

OM

Śrīmad Bhāgavata Mahāpurāṇa

(With Sanskrit Text and English Translation)

Part—II





COLLECTION OF VARIOUS
→ HINDUISM SCRIPTURES
→ HINDU COMICS
→ AYURVEDA
→ MAGZINES

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Part—II

[Book Nine to Twelve]

tvameva	mātā	ca	pitā	tvameva
tvameva	bandhuśca	sakhā	tvameva	
tvameva	vidyā	dravinaṁ	tvameva	
tvameva	sarvam	mama	devadeva	
त्वमेव	माता	च	पिता	त्वमेव
त्वमेव	बन्धुश्च	सखा	त्वमेव।	
त्वमेव	विद्या	द्रविणं	त्वमेव	
त्वमेव	सर्वं	मम	देवदेव॥	

Rendered into English
by

C. L. Goswami, M. A., Shastri

Eleventh Reprint 2010 4,000
Total 44,000

❖ Price : Rs. 150
(One Hundred and Fifty Rupees only)

ISBN 81-293-0156-3

Printed & Published by :

Gita Press, Gorakhpur—273005 (INDIA)
(a unit of Gobind Bhavan-Karyalaya, Kolkata)
Phone - (0551) 2334721, 2331250; Fax : (0551) 2336997
e-mail : booksales@gitapress.org website : www.gitapress.org

Śrīmad Bhāgavata Mahāpurāṇa

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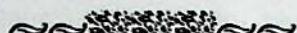
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ॐ श्रीपरमात्मने नमः

श्रीमद्भागवतमहापुराणम्

नवमः स्कन्धः

अथ प्रथमोऽध्यायः

Śrīmad Bhāgavata-Mahāpurāṇa Book Nine

Discourse I

The story of King Sudyumna, son of Vaivaswata Manu

राजोवाच

मन्वन्तराणि सर्वाणि त्वयोक्तानि श्रुतानि मे । वीर्याण्यनन्तवीर्यस्य हरेस्तत्र कृतानि च । १ ।
योऽसौ सत्यब्रतो नाम राजर्षिद्विडेश्वरः । ज्ञानं योऽतीतकल्पान्ते लेखे पुरुषसेवया । २ ।
स वै विवस्तः पुत्रो मनुरासीदिति श्रुतम् । त्वत्स्तस्य सुताश्वोक्ता इक्ष्वाकुप्रमुखा नृपाः । ३ ।
तेषां वंशं पृथग् ब्रह्मन् वंश्यानुचरितानि च । कीर्तयस्व महाभाग नित्यं शुश्रूषतां हि नः । ४ ।
ये भूता ये भविष्याश्च भवन्त्यद्यतनाश्च ये । तेषां नः पुण्यकीर्तीनां सर्वेषां वद विक्रमान् । ५ ।

The king (Parīkṣit) submitted : The accounts of all the (six) Manvantaras (divisions of a Kalpa or day of Brahmā, presided over by a Manu), as well as of the heroic deeds performed in them by Śrī Hari of unlimited prowess have been heard by me as told by you. (1) I have (further) heard from you that the same royal sage, Satyavrata by name, the (then) ruler of the Dravida territory (in South India), who attained spiritual enlightenment through devotion to Śrī Hari (the supreme Person) at the end of the previous Kalpa was, born as (Śrāddhadeva) a son of Vivasvān (the sun-god) and became Manu (in the present Manvantara). The names of his sons, Ikṣvāku and other kings, told by you, have also been heard. (2-3) To us, who are indeed ever eager to hear you, O holy Brāhmaṇa, (pray,) narrate their line as well as the doings of those belonging to that line, O highly blessed one ! (4) (Kindly) recount to us the deeds of valour of all those kings of sacred renown—those who have gone by, those who will follow and those who are ruling at present. (5)

सूत उवाच

एवं परीक्षिता राजा सदसि ब्रह्मवादिनाम् । पृष्ठः प्रोवाच भगवाञ्छुकः परमधर्मवित् । ६ ।

Sūta resumed : Thus requested by King Parīkṣit in that assembly of (great) exponents of the Vedas, the divine Sūka, who was well-versed in the cult of Devotion (the highest religion of mankind), proceeded to speak (as follows). (6)

श्रीशुक उवाच

श्रूयतं मानवो वंशः प्राचुर्येण परंतप । न शक्यते विस्तरतो वकुं वर्षशतैरपि । ७ ।
 परावरेषां भूतानामात्मा यः पुष्पः परः । स एवासीदिदं विश्वं कल्पान्तेऽन्यन्न किञ्चन । ८ ।
 तस्य नाभेः समभवत् पद्मकोशो हिरण्मयः । तस्मिञ्ज्ञे महाराज स्वयंभूश्चतुराननः । ९ ।
 मरीचिर्मनसस्तस्य जज्ञे तस्यापि कश्यपः । दाक्षायण्यां ततोऽदित्यां विवस्वानभवत् सुतः । १० ।
 ततो मनुः श्राद्धदेवः संज्ञायामास भारत । श्रद्धायां जनयामास दश पुत्रान् स आत्मवान् । ११ ।
 इक्ष्वाकुनृगशर्यातिदिष्टधृष्टकर्त्तव्यकान् । नरिष्वन्तं पृष्ठधं च नभगं च कविं विभुः । १२ ।

Śrī Śuka began again : Hear an account of the posterity of (Vaivaswata) Manu in its important aspects, O chastiser of foes! It cannot be narrated in extenso even in the course of hundreds of years. (7) During the period of (final) dissolution Lord Nārāyaṇa (the supreme Person) alone, the inner Controller and Sustainer of (all) created beings (high and low), represented this universe; nothing else existed (at that time). (8) From His navel sprang up the calyx of a golden lotus and in that calyx, O great king, appeared the four-faced Brahmā (the self-born). (9) From the latter's mind came forth Marīci and from (the loins of) Marīci, again, appeared the sage Kaśyapa. And of Kaśyapa by Aditi, a daughter of Dakṣa, was born a son, Vivaswān (the sun-god). (10) Of the latter by his wife, Saṃjñā, O scion of Bharata, was born Śraddhadeva, the Manu (presiding over the current Manvantara); and through (his wife) Śraddhā, the high-minded King Śraddhadeva begot ten sons—Ikṣwāku, Nṛga, Śaryāti, Diṣṭa, Dhṛṣṭa, Karuṣaka, Nariṣyanta, Prṣadhra, Nabha and Kavi. (11-12)

अप्रजस्य मनोः पूर्वं वसिष्ठो भगवान् किल । मित्रावरुणयोरिष्टे प्रजार्थमकरोत् प्रभुः । १३ ।
 तत्र श्रद्धा मनोः पली होतारं समयाचत । दुहित्रथमुपागम्य प्रणिपत्य पयोन्रता । १४ ।
 ग्रेषितोऽध्वर्युणा होता ध्यायस्तत् सुसमाहितः । हविषि व्यचरत् तेन वषट्कारं गृणन्द्विजः । १५ ।
 होतुस्तद्व्यभिचारेण कन्येला नाम साभवत् । तां विलोक्य मनुः प्राह नातिहृष्टमना गुरुम् । १६ ।
 भगवन् किमिदं जातं कर्म वो ब्रह्मवादिनाम् । विपर्ययमहो कष्टं मैवं स्याद् ब्रह्मविक्रिया । १७ ।
 यूयं मन्त्रविदो युक्तास्तपसा दग्धकिल्बिष्ठाः । कुतः संकल्पवैषम्यमनृतं विबुधेष्विव । १८ ।
 तत्रिशम्य वचस्तस्य भगवान् प्रपितामहः । होतुर्व्यतिक्रमं ज्ञात्वा बभाषे रविनन्दनम् । १९ ।
 एतत् संकल्पवैषम्यं होतुस्ते व्यभिचारतः । तथापि साधयिष्ये ते सुप्रजास्त्वं स्वतेजसा । २० ।
 एवं व्यवसितो राजन् भगवान् स महायशाः । अस्तौषीदादिपुरुषमिलायाः पुंस्त्वकाम्यया । २१ ।
 तस्मै कामवरं तुष्टे भगवान् हरिरीश्वरः । ददाविलाभवत् तेन सुद्युम्पः पुरुषर्षभः । २२ ।

In the beginning (before Ikṣwāku and others were born) the glorious and powerful sage Vasiṣṭha (the preceptor of the solar race), it is said, conducted a sacrifice in propitiation of the gods Mitra and Varuṇa* for the sake of a son to the Manu, who was (yet) issueless. (13) During that sacrificial performance the Manu's wife, Śraddhā, who was subsisting on milk alone, approached the priest invoking the gods and reciting the Rgveda and, falling prostrate before him, humbly requested him to conduct the sacrifice in such a way as to ensure the birth of a daughter. (14) On the oblation to be poured into the sacred fire having been taken in the hand (for being thrown), the Brāhmaṇa officiating as the Hotā, who was thinking (all the time of the request made by the queen) and repeating the mystic word 'Vaṣaṭ', propitiated the fire with a fully controlled mind by means of that oblation, as directed by the Adhwaryu. (15) Due to the aforesaid deviation made by the Hotā the offspring turned out to

* The Śruti recommends the performance of a sacrifice in honour of the gods Mitra and Varuṇa for those desiring to have a son in the following words :— 'मैत्रावरुणीमिष्टे कुर्यात् पुत्रकामः'।

be a daughter, who was named as Ilā. Not much pleased at heart so see her, the Manu submitted (as follows) to his preceptor (the sage Vasiṣṭha) :—(16) "O glorious sage, how has this ritual conducted by you, exponents of the Veda, yielded such a contrary result? Oh, what a pity! Such a reversal of the fruit of the Vedic Mantras should not have taken place. (17) You are (all) well-verses in the (proper use of) the Mantras and (thoroughly) disciplined and have (all) your impurities burnt by austerities. How (then) could this frustration of your purpose be expected as untruth in gods (which is impossible)?" (18) On hearing this question of Vaivaswata Manu the glorious sage Vasiṣṭha (the grandfather of my grandfather*) came to know of the deviation made by the Hotā and replied (as follows) to Śrāddhadeva (son of the sun-god). (19) "This frustration of you purpose has been brought about by the contrary intention of the Hotā. Yet by virtue of my own spiritual glory I shall confer on you the privilege of having a good (male) progeny." (20) Thus resolved, O king, the glorious sage (Vasiṣṭha) of extraordinary fame, extolled Lord Viṣṇu (the most ancient Person) with the desire of transforming Ilā into a male child. (21) Pleased with him, the almighty Lord Śrī Hari bestowed on the sage Vasiṣṭha the desired boon (of manhood for Ilā). (And) thereby Ilā (the daughter of Vaivaswata Manu) became Sudyumna, the foremost of men. (22)

स एकदा महाराज विचरन् मृगयां वने । वृतः कतिपयामात्यैश्वमारुहा सैन्धवम् । २३ ।

प्रागृह्य रुचिरं चापं शरांश्च परमाद्भुतान् । दंशितोऽनुभृगं वीरो जगाम दिशमुत्तराम् । २४ ।

स कुमारो वनं मेरोरथस्तात् प्रविवेश ह । यत्रास्ते भगवाञ्छर्वो रममाणः सहोमया । २५ ।

तस्मिन् प्रविष्ट एवासौ सुद्युम्बः परवीरहा । अपश्यत् ख्रियमात्मानमश्चं च वडवां नृप । २६ ।

तथा तदनुगाः सर्वे आत्मलिङ्गविपर्ययम् । दृष्ट्वा विमनसोऽभूवन् वीक्षमाणाः परस्परम् । २७ ।

Taking up a charming bow and most wonderful arrows and protected by an armour, and surrounded (accompanied) by a few followers, the hero (Sudyumna) rode a hunting on one occasion, O great king, through a forest on (the back of) a horse of the Sindhava breed (peculiar to Sindha) and proceeded in pursuit of a game in a northerly direction. (23-24) The aforesaid prince, it is said, entered a forest at the foot of Mount Meru, where Lord Rudra was carrying on (amorous) sports with (His divine Spouse) Goddess Umā (Pārvati). (25) The moment Sudyumna, the slayer of hostile warriors, made his way into that forest, he found himself (turned into) a woman and his horse (into) a mare, O protector of human beings. (26) Similarly all his followers felt disconcerted to see the transformation of their sex, and stared at one another. (27)

राजोवाच

कथमेवंगुणो देशः केन वा भगवन् कृतः । प्रश्नमेनं समाचक्ष्व परं कौतूहलं हि नः । २८ ।

The king (Parīkṣit) submitted : How could there be a land possessed of such a (wonderful) potency (of changing the sex of an individual as soon as one entered it) and by whom was it rendered such O worshipful sage? (Kindly) answer fully this question (of ours); (for) great is our curiosity (about it). (28)

* The pedigree of the sage Śuka has been clearly delineated in the following well-known couplet in praise of Vedavyāsa :—

व्यासं वसिष्ठनसारं शकेः पौत्रमकल्मषम् । पराशरात्मजं वन्दे शुक्तातं तपोनिधिम् ॥

"I bow to that storehouse of asceticism, the sinless Vedavyāsa, the great grandson of the sage Vasiṣṭha, grandson of Śakti (Vasiṣṭha's son), son of Parāśara (son of Śakti) and father of Śuka."

श्रीशुक उवाच

एकदा गिरिशं द्रष्टुपृथ्यस्त्र सुब्रताः । दिशो वितिमिराभासाः कुर्वन्तः समुपागमन् । २९ ।
 तान् विलोक्याम्बिका देवी विवासा व्रीडिता भृशम् । भर्तुरङ्गात् समुत्थाय नीवीमाश्वथ पर्यथात् । ३० ।
 ऋषयोऽपि तयोर्वीक्ष्य प्रसङ्गं रममाणयोः । निवृत्ताः प्रययुस्तस्मान्नरनारायणाश्रमम् । ३१ ।
 तदिदं भगवानाह प्रियायाः प्रियकाम्यया । स्थानं यः प्रविशेदेतत् स वै योषिद् भवेदिति । ३२ ।
 तत ऊर्ध्वं वनं तद् वै पुरुषा वर्जयन्ति हि । सा चानुचरसंयुक्ता विचर्चार वनाद् वनम् । ३३ ।
 अथ तामाश्रमाभ्याशे चरन्तीं प्रमदेत्तमाम् । स्त्रीभिः परिवृतां वीक्ष्य चकमे भगवान् बुधः । ३४ ।
 सापि तं चकमे सुभूः सोमराजसुतं पतिम् । स तस्यां जनयामास पुरुरवसमात्मजम् । ३५ ।
 एवं स्त्रीत्वमनुप्राप्तः सुद्युम्बो मानवो नृपः । सस्मार स्वकुलाचार्यं वसिष्ठमिति शुश्रुम । ३६ ।
 स तस्य तां दशां दृष्ट्वा कृपया भृशपीडितः । सुद्युम्बस्याशयन् पुंस्त्वमुपाधावत शङ्करम् । ३७ ।
 तुष्टस्तस्मै स भगवानृष्ये प्रियमावहन् । स्वां च वाचमृतां कुर्वन्निदमाह विशाम्प्यते । ३८ ।
 मासं पुमान् स भविता मासं स्त्री तव गोत्रजः । इत्थं व्यवस्थया कामं सुद्युम्बोऽवतु मेदिनीम् । ३९ ।
 आचार्यानुग्रहात् कामं लब्ध्वा पुंस्त्वं व्यवस्थया । पालयामास जगतीं नाभ्यनन्दन् स्म तं प्रजाः । ४० ।
 तस्योत्कलो गयो राजन् विमलश्च सुतास्त्रयः । दक्षिणापथराजानो बभूवुर्धर्मवत्सलाः । ४१ ।
 ततः परिणते काले प्रतिष्ठानपतिः प्रभुः । पुरुरवस उत्सृज्य गां पुत्राय गतो वनम् । ४२ ।
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे इलोपाख्याने प्रथमोऽध्यायः । १ ।

Śrī Śuka continued : Once upon a time sages of sacred vows repaired to that land (of Ilāvṛta) in order to see Lord Śiva (who ordinarily lives on Mount Kailāsa), driving away darkness as well as (all other) light from the quarters (by their superior splendour). (29) Much abashed to see them, Goddess Pārvatī (the Mother of the universe), who was uncovered (at that time) sprang immediately from the lap of Her Consort (Lord Śiva) and put on Her raiment at once. (30) Observing the fond union of the (divine) Couple, engaged in (amorous) sports, the sages too withdrew from that forest and proceeded to the hermitage of (the divine sages) Nara and Nārāyaṇa (which is altogether free even from such outward display of sexuality, the very sight of which is tabooed in the eyes of celibates and ascetics). (31) Thereupon, in His eagerness to please His beloved in Spouse (who was greatly disturbed in mind by having been seen in dishabille by other males), Lord Śiva uttered the following (words):—"Whatever male enters this reserve shall (forthwith) become a woman." (32) From that time onward indeed males shun that forest. Sudyumna, for his part, who was (now) transformed into a (young) woman, roamed about from forest to forest in the company of her attendants (also likewise transformed). (33) Perceiving that excellent young woman roaming in the precincts of his hermitage, surrounded (accompanied) by (other young) women, the glorious god Budha (son of the moon-god, presiding over the planet of the same name, now known as Mercury) conceived a passion for her. (34) That pretty damsel (of charming brows) also (in her turn) coveted the said son of King Soma for her husband. (And) he begot a son, (known as) Purūravā through her. (35) Having thus attained the form of a woman, King Sudyumna, son of Vaivaswata Manu, remembered the sage Vasiṣṭha, the preceptor of his race: so have we heard. (36) (Thought of by her and instantly appearing in person before her by dint of Yoga,) the sage was sore oppressed with pity to see that (changed) condition of Sudyumna and desiring the latter's (restoration to) manhood, (mentally) approached (prayed to) Lord Śaṅkara. (37) Pleased with the sage (Vasiṣṭha) and in order to secure his gratification and (at the same time) to justify (maintain the truth of)

His utterance*, the Lord (Śaṅkara) spoke as follows, O protector of the people:—(38) "Sudyumna, born in the family of your proteges (the solar race) shall be a male for one month and a female during another (by turns). Let him protect the earth with pleasure according to this arrangement." (39) Having regained manhood, the object of his desire, (of course subject to this condition) by the grace of his preceptor, Sudyumna protected the earth (as its ruler). (Since, however, he remained in hiding out of shame every other month,) the people did not approve of him. (40) Three sons—Utkala, Gaya and Vimala—were born to him, O Parīkṣit ! They became rulers of the southern region (the Deccan) and were (great) lovers of virtue. (41) Then, in the ripeness of time King Sudyumna, the ruler of Pratiṣṭhāna (the modern Jhusi, a town situated near the confluence of the holy Gaṅgā and Yamunā, on the left bank of the Gaṅgā, opposite to Allahabad) retired to the forest, relinquishing (the sovereignty of) the earth in favour of his son Purūravā (begotten by Budha through his feminine form). (42)

Thus ends the first discourse, forming part of the story of Ilā, in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahāṁsa-Saṁhitā.



अथ द्वितीयोऽध्यायः

Discourse II

The posterity of Karuśa and other four sons of Vaivaswata Manu

श्रीशुक उवाच

एवं गतेऽथ सुद्धुमे मनुर्वैवस्वतः सुते । पुत्रकामस्तपस्तेषे यमुनायां शतं समाः । १ ।
 ततोऽयजन्मनुर्देवमपत्यार्थं हरिं प्रभुम् । इक्ष्वाकुपूर्वजान् पुत्राँल्लेभे स्वसदृशान् दश । २ ।
 पृष्ठध्रस्तु मनोः पुत्रो गोपालो गुरुणा कृतः । पालयामास गा यतो रात्र्यां वीरासनन्नतः । ३ ।
 एकदा प्राविशद् गोष्ठं शार्दूलो निशि वर्षति । शयाना गाव उत्थाय भीतास्ता बभ्रमुक्रजे । ४ ।
 एकां जग्राह बलवान् सा चुक्रोश भयातुरा । तस्यास्तत् क्रन्दितं श्रुत्वा पृष्ठध्रोऽभिससार ह । ५ ।
 खङ्गमादाय तरसा प्रलीनोङ्गणे निशि । अजानन्नहनद् बध्रोः शिरः शार्दूलशङ्कया । ६ ।
 व्याघ्रोऽपि वृक्षणश्रवणो निश्चिंशाग्राहतस्ततः । निश्चक्राम भृशं भीतो रक्तं पथि समुत्सृजन् । ७ ।
 मन्यमानो हतं व्याघ्रं पृष्ठधः परवीरहा । अद्राक्षीत् स्वहतां बध्रुं व्युष्टायां निशि दुःखितः । ८ ।
 तं शशाप कुलचार्यः कृतागसमकामतः । न क्षत्रबन्धुः शूद्रस्त्वं कर्मणा भवितामुना । ९ ।
 एवं शस्तु गुरुणा प्रत्यगृह्णात् कृताञ्जलिः । अधारयद् ब्रतं वीर ऊर्ध्वरेता मुनिप्रियम् । १० ।
 वासुदेवे भगवति सर्वात्मनि परेऽमले । एकान्तित्वं गतो भक्त्या सर्वभूतसुहृत् समः । ११ ।
 विमुक्तसङ्गः शान्तात्मा संयताक्षोऽपरिग्रहः । यदृच्छयोपपत्रेन कल्पयन् वृत्तिमात्मनः । १२ ।
 आत्मन्यात्मानमाधाय ज्ञानतृप्तः समाहितः । विचरार महीमेतां जडान्धबधिराकृतिः । १३ ।
 एवंवृत्तो वनं गत्वा दृष्ट्वा दावाग्निमुत्थितम् । तेनोपयुक्तकरणो ब्रह्म प्राप परं मुनिः । १४ ।

* Vide verse 32 above.

Śrī Śuka resumed : On his (only) son, Sudyumna, having thus left (for the forest), Vaivaswata Manu, desirous of (getting) a son, practised asceticism on the banks of the Yamunā for a hundred years. (1) Then the (said) Manu worshipped the almighty Lord Śrī Hari for the sake of progeny and got (in consequence of that worship) ten sons, resembling himself, the eldest being Ikṣwāku. (2) (Of these,) the Manu's son, Prṣadhra, however, who had been made a cowherd by his preceptor (the sage Vasiṣṭha), tended cows at night, full of vigilance and keeping awake as a rule in a standing posture, sword in hand. (3) On one occasion at night, while it was raining, a tiger entered the cowpen and the cows, that were (all) resting, started up and, full of panic, ran about in the pen. (4) The powerful beast seized one (of them) and, stricken with fear, the cow uttered a piercing cry. Hearing that scream of the cow, Prṣadhra, it is said, rushed forth with impetuosity, taking his sword, and unwittingly cut off the head of the red-brown cow, mistaking it for the tiger, in that dark night (when the stars had totally disappeared due to clouds). (5-6) The tiger too, that had been struck with the end of the sword and had one of its ears severed, escaped from that place in extreme fear, dropping blood on the way. (7) Prṣadhra, the slayer of hostile warriors, who believed the tiger to be dead, was filled with grief when he saw at the close of night the cow killed by himself. (8) On him, even though he had unintentionally committed the sin (of slaying a cow and ought to have in the ordinary course been asked to undergo an expiatory rite), the sage Vasiṣṭha (the preceptor of his race) uttered the following curse:—"Due to this (sinful act) you shall no longer remain (even) a vile Kṣatriya, but shall become a Śūdra (outright)." (9) Cursed by his preceptor in these words, the hero (Prṣadhra) silently accepted the imprecation with joined palms and, remaining a lifelong celibate, observed a vow of (strict) continence, which is (so) dear to ascetics. (10) Friendly and alike to all created beings, he exclusively fixed his mind through devotion on the supreme Lord Vāsudeva, the universal Spirit, (who is) free from all blemish. (11) Having entirely given up attachment (to all sorts of enjoyments) and fully controlled his senses, nay, having no possession worth the name (beyond the bare necessities of life) and maintaining his body by means of food etc., got by chance, he fixed his mind on the Self, and roamed about on this earth, tranquil of mind, sated through wisdom and fully composed though presenting the appearance of a stupid, blind or deaf fellow. (12-13) Conducting himself in this manner and withdrawing to a forest (one day), Prṣadhra (who had taken a vow of strict silence) saw a wild fire raging. (Entering it,) he allowed his body to be consumed by it and attained oneness with the transcendent Absolute. (14)

कविः कनीयान् विषयेषु निःस्पृहो विसूज्य राज्यं सह बन्धुभिर्वनम् ।

निवेश्य चित्ते पुरुषं स्वरोचिषं विवेशा कैशोरवयाः परं गतः । १५ ।

करुषान्मानवादासन् कारुषाः क्षत्रजातयः । उत्तरायथगोप्तारो ब्रह्मण्या धर्मवत्सलाः । १६ ।

धृष्टाद् धार्ष्टमभूत् क्षत्रं ब्रह्मभूयं गतं क्षितौ । नृगस्य वंशाः सुमतिर्भूतज्योतिस्ततो वसुः । १७ ।

वसोः प्रतीकस्तत्पुत्र ओघवानोघवत्पिता । कन्या चौघवती नाम सुदर्शन उवाह ताम् । १८ ।

चित्रसेनो नरिष्यन्तादृक्षस्तस्य सुतोऽभवत् । तस्य मीढवांस्ततः कूर्च इन्द्रसेनस्तु तत्सुतः । १९ ।

वीतिहोत्रस्त्वन्द्रसेनात् तस्य सत्यश्रवा अभूत् । उरुश्रवाः सुतस्तस्य देवदत्तस्ततोऽभवत् । २० ।

ततोऽग्निवेश्यो भगवानग्निः स्वयमभूत् सुतः । कानीन इति विरव्यातो जातूकण्यो महानृषिः । २१ ।

ततो ब्रह्मकुलं जातमाग्निवेश्यायनं नृप । नरिष्यन्तान्वयः प्रोक्तो दिष्टवंशमतः शृणु । २२ ।

Kavi, the youngest (son of Vaivaswata Manu), who was free from (all) craving for the pleasures of sense, quitted his kingship as well as his kinsfolk while tender of age; and, installing in his mind on the self-effulgent supreme Person, he retired into the forest and entered the Supreme. (15) From Karuṣa, (another) son of Vaivaswata Manu, the families of

the Kṣatriyas known as the Kārūṣas took their descent. Devoted to the Brāhmaṇas and (themselves great) lovers of righteousness, they became rulers of the northern regions. (16) From Dhṛṣṭa sprang up the Kṣatriya clan called the Dhārṣṭas, who attained Brahmanhood on (this very) earth (during their lifetime). Nṛga's son was Sumati and Sumati's son was Bhūtajyoti and from (the loins of) Bhūtajyoti Vasu was born. (17) From (the loins of) Vasu sprang up Pratīka and Pratīka's son was Oghavān, who was the father of (a son of the same name,) Oghavān. A daughter (too), Oghavatī by name, was born of Oghavān. (A certain) Sudarśana married her. (18) Citrasena sprang up from (the loins of) Narisyanta and Dakṣa was the son of Citrasena. The son of Dakṣa was (one) Mīḍhvān, of whom Kūrca was born; and Indrasena was the son of Kūrca. (19) (Again,) Vītihotra was born of Indrasena, whose son was Satyaśravā. Uruśravā was the son of Satyaśravā and Devadatta was born of Uruśravā. (20) From (the loins of) Devadatta sprang up a son Agniveśya (by name), who was no other than the glorious Agni (the god of fire). It was he who came to be known (afterwards) as the great seer Kānīna or Jātūkarnya. (21) From Agniveśya originated the race of the Brāhmaṇas called the Āgniveśyāyanas (scions of Agniveśya), O protector of men! The posterity of Narisyanta has (thus) been told; now hear (an account) of the line of Diṣṭa.(22)

नाभागो दिष्टपुत्रोऽन्यः कर्मणा वैश्यतां गतः । भल्न्दनः सुतस्तस्य वत्सप्रीतिर्भल्न्दनात् । २३ ।
 वत्सप्रीतेः सुतः प्रांशुस्तसुतं प्रमति विदुः । खनित्रः प्रमतेस्तस्माच्चाक्षुषोऽथ विविंशतिः । २४ ।
 विविंशतिसुतो रम्धः खनिनेत्रोऽस्य धार्मिकः । करम्धमो महाराज तस्यासीदात्मजो नृप । २५ ।
 तस्यावीक्षित् सुतो यस्य मरुतश्चक्रवर्त्यभूत् । संवर्तोऽयाजयद् यं वै महायोग्यद्विरःसुतः । २६ ।
 मरुतस्य यथा यज्ञो न तथान्यस्य कश्चन । सर्वं हिरण्मयं त्वासीद् यत् किञ्चिद्द्वास्य शोभनम् । २७ ।
 अमाद्यदिन्द्रः सोमेन दक्षिणाभिर्द्विजातयः । मरुतः परिवेष्टरो विश्वेदेवाः सभासदः । २८ ।

Diṣṭa's son Nābhāga, who is other than the one going to be mentioned hereafter, was degraded to the position of a Vaiśya on the ground of his pursuits (such as agriculture etc.). His son was Bhalandana, of whom Vatsaprīti was born. (23) Vatsaprīti's son was Prāṁśu; the learned remember his son as Pramati. Of Pramati Khanitra was born; from (the loins of) Khanitra sprang up Cākṣusa and from Cākṣusa, Vivimśati. (24) Vivimśati's son was Rambha, whose son was the virtuous Khaninatra. (And) Karandhama, O great king, was the son of the last-named, O protector of human beings. (25) His son was Avikṣit, whose son, Marutta, became an emperor—the same Marutta whom the great Yogi Saṁvarta, son of the sage Arigirā, helped to perform a sacrifice . (26) No sacrificial performance of anyone else was so grand as that of Marutta. Every utensil etc., was actually of gold and whatever else there was in his sacrifice was commendable. (27) (In that sacrifice) Indra (the ruler of the gods) felt inebriated by (draughts of) the Soma juice and the Brāhmaṇas were sated with gifts of money. The (forty-nine) Maruts (wind-gods) performed the duty of serving up food (to the invitees), while (the class of gods known as) the Viśwedevas (actually) took part in the deliberations of the assemblies. (28)

मरुतस्य दमः पुत्रस्तस्यासीद् राज्यवर्धनः । सुधृतिस्तसुतो जजे सौधृतेयो नरः सुतः । २९ ।
 तत्सुतः केवलस्तस्माद् बन्धुमान् वेगवांस्ततः । बन्धुस्तस्याभवद् यस्य तृणबिन्दुर्महीपतिः । ३० ।
 तं भेजेऽलम्बुषा देवी भजनीयगुणालयम् । वराप्सरा यतः पुत्राः कन्या चेडविडाभवत् । ३१ ।
 तस्यामुत्पादयामास विश्रवा धनं सुतम् । प्रादाय विद्यां परमामृषियोगेश्वरात् पितुः । ३२ ।
 विशालः शून्यबन्धुश्च धूम्रकेतुश्च तत्सुताः । विशालो वंशकृद् राजा वैशालीं निर्ममे पुरीम् । ३३ ।
 हेमचन्द्रः सुतस्तस्य धूम्राक्षस्तस्य चात्मजः । तत्सुतात् संयमादासीत् कृशाश्वः सहदेवजः । ३४ ।

कृशाश्वात् सोमदत्तोऽभूद् योऽश्वमेधैरिडस्पतिम् । इष्टा पुरुषमापाग्र्यां गति योगेश्वराश्रितः । ३५ ।
 सौमदत्तिस्तु सुमतिस्तसुतो जनमेजयः । एते वैशालभूपालास्तृणबिन्दोर्यशोधराः । ३६ ।
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कर्षे द्वितीयोऽध्यायः । २ ।

Dama was the son of Marutta and Rājyavardhana, of the former. Sudhṛti was born as the son of Rājyavardhana and the son of Sudhṛti was Nara, (also) called Saudhṛteya (son of Sudhṛti). (29) His son was Kevala, of whom Bandhumān was born; and from (the loins of) the latter sprang up Vegavān. His son was Bandhu, of whom (the famous) King Trṇabindu was born. (30) A heavenly damsels, Alambuṣā, the foremost of celestial nymphs, chose for her husband Trṇabindu, who was a repository of qualities worth acquiring. From their union were born a number of sons as well as a girl. Idavidā (by name). (31) Through her the sage Viśravā begot a son in the person of the god Kubera (the lord and bestower of riches) after receiving the highest knowledge (of the Self or of Brahma) from his father, the sage Pulastyā (a mind-born son of Brahmā and a master of Yoga). (32) Viśāla, Śūnyabandhu and Dhūmraketu were the sons of Trṇabindu, (Of these,) Viśāla, who became a king and continued the ancestral line, built the (famous) city of Vaiśālī. (33) Hemacandra was the son of Viśāla and Dhūmrākṣa, the son of Hemacandra. (And) of Dhūmrākṣa's son, Samyama, was born Kṛśāśwa alongwith (his younger brother) Devaja. (34) From (the loins of) Kṛśāśwa sprang up Somadatta, who, having propitiated the supreme Person the Lord (Bestower of the fruit) of sacrifices, through (a number of) horse-sacrifices and depending on the Lord (the Master of all Yogas), attained the highest goal (viz., the divine state). (35) Sumati was the son of Somadatta and Sumati's son was Janamejaya. These were the kings born in the line of Viśāla, who preserved the glory of Trṇabindu. (36)

*Thus ends the second discourse, in Book Nine of the great
and glorious Bhāgavata-Purāṇa, otherwise known
as the Paramahāṁsa Saṁhitā.*



अथ तृतीयोऽध्यायः

Discourse III

**The story of the sage Cyavana and his wife Sukanyā;
the posterity of King Śaryāti**

श्रीशुक उवाच

शर्यातिर्मानिवो राजा ब्रह्मिष्ठः स बभूव ह । यो वा अङ्गिरसां सत्रे द्वितीयमह ऊचिवान् । १ ।
 सुकन्या नाम तस्यासीत् कन्या कमललोचना । तया सार्थं वनगतो ह्यगमच्यवनाश्रमम् । २ ।
 सा सखीभिः परिवृता विचिन्वन्त्यइघ्रिपान् वने । वल्पीकरन्ते ददूशे खद्योते इव ज्योतिषी । ३ ।
 ते दैवचोदिता बाला ज्योतिषी कण्टकेन वै । अविध्यन्मुग्धभावेन सुस्नावासृक् ततो बहु । ४ ।
 शकृन्मूत्रनिरोधोऽभूत् सैनिकानां च तत्क्षणात् । राजर्षिस्तमुपालक्ष्य पुरुषान् विस्मितोऽब्रवीत् । ५ ।
 अप्यभद्रं न युध्माभिर्भागवत्य विचेष्टितम् । व्युक्तं केनापि नस्तस्य कृतमाश्रमदूषणम् । ६ ।

सुकन्या प्राह पितरं भीता किञ्चित् कृतं मया । द्वे ज्योतिषी अजानन्त्या निर्धन्त्रे कण्टकेन वै । ७ ।

दुहितुस्तद् वचः श्रुत्वा शर्यातिर्जातिसाध्वसः । मुनिं प्रसादयामास बल्मीकान्तर्हितं शनैः । ८ ।

तदभिप्रायमाज्ञाय प्रादाद् दुहितं मुनेः । कृच्छ्रान्मुक्तस्तमामन्त्र्य पुरं प्रायात् समाहितः । ९ ।

Śrī Śuka resumed : King Śaryāti, another son of Vaivasvata Manu, they say, was a master of the (highest) Truth, forming the subject-matter of the Vedas. It was he who authoritatively advised the ritualistic course of the second day at the sacrifice performed by the scions of the sage Aṅgirā. (1) His daughter, Sukanyā by name, had eyes beautiful as a pair of lotuses. Gone to the forest (one day) with that girl indeed, he happened to visit the hermitage of the sage Cyavana. (2) (While) remarking the trees in a grove (of the hermitage), surrounded (accompanied) by her girl companions, she perceived in the hole of an ant-hill a pair of bright things like two fire-flies. (3) Impelled by destiny, the girl in her childish innocence actually pricked the two bright things with a thorn and (lo!) a good deal of blood flowed from them. (4) That very moment there ensued on this side the obstruction of stool and urine among the troops (that had escorted the king to that place). Astonished to discover this (phenomenon) the royal sage spoke to his men (as follows):—(5) "Has any injury been wrought by you to the sage Cyavana (son of Bhṛgu) ? Obviously his hermitage has been profaned by someone amongst us." (6) Seized with fear, Sukanyā (Śaryāti's daughter) submitted to her father, "Something (wrong) has been done by me. Ignorant as I was, two bright things have certainly been pierced by me with a thorn." (7) Fear having been roused in him, on hearing that report (confession of his daughter), King Śaryāti gradually propitiated the sage buried underneath an ant-hill. (8) Coming to know (from the drift of the sage's talk) of the latter's mind, the king gave away (the hand of) his daughter to the sage. Saved from the scrape (thereby), he asked leave of the sage and returned to his capital more cautious than before. (9)

सुकन्या च्यवनं प्राप्य पतिं परमकोपनम् । प्रीणयामास चित्तज्ञा अप्रमत्तानुवृत्तिभिः । १० ।

कस्यचित् त्वथ कालस्य नासत्यावाश्रमागतौ । तौ पूजयित्वा प्रोवाच वयो मे दत्तमीश्वरौ । ११ ।

ग्रहं ग्रहीष्ये सोमस्य यज्ञे वामप्यसोमपोः । क्रियतां मे वयो रूपं प्रमदानां यद्येष्यितम् । १२ ।

बाढमित्यूचतुर्विप्रमधिनन्द्य भिषक्तपौ । निमज्जतां भवानस्मिन् हृदे सिद्धविनिर्मिते । १३ ।

इत्युक्त्वा जरया ग्रस्तदेहो धमनिसन्ततः । हृदं प्रवेशितोऽश्विभ्यां वलीपलितविप्रियः । १४ ।

पुरुषास्त्रय उत्तस्थुरपीच्या वनिताप्रियाः । पद्मस्त्रजः कुण्डलिनस्तुल्यरूपाः सुवाससः । १५ ।

तान् निरीक्ष्य वरारोहा सरूपान् सूर्यवर्चसः । अजानती पति साध्वी अश्विनौ शरणं ययौ । १६ ।

दर्शयित्वा पति तस्यै पातिब्रल्येन तोषितौ । ऋषिमामन्त्र्य ययतुर्विमानेन त्रिविष्टुपम् । १७ ।

Having obtained the most irascible sage Cyavana for her husband, Princess Sukanyā, who had come to know his mind, and was (very) careful (too), tried to please him with her services. (10) After the lapse of some time hence, the two Aświnikumāras (the celestial physicians) called at his hermitage. Receiving them with respect, the sage submitted, "Capable as you are, (pray) bestow youth on me. (11) I shall bear you both a cup of that juice, even though (I know) you are not entitled to a potion of the Soma juice in a sacrifice. Be pleased (therefore) to make my age and exterior such as may be coveted by young women." (12) Gladly accepting his prayer with the word "Amen" the two foremost physicians (of the gods) said to the Brāhmaṇa (the sage Cyavana) "Plunge you into this pool created by the Siddhas." (13) Cyavana, whose body was stricken with old age and who was covered all over with (protuberant) veins, (nay) who was forbidding on account of his wrinkles and grey hair, was made to enter the pool by the twin Aświnikumāras, after they had spoken in

these words. (14) (Presently) there emerged (from the pool) three very lovely males of like appearance, captivating to women, adorned with wreaths of lotuses and ear-rings (of gold) and finely dressed. (15) Finding them possessed of similar forms and a lustre resembling that of the sun, and failing to recognize her husband, that virtuous lady (Sukanyā) of charming limbs sought the two Aświns as her refuge (invoked their help in distinguishing her husband by standing apart). (16) Pleased with her vow of fidelity, the two gods showed to her her husband and, asking leave of the sage, returned by their aerial car to heaven. (17)

यक्ष्यमाणोऽथ शर्यातिश्च्यवनस्याश्रमं गतः । ददर्श दुहितुः पार्श्वे पुरुषं सूर्यवर्चसम् । १८ ।

राजा दुहितं प्राह कृतपादाभिवन्दनाम् । आशिषश्चाप्रयुज्ञानो नातिप्रीतमना इव । १९ ।

चिकीर्षितं ते किमिदं पतिस्त्वया प्रलभितो लोकनमस्कृतो मुनिः ।

यत् त्वं जराग्रस्तमसत्यसम्मतं विहाय जारं भजसेऽमुमध्वगम् । २० ।

कथं मतिस्तेऽवगतान्यथा सतां कुलप्रसूते कुलदूषणं त्विदम् ।

बिभर्षि जारं यदपत्रपा कुलं पितुश्च भर्तुश्च नयस्यथस्तमः । २१ ।

एवं ब्रुवाणं पितरं स्यमाना शुचिस्मिता । उवाच तात जामाता तवैष भृगुनन्दनः । २२ ।

शशंस पित्रे तत् सर्वं वयोरूपाभिलभ्ननम् । विस्मितः परमप्रीतस्तनयां परिष्वजे । २३ ।

Intending to perform a sacrifice, King Śaryāti visited the hermitage of the sage Cyavana (once more) some time afterwards and saw by the side of her daughter (Sukanyā) a male possessing the effulgence of the sun. (18) When she bowed at his feet, the king, who was not much pleased at heart as it were (to see her) and did not pronounce (on her in return for her salutation) his benedictions either, reproached his daughter (in the following pungent words):—(19) "What is it that you intended to achieve, O vile lass (by this unworthy behaviour of yours)? Your husband, a sage adored by the (whole) world, has been betrayed by you in that, having deserted him, stricken as he is with old age and (therefore) not liked by you, you wait upon this vagabond as a lover! (20) How has your reason embraced a wrong conclusion in that bereft of (all) shame, you (have taken it into your head to) harbour a paramour? This is indeed a stain on your family, O girl of noble pedigree! (By this reprehensible conduct of yours) you will (surely) hurl the family of your father as well as that of your husband into hell." (21) To the father, who was talking in this strain, that girl of innocent smiles smilingly replied, "Dear father, he is (no other than) your son-in-law, the delight of the sage Bhṛgu." (22) She (then) related to her father the whole story—the way in which her husband had regained his youth and acquired a charming appearance. Astonished and supremely gratified (at this), the king (lovingly) hugged his daughter. (23)

सोमेन याजयन् वीरं ग्रहं सोमस्य चाग्रहीत् । असोमपोरप्यश्चिनोश्च्यवनः स्वेन तेजसा । २४ ।

हन्तुं तपाददे वत्रं सद्योमन्युरमर्हितः । सवत्रं स्तम्भयामास भुजमिन्द्रस्य भार्गवः । २५ ।

अन्वजानन्स्ततः सर्वे ग्रहं सोमस्य चाश्चिनोः । भिषजाविति यत् पूर्वं सोमाहृत्या बहिष्कृतौ । २६ ।

The sage Cyavana (then) enabled the heroic king (Śaryāti) to propitiate the Lord through a Soma sacrifice and by dint of his ascetic power bore a cup of the Soma juice to the two Aświnikumāras, even though they were not entitled to drink it. (24) Full of indignation, Indra (who gets enraged in no time) took up his thunderbolt to kill the sage. (But) Cyavana (son of the sage Bhṛgu) paralyzed the arm of Indra, holding the thunderbolt. (25) From that time forward all (the gods and others) consented to a cup of the Soma juice being given to the two Aświns, who being physicians had heretofore been precluded from a share in the offerings of Soma juice. (26)

उत्तानबहिरानतो भूरिषेण इति त्रयः । शयतिरभवन् पुत्रा आनर्ताद् रेवतोऽभवत् । २७ ।
 सोऽन्तःसमुद्रे नगरीं विनिर्माय कुशस्थलीम् । आस्थितोऽभुद्भूत् विषयानानतादीनरिन्द्रम् । २८ ।
 तस्य पुत्रशतं जज्ञे ककुद्धिज्येष्टभुत्तमम् । केकुद्धी रेवतीं कन्यां स्वामादाय विभुं गतः । २९ ।
 कन्यावरं परिप्रष्टुं ब्रह्मलोकमपावृतम् । आवर्तमाने गान्धर्वे स्थितोऽलब्धक्षणःक्षणम् । ३० ।
 तदन्त आद्यमानम्य स्वाभिप्रायं न्यवेदयत् । तच्छुत्वा भगवान् ब्रह्मा प्रहस्य तमुवाच ह । ३१ ।
 अहो राजन् निरुद्धास्ते कालेन हृदि ये कृताः । तत्पुत्रपौत्रनमृणां गोत्राणि च न शृण्महे । ३२ ।
 कालोऽभियातस्त्रिणवचतुर्थुगविकल्पितः । तद् गच्छ देवदेवांशो बलदेवो महाबलः । ३३ ।
 कन्यारलमिदं राजन् नररत्नाय देहि भोः । भुवो भारवताराय भगवान् भूतभावनः । ३४ ।
 अवतीर्णो निजांशेन पुण्यश्रवणकीर्तनः । इत्यादिष्टोऽभिवन्द्याजं नृपः स्वपुरमागतः ।
 त्यक्तं पुण्यजनत्रासाद् भ्रातृभिर्दिक्षवस्थितैः । ३५ ।
 सुतां दत्त्वानवद्याङ्गीं बलाय बलशालिने । बदर्याख्यं गतो राजा तस्मुं नारायणाश्रमम् । ३६ ।
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे तृतीयोऽध्यायः । ३ ।

Uttānabarhi, Ānarta and Bhūriṣeṇa—these were the three sons of Śaryāti; from (the loins of) Ānarta sprang up Revata. (27) Having built a city called Kuśasthali (Dwārakā), in the heart of the ocean, and ensconced in it, the latter ruled the Ānarta (the modern Gujarat) and other territories, O subduer of enemies ! (28) A hundred excellent sons, of whom Kakudmī was the eldest, were born of Revata. Taking his daughter, Revatī (with him) Kakudmī went to Brahma-loka (the highest heaven), which is uncovered by the sheaths of Rajas (passion) and Tamas (ignorance), in order to ask Brahmā (the highest ruler of this material world) about a (suitable) match for the girl. As (however) music was going on (there), Kakudmī failed to get an opportune moment (to broach the matter) and tarried a while. (29-30) At the end of the performance he bowed low to Brahmā (the first created being) and spoke out his mind (to the latter). Hearing his submission, the glorious Brahmā (the creator) heartily laughed and spoke to him as follows:—(31) "Oh, (dear) king, whoever might have been thought of (by you when you placed your foot here) have (all) been swept off by Time. We hear no more even of the races of their sons, grandsons and great grandsons. (32) Time computed at (the figure of) thrice nine (twenty-seven) revolutions of (all) the four Yugas (Satya, Tretā, Dwāpara and Kali) has (since) rolled by. Therefore, go; there is (now) the mighty Baladeva, a part manifestation of the supreme Deity. (33) Give away this jewel of a girl, O Kakudmī, to that jewel among men. For removing the burden of the earth, the almighty Lord, the Protector of created beings, the very hearing and chanting of whose glories and names is sanctifying, has (Himself) descended (on earth) alongwith His (aforesaid) part manifestation (Lord Balarāma)." Thus instructed by and bowing to Brahmā (the birthless one), the king (Kakudmī) returned to his capital (Kuśasthali), deserted (already) for fear of Yakṣas by his brothers, staying here and there (in various quarters). (34-35) Giving away his daughter (Revatī) of faultless limbs to the powerful Balarāma, the king retired to the hermitage of the (divine) sage Nārāyaṇa, known by the name of Badarikāśrama, in order to practise austerities. (36)

*Thus ends the third discourse, in Book Nine of the great and glorious
 Bhāgavata-Purāṇa, otherwise known as the
 Paramahāṁsa-Saṁhitā.*



अथ चतुर्थोऽध्यायः

Discourse IV

The stories of Nābhāga and King Ambarīṣa

श्रीशुक उवाच

नाभागो नभगापत्यं यं ततं भ्रातरः कविम् । यविष्ठं व्यभजन् दायं ब्रह्मचारिणमागतम् । १ ।
 भ्रातरोऽभाइक्तं किं महं भजाम पितरं तव । त्वां ममार्यस्ताभाइक्तुर्मा पुत्रक तदादृथाः । २ ।
 इमे अङ्गिरसः सत्रमासतेऽद्य सुमेधसः । षष्ठं षष्ठमुपेत्याह कवे मुहूर्नि कर्मणि । ३ ।
 तांस्त्वं शंसय सूक्ते द्वे वैश्वदेवे महात्मनः । ते स्वर्यन्तो धनं सत्रपरिशेषितमात्मनः । ४ ।
 दास्यन्ति तेऽथ तान् गच्छ तथा स कृतवान् यथा । तस्मै दत्त्वा ययुः स्वर्गं ते सत्रपरिशेषितम् । ५ ।

Śrī Śuka resumed : A son of Nabhaga (another son of Vaivaswata Manu) was Nābhāga, to whom, the youngest (of his brothers) and (most) learned—(just) returned (from the house of his preceptor after an unusually long period) as a religious student—his (elder) brothers assigned (the maintenance of their (aged) father (Nabhaga) for his share of the ancestral property (which they had already divided among themselves, leaving nothing for Nābhāga, who they thought would remain a lifelong celibate). (1) "Brothers, what have you set apart for me ?" (he said.) "We (hereby) allot our father to you," (they replied). (Nābhāga then approached his father and said,) "The elder brothers have given you as my share, O dear father !" "Pay no heed to their word, dear child !" (he replied). (2) "These (neighbouring) Brāhmaṇas, scions of the sage Aṅgirā, are performing at present a (big) sacrifice. Coming (however) to the ritualistic course for every sixth day, the wise ones commit errors in that course, my learned son ! (3) Teach those noble souls a couple of Sūktas (hymns) in propitiation of (the gods called) the Viśwedevas. While ascending to heaven (on the completion of the sacrifice) they will bestow on you (all) their wealth that may be left after the sacrifice. Therefore, approach them." Then he did in the same way as he was told and the (said) Brāhmaṇas rose to heaven having bestowed on him whatever was left after the sacrifice. (4-5)

तं कश्चित् स्वीकरिष्यन्तं पुरुषः कृष्णदर्शनः । उवाचोत्तरतोऽध्येत्य ममेदं वासुकं वसु । ६ ।

Coming up from the north, a certain dark-looking person (who was no other than Rudra, the god of destruction) said to Nābhāga while he was about to appropriate that wealth, "(All) this wealth left on the sacrificial grounds is mine." (6)

ममेदमृषिभिर्दत्तमिति तर्हि सम मानवः । स्यान्नौ ते पितरि प्रश्नः पृष्ठवान् पितरं तथा । ७ ।

यज्ञवास्तुगतं सर्वमुच्छिष्टमृषयः क्वचित् । चक्रुर्विभागं रुद्राय स देवः सर्वमर्हति । ८ ।

नाभागस्तं प्रणम्याह तवेश किल वास्तुकम् । इत्याह मे पिता ब्रह्मचित्तरसा त्वां प्रसादये । ९ ।

यत् ते पितावद्द धर्मं त्वं च सत्यं प्रभाषसे । ददामि ते मन्त्रदृशे ज्ञानं ब्रह्म सनातनम् । १० ।

गृहाण द्रविणं दत्तं मत्सत्रे परिशेषितम् । इत्युक्त्वान्तर्हितो रुद्रो भगवान् सत्यवत्सलः । ११ ।

य एतत् संस्मरेत् प्रातः सायं च सुसमाहितः । कविर्भवति मन्त्रज्ञो गतिं चैव तथाऽत्मनः । १२ ।

नाभागादम्बरीषोऽभून्महाभागवतः कृती । नास्यृशद् ब्रह्मशापोऽपि यं न प्रतिहतः क्वचित् । १३ ।

Nābhāga (the scion of Vaivaswata Manu) thereupon returned:—"This is mine, (inasmuch as it has been) vouchsafed to me by the sages (who performed this sacrifice)." "Let our question be referred to your father !" (Rudra rejoined.) Nābhāga (approached and) asked his

father (Nabhaga) accordingly. (7) (Nabhaga said,) "At some sacrifice (performed of yore by Dakṣa a lord of created beings) the sages determined everything left on the sacrificial grounds as a share meant for Rudra; hence that god deserves all that wealth."* (8) (Returning and) bowing low to Rudra, Nābhāga said, "The wealth left on the sacrificial grounds is undoubtedly yours, O lord: so says my father, O holy one ! With my head bent low (therefore) I pray for Your grace (apologize to You)." (9) "Since your father", (replied Rudra), "has spoken what is right and you too have uttered the truth, I (hereby) impart to you, the seer of Vedic Mantras, knowledge which is the same as the eternal Brahma (the Absolute). (10) (Please also) accept (for your subsistence) the wealth left after the sacrifice as a gift from Me." Saying so, Lord Rudra, who is (so) fond of truth, disappeared. (11) He who with a fully concentrated mind reverently remembers (mentally repeats) this story (both) morning and evening becomes a learned man as well as a knower of (the meaning of) Vedic Mantras and attains his goal (in the shape of final beatitude or God-Realization). (12) From (the loins of) Nābhāga sprang up Ambarīṣa, an eminent devotee of the Lord and (highly) virtuous (too), on whom even the punishment (in the form of the magical fire known as the Kṛtyā) inflicted by a Brāhmaṇa (the sage Durvāsā)— a punishment that was not frustrated anywhere before—had no effect. (13)

राजोवाच

भगवञ्छेतुमिच्छामि राजर्वेस्तस्य धीमतः । न प्राभूद् यत्र निर्मुक्तो ब्रह्मदण्डे दुरत्ययः । १४ ।

The king (Parīkṣit) submitted : I long to hear the story of that royal sage, (so) full of wisdom, against whom the scourge fully released by a Brāhmaṇa—which is (so) difficult to avert—did not prove effectual. (14)

श्रीशुक उवाच

अम्बरीषो महाभागः सप्तद्वीपवर्तीं महीम् । अव्ययां च श्रियं लब्ध्वा विभवं चातुलं भुवि । १५ ।

मेनेऽतिदुर्लभं पुंसां सर्वं तत् स्वप्रसंस्तुतम् । विद्वान् विभवनिर्वाणं तमो विशति यत् पुमान् । १६ ।

वासुदेवे भगवति तद्दक्षेषु च साधुषु । प्राप्नो भावं परं विश्वं येनेदं लोष्टवत् सृतम् । १७ ।

स वै मनः कृष्णपदारविन्द्योर्वचांसि वैकुण्ठगुणानुवर्णने ।

करौ हरेर्मन्दिरमार्जनादिषु श्रुतिं चकाराच्युतसत्कथोदये । १८ ।

मुकुन्दलिङ्गालयदर्शने दृशौ तद्भूत्यगात्रस्पर्शेऽङ्गसङ्गमम् ।

घ्राणं च तत्पादसरोजसौरभे श्रीमत्तुलस्या रसनां तदपिते । १९ ।

पादौ हरे: क्षेत्रपदानुसर्पणे शिरो हृषीकेशपदाभिवन्दने ।

कामं च दास्ये न तु कामकाम्यया यथोत्तमश्लोकजनाश्रया रतिः । २० ।

एवं सदा कर्मकलापमात्मनः परेऽधियज्ञे भगवत्यथोक्षजे ।

सर्वात्मभावं विदधन्वहीमिमां तत्रिष्टुविप्राभिहितः शशास ह । २१ ।

इजेऽश्वमेधैरधियज्ञमीश्वरं महाविभूत्योपचिताङ्गदक्षिणैः ।

ततैर्वसिष्टुसितगौतमादिभिर्धन्वन्यभिस्त्रोतमसौ सरस्वतीम् । २२ ।

यस्य क्रतुषु गीर्वाणैः सदस्या ऋत्विजो जनाः । तुल्यरूपाश्चानिमिषा व्यदृश्यन्त सुवाससः । २३ ।

स्वगों न प्रार्थितो यस्य मनुजैरमरप्रियः । शृणवद्विरूपगायद्विरूतमश्लोकचेष्टितम् । २४ ।

समर्द्धयन्ति तान् कामाः स्वाराज्यपरिभाविताः । दुर्लभा नापि सिद्धानां मुकुन्दं हृदि पश्यतः । २५ ।

* The Śruti also says:—'उच्छेषणभागो वै रुदः'!

स इथं भक्तियोगेन तपोयुक्तेन पार्थिवः । स्वधर्मेण हरि प्रीणन् सङ्गान् सर्वाञ्छन्तर्जहौ । २६ ।

गृहेषु दारेषु सुतेषु बश्चुषु द्विपोत्तमस्यन्दनवाजिपत्तिषु ।

अक्षय्यरत्नाभरणायुधादिष्वनन्तकोशेष्वकरोदसन्मतिम् । २७ ।

तस्मा अदाद्वृश्क्रिकं प्रत्यनीकभ्यावहम् । एकान्तभक्तिभावेन प्रीतो भृत्याभिरक्षणम् । २८ ।

Śrī Śuka replied : Having inherited (the dominion of) the (entire) globe with its seven divisions (Dwīpas) and (alongwith it) an inexhaustible store of wealth and unequalled power and luxuries, the highly blessed Ambarīṣa regarded all that as equal in value to (no more valuable than) objects seen in a dream—even though it was most difficult to attain in the eyes of men (of the world)—knowing as he did the perishableness of (all) wealth, through which man falls a prey to infatuation. (15-16) He had attained that supreme devotion to Lord Vāsudeva and His pious devotees by virtue of which (all) this (untold) wealth was regarded by him as (no better than) a clod of earth. (17) He fixed his mind exclusively on the lotus-feet of Lord Viṣṇu (the Enchanter of all); he employed his words (eloquence) in recounting the virtues of Lord Vaikunṭha, his hands in sweeping the temple of Śrī Hari and so on, (and) his auditory sense in hearing the excellent stories of the immortal Lord. (18) He employed his eyes in seeing the idols and temples of Lord Śrī Kṛṣṇa (the Bestower of Liberation) and his tactile sense (pervading all the parts of his body) in touching the limbs of His servants (devotees); he devoted his olfactory sense to the fragrance of the blessed Tulasī leaves derived from (the contact of) His lotus-feet and his sense of taste to the food etc., offered to Him. (19) (Nay,) he employed his feet in repairing on foot to the tracts of land (Mathurā and so on) consecrated to Śrī Hari and his head in bowing to the feet of Lord Viṣṇu (the Controller of our senses) and coveted the offerings (such as wreaths of flowers, sandal-paste, scents and dainties) made to the Lord not with a desire to gratify his senses (only) but with a view to (attaining) His service (as a token of His grace). And he did all this (merely) in order that attachment may be conceived (in his mind) for the servants (devotees) of Lord Viṣṇu (enjoying excellent renown). (20) Thus resigning from day to day all his round of duties to the supreme Lord, who is above (all) sense-perception and whose worship excels all other sacred observances, and practising devotion to Him with his entire being, he ruled the earth, it is said, as instructed by Brāhmaṇas (like the sage Vasiṣṭha) devoted to Him. (21) He propitiated the almighty Lord presiding over sacrifices through (a number of) horse-sacrifices conducted by Vasiṣṭha, Asita, Gautama and other sages in a desert land facing the stream of the Sarasvatī river—sacrifices that had all their limbs as well as sacrificial fees (paid to the priests and other Brāhmaṇas) supplemented by abundant riches. (22) In his sacrifices the superintending priests as well as the priests officiating at the sacrifice and other men (assembled there), who were (all) richly dressed (and adorned too) and were gazing with unwinking eyes* (in wonder), looked alike in appearance with the gods (present there). (23) (Even) the celestial region, beloved of immortals, was never solicited by his men (much less by the king himself—), who (constantly) heard and chanted the stories of Lord Viṣṇu (of excellent renown). (24) (Nay,) pleasures of sense which were not easily attainable even to the Siddhas (a class of demigods endowed with mystic powers from their very birth) did not delight the aforesaid men—who (always) perceived Lord Mukunda in their heart—eclipsed as they were by the bliss of Self-Realization (enjoyed by them). (25) Thus propitiating Śrī Hari through the practice of Devotion coupled with asceticism, as well as through (the performance of) his (sacred) duties, the aforesaid king gradually gave up all attachments. (26) With respect to his houses, wife, children and (other) relations, excellent

* The gods too are believed to possess eyes which never wink.

elephants, chariots, horses and foot-soldiers, inexhaustible (store of) jewels, ornaments and weapons etc., as well as regarding his endless treasures he developed the notion that they were (all) unreal. (27) Pleased with his exclusive devotion and love, Śrī Hari delivered to him His own discus (Sudarśana), the terror of His adversaries and the protector of his servants.(28)

आरिराधयिषुः कृष्णं महिष्या तुल्यशीलया । युक्तः सांवत्सरं वीरो दधार द्वादशीब्रतम् । २९ ।
 ब्रतान्ते कार्तिके मासि त्रिरात्रं समुपोषितः । स्नातः कदचित् कालिन्द्यां हरिं मधुवनेऽर्चयत् । ३० ।
 महाभिषेकविधिना सर्वोपस्करसम्पदा । अभिषिच्याम्बराकल्पैर्गन्धमाल्यार्हणादिभिः । ३१ ।
 तद्वान्तरभावेन पूज्यामास केशवम् । ब्राह्मणांश्च महाभागान् सिद्धार्थानपि भक्तिः । ३२ ।
 गवां रुक्मविषाणीनां रुक्मिणीणां सुवाससाम् । पयःशीलवयोरूपवत्सोपस्करसम्पदाम् । ३३ ।
 प्राहिणोत् साधुविप्रेभ्यो गृहेषु न्यर्बुदानि षट् । भोजयित्वा द्विजानग्रे स्वाद्वन्नं गुणवत्तमम् । ३४ ।
 लब्धकामैरनुज्ञातः पारणायोपचक्रमे । तस्य तर्हतिथिः साक्षाद् दुर्वासा भगवानभूत् । ३५ ।

Intending to please (the all-enchanting) Lord Viṣṇu, the heroic king (Ambarīṣa) undertook (in right earnest) alongwith his wife, who had a similar disposition, a vow to fast on every Dwādaśī (the twelfth day of either fortnight of a lunar month) for a whole year.* (29) On one Dwādaśī day (the day following the fast) during the month of Kārtika, the king, who had duly fasted for three (previous) nights† and bathed in the river Kālindī (Yamunā), worshipped Śrī Hari in the (sacred) forest of Madhuvana (on the site of which was built the city of Mathurā later on). (30) Having bathed Lord Viṣṇu (the Ruler even of Brahmā and Śiva) according to the procedure (laid down in the scriptures) for a royal bath, requiring a rich variety of accessories (such as sandal-paste and flowers for scenting the water with), he worshipped Him with his mind absorbed in Him by offering raiment and ornaments as well as sandal-paste, flowers, water for washing the hands with and other articles of worship, and (similarly) honoured with reverence the highly blessed (devoted) Brāhmaṇas even though they had (all) their objects accomplished (and thus did not seek any honour). (31-32) He (then) gifted so pious Brāhmaṇas and sent to their houses sixty crores of cows endowed with (abundant) milk, good disposition, young age and a good appearance and accompanied by their calves and (necessary) appendages (which are usually given alongwith a cow, such as a vessel for holding milk while milking a cow) and which had their horns plated with gold and hoofs with silver and were covered with excellent pieces of cloth. He first gave the Brāhmaṇas delicious and most excellent food to eat and, permitted by them, when they had received all their desired objects (such as presents of money), he set about concluding the fast (by taking his meal). That very moment there appeared before him an unexpected guest in the person of no less a personage than the glorious sage Durvāsā. (33—35)

तमानर्चातिथिं भूपः प्रत्युत्थानासनार्हणैः । यथाचेऽभ्यवहाराय पादमूलमुपागतः । ३६ ।
 प्रतिनन्द्य स तद्याच्चां कर्तुमावश्यकं गतः । निममज्जृहद् ध्यायन् कालिन्दीसलिले शुभे । ३७ ।
 मुहूर्ताधीविशिष्टायां द्वादशयां पारणं प्रति । चिन्तयामास धर्मजो द्विजैस्तद्धर्मसङ्कटे । ३८ ।
 ब्राह्मणातिक्रमे दोषो द्वादशयां यदपारणे । यत् कृत्वा साधु मे भूयादधर्मो वा न मां सृशेत् । ३९ ।

* Although every Vaiṣṇava or votary of the Lord Viṣṇu is enjoined to fast on the eleventh day of either fortnight of each lunar month throughout his life, Ambarīṣa obviously took this vow for a period of one year only and that too in Madhuvana in order to impress on the people the advisability of fasting on this day.

† Anyone observing a fast on the Ekādaśī day is expected to have one meal only on the preceding as well as on the following day and to observe a total fast, abstaining from all food and drink including water, on the Ekādaśī. It is in this sense alone that King Ambarīṣa should be taken to have fasted on three consecutive nights.

अथसा केवलेनाथं करिष्ये ब्रतपारणम्। प्राहुरब्धक्षणं विप्रा हृशिं नाशिं च तत् ।४०।
 इत्यपः प्राश्य राजर्षिश्चिन्तयन् मनसाच्युतम्। प्रत्यचष्ट कुरुश्रेष्ठ द्विजागमनमेव सः ।४१।
 दुर्वासा यमुनाकूलात् कृतावश्यक आगतः। राजाभिनन्दितस्तस्य बुबुधे चेष्टिं धिया ।४२।
 मन्युना प्रचलद्वात्रो भृकुटीकुटिलाननः। बुभुक्षितश्च सुतरां कृताङ्गलिमभाषत ।४३।
 अहो अस्य नृशंसस्य श्रियोन्मत्तस्य पश्यत। धर्मव्यतिक्रमं विष्णोरभक्तस्येशमानिनः ।४४।
 यो मामतिथिमायातमातिथ्येन निमन्त्र्य च। अदत्त्वा भुक्तवांस्तस्य सद्यस्ते दर्शये फलम् ।४५।
 एवं ब्रुवाण उक्त्य जटां रोषविदीपितः। तया स निर्ममे तस्मै कृत्यां कालानलोपमाम् ।४६।
 तामापतन्तीं ज्वलतीमसिहस्तां पदा भुवम्। वेष्यन्तीं समुद्धीक्ष्य न चचाल पदान्वृपः ।४७।
 प्राग्दिष्टं भृत्यरक्षायां पुरुषेण महात्मना। ददाह कृत्यां तां चक्रं कृद्वाहिमिव पावकः ।४८।
 तदभिद्रवदुद्धीक्ष्य स्वप्रयासं च निष्फलम्। दुर्वासा दुद्वे भीतो दिक्षु प्राणपरीप्सया ।४९।
 तमन्वधावद् भगवद्रथाङ्गं दावाग्निरुद्घूतशिखो यथाहिम्।
 तथानुषक्तं मुनिरीक्षमाणो गुहां विविक्षुः प्रससार मेरोः ।५०।
 दिशो नभः क्षमां विवरान् समुद्रांल्लोकान् सपालांस्त्रिदिवं गतः सः ।
 यतो यतो धावति तत्र तत्र सुदर्शनं दुष्प्रसहं ददर्श ।५१।
 अलब्धनाथः स यदा कुतश्चित् संत्रस्तचित्तोऽरणमेषमाणः ।
 देवं विस्त्रिं समग्राद् विधातस्त्राह्यात्मयोनेऽजिततेजसो माम् ।५२।

(Putting off his meal,) the king honoured the newcomer by rising from his seat, offering a (high) seat and other articles of worship and, approaching (bowing at) the soles of his feet, prayed him to dine. (36) Having gladly accepted his prayer, the sage went (out) to finish his routine work (for midday, viz., bathing and devotions) and, fixing his mind on the Infinite, plunged into the sacred water of the Kālīndī (for a bath). (37) Since (only) half a Muhūrta (or twenty-four minutes) was left of the twelfth day (and it was necessary to conclude the fast during the hours of the Dwādaśī itself), Ambarīṣa (who knew what was right) began to deliberate with the Brāhmaṇas on the question of concluding the fast in the face of such a moral crisis (conflict of duties). (38) (He said:) "Since there is sin in showing disrespect to a Brāhmaṇa (by inviting him to a dinner in the first instance and then taking one's meal before feeding him) and there is (also) sin in not concluding one's fast (for the Ekādaśī day) within (the hours of) the (following) Dwādaśī, pray, tell me a course of action consequent upon which good may betide me and sin may not touch me. (39) (Then, arriving at a conclusion in consultation with the Brāhmaṇas, he said to himself,) Since to take water—so declare the Brāhmaṇas—that is as good as taking food (for the purpose of breaking one's fast) and at the same time it is no eating, hence I shall break my fast with water alone."* (40) Having thus taken water and contemplating on the immortal Lord with his mind, that royal sage (Ambarīṣa) only awaited, O jewel of the Kurus, the return of the Brāhmaṇa (the sage Durvāsā). (41) Having gone through his (midday) routine, the sage Durvāsā (too) returned (in the meanwhile) from the bank of the Yamunā and, (even when) greeted by the king, came to know his act (of drinking water) by intuition. (42) With (all) his limbs shaking through rage and with a face (looking) curved due to a frown, the sage, who was (feeling) extremely hungry too, spoke (as follows) with reference to the emperor, who stood with joined palms (before the sage):—(43) 'Oh, look at the violation of Dharma (the principles of righteousness) on the part of this cruel monarch, intoxicated with fortune and lacking in devotion to Lord

* The Śruti also says:- 'अपोऽशनाति तत्रैवाशिं मैवानशितम्'।

Viṣṇu, and looking upon himself as all-powerful, in that having invited me, arrived (at his door) as a newcomer, to accept his hospitality, has broken his fast without offering food to me ! (Turning to the king himself,) I shall forthwith show you as such the consequences (of your unrighteous act)." (44-45) Speaking thus and pulling a matted lock (from his head), the sage, who was inflamed with anger, created by means of it a female evil spirit (Kṛtyā), akin to the fire seen at the time of universal dissolution, in order to get rid of Ambarīṣa. (46) Though clearly perceiving her overhead, emitting flames and rushing (toward him), sword in hand, making the earth quake under her feet, the emperor did not stir from his place. (47) Already* told off by Lord Viṣṇu (the supreme Person), the universal Spirit, for the protection of His devotee (King Ambarīṣa), the discus (Sudarśana) burnt the aforesaid Kṛtyā (even) as fire would burn an angry serpent. (48) Frightened to see over his head the discus rushing towards himself (after burning the Kṛtyā) and his own endeavour (to kill Ambarīṣa) infructuous, the sage ran in his anxiety to save his life in different directions. (49) Sudarśana (the discus of the Lord) pursued him (even) as a wild fire with its flames thrown upwards (by the wind) would chase a serpent. Observing the discus close upon his heels as aforesaid, the sage fled in his eagerness to enter a cave of Mount Meru. (50) (Flying in this way) Durvāsā betook himself to (all) the quarters, the sky (the aerial region), (the various parts of) the terrestrial world, the subterranean regions, the (seven) oceans, the (different) spheres as well as their guardians and heaven (too). (But) Whithersoever he fled, he saw (at his back) in each such region the formidable Sudarśana. (51) When (however) no protector was found by him anywhere, he got frightened at heart and, seeking an asylum, approached the glorious Brahmā (the creator) and prayed (as follows): "O maker (of the universe), O Brahmā (the self born), protect me from the might (in the form of the discus) of Lord Viṣṇu (who is conquered by none)." (52)

ब्रह्मोवाच

स्थानं मदीयं सहविश्वमेतत् क्रीडावसाने द्विपरार्थसंज्ञे ।
भूभङ्गमात्रेण हि संदिधक्षोः कालात्मनो यस्य तिरोभविष्यति ।५३।
अहं भवो दक्षभृगुप्रधानाः प्रजेशभूतेशसुरेशमुख्याः ।
सर्वे वयं यत्रियमं प्रपत्रा मूर्ध्यर्पितं लोकहितं वहामः ।५४।
प्रत्याख्यातो विरिञ्जेन विष्णुचक्रोपतापितः । दुर्वासाः शरणं यातः शर्वं कैलासवासिनम् ।५५।

Brahmā observed : After a period of two Parārdhas, when the pastime (of the Lord in the shape of creation etc., of the universe) is over, my sphere alongwith (the rest of) the universe will surely vanish as a result of the mere contraction of brows on the part of the Lord in the form of the Time-Spirit, eager to burn away (all) this (objective universe). (53) Myself, Lord Śiva (the source of the universe) and others with Dakṣa and Bhṛgu at their head—the foremost of Prajāpatis (lords of created beings), Bhūtapatis (the lords of ghosts and other evil spirits) and the chief of the gods (such as Indra)—we all submissively obey His Law, beneficial to the (whole) world, as a burden placed on our head. (Hence we are unable to protect you against His wrath). (54) (Thus) refused by Brahmā (the creator) and scorched by Sudarśana (the discus of Lord Viṣṇu), the sage Durvāsā sought as his shelter Lord Śiva (the Destroyer of the universe), who lives on Mount Kailāsa. (55)

श्रीरुद्र उवाच

वयं न तात प्रभवाम भूम्हि यस्मिन् परेऽन्येऽप्यजजीवकोशाः ।
भवन्ति काले न भवन्ति हीदृशाः सहस्रशो यत्र वयं भ्रमामः ।५६।

* Vide verse 28 above.

अहं सनत्कुमारश्च नारदो भगवानजः । कपिलोऽपान्तरतमो देवलो धर्म आसुरिः ।५७।
 मरीचिप्रमुखाश्चान्ये सिद्धेशाः पारदर्शनाः । विदाम न वयं सर्वे यन्मायां माययाऽऽवृताः ।५८।
 तस्य विश्वेश्वरस्येदं शस्त्रं दुर्विष्टं हि नः । तमेव शरणं याहि हरिस्ते शं विधास्यति ।५९।
 ततो निराशो दुर्वासाः पदं भगवतो यथौ । वैकुण्ठारब्यं यदध्यास्ते श्रीनिवासः श्रिया सह ।६०।
 संदह्यमानोऽजितशस्त्रवह्निना तत्पादमूले पतिः सवेष्ठः ।
 आहाच्युतानन्तं सदीप्सित प्रभो कृतागसं माव हि विश्वभावन ।६१।
 अजानता ते परमानुभावं कृतं मयाधं भवतः प्रियाणाम् ।
 विधेहि तस्यापचितिं विधात्मुच्येत यन्नाम्न्युदिते नारकोऽपि ।६२।

Śrī Rudra remarked : "We have no power, O dear son, over the infinite (all-pervading) Supreme, in whom indeed other universes too—as vast as this—forming the body of Jīvas (embodied souls) in the person of Brahmā (the birthless creator) appear in thousands at the appointed time (the time of creation) and (then) cease (merge in Him at the time of final dissolution)—universes in which we (Brahmā and Myself) are being tossed about (like tiny insects). (56) Myself, the sages Sanatkumāra and Nārada, the glorious Brahmā (the creator), Lord Kapila, the sages Apāntaratama and Devala, Dharma (the god of piety), the sage Āsuri and other omniscient lords of Siddhas (inspired seers) headed by the sage Marīci—we are all unable to penetrate (the veil of) His Māyā (deluding potency), enveloped as we are by that Māyā. (57-58) Since this is a weapon of that Lord of the universe and therefore hard to resist for us, (please) seek Him alone as Your protector. (I am sure) Śrī Hari will bring you security." (59) Having no hope (of help from any other quarter) left, the sage Durvāsā went from there to the Lord's (own) realm, called Vaikunṭha, in which resides Lord Viṣṇu (the Abode of Śrī) alongwith (His divine Spouse) Śrī (the goddess of fortune). (60) Being scorched by the fire of Sudarśana (the missile of Lord Viṣṇu, who is conquered by none), the sage fell shuddering at the soles of the Lord's feet and said, "O immortal and infinite Lord, sought for by the righteous, O Protector of the universe, (kindly) do protect me, an offender (that I am). (61) An offence has been committed by me against those beloved of You, ignorant as I was of Your supreme glory. (Pray,) wipe off that sin, O Director (of the universe)! By the (very utterance of Your Name even a denizen of hell gets liberated." (62)

श्रीभगवानुवाच

अहं भक्तपराधीनो ह्यस्वतन्त्र इव द्विज । साधुभिर्ग्रस्तहदयो भक्तैर्भक्तजनश्रियः ।६३।
 नाहमात्मानमाशासे मद्भक्तैः साधुभिर्विना । श्रियं चात्यन्तिकीं ब्रह्मन् येषां गतिरहं परा ।६४।
 ये दारागारपुत्राम्पान् प्राणान् वित्तमिमं परम् । हित्वा मां शरणं याताः कथं तांस्त्यकुमुत्सहे ।६५।
 मयि निर्बद्धहदयाः साधवः समदर्शनाः । वशीकुर्वन्ति मां भक्त्या सत्स्त्रियः सत्पतिं यथा ।६६।
 मत्सेवया प्रतीतं च सालोक्यादिवतुष्टयम् । नेच्छन्ति सेवया पूर्णाः कुतोऽन्यत् कालविद्वतम् ।६७।
 साधवो हृदयं महं साधूनां हृदयं त्वहम् । मदन्यत् ते न जानन्ति नाहं तेभ्यो मनागपि ।६८।
 उपायं कथयिष्यामि तव विप्र शृणुष्व तत् । अयं ह्यात्माभिचारस्ते यतस्तं यातु वै भवान् ।

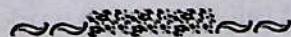
साधुषु प्रहितं तेजः प्रहर्तुः कुरुतेऽशिवम् ।६९।

तपो विद्या च विश्राणां निःश्रेयसकरे उभे । त एव दुर्विनीतस्य कल्पेते कर्तुरन्यथा ।७०।
 ब्रह्मस्तद् गच्छ भद्रं ते नाभागतनयं नृपम् । क्षमापय महाभागं ततः शान्तिर्भविष्यति ।७१।

इति श्रीमद्भागवते महापुणे पारमहंस्यां संहितायां नवमस्कन्द्येऽबरीषचरिते चतुर्थोऽध्यायः ।४।

The glorious Lord said : My heart having been (completely) taken possession of by My pious devotees, I am really subject to the control of such devotees like one who is not self-dependent, O Brāhmaṇa. And I am the (only) beloved of My devotees. (63) As apart from My pious devotees, to whom I am the highest goal, I covet neither Myself nor Goddess Śrī (My Consort), who is eternal (like Myself), O holy sage ! (64) How dare I forsake them who, having renounced (all attachments for) their wife, house, children and relations, (nay,) their (very) life and wealth and (their welfare in) this and the other world, have sought Me as their protector? (65) Pious souls who have fastened their heart on Me and look upon all with the same eye enthrall Me by (their) devotion (even) as virtuous ladies enthrall their virtuous husband. (66) (Feeling) sated through Devotion, they do not desire even the four types of final beatitude, beginning with Sālokya or residence in the same heaven with the Lord (the other three types being Sāmīpya or close proximity with the Lord, Sārūpya or similarity of form with the Lord and Sāyujya or absorption into the Lord), though attained (actually) through service rendered to Me. How (then) can they covet anything else (such as the position of Indra) which is subject to the ravages of Time? (67) Pious souls (devotees) are My (very) heart (most beloved of Me), while I am the (very) heart (the most beloved) of the righteous. They do not cognize anything else (dearer) than Me nor do I know in the least anyone else (dearer) than them. (68) I shall (however) point out to you a means of escape (from this calamity), O Durvāsā ! (Please) hear it Seek him alone because of whom this violence perpetrated by you has actually (recoiled on you and thus) proved to be an act of self-immolation. Force employed against the righteous brings harm to the striker (himself). (69) Asceticism and worship (offered to a deity) are both conducive to the highest good (final beatitude) for Brāhmaṇas (endowed with humility and other virtues). In the case (however) of a doer who is lacking in modesty, those very practices lead to contrary results (prove harmful). (70) Therefore, O Brāhmaṇa, may good betide you; approach King Ambarīṣa (the son of Nābhāga) and seek the forgiveness of that highly blessed soul. Then (alone) will peace (of mind) come (to you). (71)

*Thus ends the fourth discourse, forming part of the story of Ambarīṣa,
in Book Nine of the great and glorious Bhāgavata-Purāṇa,
otherwise known as the Paramahārīṣa-Saṁhitā.*



अथ पञ्चमोऽध्यायः

Discourse V

The story of Ambarīṣa (Concluded)

श्रीशुक उवाच

एवं भगवताऽदिष्टो दुर्वासाश्क्रतापितः । अम्बरीषमुपावृत्य तत्पादौ दुःखितोऽग्रहीत् । १ ।
तस्य सोद्यमनं वीक्ष्य पादस्पर्शविलजितः । अस्तावीत् तद्वेररखं कृपया पीडितो भृशम् । २ ।

Śrī Śuka resumed : Thus directed by the Lord and scorched by His discus (Sudarśana), Durvāsā came back to Ambarīṣa and, full of sorrow, clasped the latter's feet. (1) Observing the endeavour on the part of the sage (to seek his forgiveness), Ambarīṣa, who was much ashamed at the sage's touching his feet and sore stricken with compassion, began to extol the aforesaid missile of Śrī Hari (in the following words). (2)

अम्बरीष उवाच

त्वमग्निर्भगवान् सूर्यस्त्वं सोमो ज्योतिषां पतिः । त्वमापस्त्वं क्षितिव्योम् वायुमत्रिन्द्रियाणि च । ३ ।
 सुदर्शन नमस्तुभ्यं सहस्राराच्युतप्रिय । सर्वास्त्रघातिन् विप्राय स्वस्ति भूया इडस्पते । ४ ।
 त्वं धर्मस्त्वमृतं सत्यं त्वं यज्ञोऽखिलयज्ञभुक् । त्वं लोकपालः सर्वात्मा त्वं तेजः पौरुषं परम् । ५ ।

नमः सुनाभाखिलधर्मसेतत्वे हाधर्मशीलासुरधूमकेतवे ।
 त्रैलोक्यगोपाय विशुद्धवर्चसे मनोजवायाद्भुतकर्मणे गृणे । ६ ।
 त्वत्तेजसा धर्मयेन संहतं तमः प्रकाशश्च धृतो महात्मनाम् ।
 दुरत्ययस्ते महिमा गिरां पते त्वद्वूपमेतत् सदसत् परावरम् । ७ ।
 यदा विसृष्टस्त्वमनञ्जनेन वै बलं प्रविष्टेऽजित दैत्यदानवम् ।
 बाहूदरोर्वद्भिर्शिरोधरणि वृक्णन्नजस्तं प्रधने विराजसे । ८ ।
 स त्वं जगत्वाण खलप्रहाणये निरूपितः सर्वसहो गदाभृता ।
 विप्रस्य चास्मकुलदैवहेतवे विद्येहि भद्रं तदनुग्रहो हि नः । ९ ।
 यद्यस्ति दत्तमिष्टं वा स्वधर्मो वा स्वनुष्ठितः । कुलं नो विप्रदैवं चेद् द्विजो भवतु विज्वरः । १० ।
 यदि नो भगवान् प्रीत एकः सर्वगुणाश्रयः । सर्वभूतात्मभावेन द्विजो भवतु विज्वरः । ११ ।

Ambarīṣa prayed : You are Agni (the god of fire) and the glorious sun-god; You are Soma (the moon-god), the lord of the (other) luminaries (lunar mansions). You are water, You are the earth and the sky, the air, the (five) objects of senses (viz., sound, touch, sight, taste and smell) and the senses (themselves). (3) Hail to You, O Sudarśana, endowed with a thousand spokes and beloved of the immortal Lord ! O Destroyer of all (other) missiles, may You be propitious to the Brāhmaṇas (the sage Durvāsā), O Protector of the earth ! (4) You are righteousness; You are truthful and polite speech as well as the faculty of regarding all with the same eye; You are the Deity presiding over (all) sacrificial performances as well as the Enjoyer of all sacrifices. You are the Protector of the worlds and the Soul of the universe; (nay,) You are the transcendent effulgence of the supreme Person. (5) (Altogether unable to glorify You,) O Sunābha (a discus with a beautiful nave), I simply address the exclamation "Hail" to You, the Upholder of all virtues, a veritable fire to destroy demons given to unrighteousness, the protector of (all) the three worlds, possessed of purest effulgence, quick as thought and credited with marvellous deeds. (6) By Your splendour, consisting of righteousness, the darkness (obscuring the vision) of great souls is dispelled and their light preserved. (Nay,) this (entire) creation, (both) manifest and unmanifest, high and low, is illuminated by You (in the form of the sun, the moon and so on). Unfathomable is Your glory, O Ruler of speech ! (7) When, hurled by the Lord, who is (wholly) untainted (by ignorance etc.), You actually enter the force of the Daityas and the Dānavas, O invincible One, You shine brightly in battle while unceasingly lopping off their arms, trunks, thighs, feet and necks. (8) As such You, O Shield of the world, have been detailed by Lord viṣṇu (the Wielder of a mace) for the extermination of the wicked, capable as You are of resisting all. Therefore, in order to bring good-luck to our race, (kindly) grant safety to this Brāhmaṇa (the sage Durvāsā); for that would be an act of grace to us (in that it would save us from the sin of being an instrument in the death of a Brāhmaṇa). (9) If gift was (ever) made (by us) or a sacrifice (duly) performed or our allotted duty satisfactorily performed, and if our race has looked upon the Brāhmaṇa as a deity, let the Brāhmaṇa be relieved of his distress (as a reward for such a gift, sacrifice or the due performance of a duty). (10) (Nay,) if the Lord, (who is) the one abode of all excellences, is pleased with us by virtue of our looking on all living

beings as His own embodiments, let the Brāhmaṇa be rid of his trouble. (11)

श्रीशुक उवाच

इति संस्तुवतो राजो विष्णुचक्रं सुदर्शनम् । अशाम्यत् सर्वतो विप्रं प्रदहृ राजयाच्यथा । १२ ।

स मुक्तोऽस्त्राग्नितापेन दुर्वासाः स्वस्तिमांस्ततः । प्रशशंस तमुर्वींशं युज्ञानः परमाशिषः । १३ ।

Śrī Śuka continued : While the emperor (Ambarīṣa) was thus hymning Sudarśana, the said discus of Lord Viṣṇu, which had (hitherto) been scorching the Brāhmaṇa (Durvāsā) on all sides, cooled down at the king's entreaty. (12) Rid of the (burning) heat of the fire of the missile (Sudarśana), Durvāsā now felt relieved and applauded the emperor (in the following words), pronouncing the highest blessings on him. (13)

दुर्वासा उवाच

अहो अनन्तदासानां महत्वं दृष्टमद्य मे । कृतागसोऽपि यद् राजन् मङ्गलानि समीहसे । १४ ।

दुष्करः को नु साधूनां दुस्त्यजो वा महात्मनाम् । यैः संगृहीतो भगवान् सात्वतामृषभो हरिः । १५ ।

यत्रामश्रुतिमात्रेण पुमान् भवति निर्मलः । तस्य तीर्थपदः किं वा दासानामवशिष्यते । १६ ।

राजन्ननुगृहीतोऽहं त्वयातिकरुणात्मना । मदधं पृष्ठतः कृत्वा प्राणा यन्मेऽभिरक्षिताः । १७ ।

Durvāsā observed : Ah, the glory of servants (votaries) of the infinite Lord has been witnessed by me today in that you, O emperor, strive for the good even of him (myself) who has wronged you. (14) Indeed what is there hard to accomplish for benevolent souls and what is there difficult to forswear in the eyes of the high-souled, by whom Lord Śrī Hari, the Guardian of devotees, has been lovingly installed in their heart ? (15) What could there be wanting on the part of servants (votaries) of that Lord of hallowed feet, through the very hearing of whose Name a person is rid of all impurities? (16) O king, I have been (greatly) favoured by you, an extremely kind-hearted soul, in that my life has been saved by you, overlooking my offence. (17)

राजा तमकृताहारः प्रत्यागमनकाङ्क्ष्या । चरणावृपसंगृह्य प्रसाद्य समभोजयत् । १८ ।

सोऽशिल्वाऽऽदृतमानीतमातिथ्यं सार्वकामिकम् । तृप्तात्मा नृपतिं प्राह भुज्यतामिति सादरम् । १९ ।

प्रीतोऽस्म्यनुगृहीतोऽस्मि तव भागवतस्य वै । दर्शनस्पर्शनालापैरातिथ्येनात्ममेधसा । २० ।

कर्मविदातमेतत् ते गायन्ति स्वःख्यो मुहुः । कीर्तिं परमपुण्यां च कीर्तयिष्यति भूरियम् । २१ ।

The emperor, who had not (yet) taken his meal (ever since) in the hope of the sage's return, sumptuously fed him after gratifying him (in the first instance) by clasping his feet. (18) Sated at heart after partaking of the (rich) fare (appropriate to a guest)brought to him with reverence and gratifying every wish (suiting every taste), Durvāsā politely said to the king, "(Please) take your food, (19) I am really pleased and obliged by the sight, touch and talk as well as by the hospitality—offered with a mind fixed on the supreme Self—of a (great)devotee of the Lord in you. (20) Celestial ladies will repeatedly celebrate this blemishless deed of yours. Nay, this earth (itself) will loudly proclaim Your most sacred glory." (21)

श्रीशुक उवाच

एवं संकीर्त्य राजानं दुर्वासाः परितोषितः । ययौ विहायसाऽमन्त्य ब्रह्मलोकमहैतुकम् । २२ ।

संवत्सरोऽत्यगात् तावद् यावता नागतो गतः । मुनिस्तद्वर्णनाकाङ्क्षे राजाऽभ्यक्षो बभूव ह । २३ ।

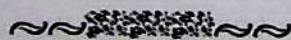
गते च दुर्वाससि सोऽम्बरीषो द्विजोपयोगातिपवित्रमाहरत् ।

त्रृष्णेर्विमोक्षं व्यसनं च बुद्ध्वा मेने स्ववीर्यं च परानुभावम् । २४ ।

एवंविधानेकगुणः स राजा परात्मनि ब्रहणि वासुदेवे ।
 क्रियाकलापैः समुवाह भक्ति ययाऽविरिज्यान् निरयांश्कार ।२५।
 अथाम्बरीषस्तनयेषु राज्यं समानशीलेषु विसृज्य धीरः ।
 वनं विवेशात्मनि वासुदेवे मनो दधद् ध्वस्तगुणप्रवाहः ।२६।
 इत्येतत् पुण्यमारव्यानमम्बरीषस्य भूपतेः । संकीर्तयन्ननुध्यायन् भक्तो भगवतो भवेत् ।२७।
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धेऽम्बरीषचरितं नाम पञ्चमोऽध्यायः ।५।

Śrī Śuka resumed : Having thus acclaimed the king and asking leave of him, Durvāsā, who was highly gratified, rose through the heavens to Brahmaloka (the region of Brahmā), attainable (only) through disinterested action. (22) A (whole) year had elapsed before the sage, who had gone out (in search of a quarter to Brahmaloka and other regions), returned (to the capital of Ambarīṣa). And, longing for a sight of the sage, the king—so the tradition goes—subsisted on (mere) water (all these months). (23) And, when Durvāsā left, the said Ambarīṣa ate the (remnant of) food that had been rendered most holy by being partaken of by a Brāhmaṇa (the sage Durvāsā). And perceiving the evil plight and (ultimate) redemption of the seer (Durvāsā), as well as his own firmness in remaining without any food for a whole year), he thought it (all) to be a glory of the Supreme. (24) Possessed of many such qualities, the said emperor (Ambarīṣa) practised devotion to Lord Vāsudeva, the supreme Spirit and the ultimate Reality, through his multifarious duties (that stood offered to Him)—by virtue of which (devotion) he regarded (all) blessings including the position of Brahmā (the creator) as (no better than so many) forms of damnation. (25) Now, leaving his kingdom to the care of his sons, who were (all) possessed of a disposition similar to his own, the wise Ambarīṣa retired to a forest. (And) fixing his mind on Lord Vāsudeva, his own self, he (eventually) had his round of births and deaths brought to a close. (26) Anyone reciting and repeatedly musing on this aforesaid sacred story of Emperor Ambarīṣa bids fair to become a devotee of the Lord. (27)

Thus ends the fifth discourse entitled "The story of Ambarīṣa," in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahārīṣa-Saṁhitā.



