Śrīmad Bhāgavatam

(Bhāgavata Purāṇa)

"The Story of the Fortunate One"

Śrī Kṛṣṇa Dvaipāyana Vyāsadeva

Translation: Anand Aadhar

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Sakhya Devī dāsī who always corrected everything.

Introduction

This book relates the story of the Lord and His incarnations since the earliest records of Vedic history, the history of the original culture of knowledge of India. It is verily the Kṛṣṇa 'bible' [in Sanskrit called a *saṁhitā*] of the Hindu universe. The Bhagavad Gītā relates to this book the way in Christianity the sermon on the mountain, by Lord Jesus, relates to the full Bible. It has about 18.000 verses contained in 335 chapters and consists of 12 subdivisions of books that are called Cantos. These books together tell the complete history of the Vedic culture and cover the essence of the classical collections of stories called the Purāṇas. This specific collection of Vedic stories is considered the most important one of all the great eighteen classical Purāṇas of India. It includes the cream of the Vedic knowledge compiled from all the Vedic literatures, as also the story of the life of Lord Kṛṣṇa in full (Canto 10). Lord Kṛṣṇa

constitutes a watershed in history between the old Vedic culture and the 'modern' political culture of a continuous word struggle, in which the rule of state no longer automatically is led by the spiritual order. The book tells the story of His birth, His youth, all wonderful proofs of His divine nature and His superhuman feats of defeating all kinds of demons, up to the great Mahābhārata war at Kurukṣetra. In this war the Vedic culture fell down to be replaced by the fragmented religiosity we these days call Hinduism. This leading Purāṇa, also called the 'perfect Purāṇa', is a brilliant story that has been brought to the West by Śrīla A.C. Bhaktivedanta Swami Prabhupāda (1896-1977). He was a Caitanya Vaiṣṇava, a bhakti (devotional) monk of Lord Viṣṇu [the name for the transcendental form of Lord Kṛṣṇa]. We owe him much gratitude. He undertook the daring task of enlightening the materialist westerners, the advanced philosophers and theologians, in order to help them to overcome the perils and loneliness of impersonalism and the philosophy of emptiness.

The representative of Viṣṇu on earth is named the Fortunate One in this book. We know Him specifically by the names of Lord Rāma and Lord Kṛṣṇa. The Fortunate One is the Lord who is known by His different forms or incarnations, the so-called avatāras. But also the devotees are part of His reality and are also called *bhāgavata* when they are of pure devotion. On top of that the book is also called *bhāgavata*. Thus there is the Lord in His many appearances, the devotee with as many faces, and the book. They are all called *bhāgavata* or fortunate. The word *bhāga* means fortune or luck, while the term bhaga refers to gracious lord, happiness and wealth. To be fortunate Vedically means to be of the opulence, or to carry, or live by, the fullness of God's riches, beauty, fame, power, knowledge and detachment.

The writer of this book is named Kṛṣṇa Dvaipāyana Vyāsadeva, and is also known as Bādarāyana. He is the Lord, the Bhagavān or venerable one among the philosophers, who in India assembled all the holy texts. He compiled the Vedas, four basic scriptures also known as the *śruti* meaning ‘that what is heard’, containing the basic wisdom, the mantras for the rituals and the hymns. The Purāṇas together with the Itihāsas (the separate stories) belong to the so-called *smṛti*, ‘that what is remembered’. This knowledge is sometimes considered a fifth Veda. Vyāsa also wrote the book titled Mahābhārata. It is considered the greatest epic poem in the world. It describes the history (Itihāsa) of the great fall the Vedic culture once made, this culture based on spiritual knowledge. The Bhagavad Gītā is the most important part of it. Vyāsa also wrote the rest of the eighteen great story books (the Purāṇas) of India as also the Brahma-sūtra, his masterpiece on the Absolute Truth. Vyāsa was a grandfather of the Kuru dynasty. He lived a very long time. His long duration of life enabled him to write the story of the Fortunate One and all the other books. He had a son called Śukadeva who handed down the message of this holy story book, in the presence of other sages, to another member of the fa-

mily, Emperor Parīkṣit, who had difficulty respecting the classical wisdom. This emperor is in this book, presented in the form of a frame story, present as a model for us normal people who seek their stability in wisdom. This knowledge was by Śuka conveyed to him in disciplic succession (*parampar*ā) for the sake of the science of devotional service (bhakti), to be taught by those who teach by example (the *ācāryas*). Swami A. C. Bhaktivedanta Prabhupāda, from this disciplic succession was commissioned to disseminate this book in the West. He realized this together with his pupils (known as the Hare Kṛṣṇas of ISKCON), with a verse by verse commented series of books covering the entire Bhāgavatam. This site offers not all these texts but it does offer (see vedabase.io), under the Creative Commons Copyright, an as-it-is translation, independent from ISKCON, of the verses in a concatenated accessible form, complete with the Sanskrit original version and a dictionary covering the terms used in the book, the previous version, a reading in mp3's and 74 bhajans for performing the necessary chanting alone and in association. This text is regularly updated and maintained by us. As a devotee I as the translator, the undersigned, received my instructions for devotional service in the temples of ISKCON, as also elsewhere. My predecessor in this duty in the Netherlands was Śrī Hayeśvar das (Hendrik van Teylingen 1938-1998), who was initiated by Prabhupāda. He covered most of the formal ISKCON translations into Dutch.

For the translation of this internet version were consulted the translations of C.L Goswami, M.A., Sāstrī (from the Gītā Press, Gorakhpur), the *parampar*ā [disciplic succession] version of Śrīla Viṣvanātha Cakravarti Ṭhākura and the later version of this book by Śrīla A.C. Bhaktivedanta Swami Prabhupāda. The latter translators as *ācāryas* of the age-old Indian Vaiṣṇava tradition, are representatives of a culture of reformation of the devotion for God or bhakti, the way it has been practiced in India since the 16th century. This reformation asserts that the false authority of the caste system and single dry book knowledge is to be rejected. Śrī Kṛṣṇa Caitanya, also called Caitanya Mahāprabhu (1486-1534), the *avatāra* [an incarnation of the Lord] who heralded this reform, restored the original purpose of developing devotion unto the person of God. He endeavored in particular for the dissemination of the two main sacred scriptures expounding on that devotion in relation to Kṛṣṇa as the Supreme Personality of Godhead. These scriptures are the Bhagavad Gītā and this Bhāgavata Purāṇa, which is also called the Śrīmad Bhāgavatam. From this scripture all the Vaiṣṇava teachers of example derived, and still derive, their wisdom for the purpose of the instruction and shaping of their exemplary devotion. The word for word translations as also the full text and commentaries of this book were studied within and without the Hare Kṛṣṇa temples where the teaching of this culture takes place.

The purpose of the translation is first of all to make this glorious text available to a wider audience over the Internet. Since the Bible, the Koran and numerous other holy texts are readily available, the translator, the undersigned, meant that this book could not stay behind on the shelf of his own bookcase as a token of material possessiveness. When we started with this endeavor in the year 2000 there was no proper web presentation of this book. Knowledge not shared is knowledge lost, and certainly this type of knowledge, which stresses the yoga of non-possessiveness and devotion as one of its leading principles, could not be left out. The version of Swami Prabhupāda is very extensive covering some 2400 pages of plain fine printed text, including his commentaries. And these covered only the first ten Cantos. The remaining two Cantos were posthumously translated, commented and published by his pupils in full respect of his spirit.

I thus was faced with two daring challenges: one was to concatenate the text, or make a readable running narrative, of the book that had been dissected and commented to the single word. The second challenge was to put it into a language that would befit the 21st century with all its modern and postmodern experience and digital progress of the present cultural order of the world, without losing anything of its original verses. Thus another verse to verse as-it-is translation came about in which Viṣvanātha's, Prabhupāda's and Sāstrī's words were pruned, retranslated and set to the understanding and realization of today. This realization, in my case, originated directly from the disciplic line of succession of the Vaiṣṇava line of *ācāryas*, as also from a realization of the total field of Indian philosophy of enlightenment and yoga discipline, as was brought to the West by also non-Vaiṣṇava gurus and maintained by their pupils. Therefore the author has to express his gratitude also to all these great heroes who dared to face the adamantine of western philosophy with all its doubts, concreticism and skepticism. In particular the pupils of Prabhupāda, members of the renounced order (*sannyāsīs*) who instructed the author in the independence and maturity of the philosophy of the bhakti-yogis of Lord Caitanya, need to be mentioned. I was already initiated in India by a non-Vaiṣṇava guru who gave me the name Swami Anand Aadhar ('teacher of the foundation of happiness'). That name the Kṛṣṇa community converted into Anand Aadhar Prabhu ('master of the foundation of happiness), without further ceremonies of Vaiṣṇava initiation (apart from a basic training). With the name Anand Aadhar I am a withdrawn devotee, a so-called *vānapraṣta*, who does his devotional service independently in the silence and modesty of his local adaptations of the philosophy.

In most cases the word for word translations and grammatical directions of Śrīla A.C. Bhaktivedānta Swami Prabhupāda/ISKCON, Viṣvanātha Cakravarti Ṭhākura and C.L. Goswami M.A., Sāstrī, have been followed as they were used in their translations. I have checked them with the help of the Monier-

Williams Sanskrit Dictionary [see the file of the terms used]. In footnotes and between square brackets [ ] sometimes a little comment and extra info is given to accommodate the reader when the original text is drawing from a more experienced approach. Terms in italics are explained in the glossary (the lexicon). On the internetsite bhagavata.org of this book, my - from ISKCON independent - version directly links to the version of Prabhupāda at each verse, together with my own previous version, so that it is possible to retrace at any moment what we, Sakhya Devi Dāsī, who faithfully always assisted me for more than 23 years in the duty, and I, this servant of the Lord, have done with the text. It was realized in accordance with the scientific tradition of the Vaiṣṇava community.

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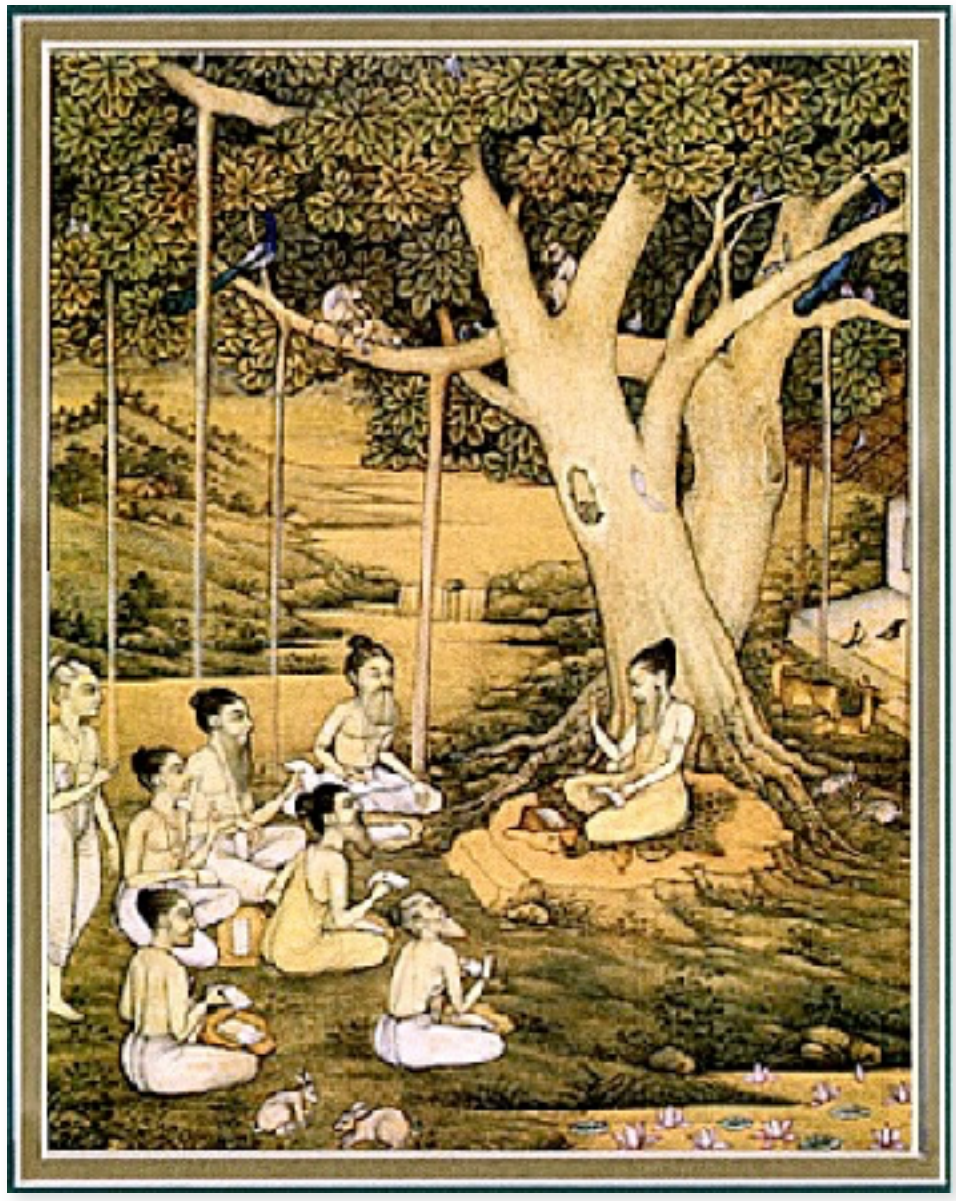
With love and devotion,
Anand Aadhar Prabhu,
Sakhya Devi Dāsī,
Enschede, The Netherlands, January 24, 2024.

Śrīmad Bhāgavatam

Canto 1: Creation

After the war: the fall of Emperor Parīkṣit

1.1 - Questions by the Sages



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

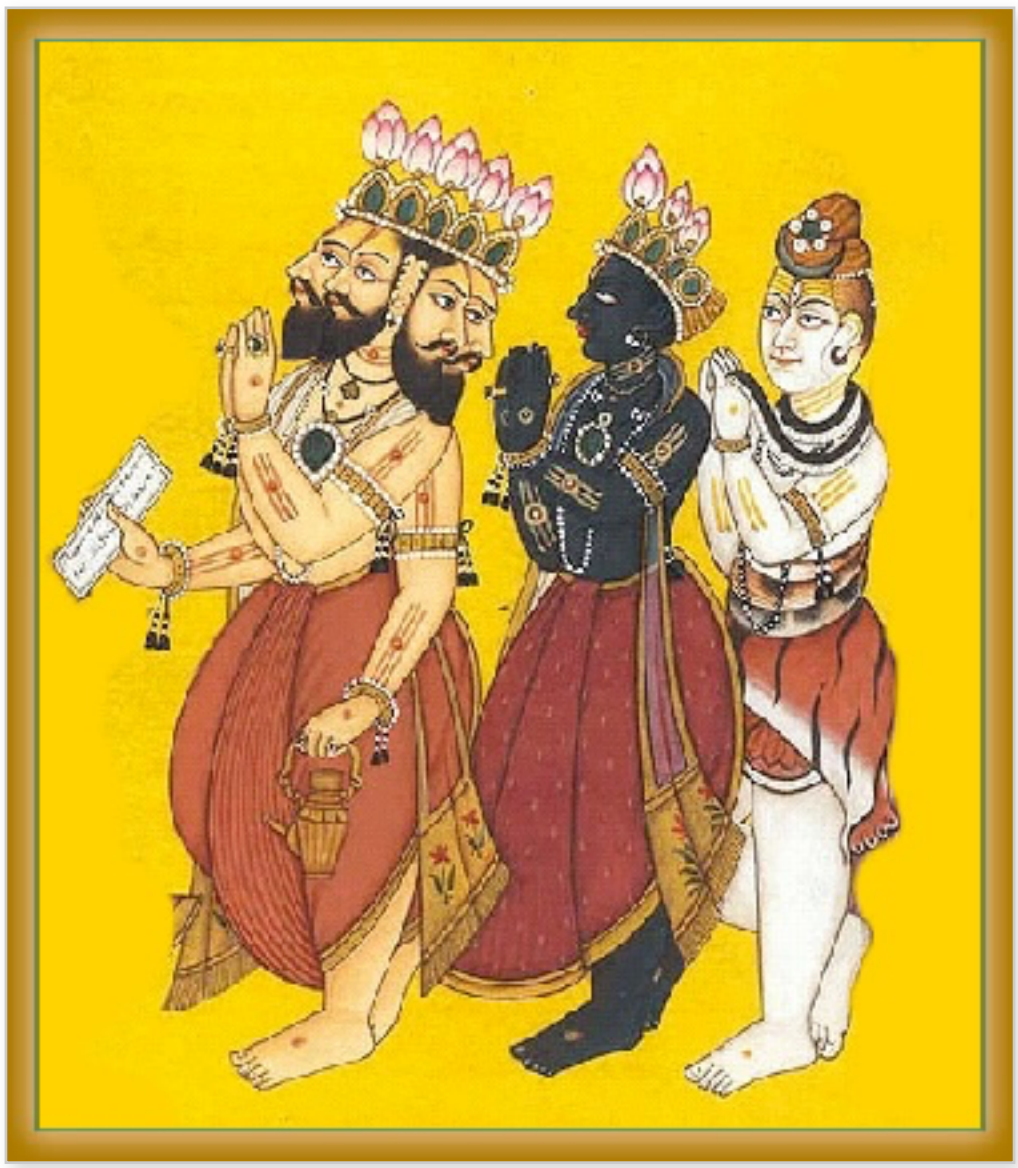
(2) **I**n this book deceitful religiosity [of ulterior motives] is rejected. One finds in it the highest that can be comprehended by selfless, truth-loving people. Herein that is offered what factually implies the well-being that uproots the threefold miseries [as caused by oneself, others and by nature]. What would be the need of other stories when one finds in this book the beautiful story of the Fortunate One that was compiled by the great sage [Vyāsadeva] which, with the help of the pious ones who are diligently of service, forthwith

establishes the Controller in the heart. (3) It is the ripened fruit from the desire tree of the Vedic literatures that flowing from the lips of Śukadeva manifested as sweet nectar perfect in every way. Oh you expert and thoughtful ones delighting in devotion, ever relish the home of the Śrīmad Bhāgavatam!

(4) **I**n the forest of Naimiṣāraṇya, a spot favored by Viṣṇu, sages headed by the sage Śaunaka performed a thousand-year sacrifice for the Lord of heaven and the devotees on earth. (5) One morning, burning the sacrificial fire, the sages asked with due respect Śrīla Sūta Gosvāmī, who was offered a seat of honor, the following: (6) "You, free from all vice as you are and familiar with the stories and historical records, are said to be well versed in the religious scriptures that you explained as well. (7) As the eldest of the scholars of the Vedas you know Vyāsadeva, the Lord among them - and Sūta, you know also the other ones well versed in physical and metaphysical knowledge. (8) Pure and simple natured, you because of their grace are well-informed concerning all the matters in question; spiritual masters [after all] will confide to a submissive disciple all the secrets they know. (9) Being blessed therefore with a long life, please tell us in simple terms from your heart of goodness what you could ascertain to be the absolute and ultimate good that all people deserve. (10) In general, oh honorable one, the people in this age of Kali are lazy, misguided, unlucky and above all disturbed. (11) There are many scriptures with as many prescribed duties that each separately demand attention. Therefore, oh sage, tell us for the good of all living beings what, to the best of your knowledge, would be the essence that satisfies the soul. (12) You are blessed Sūta because you know the purpose for which the Supreme One, the protector of the devotees, appeared in the womb of Devakī as the son of Vasudeva. (13) Please Sūta you should, according to the tradition, tell us who are aching for it about His incarnation for the good and upliftment of all living beings. (14) Entangled in the complications of birth and death we will find liberation even if we are not fully aware engaged in respecting the name of the Lord who is feared by fear itself. (15) Oh Sūta, those who have taken shelter of the lotus feet of the great sages who are absorbed in devotion immediately find purification by simply associating with them, whereas such purification with the water of the Ganges is only achieved when one cultivates it. (16) Is there anyone eager for liberation who would not rather want to hear about the Lord His worshipable, virtuous deeds and glories as the sanctifier for the Age of Quarrel [Kali]? (17) He is hailed by the great souls for His transcendental glories. Please tell us, eager believers, about the pastimes of His descend in time. (18) Describe for that reason to us, oh sagacious one, the auspicious adventures and pastimes of the multiple incarnations of the Supreme Controller's personal energies. (19) We who know to appreciate the taste are never tired of continually praying and hearing about the adventures of The One Glorified that delight us time and again. (20) In the guise of a human being He with Balarāma [His elder brother] was of a superhuman performan-

ce. (21) Knowing of the onset of the Age of Kali, we for a longer period have assembled to sacrifice here at this place reserved for the devotees and take time to listen to the stories about the Lord. (22) We by providence have met your goodness who can help us, as a captain on a ship, through this insurmountable age of Kali that constitutes such a threat to one's good qualities. (23) Please tell us to whom we should turn to take shelter now the Lord of Yoga, Śrī Kṛṣṇa, who is the Absolute Truth and the protector of the religion, has left for His abode."

1.2 - Divinity and Divine Service



(1) **D**elighted with the correct questions of the sages there, the son of Romaharṣaṇa [Sūta] began with his reply after thanking them for their words. (2) Sūta said: "He [Śukadeva] who went away to live with the renounced order without the prescribed ceremony of reform of the sacred thread, made Vyāsadeva, being afraid of the separation exclaim: 'Oh my son!', and all the trees and all living beings responded sympathizing in the heart of the sage. (3) Let me offer my obeisances to him [the son of Vyāsa] who, as the only transcendental torchlight in desiring to overcome the darkness of material existence of materialistic men, assimilated the cream of the Vedas and out of his causeless mercy, as the master of the sages, conveyed this very confidential supplement to the Vedas, this Purāṇa. (4) After first offering one's obeisances to Nara-Nārāyaṇa, the [Lord as the] super most human being, the goddess of learning [Sarasvatī] and Vyāsadeva, let then everything [contained in this book] be announced that is needed for conquering [*māyā*, the power of illusion].

(5) Oh sages, your questions for me about Kṛṣṇa are of relevance for the welfare of the world because they satisfy the true self. (6) That duty no doubt is for mankind the highest, of which there is the causeless, uninterrupted devotional service unto Kṛṣṇa as the One in the Beyond [Viṣṇu] that leads to the full satisfaction of the soul. (7) The practice of connecting oneself in devotion unto Vāsudeva, the Personality of Godhead, very soon leads to the detachment and spiritual knowledge that relies on its own power. (8) What people do according to their societal positions, is useless labor leading nowhere, if it does not lead to the message of Viṣvaksena [Kṛṣṇa as the highest authority]. (9) One's occupational activities are certainly meant for ultimate liberation and not for the end of material gain, neither is, according to the sages, the material progress of the dutiful ones in devotional service meant for the attainment of sense-gratification. (10) One should not long so much for sense-gratification, profit and livelihood, one's activities are there for no other purpose than inquiring after the Absolute Truth. (11) The learned souls say that the reality of nondual knowledge is known as Brahman, Paramātmā and Bhagavān [the impersonal, localized and personal aspect]. (12) Sages [and devotees] well equipped with knowledge and detachment who are full of belief, will perceive within their heart and soul [that reality] according to their understanding of what they heard [or read about] in their devotion. (13) This is how the human being, oh best of the twice-born souls, by pleasing the Lord achieves the highest perfection with his own dutifulness according to the divisions of status and vocation [*varṇāśrama*]. (14) One should therefore with a one-pointed mind constantly hear about, glorify, remember and worship the Supreme Lord, the protector of the devotees. (15) Who would not attend to this message of intelligently remembering the Lord that offers one the sword for cutting through the bonds of materially motivated labor [karma]? (16) One who attentively listens in rendering service to pure devotees, dear scholars, will be purified from all vice and develop taste for the message of Vāsudeva. (17) Those who developed this hearing of Kṛṣṇa's words will find virtue listening and singing and will certainly in their hearts see their desire to enjoy purified by the benefactor of the truthful souls. (18) By regularly being of service to the *bhāgavata* [the pure devotee] and the Bhāgavatam, as good as all that is inauspicious will be destroyed and thus serving the Supreme Lord with transcendental prayers, irrevocably loving service will come about. (19) Not being affected by the effects of passion and ignorance such as lust, greed and all of that, one's consciousness will be fixed in goodness and at that moment find happiness. (20) In touch with the devotional service of the Lord thus being cleared, the mind, liberated because of the association, then becomes effective in the knowledge of wisdom regarding the Fortunate One. (21) Seeing the [true] self that way as being the master, the knot in the heart is cut to pieces, all doubts end and the chain of materially motivated actions [karma] is terminated. (22) Therefore all transcendentalists have always delighted in the service of Kṛṣṇa - it enlivens the soul. (23) The ultimate benefit of the Trans-

cendental Personality, who is associated with the qualities of material nature of goodness, passion and ignorance and with the maintainer Viṣṇu, the creator Brahmā and the destroyer Śiva, the human being of course finds in the form of goodness [Viṣṇu]. (24) The way we have the firewood of sacrifices stemming from the earth producing smoke once being set afire, so we also have passion stemming from ignorance leading to the goodness from which the essential nature is realized.

(25) **W**hoever follows the sages who in the past thus rendered service to the transcendental Lord above the three modes of nature, deserves the same benefit. (26) It is the reason why those who desire liberation reject the less attractive forms of the demigods and without any envy worship the many forms of the all-blissful Śrī Viṣṇu [Nārāyaṇa]. (27) Those who are ignorant and of passion, desire glory, power and progeny and are of worship for forefathers and other beings of cosmic control in the same category of their preference. (28-29) But Vāsudeva is the object of Vedic knowledge, the purpose of the sacrifices and the path of yoga, Vāsudeva is the controller of all material activity, the highest knowledge, the strictest austerity, the best quality, the supreme dharma and the ultimate goal of life. (30) From the beginning of the manifestation He, by His internal potency, has been the cause and effect of all forms and the transcendental Absolute of the modes of nature. (31) Although He, manifesting by the modes, having entered them appears to be affected by the modes, He is the full manifestation of all wisdom. (32) He, as the Supersoul, pervades all living beings as the source of creation like fire does in wood and shines forth as different living entities, at the same time being the Absolute Person. (33) That Supersoul created the subtle senses influenced by the modes of nature by entering the living beings in His own creation, causing them to enjoy those modes. (34) Thus He maintains all of them in the mode of goodness, being incarnated Himself in the performance of His pastimes as the master of all the worlds of the divine, human and animalistic beings."

1.3 - Kṛṣṇa is the Source of All Incarnations

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

(6) "The first position the godhead [Nārāyaṇa] created, was that of the sons of Brahmā [the Kumāras] who performed the most difficult discipline of continuous celibacy. (7) The Supreme Enjoyer secondly assumed the form of a boar, for the welfare of the earth which had sunken to the lowest regions, and lifted her up [from the ocean].(8) Thirdly He accepted His presence among the seers [in the form of Nārada Muni] for the sake of evolving the Vedic knowledge concerning the performance of devotional service free from material motives. (9) Fourth, born as the twin sons of [Mūrti] the wife of king Dharma, He in the form of Nara-*Nārāyaṇ*a subjected Himself to severe penances to attain control over the senses. (10) Fifth He, carrying the name of Kapila, gave an exposition to the brahmin Āsuri on the nature of metaphysics and the elements of creation, because in the course of time that knowledge had been lost. (11) Sixth as the son of Atri [named Dattātreya] being born from Anasūyā who prayed for Him, He lectured to Alarka, Prahlāda and others about transcendence. (12) Seventh being born from Ākūti as Yajña, the son of Prajāpati Ruci, He together with His son Yama and other demigods, ruled during the period of Svāyambhuva Manu [and became the Indra]. (13) Eighth, from the wife of King Nābhi, Merudevī, the Almighty Lord took birth as King Ṛṣabha and showed the path of perfection respected by people of all stages of life. (14) His ninth incarnation He accepted in response to the prayers of the sages, whereupon He [as Pṛthu] ruled the earth for the sake of collecting ['milking'] her produces, which made her most attractive. (15) Assuming the form of a fish [Mātsya], He after the period of Cākṣuṣa Manu protected Vaivasvata Manu, keeping him in a boat afloat the waters when the world was deeply inundated. (16) Eleventh the Mighty Lord in the form of a tortoise [Kurma] sustained the Mandarācala Hill of the theists and atheists that served as a pivot in the ocean. (17) Twelfth He appeared as Dhanvantari [Lord of medicine] and thirteenth He appeared before the atheists as an alluring beautiful woman and gave nectar to the demigods. (18) In His fourteenth incarnation He, half as a Lion, appeared as Nṛsiṁha, who with His nails on His lap tore apart the king of the atheists like a carpenter splitting cane. (19) Fifteenth He assumed the form of Vāmana [the dwarf brāhmaṇa] who went to the arena of sacrifice of Mahārāja Bali to beg for only three steps of land, concealing His wish to regain the three worlds. (20) In His sixteenth incarnation He [as Bhṛgupati or Paraśurāma] saw that the ruling class was hostile towards the brahmins and acted twenty-one times against them. (21) Seeing that the common people were less intelligent He, seventeenth, incarnated as Vyāsadeva taking birth from Satyavatī with Parāśara Muni as His father, for the purpose of dividing the desire tree of the Veda into several branches. (22) Next He performed, in a superhuman way having assumed the form of a divine human being [Rāma], by controlling the Indian Ocean and such, so that He could act for the sake of the godly souls. (23) Nineteenth as also twentieth, Bhagavān took birth in the Vṛṣṇi family as Balarāma and Kṛṣṇa, and thus re-

moved the burden from the world. (24) Thereafter, at the beginning of the Age of Kali, He will appear in Gayā [Bihar] as the son of [mother] Añjanā with the name Buddha, for the purpose of deluding the ones envious of the theists [*]. (25) Next, at the conjunction of two *yugas* [this one and the next], when there is hardly a ruler to be found who is not a plunderer, the Lord of the Creation, carrying the name of Kalki will take birth as the son of Viṣṇu Yaśā [**]."

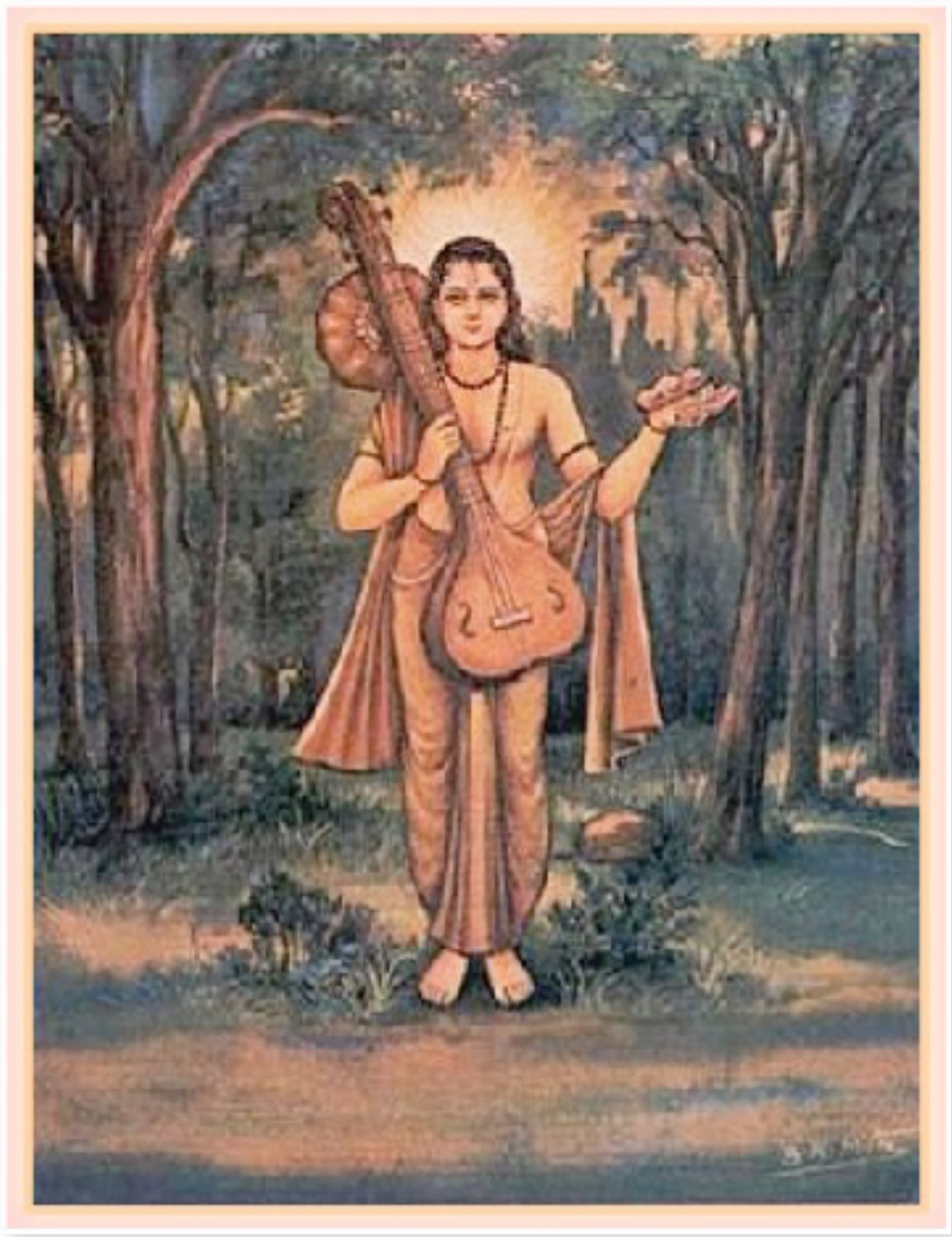
(26) "**D**ear brahmins, the incarnations of the Lord, who appeared from the ocean of goodness, are as innumerable as the thousands of streams we have from inexhaustible sources of water. (27) All the powerful sages, the godly souls, the Manus and their progeny as also the Prajāpatis [the founding fathers] are aspects of the Lord. (28) They are all part of - or plenary portions of - Kṛṣṇa, the Supreme Lord [Bhagavān] in person, who offers protection, during all ages and in all worlds, against disturbances because of the enemies of the king of heaven [Indra]. (29) Anyone who in the morning and the evening carefully recites these mysterious births of the Lord, will find relief from all miseries of life. (30) All these forms of the Lord that by the qualities of the material energy were created with the ingredients of the cosmic intelligence and other elements, originated from His Self-awareness that is without a form. (31) They are there for the less intelligent observer to be perceived the way one sees clouds in the sky or dust in the air. (32) This unmanifested Self in the beyond that cannot be seen or heard and has no form that is affected by the modes of nature, constitutes the reality of the subtle self [of the individual soul] who takes birth repeatedly. (33) As soon as one by self-knowledge arrives at the rejection of all these gross and subtle forms that impose themselves on the soul because of ignorance, one arrives at the realization of the Absolute Truth. (34) With the illusory energy subsided one is endowed with the full knowledge of enlightenment, so that one thus being mindful will be situated in one's own glory. (35) This is how the scholars arrived at the description of the birth and activities of the actually unborn and non-engaged Lord of the Heart; it is the hidden meaning of the Vedas. (36) Residing within every living being He is the omnipotent master and witness of the six qualities [the six objects of the senses and the mind] and opulences [*bhaga*], whose play is spotless, who is independent and not affected by creation, destruction and maintenance. (37) Because of His expert manipulations His activities, names and forms cannot be understood by the speculations and speeches of those with a poor fund of knowledge, just like fools cannot understand an actor's performance. (38) Only he who renders unconditional, uninterrupted, favorable service to His fragrant lotus feet may know the transcendental glories of the all-powerful Creator with the wheel of the chariot in His hand. (39) When one in this world succeeds in thus being cognizant with the Personality of Godhead, who embraces all His universes as their Lord and who inspires for the complete of the spirit of ecstasy, one will never again have to experience there the dreadful repetition [of births]."

(40) "**T**his book, called the Bhāgavatam, about the activities of the One Hailed in the Verses [the Fortunate One, the Supreme Personality of Godhead Kṛṣṇa and His devotees] that as a supplement to the Vedas [a Purāṇa] was compiled by the seer of God [Vyāsadeva], is there for the ultimate good of bringing success, happiness and perfection to all people. (41) This story, which as the cream from all the Vedic literatures and histories was extracted by Śrīla Vyāsadeva, he delivered to his son who is the most respectable one among the self-realized souls. (42) He [S'uka] in his turn told it to emperor Parīkṣit who, surrounded by the greatest sages, sat down at the Ganges to fast until his death. (43) Now that Kṛṣṇa has left for His abode and with Him also proper conduct and spiritual insight have vanished, this Purāṇa bright as the sun has appeared at the horizon for the sake of everyone who in the Age of Quarrel [Kali-yuga] has lost his vision. (44) Oh brahmins, when the story was recited there by that powerful great sage, I, being perfectly attentive by his mercy, also managed to understand it, so that I will now relate it to you also, exactly as I learned it free from deviations by my own mind."

