ध्रमिव सप्त दिनानि सप्तवर्षो महीध्रमनधैकरे सलीलम् । ३२ ।
 क्रीडन् वने निशि निशाकररश्मिगौर्या रासोन्मुखः कलपदायतमूर्च्छितेन ।
 उद्दीपितस्मररुजां ब्रजभृद्धूनां हर्तुर्हिष्यति शिरो धनदानुगस्य । ३३ ।
 ये च प्रलम्बखरदर्दुरकेश्यरिष्टमल्लेभकंसयवनाः कुजपौण्ड्रकाद्याः ।
 अन्ये च शाल्वकपिबल्वलदन्तवक्त्रसप्तोक्षशम्बरविदूरथरुक्मिमपुरव्याः । ३४ ।
 ये वा मृथे समितिशालिन आत्तचापाः काम्बोजमत्स्यकुरुकैकयसृज्जयाद्याः ।
 यास्यन्त्यदर्शनमलं बलपार्थभीमव्याजाहृद्येन हरिणा निलयं तदीयम् । ३५ ।

In order to relieve the oppression of the earth, which will be overrun by the armies of kings who are secondary incarnations of demons (the enemies of gods), the Lord will be partially born as Śrī Balarāma and Śrī Kṛṣṇa, representing severally a grey and a dark hair* of the Deity. In these forms He will perform feats bearing testimony to His greatness, even though His ways are beyond the comprehension of the common people. (26) To suck out the life of the demoness Ulūkikā (Pūtanā) even as a new-born babe (of less than ten days), to turn a cart upside down with His foot, while yet three months old, and to knock down two very high Arjuna trees while crawling on His hands and knees between them—all these feats are such as cannot be conceived to have been performed by anyone else than the Lord Himself. (27) Living in Vraja, He will bring back to life the cattle of Vraja as well as their keepers—who meet their death by drinking the poisonous water of the Yamunā—by casting His gracious look at them. And further in order to purify the waters of the Yamunā He will sport in that river and expel the serpent Kāliya, whose tongue is ever restless due to the vehemence of the fierce poison. (28) The same night, when the (dry) forest of rushes (surrounding them on all sides) begins to be consumed by wild fire and the entire Vraja is dead asleep (on the bank of the Yamunā), that Lord of incomprehensible power with Balarāma will ask them to close their eyes, and save them from certain death. This exploit of the Lord will be indeed supernatural. (29) Every cord that His mother (Yaśodā) catches hold of to bind her Child with will prove inadequate. Nay, when the cowherd lady (Yaśodā) beholds the (fourteen) spheres in His mouth, even as He yawns, she will at first be filled with dismay and then she will be roused to a sense of His supreme divinity. (30) Again, He will rid His father Nanda of fear (of the python) and deliver Him from Varuṇa's noose and will further rescue the cowherd boys that will be shut up in caves by the demon Vyoma (Maya's son). Nay, He will take to His own (eternal and blissful) Abode, Vaikuṇṭha, the people of Gokula, even though they remain working all day long and, due to over-exertion, sleep as a log at night. (31) When, on the yearly sacrificial offering (to Indra) being stopped by the cowherds (Nanda and others), the god of rain will pour down torrential showers all over the territory of Vraja for the destruction of that land, the Lord in His anxiety to protect (them as well as)

* By speaking of Śrī Balarāma and Śrī Kṛṣṇa as representing the Lord's hair Brahmā means to say that a single hair (the minutest fraction) of the Lord is enough to relieve to earth's burden. The statement is further intended to indicate the fair and dark complexion of Śrī Balarāma and Śrī Kṛṣṇa respectively. In reality, however, Śrī Kṛṣṇa is the integral Divinity, the Lord Himself—‘कृष्णास्तु भगवान् स्वयम्’.