अथ षष्ठोऽध्यायः

Discourse VI

The posterity of Ikṣwāku : the stories of Māndhātā and the sage Saubhari
श्रीशुक उवाच

विरूपः केतुमाञ्छभुरम्बरीषसुतास्त्रयः । विरूपात् पृष्ठदश्थोऽभूत् तत्पुत्रस्तु रथीतरः । १ ।
 रथीतरस्याप्रजस्य भायां तन्तवेऽर्थितः । अङ्गिरा जनयामास ब्रह्मवर्चस्विनः सुतान् । २ ।
 एते क्षेत्रे प्रसूता वै पुनस्त्वाङ्गिरसाः स्मृताः । रथीतराणां प्रवराः क्षत्रोपेता द्विजातयः । ३ ।
 क्षुवतस्तु मनोज्ज्ञे इक्ष्वाकुघ्राणितः सुतः । तस्य पुत्रशतज्येष्ठा विकुक्षिनिमिदण्डकाः । ४ ।

तेषां पुरस्तादभवन्नार्यावर्ते नृपा नृप । पञ्चविंशतिः पश्चाद्य त्रयो मध्ये परेऽन्यतः । ५ ।
 स एकदाष्टकाश्राद्धे इक्ष्वाकुः सुतमादिशत् । मांसमानीयतां मेध्यं विकुक्षे गच्छ माचिरम् । ६ ।
 तथेति स वनं गत्वा मृगान् हत्वा क्रियाहणान् । श्रान्तो बुभुक्षितो वीरः शशं चादपसृतिः । ७ ।
 शेषं निवेदयामास पित्रे तेन च तदगुरुः । चोदितः प्रोक्षणायाह दुष्टमेतदकर्मकम् । ८ ।
 जात्वा पुत्रस्य तत् कर्म गुरुणाभिहितं नृपः । देशान्निःसारयामास सुतं त्यक्तविधिं रुषा । ९ ।
 स तु विप्रेण संवादं जापकेन समाचरन् । त्यक्त्वा कलेवरं योगी स तेनावाप यत् परम् । १० ।
 पितर्युपरतेऽभ्येत्य विकुक्षिः पृथिवीमिमाम् । शासदीजे हरिं यज्ञैः शशाद इति विश्रुतः । ११ ।
 पुरञ्जयस्तस्य सुत इन्द्रवाह इतीरितः । ककुत्स्थ इति चाप्युक्तः शृणु नामानि कर्मभिः । १२ ।

Śrī Śuka resumed : Virūpa, Ketumān and Śambhu were the three sons of Ambarīṣa. From (the loins of) Virūpa (the eldest of the three) sprang up Pr̄ṣadaśwa and the latter's son was Rathītara. (1) Prayed to for progeny (to continue the thread of Rathītara's line), the (celebrated) sage Āṅgirā (a mind-born son of Brahmā) begot through the wife of Rathītara, who was issueless, (a number of) sons invested with a glory resulting from the knowledge of the Vedas. (2) Though born of the wife of Rathītara (and therefore deserving the family name of Rathītaras), they actually became known as Āṅgirasas (those sprung from the loins of Āṅgirā). They were (recognized as) the foremost of the Rathītaras (the other progeny of Rathītara and their posterity), being Brāhmaṇas endowed with the (martial) qualities of Kṣatriyas. (3) From the nostrils of Vaivaswata Manu, even while he was sneezing, sprang up a son (called) Ikṣwāku. Of his hundred sons, Vikukṣi, Nimi and Daṇḍaka were the eldest. (4) Of those (hundred sons) twenty-five became rulers (of small provinces) in the eastern quarter of Āryāvarta (the sacred* tract of land lying between the Vindhya range and the Himalayas), O Parikṣit, and as many (another twenty-five) in the western region; three (eldest, named above) in the centre, and the rest in other parts (viz., in the north and south). (5) Once on the occasion of a Śrāddha (a rite performed in honour of the departed spirits of one's deceased relations) during the Aṣṭakas (the seventh, eighth, ninth and thirteenth days of either fortnight of a lunar month) Ikṣwāku peremptorily said to his son (Vikukṣi), "Vikukṣi, go and bring (me some) flesh fit for being offered to the manes. (Please) do not tarry." (6) Saying "Be it so!" the heroic prince (Vikukṣi) went to the forest and, having killed (some) animals fit for (being used in) a religious rite (Śrāddha ceremony), thoughtlessly ate of (the flesh of) a hare (after roasting it), fatigued and hungry as he was. (7) He gave the rest (of the flesh) to (his father) Ikṣwāku; but the latter's preceptor (the sage Vasiṣṭha), when requested to sprinkle it with water (and thus consecrate it) said, "This has been contaminated (by being eaten of beforehand) and is (thus) unfit for Śrāddha." (8) Having come to know of the aforesaid (sacrilegious) act of his son as told by his preceptor, the king (Ikṣwāku) in an angry mood exiled from his country his son (Vikukṣi), who had abandoned the practice of good men. (9) The king then held a talk (on the ultimate Truth) with the sage (Vasiṣṭha), his preceptor. As a result of such talk he became established in Jñānayoga (the path of knowledge or realization of one's identity with the ultimate Reality) and on casting off the body attained (oneness with) that which is higher than all. (10) His father (Ikṣwāku) being (now) dead, Vikukṣi returned (home) and, while ruling this earth, propitiated Śrī Hari through (a number of) sacrifices and became known as Śaśāda (the devourer of a hare). (11) His son Purañjaya (the conqueror of a city), was nicknamed as Indravāha (the rider of Indra) and also as Kakutstha (one who rides the hump of a bull). (Now)

* आयांवर्तः पुण्यभूमिर्घ्यं विन्द्यहिमागयोः ।

hear by (virtue of) what deeds he earned these (three) names. (12)

कृतान्त आसीत् समरो देवानां सह दानवैः । पार्ष्णिग्राहो वृतो वीरो देवैर्देत्यपराजितैः । १३ ।

वचनाद् देवदेवस्य विष्णोर्विश्वात्मनः प्रभोः । वाहनत्वे वृतस्तस्य बभूवेन्द्रो महावृषः । १४ ।

स संनद्धो धनुर्दिव्यमादाय विशिखाञ्छतान् । स्तूयमानः समारुह्य युयुत्सुः ककुदि स्थितः । १५ ।

तेजसाऽऽव्यायितो विष्णोः पुरुषस्य परात्मनः । प्रतीच्यां दिशि दैत्यानां न्यरुणत् त्रिदशैः पुरम् । १६ ।

तैस्तस्य चाभूत् प्रधनं तुमुलं लोमहर्षणम् । यमाय भल्लैरनयद् दैत्यान् येऽभिययुर्मृथे । १७ ।

तस्येषुपाताभिमुखं युगान्ताग्निमिवोल्बणम् । विसृज्य दुद्घुर्देत्या हन्यमानाः स्वमालयम् । १८ ।

जित्वा पुरं धनं सर्वं सश्रीकं वज्रपाणये । प्रत्ययच्छत् स राजर्षिरिति नामभिराहतः । १९ ।

(In those very days) there was a conflict of the gods with the demons—a conflict which (all but) wiped out the (entire) creation. The hero (in the person of Purañjaya) was enlisted as an ally by the gods, (that had been) vanquished by the Daityas. (13) Desired (by Purañjaya) for the role of a mount to him, Indra assumed the form of a gigantic bull at the instance of Lord Viṣṇu, the god of gods and the soul of the universe. (14) Protected by an armour and taking a celestial bow and sharp arrows, Purañjaya, who was eager to fight, rode on the back of the bull, while being praised (by the gods), and took his seat on its hump. (15) Invigorated by the strength of Lord Viṣṇu, the most ancient Person and the supreme Spirit, he besieged with the help of the gods the city of the Daityas in the west. (16) His fight with the Daityas was very close and thrilling and he despatched with his arrows to (the abode of) Yama (all) the Daityas that encountered him on the battle-field. (17) Quitting the range of flight of his shafts, which was hot as the fire at the time of final dissolution, the Daityas, who were being (severely) struck (all the time), fled to their home (Pātāla). (18) Having conquered the town (of the Daityas), (so) full of splendour, as well as all the wealth (contained in it), that royal sage made it over to Indra (the wielder of the thunderbolt). It was for these reasons that he was called by a number of names (Indravāha, Kakutstha and Purañjaya). (19)

पुरञ्जयस्य पुत्रोऽभूदनेनास्तत्सुतःः पृथुः । विश्वरथ्यस्ततश्चन्द्रो युवनाश्वश्च तत्सुतः । २० ।

शाबस्तस्तसुतो येन शाबस्ती निर्ममे पुरी । बृहदश्वस्तु शाबस्तिस्ततः कुवलयाश्वकः । २१ ।

यः प्रियार्थमुतङ्कस्य धुन्युनामासुरं बली । सुतानामेकविंशत्या सहस्रैरहनद् वृतः । २२ ।

धुन्युमार इति ख्यातस्तसुतास्ते च जज्वलुः । धुन्योर्मुखाग्निना सर्वे त्रय एवावशेषिताः । २३ ।

दृढाश्वः कपिलाश्वश्च भद्राश्व इति भारत । दृढाश्वपुत्रो हर्यश्वो निकुम्भस्तसुतः सृतः । २४ ।

बर्हणाश्वो निकुम्भस्य कृशाश्वोऽथास्य सेनजित् । युवनाश्वोऽभवत् तस्य सोऽनपत्यो वनं गतः । २५ ।

भार्याशतेन निर्विण्ण ऋष्योऽस्य कृपालवः । इष्टिं स्म वर्तयाञ्छक्रूरैर्नीं ते सुसमाहिताः । २६ ।

राजा तद् यज्ञसदनं प्रविष्टो निशि तर्षितः । दृष्ट्वा शयानान् विश्रांस्तान् पपौ मन्त्रजलं स्वयम् । २७ ।

उत्थितास्ते निशाम्याथ व्युदकं कलशं प्रभो । पप्रङ्गुः कस्य कर्मेदं पीतं पुंसवनं जलम् । २८ ।

राजा पीतं विदित्वाथ ईश्वरप्रहितेन ते । ईश्वराय नमश्वकुरहो दैवबलं बलम् । २९ ।

ततः काल उपावृते कुक्षिं निर्भिद्य दक्षिणम् । युवनाश्वस्य तनयश्वकर्वतीं जजान ह । ३० ।

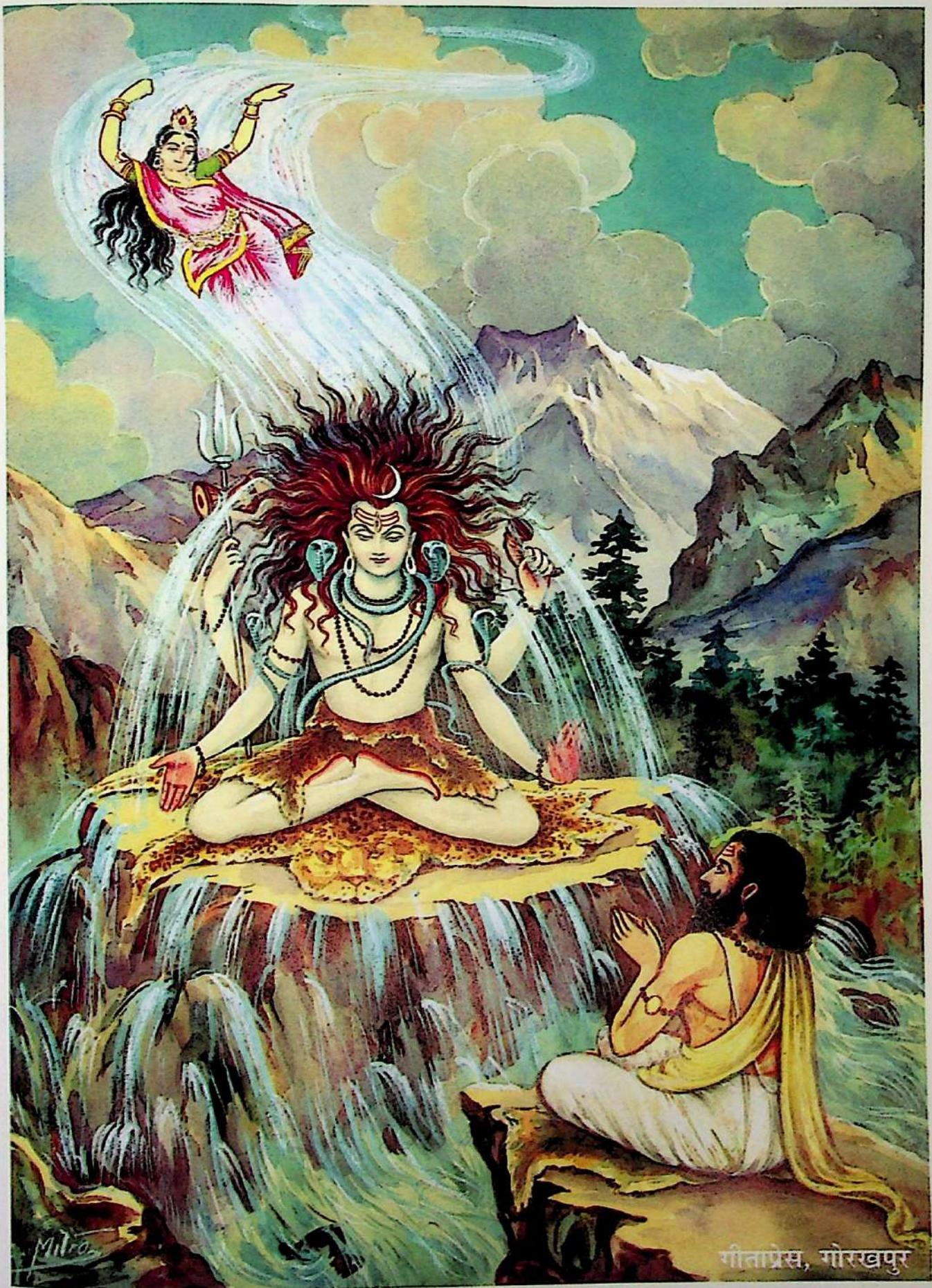
कं धास्यति कुमारोऽयं स्तन्यं रोस्यते भृशम् । मां धाता वत्स मा रोदीरितीन्द्रो देशिनीमदात् । ३१ ।

न ममार पिता तस्य विप्रदेवप्रसादतः । युवनाश्वोऽथ तत्रैव तपसा सिद्धिमन्वगात् । ३२ ।

त्रसदस्युरितीन्द्रोऽङ्ग विदधे नाम तस्य वै । यस्मात् त्रसन्ति ह्युद्धिग्रा दस्यवो रावणादयः । ३३ ।

यौवनाश्वोऽथ मान्धाता चक्रवर्त्यवर्णं प्रभुः । सप्तद्वीपवतीमेकः शशासाच्युतेजसा । ३४ ।

इंजे च यज्ञं क्रतुभिरात्मविद् भूरिदक्षिणैः । सवदिवमयं देवं सर्वात्मकमतीन्द्रियम् । ३५ ।



गीताम्, गोरखपुर

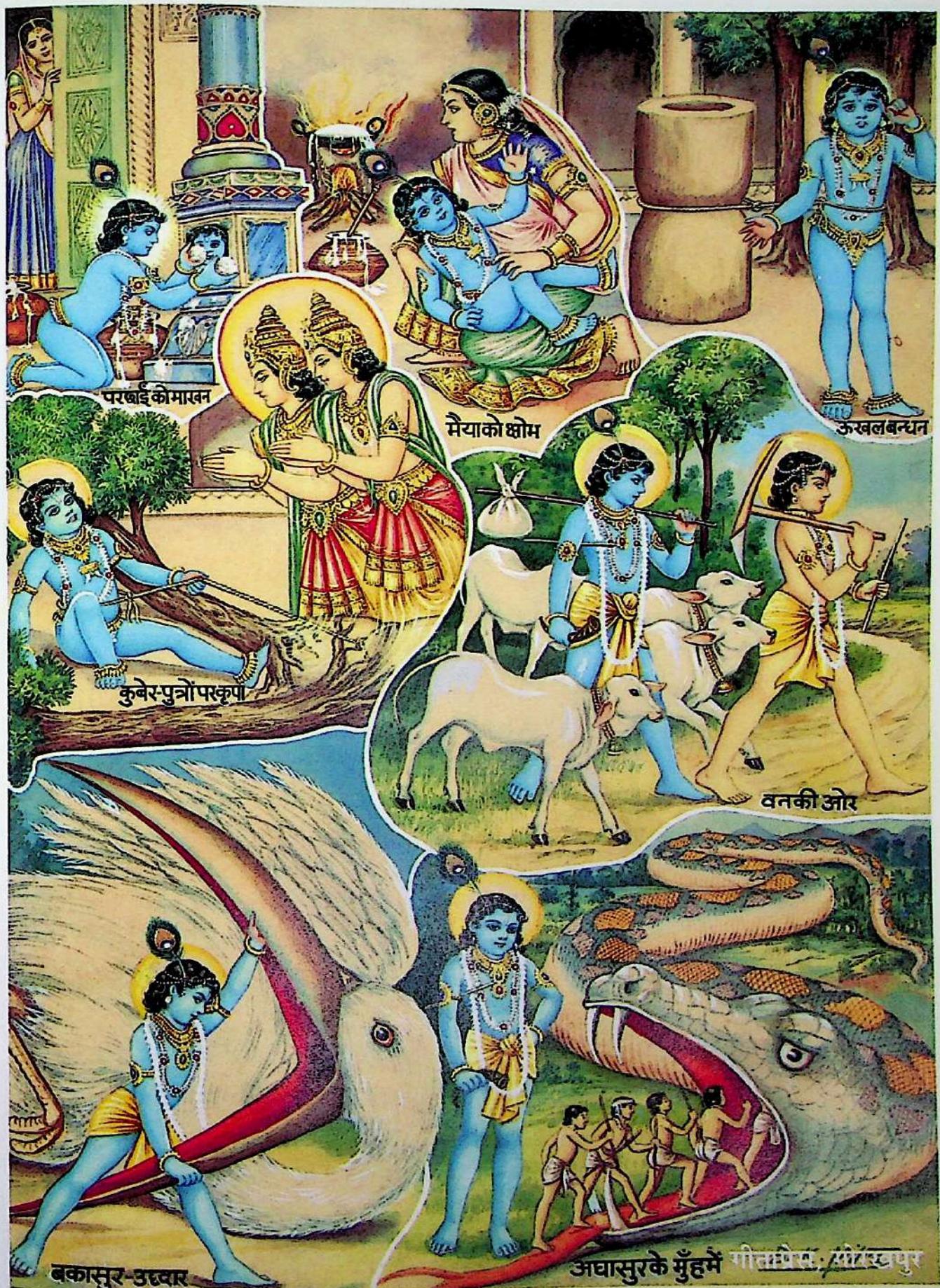
राजा भगीरथकी प्रार्थनापर भगवान् शिवका गङ्गाको अपने सिरपर धारण करना
Entreated by Bhagiratha Lord Šiva holds Gaṅgā on his head



H. Srivastava

गीताप्रेस, गोरखपुर

मर्यादापुरुषोत्तम भगवान् श्रीराम
Lord Rāma the Maryādāpuruṣottama



भगवान् श्रीकृष्णके बालचरित्र (क)
 Childly pranks of Lord Śrī Kṛṣṇa (A)



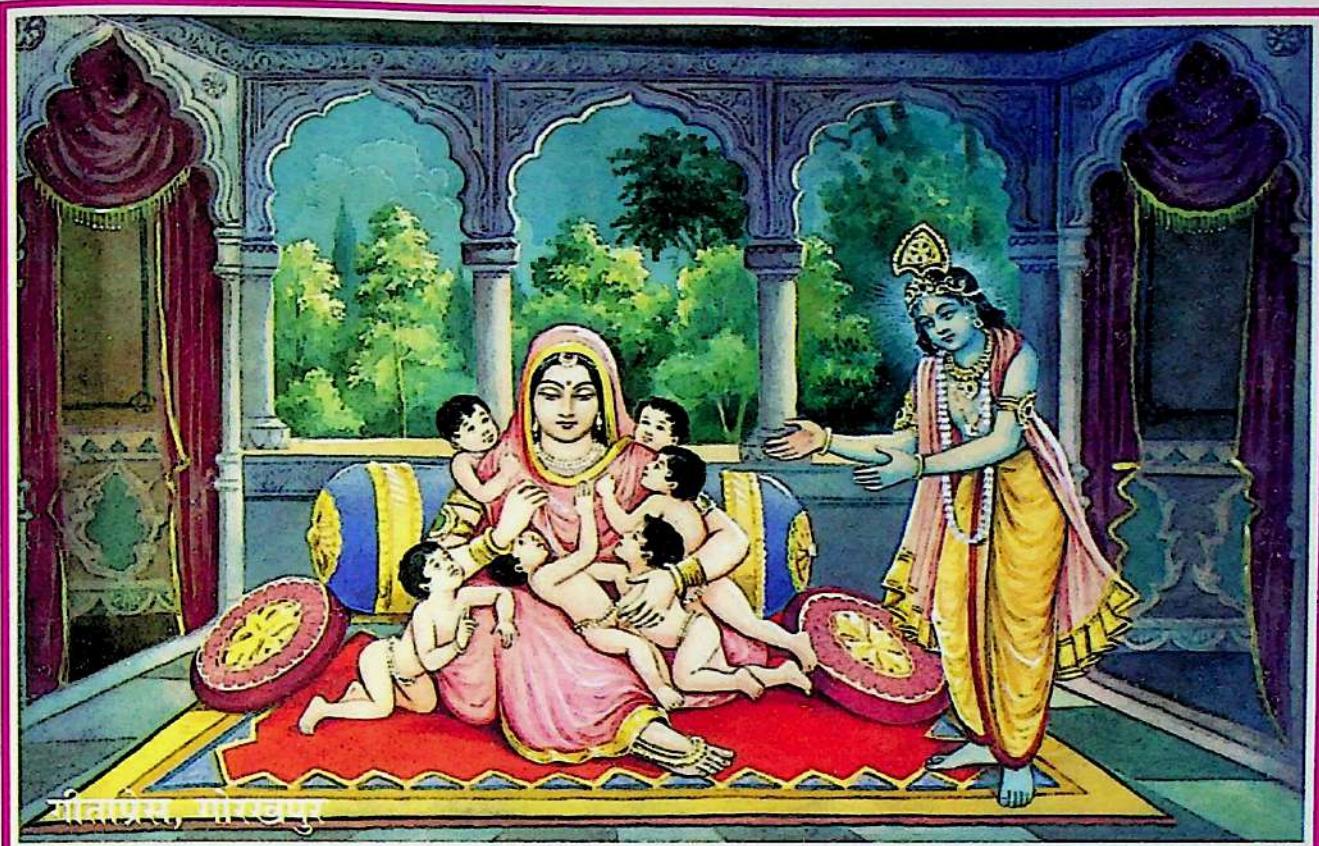
शाल्व-संग्राम

Battle with Śālva



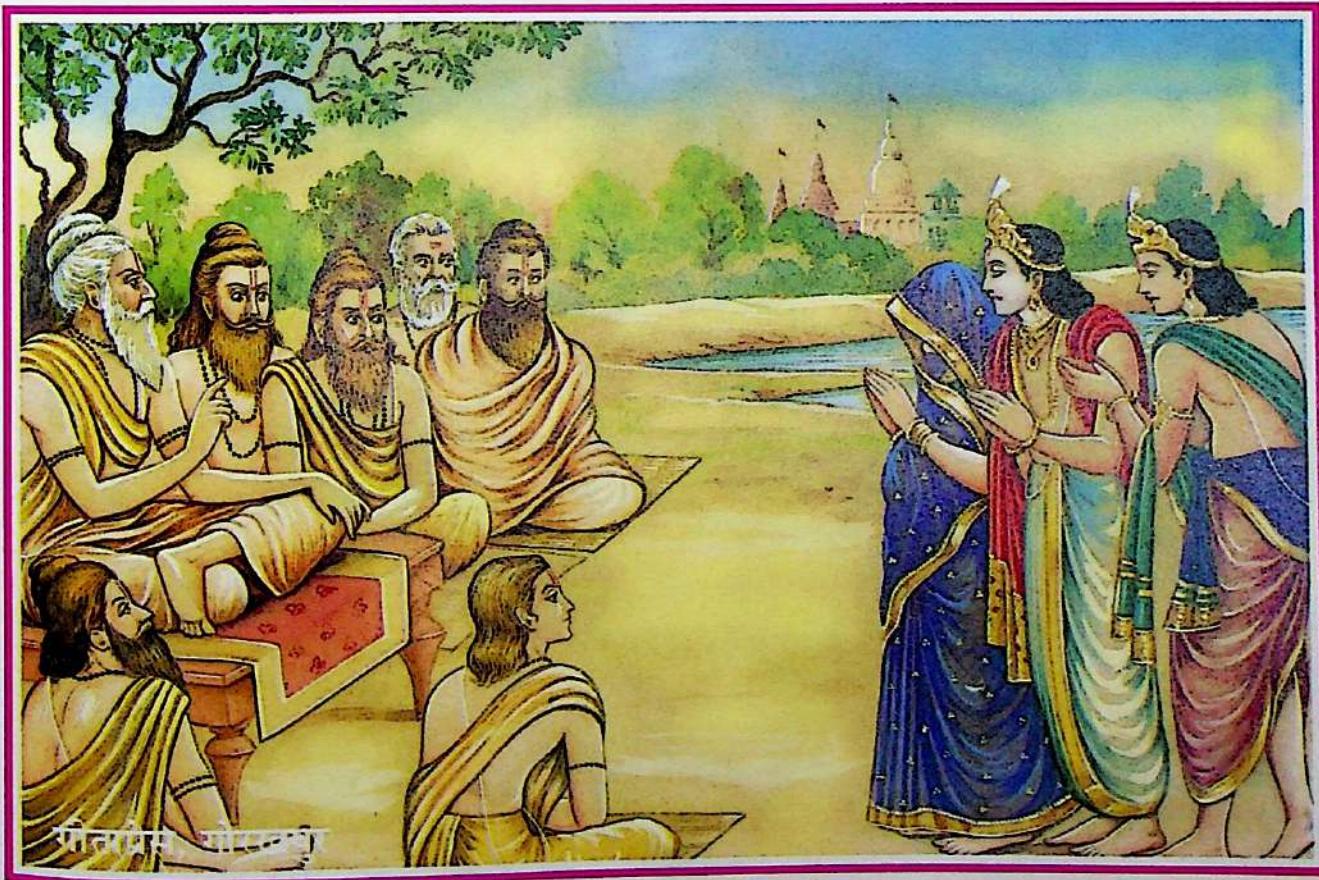
गीताप्रेस, गोरखपुर

दन्तवक्त्र और विदूरथका उद्धार
Liberation of Dantavaktra and Vidūratha



माता देवकीके मृत पुत्रोंको वापस लाना

Restoration of dead sons of Devakī



यदुकुलके विनाशका शाप

Curse for the annihilation of Yadu dynasty



गीताप्रेस, गोरखपुर

B. K. MITRA

परमधाम-गमनके पूर्वकी झाँकी
The glimpse of final departure of Lord

द्रव्यं मन्त्रो विधिर्यज्ञो यजमानस्तथर्त्विजः । धर्मो देशश्च कालश्च सर्वमेतद् यदात्मकम् । ३६ ।
यावत् सूर्य उदेति स्म यावच्च प्रतितिष्ठुति । सर्वं तद् यौवनाश्वस्य मान्धातुः क्षेत्रमुच्यते । ३७ ।

The son of Purañjaya was Anenā (the sinless) and Pr̥thu was the son of Anenā. From (the loins of) Pr̥thu sprang up Viśwarandhi and Candra was born of Viśwarandhi; and Yuvanāśwa was the son of Candra. (20) The son of Yuvanāśwa was Śābasta, by whom the town of Śābastī was built; while Br̥hadaśwa was the son of Śābasta and of the former, Kuvalayāśwa was born. (21) With a view to obliging the sage Utāṅka, the powerful Kuvalayāśwa, surrounded (accompanied) by his twenty-one thousand sons, killed a demon; Dhundhu by name, and (thereby) became known as Dhundhumāra (the slayer of Dhundhu). (Almost) all the aforesaid sons of Dhundhumāra, however, were burnt up by the fire that issued from the mouth of Dhundhu; only three, viz., Dṛḍhāśwa, Kapilāśwa and Bhadrāśwa were left (alive), O Parīkṣit (a scion of Bharata)! Haryaśwa was the son of Dṛḍhāśwa, while that of Haryaśwa was called Nikumbha. (22) Barhaṇāśwa was the son of Nikumbha; Kṛśāśwa, of Barhaṇāśwa; and Senajit was the son of Kṛśāśwa. senajit's son was Yuvanāśwa. Being issueless and (therefore) full of despair, the latter (however) retired to a forest (hermitage) alongwith his hundred wives. The sages (of that hermitage) were (very) compassionate by nature. Lo ! with (great) concentration of mind they conducted on his behalf a sacrifice intended to propitiate Indra (the Lord of paradise). (25-26) Feeling thirsty at night, the king (Yuvanāśwa) entered their sacrificial hut and, finding the Brāhmaṇas (in charge of the sacrifice) asleep, drank the water (that had been) consecrated with Mantras (and reserved for the principal queen) himself. (27) Seeing the (sacrificial) pitcher without water when they got up (in the early hours), O king, the priests now enquired (of the king) whose work it was that the water capable of producing a male child had been quaffed. (28) Having presently come to know that the water had been drunk by the king (himself) as impelled by Providence, they offered salutation to the Almighty Lord, saying: "Oh, the power of destiny (alone) is (the real) strength !" (29) Then, when the time came (i. e., after a period of nine months) a son, (who was) destined to be a rular of the (entire) globe, was born, splitting open, it is said, the right pelvic region of king Yuvanāśwa. (30) When the babe cried much (for being suckled) and the Brāhmaṇas anxiously inquired: "Whom will this prince suck?", Indra put into the babe's mouth his index finger (dripping with nectar), saying "The babe will suck me (Mām Dhātā); do not cry, my child !" (Hence the babe became known as Māndhātā). (31) The father of the babe did not die by the grace of the Brāhmaṇas and the gods (even though he had his pelvic region split up). (Nay,) he forthwith attained perfection (final beatitude) in that very hermitage through asceticism. (32) Indra for his part gave him, O dear Parīkṣit, the name of Trasaddasyu (the terror of miscreants) inasmuch as villains like Rāvaṇa (the demon king of Laṅkā, who was subsequently killed by Lord Śrī Rāma, born in that very line) were (much) afraid of him and felt (greatly) agitated (because of him). (33) Powerful through the might of the immortal Lord, Māndhātā, son of Yuvanāśwa, ruled the (entire) globe consisting of the seven Dwīpas (main divisions) as its one supreme Lord. (34) Although a knower of the Self, he propitiated Lord Viṣṇu (the Deity presiding over sacrifices)— who not only represents all the gods (on His person*) but embodies all and is above sense-perception by means of (a naumber of) sacrifices in which liberal Dakṣinās (or presents of money) were given (to the Brāhmaṇas). (35) (As a matter of fact,) the material (to be used in a sacrificial performance), the sacred texts (uttered in the course of a sacrifice), the procedure (laid down for conducting it), the sacrifice (itself), the sacrificer as well as the priests (officiating at the sacrifice), Dharma (religious merit resulting from a virtuous deed), the place as well as the time of a sacrificial performance—in fact, the whole universe represents His body. (It was such a Lord whom Māndhātā worshipped through the aforesaid

sacrifices). (36) The whole extent of land from the point where the sun rises to the point where it sets is called the territory of Māndhātā, the son of Yuvanāśwa. (37)

शशबिन्दोर्दुहितरि बिन्दुमत्यामधान्तः । पुरुकुत्समम्बरीषं मुचुकुन्दं च योगिनम् ।
तेषां स्वसारः पञ्चाशत् सौभरि वत्रिरे पतिम् । ३८ ।

यमुनान्तर्जले मग्नस्तथ्यमानः परंतपः । निर्वृति मीनराजस्य वीक्ष्य मैथुनधर्मिणः । ३९ ।
जातस्यृहो नृपं विप्रः कन्यामेकामयाच्चत । सोऽप्याह गृह्यतां ब्रह्मन् कामं कन्या स्वयंवरे । ४० ।
स विचिन्त्याप्रियं स्त्रीणां जरठोऽयमसम्भतः । वलीपलित एजत्क इत्यहं प्रत्युदाहतः । ४१ ।
साधयिष्ये तथाऽऽत्मानं सुरस्त्रीणामपीप्सितम् । किं पुनर्मनुजेन्द्राणामिति व्यवसितः प्रभुः । ४२ ।
मुनिः प्रवेशितः क्षत्रा कन्यान्तःपुरमृद्धिमत् । वृतश्च राजकन्याभिरेकः पञ्चाशता वरः । ४३ ।
तासां कलिरभूद् भूयांस्तदथेऽपोह्य सौहदम् । ममानुरूपो नायं च इति तद्गतचेतसाम् । ४४ ।

The emperor (Māndhātā) begot through (his queen) Bindumatī, the daughter of Śāśabindu, (three sons, viz.,) Purukutsa, Ambarīṣa and Mucukunda, (who turned out to be) a mystic. (All) the fifty sisters of these (princes) chose (the sage) Saubhari for their husband. (38) Submerged in the water of the (holy) Yamunā and practising supreme asceticism (there), the Brāhmaṇa (Saubhari) conceived a longing for conjugal delight on seeing the happiness of a leader of fish pairing with other fish of the opposite sex, and (accordingly approached and) asked the king (Māndhātā) for a girl (in marriage). The emperor too said (in reply), "Let a girl be gladly taken by you in the event of your being chosen by her of her own will, O holy Brāhmaṇa !" (39-40) The sage (Saubhari) thought within himself—"I have been (indirectly) refused by the emperor, thinking me to be unwelcome to women, knowing (as he does) that I am disliked by them, being old, covered with wrinkles and grey-haired with my head shaking (all the time). (41) I shall (therefore) make myself so perfect (faultless of limbs) as to be coveted even by celestial women, much more by human princesses," Thus resolved, the powerful sage was ushered by the chamberlain into the gynaeceum set apart for the princesses, which was full of luxuries (of every description), And (lo !) that one individual was desired by (all) the fifty princesses to be their husband. (42-43) (Nay,) there arose a great quarrel over him among those girls, so that casting sisterly affection to the winds, they said to one another, "He is fit for me and not for (any of) you," their heart being set on him.(44)

स	बहूचस्ताभिरपारणीयतपःश्रियानर्घ्यपरिच्छदेषु	।
गृहेषु	नानोपवनामलाभ्यःसरस्सु	सौगन्धिककाननेषु । ४५ ।
महार्हशस्यासनवस्त्रभूषणस्त्रानानुलेपाभ्यवहारमाल्यकैः		
स्वलंकृतस्त्रीपुरुषेषु	नित्यदा	रेमेजनुगायदद्विजभृङ्गवन्दिषु । ४६ ।

यद्गर्हस्थं तु संवीक्ष्य सप्तद्विपतीपतिः । विस्मितः स्तम्भमजहात् सार्वभौमश्रियान्वितम् । ४७ ।
एवं गृहेष्वभिरतो विषयान् विविधैः सुखैः । सेवमानो न चातुष्यदाज्यस्तोकैरिवानलः । ४८ ।

The said sage Saubhari (who, being a student of Rgveda, was a master of powerful Mantras) revelled with them everyday in mansions that were equipped with invaluable appendages by his inexhaustible wealth of asceticism, and which were not only crowded with men and women (servants and maid-servants) well-decked with ornaments but were also full of singing birds and bees and panegyrist—as well as on the margin of lakes of limpid water studded with beds of Kalhāras and in parks of every description, using valuable pigments, eatables and flowers. (45-46) Observing the (luxurious) household life of Saubhari (even) Māndhāta (the ruler of the entire globe consisting of the seven Dwīpas),

* The Śruti says:—'स आत्मा अङ्गान्यन्या देवता' (He is the body of which the other gods are (so many) limbs).

felt (greatly) amazed and gave up (all) pride accompanying the fortune of a universal monarch. (47) Thus fully attached to his household life and enjoying sense-objects (of various kinds), Saubhari did not feel satiated with manifold delights (of sense) any more than a fire would with drops of clarified butter. (48)

स कदाचिदुपासीन आत्मापहवमात्मनः । ददर्श बहूचाचायों मीनसङ्गसमुत्थितम् । ४९ ।
 अहो इमं पश्यत मे विनाशं तपस्विनः सच्चित्रतस्य ।
 अन्तर्जले वारिचरप्रसङ्गात् प्रच्यावितं ब्रह्म चिरं धृतं यत् । ५० ।
 सङ्गं त्यजेत मिथुनब्रतिनां मुमुक्षुः सर्वात्मना न विसृजेद् बहिरिन्द्रियाणि ।
 एकश्वरन् रहसि चित्तमनन्तं ईशो युज्ञीत तद्विषु साधुषु चेत् प्रसङ्गः । ५१ ।
 एकस्तपस्व्यहमथाभ्सि मत्स्यसङ्गात् पञ्चाशदासमुत पञ्चसहस्रसर्गः ।
 नानां ब्रजाम्युभयकृत्यमनोरथानां मायागुणैर्हतमतिर्विषयेऽर्थभावः । ५२ ।
 एवं वसन् गृहे कालं विरक्तो न्यासमास्थितः । वनं जगामानुययुस्तत्पत्यः पतिदेवताः । ५३ ।
 तत्र तप्त्वा तपस्तीक्ष्णमात्मकर्शनमात्मवान् । सहैवाग्निभिरात्मानं युयोज परमात्मनि । ५४ ।
 ताः स्वपत्युर्महाराज निरीक्ष्याध्यात्मिकीं गतिम् । अन्वीयुस्तत्पत्यभावेण अग्निं शान्तमिवार्चिषः । ५५ ।
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे सौभर्याख्याने षष्ठोऽध्यायः । ६ ।

On a certain occasion, while sitting (at ease), that teacher of those professing Rgveda, perceived his fall from asceticism, brought about by his association with the fish through the agency of his own mind. (49) (He said to himself,) "Ah, look at this fall of mine, a saintly ascetic who had observed (sacred) vows (till recently), but whose asceticism, (though) maintained for long, has been swept away thanks to (a moment's) close association with aquatic creatures under water ! (50) He who seeks liberation (from the trammels of worldly existence) should (therefore) eschew with one's mind, body and senses the company of those who have taken to a married life, and should never allow his senses to move out (in the midst of sense-objects). Living (all) alone (without any companion) in seclusion. He should concentrate his mind on the infinite Lord and betake himself (only) to pious souls devoted to Him, if at all company is desired. (51) I was a companionless ascetic (till recently). Thanks to the company of fish under water (however), I later on became fifty (as it were by marrying as many wives), and again (by begetting a hundred sons through each) I became divided into five thousand parts (in the form of as many sons). Now that my judgment has been obscured by infatuation etc., (the adjuncts of Māyā or Prakṛti) and I have begun to look upon the objects of senses as worth seeking, I find no limit to desires relating to the duties of both husband and wife. (52) Thus, staying at home for a long time, he (eventually) got disgusted (with it) and, having embraced the life of an anchorite, retired to the forest; and his wives (too), who (all) looked upon their husband as a deity, followed suit. (53) Having practised there severe asceticism, that emaciated his body, the sage (who had now mastered his self) merged his soul alongwith the sacred fires in the supreme Spirit (attained final beatitude in the form of oneness with the Absolute). (54) Observing the absorption of their husband into the supreme Spirit, O great king, his wives (too) followed him (reached the same goal) by virtue of his spiritual glory even as flames get extinguished with the fire that has cooled down (for want of fuel). (55)

*Thus ends the sixth discourse, hinging on the story of Saubhari,
 in Book Nine of the great and glorious Bhāgavata-Purāṇa,
 otherwise known as the Paramahāṁsa-Saṁhitā.*



अथ सप्तमोऽध्यायः

Discourse VII

The story of the King Hariścandra

श्रीशुक उवाच

मान्यातुः पुत्रप्रवरो योऽम्बरीषः प्रकीर्तिः । पितामहेन प्रवृतो यौवनाश्वश तत्सुतः ।
हारीतस्तस्य पुत्रोऽभून्पान्थातप्रवरा इमे । १ ।

नर्मदा भ्रातृभिर्दत्ता पुरुकुत्साय योरगैः । तया रसातलं नीतो भुजगेन्द्रप्रयुक्तया । २ ।
गन्धर्वानवधीत् तत्र वध्यान् वै विष्णुशक्तिधृक् । नागाल्लब्धवरः सर्पादभयं स्मरतामिदम् । ३ ।
त्रसदस्युः पौरुकुत्सो योऽनरण्यस्य देहकृत् । हर्यश्वस्तसुतस्तस्मादरुणोऽथ त्रिबन्धनः । ४ ।
तस्य सत्यव्रतः पुत्रश्चिराङ्कुरिति विश्रुतः । प्राप्तश्चाप्नालतां शापाद् गुरोः कौशिकतेजसा । ५ ।
सशरीरो गतः स्वर्गमद्यापि दिवि दृश्यते । पातितोऽवाक् शिरा देवैस्तेनैव स्तम्भितो बलात् । ६ ।

Śrī Śuka resumed : The foremost of the (three) sons (Purukutsa and others) of Māndhātā, who was celebrated by the name of Ambarīṣa, was adopted (as a son) by his grandfather (Yuvanāśwa) and Yauvanāśwa was the son of Ambarīṣa. Hārīta was the son of Yauvanāśwa. These (three) turned out to be the foremost of Māndhātā's line (and the first of three branches of this line). (1) Purukutsa (the eldest of the three* sons of Māndhātā) was taken to Rasātala (the sixth of the subterranean spheres from above) by Narmadā, as directed by Vāsuki (the king of serpents)—the same Narmadā who had been given to him in marriage by his brothers, the serpent-demons. (2) There indeed Purukutsa (who wielded the power infused into him by Lord Viṣṇu) killed (a number of) Gandharvas who (being enemies of the Nāgas and wicked too) deserved to be slain. (In recognition of this service) he secured from Vāsuki (the chief of the Nāgas) the boon of security from the serpent race for those who remember this anecdote. (3) Purukutsa's son (named after his grandfather† was Trasaddasyu, who was the father of Anaranya. Anaranya's son was Haryaśwa and of Haryaśwa, Aruṇa was born; while from (the loins of) the latter sprang up Tribandhana. (4) Tribandhana's son, Satyavrata, became celebrated under the name of Triśaṅku.‡ Having got the rank of a Cāṇḍāla (pariah) under a curse from his father, he bodily ascended to heaven by virtue of the extraordinary might of the sage Viśwāmitra (a scion of Kuśika) and can be seen in the heavens (in the form of a star of that name) even to this day, having been forcibly stopped (in mid air) by the same seer when hurled, head downward, by the gods (from heaven). (5-6)

त्रैशङ्कुवो हरिश्चन्द्रो विश्वामित्रवसिष्ठयोः । यन्निमित्तमभूद् युद्धं पक्षिणोर्बहुवार्षिकम् । ७ ।
सोऽनपत्यो विष्णुतामा नारदस्योपदेशतः । वरुणं शरणं यातः पुत्रो मे जायतां प्रभो । ८ ।

* Vide verse 38 of Discourse VI.

† It will be remembered that Māndhātā, father of Purukutsa, was also given the name of Trasaddasyu by Indra—vide verse 33 of Discourse VI.

‡ Triśaṅku was guilty of three offences, which tormented him like as many darts or spikes. In the first place he displeased his father and invited his curse by forcibly carrying away a Brāhmaṇa girl who was just being married. Secondly he killed a cow belonging to his preceptor (the sage Vasiṣṭha) and thirdly, he ate meat without having consecrated it by sprinkling it with water. The Harivarṇśa says:—

पितुश्चापरितोषेण गुरोर्दोऽग्रीवधेन च । अप्रोक्षितोपयोगाच्च त्रिविधस्ते व्यतिक्रमः ॥

यदि वीरो महाराज तेनैव त्वां यजे इति । तथेति वरुणेनास्य पुत्रो जातस्तु रोहितः । १ ।
जातः सुतो हनेनाङ्ग मां यजस्वेति सोऽब्रवीत् । यदा पशुर्निर्दशः स्यादथ मेध्यो भवेदिति । २० ।
निर्दशो च स आगत्य यजस्वेत्याह सोऽब्रवीत् । दन्ताः पशोर्यजायेरत्रथ मेध्यो भवेदिति । २१ ।
जाता दन्ता यजस्वेति स प्रत्याहाथ सोऽब्रवीत् । यदा पतन्त्यस्य दन्ता अथ मेध्यो भवेदिति । २२ ।
पशोर्निपतिता दन्ता यजस्वेत्याह सोऽब्रवीत् । यदा पशोः पुनर्दन्ता जायन्तेऽथ पशुः शुचिः । २३ ।
पुनर्जाता यजस्वेति स प्रत्याहाथ सोऽब्रवीत् । सान्नाहिको यदा राजन् राजन्योऽथ पशुः शुचिः । २४ ।
इति पुत्रानुरागेण स्नेहयन्त्रितचेतसा । कालं वञ्चयता तं तमुक्तो देवस्तमैक्षत । २५ ।
रोहितस्तदभिज्ञाय पितुः कर्म चिकीर्षितम् । प्राणप्रेषुर्धनुष्ठाणिररण्यं प्रत्यपद्यत । २६ ।
पितरं वरुणग्रस्तं श्रुत्वा जातमहोदरम् । रोहितो ग्राममेयाय तमिन्द्रः प्रत्यषेधत । २७ ।
भूमे: पर्यटनं पुण्यं तीर्थक्षेत्रनिषेवणौ । रोहितायादिशच्छक्रः सोऽप्यरण्येऽवसत् समाम् । २८ ।
एवं द्वितीये तृतीये चतुर्थे पञ्चमे तथा । अभ्येत्याभ्येत्य स्थविरो विप्रो भूत्वाऽऽह वृत्रहा । २९ ।
षष्ठं संवत्सरं तत्र चरित्वा रोहितः पुरीम् । उपब्रजन्नजीगर्तादकीणान्मध्यमं सुतम् । २० ।
शुनःशेषं पशुं पित्रे प्रदाय समवन्दत । ततः पुरुषमेधेन हरिश्चन्द्रो महायशाः । २१ ।
मुक्तोदरोऽयजद् देवान् वरुणादीन् महत्कथः । विश्वामित्रोऽभवत् तमिन् होता चाध्वर्युरात्मवान् । २२ ।
जमदग्निरभूद् ब्रह्मा वसिष्ठोऽयास्यसामगः । तस्मै तुष्टो ददाविन्द्रः शातकौष्ठमयं रथम् । २३ ।

Triśāṅku's son was Hariścandra, because of whom there raged a fight, lasting for many years, between the sages Viśwāmitra and Vasiṣṭha, who (having been mutually cursed) had been transformed into two birds*. (7) Devoid of (any) issue and (therefore) sad at heart, Hariścandra sought, under the instructions of (the sage) Nārada, Varuṇa (the god of water) as his protector with the following prayer:—"Let a son be born to me, O lord ! (8) If he turns out to be a hero, O great lord, I shall propitiate you by sacrificing him (to you)." Varuṇa granted his prayer, saying "Be it so ! and through the agency of Varuṇa a son, Rohita (by name), was born to Hariścandra. (9) "Now that a son has been born (to you), propitiate me, dear king, by sacrificing him to me," Varuṇa (appeared and) said (to Hariścandra, who replied): "A prospective victim is (considered) fit for being sacrificed only when it has passed the age of ten days." (10) On the child having crossed (the limit of) ten days, the god appeared (before him again) and said, "(Please) sacrifice the child now." Hariścandra (however) replied, "A prospective victim is (deemed) fit for being sacrificed only when it has teathed." (11) After the dentition of the child, Varuṇa (approached and) said once more, "The teeth have (already) appeared; (please) propitiate me (now)." Thereupon the king replied, "When its (first) teeth have fallen, the victim will be fit for being sacrificed (only) then." (12) (On the teeth having fallen,) Varuṇa (appeared once more and) said, "The teeth of the prospective victim have (already) fallen, (please) worship me (now)." (To this) Hariścandra replied, "When the teeth of the prospective victim sprout again, then (alone) is the prospective victim (regarded as)

*It is well-known that under the pretext of demanding the Dakṣinā due to himself for the Rājasūya sacrifice conducted by him on behalf of king Hariścandra, the sage Viśwāmitra not only stripped him of his all but persecuted him in many other ways too; but Hariścandra remained true to his word and firm under the most trying circumstances. The sage Vasiṣṭha, the king's preceptor, flew into a rage when he heard this and uttered on him the curse that he would be transformed into an Aḍī (a species of cranes). Viśwāmitra too pronounced a counter-curse on Vasiṣṭha to the effect that he would be changed into a heron.

sacred." (13) (On the child having teethed again) the god of water (appeared and) said once more, "The teeth have grown again, (please) sacrifice the child (now)." Thereupon Hariścandra replied, "A prospective victim belonging to the Kṣatriya race is (recognized as) sacred (fit to be sacrificed) only when he is able to put on his armour, O lord !" (14) In this way the god (of water) waited for the time he was asked to wait by Hariścandra, whose mind was bound with ties of affection and who was gaining time due to love for his son. (15) Having come to know of the aforesaid sacrifice intended to be performed by his father (Hariścandra), Rohita (who had now grown in years as well as in understanding) betook himself to the woods) bow in hand, anxious to save his life. (16) Hearing that, visited by (angry) Varuṇa (the god of water), his father had developed the disease of dropsy, Rohita was about to return to his home when Indra stopped him (saying that he would certainly be sacrificed to Varuṇa if he returned home). (17) Indra (further) counselled Rohita to undertake a holy tour over the earth by visiting sacred lakes and rivers and other places of pilgrimage (in order to atone for the offence of his father against Varuṇa and thereby rid him of his malady) and Rohita too (accordingly) tarried in the forest for a year (going from place to place as advised by Indra). (18) Likewise during the second, third, fourth and fifth years as well Indra (the slayer of the demon Vṛtra) came to him, disguised as an aged Brāhmaṇa, and repeated the same advice. (19) Having roamed about in the woods during the sixth year (as well), Rohita purchased from Ajigarta (a descendant of the celebrated sage Bhṛgu) his middle (second) son, Śunahṣepa (by name), while returning to the city (in order to see his father); and, handing him over to Hariścandra (his own father) as a (prospective) victim (to be sacrificed to Varuṇa) bowed low to him (his father). Thereupon the highly-renowned Hariścandra, whose stories were sung by the great, propitiated Varuṇa (the god of water) and the other gods by means of a human sacrifice and was (consequently) relieved of his dropsy (stomach disease). At that sacrifice the sage Viśwāmitra officiated as the Hotā; the sage Jamadagni, who had (duly) controlled his mind, as the Adhwaryu; the sage Vasiṣṭha as the Brahmā and the sage Agastya as the Udgātā* (the chanter of Sāmaveda). Pleased with him, Indra gave him a chariot of gold. (20—23)

शुनःशेपस्य माहात्म्यमुपरिष्ठात् प्रचक्ष्यते । सत्यसारां धृतिं दृष्ट्वा सभार्यस्य च भूपतेः । २४ ।
 विश्वामित्रो भृं ग्रीतो ददावविहतां गतिम् । मनः पृथिव्यां तामद्विस्तेजसापोऽनिलेन तत् । २५ ।
 स्वे वायुं धारयस्तत्त्वं भूतादौ तं महात्मनि । तस्मिन् ज्ञानकलां ध्यात्वा तयाज्ञानं विनिर्दहन् । २६ ।
 हित्वा तां स्वेन भावेन निर्वाणसुखसंविदा । अनिर्देश्याप्रतकर्येण तस्थौ विद्वस्तबन्धनः । २७ ।
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे हरिश्चन्द्रोपाख्यानं नाम सप्तमोऽध्यायः । ७।

The glory of Śunahṣepa (who was not eventually sacrificed but attained liberation during his very lifetime) will be recounted later (in connection with the story of Viśwāmitra's son)† And highly gratified to perceive (on another occasion) the firmness of the king (Hariścandra) as well as of his wife (Śaibyā)‡—firmness which derived its strength from his veracity—the sage Viśwāmitra vouchsafed to him (as a boon) unobstructed knowledge (of the Self). (Mentally) merging his mind (which is said to be a modification of the food§ that one takes) in earth (the source of all food), he identified the earth with water, water with fire and the latter

* For the respective function of these priests vide foot-note below I.v.19.

† Vide discourses XIV below.

‡ Vide foot-note below verse 7 above.

§ The Śruti says:—'अत्रमयं हि सौम्य मनः'।

with the air; and (again) merging the air in ether, the latter in the Tāmasika aspect of the Ego and the said Tāmasika Ego in the Mahat-tattva (the principle of cosmic intelligence), and laying aside its objective character, he contemplated its knowledge aspect as his very self and through such contemplation he finally and thoroughly burnt his ignorance (that veiled the nature of the Self). (24—26) (Again,) giving up that contemplation (too) through consciousness consisting of unmixed bliss, and with (all) his bondage (in the shape of self-identification with the body and so on) shaken off he stood in his essential character, which is beyond the range of description and reasoning. (27)

*Thus ends the seventh discourse, entitled the "Story of Hariścandra,"
in Book Nine of the great and glorious Bhāgavata-Purāṇa,
otherwise known as the Paramahāṁsa-Saṁhitā.*

अथाष्टमोऽध्यायः

Discourse VIII

The story of King Sagara

श्रीशुक उवाच

हरितो रोहितसुतश्चप्पस्तस्माद् विनिर्मिता । चम्पापुरी सुदेवोज्ञो विजयो यस्य चात्मजः । १ ।

भरुकस्तस्तस्तस्माद् वृकस्तस्यापि बाहुकः । सोऽरिभिर्हतभू राजा सभायो वनमाविशत् । २ ।

वृद्धं तं पञ्चतां प्राप्तं महिष्यनु मरिष्यती । और्वेण जानताऽत्मानं प्रजावन्तं निवारिता । ३ ।

आज्ञायास्यै सपलीभिर्गरो दत्तोऽध्यसा सह । सह तेनैव संजातः सगराख्यो महायशाः । ४ ।

Srī Śuka resumed: Harita was the son of Rohita and from (the loins of) Harita sprang up Campa, by whom was built the city of Campā. And of Campa was born Sudeva, whose son was Vijaya. (1) Vijaya's son was Bharuka; and from (the loins of) Bharuka sprang up Vṛka, whose son again was Bāhuka. His land having been usurped by the enemies, King Bharuka retired to the forest alongwith his wife. (2) Intending to follow (ascend the funeral pile of) the aged king, who died (in the forest), the queen was stopped by the sage Aurva, who knew her to be enceinte. (3) By her co-wives, who came to know this, poison was administered to her with her food (through jealousy); but (no harm came to her). On the other hand,) a highly renowned son was born of her alongwith that poison and (thus) came to be known by the name of Sagara (one born with poison). (4)

सगरश्चकवर्त्यासीत् सागरो यत्सुतैः कृतः । यस्तालजङ्घान् यवनाञ्छकान् हैहयबर्बरान् । ५ ।

नावधीद् गुरुवाक्येन चक्रे विकृतवेषिणः । मुण्डाञ्छमश्रुधरान् कांश्चिन्मुक्तकेशार्थमुण्डितान् । ६ ।

अनन्तर्वाससः कांश्चिद्बहिर्वासिसोऽपरान् । सोऽश्वमेधैरयजत् सर्ववेदसुरात्मकम् । ७ ।

और्वोपदिष्टयोगेन हरिमात्मानमीश्वरम् । तस्योत्सृष्टं पशुं यज्ञे जहाराश्वं पुरन्दरः । ८ ।

सुमत्यास्तनया दृप्ताः पितुरादेशकारिणः । हयमन्वेषमाणास्ते समन्तान्न्यरखनन् महीम् । ९ ।

प्रागुदीच्यां दिशि हयं ददृशुः कपिलान्तिके । एष वाजिहरश्चौर आस्ते मीलितलोचनः । १० ।

हन्यतां हन्यतां पाप इति षष्ठिसहस्रिणः । उदायुथा अभिययुरुन्मिमेष तदा मुनिः । ११ ।

स्वशरीराग्निना तावन्महेन्द्रहतचेतसः । महदव्यतिक्रमहता भस्मसादभवन् क्षणात् । १२ ।

न साधुवादो मुनिकोपभर्जिता नृपेन्द्रपुत्रा इति सत्त्वधामनि ।
 कथं तमो रोषमयं विभाव्यते जगत्यवित्रात्मनि खे रजो भुवः । १३ ।
 यस्येति सांख्यमयी दृढेह नौर्यया मुमुक्षुस्तरते दुरत्ययम् ।
 भवार्णवं मृत्युपथं विपश्चितः परात्मभूतस्य कथं पृथग्न्वतः । १४ ।

Sagara turned out to be a universal monarch, and by his sons was dug out the ocean (which was thenceforward named after them as Sāgara). (5) In deference to the advice of his preceptor (the sage Aurva) he did not kill (even though he conquered) the Tālajaṅghas, Yavanas (Ionians), Śakas (Scythians), Haihayas and Barbaras (Barbarians), but only caused them to be disfigured. Some he had thoroughly shaved, while others he left with beards and moustaches (alone); some he left with dishevelled hair (alone, causing their moustaches and beards to be removed), while others he left with their heads half-shaven. (6) Some he caused to be stripped of their under-garment, while he had others shorn of their outer garment. In the manner pointed out by the sage Aurva he (then) propitiated by means of (a number of) Aśwamedha sacrifices Lord Śrī Hari, his (very) Self, manifested in the form of all the Vedas and the divinities. Indra (the destroyer of his enemies' towns) stole away his consecrated horse released as a prelude to the sacrifice. (7-8) Looking for the horse in obedience to their father's command, the proud sons of Sumati (one of the two wives of Sagara), numbering sixty thousand, excavated the earth down to the sea-level on all sides. (While carrying on their excavation) in a north-easterly direction they perceived the horse by the side of the (divine) sage Kapila. "Here is the thief, who stole the horse, sitting with his eyes closed. Let this wicked fellow be killed and killed (at once)!" Shouting thus, they (all) rushed (towards Him) with uplifted weapons. At that moment the sage opened His eyes. (9-11) Deprived of their (good) sense by the powerful Indra and already killed by (the sin of) their having offended against an exalted soul (like the divine Kapila), they were instantly reduced to ashes by the fire of their own body. (12) It is not correct to say that the sons of Sagara (the king of kings) were burnt by the wrath of the sage (Kapila). How can Tamoguṇa (ignorance) in the form of anger be conceived in Him who is an embodiment of pure Sattva (Sattva unmixed with Rajas and Tamas), and whose (divine) person is capable of purifying the (whole) universe, any more than (particles of) dust belonging to the earth can be conceived as attaching to the sky (which is absolutely unattached)? (13) How could there be a sense of difference (as between a friend and a foe) in the omniscient Lord Kapila, who is the same as the supreme Spirit, and by whom has been launched in (the ocean of) this world the strong vessel in the form of Sāṅkhyā (philosophy), with the help of which a seeker after Liberation is able to cross the ocean—so difficult to cross-of worldly existence, the pathway to death? (14)

योऽसमञ्जस इत्युक्तः स केशिन्या नृपात्मजः । तस्य पुत्रोऽशुमान् नाम पितामहहिते रतः । १५ ।
 असमञ्जस आत्मानं दर्शयन्नसमञ्जसम् । जातिस्मरः पुरा सङ्गाद् योगी योगाद् विचालितः । १६ ।
 आचरन् गर्हितं लोके ज्ञातीनां कर्म विप्रियम् । सरस्वां क्रीडतो बालान् प्रास्यदुद्वेजयञ्जनम् । १७ ।
 एवंवृत्तः परित्यक्तः पित्रा स्नेहमपोह्य वै । योगैश्वर्येण बालांस्तान् दर्शयित्वा ततो ययौ । १८ ।
 अयोध्यावासिनः सर्वे बालकान् पुनरागतान् । दृष्टा विसिस्मिरे राजन् राजा चाप्यन्वतप्यत । १९ ।
 अंशुमांशोदितो राजा तुरङ्गान्वेषणे ययौ । पितृव्यखातानुपथं भस्मान्ति ददृशे हयम् । २० ।
 तत्रासीनं मुनिं वीक्ष्य कपिलाख्यमधोक्षजम् । अस्तौत् समाहितमनाः प्राञ्छलिः प्रणतो महान् । २१ ।

He who is referred to (by the ignorant) under the name of Asamañjasa (i.e., not good, although—really speaking—he was exceedingly good) was another son of Emperor Sagara,

born of Keśinī (another wife of the emperor). And Asamañjasa's son, who was devoted to the interests of his grandfather (King Sagara), was named Arñsumān. (15) Asamañjasa—who was given to contemplation in his previous birth, but had strayed from the path of Yoga through evil association, although he (still) remembered his previous birth—showed himself as a wicked fellow. (16) He did what was reproachful (in the eyes of the world) and (as such) unpalatable to his relations (too). (For example) he hurled forth playing children into the (river) Sarayū, (thus) frightening the people. (17) Conducting himself in this way, he was actually forsaken (exiled) by his father, who set aside his (parental) affection. Showing (to his father as alive) the children (that had been drowned in the river and taken for dead) by virtue of his Yogic power, Asamañjasa departed from that place (Ayodhyā). (18) Seeing their (lost) children as having returned (to life), all the residents of Ayodhyā felt (much) amazed, O Parīkṣit; and the king (Sagara) too was filled with (great) remorse. (19) Commanded by the emperor, Arñsumān (Asamañjasa's son) went out in search of the (sacrificial) horse by the path dug out by his uncles, and discovered the horse near (a number of) heaps of ashes. (20) Beholding Lord Viṣṇu (who is above sense-perception) seated in the garb of a sage bearing the name of Kapila, the great Arñsumān glorified the Lord with a collected mind (in the following words) bowing down (to Him) with joined palms. (21)

अंशुमानुवाच

न पश्यति त्वां परमात्मनोऽजनो न बुध्यतेऽद्यापि समाधियुक्तिभिः ।
 कुतोऽपरे तस्य मनःशरीरधीविसर्गसृष्टा वयमप्रकाशाः । २२ ।
 ये देहभाजलिङ्गगुणप्रधाना गुणान् विपश्यन्त्युत वा तमश्च ।
 यन्मायया मोहितचेतसस्ते विदुः स्वसंस्थं न बहिःप्रकाशाः । २३ ।
 तं त्वामहं ज्ञानघनं स्वभावप्रध्वस्तमायागुणभेदमोहैः ।
 सनन्दनादौर्मुनिभिर्विभाव्यं कथं हि मूढः परिभावयामि । २४ ।
 प्रशान्तमायागुणकर्मलिङ्गमनामरूपं सदसद्विमुक्तम् ।
 ज्ञानोपदेशाय गृहीतदेहं नमामहे त्वां पुरुषं पुराणम् । २५ ।
 त्वन्मायारचिते लोके वस्तुबुद्ध्या गृहादिषु । भ्रमन्ति कामलोभेष्यामोहविभ्रान्तचेतसः । २६ ।
 अद्य नः सर्वभूतात्मन् कामकर्मद्वियाशयः । मोहपाशो दृढश्छन्नो भगवंस्तव दर्शनात् । २७ ।

Arñsumān prayed : (Even) Brahmā (who is not born like us) is unable even to this day to perceive (directly) through Samādhi (abstract meditation of self-absorption) or (even) to comprehend through reasoning of various kinds You, who are higher than his own self. How (then) could other living beings—belonging to various species (such as gods, men and sub-human creatures), evolved (severally) by his mind, body and intellect (the products of Sattva, Tamas and Rajas respectively), much less we (youngsters altogether) devoid of light (wisdom), perceive or know You ? (22) They who are identified with a body and are (consequently) dominated by the (aforesaid) three Guṇas, (nay,) whose intellect is bewildered by Your Māyā (deluding potency) and whose light (of wisdom) illuminates (only) the objects of senses (which are external to the mind), perceive (only such) objects of senses (during their waking and dream states) and (sheer) darkness (total lack of knowledge) in the other case (during deep sleep). They (however) are unable to realize You (who transcend the three Guṇas), even though You (ever) dwell in them (as their very Self and Inner Controller too). (23) Such that You are, how can I, an ignorant person, (even) investigate You, who are knowledge personified (and hence incapable of being known) and are (only) fit to be contemplated upon by sages like Sanandana, who have by their very birth got rid of the

notion of difference and infatuation, born of the attributes of Māyā (modes of Prakṛti, viz., Rajas and Tamas respectively)? (24) O Lord, let us (therefore, simply) bow to You, the most ancient Person, in whom the (aforesaid) attributes of Māyā (Prakṛti), actions prompted by them as well as bodies engendered by such actions are altogether absent, who have no (material) name or form, who are entirely free from merit and sin, (yet) who have (by Your own independent will) assumed (revealed) a (divine) form in order to teach wisdom (to Your devotees)! (25) In this world evolved by Your Māyā (creative will) people revolve (are born again and again) in the midst of houses and other objects of senses, taking them to be real, their intellect being deluded by lust, greed, jealousy and infatuation. (26) Today, O Lord, the (very) Self of all created beings, by your sight (alone) the strong cord of our ignorance (in the shape of identification with the body and so on)—the root of all craving (for sensuous enjoyment), as well as of actions (prompted by such craving) and the Indriyas (the instruments of such actions)—has been cut asunder. (27)

श्रीशुक उवाच

इथंगीतानुभावसं भगवान् कपिलो मुनिः । अंशुपन्तमुवाचेदपनुगृह्य धिया नृप । २८ ।

Śrī Śuka went on : The Divine sage Kapila, whose glory was thus sung (by Prince Arṁśumān), mentally blessed the said Arṁśumān and spoke (to him) as follows, O protector of men ! (28)

श्रीभगवानुवाच

अश्वोऽयं नीयतां वत्स पितामहपशुस्तव । इमे च पितरो दग्धा गङ्गाप्तोऽर्हन्ति नेतरत् । २९ ।

तं परिक्रम्य शिरसा प्रसाद्य हयमानयत् । सगरस्तेन पशुना क्रतुशेषं समापयत् । ३० ।

राज्यमंशुपति न्यस्य निःस्थृहो मुक्तबन्धनः । और्वोपदिष्टमार्गेण लेखे गतिमनुत्तमाम् । ३१ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे सगरोपाख्यानेऽष्टमोऽध्यायः । ८ ।

The glorious Lord replied : This horse, the animal to be sacrificed by your grandfather (Emperor Sagara), may be taken away (by you), dear child. And these uncles of yours, that lie burnt (here) stand in need of the water of the (holy) Gaṅgā (for being redeemed) and nothing else." (29) Walking round Him (from left to right as a mark of respect) and bowing to Him with his head (bent low), the prince brought (back) the horse. And with that animal Emperor Sagara concluded the sacrifice, which had remained uncompleted (all these days). (30) Having entrusted the kingdom to Prince Arṁśumān, Sagara, who was (now) free from (all) craving and had thrown off his fetters (in the shape of identification with the body etc.), reached the highest goal (viz., final beatitude) by following the course recommended by (his preceptor) the sage Aurva. (31)

*Thus ends the eighth discourse, hinging on the story of Sagara,
in Book Nine of the great and glorious Bhāgavata-Purāṇa,
otherwise known as the Paramaharṣa-Saṁhitā.*



अथ नवमोऽध्यायः

Discourse IX

The story of King Bhagīratha: the descent of the holy Gaṅgā

श्रीशुक उवाच

अंशुमांशु तपस्ते पे गङ्गानयनकाम्यया । कालं महान्तं नाशक्रोत् ततः कालेन संस्थितः । १ ।
 दिलीपस्तस्तुतस्तद्वदशक्तः कालमेयिवान् । भगीरथस्तस्य पुत्रस्ते पे स सुमहत् तपः । २ ।
 दर्शयामास तं देवी प्रसन्ना वरदास्मि ते । इत्युक्तः स्वमधिप्रायं शशंसावनतो नृपः । ३ ।
 कोऽपि धारयिता वेगं पतन्त्या मे महीतले । अन्यथा भूतलं भित्त्वा नृप यास्ये रसातलम् । ४ ।
 किं चाहं न भुवं यास्ये नरा मव्यामृजन्त्यघम् । मृजामि तदधं कुत्र राजंस्तत्र विचिन्त्यताम् । ५ ।

Śrī Śuka resumed : (Even like Sagara, who renounced his kingdom,) Arṁśumān too (abdicated the throne in favour of his son and) practised asceticism for a long time with a desire to bring down (from heaven) the holy Gaṅgā, but did not succeed. Then, in course of time he passed away. (1) His son, Dilipa (too) was unsuccessful like him and met his death (in the course of his efforts). Dilipa's son was Bhagīratha and he (too) performed very great Tapas. (2) The goddess (presiding over the holy river) got pleased (with his devotion) and revealed herself (in person) to him, saying; "I am prepared to confer a boon on you." Thus spoken to (by the goddess), the king (Bhagīratha), bent low (with humility) and submitted (to her) his object (in carrying on his austerities). (3) Somebody must sustain my force (even) as I descend on earth. Piercing the (hard) crust of the earth, otherwise, O protector of men. I shall penetrate into Rasātala (the sixth subterranean sphere from above). (4) Further, I am not inclined to go down to the terrestrial region; (for) people would wash away their sin into me. Where shall I wash off that sin (myself), O Bhagīratha? Let some thought be bestowed on this point. (5)

भगीरथ उवाच

साधवो न्यासिनः शान्ता ब्रह्मिष्ठा लोकपावनाः । हरन्त्यधं तेऽङ्गसङ्गात् तेष्वास्ते ह्यधभिद्वरिः । ६ ।
 धारयिष्यति ते वेगं रुद्रस्त्वात्मा शरीरणाम् । यस्मिन्नोत्तमिदं प्रोतं विश्वं शाटीव तनुषु । ७ ।
 इत्युक्त्वा स नृपो देवं तपसातोष्यच्छिवम् । कालेनाल्पीयसा राजंस्तस्येशः समतुष्यत । ८ ।
 तथेति राजाभिहितं सर्वलोकहितः शिवः । दधारावहितो गङ्गां पादपूतजलां हरेः । ९ ।
 भगीरथः स राजर्खिनिन्ये भुवनपावनीम् । यत्र स्वपितृणां देहा भस्मीभूताः स्म शेरते । १० ।
 रथेन वायुवेगेन प्रयान्तमनुधावती । देशान् पुनर्नी निर्दग्धानासिङ्गात् सगरात्मजान् । ११ ।
 यज्ञलस्पर्शमात्रेण ब्रह्मदण्डहता अपि । सगरात्मजा दिवं जग्मुः केवलं देहभस्मभिः । १२ ।
 भस्मीभूताङ्गसङ्गेन स्वयताः सगरात्मजाः । किं पुनः श्रद्धया देवीं ये सेवन्ते धृतव्रताः । १३ ।
 न होतत् परमाश्र्यं स्वर्धुन्या यदिहोदितम् । अनन्तचरणाभ्योजप्रसूताया भवच्छिदः । १४ ।
 संनिवेश्य मनो यस्मिङ्गद्वया मुनयोऽमलाः । त्रैगुण्यं दुस्त्यजं हित्वा सद्यो यातास्तदात्मताम् । १५ ।

King Bhagīratha submitted : Pious souls who have given up attachment to actions as well as to their fruit, are pure of mind, (nay,) foremost among the knowers of Brahma and capable of purifying the (whole) world, shall wash off your sin through the (very) contact of their body (while bathing in your water); for in them (in their heart) dwells Śrī Hari, the Destroyer of sins. (6) Again, Lord Rudra, the (very) Self of embodied souls—into whom this

universe is woven, warp and woof, as a piece of cloth into its threads—will bear your force.(7) Having spoken thus, the said king (Bhagiratha) proceeded to propitiate Lord Śiva by means of his austerities. (And) after a very short time, O Parīksit, the Lord (Śiva) became highly pleased (with him). (8) Having accepted the king's prayer, saying, "So be it!" Lord Śiva, the Friend of the whole world, cautiously bore (on His head) the Gaṅgā, whose water stands hallowed by (the touch of) Śrī Hari's foot. (9) The said royal sage, Bhagiratha, led the Gaṅgā (which is capable of purifying the whole universe) to the spot where the bodies of his great granduncles lay reduced to ashes. (10) (Closely) following Bhagiratha, who rode in advance in a chariot swift as the wind, and hallowing the lands on its way, the Gaṅgā bathed the burnt-up sons of Sagara. (11) Though destroyed by their own offensive behaviour towards a (holy) Brāhmaṇa, the sons of Sagara ascended to heaven through the mere touch of its waters with their ashes alone! (12) When the (aforesaid) sons of Sagara rose to heaven through the (mere) contact of its waters with their body converted into ashes, what need be said about them who make use of this heavenly stream with reverence (everyday), having taken a vow to this effect? (13) That which has been said here with regard to this heavenly river—emanated (as it is) from the lotus-feet of the infinite Lord (Viṣṇu) and (therefore) capable of ending transmigration—is not something which should excite great wonder. (14) (For) by fully concentrating their mind on those feet with reverence pure-hearted sages have speedily attained oneness with the Lord, shaking off their identification with the body (a product of the three Guṇas or modes of Prakṛti)—identification with which is (so) difficult to give up. (15)

श्रुतो भगीरथाज्ञे तस्य नाभोऽपरोऽभवत् । सिन्धुद्वीपस्तस्तस्मादयुतायुस्तोऽभवत् । १६ ।

ऋतुपणो नलसखो योऽश्वविद्यामयान्नलात् । दत्त्वाक्षहृदयं चासै सर्वकामस्तु तत्सुतः । १७ ।

ततः सुदासस्तत्पुत्रो मदयन्तीपतिर्नृप । आहुर्मित्रसहं यं वै कल्माषाङ्गिमुत क्वचित् ।

वसिष्ठशापाद् रक्षोऽभूदनपत्यः स्वकर्मणा । १८ ।

From (the loins of) Bhagiratha sprang up Śrūta, whose son was Nābha. Of the latter was born Sindhudwīpa; of Sindhudwīpa, Ayutāyu; and from him sprang up R̥tuparṇa a friend of Nala, who received the knowledge of training horses from Nala, imparting to him (in return) the secret of winning the game of dice. And R̥tuparṇa's son was Sarvakāma. (16-17) From (the loins of) Sarvakāma sprang up Sudāsa and his son, O king, was Saudāsa (the husband of Madayantī), whom people actually called Mitrasaha, while in some places they referred to him as Kalmāṣapāda. Due to the curse pronounced by the sage Vasiṣṭha (his preceptor) he turned out to be an ogre and had no issue (sprung from his own loins) in consequence of his own action. (18)

राजोवाच

कि निमित्तो गुरोः शापः सौदासस्य महात्मनः । एतद् वेदितुमिच्छामः कथ्यतां न रहो यदि । १९ ।

The king (Parīksit) submitted : What was the occasion for the curse pronounced by the preceptor (the sage Vasiṣṭha) on the high-souled Saudāsa? We desire to know this, which may (kindly) be pointed out (to us) unless it is a secret. (19)

श्रीशुक उवाच

सौदासो मृगयां कञ्चित्परन् रक्षो जघान ह । मुमोच भ्रातरं सोऽथ गतः प्रतिचिकीर्षया । २० ।

स चिन्तयन्नधं राजः सूदरूपधरो गृहे । गुरवे भोक्तुकामाय पक्त्वा निन्ये नरामिषम् । २१ ।

परिवेक्ष्यमाणं भगवान् विलोक्याभक्ष्यमञ्जसा । राजानमशपत् कुञ्जो रक्षो ह्येवं भविष्यसि । २२ ।

रक्षःकृतं तद् विदित्वा चक्रे द्वादशवार्षिकम् । सोऽप्यपोऽङ्गलिनाऽऽदाय गुरुं शासुं समुद्यतः । २३ ।

वारितो मदयन्त्यापो रुशतीः पादयोजंहौ । दिशः खमवनीं सर्वं पश्यञ्जीवमयं नृपः । २४ ।

राक्षसं भावमापनः पादे कल्पाषतां गतः । व्यवायकाले ददृशे वनौकोदप्ती द्विजौ । २५ ।
 क्षुधार्तो जगृहे विप्रं तत्पत्न्याहाकृतार्थवत् । न भवान् राक्षसः साक्षादिक्षवाकूणां महारथः । २६ ।
 मदयन्त्याः पतिर्वर्ति नार्थम् कर्तुमहंसि । देहि मेऽपत्यकामाया अकृतार्थं पति द्विजम् । २७ ।
 देहोऽयं मानुषो राजन् पुरुषस्याखिलार्थदः । तस्मादस्य वधो वीरं सर्वार्थवधं उच्यते । २८ ।
 एष हि ब्राह्मणो विद्वांस्तपःशीलगुणान्वितः । आरिराधयिषुब्रह्म ह महापुरुषसंज्ञितम् ।

सर्वभूतात्मंभावेन भूतेष्वन्तर्हितं गुणैः । २९ ।

सोऽयं ब्रह्मविवर्यस्ते राजर्षिप्रवराद् विभो । कथमर्हति धर्मज्ञं वधं पितुरिवात्मजः । ३० ।
 तस्य साधोरपापस्य भ्रूणस्य ब्रह्मवादिनः । कथं वधं यथा बध्रोर्मन्यते सन्मतो भवान् । ३१ ।
 यद्ययं क्रियते भक्षस्तर्हि मां खाद पूर्वतः । न जीविष्ये विना येन क्षणं च मृतकं यथा । ३२ ।
 एवं करुणभाषिण्या विलपत्या अनाथवत् । व्याघ्रः पशुमिवाखादत् सौदासः शापमोहितः । ३३ ।
 ब्राह्मणी वीक्ष्य दिधिषुं पुरुषादेन भक्षितम् । शोचन्त्यात्मानमुर्वीशमशपत् कुपिता सती । ३४ ।
 यस्मान्मे भक्षितः पाप कामार्तायाः पतिस्त्वया । तवापि मृत्युराधानादकृतप्रज्ञ दर्शितः । ३५ ।
 एवं मित्रसहं शप्त्वा पतिलोकपरायणा । तदस्थीनि समिद्देजग्नौ प्रास्य भर्तुर्गति गता । ३६ ।

Srī Śuka replied : While roaming in pursuit of game, so the tradition goes, Saudāsa (son of Sudāsa) killed a certain ogre and let go his brother, who immediately left with the intention of retaliating. (20) Contemplating harm to the king (Saudāsa), he assumed the form of the latter's cook at his palace and, having dressed human flesh, took it to his preceptor (the sage Vasiṣṭha), who had called at the palace with intent to dine. (21) Immediately perceiving human flesh (which is ever prohibited as food) about to be served to him, the glorious sage flew into a rage and uttered an imprecation on the king saying, "You will surely turn an ogre through this (improper) conduct of yours." (22) Learning (in the meantime) that it was the work of an ogre, the sage limited (the operation of) the curse to (a period of) twelve years (only); (while) Saudāsa too (in his turn) took water in the hollow of his joined palms, fully prepared to utter a (counter) curse on his preceptor (who had cursed him for no fault of his). (23) Stopped by (his wife) Madayantī, and finding the (four) quarters, the sky and the earth all instinct with life, the king (Saudāsa) dropped that harmful water (burning with the fire of his wrath) on his own feet (lest it might injure any other living being, thus justifying his appellation, Mitrasaha, which means he who is indulgent towards his friends and well-wishers). (24) Blackened in his feet (by the action of the water thrown by him and hence named as Kalmāṣapāda) and having acquired an ogre-like disposition, Saudāsa saw (one night) a Brāhmaṇa couple dwelling in a forest at the time of copulation. (25) Pinched by hunger, Saudāsa seized the Brāhmaṇa (with the intention of devouring him), whereupon his wife pleaded like one afflicted—"You are no ogre as such; you are (on the other hand) a great car-warrior among the scions of Ikṣvāku and the husband of Madayantī, O valiant monarch! You ought not to do what is unrighteous. (Pray,) restore (to me)—eager as I am to have a son—my husband, who is a Brāhmaṇa and has not yet attained his object (in the form of a son). (26-27) This human body, O king, is capable of yielding all the objects sought after by a Jīva. Therefore, the destruction of this body, O heroic king, is spoken of as the frustration of all one's objects. (28) Indeed this Brāhmaṇa is not only learned but endowed with asceticism, an amiable disposition and other virtues. (Nay,) he seeks to worship Brahma (the Absolute), known by the name of Lord Viṣṇu (the supreme Person)—which, though present in (all) created beings is screened by ego etc., (the products of the three Guṇas or modes of Prakṛti)—by looking upon all living beings as his (very) self. (29) As such how can he, the

foremost of Brāhmaṇa sages, deserve death, O lord knowing what is right, at the hands of the foremost of royal sages in you, any more than a son at the hands of his father ? (30) How can you, esteemed of the righteous, approve of the death (at your own hands) of this pious and sinless Brāhmaṇa, an expositor of the Vedas even when unborn, any more than you would the slaughter of a cow? (31) If (in spite of my protests) this Brāhmaṇa—without home I shall not survive even for a moment—is to be made a victim by you, then first devour me, as good as dead." (32) In spite of her pleading pitifully in this way and crying like a helpless woman, King Saudāsa, who was deluded by the curse (of his preceptor, the sage Vasiṣṭha) devoured the Brāhmaṇa even as a tiger would devour a beast. (33) Finding her husband (lit., impregnator) eaten up by Saudāsa (who behaved like an ogre), and lamenting herself, the chaste Brāhmaṇa woman, full of anger, cursed the king (in the following words):—(34)"Since my husband, O wicked soul, has been devoured by you while I was stricken with love, your death too, O foolish one, will be shown by me to follow from sexual intercourse." (35) Having cursed King Mitrasaha in the aforesaid words and consigning his husband's bones to a flaming fire, the lady—who looked upon the world of her husband (the region to which the soul of her husband had gone) as her ultimate destination—followed the course of her husband (burnt herself to death). (36)

विशापो द्वादशब्दान्ते मैथुनाय समुद्यतः । विज्ञाय ब्राह्मणीशायं महिष्या स निवारितः । ३७ ।
 तत ऊर्ध्वं स तत्याज स्त्रीसुखं कर्मणाप्रजाः । वसिष्ठस्तदनुजातो मदयन्त्यां प्रजामधात् । ३८ ।
 सा वै सप्त समा गर्भमविभ्रन्न व्यजायत । जग्नेऽश्मनोदरं तस्याः सोऽश्मकस्तेन कथ्यते । ३९ ।
 अश्मकान्मूलको जज्ञे यः स्त्रीभिः परिरक्षितः । नारीकवच इत्युक्तो निःक्षत्रे मूलकोऽभवत् । ४० ।
 ततो दशरथस्तस्मात् पुत्र ऐडविडस्ततः । राजा विश्वसहो यस्य खटवाङ्गश्चक्रवर्त्यभूत् । ४१ ।
 यो देवरथितो दैत्यानवधीद् युधि दुर्जयः । मुहूर्तमायुज्ञात्वैत्य स्वपुरं संदधे मनः । ४२ ।
 न मे ब्रह्मकुलात् प्राणाः कुलदैवान्न चात्मजाः । न श्रियो न मही राज्यं न दाराश्चातिवल्लभाः । ४३ ।
 न बाल्येऽपि मतिर्महामधर्मे रमते क्वचित् । नापश्यमुत्तमश्लोकादन्यत् किञ्चन वस्त्वहम् । ४४ ।
 देवैः कामवरो दत्तो महां त्रिभुवनेश्वरैः । न वृणे तमहं कामं भूतभावनभावनः । ४५ ।
 ये विक्षिप्तेन्द्रियधियो देवास्ते स्वहृदि स्थितम् । न विन्दन्ति प्रियं शश्वदात्मानं किमुतापरे । ४६ ।
 अथेशमायारचितेषु सङ्गं गुणेषु गन्धर्वपुरोपमेषु ।
 रूढं प्रकृत्याऽत्मनि विश्वकर्तुभविन हित्वा तमहं प्रपद्ये । ४७ ।
 इति व्यवसितो बुद्ध्या नारायणगृहीतया । हित्वान्यभावमज्ञानं ततः स्वं भावमाश्रितः । ४८ ।
 यत् तद् ब्रह्म परं सूक्ष्ममशून्यं शून्यकल्पितम् । भगवान् वासुदेवेति यं गृणन्ति हि सात्वताः । ४९ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे सूर्यवंशानुवर्णे नवमोऽध्यायः । १ ।

Rid of the curse (of his preceptor) at the end of twelve years, and fully intent upon copulation, he was stopped by his wife (Madayantī), who had come to know of the curse pronounced on him by the (aforesaid) Brāhmaṇa lady. (37) Thenceforth he gave up the pleasures of sex and (consequently) did not have any issue due to his (own) action (of devouring a Brāhmaṇa). Entreated by him, the sage Vasiṣṭha begot an issue through Madayantī. (38) She actually bore the child in her womb for seven years; the boy (however) did not see the light (yet). Vasiṣṭha (thereupon) hit her abdomen with a stone; and the boy (who thus emerged from the womb) was for that reason called Aśmaka. (39) From (the loins of) Aśmaka sprang up Mūlaka, who was effectively protected (against the wrath of Paraśurāma) by women (who actually shielded his body as an armour). (Hence) he was called by the name of Nārikavaca. When not a single Kṣatriya was left (after the

extermination of the Kṣatriya race by Paraśurāma), it was he who served as the stock of the regenerated Kṣatriya race. (Hence he became known as Mūlaka). (40) Of Mūlaka, Daśaratha was born and from (the loins of) the latter sprang up a son, Aiḍaviṣa (by name). Of Aiḍaviṣa (again) was born Viśwasaha, whose son, Khaṭwāṅga, turned out to be a universal monarch.(41) Hard to conquer (himself), he slew demons in battle at the entreaty of the gods. On coming to know (at the conclusion of the battle) that (only) an hour's life was left (to him), he forthwith returned to his capital (by an aerial car lent to him by the gods) and concentrated his mind (on God). (42) (He said to himself,) "Neither life nor sons nor riches nor earth nor kingship nor wife is dearer to me than the Brāhmaṇa race, the adored of my family. Even during my childhood my mind never took delight under any circumstance in unrighteousness.Nor did I (ever) find any other reality than the Lord of excellent renown. (43-44) Although a boon of my choice was offered to me by the gods, the rulers of (all) the three worlds (heaven, earth and the intermediate region), I did not hanker after such enjoyment, engrossed as I was in the thought of Lord Viṣṇu (the Maker and Protector of all beings). (45) (Even) the aforesaid gods, whose senses and mind (too) are bewildered (by the objects of senses) fail to discover their beloved Lord, ever present in their own heart as their very self; how, then, could others know Him? (46) Therefore, shaking off, by means of Devotion to the Maker of the universe, the attachment, rooted by the very nature of things in the mind, for the objects of senses (which are products of the three Guṇas or modes of Prakṛti), produced by the Māyā (creative energy) of the Lord and no more real than a fanciful project, I (hereby) betake myself to Him." (47) Having thus resolved by force of his reason, which was drawn towards Himself by Lord Viṣṇu (who has His abode in water), and shedding his ignorance in the form of identification with the body and so on (which are other than the self), Khaṭwāṅga forthwith regained his essential character (divine state), which is the same as that transcendent Absolute, which, though not unsubstantial, is conceived as intangible (because lying beyond the range of speech and other organs) and is (very) subtle (too), (nay,) which devotees of God undoubtedly refer to as the almighty Lord Vāsudeva. (48-49)

*Thus ends the ninth discourse, forming part of an account of the solar dynasty,
in Book Nine of the great and glorious Bhāgavata-Purāṇa,
otherwise known as the Paramaharṣa-Saṁhitā.*



अथ दशमोऽध्यायः

Discourse X

An account of Śrī Rāma's pastimes

श्रीशुक उवाच

खद्वाङ्गाद् दीर्घबाहुश्च रघुस्तमात् पृथुव्रावाः । अजस्ततो महाराजस्तस्माद् दशरथोऽभवत् । १ ।

तस्यापि भगवानेष साक्षाद् ब्रह्मयो हरिः । अंशांशेन चतुर्धागात् पुत्रत्वं प्रार्थितः सुरैः ।

रामलक्ष्मणभरतशत्रुघ्ना इति संज्ञया । २ ।

तस्यानुचरितं राजनृषिभिस्तत्त्वदर्शिभिः । श्रुतं हि वर्णितं भूरि त्वया सीतापतेर्मुहुः । ३ ।

गुर्वथे त्यक्तराज्यो व्यचरदनुवनं पदपद्भ्यां प्रियायाः
पाणिस्पर्शक्षमाभ्यां मृजितपथरुजो यो हरीन्द्रानुजाभ्याम् ।

वैरुद्धाच्छूर्पणरव्या:
त्रस्ताव्यिर्बद्धसेतुः

प्रियविरहस्ताऽरोपितभूविजृम्भ-
खलदवदहनः कोसलेन्द्रोऽवतान्नः । ४ ।

Śrī Śuka resumed : From (the loins of) Khaṭwāṅga sprang up Dīrghabāhu (the long-armed one), of whom was born Raghu of wide renown. From (the loins of) the latter sprang up the great king Aja, of whom Daśaratha was born. (1) Again entreated by the gods, Lord Śrī Hari Himself (who has already been seen by you in your mother's womb and) who is (entirely) constituted of Brahma (the Absolute), assumed the role of a son to (the blessed) Daśaratha—appearing in (as many as) four forms under the names of Śrī Rāma, Bharata, Lakṣmaṇa and Śatruघna—Himself in His entirety and His brothers as His partial manifestation. (2) The story in the form of a chronicle of the aforesaid Śrī Rāma (the Spouse of Sītā) has (already) been narrated in detail, O Parīkṣit, by seers (like Vālmīki) who had realized the truth, and has undoubtedly been heard by you time and again. (I shall accordingly content myself with reproducing it only in a nutshell.) (3) Having abandoned for the sake of (redeeming the pledge of) His father (King Daśaratha) (His title to) kingship, He roamed about from forest to forest by His lotus-feet, which were too soft (even) for the touch of the (petal-like) hands of His beloved Consort (Sītā), His fatigue from the journey being relieved (now and again) by (the blessed) Hanumān (the monkey chief) and His own younger brother (Lakṣmaṇa, who accompanied Him to the forest and kneaded His feet and other limbs alongwith Hanumān). (The deity presiding over) the ocean was terrified by the (very) display of His brows knit in anger excited by the (grievous) separation from His Darling (Sītā), which had been brought about by the mutilation of Śūrpaṇakhā (sister of Rāvaṇa, the demon king of Laṅkā, so-called because she had nails as big as a winnowing basket, nay, whose nose and ears were chopped off by Lakṣmaṇa at the instance of Śrī Rāma, an incident which provoked Rāvaṇa to steal away Sītā in the absence of Śrī Rāma and Lakṣmaṇa). May that Lord of Kosala (Oudh)—who (subsequently) caused a bridge to be built across the sea and exterminated the host of wicked demons (including Rāvaṇa) even as a wild fire consumes a (whole) forest—protect us! (4)