*: The *paramparā* adds here that even though Lord Buddha rejected Vedic knowledge and the Supreme Lord, that was just an act of camouflage He engaged in because of those who were envious of the devotees. "*Both Lord Buddha and ācārya S'ankara paved the path of theism, and Vaishnava ācāryas, specifically Lord S'rī Caitanya Mahāprabhu, led the people on the path towards a realization of going back to Godhead.*"

**: In canto 2 chapter 7 there is also a discussion of the *avatāras* of the Supreme Personality. In this abbreviated list in this chapter Vyāsadeva is mentioned as the seventeenth incarnation before the one of Rāma, while he is mentioned in 2.7 after the appearance of Kṛṣṇa. The chronological order of the position of Vyāsa seems to be odd here, for, as a contemporary of Kṛṣṇa, his incarnation would have taken place after the one of Rāma. But sometimes great incarnations are presented as eternal personalities appearing in different times and ages with the same name.

1.4 - The Appearance of Śrī Nārada



(1) **T**he elderly and learned Śaunaka, the head of the long-standing ceremony the sages were gathered for, congratulated Sūta Gosvāmī and said the following to him: (2) "Oh most fortunate one of those who are respected to speak, please tell us about the message of the Bhāgavatam the way it was discussed by Śukadeva Gosvāmī. (3) When, where, on what ground and wherefrom inspired could this literature be compiled by sage Vyāsadeva? (4) His son, who, being equipoised and unwavering, always had his mind fixed on the One, was a great devotee and an awakened soul, but unexposed he appeared to be ignorant. (5) Naked bathing beauties covered their bodies out of shyness when they once saw sage Vyāsa in clothes following his son, whereas they astonishingly by him being asked about his son replied that [they did not feel ashamed before him because] he looked at them purely without any sexual discrimination. (6) How was he [Śuka], appearing like a retarded dumb madman as he wandered through the Kuru-jāṅgala provinces, recognized by the inhabitants of Hastināpura [now: Delhi] the moment he reached the city? (7) How could the discussion covering this Vedic truth [about Kṛṣṇa], oh dear

soul, take place between the saint and the descendant of Pāṇḍu, the wise king? (8) He, as a pilgrim sanctifying the places he visits, stayed at the door of the householders only for the time it takes to milk a cow. (9) Please tell us about Parīkṣit, the son of Abhimanyu, who is said to be a first-class devotee whose birth and activities are all wonderful. (10) For what reason did the emperor, who was an honor to the name of Pāṇḍu, neglect the opulences of his kingdom and sat down at the Ganges to do penance until his death? (11) Oh why did he, at whose feet all enemies surrendered their wealth for their own sake, in the prime of his life give up his so difficult to relinquish life of royal riches? (12) Men devoted to the One Hailed in the Verses, live for the welfare, the affluence and prosperity of all living beings and not for any selfish purpose; for what reason relinquished he, freed from all attachment, his mortal body that was the shelter for others? (13) Explain to us clearly all that we asked you about this subject, for we consider you fully acquainted with all the meanings of the words in the scriptures, except for those of the Vedic hymns."

(14) **S**ūta Gosvāmī said: "When Dvāpara-yuga had entered its third [last] phase [*] and the age expired, the sage [Vyāsa], a partial expansion of the Lord, was begotten by Parāśara in the womb of the daughter of Vasu [Satyavatī]. (15) One morning when the sun globe rose above the horizon he, after being cleansed by the water of his morning duties, sat down at the bank of the river Sarasvatī to focus his mind. (16) The ṛṣi knowing the past and future, saw that gradually irregularities were developing in the dharma of his time. It was something that can be observed more often in the different eras on earth as a consequence of unseen, irresistible forces. (17-18) The sage with his infallible eye of knowledge noticed that the common man was unlucky and short-lived and that, with the dullness and impatience of faithless people lacking in goodness, the natural capacity - the talent - of all types of men as also of other creatures was declining. Therefore the muni with his transcendental vision contemplated on what would benefit the welfare of all vocations and stages in life. (19) According to the insight that there were four sacrificial fires for purifying the work effort of the people, he divided the one original Veda into four divisions for the sake of the continuation of the sacrificial activities. (20) Ṛg, Yajuḥ, Sāma and Atharva were the names of the four separate Vedas while the Itihāsas [the single histories] and the Purāṇas [the collections of histories] were called the fifth Veda. (21) The Ṛg Veda thereupon was propagated by the *ṛṣi* Paila, the Sāma Veda by the learned Jaimini, while Vaiśampāyana was the only one versed enough to qualify for the defense of the Yajur Veda. (22) Aṅgirā - also called Sumantu Muni - in his formidable devotion took care of the Atharva Veda while the Itihāsas and the Purāṇas were defended by my father Romaharṣaṇa. (23) All these scholars in their turn distributed the knowledge entrusted to them to their disciples who did the same with their following who also did that with their pupils, and thus the different branches of followers of the Vedas came about. (24) In order to assure that the Veda would be assimi-

lated as much by the less intellectual people, the great sage Vyāsa, the Lord in these matters, took care to edit it for the ignorant ones. (25) For the sake of the women [see 6.9: 6 & 9], the working class and the friends of the twice-born for whom, [in case] of a lesser intelligence, this knowledge is not accessible, the sage was as merciful to write down the story of the Mahābhārata, so that they also could succeed in the performance of their duties.

(26) **D**ear brahmins, thus always being engaged in working for the welfare of all living beings, he in his heart nevertheless at that time by no means could be satisfied. (27) In seclusion being purified, residing at the bank of the Sarasvatī, he thought about it and, knowing the dharma, therefore from the dissatisfaction of his heart said to himself: (28-29) 'Strictly adhering to my vows, I sincerely was of proper worship and also respected the spiritual masters in my performance of the sacrifices according to the traditional Vedic instructions. Even for women, the working class and others I, by compiling the Mahābhārata, have properly explained what according to the disciplic succession should be stated about the path of religion. (30) Despite, so it seems, having been complete in relation to the glory of the Absolute Truth in my discussion of the Supreme Soul as being situated in the body, and even having discussed my own self, I feel something is missing. (31) I might not have given sufficient directions about the devotional service so dear to the perfect souls and the Infallible One.'

(32) **W**hile Kṛṣṇa Dvaipāyana Vyāsa thus regretfully thought about his shortcomings, Nārada, as I stated before, reached his cottage. (33) Seeing the great fortune of it, he quickly got up to honor him with the same respect the godly souls offer to Brahmājī, the creator."

*: Viśvanātha Cakravartī Ṭhakura remarks in his Sārārtha-darśinī commentary here: "All *yugas* are divided into three parts: the beginning portion (*sandhyā-rūpa*), the middle portion (*yuga-rūpa*) and the end portion (*sandhyāmśa-rūpa*)."

1.5 - Nārada's Instructions on Śrīmad Bhāgavatam for Vyāsadeva

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(1) **S**ūta said: "Then comfortably seated next to him, the *ṛṣi* of God of great renown who has a *vīṇā* in his hands, with a faint smile addressed the learned sages. (2) He said: 'Oh greatly fortunate son of Parāśara, is it so that you find the satisfaction of your soul by identifying yourself with your body and mind? (3) You have done your full enquiries and being well versed, you have prepared the great and wonderful Mahābhārata to which you have added your extensive explanations. (4) Despite your investigations and the knowledge you acquired about the Absolute and Eternal, you, dear master, lament not having done enough for the purpose of the soul.'

(5) **V**yāsa said: 'All you have said is certainly true, my heart is still not satisfied with it. What is the root I have missed, I ask you who originated from the self-born one [Brahmā] as a man of unlimited knowledge. (6) As a devotee of the Oldest Person, the Lord of the material and spiritual world, who from His mind only, elevated above the qualities of material nature, creates and destroys the universe, you have all-inclusive, confidential knowledge. (7) Just as the sun you travel the three worlds and thereby penetrate everyone's heart as the self-realized witness, like being the all-pervading ether. Can you please

search out what the deficiency is in my, with discipline and vow being absorbed in the Absolute concerning matters of cause and effect, spirit and matter?'

(8) **Ś**rī Nārada said: 'You hardly praised the glories of the Fortunate One who is spotless and who, I gather, is not really pleased by that lesser vision. (9) Although you, great sage, repeatedly have written for the sake of the four virtues of religion [*dharma, artha, kāma, mokṣa* or righteousness, economy, sense gratification and liberation], you have not been doing so for the sake of Vāsudeva. (10) Hardly using the flowery language that describes the glories of the Lord who sanctifies the universe, is something the saintly souls think of as an engagement for crows, not as something desirable appreciated by swans [those perfect in transcendence]. (11) That creation of words revolutionizing the sins of the people in which, although imperfectly composed, each verse depicts the names and glories of the unlimited Lord, is heard, sung and accepted by those who are purified and honest. (12) Despite self-realization free from material motives, transcendental knowledge of sufficient purity does not look good without any love for the Infallible One. What good will it bring to work time and again troublesome for a result when one fails to serve the Lord with it? That is inauspicious and leads nowhere! (13) You therefore as a highly fortunate, spotless and famous, perfect seer dedicated to the truth and fixed in vows, should, from your transcendental position, for the sake of liberation from universal bondage think about and describe Him whose actions are supernatural.

(14) **W**hatever perspective one describes separate from [Him], misses its purpose and will only lead to names and forms that agitate the mind, like a boat that is taken by the wind from its place. (15) Instructions for the sake of religion are disliked, they are most unreasonable in relation to the natural inclinations. By what you instructed about the dharma one became fixed on other matters, not giving thought to that what you like to prevent. (16) They who, having retired from material happiness, behave wisely with Him, deserve [though] to understand the unlimited transcendental, all-powerful Lord. Therefore please, your goodness, show to those who, being caught in the clutches of the natural qualities are estranged from the true self, the activities of the Almighty One.

(17) **S**omeone who has forsaken his occupational duties in order to serve the Lord's lotus feet may fall down in that position because of a lack of experience. But what inauspiciousness would happen to someone who as a non-devotee is engaged in his occupational service and obtains nothing of his [real] interest? (18) The philosophically inclined should for that reason endeavor only for this [spiritual fulfillment] that is not so much found by searching from high to low, for material fulfillment - countered by miseries - is in the course of the time that operates so subtly, found anyhow as a result of one's actions. (19) Sooner or later inevitably failing someway, the devotee has a different experience

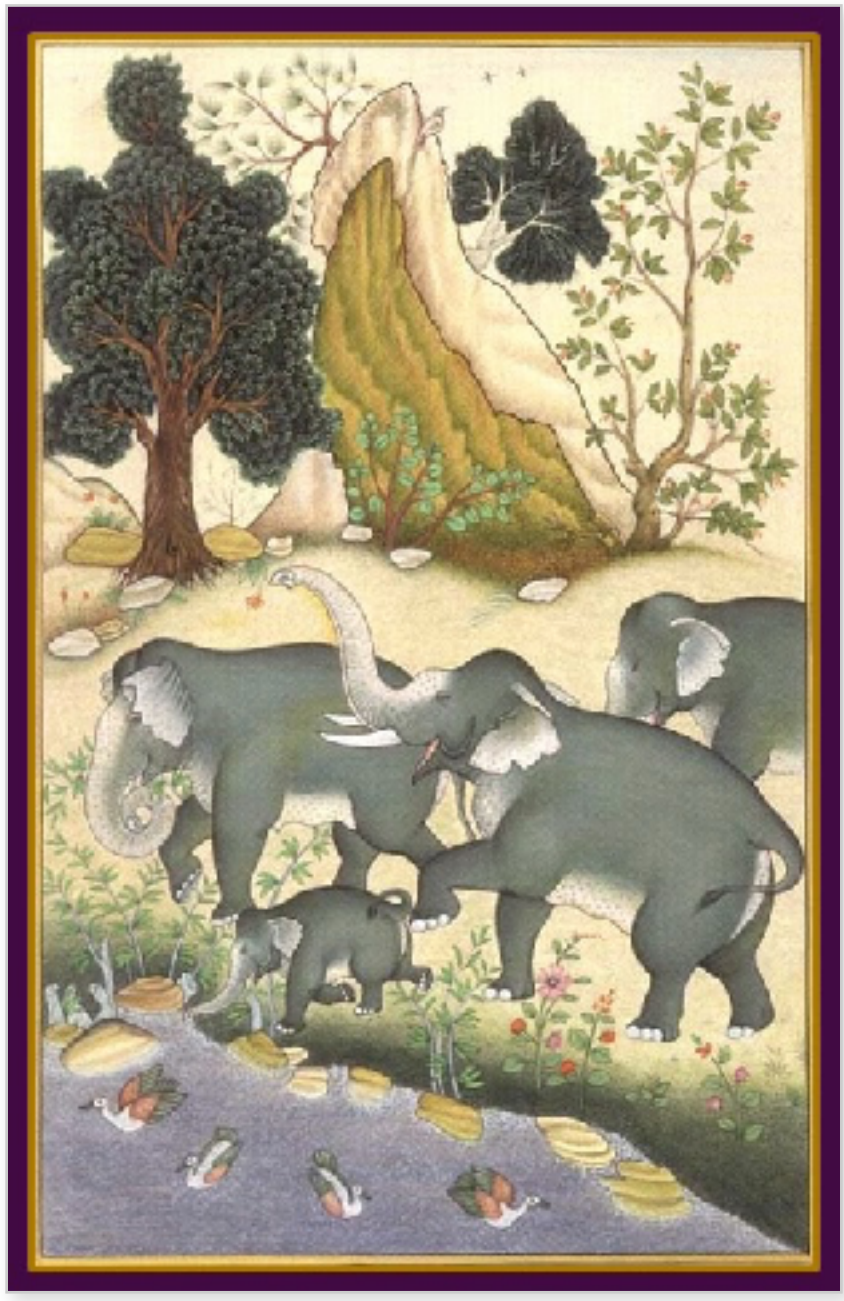
than others: once he in his material life acquired the taste he, remembering the feet of the Lord of Liberation that he embraced, will never want to give it up. (20) From the goodness of your self you know that all of this cosmos is the Lord Himself, even though He differs from it. He constitutes the beginning, the existence and the end of creation; I am only summarizing it for you. (21) Please give a true-to-life description of the pastimes of Him who is the Greatest Mercy. From the perfect vision of your own soul, you are capable of searching out the Transcendent Personality of the Supersoul from whom you are a plenary portion and for whom you - of an unborn nature - have taken birth, for the sake of the well-being of the entire world. (22) The acknowledged scholars all agree that the unmistakable purpose of everyone's austerities, study, sacrifice, spiritual education, advancement of intelligence and charity is found in following the descriptions of the transcendental qualities of the Lord Praised in the Verses.

(23) **O**h sage, in the previous millennium I took birth from a maidservant of certain adherents of the Veda. I, only a boy, was engaged in the service of these yoga practitioners when I lived together with them during the months of the rainy season. (24) Despite their impartiality towards believers, these followers of wisdom were merciful unto me, an obedient, well-mannered, self-controlled and silent boy without much interest in games and sport. (25) When the twice-born souls once allowed me to enjoy the remnants of their food, I thereby was liberated from all my sins and manifested itself in my purified consciousness the attraction to that dharma. (26) Thereafter I heard every day the life of Kṛṣṇa being described. Because of their support and respect for me, dear Vyāsa, I managed to pay close attention and step by step develop my taste. (27) Oh great sage, as I acquired the taste, my mind found continuity with the Lord and acquired the insight that the complete of the gross and subtle bewilderment that is mine, finds its order, its regulation, in the transcendentality of the Absolute. (28) Thus for the time of two seasons, autumn and the rainy season, constantly hearing nothing but the glories that were chanted by the sages, my devotional service sprouted because of those great souls, while the [influence of] the qualities of passion and ignorance receded. (29) As an obedient boy free from sins I, because of those believers being attached to Him, strictly following thus managed to subjugate [my senses]. (30) When these devotees so full of care for the distressed souls left, they were as merciful to instruct me in this most confidential knowledge directly propounded by the Lord Himself. (31) Thus I could easily grasp what the influence is of the deluding material energy of the Supreme Personality of Godhead, Vāsudeva, the supreme creator, and how one can reach His refuge.

(32) **O**h learned one, it is said that to dedicate one's actions to the Personality of Godhead, the Supreme Lord, is the remedy for the threefold misery [the *kleśas*] of life. (33) Oh good soul, is it not so that the cure for whatever di-

seases the living being may have is found in the medical treatment of that what caused the disease? (34) The same way all actions of man that are directed at a material[istic] existence, will put an end to those same actions when one manages to dedicate them to the Transcendence. (35) Whatever one does in this world to please the Lord, including the spiritual knowledge associated with it, is considered bhakti-yoga [the yoga of devotion]. (36) When one continuously performs one's duties according to the instructions of the Fortunate One, one praises His qualities and constantly remembers the names of Śrī Kṛṣṇa. (37) 'All glories to You, oh Supreme Lord, to You Vāsudeva upon whom we meditate, and our obeisances unto [Your plenary portions] Pradyumna, Aniruddha and Saṅkarṣaṇa.' (38) That person is of a perfect vision who thus with the sound form of this mantra worships the Lord Without a Material Form, [Viṣṇu] the Original Person of Sacrifice. (39) Oh brahmin, knowing this I, being engaged in this manner with His words, was endowed with spiritual knowledge, with His opulence and with an intimate personal love for Keśava. (40) You then also, with your vast Vedic knowledge, describe the Almighty One in whom the sages always found satisfaction with their desire to know. Do this to mitigate the suffering of the masses of common people for whom there is no other relief.' "

1.6 - The Conversation Between Nārada and Vyāsadeva



(1) **S**ūta said: "After thus hearing from the great sage among the gods about his birth and exploits, sage Vyāsadeva, the son of Satyavatī, asked him another question. (2) Vyāsa said: 'What did you do after the mendicants had departed who instructed you in wisdom before your present life began? (3) Oh son of Brahmā, what were the conditions you spent your life in after this initiation and how have you, after in the course of time having abandoned your body, achieved this body? (4) How could you, oh great sage, remember all of this from a previous period in any detail, is it not so that time in the long run puts an end to all of this?'

(5) **Ś**rī Nārada said: 'The great sages in my previous life gave me the transcendental knowledge I have at present and after they had departed I did the following. (6) I was the only son of my mother who was a simple woman

who worked as a maidservant. She had no one else, so that I as her offspring, was completely determined by the emotional bond I had with her. (7) Although she wanted to take care of me properly, she could not do so because she, like everybody, was as dependent as a puppet on a string. (8) Being only five years old, I attended the school of the brahmins and lived, depending on her, without having a clue about time, place and direction. (9) When she once went out at night to milk a cow, she was bitten in the leg by a snake on the path and thus my poor mother fell victim of the supreme time. (10) I took it as a benediction of the Lord who always wishes the best for His devotees, and with that in mind I headed for the north. (11) There I found many flourishing big and small towns and villages with farms, mineral and agricultural fields in valleys with flower and vegetable gardens and forests. (12) I saw hills and mountains full of gold, silver and copper and elephants pulling branches from the trees nearby delightful lakes and ponds full of the lotus flowers aspired by the denizens of heaven - and my heart was pleased with the birds and the number of bees hovering about. (13) All alone, I passed through impenetrable thickets of bamboo, reed, sharp grass and weeds, and reached deep and dangerous forests that were the playground of snakes, owls and jackals. (14) Physically and mentally exhausted, I, hungry and thirsty, took a bath and drank from the water of a lake from a river so that I found relief from my fatigue. (15) In that uninhabited forest I sought my refuge under a banyan tree and emptied my mind, by focussing upon the Supersoul present within myself, as I had learned from the liberated souls. (16) Thus meditating on the lotus feet of the Supreme Personality, all of my thinking, feeling and willing transformed into transcendental love. In my eagerness tears rolled down my cheeks as I slowly saw the Lord appearing in my heart. (17) Fully overwhelmed by an excess of love and transfixed in feelings of happiness all over my body, I, oh sage, being absorbed in an ocean of ecstasy, did not see Him or myself any longer. (18) No longer seeing the form of the Lord who removes all disparity from the mind, I all of a sudden perturbed got up like someone having lost something desirable. (19) Desirous to experience that again, I focussed all of my mind on the heart but saw Him not reappear despite my patient waiting and thus frustrated got very distraught. (20) Trying and trying in that lonely place, I heard from the beyond pleasing words of gravity being spoken to me that mitigated my grief. (21) 'Listen, for as long as you live you will not get to see Me here, because for someone not completely united it is, with all impurities, difficult to acquire My vision. (22) That form was only shown once to awaken your desire, oh virtuous one, for with the devotee's growing desire for Me, all lust will be driven from the heart. (23) By just a few days having been of service to the Absolute you have attained a steady intelligence unto Me. In your [thus] forsaking this imperfect material world you [from now on will] head for - and are part of - My associates. (24) The intelligence focussed on Me will not fail, whether the living being evolves or fades away, by My mercy there will be remembrance.'

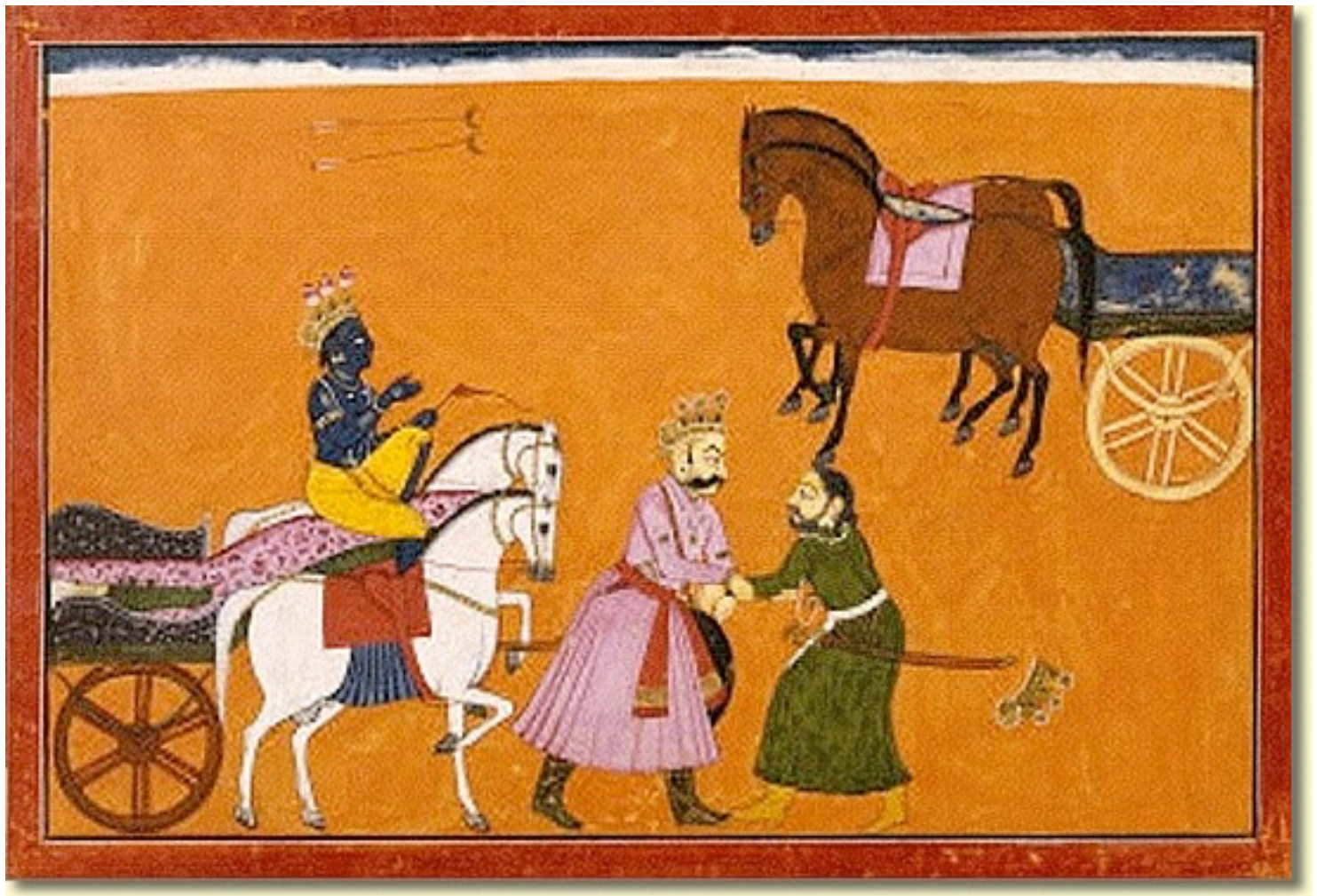
(25) **T**hus having spoken, that astounding and wonderful sound of the Unseen Lord in the sky stopped. Grateful for His grace, I then bowed my head in obeisance to Him, so great and glorious. (26) Free from perplexity exercising the holy name of the Unlimited One and constantly remembering His mysterious and beneficial activities, I traveled the earth liberated from desire with a happy mind and awaited my time without any pride and envy. (27) Free from being attached thus being absorbed in Kṛṣṇa [*], oh Vyāsadeva, in due course of time death came for me as natural as lightning being accompanied by a flash. (28) Having been awarded with a transcendental body befitting an associate of the Lord, I, upon seeing that my acquired karma had ended, quitted the body that is composed of the five material elements. (29) At the end of the worldly period [*kalpa*] having laid Himself down in the waters of devastation, the Lord took me, with the creator and all, in with His breath. (30) A thousand ages later, when the creator was expired again, I reappeared together with *ṛṣis* like Marīci. (31) Faithful to the vow [of yoga] traveling both within the three worlds and in the beyond, I, because of the mercy of Mahā-Viṣṇu, am free to roam, wherever and whenever I want. (32) I move around, constantly singing the message of the Lord, while I vibrate this transcendentally charged *vīṇā* the Godhead has given me. (33) Singing thus soon, as if called for, the sight appears within my mind, of the Lord of the lotus feet whose actions one gladly hears about. (34) I arrived at the insight that for those who are full of worries in their continuous desire for the objects of the senses, there is a boat to cross over the ocean of material nescience: the repeated singing of the glories of the Lord. (35) Time and again with the discipline of yoga in self-restraint curbing lust and desire, will certainly not be as satisfying for the soul as the devotional service to the Personality of Godhead. (36) Upon your request, I described to you who are free from sin, everything about the mysteries of my birth and activities, so as to serve the satisfaction of both your soul and mine.' "

(37) **S**ūta said: "After thus having addressed the powerful sage, Nārada Muni took leave of the son of Satyavatī and, vibrating his enchanting *vīṇā*, left for wherever he wanted. (38) All glory and success to the sage of the gods who takes pleasure in singing the glories of Him with the Śārṅga [His bow] in His hands, and thus, with the help of his instrument, enlivens the distressed universe."

*: One may wonder how Kṛṣṇa can be mentioned here as the one Nārada Muni learned to worship in his youth. Nārada Muni uses the name of Kṛṣṇa here to address the manifestation of Viṣṇu not just for accommodating Vyāsa reflecting upon His life and times, but also because of the omnipresence of Kṛṣṇa as the Supreme Lord of Creation in all times and eras, also the *kalpa* when Nārada was instructed by the brahmin seers. Arjuna asked a question like this in the Bhagavad Gītā 4: 4

whereupon He answered: 'There were many births of my character before, just as there are of you, dear Arjuna, I know and identify myself with all of them, but you apparently do not, oh victor of the battle!"

1.7 - The Son of Droṇa Punished



(1) **Ś**rī Śaunaka said: "After the departure of Nārada Muni, what did the great lordship Vyāsadeva do, having heard from the great sage what he wanted to know?"

(2) **S**ūta replied: "On the western bank of the Sarasvatī where sages meditate, there is at Śamyāprāsa an *āśrama* for the promotion of transcendental activities. (3) There Vyāsadeva sat down, in his hermitage surrounded by berry trees, to focus his mind after he had performed his water sacrifice. (4) With his mind connected in the devotion of yoga, he saw, free from material concerns perfectly being fixed, the complete of both the Original Person [the Puruṣa] and the external energy that depends on Him. (5) The living entities bewildered because of the conditioning of their bodies by the qualities of nature take, despite their transcendental position, things not wanted for granted and undergo the reactions thereof. (6) For the common man, who does not know that in the yoga of devotion unto Him in the Beyond all that is unwanted finds its end, the sage [in this book] compiled the different stories relating to the Absolute Truth. (7) Simply listening to this literature about the Supreme Personality of Kṛṣṇa, will give rise to one's personal devotion that takes away lamentation, illusion and fear. (8) After having arranged that collection of sto-

ries about the Supreme Lord, the sage taught it to his son Śuka, engaged on the path of self-realization."

(9) **Ś**aunaka asked: "Why would he, always on the path of self-realization being contented within and indifferent [about other matters], engage in such a vast study?"

(10) **S**ūta said: "Such are His wonderful qualities that even sages, freed from all bondage and taking pleasure in the soul, are of pure devotional service unto Viṣṇu, Urukrama [the Lord of the Great Steps]. (11) The powerful son of Vyāsa is beloved by the devotees because he, in having taken up the regular study of this great narration, was always absorbed in the transcendental quality of the Supreme Lord. (12) I shall now tell you the story about the birth, activities and deliverance of King Parīkṣit, the sage among the kings, as also the story about how the sons of Pāṇḍu came to renounce the world. These stories lead to the stories about Kṛṣṇa.

(13-14) **W**hen on the battlefield of Kurukṣetra the warriors of the Pāṇḍavas and the Kauravas had found their heroic fate and the son of King Dhṛtarāṣṭra [Duryodhana] was lamenting his broken thigh bones due to being beaten by the club of Bhīma, the son of Droṇācārya [Aśvatthāmā] thought that he could please his master Duryodhana by delivering the heads of the sleeping sons of Draupadī as a trophy. But the master disapproved his heinous act. (15) The mother of the children [of the Pāṇḍavas], cried aggrieved bitter tears when she heard about the massacre. Arjuna [who headed the Pāṇḍavas], tried to pacify her and said: (16) 'I can only wipe the tears from your eyes, my dearest, when the head of that degraded brahmin aggressor is severed by the arrows of my bow Gāṇḍīva. I will present it to you so that you can place your foot on it, taking a bath after the cremation of your sons.' (17) Satisfying her with this choice of words Arjuna, with the Infallible One as his driver and friend, fully armed and equipped ascended his chariot to pursue Aśvatthāmā, the son of his martial teacher. (18) When he from a distance saw him in hot pursuit, the child murderer fearing for his life fled with his chariot in great speed, just like Brahmā [and also Sūrya] did when he fled from Śiva [*]. (19) Finding himself unprotected the moment his horses got tired, [Aśvatthāmā] the brahmin son, for his defense resorted to the ultimate weapon [the *brahmāstra*]. (20) With his life in danger, he touched water and concentrated to recite the mantras, even though he did not know how to stop the process. (21) Arjuna saw a life threatening, fiercely glaring light spreading in all directions, whereupon he turned to the Lord [who drove his chariot] and said: (22) 'Kṛṣṇa, oh Kṛṣṇa, You are the Almighty One who takes away the fears of the devotees, You alone are the path of liberation for those who suffer in their material existence. (23) You are the transcendental, original enjoyer and direct controller of the material energy. You are the One who, from within the bliss

and knowledge of Your Self, by means of Your internal potency, puts an end to the material illusion. (24) From that position You, in the heart of the conditioned souls, exercise the blessing of Your influence that is characterized by [the regulation of] dharma and the other civil virtues. (25) Thus You incarnate in order to take away the burden from the earth and to satisfy Your friends and pure devotees as the constant object of their meditation. (26) Oh Lord of All Lords, I do not know where this highly dangerous, dazzling light spreading in all directions comes from.'

(27) **T**he Supreme Lord said: 'Know that this is caused by the son of Droṇa who, faced with his pending death, launched the *brahmāstra* without knowing how to retract it. (28) Nothing else can counter this weapon but another one; you will have to fight the immense glare of this weapon with your martial art, by engaging the power of your own weapon.' "

(29) **S**ūta said: "After hearing what the Supreme Lord said, the killer of the other warrior, Arjuna, sipped water himself while circumambulating the Lord, and launched his *brahmāstra*. (30) The combined glare of the two colliding weapons thereupon covered heaven, earth and the space in between with an expanding ball of fire as bright as the sun. (31) When the inhabitants of the three worlds saw how the heat of the two weapons scorched them severely, it reminded them of the fire of annihilation at the end of time [sāṁvartaka]. (32) Realizing the disturbance it all created for the common people and their worlds, Arjuna then retracted, to the wish of Vāsudeva, both the weapons. (33) Arjuna thereupon, angered with eyes red as copper, arrested the dangerous son of Gautamī, binding him skillfully with ropes like he was an animal. (34) After he with force had bound the enemy and was about to take him to the military camp, the Supreme Lord, who saw it with His lotus eyes, said to the angered Arjuna: (35) 'Never let this relative of the scholars go, punish him immediately, for he has killed innocent boys in their sleep. (36) Someone who knows the principles of religion does not kill an enemy who is careless, intoxicated, insane, asleep, of tender age, a woman, foolish, a surrendered soul, afraid or who has lost his chariot. (37) But someone who shameless and cruel thinks he can maintain himself at the cost of others' lives, deserves it to be stopped in his tracks for his own good, to prevent the person from landing in hell because of that fault. (38) Also I personally heard you make the promise to the daughter of the King of Pāñcāla: 'I will bring you the head of the one you consider the murderer of your sons.' (39) He, not being more than the burned ashes of his family, an offending sinner who is responsible for the assassination of your sons, is someone who displeased his own master and must therefore be sentenced.' "

(40) **S**ūta said: "Although Arjuna, by Kṛṣṇa being put to a test concerning the matter of his duty, was encouraged to do so, he did not aspire to

kill the son of his teacher, despite the fact that he was the heinous murderer of his sons. (41) After they thereupon had reached his camp, his dear friend and charioteer Govinda entrusted the assassin to his dear wife who was lamenting over her murdered sons. (42) Upon seeing the criminal, who, silent from his heinous act, tied up in ropes was brought in, Draupadī, from the beauty of her nature, out of compassion showed the son of the teacher the necessary respect [one owes a brahmin]. (43) She in her piety, could not bear the sight of him brought in ropes and said: 'Release him, for he as a brahmin is a teacher of us. (44) It is by his [Droṇa's] mercy that you yourself have received the confidential knowledge of archery and of the release and control of all kinds of weapons. (45) The lordship of Droṇa for certain still exists in the form of his son, because his other half Kripī [his wife], with a son present, did not follow her husband into death [by means of *satī*]. (46) Therefore, oh most fortunate one in knowing the dharma, by the goodness that is in you, cause no grief to this ever respectable and honorable family. (47) Do not make his mother, Droṇa's devoted wife, cry the way I do, in my constantly shedding tears in distress over a lost child. (48) If the noble administration is of no restraint in relating to the brahminical order and enrages them, that rule will burn up in no time and land in grief together with its family members.' "

(49) **S**ūta said: "Dear brahmins, the king [of the Pāṇḍavas, Yudhiṣṭhira] supported the statements of the queen, for they were in accord with the dharma, just and merciful, glorious without duplicity and partiality. (50) And so did Nakula and Sahadeva [the younger brothers of the king] and also Sātyaki, Arjuna, the Supreme Lord the son of Devakī, including the ladies and others. (51) Thereupon Bhīma said indignantly: 'It is well known that he who without a good reason, neither for himself nor for his master, has killed sleeping children, deserves death.'

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

(55) **S**ūta said: "At once understanding what the Lord meant, he separated with his sword the crown jewel from the head of the brahmin along with his hair. (56) He [Aśvatthāmā] who, next to the loss of his bodily luster because of the infanticide also had lost strength by the loss of his jewel, was next released from the ropes and driven out of the camp. (57) Cutting off the hair, confiscating the wealth and banishment are the forms of punishment reserved for brahmin relatives, not any other method of physical approach. (58) The

sons of Pāṇḍu together with Draupadī, then, overtaken by grief, performed the necessary duties in respect of the deceased family members."

*: Brahmā once was attracted to his daughter. Śiva then attacked him furiously with his trident, whereupon Brahmā fled for his life. In another story is written how the sun-god once chased the demon Vidyunmālī, whereupon Śiva furiously attacked him with his trident. The sun-god fleeing toppled at Kāśī, where he became known as Lolārka.