COLLECTION OF VARIOUS
→ HINDUISM SCRIPTURES
→ HINDU COMICS
→ AYURVEDA
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their cattle will, at the (tender) age of seven, graciously and sportfully hold up on His untiring hand Mount Govardhana even as a tall mushroom for seven days (consecutively). (32) While sporting in the groves (of Vṛndāvana) on a night bright with the rays of the full moon, He will, as a prelude to His Rāsa dance, pour out (from His flute) a sweet and prolonged melody, which will kindle the flame of love in the heart of the young cowherdresses (and draw them to the lovely spot). (In the course of the Rāsa dance that follows) an attendant of Kubera (Śāṅkhacūḍa by name) will carry them off and the Lord (while rescuing them) will sever his head* (33) Nay, (demons like) Pralamba, Dhenuka (who lived in the form of a donkey), Vaka, Keśī and Ariṣṭa, champion wrestlers (such as Cāṇūra), the elephant (Kuvalayāpīḍa), Karmāsa, the Yavana hero (Kālavyāvana), the demon Naraka (born of Earth), Paundraka (who had assumed the false appearance of Śrī Kṛṣṇa and posed as the real Śrī Kṛṣṇa) and so on; even so other champions like Śālva, Dwivida (the monkey chief), Balwala, Dantavaktra, the seven bulls (of king Nagnajit), the demon Śambara, king Vidūratha (Dantavaktra's brother) and Rukmī (brother of Rukmini); the kings of the Kambojas, the Matsyas, the Kurus, the Kekayas, the Śrñjayas, and other bragging warriors who will appear on the field of battle, armed with a bow, will be slain by Śrī Hari Himself under the assumed names of Balarāma, Arjuna, Bhīma and so on, and attain to His divine Abode. (34-35)

कालेन मीलितधियामवमृश्य नृणां स्तोकायुषां स्वनिगमो बत दूरपारः ।
आविर्हितस्त्वनुयुगं स हि सत्यवत्यां वेदद्वयं विटपशो विभजिष्यति स्म । ३६ ।

By flux of time the intellectual calibre of men gets dwarfed and their life too becomes short. When, therefore, the Lord realizes that the import of the entire Veda—which embodies His teachings—can no longer be grasped by them, He manifests Himself in every cycle through the womb of Satyavatī (as Vedavyāsa) and splits up the tree of Veda into many branches. (36)

देवद्विषां निगमवर्त्मनि निष्ठितानां पूर्भिर्मर्येन विहिताभिरदृश्यतूर्भिः ।
लोकान् भ्रतां मतिविमोहमतिप्रलोभं वेषं विधाय बहु भाष्यत औपधर्म्यम् । ३७ ।
यहालयेष्वपि सतां न हरेः कथाः स्युः पाखण्डिनो द्विजजना वृषला नृदेवाः ।
स्वाहा स्वधा वषडिति स्म गिरो न यत्र शास्ता भविष्यति कलेर्भगवान् युगान्ते । ३८ ।

When the demons (the enemies of the gods), though devoted to the path of the Vedas, will destroy the people with their (aerial) citadels of invisible velocity, built by Maya (their architect), the Lord will assume a garb that will delude their mind and prove most alluring to them, and teach them many a heresy. (37) At the close of the Kali age, when there will be no discourses on Śrī Hari even in the residences of pious souls, when the twice-born (the Brāhmaṇas, the Kṣatriyas and the Vaiśyas) will turn heretics and the Śūdras will become the rulers of men, nay, when the uttering of "Swāhā", "Swadhā" and "Vaṣṭ† will be heard no more (when there will be no talk of sacrifices to gods of offering oblations to the manes), the Lord will appear as Kalki (the Punisher of Kali). (38)

सर्गे तपोऽहमृषयो नव ये प्रजेशाः स्थाने च धर्ममखमन्वमरावनीशाः ।
अन्ते त्वर्धर्महरमन्युवशासुराद्या मायाविभूतय इमाः पुरुशक्तिभाजः । ३९ ।
विष्णोर्नुं वीर्यगणनां कतमोऽर्हतीह यः पार्थिवान्यपि कविर्विममे रजांसि ।

* Although the incident connected with Śāṅkhacūḍa did not occur the very night the famous Rāsa dance took place, the two events have been promiscuously joined together apparently because Brahmā is making only a passing reference to the pastimes of the Lord and is not so attentive to details.

†The words 'Swāhā' and 'Vaṣṭ' are uttered when an offering is made to the gods; while every oblation that is offered to the Pitṛs is accompanied with the utterance of the word 'Swadhā'.