विश्वमित्राध्वरे येन मारीचाद्या निशाचराः । पश्यतो लक्ष्मणस्यैव हता नैर्रृतपुङ्गवाः । ५ ।

यो लोकवीरसमितौ धनुरैशमुग्रं सीतास्वयंवरगृहे त्रिशतोपनीतम् ।

आदाय बालगजलील इवेक्ष्ययष्टि सज्जीकृतं नृप विकृष्टं बभञ्ज मध्ये । ६ ।

जित्वानुरूपगुणशीलवयोऽङ्गरूपां सीताभिधां श्रियमुरस्यभिलब्धमानाम् ।

मार्गे ब्रजन् भृगुपतेर्वन्यथत् प्रस्तुदं दर्पं महीमकृतं यस्त्रिरराजबीजाम् । ७ ।

यः सत्यपाशपरिवीतपितुनिदेशं स्नैणस्य चापि शिरसा जगृहे सभार्यः ।

राज्यं श्रियं प्रणयिनः सुहृदो निवासं त्यक्त्वा ययौ वनमसूनिव मुक्तसङ्घः । ८ ।

रक्षःस्वसुर्व्यकृतं रूपमशुद्धबुद्धेस्तस्याः खरत्रिशिरदूषणमुख्यबन्धून् ।

जग्ने चतुर्दशसहस्रमपारणीयकोदण्डपाणिरटमान उवास कृच्छ्रम् । ९ ।

सीताकथाश्रवणदीपितहच्छयेन सुष्टुं विलोक्य नृपते दशकन्धरेण ।

जग्नेऽङ्गुतैणवपुषाऽश्रमतोऽपकृष्टो मारीचमाशु विशिखेन यथा कमुग्रः । १० ।

रक्षोऽधमेन वृकवद् विपिनेऽसमक्षं वैदेहराजदुहितर्यपयपितायाम् ।

भ्रात्रा वने कृपणवत् प्रियया वियुक्तः स्त्रीसङ्गिनां गतिमिति प्रथयंश्चार । ११ ।

दग्धवाऽत्पकृत्यहतकृत्यमहन् कबन्धं सर्व्यं विधाय कपिभिर्दयितागति तैः ।

बुद्ध्वाथ वालिनि हते प्लवगेन्द्रं सैन्यवेलामगात् स मनुजोऽजभवार्चिताङ्गिः । १२ ।

यदोषविभ्रमविवृतकटाक्षपातसंश्रान्तनक्रमकरो भयगीर्णघोषः ।
 सिन्धुः शिरस्यहर्णं परिगृह्य रूपी पादारविन्दमुपगम्य बभाष एतत् । १३ ।
 न त्वां वयं जडधियो नु विदाम भूमन् कूटस्थमादिपुरुषं जगतामधीशम् ।
 यत्सत्त्वतः सुरगणा रजसः प्रजेशा मन्योश्च भूतपतयः स भवान् गुणेशः । १४ ।
 कामं प्रयाहि जहि विश्रवसोऽवमेहं त्रैलोक्यरावणमवामृहि वीर पत्रीम् ।
 बधीहि सेतुमिह ते यशसो वितत्यै गायन्ति दिग्विजयिनो यमुपेत्य भूपाः । १५ ।
 बद्ध्वोदधौ रघुपतिर्विविधाद्रिकूटैः सेतुं कपीच्छ्रकरकम्पितभूरुहङ्गैः ।
 सुग्रीवनीलहनुमत्वमुखैरनीकैर्लङ्घां विभीषणदृशाऽविशदग्रदग्धाम् । १६ ।
 सा वानरेन्द्रबलरुद्धविहारकोष्ठश्रीद्वारगोपुरसदोवलभीविटङ्गा ।
 निर्भज्यमानधिषणध्वजहेमकुम्भशृङ्गाटका गजकुलैर्हृदिनीव घूर्णा । १७ ।
 रक्षःपतिस्तदवलोक्य निकुम्भकुम्भधूमाक्षदुर्मुखसुरान्तनरान्तकादीन् ।
 पुत्रं प्रहस्तमतिकायविकम्पनादीन् सर्वानुगान् समहिनोदथ कुम्भकर्णम् । १८ ।
 तां यातुधानपृतनामसिशूलच्चापप्रासर्षिंशक्तिशरतोमरखङ्गदुर्गाम् ।
 सुग्रीवलक्ष्मणमस्तुतगन्धमादनीलाङ्गदर्क्षपनसादिभिरन्वितोऽगात् । १९ ।
 तेऽनीकपा रघुपतेरभिपत्य सर्वे द्वन्द्वं वरुथमिभपत्तिरथाश्वयोधैः ।
 जघृद्दूमैर्गिरिगदेषुभिरङ्गदाद्याः सीताभिर्मर्शहतमङ्गलरावणेशान् । २० ।

(Earlier) in the course of a sacrificial performance of the sage Viśwāmitra, Mārīca and other demon chiefs, who roamed about (and carried on their nefarious activities) at night, were beaten by Him (all alone), Lakṣmaṇa standing (aloof) as a mere spectator. (5) Picking up in the midst of an assembly of world-renowned heroes the formidable bow of Lord Śiva, lying in a hall (specially) built for the choice-marriage of Princess Sītā and brought (conjointly) by three hundred men, He strung it and, (then) drawing it, broke it in the middle, O protector of men, as sportfully as an immature elephant would snap a stick of sugar-cane! (6) Having won (as the prize for his feat of valour). Śrī (the goddess of beauty and prosperity)—whose virtues, disposition, age, limbs and appearance (eminently) matched His, (nay,) who (in the form of a golden streak) had (already) secured an honourable place on His bosom and who (now) bore the name of Sītā—He tamed, while on His way (back of Ayodhyā) the overgrown pride of Paraśurāma (the chief of the Bhṛgus), who had thrice seven times swept the earth clean (even) of the seed of the Kṣatriya race. (7) The Lord accepted with His head bent low the command of even His uxorious father (King Daśaratha), who was bound by the cords of truthfulness, and, relinquishing (His claim to) the throne, (of Ayodhyā), the (imperial) fortune, His loving relations (mother and so on), friends and dwelling-place—even as an ascetic (who has shaken off all attachment) would give up the ghost, left for the woods along-with His (divine) Spouse (Sītā). (8) (While in the forest) He mutilated the features of Śūrpaṇakhā (the sister of the demon king) a woman of unclean mind, slew her kinsmen, numbering (not less than) fourteen thousand, Khara, Dūṣaṇa and Triśirā being the foremost (of them), and roaming about with an irresistible bow in His hand, led a hard life (in order to teach a lesson to humanity). (9) Observing the demon Mārīca deputed in the form of a weird (golden) deer, O protector of men, by Rāvaṇa (the ten-headed monster)—whose passion had been kindled on hearing a description of Sītā (from the lips of Śūrpaṇakhā)—and drawn away from His hermitage (by the aforesaid deer), He forthwith killed Mārīca with an arrow

(even) as Virabhadra (who was no other than Lord Śiva) slew Dakṣa* (a lord of created beings). (10) On Sītā (the Daughter of Janaka, the ruler of the Videha country, now known as Tirhut in north Bihar) having been (forcibly) carried away in the forest during His absence by Rāvaṇa (the vilest of the demons), even as (a sheep is snatched away by a wolf), the Lord, who was (thus) disunited from His beloved Consort, wandered in that forest alongwith His (younger) brother (Lakṣmaṇa) like a forlorn creature, exemplifying in that way the (sad) plight of those attached to women. (11) Having cremated (like a devoted son) Jaṭāyu (the king of vultures)—who had (all) his (stock of) Karma wiped out through his (heroic) action (in the shape of a duel with the mighty Rāvaṇa) for His own sake (for the deliverance of His beloved Spouse from the clutches of that tyrant)—the Lord slew the demon Kabandha (who had stretched his arms to seize Him). (Then,) cultivating friendship with the monkeys (Sugrīva, Hanumān and others) and ascertaining through them, when Vālī had been killed, the whereabouts of His Darling, the Lord—who behaved as a human being even though His feet are worshipped (even) by Brahmā (the birthless creator) and Lord Śiva (the Source of creation)—marched with the forces of Sugrīva (the ruler of the monkeys) to the seashore. (12) The deity presiding over the ocean found the crocodiles and alligators in it agitated by a fierce glance cast by Him in seeming anger (provoked by his failure to appear before the Lord in spite of His waiting for him for three days without food and water), nay, its very roar silenced through fear. (Therefore,) assuming a living form and taking articles of worship on his head, he approached the Lord's lotus-feet and spoke as follows:—(13) "Dull-witted as we are, O infinite Lord, we ate unable to know You, the most ancient Person, the immutable supreme Ruler of (all) the worlds. (Surely) You are (no other than) that Lord of Prakṛti (consisting of the three Guṇas) from whose Sāttvika aspect sprang up hosts of divinities, from whose Rājasika aspect, the (various) lords of created beings and from whose Tāmasika aspect appeared the lords of ghosts. (14) (Be pleased now to) march (across the ocean) at Your will; slay Rāvaṇa (the refuse of his father, the sage Viśravā), who (by his atrocities) makes the three worlds weep; recover Your Spouse, O valiant One; (and) for the expansion of Your fame construct here a bridge, reaching which monarchs intent on the conquest of the (four) quarters may sing Your glory." (15) Having (accordingly) constructed across the sea a bridge with mountain-peaks of every description—full of trees the boughs of which were shaken by the hands of monkey chiefs (who handled them)—the Lord, accompanied by armies (of monkeys) led by Sugrīva, Nīla and Hanumān, entered under the guidance of Vibhīṣaṇa (the fortress of) Laṅkā, already burnt (by Hanumān in course of his quest for Sītā). (16) With its sports grounds, granaries, treasures, doorways, city-gates, council-chambers, porticos and pigeon-cots occupied by the army of monkey chiefs and its platforms, flags, jars of gold (placed on both sides of its entrances) and crossroads being destroyed, the city shook like a river churned by herds of elephants. (17) Perceiving this (calamity), Rāvaṇa (the lord of the demons) deputed Nikumbha, Kumbha, Dhūmrākṣa, Durmukha, Surāntakā, Narāntaka and others, his son (Meghanāda), Prahasta, all his followers headed by Atikāya and Vikampana and afterwards (his younger brother) Kumbhakarna (to meet the invading army). (18) Accompanied by Sugrīva (the lord of the monkeys), Lakṣmaṇa (His own younger brother), Hanumān (son of the wind-god), Gandhamādāna, Nīla, Prince Arīgada (Sugrīva's nephew and heir-apparent), Jāmbavān (the king of the bears), Panasa and others, Śrī Rāma (too) marched against that army of the demons, which was difficult to penetrate, armed as it was with cutlasses, Sūlas (sharp-pointed steel weapons), bows, Prāsas (darts), Rāṭhis (double-edged swords), javelins, Tomaras (iron clubs) and swords. (19) Meeting in a single combat

* Vide IV.V. 24.

the hostile army (consisting of elephants, foot-soldiers, chariots and cavalry, all the aforesaid generals of Śrī Rāma (the Lord of the Raghus)—Aṅgada and others—struck with trees, rocks, maces and arrows the demons whose Lord, Rāvaṇa, had (all) his good luck wiped off by the abduction of Sītā. (20)

२०॥

रक्षःपतिः स्वबलनष्टमवेक्ष्य रुद्ध आरुहा यानकमथाभिससार रामम् ।

स्वःस्थन्दने ह्युपति मातलिनोपनीते विश्राजमानपहनन्निश्चितैः क्षुरत्रैः । २१ ।

रामस्तमाह पुरुषादपुरीष यन्नः कान्तासमक्षमसतापहता श्ववत् ते ।

त्यक्तत्रपस्य फलमद्य जुगुप्तिस्य यच्छामि काल इव कर्तुरलङ्घयवीर्यः । २२ ।

एवं क्षिपन् धनुषि संधितमुत्सर्ज बाणं स वत्रमिव तदधृदयं बिभेद ।

सोऽसृग् वमन् दशमुखैर्न्यपतद् विमानाद्वाहेति जल्पति जने सुकृतीव रित्तः । २३ ।

Enraged to see the destruction of his army and mounting the aerial car (viz., Puṣpaka that had been snatched away by him from Kubera, the god of riches), Rāvaṇa (the lord of the demons) forthwith marched against Śrī Rāma—shining brightly in a splendid heavenly car brought by Mātali (the charioteer of Indra)—and struck Him with sharpened arrows having crescent-shaped heads. (21) Śrī Rāma said to him, "O refuse of ogres, I, whose prowess cannot be prevailed against, shall award this very day to you, who have cast (all) shame to the winds—(even) as Kāla does to a perpetrator of sin—the fruit of your detested action consisting in the fact that our beloved spouse was stolen away during our absence by your wicked self, who behaved like a dog." (22) Scolding him thus, the Lord discharged (at him) an arrow fitted (by Him) to His bow and it split his heart, hard as adamant. Like a virtuous soul whose stock of merit is exhausted, he fell from his aerial car, vomiting blood through his ten mouths, in the midst of his people crying "Dear me! Dear me!!" (23)

ततो निष्क्रम्य लङ्घाया यातुधान्यः सहस्रशः । मन्दोदर्या समं तस्मिन् प्रसूदत्य उपाद्रवन् । २४ ।

स्वान् स्वान् बन्धून् परिष्वज्य लक्ष्मणेषुभिरदितान् । रुद्धुः सुस्वरं दीना ग्रन्त्य आत्मानमात्मना । २५ ।

हा हताः स्म वयं नाथ लोकरावण रावण । कं यायाच्छरणं लङ्घा त्वद्विहीना परार्दिता । २६ ।

नैवं वेद महाभाग भवान् कामवशं गतः । तेजोऽनुभावं सीताया येन नीतो दशामिमाम् । २७ ।

कृतैषा विधवा लङ्घा वयं च कुलनन्दन । देहः कृतोऽन्नं गृद्धाणामात्मा नरकहेतवे । २८ ।

Issuing forth from Laṅkā in (their) thousands, with Mandodarī (the principal consort of Rāvaṇa), Rāksasa women now rushed, weeping bitterly, to the spot (where Rāvaṇa lay dead). (24) Hugging each her own relations struck down by the shafts of Lakṣmaṇa (Śrī Rāma's younger brother), they helplessly wailed in loud tones (as follows), beating their person with their own hands:—(25) "Alas, undone we are, O lord! O Rāvaṇa, who made the (whole) world weep (by your tyranny) !! Bereft of you and overrun by the enemy, whom should Laṅkā seek as its protector? (26) Swayed by passion, you did not realize, O highly blessed one, such (extraordinary) power of Sītā's glory, by which you have been reduced to this (miserable) plight! (27) Widowed is this Laṅkā as well as we, O delight of your race! (Nay,) your body has been made the food of vultures and your soul rendered fit for hell. (28)

श्रीशुक उवाच

स्वानां विभीषणश्चक्रे कोसलेन्द्रानुमोदितः । पितृमेधविधानेन यदुक्तं साप्तरायिकम् । २९ ।

ततो ददर्श भगवानशोकवनिकाश्रमे । क्षामां स्वविरहव्याधिं शिंशापामूलमास्थिताम् । ३० ।

रामः प्रियतमां भार्या दीनां वीक्ष्यान्वकम्पत । आत्मसंदर्शनादविकसन्मुखपङ्कजाम् । ३१ ।

आरोप्यारुहे यानं भ्रातृभ्यां हनुमद्युतः । विभीषणाय भगवान् दत्त्वा रक्षोगणेशताम् । ३२ ।

लङ्घामायुश्च कल्पातं ययौ चीर्णत्रतः पुरीम् । अवकीर्यमाणः कुसुमैलोकपालार्पितैः पथि । ३३ ।
 उपगीयमानचरितः शतधृत्यादिभिर्मुदा । गोमूत्रयावकं श्रुत्वा भ्रातरं वल्कलाम्बरम् । ३४ ।
 महाकारुणिकोऽतप्यजटिलं स्थपिलेशयम् । भरतः प्राप्तमाकर्ण्य पौरामात्यपुरोहितैः । ३५ ।
 पादुके शिरसि न्यस्य रामं प्रत्युद्यातोऽग्रजम् । नन्दिग्रामात् स्वशिविराद् गीतवादित्रनिःस्वनैः । ३६ ।
 ब्रह्मघोषेण च मुहुः पठद्विर्ब्रह्मवादिभिः । स्वर्णकक्षपताकाभिहैमैश्चित्रध्वजै रथैः । ३७ ।
 सदश्वै रुक्मसन्नाहैभैः पुरटवर्मभिः । श्रेणीभिर्वारमुख्याभिर्भृत्यैश्वैव पदानुगैः । ३८ ।
 पारमेष्ठान्युपादाय पण्यान्युज्ञावचानि च । पादयोन्यपतत् प्रेष्णा प्रक्षिन्नहृदयेक्षणः । ३९ ।
 पादुके न्यस्य पुरतः प्राञ्चलिर्बाध्यलोचनः । तमाश्लिष्य चिरं दोर्ध्या स्नापयन् नेत्रजैर्जलैः । ४० ।
 रामो लक्ष्यणसीताश्यां विप्रेभ्यो येऽर्हसत्तमाः । तेभ्यः स्वयं नमश्क्रेते प्रजाभिश्च नमस्कृतः । ४१ ।
 धुन्वन्त उत्तरासङ्गान् पतिं वीक्ष्य चिरागतम् । उत्तराः कोसला माल्यैः किरन्तो ननृतुमुदा । ४२ ।
 पादुके भरतोऽग्न्हाच्चामरव्यजनोत्तमे । विभीषणः ससुग्रीवः श्वेतच्छत्रं मरुत्सुतः । ४३ ।
 धनुर्निषङ्गाच्छत्रुघः सीता तीर्थकमण्डलुम् । अबिभ्रदङ्गदः खड्गं हैमं चर्मक्षराण् नृप । ४४ ।
 पुष्पकस्थोऽन्वितः स्त्रीभिः स्तूयमानश्च वन्दिभिः । विरेजे भगवान् राजन् ग्रहैश्चन्द्र इवोदितः । ४५ ।

Śrī Śuka continued : Encouraged (commanded) by Śrī Rāma (the uncrowned King of Kosala), Vibhiṣaṇa (the youngest brother of Rāvaṇa) performed for the benefit of his Kinsmen (Rāvaṇa and others) whatever is ordained (in the scriptures) by way of obsequies according to the procedure laid down for a sacrifice intended to propitiate the manes. (29) The Lord then saw in a retreat in the Aśoka garden His most beloved Spouse (Sītā) emaciated due to the disease of separation from Him and seated at the foot of a Śimśapā (Aśoka) tree. Observing Her in that wretched plight Śrī Rāma was filled with compassion. Bestowing on Vibhiṣaṇa the rulership of the Rākṣasa hordes, (the city of) Laṅkā and longevity extending to the end of the Kalpa, and (first) helping Sītā—the lotus of whose countenance was now blooming with joy caused by His full vision—to mount the aerial car (Puṣpaka), the Lord, who had (now) completed His vow of residing in a forest (for fourteen years), stepped into the car (Himself) alongwith His two brothers (His half-brother Lakṣmaṇa and His adopted brother Sugrīva) and, (further) accompanied by Hanumān, flew (back) to His capital (Ayodhyā), showered over on the way with flowers offered by the guardians of the (various) worlds, His (heroic) deeds being joyfully celebrated (all along) by Brahmā (the creator) and others. The highly merciful Lord (however) felt (much) pained to learn about His (younger) brother (Bharata), who, covering himself with the bark of trees, was living on barley boiled in the urine of cows, wore matted locks (on his head) and slept on the ground strewn with blades of (the sacred) Kuśa grass. Hearing of Śrī Rāma having arrived, Prince Bharata placed on his head the latter's wooden sandals (lent to him by the Lord as a token of love) and, accompanied by the citizens (of Ayodhyā), his ministers and family priests, proceeded from Nandigrāma—where he was camping (with a vow not to enter Ayodhyā till Śrī Rāma's return)—to meet his elder Brother in the midst of songs and sounds of musical instruments and (further) accompanied by (great) exponents of the Vedas, repeatedly chanting in loud tones (sacred texts from) the Vedas, by flags with gilded edges, chariots of gold decked with armours, traders (of every description), courtesans and servants following on foot, and (also) taking with him royal insignia (in the shape of an umbrella, chowries and so on) and (valuable) commodities (jewels etc.), of every description (great and small by way of presents). Placing the sandals before Śrī Rāma, he dropped down at His feet, his heart and eyes moistened with

love, and stood with joined palms and eyes full of tears. Keeping him folded in His arms for a long time and bathing him with tears flowing from His eyes, Śrī Rāma Himself alongwith Lakṣmaṇa and Sītā offered His greetings to the Brāhmaṇas as well as to those (others) who were most deserving of honour and was (in His turn) saluted by the people. (30—41) Observing their lord returned (home) after a long time, the inhabitants of north Kosala joyfully danced, waving their upper cloths and showering flowers on Him. (42) Bharata took His pair of wooden sandals; Vibhiṣaṇa alongwith Sugrīva (who stood severally on His right and left), a chowrie and an excellent fan (respectively); and Hanumān (son of the wind-god, who stood behind the Lord) held the white umbrella (over Him). (43) Śatruघna (the youngest brother of Śrī Rāma) bore His bow and the pair of quivers; Sītā held the Kamaṇḍalu (water-pot of cocoanut-shell) containing the water of sacred lakes and rivers; Arīgada carried His sword and Jāmbavān (the king of the bears), His shield of gold, O protector of men! (44) Seated in (the aerial car named) Puṣpaka, attended by (the aforesaid dancing) women and panegyitized by bards, the Lord shone brightly, O king, like the rising moon in the midst of minor planets. (45)

भ्रातृभिर्नन्दितः सोऽपि सोत्सवां प्राविशत् पुरीम् । प्रविश्य राजभवनं गुरुपलीः स्वमातरम् । ४६ ।

गुरुन् वयस्यावरजान् पूजितः प्रत्यपूजयत् । वैदेही लक्ष्मणश्वैव यथावत् समुपेयतुः । ४७ ।

पुत्रान् स्वमातरस्तास्तु प्राणांस्तन्व इवोथिताः । आरोप्याङ्केऽभिषिञ्चन्त्यो बाष्पौघैर्विजहुः शुचः । ४८ ।

जटा निर्मुच्य विधिवत् कुलवृद्धैः समं गुरुः । अभ्यषिञ्चाद् यथैवेन्द्रं चतुःसिन्धुजलादिभिः । ४९ ।

एवं कृतशिरःस्नानः सुवासाः स्नग्न्यलङ्घतः । स्वलङ्घतैः सुवासोभिर्भ्रातृभिर्भार्यया बभौ । ५० ।

अग्रहीदासनं भ्रात्रा प्रणिपत्य प्रसादितः । प्रजाः स्वधर्मनिरता वर्णाश्रिमगुणान्विताः ।

जुगोप पितृवद् रामो मेनिरे पितरं च तम् । ५१ ।

त्रेतायां वर्तमानायां कालः कृतसमोऽभवत् । रामे राजनि धर्मज्ञे सर्वभूतसुखावहे । ५२ ।

वनानि नद्यो गिरयो वर्षाणि द्वीपसिन्धवः । सर्वे कामदुधा आसन् प्रजानां भरतर्वभ । ५३ ।

नाथिव्याधिजराग्लानिदुःखशोकभयङ्क्रमाः । मृत्युशानिच्छतां नासीद् रामे राजन्यधोक्षजे । ५४ ।

एकपलीब्रतधरो राजर्विचरितः शुचिः । स्वर्धर्म गृहमेशीयं शिक्षयन् स्वयमाचरत् । ५५ ।

प्रेष्णानुवृत्या शीलेन प्रश्रयावनता सती । धिया हिया च भावज्ञा भर्तुः सीताहरन्मनः । ५६ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्दे रामचरिते दशमोऽध्यायः । १० ।

Welcomed by His (younger) brothers, the Lord too entered the festive city and, on entering the royal palace, duly honoured His stepmothers (Kaikeyī and so on), His own mother (the blessed Kausalyā), preceptors (Vasiṣṭha and others), His equals in age as well as those younger than He, and was honoured (in return) by them. (Likewise) Sītā and Lakṣmaṇa too met them in a befitting manner. (46-47) Rising (from their seats), like dead bodies returning to life, the aforesaid mothers of these princes placed their sons on their lap and, bathing them all over with a flood of tears, shed their grief (of separation from them). (48) Causing the matted locks (of Śrī Rāma) to be unravelled, the sage Vasiṣṭha (His preceptor) alongwith the elders of His race (the Raghus) bathed Him with the water of (all) the four oceans (in the four quarters) and other (sacred) waters (even) as the sage Bṛhaspati (the preceptor of the gods) bathed Indra (the ruler of the gods). (49) Having thus washed His whole body including His head, nay, clad in beautiful attire and adorned with wreaths of flowers and ornaments, the Lord shone with His (younger) brothers (Bharata, Lakṣmaṇa and Śatruघna) and (divine) Consort (Sītā), who were (all) well-adorned (with jewels) and elegantly dressed. (50) Won over by His brother (Bharata) through prostrations, Śrī Rāma

accepted the throne (of Ayodhyā) and like a father protected the people (of His kingdom), who were (all) devoted to their respective duties and endued with the characteristics of their (own) Varna (grade in society) and Āśrama (stage in life); while they (in their turn) recognized Him as their father. (51) So long as Śrī Rāma—who knew what is right and brought happiness to all created beings—reigned as king, time was like Kṛtayuga (Satyayuga, the first Yuga) though (actually) Tretā (the second Yuga) prevailed. (52) Forests, rivers, mountains, Varṣas (subdivisions of a Dwīpa), Dwīpas (principal divisions of the globe) and oceans, all yielded the desired objects of the people, O chief of the Bharatas! (53) While Śrī Rāma—who is the same as Lord Viṣṇu—ruled as king, mental and bodily ailments, old age, self-disparagement, sorrow, grief, fear and fatigue were non-existent. (Nay,) death too did not overtake the unwilling. (54) (Strictly) observing the vow of having (only) one wife (throughout His life) and conducting Himself like a sage even though a king, the pious Lord Himself (scrupulously) performed His household duties (just) in order to give a lesson (to the world)..(55) By Her affection, obedience, amiables disposition, intelligence and bashfulness, Sītā, who was not only virtuous but meek through humility and knew His intention, captivated the mind of Her (divine) Spouse. (56)

*Thus ends the tenth discourse, forming part of the Narrative of Śrī Rāma,
in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise
known as the Paramahārṣa-Saṁhitā.*



अथैकादशोऽध्यायः

Discourse XI

The other pastimes of Śrī Rāma

श्रीसुक उवाच

भगवानात्मनाऽत्मानं राम उत्तमकल्पकैः । सवदेवमयं देवमीज आचार्यवान् मर्खैः । १ ।
होत्रेऽददाद् दिशं प्राचीं ब्रह्मणे दक्षिणां प्रभुः । अध्वर्यवे प्रतीचीं च उदीचीं सामग्राय सः । २ ।
आचार्यायि ददौ शेषां यावती भूस्तदन्तरा । मन्यमान इदं कृत्त्वं ब्राह्मणोऽहर्ति निःस्पृहः । ३ ।
इत्ययं तदलङ्कारवासोभ्यामवशेषितः । तथा राज्यपि वैदेही सौमझल्यावशेषिता । ४ ।
ते तु ब्रह्मण्यदेवस्य वात्सल्यं वीक्ष्य संस्तुतम् । प्रीताः क्षिन्नधियस्तस्मै प्रत्यर्थेदं बभाषिरे । ५ ।
अप्रतं नस्त्वया किं नु भगवन् भुवनेश्वर । यत्रोऽन्तर्हर्दयं विश्य तमो हंसि स्वरोचिषा । ६ ।
नमो ब्रह्मण्यदेवाय रामायाकुण्ठमेघसे । उत्तमश्लोकधुर्याय न्यस्तदण्डपिंताङ्ग्ये । ७ ।

Śrī Suka resumed: Guided by His preceptor (the sage Vasiṣṭha), the divine Śrī Rāma Himself propitiated—by means of sacrificial performances conducted with excellent material—His own Self in the form of Lord Viṣṇu, representing all the gods on His person.(1) (At the conclusion of the sacrifices) the Lord gave away (by way of sacrificial fees) the eastern quarter to the Hotā, the southern quarter to the Brahmā, the western quarter to the Adhwaryu and the northern quarter to the Udgātā (the chanter of Sāmaveda). (2) To His preceptor He Brāhmaṇa (alone) was entitled to the whole of this earth, Himself being free from (all) craving.(3) In this way Śrī Rāma (who had given away His valuables and cash too) was left

with the ornaments and the two pieces of cloth He had (on His person); and Empress Sītā (Daughter of Janaka, the ruler of the Videha country) too was left (only) with Her Maṅgalā-Sūtra* (every other ornament even on Her person having been given away by Her to Brāhmaṇa ladies). (4) Delighted to witness the most praiseworthy parental affection of the Lord, who is (so) fond of the Brāhmaṇas, they however returned (all) that to Him and spoke as follows, their mind moistened with affection—(5) "As a matter of fact what has not been given to us by You, O Lord, O Ruler of the universe, when (we know that), entering our innermost heart, You wipe out our ignorance by Your (divine) splendour? (6) Hail to Lord Śrī Rāma, a votary of the Brāhmaṇas, the foremost of those enjoying excellent renown, whose wisdom knows no obstruction and whose (holy) feet are cherished by those who have given up (all forms of) violence. (7)

कदाचिल्लोकजिज्ञासुर्गूडे रात्र्यामलक्षितः । चरन् वाचोऽशृणोदरामो भार्यामुद्दिश्य कस्यचित् । ८ ।
 नाहं बिभर्मि त्वां दुष्टामसतीं परवेशमगाम् । स्त्रीलोभी बिभृयात् सीतां रामो नाहं भजे पुनः । ९ ।
 इति लोकाद् बहुपुखाद् दुराराध्यादसंविदः । पत्या भीतेन सा त्यक्ता प्राप्ता प्राचेतसाश्रमम् । १० ।
 अन्तर्वर्त्त्यागते काले यमौ सा सुषुवे सुतौ । कुशो लव इति ख्यातौ तयोश्चक्रे क्रिया मुनिः । ११ ।
 अङ्गदश्शित्रकेतुश्च लक्ष्मणस्यात्मजौ स्मृतौ । तक्षः पुष्कल इत्यास्तां भरतस्य महीपते । १२ ।
 सुबाहुः श्रुतसेनश्च शत्रुघ्नस्य बभूवतुः । गन्धवान् कोटिशो जग्ने भरतो विजये दिशाम् । १३ ।
 तदीयं धनमानीय सर्वं राजे न्यवेदयत् । शत्रुघ्नश्च मधोः पुत्रं लवणं नाम राक्षसम् ।
 हत्वा मधुवने चक्रे मथुरां नाम वै पुरीम् । १४ ।

मुनौ निक्षिप्य तनयौ सीता भर्ता विवासिता । ध्यायन्ती रामचरणौ विवरं प्रविवेश ह । १५ ।
 तच्छुत्वा भगवान् रामो रूढ़न्नपि धिया शुचः । स्मरंस्तस्या गुणांस्तान्नाशक्नोद् रोदधुमीश्वरः । १६ ।
 स्त्रीपुंप्रसङ्ग एतादृक्सर्वत्र त्रासमावहः । अपीश्वराणां किमुत ग्राम्यस्य गृहचेतसः । १७ ।

On a certain night, while moving about incognito and unperceived (in the capital) with the intention of knowing the mind of the people, Śrī Rāma overheard the (following) remarks of someone concerning His own Spouse (Sītā):—(8) "I would have you no more, a wicked and unchaste woman that you are, since you have lived in the house of another. King Rāma, who is excessively fond of his wife, may retain Sītā (in his house); (but) I am not going to accept you again (in any case)." (9) Forsaken by Her (divine) Consort (Śrī Rāma), who was afraid of the ignorant and myriad-mouthed world, which could not be easily placated, Sītā reached the hermitage of the sage Vālmīki (son of Pracetā, the god of water). (10) Being enceinte, She gave birth, when the time came, to twins who became (severally) known as Kuśa and Lava. The sage (Vālmīki) performed the (purificatory) rites concerning them.(11) The two sons of Lakṣmaṇa were called Aṅgada and Citraketu; while Takṣa and Puṣkala were the two sons of Bharata, O lord of the earth! (12) (Further) Subāhu and Śrutasesa were the two sons of Śatrughna. In the course of his conquest of the (four) quarters Bharata slew Gandharvas (celestial musicians) in tens of millions and, bringing their wealth (to Ayodhyā), presented it all to the King (Śrī Rāma). Again, getting rid of the demon, Lavaṇa by name, son of Madhu, Śatrughna for his part founded on the site of (the forest of) Madhuvana a city known as Mathurā (13-14) Having committed Her sons (Kuśa and Lava) to the care of the sage (Vālmīki) and contemplating on Śrī Rāma's feet—so the tradition goes—Sītā, who had been exiled by Her (divine) Spouse (and could no longer bear separation from Him) found Her way into the bowels of the earth (that parted asunder to take Her). (15) Hearing of this and

* The auspicious thread with a piece of gold at the centre worn by married women round their neck as long as their husband lives.

recalling Her manifold virtues, Śrī Rāma, the almighty Lord, could not restrain His grief, even though He tried to suppress it by force of reason. (16) Excessive fondness of men and women for each other is always such as brings fear (and grief in its train) even to powerful souls, and much more to a voluptuary whose thoughts are riveted on his household ! (17)

तत् ऊर्ध्वं ब्रह्मचर्यं धारयन्नजुहोत् प्रभुः । त्रयोदशाब्दसाहस्रमग्निहोत्रमखण्डितम् । १८।

स्मरतां हृदि विन्यस्य विद्धं दण्डककण्टकैः । स्वपादपल्लवं राम आत्मज्योतिरगात् ततः । १९।

नेदं यशो रघुपतेः सुरयाच्चयाऽन्तलीलात्तनोरधिकसाम्यविमुक्तधाम्नः ।

रक्षोवधो जलधिकस्थनमस्त्रपूरौः किं तस्य शत्रुहनने कपयः सहायाः । २०।

यस्यामलं नृपसदस्सु यशोऽथुनापि गायन्त्यध्रमृषयो दिग्भेन्द्रपट्टम् ।

तं नाकपालवसुपालकिरीटजुष्टपादाम्बुजं रघुपतिः शरणं प्रपद्ये । २१।

स यैः स्फृष्टोऽभिष्टुष्टो वा संविष्टोऽनुगतोऽपि वा । कोसलास्ते ययुः स्थानं यत्र गच्छन्ति योगिनः । २२।

पुरुषो रामचरितं श्रवणैरुपधारयन् । आनूशंस्यपरो राजन् कर्मबन्धैर्विमुच्यते । २३।

Since then for (a period of) thirteen thousand years without interruption the Lord poured oblations into the sacred fire, observing (a strict vow of) celibacy (throughout). (18) Leaving, in the heart of those who remember Him, an impression of His feet—tender as a pair of young leaves—pierced (earlier) by the thorns of the Daṇḍaka forest, Śrī Rāma then left for His own effulgent (divine) realm. (19) Extirpation of demons through the instrumentality of multitudes of missiles and the bridging of the ocean—this is no praise to Śrī Rāma (the Lord of the Raghus), who assumed a form for the sake of sport at the entreaty of the gods and whose glory is absolutely matchless and unsurpassed. Did monkeys (actually) serve as His helpmates in disposing of the enemy? (No, not at all, Destruction of demons was as good a sport on His part as enlisting the help of monkeys for that purpose.) (20) I seek as my protector the aforesaid Lord of Raghus, whose unsullied glory—which is capable of destroying (all) sins and serves as an adornment for the elephants guarding the (four) quarters (pervades all the quarters)—sages sing in royal courts even to this day, and whose lotus-feet are touched by the crowns of (even) rulers of heaven (like Indra) and custodians of wealth (like Kubera, the god of riches). (21) (All) those people of the Kosala country by whom He was lovingly touched or fully observed or seated by their side or even followed (while moving about) reached the goal which Yogīs (those adept in Yoga or deep meditation) attain to. (22) A man treasuring up (in his mind) the narrative of Śrī Rāma through the repeated process of hearing, and pledged to (a vow of) tenderness (cessation from violence), O Parīkṣit, is freed from the shackles of Karma (in the shape of virtue and sin, which make for transmigration). (23)

राजोवाच

कथं स भगवान् रामो भ्रातृन् वा स्वयमात्मनः । तस्मिन् वा तेऽन्वर्वतन्त प्रजाः पौराश्च इश्वरे । २४।

The King (Parīkṣit) submitted : How did the said Lord Śrī Rāma conduct Himself and how did He behave towards His (younger) brothers (Bharata, Lakṣmana and Śatrughna), who were His own selves (part manifestations)? How, again, did they (Bharata and others) as well as His subjects and residents of Ayodhyā (in particular) behave in their turn towards Him, their (almighty) lord ? (24)

श्रीशुक उवाच

अथादिशद् दिग्विजये भ्रातृंक्षिभुवनेश्वरः । आत्मानं दर्शयन् स्वानां पुरीमैक्षत सानुगाः । २५।

आसिक्तमार्गं गन्धोदैः करिणां मदशीकरैः । स्वामिनं प्राप्तमालोक्य मत्तां वा सुतरामिव । २६।

प्रासादगोपुरसभाचैत्यदेवगृहादिषु । विन्यस्तहेमकलशैः पताकाभिश्च मण्डिताम् । २७ ।
 पूर्गैः सवृत्ते रम्भाभिः पट्टिकाभिः सुवाससाम् । आदर्शैरंशुकैः स्त्रिभिः कृतकौतुकतोरणाम् । २८ ।
 तमुपेयुस्त्र तत्र पौरा अर्हणपाणयः । आशिषो युयुजुर्देव पाहीमां प्राकृत्योदधृताम् । २९ ।
 ततः प्रजा वीक्ष्य पति चिरागतं दिदृक्ष्योत्सृष्टगृहाः स्त्रियो नराः ।
 आरुह्य हर्ष्याण्यरविन्दलोचनमतृप्ननेत्राः कुसुमैरवाकिरन् । ३० ।

Srī Suka replied : Srī Rāma (the Ruler of the three worlds) now charged His (younger) brothers with the conquest of the (four) quarters, and Himself looked round the city with His followers (attendants), allowing Himself to be seen by His people. (25) With its roads sprinkled all over with perfumed water and (fragrant) drops of temporal fluid (emitted by elephants in rut), the city looked highly inebriated (exhilarated) as it were to see her lord arrived. (26) It was adorned with domes of gold set on the top of palaces, city gates, council-chambers, sanctums and temples, as well as with flags. (27) It had festal arches erected by means of (fresh) arecā-nuts joined with their foot-stalks and banana trees (fixed in the ground), strips of beautiful cloths, mirrors, tapestries and wreaths of flowers. (28) With articles of worship in their hands citizens met Him at various points and pronounced their benedictions (on Him) with the prayer, "Protect, O Lord, this (earth), lifted up of yore by Yourself (in the form of the divine Boar)!" (29) On learning that their lord had arrived (there) after a long interval, the people—both men and women—forthwith climbed up to the top of their mansions with intent to see Him, leaving their household (duties), and showered flowers on the lotus-eyed Lord, their eyes (still) unsated. (30)

अथ प्रविष्टः स्वगृहं जुष्टं स्वैः पूर्वराजभिः । अनन्ताखिलकोशाढ्यमन्ध्योरुपरिच्छदम् । ३१ ।
 विदुमोदुम्बरद्वारैर्वैर्दूर्यस्तम्भपद्मिभिः । स्थलैर्मारिकतैः स्वच्छैर्भातिस्फटिकभित्तिभिः । ३२ ।
 चित्रस्त्रिभिः पट्टिकाभिर्वासोमणिगणांशुकैः । मुक्ताफलैश्चिदुल्लासैः कान्तकामोपपत्तिभिः । ३३ ।
 धूपदीपैः सुरभिभिर्मण्डितं पुष्पमण्डनैः । स्त्रीपुष्पिः सुरसंकाशैर्जुष्टं भूषणभूषणैः । ३४ ।
 तस्मिन् स भगवान् रामः स्त्रियथा प्रिययेष्टया । रेमे स्वारामधीराणामृषभः सीतया किल । ३५ ।
 बुभुजे च यथाकालं कामान् धर्ममपीडयन् । वर्षपूरान् बहून् नृणामधिद्याताङ्गिपल्लवः । ३६ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे श्रीरामोपाख्याने एकादशोऽध्यायः । ११ ।

The Lord then returned to His palace occupied (in the past) by His own predecessors, rich in unlimited treasures of every kind and equipped with an invaluable variety of articles of household use. (31) It was graced with entrances having thresholds of coral, rows of pillars of cat's-eye, transparent floors of emerald and walls of shining crystals, wreaths of various colours, flags, cloths, gems and canopies, pearls effulgent as consciousness and (all) luxuries coveted by men, fragrant incenses and lights and decorations of flowers, and attended by men and women akin to gods and lending charm to ornaments themselves(32—34) In that palace the said Lord Srī Rāma, the foremost of wise men revelling in the Self, enjoyed life, so the tradition goes, with His beloved and affectionate Spouse, Sītā. (35) Nay, the Lord, whose feet—tender as young leaves—are contemplated upon by men, enjoyed pleasures of sense each at its proper time for very many years, taking care not to twist (the principles of) righteousness. (36)

*Thus ends the eleventh discourse, forming part of the Narrative of Srī Rāma,
 in Book Nine of the great and glorious Bhāgavata-Purāṇa,
 otherwise known as the Paramahāṁsa-Saṁhitā.*



अथ द्वादशोऽध्यायः

Discourse XII

The genealogy of (the remaining kings of) Ikṣwāku's line

श्रीशुक उवाच

कुशस्य चातिथिस्तस्यान्निषधस्तसुतो नभः । पुण्डरीकोऽथ तत्पुत्रः क्षेमधन्वाभवत्ततः । १ ।
देवानीकस्तोऽनीहः पारियत्रोऽथ तत्सुतः । ततो बलस्थलस्तस्माद् वज्रनाभोऽर्कसम्भवः । २ ।
खगणस्तसुतस्तस्माद् विधृतिश्चाभवत् सुतः । ततो हिरण्यनाभोऽभूद् योगाचार्यस्तु जैमिनेः । ३ ।
शिष्यः कौसल्य आच्यात्मं याजवल्क्योऽध्यगाद् यतः । योगं महोदयमृषिर्हृदयग्रस्थिभेदकम् । ४ ।
पुष्यो हिरण्यनाभस्य ध्रुवसन्धिस्ततोऽभवत् । सुदर्शनोऽथाग्निवर्णः शीघ्रस्तस्य मरुः सुतः । ५ ।
योऽसावासे योगसिद्धः कलापग्राममाश्रितः । कलेरन्ते सूर्यवंशं नष्टं भावयिता पुनः । ६ ।
तस्मात् प्रसुश्रुतस्तस्य सन्धिस्तस्याच्यमर्षणः । महस्वांस्तसुतस्तस्माद् विश्वसाहोऽन्वजायत । ७ ।
ततः प्रसेनजित् तस्मात् तक्षको भविता पुनः । ततो बृहद्भलो यस्तु पित्रा ते समरे हतः । ८ ।

Śrī Śuka resumed : Now, Kuśa's son was Atithi, of whom was born Niṣadha and the latter's son was Nābha. Then came Pūṇḍarīka, whose son was Kṣemadhanvā; and from (the loins of) the latter sprang up Devānīka. Of Devānīka was born Anīha and his son was Pāriyātra. From (the loins of) the latter sprang up Balasthala and of the latter was born Vajranābha, who emanated from (a ray of) the sun-god. (1-2) His son was Khaganā and of the latter was born a son, Vidhṛti (by name). From (the loins of) Vidhṛti sprang up Hiranyanābha, a teacher of Yoga and a pupil of the sage Jaimini. From him the sage Yājñavalkya of Kosala received instruction in Yoga relating to the Spirit, (which is) conducive to great elevation and capable of snapping the knot of ignorance existing in the heart. (3-4) Hiranyanābha's son was Puṣya, of whom Dhruvasandhi was born. Then came Sudarśana; from Sudarśana, Agnivarṇa and from the latter sprang up Śīghra, whose son was Maru. He is the same (Maru) who, having attained perfection through Yoga, stays (even to this day) as an inhabitant of Kalāpagrāma (a famous colony of Yogīs in an obscure part of the Himālayas), and will revive the solar dynasty, when extinct, at the end of the Kali age. (5-6) From (the loins of) Maru sprang up Prasuśruta, whose son was Sandhi and the son of Sandhi, again, was Amarṣaṇa. The latter's son was Mahaswān, of whom Viśwasāhva was born. (7) Of him was born Prasenajit and from (the loins of) the latter sprang up Takṣaka; and of the latter was born Bṛhadbala, who was slain in battle (O Parīkṣit!) by your father (Abhimanyu). (8)

एते हीक्ष्वाकुभूपाल अतीताः शृणवनागतान् । बृहद्भलस्य भविता पुत्रो नाम बृहद्रणः । ९ ।
उरुक्रियस्तस्तस्य वत्सवृद्धो भविष्यति । प्रतिव्योमस्ततो भानुर्दिवाको वाहिनीपतिः । १० ।
सहदेवस्ततो वीरो बृहदशोऽथ भानुमान् । प्रतीकाश्चो भानुमतः सुप्रतीकोऽथ तत्सुतः । ११ ।
भविता मरुदेवोऽथ सुनक्षत्रोऽथ पुष्करः । तस्यान्तरिक्षस्तत्पुत्रः सुतपास्तदमित्रजित् । १२ ।
बृहद्राजस्तु तस्यापि बर्हितस्मात् कृतञ्जयः । रणञ्जयस्तस्य सुतः सञ्जयो भविता ततः । १३ ।
तस्माच्छाक्योऽथ शुद्धोदो लाङ्गलस्तसुतः सृतः । ततः प्रसेनजित् तस्मात् क्षुद्रको भविता ततः । १४ ।
रणको भविता तस्मात् सुरथस्तनयस्ततः । सुमित्रो नाम निष्ठान्त एते बार्हद्भलान्वयाः । १५ ।

इक्ष्वाकुणामयं वंशः सुमित्रान्तो भविष्यति । यतस्तं प्राप्य राजानं संस्थां प्राप्स्यति वै कलौ । १६ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कृत्ये इक्ष्वाकुवंशवर्णनं नाम द्वादशोऽध्यायः । १२ ।

These are all the past kings of Ikṣwāku's line; (now) hear (the names) of the coming ones. Br̥hadbala's son will be named Br̥hadraṇa, of whom will be born urukriya and from (the loins of) the latter will spring up Vatsavṛddha. Of the latter will be born Prativyoma; from Prativyoma Bhānu and from him will follow Divāka, a (great) general. (9-10) Of him will be born the valiant Sahadeva. Br̥hadaśwa will be the son of Sahadeva and Bhānumān, of Br̥hadaśwa. Bhānumān's son will be Pratikāśwa and the latter's son will be Supratīka. (11) Then will follow Marudeva; from Marudeva, Sunakṣatra and Sunakṣatra's son will be Puṣkara, Puṣkara's son will be Antarikṣa; Antarikṣa's son will be Sutapā and the latter's Amitrajit. (12) Again, Br̥hadrāja will be the son of Amitrajit; Barhi of Br̥hadrāja and from the latter will follow Kṛtañjaya. His son will be Rañāñjaya and from (the loins of) Rañāñjaya will spring up Sañjaya. (13) From the latter will follow Śākyā; from Śākyā, Śuddhoda and his son will be called Lāṅgala. Of him will be born Prasenajit and from Prasenajit will follow Kṣudraka. (14) From (the loins of) Kṣudraka will spring up Rañaka and of the latter will be born a son, Suratha (by name). From Suratha will follow a son, Sumitra by name, who will be the last of his line. These are (all) the scions of Br̥hadbala. (15) This race of the Ikṣwākus will have its end in Sumitra; for, having reached this king, the line will actually terminate in the Kali Yuga. (16)

Thus ends the twelfth discourse, "A genealogy of (the remaining kings of) Ikṣwāku's line"
in Book Nine of the great and glorious Bhāgavata-Purāṇa,
otherwise known as the Paramahaṁsa-Saṁhitā.

अथ त्रयोदशोऽध्यायः

Discourse XIII

The posterity of Nimi described

श्रीशुक उवाच

निमिरिक्ष्वाकुतनयो	वसिष्ठमवृत्तिर्विजम् । आरभ्य सत्रं सोऽप्याह शक्रेण प्राप्वृतोऽस्मि भोः । १ ।
तं निर्वर्त्यागमिष्यामि	तावन्यां प्रतिपालय । तूष्णीमासीद् गृहपतिः सोऽपीन्द्रस्याकरोन्मखम् । २ ।
निमिश्वलमिदं विद्वान्	सत्रमारभतात्मवान् । ऋत्विर्भरपरैस्तावन्नागमद् यावता गुरुः । ३ ।
शिष्यव्यतिक्रमं वीक्ष्य	निर्वर्त्य गुरुरागतः । अशप्त् पतताद् देहो निमेः पण्डितमानिनः । ४ ।
निमिः प्रतिददौ शापं	गुरवेऽर्थर्मवर्तिने । तवापि पतताद् देहो लोभाद् धर्ममजानतः । ५ ।
इत्युत्सर्ज स्वं देहं	निमिरथ्यात्मकोविदः । मित्रावरुणयोर्ज्ञे उर्वश्यां प्रपितामहः । ६ ।
गन्धवस्तुषु तददेहं	निधाय मुनिसत्तमाः । समाप्ते सत्रयागेऽथ देवानूचुः समागतान् । ७ ।
राजो जीवतु देहोऽयं	प्रसन्नाः प्रभवो यदि । तथेत्युक्ते निमिः प्राह मा भून्ये देहबन्धनम् । ८ ।
यस्य योगं न वाञ्छन्ति	वियोगभयकातराः । भजन्ति चरणाश्वोजं मुनयो हरिमेधसः । ९ ।
देहं नावरुक्तसेऽहं	दुःखशोकभयावहम् । सर्वत्रास्य यतो मृत्युर्मत्स्यानामुदके यथा । १० ।

Śrī Śuka began again : After commencing a sacrificial session King Nimi, son of Ikṣvāku, invited the sage Vasiṣṭha to be the (chief) priest. He too replied, "I have already been invited by Indra (to conduct his sacrifice), O king ! (1) I shall (therefore) return after concluding that; (please) what for me till then". The householder (sacrificer, King Nimi) kept silent and the sage too (left for heaven and) conducted the sacrificial performance of Indra.(2) Knowing all this (his life and everything connected with it) to be evanescent, the thoughtful Nimi proceeded with the sacrificial session with the help of other priests and continued it till his preceptor (the sage Vasiṣṭha) did not return. (3) Coming back after concluding the sacrifice and perceiving the indecorum on the part of his disciple (King Nimi), the sage Vasiṣṭha cursed the latter (in the following words):— "Let the body of Nimi, who regards himself (very) learned, fall !" (4) Nimi (as well) pronounced a counter-curse on his preceptor, who had acted unrighteously (in the eyes of Nimi), saying:—"Let your body too fall because of your not knowing what is right on account of greed." (5) With these words, Nimi, (who was) well-versed in spiritual lore, gave up his ghost; while the sage (my ancestor) was reborn of the gods Mitra and Varuṇa through Urvaśī (a celestial nymph). (6) Placing the body of Nimi in balms (with a view to preserving it), the foremost of the sages (who were conducting the sacrificial session on behalf of Nimi) said to the gods assembled there, after the conclusion of the sacrificial session (as follows):—(7) "Let this (dead) body of King Nimi come back to life, if you are pleased, O gods !" When the gods said 'Amen', (the spirit of) Nimi spoke aloud, "Let me not be imprisoned in a body (again). (8) Stricken with the fear of separation, sages do not long for union with a body and worship the lotus-feet of Śrī Hari (devotion to whom dispels the fear of transmigration). (9) I (too therefore) am not eager to get (back) a body, which brings in its train suffering, grief and fear and because of which death threatens the Jīva everywhere, as it follows the fish in water." (10)

देवा ऊचुः

विदेह उष्ट्रतां कामं लोचनेषु शरीरिणाम् । उच्चेषणनिमेषाभ्यां लक्षितोऽध्यात्मसंस्थितः । ११ ।

अराजकभयं नृणां मन्यमाना महर्षयः । देहं ममन्थुः सम निमे: कुमारः समजायत । १२ ।

जन्मना जनकः सोऽभूद् वैदेहस्तु विदेहजः । मिथिलो मथनाजातो मिथला येन निर्मिता । १३ ।

The gods replied : "Bereft of a body, may you reside at will in the eyes of embodied souls." (In this way) Nimi took up his abode in the body (of all the Jīvas), being indicated by the opening and closing of eyes. (11) Perceiving the risk of anarchy for the people; the great sages (who officiated as priests at the sacrificial performance of Nimi) churned the body of the king, whence a son was born (to him). (12) By virtue of his extraordinary birth (or by reason of his being the progenitor of a new line of Kṣatriya kings) the prince was called Janaka; born in the line of king Nimi (who remained without a body), again, he became known as Vaideha (son of Videha). Sprung from the process of churning and further because (the city of) Mithilā was built by him, he came to be known as Mithila. (13)

तस्मादुदावसुस्तस्य पुत्रोऽभूत्रन्दिवर्धनः । ततः सुकेतुस्तस्यापि देवरातो महीपते । १४ ।

तस्माद् बृहद्रथस्तस्य महावीर्यः सुधृत्पिता । सुधृतेर्धृष्टकेतुर्वै हर्यश्वोऽथ मरुस्ततः । १५ ।

मरोः प्रतीपकस्तस्माजातः कृतिरथो यतः । देवमीढस्तस्य सुतो विश्रुतोऽथ महाधृतिः । १६ ।

कृतिरातस्तस्तस्मान्महारोमाथ तत्सुतः । स्वर्णरोमा सुतस्तस्य हस्तरोमा व्यजायत । १७ ।

ततः सीरध्वजो जज्ञे यज्ञार्थं कर्षतो महीम् । सीता सीराग्रतो जाता तस्मात् सीरध्वजः सृतः । १८ ।

कुशध्वजस्तस्य पुत्रस्ततो धर्मध्वजो नृपः । धर्मध्वजस्य द्वौ पुत्रौ कृतध्वजमितध्वजौ । १९ ।

कृतध्वजात् केशिध्वजः खाप्तिक्यस्तु मितध्वजात् । कृतध्वजसुतो राजनात्मविद्याविशारदः । २० ।
 खाप्तिक्यः कर्मतत्त्वज्ञो भीतः केशिध्वजाद् द्रुतः । भानुमांस्तस्य पुत्रोऽभूच्छतद्युप्रस्तु तत्सुतः । २१ ।
 शुचिस्तत्त्वनयस्तस्मात् सनद्वाजस्ततोऽभवत् । ऊर्ध्वकेतुः सनद्वाजादजोऽथ पुरुजित्सुतः । २२ ।
 अरिष्टनेमिस्तस्यापि श्रुतायुस्तत्सुपार्श्वकः । ततश्चित्ररथो यस्य क्षेमधिर्मिथिलाधिपः । २३ ।
 तस्मात् समरथस्तस्य सुतः सत्यरथस्ततः । आसीदुपगुरुस्तस्मादुपगुरुमोऽग्निसंभवः । २४ ।
 वस्वनन्तोऽथ तत्पुत्रो युयुधो यत् सुभाषणः । श्रुतस्ततो जयस्तस्माद् विजयोऽस्मादृतः सुतः । २५ ।
 शुनकस्तत्सुतो जज्ञे वीतहव्यो धृतिस्ततः । बहुलाश्वो धृतेस्तस्य कृतिरस्य महावशी । २६ ।
 एते वै मैथिला राजनात्मविद्याविशारदाः । योगेश्वरप्रसादेन द्वन्द्वमुक्ता गृहेष्वपि । २७ ।
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे निमित्वंशानुवर्णनं नाम त्रयोदशोऽध्यायः । १३ ।

Of Janaka was born Udāvasu, whose son was Nandivardhana. From Nandivardhana followed Suketu and his son, again, was Devarāta, O protector of the earth! (14) From (the loins of) Devarāta sprang up Bṛhadratha, whose son Mahāvīrya was the father of Sudhṛti (Sudhṛti). Sudhṛti's son indeed was Dhṛṣṭaketu. Then came Haryaśwa, of whom was born Maru. (15) Maru's son was Pratīpaka, of whom was born Kṛtiratha. From (the loins of) Kṛtiratha sprang up Devamīḍha, whose son was Viśruta, and then came Mahādhṛti. (16) Of him was born Kṛtirāta, from whom followed Mahāroma. Again, his son was Swarnaromā, and Hrasvaromā was born as his son. (17) Of Hrasvaromā was born Sīradhwaja. (The divine) Sītā (the Spouse of Śrī Rāma) appeared from his ploughshare while he was ploughing the earth for the purpose of a sacrifice; hence he is remembered as Sīradhwaja (who owed his celebrity to a plough). (18) His son was Kuśadhwaja, of whom was born King Dharmadhwaja; and Dharmadhwaja had two sons, Kṛtadhwaja and Mitadhwaja (by name). (19) From (the loins of) Kṛtadhwaja sprang up Keśidhwaja and from Mitadhwaja (Kṛtadhwaja's younger brother) followed Khāṇḍikya. (Of these) Keśidhwaja (the son of Kṛtadhwaja), O king, was well-versed in the science of the Spirit. (20) Khāṇḍikya (on the other hand) was proficient in the science or rituals and fled (left his kingdom) for fear of Keśidhwaja. Keśidhwaja's son was Bhānumān, whose son was Satadyumna. Satadyumna's son was Śuci, of whom was born Sanadwāja; and from the said Sanadwāja followed Īrdhvaketu. From Īrdhvaketu followed Aja and his son was Purujit. (21-22) His son, again, was Ariṣṭanemi. From the latter followed Śrutāyu and his son was Supārwaka. Of the latter was born Citraratha, whose son was Kṣemadhi, the (famous) king of Mithilā. (23) From (the loins of) Kṣemadhi sprang up Samaratha, whose son was Satyaratha. Of Satyaratha was born Upaguru and from him followed Upagupta, who emanated from (a ray of) the god of fire (Agni). (24) Then came Vasvananta and his son was Yuyudha, from whom followed Subhāṣaṇa. Then came Śruta, from whom followed Jaya and from (the loins of) the latter sprang up Vijaya, of whom was born a son, Rta (by name). (25) Then came Śunaka, of whom was born a son Vītahavya by name and from him followed Dhṛti. Dhṛti's son was Bahulāśvā, of whom Kṛti was born and from (the loins of) Kṛti sprang up Mahāvaśī. (26) (All) these kings of Mithilā, O king, were really proficient in the knowledge of the Spirit. By the grace of masters of Yoga (like the sage Yajñavalkya) they were rid of pairs of opposites (such as joy and sorrow) even in their household life. (27)

Thus ends the thirteenth discourse entitled "The posterity of Nimi described",
 in Book Nine of the great and glorious Bhāgavata-Purāṇa,
 otherwise known as the Paramahaṁsa-Saṁhitā.
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# अथ चतुर्दशोऽध्यायः

## Discourse XIV

### A brief survey of the Lunar Dynasty

श्रीशुक उवाच

अथातः श्रूयतां राजन् वंशः सोमस्य पावनः । यस्मिन्नैलादयो भूपाः कीर्त्यन्ते पुण्यकीर्तयः । १ ।  
 सहस्रशिरसः पुंसो नाभिहृदसरोरुहात् । जातस्यासीत् सुतो धातुरत्रिः पितृसमो गुणैः । २ ।  
 तस्य दृग्भ्योऽभवत् पुत्रः सोमोऽमृतमयः किल । विप्रौषध्युद्गणानां ब्रह्मणा कल्पितः पतिः । ३ ।  
 सोऽयजद् राजसूयेन विजित्य भुवनत्रयम् । पत्नीं बृहस्पतेर्दर्पति तारां नामाहरद् बलात् । ४ ।  
 यदा स देवगुरुणा याचितोऽभीक्षणशो मदात् । नात्यजत् तत्कृते जज्ञे सुरदानवविग्रहः । ५ ।  
 शुक्रो बृहस्पतेर्देवादग्रहीत् सासुरोऽप्यम् । हरो गुरुसुतं स्वेहात् सर्वभूतगणावृतः । ६ ।  
 सवदेवगणोपेतो महेन्द्रो गुरुमन्वयात् । सुरासुरविनाशोऽभूत् समरस्तारकामयः । ७ ।

**Śrī Śuka began again :** Now hereafter hear, O king, of the hallowed race of Soma (the moon-god), in which are mentioned kings of sacred renown such as Aila (King Purūrvā, the son of Ilā). (1) Of Brahmā (the creator), sprung of the lotus (in the form of the cosmos) evolved out of the pool-like navel of the (supreme) Cosmic person possessed of countless heads, there was a son, Atri (by name), who was a replica of his father in point of excellences. (2) Out of his tears of joy, so the tradition goes, sprang up a son, Soma (by name), who is an embodiment of nectar. He was appointed by Brahmā as the lord of the Brāhmaṇas, herbs and annual plants, as well as of the hosts of stars. (3) Having completely subdued all the three worlds, he worshipped the Lord by means of a Rājasūya sacrifice and out of arrogance he forcibly carried away the wife of the sage Bṛhaspati, Tārā (by name). (4) Though solicited time and again by the sage Bṛhaspati (the preceptor of the gods), he did not leave her through vanity. On that account there ensued a war between the gods and the demons. (5) Due to jealousy towards Bṛhaspati, Śukrācārya (the preceptor of the demons) together with the Asuras took the side of the moon-god (the ruler of the stars); while Lord Śiva (the Destroyer of the Universe), surrounded (accompanied) by all the hosts of ghosts espoused the cause of Bṛhaspati (son of the sage Aṅgirā, the teacher of Lord Śiva) due to his affection (for Bṛhaspati). (6) Accompanied by all the hosts of heaven, the mighty Indra followed Bṛhaspati. (In this way) there raged a battle for the sake of Tārā, which caused the annihilation of (both) the gods and the Asuras.(7)

निवेदितोऽथाङ्गिरसा सोमं निर्भर्त्य विश्वकृत् । तारां स्वभवेन्ने प्रायच्छदन्तर्वलीमवैत् पतिः । ८ ।  
 त्यज त्यजाशु दुष्प्रज्ञे मत्क्षेत्रादाहितं परैः । नाहं त्वां भस्मसात् कुर्यां लिङ्यं सान्तानिकः सति । ९ ।  
 तत्याज ब्रीडिता तारा कुमारं कनकप्रभम् । स्यृहामाङ्गिरसश्वके कुमारे सोम एव च । १० ।  
 ममायं न तवेत्युच्चैस्तस्मिन् विवदमानयोः । पप्रच्छुर्वृष्टयो देवा नैवोच्चे ब्रीडिता तु सा । ११ ।  
 कुमारे मातरं प्राह कुपितोऽलीकलज्जया । किं न वोचस्यसद्वृत्ते आत्मावद्यं वदाशु मे । १२ ।  
 ब्रह्मा तां रह आहूय समप्राक्षीच्च सान्त्वयन् । सोमस्येत्याह शनकैः सोमस्तं तावदग्रहीत् । १३ ।  
 तस्यात्मयोनिरकृत बुध इत्यभिधां नृप । बुद्ध्या गम्भीरया येन पुत्रेणापोऽुराण्मुदम् । १४ ।  
 ततः पुरुरवा जज्ञे इलायां य उदाहृतः । तस्य रूपगुणौदार्यशीलद्रविणविक्रमान् । १५ ।  
 श्रुत्वोर्वशीन्द्रभवने गीयमानान् सुरर्षिणा । तदन्तिकमुपेयाय देवी स्मरशरादिता । १६ ।

मित्रावरुणयोः शापादापन्ना नरलोकताम् । निशम्य पुरुषश्रेष्ठं कन्दर्पमिव रूपिणम् ।

धृति विष्टभ्य ललना उपतस्थे तदन्तिके । १७ ।

स तां विलोक्य नृपतिहर्षिणोत्फुल्ललोचनः । उवाच इलक्षण्या वाचा देवीं हष्टतनूरुहः । १८ ।

Now, apprised of the (whole) situation by the sage Aṅgirā, Brahmā (the creator of the universe) harshly rebuked Soma and had Tārā restored to her husband, who perceived her to be enceinte. (8) (He said to her), "Cast away, cast away at once from my soil, O evil-minded one! the seed sown by others. I am not going to burn you a woman, O good lady, anxious as I am to have children (through you)." (9) Full of shame, Tārā brought forth a son effulgent as gold. The sage Bṛhaspati (son of Aṅgirā) as well as Soma conceived a longing for the boy.(10) While the two were hotly disputing with regard to the child, each saying, "It is mine, not yours!" sages and gods questioned her (as to whose progeny it was). She, however, said nothing, overcome as she was by shame. (11) Full of wrath the child said to the mother, "Why do you out of false modesty not speak (the truth), O immoral woman! (Therefore) tell me of your sin at once." (12) Calling her aside and reassuring her, Brahmā gently interrogated her. She (then) gradually intimated that the child belonged to Soma, on which Soma took possession of the child. (13) Brahmā (the self-born) gave him the name of Budha (the wise one), in virtue of his profound wisdom, O protector of men! From this son, the moon-god (the king of the stars) derived (great) joy. (14) Of Budha was born, through Ilā, Purūrvavā, who has already been referred to.\* Smitten with shafts of love to hear of his personal charm, excellences, liberality, amiable disposition, affluence and valour, which were being extolled by the celestial sage (Nārada), in the court of Indra (the lord of paradise), the celestial nymph Urvaśī sought his presence. (15-16) Having developed a human disposition, thanks to the curse of the gods Mitra and Varuṇa, that charming damsels saw Purūrvavā (the foremost of men), who was as handsome as Love, and, controlling herself, arrived in his presence. (17) Seeing that celestial nymph, Purūrvavā spoke to her in a polite language (as follows), his eyes blooming with delight and the hair of his body standing on end. (18)

### राजोवाच

स्वागतं ते वरारोहे आस्यतां करवाम किम् । संरमस्व मया साकं रतिर्नै शाश्वतीः समाः । १९ ।

**The king said :** I welcome you, O charming one, let yourself be (comfortably) seated. What shall we do for you? Revel with me here. Let our enjoyment extend over numberless years. (19)

### उर्वश्युवाच

कस्यास्त्वयि न सज्जेत मनो दृष्टिश्च सुन्दर । यदङ्गान्तरमासाद्य च्यवते ह रिंसया । २० ।

एताकुरुणकौ राजन् न्यासौ रक्षस्व मानद । संरंस्ये भवता साकं इलाद्यः स्त्रीणां वरः स्मृतः । २१ ।

घृतं मे वीर भक्ष्यं स्यान्नेक्षे त्वान्यत्र मैथुनात् । विवाससं तत् तथेति प्रतिपेदे महामनाः । २२ ।

अहो रूपमहो भावो नरलोकविमोहनम् । को न सेवेत मनुजो देवीं त्वां स्वयमागताम् । २३ ।

तया स पुरुषश्रेष्ठो रमयन्त्या यथार्हतः । रेमे सुरविहारेषु कामं चैत्ररथादिषु । २४ ।

रममाणसत्या देव्या पद्मकिञ्चल्कगन्धया । तन्मुखामोदमुषितो मुमुदेऽर्हणान् बहून् । २५ ।

अपश्यन्नुर्वशीमिन्द्रो गन्धवान् समचोदयत् । उर्वशीरहितं महामास्थानं नातिशोभते । २६ ।

त उपेत्य महारात्रे तमसि प्रत्युपस्थिते । उर्वश्या उरणौ जहूर्यस्तौ राजनि जायया । २७ ।

निशम्याक्रन्दितं देवी पुत्रयोर्नीयमानयोः । हतास्म्यहं कुनाथेन नपुंसा वीरमानिना । २८ ।

\* Vide IX. I. 35.

यद्विश्रम्भादहं नष्ट हतापत्या च दस्युभिः । यः शेते निशि संत्रस्तो यथा नारी दिवा पुमान् । २९ ।  
 इति वाक्सायकैर्विद्धः प्रतोत्रैरिव कुञ्जरः । निशि निश्चिंशमादाय विवस्त्रोऽभ्यद्रवद् रुषा । ३० ।  
 ते विसुज्योरणौ तत्र व्यद्योतन्त स्म विद्युतः । आदाय मेषावायान्तं नग्रमैक्षत सा पतिम् । ३१ ।

**Urvaśī replied :** Whose mind and eyes will not be riveted on you, O handsome prince? Lo! on (mentally) reaching your bosom, my presence of mind leaves me, seized as I am with a longing to enjoy life with you. (20) Please take care, O king showing honour to others, of these two rams as my pledges. (Till then) I shall revel with you; (for) he who is praiseworthy (from the point of view of comeliness and other virtues) has been declared as acceptable to women. (21) Ghee (alone) will be my food, O valiant one, and I should not see you unclothed except during coition. Full of great joy, the king accepted (all) these conditions, saying, "Amen"! (22) "What wonderful beauty, what lovely gesture, that ravish humanity! What human being would not accept you, a celestial lady, come of her own accord?" (23) Along-with her, who delighted him (in everyway) in a befitting manner that jewel among men revelled at will in the pleasure-gardens of the gods such as the Caitraratha (the garden of Kubera). (24) Revelling with that celestial nymph emitting the fragrance of lotus filaments and captivated by the (sweet) odour of her mouth, Purūravā rejoiced for many years. (25) Not finding Urvaśī (in his court) Indra earnestly urged the Gandharvas to look for her, saying:—"Bereft of Urvaśī, my court does not look very charming." (26) Approaching at dead of night, when darkness fully prevailed, they stole away the two rams pledged with the king by his wife Urvaśī. (27) Hearing the scream of the two rams (who were dear as sons), while they were being carried away, Urvaśī (the celestial lady) exclaimed:—"I am robbed of my life (as it were) by my unworthy husband, lacking in manliness though accounting himself a (great) hero. (28) By putting faith in him, I am ruined and have been despoiled by robbers of my rams (who were dear as my own progeny). At night he sleeps in fright like a woman and behaves as a man during the day time." (29) Thus pierced with arrows in the form of pungent words as an elephant with goads, and seizing a sword, Purūravā angrily rushed forth in (that dark) night with no clothes on. (30) Leaving the rams on that (very) spot, the Gandharvas shone brightly like flashes of lightning, so that (in the light shed by them) Urvaśī saw her husband coming back in state of nature taking the rams (with him) and left for heaven. (31)

ऐलोऽपि शयने जायामपश्यन् विमना इव । तच्चित्तो विह्वलः शोचन् बभ्रामोन्मत्तवन्महीम् । ३२ ।

स तां वीक्ष्य कुरुक्षेत्रे सरस्वत्यां च तत्सखीः । पञ्च प्रहष्टवदनाः प्राह सूक्तं पुरुरवाः । ३३ ।

अहो जाये तिष्ठ तिष्ठ घोरे न त्यक्तुमर्हसि । मां त्वमद्याप्यनिर्वृत्य वचांसि कृणवावहै । ३४ ।

सुदेहोऽयं पतत्यत्र देवि दूरं हतस्त्वया । खादन्त्येनं वृक्ता गृध्रास्त्वत्रसादस्य नास्पदम् । ३५ ।

Not finding his wife in the bed, Purūravā (the son of Ilā) appeared like one out of wits, his mind being fixed on her. Restless and grieving for her, he ranged over the globe like a madman. (32) Seeing her as well as her five female companions with their faces lit with keen delight (on one occasion) at Kurukṣetra on the bank of the Sarasvatī, Purūravā uttered the (following) adaptation of a famous Vedic text:—(33) Oh! my darling, Stop! Stop!! Having remained ungratified (yourself) till now, you ought not to consign me (as well) to misery. Let us have a (heart-to-heart) talk. (34) Drawn away too far, this charming body of mine will fall here, O celestial lady ! (Nay,) wolves and vultures will devour it since it is no longer the recipient of your favour. (35)

### उर्वश्युवाच

मा मृथाः पुरुषोऽसि त्वं मा स्म त्वाद्युर्वृका इमे । क्वापि सरख्यं न वै स्त्रीणां वृकाणां हृदयं यथा । ३६ ।

स्त्रियो हृकरुणाः क्रूरा दुर्मर्षाः प्रियसाहसाः । ग्रन्त्यल्पार्थेऽपि विश्रब्धं पतिं भ्रातरमध्युत । ३७ ।

विद्यायालीकविश्रांथमज्जेषु त्यक्तसौहृदाः । नवं नवमभीप्सन्त्यः पुंश्चल्यः स्वैरवृत्तयः । ३८ ।  
संवत्सरान्ते हि भवानेकरात्रं मयेश्वर । वत्स्यत्यपत्यानि च ते भविष्यन्त्यपराणि भोः । ३९ ।

**Urvaśī replied :** Do not die, a man that you are; nor let these wolves (in the form of the turbulent senses) eat you up. Indeed there is no friendly feeling for anyone in women, their heart being akin to that of wolves. (36) Women kill for the sake of even a trifle their trusting husband or even a brother; for they are merciless, cruel, not easily forgiving, (and) ready to take great risks for their beloved objects. (37) Having cast away (all) friendly feeling after inspiring confidence in ignorant people through deceit and ever longing newer and newer lovers, immoral women lead a wanton life. (38) At the end of a year you will cohabit with me for a single night, O powerful lord; and you will have other issues too (in addition to the one already conceived by me through union with you). (39)

अन्तर्वालीमुपालक्ष्य देवीं स प्रययौ पुरम् । पुनस्तत्र गतोऽब्दान्त उर्वशीं वीरमातरम् । ४० ।  
उपलभ्य मुदा युक्तः समुवास तया निशाम् । अथैनमुर्वशी प्राह कृपणं विरहातुरम् । ४१ ।  
गन्धर्वानुपथावेमांस्तुभ्यं दास्यन्ति मामिति । तस्य संस्तुवतसुष्टु अभिस्थालीं ददुरूप ।  
उर्वशीं मन्यमानस्तां सोऽबुध्यत चरन् वने । ४२ ।

स्थालीं न्यस्य बने गत्वा गृहानाथ्यायतो निशि । त्रेतायां संप्रवृत्तायां मनसि त्रय्यवर्तत । ४३ ।  
स्थालीस्थानं गतोऽश्वत्थं शमीगर्भं विलक्ष्य सः । तेन द्वे अरणी कृत्वा उर्वशीलोककाम्यया । ४४ ।  
उर्वशीं मन्त्रतो ध्यायन्नरथरारणिमुत्तराम् । आत्मानमुभयोर्मध्ये यत् तत् प्रजननं प्रभुः । ४५ ।  
तस्य निर्मन्थनाज्ञातो जातवेदा विभावसुः । त्रया स विद्यया राजा पुत्रत्वे कल्पितस्त्रिवृत् । ४६ ।  
तेनायजत यज्ञेशं भगवन्तमधोक्षजम् । उर्वशीलोकमन्विच्छन् सर्वदेवमयं हरिम् । ४७ ।  
एक एव पुरा वेदः प्रणवः सर्ववाङ्मयः । देवो नारायणो नान्य एकोऽग्निर्वर्ण एव च । ४८ ।  
पुस्त्रवस एवासीत् त्रयी त्रेतामुखे नृप । अग्निना प्रजया राजा लोकं गान्धर्वमेयिवान् । ४९ ।

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां नवमस्कर्षे ऐलोपास्याने चतुर्दशोऽध्यायः । १४ ।

Perceiving Urvaśī (the celestial lady) to be gravid, Purūravā returned to his capital. Going there (to Kurukṣetra) once more at the end of a year, he found Urvaśī the mother of a hero and, full of joy, cohabited with her for the night. Finding him impatient at his separation from her and (therefore) afflicted, (the next day), Urvaśī lovingly said to him as follows:—"Propitiate these Gandharvas (by means of prayer and so on) and they will hand me over to you."(40-41) Pleased with him (even) while he was glorifying them, they bestowed on him, O protector of men, a vessel holding fire (for the purpose of propitiating it and thereby attaining to the realm of Urvaśī). Thinking the vessel to be Urvaśī (blinded as he was with passion), and roaming about in the forest with that vessel, he discovered the reality of the vessel (when he was just going to embrace it sexually, taking it to be Urvaśī). (42) Leaving the vessel in the forest, he returned home and began contemplating on Urvaśī at night. (In the meantime) when the Tretā age commenced (at the end of Satyayuga), the knowledge of the science of rituals (as represented by the three Vedas—R̄k, Yajus and Sāma), dawned on his mind. (43) Going to the spot where he had left the vessel, and perceiving (there) a peepul tree sprouting from inside a Śamī tree, he hewed out of it a pair of Araṇis (churning sticks) for kindling fire by attrition. (44) (Then) visualizing the lower Araṇi to be Urvaśī, and the upper one as his own self and the piece that intervened the two as their son, the king churned them with a longing to reach the realm of Urvaśī, uttering sacred texts (detailing the procedure of producing fire through such churning). (45) As a result of his churning was produced a flame of fire, which is known by the name of Jātavedā (that which has everything

created in this universe by way of its property or food). Through the ceremony of consecration (as enjoined by the three Vedas) it was adopted by the king (Purūrvā) in three forms (viz., the Āhavaniya, the Gārhapatya and the Dākṣināgni) as his son (because leading to sacred regions above). (46) Seeking after the realm of Urvaśī, Purūrvā worshipped by means of that fire Lord Śrī Hari, the Ruler of sacrifices (the Bestower of their fruit), who is above sense-perception and represents all the gods in His person. (47) Of yore (before the time of Purūrvā) there was but one Veda in the form of Pranava (the mystical syllable OM), the seed of all speech; there was one deity, Nārāyaṇa, and no other; there was but one fire (and not three) and only one caste known as the Harīsas. (48) The three Vedas (the cult of rituals expounded by them) came into being from Purūrvā alone at the dawn of the Tretā age, O protector of men, and the king attained (after death) to the realm of the Gandharvas by means of the sacred fire, adopted by him as his son. (49)

*Thus ends the fourteenth discourse bearing (inter alia) on the story of Purūrvā (the son of Ilā), in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramaharīṣa-Saṁhitā.*



## अथ पञ्चदशोऽध्यायः

### Discourse XV

#### The stories of Ruci, Jamadagni and Paraśurāma

श्रीशुक उवाच

ऐलस्य चोर्वशीगर्भात् षडासन्नात्मजा नृप । आयुः श्रुतायुः सत्यायू रयोऽथ विजयो जयः । १ ।  
 श्रुतायोर्वसुमान् पुत्रः सत्यायोश्च श्रुतञ्जयः । रयस्य सुत एकश्च जयस्य तनयोऽमितः । २ ।  
 भीमस्तु विजयस्याथ काञ्छनो होत्रकस्ततः । तस्य जह्नुः सुतो गङ्गां गण्डूषीकृत्य योऽपिबत् ।  
 जह्नोस्तु पूरुस्तत्पुत्रो बलाकश्चात्मजोऽजकः । ३ ।

ततः कुशः कुशस्यापि कुशाम्बुस्तनयो वसुः । कुशनाभश्च चत्वारो गाथिरासीत् कुशाम्बुजः । ४ ।

**Śrī Śuka resumed :** Purūrvā (the son of Ilā), again, O protector of men, had by Urvaśī six sons, Āyu, Śrutāyu, Satyāyu, Raya, Vijaya and Jaya. (1) Vasumān was the son of Śrutāyu and Śrutañjaya, of Satyāyu. Raya's son was Eka and Jaya's son was Amita. (2) Again, Bhīma was the son of Vijaya; from Vijaya followed Kāñcana and of Kāñcana was born Hotra. Hotra's son was Jahnu, who took the (holy) Gaṅgā in the hollow of his palms and quaffed it. Again, Jahnu's son was Pūru, whose son was Balāka, and the latter's son was Aja. (3) Then came Kuśa; from (the loins of) Kuśa, again, sprang up four sons—Kuśāmbu, Tanaya, Vasu and Kuśanābha. Gādhi was the son of Kuśāmbu. (4)

तस्य सत्यवर्तीं कन्यामृचीकोऽयाच्चत द्विजः । वरं विसदृशं मत्वा गाथिर्भार्गवमब्रवीत् । ५ ।  
 एकतः श्यामकर्णानां हयानां चन्द्रवर्चसाम् । सहस्रं दीयतां शुल्कं कन्यायाः कुशिका वयम् । ६ ।  
 इत्युक्तस्तन्मतं ज्ञात्वा गतः स वरुणान्तिकम् । आनीय दत्त्वा तानश्चानुपयेमे वराननाम् । ७ ।  
 स ऋषिः प्रार्थितः पत्न्या श्वश्रा चापत्यकाम्यया । श्रपयित्वोभवैर्मन्त्रैश्चरुं स्नातुं गतो मुनिः । ८ ।  
 तावत् सत्यवर्ती मात्रा स्वचरुं याचिता सती । श्रेष्ठं मत्वा तयायच्छन्मात्रे मातुरदत् स्वयम् । ९ ।

तद् विज्ञाय मुनिः प्राह पर्णीं कष्टमकारधीः । घोरो दण्डधरः पुत्रो भ्राता ते ब्रह्मवित्तमः १० ।  
 प्रसादितः सत्यवत्या मैवं भूदिति भार्गवः । अथ तर्हि भवेत् पौत्रो जमदग्निस्तोऽभवत् ११ ।  
 सा चाभूत् सुमहापुण्या कौशिकी लोकपावनी । रेणोः सुतां रेणुकां वै जमदग्निरुवाह याम् १२ ।  
 तस्यां वै भार्गवऋषेः सुता वसुमदादयः । यवीयाङ्गज्ञ एतेषां राम इत्यभिविश्रुतः १३ ।  
 यमाहुर्वासुदेवांशं हैह्यानां कुलान्तकम् । त्रिःसप्तकृत्वो य इमां चक्रे निःक्षत्रियां महीम् १४ ।  
 दुष्टं क्षत्रं भुवो भारमब्रह्मण्यमनीनशत् । रजस्तमोवृतमहन् फल्लुन्यपि कृतेऽहसि १५ ।

A Brāhmaṇa, the sage Ruci, asked in marriage Gādhi's daughter, Satyavatī. Considering him to be an unworthy match, Gādhi spoke to Ruci (a scion of the sage Bhṛgu, as follows):— (5) "Let a thousand horses, white as the moon, (each) having one black ear, be given as the price of the girl; (for) we belong to the race of Kuśika (renowned for our noble pedigree)." (6) Thus spoken to and having come to know his mind, the sage sought the presence of Varuṇa (the god of water) and, having brought and delivered the horses of the aforesaid description, married that lovely princess. (7) Entreated by his wife (Satyavatī) as well as by his mother-in-law, each of whom was desirous of (having) a son, he prepared a Caru (an oblation of rice, barley and pulse boiled with butter and milk for presentation to the gods), uttering both kinds of Mantras (those invoking the birth of a Brāhmaṇa for his wife and that of a Kṣatriya for his mother-in-law), and went out to bathe. (8) Meanwhile, being solicited by her aforesaid mother, who (naturally) thought the Caru prepared for her daughter as superior (because of the sage's affection for her), Satyavatī (the sage's wife) gave the Caru meant for herself to her mother and herself ate that intended for her mother. (9) The sage having understood this (exchange of Caru between his wife and mother-in-law) politely said to his wife, "You have committed a grave blunder. Your son will be a cruel chastiser (of foes); (while) your brother will be one foremost among the knowers of Brahma." (10) Implored by Satyavatī in the words "Let this not be", the sage Ruci (a scion of the sage Bhṛgu) said, "If so, then your grandson will be such. Accordingly Jamadagni was born (of Satyavatī). (11) And Satyavatī became transformed into the most sacred river Kauśikī (Kosi), capable of sanctifying the (whole) world. Indeed, of the sage Jamadagni were born through Reṇukā, the daughter of Renu—whom the aforesaid sage had duly married—(a number of) sons, Vasumān and others. The youngest of these became widely celebrated under the name of Rāma (Paraśurāma), whom the learned speak of as a part manifestation of Lord Vāsudeva (Viṣṇu) and the destroyer of the race of the Haihayas, (nay) who divested this earth of the Kṣatriya race thrice seven (twenty-one) times and struck and exterminated the wicked Kṣatriyas, that had turned hostile to the Brāhmaṇas and constituted a (veritable) burden on the earth—enveloped (overcome) as they were by the (element of) Rajas (passion) and Tamas (ignorance)—even though they committed the slightest offence. (12—15)

राजोवाच

किं तदंहो भगवतो राजन्यैरजितात्मभिः । कृतं येन कुलं नष्टं क्षत्रियाणामभीक्षणशः १६ ।

The king (Parīkṣit) submitted : What was that offence which was committed against the glorious sage (Paraśurāma) by Kṣatriyas of uncontrolled mind, for which (the entire) race of the Kṣatriyas was wiped out (by him) time and again ? (16)

श्रीशुक उवाच

|                           |                                                                  |
|---------------------------|------------------------------------------------------------------|
| हैह्यानामधिपतिरर्जुनः     | क्षत्रियर्षभः । दत्तं नारायणस्यांशमाराध्य परिकर्मभिः १७ ।        |
| बाहून् दशशतं लेभे         | दुर्धर्षत्वमरातिषु । अव्याहतेन्द्रियौजःश्रीतेजोवीर्ययशोबलम् १८ । |
| योगेश्वरत्वमैश्वर्यं गुणा | यत्राणिमादयः । चचाराव्याहतगतिलोकेषु पवनो यथा १९ ।                |

स्त्रीरक्षैरावृतः क्रीडन् रेवाभ्यसि मदोत्कटः । वैजयन्तीं स्त्रजं बिभ्रद् रुरोध सरितं भुजैः । २० ।  
 विप्लावितं स्वशिबिरं प्रतिस्त्रोतःसरिजलैः । नामपृष्ठत् तस्य तद् वीर्यं वीरमानी दशाननः । २१ ।  
 गृहीतो लीलया स्त्रीणां समक्षं कृतकिल्बिषः । माहिष्मत्यां संनिरुद्धो मुक्तो येन कपिर्यथा । २२ ।

**Śrī Śuka replied :** Having propitiated Lord Datta (better known as Dattātreya), a part manifestation of Lord Nārāyaṇa, through acts of worship, Arjuna, the jewel among the Kṣatriyas and the then ruler of the Haihayas, had secured a thousand arms, formidableness in the eyes of foes, uninterrupted soundness of the senses and organs of action, affluence, glory, prowess, fame and bodily strength, mastery of Yoga and superhuman power which was characterized by virtues such as the capacity to assume an atomic form. His movement being unimpeded (everywhere), he went about the worlds like the wind. (17—19) Sporting in the water of the Revā (Narmadā), surrounded by jewels among women and intoxicated with excessive pride, King Arjuna, who wore a necklace made of precious stones of the (well-known) nine varieties, obstructed (the stream of) the river with his (thousand) arms. (20) Finding his (military) encampment inundated by the water of the river flowing upwards, Rāvaṇa (the ten-headed monster), who thought himself to be a (great) hero, did not brook this (show of) valour (on the part) of Arjuna. (21) Having offended against Arjuna, Rāvaṇa was seized by way of sport in the presence of those women (by Arjuna) and was imprisoned in Māhiṣmatī (his capital) like a monkey and (eventually) set free. (22)

स एकदा तु मृगयां विचरन् विष्णुने वने । यदृच्छ्याऽश्रमपदं जमदग्नेरुपाविशत् । २३ ।  
 तस्मै स नरदेवाय मुनिर्हण्णमाहरत् । ससैन्यामात्यवाहाय हविष्मत्या तपोधनः । २४ ।  
 स वीरस्त्र तद् दृष्ट्वा आत्मैश्वर्यात्तिशायनम् । तत्राद्विद्यताग्निहोत्र्यां साभिलाषः स हैह्यः । २५ ।  
 हविर्धानीभृषेदर्पन्नरान् हर्तुमचोदयत् । ते च माहिष्मतीं निन्युः सवत्सां क्रन्दतीं बलात् । २६ ।  
 अथ राजनि नियति राम आश्रम आगतः । श्रुत्वा तत् तस्य दौरात्यं चुक्रोधाहिरिवाहतः । २७ ।  
 घोरमादय परशुं सतूणं चर्म कार्मुकम् । अन्वधावत दुर्धर्षों मृगेन्द्र इव यूथपम् । २८ ।

Ranging in a dense forest in pursuit of game, on one occasion, Arjuna for his part found his way perchance into the precincts of the hermitage of the sage Jamadagni. (23) By the good offices of Kāmadhenu (the cow of plenty) the sage, rich in asceticism, extended his hospitality to that ruler of men including his army, ministers and animals carrying them. (24) Seeing that affluence (of the sage), which surpassed his own, in that hermitage, and full of longing for the cow of plenty (which was so useful for Agnihotra or pouring oblations into the sacred fire, and which was responsible for all the affluence displayed by the sage), the hero (Arjuna) including the (other) Haihayas (his kinsmen that had accompanied him in his hunting expedition) did not make much of that hospitality. (25) In his arrogance the king (did not think it necessary to seek the permission of the sage and) commanded his men to take away the cow of plenty (lit., a storehouse of milk, ghee and so on, fit for being poured as oblation into the sacred fire). And they (in their turn) forcibly took away to Māhiṣmatī the screaming cow alongwith its calf. (26) Now, on the king having gone away Rāma (who had been out) returned to the hermitage and, having heard of his aforesaid wickedness, flew into a rage like a serpent that had been hit. (27) Taking his terrible axe, shield and bow with a quiver, the formidable hero pursued the king like a lion (the king of beasts) chasing the leader of a herd of elephants. (28)

|                                                       |               |          |                   |
|-------------------------------------------------------|---------------|----------|-------------------|
| तमापतन्तं                                             | भृगुवर्यमोजसा | धनुर्धरं | बाणपरश्वधायुधम् । |
| ऐणेयचर्माभ्यरम्कधामभिर्युतं                           | जटाभिर्दृशो   | पुरीं    | विशन् । २९ ।      |
| अचोदयद्वस्तिरथाश्वपत्तिभिर्गदासिबाणर्षिशतश्चक्षिभिः । |               |          |                   |

अक्षौहिणीः सप्तदशातिभीषणास्ता राम एको भगवानसूदयत् । ३० ।  
 यतो यतोऽसौ प्रहरत्परश्वधो मनोऽनिलौजाः परचक्रसूदनः ।  
 ततस्ततश्छन्नभुजोरुकन्धरा निषेतुरुर्व्या हतसूलवाहनाः । ३१ ।  
 दृष्टा स्वसैन्यं रुधिरौघकर्दमे रणाजिरे रामकुठारसायकैः ।  
 विवृक्णवर्चमध्वजचापविग्रहं निपातितं हैह्य आपतद् रुषा । ३२ ।  
 अथार्जुनः पञ्चशतेषु बाहुभिर्धनुष्व बाणान् युगपत् स सन्दधे ।  
 रामाय रामोऽख्यभृतां समग्रणीस्तान्येकधन्वेषुभिराच्छिनत्समम् । ३३ ।  
 पुनः स्वहस्तैरचलान् मृद्घेऽद्विपानुत्क्षिप्य वेगादभिधावतो युधि ।  
 भुजान् कुठारेण कठोरनेमिना चिच्छेद रामः प्रसभं त्वहेरिव । ३४ ।  
 कृतबाहोः शिरस्तस्य गिरे शङ्खमिवाहरत् । हते पितरि तत्पुत्रा अयुतं दुद्धुरुर्ध्यात् । ३५ ।

(Even) while entering his capital, Arjuna saw rushing with (great) vehemence Paraśurāma (the foremost of the Bhṛgus), wielding a bow and armed with an arrow and an axe, clad in the skin of a black antelope and marked with matted locks brilliants as (the rays of) the sun.(29) Arjuna sent forth (against the intruder) seventeen most formidable Akṣauhiṇīs\* characterized by elephants, chariots, horses and foot-soldiers and armed with maces, swords, arrows, javelins, Śataghniś (a stone or cylindrical piece of wood studded with iron spikes) and darts. The glorious Rāma destroyed them (all) single-handed. (30) In whatever direction appeared Rāma (the destroyer of hostile armies), quick as mind and the wind, whose axe was (ever) prone to strike, there fell down to the ground warriors with their arms, thighs and necks severed and their chariooteers and animals slain. (31) Seeing his army laid low in the battle-field—rendered miry with streams of blood—with their shields, ensigns, bows and bodies cut to pieces by the axe and shafts of Rāma, Arjuna (the chief of the Haihayas) rushed forward in rage. (32) Now, with his (one thousand) arms the celebrated Arjuna synchronously fitted arrows to his five hundred bows in order to pierce Rāma. Rāma (however), who was by far the foremost of those that (ever) wielded missiles and who had (only) one bow, simultaneously cut them down with his arrows. (33) Again, with his hard-edged axe Rāma, for his part, violently lopped off, like the hoods of a serpent, (all the thousand) arms of Arjuna, who came rushing forward in battle with (terrible) speed uprooting with his (numerous) hands rocks and trees on the battle-field. (34) Rāma severed, like the peak of a mountain, the head of Arjuna, whose arms had (thus) been lopped off. On the father having been killed, his ten thousand sons ran away out of fear. (35)

अग्निहोत्रीमुपावर्त्य सवत्सां परवीरहा । समुपेत्याश्रमं पित्रे परिक्षिण्ठां समर्पयत् । ३६ ।  
 स्वकर्म तत्कृतं रामः पित्रे भ्रातृश्च एव च । वर्णयामास तच्छुत्वा जमदग्निरभाषत । ३७ ।  
 राम राम महाबाहो भवान् पापमकारषीत् । अवधीन्रदेवं यत् सवदेवमयं वृथा । ३८ ।  
 वयं हि ब्राह्मणास्तात् क्षमयाहैणतां गताः । यया लोकगुरुर्देवः पारमेष्ठ्यमगात् पदम् । ३९ ।  
 क्षमया रोचते लक्ष्मीब्राह्मी सौरी यथा प्रभा । क्षमिणामाशु भगवांस्तुष्टते हरिरीश्वरः । ४० ।  
 राजो मूर्धाभिषिञ्चस्य वधो ब्रह्मवधाद् गुरुः । तीर्थसंसेवया चांहो जह्नान्युत्चेतनः । ४१ ।

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां नवमस्कन्धे पञ्चदशोऽध्यायः । १५ ।

Bringing back the cow of plenty—sore distressed (at its having been removed by force from the hermitage)—together with her calf, and returning safe to his hermitage, Rāma (the

\* For the strength of an Akṣauhiṇī see foot-note below I. viii. 48.

slayer of hostile warriors) duly made her over to his father (sage Jamadagni). (36) Rāma recounted to his father as well as to his (elder) brothers his own achievement and also that which was done by Arjuna. Having heard the account, Jamadagni spoke (as follows):—(37) "Rāma, O Rāma of mighty arms you have committed a (great) sin in that you slew for no purpose a ruler of men, who represented all the gods (in his person). (38) We, Brāhmaṇas, O dear child, have earned a title to adoration through forgiveness alone, by virtue of which Brahmā, the adored of the (whole) world, attained to the position of the supreme ruler (of the universe). (39) Through forgiveness the glory of a Brāhmaṇa shines forth like the brilliance of the sun. (Nay,) with the forgiving the almighty Lord Śrī Hari is quickly pleased. (40) Slaying a king whose head has been (duly) consecrated (at the time of coronation) is more sinful than the killing of a Brāhmaṇa. Therefore, O dear one, atone for the sin by reverently visiting the holy places with your mind fixed on Śrī Viṣṇu (the immortal Lord). (41)

*Thus ends the fifteenth discourse in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahāṁsa-Samhitā.*



## अथ षोडशोऽध्यायः

### Discourse XVI

#### Extermination of the Kṣatriyas by Paraśurāma : an account of the posterity of the sage Viśwāmitra

श्रीसुक उवाच

पित्रोपशिक्षितो रामस्तथेति कुरुनन्दन । संवत्सरं तीर्थयात्रां चरित्वाऽश्रममाब्रजत् । १ ।  
 कदाचिद् रेणुका याता गङ्गायां पद्ममालिनम् । गन्धर्वराजं क्रीडन्तमप्सरोभिरपश्यत । २ ।  
 विलोकयन्ती क्रीडन्तमुदकार्थं नदीं गता । होमवेळां न सम्मार किञ्चिद्विरथस्पृहा । ३ ।  
 कालात्ययं तं विलोक्य मुनेः शापविशङ्किता । आगत्य कलशं तस्थौ पुरोधाय कृताञ्जलिः । ४ ।  
 व्यभिचारं मुनिर्जात्वा पत्न्याः प्रकुपितोऽब्रवीत् । ग्रन्तैनां पुत्रकाः पापामित्युक्तास्ते न चक्रिरे । ५ ।  
 रामः सञ्चोदितः पित्रा भ्रातृन् मात्रा सहावधीत् । प्रभावज्ञो मुनेः सम्यक् समाधेस्तपसश्च सः । ६ ।  
 वरेण्यचन्द्र्यामास प्रीतः सत्यवतीसुतः । वत्रे हतानां रामोऽपि जीवितं चासृतिं वधे । ७ ।  
 उत्स्थुते कुशलिनो निद्रापाय इवाञ्जसा । पितुर्विद्वांस्तपोवीर्यं रामश्चक्रे सुहंद्रधम् । ८ ।

**Śrī Śuka resumed :** Admonished by his father (as aforesaid)\* and saying "So be it", Paraśurāma returned to his hermitage (only) after having performed pilgrimage for a year, O delight of the Kurus! (1) On a certain day, having gone to the Gaṅgā, Reṇukā (Paraśurāma's mother saw (there) Citraratha (the king of the Gandharvas)—adorned with a lotus garland—sporting with celestial nymphs. (2) It was for water that she had gone to the river. (But) gazing at the sporting Gandharva, she did not remember the time scheduled for offering oblations into the sacred fire (when the water was required by her husband), her heart being seized with a slight longing for Citraratha. (3) Perceiving the delay thus caused, and terribly afraid

\* Vide verses 38—41 of Discourse XV above.

of the sage's (her husband's) curse, she returned (forthwith) and, placing the pitcher before him, stood with joined palms. (4) Enraged to know (through Yoga) the (mental) lapse of his wife, the sage exclaimed, "My sons! do away with this sinful woman." Though enjoined thus, they did not carry out his command. (5) Peremptorily urged by the father, Paraśurāma, who knew well the power of the sage's deep concentration of mind and austerities killed his brothers alongwith the mother. (6) The gratified Jamadagni (the son of Satyavatī) asked him to seek a boon. Rāma for his part requested that those despatched by himself might be restored to life and forget their having been killed (by him). (7) They instantly rose (quite) whole (again) as if after sleep. Paraśurāma put his dear ones to death (only) because he knew the power of his father's austerities. (8)

येऽर्जुनस्य सुता राजन् स्मरन्तः स्वपितृवर्धम् । रामवीर्यपराभूता लेभिरे शर्म न क्वचित् । ९ ।  
एकदाऽश्रमतो रामे सभ्रातरि बनं गते । वैरं सिसाधयिष्वो लब्धच्छिद्रा उपागमन् । १० ।  
दृष्ट्वाग्न्यगार आसीनमावेशितधियं मुनिम् । भगवत्युत्तमश्लोके जघ्नुस्ते पापनिश्चयाः । ११ ।  
याच्यमानाः कृपणया राममात्रातिदारुणाः । प्रसह्य शिर उत्कृत्य निन्युस्ते क्षत्रबन्धवः । १२ ।  
रेणुका दुःखशोकार्ता निघ्नन्त्याऽत्मानमात्मना । राम रामेहि तातेति विचुक्रोशोच्चकैः सती । १३ ।  
तदुपश्रुत्य दूरस्थो हा रामेत्यार्तवत्खनम् । त्वरयाऽश्रममासाद्य ददृशे पितरं हतम् । १४ ।  
तद् दुःखरोषामर्षार्तिशोकवेगविमोहितः । हा तात साधो धर्मिष्ठ त्यक्त्वास्मान् स्वर्गतो भवान् । १५ ।  
विलप्यैवं पितुर्देहं निधाय भ्रातृषु स्वयम् । प्रगृह्य परशुं रामः क्षत्रान्ताय मनो दथे । १६ ।

Those sons of Arjuna that had been vanquished by Rāma's valour found peace nowhere, recollecting as they did the death of their father (at the hands of Paraśurāma), O king! (9) One day, when Paraśurāma, alongwith his (elder) brothers, had gone to the woods from his hermitage, Arjuna's sons (who were anxious to repay their grudge) came to the hermitage, finding a suitable opportunity (to accomplish their object). (10) Perceiving the sage seated in the hut consecrated to the sacrificial fire, with his mind fixed on the Lord of sacred renown, they of sinful resolve made short work of him. (11) Though entreated by the helpless mother of Paraśurāma (to spare her husband), those vile and extremely heartless Kṣatriyas forcibly lopped off the sage's head and took it away (with them). (12) Stricken with agony and grief and violently beating herself with her hands, the virtuous Renukā loudly and plaintively cried, "Rāma ! O Rāma !! Come, dear child !!!" (13) Attentively hearing that cry of "Oh Rāma!" uttered as though by one in distress, Paraśurāma, who was at a distance, hastily returned to the hermitage and beheld his father done to death. (14) Utterly confounded with an outburst of agony, anger, indignation, affliction and grief, Paraśurāma then cried:—"Ah noble and most virtuous father, leaving us, you have ascended to heaven!" (15) Wailing thus, he himself tightly gripped his battle-axe and, entrusting the father's dead body to the care of his brothers, made up his mind to extirpate the Kṣatriya race\*. (16)

गत्वा माहिष्मतीं रामो ब्रह्मविहतश्रियम् । तेषां स शीर्षभी राजन् मध्ये चक्रे महागिरिम् । १७ ।  
तद्रक्तेन नदीं घोरामब्रह्मण्यभयावहाम् । हेतुं कृत्वा पितृवर्धं क्षत्रेऽमङ्गलकारिणि । १८ ।  
त्रिःसप्तकृत्वः पृथिवीं कृत्वा निःक्षत्रियां प्रभुः । समन्तपञ्चके चक्रे शोणितोदान् हृदान् नृप । १९ ।  
पितुः कायेन सन्धाय शिर आदाय बर्हिषि । सवदिवमयं देवमात्मानमयजन्मखैः । २० ।  
ददौ प्राचीं दिशं होत्रे ब्रह्मणे दक्षिणां दिशम् । अर्धवर्ये प्रतीर्चीं वै उद्गत्रे उत्तरां दिशम् । २१ ।

\* Tradition says that in her deep agony caused by her husband's brutal murder Rāma's mother beat her breast twenty-one times. In order to pacify her, Paraśurāma too wiped out the Kṣatriya race as many times.