1.8 - Parīkṣit Saved and Prayers by Queen Kuntī

(1) **S**ūta said: "They [the Pāṇḍavas] together with Draupadī and the women put in front, went to the Ganges with the wish to perform the water duties for their relatives. (2) After each had done his offering of water and sufficiently had mourned, they again took a bath in the water of the Ganges that is purified by the dust of the lotus feet of the Lord. (3) Overwhelmed by grief the king of the Kurus [Yudhiṣṭhira] sat there together with his younger brothers, Dhṛtarāṣṭra and Ghāndārī, Kuntī, Draupadī and the Lord Himself. (4) Kṛṣṇa together with the *munis* pacified the shocked and affected family who had lost their friends and members, by showing how each is subjected to the Time that cannot be avoided. (5) Because they cunningly had stolen the kingdom from Yudhiṣṭhira [the eldest of the Pāṇḍavas] who had no enemies, the unscrupulous ones [Duryodhana and his brothers] had been killed who had shortened their lifespan with the insult of touching the hair of the queen [Draupadī]. (6)

By the proper performance of three excellent horse sacrifices his [Yudhiṣṭhira's] fame spread in all directions like the fame of Indra who had performed that sacrifice a hundred times.

(7) **W**orshiped by both the brahmins and by Vyāsadeva and other sages, the Lord together with Uddhava [His friend and nephew] and Sātyaki [his charioteer], [upon His departure] in response to their respects, invited the sons of Pāṇḍu. (8) Just as He wanted to leave for Dvārakā, He, seated on His chariot, saw Uttarā [the mother expecting Parīkṣit] hurrying towards Him agitated by fear. (9) She said: 'Protect me, protect me, oh Greatest of the Yogis, oh Worshiped of the Ones Worshiped and Lord of the Universe. Apart from You I see no one without fear in this world of death and duality. (10) Oh all-powerful Lord, a fiery iron arrow is coming towards me. Let it burn me, oh Protector, but save my embryo!' "

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

(17) **B**eing saved from the radiation of the weapon, the chaste Kuntī together with Draupadī and her sons addressed Kṛṣṇa who was about to leave. (18) Kuntī said: 'My obeisances unto You, the Puruṣa, the invisible Original Controller of the Cosmos in the beyond, who exists both within and without all living beings. (19) Covered by the deluding [material] curtain, You, irreproachably transcendent, cannot be discerned by the foolish, just like an actor dressed up as a player. (20) But how can we women observe You, the object for the performance of bhakti of the advanced transcendentalists and philosophers who can discriminate between spirit and matter? (21) I therefore offer my respectful obeisances to You, Kṛṣṇa, the Protector of the cows and the senses, the son of Vasudeva and Devakī, the child of Nanda and the cowherd men of Vṛndāvana. (22) My respects for You, with a lotuslike depression in Your abdomen, always decorated with lotus flowers and with a glance as cool as a

lotus flower, whose footprints show the mark of lotus flowers. (23) You, the master of the senses, have released Devakī [mother of Kṛṣṇa] who was distressed because of being imprisoned for a long time by the envious [uncle] Kaṁsa and have also, as the guardian of me and my children, oh Mighty One, protected us against a series of dangers. (24) In the past saving us from poison, a great fire, man-eaters, a vicious assembly, sufferings from exile in the forest and against weapons in battles with great warriors, You have now fully protected us against the weapon of the son of Droṇa. (25) I wish there were more of those calamities, oh Master of the Universe, so that we could meet You again and again, for meeting You means that one no longer is confronted with a material existence. (26) Those increasingly under the influence of ambitions for a good birth, opulences, fame and beauty, will never ever deserve Your name on their lips, the name of You who can easily be approached by someone destitute. (27) All honor to You, the wealth of the ones living in poverty, You who stand for the freedom from the influence of the material qualities, You as the One satisfied within and most peaceful; I bow for You, the master of liberation and emancipation. (28) I consider You the personification of Eternal Time, the Lord without a beginning or an end, the All-pervasive One who distributes His mercy everywhere, equally, among the beings who live in mutual dissent. (29) Oh Lord, no one understands Your pastimes that appear to be as conflictual as the exploits of the common man. People think You are partial, but You favor or dislike no one. (30) Oh Soul of the Universe, even though You as the Soul are unborn and not active, You do take birth and engage in action, time and again in imitation of the animals, the human beings, the sages and the aquatics. (31) When the *gopī* [Yaśodā, the cowherd foster mother of Kṛṣṇa] took up a rope to bind You because You were naughty, You were afraid and cried the make-up off Your eyes, even though You are feared by fear in person. Such things bewilder me. (32) Some say that You, being born from the unborn like sandalwood appearing in the Malaya Hills, appeared in the family of dear King Yadu for the sake of the glory of the pious kings. (33) Others say that You took birth from the unborn, from Vasudeva and Devakī who prayed for You, in order to put an end to those who are jealous of the God-conscious souls. (34) Still others say that You, upon the prayers of Lord Brahmā, have appeared like a boat on the sea, to take away the heavy burden of worldly grief. (35) And yet others say that You appeared for the souls who suffer from desire and nescience in the materially motivated world, so that they may engage in hearing, remembering and worshiping [You]. (36) Those people who take pleasure in continuously hearing, chanting and remembering Your activities, certainly very soon will see Your lotus feet, that put an end to the current of rebirths. (37) Oh Lord, with all that You did for us, You, departing now, leave us behind with the kings with whom we are engaged in enmity, we, Your intimate friends who depending on nothing but Your lotus feet owe their life to Your mercy. (38) Who are we, what is our fame and name as Yadus together with the Pāṇḍavas, without You? With You

absent we will be like the senses of a body abandoned by its controller. (39) Oh Gadādhara ['wielder of the club'], the land of our kingdom will no longer appear as beautiful as it does now, being dazzled by the marks of Your footprints. (40) All these cities and towns, flourished, because of Your glances, more and more with their wealth of herbs, vegetables, forests, hills, rivers and seas. (41) Therefore, oh Lord and Soul of the Universe, oh Personality of the Universal Form, please sever this tie of the deep affection I have for my kinsmen, the Pāṇḍavas and the Vṛṣṇis. (42) Make my attention for You, oh Lord of Madhu, pure and constant, may I be led by the direct attraction unto You, the way the Ganges is always flowing down to the sea. (43) Oh Kṛṣṇa, friend of Arjuna and chief of the Vṛṣṇis, annihilator of the rebellious dynasties on this earth, with Your unrelenting bravery You relieve the cows, the brahmins and the demigods in distress, oh Lord of Yoga incarnate, Universal Preceptor and Proprietor of All Wealth, I offer You my respectful obeisances.' "

(44) **S**ūta said: "After with this choice of words of queen Kuntī having been worshiped in His universal glories, the Lord gave a mild smile that was as captivating as His mystic power. (45) Thus accepting that, He entered the palace of Hastināpura and informed the other ladies [about His departure]. But upon leaving for His own residence, He was lovingly stopped by [Yudhiṣṭhira] the king. (46) The scholars, the sages headed by Vyāsa and Kṛṣṇa Himself - nota bene the one of superhuman accomplishment - , could not convince the king, who was distressed, nor could he find any solace in the classical stories. (47) King Yudhiṣṭhira, the son of Dharma, thinking of the friends that were killed, was carried away by the delusion of his emotions based upon a material conception of the self, oh sages, and said: (48) 'Oh, just look at me who, from the ignorance in his heart, got immersed in sin when he, with this body, which is meant to serve others, killed so many formations of warriors. (49) I who have killed so many boys, twice-born souls, well-wishers, friends, elders, brothers and teachers, surely never ever, not even for a million years, shall be freed from hell. (50) It is not a sin for a king to kill when he fights his enemies for the just cause of protecting his people, but those words, instituted to satisfy the administration, do not apply to me. (51) All the enmity that accumulated among the women of the friends I have killed, I cannot expect to be undone by engaging myself for the sake of their material welfare. (52) Just like one cannot filter mud with the help of mud or clear wine stains by using wine, one neither can counteract the killing of a single life with the performance of sacrifices.' "

1.9 - The Passing Away of Bhīṣmadeva in the Presence of Kṛṣṇa

(1) **S**ūta said: "Yudhiṣṭhira, in fear because he had killed, in order to understand all duties, thereafter went to the battlefield where the dying Bhīṣmadeva was lying down. (2) Drawn by the best horses decorated with golden ornaments, all the brothers followed him hither, accompanied by Vyāsa, Dhaumya [the priest of the Pāṇḍavas] and other *ṛṣis*. (3) Also the Supreme Lord came along with Arjuna on the chariot, oh sages among the scholars. Thus the king appeared very aristocratic, like Kuvera [the treasurer of the demigods] together with his companions. (4) Seeing Bhīṣma lying on the ground like a demigod fallen from heaven, he together with his Pāṇḍava brothers and the One Carrying the Disc [Kṛṣṇa], bowed down before him.

(5) **A**ll the sages among the brahmins, the God-conscious souls and the royalty were there, just to see the leader of the descendants of King Bharata [the common ancestor]. (6-7) Parvata Muni, Nārada, Dhaumya, Vyāsadeva, Bṛhadaśva, Bharadvāja and Paraśurāma were present there with their disciples and also Vasiṣṭha, Indrapramada, Trita, Gṛtsamada, Asita, Kakṣīvān, Gautama, Atri, Kauśika and Sudarśana had come. (8) Oh brahmins, also

many other sages like Śukadeva, the instrument of God, and other pure souls like Kaśyapa and Āṅgirasa arrived there accompanied by their disciples.

(9) **B**hīṣmadeva, the best among the Vasus, knowing well how to adapt the dharma according to time and circumstances, welcomed all the great and powerful souls who had assembled there. (10) Knowing His glories he honored Kṛṣṇa, the Lord of the Universe situated in the heart who manifests His form through His internal potency. (11) Overtaken by feelings of love about the gathering he, with tears in his eyes in ecstasy, congratulated the sons of Pāṇḍu sitting silently at his side. (12) He said: 'Oh how painful and unjust it has been for you good souls, sons of righteousness, to have had such a life of suffering you never really deserved under the protection of the brahmins, the religion and the Infallible One. (13) After the death of the great general Pāṇḍu, when you, the children of Kuntī, his wife, were still tender of age, she had to suffer a great deal on your account, and that continued even after you boys had grown up. (14) All the unpleasant that transpired, I think, is the inescapable effect of Time; you, just like the rest of the world with its ruling demigods, fall under that control the way clouds are carried by the wind. (15) Why else would there be such misfortune with Yudhiṣṭhira, the son of the ruler of religion, being present, as also Bhīma with his mighty club, Arjuna carrying his Gāṇḍīva, and our well-wisher Kṛṣṇa? (16) No one may fathom His plan, oh King, it bewilders even the great philosophers who are engaged in exhaustive inquiries. (17) Therefore, I assure you, [Yudhiṣṭhira], oh best soul of Bharata, that this was only due to His providence, His desire. Oh ruler, just take care of the helpless subjects, oh master. (18) He [Kṛṣṇa] who inconceivably moves among the Vṛṣṇi family, is no one else but the Supreme Lord, the original, primordial, supreme enjoyer Nārāyaṇa who bewilders the world with His energies. (19) Oh King, Lord Śiva, Nārada the divine sage and the great Lord Kapila have direct knowledge of His most confidential glories [but do not know his intentions]. (20) He is the very same person you consider your maternal cousin, dearest friend, ardent well-wisher, counselor, messenger, benefactor and charioteer. (21) He who is present in everyone's heart, who is equal to all and who, being from the Absolute, never falsely identifies Himself, makes, in His consciousness, never at any time a difference, free as He is from any bias. (22) Yet, despite His impartiality with the devotees, see, oh King, how Kṛṣṇa, at the end of my life, cared to be visibly present at my side. (23) Those yoga adepts who with Him in mind devoutly meditate on His holy name and with their mouth sing His glories, will, upon abandoning the material conception of life [their body], be freed from their desire for materially motivated actions. (24) May He, the path of my meditations, the four-handed God of the Gods, the Supreme Lord, with His cheerful smile, His eyes red like the morning sun and His decorated lotus face, await me when I leave this material body.' "

(25) **S**ūta said: "Yudhiṣṭhira, who heard this from him who was lying on a bed of arrows, asked him, with the *ṛṣis* listening, about the different religious duties. (26) Bhīṣma described to him the various stages of life and the vocations as determined by a person's character, as also the way one should systematically deal with both the symptoms of attachment and detachment. (27) He gave an outline of the duties of charity, rulership and liberation, including a more detailed description, and also discussed the duties of women and those of devotional service. (28) Knowing the truth he, oh sages, described the [civil virtues of regulating the] religion, economy, desires and liberation, thereby giving examples of known histories. (29) The time Bhīṣma described the duties, the sun ran over the northern hemisphere, which is precisely the period preferred by mystics for leaving this world [see B.G. 8: 24]. (30) Bhīṣmadeva, the protector of thousands of sciences and arts, then fell silent. With a mind freed from all bondage he thereupon fixed his eyes, wide open, on Kṛṣṇa, the Fourhanded Original Person, who was standing before him clad in yellow. (31) Simply looking at Him, the Annihilator of the Inauspicious, his meditation purified and his pain from the arrows disappeared instantly. And as he was praying before the material tabernacle, all the activities of his senses ceased when he departed for the Controller of All Living Beings. (32) Śrī Bhīṣmadeva said: 'Freed from desires my mind is now ready for the Supreme Lord, the Leader of the Devotees, the Great Self-contented One who, in the realization of His transcendental joy, at times [as an *avātara*] takes pleasure in accepting this material world that changes constantly. (33) He is the most desirable person of the higher, lower and middle worlds. Bluish like a tamāla tree, He wears His dress that shines like the golden rays of the sun. He has a body decorated with sandalwood pulp and a face like a lotus. May my love, free from material motives, repose in the friend of Arjuna. (34) Let the mind be directed towards Śrī Kṛṣṇa who, with His scattered hair that on the battlefield turned ashen from the dust of the hoofs, with His face decorated with perspiration and His skin pierced by my sharp arrows, took pleasure in wearing His protective armor. (35) After hearing the command of His friend, He drove the chariot between the opposing forces, where positioned He diminished the lifespan of the enemy by simply looking at them. Let there be my love for that friend of Arjuna. (36) Seeing the faces of the troops standing at a distance, He with His transcendental knowledge eradicated the ignorance of him who, because of a polluted intelligence, was reluctant to kill his kinsmen. Let there be the transcendence of my attraction to His feet.

(37) **G**iving up His own promise not to fight and fulfilling my vow to make Him do so, He got down from His chariot, took up its wheel and - while dropping His outer garment - paced towards me like a lion about to kill an elephant. (38) Wounded by the sharp arrows of the aggressor that I was and with His armor broken He, smeared with blood, in an angry mood moved towards me in order to kill me. May the Supreme Lord who awards salvation

become my destination. (39) Let me in My dying hour, be of love for the Personality of Godhead who, controlling the horses with a whip in His right hand and the reins in His left, so elegant to behold, by all means protected the chariot of Arjuna. It was by looking at Him that those who died at this place realized their original form [of service]. (40) Watching the attractive movements of His supremely spirited, fascinating acts and sweet loving smiles, the *gopīs* of Vrajadhāma [the village of Kṛṣṇa's youth] imitating Him madly in ecstasy, experienced His nature. (41) When King Yudhiṣṭhira performed the [Rājasūya] royal sacrifice where the great sages and kings were assembled, He received the respectful worship of all the members of the elite. I present there recognized Him at the time [and still remember Him now] as the [Supreme] Soul, as the object of worship. (42) Having experienced the absorption of being freed from the misconceptions of duality, I know [ever since] that He, now present before me, is the One Unborn in the heart of the conditioned soul. It is He who, situated as the Supersoul in the heart of all beings created by Him, is looked upon differently from every angle, just like the one sun.' "

(43) **S**ūta said: "With his mind, speech, sight and actions thus being fixed on Kṛṣṇa alone, he fell silent and stopped breathing after having merged in the living being of the Supersoul. (44) Understanding that Bhīṣmadeva had merged into the Absolute and Unlimited Supreme, everyone fell silent like birds at the end of the day. (45) Thereafter from everywhere drums sounded being beaten by gods and men, accompanied by heartfelt praise from the pious royal order and showers of flowers falling from the sky. (46) Oh descendant of Bhṛgu [Śaunaka], after having performed the funeral rites for the dead body, Yudhiṣṭhira was afflicted for a moment. (47) The sages who were satisfied and happy about the [revelation of the] confidential secret of Kṛṣṇa's glories, then turned back to their hermitages with Him installed in their hearts. (48) Yudhiṣṭhira went together with Kṛṣṇa to Hastināpura and consoled his uncle [Dhṛtarāṣṭra] and ascetic aunt Ghāndhārī. (49) With the approval of his uncle and consent of Vāsudeva he thereafter ruled the kingdom, conform the dharma and greatness of his father [Pāṇḍu] and forefathers."

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1.10 - The Departure of Kṛṣṇa for Dvārakā

(1) **Ś**aunaka Muni asked: "What did Yudhiṣṭhira, the greatest protector of the dharma, together with his younger brothers do, after having killed the aggressors who wanted to usurp the legal inheritance; how did he engage [ruling] in restricting the joys of life?"

(2) **S**ūta said: "After the exhausting bamboo fire of the Kuru dynasty, the Lord, the maintainer of the creation, was pleased to see how the seedling of Yudhiṣṭhira's kingdom had been restored. (3) Yudhiṣṭhira, who had heard what Bhīṣma and the Infallible One had said, was, being enlightened by perfect knowledge, freed from his bewilderment and then ruled, followed by his brothers and protected by the invincible Lord, over the earth and the seas like he was the king of heaven [Indra]. (4) All the rain that was needed showered, the earth yielded everything desired and the cows out of sheer joy moistened the pastures with their filled udders. (5) The rivers, oceans and hills assured him in every season of all necessary vegetables, greenery and medicinal herbs. (6) Never was, because of themselves, because of nature or because of others,

any living being troubled by anxieties, diseases or extreme temperatures, as is always the case with a king who has no enemies.

(7) **I**n order to appease His family and please His sister [Subhadrā, who was married to Arjuna], the Lord stayed for a few months in the city of Hastināpura. (8) After with due permission having announced His departure, He, having embraced the king and having bowed down to him, ascended His chariot. Thereupon He in His turn was respected and embraced by the others. (9-10) His sister [Subhadrā], [the wife of the Pāṇḍavas] Draupadī, [their mother] Kuntī, [Parīkṣit's mother] Uttarā and also [the blind grandfather] Dhṛtarāṣṭra and [his wife] Gāṇḍhārī, [their son] Yuyutsu, [the Kuru priest] Kṛpācārya, [the twin brothers] Nakula and Sahadeva together with Bhīma, and [the Pāṇḍava priest] Dhaumya and the [other] ladies from the palace and [Vyāsa's mother] Satyavatī, had great difficulty with the departure of the One with the bow Śārṅga in His hands, and almost fainted. (11-12) An intelligent person, in good company being liberated from materialistic association, will never think of forsaking the glorification of His fame, even when he but once heard that pleasant sound. How could the Pāṇḍavas who fixed their minds on Him, then tolerate it to be separated from Him, having seen Him face to face and touching, sleeping, sitting and eating together with Him? (13) All of them, looking at Him with wide open eyes, melted for Him and moved restlessly, being bound by pure affection. (14) The ladies of the family who came from the palace, had difficulty checking their tears from overflowing, as they were afraid that because of it inauspicious things might happen to the son of Devakī. (15) At that time *mṛdaṅgas* [drums used in devotional service], conch shells, horns, strings, flutes and more drums, kettledrums, bells and other rhythm instruments were sounded. (16) To have a good view the ladies of the Kuru dynasty climbed on the roof of the palace, from where they showered flowers upon Kṛṣṇa with love and shy smiles. (17) For the Most Beloved of the Beloved, the conqueror of sleep [Arjuna] took up an embroidered sunshade decorated with pearls and lace that had a handle inlaid with jewels. (18) Sitting on scattered flowers the master of Madhu, commanding them on the road, was fanned by His cousin brother Uddhava and His driver Sātyaki holding resplendent fans.

(19) **F**rom all sides the truthful respects and sayings of the brahmins could be heard that to the occasion were neither befitting or unbefitting, considering the fact that the Absolute Truth was present there in a form subjected to the modes of nature. (20) The ladies of the capital of the king of the Kurus, were with their hearts absorbed in together talking about Him hailed in the scriptures, in such a manner that it sounded more attractive than the hymns of the Vedas themselves: (21) 'We will definitely remember Him as the Personality of Godhead, as the Original Person who, materially not manifested, existed in His own Self before the creation of the modes of nature. He is the

Lord, the Soul of the Universe, in whom the living beings merge with their energies suspended like going asleep at night. (22) He who puts the revealed scriptures into practice wishes thereby, in manifesting His personal potency when He [in the form of an *avatāra*] engages the illusion of material nature, to assign to His - in fact unnameable - individual nature, time and again names and forms. (23) He here happens to be the same refuge as the one of the great devotees who managed to get their senses and life under control and who, by the grace of their devotion, could witness the development of a pure mind. It is by their devotion only, that they deserve a purified existence. (24) Oh friends, it is He who for His excellent pastimes, which are confidentially described in the Vedas as also are discussed by the intimate devotees, is respected as the one and only Supreme Controller and Supersoul of the complete creation, He who by the manifestation of His pastimes, creates, maintains and destroys without ever becoming attached to it. (25) Whenever there are rulers who ignorantly like animals wage against the divine principles, He at that moment manifests, for certain out of goodness, His supreme power and positive truth, mercy and wonderful activities in various forms for the sake of maintaining [the dharma] in different periods and ages [see also B.G 4: 7]. (26) Oh, how most praiseworthy is the dynasty of King Yadu, how most deserving the land of Mathurā, for He who has appeared and roamed here is the supreme leader of all living beings as also the husband of the goddess of fortune. (27) How wonderful Dvārakā is [the island where Kṛṣṇa resides], the place that, adding to the virtue and fame of the earth, defeats the glory of the heavenly worlds, the place of which the inhabitants are used to constantly see the soul of the living being [Kṛṣṇa] who bestows His grace with the benediction of His smiling glance. (28) In order to relish His lips again and again, the wives He married no doubt, by vow, bath, fire sacrifice and such, must have been of perfect worship for the Lord, oh friends. Often the damsels of Vraja fainted with that in their minds! (29) Of the lady of Dvārakā [Rukmiṇī, Kṛṣṇa's first wife], who with great valor was taken away by Him from the open selection of the bridegroom as the price that had to be paid by the harassing powerful kings headed by Śiśupāla, and of the other ladies that similarly were brought home after the killing of Bhaumāsura and thousands of his men, there are children like Pradyumna, Sāmba and Amba. (30) All these so very fine women who alas were bereft of their individuality, purity and virtue, were touched to be drawn into the heart of their lotus-eyed husband who never left them alone in their homes.'

(31) **W**ith the ladies of the capital expressing themselves this way, He granted them the grace of His glance. The Lord then greeted them with a smile and departed. (32) Yudhiṣṭhira, the man without enemies, in his affectionate concern about adversaries, engaged four divisions of soldiers [on horseback, elephant, chariot and foot] for the protection of the enemy of Madhu. (33) After thus having accompanied Him over a great distance, Śauri [Kṛṣṇa

as the grandson of Śūra] politely and full of affection persuaded the determined Pāṇḍavas to return. They were overtaken by the thought of their future separation. Thereafter He together with His dear companions proceeded towards Dvārakā. (34-35) Traveling through Kurujāṅgala [the province of Delhi], Pāñcālā [part of Punjab], Śūrasenā, Brahmāvarta [Uttar Pradesh its north] and the districts along the Yamunā river, He passed Kurukṣetra where the battle was fought and traversed the province of Matsyā, Sārasvatān [another part of Punjab] and so on. Then crossing the land of deserts [Rajasthan], the land where there is hardly any water [Madhya Pradesh] and after passing through the provinces of Sauvīra [Saurastra] and Ābhīra [part of Gujarat], He, oh Śaunaka, finally in the western direction reached the province of Dvārakā, with His horses slightly overtaken by fatigue from the long journey. (36) In several places it happened that the Lord was welcomed and served in different ways upon His arrival in the evening after the sun had passed the eastern sky to disappear where the ocean is."

1.11 - Śrī Kṛṣṇa's Entrance Into Dvārakā

(1) **S**ūta said: "Reaching the border of the prosperous region of Ānarta [the territory of Dvārakā, His capital], He sounded His conch shell [the Pāñcajanya], which, evidently, ended the dejection of the inhabitants. (2) Despite being reddened by the lips of the Great Adventurer, the brilliant white of the round form of the conch shell as it was loudly sounded in His hands, looked like a swan ducking at the stems of lotus flowers. (3) Having heard the sound that frightens the fear of material existence itself, all the citizens rapidly proceeded in the direction of the presence of their protector they had awaited so long. (4-5) They thereupon offered their presentations of welcome to the fully satisfied Self-contented One who by dint of His potency was their unrelenting provider. It was like offering a lamp to the sun. With cheerful, affectionate faces they ecstatically gave gladdened speeches before the Father, like friends and wards do for their guardian.

(6) **T**hey said: 'We have always bowed down to Your lotus feet, oh Lord, like one does in the worship of Brahmā and his sons and the king of heaven. You after all are for the ones who desire the supreme welfare in this life, the Master of Transcendence upon whom the inevitable time has no grip. (7) For the sake of our welfare be the Creator of our world and also be our mother,

well-wisher, husband, father, Lord and spiritual master. Following in the footsteps of You as our worshipable deity and supreme lordship, we have succeeded in our lives. (8) Oh how lucky we are to see again Your all-auspicious form and enjoy the protection of Your good Self, for the sight of Your affectionate, loving, smiling face is even by the demigods rarely seen. (9) Whenever, oh lotus-eyed One, You leave from here to meet Your friends and relatives among the Kurus [in Hastināpura] and the people of Mathurā, oh Infallible One, each moment seems to take a million years and our eyes are as useless as they would be without the sun. (10) How can we, with You being elsewhere, live without the satisfaction of Your glance that vanquishes the miseries of the world; how can we live without seeing Your beautiful smiling and decorated, attractive face?'

With the sound in His ears of these words of the citizens, the caretaker of the devotees, He who teaches humaneness to humanity by the distribution of His glances, entered the city of Dvārakā. (11) The way the city of Bhogavatī was protected by the Nāgas, Dvārakā was protected by the strength of the descendants of Vṛṣṇi [Kṛṣṇa's family], Bhoja, Madhu, Daśārha, Arha, Kukura, Andhaka etc. [together called the Yadus], who were all as good as Kṛṣṇa Himself. (12) During all seasons there was the wealth of orchards and flower gardens that with their trees, plants and the hermitages also found there, formed beautiful parks around ponds filled with lotuses increasing the beauty of the city. (13) The gateway of the city as also the different roads, were for the occasion painted with foremost signs and decorated with arches and flags casting their shadows in the sunshine. (14) The avenues, streets, the marketplace and public meeting places were thoroughly cleansed, sprinkled with scented water and strewn with fruits, flowers and unbroken seeds. (15) At the door of each residential house there was a display of curd, unbroken fruits, sugar cane, decorations, pots of water and articles for worship like incense and lamps. (16-17) Hearing that their dearest friend was coming home, His magnanimous father Vasudeva, Akrūra, Ugrasena, the superhumanly powerful Balarāma, Pradyumna, Cārudeṣṇa and Sāmba, the son of Jāmbavatī, all extremely happy were alerted from their resting, sitting and dining. (18) Headed by elephants, carrying auspicious articles and with the sound of conch shells and the glorifying chanting of hymns, they, together with the brahmins excited in cheerful expectancy, hurried towards Him on their chariots. (19) Hundreds of courtesans with dazzling earrings that enhanced the beauty of their cheeks, followed in their vehicles most anxious to meet Him. (20) There were entertainers, dancers, singers, historians, genealogists and learned speakers who sang and glorified all the superhuman activities of the Lord. (21) The Supreme Lord approached each of the friends and citizens who came to receive and welcome Him, the way it should with due honor and respect. (22) He, the Almighty One, with the encouragement of His glancing smile, bowed His head, greeted them with words, embraced them and shook hands with them,

down to the lowest as desired awarding His benedictions. (23) Then, accompanied by the elderly relatives and the brahmins and their wives, He entered the city where He was welcomed also with blessings and praises from other admirers.

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

(28) **A**fter next entering His parental home, He was embraced by His seven mothers [His own mother, the wife of the priest, of the guru and of the king, the cow, the nurse and mother earth] who were gladly headed by Devakī to whom He bowed His head in obeisance. (29) When they thereupon all had put Him on their laps, their breasts got wet of their affection and delight as also because of the water of the tears that overwhelmed them. (30) Thereafter He entered His personal unsurpassable quarters that, inhabited by His wives who numbered over sixteen thousand, offered all that one could wish for. (31) From a distance seeing their husband now returned home, the ladies, utterly happy within their minds, with a coyly looking face immediately rose up from their seats and meditations. (32) With Him before their eyes, the shy ones [first] sent Him their divine love [their 'sons' or Cupid] by embracing Him in their hearts in an insuperable ecstasy but, oh leader of the Bhṛgus, they nevertheless choked up with tears that inadvertently fell like water from their eyes. (33) Although He was always present at their side, even when they were alone, His feet every time appeared completely new to them - after all, who could let go of the feet of the Eternal One that are never abandoned by the Goddess of Fortune? (34) He, without being part of it Himself, created the enmity between the rulers who from the day they were born had become a burden to the earth with their military control over their surroundings. He brought relief by killing them just like the wind does with bamboos by creating fire by means of friction. (35) The Supreme Lord, from His causeless mercy, appeared out of His own among all those who are part of this human world, to enjoy a life, with the worthiest of women, as if it concerned an ordinary worldly affair. (36) Even though they were spotless and exciting with their charming smiles, the way they with their grave expression looking from the corners of their eyes even perplexed Cupid to give up his bow, they, as

maddening, first-class women, were never able to perturb His senses with their magic. (37) Ordinary people who see how He, in spite of His detachment, is actively engaged, consider in their ignorance Him for that reason a human being full of attachment, as someone who is just as affected as they are. (38) Such is the divinity of the Personality of Godhead that He, despite being in touch with material nature, is never affected by its qualities; and the same is true for the intelligence of the ones always situated in the eternal truth of the Lord who is their refuge. (39) The women in their simplicity and weakness took it for granted that He would be some kind of follower who is dominated and isolated by his wife. They were as unaware of the glories of their husband, as one is by imagining oneself to be the supreme controller."

1.12 - The Birth of Emperor Parīkṣit

(1) **Ś**aunaka said: "The [embryo in the] womb of Uttarā, which was tormented by the enormous heat of the invincible weapon released by Aśvatthāmā, was by the Lord again awarded a life. (2) How did the birth take place of him [Emperor Parīkṣit] who was so highly intelligent and what where the activities of this great soul? How exactly did his demise take place and what destination did he achieve? (3) If you think you can tell us this that we, so very faithful, all want to hear, please speak to us then about the transcendental knowledge that was delivered by Śuka."

(4) **S**ūta said: "King Yudhiṣṭhira brought wealth, the way his father did, by pleasing his subjects in continuous service of Kṛṣṇa's feet without any ulterior motive for material gain or sensual pleasure. (5) The fame of his wealth, sacrifices, what he stood for, his queens, his brothers and his sovereignty over the planet earth where we are living, even spread to the heavenly worlds. (6) But, just as only food may satisfy a hungry man and nothing else, he, in his hunger as someone aware of the Redeemer, Mukunda, oh brahmins, was not moved by all those earthly desirables that are aspired by even the God-fearing souls.

(7) **A**t the time Parīkṣit the great fighter, as a child in his mother's womb, was suffering from the heat of the *brahmāstra* weapon, oh son of Bhṛgu, he could observe the *Puruṣa* [the original person] in a shining appearance. (8) In

the blaze he saw at the size of not more than a thumb the transcendental, infallible Lord beautiful with a dark skin, a golden helmet and lightening clothes. (9) With the riches of His four arms, earrings of the purest gold, bloodshot eyes and a club in His hands, He was moving about, constantly whirling the club around like it was a torch. (10) As He was vanquishing the radiation of the *brahmāstra* like the sun evaporating dew drops, He was observed by the child who wondered who He was. (11) He saw how the all-pervading Supersoul, the Supreme Lord and protector of righteousness, took away the glare. Next the Lord who stretches in all directions all of a sudden disappeared from his sight. (12) Thereupon, when the good signs of a favorable position of the stars gradually evolved, he who would prove himself to be of a prowess equal to that of Pāṇḍu, took birth as the heir apparent of Pāṇḍu. (13) King Yudhiṣṭhira being fully satisfied had priests like Dhaumya and Kṛpa perform the birth ritual with the recitation of auspicious hymns. (14) Knowing where, when and how, he in charity rewarded to the occasion of that birth the brahmins with good food and gifts of gold, cows, land, housing, elephants and horses. (15) The brahmins happily addressed the king, the chief of the Pūrus, communicating that they felt most obliged to the line of the descendants of [their ancestor King] Pūru. (16) They said: 'This son has been given to you by the all-pervasive and all-powerful Lord to show you His mercy in countering his destruction by the irresistible, supernatural weapon. (17) Therefore he shall be known all over world as Viṣṇu-rāta, 'Given by Viṣṇu'. He will no doubt be a most fortunate, supreme devotee endowed with all good qualities.'

(18) The good king said: 'Oh best of the truthful, will he follow in the footsteps of all the great souls of this family of saintly kings? Will he be just as meritorious and glorious in his achievements?'

(19) The brahmins answered: 'Oh son of Pṛthā [Kuntī], he will be the maintainer of all living entities, exactly like King Ikṣvāku, the son of Manu, and he will be faithful to his promises and be of respect for the brahmins, just like Rāma, the son of Daśaratha. (20) He will be as charitable as King Śibi of Uśīnara and protect the ones of surrender, and will, just like Bharata, the son of Duṣyanta who performed many sacrifices, spread the name and fame of his family. (21) Among the archers he will be as good as the two Arjunas [his grandfather and the king of Haihaya, see 9:15: 17-19], he will be as irresistible as fire and as unsurpassable as the ocean. (22) As powerful as a lion and as worthy for taking shelter as the Himalayas, he will be as forbearing as the earth and as tolerant as his parents. (23) With a spirit as good as that of the original father Brahmā, he will be as generous and equanimous as Lord Śiva and be the refuge of all living beings as good as the Supreme Lord who is the refuge of the goddess of fortune. (24) Following in the footsteps of Kṛṣṇa he will be the majesty of all divine virtues, he will have the greatness of King Rantideva and be as pious as Yayāti. (25) Being as patient as Bali Mahārāja

this child will be as devoted as Prahlāda was unto Kṛṣṇa, he will perform many Aśvamedha [horse] sacrifices and be faithful to the elderly and experienced souls. (26) He will father a line of saintly kings, will chastise the upstarts and, as a source of righteousness in the world, crush the quarrelsome. (27) After being informed about his personal death, as caused by a snakebird which was sent by the son of a brahmin, he will free himself from his attachments and take to the shelter of the Lord. (28) From the son of sage Vyāsa having inquired about the proper self-knowledge, oh King, he will abandon his material life on the bank of the river Ganges and attain the state of fearlessness.'

(29) **T**he brahmins learned in matters of astrology and birth ceremonies thus having informed the king, were generously rewarded and then all returned to their homes. (30) He, oh master [Śaunaka], acquired fame in this world as Parīkṣit, the examiner, because he, constantly keeping Him in mind whom he had seen before his birth, would examine all men. (31) Just like the waxing moon day by day soon becomes full, the royal prince under the care of his protective parents day by day grew to become soon the one he would be.

(32) **K**ing Yudhiṣṭhira, desiring to perform a horse sacrifice to be freed from the burden of having fought his kinsmen, thought about acquiring funds because all he received stemmed from collecting taxes and fines. (33) In respect of his mindful wishes, his brothers on the advise of the Infallible One went north to collect sufficient riches. (34) With the result of those collected riches Yudhiṣṭhira, the anxious, pious king, managed to conduct three horse sacrifices, by means of which he worshiped Lord Hari perfectly. (35) The Supreme Lord being invited by the king, had the brahmins perform the sacrifices for him and then stayed a few months longer to satisfy the desires of His friends. (36) Then, dear brahmins, He, with the permission of the king, Draupadī and His relatives, went back to Dvārakā, accompanied by Arjuna and other members of the Yadu dynasty."

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1.13 - Dhṛtarāṣṭra Quits Home

(1) **S**ūta said: "Vidura [*] traveling to the different places of pilgrimage, had received knowledge about the destination of the self from the great sage Maitreya. By that knowledge sufficiently being acquainted with everything to be known, he returned to the city of Hastināpura. (2) After all the questions Vidura had asked Maitreya in his presence, an undivided devotion unto Govinda had grown in him so that he refrained from further questioning. (3-4) Seeing him arrive in Hastināpura, oh brahmins, Yudhiṣṭhira and his younger brothers, Dhṛtarāṣṭra, Sātyaki and Sañjaya, Kṛpācārya, Kuntī, Gāṇḍhārī, Draupadī, Subhadrā, Uttarā, Kṛpī, other wives of the family members of the Pāṇḍavas and other ladies with their sons, all welcomed him. (5) Like awakened from death they approached him in great delight to receive him with all respect with embraces and obeisances. (6) In their love for him they emotionally shed tears because of the experienced anxiety and grief about the separation. King Yudhiṣṭhira offered him a seat and arranged a reception.