अन्येभ्योऽवान्तरदिशः कश्यपाय च मध्यतः । आर्यावर्तमुपद्रष्टे सदस्येभ्यस्तः परम् । २२ ।  
 ततश्चावभृथस्त्रानविधूताशेषकिलिषः । सरस्वत्यां ब्रह्मनद्यां रेजे व्यश्र इवांशुमान् । २३ ।  
 स्वदेहं जमदग्निस्तु लब्ध्वा संज्ञानलक्षणम् । ऋषीणां मण्डले सोऽभूत् सप्तमो रामपूजितः । २४ ।  
 जामदग्न्योऽपि भगवान् रामः कमललोचनः । आगामिन्यन्तरे राजन् वर्तयिष्यति वै बृहत् । २५ ।  
 आस्तेऽद्यापि महेन्द्राद्वौ न्यस्तदण्डः प्रशान्तधीः । उपगीयमानचरितः सिद्धगन्धर्वचारणैः । २६ ।  
 एवं भृगुषु विश्वात्मा भगवान् हरिरीश्वरः । अवतीर्य परं भारं भुवोऽहन् बहुशो नृपान् । २७ ।

Going to Māhiṣmatī (that had been) completely robbed of its splendour by the (sin of the) murderers of a Brāhmaṇa (sage), Paraśurāma raised in the heart of the city a huge mountain of their heads and with their blood created a ghastly river that inspired terror into (the heart of) Brāhmaṇa-haters. Making the murder of his father an excuse—on the Kṣatriyas having taken to unrighteous ways—the mighty Paraśurāma rid the globe of the Kṣatriyas thrice seven times and (from their blood) created at Samantapañcaka (Kurukṣetra) tanks filled with blood instead of water, O protector of men ! (17—19) Having brought (back) the head of his father, Paraśurāma joined it to his trunk and, placing his body on (blades of) the sacred Kuśa grass, propitiated through (a number of) sacrifices the (supreme) Deity, his own Self, who represents all the gods in His person. (20) (At the end of these sacrifices) he actually gave away the eastern quarter to the Hotā, the southern to the Brahmā, the western to the Adhwaryu (and) the northern to the Udgatā. (21) He bestowed the intermediate corners on the other priests, the central region on the sage Kaśyapa, the Āryāvarta (the tract of land bounded on the north by the Himālayas and on the south by the Vindhya mountains), on the Upadraṣṭā (the supervisor) and the region beyond (viz., that lying to the south of the Vindhya range) on the Sadasyas (superintending priests). (22) And then, having washed off his entire sin (incurred by killing numberless Kṣatriyas) through a bath, taken at the conclusion of the sacrifices in (the waters of) the Sarasvatī, a river representing the Vedas, he shone like the cloudless sun. (23) Having regained his own body (which was now completely) spiritualized (consisting as it did of consciousness alone), Jamadagni too, the adored of Paraśurāma, became the seventh in the group of the seven seers (looking after the welfare of the universe). (24) Indeed, Jamadagni's son, the worshipful Paraśurāma too, who has eyes beautiful as a pair of lotuses, will propagate the Vedas (as one of the seven seers), O king, in the ensuing Manvantara. (25) He stays even to this day on Mount Mahendra, having renounced (all forms of) violence and with a perfectly serene mind, his exploits being sung by Siddhas, Gandharvas and Cāraṇas. (26) Descending in the midst of the Bhṛgus, the almighty Lord Śrī Hari, the Soul of the universe, thus slew several times kings (Kṣatriyas) who constituted a great burden on the (bosom of the) earth. (27)

गाधेरभूमहातेजाः समिद्ध इव पावकः । तपसा क्षात्रमुत्सृज्य यो लेभे ब्रह्मवर्चसम् । २८ ।  
 विश्वामित्रस्य चैवासन् पुत्रा एकशतं नृप । मध्यमस्तु मधुच्छन्दा मधुच्छन्दस एव ते । २९ ।  
 पुत्रं कृत्वा शुनःशेषं देवरातं च भार्गवम् । आजीर्णतं सुतानाह ज्येष्ठ एष प्रकल्प्यताम् । ३० ।  
 यो वै हरिश्चन्द्रमखे विक्रीतः पुरुषः पशुः । स्तुत्वा देवान् प्रजेशादीन् मुमुक्षे पाशबन्धनात् । ३१ ।  
 यो रातो देवयजने देवैर्गाधिषु तापसः । देवरात इति स्वातः शुनःशेषः स भार्गवः । ३२ ।  
 ये मधुच्छन्दसो ज्येष्ठाः कुशलं मेनिरे न तत् । अशपत् तान्मुनिः कुञ्जो म्लेच्छा भवत दुर्जनाः । ३३ ।  
 स होवाच मधुच्छन्दाः सार्थं पञ्चाशता ततः । यत्रो भवान् संजानीते तस्मिंस्तिष्ठामहे वयम् । ३४ ।  
 ज्येष्ठं मन्त्रदृशं चक्रस्त्वामन्वज्ञो वयं स्म हि । विश्वामित्रः सुतानाह वीरवन्तो भविष्यथ ।

ये मानं मेऽनुगृह्णन्तो वीरवन्तमकर्त माम् । ३५ ।

एष वः कुशिका वीरो देवरातस्तमन्वित । अन्ये चाष्टकहारीतजयक्रतुमदादयः । ३६ ।

एवं कौशिकगोत्रं तु विश्वामित्रैः पृथग्विधम् । प्रवरान्तरमापत्रं तद्विं चैवं प्रकल्पितम् । ३७ ।

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां नवमस्कन्धे षोडशोऽध्यायः । १६ ।

Gādhi's son was (the celebrated sage) Viśwāmitra possessed of extraordinary effulgence, like a blazing fire, who, shedding his Kṣatriyhood, attained Brahmanical glory through (his) asceticism. (28) And Viśwāmitra had one hundred and one sons, O protector of men! The fifty-first son (who formed the middle of the whole lot, was (named) Madhucchandā; (hence) they (all) came to be known as Madhucchandās. (29) Adopting Ajigarta's son Śunahṣepa, also known as Devarāta, a scion of the sage Bhṛgu, as his own son, the sage Viśwāmitra said to his sons, "Let this boy be treated as the eldest (of you all)." (30) He was the same Śunahṣepa (a descendant of Bhṛgu) who was sold (by his parents) to be used as a human victim in the sacrificial performance of King Hariścandra.\* (Having sought the protection of Viśwāmitra,) he was freed from bond in the shape of a cord by extolling (as instructed by Viśwāmitra) gods such as the lords of creation. (Thus) saved by the gods (Varuṇa and others) in a sacrificial performance meant to propitiate the god Varuṇa, the ascetic boy became celebrated among the scions of Gādhi by the name of Devarāta. (31-32) The (fifty) sons of Viśwāmitra, older than Madhucchandā, did not approve of Śunahṣepa being treated as the eldest. Full of anger, the sage (Viśwāmitra) cursed them, "Become Mlecchas (barbarians), O evil ones!" (33) Alongwith his fifty (younger) brothers—so the tradition goes—Madhucchandā then said: "We shall abide by whatever you enjoin on us." (34) They (accordingly) took Śunahṣepa, a seer of Vedic Mantras, as the eldest (of them all) and said to him, "Indeed we are (all) your followers (younger brothers)." (Gratified at this) Viśwāmitra said to these (latter) sons, "You will be blessed with sons—you who have made me a father of worthy sons by conceding my superiority (acceptting my command). (35) This valiant Devarāta is one of you (as good a scion of Kuśika as you), O scions of Kuśika! (Hence) follow him (as an elder brother)." There were other sons too of Viśwāmitra—Aṣṭaka, Hārīta, Jaya, Kratumān and so on. (36) Thus, of course, the line of Kuśika was ramified into various off-shoots due to the sons of Viśwāmitra. And it acquired a different Pravara (branch name, viz., that of Devarāta) inasmuch as it was given a new shape (with Devarāta as the eldest son of Viśwāmitra). (37)

*Thus ends the sixteenth discourse in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.*



\* Vide verses 20 and 21 of Discourse VII above.

# अथ सप्तदशोऽध्यायः

## Discourse XVII

**The posterity of Kings Kṣatravṛddha, Raji and others of the Lunar Dynasty**  
**श्रीशुक उवाच**

यः पुरुरवसः पुत्र आयुस्तस्याभवन् सुताः । नहुषः क्षत्रवृद्धश्च रजी रम्भश्च वीर्यवान् । १ ।  
 अनेना इति राजेन्द्र शृणु क्षत्रवृद्धोऽन्वयम् । क्षत्रवृद्धसुतस्यासन् सुहोत्रस्यात्मजास्त्रयः । २ ।  
 काश्यः कुशो गृत्समद इति गृत्समदादभूत् । शुनकः शौनको यस्य बहूचप्रवरो मुनिः । ३ ।  
 काश्यस्य काशिस्तत्पुत्रो राष्ट्रो दीर्घतमःपिता । धन्वन्तरिदीर्घतम आयुर्वेदप्रवर्तकः । ४ ।  
 यज्ञभुग् वासुदेवांशः सृतमात्रातिनाशनः । तत्पुत्रः केतुमानस्य जज्ञे भीमरथस्ततः । ५ ।  
 दिवोदासो द्युमांस्तस्मात् प्रतर्दन इति सृतः । स एव शत्रुजिद् वत्स ऋष्टध्वज इतीरितः ।  
 तथा कुवलयाश्वेति प्रोक्तोऽलकाद्यस्ततः । ६ ।

षष्ठिवर्षसहस्राणि षष्ठिवर्षशतानि च । नालकादपरो राजन् मेदिनीं बुभुजे युवा । ७ ।  
 अलकात् सन्ततिस्तस्मात् सुनीथोऽथ सुकेतनः । धर्मकेतुः सुतस्तस्मात् सत्यकेतुरजायत । ८ ।  
 धृष्टकेतुः सुतस्तस्मात् सुकुमारः क्षितीश्वरः । वीतिहोत्रस्य भर्गोऽतो भार्गभूमिरभूम्नपः । ९ ।

**Śrī Śuka began again :** Nahuṣa and Kṣatravṛddha, Raji, the valiant Rambha and Anenā—these were the sons of Āyu, who was a son of Purūravā\*. (Now,) hear of the posterity of Kṣatravṛddha, O king of kings! Kāśya, Kuśa and Gr̥tsamada—these were the three sons of Suhotra, the son of Kṣatravṛddha. From (the loins of) Gr̥tsamada sprang up Śunaka, whose son, the sage Śaunaka, was the foremost of the students of Rgveda. (1—3) Kāśya's son was Kāśi, whose son, Rāṣṭra, was the father of Dirghatamā. (And) Dirghatamā's son was Dhanvantari, the founder of Āyurveda (the science of medicine), and a part manifestation of Lord Vāsudeva, who received a share in the sacrificial offerings and is capable of relieving bodily suffering merely on being thought of. His son was Ketumān, of whom was born Bhīmaratha; and from (the loins of) the latter sprang up Divodāsa. From Divodāsa, followed Dyumān, also remembered by the name of Pratardana. The same, Dyumān was called by the names of Śatrujit, Vatsa and R̥tadhwaja and was also referred to by the name of Kuvalayāśwa. From him sprang up Alarka and others. (4—6) None other than Alarka, O Parīkṣit, ruled over the earth for (a period of) sixty-six thousand years, remaining young throughout this period. (7) From (the loins of) Alarka sprang up Santati, from whom followed Sunītha and from the latter, Suketana. Dharmaketu was the son of Suketana, of whom Satyaketu was born. (8) Dhṛṣṭaketu was the son of Satyaketu, and from (the loins of) Dhṛṣṭaketu sprang up King Sukumāra. Then came Vītihotra, whose son was Bharga; and of the latter was born King Bhārgabhūmi. (9)

इतीमे काशयो भूपाः क्षत्रवृद्धान्वयायिनः । रम्भस्य रम्भसः पुत्रो गम्भीरश्चाक्रियस्ततः । १० ।  
 तस्य क्षेत्रे ब्रह्म जज्ञे शृणु वंशमनेनसः । शुद्धस्ततः शुचिस्तस्मात् त्रिककुद् धर्मसारथिः । ११ ।  
 ततः शान्तरयो जज्ञे कृतकृत्यः स आत्मवान् । रजेः पञ्चशतान्यासन् पुत्राणाममितौजसाम् । १२ ।  
 देवैरभ्यर्थितो दैत्यान् हत्वेन्द्रायाददाद् दिवम् । इन्द्रस्तस्यै पुनर्दत्त्वा गृहीत्वा चरणौ रजेः । १३ ।

\* Vide verse 1 of Discourse XV above.

आत्मानमर्पयामास प्रह्लादाद्यरिशङ्कितः । पितृयुपरते पुत्रा याचमानाय नो ददुः । १४ ।  
 त्रिविष्टुपं महेन्द्राय यज्ञभागान् समाददुः । गुरुणा हूयमानेऽग्नौ बलभित् तनयान् रजेः । १५ ।  
 अवधीद् भ्रंशितान् मार्गान्नि कश्चिदवशेषितः । कुशात् प्रतिः क्षात्रवृद्धात् सञ्जयस्तस्तुतो जयः । १६ ।  
 ततः कृतः कृतस्यापि जज्ञे हर्यवनो नृपः । सहदेवस्ततो हीनो जयसेनस्तु तत्सुतः । १७ ।  
 सङ्कृतिस्तस्य च जयः क्षत्रधर्मा महारथः । क्षत्रवृद्धान्वया भूपाः शृणु वंशं च नाहृषात् । १८ ।

इति श्रीमन्द्रागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे चन्द्रवंशानुवर्णने सप्तदशोऽध्यायः । १७ ।

(All) these aforesaid kings in the line of Kṣatravṛddha were the descendants of Kāśī. Rambha's son was Rabhasa, whose son (again) was Gambhīra and from him followed Akriya. (10) Through his wife was sprung a line of Brāhmaṇas; (now) listen to the posterity of Anenā. From (the loins of) Anenā sprang up Śuddha, from whom followed Śuci. Of him was born Trikakud, alias Dharmasārathi. (11) Of him was born Śāntaraya, who had his object (in the shape of final beatitude) accomplished and was enlightened (too so that he did not beget any child). Raji had five hundred sons, who were (all) possessed of immense strength. (12) Solicited by the gods, he slew the demons and restored (the kingdom of) heaven to Indra. Returning it to him (Raji) and clasping his feet, Indra placed himself in his hands, afraid as he was of Prahrāda and other enemies. On the death of their father, the sons of Raji did not return to the great Indra, even though he asked for it, (the sovereignty of) heaven and (even) fully appropriated the sacrificial offerings. When oblations were being poured by the preceptor (the sage Bṛhaspati) into the sacred fire (according to the procedure laid down for the employment of spells for a malevolent purpose), Indra (the slayer of the demon Bala) slew (all) the sons of Raji, who had strayed from the path of virtue, and none (of them) was left alive. From (the loins of) Kuśa, the grandson of Kṣatravṛddha, sprang up Prati; then came Sañjaya, whose son was Jaya. (13—16) From Jaya followed Kṛta and of Kṛta, again, was born King Haryavana. Next came Sahadeva and from Sahadeva followed Hīna; while Hīna's son was Jayasena. Then came Saṅkṛti and the latter's son was Jaya, a great car-warrior devoted to the course of conduct of a Kṣatriya. These are all the kings born in the line of Kṣatravṛddha; now hear of the line which originated from King Yayāti (the son of Nahuṣa). (17-18)

*Thus ends the seventeenth discourse, forming part of an account of the lunar dynasty,  
 in Book Nine of the great and glorious Bhāgavata-Purāṇa,  
 otherwise known as the Paramahārṣa-Saṁhitā.*

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अथाष्टादशोऽध्यायः
Discourse XVIII
The story of Yayāti

श्रीशुक उवाच

यतिर्ययातिः संयातिरायतिर्वियतिः कृतिः । षडिमे नहुषस्यासन्निद्वियाणीव देहिनः । १ ।
 राज्यं नैच्छद् यतिः पित्रा दत्तं तत्परिणामवित् । यत्र प्रविष्टः पुरुष आत्मानं नावबुध्यते । २ ।
 पितरि भ्रंशिते स्थानादिन्द्राण्या धर्षणाद् द्विजैः । प्रापितेऽजगरत्वं वै ययातिरभवन्नृपः । ३ ।
 चतुर्सुष्ठादिशद् दिक्षु भ्रातृन् भ्राता यवीयसः । कृतदारो जुगोपोर्वीं काव्यस्य वृषपर्वणः । ४ ।

Śrī Śuka resumed : Like the six senses (including the mind) of an embodied soul, the following six were the sons of Nahuṣa—Yati, Yayāti, Saṁyāti, Āyati, Viyati and Kṛti. (1) Yati (the eldest) did not desire the sovereignty, offered by his father, since he knew the end of sovereignty, having entered which one is no longer able to realize the Self. (2) On his father (Nahuṣa) having been hurled from heaven and transformed into a python by the (curse of) the Brāhmaṇas (the sage Agastya and others) due to the former's impudence towards Indra's wife, therefore, (it was) Yayāti (who) became the king. (3) Yayāti (the elder brother) appointed (his four) younger brothers (Saṁyāti and others) as governors in the four quarters (each in one quarter) and, having taken to wife the daughters of Śukrācārya and Vṛṣaparvā, ruled over the globe (as its suzerain lord). (4)

राजेवाच

ब्रह्मिर्भगवान् काव्यः क्षत्रबन्धुश्च नाहृषः । राजन्यविप्रयोः कस्माद् विवाहः प्रतिलोमकः । ५ ।

The king (Parīkṣit) submitted : The glorious Śukrācārya was a Brāhmaṇa sage and Yayāti (the son of Nahuṣa), a mere Kṣatriya. How did the irregular marriage of a Kṣatriya king with a Brāhmaṇa girl take place ? (5)

श्रीशुक उवाच

एकदा दानवेन्द्रस्य शर्मिष्ठा नाम कन्यका । सर्वीसहस्रसंयुक्ता गुरुपुत्रा च भामिनी । ६ ।
 देवयान्या पुरोद्याने पुष्पितद्वूपसङ्कुले । व्यचरत् कलगीतालिनलिनीपुलिनेऽबला । ७ ।
 ता जलाशयमासाद्य कन्याः कमललोचनाः । तीरे न्यस्य दुकूलानि विजहुः सिञ्चतीर्मिथः । ८ ।
 वीक्ष्य ब्रजन्तं गिरिशं सह देव्या वृषस्थितम् । सहसोत्तीर्य वासांसि पर्यधुर्ब्रीङ्गिताः स्त्रियः । ९ ।
 शर्मिष्ठाजानती वासो गुरुपुत्राः समव्ययत् । स्वीयं मत्वा प्रकुपिता देवयानीदमब्रवीत् । १० ।
 अहो निरीक्ष्यतामस्या दास्याः कर्म ह्यसाम्रतम् । असद्वार्यं धृतवती शुनीव हविरध्वरे । ११ ।
 यैरिदं तपसा सृष्टं मुखं पुंसः परस्य ये । धार्यते यैरिह ज्योतिः शिवः पन्थाश्च दर्शितः । १२ ।
 यान् वन्दन्त्युपतिष्ठन्ते लोकनाथाः सुरेश्वराः । भगवानपि विश्वात्मा पावनः श्रीनिकेतनः । १३ ।
 वयं तत्रापि भृगवः शिष्योऽस्या नः पितासुरः । असद्वार्यं धृतवती शूद्रो वेदमिवासती । १४ ।
 एवं शपन्तीं शर्मिष्ठा गुरुपुत्रीमभाषत । रुषा श्वसन्त्युरङ्गीव धर्षिता दण्डच्छदा । १५ ।
 आत्मवृत्तमविज्ञाय कथसे बहु भिक्षुकि । किं न प्रतीक्षसेऽस्माकं गृहान् बलिभुजो यथा । १६ ।
 एवंविधैः सुपर्स्वैः क्षिप्त्वाऽऽचार्यसुतां सतीम् । शर्मिष्ठा प्राक्षिपत् कूपे वास आदाय मन्युना । १७ ।

Śrī Śuka replied : Accompanied by a thousand girl companions as well as by Devayānī, the daughter of Śukrācārya (the preceptor of the Dānavas), Saṁiṣṭhā, the virgin daughter of Vṛṣaparvā (the celebrated Dānava chief)—who, though belonging to the weaker sex, was (yet) very proud—was strolling, on one occasion, in the city garden, full of flowering trees and adorned with the sandy strands of a lotus pond swarming with sweetly humming bees. (6-7) Arriving at the pond and leaving their clothes on the margin, those maidens with eyes beautiful as a pair of lotuses sported in it, sprinkling one another with water. (8) Observing Lord Śaṅkara, mounted on a bull alongwith His divine Consort (Goddess Pārvatī) passing (that way), the damsels felt abashed and put on their clothes, coming out of the pond at once. (9) Saṁiṣṭhā unwittingly put on the raiment of the preceptor's daughter, regarding it as her own. Getting enraged (at this), Devayānī spoke thus:— (10) "Oh ! just look at the indecorum of this servant-maid in that like a bitch snatching away the oblation in a sacrifice she has put on the clothing which was meant to be put on by us. (11) Even among the

Brāhmaṇas—by whom this world has been created by dint of (their) asceticism, who represent the mouth of the supreme Person (in the sense that they emanated from the mouth of the Cosmic Person and also because it is by feeding them that the Lord is easily propitiated) and by whom is cherished (as the object of their worship) the (transcendent) Brahma (that is all effulgence), by whom has been revealed the way to blessedness (in the shape of the Vedic religion), whom hail and extol the guardians of the spheres and the rulers of the gods, (nay,) even the almighty Lord, the Soul of the universe, the Purifier (of all) and the abode of Śrī (the goddess of beauty and prosperity)—we are the descendants of Bhṛgu ! Her (Śarmiṣṭhā's) father, a demon chief, is a disciple of ours. (Yet) like a Śūdra who has learnt by heart the Veda, this wench has put on the garment which was to be worn by us !" (12—14) Hissing like a female serpent and biting her lips in anger, the ill-treated Śarmiṣṭhā spoke (as follows) to the preceptor's daughter, who was thus abusing her:—(15) "Not knowing your own status, O beggar-maid, you brag much ! Do you not (all) wait at our door like a swarm of crows (the eaters of crumbs offered to them as representatives of the feathered kingdom)?" (16) Reproaching in such exceedingly harsh words the preceptor's daughter, who was worthy of respect, Śarmiṣṭhā violently dashed her into a well after snatching her clothes through anger. (17)

तस्यां गतायां स्वगृहं ययातिर्मृगयां चरन् । प्राप्नो यदृच्छया कूपे जलार्थी तां दर्दश ह । १८ ।

दत्त्वा स्वमुत्तरं वासस्तस्यै राजा विवाससे । गृहीत्वा पाणिना पाणिमुज्जहार दयापरः । १९ ।

तं वीरमाहौशनसी प्रेमनिर्भरया गिरा । राजस्त्वया गृहीतो मे पाणिः परपुरञ्जय । २० ।

हस्तग्राहोऽपरो मा भूद् गृहीतायास्त्वया हि मे । एष ईशकृतो वीर सम्बन्धो नौ न पौरुषः ।

यदिदं कूपलग्नाया भवतो दर्शनं मम । २१ ।

न ब्राह्मणो मे भविता हस्तग्राहो महाभुज । कचस्य बाहृस्पत्यस्य शापाद् यमशार्पं पुरा । २२ ।

ययातिरनभिप्रेतं दैवोपहतमात्मनः । मनस्तु तद्रूपं बुद्ध्वा प्रतिजग्राह तद्वचः । २३ ।

When Śarmiṣṭhā had left for her home, Yayāti, who had been wandering in search of game, arrived there by chance. Being desirous of water, he looked into the well and descried her (Devayānī)—so the tradition goes. (18) Giving to the naked girl the piece of cloth covering the upper part of his body, the kind-hearted king lifted her out, grasping (her) hand by his own. (19) Devayānī, (the daughter of the sage Uśanā) spoke to the hero in a language full of love (as follows):—"O king, the conqueror of (your) enemy's cities ! my hand has been accepted by you. (20) Indeed, let none else take my hand, now that I have been accepted by you. This union of ours, O valiant king, has been brought about by Providence and is not man-made inasmuch as this sight of yours has been vouchsafed to me while I was clinging to a well. (21) A Brāhmaṇa is not destined to be my husband, thanks to the imprecation of Kaca (the son of the sage Bṛhaspati)—Kaca, whom I had cursed* on a former occasion, O long-armed one !" (22) Recognizing the connection as having been pre-ordained by fate, even though it was not (at all) acceptable to him (inasmuch as it was against the recognized code of ethics), and perceiving his mind too (which could not lean towards unrighteousness) drawn towards her, Yayāti agreed to her proposal. (23)

गते राजनि सा वीरे तत्र स्म रुदती पितुः । न्यवेदयत् ततः सर्वमुक्तं शर्मिष्ठया कृतम् । २४ ।

* Kaca was receiving instruction in the science of reviving the dead from Śukrācārya at the latter's house. While he was returning home after finishing his course of instruction, Devayānī wooed him, but was refused by Kaca on the ground of her being like a sister to him. Devayānī thereupon pronounced an imprecation on him that the instruction received by him would bear no fruit. Kaca too uttered a counter curse on Devayānī, saying that no Brāhmaṇa would take her to wife.

दुर्मना भगवान् काव्यः पौरोहित्यं विगर्हयन् । स्तुवन् वृत्तिं च कापोतीं दुहित्रा स ययौ पुरात् । २५ ।
 वृषपर्वा तमाज्ञाय प्रत्यनीकविवक्षितम् । गुरुं प्रसादयन् मूर्धा पादयोः पतितः पथि । २६ ।
 क्षणार्थमन्युर्भगवान् शिष्यं व्याचष्ट भार्गवः । कामोऽस्याः क्रियतां राजन् नैनां त्यक्तुमिहोत्सहे । २७ ।
 तथेत्यवस्थिते प्राह देवयानी मनोगतम् । पित्रा दत्ता यतो यास्ते सानुगा यातु मामनु । २८ ।
 स्वानां तत् सङ्कटं वीक्ष्य तदर्थस्य च गौरवम् । देवयानीं पर्यचरत् स्त्रीसहस्रेण दासवत् । २९ ।
 नाहुषाय सुतां दत्ता सह शर्मिष्ठ्योशना । तमाह राजञ्चर्मिष्ठामाधास्तल्पे न कर्हिचित् । ३० ।
 विलोक्यौशनसीं राजञ्चर्मिष्ठा सप्रजां क्वचित् । तमेव वब्रे रहसि सख्याः पतिमृतौ सती । ३१ ।
 राजपुत्रार्थितोऽपत्ये धर्मं चावेक्ष्य धर्मवित् । स्मरञ्छुक्रवचः काले दिष्टमेवाभ्यपद्यत । ३२ ।
 यदुं च तुर्वसुं चैव देवयानी व्यजायत । द्रुहुं चानुं च पूरुं च शर्मिष्ठा वार्षपर्वणी । ३३ ।
 गर्भसञ्चवमासुर्या भर्तुर्विज्ञाय मानिनी । देवयानी पितुर्गेहं ययौ क्रोधविमूर्च्छिता । ३४ ।
 प्रियामनुगतः कामी वचोभिरुपमन्त्रयन् । न प्रसादयितुं शेके पादसंवाहनादिभिः । ३५ ।
 शुक्रस्तमाह कुपितः स्त्रीकामानृतपूरुष । त्वां जरा विशतां मन्द विरूपकरणी नृणाम् । ३६ ।

On the valiant king having departed, Devayānī (too) repaired from the garden to her father, weeping (all the way), and forthwith related to him all that had been said and done by Śarmiṣṭhā. (24) Condemning the vocation of a priest and praising the way of life of a pigeon (that gleans grains of corn lying scattered in a field where the harvest has been reaped and lives on such gleanings alone), that glorious sage, Kāvya (Śukrācārya), went out of the city (the capital of Vṛśaparvā), sad at heart, alongwith his daughter (Devayānī). (25) Concluding him to have hostile intentions (of bringing victory to the gods), and anxious to placate the preceptor, Vṛśaparvā fell (prostrate) at his feet on the road. (26) The worshipful Śukrācārya (a scion of Bhṛgu), whose anger lasts but half a moment, gently said to his disciple, "Let Devayānī's wish (condition) be fulfilled, O king ! I am unable to ignore her". (27) When Vṛśaparvā remained standing, (even) after uttering the words, "So be it !", Devayānī declared what was in her mind, saying, "Given away by my father, whithersoever I go, let Śarmiṣṭhā follow me with (all) her companions." (28) Perceiving the danger to her own people from the exit of Śukrācārya and the magnitude of good expected from his staying over, Śarmiṣṭhā waited upon Devayānī like a menial alongwith her thousand female companions. (29) Giving away to Yayāti (son of Nahuṣa) his daughter alongwith Śarmiṣṭhā, the sage Uśanā (Śukrācārya) said to him, "O king ! let not Śarmiṣṭhā ever share your bed." (30) Perceiving on a certain occasion Devayānī (Uśanā's daughter) blessed with a son, Śarmiṣṭhā (too) who was leading a chaste life, sought during the period favourable for conception the bed in seclusion of the very husband of her friend (Devayānī), (with a longing to be similarly blessed with progeny). (31) Solicited by the princess for progeny and considering it a sacred duty (to grant her prayer), Emperor Yayāti (who knew what was right) sought her embrace as something ordained by destiny itself (and not through concupiscence), even though recollecting in time the warning of Śukrācārya. (32) Devayānī duly gave birth to Yadu and Turvasu as well, while Śarmiṣṭhā, the daughter of Vṛśaparvā, bore Druhyu and Anu and Pūru. (33) Overwhelmed with rage on concluding that Śarmiṣṭhā (the daughter of the Asura king) too had conceived through her (own) husband, the haughty Devayānī went away to her father's house. (34) Having followed his darling, the uxorious Yayāti tried to reconcile her with blandishments, as well as by kneading her feet and other such devices, but could not please her. (35) The angry Śukrācārya said to the king, "O fool ! O liar, hankering after women !! Let old age, which disfigures a man, overtake you." (36)

यातिरुचा॒

अतृप्तोऽस्यद्य कामानां ब्रह्मन् दुहितरि स्म ते । व्यत्यस्यतां यथाकामं वयसा योऽभिधास्यति । ३७ ।

इति लब्धव्यवस्थानः पुनः ज्येष्ठमवोचत । यदो तात प्रतीछेमां जरां देहि निं वयः । ३८ ।

मातामहकृतां वत्स न तृप्तो विषयेष्वहम् । वयसा भवदीयेन रंस्ये कतिपयाः समाः । ३९ ।

Yayāti submitted : I am unsated till today with sensuous enjoyments in the company of your daughter, O holy Brāhmaṇa! (Śukrācārya replied) "Old age may be exchanged (by you) at will with the youth of any other who may voluntarily accept it." (37) Having obtained a solution (of his problem) in this form, Yayāti (returned to his capital and) said to his eldest son, "Yadu dear, take this old age (of mine), brought about by (the curse of) your grandfather (mother's father, Śukrācārya) and part with your own youth, my darling ! (for) I am not yet satiated with the pleasures of sense and intend to revel some (more) years with (the help of) your youth. (38-39)

यदुरुचा॒

नोत्सहे जरसा स्थातुपन्तरा प्राप्तया तव । अविदित्वा सुखं ग्राम्यं वैतृष्यं नैति पूरुषः । ४० ।

तुर्वसुशोदितः पित्रा द्वृहुश्चानुश्च भारत । प्रत्याचर्व्युरधर्मज्ञा हृनित्ये नित्यबुद्ध्यः । ४१ ।

अपृच्छत् तनयं पूरु वयसोनं गुणाधिकम् । न त्वमग्रजवद् वत्स मां प्रत्याख्यातुमर्हसि । ४२ ।

Yadu replied : I have no courage to (accept and) live with your old age, got (by you) in the middle of your life. (For,) having not (actually) tasted the vulgar pleasures a man does not attain to desirelessness. (40) Though urged by their father, Turvasu and Druhyu and Anu too declined, O scion of Bharata, since they did not know what was right and looked upon the transient (body etc.) as eternal. (41) (Now) Yayāti asked his son, Pūru—who, though youngest in age, was superior in point of virtues—and added, "Dear one ! like your elder brothers you should not refuse me." (42)

पूरुरुचा॒

को नु लोके मनुष्येन्द्र पितुरात्मकृतः पुमान् । प्रतिकर्तुं क्षमो यस्य प्रसादाद् विन्दते परम् । ४३ ।

उत्तमश्चिन्तिं कुर्वात् प्रोक्तकारी तु मध्यमः । अधमोश्रद्धया कुर्यादिकर्तेच्चरितं पितुः । ४४ ।

Pūru replied : As a matter of fact, what man in this world, O ruler of men ! can requite his father, the procreator of his body, by whose grace he can attain the highest (object of his life)? (43) The best son is he who accomplishes (in anticipation) whatever is expected by his father (without waiting to be told what is wanted by him). A mediocre son is he who does (only) that which he is (expressly) told to. The lowest is he who does his father's bidding with irreverence; while he who refuses to do his bidding is (no more than) the refuse of his father. (44)

इति प्रमुदितः पूरुः प्रत्यगृह्णाजरां पितुः । सोऽपि तद्वयसा कामान् यथावज्जुषे नृप । ४५ ।

सम्पदीपपतिः सम्यक् पितृवत् पालयन् प्रजाः । यथोपजोषं विषयाङ्गुष्ठेऽव्याहतेन्द्रियः । ४६ ।

देवयान्यायनुदिनं मनोवाग्देहवस्तुभिः । प्रेयसः परमां प्रीतिमुवाह प्रेयसी रहः । ४७ ।

अयजद् यज्ञपुरुषं क्रतुभिर्भूरिदक्षिणैः । सर्वदेवमयं देवं सर्ववेदमयं हरिम् । ४८ ।

यस्मिन्निदं विरचितं व्योग्नीव जलदावलिः । नानेव भाति नाभाति स्वप्रमायामनोरथः । ४९ ।

तमेव हृदि विन्यस्य वासुदेवं गुहाशयम् । नारायणमणीयांसं निराशीरयजत् प्रभुम् । ५० ।

एवं वर्षसहस्राणि मनःषष्ठ्यर्मनःसुखम् । विदधानोऽपि नातृप्यत् सार्वभौमः कदिन्द्रियैः । ५१ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धेऽष्टादशोऽध्यायः । १८ ।

Saying so, Pūru most gladly accepted his father's old age. The latter too, O protector of men, enjoyed the pleasures of sense with (the help of) his (Pūru's) youth, as enjoined by the scriptures. (45) Duly protecting his subjects like a father, Yayāti (the ruler of all the seven divisions of the globe) enjoyed the sense-objects according to his pleasure, his senses remaining unimpaired. (46) Devayānī too, the beloved of her husband, afforded supreme delight in private to her beloved husband from day to day with mind, speech, body and (various) articles (of enjoyment). (47) Yayāti (also) propitiated through sacrifices with liberal gifts of money Lord Śrī Viṣṇu (the Destroyer of sins), the Deity presiding over sacrifices, the embodiment of all the Vedas, who represents all the gods in His Person. (48) Like a mass of clouds in the sky, this world—which is (no better than) a dream, a hoax and a fancy—is superimposed on God; it now appears as different (in the shape of numberless names and forms) and now disappears (during deep sleep as well as at the time of final dissolution). (49) Installing in his heart the selfsame Lord Vāsudeva, the Indweller of all hearts, who has His abode in water and is subtler than the subtle, Yayāti, who had no desire (left) in him, worshipped Him there. (50) Though enjoying the pleasures of sense—which are only conceptual—with his (five) wicked senses as well as with the mind, which is the sixth, for thousands of years, Yayāti (the ruler of the entire globe) did not feel sated. (51)

Thus ends the eighteenth discourse in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahāṁsa-Saṁhitā.



अथैकोनविंशोऽध्यायः

Discourse XIX

Yayāti's Renunciation

श्रीशुक उवाच

स इत्थमाचरन् कामान् स्त्रैणोऽपह्रवमात्मनः । बुद्ध्वा प्रियायै निर्विण्णो गाथामेतामगायत । १ ।
 शृणु भार्गव्यमूँ गाथां मद्विधाचरितां भुवि । धीरा यस्यानुशोचन्ति वने ग्रामनिवासिनः । २ ।
 बस्त एको वने कश्चिद् विचिन्वन् प्रियमात्मनः । ददर्श कूपे पतितां स्वकर्मवशगामजाम् । ३ ।
 तस्या उद्धरणोपायं बस्तः कामी विचिन्तयन् । व्यधत्त तीर्थमुद्धृत्य विषाणाग्रेण रोधसी । ४ ।
 सोत्तीर्य कूपात् सुश्रोणी तमेव चकमे किल । तया वृतं समुद्वीक्ष्य बह्योऽजाः कान्तकामिनीः । ५ ।
 पीवानं इमश्रुलं प्रेष्टं मीढवांसं याभकोविदम् । स एकोऽजवृष्टस्तासां बहीनां रतिवर्धनः ।
 रेमे कामग्रहग्रस्त आत्मानं नावबुध्यत । ६ ।

तमेव प्रेष्टतमया रममाणमजान्यया । विलोक्य कूपसंविग्रा नामृष्यद् बस्तकर्म तत् । ७ ।
 तं दुर्दं सुहृद्यं कामिनं क्षणसौहृदम् । इन्द्रियाराममुत्सृज्य स्वामिनं दुःखिता ययौ । ८ ।
 सोऽपि चानुगतः स्त्रैणः कृपणस्तां प्रसादितुम् । कुर्वन्निःविडाकारं नाशकनोत् पथि संधितुम् । ९ ।
 तस्यास्तत्र द्विजः कश्चिदजास्वाम्यच्छिन्द् रुषा । लम्बन्त वृषणं भूयः सन्देऽर्थाय योगवित् । १० ।
 सम्बद्धवृषणः सोऽपि हृजया कूपलब्ध्या । कालं बहुतिथं भद्रे कामैर्नाद्यापि तुष्यति । ११ ।

तथाहं कृपणः सुभू भवत्याः प्रेमयन्त्रितः । आत्मानं नाभिजानामि मोहितस्त्व मायया । १२ ।
 यत् पृथिव्यां ब्रीहियवं हिरण्यं पशवः स्त्रियः । न दुहन्ति मनःप्रीतिं पुंसः कामहतस्य ते । १३ ।
 न जातु कामः कामानामुपभोगेन शास्यति । हविषा कृष्णवर्तमेव भूय एवाभिवर्धते । १४ ।
 यदा न कुरुते भावं सर्वभूतेष्वमङ्गलम् । समदृष्टेस्तदा पुंसः सर्वा सुखमया दिशः । १५ ।
 या दुस्त्यजा दुर्मतिभिर्जीर्यते या न जीर्यते । तां तृष्णां दुःखनिवहां शर्मकामो द्वांत त्यजेत् । १६ ।
 मात्रा स्वस्ता दुहित्रा वा नाविकित्तासनो भवेत् । बलवानिन्द्रियग्रामो विद्वांसमपि कर्षति । १७ ।
 पूर्ण वर्षसहस्रं मे विषयान् सेवतोऽसकृत् । तथापि चानुसवनं तृष्णा तेषूपजायते । १८ ।
 तस्मादेतामहं त्यक्त्वा ब्रह्मण्याधाय मानसम् । निर्द्वन्द्वे निरहंकारश्चरिष्यामि मृगैः सह । १९ ।
 दृष्टं श्रुतमसद् बुद्ध्वा नानुध्यायेन्न संविशेत् । संसृतिं चात्मनाशं च तत्र विद्वान् स आत्मदृक् । २० ।

Srī Śuka resumed : Thus enjoying the pleasures of sense, Yayāti, who had been enslaved by his wife, woke up to his spiritual fall and, disgusted with the world narrated the following (story in the form of a) parable to Devayānī (his beloved wife). (1) "Listen, O Devayānī (a scion of the sage Bhṛgu), the true story of one on this earth who had a conduct similar to mine and who was full of lust (lit., lived in a village), yet for whom (and others like him) the wise residing in the woods constantly grieve. (2) Hunting for his beloved object in a forest all alone, a certain goat saw a she-goat fallen in a well, subject (as she was) to her own destiny. (3) Intently thinking of a means of rescuing the she-goat, the passionate goat created an outlet (for her) by digging out the earth at the brim with the end of his horns. (4) Coming out of the well, that beautiful she-goat, it is said, fell in love with that very goat. Observing him selected by her—stout, mature, most lovable, capable of procreation and expert in the art of copulation as he was—many more she-goats, who longed for a beloved companion, also conceived a passion for the goat. Enhancing the delight of those numerous she-goats, that king of goats revelled with them alone and ceased to think of himself, possessed as he was by the devil of concupiscence. (5-6) Perceiving that very goat enjoying himself with another most beloved she-goat, the one that had fallen into the well and (consequently) got bewildered, could not brook that act of the goat. (7) Deserting that lustful goat, who though disguised as a friend had played her false and whose love was (only) momentary, given as he was to the gratification of his senses, the she-goat returned full of agony to her owner. (8) The goat too, a slave of his beloved she-goat, felt (very) wretched and followed her, uttering a bleat all the way in order to pacify her, but could not reconcile her. (9) There (in her owner's house) a certain Brāhmaṇa, who was her owner, amputated, in anger, his dangling scrotum and rejoined it in the interest of the she-goat (herself), proficient as he was in (all) such expedients. (10) With his scrotum restored, the goat too revelled for a long time indeed with the she-goat that had been found (by him) in the well, O dear one! But he does not feel satiated with sense-enjoyments till this day. (11) Bound in the same way with the cords of your love and deluded by your charm, O pretty one, I fail to recognize my own self, wretched as I am. (12) (All) the rice and barley, gold, animals and women that exist on earth—they cannot yield satisfaction to the mind of a man who is buffeted by lust. (13) The craving for sense-gratification never ceases with the enjoyment of sense-objects. On the other hand it grows stronger and stronger like fire fed by ghee. (14) When a man does not entertain the notion of diversity (in the form of likes and dislikes, which are undesirable,) with regard to any living being, then to such a man, looking upon all with

the same eye, all the quarters turn blissful. (15) One desirous of happiness should speedily get rid of the thirst for pleasure, which is productive of sorrow, nay, which cannot be easily given up by the evil-minded and which does not get worn out even though one's body grows old. (16) A man should not sit close (even) to his mother, sister or daughter. (For) the powerful senses lead astray even a learned man. (17) Full one thousand years have slipped by while I have been busy repeatedly enjoying the pleasures of sense. And yet each time (I enjoy them) my thirst for them is renewed. (18) Therefore, giving up this (thirst for pleasure) and fixing my mind on the Absolute, I shall roam about with deer, being rid of the pairs of opposites (such as joy and sorrow) and free from egotism. (19) Knowing both that is seen and heard of as unreal and foreseeing transmigration and the degradation of his soul to follow from their thought (etc.), he who neither thinks of nor enjoys them is the knower of his self." (20)

इत्युक्त्वा नाहुषो जायां तदीयं पूरवे वयः । दत्त्वा स्वां जरसं तस्मादाददे विगतस्पृहः । २१ ।
 दिशि दक्षिणपूर्वस्यां द्रुह्युं दक्षिणतो यदुम् । प्रतीच्यां तुर्वसुं चक्र उदीच्यामनुमीश्वरम् । २२ ।
 भूमप्डलस्य सर्वस्य पूरुमहत्मं विशाम् । अभिषिच्याग्रजांस्तस्य वशे स्थाप्य वनं ययौ । २३ ।
 आसेवितं वर्षपूर्णान् षड्वर्गं विषयेषु सः । क्षणेन मुमुक्षे नीडं जातपक्ष इव द्विजः । २४ ।
 स तत्र निर्मुक्तसमस्तसङ्गं आत्मानुभूत्या विधुतत्रिलङ्घः ।
 परेऽमले ब्रह्मणि वासुदेवे लेखे गति भागवतीं प्रतीतः । २५ ।
 श्रुत्वा गाथां देवयानी मेने प्रस्तोभमात्मनः । खीपुंसोः स्वेहवैक्लव्यात् परिहासमिवेरितम् । २६ ।
 सा संनिवासं सुहृदां प्रपायामिव गच्छताम् । विज्ञायेश्वरतन्त्राणां मायाविरचितं प्रभोः । २७ ।
 सर्वत्र सङ्गमुत्सूज्य स्वप्नौपम्येन भार्गवी । कृष्णो मनः समावेश्य व्यधुनोलिलङ्गमात्मनः । २८ ।
 नमस्तुर्थं भगवते वासुदेवाय वेधसे । सर्वभूताधिवासाय शान्ताय बृहते नमः । २९ ।
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे एकोनविंशोऽध्यायः । १९ ।

Having spoken thus to his wife (Devayānī) and returned Pūru's youth to him, Yayāti received (back) his own old age (from him), all craving for enjoyment having left him for good.(21) He appointed Druhyu as the ruler in the south-eastern quarter, Yadu in the south, Turvasu in the west and Anu in the north. (22) Having duly installed (on the throne) Pūru, the worthiest, (though the youngest, of all his sons) as the suzerain lord of the entire globe and master of its wealth, and placing his elder brothers (Yadu and others) under his control, Yayāti retired to the forest. (23) He renounced in a moment the pleasures of the six senses (including the mind), constantly enjoyed (by him) for very many years through their objects, (even) as a bird leaves its nest when fledged. (24) Having totally shaken off all attachment (to the body and whatever is connected with it) and dissociated himself from his subtle body (a product of the three Guṇas), by virtue of his self-realization in that forest, the celebrated Yayāti attained absorption into the supreme Brahma, known by the name of Vāsudeva, which is free from the taint of Māyā—a state which is obtainable (only) through devotion to the Lord. (25) Hearing the (aforesaid) parable, Devayānī took it as a taunt to herself; (nay) she thought it to be a joke uttered (by her husband) in the agony of love subsisting between a husband and a wife. (26) Realizing the association of near and dear ones, who are (all) subject to the control of the Lord, as akin to the gathering of travellers in a place where water is supplied to the passers-by, and as having been brought about by the Lord's will (guided by their past Karma), Devayānī (a scion of Bhṛgu) renounced attachment to everything, subtle body (attained Liberation like her husband). (27-28) Hail, hail to You, the all-tranquil and all-pervading Lord Vāsudeva, the Maker of this universe, the Indweller of all created

beings. (29)

Thus ends the nineteenth discourse, in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahārīṣa-Saṁhitā.

अथ विंशोऽध्यायः Discourse XX

The posterity of Pūru and the stories of Duṣyanta and Bharata श्रीशुक उवाच

पूरोर्वं प्रवक्ष्यामि यत्र जातोऽसि भारत । यत्र राजर्षयो वंश्या ब्रह्मवंश्याश्च जज्ञिरे । १ ।
 जनमेजयो ह्यभूत् पूरोः प्रचिन्वांस्तस्तस्तुतः । प्रवीरोऽथ नमस्युर्वै तस्माच्चारुपदोऽभवत् । २ ।
 तस्य सुह्युरभूत् पुत्रस्तस्माद् बहुगवस्ततः । संयातिस्तस्याहंयाती रौद्राश्वस्तस्तुतः सृतः । ३ ।
 ऋत्येयुस्तस्य कुक्षेयुः स्थण्डिलेयुः कृतेयुकः । जलेयुः सन्ततेयुश्च धर्मसत्यब्रतेयवः । ४ ।
 दशैतेऽप्सरसः पुत्रा वनेयुश्चावमः सृतः । घृताच्चामिन्द्रियाणीव मुख्यस्य जगदात्मनः । ५ ।
 ऋष्टेयो रन्तिभारोऽभूत् त्रयस्तस्यात्मजा नृप । सुमिर्दुवोऽप्रतिरथः कण्वोऽप्रतिरथात्मजः । ६ ।
 तस्य मेधातिथिस्तस्मात् प्रस्कण्वाद्या द्विजातयः । पुत्रोऽभूत् सुमते रैश्चो दुष्यन्तस्तस्तुतो मतः । ७ ।

Śrī Śuka resumed : I shall (now) give a detailed account of the line of Pūru, in which you were born, O scion of Bharata, and in which (many) royal sages and Brāhmaṇas, each propagating his line, appeared. (1) Now, Janmejaya was born of Pūru and Janmejaya's son was Pracinvān, from whose loins appeared Pravīra. From him indeed followed Namasyu (and) to him was born Cārupada. (2) From his loins appeared a son named Sudyu, of whom was born Bahugava, and from him followed Saṁyāti. His son was Aharṇyāti, whose son was called Raudrāśwa. (3) R̄teyu, Kukṣeyu, Sthaṇḍileyu, Kṛteyu, Jaleyu and Santateyu, Dharmeyu, Satyeyu, Vrateyu and the youngest known as Vaneyu—these ten were the sons of Raudrāśwa, born of the celestial nymph Ghṛtācī, (even) as the ten Indriyas (the five senses of perception and the five organs of action) are evolved from Prāṇa, the chief of the five vital airs (viz., Prāṇa, Apāna, Vyāna, Udāna and Samāna), the life of the microcosm. (4-5) R̄teyu's son was Rantibhāra, who had three sons—Sumati, Dhruva and Apratiratha, O protector of men ! Apratiratha's son was Kaṇva. (6) His son was Medhātithi, from whom originated the Brāhmaṇas, Praskaṇva and others. Sumati's son was Raibhya; (and) Duṣyanta is held to be his son. (7)

दुष्यन्तो मृगयां यातः कण्वाश्रमपदं गतः । तत्रासीनं स्वप्रभया मण्डयन्तीं रमामिव । ८ ।
 विलोक्य सद्यो मुमुहे देवमायामिव स्त्रियम् । बभाषे तां वरारोहां भट्टैः कतिपयैर्वृतः । ९ ।
 तद्वर्णनप्रमुदितः संनिवृत्तपरिश्रमः । पप्रच्छ कामसन्तप्तः प्रहसन् शलक्षणया गिरा । १० ।
 का त्वं कमलपत्राक्षिं कस्यासि हृदयङ्गमे । किं वा चिकीर्षितं त्वत्र भवत्या निर्जमे वने । ११ ।

व्यक्तं राजन्यतनयां वेदम्यहं त्वां सुमध्यमे । न हि चेतः पौरवाणामधर्मे रमते क्वचित् । १२ ।

(One day,) surrounded (accompanied) by a few bodyguards, Duṣyanta, who had gone a hunting, arrived at the hermitage of Kaṇva. He saw sitting there a charming damsels, who was a compeer of Ramā (the goddess presiding over beauty and prosperity) and a personification as it were of the enchanting potency of the Lord, and was illuminating the

hermitage with her effulgence. The king instantly fell in love with her and spoke to her. (8-9) Greatly rejoiced at her sight and sore stricken with love, he questioned her in soft words (as follows), gracefully smiling, his fatigue having completely disappeared:—(10) "Who are you with eyes resembling the petals of a lotus ? Whose daughter are you, O charming one ? And what is the purpose of your staying in this lovely forest? (11) I clearly perceive you to be the daughter of a Kṣatriya, O pretty one! For, nowhere does the mind of the scions of Pūru find delight in (leans towards) unrighteousness." (12)

शकुन्तलेवाच

विश्वामित्रात्मजैवाहं त्यक्ता मेनकया वने । वेदैतद् भगवान् कण्वो वीर किं करवाम ते । १३ ।

आस्थां हारविन्दाक्ष गृह्णतामर्हणं च नः । भुज्यतां सन्ति नीवारा उष्टतां यदि रोचते । १४ ।

Śakuntalā replied : Certainly I am the daughter of Viśwāmitra, forsaken by Menakā in the forest. The worshipful sage Kanva knows this (life-history of mine). What may we do for you, O hero? (13) Have your seat, O lotus-eyed one, and indeed let our hospitality be accepted (by you). There is (enough of) wild rice, which may (kindly) be partaken of; (and) stay (here) if it pleases you. (14)

दुष्यन्त उवाच

उपपन्नमिदं सुभू जातायाः कुशिकान्वये । स्वयं हि वृणते राजां कन्यकाः सदृशं वरम् । १५ ।

ओमित्युक्ते यथाधर्ममुपयेमे शकुन्तलाम् । गान्धर्वविधिना राजा देशकालविधानवित् । १६ ।

अमोघवीर्यो राजर्षिमहिष्यां वीर्यमादये । श्वेभूते स्वपुरं यातः कालेनासूत सा सुतम् । १७ ।

कण्वः कुमारस्य वने चक्रे समुचिताः क्रियाः । बद्ध्वा मृगेन्द्रांस्तरसा क्रीडति स्म स बालकः । १८ ।

Dusyanta replied : What you say is (quite) becoming of you, born (as you are) in the line of Kuśika, O beautiful one! For, princesses choose a suitable partner by themselves. (15) The king, who knew what was enjoined at a particular time and place, married, consistently with the ethical code, Śakuntalā—who had (tacitly) expressed her consent—according to the Gāndharva system (which is based on mutual consent alone). (16) The royal sage, who was possessed of unfailing procreative energy, deposited his seed (at night) in the womb of his wedded wife (Śakuntalā). The next morning he went (back) to his capital. (And) in course of time she gave birth to a son. (17) The sage Kanva performed the appropriate (purificatory) rites relating to the (new-born) prince (commencing from Jātakarma, the rite performed at the time of the birth of a child), in the forest. While (yet) an infant, he used to play with lions, binding them with his superior strength. (18)

तं दुरत्ययविक्रान्तमादाय प्रमदोत्तमा । हरेरंशांशसमूतं भर्तुरन्तिकमागमत् । १९ ।

यदा न जगृहे राजा भार्यापुत्रावनिन्दितौ । शृणवतां सर्वभूतानां खे वागाहाशरीरिणी । २० ।

माता भरता पितुः पुत्रो येन जातः स एव सः । भरस्व पुत्रं दुष्यन्त मावमंस्थाः शकुन्तलाम् । २१ ।

रेतोधाः पुत्रो नयति नरदेव यमक्षयात् । त्वं चास्य धाता गर्भस्य सत्यमाह शकुन्तलः । २२ ।

Śakuntalā (the jewel among young women) sought the presence of her (royal) husband (Emperor Duṣyanta), taking alongwith her that boy of formidable prowess, born with a minute ray (of the divine essence) of Śrī Hari. (19) When the king (Duṣyanta) did not accept (as his own) Śakuntalā (his wife) and her son, who were (both) irreproachable, an ethereal voice in the heavens spoke (as follows), all living beings listening:—(20) "Mother is but a leather bag (to hold and develop the seed). The son belongs to his father (alone); nay, he is the same as his father* (of whom he was born). (Therefore,) O Duṣyanta! have† your son

* This is corroborated by the Śruti, which says:—'आत्मा वै पुत्रनामासि'.

† The command of the ethereal voice asking Duṣyanta to accept the child (भरस्व) was responsible for the child being given the name of Bharata.

(and) do not spurn Śakuntalā (your wedded wife). (21) A son who procreates (and thus propagates his line) leads (his father) out of the abode of Yama, O ruler among men! Śakuntalā truly says that you are the procreator of this child." (22)

पितर्युपरते सोऽपि चक्रवर्ती महायशः । महिमा गीयते तस्य हरेरंशभुवो भुवि । २३ ।

चक्रं दक्षिणहस्तेऽस्य पद्मकोशोऽस्य पादयोः । ईजे महाभिषेकेण सोऽभिषिक्तोऽधिराहू विभुः । २४ ।

पञ्चपञ्चाशता मेध्यैर्गङ्गायामनु वाजिभिः । मामतेयं पुरोधाय यमुनायामनु प्रभुः । २५ ।

अष्टसप्रतिमेध्याश्वान् बबन्ध प्रदद्द वसु । भरतस्य हि दौष्यन्तेरग्निः साचीगुणे चितः ।

सहस्रं बद्धसो यस्मिन् ब्राह्मणा गा विभेजिरे । २६ ।

त्रयस्त्रिंशच्छतं ह्यश्वान् बद्धवा विस्मापयन् नृपान् । दौष्यन्तिरत्यगान्धायां देवानां गुरुमाययौ । २७ ।

मृगाञ्छुक्लदतः कृष्णान् हिरण्येन परीवृतान् । अदात् कर्मणि मष्टारे नियुतानि चतुर्दशा । २८ ।

भरतस्य महत् कर्म न पूर्वे नापरे नृपाः । नैवापुर्नैव प्राप्यन्ति बाहुभ्यां त्रिदिवं यथा । २९ ।

किरातहूणान् यवनानन्धान् कङ्कान् खशाञ्छकान् । अब्रह्मण्यान् नृपांश्वाहन् म्लेच्छान् दिग्विजयेऽखिलान् । ३० ।

जित्वा पुरासुरा देवान् ये रसौकांसि भेजिरे । देवस्त्रियो रसां नीताः प्राणिभिः पुनराहरत् । ३१ ।

सर्वकामान् दुदुहतुः प्रजानां तस्य रोदसी । समाञ्छिणवसाहस्रीदिक्षु चक्रमवर्तयत् । ३२ ।

स सप्राद् लोकपालाख्यमैश्वर्यमधिराद् श्रियम् । चक्रं चास्त्रलितं प्राणान् मुषेत्युपरराम ह । ३३ ।

After his father's death Bharata too became a universal monarch of great renown. The glory of the said monarch, born with a ray of Śrī Hari, is sung on earth (even to this day). (23) He bore the mark of a discus in his right palm and that of a lotus-bud on (the soles of both) his feet. Having been (duly installed on the throne after being) consecrated by means of a grand (religious) bath, the powerful emperor performed (as many as) fifty-five horse-sacrifices on the banks of the (holy) Gaṅgā in order of sequence (from the source to the mouth) and seventy-eight sacrifices (lit., he tied seventy-eight holy horses) along the Yamunā in the same order, choosing Dīrghatamā (the son of Mamatā) as his priest and freely gifting (ample) wealth. The sacrificial fire of Bharata, the son of Duṣyanta, was set up on an exceedingly excellent (most sacred) site where a thousand Brāhmaṇas divided among themselves cows (gifted by Bharata)—each getting as his share a Badva (thirteen thousand and eighty four*). (24—26) Having (thus) performed one hundred and thirty-three horse-sacrifices (lit., having tied to the sacrificial post 133 horses) to the (great) wonder of (other) kings, Bharata (the son of Duṣyanta) not only overcame the Lord's Māyā (the deluding potency) but (also) attained to Lord Śrī Hari (the adored of the gods). (27) In the sacrificial function called 'Maṣṇāra' Bharata gave away (to the Brāhmaṇas) fourteen lakhs of dark elephants of excellent breed with white tusks—all adorned with gold. (28) Neither did kings that have gone by nor will future kings emulate the great example of Bharata any more than one can touch heaven with one's hands. (29) In the course of his conquest of the (four) quarters he crushed all the Kirātas, Hūṇas, Yavanas, Andhras, Kaṅkas, Khaśas, Śakas and Mlecchas as well as kings who despised the Brāhmaṇas and the Vedas. (30) He (Further) recovered wives of gods that had been carried away to Rasātala (the sixth subterranean region from above) by the demons, who having conquered the gods in the past had occupied (various) parts of Rasātala. (31) (During his reign) heaven as well as the earth yielded to his subjects all the objects of their desire. (In this way) he held sway in all the (four) quarters for thrice nine millenniums. (32) Realizing his sovereignty, that had carried his fame (even) to the guardians of the spheres, imperial fortune, his authority, which was unobstructed

* चतुर्दशानां लक्षणां सप्ताधिकशतांशकः । बद्धं चतुरशीत्यग्रसहस्राणि त्रयोदशा ॥

(everywhere), nay, (his) life (itself) to be unreal, the aforesaid emperor withdrew himself from the world. (33)

तस्यासन् नृप वैदर्थ्यः पत्न्यस्तिस्वः सुसम्मताः । जघृस्यागभयात् पुत्रान् नानुरूपा इतीरिते । ३४ ।
 तस्यैवं वितथे वंशे तदर्थं यजतः सुतम् । मरुत्स्तोमेन मरुतो भरद्वाजमुपाददुः । ३५ ।
 अन्तर्वल्यां भ्रातृपत्न्यां मैथुनाय बृहस्पतिः । प्रवृत्तो वारितो गर्भं शप्त्वा वीर्यमवासृजत् । ३६ ।
 तं त्यक्तुकामां ममतां भर्तृत्यागविशङ्किताम् । नामनिर्वचनं तस्य श्लोकमेन सुरा जगुः । ३७ ।
 मूढे भर द्वाजमिमं भर द्वाजं बृहस्पते । यातौ यदुक्त्वा पितरौ भरद्वाजस्ततस्त्वयम् । ३८ ।
 चोद्यमाना सुरैरेवं मत्वा वितथमात्मजम् । व्यसृजन् मरुतोऽबिभ्रन् दत्तोऽयं वितथेऽन्वये । ३९ ।

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां नवमस्कन्धे विंशोऽध्यायः । २० ।

Bharata had three beloved wives, (all of them) daughters of the king of Vidarbha, O protector of men ! They disposed of their own sons for fear of being forsaken by their husband, because it was remarked (by him) that the sons were not after him. (34) On his race being thus threatened with extinction, the Maruts (wind-gods) handed over a son, Bharadwāja by name, to the emperor, who was propitiating them through (a sacrifice known by the name of) Marutstoma. (35) Proceeding to copulate with his brother's wife (Mamatā), who was (already) pregnant, Bṛhaspati forcibly discharged his seed (in her womb), cursing the foetus* by which he was stopped. (36) Addressing Mamatā (as well as Bṛhaspati), who was inclined to abandon the child (into which the seed was immediately transformed), terribly afraid as she was of being forsaken by her husband (Utathya), the gods uttered the following couplet, explaining the etymology of the child's name (and giving utterance to a disputation between Bṛhaspati and Mamatā):—(37) (Says Bṛhaspati to Mamatā): "O foolish one, nourish (Bhara) this child, born of two, (viz., my brother and myself, because begotten by me through my brother's wife)." (Mamatā replied:) "O Bṛhaspati ! nourish this child (yourself), born (as it is) of us two (and particularly because I was forcibly impregnated by you)." Since, having spoken thus, the two (father and mother) went away (leaving the child), hence this child is (named) Bharadwāja. (38) (Though) urged by the gods in this way (in order to absolve Mamatā of guilt in the eyes of her husband and thus disarm her fear of being forsaken by her husband), Mamatā (as well as Bṛhaspati) abandoned the son (Bharadwāja), regarding him as useless (because born of an illicit union and hence a source of infamy). The Maruts (however) brought him up and (by them) he was handed over to Bharata on the latter's line being threatened with extinction. (39)

Thus ends the twentieth discourse in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahāṁsa-Saṁhitā.



* This forcible impregnation resulted firstly in the child in the womb (named afterwards as Dirghatamā) getting blind through the curse of Bṛhaspati and secondly in the seed discharged by the latter being kicked out by the foetus and assuming the form of a fully developed male child as soon as it dropped on the ground.

अथैकविंशोऽध्यायः

Discourse XXI

The posterity of Bharata and the story of Rantideva

श्रीशुक उवाच

वितथस्य सुतो मन्युर्बृहत्क्षत्रो जयस्ततः । महावीर्यो नरो गर्गः सङ्कृतिस्तु नरात्मजः । १ ।
 गुरुश्च रन्तिदेवश्च सङ्कृतेः पाण्डुनन्दन । रन्तिदेवस्य हि यश इहामुत्र च गीयते । २ ।
 वियद्वित्तस्य ददतो लब्धं लब्धं बुभुक्षतः । निष्किञ्चनस्य धीरस्य सकुटुम्बस्य सीदतः । ३ ।
 व्यतीयुरष्टचत्वारिंशदहान्यपिबतः किल । घृतपायससंयावं तोयं प्रातरूपस्थितम् । ४ ।
 कृच्छ्रप्राप्तकुटुम्बस्य क्षुत्तृदृश्यां जातवेपथोः । अतिथिब्राह्मणः काले भोक्तुकामस्य चागमत् । ५ ।
 तस्मै संव्यभजत् सोऽन्नमादृत्य श्रद्धयान्वितः । हरिं सर्वत्र संपश्यन् स भुक्त्वा प्रययौ द्विजः । ६ ।

Śrī Śuka resumed : The son of Vitatha (Bharadwāja) was Manyu, of whom were born Br̥hatkṣatra, Jaya, Mahāvīrya, Nara and Garga; and Nara's son was Saṅkṛti. (1) Saṅkṛti's sons were Guru and Rantideva, O delight of Pāṇḍu ! The glory of Rantideva is, as a matter of fact, sung both in this world and the world beyond. (2) In the case of Rantideva, who subsisted on whatever was obtained without any effort and who, though feeling hungry (himself), gave away all that was got, and was thus rendered (utterly) destitute (having no provision even for the evening much less for the next day), and therefore suffering terrible hardship, alongwith his family—who were reduced to (great) straits—(nay), trembling due to (excessive) hunger and thirst, yet calm, passed (not less than) forty-eight days—so the tradition goes—without his taking (even) water. In the morning (of the forty-ninth day) there came to him (by chance) ghee, rice cooked in milk with sugar, Samyāva* (a kind of porridge made of wheat flour with ghee and) milk, as well as water. And when he was intending to partake of it, there arrived, at that (very) time, a newcomer in the person of a Brāhmaṇa. (3—5) Viewing Śrī Hari everywhere and (therefore) full of reverence, Rantideva welcomed him and gave to him a proportionate share (of those dishes). (And) the Brāhmaṇa went away after taking that food. (6)

अथान्यो भोक्ष्यमाणस्य विभक्तस्य महीपते । विभक्तं व्यभजत् तस्मै वृषलाय हरि स्मरन् । ७ ।
 याते शूद्रे तमन्योऽगादंतिथिः श्वभिरावृतः । राजन् मे दीयतामन्तं सगणाय बुभुक्षते । ८ ।
 स आदृत्यावशिष्टं यद् बहुमानपुरस्कृतम् । तच्च दत्त्वा नमश्क्रेण श्वभ्यः श्वपतये विभुः । ९ ।
 पानीयमात्रमुच्छेषं तज्जैकपरितर्पणम् । पास्यतः पुल्कसोऽध्यागादपो देहशुभस्य मे । १० ।
 तस्य तां करुणां वाचं निशम्य विपुलश्रमाम् । कृपया भृशसन्तस इदमाहामृतं वचः । ११ ।
 न कामयेऽहं गतिमीश्वरात् परामष्ट्रियुक्तामपुनर्भवं वा ।
 आर्ति प्रपद्येऽखिलदेहभाजामन्तःस्थितो येन भवन्त्यदुःखाः । १२ ।
 क्षुत्तृश्वमो गात्रपरिश्रमश्च दैन्यं क्लमः शोकविषादमोहाः ।
 सर्वे निवृत्ताः कृपणस्य जन्तोजिजीविषोर्जीविजलार्पणान्मे । १३ ।

* संयावस्तु घृतक्षीरगुडगोधूमपाकजः ।

इति प्रभाष्य पानीं प्रियमाणः पिपासया । पुल्कसायाददाढीरो निसर्गकरुणो नृपः । १४ ।
 तस्य त्रिभुवनाधीशाः फलदाः फलमिच्छताम् । आत्मानं दर्शयाञ्चकुर्माया विष्णुविनिर्मिताः । १५ ।
 स वै तेभ्यो नमस्कृत्य निःसङ्गे विगतस्थृः । वासुदेवे भगवति भक्त्या चक्रे मनः परम् । १६ ।
 ईश्वरालम्बनं चित्तं कुर्वतोऽनन्यराधसः । माया गुणमयी राजन् स्वप्रवत् प्रत्यलीयत । १७ ।
 तत्प्रसङ्गानुभावेन रन्तिदेवानुवर्तिनः । अभवन् योगिनः सर्वे नारायणपरायणाः । १८ ।

In the meantime, O ruler of the earth, while he was going to eat, having divided the remaining fare among themselves, yet another stranger came. Remembering Śrī Hari, he gave away to the newcomer, who was a Śūdra, a share of the food (already) divided (among themselves). (7) When the Śūdra had left, there came to him another stranger surrounded (followed) by dogs. He said, "O king, let food be given to me, seized (as I am) with hunger alongwith my followers (the dogs)." (8) Receiving the newcomer kindly, the king gave away with great reverence whatever was left to the dogs as well as to their master and bowed to them (as so many manifestations of the Lord). (9) There was but some water left, which was barely sufficient to slake the thirst of (only) one individual. When he was about to drink it, there unexpectedly came a Cāṇḍāla (one belonging to the lowest rank in Hindu society) saying, "(Kindly) give the water to me, an unlucky fellow." (10) Hearing that pitiful request, uttered with great effort (due to exhaustion), the king, who was sore stricken with pity, spoke the following nectar-like words:—(11) "I do not seek from the Lord the highest position attended with the eightfold Yogic power (Añimā and so on) or even final beatitude (cessation of rebirth). Dwelling in their heart (as the sufferer) I would (rather) undergo the suffering of all embodied souls, so that (through such vicarious suffering of mine) they may be relieved of misery. (12) My exhaustion due to hunger and thirst, the weariness of my limbs, low spirits, langour, grief, despondency and infatuation have all disappeared on account of my giving away the water, which meant life to this miserable fellow, anxious to survive." (13) Having expressed such noble sentiments, the king, who was full of fortitude and merciful by nature, gave the water to the Cāṇḍāla, though himself dying of thirst. (14) The Lords of the three spheres (Brahmā, Viṣṇu and Śiva), who bestow rewards on those who seek them, and who appeared (a short while ago) in (three) illusory forms (viz., those of a Brāhmaṇa, Śūdra and a Cāṇḍāla) created by Lord Viṣṇu (in order to test the fortitude of Rantideva), (now) revealed themselves (in their own form) in his (Rantideva's) presence (15) Greeting them (all), Rantideva, who was (entirely) free from attachment and whose craving had altogether ceased, simply fixed his mind on Lord Vāsudeva with (great) devotion (and did not ask anything of them). (16) Māyā (the Lord's deluding potency)—consisting of the three Guṇas (Sattva, Rajas and Tamas)—dissolved like a dream into (its own source, viz.,) the Spirit, O king, in the case of Rantideva, who concentrated his mind on God and sought no other boon from Him (than Devotion to His feet). (17) By virtue of their close association with him, all that followed in the footsteps of Rantideva became Yogīs exclusively devoted to Lord Nārāyaṇa. (18)

गर्गच्छिनिस्ततो गार्यः क्षत्राद् ब्रह्म ह्यवर्तत । दुरितक्षयो महावीर्यात् तस्य त्रय्यारुणिः कविः । १९ ।
 पुष्करारुणिरत्यत्र ये ब्राह्मणगतिं गताः । बृहत्क्षत्रस्य पुत्रोऽभूद्घस्ती यद्घस्तिनापुरम् । २० ।
 अजमीढो द्विमीढश्च पुरुमीढश्च हस्तिनः । अजमीढस्य वंशयाः स्युः प्रियमेधादयो द्विजाः । २१ ।
 अजमीढाद् बृहदिषुस्तस्य पुत्रो बृहद्धनुः । बृहत्कायस्ततस्तस्य पुत्र आसीज्यद्रथः । २२ ।
 तत्सुतो विशदस्तस्य सेनजित् समजायत । रुचिराश्वो दृढहनुः काश्यो वत्सश्च तत्सुताः । २३ ।
 रुचिराश्वसुतः पारः पृथुसेनस्तदात्मजः । पारस्य तनयो नीपस्तस्य पुत्रशतं त्वभूत् । २४ ।

स कृत्यां शुककन्यायां ब्रह्मदत्तमजीजनत् । स योगी गवि भार्यायां विष्ववसेनमथात् सुतम् । २५ ।
जैगीषव्योपदेशेन योगतन्त्रं चकार ह । उदक्स्वनस्तस्तस्माद् भल्लादो बार्हदीषवाः । २६ ।

From (the loins of) Garga sprang up Śini, of whom was born Gārgya. From him, indeed, even though he was a Kṣatriya, started a line of Brāhmaṇas. From Mahāvīrya appeared Duritakṣaya, whose sons were Trayyāruṇi, Kavi and Puṣkarāruṇi, who attained to Brahmanhood though born in a line of Kṣatriyas. Bṛhatkṣatra's son was Hastī, by whom was built (the city of) Hastināpura. (19-20) Hastī's sons were Ajamīḍha, Dwimīḍha and Purumīḍha. Priyamedha and other Brāhmaṇas were the progeny of Ajamīḍha. (21) From (the loins of) Ajamīḍha sprang up (another son) Bṛhadiṣu, whose son was Bṛhaddhanwā. Of the latter was born Bṛhatkāya, whose son was Jayadratha. (22) His son was Viśada, to whom was born in course of time Senajit, Rucirāśwa, Dṛḍhahanu, Kāśya and Vatsa were the (four) sons of Senajit. (23) Rucirāśwa's son was Pāra, whose son (again) was (named) Pṛthuseṇa. There was (another) son of Pāra, Nipa by name, who had no less than a hundred sons. (24) Through Kṛtvī, the daughter of Śuka* Nipa begot (another son) Brahmadatta. The latter, (who was) a Yogi, begot through his wife Gau (Sarasvatī), (a son named) Viśwakṣena. (25) Inspired by the teachings of Jaigīṣavya, it is said, he produced a work on Yoga. From (the loins of) Viśwakṣena sprang up Udakswana and from him followed Bhallāda. These are the descendants of Bṛhadiṣu. (26)

यवीनरो द्विमीढस्य कृतिमांसत्सुतःः सृतः । नाम्ना सत्यधृतिर्यस्य दृढनेमिः सुपार्श्वकृत् । २७ ।
सुपार्श्वात् सुमतिस्तस्य पुत्रः सन्नतिमांसत्तः । कृतिहिरण्यनाभाद् यो योगं प्राप्य जगौ स्म षट् । २८ ।
संहिताः प्राच्यसाम्नां वै नीपो ह्युग्रायुथस्ततः । तस्य क्षेम्यः सुवीरोऽथ सुवीरस्य रिपुञ्जयः । २९ ।
ततो बहुरथो नाम पुरुमीढोऽप्रजोऽभवत् । नलिन्यामजमीढस्य नीलः शान्तिः सुतस्ततः । ३० ।
शान्तेः सुशान्तिस्तत्पुत्रः पुरुजोऽर्कस्तोऽभवत् । भर्म्याश्वस्तनयस्तस्य पञ्चासन्मुद्लादयः । ३१ ।
यवीनरो बृहदिषुः काम्पिल्यः संजयः सुताः । भर्म्याश्वः प्राह पुत्रा मे पञ्चानां रक्षणाय हि । ३२ ।
विषयाणामलमिमे इति पञ्चालसंज्ञिताः । मुद्लाद् ब्रह्म निर्वृतं गोत्रं मौद्ल्यसंज्ञितम् । ३३ ।

Dwimīḍha's son was Yavīnara, whose son is remembered by the name of Kṛtimān. His son was Satyadhṛti by name, whose son, Dṛḍhanemi, begot Supārśwa. (27) From Supārśwa followed Sumati, whose son was Sannatimān. From (the loins of) the latter appeared Kṛti, who having received instruction in Yoga from Hiranyañabha taught (separately) indeed the six Samhitās (or collections of sacred texts) known as Prācyasāmas. His son to be sure was Nipa, from whom followed Ugrāyudha. His son was Kṣemya, of whom was born Suvīra, whose son was Ripuñjaya. (28-29) From (the loins of) the latter appeared a son named Bahuratha. (Dwimīḍha's younger brother) Purumīḍha remained issueless. Ajamīḍha's son, through his (second) wife Nalinī, was Nila, of whom was born a son, Śānti (by name). (30) Śānti's son was Suśānti, and Suśānti's son was Puruja, of whom was born Arka. His son was Bharmyāśwa, who had five sons (viz.,) Mudgala, Yavīnara, Bṛhadiṣu, Kāmpilya and Sañjaya. Bharmyāśwa said, "These five sons of mine are competent enough to protect five lands." Hence, they were known as the Pañcālas. From Mudgala sprang up a line of Brāhmaṇas called the Maudgalyas. (31—33)

मिथुनं मुद्लाद् भार्म्याद् दिवोदासः पुमानभूत् । अहल्या कन्यका यस्यां शतानन्दस्तु गौतमात् । ३४ ।

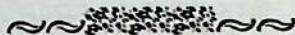
* Although Śuka (the son of Vedavyāsa) renounced his father's home even without being invested with the sacred thread, and remained a celibate ever afterwards, he is said to have left for the solace of his disconsolate father a shadow-form of his, known by the name of Chāyāśuka, who lived as a householder and begot children.

तस्य सत्यधृतिः पुत्रो धनुर्वेदविशारदः । शरद्वांसतस्तुतो यस्मादुर्वशीदर्शनात् किल । ३५ ।
 शरस्तस्त्वेऽपतद् रेतो मिथुनं तदभूच्छुभम् । तद् दृष्ट्वा कृपयागृह्णाच्छन्तनुर्मृगयां चरन् ।
 कृपः कुमारः कन्या च द्रोणपत्न्यभवत् कृपी । ३६ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे एकविंशोऽध्यायः । २१ ।

From (the loins of) Mudgala, son of Bhārmyāśwa, appeared a pair (a son and a daughter), of whom the male was (named) Divodāsa and the girl became known as Ahalyā; of the latter through the sage Gautama (her husband) was born Śatānanda. (34) His son, Satyadhṛti, was an adept in archery. His son was Śaradvān, so-called because his seed, it is said, fell at the sight of Urvaśī on a clump of reeds (Śaras). The seed (however) assumed the form of a blessed pair. Seeing that pair, King Śāntanu, who was wandering in pursuit of game, picked it up out of compassion. The boy came to be Kṛpa, (a teacher of the Kauravas) and the girl Kṛpī, who (later on) became Dronācārya's wife. (35-36)

Thus ends the twenty-first discourse in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahārīṣa-Samhitā.



अथ द्वाविंशोऽध्यायः

Discourse XXII

The genealogy of the Pañcālas, the Kurus and the kings of Magadha

श्रीशुक उवाच

मित्रेयुश्च दिवोदासाच्चवनस्तस्तुतो नृप । सुदासः सहदेवोऽथ सोमको जन्मन्त्रमकृत् । १ ।
 तस्य पुत्रशतं तेषां यवीयान् पृष्ठतः सुतः । इुपदो द्रौपदी तस्य धृष्टद्युम्नादयः सुताः । २ ।
 धृष्टद्युम्नाद् धृष्टकेतुर्भार्म्याः पञ्चालका इमे । योऽजमीढसुतो हान्य ऋक्षः संवरणस्ततः । ३ ।
 तपत्यां सूर्यकन्यायां कुरुक्षेत्रपतिः कुरुः । परीक्षित् सुधनुर्जहुर्निषधाश्वः कुरोः सुताः । ४ ।
 सुहोत्रोऽभूत् सुधनुषश्चवनोऽथ ततः । कृती । वसुसत्योपरिचिरो बृहद्रथमुखास्ततः । ५ ।
 कुशाग्वमत्यप्रत्यग्रचेदिपाद्याश्च चेदिपाः । बृहद्रथात् कुशाग्रोऽभूदृष्टभस्तस्य तत्सुतः । ६ ।
 जज्ञे सत्यहितोऽपत्यं पुष्पवांस्तस्तुतो जहुः । अन्यस्यां चापि भार्यायां शकले द्वे बृहद्रथात् । ७ ।
 ते मात्रा बहिरुत्सृष्टे जरया चाभिसम्भिते । जीव जीवेति क्रीडन्त्या जरासन्धोऽभवत् सुतः । ८ ।
 ततश्च सहदेवोऽभूत् सोमापिर्यच्छुतश्रवाः । परीक्षिदनपत्योऽभूत् सुरथो नाम जाह्वः । ९ ।
 ततो विदुरथस्तस्मात् सार्वभौमस्ततोऽभवत् । जयसेनस्तत्तनयो राधिकोऽतोऽयुतो हाभूत् । १० ।
 ततश्च क्रोधनस्तस्माद् देवातिथिरमुष्य च । ऋष्यस्तस्य दिलीपोऽभूत् प्रतीपस्तस्य चात्मजः । ११ ।
 देवापि: शन्तनुस्तस्य बाहीक इति चात्मजाः । पितृराज्यं परित्यज्य देवापिस्तु वनं गतः । १२ ।
 अभवच्छन्तनू राजा प्राङ्महाभिषंज्ञितः । यं यं कराभ्यां स्पृशति जीर्णं यौवनमेति सः । १३ ।
 शान्तिमाप्नोति चैवाग्र्यां कर्मणा तेन शन्तनुः । समा द्वादश तद्राज्ये न वर्वर्षं यदा विभुः । १४ ।

शन्तनुब्रह्मणैरुक्तः परिवेत्तायमग्रभुक् । राज्यं देह्यग्रजायाशु पुरराष्ट्रविवृद्धये । १५ ।
 एवमुक्तो द्विजैर्ज्येष्ठे छन्दयामास सोऽब्रवीत् । तन्यन्तिप्रहितैर्विप्रैर्वेदाद् विभ्रंशितो गिरा । १६ ।
 वेदवादातिवादान् वै तदा देवो वर्वर्ष ह । देवापियोर्गमास्थाय कलापग्राममाश्रितः । १७ ।
 सोमवंशे कलौ नष्टे कृतादौ स्थापयिष्यति । बाह्यिकात् सोमदत्तोऽभूद् भूरिर्भूरिश्रिवास्ततः । १८ ।
 शलश्च शन्तनोरासीद् गङ्गायां भीष्म आत्मवान् । सर्वधर्मविदां श्रेष्ठो महाभागवतः कविः । १९ ।
 वीरयूथायणीर्येन रामोऽपि युधि तोषितः । शन्तनोर्दर्शकन्यायां जज्ञे चित्राङ्गुदः सुतः । २० ।
 विचित्रवीर्यश्चावरजो नाम्ना चित्राङ्गुदो हतः । यस्यां पराशरात् साक्षादवतीर्णो हरे: कला । २१ ।
 वेदगुप्तो मुनिः कृष्णो यतोऽहमिदमध्यगाम् । हित्वा स्वशिष्यान् पैलादीन् भगवान् बादरायणः । २२ ।
 महां पुत्राय शान्ताय परं गुह्यमिदं जगौ । विचित्रवीर्योऽथोवाह काशिराजसुते बलात् । २३ ।
 स्वयंवरादुपानीते अम्बिकाम्बालिके उथे । तयोरासक्तहृदयो गृहीते यक्षमणा मृतः । २४ ।
 क्षेत्रेऽप्रजस्य वै भ्रातुर्मत्रोक्तो बादरायणः । धृतराष्ट्रं च पाण्डुं च विदुरं चाप्यजीजनत् । २५ ।

Srī Śuka resumed : From (the loins of) Divodāsa appeared Mitreyu; and his sons, O protector of men, were Cyavana, Sudāsa, Sahadeva and Somaka, the father of Jantu. (In fact,) Somaka had a hundred sons, of whom Pṛṣata was the youngest. His son was Drupada, whose sons (again) were Dhṛṣṭadyumna and others; while Draupadī was his daughter. (1-2) From (the loins of) Dhṛṣṭadyumna appeared Dhṛṣṭaketu. These are the scions of Bharmyāśwa, also known as the Pañcālas. From (the loins of) Rkṣa, who was another son of Ajamīḍha, appeared Samvaraṇa. (3) From his loins appeared, through Tapatī, a daughter of the sun-god, Kuru, the lord of Kurukṣetra. Parīkṣit, Sudhanwā, Jahnu and Niṣadhāśwa were the sons of Kuru. (4) Sudhanwā's son was Suhotra, from whom followed Cyavana; and of Cyavana was born Kṛti. His son was Uparicara Vasu, of whom were born Bṛhadratha and others. (5) (Of them) Kuśāmba, Matsya, Pratyagra, Cedipa and others were the rulers of the kingdom of Cedi. From (the loins of) Bṛhadratha sprang up Kuśāgra. His son was Rṣabha. Of the latter was born a son, Satyahita (by name) whose son was Puśpavān and the son of the last-named was Jahu. From (the loins of) Bṛhadratha through another wife appeared two halves (of a fully developed human foetus). (6-7) They were thrown away by the mother and were sportingly joined together by (an ogress named) Jarā, uttering the words "Live ! Live !!" and there appeared the son, Jarāsandha (united by Jarā) (by name). (8) Of him was born Sahadeva, and from (the loins of) Sahadeva appeared Somāpi, from whom appeared Śrutasravā. (Of the four sons of Kuru,) Parīkṣit, (the eldest) remained issueless, while Jahu's son was named Suratha. (9) From the loins of the latter sprang up Vidūratha, of whom Sārvabhauma was born; and from Sārvabhauma followed Jayasena, whose son was Rādhika and from (the loins of) the last-named indeed appeared Ayuta. (10) From (the loins of) Ayuta, again, sprang up Krodhana, of whom was born Devātithi; and his son was Rṣya. The son of Rṣya was Dilīpa whose son, again, was Pratīpa. (11) Devāpi, Śantanu and Bāhlīka—these were the sons of Pratīpa. Relinquishing his (claim to the) ancestral kingdom, Devāpi, for his part, retired to the forest. (12) (Hence his younger brother) Śantanu, who was called by the name of Mahābhīṣa (a great physician) in his previous birth, became the king. (Even in that life) whatever old man he touched with his hands would regain his youth and also experience great relief. Through this act of his he came to be known as Śantanu (affording relief to one's body). (Once upon a time) when Indra (the god of rain) did not send down showers in his kingdom for a period of twelve years, Śantanu (on approaching and seeking the advice of Brāhmaṇas) was replied to by the Brāhmaṇas (as follows):—He (too) who (like

you) enjoys sovereignty first (in the presence of his elder brother) falls under the category of Parivettā* (and is therefore a sinner in the eyes of the Sāstras). (Hence) return the kingdom at once to your elder brother (Devāpi) for the prosperity of the city as well as of the state (which depends on a good rainfall, the latter having been obstructed by your aforesaid sin)." (13—15) Thus exhorted by the Brāhmaṇas, Santanu (approached and) tried to persuade his elder brother (Devāpi) to accept the throne. Having (already) been led away from (the path of) the Vedas by Brāhmaṇas—sent (to him in advance) by Śantanu's minister (Aśmarāta)—through their speech (expressing heretical views), Devāpi, however, spoke words blaspheming the teachings of the Vedas. It is then that the god of rain released showers (because Devāpi now became disqualified for the throne due to his apostasy and Śantanu ceased to be guilty any more). Devāpi (who was eventually disillusioned) took to (the practice of) Yoga and took up his abode in Kalāpagrāma (where he is still residing). (16-17) When the lunar dynasty gets extinct in Kaliyuga, he will revive it at the dawn of (the following) Satyayuga. From (the loins of) Bāhlīka (Santanu's younger brother) appeared Somadutta, from whom followed Bhūri, Bhūriśravā and Śala. Śantanu's son by (the goddess presiding over the holy) Gaṅgā (who under a curse from Brahmā got a human form and chose Śantanu for her husband) was Bhīṣma, a man of (perfect) self-control, the foremost among those who knew what is right, a great devotee of the Lord (and) spiritually enlightened (too). (18-19) He was a (recognized) leader of troops of heroes, by whom even Paraśurāma (his own Guru and a world-renowned warrior) was pleased in battle. From (the loins of) Śantanu through (his other wife) Satyavatī (the foster-daughter of a chief of Dāśas or ferrymen) appeared a son (named) Citrāṅgada, and (also) a younger son, Vicitravīrya (by name). Citrāṅgada was killed in battle, (while he was still unmarried, by a Gandharva of the same name). Through the same Satyavatī (before she was married to Śantanu) appeared, from the loins of Parāśara, a ray of Śrī Hari Himself in the person of the sage Kṛṣṇa (better known as Kṛṣṇa-Dwaipāyana), by whom the Vedas have been (duly) preserved (by being divided into four books viz., Rk, Yajus, Sāma and Atharva) and from whom I learnt this (Śrīmad Bhāgavata Mahāpurāṇa, which I am reciting to you). In preference to his own pupils, Paila and others,‡ the divine Bādarāyaṇa taught this supremely esoteric poem (embodying the quintessence of all the Vedas and Itihāsas) to me, his son, tranquil (by nature) as I was. Now, Vicitravīrya married Ambikā and Ambālikā, the two daughters of the king of Kāśī (the modern Banaras), both of whom were carried away by force from the gathering of princes convened (by their father) to give them an opportunity to elect their husband. (With his heart strongly attached to them) Vicitravīrya was caught in the grip of phthisis and died (very young). (20—24) Enjoined by the mother (Satyavatī), the sage Bādarāyaṇa begot through the wives of his half-brother (Vicitravīrya) Dhṛtarāṣṭra and Pāṇḍu (the former through Ambikā and the latter through Ambālikā) as well as Vidura (through a maid-servant). (25)

* The Smṛti says:—

दाराग्निहोत्रसंयोगं कुरुते योऽग्ने स्थिते।
परिवेत्ता स विज्ञेयः परिवित्तिस्तु पूर्वजः॥

"He who marries or installs the sacred fire (offering oblations to it thrice everyday) in the presence of (before) an elder brother should be recognized as a Parivettā and the elder brother so ignored should be called a Parivitti."

† Satyavatī (also known as Matsyagandhā or Yojanagandhā) was really a daughter of Uparicara Vasu (mentioned in verse 5 above), whose seed was swallowed by a fish and ultimately developed into a human foetus, which was cut out of the belly of the fish by the aforesaid ferrymen and presented to their chief, who brought it up as his own child.

‡ For their names vide I. iv. 21-22.

गान्धार्या धृतराष्ट्रस्य जने पुत्रशतं नृप । तत्र दुर्योधनो ज्येष्ठो दुःशला चापि कन्यका । २६ ।
शापान्मैथुनरूद्धस्य पाण्डोः कुन्त्यां महारथाः । जाता धर्मानिलेद्रेष्यो युधिष्ठिरमुखाख्यः । २७ ।

A hundred sons were born to Dhṛitarāṣṭra by (his wife) Gāndhārī (a princess of Gāndhāra, the modern Afghanistan), O protector of men ! Of them Duryodhana was the eldest and there was a Daughter also, Duḥśalā (by name). (26) Through Kuntī, the (elder) wife of Pāṇḍu, who was prevented from copulation due to a curse (pronounced by some sage who had been shot dead with an arrow by Pāṇḍu while pairing with his wife in the form of a pair of deer), three car-warriors—Yudhiṣṭhira and others (viz., Bhīma and Arjuna)—appeared (severally) from the loins of Dharma (the god of piety), Anila (the wind-god) and Indra (the lord of paradise). (27)

नकुलः सहदेवश्च माद्रयां नासत्यदस्वयोः । द्रौपद्यां पञ्च पञ्चश्यः पुत्रास्ते पितरोऽभवन् । २८ ।
युधिष्ठिरात् प्रतिविन्ध्यः श्रुतसेनो वृकोदरात् । अर्जुनाच्छ्रुतकीर्तिस्तु शतानीकस्तु नाकुलिः । २९ ।
सहदेवसुतो राजञ्च्रुतकर्मा तथापरे । युधिष्ठिरात् तु पौरव्यां देवकोऽथ घटोत्कचः । ३० ।
भीमसेनाद्विडिम्बायां काल्यां सर्वगतस्ततः । सहदेवात् सुहोत्रं तु विजयासूत पार्वती । ३१ ।
करेणुमत्यां नकुलो निरमित्रं तथार्जुनः । इरावन्तमुलूष्यां वै सुतायां बभ्रवाहनम् ।
मणिपूरपतेः सोऽपि तत्पुत्रः पुत्रिकासुतः । ३२ ।

तव तातः सुभद्रायामभिमन्युरजायत । सर्वातिरथजिद् वीर उत्तरायां ततो भवान् । ३३ ।
परिक्षीणेषु कुरुषु द्रौणेन्द्रहाख्यतेजसा । त्वं च कृष्णानुभावेन सजीवो मोचितोऽन्तकात् । ३४ ।

(And) through (his second wife) Mādrī appeared Nakula and Sahadeva from (the loins of) Nāsatya and Dasra (the two Aśvinikumāras). Of these, five sons, (all) your uncles, were born (one of each) through Draupadī. (28) Prativindhya was born of Yudhiṣṭhira; Śrutasena from Bhīmasena, (who was voracious as a wolf) and Śrutakīrti, from Arjuna. Again, Śatānīka was the son of Nakula; while Sahadeva's son, O Parīkṣit, was Śrutakarmā. Besides (these) there were other sons (too). From (the loins of) Yudhiṣṭhira through (his other wife) Pauravī appeared Devaka; from Bhīmasena through Hidimbā (an ogress) sprang up Ghaṭotkaca, and from (the selfsame) Bhīma through Kālī (his third wife) appeared Sarvagata. And through Sahadeva, (his second wife) Vijayā, the daughter of Parvata, bore Suhotra. (29—31) Nakula begot Niramitra through (his second wife) Kareṇumatī and Arjuna begot Irāvān indeed through Ullūpi; while through the daughter of the king of Maṇipūra (the modern Manipur in Assam), he begot Babhruvāhana, who though sprung from the loins of Arjuna was recognized as the son of his maternal grandfather (inasmuch as the princess of Manipur was given in marriage to Arjuna on the express understanding that the son born of her would be taken in adoption by her father). (32) Of Subhadrā (the last wife of Arjuna and the younger sister of Lord Śrī Kṛṣṇa) was born your father, the valiant Abhimanyu, who conquered all the Atirathas* (great car-warriors who encountered him on the battle-field). And from him through Uttarā appeared you (O Parīkṣit!). (33) (All) the Kurus (with the exception of the five Pāṇḍava brothers) having perished, you too had (almost) been burnt by the (fierce) blaze of the mystic missile presided over by Brahmā (the creator), released by Āśwatthāmā (the son of Dronācārya). But by the (supreme) might of Śrī Kṛṣṇa you were rescued alive from (the jaws of) death. (34)

* A car-warrior who encounters numberless adversaries on the battle-field is known as an Atiratha: 'अभितान् योधयेद् यस्तु सम्प्रोक्तोऽतिरथस्तु सः'

तवेमे तनयास्तात् जनमेजयपूर्वकाः । श्रुतसेनो भीमसेन उग्रसेनश्च वीर्यवान् । ३५ ।
जनमेजयस्त्वां विदित्वा तक्षकान्निधनं गतम् । सर्पान् वै सर्पयागाम्बौ स होष्यति रुषान्वितः । ३६ ।
कावधेयं पुरोधाय तुरं तुरगमेधयाद् । समन्तात् पृथिवीं सर्वां जित्वा यक्ष्यति चाध्वरैः । ३७ ।
तस्य पुत्रः शतानीको याज्ञवल्क्यात् त्रयीं पठन् । अख्जानं क्रियाज्ञानं शौनकात् परमेष्यति । ३८ ।
सहस्रानीकस्तपुत्रस्ततश्चैवाश्मेधजः । असीमकृष्णस्तस्यापि नेमिचक्रस्तु तत्सुतः । ३९ ।
गजाह्वये हते नद्या कौशाम्ब्यां साधु वत्स्यति । उक्तस्ततश्चित्रथस्तस्मात् कविरथः सुतः । ४० ।
तस्माच्च वृष्टिमांस्तस्य सुषेणोऽथ महीपतिः । सुनीथस्तस्य भविता नृचक्षुर्यत् सुखीनलः । ४१ ।
परिप्लवः सुतस्तस्मान्मेधावी सुनयात्मजः । नृपञ्जयस्ततो दूर्वस्तिमिस्तस्माज्जनिष्यति । ४२ ।
तिमेर्बृहद्रथस्तस्माच्छतानीकः । सुदासजः । शतानीकाद् दुर्दमनस्तस्यापत्यं बहीनरः । ४३ ।
दण्डपाणिर्निमिस्तस्य क्षेमको भविता नृपः । ब्रह्मक्षत्रस्य वै प्रोक्तो वंशो देवर्षिसत्कृतः । ४४ ।
क्षेमकं प्राप्य राजानं संस्थां प्राप्यति वै कलौ । अथ मागधराजानो भवितारो वदामि ते । ४५ ।

Here are your (own) sons, O dear Parīkṣit—Janamejaya and others following him, (viz.,) Śrutasena, Bhīmasena and Ugrasena; each of them possessed of (great) valour. (35) Perceiving you to have met your death through (the serpent) Takṣaka, the said Janamejaya, full of rage, will (attract by means of spells and) actually offer serpents as an oblation to the flames in a serpent-sacrifice. Having conquered the entire globe on all sides and appointing Tura, the son of Kavaśa, as his priest, Janamejaya, (who will be celebrated as) a performer of horse-sacrifices, will propitiate the Lord through a number of (such) sacrifices. (36-37) His son, Śatānīka, will learn the three Vedas and receive the knowledge of rituals from the sage Yājñavalkya and acquire knowledge of (the use of) missiles (from Kṛpācārya) and will attain the highest knowledge (knowledge of the Self) from the sage Śaunaka. (38) Śatānīka's son will be Saḥasrānīka, and of him will be born Aśwamedhaja. His son, again, will be Asīmakṛṣṇa, whose son on the other hand will be Nemicakra. (39) On Hastināpura being washed away by the river (Gaṅgā) he will duly settle down in (the city of) Kauśāmbī. The son sprung from his loins is called Citraratha, and of him will be born a son named Kaviratha. (40) From him, again, will follow Vṛṣṭimān, whose son, Suṣeṇa, of course will be a king. His son will be Sunītha and Sunītha's son will be Nṛcakṣu, from whom will follow Sukhīnala. (41) His son will be Pariplava, from whom will follow Sunaya and his son will be Medhāvī. Medhāvī's son will be Nṛpañjaya, of whom will be born Dūrvā and from (the loins of) the latter will appear Timi. (42) Timi's son will be Br̥hadratha, from whom will follow Sudāsa, and his son will be Śatānīka. From (the loins of) Śatānīka will appear Durdamana, whose son will be Vahinara. (43) From Vahinara will follow Daṇḍapāṇi and of Daṇḍapāṇi will be born Nimi, whose son Kṣemaka will be a ruler of men. An account of the line of Pūru, from which sprang up races of (both) Brāhmaṇas and Kṣatriyas, and which is esteemed by gods and Rṣis (alike), has indeed been told (by me). (44) Having reached up to Kṣemaka, this line as a matter of fact will come to an end in (the age of) Kali. Now, I shall enumerate the future kings of Magadha (South Bihar). (45)

भविता सहदेवस्य मार्जारिर्यच्छुतश्चवाः । ततोऽयुतायुस्तस्यापि निरमित्रोऽथ तत्सुतः । ४६ ।
सुनक्षत्रः सुनक्षत्राद् बृहत्सेनोऽथ कर्मजित् । ततः सुतञ्जयाद् विप्रः शुचिस्तस्य भविष्यति । ४७ ।
क्षेमोऽथ सुब्रतस्तस्माद् धर्मसूत्रः शमस्ततः । द्युमत्सेनोऽथ सुमतिः सुबलो जनिता ततः । ४८ ।
सुनीथः सत्यजिदथ विश्वजिद् यद् रिपुञ्जयः । बाहृद्रथाश्च भूपाला भाव्याः साहस्रवत्सरम् । ४९ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे द्वाविंशोऽध्यायः । २२ ।

The son of Sahadeva (Jarāsandha's son) will be Mārjāri, of whom will be Śrutaśravā. From him will follow Ayutāyu. His son, again, will be Niramitra and his son will be Sunakṣatra. From (the loins of) Sunakṣatra will appear Bṛhatsena, and from him will follow Karmajit. Then will come Śrītañjaya and (from the loins of) the latter will spring up Vipra, whose son will be Śuci. Then will come Kṣema, from whom will follow Suvrata. From (the loins of) Suvrata will appear Dharmasūtra, from whom will follow Śama. Then will appear Dyumatsena, and from Dyumatsena will follow Sumati, of whom will be born Subala. (46—48) Then will come Sunītha, of whom will be born Satyajit. His son will be Viśwajit, from whom will follow Ripuñjaya. And the (said) Bṛhadhratha's line will rule for a thousand years. (49)

Thus ends the twenty-second discourse in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahāṁsa-Saṁhitā.



अथ त्रयोविंशोऽध्यायः

Discourse XXIII

An account of the posterity of Anu, Druhyu, Turvasu and Yadu

श्रीशुक उवाच

अनोः सभानरश्क्षुः परोक्षश्च त्रयः सुताः । सभानरात् कालन्नरः सृज्जयस्तसुतस्ततः । १ ।
 जनमेजयस्तस्य पुत्रो महाशीलो महामनाः । उशीनरस्तितिक्षुश्च महामनस आत्मजौ । २ ।
 शिविर्वनः शमिदक्षश्चत्वारोशीनरात्मजाः । वृषादर्थः सुवीरश्च मद्रः कैकेय आत्मजाः । ३ ।
 शिवेश्चत्वार एवासंस्तितिक्षोश्च रुशद्रथः । ततो हेमोऽथ सुतपा बलिः सुतपसोऽभवत् । ४ ।
 अङ्गवङ्गकलिङ्गाद्याः सुह्युण्डाञ्चसंज्ञिताः । जज्ञिरे दीर्घतमसो बलेः क्षेत्रे महीक्षितः । ५ ।
 चक्रः स्वनाम्ना विषयान् घडिमान् प्राच्यकांश्च ते । खनपानोऽङ्गतो जज्ञे तस्माद् दिविरथस्ततः । ६ ।
 सुतो धर्मरथो यस्य जज्ञे चित्ररथोऽप्रजाः । रोमपाद इति ख्यातस्तस्मै दशरथः सखा । ७ ।
 शान्तां स्वकन्यां प्रायच्छृद्ध्यशृङ्ग उवाह ताम् । देवेऽवर्षति यं रामा आनिन्युर्हरिणीसुतम् । ८ ।
 नाट्यसङ्गीतवादित्रैविभ्रमालिङ्गनार्हैणः । स तु राजोऽनपत्यस्य निरूप्येष्टि मरुत्वतः । ९ ।
 प्रजामदाद् दशरथो येन लेभेऽप्रजाः प्रजाः । चतुरङ्गो रोमपादात् पृथुलाक्षस्तु तत्सुतः । १० ।
 बृहद्रथो बृहत्कर्मा बृहद्बन्नानुश्च तसुताः । आद्याद् बृहन्मनास्तस्माजयद्रथ उदाहृतः । ११ ।
 विजयस्तस्य सम्भूत्यां ततो धृतिरजायत । ततो धृतब्रतस्तस्य सत्कर्माधिरथस्ततः । १२ ।
 योऽसौ गङ्गातटे क्रीडन् मञ्जूषान्तर्गतं शिशुम् । कुन्त्यापविद्धं कानीनमनपत्योऽकरोत् सुतम् । १३ ।
 वृषसेनः सुतस्तस्य कर्णस्य जगतीपतेः । द्रुहोश्च तनयो बभ्रुः सेतुस्तस्यात्मजस्ततः । १४ ।
 आरब्धस्तस्य गान्धारस्तस्य धर्मस्ततो धृतः । धृतस्य दुर्मनास्तस्मात् प्रचेताः प्राचेतसं शतम् । १५ ।
 म्लेच्छाधिपतयोऽभूवन्नुदीर्चीं दिशमाश्रिताः । तुर्वसोश्च सुतो वह्निर्वह्नेर्भर्गोऽथ भानुमान् । १६ ।
 त्रिभानुस्तसुतोऽस्यापि करन्थम् उदारधीः । मरुतस्तसुतोऽपुत्रः पुत्रं पौरवमन्वभूत् । १७ ।

Śrī Śuka resumed : Sabhānara, Cakṣu and Parokṣa were the three sons of Anu. From (the loins of) Sabhānara appeared Kālanara and his son was Śrīñjaya. From him followed Janamejaya, whose son was Mahāśīla and his son was Mahāmanā. Uśinara and Titikṣu were the sons of Mahāmanā. (1-2) Śibi, Vana, Śamī and Dakṣa—were the four sons of Uśinara. (Similarly) Vṛṣādarbha, Suvīra, Madra and Kaikeya were the only four sons of Śibi. And Titikṣu's son was Ruśadratha, of whom was born Hema; and then came Sutapā, whose son was Bali. (3-4) Through the wife of Bali (who evidently remained issueless) appeared from (the loins of) the sage Dirghatamā (six) sons—all rulers of the earth—bearing the names of Aṅga, Vaṅga, Kaliṅga, Suhma, Puṇḍra and Andhra, the first three being the foremost of them. (5) They founded after their own names six principalities, (all) lying in the east. Of Aṅga (the eldest of them) was born Khanapāna, from whom followed Diviratha; and from Diviratha followed his son Dharmaratha, of whom was born Citraratha, who had no issue and was (better) known as Romapāda. To him, his friend, the (celebrated) King Daśaratha (the father of Lord Śrī Rāma) gave in adoption his own daughter Śāntā: the sage Rṣyaśrīṅga married her. On Indra (the god of rain) withholding showers, courtesans drew (to the Aṅga territory) the sage Rṣyaśrīṅga (born of a deer) by their dance and music, (both) vocal and instrumental, as well as by their coquetry, (loving) embrace and presents (of various kinds). Conducting a sacrifice in honour of Indra, the sage also secured progeny for the issueless king (Romapāda). And through a similar sacrifice conducted by him the issueless Emperor Daśaratha (too) got (four celebrated) sons. Of Romapāda was born Caturaṅga and his son was Pṛthulākṣa. (6—10) Pṛthulākṣa's sons were Bṛhadratha, Bṛhatkarmā and Bṛhadbhānu. From (the loins of) the eldest (Bṛhadratha) appeared Bṛhanmanā, the son born of whom was called Jayadratha. (11) His son by (his wife) Sambhūti was Vijaya, of whom was born Dhṛti. From Dhṛti followed Dhṛtavrata, whose son was Satkarmā and from (the loins of) the latter appeared Adhiratha. (12) While sporting on the bank of the (holy) Gaṅgā, the latter, who was issueless, (caught hold of and) adopted as his son the baby (Karṇa) born of Kuntī (while she was still unmarried) and (therefore) abandoned by her (for fear of obloquy), enclosed in a box. (13) Vṛṣasena was the son of the aforesaid Karṇa, who (eventually) became a king. Again, Babhru was the son of Druhyu and Babhru's son was Setu. Of him was born Ārabdha, whose son was Gāndhāra and Gāndhāra's son was Dharma. From him followed Dhṛta and Dhṛta's son was Durmanā. From (the loins of) the latter appeared Pracetā. The hundred sons of Pracetā became the rulers of Mlecchas (barbarians) and settled in the northern quarter. Again Vahni was the son of Turvasu and Vahni's son was Bharga, from whom followed Bhānumān. (14—16) His son was Tribhānu and Tribhānu's son, again, was the generous-minded Karandhama. His son was Maruta, who, being issueless, adopted as his son Duṣyanta (a scion of Pūru). (17)

दुष्यन्तः स पुनर्भेजे स्वं वंशं राज्यकामुकः । यथातेज्येष्ठपुत्रस्य यदोर्वशं नर्षभ । १८ ।
 वर्णयामि महापुण्यं सर्वपापहरं नृणाम् । यदोर्वशं नरः श्रुत्वा सर्वपापैः प्रमुच्यते । १९ ।
 यत्रावतीर्णे भगवान् परमात्मा नराकृतिः । यदोः सहस्रजिल्कोष्ठा नले रिपुरिति श्रुताः । २० ।
 चत्वारः सूनवस्त्र शतजित् प्रथमात्मजः । महाहयो वेणुहयो हैह्यश्वेति तत्सुताः । २१ ।
 धर्मस्तु हैह्यसुतो नेत्रः कुन्ते: पिता ततः । सोहङ्गिरभवत् कुन्तेर्महिष्मान् भद्रसेनकः । २२ ।
 दुर्मदो भद्रसेनस्य धनकः कृतवीर्यसूः । कृताग्निः कृतवर्मा च कृतौजा धनकात्मजाः । २३ ।
 अर्जुनः कृतवीर्यस्य सप्तद्वीपेश्वरोऽभवत् । दत्तात्रेयाद्वरेंशात् प्राप्तयोगमहागुणः । २४ ।
 न नूनं कार्तवीर्यस्य गतिं यास्यन्ति पार्थिवाः । यज्ञदानतपोयोगश्रुतवीर्यजयादिभिः । २५ ।

पञ्चाशीतिसहस्राणि हृव्याहतबलः समाः । अनष्टवित्तस्मरणो बुभुजेऽक्षय्यषद्वसु । २६ ।
तस्य पुत्रसहस्रेषु पञ्चैवोर्वर्तिता मध्ये । जयध्वजः शूरसेनो वृषभो मधुरूर्जितः । २७ ।

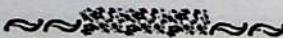
Longing for the (imperial) throne, however, the said Duṣyanta reverted to his own line. (Now,) O jewel of men, I (proceed to) give an account of the posterity of Yadu, the eldest son of Yayāti, which is productive of extraordinary religious merit and capable of wiping out all the sins of men. A man is completely rid of all sins by listening to an account of Yadu's line, in which the almighty Lord, the supreme Spirit, took His descent in the semblance of a man. Sahasrajit, Kroṣṭā, Nala and Ripu were the four celebrated sons of Yadu. Of these (four), the son of the eldest was Śatajit; and Mahāhaya, Veṇuhaya and Haihaya were the sons of Śatajit. (18—21) Haihaya's son again was Dharma and from him followed Netra, the father of Kunti. From (the loins of) Kunti sprang up Sohañji. Then followed Māhiṣmān, whose son was Bhadrasena. (22) Durmada and Dhanaka were the (two) sons of Bhadrasena, the latter of whom was the father of Kṛtavirya. Kṛtāgni, Kṛtavarmā and Kṛtauja were the (other) sons of Dhanaka. (23) Arjuna, the son of Kṛtavirya, became the ruler of (all) the seven divisions of the globe. He (further) attained from Lord Dattātreya, a part manifestation of Śrī Hari, proficiency in Yoga (concentration of mind) as well as great achievements (in the form of the eight mystic powers). (24) Surely, no (other) kings (lit, rulers of the earth) will attain to the level of Arjuna (the son of Kṛtavirya) in point of sacrificial performances, munificence, asceticism, Yogic power, learning, valour, victory and so on. (25) Indeed for eighty-five thousand years he enjoyed the objects of the six senses, which could not be exhausted, his strength (of body, mind and senses too) remaining unimpaired and his very thought proving (for the people who remembered him) a security against loss of wealth. (26) Of thousands of his sons, only five survived in battle (with Paraśurāma)—Jayadhwaja, Sūrasena, Vṛṣabha, Madhu and Ěrjita. (27)

जयध्वजात् तालजङ्घस्तस्य पुत्रशतं त्वभूत् । क्षत्रं यत् तालजङ्घाख्यमौवर्तिजोपसंहतम् । २८ ।
तेषां ज्येष्ठो वीतिहोत्रो वृष्णिः पुत्रो मध्योः स्मृतः । तस्य पुत्रशतं त्वासीद् वृष्णिज्येष्ठं यतः कुलम् । २९ ।
माधवा वृष्णयो राजन् यादवाश्रेति संज्ञिताः । यदुपुत्रस्य च क्रोष्टोः पुत्रो वृजिनवास्ततः । ३० ।
श्वाहिस्ततो रुशेकुर्वै तस्य चित्ररथस्ततः । शशबिन्दुर्महायोगी महाभोजो महानभूत् । ३१ ।
चतुर्दशमहारलश्वकवर्त्यपराजितः । तस्य पलीसहस्राणां दशानां सुप्रदायशाः । ३२ ।
दशलक्षसहस्राणि पुत्राणां तास्वजीजनत् । तेषां तु षट्प्रधानानां पृथुश्रवस आत्मजः । ३३ ।
धर्मो नामोशाना तस्य हयपेधशतस्य याद् । तत्सुतो रुचकस्तस्य पञ्चासन्नात्मजाः शृणु । ३४ ।
पुरुजिद्गुमरुक्मेषुपृथुज्यामधसंज्ञिताः । ज्यामधस्त्वप्रजोऽव्यन्यां भार्या शैव्यापतिर्भयात् । ३५ ।
नाविन्दच्छत्रुभवनाद् भोज्यां कन्यामहारवीत् । रथस्थां तां निरीक्ष्याह शैव्या पतिमर्षिता । ३६ ।
केयं कुहक मत्थानं रथमारोपितेति वै । स्तुषा तवेत्यभिहिते स्मयन्ती पतिमब्रवीत् । ३७ ।
अहं वन्ध्यासपली च स्तुषा मे युज्यते कथम् । जनयिष्यसि यं राज्ञि तस्येयमुपयुज्यते । ३८ ।
अन्वमोदन्त तद्विश्वेदेवाः पितर एव च । शैव्या गर्भमधात् काले कुमारं सुषुवे शुभम् ।
स विदर्भ इति प्रोक्त उपयेमे स्तुषां सतीम् । ३९ ।
इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे यदुवंशानुवर्णने त्रयोविंशोऽध्यायः । २३ ।

From (the loins of) Jayadhwaja (the eldest of Arjuna's sons) appeared Tālajaṅgha, of whom again were born a hundred sons. The race of Kṣatriyas known by the name of the Tālajaṅghas (sons of Tālajaṅgha) was exterminated by King Sagara (strengthened by the

glory of the sage Aurva). (28) The eldest of Tālajaṅgha's sons was Vītihotra, whose son was Madhu and Madhu's son was called Vṛṣṇi. In fact he had a hundred sons, of whom Vṛṣṇi was the eldest. It was to these (viz., Yadu, Madhu and Vṛṣṇi) that the Yādava race owed its existence and (again) it was due to them that their descendants became known as the Yādavas, the Mādhavas and the Vṛṣṇis (as time went on), O king ! The son of Kroṣṭu, the (second) son of Yadu was Vṛjinavān, of whom was born Śwāhi. From the latter indeed followed Ruṣku, whose son was Citraratha and from the (loins of the) latter sprang up Śaśabindu, a great mystic, who had extensive enjoyments and was exalted (in point of virtues). (29—31) He was possessed of (all) the fourteen* varieties of excellent jewels, ruled over the entire globe and was invincible. Through his ten thousand wives that exceedingly renowned emperor begot a thousand million sons (a lakh through each). Of those (thousand million) sons, of whom six (viz., Pṛthuśravā and others) were the foremost. The son of Pṛthuśravā was Dharma by name, whose son was Uśanā, who performed a hundred horse-sacrifices. His son was Rucaka, who had five sons. (Please) hear of them. (32—34) They bore the names of Purujit, Rukma, Rukmeṣu, Pṛthu and Jyāmagha. Even though issueless, Jyāmagha, the husband of Śaibyā, dared not take another woman to wife for (sheer) fear (of Śaibyā). On one occasion (however, having conquered his enemies) he brought as a booty from the enemy's house a princess of the Bhoja dynasty (called Bhojyā).† Observing her seated in the (king's) chariot, Śaibyā indignantly spoke to her husband straight in the following words:—(35-36) "O traitor, who is this girl made to occupy this chariot meant for me?" When the reply came, "She is your daughter-in-law," she similingly rejoined, "I am a barren woman and have no co-wife either; how could there be a daughter-in-law to me?" The king replied, "She will prove a suitable match, O queen, for the boy whom you will bear." (37-38) The Viśwedevas as well as the manes (took pity on Jyāmagha, who was shaking and perspiring too all over through fear of his wife, and) heartily approved of his words so that Queen Śaibyā conceived not long afterwards and gave birth to a handsome male child. He was called by the name of Vidarbha and married that chaste girl, who had already been accepted as a daughter-in-law (by his parents). (39)

Thus ends the twenty-third discourse in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahāṁsa-Saṁhitā.



* In the Mārkaṇḍeya-Purāṇa, we find mention of the following fourteen varieties of jewels, viz., the elephant, horse, chariot, woman, arrow, treasury, a wreath of flowers, raiment, a tree, Śakti (a javelin), noose, gem, umbrella and an aerial car:—

गजवाजिरथस्त्रीयुनिधिमाल्याप्वरदुमा: । शक्तिपाशमण्डलत्रिविमानानि चतुर्दश ॥

† Among the Kṣatriyas it has been customary to call a married woman in the house of her husband by the family name of her father.

अथ चतुर्विंशोऽध्यायः

Discourse XXIV

An account of the posterity of Yadu

श्रीशुक उवाच

तस्यां विदभोऽजनयत् पुत्रौ नामा कुशक्रथौ । तृतीयं रोमपादं च विदर्भकुलनन्दनम् । १ ।
 रोमपादसुतो बभूर्बश्चोः कृतिरजायत । उशिकस्तसुतस्तस्मादेदिश्चैद्यादयो नृप । २ ।
 क्रथस्य कुन्तिः पुत्रोऽभूद् धृष्टिस्तस्याथ निर्वृतिः । ततो दशाहों नामाभूत् तस्य व्योमः सुतस्ततः । ३ ।
 जीमूतो विकृतिस्तस्य यस्य भीमरथः सुतः । ततो नवरथः पुत्रो जातो दशरथस्ततः । ४ ।
 करम्भिः शकुनेः पुत्रो देवरातस्तदात्मजः । देवक्षत्रस्तस्तस्य मधुः कुरुवशादनुः । ५ ।
 पुरुहोत्रस्त्वनोः पुत्रस्तस्यायुः सात्वतस्ततः । भजमानो भजिर्दिव्यो वृष्णिदेवावृथोऽन्धकः । ६ ।
 सात्वतस्य सुताः सप्त महाभोजश्च मारिष । भजमानस्य निम्लोचिः किङ्किणो धृष्टिरेव च । ७ ।
 एकस्यामात्मजाः पत्यामन्यस्यां च त्रयः सुताः । शताजिद्य सहस्राजिदयुताजिदिति प्रभो । ८ ।
 बभूर्देवावृथसुतस्तयोः श्लोकौ पठन्त्यमू । यथैव शृणुमो दूरात् सम्पश्यामस्तथान्तिकात् । ९ ।
 बभूः श्रेष्ठो मनुष्याणां देवैर्देवावृथः समः । पुरुषाः पञ्चषष्ठिश्च षट् सहस्राणि चाष्टु च । १० ।
 येऽमृतत्वमनुप्राप्ता बभ्रोदेवावृथादपि । महाभोजोऽपि धर्मात्मा भोजा आसंस्तदन्वये । ११ ।

Srī Śuka resumed : Through Bhojyā, Vidarbha begot two sons, Kuśa and Kratha by name, and (also) a third, called Romapāda, who was the delight of Vidarbha's family. (1) Romapāda's son was Babhru and of Babhru was born Kr̥ti. His son was Uśika, of whom Cedi was born. And from (the loins of) the latter appeared Dāmaghoṣa (the son of Cedi) and so on, O protector of men ! (2) Kratha's son was Kunti, whose son was Dhṛṣṭi; and then came Nirvṛti. Form (the loins of) Nirvṛti appeared a son, Daśārha by name, whose son was Vyoma. From Vyoma followed Jīmūta, and his son was Vikṛti, whose son was Bhīmaratha. From (the loins of) the latter sprang up a son Navaratha (by name). And from him followed Daśara tha. (3-4) (Daśaratha's son was Śakuni;) Śakuni's son was Karambhi and Karambhi's son was Devarāta, from whom followed Devakṣatra; Devakṣatra's son was Madhu and Madhu's son was Kuruvaśa, of whom was born Anu. (5) Anu's son again was Puruhotra, whose son was Āyu; and of the latter was born Sātvata, Bhajamāna, Bhaji, Divya, Vṛṣṇi, Devāvṛdha, Andhaka and Mahābhoja were the (seven) sons of Sātvata, O worthy king ! Nimloci, Kiṅkiṇa and even so Dhṛṣṭi were the sons of Bhajamāna by his one wife; and Śatājit, Sahasrājit and Ayutājit—these were his three sons by the other, O lord ! (6—8) Devāvṛdha's son was Babhru; of these two (father and son) they recite the following two couplets—"As we heard from a distance, so do we observe from near. Babhru is the foremost of men, (while) Devāvṛdha compares with the gods. Men who attained immortality (freedom from birth and death) through (the precepts of) Babhru and Devāvṛdha too numbered fourteen thousand and sixty-five." Mahābhoja (the seventh son of Sātvata) too had given his mind to piety, and those born in his line came to be (known as) the Bhojas. (9—11)

वृष्णोः सुमित्रः पुत्रोऽभूद् युधाजिद्य परंतप । शिनिस्तस्यानमित्रश्च निम्नोऽभूदनमित्रतः । १२ ।
 सत्राजितः प्रसेनश्च निम्रस्यायासतुः सुतौ । अनमित्रसुतो योऽन्यः शिनिस्तस्याथ सत्यकः । १३ ।
 युयुधानः सात्यकिर्वै जयस्तस्य कुणिस्ततः । युगन्थरोऽनमित्रस्य वृष्णिः पुत्रोऽपरस्ततः । १४ ।

श्रफलक्षित्ररथश्च गान्दिन्यां च श्रफलक्तः । अकूरप्रमुखा आसन् पुत्रा द्वादश विश्रुताः । १५ ।
 आसङ्गः सारमेयश्च मृदुरो मृदुविद् गिरिः । धर्मवृद्धः सुकर्मा च क्षेत्रोपेक्षोऽरिमर्दनः । १६ ।
 शत्रुघ्नो गन्धमादश्च प्रतिबाहुश्च द्वादश । तेषां स्वसा सुचीराख्या द्वावक्ष्वरसुतावपि । १७ ।
 देववानुपदेवश्च तथा चित्ररथात्मजाः । पृथुर्विदूरथाद्याश्च बहवो वृष्णिनन्दनाः । १८ ।
 कुकुरो भजमानश्च शुचिः कम्बलबर्हिषः । कुकुरस्य सुतो वह्निर्विलोमा तनयस्ततः । १९ ।
 कपोतरोमा तस्यानुः सखा यस्य च तुम्बुरुः । अन्यको दुन्दुभिस्तस्मादरिद्योतः पुनर्वसुः । २० ।
 तस्याहुकश्चाहुकी च कन्या चैवाहुकात्मजौ । देवकश्चोग्रसेनश्च चत्वारो देवकात्मजाः । २१ ।
 देववानुपदेवश्च सुदेवो देववर्धनः । तेषां स्वसारः सप्तासन् धृतदेवादयो नृप । २२ ।
 शान्तिदेवोपदेवा च श्रीदेवा देवरक्षिता । सहदेवा देवकी च वसुदेव उवाह ताः । २३ ।
 कंसः सुनामा न्यग्रोधः कङ्कः शङ्कः सुहूस्तथा । राष्ट्रपालोऽथ सृष्टिश्च तुष्टिमानौग्रसेनयः । २४ ।
 कंसा कंसवती कङ्का शूरभू राष्ट्रपालिका । उग्रसेनदुहितरो वसुदेवानुजस्त्रियः । २५ ।

Sumitra was the son of Vṛṣṇi and (so) Yudhājīt too, O chastiser of foes ! Yudhājīt's sons were Śini and Anamitra and Nimna was born of Anamitra. (12) Again, Satrājīt and Prasena were born of Nimna; and Satyaka was the son of Śini, who has been shown above to be the other son of Anamitra. The son of Satyaka indeed was Yuyudhāna (also known as Sātyaki), whose son was Jaya, from whom followed Kuṇi; and of him was born Yugandhara. (Yet) another son of Anamitra was Vṛṣṇi, of whom were born Śwaphalka and Citraratha. From (the loins of) Śwaphalka through Gāndinī were born twelve celebrated sons (besides Akrūra), Akrūra being the foremost of them all. (13—15) The twelve sons were Āsaṅga and Sārameya, Mṛdura, Mṛduvid, Giri, Dharmavṛddha and Sukarmā, Kṣetropēkṣa, Arimardana and Śatruघna, Gandhamāda and Pratibāhu. They had a sister (also), bearing the name of Sucīrā. Again, Devavān and Upadeva were the two sons of Akrūra. Similarly, Pṛthu, Vidūratha and many others were the sons of Citraratha (the younger brother of Śwaphalka), (all) scions of Vṛṣṇi. (16—18) Kukura, Bhajamāna, Śuci and Kambalabarhiṣa were the sons of Andhaka*. Kukura's son was Vahni, whose son was Vilomā and from Vilomā followed Kapotaromā. His son was Anu, whose friend was (the famous Gandharva) Tumburu, a master of music. Anu's son was Andhaka, of whom was born Dundubhi. Then came Aridyota, whose son was Punarvasu. (19-20) The latter had a son. Āhuka, as well as a daughter, Āhukī. Again, Devaka and Ugrasena were the two sons of Āhuka. Devavān, Upadeva, Sudeva and Devavardhana were the four sons of Devaka. They had seven sisters, the eldest of whom was Dhṛtadevā, O protector of men ! (21-22) They were (besides Dhṛtadevā) Śāntidevā, Upadevā, Śrīdevā, Devarakṣitā, Sahadevā and Devakī. Vasudeva (the father of Śrī Kṛṣṇa) married them (all). (23) Karīsa, Sunāmā and Nyagrodha, Karīka and Śāriku, Suhū, Rāṣṭrapāla, Śrīti and Tuṣṭimān were the (nine) sons of Ugrasena. (24) Karīsā, Karīsavatī, Karīkā, Sūrabhū and Rāṣṭrapālikā were the daughters of Ugrasena, (all) wives of Vasudeva's younger brothers (Devabhāga and others). (25)

शुरो विदूरथादासीद् भजमानः सुतस्ततः । शिनिस्तस्मात् स्वयम्भोजो हृदीकस्तत्पुतो मतः । २६ ।
 देवबाहुः शतधनुः कृतवर्मेति तत्सुताः । देवमीढस्य शूरस्य मारिषा नाम पत्न्यभूत् । २७ ।

* The Viṣṇupurāṇa says:—

कुकुरभजमानशुचिकम्बलवर्हिषाञ्चास्तथान्यकस्य चत्वारः पुत्राः । (IV. XIV 12)

It is on the authority of this passage in the Viṣṇupurāṇa that Kukura and others have been concluded to be the sons of Andhaka, although the latter's name has not been mentioned in the text here.

तस्यां स जनयामास दश पुत्रानकल्पणान्। वसुदेवं देवभागं देवश्रवसमानकम् । २८।
 सञ्जयं रुद्यामकं कङ्कं शमीकं वत्सकं वृकम्। देवदुन्दुभयो नेदुरानका यस्य जन्मनि । २९।
 वसुदेवं हरे: स्थानं वदन्त्यानकदुन्दुभिम्। पृथा च श्रुतदेवा च श्रुतकीर्तिः श्रुतश्रवाः । ३०।
 राजाधिदेवी चैतेषां भगिन्यः पञ्च कन्यकाः। कुन्ते: सरव्युः पिता शूरो हृषपुत्रस्य पृथामदात् । ३१।
 साऽप्य दुर्वासिसो विद्यां देवहूर्तीं प्रतोषितात्। तस्या वीर्यपरीक्षार्थमाजुहाव रविं शुचिम् । ३२।
 तदैवोपागतं देवं वीक्ष्य विस्मितमानसा। प्रत्यवार्थं प्रयुक्ता मे याहि देव क्षमत्वं मे । ३३।
 अमोघं दर्शनं देवि आधत्से त्वयि चात्मजम्। योनिर्यथा न दुष्येत कर्ताहं ते सुपथ्यमे । ३४।
 इति तस्यां स आधाय गर्भं सूर्यो दिवं गतः। सद्यः कुमारः संज्ञे द्वितीय इव भास्करः । ३५।
 तं सात्यजन्नदीतोये कृच्छाल्लोकस्य बिभृती। प्रपितामहस्तामुवाह पाण्डुवैं सत्यविक्रमः । ३६।

From (the loins of) Vidūratha (the son of Citraratha) appeared Śūra, whose son was Bhajamāna. From Bhajamāna followed Śini, of whom was born Swayambhoja; and Hṛdīka was recognized as the latter's son. (26) Devabāhu, Śatadhanvā and Kṛtavarmā were the sons of Hṛdīka. Śūra (Śūrasena) was the son of Devamīḍha (who is known from other sources* to be the fourth son of Hṛdīka). Śūra's wife was Māriṣā by name. (27) Through her he begot ten faultless sons—Vasudeva, Devabhāga, Devaśravā, Ānaka, Sṛñjaya, Śyāmaka, Karṇka, Śamīka, Vatsaka and Vṛka. They call Vasudeva—a (fit) receptacle for the descent of Śrī Hari—as Ānakadundubhi inasmuch as on the (happy) occasion of his birth kettledrums (Dundubhis) and larger drums (Ānakas) of the gods sounded (of themselves). Pṛthā (Kuntī) and Śrutadevā, Śrutakīrti, Śrutaśravā and, Rājādhidevī—these five girls were the sisters of the aforesaid (Vasudeva and others). Their father, Śūra, actually gave Pṛthā (in adoption) to his friend, Kunti, who was issueless. (28—31) From the sage Durvāsā, who got highly pleased with her (for her services rendered to him when he called on her father as an unexpected guest), she received a (certain) Mantra by means of which gods can be easily invoked; (and) in order to test its efficacy she invoked the lustrous sun-god. (32) Astonished in mind to behold the god arrived in her presence that very moment, she (apologetically) said, "The spell was employed by me for the sake of trial (alone). (Therefore, kindly) return and forgive me (my audacity)." (33) (The sun god replied,) "My sight never goes in vain, O godly virgin! I intend to beget a son through you. I shall (so) arrange that your virginity is not impaired, O beautiful damsel!" (34) So saying, the son-god deposited his seed in her womb and returned to heaven. That very moment a male child—who was another sun as it were, was born of her without any travail. (35) Afraid of the world (however), she painfully consigned the child to the stream of a river. (Later on) your great grandfather, Pāṇḍu, of genuine valour duly married her. (36)

श्रुतदेवां तु कारुषो वृद्धशर्मा समग्रहीत्। यस्यामभूद् दन्तवक्त्रं ऋषिशास्त्रो दितेः सुतः । ३७।
 कैकेयो धृष्टकेतुश्च श्रुतकीर्तिमविन्दत्। सन्तर्दनादयस्तस्य पञ्चासन् कैकयाः सुताः । ३८।
 राजाधिदेव्यामावन्त्यौ जयसेनोऽजनिष्ट ह। दमघोषश्चेदिराजः श्रुतश्रवसमग्रहीत् । ३९।
 शिशुपालः सुतस्तस्याः कथितस्तस्य सम्भवः। देवभागस्य कंसायां चित्रकेतुबृहद्वलौ । ४०।
 कंसवत्यां देवश्रवसः सुवीर इषुमांस्तथा। कङ्कायामानकाजातः सत्यजित् पुरुजित् तथा । ४१।
 सञ्जयो राष्ट्रपाल्यां च वृषदुर्मर्षणादिकान्। हरिकेशहिरण्याक्षौ शूरभूम्यां च श्यामकः । ४२।

* The Viṣṇupurāṇa says:—तस्यापि कृतवर्मशतधनुर्देवमीद्वाद्याः पुत्रा वभूतः। देवमीद्वप्य शुरस्यापि मारिषा नाम पत्न्यभवत्। तस्यां चासौ दश पुत्रानजनयद् वसुदेवपूर्वान्।

मिश्रकेश्यामप्सरसि वृकादीन् वत्सकस्तथा । तक्षपुष्करशालादीन् दुर्वाक्षर्या वृक आदधे । ४३ ।
सुभित्रार्जुनपालादीञ्छमीकात् सुदामिनी । कङ्कश्च कर्णिकायां वै ऋतधामजयावपि । ४४ ।

Again, Vṛddhaśarmā, a scion of Karūṣa, duly espoused Śrutadevā, of whom was born Dantavaktra, who was (first) born of Diti (as the demon Hiranyakṣa), because cursed by the sages (Sanaka and others). (37) And Dhṛṣṭaketu, the (then) ruler of the territory of Kekaya, took Śrutakiṛti to wife. His sons were Santardana and others, the five princes of Kekaya. (38) Through Rājādhidevī (his wife) Jayasena—so the tradition goes—begot Vinda and Anuvinda (who became rulers of Avanti); (while) Damaghoṣa, the king of Cedi, accepted (for his wife) Śrutasravā. (39) The latter's son was Śisupāla, the story of whose birth has already been told* Citraketu and Bṛhadbala were the sons of Devabhāga by his wife Karṇsā. (40) Suvīra and Iṣumān were the two sons of Devaśravā by Karṇsāvatī, while Satyajit as well as Purujit were born of Kaṅkā, through Ānaka. (41) Again, Śrīñjaya begot through Rāṣṭrapālī Vṛṣa, Durmarṣaṇa and others; while Śyāmaka begot through Śūrabhūmi Harikeṣa and Hiranyakṣa, (42) Similarly, Vatsaka begot through Miśrakesī—a celestial nymph—Vṛka and others; while Vṛka begot through (his wife) Durvārkṣī, Takṣa Puṣkara, Śāla and so on. (43) Through (her union with) Śamīka, again, his wife Sudāminī bore Sumitra, Arjunapāla and others; while Kaṅka too, for his part, begot Rātadhāma and Jaya. (44)

पौरवी रोहिणी भद्रा मदिरा रोचना इला । देवकीप्रमुखा आसन् पत्न्या आनकदुन्दुभेः । ४५ ।
बलं गदं सारणं च दुर्मदं विपुलं ध्रुवम् । वसुदेवस्तु रोहिण्यां कृतादीनुदपादयत् । ४६ ।
सुभद्रो भद्रवाहश्च दुर्मदो भद्र एव च । पौरव्यास्तनया ह्येते भूताद्या द्वादशाभवन् । ४७ ।
नन्दोपनन्दकृतकशूराद्या मदिरात्मजाः । कौसल्या केशिनं त्वेकमसूत कुलनन्दनम् । ४८ ।
रोचनायामतो जाता हस्तहेमाङ्गदादयः । इलायामुरुवल्कादीन् यदुमुख्यानजीजनत् । ४९ ।
विपृष्ठो धृतदेवायामेक आनकदुन्दुभेः । शान्तिदेवात्मजा राजञ्छमप्रतिश्रुतादयः । ५० ।
राजानः कल्पवर्षाद्या उपदेवासुता दश । वसुहंससुवंशाद्या श्रीदेवायास्तु षट्सुताः । ५१ ।
देवरक्षितया लब्धा नव चात्र गदादयः । वसुदेवः सुतानष्टावादधे सहदेवया । ५२ ।
पुरुविश्रुतमुख्यांस्तु साक्षाद् धर्मो वसूनिव । वसुदेवस्तु देवक्यामष्ट पुत्रानजीजनत् । ५३ ।
कीर्तिमन्तं सुषेणं च भद्रसेनमुदारधीः । ऋजुं सम्पर्दनं भद्रं संकर्षणमहीश्वरम् । ५४ ।
अष्टमस्तु तयोरासीत् स्वयमेव हरिः किल । सुभद्रा च महाभागा तव राजन् पितामही । ५५ ।

Pauravī, Rohinī, Bhadrā, Madirā, Rocanā, Ilā, Devakī and others (Dhṛtadevā†—and so on, all sisters of Devakī) were the wives of Ānakadundubhi (Vasudeva). (45) Now, Vasudeva begot through Rohinī Bala, Gada, Sāraṇa, Durmada Vipula, Dhruva, Kṛta and others (46) Bhūta, Subhadra and Bhadravāha, Durmada and also Bhadra and (seven) others—these twelve indeed were the sons born of Pauravī. (47) Similarly Nanda, Upananda, Kṛtaka, Śūra and so on were the sons of Madirā. Bhadrā (hailing from Kosala), however, brought forth only one son (the delight of his race), Keśī by name. (48) Through Rocanā from (the loins of) Vasudeva appeared Hasta, Hemāṅgada and others; (and) through Ilā he begot Uruvalka and others, foremost among the Yadus. (49) Viḍśṭha alone appeared from (the loins of) Ānakadundubhi through Dhṛtadevā; while Śrama, Pratiśruta and others were the sons of Śāntidevā, O Parīkṣit ! (50) Kalpavarṣa and other kings, numbering ten, were the sons of Upadevā; while Vasu, Harṣa, Suvarṇa and (three others) were the six sons of Śrīdevā. (51)

* Vide Book VII.

† Vide Verses 22-23 above.

Again, nine sons, Gada and others were obtained by Devarakṣitā through Vasudeva; (while) he begot through Sahadevā eight sons, the foremost of whom was Puruviśruta, as Dharma begot the (eight) Vasus themselves. Further the highminded Vasudeva begot through Devakī (eight) more sons—Kṛtimān, Suseṇa, Bhadrasena, Bhadra, Rju, Sammardana and Lord Saṅkarṣaṇa, who was the same as Śeṣa (the king of serpents); while the eighth son of (the blessed) Vasudeva and Devakī indeed was Lord Śrī Hari Himself. And the highly blessed Subhadrā, your grandmother, was their daughter, O king! (52—55)

यदा यदेह धर्मस्य क्षयो वृद्धिश्च पाप्ननः । तदा तु भगवानीश आत्मानं सृजते हरिः । ५६ ।
 न हास्य जन्मनो हेतुः कर्मणो वा महीपते । आत्ममायां विनेशस्य परस्य द्रष्टुरात्मनः । ५७ ।
 यन्मायाचेष्टितं पुंसः स्थित्युत्पत्त्यप्ययाय हि । अनुग्रहस्तन्निवृत्तेरात्मलाभाय चेष्टते । ५८ ।
 अक्षौहिणीनां पतिभिरसुरैर्नृपलाङ्घनैः । भुव आक्रम्यमाणाया आभाराय कृतोद्यमः । ५९ ।
 कर्मण्यपरिमेयणि मनसापि सुरेश्वरैः । सहसंकर्णशक्रे भगवान् मधुसूदनः । ६० ।
 कलौ जनिष्यमाणानां दुःखशोकतमोनुदम् । अनुग्रहाय भक्तानां सुपुण्यं व्यतनोदयशः । ६१ ।
 यस्मिन् सत्कर्णपीयूषे यशस्तीर्थवरे सकृत् । श्रोत्राञ्चलिरुपस्यूश्य धुनुते कर्मवासनाम् । ६२ ।
 भोजवृष्ट्यन्थकमधुशूरसेनदशार्हकैः । इलाघनीयेहितः शश्वत् कुरुसृज्जयपाण्डुभिः । ६३ ।
 स्त्रिग्नधस्मितेक्षितोदारैर्वाक्यैर्विक्रमलीलया । नूलोकं रप्यामास मूर्त्या सर्वाङ्गरप्यया । ६४ ।
 यस्याननं मकरकुण्डलचारुकर्णध्राजत्कपोलसुभगं सविलासहासम् ।
 नित्योत्सवं न तत्पुरुद्धिश्चिभिः पिबन्त्यो नार्यो न राश्च मुदिताः कुपिता निमेश्व । ६५ ।
 जातो गतः पितृगृहाद् ब्रजमेधितार्थो हत्वा रिपून् सुतशतानि कृतोरुद्धारः ।
 उत्पाद्य तेषु पुरुषः क्रतुभिः समीजे आत्मानमात्मनिगमं प्रथयञ्जनेषु । ६६ ।
 पृथ्व्याः स वै गुरुभरं क्षपयन् कुरुणामन्तः समुथकलिना युधि भूपचम्वः ।
 दृष्ट्या विधूय विजये जयमुद्दिधोष्य प्रोच्योद्धवाय च परं समग्रात् स्वधाम । ६७ ।
 इति श्रीमद्भागवते महापुराणे वैयासिक्यामष्टादशसाहस्र्यां पारमहंस्यां संहितायां नवमस्कन्धे
 श्रीसूर्यसोमवंशानुकीर्तने यदुवंशानुकीर्तनं नाम चतुर्विशोऽध्यायः । २४ ।

— :: —
 इति नवमः स्कन्धः समाप्तः:
 हरिः ॐ तत्सत्

Whenever there is decline of virtue and growth of sin in this world, the almighty Lord Śrī Hari actually manifests Himself at that time. (56) Indeed, for the appearance and actions of the all-pervading Lord Śrī Hari, the (absolutely) unattached witness, O ruler of the earth, there is no ground other than His own will to sport. (57) For, the activity of His Māyā (deluding potency) conduces to the birth, continuance and destruction of every embodied soul; while His grace is intended to bring Self-Realization through cessation of birth. (58) Endeavouring to remove the burden of the earth, which was overrun by demons disguised as kings, who led more than one Akṣauhiṇīs, Lord Śrī Kṛṣṇa (the slayer of the demon Madhu), accompanied by (His elder brother) Lord Saṅkarṣaṇa (better known as Balarāma), performed deeds which cannot be comprehended even in thought by the rulers of gods. (59-60) (Nay,) in order to shower His grace on the devotees He spread far and wide (through those deeds) a most sacred glory capable of driving away the sorrow, grief and ignorance of those

going to be born in the (ensuing) Kali age. (61) Sipping with the hollow of his joined palms in the form of his ears but once from the holiest stream of His glory, which is nectar to the ears of the righteous, a man shakes off the tendencies of actions (standing in the way of Liberation). (62) Through words sweetened by His loving smiles and glances, His valourous pastimes and (divine) personality, charming in every limb, He brought joy to mankind, His activities being ever praised by the Bhojas, Vṛṣnis, Andhakas, Madhus, Śūrasenas and Dāśarhas (on the one hand) and by the Kurus, Srñjayas and Pāṇḍus on the other. (63-64) Drinking, full of joy, with their eyes the beauty of His face—rendered (all the more) lovely by ears adorned with alligator-shaped ear-rings and lustrous cheeks, (nay,) lit up with a graceful smile and ever steeped in joy—men and women not only did not feel sated but grew angry with Nimi* (who was responsible for the twinkling of their eyes, that interrupted the joy flowing from his sight). (65) As soon as born, Śrī Kṛṣṇa (the supreme Person) went to the dales of Vraja from His father's house (at Mathurā) and, having heightened the joy of the residents of Vraja, returned to Mathurā, slew enemies, married numerous wives, begot through them hundreds of sons, and worshipped His own Self by means of (a number of) sacrifices in order to popularize His own Vedic path (leading to His realization). (66) Intending to reduce the heavy burden of the earth by means of the internal discord appearing among the Kurus, He swept away by His (mere) glance the armies of kings on the battle-field, loudly proclaimed far and wide the victory of Vijaya (Arjuna), taught the highest truth to (His beloved disciple) Uddhava and returned with an easy mind to His own (divine) Abode. (67)

Thus ends the twenty fourth discourse, entitled "An account of the posterity of Yadu", forming part of an account of the solar and lunar dynasties (of kings), in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahāṁsa-Saṁhitā, composed by the sage Vedavyāsa and consisting of eighteen thousand Ślokas.

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END OF BOOK NINE  
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* We have already seen in Discourse XIII above how Nimi—when his body fell due to the curse of his Guru, the sage Vasiṣṭha—sought and secured a boon from the gods by virtue of which he resides in a subtle form in the eyelid of all living beings and directs their closing and opening.

ॐ श्रीपरमात्मने नमः

श्रीमद्भागवतमहापुराणम्

दशमः स्कन्धः

(पूर्वार्धः)

अथ प्रथमोऽध्यायः

Śrīmad Bhāgavata-Mahāpurāṇa

Book Ten (First Half)

Discourse I

The Lord reassures Mother Earth; Vasudeva marries Devakī and Kāṁsa
despatches the six sons of Devakī

राजोवाच

कथितो वंशविस्तारो भवता सोमसूर्ययोः । राजां चोभयवंश्यानां चरितं परमाद्भुतम् । १ ।
यदोश्च धर्मशीलस्य नितरां मुनिसत्तम् । तत्रांशेनावतीर्णस्य विष्णोर्वर्णीर्याणि शंस नः । २ ।
अवतीर्य यदोर्वर्षे भगवान् भूतभावनः । कृतवान् यानि विश्वात्प्य तानि नो वद विस्तरात् । ३ ।
निवृत्तर्थं रुपगीयमानाद् भवौषधाच्छ्रेत्रमनोऽभिरामात् ।
क उत्तमश्लोकगुणानुवादात् पुमान् विरुद्धेत विना पशुग्रात् । ४ ।
पितामहा मे समरेऽमरञ्जयदेवव्रताद्यातिरथैस्तिमिङ्ग्निलैः ।
दुरत्ययं कौरवसैन्यसागरं कृत्वातरन् वत्सपदं स्म यत्पूवाः । ५ ।
द्रौण्यस्त्रिपुष्टमिदं मदङ्गं सन्तानबीजं कुरुपाण्डवानाम् ।
जुगोप कुक्षिं गत आत्तचक्रो मातुश्च मे यः शरणं गतायाः । ६ ।
वीर्याणि तस्याखिलदेहभाजामन्तर्बहिः पूरुषकालरूपैः ।
प्रयच्छतो मृत्युमुतामृतं च मायामनुष्यस्य वदस्व विद्वन् । ७ ।

The king began again : The extent of the lunar and solar dynasties and (an account of) the most wonderful deeds of the kings born in both the dynasties as well as of the extremely pious Yadu have been told by you, O jewel among sages! (Now kindly) recount to us exploits of Lord Viṣṇu descended in that line alongwith Śrī Balarāma (His part manifestation). (1-2) (Pray,) narrate to us in detail (all) those deeds which the (said) Lord, the Soul of the universe and the Protector of created beings, performed, appearing in the line of Yadu. (3) What man other than the killer of animals would desist from a recital of the excellences of the illustrious Lord—a (sure) remedy for (the malady of) transmigration, (and highly) pleasing to the ear as well as to the mind, and constantly sung (even) by souls from whom the thirst for pleasure has departed (for ever). (4) Using Him for a raft my grandfather (Arjuna) and granduncles

(Yudhiṣṭhīra and others) indeed crossed the ocean of the Kaurava army—(so) difficult to cross because (of the presence) of whales in the form of great car-warriors like Devavrata (more popularly known by the name of Bhīṣma), vanquishers in battle of (even) immortals—treating it as a (mere) footprint of a calf. (5) Again, having entered, discus in hand, the womb of my mother (Uttarā), who had sought Him as her refuge, He protected this body of mine, the seed of the race of the Kurus and the Pāṇḍavas, and badly burnt by the (mystic) missile hurled by Aśvatthāmā (the son of Drona). (6) Recount, O sage, the exploits of that Lord, disguised as a human being by His transcendental creative energy, who, dwelling (both) within and outside all embodied beings, (severally) in the form of the Inner Controller and Time, metes out to them (according to their deserts) death (metempsychosis) as well as immortality. (7)

रोहिण्यास्तनयः प्रोक्तो रामः सङ्कर्षणस्त्वया । देवव्या गर्भसम्बन्धः कुतो देहान्तरं विना । ८ ।
 कस्मान्मुकुन्दो भगवान् पितुर्गेहाद् ब्रजं गतः । क्रृ वासं ज्ञातिभिः सार्थं कृतवान् सात्वतांपतिः । ९ ।
 ब्रजे वसन् किमकरोनमधुपुर्या च केशवः । भ्रातरं चावधीत् कंसं मातुरञ्जातदर्हणम् । १० ।
 देहं मानुषमाश्रित्य कति वर्षाणि वृष्णिभिः । यदुपुर्या सहावात्सीत् पल्यः कल्यभवन् प्रभोः । ११ ।
 एतदन्यच्च सर्वं मे मुने कृष्णविचेष्टितम् । वक्तुमर्हसि सर्वज्ञं श्रद्धानाय विस्तृतम् । १२ ।
 नैषातिदुःसहा क्षुन्मां त्यक्तोदमपि बाधते । पिबन्तं त्वन्मुखाभ्योजच्युतं हरिकथामृतम् । १३ ।

Sāṅkarṣaṇa (Balarāma) was (first) referred* to by you as a son of Rohinī. How could his connection be conceived with the womb of Devakī† without his assuming another body? (8) Wherefore did Lord Śrī Kṛṣṇa (the Bestower of Liberation) shift to Vraja from His father's residence (at Mathurā)? And where (in what different places) did that Lord of the Yadus take up His abode alongwith His kinsfolk? (9) What did Lord Śrī Kṛṣṇa (the Ruler even of Brahmā and Śiva), do while residing in Vraja as well as at Mathurā (the city founded by the demon Madhu)? And wherefore did He personally slay Kāṁsa, His (own) mother's cousin and (therefore) not deserving such fate (at His hands)? (10) Having assumed a human semblance, for how many years did He reside in the company of the Vṛṣṇis at Mathurā (the capital of the Yadus), and how many were the wives of the Lord? (11) You ought to relate fully to me, endowed (as I am) with faith, O omniscient sage, this and all other exploits of Śrī Kṛṣṇa. (12) This hunger, (so) very difficult to bear, does not (at all) afflict me, although I have given up even water, drinking as I am the nectar of Śrī Hari's story, flowing from your lotus lips. (13)

सूत उवाच

एवं निशम्य भृगुनन्दन साधुवादं वैयासकिः स भगवानथ विष्णुरातम् ।

प्रत्यर्थं कृष्णचरितं कलिकल्पषम्भं व्याहर्तुमारभत भागवतप्रधानः । १४ ।

Sūta resumed : Having heard the said laudable question, O Śauṇaka (a scion of Bhṛgu), and complimenting Parīkṣit (the protege of Lord Viṣṇu), the glorious sage Śuka (the son of Vyāsa), the foremost of the Lord's devotees, proceeded to narrate (as follows) the story of Śrī Kṛṣṇa, that destroys the impurities of the Kali age. (14)

श्रीशुक उवाच

सम्यग्ब्यवसिता बुद्धिस्तव राजर्षिसत्तम । वासुदेवकथायां ते यज्ञाता नैष्ठिकी रतिः । १५ ।

वासुदेवकथाप्रश्नः पुरुषांश्चीन् पुनाति हि । वक्तारं पृच्छकं श्रोतृंसत्यादसलिलं यथा । १६ ।

* Vide IX. xxiv. 46.

† See IX. xxiv. 54.

भूमिर्दृमनुपव्याजदैत्यानीकशतायुते: । आक्रान्ता भूरिभारेण ब्रह्मणं शरणं ययौ । १७।
 गौर्भूत्वाश्रुमुखी खिन्ना क्रन्दन्ति करुणं विभोः । उपस्थितान्तिके तस्मै व्यसनं स्वमवोचत । १८।
 ब्रह्मा तदुपधार्यार्थं सह देवैस्तया सह । जगाम सत्रिनयनस्तीरं क्षीरपयोनिधेः । १९।
 तत्र गत्वा जगन्नाथं देवदेवं वृषाकपिम् । पुरुषं पुरुषसूक्तेन उपतस्थे समाहितः । २०।
 गिरं समाधौ गगने समीरितां निशम्य वेधास्त्रिदशानुवाच ह ।
 गां पौरुषीं मे शृणुतामराः पुनर्विधीयतामाशु तथैव मा चिरम् । २१।
 पुरैव पुंसावधृतो धराज्वरो भवद्विरंशैर्यदुषूपजन्यताम् ।
 स यावदुर्व्या भरमीश्वरेश्वरः स्वकालशक्त्या क्षपयंश्वरेद् भुवि । २२।
 वसुदेवगृहे साक्षाद् भगवान् पुरुषः परः । जनिष्यते तत्रियार्थं सम्पवन्तु सुरस्त्रियः । २३।
 वासुदेवकलानन्तः सहस्रवदनः स्वराद् । अग्रतो भविता देवो हरेः प्रियचिकीर्षया । २४।
 विष्णोर्माया भगवती यया सम्पोहितं जगत् । आदिष्टा प्रभुणाशेन कार्यार्थं सम्पविष्यति । २५।

Srī Śuka replied : Your mind has arrived at a right conclusion, O jewel among royal sages, as a sequel to which lasting devotion to the story of Lord Vāsudeva has sprung up in your heart. (15) An inquiry concerning the story of Lord Vāsudeva indeed purifies all the three persons, viz., the reciter, the interlocator and the audience (even) as the water touched by the Lord's feet (the water in which an image of the Lord has been washed or the Gaṅgā) hallows all. (16) Oppressed with stupendous weight by millions of detachments of Daityas in the disguise of arrogant kings, Mother Earth sought Brahmā (the creator) as her refuge. (17) Appearing as a disconsolate cow, its face wet with tears and piteously lowing, she sought the presence of Brahmā (the supreme ruler) and told him of her distress. (18) Realizing her calamity, Brahmā accompanied by Lord Śiva (the three-eyed One) forthwith proceeded to the shore of the ocean of milk (the abode of Lord Viṣṇu) alongwith the (other) gods as well as with her. (19) Having arrived there and fully collected (in mind), Brahmā prayed to Lord Viṣṇu, the Supreme Person, the Ruler of the universe, the adored (even) of the gods, in the terms of the Purusa-Sūkta (a celebrated Vedic hymn addressed to the Supreme Person). (20) Hearing in the course of a trance (state of complete absorption) a voice uttered in the sky (the source of which was invisible), the creator clearly said to the gods (as follows): "Hear from me, O gods, the word of the Supreme Person, and then do accordingly at once; let there be no delay. (21) The affliction of Mother Earth had already been known by the Supreme Person. (Therefore) let yourselves be born among the Yadus in part manifestation (and continue there) till that suzerain Lord walks on earth, reducing the burden of Mother Earth through His own (Divine) Energy in the shape of Time. (22) Lord Viṣṇu Himself (the glorious Supreme Person) will be manifested in the house of Vasudeva; let celestial women (also therefore) be born for His pleasure. (23) With intent to do what pleases Śrī Hari, the thousand-headed and self-effulgent Lord Ananta (the serpent-god Śeṣa), a part manifestation of Lord Vāsudeva, will precede Him (as His elder brother). (24) Commanded by the Lord, the Divine Māyā (enchanting potency) of Lord Viṣṇu, by whom the (whole) universe stands bewitched, will (also) be born in part manifestation for the purpose of doing His work." (25)

श्रीशुक उवाच

इत्यादिश्यामरगणान् प्रजापतिपतिर्विभुः । आश्वास्य च महीं गीर्भिः स्वधामं परमं ययौ । २६।

Srī Śuka resumed : Having thus directed the hosts of gods and reassured Mother Earth with His (comforting) words, Brahmā (the supreme lord), the ruler of Prajāpatis (lords of

created beings), returned to his exalted abode. (26)

शूरसेनो यदुपतिर्मथुरामावसन् पुरीम् । माथुराज्ञूरसेनांश्च विषयान् बुभुजे पुरा । २७ ।
 राजधानी ततः साभूत् सर्वयादवभूभुजाम् । मथुरा भगवान् यत्र नित्यं संनिहितो हरिः । २८ ।
 तस्यां तु कहिंचिच्छौरिर्वसुदेवः कृतोद्ध्रहः । देवक्या सूर्यया सार्थं प्रयाणे रथमारुहत् । २९ ।
 उग्रसेनसुतः कंसः स्वसुः प्रियचिकीर्षया । रश्मीन् हयानां जग्राह रौक्मै रथशतैर्वृतः । ३० ।
 चतुःशतं पारिबह्नि गजानां हेममालिनाम् । अश्वानामयुतं सार्थं रथानां च त्रिषट्शतम् । ३१ ।
 दासीनां सुकुमारीणां द्वे शते समलङ्घते । दुहित्रे देवकः प्रादाद् याने दुहितृवत्सलः । ३२ ।
 शङ्खतूर्यमृदङ्गाश्च नेदुर्दुन्दुभयः समम् । प्रयाणप्रक्रमे तावद् वरवध्वोः सुमङ्गलम् । ३३ ।
 पथि प्रग्रहिणं कंसमाभाष्याहाशरीरवाक् । अस्यास्त्वामष्टुमो गर्भो हन्ता यां वहसेऽबुध । ३४ ।
 इत्युक्तः स खलः पापो भोजानां कुलपांसनः । भगिनीं हन्तुमारब्धः खङ्गपाणिः कचेऽग्रहीत् । ३५ ।
 तं जुगुप्तिकर्माणं नृशंसं निरपत्रपम् । वसुदेवो महाभाग उवाच परिसान्त्वयन् । ३६ ।

Of yore Śūrasena, the chief of the Yadus, ruled the principalities of Mathurā and Śūrasena, (himself) residing in the city of Mathurā (his capital). (27) Since then the said Mathurā, in which Lord Śrī Hari is ever present, continued to be the capital of all Yādava kings. (28) Having gone through his wedding ceremony indeed in that city, one day, Vasudeva, son of Śūra (a noble man of the kingdom of Mathurā), mounted the chariot alongwith his newly wedded wife, Devakī, while departing (for his home). (29) Surrounded by hundreds of chariots plated with gold, Prince Karṇa, the (eldest) son of King Ugrasena (the then ruler of Mathurā) held the reins of the horses (assumed the role of a charioteer) in order to oblige his cousin (Devakī). (30) At the time of their departure Devaka (the younger brother of Ugrasena), who was (so) fond of his daughter gave away to his daughter by way of dowry four hundred elephants decked with necklaces of gold, fifteen thousand horses, eighteen hundred chariots and two hundred graceful servant-maids profusely adorned. (31-32) As the procession of the bride and the bridegroom was just going to start, conchs, clarionets, clay tomtoms and kettledrums sounded all at once in a most auspicious manner. (33) Addressing Karṇa, who held the reins while on the way, an incorporeal voice said, "O foolish one! the eighth child of this girl, whom you are (now) conducting, will slay you." (34) Told thus, that wicked and sinful fellow, the disgrace of the Bhojas, seized his cousin by the hair, sword in hand, and proceeded to kill her. (35) The highly blessed Vasudeva pleaded with that hard-hearted and shameless fellow of detestable deeds, trying to appease him (as follows). (36)

वसुदेव उवाच

इलाघनीयगुणः शूरैर्भवान् भोजयशस्करः । स कथं भगिनीं हन्यात् स्थियमुद्धाहपर्वणि । ३७ ।
 मृत्युर्जन्मवतां वीर देहेन सह जायते । अद्य वाब्दशतान्ते वा मृत्युं प्राणिनां ध्ववः । ३८ ।
 देहे पञ्चत्वमापन्ने देही कर्मानुगोऽवशः । देहान्तरमनुप्राप्य प्रात्कृतं त्यजते वपुः । ३९ ।
 ब्रजस्तिष्ठन् पदैकेन यथैवैकेन गच्छति । यथा तुणजलूकैवं देही कर्मगतिं गतः । ४० ।
 स्वप्ने यथा पश्यति देहमीदृशं मनोरथेनाभिनिविष्टुचेतनः ।
 दृष्टश्रुताभ्यां मनसानुचिन्तयन् प्रपद्यते तत् किमपि ह्यपस्मृतिः । ४१ ।
 यतो यतो धावति दैवचोदितं मनो विकारात्मकमाप पञ्चसु ।
 गुणेषु मायारचितेषु देहसौ प्रपद्यमानः सह तेन जायते । ४२ ।
 ज्योतिर्यथैवोदकपार्थिवेष्वृदः समीरवेगानुगतं विभाव्यते ।

एवं स्वमायारचितेषुसौ पुमान् गुणेषु रागानुगतो विमुह्यति । ४३ ।
 तस्मात्र कस्यचिद् द्रोहमाचरेत् स तथाविधः । आत्मनः क्षेममन्विच्छन् द्रोग्धुर्वै परतो भयम् । ४४ ।
 एषा तवानुजा बाला कृपणा पुत्रिकोपमा । हन्तुं नार्हसि कल्याणीमिमां त्वं दीनवत्सलः । ४५ ।

Vasudeva said : You are possessed of virtues worthy of being extolled by heroes and are the glory of the Bhojas. As such how can you slay your (own) cousin, a woman, on the festive occasion of her wedding ? (37) The death of those that are born is ordained alongwith their birth, O valiant prince! Death is indeed inevitable to (all) living beings (no matter) whether it comes this (very) day or at the end of a hundred years. (38) When the body is about to expire (lit., to be dissolved into its five constituent elements, viz., earth, water, fire, air and ether), the soul (tenanting it), following (the course of) its destiny, helplessly quits the former body on (mentally) obtaining another corporeal form. (39) As indeed a walking man paces forward with another leg while sticking to the earth by one leg or even as a caterpillar leaves a blade of grass (only) when it has caught hold of another, so does the embodied soul, following the course of its destiny, leave the former body only when it has caught hold of another. (40) Just as a man in a dream state or one whose mind is entirely possessed with a longing and who is contemplating on the object of his desire with a mind coloured by that which has (either) been (actually) perceived (by him in his waking life) or heard of, visualizes a corresponding conceptual form (of the kind actually seen or heard of by him) and (unconsciously) comes to identify himself with it, and (forthwith) indeed forgets his (living) body, so does the embodied soul quit the previous body on attaining a new one. (41) Identifying itself with that (particular) body out of the (numberless) material bodies (which are nothing but the five elements) moulded (into diverse forms) by Māyā (the creative energy of the Lord)—which his mind, consisting of (various) ideas and impelled by destiny, flows towards and clings to, the embodied soul passes into that very form alongwith the mind. (42) Even as the sun or the moon, with which we are so familiar, when reflected in earthen vessels full of water, appears as shaking due to the force of the wind (though not actually shaking), so does the soul, entering through attachment the material forms brought forth by its own ignorance, gets deluded / (seized with the fear of death and so on). (43) As such (i.e., inevitably exposed to the fear of death), the embodied soul, seeking after its own welfare, should not therefore do wrong to anyone; for there is fear to the wrong-doer from others (viz., from the individual wronged, its kith and kin and the god of retribution). (44) This younger cousin of yours is a (mere) helpless girl and is like a daughter to you. You ought not (therefore) to kill this girl, who has just gone through the auspicious nuptial rites, kind as you are to the helpless. (45)

श्रीशुक उवाच

एवं स सामधिभेदैबोध्यमानोऽपि दारुणः । न न्यर्वर्तत कौरव्य पुरुषादाननुव्रतः । ४६ ।
 निर्बन्धं तस्य तं ज्ञात्वा विचिन्त्यानकदुन्दुभिः । प्राप्तं कालं प्रतिव्योदुमिदं तत्रान्वपद्यत । ४७ ।
 मृत्युर्बुद्धिमतापोहो यावद्बुद्धिबलोदयम् । यद्यसौ न निवर्तेत नापराधोऽस्ति देहिनः । ४८ ।
 प्रदाय मृत्यवे पुत्रान् मोचये कृपणामिमाम् । सुता मे यदि जायेरन् मृत्युर्वा न प्रियेत चेत् । ४९ ।
 विपर्ययो वा किं न स्याद् गतिर्थातुर्दुरत्यया । उपस्थितो निवर्तेत निवृत्तः पुनरापत्तेत् । ५० ।
 अग्रेरथा दारुवियोगयोगयोरदृष्टतोऽन्यन्न निमित्तमस्ति ।
 एवं हि जन्तोरपि दुर्विभाव्यः शरीरसंयोगवियोगहेतुः । ५१ ।
 एवं विमृश्य तं पापं यावदात्मनिदर्शनम् । पूजयामास वै शौरिर्बहुमानपुरःसरम् । ५२ ।

प्रसन्नवदनाम्भोजो नृशंसं निरपत्रपम् । मनसा दूयमानेन विहसन्निदमब्रवीत् ॥ ५३ ॥

Śrī Śuka went on: Even though admonished through conciliatory words and those inspiring fear as aforesaid, Karṇa, who was heartless (by nature) and followed the ways of ogres (besides), did not desist (from his purpose), O Parīkṣit (a scion of Kuru)! (46) Perceiving such obstinacy of his (in the matter of slaying Devakī) and contemplating how to avert her imminent death, Ānakadundubhi (Vasudeva) resolved upon the following expedient in that behalf. (47) (He said to himself,) "Death should be warded off by a wise man so long as his reason and might are intact. If, however, death does not turn back there is nothing wrong on the part of the embodied soul. (48) Promising to hand over sons (that may be born to Devakī) to Karṇa (who is death personified), I ought to rescue this helpless girl and I shall have to forgo my sons only in case they are actually born (hereafter) and provided Karṇa (himself) does not expire (in the meantime). (49) Or might not the contrary happen (i.e., might not Karṇa himself suffer death at the hands of my sons); (for) the ways of Providence are hard to comprehend. What is imminent may turn away and what has turned away may appear again. (50) (Just) as in the case of a (forest) fire there is no cause other than destiny for its coming into contact with a (particular) tree (however distant it may be) and its remaining aloof from another (though quite near to it), so indeed in the case (even) of a living being the ground (other than destiny) of its being connected with or dissociated from a (particular) body is difficult to conceive." (51) Having thus pondered to the best of his intellectual acumen, Vasudeva (the son of Śūra) actually eulogized that sinful fellow with great esteem. (52) With a blooming lotus-like countenance, yet with an aching heart, he smilingly addressed the following words to that hard hearted wretch. (53)

वसुदेव उवाच

न हास्यास्ते भयं सौम्य यद् वागाहाशरीरिणी । पुत्रान् समर्पयिष्येऽस्या यतस्ते भयमुत्थितम् ॥ ५४ ॥

Vasudeva observed : Indeed there is no fear to you, O gentle one, from this girl as the incorporeal voice (from heaven) has conveyed (to you). I shall (accordingly) make over (to you) her sons, from whom fear has arisen in you. (54)

श्रीशुक उवाच

स्वसुवर्धान्निववृते	कंसस्तद्वाक्यसारवित् । वसुदेवोऽपि तं प्रीतः प्रशस्य प्राविशद् गृहम् ॥ ५५ ॥
अथ काल उपावृते	देवकी सर्वदेवता । पुत्रान् प्रसुषुवे चाष्टौ कन्यां चैवानुवत्सरम् ॥ ५६ ॥
कीर्तिमन्तं प्रथमजं	कंसायानकदुन्दुभिः । अर्पयामास कृच्छ्रेण सोऽनृतादतिविह्वलः ॥ ५७ ॥
किं दुःसहं नु साधूनां विदुषां किमपेक्षितम् ।	किमकार्यं कर्दयाणां दुस्त्यजं किं धृतात्मनाम् ॥ ५८ ॥
दृष्ट्वा समत्वं तच्छौरेः सत्ये चैव व्यवस्थितिम् ।	कंसस्तुष्टमना राजन् प्रहसन्निदमब्रवीत् ॥ ५९ ॥
प्रतियातु कुमारोऽयं न हास्मादस्ति मे भयम् ।	अष्टमाद् युवयोर्गर्भान्मृत्युमें विहितः किल ॥ ६० ॥
तथेति सुतपादाय यथावानकदुन्दुभिः ।	नाभ्यनन्दत तद्वाक्यमसतोऽविजितात्मनः ॥ ६१ ॥

Śrī Śuka continued : Karṇa, who knew the truthfulness of Vasudeva's words, ceased from killing Devakī (his own cousin). Applauding him, Vasudeva too reached home full of delight. (55) Now, when the time came, Devakī, who (being the abode of Śrī Hari) represented all the gods (on her person), (successively) brought forth eight sons and a daughter too (Subhadrā by name) besides, one every year. (56) Much afraid of falsehood, Vasudeva handed over to Karṇa with (great) difficulty his first-born son, Kīrtimān (by name). (57) Indeed what is difficult to endure in the eyes of the righteous? What is needed by the wise? What is unworthy in the eyes of the depraved? And what is difficult to renounce for those who have cherished Śrī Hari (the Self of all)? (58) Rejoiced at heart to perceive such

equanimity in Vasudeva (the son of Śūra) as well as his unflinching devotion to truth, Karīsa, O Parīkṣit, smilingly spoke the following words—(59) "Let this boy return (to your protection); for there is no fear to me from him. Obviously my death has been decreed at the hands of your eighth progeny." (60) Taking the boy with the word "Amen", Vasudeva returned (home). (Of course) he did not rejoice over those words of Karīsa (the wicked one) of uncontrolled mind. (61)

नन्दाद्या ये ब्रजे गोपा याश्चामीषां च योवितः । वृष्णयो वसुदेवाद्या देवक्याद्या यदुश्चियः । ६२ ।
 सर्वे वै देवताप्राया उभयोरपि भारत । ज्ञातयो बन्धुमुहूदो ये च कंसमनुव्रताः । ६३ ।
 एतत् कंसाय भगवाञ्छशंसाभ्येत् नारदः । भूमेर्भारायमाणानां दैत्यानां च वधोद्यमम् । ६४ ।
 ऋषेर्विनिर्गमे कंसो यदून् मत्वा सुरानिति । देवक्या गर्भसम्भूतं विष्णुं च स्ववधं प्रति । ६५ ।
 देवकीं वसुदेवं च निगृह्ण निगडैर्गृहे । जातं जातपहन् पुत्रं तयोरजनशङ्क्या । ६६ ।
 मातरं पितरं भ्रातृन् सर्वाश्च सुहदस्तथा । मन्त्रिं ह्यसुतृपो लुब्धा राजानः प्रायशो भुवि । ६७ ।
 आत्मानमिह सज्जातं जानन् प्राग् विष्णुना हतम् । महासुरं कालेनेमि यदुभिः स व्यरुद्ध्यत । ६८ ।
 उग्रसेनं च पितरं यदुभोजान्धकाधिपम् । स्वयं निगृह्ण बुभुजे शूरसेनान् महाबलः । ६९ ।

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां दशमस्कन्धे पूर्वार्धे श्रीकृष्णावतारोपक्रमे प्रथमोऽध्यायः । १ ।

"Whatever cowherds there are in Vraja, the foremost of whom is Nanda, and again (all) those who are their wedded wives, the Vṛṣṇis led by Vasudeva, and Yādava women headed by Devakī, nay, (even) the kinsmen, relatives and friends of both Nanda and Vasudeva, who are devoted to Karīsa (yourself) are all for the most part gods themselves." This was what the all-powerful sage Nārada communicated to Karīsa, going to him (of his own accord), and also apprized him of the endeavours (of Brahmā and the other gods) for the destruction of the Daityas, that constituted a burden to Mother Earth, O Parīkṣit (a scion of Bharata)! (62—64) Believing the Yadus to be (so many) gods, and Lord Viṣṇu as about to appear from the womb of Devakī for the purpose of slaying him, and binding Devakī and Vasudeva with fetters in their own residence after the departure of the (celestial) sage, Karīsa did to death every son of the said couple even as he was born, suspecting him to be the (birthless) Viṣṇu (Himself). (65-66) Greedy monarchs given to self-gratification on this earth generally, as a matter of fact, kill their (own) father and mother, brothers as well as all their relations. (67) Knowing himself to have been, in a previous existence, the great demon Kālanemi, slain by Viṣṇu and reborn (as Karīsa) in current life, he entered into hostilities with the Yadus. (68) Nay, putting in prison his (own) father, Ugrasena—the lord of the Yadus, the Bhojas and the Andhakas—the mighty Karīsa ruled over the Śūrasena territory himself. (69)

*Thus ends the first discourse, forming an introduction to the descent of Lord Śrī Kṛṣṇa,
 in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa,
 otherwise known as the Paramahārīsa-Saṁhitā.*



अथ द्वितीयोऽध्यायः

Discourse II

The Lord enters the womb of Devakī and is extolled by the gods
श्रीशुक उवाच

प्रलभ्बबकचाणूरतृणावर्तमहाशनैः । १ ।
 अन्यैश्चासुरभूपालैर्बाणभौमादिभिर्युतः । यदूनां कदनं चक्रे बली मागधसंश्रयः । २ ।
 ते पीडिता निविविशुः कुरुपञ्चालकेकयान् । शाल्वान् विदर्भान् निषधान् विदेहान् कोसलानपि । ३ ।
 एके तमनुरुद्धाना ज्ञातयः पर्युपासते । हतेषु षट्सु बालेषु देवक्या औग्रसेनिना । ४ ।
 सप्तमो वैष्णवं धाम यमनन्तं प्रचक्षते । गर्भो बभूव देवक्या हर्षशोकविवर्धनः । ५ ।