(7) **A**fter he had eaten, had rested and was seated comfortably, the king humbly bowed down to address him in front of everybody. (8) Yudhiṣṭhira said: 'Do you remember how we, brought up under the wings of your care, together with our mother were delivered from various calamities like poisoning and arson? (9) By which means did you maintain your livelihood as you traveled the surface of the earth and in which holy places of pilgrimage have you been of service here on this planet? (10) Devotees like your goodness are con-

verted into holy places themselves, oh powerful one, and with in your heart the One who Carries the Club, you turn all places into places of pilgrimage. (11) Dear uncle, can you tell us what you saw or heard about our friends and well-wishers? Are the descendants of Yadu, so rapt in their service unto Kṛṣṇa, all happy where they are living?'

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

(16) **Y**udhiṣṭhira had seen that there was a grandson in the dynasty fit for ruling the kingdom he had retrieved, and enjoyed together with his politically gifted brothers a life of great wealth. (17) But the insurmountable and imperceptible Time surpasses inimitably those who are inattentive and engrossed in the mind of attachment to family affairs. (18) Vidura, well aware of this, said to Dhṛtarāṣṭra: 'Oh King, [dear brother], please withdraw yourself without delay, just see how fear is ruling your life. (19) In this material world, oh master, there is no help from anyone or anything to escape this fear, because that fear concerns the Supreme Lord who approaches us all in the form of eternal Time. (20) Inevitably overtaken by the pull of time a person must, just like that, give up this life, as dear as it is to everyone, not to mention the wealth and such he has acquired. (21) With your father, brother, well-wishers and sons all dead, with your life expended and your body decrepit, you live in another man's home. (22) You have been blind since you were born, your hearing is not so good anymore, your memory fails and recently your teeth loosened, your liver gives you trouble and you are loudly coughing up mucus. (23) Alas, how powerful the living being's attachment to life is! It is that strong that it makes you, just like a household dog, eat the remnants of the food left over by Bhīma [your Pāṇḍava nephew]. (24) How can you subsist on the grace of those whom you tried to burn and poison and whose wife you have insulted while usurping their kingdom? (25) Whether you like it or not, you will, however much you value your life, have to face the fact that this miserly body will dwindle and deteriorate like an old garment. (26) Someone is courageous and wise when he, no longer being able to use his body properly, unconcerned and free from all obligations leaves for an unknown destination. (27) Anyone who,

by his own understanding or having learned it from others, arrives at consciousness in resignation of the world and leaves his home with the Lord installed in his heart, is certainly a first-class human being. (28) Therefore, please leave for the north without letting your relatives know, for hereafter soon the time will arrive that diminishes many of the qualities of men [Kali-yuga].' (29) Having heard this the old king of the Ajamīḍha family, in respect of the wisdom of his younger brother Vidura, determined broke with the strong family ties and left in the direction that was set for the path of liberation. (30) As he left, the chaste and worthy daughter of King Subala [Gāṇḍhārī] followed her husband to the Himalayas - the place that is the delight of those who took up the staff of renunciation like they were fighters accepting a justified beating.

(31) **R**eturning to the palace, he who considered no one his enemy [Yudhiṣṭhira] wanted to pay his respects to the elderly after he had worshiped the demigods with oblations, and offered obeisances and gifts of grains, land, cows and gold to the brahmins, but he could not find his two uncles or aunt Gāṇḍhārī. (32) Anxiously, he turned to Sañjaya the son of Gavalgaṇa [the assistant who gave the blind Dhṛtarāṣṭra the account of the battle], and said to him: 'Where is our old, blind uncle? (33) Where is my well-wisher Vidura and mother Gāṇḍhārī who was grieving over losing her offspring? Has the old king, having lost his sons, distressed with a mind full of doubt about my ingratitude and offenses, drowned himself together with his wife in the Ganges? (34) After the downfall of my father King Pāṇḍu they were the well-wishers who protected all of us still being small children. Where have my uncles gone from here?' "

(35) **S**ūta said: "Sañjaya, who, being worried out of love for his master, could not find him, was upset about the separation and could, being too aggrieved, not speak a word in reply. (36) Thinking about the feet of his master he with his hands wiped the tears from his face. He restrained himself and replied King Yudhiṣṭhira. (37) Sañjaya said: 'I do not know what your uncles or Gāṇḍhārī had in mind, oh descendant of the Kuru dynasty -, oh great King, these great souls have fooled me.' (38) That very moment the supreme personality Nārada arrived there with his musical instrument. Yudhiṣṭhira and his younger brothers got up from their seats to welcome him properly by offering him their obeisances. The king thereupon said: (39) 'Oh supreme one, I do not know in which direction my uncles and ascetic aunt, who is most aggrieved about the loss of her sons, have left. (40) Like a captain on a ship in the great ocean, you are the Lord to guide us to the other side.'

Thus being addressed the divine personality Nārada, the greatest among the sages, said: (41) 'Oh King, never lament, for whatever reason, for the universe is controlled by the Supreme Lord. All living beings and their leaders

perform their ceremonies in order to be protected. He is the one who brings everybody together and also disperses them again. (42) The way a cow is tied by a rope through the nose, one the same way is by the hymns and precepts of the Veda tied to follow the demands of the Supreme One. (43) The way in this world playthings at will are brought together and separated again, it also happens to the people who subjected to the game of the Lord are brought together and separated again. (44) Whether one considers persons eternal [souls] or temporal [bodies] or else as both [embodied souls] or as neither of both [because of the Absolute Truth which is transcendental to all attributes], they never under any circumstance should constitute a reason for lamentation; one is only that way because one got emotionally involved or has lost one's mind. (45) Therefore, oh King, give up the anxiety you feel from lacking in self knowledge. Do not longer think how these helpless poor creatures would be able to survive without you. (46) How is this body, which is made out of the five elements [fire, water, air, earth and ether] and is controlled by time, by materially motivated action and by the modes of nature [*kāla*, karma and the *guṇas*], capable of protecting others when it is just as well bitten by that snake? (47) One living being is the livelihood of another; those who have no hands [the animals] are at the mercy of the ones who do have hands [the human beings], living beings without limbs [like grasses] are at the mercy of the four-legged ones [like the cows]. The weaker ones are at the mercy of the stronger ones. (48) Look therefore only for Him, this Supreme Personality, who by the power of illusion appears as a diversity. He, oh King, is the One Soul of the self-realization of all souls, who manifests Himself both inside of them and outside of them. (49) He, the Father of all creation, the Supreme Lord, has now, oh great King, descended in this world in the form of [death, the all-devouring] Time, in order to eliminate everyone inimical to the enlightened souls. (50) The Lord on their behalf did what had to be done and is now awaiting the rest. You Pāṇḍavas the same way must wait and see, for as long as He is present in this world.

(51) **D**hṛtarāṣṭra, his brother Vidura and his wife Gāṇḍhārī have departed for the southern side of the Himalayas where the sages have their refuge. (52) The place is known as Saptasrota [‘seven sources'] because the river of heaven [the Svardhunī, the Ganges] sprouts there and, to the satisfaction of the seven different sages, divides herself into the seven currents we know as her branches. (53) By bathing regularly there, sacrificing in the fire according to the regulative principles and fasting on drinking water only, Dhṛtarāṣṭra has completely subdued his mind and senses and is thus freed from begging for food [in his family dependence]. (54) With the help of sitting postures, breath control and turning one's mind inward away from the six senses, one can, absorbed in the Lord, conquer the contaminations of passion, goodness and ignorance. (55) By allowing his self to merge with the wisdom and the wisdom to merge with the pure witnessing, he has united himself with the Ab-

solute [*brahman*], the foundation of pure existence, the same way the air within a pot merges with the space outside of it. (56) When he, no longer hindered in renouncing all his duties, sits down concentrated without moving a limb, his senses and mind because of his breaking with the effects of the operating modes of nature, will no longer be fed and come to a full stop. (57) I expect that he will quit his body five days from now, oh King, and let it turn into ashes. (58) While she outside observes the body of her husband [mystically] catching fire along with his cottage, his chaste wife in full awareness will follow him in the blaze. (59) Vidura, witnessing that wonderful incident, oh son of the Kuru-dynasty, will, with mixed feelings of delight and grief, then leave that place for the sake of visiting holy places.' (60) After Nārada thus had addressed the king he, together with his stringed instrument, rose up into heaven. Yudhiṣṭhira, taking his instructions to heart, thereupon gave up all his lamentation."

*: Vidura is a younger brother of Dhṛtarāṣṭra. He was born as a *śūdra*, a laborer, because of being conceived by Vyāsa from a maidservant of the mother of Pāṇḍu.

**: Aryamā was a son of Aditi and Kaśyapa officiating for Yamarāja the Lord of punishment. Vidura is considered the *śūdra* incarnation of Yamarāja.

1.14 - The Disappearance of Kṛṣṇa

(1) **S**ūta said: "Arjuna went to the city of Dvārakā to see his friends and Kṛṣṇa, the One Glorified in the Vedic Hymns, in order to know what His further plans were. (2) After a few months had passed, and Arjuna had not returned from there, Yudhiṣṭhira observed various fearful signs. (3) The time had taken an inauspicious turn: he observed seasonal irregularities and saw that human beings sinfully turned to anger, greed and falsehood in heartening their civil means of livelihood. (4) There was cheating in ordinary transactions, dishonesty mixed itself in the regard of well-wishers, fathers, mothers and brothers and also between man and wife there was quarrel. (5) The people gradually were acquiring godless habits like wantonness and such. The king facing these serious matters and bad omens, spoke with his younger brother about it.

(6) **Y**udhiṣṭhira said [to Bhīma]: 'Arjuna went to Dvārakā to see his friends and to learn about Kṛṣṇa's plans. (7) It is now seven months ago that your younger brother left, oh Bhīmasena, and I do not know exactly why he does not return. (8) Might it be so that, as Nārada told us, the Supreme Personality has decided it is time to leave this physical manifestation of Himself? (9) We owe our wealth, kingdom and wives to Him. By His grace the existence of the dynasty and the life of our subjects has become possible and because of His mercy we could defeat our enemies and [live for a better] world. (10) Just look, oh man with the strength of a tiger, at the position of the planets, how things are faring on earth and what is happening to the body and the mind. All these dreadful signs deluding our intelligence indicate a great danger in the near future. (11) Again and again my thighs, eyes, arms and the left side of my body are quivering and I have heart palpitations due to fear. This is all indicative of undesirable happenings. (12) See, oh Bhīma, how the jackal frantically cries at sunrise and how the dog barks at me without any fear. (13) Oh tiger among man, the cows leave me [left] aside and the other animals are turning around me while my horses seem to weep. (14) The pigeon appears like a messenger of death and the shrieks of the owls and their rivals the crows make my heart tremble as if they wish the void of the cosmos. (15) Oh Bhīma, see how smoke circles in the sky and how the earth is throbbing along with the hills and mountains with loud thunderbolts out of the blue of a cloudless sky. (16) The wind blows sharply creating darkness with the dust and rain pours like blood from the clouds as an omnipresent disaster. (17) The sun is shining less - see how the stars in the sky seem to clash into one another and how the living beings are confounded and agitated as if they are crying. (18) Rivers and their tributaries, the lakes and the mind are all perturbed while fire does not ignite with the help of butter. What is this extraordinary time? What is going to happen? (19) The calves do not suck the teats and the cows do not want to be milked looking afraid as if they are weeping, while the bulls do not take pleasure in the pasture ground. (20) The deities seem to be crying and perspiring as if they want to leave the temple and also the cities, villages, towns, gardens, mines and hermitages have lost their beauty being bereft of all happiness. What sort of calamities will befall us? (21) I think that all these great upsurges manifest out of the need for the marks of the lotus feet of the Supreme Personality - the earth bereft of the extraordinary signs of the Supreme Person misses that fortune.'

(22) **O**h brahmin, while the king [Yudhiṣṭhira] thus was thinking to himself observing the bad omens, Arjuna returned from the kingdom of the Yadus. (23) Bowing down at the feet of the king his dejection was unprecedented with the tears that fell from the lotus eyes of his downward looking face. (24) Seeing Arjuna pale with a heart full of anxiety, the king, who remembered what Nārada had said, questioned him in the midst of the friends. (25) Yudhiṣṭhira said: 'Are our Yadu relatives of Madhu, Bhoja, Daśārha, Ārha,

Sātvata and Andhaka all happy passing their days in Dvārakā? (26) Is also my respectable [maternal] grandfather Śūrasena in good health passing his last days and are my [maternal] uncle Vasudeva and his younger brothers all well? (27) Are my aunts - his wives - all the seven sisters headed by Devakī herself, all happy with their sons and daughters-in-law? (28-29) Is King Ugrasena, whose son was so wicked [Kaṁsa] still alive? Are his younger brother, Hṛdīka and his son Kṛtavarmā and Akrūra, Jayanta, Gada, Sārana as also Śatrujit and the rest all happy? Is also Balarāma, the Supreme Personality, the protector of the devotees, doing well? (30) Are the great warrior Pradyumna [a son of Kṛṣṇa] and all others of the Vṛṣṇi family happy? And is the in every respect powerful, plenary expansion of Kṛṣṇa Aniruddha [a grandson of Kṛṣṇa] faring well? (31) And how are Suṣeṇa, Cārudeṣṇa and Sāmba, the son of Jāmbavatī, doing, as also the other eminent sons of Kṛṣṇa and their sons like Ṛṣabha? (32-33) Are likewise the constant companions of Kṛṣṇa such as Śrutadeva, Uddhava and others, as also Sunanda, Nanda and the other leaders and liberated souls of excellence doing well? And are all those who are bound in friendship under the protection of Balarāma and Kṛṣṇa, also thinking of our well-being? (34) Is the Supreme Lord, who is the pleasure of the cows and the senses and always cares for the devotees and the brahmins, enjoying His assembly hall surrounded by His friends in the city [Dvārakā]? (35-36) In order to protect and elevate all the worlds, the Original, Supreme Enjoyer resides together with Ananta [Balarāma] in the company of the ocean of members of the Yadu dynasty. In His city the members of the Yadu family enjoy the deserved protection of His arms and relish the same transcendental pleasure as the residents of heaven. (37) By giving priority to managing the comforts at His feet, the sixteen thousand wives headed by Sathyabhāmā made the Lord subdue the denizens of heaven, so that they could enjoy matters [like the Pārijāta tree] that are normally the privilege of the wives of [Indra,] the controller of the thunderbolt. (38) The Yadus, enjoying the protection of His arms, always fearlessly enter the Sudharmā assembly hall which, procured by force [from Indra], was worthy of the best of gods.

(39) **M**y dear brother, are you all healthy? You appear to have lost your luster. Is it because of missing the respect in being neglected, my brother, for having been away too long? (40) Has someone addressed you unfriendly with harsh words, or could you not be charitable to someone asking or keep a promise? (41) Oh you who are approached for the protection of the brahmins, the children, the cows, the elderly, the diseased and the women, were you unable to offer shelter to any of them approaching you and deserving your care? (42) Have you contacted a questionable woman, have you treated an acceptable woman improperly maybe or has your good self been defeated on the road by a superior power or by equals? (43) Have you disregarded old men or boys who deserved to dine together with you or have you done something abominable that is hard to forgive? (44) Or is it so that you in your relation to the

one most dear, my brother Arjuna, your heart's friend [Kṛṣṇa], you feel a void missing Him all the time? I can think of no other reason why you should suffer such a mental distress.' "

1.15 - The Pāṇḍavas Retire

(1) **S**ūta said: "Arjuna, the friend of Kṛṣṇa, who was emaciated because of his separation from Kṛṣṇa, thus was subjected to the various forms of doubt and speculation of his elder brother the king. (2) Because of his grief his mouth and lotus heart had dried up and his bodily luster had vanished. Preoccupied with thoughts about the Lord he was incapable of replying properly. (3) The more he wiped the tears from his eyes and with great difficulty checked the force of his sadness not seeing Him anymore, the more he eagerly thought about Him in his affection and the more distressed he became. (4) Remembering Him as a well-wisher, benefactor, friend and charioteer, Arjuna, overwhelmed and heavily breathing, addressed his eldest brother the king. (5) He said: 'Oh great King, Lord Hari in the form of my friend, has left me. Now I am bereft of the amazing power that even astonished the gods. (6) I lost Him from whom being separated but for a moment all universes would appear unfavorable and void of all life, like they are all dead. (7) By the strength of His mercy I could vanquish the power of all the lusty princes during the selection of the bridegroom at King Drupada's palace, where I gained Draupadī's hand by piercing the fish-target with my bow. (8) With Him at my side I

was able to defeat Indra and his godly associates and could thus enable the god of fire to set ablaze his forest. With His support we could realize our wonderfully built assembly house that was designed by Maya [out of gratitude for saving him from that fire in the forest named Khāṇḍava] where all the princes assembled to your honor bringing presents collected from all directions. (9) Under His influence our younger brother [Bhīma], who has the strength of a thousand elephants, managed to kill him [Jarāsandha] whose feet were worshiped by the heads of many kings he wanted to sacrifice. It was He who saved the kings who by Jarāsandha had been brought [to his capital] to be sacrificed to the lord of the ghosts [Mahābhairava, Śiva]. They all paid you tribute afterwards. (10) He [leading to the great war] took the life of the husbands of the wives [of the Kurus] whose hair was condemned to be loosened because the cluster of your wife's [Draupadī's] hair had been loosened, that was beautifully dressed and blessed for the great ceremony. Being caught by the miscreants [the Kurus headed by Duḥśāsana] she in tears fell down at the Feet. (11) He protected us when we ran into trouble, being endangered in the forest by the intrigue of our enemies associated with Durvāsā Muni. The moment the sage arrived there to eat with his ten thousand disciples, He by simply accepting the remnants of the food before they did, satisfied the three worlds as also the *munis*. He did that at the time they were bathing, by giving them the thought that they had been fed already. (12) Under His influence I once could astonish the Lord with the Trident [Śiva] and his wife, the daughter of the Himalaya, because of which he and other gods awarded me their weapons. That is how I, in this body, managed to obtain a half-elevated seat in the House of Indra. (13) As a guest of that heaven I could with both my arms, with the help of my bow Gāṇḍīva, offer protection to Indra and all the gods, by killing the demon Nivātakavaca. I after all, oh descendant of King Ajamīḍha, was empowered by Him, the Supreme Personality whom I at present am bereft of. (14) Because of His friendship alone I, seated on the chariot, could cross the insurmountable ocean of the military strength of the Kauravas. Thanks to His friendship only, I could return with the enormous wealth of the enemy, the brilliance of all the jewels I by force took from their heads. (15) It was He who by the power of His glance put an end to my mental agitation concerning the duration of life of all the fighters who with the wealth of their chariots were positioned on the battlefield, oh great King. With the immensity of great royal personalities like Bhīṣma, Karṇa, Droṇa and Śalya, He was the one driving me forward from their ranks. (16) Under His protection the very powerful invincible weapons wielded by Droṇa, Bhīṣma, Karṇa, Bhūriśravā, King Suśarmā, Śalya, King Jayadratha, Bāhlika [a brother of Bhīṣma] etc., could not touch me, just like it was when Prahlāda [the famous devotee of Nṛsiṁhadeva, the lion-incarnation] was compromised by the demons. (17) Thinking wrongly about my Lord as being my chariot driver, about Him whose feet are served by the intelligent souls for the sake of salvation, the hostile charioteers by His mercy did not take notice and did not attack me when I alighted for my thirsty horses. (18)

Oh King, remembering how He with a smiling face made jokes, was frank with me and addressed me with 'son of Pṛthā', 'Arjuna My friend' and 'son of the Kuru dynasty' and such, my soul is overwhelmed by these heartfelt words of Mādhava [Kṛṣṇa]. (19) When we were sleeping, sitting, walking and dining together and truthfully confronted each other and so on, I took Him erroneously for a friend equal to me. Despite regarding Him lower in my misconduct, He tolerated me, glorious in His greatness, the way a friend accepts a friend or a father accepts his child. (20) Oh Emperor, without the Supreme Personality, my dear most friend and well-wisher, my heart and soul are vacant. Recently I, just like a weak woman, was defeated by infidel cowherds while I was protecting Kṛṣṇa's wives. (21) Having the same bow, arrows, chariot and horses, I am the same Arjuna and chariot fighter to whom all the kings offered their respects. But with Him absent, all of this in a single moment has become as useless as butter offered to ashes, as money obtained by magic or as seeds sown on barren land.

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

(28) **S**ūta said: "Thus thinking of the lotus feet of the Lord and what He had instructed in the intimacy of their deep friendship, Arjuna, with his mind freed from all material concerns, found his calm. (29) Constantly remembering the feet of Vāsudeva, Arjuna's devotion increased rapidly so that the endless ruminations ended. (30) He again thought of the spiritual instructions the Supreme Lord gave in the midst of the battlefield. By thinking of His time and actions he dispelled the darkness of his ignorance and became the master of his senses. (31) Free from lamentation, by his spiritual capacity managing to cut with the doubts that were raised by the duality of being identified with the material world, he, due to the transcendence of being without a material form, was freed from the entanglement of birth and death. (32) Yudhiṣṭhira, listening to the deliberations about the end of the Yadu dynasty and the disappearance of the Supreme Lord to His abode, undisturbed within made up his mind [to leave] in favor of the way to heaven. (33) Also Queen Kuntī, who

had overheard what Arjuna told about the end of the Yadus and the disappearance of the Lord, found, absorbed in the soul, release from her material existence in pure devotion unto the Lord who was now [fully] situated beyond the senses. (34) By taking away from the world the burden constituted by the body [of the Yadu dynasty], the Unborn Lord equal in His control rejected both the thorn [of the opposing military forces] that was removed and the thorn [of his own family] He used for its removal. (35) Just like with His Matsya incarnation and other incarnations, like a magician giving up one body in order to accept another, He relinquished the body by which He relieved the burden of the world. (36) When Mukunda [the Lord of Liberation], the Fortunate One so worthwhile to hear about, left this earth, from that day on Kali[-yuga] manifested itself in full, the age so inauspicious to all who in ignorance are not in control of their minds [who have not awakened].

(37) **W**hen Yudhiṣṭhira grasped what was going on in his capital, state and home as also in the self, observing how everything became worse in a vicious circle of avarice, falsehood, dishonesty, irreligion, violence and so on, he understood that it was time to leave and dressed himself accordingly. (38) His grandson [Parīkṣit], who was properly trained and in every respect was as qualified as he was, was by the emperor for the occasion enthroned in the capital of Hastināpura as the master of all land bordered by the seas. (39) At Mathurā he made Vajra [the son of Aniruddha] king of Śūrasena, after which he had a *prājāpatya* sacrifice performed in order to find the fire for attaining his goal in himself. (40) Renouncing his belt, ornaments and all of that, he became uninterested, being detached in having broken with the endless bondage. (41) He withdrew his speech into his mind, his mind and his other senses into his breath, his breath he withdrew in death and in full resignation then united that with the body composed of the five elements. (42) Having offered those five elements to the three qualities of nature, he united them in one combination and that he offered in the thoughtful self. Next he fixed that sum total in the soul and that soul in the inexhaustible Absolute Self, Brahman. (43) Accepting torn clothes and refusing solid food, he stopped with talking. He untied his hair and not listening to anyone anymore as if he had become deaf, he thus began to look like a dumb madman and an irresponsible urchin. (44) He headed for the north, just like all others following the path of his mindful forefathers, constantly in his heart thinking about the Supreme One in the Beyond, without turning back from wherever he went.

(45) **L**ike their friend seeing that the age of Kali and its irreligion had overtaken the citizens on earth, all his brothers took the decision to follow him and left home. (46) They had performed everything worthy of a saint and kept themselves, with the ultimate goal of the Supreme Soul in mind, steadfast to the lotus feet of the Lord of Vaikuṇṭha. (47-48) That is the destination of those who, purified by meditation, in their devotion found liberation in

fixing their mind on the transcendental feet of the One Nārāyaṇa. With their material contaminations washed away, they attained, in the same bodies they were born with, the abode so difficult to attain for materialists who are absorbed in material concerns. (49) Vidura also returned to his abode [Yama's realm]. With his consciousness absorbed in Kṛṣṇa, he accompanied by his forefathers quitted his physical self at Prabhāsa. (50) And so did Draupadī who realized that her husbands did not care about her anymore. She focussed her mind on Vāsudeva, the Supreme Personality of Godhead, and reached Him thus. (51) Anyone who with devotion hears about this departure for the ultimate goal of the sons of Pāṇḍu who are so dear to the Supreme Lord, will find nothing but good fortune and purity, will gain in perfection and attain the devotional service of the Lord."

*: Hindu widows keep their hair loosened as a sign of lifelong mourning in respect of their deceased husbands.

1.16 - How Parīkṣit Received the Age of Kali

(1) **S**ūta said: "Oh scholars, Parīkṣit, the great devotee, thereafter, being instructed by the best brahmins, ruled over the earth with all the qualities that the astrologers, who predicted the future at the time of his birth, thought he would have. (2) He married Irāvatī, the daughter of King Uttara, and begot four sons in her of whom Janamejaya was the first. (3) At the Ganges he performed three horse sacrifices wherein the demigods showed themselves. Kṛpācārya, whom he had selected as his spiritual master, was therefore awarded appropriately. (4) Once on a military campaign he, the valiant hero, by dint of his prowess managed to overpower the master of Kali-yuga who had disguised himself as a king but who, lower than a *śūdra* [a laborer], was hurting the legs of a cow and a bull."

(5) **Ś**aunaka inquired: "Why did he during his campaign subdue the master of Kali who dressed up as a king like a low *śūdra* was striking the legs of a cow? Please, oh fortunate one, describe that to us, if that would relate to the topics of Kṛṣṇa. (6) What is the use of other subjects that, being illusory, do not relate to His lotus feet, the nectar of which is licked by the truth-loving souls? That would be a waste of one's life! (7) Oh Sūta, those among the mortal human beings who are sure to meet death here but who desire righteousness [truth and eternal life], call for the great lord of death [Yamarāja] to perform the preparatory rites. (8) The great sages invite him because no one will die as long as he, the great lord who causes the end of life, is present here. Ah!

May everyone in the world drink from the nectar of the narrations about the divine pastimes of the Supreme Lord. (9) Those after all who are lazy, have a dull mind and are short-lived, pass their days and nights with aimless activities and sleeping."

(10) **S**ūta said: "When Parīkṣit, residing in the Kuru capital, learned that the signs of Kali-yuga had entered the domain of his jurisdiction, he considered the news not very palatable and took up his bow and arrows to meet the conflict with military means. (11) Well decorated under the protection of the lion in his flag and with black horses pulling his chariot, he left the capital accompanied by charioteers, cavalry, elephants and infantry troops to assure himself of a victory. (12) Bhadrāśva, Ketumāla, Bhārata, the northern countries of Kuru and Kimpuruṣa behind the Himalayas were the lands on earth he conquered, maintaining his authority by exacting tribute. (13-15) Everywhere he went he continuously heard what great souls his forefathers were and found also indications of the glorious acts of Lord Kṛṣṇa among the people he met. He heard about his own deliverance from the powerful rays of the weapon of Aśvatthāmā and about the love and devotion for Lord Keśava [Kṛṣṇa as the killer of the demon Keśī, the mad horse] among the descendants of Vṛṣṇi and Parthā. Extremely pleased therewith he gratefully, with eyes wide open of joy, rewarded the people magnanimously with clothes, necklaces and other riches. (16) He [Kṛṣṇa] who is [a manifestation] of Lord Viṣṇu and Himself was obeyed by everyone, by serving as a chariot driver, presiding in assemblies and acting as a servant, by being a friend and a messenger and keeping watch at night, acted with prayers and obeisances to the liking of the God-fearing sons of Pāṇḍu. This filled the king with devotion for His lotus feet.

(17) **T**hus day after day absorbed in thoughts about the good qualities of his forefathers, not far away from where he was, a most peculiar incident took place. Let me tell you about it. (18) Dharma [the personality of religion, a bull] who wandered around on [but] one leg [firmly], met a cow [mother earth] with tears in her eyes, like she was a mother who has lost her child. He questioned her. (19) Dharma said: 'Madam, are you in good health? Looking so sad with a gloomy face, oh mother, you seem to be afflicted by a disease or to be preoccupied with some relative far away. (20) Do you lament my three weakened legs with me standing [firmly] on one leg only, or is it because you are exploited by meat eaters? Is it because the leading demigods are deprived of their sacrificial share or because the living beings increasingly suffer from scarcity, famine and drought? (21) Are you grieving about the unhappy women and children on earth who [because of failing marriages] have to miss the protection of their husbands and fathers or are you sorry about the way one in the families of the learned souls acts against the goddess of learning [by not being directed at the Person anymore]? Or do you lament the fact that most of

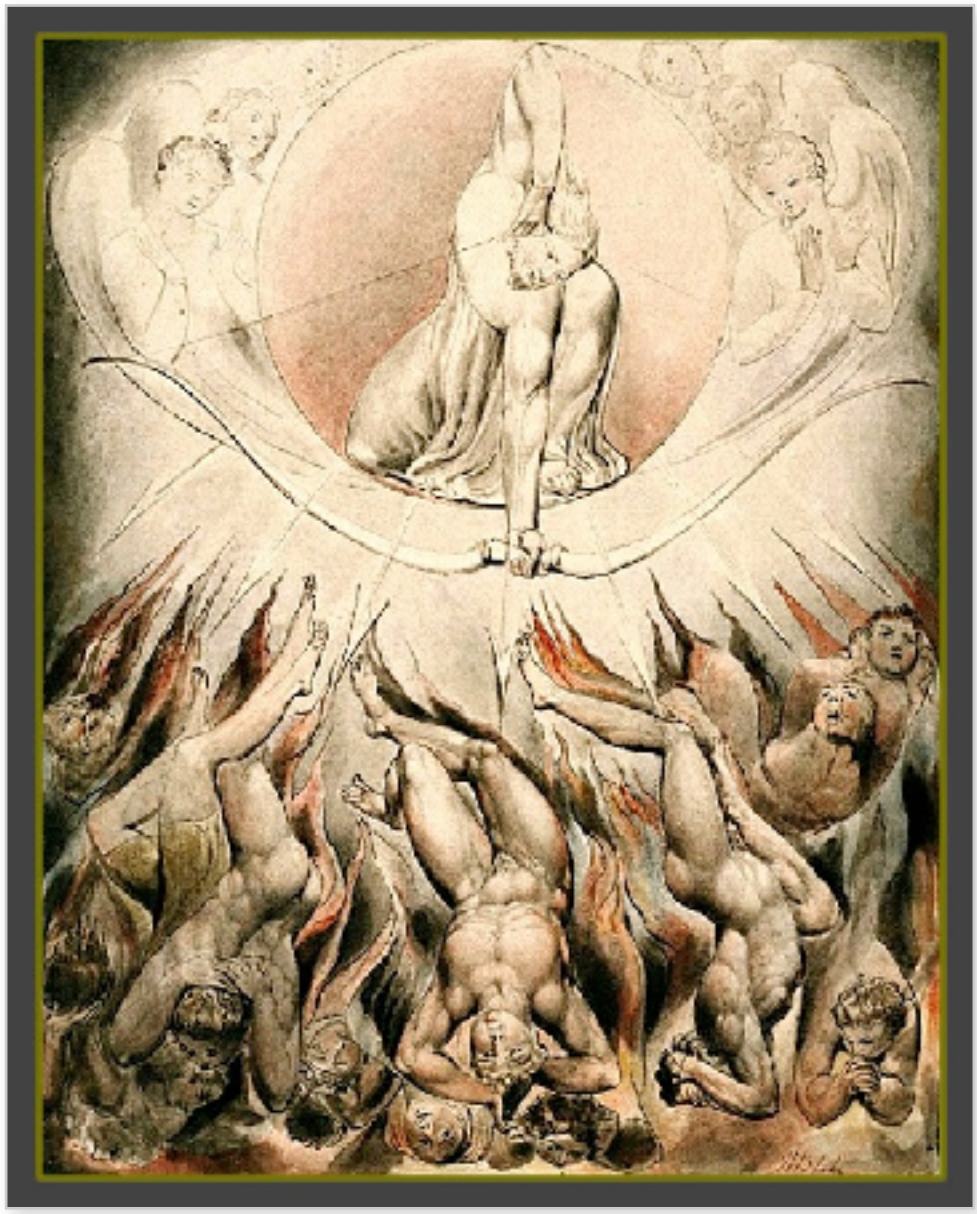
them act non-brahminical in service of the ruling class [or even serve in business]? (22) Is it because the descendants of the noble class under the influence of Kali-yuga appear to have lost their minds and left and right have messed up the affairs of the state? Or is it because of the habits developed in society to take one's food and drink and how one dresses, bathes and has intercourse? (23) Or could it be, oh mother, because of your heavy burden now Hari, the Lord who diminished your burden, has disappeared from sight, with you thinking of everything He did and the salvation He entails? (24) Please inform me, oh reservoir of all riches, about the reason of your sadness that reduced you to such a weak state. Or has, oh mother, powerful Time that even subdues the most powerful soul, stolen away your good fortune extolled by the demigods?'

(25) **M**other Earth replied: 'Oh Dharma, I will do my best to answer all the questions you asked me, for you are with your four legs [the *vidhi*] present in all the worlds to bring happiness. (26-30) Truthfulness, cleanliness, compassion, self-control, magnanimity, contentment, straight-forwardness, concentration, sense control, responsibility, equality, tolerance, equanimity and loyalty. And certainly also knowledge, detachment, leadership, chivalry, influence, power, dutifulness, independence, dexterity, beauty, serenity and kind-heartedness, as also ingenuity, gentility, mannerliness, determination, knowledgeability, propriety, pleasantness, joyfulness, immovability, faithfulness, fame and dignity - all these and many others are the most important everlasting qualities of the Supreme Lord, the never ever diminishing higher nature desired by those wishing for His greatness. I am thanks to Him, the reservoir of all qualities and the home of the goddess of fortune, myself such an abode, but I lament now that in His absence, Kali, the source of all sins, is seen all over the world. (31) I am lamenting both for me and for you, for the best of the enlightened souls, the gods and the ancestors in heaven, the sages and the devotees, as also for all people in their status orientations in society. (32-33) Lakṣmī [the Goddess of Fortune] whose grace was sought by Brahmā and others who for many days executed penances for her in surrender to the Lord, has without hesitation forsaken her abode in the forest of lotus flowers out of attachment to serve His all-auspicious feet. With my body decorated with the impressions of the footprints with [the marks of] the lotus flower, thunderbolt, flag and driving rod of the Supreme Lord, the proprietor of all opulence, I superseded beautifully the three worlds. But, after my places [my worlds] had obtained His splendor, He in the end has abandoned me who was so happy with it. (34) He who relieved me of the burden of the hundreds of military divisions of atheist kings, incarnated [just as well] for you in an attractive form in the Yadu family, because you, lacking in inner strength, had difficulty to keep standing. (35) Who, I ask you, can tolerate it to be separated from the Supreme Original Person who with His loving glances, smiles and hearty appeals defeated the strong attachment of His sweet and proud women and

made my hair [my grasses] stand on end out of pleasure for being imprinted by His feet?'

(36) **W**hile the [cow of mother] earth and [the bull of] dharma were thus conversing, Parīkṣit, who was renown for being the saint among the kings, arrived at the Sarasvatī river that was flowing to the east."

1.17 - Punishment and Reward of Kali



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

(7) 'And you', [he said turning to the bull,] 'are you just a bull that, as white as a lotus, moves on one leg, having lost three legs, or are you some demigod making us sad in the form of a bull? (8) Except for you there has till now never been a living being on earth that under the protection [of the arms] of any of the kings of the Kuru dynasty, had such grievance shedding tears. (9) Oh son of Surabhi [the celestial cow], let me tell you, in my kingdom there will be no lamentation. Therefore do not fear the wicked fellow. And dear mother cow, do not cry, as long as I am alive as the ruler and subduer of the envious ones, you will thrive! (10-11) Oh chaste one, he in whose state all kinds of living beings are terrified because of miscreants, will because of his inattentiveness lose his fame, longevity, fortune and good birth. It is the supreme duty of the rulers to subdue for the purpose of putting an end to the misery of the ones suffering. Therefore I shall kill this most wretched man who is so violent with other living beings. (12) Who has cut your three legs, oh four-legged son of Surabhi? What happened to you has never happened before in this royal state of kings who live in obedience to Kṛṣṇa. (13) Oh bull, I wish you all the best, you are honest and without offenses, tell me who has mutilated you and tarnished the reputation of the sons of Pṛthā. (14) Those who make the sinless suffer will have to fear me wherever they go, for I will curb the actions of the miscreants and restore the welfare of the virtuous souls. (15) The upstart of evil acts towards innocent living beings I shall forthwith defeat, whether he is a demigod from heaven with armor and decorations or not. (16) It is the holy duty of the head of state always to protect the ones who faithfully perform their duty and, according to the scriptures, chastise those who in this world for other reasons than misfortune strayed from the path.'

(17) **T**he personality of religion said: 'That what you said to become free from the fear for distress is befitting for someone of the Pāṇḍava dynasty, the descendants of Pāṇḍu to whose qualities attracted Kṛṣṇa, the Supreme Lord, performed the duty of being a servant and such. (18) Oh greatest among the human beings, being bewildered as a consequence of all the differences of [philosophical and political] opinion, we cannot tell which person [or whatever] would be the cause of our [human] suffering. (19) Some [philosophers], in defiance of all duality, declare that one suffers because of oneself, others speak of fate as the cause, some say that it is all due to karma, while many other authorities say that material nature is responsible. (20) Some also conclude that it is a question that defies explanation and comprehension. Who of them would be right in this matter, oh sage among the kings, is left to your own power of judgement.' "

(21) **S**ūta said: "Parīkṣit, who attentively had followed what the personality of religion had to say, oh best among the brahmins, replied mindfully. (22) The king said: 'Oh knower of the duties, oh dharma in the form of a bull,

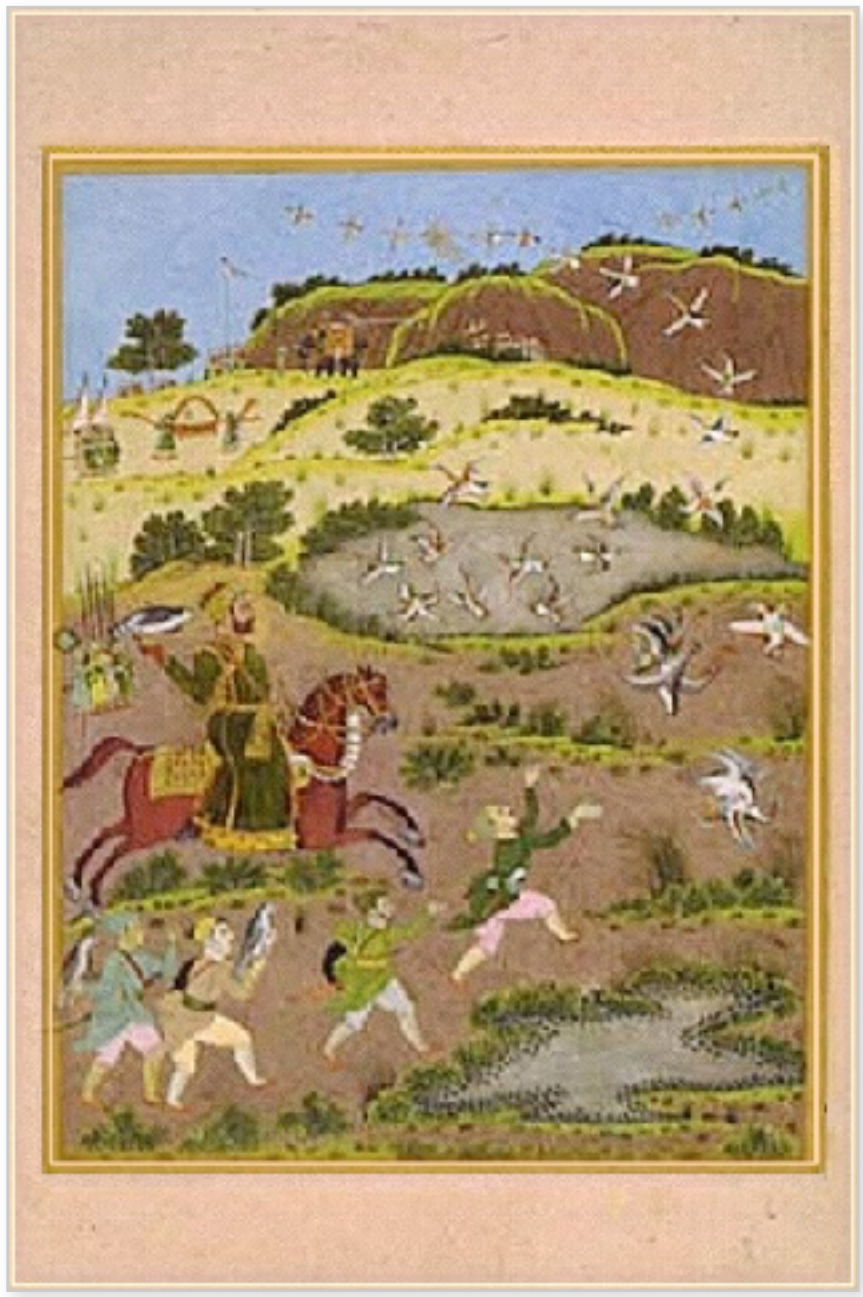
you say this because the status of a wrong doer will also become the position of the one who points out the wrong done [like the guru who takes up the karma of his follower]. (23) In other words, the Lord's ways within the material world can neither be put in words nor be conceived by living beings (24) Penance, cleanliness, compassion and truthfulness [*tapas, śauca, dayā, satya*] are your legs that thus established the age of truth [Satya-yuga], but because of irreligiosity three of them have broken in conceit, [clinging to] intercourse and intoxication. (25) At present, oh personality of religion, you are hobbling along on the one leg of truthfulness while quarrel personified [Kali], who flourishes on deceit, irreligiously tries to destroy that leg too. (26) Because of the actions of the Supreme Lord mother earth has been relieved of the great burden that she, this cow, carried. His all-auspicious footprints brought happiness everywhere. (27) Lamenting with tears in her eyes the unfortunate and chaste one [mother earth] being deserted by Him, is now enjoyed by lower-class people who, devoid of the culture of learning, pose as rulers in my place.'

(28) **A**fter he thus had pacified the personalities of religion and mother earth, the great warrior took up his sharp sword to kill Kali, the root cause of irreligion. (29) Realizing that the king wanted to kill him, Kali, stressed by the fear, abandoned his royal attire and in full surrender bowed his head down at the feet. (30) The hero who was kind to the poor, a refuge for the people and worthy of being glorified, out of compassion with a smile refrained from killing the one fallen at his feet and addressed him. (31) The king said: 'Because you surrendered yourself with folded hands to the maintainer of Arjuna's glory, you have nothing to fear. But that does not mean that you, as a friend of irreligion, just like that can stay in my kingdom. (32) With you physically present as a god of man, the irreligion of greed, falsehood, robbery, incivility, sin, misfortune, cheating, quarrel, vanity and such, will be abound in the masses. (33) For that reason, oh friend of irreligion, you do not deserve it to remain in the vicinity of those places where the experts of religion and the truth duly and expertly are of worship with sacrifices for the Lord of Sacrifices. (34) In such sacrificial ceremonies the Supreme Personality of God, the Lord, is worshiped as the Soul of all worshipable deities. In that form He spreads welfare, for He is the Supersoul efficacious for all desires, who is present both inside and outside, just like the air is for all that moves and does not move.' "

(35) Sūta said: "That way being ordered by king Parīkṣit, the personality of Kali trembled as he saw him ready with a raised sword and speaking like Yamarāja, the Lord of Death. (36) Kali said: 'Wherever I may live under your order, oh Emperor, I will always have to face the reign of your bow and arrows. (37) Therefore please, oh best of the protectors of the religion, allot me a place where I may have a permanent stay under your rule.' "

(38) **S**ūta said: "Thus being petitioned, he gave Kali permission to dwell in places where the four sinful activities of gambling, drinking, prostitution and animal slaughter [*dyūtam, pānam, striyah, sūnā*] were practiced. (39) Next to that the master, upon his insistent begging, allotted him a place where there is gold, for the passion for gold that brings falsity, intoxication, lust and enmity, constitutes the fifth sin. (40) Kali, directed by the son of Uttarā, thus occupied the five places given to him where irreligion is encouraged. (41) For that reason a person desiring his well-being should never resort to any of these places, especially not the one who follows the path of liberation and belongs to the royalty, the servants of the state and the teachers**.** (42) By encouraging activities that restored the bull's three lost legs of austerity, cleanliness and compassion, the earth was perfectly improved [by Parīkṣit]. (43-44) He at present is [still] sitting on the earthly throne entrusted by the king, the grandfather [Yudhiṣṭhira] when he wished to withdraw into the forest. From that rule this sage among the kings and chief of the Kuru dynasty is now known in Hastināpura as the most fortunate and famous emperor. (45) Because of the belief of this king, because of the rule over the earth of the son of Abhimanyu, you all could initiate a sacrifice like this."

1.18 - Mahārāja Parīkṣit Cursed by a Brahmin Boy



(1) **S**ūta said: "He [Parīkṣit] who in the womb of his mother was scorched by the weapon of the son of Droṇa, did not die thanks to the mercy of the Supreme Lord, Kṛṣṇa, whose actions are wonderful. (2) Cursed by an angry brahmin to expire because of a snake-bird, he was not overwhelmed by the great fear [of death] because he had surrendered his heart to the Supreme Lord. (3) After having understood the actual position of the Invincible One, he left behind the ones surrounding him and, as a disciple of the son of Vyāsa [Śukadeva Gosvāmī], gave up his material body at the bank of the Ganges. (4) They who remember the feet of the Supreme One Glorified in the Verses and know to appreciate and live with His nectarine stories, will, at the time of their death, not be confounded. (5) The personality of Kali, even though present everywhere, cannot flourish as long as the mighty ruler, the son of Abhima-

nyu, is the one emperor. (6) The moment the Supreme Lord left this earth, Kali, he who promotes irreligion, appeared in this world. (7) The emperor never was of any enmity towards Kali. Like a bee going for the nectar he enjoyed the essence that auspicious things soon lead to perfection while acting differently that is never the case. (8) Kali, who in the eyes of the weaker ones appears to be a great power, is to the self-controlled soul a cause of apprehension, and thus [Parīkṣit], as a tiger among man, was the one to take care among the careless. (9) Upon your request I have related almost all the stories that, in relation to Vāsudeva, can be told about the pious Parīkṣit. (10) Those persons who desire their welfare should take notice of each and every story about the Supreme Lord's wonders, transcendental qualities and uncommon deeds I spoke about."

(11) **T**he sages said: "Oh Sūta, may you live a long, happy and particularly eternally famous life, for you, speaking so nicely about Kṛṣṇa, grant us mortals the nectar of eternity. (12) With the performance of this sacrifice, the outcome of which is uncertain, we are black of the smoke, but with the pleasing of Govinda's feet by your good self, we have the nectar of a lotus flower. (13) The attainment of higher worlds or liberation from matter, not even mentioning the attainment of worldly benedictions by those who inevitably head for their death, is nothing compared to finding but for a moment one's perfect balance in enjoying the company of a devotee of the Lord. (14) Once having acquired the taste, someone will never get enough of relishing the nectar of the stories about the greatest and only refuge among the living beings, He whose transcendental qualities could never be estimated by even the greatest masters of mystic union like Lord Brahmā and Lord Śiva. (15) Be so kind, oh learned one, to describe to us who are eager to hear about it, His impartial transcendental activities. For He, Lord Hari, the one and only shelter for the greatest of the great, is for your good self the leading supreme personality. (16) As a first-class devotee of great intelligence, Parīkṣit evidently attained the lotus feet of Him who has Garuḍa in His banner, after having received from the son of Vyāsa the knowledge about that what one calls the path of liberation. (17) Please tell us therefore the supreme and purifying narrations of the so wonderful devotion in yoga. Describe, the way they were explained to Parīkṣit, the activities of the Unlimited One dear to the pure devotees."

(18) **S**ūta said: "Just see how we, although of a mixed birth, by serving those advanced in knowledge [like Śuka], clearly have been promoted to a higher birth. Being connected in conversation with the great [devotees] will soon purify one from suffering a lack in quality because of one's birth. (19) And what to say of those who sing the holy name under the protection of exclusively the great devotees who belong to Him, He who is called Ananta because of the fact that He is unlimited in His potency and unmeasurably great in His qualities? (20) To give a description of Him, the One unlimited in His

attributes and equal to none, it suffices to say, that the Goddess of Fortune, while rejecting others who asked for it, wished to serve in the dust of His feet, while He Himself never asked for it. (21) Who else would be worth the position of carrying the name of Supreme Lord besides Mukunda [Lord Kṛṣṇa as the one granting liberation] from whose toenails the water emanated [of the Ganges] that was collected by Brahmājī and purifies Lord Śiva and the entire universe? (22) Those in control of themselves who are firmly attached to Him, are capable of instantly leaving aside the attachments of the gross body and the subtle mind, and go away to take shelter of the highest stage of perfection [*sannyāsa*], the stage of life characterized by nonviolence and renunciation. (23) Because you [sages], who are as strong as the sun, asked me, I can give you an account of the knowledge I have acquired. It is in this matter as with the birds who fly as far as they can; I can enlighten you on Viṣṇu as far as my realization permits.

(24-25) **O**ne day, when Parīkṣit was hunting stags with bow and arrows, he got very fatigued, hungry and thirsty. Looking for a reservoir of water he entered the hermitage of the famous *ṛṣi* Śamīka, where he saw the sage silently sitting down with his eyes closed. (26) Having restrained his sense organs and breath, he, with his mind and intelligence inactive, and in quality equal to the Supreme Absolute, being unaffected had achieved transcendence above the three states of consciousness [wakefulness, dreaming and dreamless sleep]. (27) He was covered by his long, compressed hair as also by the skin of a stag. The king, with a dry palate finding him in that state, asked for water. (28) Not being properly received with a place to sit, water and nice words, he felt disrespected and therefore got angry. (29) Oh brahmins, plagued by hunger and thirst being inconsiderate himself, his anger and hostility against the brahmin was unprecedented. (30) Having lost his respect, he with the tip of his bow picked up a lifeless snake and placed it angrily over the shoulder of the sage as he left to return to his palace. (31) [There he wondered] whether or not this meditative state of withdrawal from the senses with closed eyes was a false, pretended trance, maintained [by the sage] because he was just a lower ruler.

(32) **W**hen the sage's son [named Śṛṅgī], who was a very powerful personality, heard of the grief the king had caused his father while he was playing with some children, he said this: (33) 'Just see how irreligious these rulers are! Enriching themselves like crows they, the servants, like dogs keeping watch at the door, behave badly unto their master! (34) The sons of the ruling class are to guard the brahminical order like watchdogs. On what grounds would he, who is supposed to stay at the door, deserve it to enter the house of the master and eat from the same pot? (35) Since Kṛṣṇa our protector, who is the Supreme Lord and ruler of those upstarts, has departed, I shall today punish them myself, just witness my power!' (36) Thus with eyes red-hot of an-

ger speaking to his playmates, the son of the *ṛṣi* touched the water of the Kauśika river and released the following thunderbolt of words: (37) 'Verily, seven days from now the wretched soul of the dynasty who offended my father will, because of breaking with the etiquette, be bitten by a snake-bird.' (38) When the boy thereafter returned to the hermitage, he saw the snake over his father's shoulder and cried loudly over that sorry plight.

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

(47) **T**he sage thereupon addressed the Supreme, All-pervading Lord, to beg His pardon for the great sin, committed by the child immature of intelligence, against a sinless, worthy and subordinate soul. (48) [He prayed:] 'Whether they are defamed, cheated, cursed, disturbed, neglected or even when one of them is killed, the forbearing devotees of the Lord for certain never will avenge themselves for any of this.' (49) The sage thus regretted the sin of his son and certainly did not think that the insult by the king was a sin. (50) Generally the saints in this world prove themselves not distressed or happy when

they by others are involved in worldly dualities, for they are situated in the transcendence of the soul."

1.19 - The Appearance of Śukadeva Gosvāmī

(1) **S**ūta said: "The king felt that what he had done was something abominable and thought most depressed: 'Alas, it was uncivilized and evil what I did to the faultless, grave and powerful brahmin. (2) Because of the contempt of what I did against that godly person, I undoubtedly very soon will meet with a very troublesome calamity. I certainly hope that that will happen, so that I will be relieved of my sins and never do anything like that again. (3) May I, on this very day, burn with my kingdom, strength and wealth of riches in the fire ignited by the brahmin community, so that the inauspiciousness of sinful thinking against the Lord, the twice-born souls and the cows, may never happen to me again.' (4) Thus pondering, the message reached him of the curse of death pronounced by the sage's son. That curse in the form of the fire of a snake bird, he accepted as auspicious because that impending happening would be the consequence of his indifference about worldly affairs. (5) He decided to forsake this world as also the next, for he already had concluded that both worlds were inferior compared to a life of service at the feet of Kṛṣṇa he considered the greatest achievement. So he sat down at the bank of the transcendental river [the Ganges] in order to fast. (6) That river, always flowing mixed with tulasī leaves [a plant used in worship], consists of the auspicious water carrying the dust from the feet of Lord Kṛṣṇa that sanctifies both the worlds [inside and outside] and even the Lord of Destruction [Lord Śiva]. What person destined to die would not turn to that river? (7) In a spirit not deviating from the vows of the sages he would free himself from all kinds of

material attachments. With that decision he, the worthy descendant of the Pāṇḍavas, sitting down at the river which flows from the feet of Viṣṇu, surrendered himself to the mercy of Mukunda till he died.

(8) All the great minds and thinkers who together with their pupils are capable of elevating the entire world, then came to gather there on the plea of making a pilgrimage. It is because of their personal presence that the holy places enjoy their status of sanctity. (9-10) Atri, Cyavana, Śaradvān, Ariṣṭhanemi, Bhṛgu, Vasiṣṭha, Parāśara, Viśvāmitra, Aṅgirā, Paraśurāma, Uthathya, Indrapramada, Idhmavāhu, Medhātithi, Devala, Ārṣṭiseṇa, Bhāradvāja, Gautama, Pippalāda, Maitreya, Aurva, Kavaṣa, Kumbhayoni, Dvaipāyana and the great personality Nārada arrived. (11) Also many other divine personalities, saintly brahmins, the best saintly advisors of the most prominent nobles and many other sages like Aruṇa appeared to the occasion. All the heads of the dynasties of sages assembling there were respectfully welcomed by the emperor bowing his head. (12) After they all sat comfortably he, again having offered them his obeisances, thereupon humbly spoke about his decision to fast, with folded hands standing before them as someone whose mind is detached from worldly affairs. (13) The king said: 'We are truly grateful to be the most fortunate of all the kings trained to receive the favors granted by the greatest of souls, for at the feet of the brahmins the royal orders are but refuse to be kept at a distance because of their reprehensible actions. (14) Because of my sins, the Controller of the transcendental and mundane worlds in the form of that brahmin's curse, very soon will be the cause of my detachment from them, I who, always thinking of family matters, was affected by fear. (15) Therefore, oh brahmins, just accept me as someone who with the Lord in his heart has taken shelter of the Ganges, the divine mother. Let the snakebird, or whatever magical thing the twice-born soul called for, bite me forthwith. And you, please continue with the stories about Viṣṇu. (16) And, again, let it be so that wherever that I, in relation to the Supreme, Unlimited Lord and the association He attracts in the material world, may take birth, I will find friendly relations everywhere with obeisances unto the twice-born souls.'

(17) And thus it came to pass that the king, having arrived at that resolve, fully self-controlled seated himself on kuśa grass laid to the east, while facing the north from the southern bank of the wife of the sea [the Ganges]. The charge of his administration he had handed over to his son. (18) To that occasion the gods, who from the sky had seen that the king would fast until his end, all in praise scattered the earth with flowers, continually beating celestial drums in pleasure. (19) All the great sages who had assembled there praised him for the wisdom he had thus shown. In approval they, from the power of their goodness for the living beings, a quality of heart equal to the character of Him praised in the scriptures, thereupon said: (20) 'It is not astonishing at all that you, oh saintly king, oh chief of all of us who strictly follow Kṛṣṇa, being

seated on the throne that is decorated with the helmets of kings, as immediate like this gave up your life in your desire to achieve association with the Fortunate One. (21) We will all stay at this place for as long as it takes this foremost devotee to give up his body and return to the world of the Supreme One, where he will be completely free from worldly concerns and lamentation.'

(22) **A**fter having heard the assembled sages speak thus impartially, sweet to hear, grave and perfectly true, Parīkṣit complimented them all with their appropriate show of respect and said, desirous to hear about the activities of Viṣṇu: (23) 'You from all directions have assembled here as embodiments of the Vedic knowledge maintained above the three worlds, with no other intention in this world or a world hereafter but to act for the good of others according to your innate nature. (24) Therefore I beg you, trustworthy Vedic men of learning, to tell me which of all the different duties for each person and especially for those who are about to die, you consider to be the proper one [for me].'

(25) **A**t that moment, as if called for, the powerful son of Vyāsa, Śukadeva Gosvāmī appeared. Dressed like a mendicant he, satisfied in self-realization, freely traveled around the earth surrounded by children and without distinguishing marks of identity or any concern about material comforts. (26) Sixteen years of age, he had a body with delicate legs, hands, thighs, arms, shoulders and forehead. His eyes were beautifully wide in a face with a high nose, similar ears, nice eyebrows and a neck as shapely as a conch shell. (27) With a fleshy collarbone, a broad chest and a deep navel he had nice folds in his abdomen. Stark naked with curly, scattered hair and long arms he had the hue of the best among the gods [of Kṛṣṇa; a dark complexion]. (28) Even though he covered his nakedness the sages, who had a keen eye for physiognomy, recognized the symptoms of the blackish skin, the beauty of his tender age and the attraction for the fair sex with his beautiful smiles. And so they all stood up from their seats. (29) To welcome the new guest, he who is always protected by Viṣṇu [Parīkṣit] bowed before him to offer his obeisances, whereupon his less educated following of boys and women immediately withdrew as he took his exalted seat in regard of the respect shown. (30) Surrounded there by the greatest of the great saints among the brahmins, the kings and the godly souls, Śukadeva shone, as the greatest lord, as resplendent as the moon surrounded by the planets, heavenly bodies and stars. (31) Calm, intelligent and self-assured sitting down, the sage was approached by the great devotee, the king, who properly bowing down with folded hands asked him questions in a polite and friendly manner.

(32) **P**arīkṣit said: 'Oh brahmin, what a blessing it is for us from the ruling class today to be chosen as a servant of the devotee, by your mercy of being our guest to be considered worthy the visit of all these relations of your

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

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

Thus the first Canto of the Śrīmad Bhāgavatam ends named: Creation.

Title, Artist and Source Pictures Canto 1

Acknowledgements

Title: Lord Kṛṣṇa lifting Govardhana Hill
Artist: Unknown
Source: Facebook Vrindavan das

Introduction:

Title: Lord Kṛṣṇa
Artist: Probably an art work by Raja Ravi Varma
Source: Wikipedia Raja Ravi Varma

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1.1
Title: 'Sages listen to Sūta Gosvāmī in the forest of Naimiṣāraṇya'
Artist: Hare Kṛṣṇa Gallery
Source: harekrsna.com

1.2
Title: Detail of a painting called: 'Brahmā, Viṣṇu, Śiva and Indra Pray to Adi Devī'
Type: Tantric Devi Series.
Artist: Kailash Raj
Source: exoticindiaart.com, used with permission.

1.3
Title: 'Yantra of Lord Viṣṇu with Twenty-four Avatāras'
Type: Collage of two vintage images and a picture
Artist: Anand Aadhar Prabhu
Source: exoticindiaart.com, used with permission.

1.4
Title: Ṛṣi Nārada
Artist: B.K. Mitra
Source: Unknown

1.5
Title: ‘Vyāsa conversing with Nārada’
Type: Sacred Art of India
Artist: Dominique Amendola, used with permission

Source: dominiqueamendola.com

1.6
Title: Elephant herd
Artist: Kailash Raj
Source: exoticindiaart.com, used with permission.

1.7
Title: The painting of Arjuna arresting Aśvatthāmā, and the painting of him being banned
Type: Original illustrations to the Bhāgavata Purāṇa, Basoli, c. 1750.
Artist: Unknown
Source: Internet

1.8
Title: ‘House of Lac’, showing Kuntī and the Pāṇḍavas leaving the house of lac set afire by the Kauravas
Artist: Nanda Lāl Bose
Source: 'Myths of the Hindus and Buddhists', Ballantine Press, Oct. 1913.

1.9
Title: Kṛṣṇa standing near Bhīṣma on the arrow bed
Artist: B.K. Mitra
Source: Unknown

1.10
Title: (detail of painting titled) “Oh, Govind! Oh, Damodar! Oh, Madhav!”
Artist: Unknown
Source: exoticindiaart.com, used with permission.

1.11
Title: 'The sacred town and temples of Dvārakā".
Artist: William Purser (1809-1837)
Source: British Library Online Gallery. Britishmuseum.org

1.12
Title: "Scenes from the Life of Kṛṣṇa: Celebrations in Honor of Kṛṣṇa's Birth", Central India, 1680-90.
Artist: Unknown
Source: Virginia Museum of Fine Arts

1.13
Title: The picture shows Gāndhārī who blindfolded herself in following her blind husband.
Artist: Nanda Lāl Bose - wikipedia.org
Source: Kamat’s Potpourri. Kamat.com

1.14
Title: ‘Yudhiṣṭhira’.

Artist: Nanda Lāl Bose - wikipedia.org
Source: 'Myths of the Hindus and Buddhists', Ballantine Press, Oct. 1913

1.15
Title: The first image is of ‘A sad Arjuna’ and the second is a painting of ‘Kṛṣṇa with the Pāṇḍavas as the legs of His horse’.
Artist: Vlad Holst, used with permission.
Source: Ten Dreams.org

1.16
Title: Photo montage/collage of a (holy) bull, a cow and a statue of Bhudevi, against the background of a landscape painted by Vrindavan das
Artists: Anand Aadhar Prabhu & Vrindavan das (used with permission)
Source: wikimedia.org & vrindavanart.com

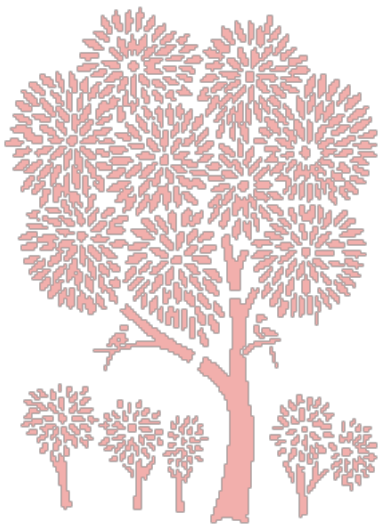
1.17
Title: The painting indicating Parīkṣit controlling Kali. It is titled: “The Rout of the Rebel Angels”.
Type: Illustrations to Milton's "Paradise Lost", The Thomas Set, object 7.
Artist: William Blake
Source: William Blake Archive. blakearchive.org

1.18
Title: “A Prince and his Retinue Hunting Waterfowl”.
Type: Mughal (Murshibad), 1750-75
Artist: Unknown
Source: Virginia Museum of Fine Arts

1.19
Title: Śukadeva Reciting the Bhāgavata Purāṇa.
Type: (Ancient Stories of the Lord) to Savant Singh" (Reigned 1748-1757), 1750-1775 India, Rajasthan, Kishangarh, South Asia.
Artist: Unknown
Source: Los Angeles County Museum of Art (LACMA)

Śrīmad Bhāgavatam

Canto 2:
The Cosmic Manifestation



The Lord in the heart: Brahmā meditates his origin

2.1 - The First Step in God Realization

(-) **M**y obeisances unto the Supreme Lord Vāsudeva. (1) Śrī Śuka said: 'This inquiry of yours for the good of all people is the best thing you can do, because this subject of study, oh King, carries the approval of the transcendentalists and constitutes the supreme of all that is worth the attention. (2) Oh Emperor, there are countless subject matters to hear about in human society that are of interest to those who, attached to their household life, are materially engrossed and are blind to the reality of the soul. (3) They spend their lives, oh King, with sleeping and making love during the night, and with making money and taking care of their family during the day. (4) Overly attached to the fallible allies of the body, the children, the wife and everything thereto, they, despite their experience, do not see the finality of these matters. (5) For that reason, oh descendant of Bharata, He must be discussed, glorified and remembered who as the Supersoul, the Supreme Personality, the controller and vanquishing Lord, frees those who are of desire from their anxieties. (6) All this analyzing in the knowledge of yoga of one's particular nature and how a person after being born should attain the full awareness of the Supreme, in the end only concerns the remembrance of Nārāyaṇa [Kṛṣṇa as the Supreme Personality]. (7) In general it are the sages who, free from the material modes

having mastered the prescriptions and restrictions, oh King, take pleasure in especially describing the glories of the Lord.

(8) **T**his story called the Bhāgavatam contains the essence of the Vedas and was by me, at the end of this Dvāpara-yuga [the age of honoring monarchs], studied under the guidance of my father Dvaipāyana Vyāsa. (9) Despite being fully accomplished in transcendence the enlightened verses about the [Lord's] pastimes drew my attention, oh saintly King, and thus I studied them. (10) I will recite it to you, because you, oh goodness, are a most sincere devotee. They who respectfully dedicate their full attention to it very soon will realize an unflinching faith in Mukunda [Kṛṣṇa as the Lord granting liberation]. (11) For both those who crave free from piously exercising respect and for yoga practitioners who are free from fear and doubts, oh King, the, according to the tradition, repeating of the name of the Lord constitutes the approved method. (12) What is the use of spending one's years as an ignoramus in this world without having [this] experience? The hour one deliberately spends in service of the higher cause is the better one. (13) The saintly king known as Khaṭvāṅga cast aside everything when he knew that he had but a moment to live longer in this world and thus experienced the full security of the Lord. (14) Oh member of the Kuru family, therefore also your life's duration that is limited to seven days, should inspire you to perform everything that traditionally belongs to the rituals for a next life. (15) Facing the end of one's life one should be free from the fear of death by cutting, with the help of the weapon of non-attachment, with one's desires and everything material associated with them. (16) In pious self-control leaving one's home behind, one should head for a sacred place and properly cleansed in solitude sit down in a position in accordance with the regulations. (17) The mind should then be turned to the three sacred transcendental letters [A-U-M]. Regulating one's breath one thus should get the mind under control so that the primary cause of the absolute Spirit [Brahman] is not forgotten. (18) With the intelligence as the driver, the [horses of the] senses with the help of the mind should be led away from their objects. The mind that is motivated for results should for that purpose consciously be fixed on the auspicious cause [of the Lord]. (19) Not allowing to be distracted by the outside world, one thereafter consecutively focusses one's mind on the different parts of His body. One should thereto not think of anything else but the refuge [constituted by the feet] of the Supreme Lord Viṣṇu who thus pacifies the mind. (20) Because of the passion and inertia of nature the mind is always agitated and bewildered, but one will get that under control in the concentration of the ones pacified, in the focus that puts and end to all impurity. (21) They who fixed in the habit of such a systematic remembrance seek unification and hold on to this devotion will soon be of success under the shelter of the yoga that approves this.'

(22) **T**he king, attentive to what was said, asked: 'Oh brahmin, what is in summary the idea of the way by which a person may directly put an end to the impurities of his mind?'

(23) **Ś**rī Śuka said: 'When one sits down in control, has subdued one's breath and has conquered one's attachment as also one's senses, one should focus one's attention on the gross matter of the outer appearance of the Supreme Lord [the *virāṭ-rūpa*]. (24) His personal body is this gross material world in which we experience all that belongs to the past, the present and the future of the existence of this universe. (25) This outer shell of the universe that we know as a body consisting of seven coverings [see *kośas*], constitutes the notion of the object of the Universal Form of the Puruṣa [the Original Person] who is the Supreme Lord. (26) The lower worlds are by the ones who studied it recognized as the soles of His feet [called Pātāla] of which His heels and toes are called Rasātala, His ankles Mahātala, while the shanks of the gigantic person are called the Talātala worlds. (27) The two knees of the Universal Form are called Sutala, the thighs Vitala and Atala and the hips are named Mahītala, oh King. Outer space is accepted as the depression of His navel. (28) The higher, illumined worlds are His chest, with above it the neck called Mahar. His mouth is called Jana while Tapas is the name of the worlds of the forehead with Satyaloka [the world of Truth] as the uppermost of the [middle] worlds of the Original Personality who has a thousand heads. (29) The gods headed by Indra are His arms, the four directions are His ears and sound is His sense of hearing. The nostrils of the Supreme One are the Aśvinī-Kumāras [a type of demigods] while fragrance is His sense of smell and His mouth the blazing fire. (30) The sphere of outer space constitutes the pits of His eyes, while the eyeball of the sun makes up His seeing. The eyelids of Viṣṇu are the day and night, the movements of His eyebrows are the supreme entity [Brahmā and the other demigods], His palate is the director of water [Varuṇa] and His tongue is the nectarine juice. (31) They say that the Vedic hymns are the thought process of the Unlimited One, that His jaws make up Yamarāja [the Lord of death], His teeth are His affection and that His smile is the most alluring, unsurpassable material energy [*māyā*]. Material creation is only the casting of His glance. (32) Modesty is His upper lip, His chin stands for the hankering, religion is His breast and the path of irreligion is His back. Brahmā is His genitals, His testicles are the Mitrā-varuṇas [the friends], His waist the oceans and the stack of His bones are the mountains. (33) His veins are the rivers and the plants and trees are the hairs on the body of the Universal Form, oh King. The air is His omnipotent breathing, the passing of the ages, Time, is His movement and the constant operation of the modes of material nature is His activity. (34) Let me tell you that the hairs on the head of the Supreme One are the clouds, oh best of the Kurus, and that the intelligence of the Almighty One is the prime cause of the material creation, so one says. His mind, the reservoir of all changes, is known as the moon. (35) The

great principle constitutes His consciousness, so one says, while Lord Śiva is the cause within [His ego, His self]. The horse, mule, camel and elephant are His nails, and all other game and quadrupeds are represented in the region of His belt. (36) The singing of the birds is His artistic sense and Manu, the father of man, forms the contents of His thought with humanity as His residence. The angelic and celestial beings [the Gandharvas, Vidyādharas and Caranas] constitute His musical rhythm while the remembrance of terrorizing soldiers represents His prowess. (37) With the intellectuals [brahmins] for the face and the rulers [*kṣatriyas*] for the arms of the Universal Form, the traders [*vaiśyas*] are the thighs and the laborers [*śūdras*, the dark or *'kṛṣṇa'*-class] occupy His feet. Through the various names of the demigods He gains in stature with the provision of feasible goods [that appease Him] by means of the performance of sacrifices.