Śrī Śuka resumed : Conjoined with Pralamba, Baka, Cāṇūra, Trīṇavarta and Aghāsura (who in the form of a python ate much), Muṣṭika, Ariṣṭa, Dwivida, Pūtanā, Keśī and Dhenuka, as well as with other demon kings, the foremost of whom were Bāṇa and Bhauma, and with Jarāsandha (the ruler of Magadha, whose two daughters had been married to him) as his ally, the powerful Kāṁsa set about (the task of) destroying the Yadus. (1-2) Hard pressed, they migrated to the territories of the Kurus, Pañcālas and Kekayas, Sālvas, Vidarbhas, Niṣadhas, Videhas and Kosalas too. (3) Remaining faithful to him, a few kinsmen (of theirs, however,) continued to serve him. When six boys of Devakī had been killed by Kāṁsa (the son of Ugrasena), a ray of Lord Viṣṇu, whom the devotees speak of as Lord Ananta, entered the womb of Devakī as her seventh child, that went to enhance her delight and grief at the same time. (4-5)

भगवानपि विश्वात्मा विदित्वा कंसजं भयम् । यदूनां निजनाथानां योगमायां समादिशत् । ६ ।
 गच्छ देवि ब्रजं भद्रे गोपगोभिरलङ्घतम् । रोहिणी वसुदेवस्य भार्याऽऽस्ते नन्दगोकुले ।
 अन्याश्च कंससंविग्रा विवरेषु वसन्ति हि । ७ ।

देवक्या जठरे गर्भं शेषाख्यं धाम मामकम् । तत् संनिकृष्य रोहिण्या उदरे संनिवेशय । ८ ।
 अथाहमंशभागेन देवक्याः पुत्रां शुभे । प्राप्यामि त्वं यशोदायां नन्दपत्न्यां भविष्यसि । ९ ।
 अर्चिष्यन्ति मनुष्यास्त्वां सर्वकामवरेश्वरीम् । धूपोपहारबलिभिः सर्वकामवरप्रदाम् । १० ।
 नामधेयानि कुर्वन्ति स्थानानि च नरा भुवि । दुर्गेति भद्रकालीति विजया वैष्णवीति च । ११ ।
 कुमुदा चण्डिका कृष्णा माधवी कन्यकेति च । माया नारायणीशानी शारदेत्यम्बिकेति च । १२ ।
 गर्भसंकर्षणात् तं वै प्राहुः संकर्षणं भुवि । रामेति लोकरमणाद् बलं बलवदुच्छ्रयात् । १३ ।

Perceiving the fear born of Kāṁsa to the Yadus, His proteges, the Lord too, the Soul of the universe, commanded (as follows) Yogamāyā (His transcendent creative energy):—(6) "Proceed, O good goddess, to Vraja enriched by cowherds and cows. Rohinī, Vasudeva's wife, is staying in the village of Gokula owned by Nanda; and, afraid of Kāṁsa, his other wives too are residing in secret places. (7) There exists in Devaki's womb, in the form of an embryo, My own part manifestation known by the name of Śeṣa (the serpent-god). Taking it out, place it in the womb of Rohinī. (8) Then I shall assume the role of a son of Devakī with all My divine potencies, which constitute so many parts of My being as it were, O blessed lady; while you shall be born of Yaśodā, the wife of Nanda. (9) People will worship you by means of incense, offerings of food and other presents, recognizing you as the supreme controller (of the

destinies) of men seeking various boons and as the bestower of all desired blessings. (10) Men will erect temples (sacred to you) on earth and give (diverse) appellations (to you) such as Durgā, Bhadrakālī, Vijayā, Vaiṣṇavī, Kumudā, Cañḍikā, Kṛṣṇā, Mādhavī and Kanyakā, Māyā, Nārāyaṇī, Īśānī, Sāradā and Ambikā. (11-12) People on earth will call the son of Rohiṇī Saṅkarṣaṇa, particularly because of his being taken out of the womb (of Devakī); by the name of Rāma because of his giving delight to the world and Bala because of his pre-eminence among those possessed of strength."(13)

सन्दिष्टैवं भगवता तथेत्योमिति तद्वचः । प्रतिगृह्ण परिक्रम्य गां गता तत् तथाकरोत् । १४ ।

गर्भे प्रणीते देवक्या रोहिणीं योगनिद्रया । अहो विसंसितो गर्भ इति पौरा विचुक्रुशः । १५ ।

Thus instructed by the Lord and accepting His command with the words, "O yes, let it be so!" and going round Him from left to right (as a mark of respect), the goddess descended on earth and carried out His behest as she was told. (14) When the embryo in the womb of Devakī was transferred to that of Rohiṇī by Yogamāyā (who represents the Lord's trance-sleep at the time of universal dissolution), the people of Mathurā wailed aloud saying, "Ah! the embryo (in the womb of Devakī) has perished!" (15)

भगवानपि विश्वात्मा भक्तानामभयङ्करः । आविवेशांशभागेन मन आनकदुन्दुभेः । १६ ।

स बिभ्रत् पौरुषं धाम भ्राजमानो यथा रविः । दुरासदोऽतिदुर्धर्षो भूतानां सम्बभूव ह । १७ ।

ततो जगन्मङ्गलमच्युतांशं समाहितं शूरसुतेन देवी ।

दधार सर्वात्मकमात्मभूतं काष्ठा यथाऽनन्दकरं मनस्तः । १८ ।

सा देवकी सर्वजगन्निवासनिवासभूता नितरां न रेजे ।

भोजेन्द्रगेहेऽग्निशिखेव रुद्धा सरस्वती ज्ञानखले यथा सती । १९ ।

तां वीक्ष्य कंसः प्रभयाजितान्तरां विरोचयन्तीं भवनं शुचिस्मिताम् ।

आहैष मे प्राणहरो हरिरुहां ध्रुवं श्रितो यन्न पुरेयमीदृशी । २० ।

किमद्य तस्मिन् करणीयमाशु मे यदर्थतन्त्रो न विहन्ति विक्रमम् ।

स्त्रियाः स्वसुर्गुरुमत्या वधोऽयं यशः श्रियं हन्त्यनुकालमायुः । २१ ।

स एष जीवन् खलु सम्परेतो वर्तेत योऽत्यन्तनृशंसितेन ।

देहे मृते तं मनुजाः शपन्ति गन्ता तमोऽन्यं तनुमानिनो ध्रुवम् । २२ ।

इति घोरतमाद् भावात् सन्निवृत्तः स्वयं प्रभुः । आस्ते प्रतीक्षांसज्जन्म हरेर्वैरानुबन्धकृत् । २३ ।

आसीनः संविशंस्तिष्ठन् भुज्ञानः पर्यटन् महीम् । चिन्तयानो हृषीकेशमपश्यत् तन्मयं जगत् । २४ ।

The Lord too, who is the Soul of the universe and rids His devotees of (all) fear, entered the mind of Vasudeva with all His divine potencies constituting parts of His being as it were. (16) Carrying (in him) the glorious presence of Lord Viṣṇu (the Supreme Person) and (consequently) shining as the sun, Vasudeva evidently grew to be most formidable and hard to approach in the eyes of (all) living beings. (17) Thereupon, just as the eastern quarter bears the moon (the delighter of all), the glorious Devakī conceived in her mind the Lord carrying (with Him all) His divine potencies (constituting so many parts of His Being), and embodying the good-luck of the world—the Lord who comprises all and represented her very self—duly communicated (to her) by Vasudeva (through mere sight even as a preceptor would impress on the mind of his disciple a mental image of the Lord). (18) Imprisoned within (the four walls of) the palace of Karmāsa (the chief of the Bhojas) like an enclosed flame or like useful knowledge pent up in (the mind of) a (selfish) scholar who keeps his knowledge to himself, Devakī, who had (now) turned into an abode of the Lord Himself (the abode of the

universe), did not shine fully (failed to delight the outside world). (19) Perceiving Devakī—who bore the invincible Lord within her—illumining the palace by her (uncommon) lustre and having a bright smile (on her countenance), Kārṣṇa said (to himself): "Hari, who is going to take my life, has clearly and surely entered her womb, like a lion entering a cave; for she was not like this (so bright) before. (20) What should be speedily done by me now with reference to him? For (if I attempt to make short work of him, the moment he is born) he is not going to withhold his prowess (even as a new-born babe would do), intent as he is on his purpose (of advancing the interests of the gods). (And if I dispose of Devakī herself, before my enemy is born,) such destruction of Devakī (my cousin), who is not only a woman but *enceinte* (too), will forthwith mar my reputation and prosperity and cut short my life. (21) Such a one is indeed (as good as) dead, though breathing, who lives by most atrocious deeds; (for) people curse such a man (even during his lifetime) and, when his body gets defunct, he is surely destined to go to hell (consisting of blinding darkness), the inevitable fate of one identifying oneself with the body." (22) Pondering thus, Kārṣṇa, though powerful himself, ceased from that darkest design (of killing Devakī) and kept awaiting the birth of Śrī Hari, cherishing a feeling of enmity for Him. (23) Thinking of Lord Śrī Kṛṣṇa (the Ruler of the senses) while sitting, lying down, standing, taking his food and walking on earth, he saw the world full of Him. (24)

ब्रह्मा भवश्च तत्रैत्य मुनिभिर्नरदादिभिः । देवैः सानुचरैः साकं गीर्भिर्वृषणमैडयन् । २५ ।
 सत्यब्रतं सत्यपरं त्रिसत्यं सत्यस्य योनि निहितं च सत्ये ।
 सत्यस्य सत्यमृतसत्यनेत्रं सत्यात्मकं त्वां शरणं प्रपन्नाः । २६ ।
 एकायनोऽसौ द्विफलखिमूलश्तूरसः पञ्चविधिः षडात्मा ।
 सप्तत्वगण्ठविटपो नवाक्षो दशच्छदी द्विखगो ह्यादिवृक्षः । २७ ।
 त्वमेक एवास्य सतः प्रसूतिस्त्वं सन्निधानं त्वमनुग्रहश्च ।
 त्वन्मायया संवृतचेतसस्त्वां पश्यन्ति नाना न विपश्चितो ये । २८ ।
 बिभर्षि रूपाण्यवबोध आत्मा क्षेमाय लोकस्य चराचरस्य ।
 सत्त्वोपपन्नानि सुखावहानि सतामभद्राणि मुहुः खलानाम् । २९ ।
 त्वव्यांम्बुजाक्षाखिलसत्त्वधाम्नि समाधिनाऽवेशितचेतसैके ।
 त्वत्पादपोतेन महत्कृतेन कुर्वन्ति गोवत्सपदं भवाब्ध्यम् । ३० ।
 स्वयं समुत्तीर्य सुदुस्तरं ह्युमन् भवार्णवं भीममद्भ्रसौहदाः ।
 भवत्पदाभ्योरुहनावमत्र ते निधाय याताः सदनुग्रहो भवान् । ३१ ।
 येऽन्येऽरविन्दाक्ष विमुक्तमानिनस्त्वव्यस्तभावादविशुद्धबुद्ध्यः ।
 आरुह्य कृच्छ्रेण परं पदं ततः पतन्त्यधोऽनादृतयुष्मदद्वघ्यः । ३२ ।
 तथा न ते माधव तावकाः क्वचिद् भ्रश्यन्ति मार्गात्त्वयि बद्धसौहदाः ।
 त्वयाभिरुप्ता विचरन्ति निर्भया विनायकानीकपमूर्धसु प्रभो । ३३ ।
 सत्त्वं विशुद्धं श्रयते भवान् स्थितौ शरीरिणां श्रेयउपायनं वपुः ।
 वेदक्रियायोगतपःसमाधिभिस्तवार्हणं येन जनः समीहते । ३४ ।
 सत्त्वं न चेद्धतरिदं निजं भवेद् विज्ञानमज्ञानभिदापमार्जनम् ।
 गुणत्रकाशैरनुपीयते भवान् प्रकाशते यस्य च येन वा गुणः । ३५ ।
 न नामरूपे गुणजन्मकर्मभिर्निरूपितव्ये तव तस्य साक्षिणः ।

मनोवचोभ्यामनुमेयवर्त्मने देव क्रियायां प्रतियन्त्यथापि हि । ३६ ।
 शृण्वन् गृणन् संस्मरयंश्च चिन्तयन् नामानि रूपाणि च मङ्गलानि ते ।
 क्रियासु यस्त्वद्यरणारविन्द्योराविष्टुतेता न भवाय कल्पते । ३७ ।
 दिष्ट्या हरेऽस्या भवतः पदो भुवो भारोऽपनीतस्तव जन्मनेशितुः ।
 दिष्ट्याङ्कितां त्वत्पदकैः सुशोभनैर्द्रक्ष्याम गां द्यां च तवानुकम्पिताम् । ३८ ।
 न तेऽभवस्येश भवस्य कारणं विना विनोदं बत तर्कयामहे ।
 भवो निरोधः स्थितिरप्यविद्यया कृता यतस्त्वद्यभयाश्रयात्मनि । ३९ ।
 मत्स्याश्वकच्छपनृसिंहवराहंसराजन्यविप्रविबुधेषु कृतावतारः ।
 त्वं पासि नखिभुवनं च यथाधुनेश भारं भुवो हर यदूतम् वन्दनं ते । ४० ।
 दिष्ट्याम्ब ते कुक्षिगतः परः पुमानंशेन साक्षाद् भगवान् भवाय नः ।
 मा भूद् भयं भोजपतेर्मूर्खोर्गोप्ता यदूनां भविता तवात्मजः । ४१ ।

Going thither, with sages headed by Nārada and gods accompanied by their attendants (such as Gandharvas), Brahmā and Śiva (the Source of the universe), glorified (in the following words) Lord Viṣṇu (who showers all desired boons). (25) "We seek as our shelter You of true resolve, existing in the past, present and future (i.e., before, during and after creation), the (ultimate) Source of earth, water and fire (collectively referred to in the Vedic literature by the term 'Sat'), as well as of air and ether (collectively known as Tyat*) and dwelling in the aforesaid (five) elements (called by the name of 'Satyam'), as the Reality underlying them (all), the Prompter of truthful speech as well as of undifferentiating vision, and consisting of truth, which is (at the same time) the highest means of attaining You. (26) This beginningless tree of creation indeed has one ground (in the shape of Prakṛti or Primordial Matter), a couple of fruits (in the form of pleasure and pain), three roots (in the form of the three modes of Prakṛti viz., Sattva, Rajas and Tamas), four kinds of sap (in the form of the four objects of human pursuit, viz., religious merit, earthly possessions, sensuous pleasure and final Beatitude), five media of perception (in the form of the five senses of perception), six states (viz., birth, existence, growth, ripeness, decay and destruction or six forms of anguish, viz., hunger and thirst, grief and infatuation, old age and death), seven layers of barks (in the form of the seven constituents of a body, viz., chyle, blood, flesh, fat, bone, marrow and semen), eight boughs (in the shape of the five elements—viz., earth, water, fire, air and ether—mind, reason and ego) and nine hollows (in the form of the nine apertures of the body, viz., the two sockets of eyes, the two cavities of ears, the two nostrils, the mouth and the organs of urination and defecation) and a pair of birds (viz., the individual soul and the Inner Controller inhabiting it) and is endowed with ten leaves (in the form of the ten vital airs, viz., Prāṇa, Apāna, Vyāna, Udāna, Samāna, Nāga, Kūrma, Krkala, Devadatta and Dhanañjaya). (27) You alone are the Cause of the aforesaid tree in the form of the phenomenal universe; You are its resting-place and you are its preserver (too). Those whose wisdom is clouded by Your Māyā (deluding potency) look upon You as many, (but) not so those who are wise. (28) Being the Spirit, which is consciousness itself, You repeatedly assume (reveal) for the welfare of the mobile and the immobile creation forms constituted of Sattva (unmixed with Rajas and Tamas), which bring delight to the righteous and are harmful (bring destruction) to the wicked. (29) With their mind fixed through concentration on You, the embodiment of pure Sattva, O lotus-eyed Lord, the select few (those endowed

* The Śruti text says:—तत् सत्यमित्याचक्षते।

with intelligence) cross the ocean of mundane existence like the foot-print of a calf with the help of the vessel in the form of Your feet, made available (shown) by the exalted. (30) Having themselves duly crossed the terrible ocean of metempsychosis, (so) very difficult to cross, O self-effulgent Lord, and leaving behind the bark of Your lotus-feet (setting an example of their devotion) here (on this side of the ocean) the aforesaid (wise men), full of unbounded compassion (for the afflicted), have reached the other shore (without any exertion), gracious as You are to the righteous. (31) Others (those treading the path of Knowledge unmixed with Devotion), who regard themselves as liberated, O lotus-eyed One, and whose mind is not very pure due to lack of devotion to You and because they have failed to adore Your feet, fall down from their position even on attaining with (great) difficulty a high state (in the form of noble birth, learning and asceticism, so favourable to Liberation.) (32) Those devotees of Yours, who have fastened their (deep) affection on You, O Spouse of Lakṣmī, do not, under any circumstance, stray in that way from the path (of Devotion). Protected on all sides by You and therefore rid of all fear (on the other hand), O Lord, they move about freely, setting their foot on the heads of the commanders of gods presiding over obstacles. (33) For the continuance of the world You assume (reveal) a form—consisting of pure Sattva and dispensing the fruit of actions of embodied beings—through the medium of which people (belonging to the four Āśramas or stages of life) offer worship to You (severally) through (a study of) the Vedas, the practice of rituals, asceticism and concentration of mind. (34) Had this (divine) personality of Yours, consisting of Sattva (unmixed with Rajas and Tamas) not been manifest, O Maker of the universe, saving knowledge, which wipes out ignorance and the (resulting) notion of diversity (and which follows from the worship of Your personality) would not have been possible (at all). (If it is urged that the existence of Brahma would still be concluded from the light shed by the intellect and other faculties which, being material, possess only reflected light, our reply is that) You are only inferred (but not directly perceived), through the light shed by material organs, as one in relation to whom and presided over by whom the material organs shed their light. (Through Your worship however, the mind gets attuned with You and Your truth is realized by Your grace). (35) O self-effulgent Lord, who are the witness of the mind etc., and the means of whose realization can (only) be guessed, Your names and forms, associated with Your excellences, births and deeds, can neither be conceived with the mind nor extolled in words. Nevertheless, as is well-known, those engaged in the act of Your worship do recite Your names and perceive Your forms. (36) Hearing and reciting, contemplating on and helping others remember Your auspicious names and forms, he whose mind is fixed on Your lotus-feet (even) when he is engaged in activities (of various kinds) no longer deserves to be reborn. (37) Happily, O Hari, the burden of this earth, which represents Your feet, has been removed by Your (very) descent. Luckily (enough), we shall perceive the earth and heaven adorned with Your lovely footprints bearing auspicious marks and (thus) favoured by You, its (supreme) Ruler. (38) O Lord, that constitutes a haven free from (all) fear, we conceive no ground for Your descent other than love for sport, birthless as You are; for birth, life and death are attributed (even) to the (individual) soul through ignorance about You. (39) O Lord, relieve the burden of the earth on this occasion (even) as You have protected us as well as (all) the three worlds (at other times), having descended in the form of a fish, a horse (Lord Hayagrīva), tortoise, man-lion, boar, swan, Kṣatriya prince (Śrī Rāma), a Brāhmaṇa (Lord Paraśurāma) and a god (the divine Dwarf), Hail to You, O Jewel among the Yadus! (40) (Addressing Devakī, they said), fortunately, O mother, the almighty Lord, the Supreme Person has Himself entered your womb alongwith (all) His (divine) potencies (constituting so many parts of His being) for our welfare. Let there be no more fear of Kāṁsa (the chief of the Bhojas), who is courting his own

death (by persecuting you and your husband); (for) your (prospective) son will prove to be the Protector of the Yadus." (41)

श्रीशुक उवाच

५७०

इत्यभिष्टूय पुरुषं यद्गृपमनिदं यथा । ब्रह्मेशानौ पुरोधाय देवाः प्रतिययुर्दिवम् । ४२ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे गर्भगतविष्णोर्ब्रह्मादिकृतस्तुतिर्नाम द्वितीयोऽध्यायः । २ ।

Śrī Śuka went on : Having thus glorified the Supreme Person, whose essence is, really speaking, other than (different from) this visible universe, and placing Brahmā and Śiva at their heads, the gods returned to heaven. (42)

Thus ends the second discourse entitled "Eulogy of Lord Viṣṇu in Devakī's womb addressed by Brahmā and others", in Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahāṁsa-Saṁhitā.



अथ तृतीयोऽध्यायः

Discourse III

Advent of Lord Śrī Kṛṣṇa

श्रीशुक उवाच

अथ सर्वगुणोपेतः कालः परमशोभनः । यद्येवाजनजन्मक्षर्षं शान्तक्षयग्रहतारकम् । १ ।

दिशः प्रसेदुर्गाग्नं निर्मलोङ्गुणोदयम् । मही मङ्गलभूयिष्ठपुरग्रामब्रजाकरा । २ ।

नद्यः प्रसन्नसलिला हृदा जलस्त्रियः । द्विजालिकुलसंनादस्तबका वनराजयः । ३ ।

वैवौ वायुः सुखस्पर्शः पुण्यगच्छवः शुचिः । अग्रयश्च द्विजातीनां शान्तास्तत्र समिन्यत । ४ ।

मनांस्थासन् प्रसन्नानि साधूनामसुरद्वाहाम् । जायमानेऽजने तस्मिन् नेदुर्दुन्दुभयो दिवि । ५ ।

जगुः किञ्चरगच्छवास्तुष्टुवः सिद्धचारणाः । विद्याधर्यश्च ननृतुरप्सरोभिः समं तदा । ६ ।

मुमुक्षुर्मुनयो देवाः सुमनांसि मुदान्विताः । मन्दं मन्दं जलधरा जगर्जुरनुसागरम् । ७ ।

निशीथे तम उद्भूते जायमाने जनार्दने । देवक्यां देवरूपिण्यां विष्णुः सर्वगुहाशयः ।

आविरासीद् यथा प्राच्यां दिशीन्दुरिव पुष्कलः । ८ ।

Śrī Śuka resumed : Now came the most delightful hour, fraught with all blessings, when precisely the asterisk Rohinī (presided over by Brahmā, son of the birthless Lord Viṣṇu) was at the ascendant and when (the rest of) the asterisks, planets and (other) stars bore a gentle aspect. (1) The quarters became clear (of clouds as though it were autumn, although the rainy season had not yet ended); while the firmament was marked with the presence of multitudes of stars shining unobscured. The earth was seen with its towns, villages, stations of cowherds and mines full of festivities. (2) The rivers flowed in a limpid stream; ponds bloomed with lotuses; rows of forest-trees laden with bunches of flowers rang with the sweet noise of birds and swarms of bees. (3) A hallowed breeze (coming as it did from the direction of the holy Yamunā) and wafting a sweet fragrance, blew delightful to the touch; the sacred fires of the twice-born (that had been extinguished due to Karṣa's persecution) burst into

flames (automatically) on the occasion. (4) The minds of the righteous became cheerful oppressed as they had been by the demons. When that birthless Lord was about to be born kettledrums sounded (of themselves) in heaven. (5) At that time Kinnaras and Gandharvas sang, Siddhas and Cāraṇas uttered praises and Vidyādhara women danced with celestial nymphs. (6) Full of joy, sages and gods showered flowers and clouds gently rumbled after the manner of the (roaring) ocean. (7) When midnight enveloped in (thick) darkness came and when people's prayer (for His descent) began, Lord Viṣṇu, the Indweller of all hearts, manifested Himself in His entirety through Devakī—who possessed a form similar to that of a goddess (being an incarnation of Aditi, the mother of the gods)—even as the full moon would appear in the eastern horizon. (8)

तमद्वुं	बालकमम्बुजेक्षणं	चतुर्भुजं	शङ्खगदार्युदायुधम् ।
श्रीवत्सलक्ष्मं	गलशोभिकौसुभं	पीताम्बरं	सान्द्रपयोदसौभगम् । १ ।
महार्हवैदूर्यकिरीटकुण्डलत्विषा			परिष्वक्तसहस्रकुन्तलम् ।
उद्धामकाञ्च्छृदकङ्कणादिभिर्विरोचमानं		वसुदेव	ऐक्षत । १० ।
स विस्मयोत्फुल्लविलोचनो हरि सुतं विलोक्यानकदुन्दुभिस्तदा ।			
कृष्णावतारोत्सवसम्भ्रमोऽसृशन् मुदा द्विजेभ्योऽयुतमाषुटो गवाम् । ११ ।			
अथैनमस्तौदवधार्य पूरुषं परं नताङ्गः कृतधीः कृताङ्गलिः ।			
स्वरोचिषा भारत सूतिकागृहं विरोचयन्तं गतभीः प्रभाववित् । १२ ।			

Vasudeva beheld that extraordinary boy with lotus-like eyes, endowed with four arms wielding uplifted weapons (and other emblems) such as a conch, a mace and a discus; bearing on his bosom the mark of Śrivatsa (a golden curl of hair characteristic of Lord Viṣṇu); clad in yellow (silk); possessing the charm of a cloud laden with moisture, with the Kaustubha gem shining at His neck and His profuse locks bathed in the splendour of His diadem and ear-rings studded with precious cat's-eyes, and highly resplendent with an exquisite girdle, armlets and bangles etc. (9-10) Plunged in joy to behold Śri Hari as his (own) son and with his eyes wide open through wonder (at the appearance of the all-pervading Lord through the womb of his wife, Devakī, even though he was bound inwardly with the shackles of ignorance and outwardly by the fetters of Karīsa), Vasudeva mentally gave away on that (auspicious) occasion ten thousand cows to Brāhmaṇas in his hurry to celebrate the descent of Śri Kṛṣṇa (Lord Viṣṇu). (11) Concluding the boy, (who was) illuminating the lying-in-chamber with His (own) splendour, to be (no other than) Lord Viṣṇu (the Supreme Person), O Scion of Bharata, Vasudeva, who was aware of the Lord's greatness and whose fear was (completely) gone, now proceeded to glorify Him with a guileless mind and joined palms, his body bent low (with humility). (12)

वसुदेव उवाच

विदितोऽसि भवान् साक्षात् पुरुषः प्रकृते: परः । केवलानुभवानन्दस्वरूपः सर्वबुद्धिदृक् । १३ ।
 स एव स्वप्रकृत्येदं सृष्टये त्रिगुणात्मकम् । तदनु त्वं ह्यप्रविष्टः प्रविष्ट इव भाव्यसे । १४ ।
 यथेमेऽविकृता भावास्तथा ते विकृतैः सह । नानावीर्याः पृथग्भूता विराजं जनयन्ति हि । १५ ।
 सन्त्रिपत्य समुत्पाद्य दृश्यन्तेऽनुगता इव । प्रागेव विद्यमानत्वात्र तेषामिह सम्भवः । १६ ।
 एवं भवान् बुद्ध्यनुमेयलक्षणैर्ग्राहीर्गुणैः सन्त्रिपि तदगुणाग्रहः ।
 अनावृतत्वाद् बहिरन्तरं न ते सर्वस्य सर्वात्मन आत्मवस्तुनः । १७ ।
 य आत्मनो दृश्यगुणेषु सन्त्रिति व्यवस्थते स्वव्यतिरेकतोऽबुधः ।

विनानुवादं न च तन्मनीषितं सम्यग् यतस्त्यक्तमुपाददत् पुमान् । १८ ।
 त्वत्तोऽस्य जन्मस्थितिसंयमान् विभो वदन्त्यनीहादगुणादविक्रियात् ।
 त्वयीश्वरे ब्रह्मणि नो विरुद्धते त्वदाश्रयत्वादुपचर्यते गुणैः । १९ ।
 स त्वं त्रिलोकस्थितये स्वमायया बिभर्षि शुक्रं खलु वर्णमात्मनः ।
 सर्गाय रक्तं रजसोपबृहितं कृष्णं च वर्णं तमसा जनात्यये । २० ।
 त्वमस्य लोकस्य विभो रिरक्षिषुगृहेऽवतीणोऽसि ममाखिलेश्वर ।
 राजन्यसंज्ञासुरकोटियूथपैर्निव्यूहामाना निहनिष्ठसे चमूः । २१ ।
 अयं त्वस्थ्यस्तव जन्म नौ गृहे श्रुत्वाग्रजांस्तेन्यवधीत् सुरेश्वर ।
 स तेऽवतारं पुरुषैः समर्पितं श्रुत्वाधुनैवाभिसरत्युदायुधः । २२ ।

Vasudeva prayed : You have been directly known (by me) to be (the same as) the Supreme Person, existing beyond Prakṛti (the material plane), nay, consisting of absolute and conscious bliss, the witness of all minds. (13) Having evolved even as such (consisting of truth, consciousness and bliss) at the beginning (of creation) this (universe), consisting of the three Guṇas, by Your (own), creative energy, You are conceived as having entered it after that, even though as a matter of fact You have not entered it. (14) (Just) as these elementary principles, (viz., the Mahat-tattva, Ahaṅkāra and the five Tanmātrās) appear to have entered their evolutes (even though they do not really enter it), so is the case with You (who appear to have entered the womb of Devakī even though You have not actually entered it). Combining (under the direction of the Spirit) with their (sixteen) evolutes (viz., the five gross elements and the ten Indriyas and the mind), the former actually bring forth the cosmic egg, though possessing diverse properties and existing apart (from one another); and, having duly evolved it, they appear as having entered it (even though they do not really do so). Their entry into it is not possible due to their being already present in it (as its causes). (15-16) In this way You are imagined as having entered Devaki's womb, though not having actually entered it. Though existing (as their cause) with the objects perceptible by the senses (whose true nature can only be inferred through the perception of sense-objects), You are not apprehended alongwith those sense-objects; (for) the distinction of inside and outside does not exist in You, that comprise and indwell all, are all-pervading and real—because of Your being unlimited. (How, then, can it be possible for You to enter anything?) (17) He who concludes with regard to material objects perceptible by him that they are real as distinct from their (own) self is ignorant. And since, when investigated into, such an object does not prove to be anything but a (mere) display of words, a man acknowledging what has been disproved is (certainly) a fool. (18) The wise declare the appearance, the continuance and the destruction of this (universe), O Lord, (as proceeding) from You, who are desireless, beyond the (three) Guṇas and changeless. This is not incompatible in You, who are (at once) Brahma (the Absolute) and the (almighty) Lord. (As a matter of fact,) whatever is done by the Guṇas is ascribed to You because of Your being their ultimate ground. (19) As such (consisting of truth, consciousness and bliss), of course, You assume (reveal) by Your creative will Your pure (white) complexion (Viṣṇu form consisting of Sattva) for the continuance of the three worlds, Your red complexion (Brahmā form), endowed with the principle of Rajas, for their creation, and a dark complexion (Rudra form), evolved by (the principle of) Tamas for their destruction. (20) Intending to protect this universe, O Lord, the Ruler of all, You have descended in my house. You will (in course of time) extirpate (for the protection of the righteous) armies led by numberless Asura chiefs passing under the name of Kṣatriya princes. (21) Hearing of (anticipating) Your birth in our house, this villain (of a Karmśa) actually

killed Your elder brothers, O Ruler of the gods ! Learning of Your advent as soon as it is intimated by his men, he will rush in this very moment with uplifted weapons. (22)

श्रीशुक उवाच

अथैनमात्यजं वीक्ष्य महापुरुषलक्षणम् । देवकी तमुपाधावत् कंसाद् भीता शुचिस्मिता । २३ ।

Srī Śuka went on : Perceiving her aforesaid son endowed with the characteristics of Lord Viṣṇu (the Supreme Person), Devakī, who was (hitherto) afraid of Kāṁsa, now bore a bright smile (on her countenance) and glorified Him. (23)

देवक्युवाच

रूपं यत् तत् प्राहुरव्यक्तमाद्यं ब्रह्म ज्योतिर्निर्गुणं निर्विकारम् ।

सत्तामात्रं निर्विशेषं निरीहं स त्वं साक्षाद् विष्णुरध्यात्मदीपः । २४ ।

नष्टे लोके द्विपरार्थावसाने महाभूतेष्वादिभूतं गतेषु ।

व्यक्तेऽव्यक्तं कालवेगेन याते भवानेकः शिष्यते शेषसंज्ञः । २५ ।

योऽयं कालस्तस्य तेऽव्यक्तबन्धो चेष्टामाहुशेष्टते येन विश्वम् ।

निमेषादिर्वत्सरान्तो महीयांसं त्वेशानं क्षेमधाम प्रपद्ये । २६ ।

मत्यो मृत्युव्यालभीतः पलायन् लोकान् सर्वान्निर्भयं नाध्यगच्छत् ।

त्वत्पादाब्जं प्राप्य यदृच्छयाद्य स्वस्थः शेते मृत्युरस्मादपैति । २७ ।

स त्वं घोरादुग्रसेनात्मजान्नस्त्राहि त्रस्तान् भृत्यवित्रासहासि ।

रूपं चेदं पौरुषं ध्यानधिष्यं मा प्रत्यक्षं मांसदृशं कृषीष्टाः । २८ ।

जन्म ते मय्यसौ पापो मा विद्यान्मधुसूदन । समुद्दिजे भवद्वेतोः कंसादहमधीरधीः । २९ ।

उपसंहर विश्वात्मन्नदो रूपमलौकिकम् । शङ्खचक्रगदापद्मश्रिया जुष्टं चतुर्भुजम् । ३० ।

विश्वं यदेतत् स्वतनौ निशान्ते यथावकाशं पुरुषः परो भवान् ।

बिभर्ति सोऽयं मम गर्भगोऽभूदहो नृलोकस्य विडम्बनं हि तत् । ३१ ।

Devakī prayed : You are Lord Viṣṇu Himself, the Illuminator of (all) psycho-physical organisms, the indefinable Reality, which the Vedas declare as the unmanifest cause consisting of (mere) consciousness, transcending the three Guṇas, absolute existence, unqualified and devoid of activity. (24) When at the end of two Parārdhas (constituting the lifetime of Brahmā) the universe (consisting of seven higher and seven lower worlds) is dissolved (into its constituent elements), by force of Time the (five) gross elements are ultimately merged (alongwith the ten Indriyas and the mind including the deities presiding over them) in Ahaṅkāra (their cause), (Ahaṅkāra is merged in the Mahat-tattva), the Mahat-tattva in the Unmanifest (and the Unmanifest in Yourself), You alone are left and (therefore) called by the name of Śeṣa (lit., the residue). (25) The wise declare as a potency of Yours the aforesaid Time, which extends (in point of duration) from the twinkling of an eye to a year and is infinite in extent, and under whose impulse the universe proceeds on in its cyclic course, O Director of the Unmanifest ! I fly (for protection) to You as such, the Ruler (of Time as well as of Prakṛti), the Abode of security. (26) Afraid of the serpent of death and running about all the worlds (in quest of a quarter free from the fear of death), a mortal is not able to attain a place void of fear. Having by an indescribable stroke of good luck (however) reached Your lotus-feet, he rests in peace, O Primeval Being; for (even) death turns away from him. (27) As such (kindly) protect You us (Your devotees), afraid of the terrible Kāṁsa (the son of Ugrasena); (for) You are the dispeller of the grave fears of Your servants. And (pray), do not reveal to the ignorant (whose eyes are directed to the flesh) this divine form, the object

of meditation (for the seekers of liberation). (28) Let not that wicked one know of Your birth through me, O slayer of the demon Madhu ! I am terribly afraid, for Your sake, of Karṣa and (feel) much agitated at heart. (29) Withdraw, O Soul of the universe, this four-armed transcendent form adorned with the splendour of a conch, a discus, a mace and a lotus. (30) It is a truism that You, the Supreme Person, hold at the end of the cosmic night (final dissolution) in Your Body this (vast) universe with enough space about it. That You as such should have entered my womb, Oh that is surely an imitation of human ways. (31)

श्रीभगवानुवाच

त्वमेव पूर्वसर्गेऽभूः पृश्निः स्वायम्भुवे सति । तदायं सुतपा नाम प्रजापतिरकल्पषः । ३२ ।
 युवां वै ब्रह्मणाऽदिष्टौ प्रजासर्गे यदा ततः । सन्नियम्येन्द्रियग्रामं तेषाथे परमं तपः । ३३ ।
 वर्षवातातपहिमधर्मकालगुणानु । सहमानौ श्वासरोधविनिर्धूतमनोमलौ । ३४ ।
 शीर्णपर्णानिलाहारावुपशान्तेन चेतसा । मत्तः कामानभीम्पन्तौ मदाराधनमीहतुः । ३५ ।
 एवं वां तप्यतोस्तीव्रं तपः परमदुष्करम् । दिव्यवर्षसहस्राणि द्वादशेयुर्मदात्मनोः । ३६ ।
 तदा वां परितुष्टेऽहममुना वपुषानघे । तपसा श्रद्धया नित्यं भक्त्या च हृदि भावितः । ३७ ।
 प्रादुरासं वरदराद् युवयोः कामदित्सया । ब्रियतां वर इत्युक्ते मादृशो वां वृतः सुतः । ३८ ।
 अजुष्टग्राम्यविषयावनपत्यौ च दम्पती । न वब्राथेऽपर्वगं मे मोहितौ मम मायया । ३९ ।
 गते मयि युवां लब्ध्वा वरं मत्सदृशं सुतम् । ग्राम्यान् भोगानभुज्ञाथां युवां प्राप्तमनोरथौ । ४० ।
 अदृष्टान्यतमं लोके शीलौदार्थगुणौः समम् । अहं सुतो वामभवं पृश्निर्गर्भं इति श्रुतः । ४१ ।
 तयोर्वा पुनरेवाहमदित्यामास कश्यपात् । उपेन्द्र इति विरच्यातो वामनत्वाच्च वामनः । ४२ ।
 तृतीयेऽस्मिन् भवेऽहं वै तेनैव वपुषाथ वाम् । जातो भूयस्तयोरेव सत्यं मे व्याहृतं सति । ४३ ।
 एतद् वां दर्शितं रूपं प्राग्जन्मस्मरणाय मे । नान्यथा मद्दवं ज्ञानं मर्त्यलिङ्गेन जायते । ४४ ।
 युवां मां पुत्रभावेन ब्रह्मभावेन चासकृत् । चिन्तयन्तौ कृतस्वेहौ यास्येथे मद्गतिं पराम् । ४५ ।

The Lord replied : In a previous life (the third incarnation preceding the present one), in course of the Swāyambhuva Manvantara you alone, O good lady, were Pr̄śni. In that life he (your husband) was a sinless Prajāpati, Sutapā by name. (32) When indeed you two were commanded by Brahmā to beget progeny, thereupon you both practised most rigid austerities, fully controlling your senses. (33) Enduring one after another the peculiarities of the (various) seasons in the form of rain, storm, sunshine, snow and heat, nay, subsisting (now) on withered leaves and (now) on air alone and with the impurities of your mind wiped out through breath-control, you performed My worship with a calm mind, seeking the objects of your desire from Me. (34-35) While you with your mind fixed on Me, were both thus practising severe austerities, most difficult to practise, O good lady, twelve thousand celestial years rolled by. (36) Constantly contemplated upon in the heart with reverence and devotion coupled with asceticism, and highly pleased with you both, O sinless one, I, the foremost of (all) bestowers of boons, appeared on that occasion in this (very) form with the desire of conferring (on you) the blessings sought by you both. When the words, "Ask any boon of your choice" were uttered (by Me), a son like Me was asked for by you. (37-38) Having not (yet) tasted the pleasures of sense and not blessed with any issue, you, husband and wife, did not ask (the boon of) final beatitude of Me, infatuated as you were by My Māyā. (39) Having secured the desired boon of (getting) a son like Me and having (thus) realized your ambition, you proceeded when I had left, to enjoy the sensuous pleasures. (40) Not finding anyone else in the world alike in amiable disposition, magnanimity and other qualities, I (Myself) was born as your son and became known by the name of Pr̄śnigarbha (son of Pr̄śni). (41) Once more

as a son of you both as aforesaid, I was born of Aditi (an incarnation of Pr̄śni) through the sage Kaśyapa (an incarnation of Sutapā) and came to be known as Upendra (Indra's younger brother) and (also) as Vāmana because of My dwarf-like form. (42) Indeed in this third incarnation of you both as such, I am again born at this moment in the same (four-armed) form (as was revealed to you before); (for) My word is (always) true, O good lady ! (43) This (four-armed) form has been revealed to you (again) for reminding you of My previous descents; (for) knowledge of My identity is not had otherwise through a mortal semi-blance. (Now of course I will assume the form of a human babe as desired by you). (44) Constantly thinking of Me as a son and (also) as Brahma (the all-pervading Lord), and having bestowed (your) love on Me, you both will attain the highest state of union with Me (in the form of co-residence with Me in My divine Abode). (45)

श्रीशुक उवाच

इत्युक्त्वाऽसीद्धरिस्तूष्णीं भगवानात्ममायया । पित्रोः सम्पश्यतोः सद्यो बभूव प्राकृतः शिशुः । ४६ ।

ततश्च शौरिर्भगवत्प्रचोदितः सुतं समादाय स सूतिकागृहात् ।

यदा बहिर्गन्तुमियेष तर्हजा या योगमायाजनि नन्दजायया । ४७ ।

तया हृतप्रत्ययसर्ववृत्तिषु द्वाःस्थेषु पौरेष्वपि शायितेष्वथ ।

द्वारस्तु सर्वाः पिहिता दुरत्यया बृहत्कपाटायसकीलशृङ्खलैः । ४८ ।

ताः कृष्णवाहे वसुदेव आगते स्वयं व्यवर्यन्त यथा तमो रवेः ।

वर्वर्ष पर्जन्य उपांशुगर्जितः शेषोऽन्वगाद् वारि निवारयन् फणैः । ४९ ।

मधोनि वर्षत्यसकृद् यमानुजा गष्टीरतोयौधजवोर्मिफेनिला ।

भयानकावर्तशताकुला नदी मार्गं ददौ सिन्धुरिव श्रियः पतेः । ५० ।

नन्दब्रजं शौरिरुपेत्य तत्र तान् गोपान् प्रसुप्तानुपलभ्य निद्रया ।

सुतं यशोदाशयने निधाय तत्सुतामुपादाय पुनर्गृहानगात् । ५१ ।

देवक्याः शयने न्यस्य वसुदेवोऽथ दारिकाम् । प्रतिमुच्य पदोलेहमास्ते पूर्ववदावृतः । ५२ ।

यशोदा नन्दपत्नी च जातं परमबुध्यत । न तल्लिङ्गं परिश्रान्ता निद्रयापगतस्मृतिः । ५३ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्थे कृष्णजन्मनि तृतीयोऽध्यायः । ३ ।

Śrī Śuka continued : Having thus spoken, Lord Śrī Hari, became silent and instantly assumed the form of an ordinary child by His own free will, His parents gazing (with wonder). (46) Thereupon as the aforesaid Vasudeva (the son of Śūra, who suddenly found his fetters loosened) self inclined to step out of the lying-in-chamber, taking his son securely (in a winnowing basket covered with soft linen), as urged by the Lord, that (very) moment Yogamāyā, who is nick-named Ajā (birthless), was born through the wife of Nanda (at Gokula). (47) Now the gate-keepers having been deprived (for the time being) of all their cognitive faculties and the citizens too having been sent to sleep by Her (Yogamāyā), all the gates (of the palace), even though they had been closed by means of huge doors as well as with steel bolts and chains, and were (thus) hard to penetrate, flew open by themselves the moment Vasudeva arrived (near) carrying Lord Śrī Kṛṣṇa (on his head), (even) as darkness would disperse with the appearance of the sun. (At that time) clouds rained with a gentle rumbling; while Śeṣa followed (at the heels of Vasudeva), warding off the rain by means of his (thousand) hoods (spread as an umbrella over His head). (48-49) While Indra (the rain-god) was pouring showers frequently (in order to avert the popular gaze and allowing a

respite at intervals so as to avoid continued hardship to Vasudeva), the Yamunā river (presided over by a deity of the same name and the younger sister of Yama, the god of retribution), (even though) covered with foam due to waves set up by the force of its deep flood, and studded with hundreds of fearful male-storms, afforded passage (to the divine Śrī Kṛṣṇa) by becoming fordable (even) as the ocean did (of yore) to Lord Śrī Rāma (the Spouse of Lakṣmī disguised as Sītā). (50) Reaching Nanda's Vraja and finding there the cowherds headed by Nanda buried in sleep under the influence of Yogamāyā (representing the trance-sleep of Lord Viṣṇu), Vasudeva (the son of Śūra) placed his son on the bed of Yaśodā (by her side) and returned (forthwith) to the palace (of Karṇa), taking* with him (in exchange) her (divine) daughter. (51) Laying the (divine) girl on Devakī's bed and putting the chains about his feet (again), Vasudeva now stood confined as before. (52) Yaśodā, Nanda's wife, too simply came to know of a child having been born (to her) but did not notice its sex, exhausted (as she was by the throes of parturition) and rendered unconscious by Yogamāyā. (53)

Thus ends the third discourse, bearing on the Advent of Śrī Kṛṣṇa, in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahāṁsa-Saṁhitā.

अथ चतुर्थोऽध्यायः

Discourse IV

Slipping from the grip of Kamsa, Yogamāyā ascends to the heavens and utters a prophecy

श्रीशुक उवाच

बहिरन्तःपुरद्वारः सर्वाः पूर्ववदावृताः । ततो बालध्वनिं श्रुत्वा गृहपालाः समुत्थिताः । १ ।
 ते तु तूर्णमुपव्रज्य देवक्या गर्भजन्म तत् । आचख्युभोजराजाय यदुद्विग्नः प्रतीक्षते । २ ।
 स तल्पात् तूर्णमुत्थाय कालोऽयमिति विह्वलः । सूतीगृहमणात् तूर्णं प्रस्खलन् मुक्तमूर्धजः । ३ ।
 तमाह भ्रातरं देवी कृपणा करुणं सती । स्नुषेयं तव कल्याणं स्त्रियं मा हन्तुमर्हसि । ४ ।
 बहवो हिंसिता भ्रातः शिशवः पावकोपमाः । त्वया दैवनिसृष्टेन पुत्रिकैका प्रदीयताम् । ५ ।
 नन्वहं ते ह्यवरजा दीना हतसुता प्रभो । दातुमर्हसि मन्दाया अङ्गेमां चरमां प्रजाम् । ६ ।

Śrī Śuka resumed : (Vasudeva having returned to the palace,) all the outer (main) gates as well as those of the gynaeceum were closed as before. Then, on hearing the cry of a babe, the guards of the palace got wide awake. (1) Hastily approaching Kamsa, they now reported to the ruler of the Bhojas of that (particular) childbirth (the birth of the eighth child) of Devakī, which he anxiously awaited. (2) Rising hurriedly from his bed and distressed to think that the baby was his death, he went in all haste to the lying-in-chamber with tottering steps and dishevelled hair. (3) Wretched as she was, the shining and virtuous lady pathetically

* Vasudeva can be accused here of callousness by the unwary reader in removing his own son and deliberately delivering the child of his friend, Nanda, to the hands of Death. But thoughtful readers would acquit him of this charge, knowing as they do that Vasudeva did all this under the express command of the Lord Himself, as is clear from verse 47 above.

addressed her aforesaid cousin (as follows):—"She is (deserving of protection like) a daughter-in-law to you, O blessed one; you ought not to kill a female child. (4) Many a babe, brilliant as fire, has been killed by you, impelled as you were by Providence, O brother! This solitary and helpless girl may (kindly) be gifted to me. (5) Since I am undoubtedly your younger cousin, whose sons have been killed and who is therefore miserable, O lord, you ought to bestow on me, hapless as I am, this last progeny (of mine), O dear brother!" (6)

श्रीशुक उवाच

उपगुह्यात्मजामेवं रुदत्या दीनदीनवत् । याचितस्तां विनिर्भर्त्य हस्तादाचिच्छिदे खलः । ७ ।
 तां गृहीत्वा चरणयोर्जातिमात्रां स्वसुः सुताम् । अपोथयच्छिलापृष्ठे स्वार्थोन्मूलितसौहृदः । ८ ।
 सा तद्वस्तात् समुत्पत्य सद्यो देव्यम्बरं गता । अदृश्यतानुजा विष्णोः सायुधाष्टमहाभुजा । ९ ।
 दिव्यसगम्बरालेपरताभरणभूषिता । धनुःशूलेषुचर्मासिशङ्खचक्रगदाधरा । १० ।
 सिद्धचारणगन्धवैरप्सरःकिन्नरोर्गैः । उपाहृतोरुबलिभिः स्तूयमानेदमब्रवीत् । ११ ।
 किं मया हतया मन्द जातः खलु तवान्तकृत् । यत्र क्व वा पूर्वशत्रुमा हिंसीः कृपणान् वृथा । १२ ।
 इति प्रभाष्य तं देवी माया भगवती भुवि । बहुनामनिकेतेषु बहुनामा बभूव ह । १३ ।

Śrī Śuka went on : Thus entreated by Devakī—who wept like a most helpless woman, hugging her daughter—and, roughly rebuking her with vehemence, the wicked one snatched the baby from her hand. (7) Seizing by the feet his cousin's daughter, who had just been born, Kāṁsa—whose affection (for his cousin) had been uprooted by self-interest—dashed her against the (hard) surface of a slab. (8) Flying off his hand, the younger sister of Śrī Kṛṣṇa instantly rose to the heavens and was seen in the form of a goddess with eight mighty arms equipped with weapons. (9) Adorned with ethereal wreaths, raiment, sandal-paste, and bejewelled ornaments, She wielded (severally) a bow, a pike, an arrow, a shield, a sword, a conch and a mace (in Her eight hands). (10) While being hymned by Siddhas, Cāraṇas, Gandharvas, Apsarās, Kinnaras and Nāgas, who offered various articles of worship (to Her), She uttered the following words:—(11) "What would you gain by My being slain, O foolish one; for your destroyer, (who is) your erstwhile adversary (too), has been born at some place or other. (Therefore) do not kill (other) helpless children in vain." (12) Having warned him thus, lo! the almighty Māyā (disappeared and) stayed on earth as a deity under diverse appellations in shrines of different names. (13)*

तयाभिहितमाकर्ण्य कंसः परमविस्मितः । देवकीं वसुदेवं च विमुच्य प्रश्रितोऽब्रवीत् । १४ ।
 अहो भगिन्यहो भाम मया वां बत पाप्मना । पुरुषाद इवापत्यं बहवो हिंसिताः सुताः । १५ ।
 स त्वं त्यक्तकारुण्यस्त्यक्तज्ञातिसुहृत् खलः । काँल्लोकान् वै गमिष्यामि ब्रह्महेव मृतः श्वसन् । १६ ।
 दैवमप्यनृतं वक्ति न मर्त्या एव केवलम् । यद्विश्राम्भादहं पापः स्वसुर्निहतवज्जिशून् । १७ ।
 मा शोचतं महाभागावात्मजान् स्वकृतम्भुजः । जन्तवो न सदैकत्र दैवाधीनास्तदाऽऽसते । १८ ।
 भुवि भौमानि भूतानि यथा यान्त्यपयान्ति च । नायमात्मा तथैतेषु विपर्येति यथैव भूः । १९ ।
 यथानेवंविदो भेदो यत आत्मविपर्ययः । देहयोगवियोगौ च संसृतिर्न निवर्तते । २० ।
 तस्माद् भद्रे स्वतनयान् मया व्यापादितानपि । मानुशोच यतः सर्वः स्वकृतं विन्दतेऽवशः । २१ ।
 यावद्वतोऽस्मि हन्तास्मीत्यात्मानं मन्यतेऽस्वदृक् । तावत्तदभिमान्यज्ञो बाध्यबाधकतामियात् । २२ ।

* Vide II. 11-12 above.

क्षमध्वं मम दौरात्यं साधवो दीनवत्सलः । इत्युक्त्वाश्रुपुखः पादौ श्यालः स्वस्त्रोरथाग्रहीत् । २३ ।
 मोचयामास निगडाद् विश्रब्धः कन्यकागिरा । देवकीं वसुदेवं च दर्शयन्नात्मसौहृदम् । २४ ।
 भ्रातुः समनुतप्तस्य क्षान्त्वा रोषं च देवकी । व्यसृजद् वसुदेवश्च प्रहस्य तमुवाच ह । २५ ।
 एवमेतन्यहाभाग यथा वदसि देहिनाम् । अज्ञानप्रभवाहंधीः स्वपरेति भिदा यतः । २६ ।
 शोकहर्षभयद्वेषलोभमोहमदान्विताः । मिथो घन्तं न पश्यन्ति भावैर्भावं पृथगदृशः । २७ ।

Highly amazed to hear the words uttered by Her and having completely liberated Devakī and Vasudeva, Karṇa spoke with humility (as follows):—(14) "Oh ! cousin ! Oh ! brother-in-law, alas, many a son of yours has been killed by me, a sinner (as I am), (even) as an ogre may kill his (own) progeny. (15) Having forsaken compassion and disowned my kinsmen and (other) relatives indeed, and (virtually) dead, though breathing, to what (infernal) regions shall I actually descend like a slayer of Brāhmaṇas, a notorious wretch as I am ? (16) Not only mortals but gods as well utter falsehood, putting faith in whom I, a sinner, killed my cousin's babes ! (17) (Pray,) do not lament your sons, who only reaped what they had sown (in their previous existence), O highly blessed souls ! Living beings do not, as a rule, live for ever, or at one place (even) so long as they live, being under the control of destiny. (18) As earthen pots come and go (appear and disappear) on the earth, so do bodies (of living beings) in the Self. And even as the earth undergoes no change consequent on the earthly beings undergoing transformation, so the Self (too) does not change consequent on the bodies undergoing changes (in the form of birth, death and so on). (19) In him who is not really cognizant of this fact arises misapprehension regarding the self (in the form of self-identification with the body, which is other than the self), from which proceeds the notion of difference (between the self and the not-self). Thence come about the union with and separation from other bodies (viz., those of his sons and other near and dear ones) and (the result is that) transmigration (and the resultant harvest of joys and sorrows) does not cease (in his case so long as his aforesaid misapprehension does not disappear. (20) Therefore (although in truth neither they were your sons nor did I kill them), O blessed lady, do not sorrow for your sons, though slain by me; for everyone helplessly reaps the fruit of one's own (past) actions. (21) The fool who does not cognize his (true) self and identifies himself with a (material) body assumes the role of a victim or agent of persecution (only) so long as he feels that 'I am slain or I am the slayer.' (22) (Pray), forgive you both my wickedness; for pious souls (like you) are (as a rule) fond of the afflicted." Saying so, and with his face wet with tears, Karṇa (the brother-in-law of Vasudeva) forthwith clasped the feet of his cousin and her husband. (23) Reassured by the utterance of the (divine) girl, he rid Devakī and Vasudeva of (their) chains, exhibiting his affection (for them). (24) Having vouchsafed her forgiveness to the cousin, who was fully repentant, Devakī gave up her anger as well; while Vasudeva laughingly spoke to him as follows:—(25) "It is precisely as you say, O highly blessed one! The feeling in embodied beings that 'I am this body etc., from which proceeds the distinction that 'this is mine' and 'that is not mine', has its origin in ignorance. (26) Full of grief, delight, fear, hatred, greed, infatuation and pride, those possessed of a differentiating eye, do not perceive God (manifested as the Time-Spirit) destroying beings through the agency of (other) beings by recourse to mutual strife." (27)

श्रीशुक उवाच

कंस एवं प्रसन्नाभ्यां विशुद्धं प्रतिभाषितः । देवकीवसुदेवाभ्यामनुजातोऽविशद् गृहम् । २८ ।
 तस्यां रात्र्यां व्यतीतायां कंस आहूय मन्त्रिणः । तेष्य आचष्ट तत् सर्वं यदुकं योगनिद्रया । २९ ।
 आकर्ण्य भर्तुर्गदितं तमूचुर्देवशत्रवः । देवान् प्रति कृतामर्षा दैतेया नातिकोविदाः । ३० ।

Śrī Śuka continued : Thus addressed in a guileless manner by Devakī and Vasudeva, who felt (quite) appeased, and permitted by them, Karṇa withdrew to his palace. (28) That night having passed, Karṇa summoned his counsellors and told them all that which was intimated by Yogamāyā (representing the trance-sleep of Lord Viṣṇu). (29) Hearing the words of their master, the demons (lit., the progeny of Diti), the (sworn) enemies of the gods—who were resentful towards the gods and were not very clever—said:—(30)

एवं चेत्तर्हि भोजेन्द्र पुरग्रामब्रजादिषु । अनिर्दशान् निर्दशांश्च हनिष्यामोऽद्य वै शिशून् । ३१ ।

किमुद्यमैः करिष्यन्ति देवाः समरभीरवः । नित्यमुद्दिग्मनसो ज्याघोषैर्धनुषस्तव । ३२ ।

अस्यतस्ते शरत्रातैर्हन्यमानाः समन्ततः । जिजीविषव उत्सृज्य पलायनपरा ययुः । ३३ ।

केचित् प्राञ्छलयो दीना न्यस्तशस्त्रा दिवौकसः । मुक्तकच्छशिखाः केचिद् भीताः स्म इति वादिनः । ३४ ।

न त्वं विस्मृतशस्त्राक्षान् विरथान् भयसंवृतान् । हंस्यन्यासक्तविमुखान् भग्रचापानयुध्यतः । ३५ ।

किं क्षेमशूरैर्विबुधैरसंयुगविकर्त्थनैः । रहोजुषा किं हरिणा शश्भुना वा वनौकसा ।

किमिन्द्रेणाल्पवीर्येण ब्रह्मणा वा तपस्यता । ३६ ।

तथापि देवाः सापत्न्यात्रोपेक्ष्या इति मन्महे । ततस्तन्मूलखनने नियुद्धक्षवास्माननुत्रतान् । ३७ ।

यथाऽऽमयोऽङ्गे समुपेक्षितो नृभिर्न शक्यते रूढपदश्चिकित्सितुम् ।

यथेन्द्रियग्राम उपेक्षितस्तथा रिपुर्महान् बद्धबलो न चाल्यते । ३८ ।

मूलं हि विष्णुर्देवानां यत्र धर्मः सनातनः । तस्य च ब्रह्म गोविप्रास्तपो यज्ञाः सदक्षिणाः । ३९ ।

तस्मात् सर्वात्मना राजन् ब्राह्मणान् ब्रह्मवादिनः । तपस्विनो यज्ञशीलान् गाश्च हन्मो हविर्दुघाः । ४० ।

विप्रा गावश्च वेदाश्च तपः सत्यं दमः शमः । श्रद्धा दया तितिक्षा च क्रतवश्च हरेस्तनूः । ४१ ।

स हि सर्वसुराध्यक्षो ह्यसुरद्विद् गुहाशयः । तन्मूला देवताः सर्वाः सेश्वराः सचतुर्मुखाः ।

अयं वै तद्वधोपायो यदृषीणां विहिसनम् । ४२ ।

"If that is so, O ruler of the Bhojas, then we shall presently kill without doubt (all) the babes of above and below ten days (dwelling) in towns, villages, cowherd-stations and other places.(31) What will the gods do (to us) with al heirendeavours, cowards as they are in battle and ever perturbed in mind at the twangs of your bowstring? (32) Being assailed on all sides with the volleys of your arrows (even) as you discharged them, they took to their heels (in the past), anxious to escape with life, and made good their retreat, deserting the battle-field.(33) Having laid down their arms, some gods (lit., denizens of heaven) stood with their palms joined over their heads, reduced as they were to a miserable plight. Others, who appeared with the tufts of hair on their crown untied and with the back end of their loin-cloth remaining untucked to their loin (as a token of humility), exclaimed, "We are frightened (and seek your mercy!)". (34) You, however, never strike those (of your enemies) who have forgotten to take their missiles and (other) weapons, have lost their chariots, are overtaken with fear, are intent on something else, have turned their back on the battle-field, or whose bow has been broken or who are disinclined to fight. (35) What (harm) could be wrought by the gods, valiant (only) in a safe retreat and boastful in places other than the battle-field? What could be done by Hari, living in seclusion (in the heart of all) or by Śiva, dwelling in woods? (And) what could be achieved by Indra of poor strength or by Brahmā (engaged in) practising austerities ? (36) Yet we think that the gods do not deserve to be ignored because of their hostile attitude (towards us). Therefore, command us, your obedient servants, to destroy Viṣṇu (disguised as an infant and forming their very mainstay). (37) (Even) as a

malady appearing in the body and completely ignored (in its initial stages) by men cannot be remedied once it has struck deep roots, or as the senses cannot be controlled if neglected (and allowed to have their own way), so the enemy cannot be dislodged once his strength gets consolidated and he grows mighty. (38) Indeed Viṣṇu is the root (chief support) of the gods and he stays where the eternal (Vedic) Religion prevails. Again, Veda, the cow, the Brāhmaṇa, asceticism and the (institution of) sacrifices accompanied by (liberal) sacrificial fees constitute the roots of the latter. (39) Therefore, O king, we shall by all means kill Brāhmaṇas who are expositors of the Vedas, ascetics and those given to sacrificial performances as well as cows that yield materials (such as milk and clarified butter) worthy of being offered as oblation into the sacrificial fire (inasmuch as they are all instrumental in manifesting Viṣṇu). (40) Brāhmaṇas, cows and the Vedas, asceticism, truthfulness, control of the senses and the mind, reverence, compassion and endurance as well as sacrificial performances constitute (so many) embodiments of Śrī Hari. (41) He is unquestionably the ruler of all the gods, a (sworn) enemy of the demons and indeed the indweller of (all) hearts. All the gods including Śiva and Brahmā (the four-faced creator) have their origin in Him. Hence to extirpate the Ṛsis—this constitutes the (most effective) means of killing Viṣṇu. (42)

श्रीशुक उवाच

एवं दुर्मन्त्रिभिः कंसः सह सम्मन्त्र्य दुर्मतिः । ब्रह्महिंसां हितं मेने कालपाशावृतोऽसुरः । ४३ ।
 सन्दिश्य साधुलोकस्य कदने कदनप्रियान् । कामरूपधरान् दिक्षु दानवान् गृहमाविशत् । ४४ ।
 ते वै रजः प्रकृतयस्तमसा मूढचेतसः । सतां विद्वेषमाचेरुरारादागतमृत्यवः । ४५ ।
 आयुः श्रियं यशो धर्मं लोकानाशिष एव च । हन्ति श्रेयांसि सर्वाणि पुंसो महदतिक्रमः । ४६ ।
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे चतुर्थोऽध्यायः ॥ ४ ॥

Śrī Śuka proceeded further: Having thus fully deliberated with his wicked advisers, the evil-minded demon, Kāṁsa, thought the massacre of Brāhmaṇas as conducive to his good, enmeshed as he was by the snare of Death. (43) Commanding the demons—who were fond of persecuting others and could assume any form they liked—to oppress the righteous in all quarters, Kāṁsa retired into the palace. (44) The demons, whose disposition was predominantly Rājasika (turbulent) and whose understanding was clouded with Tamoguṇa (obtuseness), and whose death was near, acted inimically towards the virtuous. (45) An outrage done to an exalted soul brings to an end a man's life, fortune, glory, religious merit, his title to the higher worlds as well as his desired objects, nay, all blessings. (46)

*Thus ends the fourth discourse in the first half of Book Ten of the great
 and glorious Bhāgavata-Purāṇa, otherwise known
 as the Paramahāṁsa-Saṁhitā.*



अथ पञ्चमोऽध्यायः

Discourse V

Festivities connected with the Birth of Lord Śrī Kṛṣṇa at Gokula

श्रीशुक उवाच

नन्दस्त्वात्मज उत्पन्ने जाताहृदो महामनाः । आहूय विप्रान् वेदज्ञान् स्नातः शुचिरलङ्घतः । १ ।
 वाचयित्वा स्वस्त्ययनं जातकर्मात्मजस्य वै । कारयामास विधिवत् पितृदेवार्चनं तथा । २ ।
 धेनूनां नियुते प्रादाद् विप्रेभ्यः समलङ्घते । तिलाद्रीन् सप्त रत्नौघशातकौभाष्मरावृतान् । ३ ।
 कालेन स्नानशौचाभ्यां संस्कारैस्तपसेज्यया । शुध्यन्ति दानैः सन्तुष्ट्या द्रव्याण्यात्माऽऽत्मविद्यया । ४ ।
 सौमझल्ल्यगिरो विप्राः सूतमागधवन्दिनः । गायकाश्च जगुर्नेदुर्भेद्यो दुन्दुभयो मुहुः । ५ ।

Śrī Śuka resumed : Calling in Brāhmaṇas, well-versed in the art of fortune-telling and having made them repeat benedictory hymns, the high-souled Nanda, on the other hand, who was rejoiced at the thought of a son having been born to him (in his ripe old age), and who had just bathed and attained purity (thereby) and was (duly) adorned, had the Jātakarma* ceremony actually performed with respect to the Babe according to precept and (also) caused the manes and gods (in the form of Nāndī-Śrāddha and so on) to be worshipped. (1-2) He gave away to the Brāhmaṇas two lakhs of newly calved and richly adorned cows as well as seven mountain-like piles of sesamum seeds† studded with a vast number of precious stones and covered with a piece of gold cloth. (3) Material substances get purified through passage of time, bath and washing, sacraments, asceticism, sacrificial performances, charitable gifts and contentment; while the soul is purified through Self-knowledge (alone). (4) Brāhmaṇas as well as Sūtas,‡ Māgadhas and Vandīs uttered benedictory words; songsters sang songs, while kettledrums and larger drums sounded again and again. (5)

त्रजः सम्पृष्टसंसिक्तद्वाराजिरगृहान्तरः । चित्रध्वजपताकास्त्रक्चैलपल्लवतोरणैः । ६ ।

गावो वृषा वत्सतरा हरिद्रितैलसूषिताः । विचित्रधातुबर्हस्त्रगवस्त्रकाञ्छनमालिनः । ७ ।

महार्हवस्त्राभरणकञ्चुकोष्णीषभूषिताः । गोपाः समायू राजन् नानोपायनपाणयः । ८ ।

Vraja had its doorways, courtyards and interiors of houses well swept and duly sprinkled with water, and was decorated with flags and buntions of various colours as well as with arches made of wreaths, textiles and leaves. (6) Cows, bulls and grown up calves were daubed with oil mixed with turmeric, painted with minerals of various colours and decked with peacock plumes, wreaths, cloth and gold necklaces. (7) Cowherds dressed in costly loin-cloths, coats and turbans and adorned with valuable jewels flocked (in the house of Nanda), carrying presents of various kinds in their hands, O Parīkṣit ! (8)

* This ceremony consists in touching the tongue of a new-born male child thrice with ghee after appropriate prayers.

† It is customary among the Hindus to give away heaps of sesamum seeds on the auspicious occasion of the birth of a son.

‡ These terms have been defined in the following couplet:—

सूताः पौराणिकाः प्रोक्ता मागधा वंशशासकाः । वन्दिनस्त्वमलप्रज्ञाः प्रस्तावसदृशोक्तयः ॥

“Sūtas are those who recite stories from the Purāṇas; Māgadhas are no other than bards reciting the glories of ancestors of kings; while Vandīs are those who make observations suited to particular occasions.”

गोप्यश्वाकर्ण्य मुदिता यशोदायाः सुतोद्भवम् । आत्मानं भूषयाञ्चकुर्वस्त्राकल्पाञ्जनादिभिः । ९ ।
 नवकुङ्कुमकिञ्चल्कमुखपङ्कजभूतयः । बलिभिस्त्वरितं जग्मुः पृथुओण्यश्वलत्कुचाः । १० ।
 गोप्यः सुमृष्टमणिकुण्डलनिष्ककण्ठयश्चित्राम्बराः पथि शिखाच्युतमाल्यवर्षाः ।
 नन्दालयं सवलया ब्रजतीविरेजुव्यालोलकुण्डलपयोधरहारशोभाः । ११ ।
 ता आशिषः प्रयुज्ञानाश्चिरं पाहीति बालके । हरिद्राचूर्णतैलद्विः सिञ्चन्यो जनमुजगुः । १२ ।

Rejoiced to hear of the birth of a son to Yaśodā, cowherd women too beautified their person with clothes, ornaments, collyrium and so on. (9) The charm of their lotus face heightened by (decorations of) fresh saffron paste, corresponding to the filaments of a lotus, they despite their bulky buttocks walked hurriedly with presents (in the shape of gold-rings, necklaces of jewels, raiments, fruits and blades of panic grass etc.,) their breasts shaking (on account of their rapid movement). (10) Adorned with well-polished bejewelled ear-rings and a string of gold coins worn about their neck as well as with bangles, and clad in raiments of various colours, the cowherd women shone brightly while proceeding to the palace of Nanda, flowers fallen from their braids being strewn in a shower on the way, and looked graceful with the ear-rings and the necklaces, hanging on their breasts, swinging about rapidly. (11) Invoking (divine) blessings on the boy in the words "May You protect the babe for long (O Lord !)" and sprinkling the multitude with water mixed with turmeric powder and oil, they sang in a high pitch. (12)

अवाद्यन्त विचित्राणि वादित्राणि महोत्सवे । कृष्णे विश्वेश्वरेऽनन्ते नन्दस्य ब्रजमागते । १३ ।
 गोपाः परस्परं हृष्टा दधिक्षीरघृताम्बुधिः । आसिञ्चन्तो विलिम्पन्तो नवनीतैश्च चिकिष्पुः । १४ ।
 नन्दो महामनास्तेभ्यो वासोऽलङ्घारगोधनम् । सूतमागधवन्दिभ्यो येऽन्ये विद्योपजीविनः । १५ ।
 तैत्सैः कामैरदीनात्मा यथोचितमपूजयत् । विष्णोराराधनार्थाय स्वपुत्रस्योदयाय च । १६ ।
 रोहिणी च महाभागा नन्दगोपाभिनन्दिता । व्यचरद् दिव्यवासःस्वक्षण्ठाभरणभूषिता । १७ ।
 तत आरथ्य नन्दस्य ब्रजः सर्वसमृद्धिमान् । होर्मिवासात्मगुणै रमाक्रीडमभूत्वृप । १८ ।

Now that the immortal Lord Śrī Kṛṣṇa, the Ruler of the universe, had come down to Vraja, musical instruments of various kinds were played upon on that occasion of great rejoicing.(13) Spraying with curds, milk, clarified butter and water and besmearing (the face of) one another with handfuls of fresh butter, the merry cowherds threw one another of the feet (in mirth). (14) For the purpose of propitiating Lord Viṣṇu as well as for the welfare of his son, the high-souled and liberal-minded Nanda conferred on them as well as on the Sūtas, the Māgadhas and the Vandis and others who lived by their art or science (such as musicians, physicians, astrologers, dancers and interpreters of omens) raiment, ornaments and cattle-wealth, and suitably honoured them with gifts desired by them. (15-16) Felicitated by Nanda, the cowherd chief, the highly blessed Rohinī too (who excelled all the other wives of Vasudeva in that she had the rare good fortune of witnessing the childlike pastimes of Śrī Kṛṣṇa) moved about as the virtual mistress of Nanda's household (receiving female guests and ordering servants), decked with supernal clothes, garlands and necklaces (forgetting the distress of her captive husband). (17) Thenceforward Nanda's Vraja became the seat of all prosperity turning into the (very) playground of Goddess Ramā by virtue of its native excellences peculiar to an abode of Lord Śrī Hari, O protector of men! (18)

गोपान् गोकुलरक्षायां निरूप्य मथुरां गतः । नन्दः कंसस्य वार्षिक्यं करं दातुं कुरुद्ध्रह । १९ ।
 वसुदेव उपश्रुत्य भ्रातरं नन्दमागतम् । ज्ञात्वा दत्तकरं राजे यथौ तदवमोचनम् । २० ।
 तं दृष्ट्वा सहसोत्थाय देहः प्राणमिवागतम् । प्रीतः प्रियतमं दोर्भ्या सस्वजे प्रेमविह्वलः । २१ ।

पूजितः सुखमासीनः पृष्ठानामयमादूतः । प्रसक्तधीः स्वात्मजयोरिदमाह विशाप्ते । २२ ।

Having charged the cowherds with the protection of Gokula, Nanda went to Mathurā in order to pay his annual tribute to Karṇsa, O jewel of the Kurus! (19) Reliably hearing of his friend, Nanda, having come (to Mathurā) and coming to know that he had paid his tribute, Vasudeva repaired to his camp (to see him and enquire about his own sons, Balarāma and Śrī Kṛṣṇa). (20) Rejoiced to see him come and at once rising to his feet even as a body (lying unconscious) would do on consciousness returning to it, Nanda folded his most beloved friend in the arms, overwhelmed as he was with affection. (21) Welcomed (by Nanda) and honoured with an enquiry after his health, and comfortably seated, Vasudeva, whose mind was deeply attached to his sons, spoke as follows, O protector of the people:—(22)

दिष्ट्या भ्रातः प्रवयसा इदानीमप्रजस्य ते । प्रजाशाया निवृत्तस्य प्रजा यत् समपद्यत । २३ ।

दिष्ट्या संसारचक्रेऽस्मिन् वर्तमानः पुनर्भवः । उपलब्धो भवानद्य दुर्लभं प्रियदर्शनम् । २४ ।

नैकत्र प्रियसंवासः सुहृदां चित्रकर्मणाम् । ओघेन व्यूहामानानां प्रवानां स्रोतसो यथा । २५ ।

कच्चित् पशव्यं निरुजं भूर्यम्बुतृणवीरुद्धम् । बृहद्वनं तदधुना यत्रासे त्वं सुहद्वृतः । २६ ।

भ्रातर्मम सुतः कच्चिन्मात्रा सह भवद्व्रजे । तातं भवन्तं मन्वानो भवद्भ्यामुपलालितः । २७ ।

पुंसस्त्रिवर्गो विहितः सुहृदो हृनुभावितः । न तेषु क्लिश्यमानेषु त्रिवर्गोऽर्थाय कल्पते । २८ ।

"It is a matter for congratulation, O brother, that an issue has now been vouchsafed to you, aged and issueless as you were, and had been shut out from all hopes of getting a progeny. (23) Through good luck you have been perceived today like one reborn (revolving all along) on this whirligig of mundane existence; for the sight of a loved one is (so) difficult to obtain. (24) The living together at one and the same place of friends engaged in diverse occupations, which is so agreeable, is not (always) possible any more than that of wooden planks etc., swept along by the current of a river. (25) Is that Vṛhadvana (Gokula) where you are residing at present surrounded (accompanied) by your kith and kin, favourable to cattle, free from diseases and provided with abundant water, grass and plants? (26) Cherished by you both (your wife and yourself) and recognizing you as his father, is my son (Balarāma), O brother, doing well with his mother (Rohinī) in your Vraja? (27) Indeed the threefold object of human pursuit (viz., religious merit, wealth and sensuous pleasure) is recommended only in so far as it is shared with one's near and dear ones. When the latter are in distress, such threefold pursuit does not make for happiness (the goal of all sentient beings). (28)

नन्द उवाच

अहो ते देवकी पुत्राः कंसेन बहवो हताः । एकावशिष्टावरजा कन्या सापि दिवं गता । २९ ।

नूनं हृदृष्टनिष्ठोऽयमदृष्टपरमो जनः । अदृष्टमात्मनस्तत्त्वं यो वेद न स मुहूति । ३० ।

Nanda replied : Born of Devakī, (O friend,) many a son of yours has been killed alas! by Karṇsa. (Only) one daughter, subsequently born, was left (having escaped death at his cruel hands). But she too ascended to heaven. (29) Indeed a created being depends on its destiny and is controlled by destiny. He who knows destiny to be his (very) essence (the unfailing cause of his happiness and misery) does not get infatuated. (30)

वसुदेव उवाच

करो वै वार्षिको दत्तो राजे दृष्टा वयं च वः । नेह स्थेयं बहुतिथं सन्त्युपाताश्च गोकुले । ३१ ।

Vasudeva said : The annual tribute has actually been paid to the king and we (too) have been seen by you. You should not (therefore) stay here long; (for) there are startling

occurrences at Gokula too. (31)

श्रीशुक उवाच

इति नन्दादयो गोपाः प्रोक्तास्ते शौरिणा ययुः । अनोभिरनद्युक्तैस्तमनुज्ञाप्य गोकुलम् । ३२ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे नन्दवसुदेवसङ्गमो नाम पञ्चमोऽध्यायः । ५ ।

Śrī Śuka continued : Thus exhorted by Vasudeva (the son of Śūra) and taking leave of him, the said cowherds, headed by Nanda, returned to Gokula riding on their carts drawn by bullocks. (32)

Thus ends the fifth discourse entitled "The meeting of Nanda and Vasudeva", in the first half of Book Ten of the great and glorious Bhāgavata Purāṇa, otherwise known as the Paramahāṁsa-Saṁhitā.



अथ षष्ठोऽध्यायः

Discourse VI Deliverance of Pūtanā

श्रीशुक उवाच

नन्दः पथि वचः शौरैर्न मृषेति विचिन्तयन् । हरिं जगाम शरणमुत्यातागमशङ्कितः । १ ।

कंसेन प्रहिता घोरा पूतना बालघातिनी । शिशुंश्वचार निन्द्रन्ती पुरग्रामब्रजादिषु । २ ।

न यत्र श्रवणादीनि रक्षोद्गानि स्वकर्मसु । कुर्वन्ति सात्वतां भर्तुर्यातुधान्यश्च तत्र हि । ३ ।

सा खेचर्येकदोपेत्य पूतना नन्दगोकुलम् । योषित्वा माययाऽऽत्मानं प्राविशत् कामचारिणी । ४ ।

तां केशबन्धव्यतिषक्तमल्लिकां बृहन्तिम्बस्तनकृच्छ्रमध्यमाम् ।

सुवाससं कम्पितकर्णभूषणत्विषोल्लसत्कुन्तलमण्डिताननाम् । ५ ।

वल्लुस्मितापाङ्गविसर्गवीक्षितैर्मनो हरन्तीं वनितां ब्रजौकसाम् ।

अमंसताम्भोजकरेण रूपिणीं गोप्यः श्रियं द्रष्टुमिवागतां पतिम् । ६ ।

बालग्रहस्तत्र विचिन्वती शिशून् यदृच्छ्या नन्दगृहेसदन्तकम् ।

बालं प्रतिच्छिन्ननिजोरुतेजसं ददर्श तल्पेऽग्निमिवाहितं भसि । ७ ।

विबुध्य तां बालकमारिकाग्रहं चराचरात्माऽस निमीलितेक्षणः ।

अनन्तमारोपयदङ्गमन्तकं यथोरगं सुममबुद्धिरजुथीः । ८ ।

तां तीक्ष्णचित्तामतिवामचेष्टितं वीक्ष्यान्तरा कोशपरिच्छदासिवत् ।

वरक्षियं तत्पर्या च धर्षिते निरीक्षमाणे जननी हृतिष्ठताम् । ९ ।

तस्मिन् स्तनं दुर्जरवीर्यमुल्बणं घोराङ्गमादाय शिशोर्ददावथ ।

गाढं कराण्यां भगवान् प्रपीड्य तत् प्राणैः समं रोषसमन्वितोऽपिबत् । १० ।

सा मुञ्च मुञ्चालमिति प्रभाषिणी निष्पीड्यमानाखिलजीवमर्मणि ।

विवृत्य नेत्रे चरणौ भुजौ मुहुः प्रस्विन्नगात्रा क्षिपती रुरोद ह । ११ ।

तस्याः स्वनेनातिगम्भीरंहसा साद्रिम्ही द्यौश्च चचाल सग्रहा ।
 रसा दिशश्च प्रतिनेदिरे जनाः पेतुः क्षितौ वत्त्रनिपातशङ्क्या । १२ ।
 निशाचरीस्थं व्यथितस्तना व्यसुव्यादाय केशांश्वरणौ भुजावपि ।
 प्रसार्य गोष्ठे निजरूपमास्थिता वत्राहतो वृत्र इवापतन्त्रृप । १३ ।

Śrī Śuka resumed : Pondering on his way that the words of Vasudeva (the son of Śūra) could not be untrue, Nanda sought Śrī Hari as his refuge, apprehensive as he was of the coming of startling events. (1) Despatched by Kāṁsa, the terrible demoness Pūtanā, who was given to (the practice of) killing infants, moved about in towns, villages, cowherdstations etc., killing infants (wherever she went). (2) Ogresses and others find their way only there where people, though devoted to their duties, do not practise the hearing etc., of the names and stories of Lord Viṣṇu (the Protector of devotees), capable of exterminating the ogres. (3) Reaching Gokula, ruled over by Nanda, on one occasion, and disguising herself as a woman through her witchcraft, the said Pūtanā, who was capable of coursing through the air and could go anywhere she pleased, entered the village. (4) Seeing that lovely woman, clad in fine clothes, with jasmine flowers tucked to her braid, her slender waist pressed as it were between her bulky hips (below) and her full breasts (above), and with her face set off with curly locks radiant with the lustre of her swinging ear-rings, the Gopis thought her to be the most beautiful Lakṣmī (Herself), come to see Her Spouse, distinguished as she was by her hand bearing a lotus (the emblem of Lakṣmī) and captivating the mind of the inhabitants of Vraja by her side-long looks accompanied with sweet smiles. (5-6) Hunting for infants and propelled by Providence, Pūtanā (lit., an evil spirit seizing infants and causing their death) saw lying in a bed in that palace of Nanda, the Babe (Śrī Kṛṣṇa), the Destroyer of the wicked, with His immeasurable glory veiled, like fire buried under ashes. (7) Recognizing her to be an evil spirit given to the destruction of infants, Śrī Kṛṣṇa (the Soul of the mobile and immobile creation) lay with His eyes utterly closed. She placed the infinite Lord, her very death, in her lap (even) as an ignorant man would a sleeping serpent, mistaking it for a rope. (8) Seeing inside the house that excellent woman—whose (outward) behaviour was most affectionate (like that of a mother), though she was possessed of a cruel heart and thus resembled a sword encased in a charming scabbard—and overwhelmed with her splendour, the two mothers (Rohinī and Yaśodā) stood merely gazing. (9) Taking Śrī Kṛṣṇa in her lap there, that cruel woman put into the Baby's mouth her dreadful breast besmeared with deadly poison. Squeezing it hard with both his hands, the Lord full of indignation forthwith sucked the poison alongwith her (very) life. (10) Being wrung in all her vital parts, she cried out saying, "Leave me, O leave me, enough of it!" Distending her eyes and tossing about her feet and arms again and again, she actually screamed, her limbs drenched with perspiration. (11) As a result of her very deep and violent roar the earth with its mountains and heaven with its planets shook, the subterranean worlds as well as the (four) quarters echoed and people toppled down on the ground under the apprehension of a thunderbolt. (12) Thus tormented at her breasts and reverting (in her helpless state) to her own (demoniac) form, she (sprang and) fell dead in (the outskirts of) Vraja, opening her mouth and flinging about her hair and stretching her legs and arms too (even) like the demon Vṛtra knocked down by the thunderbolt (of Indra), O protector of men !(13)

पतमानोऽपि	तदेहस्त्रिगव्यूत्यन्तरद्वामान् । चूर्णयामास राजेन्द्र महदासीतदद्वुतम् । १४ ।
ईषामात्रोग्रदंष्ट्रास्यं	गिरिकन्दरनासिकम् । गण्डशैलस्तनं रौद्रं प्रकीर्णस्त्रिमूर्धजम् । १५ ।
अन्धकूपगभीराक्षं	पुलिनारोहभीषणम् । बद्धसेतुभुजोर्वद्धिं शून्यतोयहृदोदरम् । १६ ।

सन्तत्रसुः स्म तद् वीक्ष्य गोपा गोप्यः कलेवरम् । पूर्वं तु तन्निःस्वनितभिन्हत्कर्णमस्तकाः । १७ ।
 बालं च तस्या उरसि क्रीडन्तमकुतोभयम् । गोप्यस्तूर्णं समध्येत्य जगृहुर्जातिसम्भ्रमाः । १८ ।
 यशोदारोहिणीभ्यां ताः समं बालस्य सर्वतः । रक्षां विदधिरे सम्यग्गोपुच्छभ्रमणादिभिः । १९ ।
 गोमूत्रेण स्नापयित्वा पुनर्गोरजसार्थकम् । रक्षां चकुश्च शकृता द्वादशाङ्गेषु नामभिः । २० ।
 गोप्यः संस्पृष्टसलिला अङ्गेषु करयोः पृथक् । न्यस्यात्मन्यथ बालस्य बीजन्यासमकुर्वत । २१ ।

Even while falling down, her (colossal) body crushed, O ruler of kings, trees within (an area of) twelve miles. That was a great wonder. (14) Its mouth was ranged with fearful teeth as long as a plough-tree; its nostrils resembled a pair of mountain caves; its breasts looked like a couple of huge rocks; its coppery hair hung loose; its eyes were deep like a well overgrown with plants etc.; it looked terrible with its hips resembling sand-banks; its arms, thighs and feet resembled dams; while its belly looked like a waterless pond. The cowherds and cowherdesses were really much frightened to see that fearful body, their heart, ears and head having already been split by her yell. (15—17) And finding the boy fearlessly playing on her bosom, the cowherd women quickly went up to Him and picked Him up, alarmed as they were. (18) Along with Yaśodā and Rohinī they fully ensured the safety of the boy (against evil spirits) on all sides by waving round him the tail of a cow (which has been declared in the scriptures to be the seat of Goddess Lakṣmī) and other occult rites. (19) Having bathed the boy with the urine of a cow (which is held to be as sacred as the water of the holy Gaṅgā) and again sprinkling him with the dust under the hoofs of cows (which is considered to be as good as sprinkling with the totality of all sacred waters), they (further) ensured his security by daubing him with cowdung (which is recognized as another seat of Goddess Lakṣmī) at twelve points while uttering (twelve different) names* (of the Lord). (20) Having sipped water and assigned (a number of) seed-letters (representing the first letters of the following eleven names of the Lord, followed by a nasal sound—Anuswāra) separately to the (diverse) limbs of their (own) body as well as to (the parts of) their hands, the cowherd women next assigned the same seed-letters to the limbs and (parts of) the hands of the baby. (21)

अव्यादजोऽङ्गिमणिमांस्तव जान्वथोरु यज्ञोऽच्युतः कटितटं जठरं हयास्यः ।
 हृत् केशवस्त्वदुर ईश इनस्तु कण्ठं विष्णुर्भुजं मुखमुरुक्रम ईश्वरः कम् । २२ ।
 चक्रच्यग्रतः सहगदो हरिरस्तु पश्चात् त्वत्याश्वर्योर्धनुरसी मधुहाजनश्च ।
 कोणेषु शङ्खं उरुगाय उपर्युपेन्द्रस्ताक्षर्यः क्षितौ हलधरः पुरुषः समन्तात् । २३ ।
 इन्द्रियाणि हृषीकेशः प्राणान् नारायणोऽवतु । श्वेतद्वीपपतिश्चित्तं मनो योगेश्वरोऽवतु । २४ ।
 पृश्निगर्भस्तु ते बुदिधमात्मानं भगवान् परः । क्रीडन्तं पातु गोविन्दः शयानं पातु माधवः । २५ ।

* The twelve names to be uttered on such occasion and the twelve limbs to be touched while doing so are specified in the following verses of the Padmapurāṇa :—

ललाटे केशवं ध्यायेनारायणमथोदरे । वक्षःस्थले माधवं तु गोविन्दं कण्ठकूबरे ॥
 विष्णुं च दक्षिणे कुक्षौ बाहौ च मधुसूदनम् । त्रिविक्रमं कन्धरे तु वामनं वामपाश्वरके ॥
 श्रीधरं वामबाहौ तु हृषीकेशं तु कन्धरे । पृष्ठे तु पश्चनाभं च कट्टां दामोदरं न्यसेत् ॥

"One should visualize Keśava on one's forehead, Nārāyaṇa on the belly, Mādhava on the breast and Govinda on the back of one's neck, Viṣṇu in the right side of the abdomen and Madhusūdana on the right arm, Trivikrama on the neck, Vāmana on the left side (of the abdomen), Śridhara on the left arm and Hṛṣikeśa again on the neck, Padmanābha on the back and Dāmodara on the waist."

This shows that the Gopis of Vraja were all Vaishnavas.

ब्रजन्तमव्याद् वैकुण्ठ आसीनं त्वां श्रियः पतिः । भुज्ञानं यज्ञभुक् पातु सर्वग्रहभयङ्करः । २६ ।
 डाकिन्यो यातुधान्यश्च कूष्माण्डा येऽर्भकग्रहाः । भूतप्रेतपिशाचाश्च यक्षरक्षोविनायकाः । २७ ।
 कोटरा रेवती ज्वेष्टा पूतना मातृकादयः । उन्मादा ये हृषप्स्मारा देहप्राणेन्द्रियद्रुहः । २८ ।
 स्वप्रदृष्टा महोत्पाता वृद्धबालग्रहाश्च ये । सर्वे नश्यन्तु ते विष्णोर्नामग्रहणभीरवः । २९ ।

(They said:—) "May Aja (the birthless Lord) protect your feet; Maṇimān (the Lord adorned with the Kaustubha gem), your knees and Yajña (the Deity presiding over sacrifices), your thighs; Acyuta (the immortal Lord), your loins; Hayagrīva (the Lord endowed with the head of a horse), your abdomen; Keśava (the Ruler even of Brahmā and Śiva), your heart; Īśa (the almighty Lord), your bosom and Ina (the Master), your throat; Viṣṇu (the all-pervading Lord), your arms; Urukrama (the Lord with long strides), your mouth and Īśwara (the Supreme Lord), your head. (22) May the wielder of a discus stand (as your protector) before you and Śrī Hari, endowed with a mace, behind you; the Slayer of Madhu and Ajana (the birthless Lord), wielding (severally) a bow and a sword, stand on your two sides; Urugāya (sung by many), the wielder of a conch, at the (four) points intervening between the quarters; Lord Vāmana (the younger Brother of Indra), overhead; the Rider of Garuḍa, on the ground and the Supreme Person (Lord Saṅkarṣaṇa) wielding a plough, on all sides. (23) May Hṛṣīkeśa protect your Indriyas; Nārāyaṇa, your vital airs; Vāsudeva (the Lord of Śvetadvīpa), your intellect; Aniruddha (the Master of Yoga), your mind; Prśnigarbha (Pradyumna), understanding and Saṅkarṣaṇa (the all-destroying Lord), your Ahaṅkāra (ego). May Govinda (who sports in the senses) protect you while you are at play, Mādhava, while lying down; Vaikuṇṭha, while walking; the Lord of Śrī, while seated; and the Enjoyer of sacrifices, inspiring terror in all evil spirits, while you are dining (24—26) (Malevolent spirits such as) Dākinīs, Yātudhānīs and Kūṣmāṇḍās evil spirits that seize their victims taking the form of babes, Bhūtas, Pretas and Piśācas, Yakṣas, Rākṣasas and Vināyakas, Koṭarā, Revatī, Jyeṣṭhā, Pūtanā, (the sixteen) Māṭrkās and others (such as Carakī and Jwālāmukhā), Unmādas (evil spirits causing insanity) and Apasmāras (those inducing apoplexy), that actually torment the body and the Indriyas and interfere with the vital functions, those responsible for evil portents of a grave nature seen in dreams and those that seize the aged as well as youngsters (alike)—terrified at the mention of the names of Lord Viṣṇu, may all these (evil spirits) die out. (27—29)

श्रीशुक उवाच

इति प्रणयबद्धाभिगोपीभिः कृतरक्षणम् । पाययित्वा स्तनं माता संन्यवेशयदात्मजम् । ३० ।
 तावन्नन्दादयो गोपा मथुराया ब्रजं गताः । विलोक्य पूतनादेहं बभूवरतिविस्मिताः । ३१ ।
 नूनं बतर्षिः संजातो योगेशो वा समास सः । स एव दृष्टे हृत्पातो यदाहानकदुन्दुभिः । ३२ ।
 कलेवरं परशुभिश्छत्वा तत्ते ब्रजौकसः । दूरे क्षिप्त्वावयवशो न्यदहन् काष्ठधिष्ठितम् । ३३ ।
 दद्यामानस्य देहस्य धूमश्चागुरुसौरभः । उत्थितः कृष्णनिर्भुक्तसपद्याहतपाप्मनः । ३४ ।
 पूतना लोकबालग्नी राक्षसी रुधिराशना । जिघांसयापि हरये स्तनं दत्त्वाऽप्य सङ्ग्रहितम् । ३५ ।
 किं पुनः श्रद्धया भक्त्या कृष्णाय परमात्मने । यच्छन् प्रियतमं किं नु रक्तास्तन्मातरो यथा । ३६ ।
 पद्भ्यां भक्तहृदिस्थाभ्यां वन्द्याभ्यां लोकवन्दितः । अङ्गं यस्याः समाक्रम्य भगवानपिबत् स्तनम् । ३७ ।
 यातुधान्यपि सा स्वर्गमवाप जननीगतिम् । कृष्णभुक्तस्तनक्षीरा; किमु गावो नु मातरः । ३८ ।
 पर्यांसि यासामपिबत् पुत्रस्त्रेहस्तुतान्यलम् । भगवान् देवकीपुत्रः कैवल्याद्यखिलप्रदः । ३९ ।
 तासामविरतं कृष्णो कुर्वतीनां सुतेक्षणम् । न पुनः कल्पते राजन् संसारोऽज्ञानसम्भवः । ४० ।

Śrī Śuka went on : Giving suck to her Son, whose safety had thus been ensured by cowherd women, bound (to him) by (ties of) affection, the mother put Him to sleep. (30) Meanwhile the (party of) cowherds headed by Nanda came back to (the outskirts of) Vraja from Mathurā, and were greatly astonished to see the (colossal) body of Pūtanā. (31) (They said to one another,) "Oh, surely a seer has been really born in the person of Vasudeva or he must have been a master of Yoga (in his previous incarnation); for that very calamity has actually been perceived, of which Ānakadundubhi spoke (to us)." (32) Having hacked that body with axes and cast it piecemeal at a distance, those inhabitants of Vraja (that had been entrusted with the protection of Gokula) burnt it to ashes after it had been piled over with logs of wood. (33) Out of that body, while it was being cremated, arose (a column of) smoke emitting the fragrance of aloe-wood, the sin attaching to it having been completely wiped out the moment its life was sucked out (through the breasts) by Śrī Kṛṣṇa. (34) (Lo!) Pūtanā, a blood-sucking ogress given to the destruction of infants in the world and giving suck to Śrī Hari even with the (deprecable) motive of killing Him, attained the destiny of saints! (35) How much more, then, should one deserve such a state, who offers one's most beloved something with (utmost) reverence and devotion to Lord Śrī Kṛṣṇa, the Supreme Spirit, as did His affectionate mothers* and cows full of motherly affection. (36) Even the said ogress (Pūtanā), whose breast the Lord sucked covering her body with His feet—feet which remain enshrined in the heart of His devotees and are worthy of being adored even by Brahmā, Śiva and others (who are adored by the world), ascended to heaven (Vaikunṭha), a destiny worthy of His mothers (Devakī and Yaśodā)! What wonder, then, that the cows and mothers, the milk of whose breasts was (lovingly) sucked by Lord Śrī Kṛṣṇa, should attain that destiny? (37-38) Rebirth, which results from ignorance, could never be possible, O Parīkṣit, in the case of those (cows and mothers) that incessantly looked upon Śrī Kṛṣṇa as their as son, nay, whose milk, oozing out of parental affection, the (said) divine son of Devakī, the Bestower of Liberation and all other blessings, sucked to His heart's content. (39-40)

कटधूमस्य सौरभ्यमव्याय ब्रजौकसः । किमिदं कुत एवेति वदन्तो ब्रजपाययुः ।४१।

ते तत्र वर्णितं गोपैः पूतनागमनादिकम् । श्रुत्वा तत्रिथं स्वस्ति शिशोश्वासन् सुविस्मिताः ।४२।

नन्दः स्वपुत्रमादाय प्रेत्यागतमुदारधीः । मूर्ध्युपाद्याय परमां मुदं लेभे कुरुद्वह ।४३।

य एतत् पूतनामोक्षं कृष्णस्यार्भकमद्वुतम् । शृणुयाच्छ्रद्धया मर्त्यो गोविन्दे लभते रतिम् ।४४।

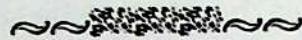
इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्थे षष्ठोऽध्यायः ।६।

Smelling the fragrance of the smoke rising from the crematorium, the inhabitants of Vraja (Nanda and others, that had gone out of Vraja before Pūtanā came there), returned to Vraja saying what (a strange phenomenon) it was and whence the odour actually came ! (41) Hearing (the story) of Pūtanā's arrival etc., as well as of her (subsequent) death and the baby's safety, as told by the cowherds present there, they stood highly amazed. (42) Taking up (in his arms) his son, who had returned from the jaws of death (as it were,) and smelling

* We shall see in Discourse XIII below how Śrī Kṛṣṇa assumed the form of all His boy companions and calves besides His own form on their having been stolen away by Brahmā, and continued in those forms for a full twelve month, thus conferring on the mothers of all those youngsters and calves the unique honour and privilege of being His mothers. It is these numberless cowherdesses and cows of Vraja that are referred to in the above verse as His mothers (मातरः) in the plural number.

Him at His crown (as a token of affection), the noble-minded Nanda experienced a great delight, O jewel of the Kurus ! (43) A man who hears (or recites) with reverence (the story) of this wonderful childlike sport of Lord Śrī Kṛṣṇa, consisting in the deliverance of Pūtanā, comes to develop love for the said Śrī Kṛṣṇa (the Protector of cows). (44)

Thus ends the sixth discourse in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.



अथ सप्तमोऽध्यायः

Discourse VII

Deliverance of the demon Trṇāvarta

राजोवाच

येन येनावतारेण भगवान् हरिरीश्वरः । करोति कर्णरम्याणि मनोज्ञानि च नः प्रभो । १ ।
यच्छृण्वतोऽपैत्यरतिर्विष्णा सत्त्वं च शुद्ध्यत्यच्चिरेण पुंसः ।
भक्तिर्हरौ तत्पुरुषे च सख्यं तदेव हारं वद मन्यसे चेत् । २ ।
अथान्यदपि कृष्णाय तोकाचरितमद्भुतम् । मानुषं लोकमासाद्य तज्जातिमनुरूप्यतः । ३ ।

The king (Parīkṣit) said : The exploits which the almighty Lord Śrī Hari performs, through whatever descents it may be, are (so) charming to our ear and (so) appealing to our mind, O master ! (1) If you think fit, (therefore, kindly) narrate in particular that story of Śrī Hari by listening to which (the feeling of) ennui and the diverse cravings (responsible for such ennui) of (any) man (whatsoever) disappear, his mind gets purified before long, devotion to (the aforesaid) Śrī Hari is generated and friendship established with His servants. (2) (Pray,) further recount even other marvellous infantile sports of Lord Śrī Kṛṣṇa, who imitated (the ways of) the human race when he came down to the human (mortal) world. (3)

श्रीशुक उवाच

कदाचिदौथानिककौतुकाप्नुवे	जन्मकर्षयोगे	समवेतयोषिताम् ।
वादित्रीतद्विजमन्त्रवाचकैश्वकार	सूनोरभिषेचनं	सती । ४ ।
नन्दस्य पत्नी कृतमज्जनादिकं	विप्रैः कृतस्वस्ययनं	सुपूजितैः ।
अन्नाद्यवासःस्त्रगभीष्टुदेनुभिः	संजातनिद्राक्षमशीशयच्छनैः । ५ ।	
औथानिकौत्सुक्यमना मनस्विनी	समागतान् पूजयती	ब्रजौकसः ।
नैवाशृणोद् वै रुदितं सुतस्य सा रुदन् स्तनार्थी चरणाबुदक्षिपत् । ६ ।		
अथः शयानस्य शिशोरनोऽल्पकप्रवालमृद्धश्चिह्नतं	व्यवर्तत ।	
विध्वस्तनानारसकुष्यभाजनं	व्यत्यस्तचक्राक्षविभिन्नकूबरम् । ७ ।	
दृष्टा यशोदाप्रमुखा ब्रजस्त्रिय औथानिके कर्मणि याः समागताः ।		
नन्दादयश्चाद्भुतदर्दनाकुलाः कथं स्वयं वै शकटं विपर्यगात् । ८ ।		

ऊचुरव्यवसितमतीन् गोपान् गोपीश्च बालकाः । रुद्धतानेन पादेन क्षिप्रमेतत्र संशयः । ९ ।
न ते श्रद्धधिरे गोपा बालभाषितमित्युत । अप्रमेयं बलं तस्य बालकस्य न ते विदुः । १० ।

Śrī Śuka resumed : Once on the occasion of the ceremonial ablution (of the infant Śrī Kṛṣṇa) to commemorate His turning in the bed (which generally takes place at the end of three months), when the (same) constellation (Rohiṇī) under which He was born happened to be at the ascendant, Yaśodā (the good old mother of Śrī Kṛṣṇa) performed in the midst of the ladies assembled (at her residence) the rite of sprinkling her son with water, accompanied by the playing of musical instruments, songs and the chanting of sacred texts done by the Brāhmaṇas. (4) When the ablution etc., of Śrī Kṛṣṇa had been finished and the ceremony of invoking blessings on Him performed by the Brāhmaṇas that had (already) been duly honoured with gifts of cooked food and raw articles of food, raiment, garlands, boons sought by them and cows, and when drowsiness was fully manifested in His eyes, Nanda's wife gently put Him to sleep (on a cradle or a cot underneath a cart). (5) Busy honouring the inhabitants of Vraja assembled (for the occasion) with a mind full of zeal over the festival commemorating Śrī Kṛṣṇa's turning in the bed, the noble-minded Yaśodā did not at all hear the cry of her son, who, while actually crying for a suck, tossed up His feet (in an angry mood). (6) Hit by the tiny feet, tender as a leaf, of the Babe, lying beneath, the cart turned* upside down with the result that the metal jars (placed on it and) containing various delicious substances (such as milk, curds and ghee) were crushed, its wheels and axle-tree inverted and its pole shattered. (7) Perceiving it (in that topsy-turvy condition), the women of Vraja—that had gathered (at Nanda's residence) for the festival commemorating the turning of Śrī Kṛṣṇa in the bed—headed by Yaśodā, as well as Nanda and others, who were perplexed at that amazing sight, wondered how the cart had actually turned upside down by itself. (8) Boys (who were playing there when the cart turned turtle) told the (wondering) cowherds and cowherdesses—whose mind was uncertain (as to who was really responsible for upturning the cart)—that the cart had been knocked down with His foot by Śrī Kṛṣṇa while crying (for His mother's breast): there was no doubt (about it). (9) Those cowherds (however) did not believe it, taking it to be the (mere) talk of children and (therefore) doubting it; for they did not know the immeasurable strength of that Boy. (10)

रुद्धतं सुतमादाय यशोदा ग्रहशङ्किता । कृतस्वस्त्ययनं वित्रैः सूक्तैः स्तनमपाययत् । ११ ।
पूर्ववत् स्थापितं गोपैर्बलिभिः सपरिच्छदम् । वित्रा हुत्वार्चयाञ्चकुर्दध्यक्षतकुशाम्बुधिः । १२ ।
येऽसूयानृतदम्भेष्याहिसामानविवर्जिताः । न तेषां सत्यशीलानामाशिषो विफलाः कृताः । १३ ।
इति बालकमादाय सामर्ग्यजुरुपाकृतैः । जलैः पवित्रौषधिभिरभिषिच्य द्विजोत्तमैः । १४ ।
वाचयित्वा स्वस्त्ययनं नन्दगोपः समाहितः । हुत्वा चायं द्विजातिभ्यः प्रादादत्रं महागुणम् । १५ ।
गावः सर्वगुणोपेता वासःस्त्रगुक्ममालिनीः । आत्मजाभ्युदयार्थाय प्रादत्ते चान्वयुज्ज्ञत । १६ ।
वित्रा मन्त्रविदो युक्तास्तैर्याः प्रोक्तास्तथाऽशिषः । ता निष्फला भविष्यन्ति न कदाचिदपि स्फुटम् । १७ ।

*The great demon Hiranyākṣa, who was slain by the Lord disguised as a boar (vide Discourses XVII to XIX of Book III), had a son, Utkaca by name. He was exceedingly powerful and well-built. In the course of his peregrinations he once crushed the trees of the hermitage of the sage Lomaśa, who pronounced on him a curse that he would thenceforth remain disembodied. He felt that his physical sheath was about to fall off like slough. He fell prostrate at the feet of the sage and asked his forgiveness. Appeased by his penitent behaviour, the sage blessed him that in the course of the Vaivasvata Manvantara he would be liberated by the touch of the feet of Lord Śrī Kṛṣṇa. It was Utkaca that had entered the cart in Nanda's residence in his disembodied state and was forthwith liberated by the touch of the Lord's feet.

Taking up her crying son, Yaśodā, who was afraid of the presence of some evil spirit, gave Him suck (only) when the ceremony of invoking blessings on Him had been performed by Brāhmaṇas with the help of Vedic hymns (destroying evil spirits). (11) Having poured oblations into the sacred fire (in order to propitiate the deities presiding over the planets and so on), the Brāhmaṇas worshipped the cart (which was the seat of their wealth in the shape of dairy products, and the abode of Lakṣmī) with curds, unbroken grains of rice, blades of the (sacred) Kuśa grass and water, when it had been placed as before by mighty cowherds and provided (once more) with (all) its goods (whatever was kept on it). (12) Taking up the Boy and sprinkling Him with water consecrated through (the recitation of) sacred texts from the Sāmaṇeva and Yajurveda and hallowed with sanctifying herbs, (nay,) causing benedictions to be pronounced by the foremost of Brāhmaṇas and propitiating the (sacred) fire (by pouring oblations into it), Nanda, the cowherd chief—who felt convinced that the benedictions uttered by those truthful ones who are completely free from a carping spirit, mendacity, hypocrisy, jealousy, violence and pride never go in vain—gave to the Brāhmaṇas very wholesome food to eat. (13—15) For (the purpose of ensuring) his son's all-round prosperity Nanda (further) gave away (to the Brāhmaṇas) cows endowed with all good qualities and adorned with cloth, garlands and gold necklaces and they uttered their (choicest) blessings in return. (16) Obviously benedictions that are uttered by Brāhmaṇas well versed in sacred prayers and united with God shall never prove fruitless and (invariably) come out true. (17)

एकदाऽरोहमारुढं लालयन्ती सुतं सती । गरिमाणं शिशोवर्देहुं न सेहे गिरिकूटवत् । १८ ।

भूमौ निधाय तं गोपी विस्मिता भारपीडिता । महापुरुषमादध्यौ जगतामास कर्मसु । १९ ।

One day (when Śrī Kṛṣṇa had just attained the age of one year), Yaśodā (the good old lady), while she was busy fondling her son, seated in her lap, could not bear the weight of the Babe, who had (all of a sudden) grown heavy as a mountain-peak. (18) Placing Him on the ground, Yaśodā (the cowherd lady), who felt astonished (at this wonderful phenomenon) and, oppressed with burden, contemplated on the Supreme Person (out of fear of some unexpected calamity) and set about her worldly duties (such as summoning Brāhmaṇas for the ceremony of invoking blessings on her babe). (19)

दैत्यो नाम्ना तृणावर्तः कंसभृत्यः प्रणोदितः । चक्रवातस्वरूपेण जहारासीनमर्भकम् । २० ।

गोकुलं सर्वमावृण्वन् मुष्टिंश्कृष्टि रेणुभिः । ईरयन् सुमहाघोरशब्देन प्रदिशो दिशः । २१ ।

मुहूर्तमभवद् गोष्ठं रजसा तप्तसाऽवृत्तम् । सुतं यशोदा नापश्यत्स्मिन् न्यस्तवती यतः । २२ ।

नापश्यत् कश्चनात्मानं परं चापि विमोहितः । तृणावर्तनिसृष्टाभिः शर्कराभिसुपृष्ठूतः । २३ ।

इति खरपवनचक्रपांसुवर्षे सुतपदवीमबलाविलक्ष्य माता ।

अतिकरुणमनुस्मरन्त्यशोचद् भुवि पतिता मृतवत्सका यथा गौः । २४ ।

रुदितमनुनिशम्य तत्र गोप्यो भृशमनुतप्तिधियोऽश्रूपूर्णमुख्यः ।

रुद्धुरनुपलभ्य नन्दसूनुं पवन उपारतपांसुवर्षवेगे । २५ ।

A demon, Trṇāvarta by name and a servant of Karṇa, particularly directed (by him), appeared in the form of a whirlwind, enveloping the entire Gokula in particles of dust and blinding the eyes (of all), and shaking the quarters as well as the intermediate points with his most terrible roar, and carried away the squatting Babe. (20-21) For an hour or so Vraja remained enveloped in dust and darkness. Yaśodā did not find her son on the spot where she had set him. (22) Oppressed with particles of sands wafted by Trṇāvarta and utterly confused, one could not see one's own self, much less another. (23) Not finding any trace of her son in the shower of dust occasioned by that violent whirlwind, and repeatedly thinking of Him in a most pathetic manner, the helpless mother (Yaśodā) lamented and dropped on the ground like a cow whose calf had died. (24) Having heard the cry (of Yaśodā) later on,

when the wind had the vehemence of its shower of dust abated, and with their mind sore afflicted at not perceiving there the Darling of Nanda, the cowherd women (too) wept, their face flooded with tears. (25)

तृणावर्तः शान्तरयो वात्यारूपधरो हरन् । कृष्णं नभोगतो गन्तुं नाशक्रोद् भूरिभारभृत् । २६ ।
 तमश्मानं मन्यमान आत्मनो गुरुमत्तया । गले गृहीत उत्त्वष्टुं नाशक्रोदद्वुतार्थकम् । २७ ।
 गलग्रहणनिश्चेष्टो दैत्यो निर्गतिलोचनः । अव्यक्तरावो न्यपतत् सहबालो व्यसुर्वजे । २८ ।
 तमन्तरिक्षात् पतितं शिलायां विशीर्णसर्वावियवं करालम् ।
 पुरं यथा रुद्रशरेण विद्धं स्त्रियो रुदत्यो ददृशुः समेताः । २९ ।
 प्रादाय मात्रे प्रतिहत्य विस्मिताः कृष्णं च तस्योरसि लम्बमानम् ।
 तं स्वस्तिमन्तं पुरुषादनीतं विहायसा मृत्युमुखात् प्रमुक्तम् ।
 गोप्यश्च गोपाः किल नन्दमुख्या लब्ध्वा पुनः प्रापुरतीव मोदम् । ३० ।
 अहो बतात्यद्वुतमेष रक्षसा बालो निवृतिं गमितोऽभ्यगात् पुनः ।
 हिंस्वः स्वपापेन विहिसितः खलः साधुः समत्वेन भयाद् विमुच्यते । ३१ ।
 किं नस्तपश्चीर्णमधोक्षजार्चनं पूर्णेष्टदत्तमुत भूतसौहृदम् ।
 यत्संपरेतः पुनरेव बालको दिष्ट्या स्वबन्धून् प्रणयन्नुपस्थितः । ३२ ।

दृष्टाद्वुतानि बहुशो नन्दगोपो बृहद्वने । वसुदेववचो भूयो मानयामास विस्मितः । ३३ ।

Carrying away Lord Śrī Kṛṣṇa, Trṇāvarta, who had assumed the form of a whirlwind, went up to the skies (to a certain height) but could not proceed (further), his impetuosity having ceased now that he (felt he) was carrying a huge burden (since the Lord had grown heavy again). (26) Taking that wonderful Boy to be a rock (of sapphire) because of His being heavier than himself (and having given up the form of a whirlwind), he could not cast Him away, caught as he was by the throat. (27) Rendered motionless by the (extraordinary) pressure at the throat and giving forth an indistinct groan, the demon fell down dead in (the outskirts of) Vraja, Babe and all, his eyes having been shot out (of the sockets). (28) The crying women assembled there saw the terrible demon fallen from the skies on a slab, with all his limbs shattered, like the city* (built by the demon Maya and) cleft by the arrow of Lord Rudra. (29) Nay, astonished to find Śrī Kṛṣṇa dangling on his breast, they picked up and restored Him to His mother. The cowherdesses and cowherds headed by Nanda, so the tradition goes, experienced excessive joy to get back the Babe, sound of body, though taken away by the ogre through the air, and extricated from the jaws of Death (as it were). (30) Oh, what a joy! It is extremely wonderful that, though brought to an end by the ogre, this boy has returned safe! The bloody and wicked fellow has been destroyed by his own sin and a pious soul is completely rid of fear by virtue of his even-mindedness. (31) What austerities, worship of Lord Viṣṇu (who is above sense-perception), act of pious liberality† (Pūrta) and sacrificial

* Vide VII. x.54—59.

† The word 'Pūrta' has been defined by Manu in the following couplet:—

वापीकूपतडागादि देवतायतनानि च । अन्नप्रदानमारामः पूर्तमित्यभिधीयते ॥

(Manusmṛti, IV. 226)

"Digging wells, big and small, tanks etc., construction of temples, giving away foodgrains, laying out garden—these are called by the name of Pūrta."

The word 'Iṣṭa' again, has been defined by Atri as below:—

अग्निहोत्रं तपः सत्यं वेदानां चैव पालनम् । आतिथ्यं वै श्वेतवश्च इष्टमित्यभिधीयते ॥

"Pouring oblations into the sacred fire, practising austerities, truthfulness and also preserving the Vedas by committing them to memory, hospitality, performing the rite called Vaiśwadeva—this is called by the name of Iṣṭa."

performance etc. (Iṣṭa), act of charity or act of benevolence to living beings has been performed by us due to which the boy, though (virtually) dead, has luckily enough appeared (in our midst) again, reviving (us,) his kinsfolk? (32) Amazed to see many (more) wonders (of this kind) at Br̥hadvana (Gokula), Nanda, the cowherd chief, esteemed the prophecy of Vasudeva again and again. (33)

एकदार्भकमादाय स्वाङ्गमारोप्य भामिनी। प्रसूतं पाययामास स्तनं स्नेहपरिपुता । ३४।
 पीतप्रायस्य जननी सा तस्य रुचिरस्मितम्। मुखं लालयती राजञ्ज्ञभतो ददृशे इदम् । ३५।
 खं रोदसी ज्योतिरनीकमाशः सूर्येन्दुवह्निश्चसनाम्बुधीश्च ।
 द्वीपान् नगांस्तहुहितृवर्णनानि भूतानि यानि स्थिरजङ्घमानि । ३६।
 सा वीक्ष्य विश्वं सहसा राजन् सञ्ज्ञातवेपथुः। सम्मील्य मृगशावाक्षी नेत्रे आसीत् सुविस्मिता । ३७।
 इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां दशमस्कृते पूर्वार्धे तृणावर्तमोक्षो नाम सप्तमोऽध्यायः । ७।

One day; taking up the Babe and placing Him in her lap, the blessed Yaśodā, overwhelmed with affection, made Him suck her breast overflowing with milk. (34) Caressing the mouth (lips), lit up with a charming smile, of the Babe, who had almost finished sucking, O king, the aforesaid mother saw in His mouth while He was yawning the following, viz., the sky, the horizon, the host of luminaries, the (four) quarters, the sun, the moon, fire, the air and the oceans, the broad divisions of the globe, mountains, the rivers (flowing from them), forests and all created beings, stationary as well as moving. (35-36) Seized with a tremor to perceive the universe vividly all of a sudden, O Parīkṣit, (in the mouth of the Babe), and fully closing her eyes, Yaśodā (whose eyes resembled those of a fawn) stood greatly amazed. (37)

Thus ends the seventh discourse entitled "The deliverance of Tr̥ṇāvarta" in the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.



अथाष्टमोऽध्यायः

Discourse VIII

The Naming Ceremony of the Lord and His Infantile Sports

श्रीशुक उवाच

गर्गः पुरोहितो राजन् यदूनां सुमहातपाः। ब्रजं जगाम नन्दस्य वसुदेवप्रचोदितः । १।
 तं दृष्ट्वा परमप्रीतः प्रत्युथाय कृताञ्जलिः। आनर्चाधोक्षजधिया प्रणिपातपुरःसरम् । २।
 सूपविष्टं कृतातिथ्यं गिरा सूनृतया मुनिम्। नन्दयित्वाब्रवीद् ब्रह्मन् पूर्णस्य करवाम किम् । ३।
 महद्विचलनं नृणां गृहिणां दीनचेतसाम्। निःश्रेयसाय भगवन् कल्पते नान्यथा क्रचित् । ४।

ज्योतिषामयनं साक्षाद् यत्तज्ञानमतीन्द्रियम् । प्रणीतं भवता येन पुमान् वेद परावरम् । ५ ।
त्वं हि ब्रह्मविदां श्रेष्ठः संस्कारान् कर्तुमर्हसि । बालयोरन्योर्नृणां जन्मना ब्राह्मणो गुरुः । ६ ।

Śrī Śuka began again : Importuned by Vasudeva, Garga, the (family) priest of the Yadus, who was a very great ascetic, O king, repaired to Nanda's Vraja. (1) Supremely delighted to see him and rising (from his seat) with joined palms by way of welcome Nanda worshipped him, prostrating himself at the very outset and recognizing him to be Lord Viṣṇu (who is above sense-perception). (2) Delighting the sage with sweet words when hospitality had been offered to him and he was comfortably seated, Nanda said, "O holy one, what can we do for you, who are fully gratified (and want nothing)? (3) The stirring out of exalted souls (like you) is directed towards the supreme good of men (like me) attached to their household and distressed in mind, O venerable sage, and is never meant otherwise. (4) A (popular) treatise on astrology—from which proceeds the knowledge of supersensuous phenomena and through which (any) man can know the cause (of his present happiness and misery in the shape of past good and evil deeds) as well as its effect (in the shape of the pleasurable and painful experiences of this life)—has been directly composed by you. (5) (Besides being a master of astrology) you are the foremost of the knowers of Veda and are (thus) qualified to perform the purificatory rites (such as the naming ceremony) with respect to these two boys; for a Brāhmaṇa is the preceptor of (all) men by virtue of his (very) birth. (Hence it is not essential that such rites should be performed by one's own preceptor)." (6)

गर्ग उवाच

यदूनामहमाचार्यः रव्यातश्च भुवि सर्वतः । सुतं मया संस्कृतं ते मन्यते देवकीसुतम् । ७ ।
कंसः पापमतिः सख्यं तव चानकदुन्धभेः । देवक्या अष्टमो गर्भो न स्त्री भवितुमर्हति । ८ ।
इति सञ्चिन्तयञ्चुत्वा देवक्या दारिकावचः । अपि हन्ताऽऽगताशङ्कस्तर्हि तत्रोऽनयो भवेत् । ९ ।

Garga replied : I am the (family) priest of the Yadus and known (as such) all over the globe. People would take your son, if consecrated by me through purificatory rites, as Devakī's son. (7) Pondering that the eighth progeny of Devakī ought not to be a girl, ever since he has heard the remark of Devakī's daughter (that his slayer has been born somewhere) and bearing in mind the friendship (subsisting) between you and Ānakadundubhi, the evil-minded Karmā may have his suspicion (easily) aroused (by My performing the purificatory rites with respect to your sons, that Vasudeva's eighth child has been removed to your house and is being brought up here by you). If (therefore, God forbid), he should kill your son (under such suspicion), that would (prove to) be a (serious) blunder on our part. (8-9)

नन्द उवाच

अलक्षितोऽस्मिन् रहसि मामकैरपि गोव्रजे । कुरु द्विजातिसंस्कारं स्वस्तिवाचनपूर्वकम् । १० ।

Nanda said : Unperceived even by my (own) people, (kindly) perform in this cow-pen in secret the purificatory rite the naming ceremony appropriate to a member of the twice-born classes, after uttering the benedictory hymns. (10)

श्रीशुक उवाच

एवं सम्पार्थितो विप्रः स्वचिकीर्षितमेव तत् । चकार नामकरणं गूढो रहसि बालयोः । ११ ।

Śrī Śuka went on : Thus entreated (by Nanda), and (himself) remaining concealed, the sage performed in secret the naming ceremony with respect to the two boys (the sons of Rohinī and Yaśodā); (for) that was sought to be done by himself. (11)

गर्ग उत्तरः

अयं हि रोहिणीपुत्रो रमयन् सुहदो गुणैः । आरव्यास्यते राम इति बलाधिक्याद्बलं विदुः ।
यदूनामपृथगभावात् सङ्कर्षणमुशन्त्युत । १२ ।

आसन् वर्णस्त्रियो ह्यस्य गृह्णतोऽनुयुगं तनूः । शुक्लो रक्तस्तथा पीत इदानीं कृष्णतां गतः । १३ ।
प्रागयं वसुदेवस्य क्वचिज्जातस्तवात्मजः । वासुदेव इति श्रीमानभिज्ञाः सम्प्रचक्षते । १४ ।
बहूनि सन्ति नामानि रूपाणि च सुतस्य ते । गुणकर्मानुरूपाणि तान्यहं वेद नो जनाः । १५ ।
एष वः श्रेय आधास्यद् गोपगोकुलनन्दनः । अनेन सर्वदुर्गाणि यूयमञ्जस्तरिष्यथ । १६ ।
पुरानेन ब्रजपते साधवो दस्युपीडिताः । अराजके रक्ष्यमाणा जिग्युर्दस्यून् समेधिताः । १७ ।
य एतस्मिन् महाभागाः प्रीतिं कुर्वन्ति मानवाः । नारयोऽभिभवन्त्येतान् विष्णुपक्षानिवासुराः । १८ ।
तस्मान्नात्मजोऽयं ते नारायणसमो गुणैः । श्रिया कीर्त्यानुभावेन गोपायस्व समाहितः । १९ ।
इत्यात्मानं समादिश्य गर्गे च स्वगृहं गते । नन्दः प्रमुदितो मेन आत्मानं पूर्णमाशिषाम् । २० ।

Garga observed : Delighting his kinsfolk with his excellences, this son of Rohinī, as a matter of fact, will be styled as Rāma (the delighter of the people); and due to his superiority of strength people will remember him as Bala (strength personified). (Nay,) because of his observing no distinction (*inter se*) between the Yadus* (viz., between yourselves, on the one hand, and Vasudeva etc., on the other) people will also recognize him as Saṅkarṣaṇa (the unifier). (12) Taking (diverse) forms indeed in each Yuga, Yaśodā's son has manifested three (different) colours, viz., white, red and yellow; this time he has assumed a dark complexion (13) Some time in the past this son of yours was born in the house of Vasudeva; (hence) the wise (who know this truth) will duly designate him as the glorious Vāsudeva (son of Vasudeva). (14) There are numerous names and forms of your son, conforming to his excellences and actions. I (alone) know them, not the commonality. (15) The delight of the cowherds, nay, of the entire Gokula, this boy will bring you happiness. By his help you will easily surmount all difficulties. (16) Protected and strengthened by him during a period of anarchy in former times, O lord of Vraja, pious souls, tormented by robbers, (eventually) conquered them. (17) Enemies cannot overpower those highly blessed souls who offer love to this boy, any more than demons can overpower those whose cause has been espoused by Lord Viṣṇu. (18) Therefore, this son of yours, O Nanda, is a compeer of Lord Nārāyaṇa in point of excellences, splendour, fame and glory. (Please) look after him intently. (19) And, when Garga, having duly instructed Nanda, had returned to his abode (at Mathurā), Nanda felt much delighted and deemed himself full of (all) blessings. (20)

कालेन ब्रजताल्पेन गोकुले रामकेशवौ । जानुभ्यां सह पाणिभ्यां रिङ्गमाणौ विजहृतुः । २१ ।
तावद्विग्रीयुग्ममनुकृष्टं सरीसृपन्तौ घोषप्रघोषरुचिरं ब्रजकर्द्मेषु ।
तत्रादहृष्टमनसावनुसृत्य लोकं मुग्धप्रभीतवदुपेयतुरन्ति मात्रोः । २२ ।
तन्मातरौ निजसुतौ धृणया स्नुवन्त्यौ पङ्काङ्गरागरुचिरावृपगुह्या दोर्भ्याम् ।
दत्त्वा स्तनं प्रपिबतोः स्म मुखं निरीक्ष्य मुग्धस्मिताल्पदशनं ययतुः प्रमोदम् । २३ ।

* In the Harivarsha (The Supplement of the Mahābhārata) Śrī Balarāma says to Nanda:—

यदवेच्चपि सर्वेषु भवन्तो मम वल्लभाः ।

"Even among the Yādavas you are (particularly) beloved of me."

यर्हङ्गनादर्शनीयकुमारलीलावन्तव्रजे तदबला: प्रगृहीतपुच्छैः ।
 वत्सैरितस्त उभावनुकृष्टमाणौ प्रेक्षन्त्य उञ्जितगृहा जहशुर्हसन्त्यः ।२४।
 शृङ्गयग्निदंष्ट्र्यसिजलद्विजकण्टकेभ्यः क्रीडापरावतिचलौ स्वसुतौ निषेद्धुम् ।
 गृह्याणि कर्तुमपि यत्र न तज्जनन्यौ शोकात आपत्तुरलं मनसोऽनवस्थाम् ।२५।

Not long afterwards, Balarāma and Keśava (Śrī Kṛṣṇa) began to sport in Gokula going about on hands and knees. (21) Moving briskly on the muddy grounds of Vraja dragging both their feet behind in a (most) charming way—the tiny bells of Their anklets and girdle making a tinkling noise and Their mind delighted to hear their sound—and following any passer-by (to some distance), the two Boys would (soon) return to Their mothers like innocent and terrified babes (when the passer-by would turn round and look at Them and They discovered him to be a stranger). (22) Folding in their arms their Sons—who looked charming with mud, that served to beautify Their person as a paint—and giving Them suck, Their two mothers, whose breasts were overflowing with milk due to their (motherly) affection, experienced ecstatic joy indeed to behold Their countenance bright with a winning smile and small teeth (even) as They sucked their breasts with relish. (23) When the two Boys were old enough to be engaged in boyish sports, (so) captivating to the eyes of young women, the latter would then feel delighted to gaze on Them both being dragged behind hither and thither in the interior of Vraja by calves whose tails were tightly seized by Them, and stood laughing leaving their homestead. (24) When Their mothers did not succeed in restraining their most restless Sons—absorbed as They were in play—from horned animals and those having sharp teeth, fire, sword, water, birds and thorns, nor could they attend to their domestic duties, they would experience a great distraction of mind. (25)

कालेनाल्पेन राजर्णे रामः कृष्णश्च गोकुले । अधृष्टजानुभिः पद्मिर्विचक्रमतुरङ्गसा ।२६।
 ततस्तु भगवान् कृष्णो वयस्यैर्ब्रजबालकैः । सहरामो ब्रजस्त्रीणां चिक्रीडे जनयन् मुदम् ।२७।
 कृष्णस्य गोप्यो रुचिरं वीक्ष्य कौमारचापलम् । शृणवत्याः किल तन्मातुरिति होचुः समागताः ।२८।
 वत्सान् मुञ्जन् कचिदसमये क्रोशसंजातहासः स्तेयं स्वाद्वत्यथ दधि पयः कल्पितैः स्तेययोगैः ।
 मर्कान् भोक्ष्यन् विभजति स चेन्नाति भाण्डं भिनति द्रव्यालाभे स गृहकृपितो यात्युपक्रोश्य तोकान् ।२९।
 हस्ताग्राहो रचयति विधिं पीठकोलूखलाद्यैश्छिद्रं ह्यन्तर्निहितवयुनः शिक्यभाण्डेषु तद्वित् ।
 ध्वान्तागारे धृतमणिगणं स्वाङ्गमर्थप्रदीपं काले गोप्यो यर्हि गृहकृत्येषु सुव्यग्रचित्ताः ।३०।
 एवं धाष्ट्यान्युशति कुरुते मेहनादीनि वास्तौ स्तेयोपायैर्विरचितकृतिः सुप्रतीको यथाऽऽस्ते ।
 इत्थं स्त्रीभिः सभयनयनश्रीमुखालेकिनीभिर्व्याख्यातार्थं प्रहसितमुखी न ह्यपालब्ध्यमैच्छत् ।३१।

After a short time, O royal sage, Balarāma and Śrī Kṛṣṇa began to move about with ease in Gokula on Their feet without rubbing Their knees (against the ground). (26) Then, in course of time, Lord Śrī Kṛṣṇa, accompanied by Balarāma, began to sport with the boys of Vraja of His own age, bringing delight to the women of Vraja (thereby). (27) Gazing on the charming boyish pranks of Śrī Kṛṣṇa, the cowherd women (of Vraja) called (at His residence) in a body and actually spoke as follows to His mother, who was all ears:—(28) Occasionally untethering the calves before time (when we are unwary, and thus allowing them to suck the whole milk of their mothers) and with his risibility excited by scolding, your darling swallows our tasteful curds and milk stolen through thieving devices contrived by Him. He (not only quaffs them himself, but) deals them out in order to feed monkeys; and, if a monkey drinks no more, he smashes the (very) jar (containing curds and milk). (Nay,) enraged with the people of the house on getting no material (to eat), he departs setting the infants (of the

house) a crying (by pinching them). (29) Where the milk etc., is kept (in swings etc.) hanging beyond the reach of his hands, he contrives plans (to get at it) with the help of wooden seats and mortars etc., (placed one upon another). Possessed of insight into the contents (of the pots) and expert in (the art of) making holes, he strikes holes into the pots placed in swings (where the aforesaid expedients fail). In a dark room he uses his own person, wearing hosts of gems, as a lamp to reveal things and he does all this at a time when the cowherd women have their mind fully engrossed in their household duties. (30) He commits nuisance in our tidy houses and does other such mischievous acts. And having accomplished his work through pilfering devices, he sits (by your side) as a very innocent boy." Yaśodā, to whom the matter was thus reported at length by the (cowherd) women—who watched the charming countenance (of Śrī Kṛṣṇa) gazing with terrified eyes—did not feel inclined (even) to rebuke her son and stood with a laughing face. (31)

एकदा क्रीडमानास्ते रामाद्या गोपदारकाः । कृष्णो मृदं भक्षितवानिति मात्रे न्यवेदयन् । ३२ ।

सा गृहीत्वा करे कृष्णमुपालभ्य हितैषिणी । यशोदा भयसम्भ्रान्तप्रेक्षणाक्षमभाषत । ३३ ।

कस्मान्मृदमदान्तात्मन् भवान् भक्षितवान् रहः । वदन्ति तावका होते कुमारास्तेऽग्रजोऽप्ययम् । ३४ ।

One day, while at play, the cowherd boys headed by Balarāma complained to Yaśodā (the mother of Śrī Kṛṣṇa), that Kṛṣṇa had eaten earth. (32) Taking Śrī Kṛṣṇa by the hand and chiding him, the said Yaśodā, who sought his welfare and found that His eyes cast a bewildered look, spoke to Him (as follows):—(33) "Why did you eat earth surreptitiously, O unruly child ? Indeed these boys, your playmates, as well as this elder brother of yours say so." (34)

श्रीकृष्ण उवाच

नाहं भक्षितवानम्ब सर्वे पिथ्याभिशंसिनः । यदि सत्यगिरस्तर्हि समक्षं पश्य मे मुखम् । ३५ ।

यदेवं तर्हि व्यादेहीत्युक्तः स भगवान् हरिः । व्यादत्ताव्याहतैश्चर्यः क्रीडामनुजबालकः । ३६ ।

सा तत्र ददृशे विश्वं जगत् स्थास्तु च खं दिशः । साद्रिद्वीपाद्विभूगोलं सवाव्यग्रीन्दुतारकम् । ३७ ।

ज्योतिश्चक्रं जलं तेजो नभस्वान् वियदेव च । वैकारिकाणीन्द्रियाणि मनो मात्रा गुणान्नयः । ३८ ।

एतद् विचित्रं सह जीवकालस्वभावकर्माशयलिङ्गभेदम् ।

सूनोस्तनौ वीक्ष्य विदारितास्ये ब्रजं सहात्मानमवाप शङ्काम् । ३९ ।

किं स्वप्र एतदुत देवमाया किं वा मदीयो बत बुद्धिमोहः ।

अथो अमुच्यैव ममार्थकस्य यः कश्चनौत्यतिक आत्मयोगः । ४० ।

अथो यथावत्र वितर्कगोचरं चेतोमनःकर्मवचोभिरञ्जसा ।

यदाश्रयं येन यतः प्रतीयते सुदुर्विभाव्यं प्रणतास्मि तत्पदम् । ४१ ।

अहं ममासौ पतिरेष मे सुतो ब्रजेश्वरस्याखिलवित्तपा सती ।

गोप्यश्च गोपाः सहगोथनाश्च मे यन्माययेत्यं कुमतिः स मे गतिः । ४२ ।

इत्थं विदिततत्त्वायां गोपिकायां स ईश्वरः । वैष्णवीं व्यतनोन्मायां पुत्रस्नेहपर्यीं विभुः । ४३ ।

सद्योनष्टस्मृतिगोपीं साऽरोप्यारोहमात्मजम् । प्रवृद्धस्नेहकलिलहृदयाऽसीद् यथा पुरा । ४४ ।

त्रया चोपनिषद्बिद्धि सांख्ययोगैश्च सात्वतैः । उपगीयमानमाहात्यं हरि सामन्यतात्मजम् । ४५ ।

Śrī Kṛṣṇa replied : I never ate earth, O mother ! They are all liars. If (it is urged) they are

truthful, then examine my mouth with your own eyes (in order to verify their veracity). (35) "If so, then open your mouth!" Thus urged, the aforesaid Lord Śrī Hari, whose lordship is (ever) unobstructed and who had in sport assumed the form of a human child, opened His mouth. (36) There (inside the Lord's mouth) she beheld the (whole) universe consisting of the moving and the stationary, the atmosphere, the (four) quarters, the terrestrial globe with its mountains, principal divisions and oceans, and including the wind (causing the motion of the planets), the fire of lightning, the moon as well as the stars, heaven, water, fire, the air as well as the sky, the deities presiding over the Indriyas (who are modifications of the Sāttvika Ahaṅkāra), the mind, the Indriyas (modifications of the Rājasika Ego), the objects of senses (modifications of the Tāmasika Ego), and the three Guṇas. (37-38) Synchronously observing in the (infantile) body of her Son, (nay,) in His wide open mouth, this wonderful universe—consisting of a variety of organisms (moving as well as immobile) owing their diversity to the Jīva, Kāla (the factor disturbing the equilibrium of the Guṇas), Nature (the cause of the modification of the three Guṇas), Karma (the cause of birth), the tendency to action (the seed of Karma)—as well as Vraja including herself (and her Son), Yaśodā was seized with dismay.(39) (She thought within herself,) "Is this a dream or illusion set up by the Lord, or alas ! is it delusion of my mind or some inborn characteristic divine glory of this very infant of mine?(40) Therefore, I bow down to that (ultimate) Goal (viz., Brahma), which is most difficult to comprehend, (nay,) which cannot be easily and correctly guessed through the intellect, mind, actions and words, which is the ground of this universe, and by means of which (as presiding over the senses) and because of which it is perceived. (41) He (that Lord alone) is my refuge, by whose Māyā has been generated (in me) this perverse (egotistic) notion that I am (Yaśodā,) the chaste wife of Nanda (the lord of Vraja), the (sole) mistress of his entire fortune, and he, my husband, that this child (Śrī Kṛṣṇa) is my son and that the cowherds and cowherdesses (of Vraja) as well as the cattle-wealth (and so on) are mine."(42) On the cowherdess (Yaśodā) who had thus realized the truth, that almighty Lord (Śrī Kṛṣṇa) cast His divine charm in the form of maternal affection (for Him). (43) Placing Śrī Kṛṣṇa (her Son) in her lap, the aforesaid cowherd lady, whose revelation had instantly disappeared, stood with her heart full of intense affection (even) as before. (44) (Once again) she regarded Śrī Hari—whose glory is being celebrated by the three Vedas (treating of the rituals) as well as by the Upaniṣads, nay, (even) by the Sāṅkhya and Yoga systems (of philosophy) and (even so) by the Vaiṣṇava scriptures (such as the Pāñcarātra of Devarṣi Nārada)—as her own son. (45)

राजोवाच

नन्दः किमकरोद् ब्रह्मन् श्रेय एवं महोदयम् । यशोदा च महाभागा पपौ यस्याः स्तनं हरिः । ४६ ।
पितरौ नान्विन्देतां कृष्णोदारार्थकेहितम् । गायन्त्यद्यापि कवयो यल्लोकशमलापहम् । ४७ ।

The king (Parīkṣit) said : What meritorious act did Nanda perform so as to deserve such great fortune and what did the highly blessed Yaśodā do, whose breast Śrī Hari (Himself) sucked, while His parents (Vasudeva and Devakī) did not (even) get to behold the charming infantile sports of Lord Śrī Kṛṣṇa, which sages glorify even to this day and which (when sung) are capable of wiping out the sins of the (whole) world ? (46-47)

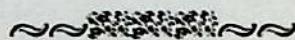
श्रीशुक उवाच

द्रेणो वसूनां प्रवरो धरया सह भार्यथा । करिष्यमाण आदेशान् ब्रह्मणस्तमुवाच ह । ४८ ।
जातयोनौ महादेवे भुवि विश्वेश्वरे हरौ । भक्तिः स्यात् परमा लोके यथाज्ञो दुर्गतिं तरेत् । ४९ ।

अस्त्वित्युक्तः स भगवान् ब्रजे द्रोणो महायशः । जज्ञे नन्द इति रथ्यातो यशोदा सा धराभवत् । ५० ।
 ततो भक्तिर्भगवति पुत्रीभूते जनार्दने । दम्पत्योर्निर्तरामासीद् गोपगोपीषु भारत । ५१ ।
 कृष्णो ब्रह्मण आदेशं सत्यं कर्तुं ब्रजे विभुः । सहरामो वसंशक्रे तेषां प्रीतिं स्वलीलया । ५२ ।
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कृते पूर्वार्थे विश्वरूपदशनेऽष्टमोऽध्यायः । ८ ।

Śrī Śuka continued : Intent upon carrying out the behests of Brahmā (for being incarnated in Vraja as a cowherd and a cowherdess), Drona the foremost of the Vasus, alongwith his wife, Dharā, spoke to him as follows:—(48) "When we are born on earth, let the highest (type of) devotion appear in us towards Śrī Hari, the supreme Deity, the Ruler of the universe, through which one is sure to escape from evil destiny in this world." (49) Replied to in the words "Let it be so !" he was reborn in Vraja and became known as the worshipful and illustrious Nanda; while the aforesaid Dharā became Yaśodā. (50) As a result of that boon, devotion to Lord Viṣṇu (sought for by all men)—who became their Son—appeared in the couple in a special degree among the cowherds and cowherdesses (of Vraja), O scion of Bharata ! (51) Dwelling in Vraja alongwith Balarāma in order to fulfil the boon of Brahmā, Śrī Kṛṣṇa (the almighty Lord) brought delight to them (all) by His (infantile) pastimes. (52)

Thus ends the eighth discourse, bearing on a Vision of the Cosmic form (of the Lord), in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahārīṣa-Saṁhitā.



अथ नवमोऽध्यायः Discourse IX

Grace (showered) on Yaśodā

श्रीशुक उवाच

एकदा गृहदासीषु यशोदा नन्दगेहिनी । कर्मान्तरनियुक्तासु निर्ममन्थ स्वयं दधि । १ ।
 यानि यानीह गीतानि तद्वालचरितानि च । दधिनिर्ममन्थने काले स्मरन्ती तान्यगायत । २ ।
 क्षौमं वासः पृथुकटिटटे विभ्रती सूत्रनद्वं
 पुत्रस्नेहस्तुतकुचयुगं जातकम्पं च सुभूः ।
 रज्वाकर्षश्रमभुजचलत्कङ्कणै कुण्डले च
 स्विन्नं वक्रं कबरविगलन्मालती निर्ममन्थ । ३ ।

Śrī Śuka resumed : One day, when the maid-servants of the house were engaged in other work (connected with the annual worship of Indra), Yaśodā, Nanda's wife, personally churned the curds (and boiled the milk for her Son). (1) Nay, recalling at the time of churning the curds whatever infantile sports of her Son were sung there (in Vraja), she celebrated them in song. (2) Wearing round her wide loins a silk garment (similar to a petticoat) fastened with a string, and bearing (on her bosom) a pair of shaking breasts overflowing (with milk) from of her ears) and a pair of bangles moving about her fore-arms fatigued with pulling the string, the handsome lady churned the curds with full strength, jasmine blossoms dropping from her braid (all the time). (3)

तां स्तन्यकाम आसाद्य मथन्तीं जननीं हरिः । गृहीत्वा दधिमन्थानं न्यषेधत् प्रीतिमावहन् । ४ ।

तमङ्कमारुद्धमपाययत् स्तनं स्नेहस्रुतं सस्मितमीक्षती मुखम् ।
 अतृप्तमुत्सृज्य जवेन सा यथावुत्सिच्यमाने पयसि त्वधिश्रिते । ५ ।
 सञ्जातकोपः स्फुरितारुणाधरं संदश्य दद्विदधिमन्थभाजनम् ।
 भित्त्वा मृषाश्रुदूषदशमना रहो जघास हैयङ्गवमन्तरं गतः । ६ ।

Coming up to His mother (engaged in) churning the curds, and holding the churning-stick, Śrī Hari, full of longing for a suck, stopped her, bringing joy to her (by His loving and lovable gestures). (4) She suckled Śrī Kṛṣṇa—who had (now) climbed up to her lap—at her breast overflowing (with milk) from affection, looking into His smiling countenance. When, however, the milk kept on the oven (for boiling) began to overflow, she went out in haste (to remove the boiling milk from the hearth in order to save it from being spilt), leaving Him unsated. (5) Biting hard His quivering ruddy lip—His indignation having been aroused (by the mother's wilful neglect)—and having broken the pot for churning the curds by means of a (flat) piece of stone (used for grinding condiments etc., with) on a slab, with counterfeit tears (in His eyes), He went to the interior of the house and clandestinely ate fresh butter (stored there). (6)

उत्तार्य गोपी सुश्रृतं पयः पुनः प्रविश्य संदृश्य च दध्यमत्रकम् ।
 भग्नं विलोक्य स्वसुतस्य कर्म तज्जहास तं चापि न तत्र पश्यती । ७ ।
 उलूखलाद्घेरुपरि व्यवस्थितं मकायि कामं ददतं शिचि स्थितम् ।
 हैयङ्गवं चौर्यविशङ्कितेक्षणं निरीक्ष्य पश्चात् सुतमागमच्छनैः । ८ ।
 तामात्तयष्टि प्रसमीक्ष्य सत्वरस्तोऽवरुहापससार भीतवत् ।
 गोष्यन्वधावन्न यमाप योगिनां क्षमं प्रवेष्टुं तपसेरितं मनः । ९ ।
 अन्वञ्चमाना जननी बृहद्यलच्छ्रेणीभराक्रान्तगतिः सुमध्यमा ।
 जवेन विस्त्रितकेशबन्धनच्युतप्रसूनानुगतिः परामृशत् । १० ।
 कृतागसं तं प्रस्तुतमक्षिणी कषन्तमञ्चन्मषिणी स्वपाणिना ।
 उद्वीक्षमाणं भयविहृलेक्षणं हस्ते गृहीत्वा भिषयन्त्यवागुरत् । ११ ।
 त्यक्त्वा यष्टि सुतं भीतं विज्ञायार्थकवत्सला । इयेष किल तं बदधुं दाम्नातद्वीर्यकोविदा । १२ ।
 न चान्तर्न बहिर्यस्य न पूर्वं नापि चापरम् । पूर्वापरं बहिश्चान्तर्जगतो यो जगच्च यः । १३ ।
 तं मत्वाऽऽत्मजमव्यक्तं मर्त्यलङ्घमधोक्षजम् । गोपिकोलूखले दाम्ना बबन्ध प्राकृतं यथा । १४ ।
 तद् दाम बध्यमानस्य स्वार्थकस्य कृतागसः । द्व्यङ्गुलोनमभूतेन सन्दधेऽन्यच्च गोपिका । १५ ।
 यदाऽऽसीत्तदपि न्यूनं तेनान्यदपि सन्दधे । तदपि द्व्यङ्गुलं न्यूनं यद् यदादत्त बन्धनम् । १६ ।
 एवं स्वगेहदामानि यशोदा सन्दधत्यपि । गोपीनां सुस्मयन्तीनां स्मयन्ती विस्मिताभवत् । १७ ।
 स्वमातुः स्विन्नगत्राया विस्त्रितकबरस्त्रजः । दृष्ट्वा परिश्रमं कृष्णः कृपयाऽसीत् स्वबन्धने । १८ ।

Having taken down the milk, which was fully boiled (now), the cowherd lady entered again to find the pot of curds broken; and knowing that to be the work of her Son, whom she did not behold even there, she laughed (heartily). (7) (Then) observing her Son firmly standing on the (overturned) base of a wooden mortar and freely giving fresh butter kept on a swing to a monkey with eyes full of fear due to His theft (having been detected), she gently went up to Him from behind. (8) Clearly perceiving her with a rod held in her hand (in order to threaten her son), Śrī Kṛṣṇa got down in haste from the mortar and ran away like one afraid. Yaśoda (too) ran after Him whom (even) the mind of Yogis, attuned through concentration

and (hence) capable of penetrating into His reality, could not reach ! (9) Pursuing her Son, the handsome mother, whose progress was retarded by the weight of her bulky moving hips and who was followed (at it were) by the flowers dropping from her loosened braid, (eventually) caught hold of Him. (10) Holding by the hand her Son—who had committed an offence (by His mother) and was (accordingly) weeping aloud and rubbing with His own hands His eyes, with their collyrium spreading (on all sides), (nay), who was looking up with eyes agitated from fear—she threatened to strike him (merely) with a view to frightening Him. (11) Perceiving her son to be frightened and (therefore) casting off her rod, Yaśodā, who was (exceedingly) fond of her child and was ignorant of His glory, sought to bind Him with a string, so the tradition goes. (12) In relation to the Lord there is neither inside nor outside, neither before nor behind; (at the same time) He exists before as well as after, inside as well as outside, the universe; nay, He is the universe itself. (13) Regarding that unmanifest Lord—who is above sense-perception, though (now) disguised in a human semblance—as her own son, the cowherd lady proceeded to tie Him to a wooden mortar with a string even as one would bind a human child. (14) While her infant Son, who had committed an offence (in her eyes), was being bound, the string fell short by about an inch; and the cowherdess (Yaśodā) joined another string to it. (15) When that (composite string) too fell short, she joined (yet) another to it. (In this way) every (new) string she took up (for being joined to those already united), also fell short (when united) by nearly an inch. (16) Even though putting together all the strings of her house as aforesaid, Yaśodā smiled in the midst of other cowherdesses smiling (at her frustration), and felt amazed (at her inability to bind Śrī Kṛṣṇa). (17) Perceiving the over-exertion of His mother, whose body was bathed in perspiration, the wreaths tied round her braid fallen down, Śrī Kṛṣṇa allowed Himself to be bound by Himself out of (sheer) compassion. (18)

एवं संदर्शिता ह्यङ्गं हरिणा भृत्यवश्यता । स्ववशेनापि कृष्णोन् यस्येदं सेश्वरं वशे । १९ ।

नेमं विरिञ्चो न भवो न श्रीरप्यङ्गसंश्रया । प्रसादं लेभिरे गोपी यत्तत् प्राप विमुक्तिदात् । २० ।

नायं सुखापो भगवान् देहिनां गोपिकासुतः । ज्ञानिनां चात्मभूतानां यथा भक्तिमतामिह । २१ ।

Thus indeed was demonstrated by Śrī Kṛṣṇa His amenability to the control of His devotees even though He is (absolute) Master of Himself and although this universe alongwith its rulers (Brahmā and others) is subject to His control, O dear Parīkṣit ! (19) Neither Brahmā (the creator) nor Lord Śiva (the Source of the universe) nor Goddess Śrī, who has Her abode on His (very) person (bosom), received such aforesaid grace from Him, the Bestower of release, as Yaśodā did. (20) The said Lord Śrī Kṛṣṇa (the Son of Yaśodā) is not so easily accessible in this world to those identified with their body (viz., ascetics and others) or even to men of wisdom (who are not so identified) and have become one with Him, as for those possessed of devotion (to Him). (21)

कृष्णस्तु गृहकृत्येषु व्यग्रायां मातरि प्रभुः । अद्राक्षीदर्जुनौ पूर्वं गृह्यकौ धनदात्मजौ । २२ ।

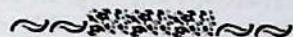
पुरा नारदशापेन वृक्षतां प्रापितौ मदात् । नलकूबरमणिग्रीवाविति रव्यातौ श्रियान्वितौ । २३ ।

इति श्रीमद्बागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे गोपीप्रसादो नाम नवमोऽध्यायः । ९ ।

While His mother was engrossed in (her) household duties, Lord Śrī Kṛṣṇa now noticed a pair of Arjuna trees, that had been in their previous life two Yakṣas, sons of Kubera (lit., the bestower of riches) and full of splendour, (severally) known as Nalakūbara and Maṇigrīva and reduced to the state of trees due to the curse uttered by Nārada on account of their

arrogance. (22-23)

Thus ends the ninth discourse entitled "Grace (showered) on the cowherd lady (Yaśodā)," in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahārīṣa-Saṁhitā.



अथ दशमोऽध्यायः

Discourse X

The imprecation pronounced (on Kubera's sons) by Nārada
(and their consequent redemption)

राजोवाच

कथ्यतां भगवन्नेतत्तयोः शापस्य कारणम् । यत्तद् विगर्हितं कर्म येन वा देवर्षेस्तमः । १ ।

The King said : That highly reproachful act which was the cause of the imprecation pronounced on them (by Nārada) and due to which anger was aroused in the divine sage may (kindly) be pointed out (to me), O holy one ! (1)

श्रीशुक उवाच

रुद्रस्यानुचरौ भूत्वा सुदृष्टौ धनदात्मजौ । कैलासोपवने रम्ये मन्दाकिन्यां मदोत्कटौ । २ ।
बारुणीं मदिरां पीत्वा मदाघृण्ठितलोचनौ । स्त्रीजनैरनुगायदिश्वेरतुः पुष्पिते वने । ३ ।
अन्तः प्रविश्य गङ्गायामध्योजवनराजिनि । चिक्रीडत्युर्वतिभिर्गजाविव करेणुभिः । ४ ।
यदृच्छ्या च देवर्षिर्भगवांस्तत्र कौरव । अपश्यन्नारदो देवौ क्षीबाणौ समबुध्यत । ५ ।
तं दृष्ट्वा ब्रीडिता देव्यो विवस्त्राः शापशङ्किताः । वासांसि पर्यधुः शीघ्रं विवस्त्रौ नैव गुह्यकौ । ६ ।
तौ दृष्ट्वा मदिरामत्तौ श्रीमदान्धौ सुरात्मजौ । तयोरनुग्रहार्थाय शापं दास्यन्निदं जगौ । ७ ।

Śrī Śuka replied : The two sons of Kubera, who were highly vainglorious despite their being attendants of Lord Rudra, (nay,) whose passion was uncontrollable, and who had drunk the wine called Vārunī, were strolling with women singing after them in a woodland full of blossoms in the vicinity of the Mandākini* flowing through the delightful garden of Kailāsa, their eyes rolling on all sides from intoxication. (2-3) Entering the middle of the Gaṅgā, studded with a series of lotus-beds, they sported with damsels (even) as a pair of elephants would with she-elephants. (4) By the will of Providence, O scion of Kuru, the glorious Nārada (the celestial sage) saw the two demigods there and perceived them intoxicated. (5) Abashed to see him, uncovered as they were and afraid of a curse, the celestial nymphs hurriedly put on their clothes, but not so the two Yakṣas, who remained naked. (6) Seeing the two sons of Kubera inebriate with wine and blind with the pride of wealth, Nārada, who felt inclined to pronounce an imprecation for the sake of showering his grace on them, spoke as follows:—(7)

नारद उवाच

न ह्यन्यो जुषतो जोष्यान् बुद्धिप्रश्नो रजोगुणः । श्रीमदादाभिजात्यादिर्यत्र स्त्री द्यूतमासवः । ८ ।

* The holy Gaṅgā, while flowing in the heavenly regions; goes by the name of Mandākini.

हन्यन्ते पशवो यत्र निर्दयैरजितात्मभिः । मन्यमानैरिमं देहमजरामृत्यु नश्वरम् । १ ।
देवसंज्ञितपर्यन्ते कृमिविडभस्मसंज्ञितम् । भूतधुक् तत्कृते स्वार्थं किं वेद निरयो यतः । २ ।
देहः किमन्नदातुः स्वं निषेकुर्मातुरेव च । मातुः पितुर्वा बलिनः क्रेतुरग्नेः शुनोऽपि वा । ३ ।
एवं साधारणं देहमव्यक्तप्रभवाप्यव्यम् । को विद्वानात्मसात् कृत्वा हन्ति जन्त्वानुतेऽसतः । ४ ।
असतः श्रीमदान्धस्य दारिद्र्यं परमञ्जनम् । आत्मौपम्येन भूतानि दरिद्रः परमीक्षते । ५ ।
यथा कण्टकविद्धाङ्गे जन्तोनेच्छति तां व्यथाम् । जीवसाम्यं गतो लिङ्गैर्न तथाविद्धकण्टकः । ६ ।
दरिद्रो निरहंसत्थो मुक्तः सर्वमदैरिह । कृच्छ्रं यदृच्छयाऽप्नोति तद्धि तस्य परं तपः । ७ ।
नित्यं क्षुत्क्षामदेहस्य दरिद्रस्यात्रकाङ्क्षणः । इन्द्रियाण्यनुशुष्यन्ति हिंसापि विनिवर्तते । ८ ।
दरिद्रस्यैव युज्यन्ते साधवः समदर्शिनः । सद्भिः क्षिणोति तं तर्षं तत आराद् विशुद्ध्यते । ९ ।
साधूनां समचित्तानां मुकुन्दचरणैषिणाम् । उपेक्ष्यैः किं धनस्तम्भैरसद्विरसदाश्रयैः । १० ।
तदहं मत्तयोर्पाद्या वारुण्या श्रीमदान्धयोः । तमोमदं हरिष्यामि स्त्रैणयोरजितात्मनोः । ११ ।
यदिमौ लोकपालस्य पुत्रौ भूत्वा तमःपुत्रौ । न विवाससमात्मानं विजानीतः सुदुर्मदौ । १२ ।
अतोऽर्हतः स्थावरतां स्थातां नैवं यथा पुनः । सृतिः स्यान्मत्रसादेन तत्रापि मदनुग्रहात् । १३ ।
वासुदेवस्य सात्रिध्यं लब्ध्वा दिव्यशरच्छते । वृत्ते स्वर्लोकतां भूयो लब्धभक्ती भविष्यतः । १४ ।

Nārada said : Indeed in the case of a man indulging in enjoyable objects no pride other than the pride of wealth, such as that of pedigree (or learning), which is a product of Rajoguṇa, conduces to loss of reason (as the said pride of wealth does); (for) with pride of wealth woman, gambling and liquor are invariably associated. (8) (Nay,) where there is pride of wealth, animals are killed by merciless men of uncontrolled mind, who regard this perishable body as proof against old age and death. (9) Though styled (while living) as a god*, the (human) body is ultimately designated (after death) as a worm (when buried) or as ordure (when devoured by carnivorous animals or birds) or as ashes (when cremated). Is a man perpetrating violence—from which follows perdition—against living beings for the sake of (pampering) such a body alive to his (own) interest? (10) Does this body belong to the giver of food (one's employer or the maintainer of one's body) or (both) to one's father (lit., procreator) and mother (who conceived it and nourished it in the womb as well as outside during its infancy and boyhood) or to one's mother's father (who may claim it as his daughter's son or as his adopted son in the event of his stipulating before her marriage that a son born to her would be adopted by him as his own legal heir) or to a powerful man (such as a king who is entitled to take forced service from any able-bodied labourer) or to one who has purchased it or for that matter to a dog (which is going to devour it after death)? (11) Knowing the body to be a common property as aforesaid and as having its source in and disappearing into the Unmanifest (primordial Matter), nay, identifying himself with it, who else than a fool would kill animals? (12) Poverty is the best eye-salve for a wicked soul blinded with the pride of wealth. A poor man alone looks upon living beings as similar to his own self. (13) He who has his foot (ever) pricked with a thorn would never have a fellow-being suffer such agony, having realized the similarity of (all) living beings (so far as the experience of pleasure and pain is concerned) by means of external signs (such as facial expression etc.). Such is (however) not the case with him whose foot has never (similarly) been pricked with a

* A king is honorifically referred to as a 'god among men' (नरदेव) and a Brāhmaṇa as a 'god on earth' (भूदेव).

thorn.(14) Rid of all forms of pride, a poor man is divested of (all) stiffness induced by egotism. The hardship he experiences by the will of Providence actually proves to be his highest austerity in this life. (15) The Indriyas of a poor man, whose body is ever emaciated from hunger and who is longing for food soon grow feeble and his violence too ceases. (16) Pious souls looking upon all with the same eye come into contact only with a poor man (and not with the rich blinded with the pride of wealth). Consorting with saints, a poor man gives up the thirst for money etc., even for noble pursuits and then gets absolutely purified (qualified for final beatitude) soon.(17) What purpose of pious souls, possessed of equanimity and hankering (only) for the feet of Lord Śrī Kṛṣṇa (the Bestower of Liberation), can be served through the wicked, who are proud of their wealth and bank (only) on the objects of senses (that have no reality), and (therefore) deserve to be ignored ? (18) Hence I shall take away the pride, resulting from ignorance, of the two slaves of women, of uncontrolled mind, drunk with the wine called Vāruṇī and blinded with the pride of wealth. (19) Since, in spite of their being the sons of Kubera (a guardian of the world), the two youths are too immersed in ignorance to recognize themselves as uncovered, highly vainglorious as they are, hence they deserve (to be reduced to) the state of a tree (that stands rooted to one spot, is unbending by nature and remains uncovered), so that by my grace they may not behave like that again; and let self-consciousness persist in them (alongwith the consciousness of their guilt) by my favour even in that state. (20-21) Attaining to the presence of Lord Vāsudeva at the end of a hundred celestial years, and recovering their abode in heaven, they will have acquired Devotion (too). (22)

श्रीशुक उवाच

एवमुक्त्वा स देवर्षिंगतो नारायणाश्रमम् । नलकूबरमणिग्रीवावासतुर्यमलार्जुनौ । २३ ।
 ऋषेर्भागवतमुख्यस्य सत्यं कुर्तुं वचो हरिः । जगाम शनकैस्तत्र यत्रास्तां यमलार्जुनौ । २४ ।
 देवर्षिंगमें प्रियतमो यदिमौ धनदात्मजौ । तत्था साधयिष्यामि यद् गीतं तन्महात्मना । २५ ।
 इत्यन्तरेणार्जुनयोः कृष्णस्तु यमयोर्ययौ । आत्मनिर्वेशमात्रेण तिर्यगतमुलूखलम् । २६ ।
 बालेन निष्कर्षयतान्वगुलूखलं तद् दामोदरेण तरसोत्कलिताङ्गिबास्यौ ।
 निष्ठेततुः परमविक्रमितातिवेपस्कन्धप्रवालविटपौ कृतचण्डशब्दौ । २७ ।
 तत्र श्रिया परमया ककुभः स्फुरन्तौ सिद्धावुपेत्य कुजयोरिव जातवेदाः ।
 कृष्णं प्रणाम्य शिरसाखिललोकनाथं बद्धाञ्जली विरजसाविदमूच्तुः स्म । २८ ।

Śrī Śuka continued : Saying so, the said Nārada (the celestial sage) went away to the hermitage of the (divine sage) Nārāyaṇa; while Nalakūbara and Maṇigrīva were transformed into two Arjuna trees sprung together. (23) In order to substantiate the prediction of Nārada, the foremost of the devotees of the Lord, Śrī Hari (who stood tied to the mortar) proceeded slowly to the spot where the two Arjuna trees stood as twins. (24) (He said to Himself), "Since Nārada (the celestial sage) is most beloved of Me, therefore, I shall redeem the two sons of Kubera in the same way as has been prophesied by that exalted soul." (25) With this end in view Śrī Kṛṣṇa actually crawled between the two Arjuna trees. With the very interposition of His person the mortar fell crosswise. (26) Uprooted by the infant Śrī Kṛṣṇa, who had a cord tied round His belly and was dragging the said mortar behind Him with (great) vehemence, the two trees fell down with a terrific crash, their trunk, leaves and boughs violently shaken by the force exerted by the Supreme Lord. (27) Illuminating the quarters with their great splendour there rose on that spot, like fire hidden in the two trees (and appearing in embodied forms) two celestial figures shorn of (all) pride. Approaching Śrī Kṛṣṇa, the Lord of all the worlds, and bowing down to Him with joined palms, they prayed as follows:—(28)

कृष्ण कृष्ण महायोगिस्त्वमाद्यः पुरुषः परः । व्यक्ताव्यक्तमिदं विश्वं रूपं ते ब्राह्मणा विदुः । २९ ।
त्वमेकः सर्वभूतानां देहास्वात्मेन्द्रियेश्वरः । त्वमेव कालो भगवान् विष्णुरव्यय ईश्वरः । ३० ।
त्वं महान् प्रकृतिः सूक्ष्मा रजःसत्त्वतमोमयी । त्वमेव पुरुषोऽध्यक्षः सर्वक्षेत्रविकारवित् । ३१ ।
गृह्यमाणैस्त्वमग्राहो विकारैः प्राकृतैर्गुणैः । को न्विहार्हति विज्ञातुं प्राकृसिद्धं गुणसंवृतः । ३२ ।
तस्मै तु भ्यं भगवते वासुदेवाय वेधसे । आत्मद्योतगुणैश्छन्नमहिन्ने ब्रह्मणे नमः । ३३ ।
यस्यावतारा ज्ञायन्ते शरीरेष्वशरीरिणः । तैस्तैरतुल्यातिशयैर्वर्यैर्यैर्द्विष्वसंगतैः । ३४ ।
स भवान् सर्वलोकस्य भवाय विभवाय च । अवतीर्णोऽशभागेन साम्प्रतं पतिराशिषाम् । ३५ ।
नमः परमकल्याण नमः परममङ्गल । वासुदेवाय शान्ताय यदूनां पतये नमः । ३६ ।
अनुजानीहि नौ भूमस्तवानुचरकिङ्करौ । दर्शनं नौ भगवत् ऋषेरासीदनुग्रहात् । ३७ ।
वाणी गुणानुकथने श्रवणौ कथायां हस्तौ च कर्मसु मनस्तव पादयोर्नः ।
स्मृत्यां शिरस्तव निवासजगत्प्रणामे दृष्टिः सतां दर्शनेऽस्तु भवत्तनूनाम् । ३८ ।

"O Kṛṣṇa, the Enchanter of all, O great Yogī (the Master of Yoga), You are the primordial supreme Person. The Brāhmaṇas (who have realized the true import of the Vedas) know this universe, manifest as well as unmanifest, as a form of Yours. (29) You are the one (undisputed) Controller of the body, the vital airs, the ego and the Indriyas of all created beings. You alone are the Time-Spirit and the imperishable Lord, the almighty Viṣṇu. (30) You are the subtle (unmanifest) Prakṛti (the divine Energy), consisting of Sattva, Rajas, and Tamas, and You are the Mahat-tattva (the evolute of Prakṛti). You alone are the Puruṣa (Spirit, the propeller of Prakṛti), the Witness (of all), the Knower of the diseases and morbidities of all psycho-physical organisms. (31) You (the perceiving subject) cannot be grasped through the modes of Prakṛti, much less through their modifications (in the shape of the intellect, the ego, the senses etc.), which are (all) open to perception. And shut up in a psycho-physical organism (a product of the three Gunas), who (what Jīva) in this world is competent to perceive You, who already existed (even before its birth, as a self-evident truth)? (32) Hail to You as such, Lord Vāsudeva (the Deity presiding over the intellect), the Creator (etc., of the universe), the Infinite, whose glory stands veiled by the (three) Guṇas, that owe their light to You (alone) ! (33) Disembodied as you are, Your descents in corporeal frames are known through the various feats of valour, unsurpassed, nay, unequalled (by those of anyone) and not found in those identified with a body. (34) As such You, the Dispenser of (all) blessings, have come down (to the mortal plane) this time in Your integral form (the Source of all part manifestations) for (ensuring) the prosperity and liberation (lit., freedom from rebirth) of the entire creation. (35) Hail, O most blessed One! Hail, O most propitious Lord! Hail to the gentle Son of Vasudeva, the Lord of the Yadus. (36) (Pray,) allow us, servants of Your servant (Lord Śiva), to depart, O perfect One! Your (auspicious) sight has been possible for us (only) through the grace of the divine sage (Nārada). (37) Let our speech be employed (hereafter) in recounting Your excellences, our ears in hearing Your stories, our hands in doing Your work, our mind in the thought of Your feet, our head in bowing to the world, Your (own) abode and our sight in beholding saints, Your (very) embodiments. (38)

श्रीशुक उवाच

इत्थं संकीर्तिस्ताभ्यां भगवान् गोकुलेश्वरः । दाम्ना चोलूखले बद्धः प्रहसन्नाह गुह्यकौ । ३९ ।

Śrī Śuka went on : Thus glorified by them both, and (yet remaining) tethered to the

mortar with a string, Lord Śrī Kṛṣṇa (the Ruler of Gokula) spoke laughingly to the Yakṣas (as follows). (39)

श्रीभगवानुवाच

ज्ञातं मम पुरैवैतदृषिणा करुणात्मना । यच्छ्रीमदान्धयोर्वाङ्भिर्ब्रंशोऽनुग्रहः कृतः । ४० ।

साधूनां समचित्तानां सुतरां मल्कृतात्मनाम् । दर्शनान्नो भवेद् बन्धः पुंसोऽक्षणोः सवितुर्यथा । ४१ ।

तद् गच्छतं मत्परमौ नलकूबर सादनम् । सञ्जातो मयि भावो वामीप्सितः परमोऽभवः । ४२ ।

The Lord said : It was already known to Me how grace was showered on you both through execration by the kind-hearted sage (Nārada) in the form of your utter degradation (to the state of trees), blinded as you were with the pride of fortune. (40) From the sight of pious souls (treading the path of virtue and) possessed of equanimity (Self-Realization), who have thoroughly applied their mind to Me there follows no bondage (but emancipation) for men, any more than the obstruction of eyes from the sight of the (rays of the) sun. (On the other hand) their bondage ceases even as darkness disappears with sunshine). (41) Therefore, O Nalakūbara (and Maṇigrīva), return you to your abode, now that you both have realized Me as the highest object of your adoration. Supreme devotion to Me, leading to cessation of rebirth and sought by you, has (already) been kindled (in you). (42)

श्रीशुक उवाच

इत्युक्तौ तौ परिक्रम्य प्रणम्य च पुनः पुनः । बद्धोलूखलमामन्त्रं जग्मतुर्दिशमुत्तराम् । ४३ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्थे नारदशापो नाम दशमोऽध्यायः । १० ।

Śrī Śuka continued : Thus spoken to (by the Lord), the two went round the Lord, who was tied to the mortar (yet), bowed low to Him again and again and, taking leave of Him, proceeded in a northerly direction. (43)

Thus ends the tenth discourse, "Imprecation pronounced (on Nalakūbara and Maṇigrīva) by Nārada", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Samhitā.



अथैकादशोऽध्यायः

Discourse XI

Destruction of Vatsāsura and Bakāsura

श्रीशुक उवाच

गोपा नन्दादयः श्रुत्वा द्रुमयोः पततो रवम् । तत्राजग्मुः कुरुश्रेष्ठ निर्धातिभयशङ्किताः । १ ।

भूम्यां निपतितौ तत्र ददृशुर्यमलार्जुनौ । बभ्रमुस्तदविज्ञाय लक्ष्यं पतनकारणम् । २ ।

उलूखलं विकर्षन्तं दाप्ना बद्धं च बालकम् । कस्येदं कुत आश्र्यमुत्पात इति कातराः । ३ ।

बाला ऊचुरनेनेति तिर्यगतमुलूखलम् । विकर्षता मध्यगेन पुरुषावप्यचक्षमहि । ४ ।

न ते तदुक्तं जगृहन्त घटेतेति तस्य तत् । बालस्योत्पाटनं तर्वोः केचित् सन्दिग्धचेतसः । ५ ।

उलूखलं विकर्षन्तं दाम्रा बद्धं स्वमात्मजम् । विलोक्य नन्दः प्रहसद्वद्वनो विमुमोच ह । ६ ।

Śrī Śuka began again : Hearing the noise of the two falling trees, and disturbed with the fear of a thunderbolt, the cowherds headed by Nanda came to that spot, O jewel among the Kurus ! (1) They saw there the two Arjuna trees fallen to the ground. Failing (however) to perceive the cause of their fall, (though) obvious in the shape of the infant (Śrī Kṛṣṇa) dragging the mortar tied (to Him) with a cord, they wondered whose work it was and from what source that strange phenomenon could be. They were alarmed to think that it was an evil portent and felt (utterly) bewildered. (2-3) The infants (who happened to be playing there) said, "The trees were uprooted by (none else than) this chap, who had taken his position between the trees while dragging the mortar, that had fallen aslant. We also saw two men (rising from their midst)." (4) The cowherds (however) did not credit their report because (they thought that) it was not possible for that child to uproot the two (huge) trees in that way. Others (who recollect that it was the child Śrī Kṛṣṇa that had taken the life of Pūtanā and throttled the demon Tṛṇāvarta the other day) stood with their mind full of doubt. (5) Finding his son dragging the mortar, though (himself) tied with a cord, Nanda with a laughing countenance set him completely free, so the tradition goes. (6)

गोपीभिः स्तोभितोऽनृत्यद् भगवान् बालवत् क्वचित् । उद्गायति क्वचिन्मुग्धस्तद्वशो दारुयन्त्रवत् । ७ ।
बिभर्ति क्वचिदाज्ञमः पीठकोन्यानपादुकम् । बाहुक्षेपं च कुरुते स्वानां च प्रीतिमावहन् । ८ ।
दर्शयस्तद्विदां लोक आत्मनो भृत्यवश्यताम् । ब्रजस्योवाह वै हर्ष भगवान् बालचेष्टितैः । ९ ।

Encouraged by the cowherdesses (by means of coaxing words and assurances), the Lord now danced like an (ordinary) infant and now sang guilelessly at the top of His voice, behaving like a puppet (wholly) subject to their will. (7) Ordered (by them) He would now bear a wooden seat, a measure or a pair of wooden sandals and strike on His arms (like a veteran wrestler), causing delight to His kinsmen (thereby). (8) Demonstrating in the world to those who knew Him (His divinity) His own subjection to the will of His servants, the Lord indeed brought joy to (the land of) Vraja through His infantile sports. (9)

क्रीणीहि भोः फलानीति श्रुत्वा सत्वरमच्युतः । फलार्थी धान्यमादाय यथौ सर्वफलप्रदः । १० ।

फलविक्रयिणी तस्य च्युतधान्यं करद्वयम् । फलैरपूरयद् रत्नैः फलभाण्डमपूरि च । ११ ।

Hearing the words "O buy fruits !" and taking foodgrains (in the hollow of His palms) Śrī Kṛṣṇa (the immortal Lord), the Dispenser of fruit to all, went forth in haste desirous of fruits.(10) The fruiteress filled with fruits both His palms even though the foodgrains (contained in them) had slipped (through the gap between His finger); and the fruit basket (of the fruiteress in its turn) got filled with precious stones. (11)

सरित्तीरगतं कृष्णं भग्नार्जुनमथाह्यत् । रामं च रोहिणी देवी क्रीडन्तं बालकैर्भृशम् । १२ ।
नोपेयातां यदाऽहूतौ क्रीडासङ्घेन पुत्रकौ । यशोदां प्रेषयामास रोहिणी पुत्रवत्सलाम् । १३ ।
क्रीडन्तं सा सुतं बालैरतिवेलं सहाग्रजम् । यशोदाजोहवीत् कृष्णं पुत्रस्त्रेहस्तुतस्तनी । १४ ।
कृष्ण कृष्णारविन्दाक्ष तात एहि स्तनं पिब । अर्ल विहारैः क्षुत्क्षान्तः क्रीडाश्रान्तोऽसि पुत्रक । १५ ।
हे रामागच्छ ताताशु सानुजः कुलनन्दन । ग्रातरेव कृताहारस्तद् भवान् भोक्तुमर्हति । १६ ।
प्रतीक्षते त्वां दाशार्ह भोक्ष्यमाणो ब्रजाधिपः । एह्यावयोः प्रियं धेहि स्वगृहान् यात बालकाः । १७ ।
धूलिधूसरिताङ्गस्त्वं पुत्र मज्जनमावह । जन्मक्षमद्य भवतो विप्रेभ्यो देहि गा: शुचिः । १८ ।
पश्य पश्य वयस्यांस्ते मातृमृष्टान् स्वलङ्घतान् । त्वं च स्नातः कृताहारो विहरस्व स्वलङ्घतः । १९ ।

इत्थं यशोदा तमशेषशेखरं मत्वा सुतं स्नेहनिबद्धधीरूपं।
हस्ते गृहीत्वा सहराममच्युतं नीत्वा स्ववाटं कृतवत्यथोदयम्* । २०।

On a certain (subsequent) day the venerable Rohinī called Śrī Kṛṣṇa, who had felled the Arjuna trees, and Balarāma, both fondly playing with (other) children on the river bank. (12) When in Their fondness for play the two Boys did not return (even) though called, Rohinī sent Yaśodā, who was (deeply) affectionate towards her son. (13) Yaśodā repeatedly shouted for Śrī Kṛṣṇa, who had been playing with His elder brother (Balarāma) and (other) children beyond the limit of time, her breasts overflowing from affection for her son:—(14) "Kṛṣṇa, Kṛṣṇa, O darling with lotus-like eyes, come suck my breasts ! Have done with (your) pastimes. You are emaciated from hunger and fatigued with sport, O dear son ! (15) O Rāma dear, come at once with your younger brother (Kṛṣṇa), O delight of your race ! You had your breakfast early in the morning. Hence you ought to dine (now). (16) The lord of Vraja (your father) is waiting for you, O scion of Dāśarha, in order to take his meals. (Therefore,) come, bring delight to us both (your father as well as myself). Return to your home, O boys ! (17) Take your bath, my boy—you whose person is soiled with dust. The star presiding over your birth is in the ascendant today. Getting purified (through bath), give away cows to (holy) Brāhmaṇas. (18) Lo ! look at your playmates, who have been washed and well-adorned by their mothers. Resume you your play after you have bathed and finished your meals and are well-adorned." (19) Saying so and thinking Śrī Kṛṣṇa, the Crown of all, to be her son, Yaśodā, whose mind was bound with (ties of affection) for Him, O protector of men, clasped Him alongwith Balarāma by the hand and taking Them to her house, presently performed rites calculated to bring good luck to Them. (20)

गोपवृद्धा महोत्पाताननुभूय बृहद्वने । नन्दादयः समागम्य ब्रजकार्यममन्त्रयन् । २१।
तत्रोपनन्दनामाऽऽह गोपो ज्ञानवयोऽधिकः । देशकालार्थतत्त्वज्ञः प्रियकृद् रामकृष्णयोः । २२।
उत्थातव्यमितोऽस्माभिगोकुलस्य हितैषिभिः । आयान्त्यत्र महोत्पाता बालानां नाशहेतवः । २३।
मुक्तः कथञ्चिद् राक्षस्या बालच्या बालको हासौ । हरेरनुग्रहान्नूनमनश्चोपरि नापतत् । २४।
चक्रवातेन नीतोऽयं दैत्येन विपदं वियत् । शिलायां पतितस्त्र परित्रातः सुरेश्वरैः । २५।
यत्र प्रियेत द्वूमयोरन्तरं प्राप्य बालकः । असावन्यतमो वापि तदप्यच्युतरक्षणम् । २६।
यावदौत्पातिकोऽरिष्टे ब्रजं नाभिभवेदितः । तावद् बालानुपादाय यास्यामोऽन्यत्र सानुगाः । २७।
वनं वृद्दावनं नाम पशव्यं नवकाननम् । गोपगोपीगवां सेव्यं पुण्याद्रितृणवीरुधम् । २८।
तत्त्रादैव यास्यामः शकटान् युद्धक्त मा चिरम् । गोथनान्यग्रतो यान्तु भवतां यदि रोचते । २९।

Observing evil portents of a grave nature at Bṛhadvana (Gokula), elderly cowherds headed by Nanda came together and deliberated as to what should be done in the interests of Vraja. (21) Of them, a cowherd, Upananda by name—who was advanced in wisdom and age, possessed insight into the true nature of things as well as into the peculiarities of time and place and did what was pleasing to Balarāma and Śrī Kṛṣṇa—spoke as follows:—(22) "We, who wish well of Gokula, ought to shift from this place. (For) here appear evil portents of a grave nature, foreboding destruction of infants. (23) Indeed this boy (Śrī Kṛṣṇa) was somehow rescued from (the clutches of) the ogress (Pūtanā) who took the life of infants. It was surely by the grace of Śrī Hari that the cart did not fall on him. (24) Carried away to the skies, the resort of birds, by a demon in the form of a whirlwind, he dropped on a rock and was saved (even) in that predicament by the rulers of gods (our tutelary deities). (25) That

*Verses 10 to 20 above have not been commented upon by Śridhara Swāmī and Ācārya Vallabha too and are evidently not recognized by them.

this boy or any other boy too should not die on getting between the two (Arjuna) trees (even while they fell) was also an act of deliverance by the immortal Lord (Viṣṇu). (26) Before a calamity foreboded by evil portents should overtake Vraja we shall shift from here to some other place alongwith our followers, taking our infants with us. (27) There is a forest, Vṛndāvana by name, suitable for cattle, full of evergreen woodlands, fit to be resorted to by cowherds and cowherdesses and the bovine race and consisting of sacred hills, pasturage and plants. (28) Therefore, we shall go there this very day. Get the carts ready; do not tarry. Let the cattle wealth proceed ahead if it pleases you (all)." (29)

तच्छ्रूत्वैकधियो गोपाः साधु साधिति वादिनः । ब्रजान् स्वान् समायुज्य ययू रूढपरिच्छदाः । ३० ।

वृद्धान् बालान् खियो राजन् सर्वोपकरणानि च । अनःस्वारोप्य गोपाला यत्ता आत्तशरासनाः । ३१ ।

गोधनानि पुरस्कृत्य शृङ्गाण्यापूर्य सर्वतः । तूर्यघोषेण महता ययुः सहपुरोहिताः । ३२ ।

गोप्यो रूढरथा नूलकुचकुङ्कुमकान्तयः । कृष्णालीला जगुः प्रीता निष्ककण्ठ्यः सुवाससः । ३३ ।

तथा यशोदारोहिण्यावेकं शकटमास्थिते । रेजतुः कृष्णामाभ्यां तत्कथाश्रवणोत्सुके । ३४ ।

वृद्धावनं संप्रविश्य सर्वकालसुखावहम् । तत्र चक्रुर्ब्रजावासं शकटैरर्धचन्द्रवत् । ३५ ।

वृद्धावनं गोवर्धनं यमुनापुलिनानि च । वीक्ष्यासीदुत्तमा प्रीती राममाधवयोर्नृप । ३६ ।

Hearing this, the cowherds, who were (all) of one mind, said, "Right ! Good !" Bringing together their respective herds, they went forthwith their effects loaded (on the carts). (30) Putting the aged, infants, womenfolk and all accessories, O king, on the carts and placing the cattle-wealth at the head, the cowherds, who were (all) alert and carried bows, blew horns on all sides and proceeded with their family priests accompanied by a loud flourish of trumpets. (31-32) Mounted on chariots and splendid with saffron freshly painted on their breasts, cowherdesses, whose necks were adorned with strings of gold coins and who were (all) finely dressed, delightfully sang the pastimes of Śrī Kṛṣṇa. (33) Similarly mounted on one and the same chariot, Yaśodā and Rohinī, who were anxious to hear the stories of their Darlings, shone with Balarāma and Śrī Kṛṣṇa (by their side). (34) Duly entering Vṛndāvana, which was delightful at all times (during all seasons), they set up (on the first day) by means of their carts a crescent-shaped habitation for their cattle. (35) At the sight of Vṛndāvana, the Govardhana hill and the sandy banks of the (holy) Yamunā supreme joy filled the mind of Balarāma and Śrī Kṛṣṇa, O protector of men ! (36)

एवं ब्रजौकसां प्रीतिं यच्छन्तौ बालचेष्टितैः । कलवाक्यैः स्वकालेन वत्सपालौ बभूवतुः । ३७ ।

अविदूरे ब्रजभुवः सह गोपालदारकैः । चारयामासतुर्वत्सान् नानाक्रीडापरिच्छदौ । ३८ ।

क्वचिद् वादयतो वेणुं क्षेपणैः क्षिपतः क्वचित् । क्वचित् पदैः किञ्चिणीभिः क्वचित् कृत्रिमगोवृषैः । ३९ ।

वृषायमाणौ नर्दन्तौ युयुधाते परस्परम् । अनुकृत्य स्तैर्जन्तुश्चेरतुः प्राकृतौ यथा । ४० ।

Affording delight in this way to the inhabitants of Vraja by means of Their infantile gestures and sweet expressions the two Brothers in due time grew to be the keepers of calves. (37) Equipped with various playthings They pastured the calves not far from the area of cow-pens in the company of (other) cowherd boys. (38) Now they played on the flute and now hurled stones etc., by means of slings. Sometimes They threw them with Their feet making a tinkling noise with the tiny bells fastened to their girdle; while at other times They contended with each other playing the part of bulls and bellowing (like them) in the company of (other) boys disguised as bulls. (Nay,) mimicking animals (of various kinds), by crying like them, They moved about (in the woods) like ordinary (human) infants. (39-40)

कदाचिद् यमुनातीरे वत्सांश्चारयतोः स्वकैः । वयस्यैः कृष्णाबलयोर्जिधांसुर्देत्य आगमत् । ४१ ।

तं वत्सरूपिणं वीक्ष्य वत्सयूथगतं हरिः । दर्शयन् बलदेवाय शनैर्मुख इवासदत् । ४२ ।
 गृहीत्वापरपादाभ्यां सहलाङ्गूलमच्युतः । श्रामयित्वा कपित्थाये प्राहिणोद् गतजीवितम् ।
 स कपित्थैर्महाकायः पात्यमानैः पपात ह । ४३ ।
 तं वीक्ष्य विस्मिता बालाः शशंसुः साधु साध्विति । देवाश्च परिसन्तुष्टा बभूतुः पुष्पवर्षिणः । ४४ ।

Once, while They were grazing the calves on the bank of the Yamunā alongwith Their companions, a demon appeared (there) with intent to slay Śrī Kṛṣṇa and Balarāma. (41) Observing him disguised as a calf in the herd of calves and pointing him out to Baladeva, Śrī Hari slowly approached him like an ignorant chap. (42) Seizing him by his hind legs, tail and all, and revolving him, the immortal Lord (Śrī Kṛṣṇa) threw him lifeless against the top of a Kapittha tree. Alongwith the Kapittha fruits that were being made to drop (by the dead weight of his body), the demon too (who had while dying involuntarily given up his disguise and appeared in his own demoniac form) fell down. (43) Surprised to behold him, the boys raised a shout of applause, saying "Well done ! Bravo !" The gods were highly gratified (at this) and showered flowers. (44)

तौ वत्सपालकौ भूत्वा सर्वलोकैकपालकौ । सप्रातराशौ गोवत्सांश्चारयन्तौ विचेरतुः । ४५ ।
 स्वं स्वं वत्सकुलं सर्वे पाययिष्यन्त एकदा । गत्वा जलाशयाभ्याशं पाययित्वा पपुर्जलम् । ४६ ।
 ते तत्र ददृशुर्बाला महासत्त्वमवस्थितम् । तत्रसुर्वत्रनिर्भिन्नं गिरे: शूङ्गमिवच्युतम् । ४७ ।
 स वै बको नाम महानसुरो बकरूपधृक् । आगत्य सहसा कृष्णं तीक्ष्णतुण्डोऽग्रसद् बली । ४८ ।
 कृष्णं महाबकग्रस्तं दृष्ट्वा रामादयोऽर्थकाः । बभूवुरिन्द्रियाणीव विना प्राणं विचेतसः । ४९ ।
 तं तालमूलं प्रदहन्तमग्निवद् गोपालसूनुं पितरं जगदगुरोः ।
 चच्छर्द सद्योऽतिरुषाक्षतं बकस्तुण्डेन हन्तुं पुनरभ्यपद्यत । ५० ।
 तमापतन्तं स निगृह्य तुण्डयोर्देव्यां बकं कंससखं सतां पतिः ।
 पश्यत्सु बालेषु ददार लीलया मुदावहो वीरणवद् दिवौकसाम् । ५१ ।
 तदा बकारिं सुरलोकवासिनः समाकिरन् नन्दनमल्लिकादिभिः ।
 समीडिरे चानकशङ्गसंस्तवैस्तद् वीक्ष्य गोपालसुता विसिस्मिरे । ५२ ।
 मुक्तं बकास्यादुपलभ्य बालका रामादयः प्राणमिवैन्द्रियो गणः ।
 स्थानागतं तं परिरथ्य निर्वताः प्रणीयं वत्सान् ब्रजमेत्य तज्जुः । ५३ ।
 श्रुत्वा तद् विस्मिता गोपा गोव्यश्चातिप्रियादृताः । प्रेत्यागतमिवौत्सुक्यादैक्षण्णः । ५४ ।
 अहो बतास्य बालस्य बहवो मृत्यवोऽभवन् । अप्यासीद् विप्रियं तेषां कृतं पूर्वं यतो भयम् । ५५ ।
 अथाप्यभिभवन्त्येनं नैव ते घोरदर्शनाः । जिधांसयैनमासाद्य नश्यन्त्यग्नौ पतङ्गवत् । ५६ ।
 अहो ब्रह्मविदां वाचो नासत्याः सन्ति कर्हिंचित् । गर्गो यदाह भगवानन्वभावि तथैव तत् । ५७ ।
 इति नन्दादयो गोपाः कृष्णरामकथां मुदा । कुर्वन्तो रममाणाश्च नाविन्दन् भववेदनाम् । ५८ ।
 एवं विहारैः कौमारैः कौमारं जहतुर्ब्रजे । निलायनैः सेतुबन्धैर्मर्कटोत्थवनादिभिः । ५९ ।
 इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां दशमस्कन्धे पूर्वार्थे वत्सबकवधो नामैकादशोऽध्यायः । ११ ।

Assuming the role of keepers of calves, the two sole Protectors of all the worlds roamed about (in the woods) grazing calves with Their breakfast in the wallet. (45) Reaching the vicinity of a pond with intent to give a drink each to his own herd, one day, all made their calves drink water and drank of it themselves. (46) The boys saw standing there a monstrous creature resembling a mountain-peak struck off with (Indra's) thunderbolt, and got

frightened. (47) He was indeed a great demon, Baka by name, and disguised as a heron. Approaching all of a sudden, the powerful monster with a sharp beak swallowed Śrī Kṛṣṇa. (48) Perceiving Śrī Kṛṣṇa swallowed by a huge heron, the (cowherd) boys led by Balarāma got stupefied like the senses devoid of life. (49) Baka forthwith disgorged Śrī Kṛṣṇa (the son of a cowherd), the father (even) of Brahmā (the father of the universe)—who was burning the root of its palate—and rushed once more in a great rage with intent to kill Him with its bill. (50) Seeing Baka, a friend of Karisa, rushing (towards Him) and seizing it by the two halves of its bill, Śrī Kṛṣṇa, the Protector of the righteous, tore up the demon like a blade of straw in (mere) sport, bringing delight to the denizens of heaven, while the (cowherd) boys stood looking on. (51) Then the denizens of the celestial region showered the Slayer of Baka with jasmine and other blossoms of Nandana (Indra's garden) and cheered Him with the beating of drums, blowing of conchs and the singing of praises. The cowherd boys were filled with wonder to behold this. (52) Relieved to find Him released from the mouth of Baka and returned to the sporting ground, the boys headed by Balarāma embraced Him even as the senses would welcome life. Collecting the calves, they returned to Vraja and narrated the incident. (53) Astonished to hear of it and greeted by Śrī Kṛṣṇa (who was most beloved of them), the cowherds and cowherdesses looked on Him with thirsty eyes out of eagerness as though he had returned from the land of the dead. (54) (They said to one another,) "Oh, dear me! there has been many a mortal enemy of this chap! Evil has (however) befallen them alone inasmuch as terror was brought by them to others in a previous existence. (55) Though terrible to look at, they are certainly not able to overpower Him all the same. Approaching him with intent to slay him they (on the other hand), perish like moths in fire. (56) Ah, the words of the knowers of Brahma can never be untrue! Whatever the worshipful Garga uttered has been fully verified." (57) Thus recounting with joy the story of Śrī Kṛṣṇa and Balarāma and rejoicing (over it), the cowherds headed by Nanda did not experience the agony of mundane life. (58) In this way Balarāma and Śrī Kṛṣṇa passed Their childhood in Vraja in childlike games, such as hide-and-seek, constructing toydams, and jumping over like monkeys. (59)

Thus ends the eleventh discourse entitled "The destruction of Vatsāsura and Bakāsura," in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahāṁsa-Samhitā.