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

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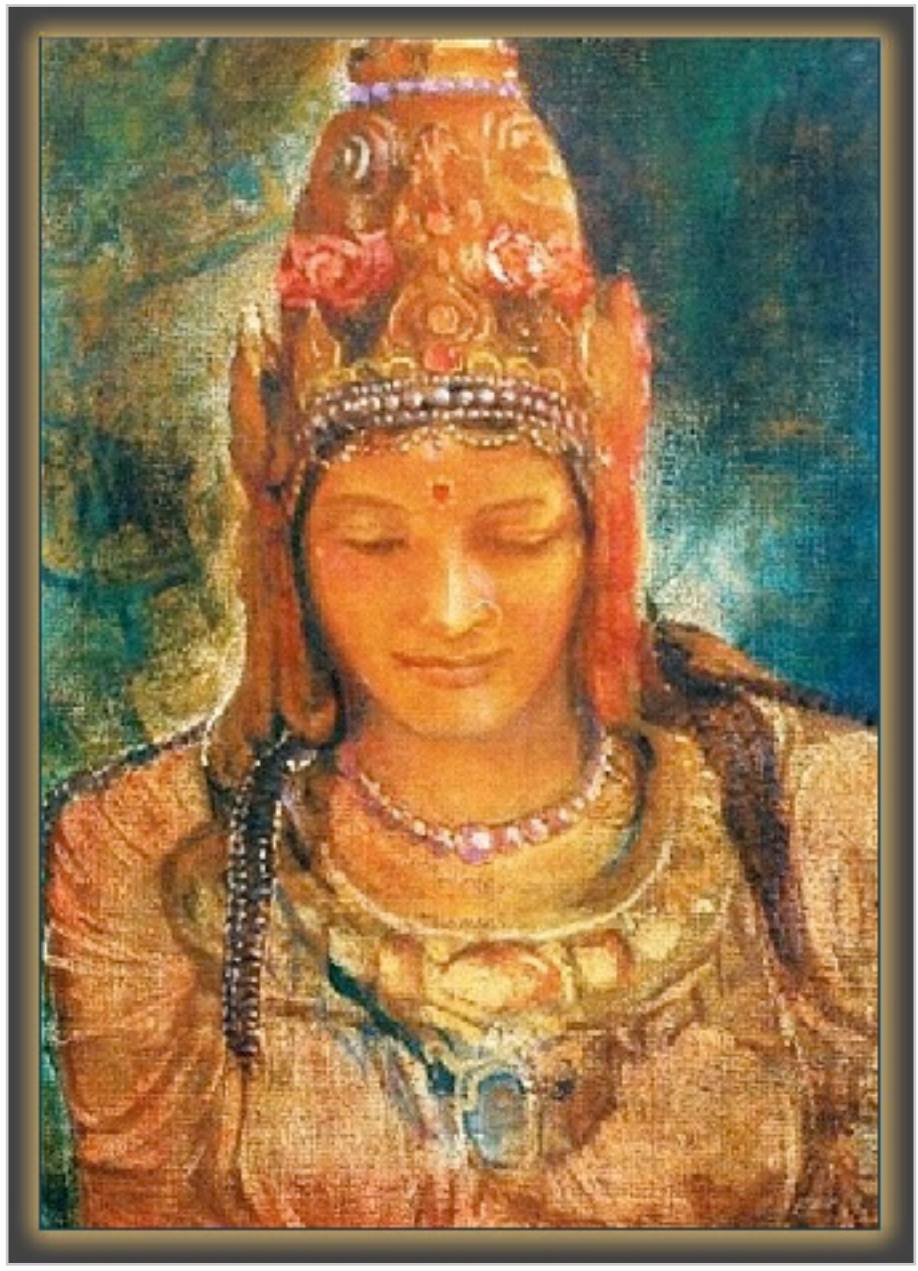
2.2 - The Lord in the Heart



(1) **Ś**rī S'uka said: 'By contemplating the Supreme Self [of the Universal Form] from which one generated [like Lord Brahmā did] one, by thus finding satisfaction [with the Original Person], regains the remembrance that was lost. With one's vision thus cleared the intelligence then operates as before so that one can get one's life in order. (2) One's [spiritual] adherence to the sounds of the [impersonal] Absolute Truth makes the intelligence, because of the many terms [associated with it], ponder over incoherent ideas because of which one, without ever finding joy, wanders around in illusory realities - and the different desires belonging to them -, as if one is dreaming. (3) With the practical insight that he otherwise would be engaged in [useless] troublesome work, an intelligent attentive person fixed in his attention to achieve perfection [in meditation], must therefore only minimally, not more than necessary, abide by imaginary [non-spiritual] purposes. (4) What is the need for endeavoring for a bed when you can lie on the ground; why would you strive for a

pillow when you have your arms; why should you endeavor for utensils if you can eat with your hands and why would you worry about clothing when the trees are there [with their bark]? (5) Are there no rags lying in the street, is there no giving in charity; do the trees not offer their alms maintaining others; have the rivers dried up; are the caves closed; has the Almighty Lord given up on protecting the surrendered soul? Why would a learned man then have to speak to the liking of those who are led by wealth? (6) When one thus with the matter of Him, the most cherished, eternal, One Supersoul fully present in one's heart, is detached from the world, one must be of worship for Him, the Fortunate One, the permanent gain by which for certain the cause of one's material bondage is put to an end. (7) Who else but the materialists would, with neglecting the transcendental thoughts, take to the non-permanent of material denominations because of which they, who constitute the general mass of the people that is controlled by the misery of the reactions of its fruitive labor, see themselves as fallen into the river of suffering?

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

(15) **W**henever one desires to give up one's body, oh King, one should as a sage, without being disturbed, comfortably seated and with one's thinking unperturbed by matters of time and place, in control of the life air restrain the senses with the help of the mind. (16) Regulating the mind by the power of

one's pure intelligence in relation to the original witness within [the 'knower of the field'], one should merge with this self. That self should be confined to the fully satisfied Supersoul and thus putting an end to all activities, one will attain full bliss. (17) Therein one will not find the supremacy of time that for sure controls the godly who direct the worldly creatures with their demigods, nor will one find there mundane goodness, passion or ignorance or any material change or causality of nature at large. (18) Knowing what and what not relates to the divine of the transcendental position, they who wish to avoid what is godless, completely give up the perplexities [of arguing to time and place], and place thereto in purely at Him directed good-will every moment His worshipable lotus feet in their heart. (19) The sage familiar with the science of properly regulating the force [of the senses] in service of the purpose of life, should retire in the following way: he must block his arse ['air-hole'] with his heel and direct the life air upward through the six primary places [navel, plexus, heart, throat, eyebrows and top of the skull] and thus overcome the state of material inertia. (20) The meditator should, with the strength of his vision of wisdom, gradually direct the life breath from the navel to the plexus [the 'heart'] and from there to the chest from where he should bring it slowly into his throat and thus extinguish his material desires. (21) The seer who is of detachment should, in order to attain the Supreme, by blocking the seven outlets [the ears, the eyes, the nostrils and the mouth], from between the eyebrows enter the domain of the head to remain there for a while ('half an hour') for the sake of the ever fresh eternality.

(22) **I**f one, however, fosters a desire, oh King, to lord over what one calls the realm of enjoyment of the gods in the sky, or wishes to rule the world of the *guṇas* [the modes of nature] using the eight mystic powers [the eight *siddhis* or perfections], one inevitably has to count with the mind and the senses associated therewith. (23) One says about the course of the great transcendentalists that they, departing from the realm of the subtle body, freely move within and without the three worlds, while those who do their work based upon a material motive never attain such progress.

(24) **I**n the control of the divinity of fire [Vaiśvānara, or with regular sacrifice and meditation] one attains by following the path of [the *suṣumṇā*, the channel of balancing] the breath, the illuminating pure Spirit of the Absolute, whereupon being freed from impurities going upwards one [in respect of the cyclic order of the luminaries] reaches the [galactic cakra order of the] Lord, oh King, called Śiśumāra [meaning: dolphin, to the form of the Milky Way, galactic time]. (25) Passing beyond that navel of the universe, the pivot, the center of spin of the Maintainer [Viṣṇu], only the individual living being who got purified by the realization of his smallness [the yogi], reaches the place worshiped by those who know the Absolute Spirit. The self-realized souls enjoy their stay there for the time of a *kalpa* [a day of Brahmā]. (26) Thereupon he

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

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

(32) **T**he [two direct and indirect] paths that I described to you, oh protector of man, are as your Majesty requested in proper accord with the Vedas. It is also in full agreement with the eternal truth as formerly explained by Lord Vāsudeva to Lord Brahmā who had satisfied Him in worship. (33) For those who in this life wander around in the material universe, there is for sure no way of attaining more auspicious than the [direct] path by which one arrives at the devotional service [bhakti-yoga] of the Supreme Personality Lord Vāsudeva. (34) The great personality [Vyāsadeva] studied the Vedas three times in total and scrutinously, with scholarly attention examining them he ascertained that someone is optimally focussed when he is attracted to the soul. (35) The Supreme Personality can be perceived in all living beings as the actual nature of that soul, as the Lord who by the intelligence of the seer is recognized by inference from different signs and effects. (36) Therefore every human soul, oh King, must wherever he is and whenever he exists, hear about, glorify and remember the Lord as the Supreme Personality of the human being. (37) They who fill their ears with the narrations about the Supreme Lord most dear to the devotees and drink from that nectar, will find their, by material pleasure contaminated, state of mind purified and return to the presence of His lotus feet.'

2.3 - Pure Devotional Service - the Change in Heart

(1) **Ś**rī Śukadeva said: 'For the intelligent among men, I have given you all the answers in response to the inquiring of your good self about the human being on the threshold of death. (2-7) They who desire the luster of the Absolute worship the master of the Vedas [Bṛhaspati], Indra, the king of heaven is there for the ones desiring the strength of the senses [sex] and the Prajāpatis [the strong progenitors] are there for those who desire offspring. The goddess [Durgā] is there for those who desire the beauty of the material world, the fire god is there for the ones desiring power, for wealth there are the Vasus [a type of demigod] and the incarnations of Rudra [Lord Śiva] are there for those who wish strength and heroism. For a good harvest the mother of the demigods Aditi is worshiped, desiring heaven one worships her sons, for those desiring royal riches there are the Viśvadeva demigods and to be of commercial success there are the Sādhya gods. The Aśvinīs [two brother demigods] are there

for the ones desiring longevity, for a strong body mother earth is worshiped and those who want to maintain their position and be renown respect the goddesses of the earth and the heavens. Aspiring beauty there are the heavenly Gandharvas, those who want a good wife seek the girls of the heavenly society [the Apsaras and Urvaśīs] and anyone who wants to dominate others is bound to the worship of Brahmā, the head of the universe. Yajña, the Lord of Sacrifice is worshiped for tangible fame and for a good bank balance Varuṇa, the treasurer, is sought. But those who desire to learn, worship Śiva himself while for a good marriage his chaste wife Umā is honored.

(8) **F**or spiritual progress the supreme truth [Lord Viṣṇu and His devotees] is worshiped, for offspring and their care one seeks the ancestral [the residents of Pitṛloka], pious persons are sought by those who seek protection, while the demigods in general are there for standing strong in life. (9) The godly Manus [the fathers of mankind] are there for those desiring a kingdom, but the demons are sought for defeating enemies. The ones desiring sense gratification are bound to the moon [Candra], while those who are free from desire worship the Supreme Personality in the beyond. (10) Whether one is free from desire, is full of it or else desires liberation, someone of a serious consideration with all his heart in devotional service [bhakti-yoga] will honor the Original Supreme Personality. (11) All these types of worshipers for sure develop, in their worship of the highest benediction in this life, unflinching, spontaneous attraction to the Supreme Lord through association with His pure devotees. (12) The knowledge leading to the limit of the complete withdrawal from the whirlpool of the material modes, results in the satisfaction of the soul. In the transcendence of being detached from these modes, that satisfaction carries the blessings of the path of bhakti-yoga. Being absorbed in the narrations about the Lord, who would then not act upon this attraction?"

(13) **Ś**aunaka said: "What is it that the king, the ruler of Bharata, after hearing all of this, wanted to know more from the son of Vyāsadeva, the learned sage? (14) Oh learned Sūta, explain those topics to us who are eager to hear about it, for in an assembly of devotees those talks are welcome that lead to the narrations about the Lord. (15) He, the king, that grandson of the Pāṇḍavas, was no doubt a great devotee, a great fighter who playing with his toys as a child enacted the activities of Kṛṣṇa. (16) And that must have also been true for the son of Vyāsadeva who, in the presence of all those devotees there, in his attachment to the Supreme Lord Vāsudeva glorified by so many, proved to have all the great qualities. (17) Except for the one who spends his time on the topics about the One hailed in the scriptures, the rising and setting sun only decreases the lives of the people. (18) Are the trees not growing also, are the blacksmith's bellows not also producing air and are the beasts all around us not also eating and procreating? [Must we then not also answer to our true nature?] (19) A person whose ear never reached the holy name of the

One who delivers us from all evil is not better than a dog, a hog, an ass or a camel. (20) The ears of a man who never heard of Viṣṇu, the One of the great step forward, are like those of snakes and also the tongues of those who never sang the songs of worth aloud are as useless as those of frogs. (21) Even carrying a heavy silk turban, the upper part of the body is just a burden, when that body never bows down to Mukunda [Kṛṣṇa granting liberation]; just like hands that, not engaged in the worship of the Lord, are like those of a dead body, however decorated they are with glittering golden bangles. (22) Like the eyes on the plumes of a peacock are the eyes of those men who do not see the forms of Viṣṇu and like the roots of trees are their feet when they never visit the holy places of the Lord. (23) Those mortals who never personally received the dust of the feet of the pure devotees are dead while being alive and a descendant of Manu [a man] is like a dead corpse breathing when he has never experienced the wealth of the aroma of the *tulsī* leaves of Lord Viṣṇu's lotus feet. (24) Certainly that heart is steel-framed that, despite being absorbed in chanting the name of the Lord, is not moved therewith by emotions of having tears in one's eyes and hairs standing on end. (25) Oh Sūta Gosvāmī, you express yourself so faithfully. Therefore, please, tell us about the transcendental knowledge that the leading great devotee Śukadeva Gosvāmī so expertly spoke about in response to the excellent questions of the King."

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2.4 - The Process of Creation

(1) **S**ūta said: "After having realized what Śukadeva Gosvāmī thus said about the verification of the reality of the soul, the chaste son of Uttarā [Parīkṣit] concentrated on Kṛṣṇa. (2) He [thus meditating for a moment innerly] gave up his deep-rooted and constant selfhood in relation to his body, his wife, his son, his treasury and all his relatives and friends in his undisputed kingdom. (3-4) The great soul from his full conviction inquired after this exactly the way you are asking it me, oh great sages. Being informed about his death he renounced his material intentions concerning the three principles [of civil virtue: the regulation of religious acts, economic development and sense gratification] and everything thereto and thus became firmly fixed in his love for the Supreme Lord Vāsudeva. (5) The king said: 'What you said is perfectly right, oh learned one; free from contaminations you have all the knowledge

and make the darkness of ignorance disappear telling stories about the Lord. (6) I would like to hear again from you about the Supreme Lord. How does He by His personal energies create this phenomenal world of the universe that is so inconceivable to even the great masters of meditation. (7) And please tell me also about the way the powerful one arrives at His energies, maintains them and winds them up again. How does the all-powerful Supreme Personality engage His expansions, how does He involve Himself with them, what are His actions then and what causes He to be done [see also S.B. 1.3]? (8) Even the scholars, in spite of endeavoring for His sake, fall short in explaining the wonderful, inconceivable acts of the Supreme Lord, dear brahmin. (9) How can He, being one but maintaining many forms, at the same time manifest His different natural qualities in material nature and perform activities in different consecutive personal appearances? (10) Please clear up these questions of mine. You after all, being both of the oral tradition with the Vedic literatures and of full realization in transcendence, are as good as the Supreme Lord Himself.' "

(11) **S**ūta said: "Upon thus being requested by the king to describe the transcendental attributes of Lord Hṛṣīkeśa [Kṛṣṇa as the master of the senses] Śuka, thought for a while and then began to reply.

(12) **Ś**rī Śuka said: 'My obeisances to the Supreme Personality, who for the maintenance and also the winding up of the complete whole of the material creation, by His pastimes assumed the power of the three modes while residing within all bodies as the One whose ways are inconceivable. (13) Again my obeisances to Him who frees the truthful souls from the distressing controversies of those who follow untruth, my respect for Him who is the form of pure goodness, granting all that is sought by those who occupy the status of the highest stage of spiritual perfection [the *paramahaṁsas*]. (14) Let me offer my obeisances unto the greatest of all devotees who, keeping far from mundane wrangling, vanquishes the non-devotees. I bow down to Him who is as great in enjoying the opulences as He is in enjoying His abode in the spiritual sky. (15) Again and again I offer Him my respects who is all-auspicious, for the glorification, remembrance, audience, prayers, hearing about and worship of His person forthwith wipes away the consequences of the sins of all people. (16) The bright souls of surrender at His lotus feet forsake all attachment to a present and planned [material] existence, and realize without difficulty the progress of their heart and soul towards a spiritual existence. Unto that renown, all-auspicious personality I offer my obeisances again and again. (17) Great sages, performers of charity, distinguished persons, thinkers, mantra chanters [reciters/singers] and strict followers can never attain tangible results when they are not dedicated to Him. I offer my obeisances again and again to Him, whom to hear about is so very auspicious. (18) The people of old Bharata, Europe, southern India, Greece, Pulkaśa [a province], Ābhīra [part of

old Sind], Śumbha [another province], Turkey, Mongolia and many more entangled in sin, immediately find purification when they take to the shelter of His devotees. Him, the powerful Lord Viṣṇu, I offer my respectful obeisances. (19) He is the Supersoul and Lord of all self-realized souls, the personification of the Vedas, the religious literatures and austerity. May the Supreme Lord, He who is held in awe by those who in their transcendence are free from all pretension - the Unborn One [Lord Brahmā], Lord Śiva and others - always be graceful with me. (20) May He, the Supreme Lord and master of all the devotees who is the owner of all opulence, the director of all sacrifices, the leader of all living entities, the master of the intelligent souls, the ruler of all worlds, the supreme head of the planet earth and the destination and first among the [Yadu] kings of the Sātvatas, the Andhakas and the Vṛṣṇis, be merciful with me. (21) It is said that faithful to the authorities always thinking of His lotus feet, one in that trance will find purification and arrive at knowledge of the ultimate reality of the soul. Oh Mukunda, my Supreme Lord who is described by the scholars to their liking, may Your grace always be with me. (22) At the beginning of creation Sarasvatī, the goddess of learning who appeared to be created from Brahmā's mouth, was inspired by Him to strengthen him, the first created being, in the heart with the purpose of the proper remembrance of Himself. May He, that Teacher of Teachers, be pleased with me. (23) He, the Almighty One, who at the foundation of material creation empowers the material creation and her living beings made of the material elements, subjects, as the Puruṣa [the original person], all to the modes of nature with her sixteen divisions [of consciousness, the elements of earth, water, fire, air and ether, the five organs of action and the senses]. May that Supreme Lord lend charm to my statements. (24) My obeisances unto him, the great expansion of Vāsudeva [Vyāsadeva] who is the compiler of the Vedic literatures from whose lotus mouth his adherents drank the nectar of this knowledge. (25) The first created being [Brahmā], my dear king, imparted, on the request of Nārada, from the inside the Vedic knowledge exactly as it was spoken by the Lord in the heart.' "

2.5 - The Cause of all Causes

(1) **N**ārada said [to the Creator]: 'My obeisances to you, oh god of the demigods, for you are the one firstborn from whom all living beings generated. Please explain which knowledge specifically leads to the truth of the soul. (2) What is the form, the basis and the source of this created world? Oh master, how is it conserved, by what is it controlled and please, what is it factually? (3) All this is known by your good self, since you know all that has become, will become and is becoming. Master, you hold this universe in the grip of your scientific knowledge, like one holds a walnut. (4) What is the source of your wisdom, who protects you and who is above you? In what capacity do you, with the help of the potency of the soul, on your own create the lives of all beings with the elements of matter? (5) Like a spider creating its web, you without any help manifest from your own soul power all these lives by whom you are never controlled. (6) Oh almighty one, in this world I do not know a single entity having a name, a form and qualities, that is superior, inferior or equal, of a temporary nature or lasting forever, which owes its existence to any other source [than you]. (7) We are weary of the fact that you with your

perfect discipline underwent severe penances. We thus had the chance to doubt whether your good self would be the ultimate truth [and thus thought of an entity higher than you]. (8) Oh all-knowing ruler over all, please explain to me all that I have asked you, so that I will be of an understanding in accordance with your instructions.'

(9) **T**he Creator replied: 'Oh gentle one so dear to me, you, so very kind, are perfectly right in expressing your doubts, for [by that submission in penance] I was led to consider the heroism and power of the Supreme Lord. (10) My son, you are not mistaken in what you just said in your description of me, because without knowing the Supreme beyond me, it will certainly be so that it [seems to be that that greatness] all belongs to me. (11) All of the world that I created was created from the effulgence [the *brahmajyoti*] of His existence, just like it is with the fire, the sun, the moon, the planets and the stars [that radiate from His effulgence]. (12) I bring Him my obeisances, the Supreme Lord Vāsudeva upon whom I meditate, by dint of whose invincible potencies one calls me the teacher [guru] of the world. (13) People unashamed about keeping a prominent position with the bewildering material energy, in their deluded state make a wrong use of words in speaking of 'I' and 'mine'. By that use of words I am poorly understood. (14) The basic ingredients of matter in their interaction with Eternal Time and the natural disposition of the living being, are certainly part of Vāsudeva, oh brahmin, but the truth is that each of these agents separately has no value. (15) The cause and purpose of the Vedas is Nārāyaṇa [Kṛṣṇa as the four-armed original Personality of God and primordial Lord of man], the demigods are the helping hands of Nārāyaṇa, the worlds exist for the sake of Nārāyaṇa and all sacrifices are there to please Nārāyaṇa. (16) Concentration of mind is just there to know Nārāyaṇa, austerity is only there to achieve Nārāyaṇa, the culture of transcendence is just there to become aware of Nārāyaṇa and progress on the path of salvation is there only to enter the kingdom of Nārāyaṇa. (17) Inspired by His vision and what was created by Him, the seer, the controller, the stability and Supersoul of all who also created me, I create as well.

(18) **O**f the goodness, passion and ignorance [the *guṇas*], that were assumed by the external energy, there are the three qualities of transcendence of the Almighty [Lord of Time]: maintenance, creation and destruction [see also 2.4: 23]. (19) The eternal, transcendental person, under the influence of the basic qualities of material nature, is subjected to conditions of cause and effect. This results in the manifestation of the symptoms of knowledge [from goodness], activities [from passion] and goods [from ignorance]. (20) He, the witness of the individual soul who is ruled by the symptoms of the three modes, the Supreme Lord in the Beyond, the controller of everyone as also of myself, cannot be properly recognized in His progress, oh brahmin. (21) The Lord of Control by the potency of His material energy thus, from the indepen-

dent will of His divine self, arrived at many appearances, taking upon Himself their karma, [being subjected to] time and their particular natures. (22) Because of the superintendence of the Original Person the creation of the *mahat-tattva* [the 'greater reality'] took place, from eternal time there was the transformation of the modes and from the modification of the original nature the different activities found their existence. (23) Because of the transformation of the greater reality though, [in the beginning] passion and goodness dominated, but then [countering in reaction] matter, material knowledge and material activities found their vital existence. (24) That modification of the material part of the self, the ego, manifested itself as said, according to the three characteristics of goodness, passion and ignorance. Thus, *prabhu*, there was the division of the powers of a guiding intelligence, knowledge of creation and material evolution. (25) Of the material elements [first] the [proto-material invisible] ether evolved from the darkness that underwent transformation. With the quality of sound as its subtle form it is like the seer relative to the seen [of all other matter]. (26-29) By transformation of the ether the air found its existence which is characterized by the quality of touch. Along with it sound also appeared as a characteristic that was remembered from the ether. Air thus acquired also a life of diversity with energy and force. Air in its turn again transformed under the influence of time and generated from its nature the element of fire in response to what preceded. With its form there was likewise touch and sound [as the hereditary burden or the karma of the previous elements]. Fire transformed [or condensed from oxygen and hydrogen] into water. Thus the element of taste came about which consequently was accompanied by touch, sound and form. But because of the variegatedness of that transformation of water next the smell of the juice followed that assumed form [as the earth element] together with the qualities of touch and sound. (30) From the mode of goodness the [cosmic] mind and the ten gods generated who act in goodness: the controller of the directions, the air [Vāyu], the sun [Sūrya], the waters [Varuṇa], longevity [the Aśvinī-Kumāras], fire [Agni], of heaven [Indra], the transcendence [Viṣṇu in the form of Upendra], the friendship [Mitra] and the guardian of creation [Brahmā]. (31) From the transformation of the passion of ego the tenfold of the senses of action and perception generated - the mouth, the hands, the feet, the genitals, and the anus, plus sight, hearing, touch, taste and smell - as also the intelligence and the life force. (32) As long as all these categories of the elements, the senses, the mind and the modes of nature remained separate, the body [of man and mankind] could not be formed, oh best one of knowledge [Nārada]. (33) When they [these elements] were assembled by the [compelling] force of the Supreme Lord and found their application, this [personal and universal existence] with both its true and illusory, its spiritual and material realities [*sat/asat*] came into being.

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

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2.6 - The Hymn of the Original Person Confirmed

(1) The Creator said: 'The mouth [of the Original Person] as constituted by fire is the origin of the voice. The seven ingredients [of His body: skin, flesh, sinew, marrow, bone, blood and fat] are the field where the Vedic hymns are generated and the tongue [of the Lord] is the place that offers all foodstuffs and delicacies sacrificed for the forefathers and the gods. (2) From the transcendental path of His nose there is the life breath and the air with the Aśvinī demigods [who grant a long life] in combination with all the medicinal herbs. His power of smell offers the pleasure of fragrant substances. (3) The eyes [of the gigantic body] offer the perception of all kinds of forms that are illumined and glitter before the eyeball of the sun, and the ears offer the hearing of both the sounds from all directions and the [spiritual] sounds of all the holy places resounding in the ether. (4) His outer appearance [the surface of the Universal Form] constitutes the foundation of all things and favorable opportunities and is also the field where one harvests, while His skin of moving airs forms the touch being the place for all kinds of sacrifices. (5) His bodily hair is the vegetation of the kingdoms with the help of which in particular the sacrifices are performed. The clouds with their electricity, the stones and the iron ore make thereto for the hair on His head [as I have said], His facial hair

and His nails. (6) His arms, the governing men of God, are predominantly engaged in providing what is needed and the protection of the general mass. (7) In the Lord's lotus feet that offer shelter the progress is recognized of the lower, middle and heavenly worlds, because they, in providing all that is needed, liberate from fear and contain all the benedictions. (8) Water, semen and the generative capacity of rain refer to the genitals of the Creator, the Lord, or to the spot where happiness originates that is brought about by the [need of] begetting offspring [or cultural products]. (9) Oh Nārada, the rectum of the Universal Form is the source of Mitra and of Yama, the controlling deity of everything running to its end. It is remembered as the place of envy, misfortune, death and hell. (10) Frustration, immorality and ignorance are found at His backside, while the rivers and streams [as said] make for His veins and the mountains for the stack of His bones. (11) The unseen mover [Time] of the seas and oceans of the living beings that evolve but also find [physical] destruction in His belly [during Brahmā's night], is by the intelligent souls known as the [beating] heart that is located in the subtle body.

(12) **T**he defender of dharma, me, you, my sons [the Kumāras] and Lord Śiva, all depend on the life and soul of the Supreme Being [who constitutes the safe harbor] of truth and wisdom. (13-16) Me, you, Lord Śiva, and the great sages before you, the godly souls, the demoniac ones, the human beings and the excellent souls [the Nāgas], the birds, the beasts, the reptiles and all the heavenly beings and also the plants and many other living entities found on land, in water and in the sky, together with the asteroids, stars, comets, planets and moons and lightening and thunder; all that was, that is and will be created, this entire universe together is [pervaded] and covered by the Original Person in a form [one's heart] measuring not more than nine inches [see also 2.2: 8]. (17) The same way the sun spreads its rays over everything existing outside and illumines and gives strength [inside with *prāṇa*], the expansion of the Universal Form, the Supreme Person, also vitalizes from both the inside and the outside. (18) He is the controller of immortality and fearlessness, transcendental to death and the material pleasure of anyone and therefore, oh brahmin, the glories of the Original Personality are considered immeasurable.

(19) **Y**ou should know that the material realm of all the living entities is but a portion of the energies of the Person of happiness beyond the material coverings where there is no death or fear. (20) While those who are attached to family life and who do not strictly follow the vow of celibacy have their place within the three material worlds, the threefold of that portion in the beyond constitutes the place where they reside who will never be reborn. (21) But the Omnipresent Lord is the destination for both the paths of material action and devotion, He is the shelter and Original Person for the two ways of ignorance and knowledge. (22) He, from whom all the planets and the gigantic Universal Form originated complete with the elements, the senses and the material qua-

lities of the universe, elevated above all these worlds, [indeed] compares to the sun that oversees everything it heats with its rays.

(23) **W**hen I took birth from the lotus flower sprouting from the navel of the Great Person, I had next to the personal limbs of the Original Person nothing to perform sacrifices with. (24) What is needed for the performance of sacrifices, are matters such as flowers and leaves, burning material [such as straw], an altar and also a framework of time [a calendar e.g.] for following the qualities of nature [like spring]. (25) One needs utensils, grains, fuel [clarified butter], sweetener ['honey'], capital ['gold'] a fire place ['earth'], water, the scriptures ['Ṛg, Yajur and Sāma Veda'] and [at least] four [officiating] persons, oh pious one. (26) It also involves the invocation of holy names and mantras, rewards, vows and a particular scripture for the purpose and process of the godhead in question. (27) By my use of the limbs of the Supreme Person I managed to arrange these ingredients and gradually with compensations and presentations attain my goal in worship of the demigods. (28) Well-equipped engaging with all the ingredients I thus, with the limbs of the Original Person and enjoyer of all sacrifices, the Supreme Personality, was of worship for the Supreme Lord [Viṣṇu]. (29) According to that example your [God-]brothers, the nine masters of the living creatures [schools; demigods next to Brahmā; compare 5: 30], with proper ritual performed the sacrifice for the satisfaction of both the manifest and non-manifest personalities. (30) In following those [schools or demigods] also the Manus, the fathers of mankind, in due course of time were of worship to please Him, and so did the other great sages, forefathers, scholars, opponents [Daityas] and mankind at large.

(31) **W**ith the entire cosmos situated in Him, Nārāyaṇa, the Personality of Godhead, He who is self-sufficient in His transcendence, for the sake of creation, maintenance and destruction has accepted the material illusion in the form of different most powerful manifestations. (32) According to His will, I create, under His order Śiva destroys and He in the form of the Original Person maintains the entire universe as the controller of the three energies.

(33) **A**s for all of this I thus explained to you on your request, my dear, remember that nothing you may think of as a matter of a temporary or eternal nature, exists outside of the Supreme Lord. (34) Because I with great zeal caught hold of the Lord, oh Nārada, my words were never in vain, nor was my mind aimless or fruitless, nor did my senses ever wander off in temporality. (35) I am an expert in Vedic lore, successful in austerity, a worshipable master among the forefathers, of attainment in my yoga and perfect in self-realization, yet I could not fully understand the One I originated from. (36) I am [therefore] devoted to the all-auspicious feet of the Lord of the surrendered souls, that stop the repetition of births and deaths and grant the vision of happiness.

Just as the sky cannot see its own limit, not even He can estimate the potency of His own personal energies. Therefore, how can others know? (37) Since neither I, nor you, oh sons, nor the Destroyer know His real position, one cannot expect that the other God-conscious souls would do any better. With one's intelligence bewildered by the illusory energy of this creation our ability to see is limited.

(38) **H**e whose incarnations and activities we glorify, He who by persons like us cannot be fully known, is the Supreme Lord whom we offer our respectful obeisances. (39) He, the Primordial Original Personality millennium after millennium creates within Himself, by Himself, His Self [the universe] maintains Himself [for some time] and absorbs [Himself again]. (40-41) Without a material tinge, pure and perfect in knowledge and all-pervading in His fullness, He is situated in truth as the absolute without a beginning and an end, free from the qualities of nature, eternal and without an equal. Oh wise one, the great thinkers can only understand this with a pacified self and their senses at rest, otherwise it will certainly be beyond their scope and be distorted by time-bound arguments. (42) The first *avatāra* of the Lord is the Original Person: [Mahāviṣṇu or Kāraṇodakaśāyī Viṣṇu. He is the foundation of] space time [*kālaḥ svabhāvaḥ*, the original nature of time], cause, effect, the elements, the modes, as also the ego, the senses and the mind. These together constitute the diversity of the gigantic universal independent body [also called Garbhodakaśāyī Viṣṇu] of all that moves and does not move of the Almighty Supreme.

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

2.7 - Brief Description of the Past and Coming Avatāras

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

(2) **F**rom Ākūti ['good intention'] the wife of the Prajāpati Ruci, Suyajña ['appropriate sacrifice'] was born who with his wife Dakṣiṇā ['the reward'] gave birth to the godly headed by Suyama ['proper regulation']. With them He

greatly diminished the distress in the three worlds and for that reason the father of mankind Svāyambhuva Manu renamed Him Hari [the Lord].

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

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

(5) **B**ecause I formerly lived austere in penance for the sake of the creation of the different worlds, the Lord appeared as the four Sanas ['of old', the four celibate sons of Brahmā called Sanat-kumāra, Sanaka, Sanandana and Sanātana]. In the epoch before, the spiritual truth was devastated in the inundation of the world, but with them a clear vision of the soul became available to all sages.

(6) **F**rom Mūrti ['the idol'], the wife of Dharma ['righteousness'] and the daughter of Dakṣa ['the able one', a Prajāpati], He took birth in the form of Nara-Nārāyaṇa ['man, the progress of man']. The Supreme Lord thus [descending] never allowed, by the strength of [the beauties originating from] His personal penances, that His vows would break because of the celestial beauties that came to Him from Cupid [the god of love]. (7) Lust can be defeated by great stalwarts [like Lord Śiva] with a strict look of resentment, but they cannot overcome their own intolerance. With [the two of] Him present within, lust is too afraid to enter though. How can with Him in one's mind lust ever demand attention?

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

(9) **W**hen the twice-born ones cursed King Vena ['the anxious one'] who strayed from the path of religion, it burned him like a thunderbolt with him

going to hell with all his great deeds and opulence. The Lord being prayed for delivered him coming to earth as his son [named Pṛthu, 'the great one, world-wide'] and achieved that way also that the earth could be exploited to yield all kinds of crops.

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

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

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

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

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

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

(17) **D**espite His transcendence, He [as Lord Vāmana] surpassed the qualities of the sons of Aditi by covering all the worlds in this universe. For that reason He was called the Lord of Sacrifice. Begging He had pretended that He needed only three steps of land but seized that way all the lands [of Bali Mahārāja] without ever offending the authorities under whose wings one may never lose one's property. (18) Oh Nārada, by virtue of the strength of the water that washed from the feet of the Lord, he [Bali Mahārāja], who kept it on his head and who had the supremacy over the kingdom of the godly souls, never, not even when it went at the cost of himself, tried for anything else but to keep his promise because he had decided to be dedicated to the Lord.

(19) **T**he Supreme Lord satisfied about the goodness you developed through your transcendental love, oh Nārada, very nicely [in the form of the transcendental swan, the Haṁsāvatāra] explained to you in all detail the light of the knowledge of yoga and the science of relating to the soul that all, who have surrendered to Vāsudeva, so perfectly know to appreciate.

(20) **U**ndeterred in all circumstances ruling the ten directions by the strength of His cakra order [His disc weapon, or order of time], He subdues the three systems [see *loka*] incarnating in the different ages of Manu [*manvantaras*] as a Manu or founding father, a descendant of the Manu dynasty. Thus ruling over the miscreants and their kings, He establishes His fame up to the highest world of truth [Satyaloka].

(21) **A**s fame personified the Supreme Lord carrying the name of Dhanvantari descended in this universe in order to direct the knowledge that is necessary to obtain a long life. This He accomplished by obtaining a share of the nectar of the [Kurma churning] sacrifice that swiftly cures the diseases of all living beings.

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

(23) **B**ecause of His causeless all-embracing mercy unto us, the Lord of All Potencies descended [as Lord Rāma] in the dynasty of Ikṣvāku [the dynasty of the solar order]. Together with His wife [Sītā] and brother [Lakṣmaṇa] He upon the command of His father [Daśaratha] took to the forest under the opposition of the ten-headed one [the demoniac ruler Rāvaṇa] who caused great distress. (24) The moment He in His anger about His aggrieved intimate friend [the kidnapped Sītā], from a distance meditated the city of the enemy [on the island of Laṅkā] with red-hot eyes like Hara did in his desire to

burn down [the heavenly kingdom with his fiery looks], the Indian ocean, seeing her aquatics [sharks, sea snakes and such thus] burnt, out of fear then quickly gave way. (25) When the trunk of the elephant carrying Indra broke on the chest of Rāvaṇa, light radiated in all directions. Rāvaṇa overtaken by joy proudly paraded between the armies, but in no time the laughter and life breath of the one who had kidnapped Sītā was put to an end by the twanging bow [of Rāma].

(26) **W**hen the entire world was miserable because of the burden of soldiers of the disbelievers, He [Kṛṣṇa] together with His plenary expansion [Balarāma], His beauty and His black hair, He whose glorious path of activities is so hard to recognize for the people in general, appeared for the sake of the decimation of the atheists. (27) Who else but Him could, as a child, kill a living being who assumed the form of a giant demoness [Pūtanā], or, being only three months old, with His leg turn over a cart as also uproot two high rising Arjuna trees? (28) At Vṛndāvana [where Kṛṣṇa grew up] He with His merciful glance brought back to life the cowherd boys and their animals who drank from the poisoned water [of the Yamunā]. In order to purify [the water] from the excess of the highly potent poison He in the river took pleasure in severely punishing the snake that was lurking there with its venomous tongue. (29) He with His superhuman deeds that very night together with Balarāma saved all the inhabitants of Vraja [the cowherd village] who free from worries were asleep, from being burned by the fire ablaze in the dry forest. He thus proved to them who were sure to see the last of their days, His unfathomable prowess by simply having them close their eyes [and thus delivered them the same way He later on would free the gopas from another forest fire]. (30) Whatever rope His [foster] mother [Yaśodā] tried to bind her son with, time and again proved to be too short. And that what she saw when He opened His mouth to the doubting cowherd woman [who looked for dirt He would have eaten] were all the worlds, which was something that convinced her another way. (31) Nanda Mahārāja, His [foster] father whom He also saved - from the fear for Varuṇa [the demigod of the waters] - and the cowherd men who were held captive in the caves by the son of Maya [a demon], as also the ones [living in Vṛndāvana] who because of their hard labor worked during the day and slept during the night, He all awarded the highest world of the spiritual sky [Brahmaloka or Vaikuṇṭha]. (32) When the cowherd men were stopped [by Kṛṣṇa] in their sacrifices for the king of heaven, Indra caused a heavy downpour of rain. He [Kṛṣṇa], only seven years of age, wishing to protect the animals, in His causeless mercy playfully with only one hand for seven days in a row then held up Govardhana hill like [an umbrella], without getting tired. (33) When He in His nightly pastimes in the forest desired to dance in the silver light of the moon with sweet songs and melodious music, He awakened the amorous desires of the wives of Vrajabhūmi [the region of Vṛndāvana] and decapitated also their kidnapper [Śaṅkhacūḍa] who was after the riches

of Kuvera [the heavenly treasurer]. (34-35) All [demons] like Pralamba, Dhenuka, Baka, Keśī, Ariṣṭa, Cānūra and Muṣṭika [wrestling for Kaṁsa], Kuvalayāpīḍa [the elephant], Kaṁsa [the demoniac uncle]; many foreign kings [like those of Persia], the ape Dvivida, Pauṇḍraka and others, as well as kings like Śālva, Narakāsura, Balvala, Dantavakra, Saptokṣa, Śambara, Vidūratha and Rukmī and all powerful and well equipped warriors like Kāmboja, Matsya, Kuru [the sons of Dhṛtarāṣṭra], Sṛñjaya and Kekaya, would thanks to Him disappear from the scene and attain His heavenly abode or else would disappear because of the actions of one of the other names belonging to Him, like Baladeva [Kṛṣṇa's brother], Arjuna or Bhīma.

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

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

(38) **W**hen even among the civilized gentlemen there is no mention of the Lord and when the twice-born souls [the higher classes] and the government consist of hypocritical, wicked men who themselves never under any circumstance take to His hymns, paraphernalia, altars and words, then, at the end of the Age of Dissent the Supreme Lord [Kalki], the highest ruler, will appear.

(39) **I**n the beginning there is penance with me and the nine founding fathers, the sages of creation. In the middle there is the religious sacrificing [the maintenance with Viṣṇu], the Manus, the demigods and the kings in their worlds. And in the end there is the godlessness and the angry atheists and such with Śiva. They are all powerful [*guṇa*] representatives of the deluding energy of the One of Supreme Power. (40) Who can fully describe the prowess of Lord Viṣṇu? Not even the scientist who counts the atoms. In one great movement He [as Trivikrama] managed to move all greatly by effortlessly covering the universe with His leg up to the topmost world beyond the operating modes. (41) Neither I, nor all the sages who prior to you were born, are capable of determining the reach of the Almighty Supreme Person. What then would one expect from others who were born after us? Not even Ananta Śeṣa [the 'snake bed' of Viṣṇu], the first incarnation of the primordial divinity who with thousands of faces to the present day is singing His qualities, can achieve

His limit. (42) The Lord extends His grace only to those souls who surrendered themselves in every respect. Only they who did that without duplicity can cross the insurmountable ocean of His deluding material energy, only they who consciously say no to the 'I' and 'mine' of that [their bodies] what is meant to serve as food for dogs and jackals. (43-45) Oh Nārada, know that we both belong to the bewildering game of illusion of the Supreme One, as do also the great Lord Śiva, Prahlāda Mahārāja from the atheist family, Śatarūpā, the wife of Manu and Svāyambhuva Manu himself with his children, Prācīnabarhi, Ṛbhu, Aṅga [the father of Vena], as also Dhruva, Ikṣvāku, Aila, Mucukunda, Janaka, Gādhi, Raghu, Ambarīṣa, Sagara, Gaya, Nāhuṣa, and others like Māndhātā, Alarka, Śatadhanu, Anu, Rantideva, Bhīṣma, Bali, Amūrttaraya, Dilīpa, Saubhari, Utaṅka, Śibi, Devala, Pippalāda, Sārasvata, Uddhava, Parāśara, Bhūriṣeṇa and champions like Vibhīṣaṇa, Hanumān, Śukadeva Gosvāmī, Arjuna, Ārṣṭiṣeṇa, Vidura and Śrutadeva. (46) Provided they follow the instructions of the admirable devotees, also those persons who belong to the women, the laborers, the barbarians and the outcasts, can surpass the illusion of the divine energy and arrive at knowledge, despite living sinful lives. When even they who are ruled by animal habits can be of success that way, how much more would that not be true for those who heard about Him and keep Him in mind? (47) The Absolute of the Spirit [Brahman] is known as unlimited happiness free from grief. It is the ultimate position of the Supreme Personality, the Fortunate One, in front of whom illusion flees away in shame. That pure uncontaminated state free from distinctions is beyond the words belonging to the material motive of fruitive actions, it constitutes the original principle of the Supersoul, is the cause of all cause and effect and [the foundation for] the, ever free from fear, peaceful awakening to the Complete Whole [see also B.G. 2: 52]. (48) In that state of full independence there is no need for the control and striving for perfection in restraint as practiced by the mystics, just as Indra [the provider of rain] does not have to dig a well. (49) The Supreme Lord is the one master of all fortune because He brings the success of [spiritual realization to] all the good work that the living entity performed according to its natural disposition and material position. After the body is given up [at the end of one's life] it dissolves in its constituent elements, but, like the ether that is never vanquished, the unborn spirit soul of the person is never lost either [see also B.G. 2: 24].

(50) **M**y dear, I thus explained in brief to you the Supreme Lord who created the universe. Whatever that may exist in the phenomenal [material] or noumenal [spiritual] realm, cannot have any other cause than Hari, the Lord. (51) This story about the Fortunate One called the Śrīmad Bhāgavatam, was handed down to me by Him, the Supreme Lord. It constitutes the summary of His diverse potencies. And now please, from your good self, expound yourself on this. (52) Describe thus with determination, for the cause of enlightening mankind, this science of devotion [bhakti] for the Supreme Personality, the

supporter of everything and every soul. (53) With the description of the Lord's external affairs the living being, who is of regular attention and devoted appreciation for it, will never be deluded by the illusory energy of the material world.'

2.8 - Questions by King Parīkṣit

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

(7) Can you from your self-knowledge, tell me whether the living being itself not being material, oh brahmin, takes up a material body accidentally or whether it does so because of some reason? (8) How can the Original Person whose position in this world is defined by this lotus flower [this gigantic uni-

verse] that grew from his abdomen, likewise be known in the situation of the [much smaller] measurement of His different embodiments? (9) He from the lotus flower, [Brahmā] who was not born from matter but from His navel, he who gave life to all the ones born with a material body, how could he see His Form by His mercy? (10) How can the Original Person, He who maintains, creates and annihilates the material worlds, remain untouched by His own external energy while He as the Lord of all energies rests in the heart of everyone? (11) Formerly I heard you discuss [in chapter 2.5] the different [planets or] worlds with their governors as the different parts of the body of the Original Person. So what [can you tell us] about those governors who by their different places are the different parts of Him?

(12) **A**nd what about a day of Brahmā [a *kalpa*] and the periods between them [*vikalpa*s]? What can you say about the time we refer to with the words past, future and present? And how about the lifespan allotted to embodied beings? (13) Oh purest of the twice-born souls, when did time begin and what can you say about the experience of time as being short or long when one is engaged in something? (14) And what is the effect of the karma that the living beings as a consequence of their desires accumulate because of [identifying with] the basic qualities of nature? (15) Please describe to us how the earth, the lower regions, the four quarters of heaven, the sky, the planets and the stars, the hills, the rivers, the seas and the islands and their inhabitants have appeared. (16) What is the extent and measure of [the] outer space [universe] and the inner space, and what are their divisions? And what is the character and action of the great souls and, please, describe the vocations and age groups of society. (17) What are the different ages, how long do they take and what is their nature? And which incarnation of the Lord performs what kind of wonderful activities in each and every age?

(18) **W**hat is the dharma of human society at large and what are the specific duties of the different trades and the saintly ruling class? And what are the obligations towards people in distress? (19) How many elements are there in creation, what are their characteristics and how do they react? What are the rules and regulations for the devotional service to the Original Person and for relating to the inner self in the culture of yoga? (20) What are the special abilities the yoga master acquires and where do they lead to? How do the yogis detach from the astral body and what is the nature of the spiritual knowledge found in the Vedas, their subsidiary literatures [the Upaveda], the law books and the Vedic stories and historical accounts? (21) How do the living beings find their existence, how do they find stability and how do they find their end? What are the procedures for performing rituals, pious works and deeds of self-interest and what are the regulations for the three goals of life [the economic, religious and sensual interests]? (22) How can all souls as a consequence of their actions be created again [after they died], how do heretics come about,

what does it mean for souls to be bound or liberated and what does it mean to realize one's original position of service [*svarūpa*]? (23) How does the Supreme Lord as an independent soul enjoy His pastimes by His own potency and how can He forsake these actions when He as the Almighty One remains a witness to His external energy?

(24) **A**bout all of this and more that I did not ask you, oh fortunate one, I have been wondering from the beginning. Please explain in accordance with the truth, oh great sage, that what you want to tell me, having fallen at your feet. (25) Where others only follow the custom of a previously formulated philosophy, you are an authority in this matter like the self-born Brahmā. (26) I never tire, oh brahmin, of drinking, in the hunger of my fasting, from the flow of the nectar ocean of your words about the infallible Lord.' "

(27) **S**ūta Gosvāmī said: "He [Śukadeva] thus in that assembly with questions like these being asked by the king about topics concerning the highest truth, was, as the instrument of the Creator, very pleased with this servant of Viṣṇu. (28) He told him that this Purāṇa called the Bhāgavatam was transmitted by the Supreme Lord to Lord Brahmā at the beginning of the first day [or *kalpa*] of creation. (29) He promised to try to give a full description, from the beginning to the end, of everything that the king, the best of the Pāṇḍu dynasty, had asked and would ask more."

2.9 - Answering by Citing the Lord's Version

(1) **Ś**rī Śuka said: 'The material self of the illusory energy without, oh King, the transcendental self of pure consciousness, cannot carry any meaning, just like a dream has no meaning without its dreamer. (2) Wishing to enjoy in different ways the many forms offered by the external energy of *māyā,* there is because of [the operation of] her qualities or modes the notion of 'I' and 'mine'. (3) The very moment he [the witness, the soul], in his glory of transcending the time of the material energy, enjoys it to be free from illusion, he in that fulness will forsake these two [of 'I' and 'mine']. (4) When the Supreme Lord showed His form to the Creator who was veracious in his faithfulness to the vows, He pointed out that the goal of all purification is to develop love for the knowledge of self-realization [*ātma-tattva*, filognosy, the soul principle]. (5) [And so] he, the first godly person in the universe, the supreme spiritual teacher, began from his own divine position [on the lotus of creation] to reflect on the source [of that lotus]. But considering therewith how he would start his creation, he could not figure out what the directions and the ways were of how it all materially should be put together.

(6) **W**hen he [the Creator] once was immersed in thinking this way, he heard two syllables being spoken that were the sixteenth [*ta*] and the twenty-first [*pa*] of the *sparśa* alphabet. Joined together [as *tapas*, penance], these syllables became known as the value of the renounced order, oh King. (7)

When he heard that being spoken, he looked in all directions to detect the speaker, but there was none to be found. From the position where he sat he then thought it best to do penance as was instructed. (8) Endowed with a spotless vision he controlled his life breath, mind and senses of perception and action for a thousand godly years* and thus proceeding in the past enlightened all the worlds by being of all who do penance the one of the severest practice.

(9) The Supreme Lord being pleased about his penance, then manifested His abode for him. That realm is praised by all self-realized souls free from illusion and fear because it is free from the five miseries of a material life [ignorance, selfhood, attachment, hatred and death-fear]. A higher place one cannot attain. (10) There the Lord is worshiped by both the enlightened and the unenlightened devotees and there the mode of goodness prevails over the other two of passion and ignorance, without ever being mixed with them. Nor is there the influence of time or the external energy, not to speak of [the influence of] all the other matters [like attachment, greed etc.]. (11) As blue as the sky and glowing with lotuslike eyes, very attractive and youthful with yellow garments, all inhabitants there are endowed with the four arms [of Viṣṇu] and the luster and effulgence of pearls and fine ornaments. (12) Some radiate like coral or diamonds, with heads with earrings and garlands blooming like a celestial lotus. (13) That place, which radiates with rows of brilliant high rising, excellent buildings [specially designed] for the great devotees and is populated by celestial, flashing beauties with heavenly complexions, is as attractive as a sky decorated with clouds and lightning. (14) The goddess [Śrī] performs there, enraptured together with her personal, singing associates, with the diverse paraphernalia devotional service at the lotus feet of the Lord, surrounded by black bees that busily hum along in the attraction of the [everlasting] spring season. (15) There he [Brahmā] saw the Lord of the entire community of devotees, the Lord of the goddess, of the Universe and the sacrifice, the Almighty One who is being served in transcendental love by foremost associates like Sunanda, Nanda, Prabala and Arhaṇa. (16) The servants affectionately facing Him are intoxicated by the very pleasing sight of His smile, His reddish eyes, His face with His helmet and earrings, His four hands, His yellow dress, His marked chest and the Goddess of Fortune at His side. (17) Seated on His highly valuable throne He, as the Supreme Lord, fully enjoys His abode where He is surrounded by the opulence of His four energies [the principles of matter, original person, intellect and ego], His sixteen energies [the five elements, perceptive and working senses, and mind] His fivefold energies [the sense objects of form, taste, sound, smell and touch], His six energies [of the opulences of knowledge, intelligence, beauty, penance, fame and riches] and the other personal powers He sometimes demonstrates [the eight *siddhis* or mystic perfections].

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

(25) **B**rahmā said: 'Oh Supreme Lord of all living beings, You are the director seated in the heart who by Your superior intelligence, not to stop by anyone, knows about all endeavors. (26) Nevertheless I ask You, oh Lord, to please fulfill my desire to know how You, despite being formless, can exist in the beyond on the one hand while You descend in Your form as we may know it on the other hand. (27) And how do You - from Yourself and by means of Yourself - by uniting Your own material energy, manage to exact Your different potencies in the matter of evolving, maintaining and annihilating? (28) Oh Mādhava [master of all energies], please make me understand how You, just like a spider [weaving its web], with determination infallibly play Your game of investing Your energies in all of that. (29) I pray that, in learning from You as my teacher of example, by Your mercy acting as Your instrument, I, despite creating the lives of the living beings, that way never may be caught in material attachments. (30) Oh Lord, like a friend behaves with a friend, You [with Your handshake] have accepted me for creating the different lives of the living entities. Oh Unborn One, I hope that I, because of all who in serving You [through me] undisturbed saw the light of the world, will never be caught in pride and arrogance.'

(31) **T**he Supreme Lord said: 'The knowledge acquired about Me is very confidential and is realized in combination with devotional service and the necessary paraphernalia the way I tell you. (32) May there be from My mercy with you this factual realization of My eternal form in a transcendental sense and of My form and activities with the basic qualities of nature. (33 It was I

who existed before the creation when there was nothing else, when there was nothing of the cause and effect of the Supreme. And it is also Me who of all that was created remains in the end, that is what I am. (34) That what appears to be valuable, is not so if it does not relate to Me - know that illusory energy of Mine to be a mere reflection of darkness. (35) Just like the elements of the universe are there in a very minute size as also in a gigantically big format, it is also with Me [most small] being present in them and [gigantically] existing apart from them. (36) The student of the Real Self must investigate the true nature of things, both directly [by association] and indirectly [by comparison], irrespective of what it is, when it is or of its circumstance. (37) When you keep your mind fixed on this conclusion about the Supreme, you will never under any circumstance be bewildered, not during your life [your *kalpa*], nor when you have reached your end [your *vikalpa*]'.'

(38) **Ś**rī Śuka said: 'After thus fully having explained everything, the Unborn One disappeared, He, Lord Hari the way He by the leader of the living entities [Brahmā] was seen in His transcendental form of the Supreme Self. (39) After He had disappeared from view, Brahmājī, who had folded his hands before the Lord who is the object of all the senses [of the devotees], resumed the work of creating this universe populated with all the living beings, exactly as he did before. (40) The father of all living beings and religious life, desired, to the interest of his virtue, to dedicate himself with vow and respect to the matter of the welfare of the living beings. (41) Nārada, the dearest of his heirs, was always very obedient to him in his willingness to be of service with his good behavior, meekness and sense control. (42) Oh King, the great sage and first-class devotee pleased his father [Lord Brahmā] very much with his desire to know [more] about Viṣṇu, the Lord of all energies. (43) The same way you are questioning me now, Nārada Muni questioned him when he saw that it was to the satisfaction of the great grandfather of the entire universe. (44) This story of the Fortunate One, the Bhāgavata Purāṇa, that with its ten characteristics [as summarized in the four previous verses 33-36, see further the next chapter] was explained by the Supreme Lord, was thereupon explained by the creator of the universe to his son [Nārada]. (45) On the bank of the Sarasvatī Nārada [in his turn] instructed this Supreme Spirituality to the great sage, the meditative Vyāsadeva who is of an unlimited potency, oh King. (46) All the things you asked me concerning the Universal Form of the Original Person and other matters, I shall now explain to you in great detail.'

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

2.10 - The Bhāgavatam is the Answer to All Questions

(1) **Ś**rī Śuka said: 'In this [book, the Śrīmad Bhāgavatam] the following [ten] subjects are discussed: primary creation [*sarga*], how the interactions of life and the lifeless came about [*visarga*], the planetary order [*sthāna*], the maintenance of belief [*poṣaṇa*], the impetus for action [*ūtaya*], the administrative eras [*manvantaras*], stories about the Lord's appearances [*īśa-anukathā*], renouncing a material life [*nirodha*], liberation in devotional service [*mukti*] and the shelter [the refuge of Kṛṣṇa, *āśraya*]. (2) Great souls, sages, reasoning from Vedic texts and their purport, state that the purpose of the first nine characteristics of this book is to offer a clear notion of the tenth subject. (3) The [sixteen elements of the five] gross elements, the [five] sense objects and the senses themselves including the mind, constitute the manifestation that is called the creation of the creator [*sarga*], and that what resulted from their interaction with the three modes of nature [the *guṇas*] is what is called the secondary creation [*visarga*]. (4) The stability of the worlds [*sthāna*] is the victory of the Lord of Vaikuṇṭha and His mercy is the maintenance of belief [*poṣaṇ*a]. The reign of the Manus [during the *manvantaras*] settles the perfection of the dutifulness that constitutes the impetus for action with

the karmic propensities [*ūtaya*]. (5) The different stories about the Lord [*īśa-anukathā*] describe the activities of the *avatāras* of the Personality of Godhead and the persons who are His followers. (6) Returning to God [*nirodha*] pertains to the resigning of souls to the Original Person and His energies, while liberation [*mukti*] is concerned with forsaking other ways [of living] with finding stability in one's original nature of service. (7) He who is both the source from which the creation manifests and the one to whom everything returns, is for that reason called the refuge, the resting place [the *āśraya*] of the Supreme Spirit, of God or the Supersoul.

(8) **H**ear from me now about the way the one Lord divided His personal potency in three aspects: 1) nature in the form of controlling deities [*adhidaivika*], 2) individual souls as the ones who are controlled [*adhyātmika*] and 3) their material bodies [*adhibhautika*]. (9) Since one of these three cannot be conceived without the other two, it must be concluded that the one knowing all of them must be Him, the Original Soul who constitutes the support of His own union. (10) When that Supreme Person [expanding in spacetime] separated the universes, He, having appeared from Himself, looking for a place to rest, [thereby] created the causal waters of the purest transcendence. (11) Residing in these waters of His own creation for a thousand celestial years He became known by the name of Nārāyaṇa ['to follow the path of Nāra'] because these waters [*nārā*] emanated from the Supreme Person [from Nara]. (12) The material elements, karma, time and the conditioned living entities all exist by His mercy and cease to exist on [His] neglect. (13) Where the Godhead lay in His mystical slumber He was all alone. Thus wishing to multiply Himself He by means of His *māyā* divided His golden seminal principle in three. (14) Let me now dilate on the threefold in which the Lord divided His potency in that of His nature, *adhidaiva*, the individual soul, *adhyātma* and the conditioned living beings, *adhibhūta*.

(15) **F**rom the ether within the body of the Original Person moving His limbs, the vital power, the structural power and the physical power generated, after which the life breath [the *prāṇa*] found its existence as the principle ruling each and all. (16) Like the followers of a king, all active entities follow the life force of *prāṇa* and when the life force is no longer active all the activity of the entities ceases. (17) The life force that was generated [from the ether] made the Almighty One hungry and thirsty, and to quench that thirst and satisfy that hunger, first of all the mouth was opened. (18) From the mouth the palate was generated whereupon the tongue manifested and the various tastes to be relished by it. (19) With the need to speak with the mouth, from the Supreme One the capacity to vibrate sounds originated, but in the water that for a very long time remained suspended. (20) Desiring to smell odors the nose with its sense of smell developed together with the nostrils to rapidly inhale the air that carries the smell. (21) Being by Himself in the darkness He

desired to observe Himself and the rest of creation. For the sake of His vision the sun then separated that gave the eyes the power of sight. (22) Also the ears manifested when the Supreme being desired to hear the sound vibrations from all directions, and from that desire to understand the seers found their existence. (23) From His desire to experience the hardness, softness, lightness, weight, heat and cold of all matter, the sense of touch was distributed over the skin along with its bodily hair, the plants and trees. That sense of touch of the skin rose from the objects that were perceived within and without.

(24) **F**rom His desire for different types of work the two hands manifested, but to give strength to the manipulation that depends on them [viz. on the gods who are His hands], Indra, the king of the gods, found his existence as the manifestation of both. (25) Desiring movement the legs manifested, that are ruled by the Lord of Sacrifice [Viṣṇu] Himself. It is He who motivates the different human beings according to the duties of their labor perspective [karma]. (26) Desiring to taste the nectar of sexual enjoyment the genitals of the male and female organ appeared and the lustfulness found its existence that is the shelter cherished by the both of them [controlled by the Prajāpati]. (27) Desiring to evacuate used substances the opening of the anus evolved with the excrements, including the control over the two called Mitra, the controller of the excretion. (28) With the wish to move from one body to another body, the navel manifested itself, the place of staying closely united both after arresting one's breath and after death [with a new body in the womb]. (29) In want of food and drink the abdomen with the intestines and arteries originated as also [in the greater body of mother earth] the rivers and seas that are their source of sustenance and metabolism. (30) With the repeated contemplation on His own energy the heart [as the seat of thought] manifested after which the mind, Candra the controller [the moon] as also determination and desire found their existence. (31) The seven elements of the nails, skin, flesh, blood, fat, marrow and bone are predominantly of earth, water and fire whereas the life breath is a product of ether, water and air [see also *kośa*].

(32) **T**he senses of the material ego are attached to the modes of matter. The modes influence the mind and all the feelings belonging to it because of which for the individual the intelligence and the realized knowledge assume their form. (33) The Supreme Lord's gross form, as I explained to you, is among all of this that what is known by the eight elements [of earth, water, fire, air, ether, mind, intelligence and false ego] of the planets and everything else, that together constitute an unlimitedly expanded, external covering. (34) The Supreme that is finer than the finest, that is the featureless unmanifested reality, thus is without a beginning, an intermediate stage or an end, is eternal and is transcendental to the mind with its words. (35) No scholar aware of these two [material and transcendental] forms of the Supreme Lord as I de-

scribed to you, will therefore ever take the external manifestation for granted. (36) He who transcendentally in fact does nothing [who is of *akarma*], manifests Himself [also] with names, words and what is denoted by those words, as the Supreme Lord in visible forms of the Absolute Truth by which He engages in His pastimes. (37-40) Oh King, know that all the happiness and distress and their mixture is there as a result of actions in the past [of karma]. This is the experience of all the members of the family of Brahmā, the Manus, the godly souls, the sages, the inhabitants of Pitṛloka [the forefathers] and Siddhaloka [the perfected souls]; the Cāraṇas [the venerable souls], Gandharvas [the singers of heaven], Vidyādharas [the scientists], Asuras [the unenlightened ones or the demons], Yakṣas [treasure-keepers or evil spirits], Kinnaras [of superpowers] and angels; the snake-like, the monkey-shaped Kimpuruṣas, the human beings, the inhabitants of Mātṛloka [of the place of the mother], the demons and Piśācas [yellow flesh-eating demons]. This includes the ghosts, spirits, lunatics and evil spirits, devils taking possession of people and the birds, the forest-dwelling and domestic animals, the reptiles, those of the mountains, the moving and immobile living entities, the living entities born from embryos, from eggs, from heat [micro-organisms] and from seeds, and all others, whether they are of the water, of land or the sky.

(41) **D**epending the modes of goodness, passion and slowness there are as such the three [life conditions] of the godly ones, the human beings and the ones who have to suffer. There are also positions, oh King, that result from a mix of each of these three with the rest of them. Depending the relationship of one such quality with the other two a certain particular nature develops. (42) After having created the universes, evidently the Supreme Lord, the maintainer of the universe, for the purpose of maintaining the dharma [and redeeming the living beings] assumes the forms of gods, human beings and lower creatures [in line with His three potencies]. (43) In the form of Rudra [Śiva, the destroyer] He, just like the wind dispersing the clouds in the sky, will completely annihilate anything He created in the fire of the end of time. (44) The Supreme Lord is by the great transcendentalists described with these features, but enlightened souls deserve not just these qualities and witness His glory in the beyond [*nirguṇa*]. (45) Never is in the matter of creation and so on the Supreme in the beyond described as the engineering agency, for that notion [of having a Supreme position] is there to counterbalance that what is manifested by the material energy. (46) This [primary engineering process or evolution] of Brahmā, was discussed to illustrate the rule of one day of the creator [a *kalpa* consisting of 1000 *mahāyugas* of 4,32 million human years each, in a 100 year life of Brahmā called a *mahākalpa*] while its varieties, its transformations [the *vikalpa*s or periods of change], concern the secondary creation of organic life forms. (47) I will tell you more about the characteristics and measures of time that constitute a day of Brahmā later, but let me

first inform you about this period [also called the Pādma Kalpa or Varāha Kalpa].' "

(48) **Ś**aunaka said: "Oh Sūta, you in your goodness spoke about Vidura, who as one of the best devotees, went to the places of pilgrimage on this earth and left behind the relatives who are so difficult to give up. (49-50) Oh gentle one, please tell us here about the conversation Vidura had with Maitreya [a famous *ṛṣi*] who is so full of transcendental knowledge. What did he ask his grace and what truths did he get in return for an answer? And why exactly gave Vidura up his activities and associates, and why did he return home thereafter?"

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

Thus the second Canto of the Śrīmad Bhāgavatam ends named: The Cosmic Manifestation.

Title, Artist and Source Pictures Canto 2

2.1
Title: 'Universal Form'
Artist: Johannes Ptok (Aka Janmanalaya)
Source: Consciousart gallery & Ptok.se

2.2
Title: 'Lakṣmīdevī meditating on Nārāyaṇa'
Artist: Johannes Ptok (Aka Janmanalaya)
Source: Consciousart gallery & Ptok.se

2.3
Title: The still life of bhakti is titled: "Still"
Artist: Vlad Holst, used with permission
Source: Ten Dreams.org

2.4
Title: 'Keśava'
Artist: Johannes Ptok (Aka Janmanalaya)
Source: Consciousart gallery & Ptok.se

2.5
Title: The picture is a popular Hindu vintage representation of Lord Brahmā
Artist: Unknown
Source: Internet

2.6
Title: Trimurti as the Universal Form identified with nature is a vintage Hindu image & 'A Coming Storm'
Artist: By Anand Aadhar digitally positioned in an American landscape painting titled: 'A Coming Storm', by Sanford Gifford, American, 1823-1880.
Source: Philadelphia Museum of Art

2.7
Title: The two images are the left and right side of a water color painting titled: 'Dasavatar'.
Artist: Andhra Pradesh, 19th century, India
Source: Victoria and Albert Museum

2.8
Title: Parīkṣit and the sages before Śukadeva Gosvāmī
Artist: Kishangarh painting of the Rajasthani school, India, ± 17th century.

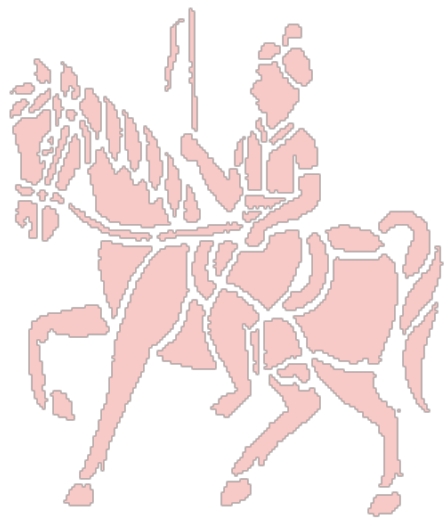
Source: The Hare Kṛṣṇas, harekrsna.com

2.9
Title: The picture of the demigods worshiping the Lord of Vaikuṇṭha is titled: 'Śiva, Indra, Brahmā and the Earth in the Form of a Cow pray to Nārāyaṇa, requesting Him to relieve the earth's burden'.
Artist: Kailash Raj
Source: exoticindiaart.com, used with permission.

2.10
Title: The picture is showing an episode from the Bhāgavata Purāṇa.
'Kṛṣṇa in the form of a young cowherd plays his flute to entice the cowgirls'.
17th century kalapustaka, a lavishly illustrated manuscript from Nepal.
Source: Cambridge University site on sacred scripts.

Śrīmad Bhāgavatam

Canto 3:
The Status Quo



Maitreya dilates on the Universal Form, the Time
and the appearance of Brahmā and His sages,
the demons and the first avatāras Varāha and Kapila.

3.1 - Questions by Vidura

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

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

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

(6) **Ś**rī Śukadeva said: 'During the time King Dhṛtarāṣṭra was raising his dishonest sons, he, who never walked the straight path and had lost his sight,

was the guardian of the sons of his younger brother [the deceased Pāṇḍu, see family tree]. He made them enter the laquer house that he next set on fire [see Mahābhārata I 139-148]. (7) When in the assembly the wife of the saintly Kurus [Draupadī] was insulted by his son [Duḥśāsana] who grabbed her by her hair, the king did not forbid this, although his daughter-in-law shed tears that washed away the *kumkuma* on her breasts [see Mahābhārata II 58-73]. (8) After he who had no enemies [Yudhiṣṭhira] by unfair means was defeated in a game of gambling and as an honest man went into the forest, he, upon his return, was never allotted the share that was promised by him who was overcome by illusion [Dhṛtarāṣṭra]. (9) Also Lord Kṛṣṇa, when He on the plea of Arjuna for their sake appeared in the assembly as the teacher of the world, was, with His words as good as nectar, by the king not taken seriously among all the men whose last bit of piety was dwindling.

(10) **W**hen Vidura by his elder brother [Dhṛtarāṣṭra], was called to the palace for consultation and entered there, he with his instructions gave such an excellent advice that all men of state still speak about it: (11) 'Return now the legitimate share to the one who has no enemy [Yudhiṣṭhira] and who was so patient with your unbearable offenses. You should be afraid of him and his younger brothers, of whom we know Bhīma to be as angry and wrathful as a snake. (12) The sons of Pṛthā are now adopted by the Supreme Lord of Liberation who at present, being supported by the brahmins and the godly souls, resides with His family, the honorable Yadu dynasty, that together with Him as their Lord has defeated an unlimited amount of kings. (13) He [Duryodhana], this bad guy you consider your son, stepped forward in your household as an enemy of the Original Person. You who in supporting him thus have turned yourself against Kṛṣṇa are therefore bereft of all goodness - to that inauspiciousness you must, for the sake of the family, put an end as soon as possible.'

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

(17) **A**fter having left the Kauravas he departed from Hastināpura and piously sought the salvation of pilgrimages. With the thousands of idols [he saw thus] all that he wanted was the highest degree of purity. (18) He traveled to holy places of devotion where the air, the hills and the orchards, waters, ri-

vers and lakes are clear and the temples are decorated with the appearances of the One Unlimited. Visiting these sites he proceeded alone through the holy lands. (19) Traversing the earth independently in the spirit of sacrifice, he was sanctified by the ground he slept upon. One could not recognize him, who without his familiar clothes was dressed like a mendicant and performed according to the vows to please the Lord. (20) Thus traveling through India, he arrived at the holy land of Prabhāsa, that at the time was under the reign of King Yudhiṣṭhira who by the mercy of the Invincible Lord ruled the world under one military force and flag [see 1.13]. (21) There he heard how all his kinsmen had perished [at Kurukṣetra] in a violent passion, the way a bamboo forest burns down because of igniting by its own friction. Thereupon he, grieving, went westward heading for the river Sarasvatī. (22) On the bank of the river he visited the holy places called Trita, Uśanā, Manu, Pṛthu, Agni, Asita, Vāyu, Sudāsa, Go, Guha and Śrāddhadeva and duly was of worship there. (23) Also other places had been established there by the twice-born godly souls and the devotees of the various forms of Lord Viṣṇu. He as the leading personality marked each and every part of the temples, the very sight of which made one think of Lord Kṛṣṇa. (24) From there passing through the wealthy kingdoms of Surat, Sauvīra and Kurujāṅgala [west of India], he, after some time reaching the Yamunā river, happened to meet Uddhava, the Supreme Lord's greatest devotee [see Canto 11].

(25) He embraced the sober and gentle constant companion of Vāsudeva who was a former student of Bṛhaspati, the master of all rituals, and with great love and affection he questioned him about the family of the Supreme Lord. (26) 'Are the original personalities of Godhead [Kṛṣṇa and Balarāma] doing well in the house of Śūrasena [the father of Queen Kuntī, aunt Pṛthā], they who, on the request of the Creator who was born from the lotus, descended in the world for the elevation and well-being of everyone? (27) And, Uddhava, is our greatest Kuru and brother-in-law, Vasudeva [the father of Lord Kṛṣṇa] happy? He is truly like a father to his sisters and, to the pleasure of his wives, munificent in providing everything they desire. (28) Please Uddhava, tell me how the military commander-in-chief of the Yadus, Pradyumna, is doing. He in his previous life was the god of love and is now the great hero who as the prince of the Supreme Lord was born from Rukmiṇī after she had pleased the brahmins. (29) And is Ugrasena happy, the king of the Sātvatas, Vṛṣṇis, Dāśārhas and Bhojas? He had to give up the hope of the throne after being put aside [by uncle Kaṁsa], but Kṛṣṇa restored his position. (30) Oh grave one, is the son of the Lord, Sāmba, faring well? He, so much alike Him, is the foremost and best behaved one among the warriors. Born from Jāmbavatī [another wife of Kṛṣṇa] who is so rich in her vows, he in his previous life was the godly Kārttikeya who took birth from the wife of Śiva. (31) And how is Yuyudhāna [Sātyaki] faring, he who learned from Arjuna and fulfilled his purpose as someone understanding the intricacies of the military art and, on

top of that, in his service directly attained the destination of the Transcendence that even for the greatest renouncers is so difficult to achieve? (32) And the scholarly impeccable son of Śvaphalka, Akrūra, how is he? He is the one who in his surrender to the Lord on the path marked with the prints of Kṛṣṇa's lotus feet lost his composure and, with symptoms of transcendental ecstasy, rolled about in the dust. (33) Is everything all right with the daughter of King Devaka-Bhoja? The same way the purpose of sacrifice originated from the Vedas and the mother of the demigods [Aditi] gave birth to the godhead, she [Devakī] gave birth to Lord Viṣṇu. (34) And is also Aniruddha, the Personality of Godhead all happy? He, as the fulfiller of the desires of the devotees, is traditionally considered to be the birth channel for the Ṛg-Veda, to be the creator of the mind and to be the transcendental fourth plenary expansion of the Reality Principle [of Viṣṇu-tattva]. (35) And others like Hṛdīka, Cārudeṣṇa, Gada and the son of Satyabhāmā, who with an absolute faith follow His divinity [Kṛṣṇa] as the essence of their self, oh humble one, are also they all doing fine?

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

(41) **O**h gentle one, I pity him [Dhṛtarāṣṭra] who fell down by turning against his brother [Pāṇḍu] after his death. By driving me, his well-wisher, out of my own house he has adopted the same line of action as his sons. (42) Therefore I travel by the grace of His [Kṛṣṇa's] feet incognito through this world of the Lord that is so bewildering for others to be engaged in. I never missed to see His feet being doubtless in this matter. (43) He as the Supreme Lord willing to relieve the distress of the surrendered souls, waited, despite the offenses of the Kurus, to [directly] kill these kings who strayed from the path because of the three kinds of false pride [about wealth, education and

followers] and who constantly agitated mother earth with the movements of their troops. (44) The birth and activities of the Unborn One, of Him who has no obligations in the world, is there to put an end to the upstarts and attract the people towards Him. Who else transcendental to the modes of nature would assume a body and take upon himself all kinds of karma? (45) Oh my friend, sing the glories and discuss the topics of the Lord worshiped in all sacred places who, from His unborn position, took birth in the family of the Yadus for the sake of all the rulers of the universe who surrendered to Him and [the devotional culture of] His self-control.'