अथ द्वादशोऽध्यायः

Discourse XII Deliverance of Aghāsura

श्रीशुक उवाच

कचिद् वनाशाय मनो दधद् ब्रजात् प्रातः समुत्थाय वयस्यवत्सपान् ।
प्रबोधयज्ञूङ्गरवेण चारुणा विनिर्गतो वत्सपुरःसरो हरि: । १ ।

तेनैव साकं पृथुकाः सहस्रशः स्त्रिग्धाः सुशिग्वेत्रविषाणवेणवः ।
 स्वान् स्वान् सहस्रोपरिसंख्ययान्वितान् वत्सान् पुरस्कृत्य विनिर्वयुमुदा । २ ।
 कृष्णवत्सैरसंख्यातैर्यूथीकृत्य स्ववत्सकान् । चारयन्तोऽर्थलीलाभिर्विजहुस्तत्र तत्र ह । ३ ।
 फलप्रवालस्तबकसुमनःपिञ्चधातुभिः । काचगुञ्जामणिस्वर्णभूषिता अप्यभूषयन् । ४ ।
 मुष्णान्तोऽन्योन्यशिक्यादीन् ज्ञातानाराच्च चिक्षिपुः । तत्रत्याश्च पुनर्दूराद्धसन्तश्च पुनर्दुः । ५ ।
 यदि दूरं गतः कृष्णो वनशोभेक्षणाय तम् । अहं पूर्वमहं पूर्वमिति संस्पृश्य रेमिरे । ६ ।
 केचिद् वेणून् वादयन्तो ध्मान्तः शृङ्गाणि केचन । केचिद् भृङ्गैः प्रगायन्तः कूजन्तः कोकिलैः परे । ७ ।
 विच्छायाभिः प्रथावन्तो गच्छन्तः साधुहंसकैः । बकैरुपविशन्तश्च नृत्यन्तश्च कलापिभिः । ८ ।
 विकर्षन्तः कीशवालानारोहन्तश्च तैर्दुमान् । विकुर्वन्तश्च तैः साकं प्रवन्तश्च पलाशिषु । ९ ।
 साकं भेकैर्विलङ्घन्तः सरित्प्रस्त्रवसम्मुताः । विहसन्तः प्रतिच्छायाः शपन्तश्च प्रतिस्वनान् । १० ।
 इत्थं सतां ब्रह्मसुखानुभूत्या दास्यं गतानां परदैवतेन ।
 मायाश्रितानां नरदारकेण साकं विजहुः कृतापुण्यपुञ्जाः । ११ ।
 यत्पादपांसुर्बहुजन्मकृच्छ्रो धृतात्मभिर्योगिभिरप्यलभ्यः ।
 स एव यद्दुग्विषयः स्वयं स्थितः किं वण्यते दिष्टमतो ब्रजौकसाम् । १२ ।

Śrī Śuka resumed : Intending to have His midday meal in the forest, and arising early in the morning, on a certain day, Śrī Hari issued forth from Vraja with calves going before Him, waking up His companions, the cowherd boys, with the charming sound of His horn. (1) With Him, again, affectionate boys equipped with lovely slings, canes, horns and flutes sallied forth with joy in thousands, driving before them each his own herd of calves consisting of more than a thousand each. (2) Herding their own calves with the numberless calves of Śrī Kṛṣṇa and grazing them, they diverted themselves here and there with infantile sports, so the tradition goes. (3) Already adorned with glass beads, Guñjā seeds, gems and gold, they (further) decked themselves with fruits, tender leaves, bunches of flowers as well as single flowers, peacock feathers and minerals. (4) Hiding one another's slings and other articles, they flung them away to a distance when the things were discovered. Those seated there threw them farther away and returned them laughing (only when the robbed ones got overannoyed). (5) If Śrī Kṛṣṇa went away to a distance in order to witness the sylvan beauty, they vied with one another in touching Him first and felt delighted to embrace Him. (6) Some played on flutes, others blew horns; still others hummed in tune with bees, while some more uttered sweet notes with cuckoos. (7) Others took delight in running fast with the shadows of birds and walking gracefully in the company of swans, sitting in a line with herons and dancing with peacocks. (8) Some more rejoiced in pulling the tails of monkeys and climbing up the trees alongwith them (holding their tails all the while). Nay, others made a wry face after the monkeys and leapt with them (from one bough to another) on trees. (9) Still others, who dived in rivers and in cascades, hopped with frogs; while some made fun of their own reflections and cursed their echoes. (10) Possessed of a (rich) store of merit, earned by them (in the past), they sported thus with Śrī Kṛṣṇa—who combines in Himself absolute existence, unmixed bliss and pure consciousness in the eyes of the wise—the supreme Deity in the eyes of those who have accepted His service and a (mere) human infant in the eyes of those who have hugged the Māyā. (11) Beyond the following how can it be possible to describe the good luck of the inhabitants of Vraja, within the range of whose vision stood in person the selfsame Lord the dust of whose feet cannot be had even by adepts in Yoga who have controlled their mind by rigid austerities continued through many lives. (12)

अथाधनामाभ्यपतन्महासुरस्तेषां सुखक्रीडनवीक्षणाक्षमः ।
 नित्यं यदन्तर्निंजजीवितेष्मुभिः पीतामृतैरप्यमरैः प्रतीक्ष्यते । १३ ।
 दृष्ट्वार्भकान् कृष्णमुखानघासुरः कंसानुशिष्टः स बकीबकानुजः ।
 अयं तु मे सोदरनाशकृत्योर्द्वयोर्मैनं सबलं हनिष्ये । १४ ।
 एते यदा मत्सुहृदोस्तिलापः कृतास्तदा नष्टसमा ब्रजौकसः ।
 प्राणे गते वर्षसु का नु चिन्ता प्रजासवः प्राणभृतो हि ये ते । १५ ।
 इति व्यवस्याजगरं बृहद् वपुः स योजनायाममहाद्विपीवरम् ।
 धृत्वाद्दुतं व्यात्तगुहाननं तदा पथि व्यशेत ग्रसनाशया खलः । १६ ।
 धराधरोष्ठो जलदोत्तरोष्ठो दर्यानिनान्तो गिरिशृङ्गदंष्ट्रः ।
 ध्वान्तान्तरास्यो वितताध्वजिह्वः परुषानिलश्वासदवेक्षणोष्णाः । १७ ।

दृष्ट्वा तं तादृशं सर्वे मत्वा वृद्धावनश्रियम् । व्यात्ताजगरतुप्डेन ह्युत्रेक्षन्ते स्म लीलया । १८ ।
 अहो मित्राणि गदत सत्त्वकूटं पुरः स्थितम् । अस्मत्संग्रसनव्यात्तव्यालतुप्डायते न वा । १९ ।
 सत्यमर्ककरारक्तमुत्तराहनुवद् घनम् । अधराहनुवद् रोधस्तत्रतिच्छाययासुणम् । २० ।
 प्रतिस्पर्धेते सृक्षिभ्यां सव्यासव्ये नगोदरे । तुङ्गशृङ्गालयोऽप्येतास्तदंष्ट्राभिश्च पश्यत । २१ ।
 आस्तुतायाममागोऽयं रसनां प्रतिगर्जति । एषामन्तर्गतं ध्वान्तमेतदप्यन्तराननम् । २२ ।
 दावोष्णाखरवातोऽयं श्वासवद् भाति पश्यत । तद्विद्यसत्त्वदुर्गच्छोऽप्यन्तरामिषगन्ध्यवत् । २३ ।

अस्मान् किमत्र ग्रसिता निविष्टानयं तथा चेद् बकवद् विनद्दक्षयति ।
 क्षणादनेनेति बकार्युशन्मुखं वीक्ष्योद्द्वसन्तः करताङ्नैर्ययुः । २४ ।
 इत्थं मिथोऽतथ्यमतञ्जभाषितं श्रुत्वा विचिन्त्येत्यमृषा मृषायते ।
 रक्षो विदित्वाखिलभूतहत्स्थितः स्वानां निरोद्धुं भगवान् मनो दधे । २५ ।
 तावत् प्रविष्टास्त्वसुरोदरान्तरं परं न गीर्णाः शिशवः सवत्साः ।
 प्रतीक्षमाणेन बकारिवेशनं हतस्वकान्तस्मरणेन रक्षसा । २६ ।
 तान् वीक्ष्य कृष्णः सकलाभयप्रदो हानन्यनाथान् स्वकरादवच्युतान् ।
 दीनांश्च मृत्योर्जठराश्रियासान् घृणादितो दिष्टकृतेन विस्मितः । २७ ।
 कृत्यं किमत्रास्य खलस्य जीवनं न वा अमीषां च सतां विहिसनम् ।
 द्वयं कथं स्यादिति संविचिन्त्य तञ्जात्वाविशज्जुप्तमशेषदृग्घरिः । २८ ।

तदा घनच्छदा देवा भयाद्वाहेति चुकुशुः । जहृष्ये च कंसाद्याः कौणपास्त्वघबान्धवाः । २९ ।
 तच्छुत्वा भगवान् कृष्णस्त्वव्ययः सार्भवत्सकम् । चूर्णीचिकीषोरात्मानं तरसा ववृथे गले । ३० ।

ततोऽतिकायस्य निरुद्धमार्गिणो ह्युद्दीर्णदृष्टेर्भ्रमतस्तिवतस्ततः ।
 पूर्णोऽन्तरङ्गे पवनो निरुद्धो मूर्धन् विनिष्टात्य विनिर्गतो बहिः । ३१ ।
 तेनैव सर्वेषु बहिर्गतेषु प्राणेषु वत्सान् सुहदः परेतान् ।
 दृष्ट्या स्वयोत्थाप्य तदन्वितः पुनर्वक्त्रान्मुकुन्दो भगवान् विनिर्ययौ । ३२ ।
 पीनाहिभोगोत्थितमद्दुतं महन्योतिः स्वधाम्ना ज्वलयद् दिशो दश ।
 प्रतीक्ष्य खेऽवस्थितमीशनिर्गमं विवेश तस्मिन् मिषतां दिवौकसाम् । ३३ ।
 ततोऽतिहष्टाः स्वकृतोऽकृतार्हणं पुष्टैः सुरा अप्सरसश्च नर्तनैः ।

गीतैः सुगा वाद्यधराश्च वाद्यकैः स्तवैश्च विप्रा जयनिःस्वनैर्गणाः । ३४ ।

तदद्भुतस्तोत्रसुवाद्यगीतिकाजयादिनैकोत्सवमङ्गलस्वनान् ।

श्रुत्वा स्वधाम्नोऽन्त्यज आगतोऽचिराद् दृष्ट्वा महीशास्य जगाम विस्मयम् । ३५ ।

राजन्नाजगरं चर्म शुष्कं वृद्धावनेऽद्भुतम् । व्रजौकसां बहुतिथं बभूवाक्रीडगह्वरम् । ३६ ।

एतत् कौमारजं कर्म हरेरात्माहिमोक्षणम् । मृत्योः पौगण्डके बाला दृष्टोचुर्विस्मिता ब्रजे । ३७ ।

नैतद् विचित्रं मनुजार्भमायिनः परावराणां परमस्य वेधसः ।

अघोऽपि यत्स्पर्शनधौतपातकः प्रापात्मसाम्यं त्वसतां सुदुर्लभम् । ३८ ।

सकृद् यदद्भुतप्रतिमान्तराहिता मनोमयी भागवतीं ददौ गतिम् ।

स एव नित्यात्मसुखानुभूत्यभिव्युदस्तमायोऽन्तर्गतो हि किं पुनः । ३९ ।

Presently there came (to that spot) a mighty demon, Agha by name, who (evidently) did not brook the sight of their happy sport and whose vulnerable point was ever sought by the gods, that were anxious to preserve their life (against his fierce onslaughts) even though they had partaken of nectar (that had rendered them comparatively immune from death). (13) Perceiving the (cowherd) boys with Śrī Kṛṣṇa at their head, the said Aghāsura, the younger brother of Bakī (Pūtanā) and (the demon) Baka, and who had been sent by Karīsa, thought thus:—"Indeed this chap is the slayer of my co-uterine brother and sister; (hence) in order to avenge the wrong done to both those kinsmen of mine I shall despatch him alongwith his followers. (14) When these are killed (lit., made to serve as an offering for the propitiation of my aforesaid relations in place of sesame seeds and water), all the inhabitants of Vraja will then be as good as dead. When life has departed, what cause of worry can there be about the bodies; for indeed the progeny are the life of those that live." (15) Having thus resolved and assuming the monstrous and wonderful form of a boa constrictor, one Yojana (eight miles) long and stout as a big mountain, the wicked fellow then lay down across the road with his cave-like mouth wide open with the hope of devouring them (all). (16) His lower lip rested on the earth, while the upper lip touched the clouds; the corners of his mouth looked like caverns, his fangs resembled mountain-peaks, the interior of his mouth was full of darkness; his tongue was like a broad road, his breath was like a tempestuous blast and he was burning hot (with rage), his eyes resembling a wild fire. (17) Perceiving him as such and taking him to be a beautiful landscape of Vṛndāvana, all in a sportive mood fancied it to be like the wide open mouth of a boa constrictor. (18) (They said to one another,) "O friends ! tell us whether the semblance of a living being standing before us resembles or not the mouth of a serpent distended for devouring us." (19) (Another said,) "True, the cloud turned reddish through the rays of the sun appears as though it were its upper jaw; while the earth below, ruddy through its reflection, looks like its lower lip." (20) (A third one said,) "Lo ! the mountain caverns on its right and left vie with the corners of its mouth; (while) these rows of lofty peaks too compete with its fangs." (21) "This broad and long road vies with its tongue; while the darkness pent up in the midst of these mountain-peaks emulates the interior of its mouth." (22) "Look here, this fierce wind heated by a wild fire appears like its breath; while the foul smell of animals burnt by it stinks like the flesh (of animals) in its belly." (23) "(If it is really the mouth of a serpent,) will it gulp us down when we have found our way into it ? If so, it will perish like the heron in a moment at the hands of Śrī Kṛṣṇa." Saying so and staring at the bewitching face of Śrī Kṛṣṇa (the Slayer of Baka), they went on, loudly laughing and clapping their hands. (24) Hearing thus the talk—which was far from the truth—of those children, who were ignorant of the real fact, and thinking that the serpent, though real, appeared fictitious to them, and perceiving the python to be an ogre, the Lord, installed in the heart of all living beings, made

up His mind to restrain His companions. (25) Meanwhile the children alongwith the calves made their way into the bowels of the demon, but they were not (immediately) devoured by the ogre, who awaited the entry of Śrī Kṛṣṇa (the Slayer of Baka), remembering (as he did) the death of his relations (his brother Baka and sister Bakī), that had been slain by Him. (26) Perceiving the children—who, infact, accounted Him their sole Protector—as having slipped out of His control and having turned into fodder for the gastric fire of Agha (who was terrible as Death) and as (thus) reduced to a miserable plight, Śrī Kṛṣṇa, who vouchsafes protection to all, was moved with pity and at the same time astonished at the work of destiny. (27) Deeply pondering as to what should be done under such circumstances so that the life of this wicked one might not be prolonged and the death of these good fellows be averted—as to how both these purposes be achieved, the all-perceiving Śrī Hari hit upon a plan and entered the mouth of the python. (28) At that moment the gods; who were esconced behind a curtain of clouds, shrieked in terror, "Welladay, welladay", while the ogres who were friends of Agha, Kāṁsa being the foremost of them, felt rejoiced. (29) Hearing this, however, the immortal Lord Śrī Kṛṣṇa speedily grew (to huge dimensions) in the throat of the monster, who was eager to pulverize Him alongwith the other children and calves (too). (30) Pent up and spread through the internal organs of the monster—whose throat was completely choked, whose eyes had (consequently) shot out and who was indeed rocking from side to side—his vital air thereupon forced its way out splitting open all of a sudden (the aperture in) his crown. (31) All his senses (too) having departed through that very passage, Lord Śrī Kṛṣṇa (the Bestower of Liberation) revived the dead calves and friends by His (life-giving) look and, accompanied by them, then issued forth from the mouth (of the monster). (32) Setting ablaze with its lustre (all) the ten directions, a weird and powerful (column of) light rose from the robust body of the serpent, paused awhile in the air awaiting the Lord's exit and (presently) entered Him while the denizens of heaven looked on (with wonder). (33) Immensely rejoiced, the latter then offered (their) worship to the Lord, who had accomplished their purpose—the gods by (showering) flowers and Apsarās through dances, the Gandharvas and others (noted for their charming songs) through their songs and Vidyādharaś and others (well-versed in instrumental music), by (playing on) their instruments, the Brāhmaṇas through (their) hymns of praise and his own attendants and devotees through shouts of victory. (34) Hearing the auspicious sounds of those wonderful panegyrics, melodious instruments and songs and shouts of victory etc., connected with a number of festivities, close to his own abode (Satyaloka, the higest heaven). Brahma- (the birthless one) came (to the spot) at once and felt astonished to witness the Lord's glory. (35) O Parikṣit, the weird skin at Vṛndāvana of that python, when dry, served for a long time as a great hollow for the sports of the inhabitants of Vraja. (36) Observing (that very moment) this exploit of Śrī Hari—in the shape of delivering themselves as well as the serpent from Death (in the guise of Aghāsura in their own case and in the guise of rebirth in the case of the serpent)—done in the fifth year, the (cowherd) boys recounted it, full of astonishment, in Vraja in His sixth year (that is, a year later)! (37) It is no wonder on the part of the Supreme—who had assumed the semblance of a human child—the Creator of the high (Brahmā and others) and the low (the sub-human creation), that even Aghāsura, (all) whose sins had been washed away by His very touch, attained oneness with Him, which is as a matter of fact most difficult to attain on the part of the unrighteous. (38) Having actually entered the body of Aghāsura, what indeed would He not give to that demon—the Lord who has kept Māyā at a respectable distance (from Himself) by virtue of His eternal realization of the blissful nature of His Self, nay, (even) a conceptual image of whose personality once installed in the mind has conferred the divine state (on devotees like Khatwāṅga)! (39)

सूत उवाच

इत्थं द्विजा यादवदेवदत्तः श्रुत्वा स्वरातुश्श्रितं विचित्रम् ।
पप्रच्छ भूयोऽपि तदेव पुण्यं वैयासकिं यन्निर्गृहीतचेताः ।४० ।

Sūta continued : Having thus heard, O Brāhmaṇas, the wonderful story of his Protector, Emperor Parīkṣit (who had been gifted to his grandfather by Śrī Kṛṣṇa, the Lord of the Yādavas), questioned the sage Śuka (the son of Vyāsa) once more about the same sacred story, that had captivated his mind. (40)

राजोवाच

ब्रह्मन् कालान्तरकृतं तत्कालीनं कथं भवेत् । यत् कौमारे हरिकृतं जगुः पौगण्डकेऽर्थकाः ।४१ ।

तद् ब्रूहि मे महायोगिन् परं कौतूहलं गुरोः । नूनमेतद्वरेव माया भवति नान्यथा ।४२ ।

वयं धन्यतमा लोके गुरोऽपि क्षत्रबन्धवः । यत् पिबामो मुहुस्त्वतः पुण्यं कृष्णकथामृतम् ।४३ ।

The king said : How could an act done at a distant time be conceived as having taken place at the present time, O holy one ? (For you have just said that) the cowherd boys related in His sixth year what had been done by Śrī Hari (Śrī Kṛṣṇa) in His fifth year. (41) (Pray,) tell me that, O great Yogi; (for) great is our curiosity (in this matter), O preceptor ! Surely this must be Śrī Hari's Māyā alone; it could not be otherwise. (42) Though Kṣatriyas in name alone, O preceptor, we are most blessed in the world in that we are repeatedly drinking through you the holy nectar in the shape of Śrī Kṛṣṇa's stories. (43)

सूत उवाच

इत्थं स्म पृष्ठः स तु बादरायणिस्तत्स्मारितानन्तहताखिलेन्द्रियः ।
कृच्छ्रात् पुनर्लब्धबहिर्दृशिः शनैः प्रत्याह तं भागवतोत्तमोत्तम ।४४ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशामस्कन्धे पूर्वार्थे द्वादशोऽध्यायः ॥ १२ ॥

Sūta went on : Questioned thus (by Parīkṣit), the sage Śuka (the son of Bādarāyaṇa)— who was indeed robbed of all his senses by Śrī Kṛṣṇa (the immortal Lord), of whom he was reminded by that question, answered him (as follows), O crown-jewel among the foremost votaries of the Lord, having slowly recovered his consciousness of the outer world with (great) difficulty. (44)

*Thus ends the twelfth Discourse in the first half of Book Ten of the great
and glorious Bhāgavata-Purāṇa, otherwise known
as the Paramahārīsa-Saṁhitā.*



अथ त्रयोदशोऽध्यायः

Discourse XIII

Brahmā is seized with and ultimately rid of infatuation

श्रीशुक उवाच

साधु पृष्ठं महाभाग त्वया भागवतोत्तम । यन्नूतनयसीशस्य शृण्वन्नपि कथां मुहुः । १ ।

सतामयं सारभृतां निसर्गो यदर्थवाणीश्रुतिचेतसामपि ।

प्रतिक्षणं नव्यवदच्युतस्य यत् स्त्रिया विटानामिव साधुवार्ता । २ ।

शृणुष्वावहितो राजन्नपि गुह्यं बदामि ते । ब्रूयुः स्त्रियस्य शिष्यस्य गुरुवो गुह्यमप्युत । ३ ।

तथाधवदनान्मृत्यो रक्षित्वा वत्सपालकान् । सरित्युलिनपानीय भगवानिदप्त्रब्रवीत् । ४ ।

अहोऽतिरम्यं पुलिनं वयस्याः स्वकेलिसम्पन्नदुलाञ्छवालुकम् ।

स्फुटत्सरोगन्धहतालिपत्रिकध्वनिप्रतिध्वानलसददूमाकुलम् । ५ ।

अत्र भोक्तव्यमस्माभिर्दिवा रूढं क्षुधार्दिताः । वत्साः समीपेऽपः पीत्वा चरन्तु शनकैस्तृणम् । ६ ।

तथेति पायवित्वार्भा वत्सानारुद्ध शाद्वले । मुक्त्वा शिव्यानि बुभुजुः समं भगवता मुदा । ७ ।

कृष्णस्य विष्वकृ पुरुराजिमण्डलैरभ्याननाः फुल्लदृशो ब्रजार्भकाः ।

सहोपविष्ट विपिने विरेजुश्छदा यथाष्पोरुहकर्णिकायाः । ८ ।

केचित् पुष्ट्यर्दलैः केचित् पल्लवैरङ्गुरैः फलैः । शिगिभस्त्वगिभर्दृष्टिद्विश्व बुभुजुः कृतभाजनाः । ९ ।

सर्वे मिथो दर्शयन्तः स्वस्वभोज्यरुचिं पृथक् । हसन्तो हासयन्तश्चाभ्यवजद्वुः सहेश्वराः । १० ।

विभ्रद् वेणुं जठरपटयोः शूङ्गवेत्रे च कक्षे वामे पाणौ मसृणकवलं तत्फलान्यङ्गुलीषु ।

तिष्ठन् मध्ये स्वपरिसुहदो हासयन् नर्मधिः स्वैः स्वर्गे लोके मिषति बुभुजे यज्ञभुग् बालकेलिः । ११ ।

Śrī Śuka began again : A good enquiry has been made by you, O highly blessed one, since though listening to the narrative of the Lord again and again, you lend it a new charm (every time by your pertinent and intelligent queries), O jewel among the devotees of God!(1) It is something natural with the righteous—who choose (only) what is best—that, like the topic of a (young) woman to an assembly of gallants, the story of Śrī Kṛṣṇa (the immortal Lord) appears quite new to them every moment even though their speech, ears and mind (too) are devoted to Him alone. (2) Listen, O king, with (rapt) attention. I (proceed to) tell you even that which is most secret; for to a loving pupil preceptors impart even hidden things. (3) Having rescued in the aforesaid manner His companions (the keepers of calves) from death in the shape of Aghāsura's mouth and brought them to the sandy river-bank, the Lord spoke as follows:—(4) "Oh! so very delightful, O friends, is this bank consisting of soft and stainless sand, full of facilities for our play and surrounded by trees charming with the echo of the humming of bees and warbling of birds drawn by the fragrance of budding lotuses (which makes the lake itself containing lotus-beds appear full-blown). (5) Let us have our (midday) meal here; the day is (already) advanced and we are oppressed with hunger. Let the calves drink water and leisurely graze the grass near at hand." (6) Saying "Amen !," the (cowherd) boys made the calves drink water, set them to feed on the green grass, opened their bags and lunched with the Lord in (great) delight.(7) Seated together round Śrī Kṛṣṇa in a number

of circular rows, (all) facing* Him with blooming eyes, the (cowherd) boys of Vraja shone brightly in the woodland like petals set round the pericarp of a lotus. (8) Some dined on (the petals of) flowers and leaves, and others on young leaves, sprouts, fruits, bags, barks and slabs, having converted them into (so many) plates. (9) Severally describing to one another the (exquisite) taste each of his own dish, all took their (midday) meal in the company of the Lord, laughing (themselves) and making others laugh. (10) Bearing the flute between His belly and loin-cloth (on the right side) and His horn and cane under the left armpit and holding a buttered morsel (of cooked rice and curds) in His left hand and (preserved) fruits (fit for being taken with rice etc.), stuck in between the fingers, (nay,) seated in the middle and inducing laughter in the friends surrounding Him by His jokes, Lord Śrī Kṛṣṇa (the Enjoyer of sacrifices), (now) engaged in childlike sports, dined (with them) while the denizens of heaven looked on (with wonder). (11)

भारतैवं वत्सपेषु भुञ्जानेष्वच्युतात्मसु । वत्सास्त्वन्तर्वने दूरं विविशुस्तृणलोभिताः । १२ ।

तान् दृष्ट्वा भयसंत्रस्तानूचे कृष्णोऽस्य भीभयम् । मित्राण्याशान्मा विरमतेहानेष्ये वत्सकानहम् । १३ ।

इत्युक्त्वाद्विद्रीकुञ्जग्रहेर्ष्वात्मवत्सकान् । विचिन्वन् भगवान् कृष्णः सपाणिकवलो ययौ । १४ ।

अष्पोजन्मजनिस्तदन्तरगतो मायार्भक्येशितुर्द्रुष्टुं मञ्जु महित्वमन्यदपि तद्वत्सानितो वत्सपान् ।

नीत्वान्यत्र कुरुद्विहान्तरदधात् खेऽवस्थितो यः पुरा दृष्ट्वाधासुरमोक्षणं प्रभवतः प्राप्तः परं विस्मयम् । १५ ।

While the cowherd boys (the keepers of calves), O Parīkṣit (a scion of Bharata), were thus having their repast with their mind absorbed in Śrī Kṛṣṇa (the immortal Lord), the calves allured by (luxuriant) pasture strayed far away into the woods. (12) Seeing them obsessed with fear, Śrī Kṛṣṇa, the terror (even) of Death (the cause of fright to the world), said to them, "Friends, do not desist from eating; I shall (presently) fetch the calves here." (13) Saying so, Lord Śrī Kṛṣṇa went a hunting for His calves in mountain-caves, arbours and forests, with the morsel (still) in His hand. (14) Appearing in the meantime Brahmā (the lotus-born), who while stationed in the sky had ere long felt highly astonished to witness the deliverance (even) of Aghāsura at the hands of the almighty Lord—carried away from this place His calves (and later on) the cowherd boys (too) to another place, O jewel of the Kurus, and hid himself in order to behold further delightful glory of the Lord appearing as a child through His Māyā (enchanting power). (15)

तंतो वत्सानदृष्ट्वैत्य पुलिनेऽपि च वत्सपान् । उभावपि वने कृष्णो विचिकाय समन्ततः । १६ ।

क्रायदृष्ट्वान्तर्विपिने वत्सान् पालांश्च विश्ववित् । सर्वं विधिकृतं कृष्णः सहसावजगाम ह । १७ ।

ततः कृष्णो मुदं कर्तुं तन्मातृणां च कस्य च । उभयायितमात्मानं चक्रे विश्वकृदीश्वरः । १८ ।

यावद् वत्सपवत्सकाल्पकवपुर्यावत् कराङ्गथ्यादिकं यावद् यष्टिविषाणवेणुदलशिग् यावद् विभूषाम्बरम् ।

यावच्छीलगुणाभिधाकृतिवयो यावद् विहारादिकं सर्वं विष्णुमयं गिरोऽङ्गवदजः सर्वस्वरूपो बभौ । १९ ।

स्वयमात्माऽत्मगोवत्सान् प्रतिवार्यात्मवत्सपैः । क्रीडनात्मविहारैश्च सर्वात्मा प्राविशद् ब्रजम् । २० ।

ततद्वत्सान् पृथङ् नीत्वा तत्तद् गोष्ठे निवेश्य सः । तत्तदात्माभवद् राजस्तत्सद्य प्रविष्टवान् । २१ ।

तन्मातरो वेणुरवत्वरोत्थिता उत्थाप्य दोर्धिः परिरभ्य निर्भरम् ।

स्नेहस्तुतस्तन्यपयः सुधासवं मत्वा परं ब्रह्म सुतानपाययन् । २२ ।

ततो नृपोन्मर्दनमज्जलेपनालङ्काररक्षातिलकाशानादिभिः ।

संलालितः स्वाचरितैः प्रहर्षयन् सायं गतो यामयमेन माधवः । २३ ।

* All the cowherd boys could not evidently face Śrī Kṛṣṇa; it was Śrī Kṛṣṇa who manifested Himself on all sides so as to make it possible for each and every companion of His to look at His face.

गावस्ततो गोष्ठमुपेत्य सत्वरं हुङ्कारघोषैः परिहृतसङ्गतान्।
 स्वकान् स्वकान् वत्सतरानपाययन् मुहुर्लिहन्त्यः स्ववदौधसं पयः। २४।
 गोगोपीनां मातृतास्मिन् सर्वा स्नेहर्द्धिकां विना । पुरोवदास्वपि हरेस्तोकता मायया विना। २५।
 ब्रजौकसां स्वतोकेषु स्नेहवल्ल्याब्दमन्वहम् । शनैर्निःसीम ववृथे यथा कृष्णो त्वपूर्ववत्। २६।
 इत्थमात्माऽऽत्मनाऽऽत्मानं वत्सपालमिषेण सः । पालयन् वत्सपो वर्ष चिक्रीडे वनगोष्ठयोः। २७।

Failing to find the calves there and the cowherd boys too on the river bank on returning (to that spot), Śrī Kṛṣṇa looked for both on every side in the forest. (16) Not perceiving the calves or (even) their keepers anywhere within (the limits of) the forest, Śrī Kṛṣṇa, who (as a matter of fact) knew everything, at once clearly perceived it all to be the doing of Brahmā (the creator). (17) Presently, in order to bring delight to their mothers as well as to Brahmā, Śrī Kṛṣṇa (the almighty Lord), the Maker of the universe, made Himself appear as both (the calves as well as their keepers). (18) A concrete illustration, as it were, of the (Vedic) dictum that "Everything consists of Viṣṇu," the all-formed Śrī Kṛṣṇa (the birthless Lord) appeared as many and of the same size as the tender forms of the small calves and their keepers, having the same number and size of hands and feet and other limbs, carrying the same number and size of staves, horns, flutes, whistles etc., made of leaves and bags, decked with and clad in the same number and size of ornaments and clothes, assuming the same disposition and accomplishments, names, appearances and age and exhibiting the same sports etc. (19) Causing Himself, in the form of calves, to be driven back (from the forest) by His own Self in the form of their keepers, Himself being the Guide, and diverting Himself with sports that represented His very Self, Lord Śrī Kṛṣṇa (who embraced all) entered Vraja. (20) Driving (in the form of the various cowherd boys) separately the calves belonging to the different cowherd boys and placing them in their respective stalls, He entered the houses of those cowherd boys and stayed (there) in the form of each such boy, O Parīkṣit! (21) Rising in a hurry at the sound of the flutes, their mothers lifted them up in their arms and, closely embracing them, suckled them (even though they had long been weaned) with the milk of their breasts flowing through (motherly) affection—which was sweet as nectar and inebriating like the sap of the palm fruit—looking upon the supreme Divinity as their own sons. (22) (Thus) returning at dusk (from the forest in the form of the cowherd boys) according to His scheduled round of pastimes, and affording excessive delight by His winsome ways (to His mothers), Śrī Kṛṣṇa (the Spouse of Lakṣmī, the goddess of prosperity) was thereupon duly tended (by them), O protector of men, by rubbing and cleaning His person with fragrant unguents, bathing Him and painting His body (with sandal-paste and pigments of various kinds), decking Him with ornaments, protecting Him against the influence of evil spirits (by waving the tail of a cow over Him etc.), applying the sacred mark (Tilaka) on His forehead and feeding Him etc. (23) Returning in (great) hurry from the forest to their pen, the cows (too) suckled each its grown-up calves with the overflowing milk of their udders, licking them (all over) again and again when they approached them on being called by their lowing sound. (24) The motherly care of the cows and the cowherd women towards Śrī Kṛṣṇa (figuring as their young in the case of cows and as their son in the case of cowherd women) was entirely the same as before, excluding (of course) the measure of their love (which had now grown to an enormous degree). The filial feeling of Śrī Hari too (figuring as their calves or sons) towards them was just the same as before to the exclusion of attachment of the feeling of mineness (which was absent in the case of Śrī Kṛṣṇa). (25) Day by day for a (whole) year indeed the creeper of affection of the inhabitants of Vraja for their own sons gradually grew to an immense degree as it did for Śrī Kṛṣṇa (in the past) and as it had never done before. (26) Tending Himself in the form of calves through His own self in the form of their keepers, the

aforesaid Śrī Kṛṣṇa (the Self of the universe) sported thus in the woods as well as in Vraja for a year as a keeper of calves. (27)

एकदा चारयन् वत्सान् सरामो वनमाविशत् । पञ्चधासु त्रियामासु हायनापूरणीष्वजः । २८ ।
 ततो विदूराच्चरतो गावो वत्सानुपत्रजम् । गोवर्धनाद्रिशिरसि चरन्त्यो ददृशुस्तृणम् । २९ ।
 दृष्ट्वाथ तत्सेहवशोऽस्मृतात्मा स गोव्रजोऽत्यात्मपदुर्गमार्गः ।
 द्विपात् ककुदग्रीव उदास्यपुच्छोऽगादधुइकृतैरास्त्रुपया जवेन । ३० ।
 समेत्य गावोऽथो वत्सान् वत्सवत्योऽप्यपाययन् । गिलन्त्य इव चाङ्गानि लिहन्त्यः स्वौधसं पयः । ३१ ।
 गोपास्तद्रोधनायासमैध्यलज्जोरुमन्युना । दुर्गाध्वकृच्छ्रतोऽथेत्य गोवत्सैर्ददृशुः सुतान् । ३२ ।
 तदीक्षणोत्प्रेमरसाप्लुताशया जातानुरागा गतमन्यवोऽर्थकान् ।
 उदृह्ण दोर्धिः परिरभ्य मूर्धनि घाणैरवापुः परमां मुदं ते । ३३ ।
 ततः प्रवयसो गोपास्तोकाश्लेषसुनिर्वृताः । कृच्छाच्छनैरपगतास्तदनुस्मृत्यदश्रवः । ३४ ।

When (say) five or six nights were left to complete one year, Śrī Kṛṣṇa (the birthless Lord) entered the forest one day along with Balarāma (His elder brother) while pasturing the calves. (28) Grazing grass on the top of Mount Govardhana, the cows espied the (aforesaid) calves pasturing in the vicinity of Vraja far away from that summit. (29) Overpowered with love for the said calves on seeing them, and forgetting themselves, that herd of cows rushed headlong with (a series of) bellowing sounds, ignoring their keepers as well as the difficult path, milk flowing (from their udders all along) and looked like bipeds (on account of their galloping gait) with their necks slightly contracted at the hump and their heads and tails erect. (30) Approaching the calves below (at the foot of Mount Govardhana), the cows, even though they had calved once more, suckled them with the milk of their udders, licking their limbs as though they would swallow them (with intense eagerness). (31) Arriving there in great anger and shame over the futility of their attempt to restrain the cows and with a feeling of exertion caused by traversing the difficult path, the cowherds perceived their sons along with the calves. (32) With their mind steeped in affection excited by their sight they found their anger gone. (Nay,) love having sprouted in them, they lifted the boys in their arms, embraced them and experienced supreme delight by smelling them on the crown (as a token of love). (33) Highly gratified by embracing the young ones, the elderly cowherds slowly departed from that place with (great) difficulty, tears gushing forth (from the eyes) at their very thought. (34)

व्रजस्य रामः प्रेमर्थोक्ष्यौत्कण्ठमनुक्षणम् । मुक्तस्तनेष्वपत्येष्वहेतुविदचिन्तययत् । ३५ ।
 किमेतदद्भुतमिव वासुदेवेऽखिलात्मनि । व्रजस्य सात्मनस्तोकेष्वपूर्वं प्रेम वर्धते । ३६ ।
 केयं वा कुत आयाता दैवी वा नार्युतासुरी । प्रायो मायास्तु मे भर्तुर्नान्या मेऽपि विमोहिनी । ३७ ।
 इति सञ्चिन्त्य दाशार्हो वत्सान् सवयसानपि । सर्वानाचष्ट वैकुण्ठं चक्षुषा वयुनेन सः । ३८ ।
 नैते सुरेशा ऋषयो न चैते त्वमेव भासीश भिदाश्रयेऽपि ।
 सर्वं पृथक्त्वं निगमात् कथं वदेत्युक्तेन वृत्तं प्रभुणा बलोऽवैत् । ३९ ।

Perceiving the longing induced by abundance of love every moment on the part of the people and the cows of Vraja even for their offspring (long) weaned from the mother's breast, Balarāma, who failed to discover its cause, thought as follows:—(35) "What a wonder it is that the love of (the whole of) Vraja including myself towards the children is growing (in intensity) as it never did before and (even) as it did (in the past) for Śrī Kṛṣṇa (the Son of Vasudeva), the Soul of the universe! (36) What is this enchantment and whence has it come? Is it the work of some god, of a human being or a demon? In all probability it must be the

deluding potency of my Lord (Śrī Kṛṣṇa) and none other, for it has deluded even me (which no other Māyā can)." (37) Pondering thus, Balarāma who belonged to the race of the Yadus (who were also known as the Dāsārhas), saw through his intuitional eye all the calves as well as his companions to be (none else than) Lord Viṣṇu. (38) (Turning to Śrī Kṛṣṇa, he said), "These cowherd boys are not the rulers of gods nor are these calves Ṛṣis (as I knew them to be); You alone appear, O Lord, even in these different forms. (Pray,) relate You in detail how all this happened." (And) Balarāma (thoroughly) understood the (whole) incident related in a nutshell by the Lord questioned as above (by Balarāma). (39)

तावदेत्यात्मभूरात्ममानेन त्रुट्यनेहसा । पुरोवदब्दं क्रीडन्तं ददृशे सकलं हरिम् । ४० ।

यावन्तो गोकुले बालाः सवत्साः सर्वं एव हि । मायाशये शयाना मे नाद्यापि पुनरुत्थिताः । ४१ ।

इत एतेऽत्र कुत्रत्या मन्मायामोहितेरे । तावन्त एव तत्राब्दं क्रीडन्तो विष्णुना समम् । ४२ ।

एवमेतेषु भेदेषु चिरं ध्यात्वा स आत्मभूः । सत्याः के कतरे नेति ज्ञातुं नेष्टे कथञ्चन । ४३ ।

एवं सम्प्रोहयन् विष्णुं विमोहं विश्वमोहनम् । स्वयैव माययाजोऽपि स्वयमेव विमोहितः । ४४ ।

तम्यां तमोवन्नैहारं खद्योतार्चिरिवाहनि । महतीतरमायैश्यं निहन्त्यात्मनि युज्ज्वतः । ४५ ।

तावत् सर्वे वत्सपालाः पश्यतोऽजस्य तत्क्षणात् । व्यदृश्यन्त घनश्यामाः पीतकौशेयवाससः । ४६ ।

चतुर्भुजाः शङ्खचक्रगदारजीवपाणयः । किरीटिनः कुण्डलिनो हारिणो वनमालिनः । ४७ ।

श्रीवत्साङ्गदोरत्नकम्बुकङ्गणपाणयः । नूपुरैः कटकैर्भाताः कटिसूत्राङ्गुलीयकैः । ४८ ।

आङ्गिरस्तकमापूर्णास्तुलसीनवदामभिः । कोपलैः सर्वगात्रेषु भूरिपुण्यवदर्पितैः । ४९ ।

चन्द्रिकाविशदस्मैरैः सारुणापाङ्गवीक्षितैः । स्वकार्थानामिव रजःसत्त्वाभ्यां स्वष्टपालकाः । ५० ।

आत्मादिस्तम्बपर्यन्तैर्मूर्तिमद्दिश्वराचरैः । नृत्यगीताद्यनेकाहैः पृथक् पृथगुपासिताः । ५१ ।

अणिमादैर्महिमभिरजाद्याभिर्विभूतिभिः । चतुर्विंशतिभिस्तत्त्वैः परीता महदादिभिः । ५२ ।

कालस्वभावसंस्कारकामकर्मगुणादिभिः । स्वमहिध्वस्तपहिभिर्मूर्तिमद्दिस्तपासिताः । ५३ ।

सत्यज्ञानानन्तानन्दमात्रैकरसमूर्तयः । अस्पृष्टभूरिमाहात्म्या अपि ह्युपनिषददृशाम् । ५४ ।

एवं सकृद् ददर्शिः परब्रह्मात्मनोऽखिलान् । यस्य भासा सर्वमिदं विभाति सच्चराचरम् । ५५ ।

Returning, meanwhile, after a year—which passed as a moment according to his own measure of time—Brahmā (the self-born) saw Śrī Hari playing as before (even) at the end of a year alongwith His followers. (40) As many cowherd boys, including the calves, there were in Gokula are in fact all evidently reposing in the bed of My enchanting power, and have not yet risen again. (41) Therefore, whence are these other than those deluded by My enchanting power, though as many in number, playing in the company of the all-pervading Lord for a whole year here (in this woodland) as well as there (in Vraja)? (42) Having thus contemplated on these differences for a long time, the self-born Brahmā could not by any means ascertain as to which were the real ones (who existed even before they were removed by him) and which of the two groups were not so. (43) Thus trying to delude Śrī Kṛṣṇa (the all-pervading Lord), who is proof against delusion and enchants the (whole) universe, Brahmā (the birthless) too stood deluded himself by his own deluding potency (employed against the Lord). (44) Just as the darkness caused by mist gets merged in (that of) a night and even as the light emitted by a fire-fly is merged in day light, the inferior Māyā (deluding power) of one employing it against a superior nullifies his own control over that power. (45) Meanwhile, before the very eyes of Brahmā (the birthless), who kept looking on, all the cowherd boys (the keepers of the calves) forthwith appeared dark as a cloud, clad in yellow silk, endowed with four arms, carrying a conch, a discus, a mace and a lotus in their hands,

adorned (each) with a diadem, ear-rings, a necklace of pearls and a sylvan wreath, wearing on the (upper part of) their arms a pair of armlets illumined by the (lustre of) Śrīvatsa (a curl of hair on the right breast) and about their wrists a pair of bracelets made of precious stones marked with three lines like a conch, (nay,) decked with anklets and bangles, girdles and rings and covered all over their body from head to foot with fresh soft wreaths of basil leaves offered by devotees possessed of abundant merit. (46—49) By their sidelong glances cast from their ruddy eyes and accompanied by smiles bright as moonlight they awakened desires in the heart of their devotees and fulfilled them as it were with the help of Rajas* and Sattva (which are credited with a reddish and white colour respectively and stood symbolized by the reddish eyes and bright smiles of these divine forms). (50) They were severally waited upon with dances, music and many other courses of worship by (various types of) created beings, both animate and inanimate, from himself (Brahmā) down to a clump of grass, (all) possessed of a living form. (51) They were surrounded by mystic powers such as Aṇimā (the power of assuming an atomic size), potencies like Māyā and the twenty-four† elementary principles, the Mahat-tattva and so on (all in living forms). (52) They were (further) waited upon by Kāla (the Time-Spirit, that is responsible for disturbing the equilibrium of the three Guṇas or modes of Prakṛti), Swabhāva (the mutability of Matter), Saṁskāra (latent desire), Kāma (the desire for enjoyment), Karma (worldly and religious activity), the (three) Guṇas, (all) endowed with a living form with their glory eclipsed by the glory of these divine forms. (53) They were embodiments of the one (absolute) essence consisting of truth, consciousness, infinitude and bliss alone. Their infinite glory was unapproachable indeed even by those whose (only) eye is Self-Knowledge. (54) In this way (but) once Brahmā (the birthless) saw them all as identical with the transcendent Brahma (Absolute), by whose effulgence is this entire creation including animate and inanimate beings stands revealed. (55)

ततोऽतिकुतुकोदवृत्तस्तिमितैकादशेन्द्रियः । तद्वाप्नाभूदजस्तूष्णीं पूर्देव्यन्तीव पुत्रिका । ५६ ।
 इतीरेशेऽतकर्ये निजप्रहमनि स्वप्रमितिके परत्राजातोऽतत्रिरसनमुखब्रह्मकमितौ ।
 अनीशेऽपि द्रष्टुं किमिदमिति वा मुह्यति सति चछादाजो ज्ञात्वा सपदि परमोऽजाजवनिकाम् । ५७ ।
 ततोऽर्वाक्ष प्रतिलब्धाक्षः कः प्रेरतवदुस्थितः । कृच्छ्रदुन्मील्य वै दृष्टीराचष्टेदं सहात्मना । ५८ ।
 सपद्येवाभितः पश्यन् दिशोऽपश्यत् पुरः स्थितम् । वृन्दावनं जनाजीवद्वृमाकीर्णं समाप्रियम् । ५९ ।
 यत्र नैसर्गदुर्वर्गः सहासन् नृपृगादयः । मित्राणीवाजितावासहृतरूद्धर्षकादिकम् । ६० ।
 तत्रोद्ध्रहत् पशुपवंशशिशुत्वनात्यं ब्रह्माद्यं परमनन्तमगाधबोधम् ।
 वत्सान् सखीनिव पुरा परितो विचिन्वदेकं सपाणिकवलं परमेष्ठ्यचष्ट । ६१ ।
 दृष्ट्वा त्वरेण निजधोरणतोऽवतीर्यं पृथ्व्यां वपुः कनकदण्डमिवाभिपात्य ।
 सृष्ट्वा चतुर्मुकटकोटिभिरङ्गियुग्मं नत्वा मुदश्चुसुजलैरकृताभिषेकम् । ६२ ।
 उत्थायोत्थाय कृष्णस्य चिरस्य पादयोः पतन् । आस्ते महित्वं प्रागदृष्टं स्मृत्वा स्मृत्वा पुनः पुनः । ६३ ।

* The quality of Rajas is associated with the power of creation and the quality of Sattva with that of preservation or fulfilment.

† The total number of principles of which the cosmos is composed is twenty-five, including Prakṛti (Primordial Matter) and Puruṣa (the Spirit). Excluding Prakṛti and Puruṣa the number comes to twenty-three alone, viz., the Mahat-tattva (the principle of cosmic intelligence), Ahaṅkāra (the cosmic ego), the five Tanmātrās (subtle elements), the eleven Indriyas including the mind, and the five Mahābhūtas (gross elements). The entire cosmos (referred to in our scriptures under the name of Sūtra) presided over by Brahmā (the Sūtrātmā or Hiranyagarbha) will have therefore to be recognized as the twenty-fourth principle in order to complete the figure of twenty-four.

शनैरथोत्थाय विमृज्य लोचने मुकुन्दमुद्धीक्ष्य विनप्रकन्धरः ।
 कृताञ्जलिः प्रश्रयवान् समाहितः सवेपथुर्गद्वैलतेलया । ६४ ।
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे त्रयोदशोऽध्यायः ।१३ ।

Thereupon turning away his gaze in great wonder (and) with all his eleven Indriyas (the five senses of perception, the five organs of action and the mind) having been overpowered by their splendour, Brahmā (the birthless one) stood mute like a doll by the side of the Deity presiding over the land of Vraja. (56) When Brahmā (the spouse of Sarasvatī, the goddess of learning) thus got perplexed—as to what it might be with regard to the Lord—who cannot be comprehended through reason, possesses a glory peculiar to Himself, who is of the nature of bliss shining by itself, who is beyond (the realm of) Māyā (and) who is known through the Upaniṣads (forming the crown of the Vedas) by the process of negating what He is not—(nay) when he was unable to perceive even those (divine) forms, Śrī Kṛṣṇa (the supreme birthless Lord) who perceived his perplexity immediately drew off the curtain of His Māyā. (57) Having now regained his vision outside, Brahmā rose like a dead man (brought to life again) and, opening his eyes with great difficulty, beheld once more this universe alongwith his own self. (58) Looking round at once in every direction, he saw stretched before him (the woodland of) Vṛndāvana thick with trees that served as a means of subsistence to the people and having agreeable objects scattered all round, where creatures bearing natural and inveterate enmity, such as human beings and carnivorous beasts, lived together like friends and from which anger, thirst for enjoyment etc., had disappeared, due to Śrī Kṛṣṇa (the invincible Lord) having taken up His abode there. (59-60) Brahmā (the highest functionary of the universe) beheld there the secondless transcendent Infinite (Absolute) possessed of fathomless wisdom, playing the role of a child born in the line of a cowherd and looking about all alone as before for the calves and Its companions with a morsel (of cooked rice) still in Its hand. (61) Perceiving this and hastily alighting from his mount (the swan), he stretched his body like a staff of gold on the ground and, touching the Lord's feet with the crest of his four crowns (one after another) and bowing down, bathed them with limpid water in the form of tears of joy. (62) Recollecting again and again the glory, witnessed ere long, of Śrī Kṛṣṇa, he rose again and again and remained lying down at His feet for a long time. (63) Then, slowly rising, and rubbing his eyes, he gazed at Śrī Kṛṣṇa and with his head bent low and composed in mind he proceeded in great humility with joined palms to extol the Lord in a faltering voice and with a trembling body (as follows). (64)

*Thus ends the thirteenth discourse in the first half of Book Ten
 of the great and glorious Bhāgavata-Purāṇa, otherwise
 known as the Paramahāṁsa-Samhitā.*



अथ चतुर्दशोऽध्यायः

Discourse XIV

Brahmā extols the Lord

ब्रह्मोवाच

नौमीङ्ग्य तेऽश्रवपुषे तडिदम्बराय गुञ्जावतंसपरिपिछ्छलसन्मुखाय ।
 वन्यस्त्रजे कवलवेत्रविषाणवेणुलक्ष्मिंश्च मृदुपदे पशुपाङ्ग्नजाय । १ ।
 अस्यापि देव वपुषो मदनुग्रहस्य स्वेच्छामयस्य न तु भूतमयस्य कोऽपि ।
 नेशो महि त्ववसितुं मनसाऽन्तरेण साक्षात्तवैव किमुतात्मसुखानुभूतेः । २ ।
 ज्ञाने प्रयासमुदपास्य नमन्त एव जीवन्ति सन्मुखरितां भवदीयवार्ताम् ।
 स्थाने स्थिताः श्रुतिगतां तनुवाङ्मनोभिर्ये प्रायशोऽजित जितोऽप्यसि तैत्तिलोकव्याम् । ३ ।
 श्रेयःस्तुति भक्तिमुदस्य ते विभो क्षित्यन्ति ये केवलबोधलब्धये ।
 तेषामसौ क्लेशल एव शिष्टते नान्यद्यथा स्थूलतुषावघातिनाम् । ४ ।

Brahmā prayed : I offer my praises, O praiseworthy Lord, to You, the Son of a cowherd, with tender feet, and clad in a costume bright as lightning, endowed with a personality dark as a (rainy) cloud, a face resplendent with ear-rings made of Guñjā seeds and a crest of peacock feathers, and with a garland of sylvan flowers and graced with a morsel of food, a cane, a horn, a flute and other emblems (borne in Your hands). (1) Even I, Brahmā, cannot truly comprehend with a mind turned inward the glory, O Lord, even of this personality (of Yours, revealed before us)—the instrument of Your grace on me, shaped according to the will of Your devotees and certainly not a product of gross elements—much less directly of Yourself, consisting (as You do) of Truth, Bliss and Consciousness. (2) O invincible Lord, You stand generally conquered in (all) the three worlds even by them who spend their time solely in venerating with their body, speech and mind Your stories spontaneously told by saints (visiting their house) and fallen on their ears (without any effort on their part), remaining at their own abode and totally giving up (all) effort at (attaining) spiritual enlightenment. (3) In the case (however) of those who, neglecting Devotion—the fountainhead of (all) blessings (in the shape of worldly prosperity and final beatitude)—to You, O almighty Lord, take pains to attain mere spiritual enlightenment, such enlightenment ultimately proves to be no more than a source of exertion alone, as is the case with those who are engaged in pounding the (mere) coarse husk. (4)

पुरेह भूमन् बहवोऽपि योगिनस्त्वदपितेहा निजकर्मलब्ध्या ।
 विबुध्य भक्त्यैव कथोपनीतया प्रपेदिरङ्गोऽच्युत ते गति पराम् । ५ ।
 तथापि भूमन् महिमागुणस्य ते विबोद्धुर्महत्यमलग्नरात्मभिः ।
 अविक्रियात् स्वानुभवादरूपतो ह्यनन्यबोध्यात्मतया न चान्यथा । ६ ।
 गुणात्मनस्तेऽपि गुणान् विमातुं हितावतीर्णस्य क ईशिरेऽस्य ।
 कालेन यैवा विमिताः सुकल्पैर्भूपांसवः खे मिहिका द्युभासः । ७ ।
 तत्तेऽनुकम्पां सुसमीक्षमाणो भुञ्जान एवात्मकृतं विपाकम् ।
 हृष्टाग्वपुर्भिर्विदधन्नमस्ते जीवेत यो मुक्तिपदे स दायभाक् । ८ ।

Of yore, O infinite Lord, many a striver adept in numerous Yogas or modes of spiritual discipline) in this world, who (having failed to attain their object by any other Yoga) resigned (all) their activity to You, realized their true nature through Devotion acquired by their own (dedicated) actions and developed by (hearing) Your stories, and forthwith attained Your supreme state, O immortal Lord! (5) The glory, O Perfect One, of Your Being devoid of attributes can all the same be realized by the pure-hearted—who have turned their senses inward—through the direct perception of their mind, cast into the mould of the Self to the exclusion of (all other) specific moulds and free from objectivity; as a self-effulgent entity (incapable of being objectively perceived) and not otherwise. (6) Who have (ever) succeeded in reckoning the attributes of the Lord in You, the Controller of the three Gunas (modes of Prakṛti), come down (to the material plane) for the good of this world ? None, not even they by whom, exceptionally clever as they are, might have been counted the particles of dust on earth, the dew-drops in the air or the rays of luminaries in the heavens. (7) He has his share ensured in the boon of final beatitude (although he has no use for it and never claims it), who lives on (in this world) eagerly looking forward to Your grace, (nay,) simply enjoying the fruit of his own (virtuous) actions (in a detached manner) and bowing to You with his heart (mind), speech and body. (8)

पश्येश मेऽनार्यमनन्त आद्ये परात्मनि त्वय्यपि मायिमायिनि।
 मायां वित्येक्षितुमात्मवैभवं ह्यहं कियानैच्छमिवार्चिरग्नौ। ९।
 अतः क्षमस्वाच्युत मे रजोभुवो ह्यजानतस्त्वत्पृथगीशमानिनः।
 अजावलेपान्धतमोऽन्धचक्षुष एषोऽनुकम्प्यो मयि नाथवानिति। १०।
 क्वाहं तमोमहदंखचराग्निवार्भूसंवेष्टिताण्डघटसप्तवितस्तिकायः।
 क्वेदृग्निवधाविगणिताण्डपराणुचर्यावाताध्वरोमविवरस्य च ते महित्वम्। ११।
 उत्क्षेपणं गर्भगतस्य पादयोः किं कल्पते मातुरधोक्षजागसे।
 किमस्तिनास्तिव्यपदेशभूषितं तवास्ति कुक्षेः कियदप्यनन्तः। १२।

Look at my wickedness, O Lord, in that I sought to witness my own glory, having (endeavoured to) cast a spell even on You, the infinite Lord, the Cause of all, the supreme Spirit, the Deluder of deluders ! Indeed of what account am I before You any more than a flame before a fire (from which it has emanated)? (9) Therefore, O immortal Lord, forgive the fault of mine—a product of Rajoguṇa, who accounted myself the almighty Lord independent of You, a fool that I was, with my eyes blinded by crass ignorance in the shape of the egotistic notion that I am the birthless creator—thinking that this fellow deserves Your pity, having a protector in Yourself. (10) Invested with a body possessing a height of seven spans (according to my own measure) and presiding over this cosmic egg, frail as a pitcher and having (an eightfold) sheath of the Prakṛti (primordial Matter), Mahattattva (the principle of cosmic intelligence), ego, ether, air, fire, water and earth, I stand nowhere when compared to the glory of Your (infinite) Being whose pores resemble air-holes for the passage of countless (such cosmic) eggs (that float in them) like (so many) atoms. (11) Does the kicking up of heels on the part of a foetus constitute an offence against the mother, O Lord, who are above sense-perception? (And) is there anything whatsoever—falling within the range of positive or negative terms—outside Your bowels? (12)

जगत्यान्तोदधिसम्प्लवोदे नारायणस्योदरनाभिनालात्।
 विनिर्गतोऽजस्त्वति वाइ न वै मृषा किं त्वीश्वर त्वन् विनिर्गतोऽस्मि। १३।
 नारायणस्त्वं न हि सर्वदेहिनामात्मास्यथीशाखिललोकसाक्षी।

नारायणोऽङ्गं नरभूजलायनात्तचापि सत्यं न तवैव माया । १४ ।
 तद्येजलस्थं तव सज्जगद्वपुः किं मे न दृष्टं भगवंस्तदैव ।
 किं वा सुदृष्टं हहि मे तदैव किं नो सपदेव पुनर्व्यदर्शि । १५ ।
 अत्रैव मायाधमनावतारे हस्य प्रपञ्चस्य बहिः स्फुटस्य ।
 कृत्स्नस्य चान्तर्जाठरे जनन्या मायात्वमेव प्रकटीकृतं ते । १६ ।
 यस्य कुक्षाविदं सर्वं सात्मं भाति यथा तथा । तत्त्वव्यपीह तत् सर्वं किमिदं मायया विना । १७ ।
 अद्यैव त्वदृतेऽस्य किं मम न ते मायात्वमादर्शितमेकोऽसि प्रथमं ततो ब्रजसुहृदवत्साः समस्ता अपि ।
 तावन्तोऽसि चतुर्भुजास्तदखिलैः साकं मयोपासितास्तावन्त्येव जगन्त्यभूस्तदमितं ब्रह्माद्वयं शिष्यते । १८ ।

Surely the statement (of the scriptures) that "Brahmā (the birthless creator) actually sprang from the lotus at the navel of Lord Nārāyaṇa reposing on the deluge water at the time of the dissolution of the three worlds" is certainly not untrue. Have I not, under the circumstance, (You being no other than Nārāyaṇa,) come out of You, O almighty Lord ? (13) Are You not actually Nārāyaṇa, since You are (the life and) soul of all embodied beings (नारं जीवसमूहः अयनं यस्य) ? (Nay,) You are their Prompter (नारस्य अयनं प्रवृत्तिः यस्मात्) as well as the Witness of all creatures (नारं अयते जानाति). (The celebrated) Lord Nārāyaṇa, so-called because He has His abode in things produced out of Nara (God) as well as in the waters evolved out of Him, constitutes a form of Yours. Your appearing in a finite form (however) is not true; it is a mere sport of Yours. (14) If that form of Yours, constituting the support of the world, (really) stays in water (and is thus finite), why was it not perceived by me, O almighty Lord, that very time (when I embarked on a quest for it, entering the lotus-stalk, on my failing to trace my origin when I emerged out of the lotus) or why was it clearly seen in the heart at that very moment (when I concluded my austerities) ? And why was it not beheld by me instantaneously again? (This shows that, even though You are all-pervading, Your sight depends entirely on Your pleasure; it does not indicate Your finite character). (15) It was in this very descent of Yours (as Śrī Kṛṣṇa), O dispeller of (all) delusion, that the undoubtedly illusory character of this entire externally visible universe was actually revealed by You within Your abdomen before Your mother. (16) (Just) as all this (creation) including Your own Self appears within Your abdomen, so does all this appear in this universe (outside Yourself) too. Is this possible in You except through Your Māyā (deluding potency) ? (17) Was not the illusory character of (all) this other than Yourself revealed to me by Yourself this very day ? At first (before the calves and their keepers were stolen away by me) You alone existed; after that (when the calves and the cowherd boys had been stolen away) You appeared in the form of Your companions in Vraja as well as of the calves and all other paraphernalia (such as their flutes, horns etc.). Then (again) You appeared in as many four-armed forms, waited upon by all categories (in a living form), accompanied by myself. Then again You became as many universes and now remain as the infinite Brahma without a second. (18)

अजानतां त्वत्यदवीमनात्मन्यात्माऽत्मना भासि वितत्य मायाम् ।
 सृष्टाविवाहं जगतो विधान इव त्वमेषोऽन्त इव त्रिनेत्रः । १९ ।
 सुरेष्विष्वीश तथैव नृष्णपि तिर्यक्षु यादस्वपि तेऽजनस्य ।
 जन्मासतां दुर्मदनिग्रहाय प्रभो विधातः सदनुग्रहाय च । २० ।
 को वेति भूमन् भगवन् परात्मन् योगेष्वरोतीर्थवत्खिलोक्याम् ।
 क्व वा कथं वा कति वा कदेति विस्तारयन् क्रीडसि योगमायाम् । २१ ।
 तस्मादिदं जगदशेषमसत्स्वरूपं स्वप्नाभमस्तथिष्वणं पुरुदुःखदुःखम् ।

त्वयेव नित्यसुखबोधतनावनन्ते मायात उद्यदपि यत् सदिवावभाति । २२ ।
 एकस्त्वमात्मा पुरुषः पुराणः सत्यः स्वयंज्योतिरनन्त आद्यः ।
 नित्योऽक्षरोऽजस्वसुखो निरञ्जनः पूर्णोऽद्वयो मुक्त उपाधितोऽमृतः । २३ ।
 एवंविदं त्वां सकलात्मनामपि स्वात्मानमात्मात्मतया विचक्षते ।
 गुर्वर्कलब्धोपनिषत्सुचक्षुषा ये ते तरन्तीव भवानृताम्बुधिम् । २४ ।
 आत्मानमेवात्मतयाविजानतां तेनैव जातं निखिलं प्रपञ्चितम् ।
 ज्ञानेन भूयोऽपि च तत् प्रलीयते रज्ज्वामहेर्भोगभवाभवौ यथा । २५ ।
 अज्ञानसंज्ञौ भवबन्धमोक्षौ द्वौ नाम नान्यौ स्त ऋतज्ञभावात् ।
 अजस्त्रचित्यात्मनि केवले परे विचार्यमाणे तरणाविवाहनी । २६ ।
 त्वामात्मानं परं मत्वा परमात्मानमेव च । आत्मा पुनर्बहिर्मृग्य अहोऽज्जनताज्जता । २७ ।
 अन्तर्भवेऽनन्त भवन्तमेव हृतत्यजन्तो मृगयन्ति सन्तः ।
 असन्तमप्यन्त्यहिमन्तरेण सन्तं गुणं तं किम् यन्ति सन्तः । २८ ।

In the eyes of those who are ignorant of Your (supreme) nature You are the Spirit identified with Prakṛti (Matter) and, having spread Māyā by your own Self, appear as myself (Brahmā) for the purpose of creation, as Yourself (Lord Viṣṇu) standing before me for the sake of preservation and as Lord Śiva (the three-eyed) for the dissolution of the universe. (19) In order to curb the foolish pride of the wicked, O Lord, as well as for showering Your grace on the righteous, O Maker of the universe, You appear among the gods, the Ṛsis and even so among human beings, as well as among the beasts and birds and even among aquatic creatures, although You are birthless (as a matter of fact), O Master ! (20) When You engage in sports spreading (the curtain of) Your Yogamāyā (enchantment), O infinite Lord, who can know of Your activities in (all) the three worlds—as to where or how or when they come into play and what is their number, O supreme Spirit, the Master of Yoga ? (21) Therefore, appearing and vanishing in Your infinite Self, the embodiment of eternal Bliss and Consciousness, by virtue of Your Māyā, this entire universe, which is unreal by nature like a dream, devoid of intelligence and full of abundant and endless misery, appears as real (as well as eternal, full of bliss and consciousness). (22) You are the one Self, the most ancient Person, real, self-luminous, infinite, the very first, eternal, imperishable, full of uninterrupted Bliss, taintless (untouched by Māyā), perfect, secondless, devoid of all adjuncts and immortal. (23) They (surely) cross as it were the false ocean of mundane existence, who perceive through the penetrating eye of wisdom obtained from the sun-like preceptor You as such, the very Self of all living beings, as the Self of their own self. (24) In the eye of those who fail to perceive the Self in its true character the whole universe is evolved through that very ignorance and again it disappears as a result of spiritual enlightenment, even as the body of a serpent appears and disappears in a rope (through ignorance and knowledge of its real character respectively). (25) Bondage in the form of mundane existence and release from it—both are as a matter of fact (mere) names given through ignorance. In relation to the absolute transcendent Self, consisting of eternal consciousness, when investigated, they have no existence separate from the Self, which is truth and consciousness combined, any more than day and night have separate existence in relation to the sun. (26) Oh ! such is the folly of the ignorant folk that regarding You, their very Self, as other (than themselves), and the body etc., (which is other than the Self) as their self, they look for the Self (the supreme Spirit) outside (their self). (27) In this psycho-physical organism (which comes into being), O infinite Lord, the wise indeed seek You alone, rejecting (all) that which is other than You

(viz., the body etc., which is ordinarily recognized as one's own self). Could even men of correct judgment perceive the rope (which is mistaken for a snake through ignorance) lying near at hand without negating the snake though non-existent ? (28)

अथापि ते देव पदम्बुजद्वयप्रसादलेशानुगृहीत एव हि ।
 जानाति तत्त्वं भगवन् महिमो न चान्य एकोऽपि चिरं विचिन्वन् । २९ ।
 तदस्तु मे नाथ स भूरिभागो भवेऽत्र वान्यत्र तु वा तिरश्चाम् ।
 येनाहमेकोऽपि भवजनानां भूत्वा निषेवे तव पादपल्लवम् । ३० ।
 अहोऽतिधन्या ब्रजगोरमण्यः स्तन्यामृतं पीतमतीव ते मुदा ।
 यासां विभो वत्सतरात्मजात्मना यन्मृत्येऽद्यापि न चालमध्वराः । ३१ ।
 अहो भाग्यमहो भाग्यं नन्दगोपब्रजौकसाम् । यन्मित्रं परमानन्दं पूर्णं ब्रह्म सनातनम् । ३२ ।
 एषां तु भाग्यमहिमाच्युत तावदास्तामेकादशैव हि वयं बत भूरिभागाः ।
 एतदधृषीकचषकैरसकृत् पिबामः शर्वादियोऽङ्गद्युदजमध्वमृतासवं ते । ३३ ।

Nevertheless, O self-effulgent Lord, he alone who is blessed with an iota of grace of Thy lotus-feet can in fact realize the essence of Your glory; none other can do so even though investigating it for a long time all alone (in uninterrupted seclusion). (29) Therefore, O Lord, may that great fortune be mine, whereby in this (the life of Brahmā) or any other life even among the subhuman creatures I may turn out to be anyone of Your devotees and lovingly tend Your feet, tender as a fresh leaf. (30) Oh, highly blessed are the cows and cowherdesses of Vraja, the nectar-like milk of whose udders and breasts was gladly sucked to Your heart's content by You in the form of their calves and sons, O almighty Lord, to whose gratification sacrifices have not proved equal even to this day ! (31) Wonderful and remarkable is the fortune and good-luck of the inhabitants of Vraja ruled over by Nanda, the chief of cowherds, whose near and dear one is (none other than) Śrī Kṛṣṇa (the all-perfect eternal Brahma), the Embodiment of supreme Bliss ! (32) Let the greatness of fortune of these (cowherds), however, be left aside for the time being, O immortal Lord ! Ah, even we eleven* (gods), alone are highly blessed indeed in that through the cups of the Indriyas (senses of perception and

* The names of the deities presiding over the ten Indriyas and the mind (which constitutes the eleventh) are given below:—

Name of Indriya	The deity presiding over it
1. The auditory sense	The deities presiding over the quarters (Digdevatās)
2. The tactile sense	The wind-god
3. The sense of sight	The sun-god
4. The sense of taste	Varuṇa (the god of water)
5. The olfactory sense	The Aświnikumāras
6. The organ of speech	Agni (the god of fire)
7. The hands	Indra (the ruler of the gods)
8. The feet	Upendra
9. The organ of defecation	Mitra
10. The organ of generation	Prajāpati
11. The mind	The moon-god

Brahmā (the deity presiding over Buddhi or the intellect) includes himself among the deities presiding over the Indriyas and mentions the name of Lord Śiva (the deity presiding over Ahaṅkāra) as well in the same connection. Hence, the internal organs of Buddhi and Ahaṅkāra (the ego-sense) should also be taken as included in the list of the eleven gods. Evidently, the deities presiding over the organs of defecation and generation seem to have been left out of consideration by Brahmā because these two organs of the cowherds are of no use to the Lord. The number of the presiding deities thus remains eleven only.

organs of action) of these (cowherds) we, Lord Śiva and others (the deities presiding over those Indriyas) repeatedly drink the nectar-like and inebriating honey of Your lotus-feet ! (When even we gods, who enjoy only a part of Your beauty in the shape of the fragrance etc., of Your body through the respective senses and organs of the cowherds of Vraja, deem ourselves highly blessed on that account, how much more blessed are the cowherds themselves who enjoy the beauty of Your entire being through the different senses and organs at once !) (33)

तद् भूरिभाग्यमिह जन्म किमव्यटव्यां यद् गोकुलेऽपि कतमाङ्गिरजोऽभिषेकम् ।

यज्जीवितं तु निखिलं भगवान् मुकुन्दस्त्वद्यापि यत्पदरजः श्रुतिमृग्यमेव । ३४ ।

एषां घोषनिवासिनामुत भवान् किं देव रातेति नश्चेतो विश्वफलात् फलं त्वदपरं कुत्राप्ययन् मुहृति ।

सद्वेषादिव पूतनापि सकुला त्वामेव देवापिता यद्वामार्थसुहित्रियात्पतनयप्राणाशयास्त्वकृते । ३५ ।

तावद् रागादयः स्तेनास्तावत् कारागृहं गृहम् । तावन्मोहोऽङ्गिरनिगडो यावत् कृष्ण न ते जनाः । ३६ ।

प्रपञ्चं निष्प्रपञ्चोऽपि विडम्बयसि भूतले । प्रपन्नजनतानन्दसन्दोहं प्रथितुं प्रभो । ३७ ।

जानन्त एव जानन्तु किं बहूक्त्या न मे प्रभो । मनसो वपुषो वाचो वैभवं तव गोचरः । ३८ ।

अनुजामीहि मां कृष्ण सर्वं त्वं वेत्सि सर्वदृक् । त्वमेव जगतां नाथो जगदेतत्तवार्पितम् । ३९ ।

श्रीकृष्ण वृष्णिकुलपुष्करजोषदायिन् क्षमानिर्जरद्विजपशूदधिवृद्धिकारिन् ।

उद्भूर्मशार्वरहर श्क्तिराक्षसध्रुगाकल्पमार्कमर्हन् भगवन् नमस्ते । ४० ।

That will be my greatest fortune whereby my birth is ensured in any (subhuman) species whatsoever on this earth, much more so in Gokula (the land of Vraja) and still more in the woodland (of Vṛndāvana) with the privilege of bathing in the dust of feet of any of the residents of Vraja whose life and everything (else) of course is Lord Śrī Kṛṣṇa (the Bestower of Liberation), the dust of whose feet as a matter of fact is only being sought after (and has not been attained) by the Śrutis (the Vedas) even to this day. (34) Our mind is puzzled to think where and what reward other than Yourself, the Embodiment of all rewards, will even You (who are able to give everything and do everything) bestow on these inhabitants of Vraja, whose house, wealth, near and dear ones, body, sons, life, and mind exist for You (alone), when (it is remembered that) even Pūtanā with her (whole) family was called (by You) to Your presence alone, O self-effulgent Lord, by virtue of her merely putting on a loving guise (the guise of a mother). (35) Attachment etc., play the role of robbers (rob us of our spiritual wealth), the house serves as a prison and infatuation acts as a fetter only so long as we do not become Your devotees, O Kṛṣṇa ! (36) In order to swell the volume of joy of people that have sought refuge in You, O Lord, You imitate the ways of the world on the earth, though You have no connection with the world. (37) Let those alone who claim to know You know You. What is to be gained by talking much (about them) ? Your glory (however), O Lord, does not lie within the reach of my mind, body (organs of sense) and speech. (38) Give me leave (to go), O Kṛṣṇa ! You know everything, O omniscient Lord ! You alone are the Protector of the worlds; (therefore) this world (including this my) body (both of which I have regarded as my own), is (hereby) offered to You. (39) O glorious Kṛṣṇa—who (like the sun) bring joy to the lotus of Vṛṣṇi's race and (like the moon) swell the ocean in the form of the earth, the gods, the Brāhmaṇas and the cows—the Dispeller of the darkness of pseudoreligion, the Enemy of the Rākṣasas on earth (such as Karṇa), O Lord who are worthy of adoration for all including the sun-god, let my salutations be to You till the end of the cycle. (40)

श्रीशुक उवाच

इत्यभिष्टूय भूमानं त्रिः परिक्रम्य पादयोः । नत्वाभीष्टं जगद्वाता स्वधाम प्रत्यपद्यत । ४१ ।

ततोऽनुजाप्य भगवान् स्वभुवं प्रागवस्थितान् । वत्सान् पुलिनमानिन्ये यथापूर्वसखं स्वकम् । ४२ ।
एकस्मिन्नपि यातेऽब्दे प्राणेशं चान्तराऽत्मनः । कृष्णमायाहता राजन् क्षणार्थं मेनिरेऽर्थकाः । ४३ ।
किं किं न विस्मरन्तीह मायामोहितचेतसः । यन्मोहितं जगत् सर्वमभीक्षणं विस्मृतात्मकम् । ४४ ।
ऊचुश्च सुहृदः कृष्णं स्वागतं तेऽतिरंहसा । नैकोऽप्यभोजि कवल एहीतः साधु भुज्यताम् । ४५ ।
ततो हसन् हृषीकेशोऽप्यवहृत्य सहार्थकैः । दर्शयंश्वर्माजिगरं न्यवर्तत वनाद् ब्रजम् । ४६ ।
बर्हप्रसूननवधातुविचित्रिताङ्गः प्रोद्धामवेणुदलशूङ्गरवोत्सवाढ्यः ।
वत्सान् गृणन्ननुगगीतपवित्रकीर्तिगोपीदृगुत्सवदृशः प्रविवेश गोष्ठम् । ४७ ।

अद्यानेन महाब्याले यशोदानन्दसूनुना । हतोऽविता वयं चास्मादिति बाला ब्रजे जगुः । ४८ ।

Śrī Śuka continued : Having thus glorified Śrī Kṛṣṇa (the infinite Lord), Brahmā (the creator of the universe) went round Him (as a mark of respect) thrice and, bowing at His feet, returned to his realm (Brahmaloka), which is adored by all. (41) Then, granting leave to Brahmā (the self-born) the Lord brought (back) the calves, that stood (grazing) as before (they were stolen by Brahmā), to the bank of His choice (which He had selected for His repast with the cowherd boys and) where His companions had been waiting for Him as before. (42) And even though a whole year had passed without Śrī Kṛṣṇa (the Lord of their life, in whose absence even a moment hung heavy as a year at other times), the (cowherd) boys, O Parīkṣit, regarded it as half a moment, infatuated as they were by the Māyā (deluding potency) of Śrī Kṛṣṇa ! (43) What do they not forget in this world—they whose mind stands deluded by Māyā, infatuated by which the whole creation remains constantly forgetful of itself ! (44) And (lo !) the friends (of Śrī Kṛṣṇa) said, "It is well that You have come (back) with great expedition. Not a morsel has (yet) been swallowed by us; come this side and dine (with us) to your heart's content." (45) Thereupon Śrī Kṛṣṇa (the Ruler of the senses) laughed (a hearty laugh), took His meal with the (cowherd) boys and; showing them the skin of the python, He returned from the forest to Vraja. (46) His person picturesquely decked with the plume of a peacock and blossoms and painted with fresh minerals, (nay,) full of joy at the shrill notes of flutes, whistles of leaves and horns, and lovingly shouting to His calves, Śrī Kṛṣṇa (whose very sight brought delight to the eyes of cowherd women) entered Vraja, His purifying glory being sung (all the way) by His followers. (47) "Today a large serpent has been killed and ourselves saved from it by this son of Yaśodā and Nanda !" So did the (cowherd) boys proclaim in Vraja. (48)

राजोवाच

ब्रह्मन् परोद्भवे कृष्णो इयान् प्रेमा कथं भवेत् । योऽभूतपूर्वस्तोकेषु स्वोद्भवेष्वपि कथ्यताम् । ४९ ।

The king (Parīkṣit) said : (Pray) tell me, O holy one, how was such a love possible (in the case of the inhabitants of Vraja) for Śrī Kṛṣṇa, born of another, as did not flow before even towards children sprung from themselves ?* (49)

श्रीशुक उवाच

सर्वेषामपि भूतानां नृप स्वात्मैव वल्लभः । इतरेऽप्यवित्ताद्यास्तद्वल्लभतयैव हि । ५० ।
तद् राजेन्द्र यथा स्नेहः स्वस्वकात्मनि देहिनाम् । न तथा ममतालम्बिपुत्रवित्तगृहादिषु । ५१ ।
देहात्मवादिनां पुंसामपि राजन्यसत्तम । यथा देहः प्रियतमस्तथा न हनु ये च तम् । ५२ ।

* This has reference to the statement made by the sage Śuka in verse 26 of Discourse 13 above.

देहेऽपि ममताभाक् चेत्तर्हसौ नात्मवत् प्रियः । यज्जीर्यत्यपि देहेऽस्मिन् जीविताशा बलीयसी । ५३ ।
 तस्मात् प्रियतमः स्वात्मा सर्वेषामपि देहिनाम् । तदथर्मेव सकलं जगदेतच्चराचरम् । ५४ ।
 कृष्णमेनमवेहि त्वमात्मानमखिलात्मनाम् । जगद्विताय सोऽप्यत्र देहीवाभाति मायथा । ५५ ।
 वस्तुतो जानतामत्र कृष्णं स्थास्तु चरिष्णु च । भगवद्गूपमखिलं नान्यद् वस्त्विह किञ्चन । ५६ ।
 सर्वेषामपि वस्तुनां भावार्थो भवति स्थितः । तस्यापि भगवान् कृष्णः किमतद्वस्तु रूप्यताम् । ५७ ।
 समाश्रिता ये पदपल्लवपूवं महत्पदं पुण्ययशो मुरारे । ५८ ।
 भवाम्बुधिर्वत्सपदं परं पदं पदं पदं यद् विपदं न तेषाम् । ५८ ।

Śrī Śuka replied : To all created beings, O protector of men, their own self alone is dear; others such as one's progeny and wealth are dear only because of the latter being loved by one's own self. (50) Therefore, O king of kings, the same love as is seen in the heart of embodied beings severally for their own self, they do not have for their son, wealth, house etc., which are regarded as their own. (51) (Nay,) even in the eyes of men who speak of the body (alone) as their own self, O jewel among the Kṣatriyas, those (men and objects) that are connected with the body are as a matter of fact not so supremely dear as their (own) body. (52) If even the body (which is ordinarily regarded as one's own self) comes to be recognized (as a result of deep thinking) as one's own (other than one's self), it would not then be loved like the self whereas (previously) the desire to survive was very keen even when the body was worn out. (53) Therefore, one's own self is supremely dear to all embodied beings; the whole of this creation, mobile as well as immobile, is loved for the sake of the self alone. (54) Know this Kṛṣṇa to be the Self of all living beings; for the good of the world (alone) even He appears through His Māyā (deluding potency) like one invested with a body. (55) In the eyes of those who know Śrī Kṛṣṇa in reality (as the Cause of the universe) everything mobile and immobile in this world is a manifestation of the Lord; there is nothing other than Him here. (56) The essence of all things lies in their cause and Lord Śrī Kṛṣṇa is the (ultimate) cause of the latter. (Hence) what substance other than Him may be affirmed? (57) With them who have sincerely taken refuge in the boat-like feet of Lord Śrī Kṛṣṇa of sacred renown—feet which are tender as a fresh leaf and are the goal of the great (such as Brahmā and Śiva)—the ocean of mundane existence is reduced to the (mere) footprint of a calf. (Nay,) Vaikuṇṭha (the highest realm) becomes their abode and the world (the home of miseries) ceases. (58)

एतते सर्वमारव्यातं यत् पृष्ठोऽहमिह त्वया । यत् कौमारे हरिकृतं पौगण्डे परिकीर्तितम् । ५९ ।
 एतत् सुहृद्दिश्चरितं मुरारेरघार्दनं शाद्वलजेमनं च ।
 व्यक्तेतरद् रूपमजोर्वभिष्ठवं शृणवन् गृणन्नेति नरोऽखिलार्थान् । ६० ।
 एवं विहारैः कौमारैः कौमारं जहतुर्वजे । निलायनैः सेतुबन्धैर्मर्कटोत्पूवनादिभिः । ६१ ।
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्थे ब्रह्मस्तुतिर्नाम चतुर्दशोऽध्यायः । १४ ।

What I was asked by you on this subject has all been narrated by me, viz., how that which had been done by Śrī Hari during His childhood was proclaimed on all sides during His boyhood. (59) A man hearing or reciting this story of what was done by Śrī Kṛṣṇa (the Slayer of Mura) in the company of His playmates, (viz.,) the destruction of the demon Agha, His dining on the grass, His assuming forms which were other than phenomenal and the grand hymn of praise sung by Brahmā (the birthless one), would attain all his desired ends. (60) Thus Balarāma and Śrī Kṛṣṇa passed their childhood in Vraja in childlike pastimes such as



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hide-and-seek, construction of dams and jumping about like monkeys. (61)

Thus ends the fourteenth discourse entitled "Brahmā extols the Lord," in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.



अथ पञ्चदशोऽध्यायः

Discourse XV

The demon Dhenuka slain

श्रीशुक उवाच

ततश्च पौगण्डवयः श्रितौ ब्रजे बभूवतुस्तौ पशुपालसम्मतौ ।
 गाश्चारयन्तौ सखिभिः समं पदैर्वृन्दावनं पुण्यमतीव चक्रतुः । १ ।
 तन्माधवो वेणुमुदीरयन् वृतो गोपैर्गृणद्धिः स्वयशो बलान्वितः ।
 पशून् पुरस्कृत्य पशव्यमाविशद् विहर्तुकामः कुसुमाकरं वनम् । २ ।
 तन्मञ्जुघोषालिमृगद्विजाकुलं महन्मनःप्रस्वयपयःसरस्वता ।
 वातेन जुष्टं शतपत्रगच्छिना निरीक्ष्य रन्तुं भगवान् मनो दधे । ३ ।
 स तत्र तत्रारुणपल्लवश्रिया फलप्रसूनोरुभरेण पादयोः ।
 स्पृशच्छिखान् वीक्ष्य वनस्पतीन् मुदा स्मयन्निवाहाग्रजमादिपूरुषः । ४ ।

Śrī Śuka began again : And then, having attained (their) boyhood in Vraja, the two Brothers were approved (by Nanda and others) for (taking up the work of) tending the cows. While grazing* them in the company of Their playmates, They rendered (the soil of) Vṛndāvana most sacred by Their footprints. (1) Surrounded by cowherds—who were singing His praises—and accompanied by Balarāma, Śrī Kṛṣṇa (the Spouse of Lakṣmī), who was eager to sport, entered the said woodland (of Vṛndāvana), the store-house of blossoms and good for the cattle, driving the cows before Him and playing on His flute. (2) Observing it full of bees, beasts and birds making delightful sounds (nay,) fanned by a breeze blowing over a pond, whose water was clear as the mind of an exalted soul, and wafting the fragrance of lotuses, the Lord made up His mind to sport (there). (3) Perceiving at every step trees whose boughs were touching the feet (as it were of Balarāma) with the heavy load of their fruits and flowers as well as with the wealth of their ruddy leaves, and smiling as it were with joy, the said Śrī Kṛṣṇa (the most ancient Person) spoke to His elder brother (Balarāma) (as follows). (4)

* We read in Padmapurāṇa:—

शुक्लाष्टमी कार्तिकस्य स्मृता गोपाष्टमी बुधैः । तद्विनाद् वासुदेवोऽभूद् गोपः पूर्वं तु वत्सपः ॥

"The eighth day of the bright half of Kārtika is remembered by the wise as Gopāṣṭamī. From that day forward Lord Śrī Kṛṣṇa (the Son of Vasudeva) passed as a cowherd; before this however, He was a (mere) keeper of calves."