3.2 - Remembrance of Lord Kṛṣṇa

(1) **Ś**uka said: 'The great devotee [Uddhava] questioned by Vidura about what could be said regarding the Dearest One, reflected upon the Lord but could not reply immediately because he was overwhelmed by emotion. (2) He was someone who in his childhood being five years old, called by his mother for breakfast, did not like to have it because he was absorbed in playing the servant [of Lord Kṛṣṇa]. (3) How would such a servitude of Uddhava have slackened in the course of time? So when he was simply asked to speak about Him, everything of the Lord's lotus feet popped up in his mind. (4) For a moment he fell completely silent because of the nectar of the Lord's feet. Strong as he was and well matured in the union of devotion, he became fully absorbed in the happiness of that excellence. (5) Every part of his body showed the signs of transcendental ecstasy and when tears filled his eyes because of missing Him

so much, Vidura could see that he had reached the object of his greatest love. (6) Slowly Uddhava returned from the world of the Lord to the human world and wiping his tears away he spoke affectionately to Vidura about all these recollections.'

(7) **U**ddhava said: 'What can I say about our wellbeing now the sun of Kṛṣṇa has set and the house of my family has been swallowed by the great serpent of the past? (8) How unfortunate this world is and especially the Yadu dynasty who living together with the Lord did not recognize Him any more than the fish recognize the moon. (9) His own folk, the Sātvatas, were audacious people with a good judgement of character who could relax with Him being the head of the family and thought of Him as the one behind everything. (10) The intelligence of the souls who are innerly of full surrender to the Lord, will never go astray because of the words used by others contaminated by the influence of the bewildering external reality of the Divine Person [or the gods]. (11) He who showed His form to everyone in the world, managed to put an end to it by removing Himself from the eyes of those people who lived without penance and were unsatisfied to see Him. (12) The form He showed in the mortal world was perfectly suited for His pastimes that demonstrated the power of His inner magic [His *yoga-māyā*]. It led to the discovery of His wonders, His supreme opulence and the ultimate ornament of all ornaments: His feet.

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

(16) **I**t distresses me to see how He being unborn, so amazingly, took His birth [in the prison] where Vasudeva lived, how He in Vraja at home with Vasudeva, lived like He was afraid of the enemy [uncle Kaṁsa] and how He, the unlimitedly powerful one, fled from Mathurā city [the capital where Kṛṣṇa resided after defeating Kaṁsa]. (17) My heart hurts when I think of what He said in worship of the feet of His parents: ‘Oh mother, oh father, in great fear of Kaṁsa we failed in our service, please be pleased with us!' (18) How can one forget Him once one has the dust of His lotus feet in the nose, He who by

the mere raising of His eyebrows dealt the death blow to the burden of the earth? (19) Did your goodness not witness with your own eyes how during Yudhiṣṭhira's royal sacrificial ceremony the king of Cedi [Śiśupāla], despite his being jealous of Kṛṣṇa, attained perfection, the fulfillment most desired by all the yogis who by dint of their yoga manage to tolerate it to be separated from Him? (20) And certainly also others in human society have achieved His heavenly abode: they who as warriors saw Kṛṣṇa's very pleasing lotuslike face and eyes on the battlefield that was purified by Arjuna's arrows. (21) He is no one else but the unique, grand Lord of the threefold reality by whose independence supreme fortune is achieved and at whose feet countless [kings full of] desires bow their helmets being of worship with all the paraphernalia under the direction of the eternal keepers of societal order. (22) For that reason we as servitors in His service are in pain, oh Vidura, when we see how He before King Ugrasena expectantly sitting on his throne, submitted Himself with the words: 'Oh my Lord, please see it this way.'

(23) **T**o the shelter of whom else should I take? Oh, who else would assure a greater mercy than He who, despite the faithlessness of that she-devil [Pūtanā] who in envy poisoned her breast for nourishing Him to death, granted her the position of a mother? (24) I think that they who as opponents are waging against the Lord of the Threefoldness are factually great devotees because they in their preoccupation of fighting Him, could see Him coming forward on His carrier [Garuḍa] with His *cakra* weapon. (25) Born from the womb of Devakī in the prison of the king of Bhoja [Kaṁsa], the Supreme Lord being prayed for [by the Creator] appeared to bring welfare on earth. (26) Thereafter He was brought up in the cow-pastures by His [foster] father Nanda, where He out of fear for Kaṁsa, together with Baladeva [Balarāma] resided [secretly] for eleven years the way one covers a flame. (27) Surrounded by cowherd boys herding calves the Almighty One roamed on the banks of the Yamunā through gardens that vibrated with the chirping of the heavenly birds in their many trees. (28) The alluring display of the pastimes of His youth could only be appreciated by the inhabitants of Vraja, the land of Vṛndāvana, where He, looking like a lion cub, just like other kids cried and laughed and was struck with wonder. (29) Tending the treasure of beautiful cows He as the source of happiness enlivened the cowherd boys by playing His flute. (30) The great wizards engaged by the king of Bhoja to assume any form they liked, were upon their approach in the course of His pastimes killed by Him who acted just like a child playing with dolls. (31) [To help the inhabitants of Vṛndāvana] being perplexed by the great trouble of drinking poison [from the snake Kāliya in the water of the Yamunā], He subdued the chief of the reptiles. After coming out of the water He caused the cows to drink it, proving it natural again. (32) Desiring the proper use of the wealth of Nanda, the opulence of the king of the cowherds, He with the assistance of the brahmins helped them to perform worship for the sake of the cows and the land [instead of Indra].

(33) Indra, angry upon being insulted, highly perturbed created a heavy downpour of rain above Vraja. [The cowherds therupon] were protected by the merciful Lord with His pastime of [lifting] the hill [Govardhana, that served as an] umbrella, oh sober Vidura. (34) One autumn He, during a night brightened by moonlight, enjoyed it to please the women by devoting Himself to singing songs, delighting in their midst as the face of the night's beauty in person.'

3.3 - The Lord's Pastimes Outside of Vṛndā-vana

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

(6) When mother Earth saw how Narakāsura [Bhauma], her son who in the battle [against Kṛṣṇa] physically dominated the sky [with missiles], was killed by His Sudarśana Cakra [the disc weapon], she prayed to Him to return to Narakāsura's son [Bhagadatta] that what had remained [of the kingdom]. Doing so He entered Narakāsura's fortress. (7) Upon seeing the Lord, the Friend of the Distressed, all the princesses there who were kidnapped by the demon immediately stood prepared joyfully to accept Him, with eager glances shyly closing Him in their hearts, [as their husband]. (8) Although they resided in different apartments, He, in proper regulation, through His internal potency accepted the hands of all women simultaneously with an equal number of suitable forms. (9) Desiring to expand Himself, He with each and every one of them begot ten children who all were like Him in every respect.

(10) When Kālayavana, the king of Magadha [Jarāsandha], King Śālva and others with their soldiers had surrounded Mathurā, He killed them by exhibiting His divine power in the form of the prowess of His men. (11) Of Śambara, Dvivida, Bāṇa, Mura, Balvala and others like Dantavakra and more of them, He killed some, while others He caused to be killed [by Balarāma e.g.].

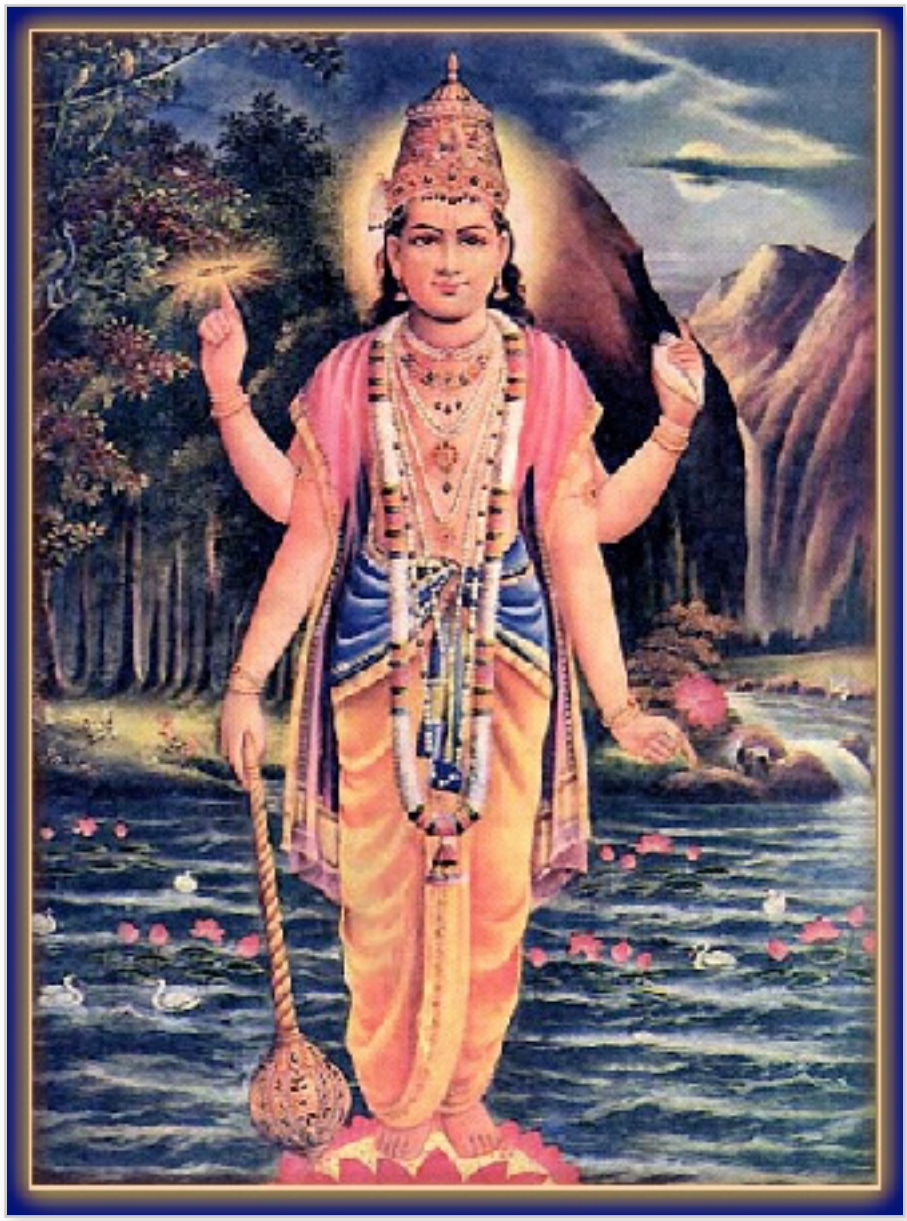
(12) Thereafter in the battle of Kurukṣetra of both the parties of the nephews the kings were killed who with the force of their attacks shook the earth. (13) He was not happy to witness how because of the ill advice of Karṇa, Duḥśāsana and Saubala, Duryodhana with all his power had lost his fortune and lifespan and now, along with his followers, laid down [on the battlefield] with broken limbs. (14) 'What is this?', the Lord said when with the help of Bhīṣma and Droṇa [on the one hand] and Arjuna and Bhīma [on the other hand] the enormous burden of the earth of eighteen *akṣauhiṇīs* [an army consisting of ten *anikiṇīs*, or 21.870 elephants, 21.870 chariots, 65.610 horses, and 109.350 foot soldiers] had been removed. 'There is still the unbearable burden of the great strength of My descendants, the Yadu dynasty. (15) Upon My disappearance, they will vanish themselves when, intoxicated from drinking [honey-liquor], a quarrel will take place among them that will turn their eyes red as copper. This is the only way for them to disappear.' (16) With this in mind the Supreme Lord installed Yudhiṣṭhira on the throne, thereby gladdening His friends in showing the path of the saints.

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

(19) The Supreme Lord and Supersoul of the Universe customarily following the path of the Vedic principles, enjoyed the lusts of life in the city of Dvārakā without getting attached. He accomplished this by keeping to the analytical system of yoga [Sāṅkhya]. (20) Gentle and with His sweet glances and words that compared to nectar, He, with His flawless character, resided there in His transcendental body, the residence of the goddess of fortune. (21) He, specifically pleasing the Yadus, enjoyed this earth and certainly also the other worlds, while He, at leisure during the night, was of friendship with the women in conjugal love. (22) Thus He for many, many years enjoyed a household life of [sensual] uniting that constituted the basis of His detachment. (23) The living being is controlled by fate and so too his sensual enjoyment is controlled thus, but which person of service unto the Lord of Yoga would put faith therein?

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

3.4 -Vidura Approaches Maitreya



(1) **U**ddhava said: 'After, with the permission of the brahmins, partaking of the offerings they [the Yadus] drank liquor that spoilt their minds, so that they hurt each other to the core with harsh words. (2) At sunset their minds were out of balance to such a degree that they, because of the faults made in that intoxicated state, had to face how their destruction took place the way a bamboo forest burns down [because of its own friction]. (3) The Supreme Lord, who from His internal potency foresaw the end, went to the river the Sarasvatī where He, after sipping water, sat down under a tree. (4) The Lord dispels the distress of the souls who surrender to Him and thus He who desired the destruction of His family told me: 'You have to go to Badarikāśrama'. (5) But because I could not tolerate it to be separated from the lotus feet of the Master, I followed Him, even though I knew what He wanted, oh subduer of the enemy [Vidura]. (6) Then I saw my Patron and Master, He who does not need to take shelter, lost in thoughts, alone sitting down at the riverbank, taking shelter of the goddess.

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

(9) **A**t that time [Maitreya,] a great devotee and follower of Kṛṣṇa Dvaipāyana Vyāsa [Vyāsadeva], a well-wisher and friend traveling the three worlds, of his own accord [also] arrived at that place. (10) Attached to Him the sage bent over in a pleasing attitude and listened with rapt attention, while the Lord of Liberation with kind glances and smiles allowed me to rest and then addressed me. (11) The Supreme Lord said: 'I know from within what you in the past desired when the wealthy souls who built this world were performing their sacrifices. I grant you that what for others is so difficult to achieve, oh fortunate one: the association with Me you desire as the ultimate goal of life. (12) This life is of all your incarnations, oh honest soul, the fulfillment, for you have achieved My mercy now you have seen Me in this secluded position quitting the worlds of man. This is what you see when one is unflinching in one's devotion [: Vaikuṇṭha, freedom from foolishness]. (13) Long ago, in the beginning of creation, I told Brahmā on the lotus that came out of My navel about the sublime knowledge of My transcendental glories: I explained that what the theists call the Bhāgavatam.

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

(19) **T**hus being prayed to by me from the core of my heart, He, the lotus-eyed Supreme Lord of the beyond, instructed me on His transcendental position. (20) After this way having learnt the knowledge of self-realization from the worshipable Master and having understood that path, I, upon having circumambulated Him in respect of His lotus feet, reached this place with sadness in my heart because of the separation. (21) My best one [Vidura], without the pleasure of seeing Him I am in pain. Therefore I will, as He instructed, go to Badarikāśrama [in the Himalayas] to enjoy His association. (22) In that place the Supreme Lord incarnated in the form of the sages Nārā and Nārāyaṇa, and for a long time was of severe penance for the welfare of all living beings.'

(23) **Ś**rī Śuka said: 'When he from Uddhava heard the unbearable [news] of the annihilation of his friends and relatives, the learned Vidura pacified his rising bereavement by means of transcendental knowledge. (24) As the great devotee of the Lord and best among the Kauravas was leaving, Vidura in confidence submitted the following to this leading personality of the devotional service unto Kṛṣṇa. (25) Vidura said: 'The Lord of Yoga enlightened you on the mystery of the transcendental knowledge of the personal soul. Be so good to explain it to me now, so that we may honor Viṣṇu and His servants who wander around in the interest of others.' (26) Uddhava then said: 'Turn to the worshipable sage, the son of Kuṣāru [Maitreya] who stays nearby. He was directly instructed by the Supreme Lord when He left the mortal world.'

(27) **Ś**rī Śuka said: 'Because of the overwhelming emotion with which he on the bank of the Sarasvatī river with Vidura discussed the nectar of the qualities of the Lord of the Universe, the night passed in a moment. Thereafter the son of Aupagava went away.'

(28) **T**he king [Parīkṣit] asked: 'How was it possible that after the destruction that happened to the Vṛṣṇi and Bhoja dynasty, the great leader in command among them, the prominent Uddhava, was the only one to remain after the Lord had completed His pastimes as the Master over the three worlds?' (29) **Ś**rī Śuka said: 'After He by the power of Time had called for the end of His numerous family by means of the curse of the brahmins, He considered to give up His outer appearance and thought to Himself: (30) 'When I have left this world, the knowledge of Myself and My shelter will be in the right hands with Uddhava. He is at present the most important devotee. (31) Uddhava is not in the least inferior to Me because he is never affected by the material modes. Thus he rightfully may remain as the master in this world to disseminate the knowledge about Me.'

(32) **A**fter thus having been instructed by the spiritual master of the three worlds, the source of all Vedic knowledge, he [Uddhava] reached the place of pilgrimage Badarikāśrama, where he found absorption in his devotion unto the Lord. (33) Vidura had heard from Uddhava how Kṛṣṇa, the Supersoul, extraordinarily had assumed a form for His pastimes and most gloriously had engaged with it. (34) His entering a physical body is for both the persevering great sages and for common people a thing most difficult to understand. And for people with an animal attitude it is a completely mind-boggling affair. (35) With the notion that Kṛṣṇa, the Fortunate One, also had thought of him as a devotee when He left this earth, oh best among the Kurus, Vidura was overwhelmed by love and burst into tears.

(36) **O**h best of the Bharatas, after Vidura thus had passed a few days on the bank of the Yamunā [see 3.1: 24], he reached the holy waters of the Ganges where he met sage Maitreya [the son of Mitrā, his mother].

3.5 - Vidura Talks with Maitreya

(1) **Ś**rī Śuka said: 'At the source of the celestial river [the Ganges] Vidura, the best among the Kurus who had come closer to the Infallible One, approached Maitreya Muni sitting there whose knowledge was fathomless. With a perfect respect he, satisfied about his transcendental qualities, politely asked him questions. (2) Vidura said: 'Everyone in this world engages in fruitive activities, but because of those activities one never finds satisfaction or becomes happy, on the contrary, one rather becomes unhappy that way. Please, oh great one, kindly enlighten us on what would be the right course in this matter. (3) The great souls who are of sacrifice wander around for the sake of the Lord of the three worlds. They do this out of compassion for the common man who has turned his face away from Kṛṣṇa and who, under the influence of the material world, is always unhappy in his lack of dharma. (4) Therefore, oh greatest among the saints, please instruct me on the path favorable for perfectly serving the Supreme Lord who, residing in the heart of the living beings, be-

stows upon the unalloyed devotee the knowledge of the basic principles, the truth by which he learns the classical wisdom [the Vedic knowledge]. (5) What does the self-sufficient Supreme Lord and ruler of the three worlds all do when He, despite being desireless, accepts it to be incarnated in different forms to regulate the maintenance of the created universe? (6) How can He who withdraws in the ether to lie down and do nothing at the basis of the universe as the One Lord of Unification, as the one and only, original master, then again have an active existence by entering it in the form of many different appearances [*avatāras*]? (7) Why is it that, in spite of time and again hearing about the auspicious, nectarean characteristics of the Lord, our minds never seem to have enough of the pastimes that He, for the welfare of the twice-born souls, the cows and the devotees, performs in the transcendental activities of His different incarnations? (8) What are the different principles on the basis of which the Lord of all Lords evolved the different rulers and their higher and lower worlds wherein, as is known, all classes of beings are differently occupied? (9) And please describe to us, oh chief among the brahmins, how the creator of the universe Nārāyaṇa, the self-sufficient Lord, the path of man, has arranged for all the different forms, engagements and dispersed cultures of the incarnated souls.

(10) **O**h fortunate one, from the mouth of Vyāsadeva I repeatedly heard about the higher and lower [status] of these occupations, but without the nectar of the talks about Kṛṣṇa I am little satisfied about these matters and the happiness derived from them. (11) Who can get enough of the stories about Him whose feet constitute the places of pilgrimage, about Him who in society is worshiped by the great devotees? When these stories enter someone's ears they, because of the love they bestow, cut the ties of affection a person has with his family! (12) Your friend sage Kṛṣṇa Dvaipāyana Vyāsa has described the transcendental qualities of the Supreme Lord in the Mahābhārata. That book is only there to draw the attention of people, through their attraction for worldly topics, to the stories of the Lord. (13) The weight of that belief gradually brings about indifference for other matters. He who constantly remembers the Lord's feet has achieved the bliss that without delay vanquishes all miseries. (14) I pity all those pitiable poor souls who, out of touch with the divinity of Time, in their ignorant sinfulness have turned themselves away from the stories about the Lord and waste their lives with useless philosophical exercises, imaginary purposes and a diversity of rituals. (15) Oh Maitreya, friend of the distressed, you who bestow the happiness, please describe therefore, for the promotion of our well-being, of all topics the essence: the talks about the Lord that, alike the nectar of flowers, constitute the praise of all holy places. (16) Please tell me everything about the transcendental, superhuman activities accomplished by the Lord in His, with all potencies equipped, embodiments for the sake of a perfect grip on the maintenance and creation of His universe.'

(17) **Ś**rī Śuka said: 'The great sage, His lordship Maitreya, thus as requested greatly honored Vidura by giving an exposition [on these matters] for the ultimate welfare of all. (18) Śrī Maitreya said: 'My blessings, oh good one, oh you whose mind is constantly fixed upon the Lord beyond the senses. Your questioning me for the sake of all, is proof of the goodness of your mercy to broadcast the glories of the soul in this world. (19) Dear Vidura, I am not surprised that you who accepted the Supreme Personality our Lord, without any deviation of thought have asked me these questions, for you were born from the semen of Vyāsa. (20) Because of a curse of the powerful sage Māṇḍavya Muni you have taken birth from the maidservant of the brother [Vicitravīrya] and the son of Satyavatī [Vyāsadeva], as the incarnation of Yamarāja, the controller of death [see family tree]. (21) Your goodness is recognized as one of the eternal associates of the Supreme Lord. Upon His return to His abode He ordered me to instruct you in spiritual knowledge. (22) Therefore I will now for you systematically describe the pastimes of the Supreme Lord for the sake of the creation, maintenance and dissolution of the universe that so enormously has unfolded because of His wonderful internal potency [*yoga-māyā*].

(23) **P**rior to the creation of the universe the Supreme Lord, the Self and master of the living beings, existed as one without a second. It was His wish [then] that the [individual] soul, with a vision of its own and different characteristics, was merged in Himself. (24) Being nothing of that all He, the seer, could not discern anything objective at the time. As the single controller present, He with His inner potency manifested but with His expansions and His material potency not manifested, felt as if He did not exist. (25) That what He as the perfect seer sees is energy characterized by cause and effect. Oh fortunate one, this energy with which the Almighty has built this world is called *māyā* [illusory, bewildering]. (26) With the effect of Eternal Time [*kāla*] upon the three modes of this illusory energy, the Supreme being in the beyond generated the virility [the valor, the manliness, the power] by means of the person [or the Puruṣa] as a plenary expansion of Himself. (27) From the unmanifested then by the interaction of time came about the Mahat-tattva [the complete of the Supreme, the cosmic intelligence]. This self of discernment seated in the physical self, dispels the ignorance and makes the universe clearly visible. (28) That [cosmic intelligence] thus being a part of [or subjected to] *guṇa*, *kāla* and [*jīv*-]*ātmā* [the material qualities, time and the individual self], transformed itself, within the range of sight of the Personality of Godhead, into the individuality of all the different life forms of this universe with their desire to [pro]create [to continue their identification and karma].

(29) **T**he Mahat-tattva transforming into the material reality of ego consciousness, manifests itself in terms of cause, effect and doer. Thus we have

three kinds of ego that constitute a reflection in the mind of the personal self, the material elements and sentience: [respectively] brilliance [*sattva*], ignorance [*tamas*] and variability [*rajas*]. (30) With the principle of the doer - the variability of the ego [*vaikārika*] - a transformation of the mind is brought about that, in its emotionality [passion] and [in association with] all the gods [ruling by this principle], constitutes the basis of the material knowledge concerning the phenomenal world. (31) And in the brilliance [the light] with one's senses [*taijasāni*], the spiritual knowledge [goodness] dominates with the karma. (32) In ignorance [*tamas*] one arrives at the realization of the subtle sense objects [of imagined sounds and images] of which the ether [their medium] constitutes the characteristic of the Supersoul. (33) Material energy is a partial [local] mixture of time [the time of expanding and contracting]. The Supreme Lord glancing this over from the ether, thus being contacted, created the transformation of that touch in the form of air [gasses]. (34) The air, also transformed by the extremely powerful ether, gave [in contraction] rise to the form of the light [of the fire of the sun and the stars] and [the bio-electricity] of sense perception by which the world is perceived. (35) With the interaction of air and light [fire] there was, with the glance of the Lord [of the ether] mixing time with the external energy, a transformation that created water in combination with its taste. (36) With the partly [local] uniting of the material energy with eternal time, the by the light produced water, that was thus created as a consequence of the transformation of the Supreme Spirit [of God] glancing over the earth, led to the creation of the quality of smell.

(37) **O**h gentle one, from the ether onwards, all the material elements and the great number of their superior and inferior qualities, one after the other are known because of their association with the Original Supreme One. (38) The gods ruling over all these material elements are all part and parcel of Lord Viṣṇu. Embodied in the time-bound energy as partial aspects they fail in their personal duties and express their honest feelings for the Lord. (39) The gods said: 'We offer our obeisances at Your lotus feet, oh Lord. In distress we surrendered to them because they are the protecting umbrella that offers all the great sages shelter who vigorously fully broke with all the great miseries of material life. (40) Oh Father, because of the fact that in this material world, oh Lord, the individual souls are always afflicted by the three miseries [as caused by oneself, by others and by nature], they are never happy, but attaining Your True Self, oh Supreme Personality, they reach the shelter of the shade of Your lotus feet granting all knowledge. (41) At every step taking to the shelter of the place of pilgrimage of Your feet, the great sages, who on the wings of the Vedic hymns with a clear mind search for Your lotuslike face, find their shelter at the best of all rivers [the Ganges] that liberates from the reactions to sin. (42) The meditation that with belief, simply hearing and devotion cleanses the heart with the strength of the knowledge of detachment, will motivate those who thus found peace, to head for the sanctuary of Your lotus feet.

(43) Let us all seek the shelter of the lotus feet of You who assumed the forms of the *avatāras* for the sake of the creation, maintenance and dissolution of the universe. Oh Lord, they constitute the refuge that awards the courage of the devotees with remembrance. (44) Because the people get entangled and are thus of the material body with a mentality of 'I' and 'mine', they are immersed in an undesirable eagerness. As a consequence they see themselves far removed from You, even though You are present in their bodies. Let us therefore worship Your lotus feet, oh Lord. (45) Under the influence of the material world, Your feet cannot be seen by those who, by their [attachment to] sense perception, became alienated from the internal vision, oh Supreme One. But, oh Greatness, for those who do have the [inner] vision there are [the views of] the pastimes of Your divine activities. (46) Oh Lord, they who are seriously committed, simply by drinking the nectar of the talks, attain the full maturity of devotional service. They attain the true meaning of renunciation, the intelligence by which one quickly achieves the spiritual sphere where foolishness and indolence come to an end [Vaikuṇṭha]. (47) Also for others of transcendental realization in yoga - the method by which one conquers the very powerful material world - You are the one, pacifying Original Person to embark on. But that is a thing hard to accomplish for them, while such is not the case for those of service unto You. (48) Oh Original Lord, for that reason we are all much obliged. Since we, for the sake of the creation of the world, one after the other received a life and we thereby in the past were separated by what we did according to the three modes of nature, we were caught in the network of our own pleasures and failed to answer Your love. (49) Oh Unborn One, direct us in making our offerings at the right time. Thus we can share our meals and can also all other living beings have their sustenance, so that we, with our offerings of food, undisturbed may enjoy our meal. (50) You are of us, the gods and the other beings evolved, the one unique immutable primal person. Oh Lord, although You are unborn, You are the cause of the *guṇas* and the karma with the material energy, as seed sown in the womb for begetting all species. (51) Oh Supreme Soul, tell us what we, who were all created from and for the totality of the cosmos, should do for You. And in particular grant us the vision of Your personal plan. Please grant us the ability, oh Lord, to work and act according to Your special mercy for us [in the form of the status-orientations and their transcendence].'

3.6 - Manifestation of the Universal Form

(1) The wise [Maitreya] said: 'Thus the Lord was faced with the fact that the progress of what was created in the universe was suspended because of a lack of coherence between His potencies [see 3.5: 48]. (2) At that time He with His supremely powerful potency that is known as Kālī, the goddess of the power to destroy, simultaneously entered all the twenty-three elements [the five elements and their qualities, the five organs of action and the senses and the three forms of individual consciousness: mind, intelligence and ego; compare 2.4: 23]. (3) That later on entering of the Supreme Lord in the form of the force of matter, Kālī, engaged all the living beings separately in labor by awakening them from their unconscious state to their karma. (4) When the twenty-three principal ingredients thus by the will of God were roused to [co-

herent] action, their combination led to the manifestation of His plenary expansion of the Original Person [in the appearance of the Universal Form]. (5) The moment He thus with His plenary expansion [of the material power] entered there, all the elements of creation, that thus found each other therein, transformed into the worlds of an organic and inorganic existence. (6) He, the Original Person, this [Garbhodakaśāyī] Viṣṇu called Hiraṇmaya, for a thousand celestial years [one such year is a 360 years to man] resided together with all that belonged to his goodness, within the egg-shaped universe supported by the [causal] waters.

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

(12) **A** mouth manifested and when that happened it was the god of fire who among the directors of the material world assumed his position along with his power, the organ of speech with which one utters words. (13) A palate appeared. It was the abode of Varuṇa [the god presiding over the waters] who in [the body of] the Lord among the directors of the material world assumed his position along with his power: the organ of the tongue with which one tastes. (14) Next the nostrils appeared where the two Aśvinī Kumāras have their position with the sense of smell with which one perceives odors [see also 2.1: 29 and 2.5: 30]. (15) Eyes appeared in the gigantic body that offered a position to Tvaṣṭhā, the director of light and the power of sight by which forms can be seen. (16) Then with the power of breath, which enables the experience of touch, the skin of the gigantic form manifested, a position taken by Anila, the director of the air. (17) With the manifestation of the ears of the gigantic form that position was occupied by the deities of the directions [the Digdevatās] with the power of hearing by which sounds are perceived. (18) Thereafter the [hair of the] skin of the gigantic body manifested for the divinity of the [herbs and plants with] the power to feel by means of the hairs with which itching

feelings are experienced. (19) When the genitals of the gigantic form appeared, the first one [Brahmā, the Prajāpati] took his position with the function of semen with which the pleasure [of sex] is experienced. (20) An anus formed in the original embodiment offering a position taken by the god Mitra with the function of evacuation with which one defecates. (21) With the manifestation of the hands of the Universal Form the king of heaven Indra took his position with the ability to handle matters with which one makes one's living. (22) The legs of the Universal Form that manifested were occupied by Viṣṇu, the godhead of the power of locomotion by which one reaches one's destination. (23) When the intelligence of the Universal Form manifested, the ruling godhead Brahmā, the Lord of the spoken word, found his position with the power of insight with which one arrives at understanding. (24) Next the heart of the Universal Being manifested in which Candra, the god of the moon took his position with the function of mental activity because of which one is lost in thoughts. (25) What next came about in the Universal Form was the I-awareness in which the identification with the body [the 'false ego'] took its position [under the rule of Lord Rudra] with the function of karma by which one engages in concrete activities. (26) What followed was the manifestation of the spiritual essence of goodness in the gigantic body. Therein the complete[ness, of the *mahat-tattva*] found its place with the power of consciousness by means of which one cultivates wisdom.

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

(30) **S**piritual wisdom generated from the mouth of the Universal Form, oh chief of the Kuru dynasty. Those who are inclined to this wisdom became the leading order [the chief *varṇa*] of society. They, the brahmins, are the recognized teachers and spiritual spokesmen [the *gurus*]. (31) The power to protect the citizens manifested from the arms [of the gigantic body]. They who exercise that power [the *kṣatriyas* or rulers] are the followers [of the brahmins] and deliver, as representatives of the Supreme Personality, the other classes from the vice of disturbing societal elements. (32) For the production and distribution of the means of livelihood, the mercantile community [the *vaiśyas*], whose occupation it is to take charge of provisioning all man, generated from the thighs of the Almighty. (33) From the legs of the Supreme

Lord the service manifested that is of prime importance to the fulfillment of all sacred duties. It is traditionally the profession of the laborer [the *śūdra*] by which the Lord is satisfied [*]. (34) In order to purify their soul, all the classes in society worship by means of their occupational duties, under the lead of their spiritual teachers, with faith and devotion the Lord from whom they generated along with their duties.

(35) **W**ho can estimate, oh Vidura, the totality of this form of the divine operating Self of the Supreme Lord that manifested by the strength of the deluding material oneness [of His internal potency, *yogamāyā*]? (36) Oh brother, nevertheless I will give a description, as far as my intelligence permits and my knowledge allows, of what I heard about the glories of the Lord by which one is purified, for not speaking openly [about Him] we wander off in untruth. (37) One says that the One Beyond Compare is attained by the discussions about the Supreme Personality that were piously handed down through history for the glorification of His activities. Also the ear is served best by the nectar of the transcendental message as prepared [also in writing] by the learned. (38) My dear son, could the original poet [Brahmā] know all the glories of the Supreme Soul after his intelligence had matured in meditation for a thousand celestial years? (39) Therefore, when even those skilled in creating illusions do not know because they - as also the one self-satisfied [Creator] personally - are under the spell of the bewildering potencies of the Supreme Lord, then what may one expect from others? (40) Him out of our reach who is intangible for our ego, mind and words as also for the respective gods, we offer our obeisances.'

*: Śastri Gosvāmī in this context remarks that the laborer, the *śūdra*, occupies an important place among the classes in society. Of the four *puruṣārthas,* the civil virtues, the brahmin stands for *mokṣa*, or liberation. The *kṣatriya* is there for the regulation of sense gratification, *kāma*, and the *vaiśya* is there for the purpose of distributing the welfare, *artha*. But the laborer in fact makes possible the religiosity, the service to God, of all the other occupational duties. He who simply serves, is there just as well for the *dharma*.

3.7 - Further Inquiries by Vidura

(1) **Ś**rī Śuka said: 'Thus speaking with Maitreya Muni, the learned son of Dvaipāyana Vyāsa, Vidura, respectfully expressed a request. (2) Vidura said: 'Oh brahmin, the Supreme Lord is the unchangeable one of the complete whole. How can despite Him being outside of the modes of nature His pastimes take place of acting with the basic qualities of material nature? (3) Boys who want to play with other boys are enthused in the matter of playing, but in what respect is that different with someone who is self-satisfied and at all times detached? (4) This universe with its three basic qualities, the *guṇas*, was by the Supreme Lord brought about by means of His internal potency. And by that potency He also maintains the complete of it and annihilates it again. (5) How can He, the Pure Self whose consciousness is never obscured by time or circumstance, by His own actions, by others or by what has manifested [as nature], [be situated in the normal position of a living entity and] be caught in the material energy? (6) How can the one Supreme Lord who is present in every field of action [in all *kṣetras* of the lives] of all living beings [see also B.G. 13: 3], run into any karmically settled misfortune or obstruction? (7) Oh learned one, because of the ignorance I suffer from, my mind gives me trouble. Therefore, oh mighty soul, please drive away the great impurity of my mind.'

(8) **Ś**rī Śuka said: 'The sage this way urged on by Vidura's anxiety to find out about the reality, acted surprised and then without hesitation gave a God-conscious reply. (9) Maitreya said: 'It is contradictory to say that the Fortunate One is subject to material illusion on the one hand and that He is free from imperfections and bondage on the other hand. (10) A person loses his way because of such a contradiction about the soul, it is like seeing from the outside oneself with having one's head cut off. (11) The way by the quality of water the moon reflected in it is trembling, the quality of the physical self offers an illusory image to the inner witness differing from it. (12) When you, by the mercy of Vāsudeva, engage in detachment and in relation to the Fortunate One unite your consciousness in devotion [in bhakti-yoga], in this earthly existence that [illusion] will gradually diminish. (13) With the senses thus satisfied in the transcendental true self of the seer, all misery completely dissolves in the Lord, like one enjoyed sound sleep. (14) When one can put an end to all kinds of misery by simply hearing about [meditating upon] the qualities and such of Murāri [Kṛṣṇa as the enemy of Mura], what then may one expect from the, according to one's nature, serving in the dust of His lotus feet?'

(15) **V**idura said: 'Oh powerful sage, now that you have cut down my doubts with the weapon of your words, oh greatest of all, my mind concerning the two [of the independent Lord and the living being] has arrived at a perfect union. (16) Dear learned soul, you are perfectly right in stating that [reasoning from] the bewildering energy of the Lord is not the path for the soul to follow; it proves itself as meaningless when one engages without the basis of the Supreme Source apart from which one misses the point. (17) In this world both the ignorant fool and the one whose intelligence has attained the transcendental position enjoy happiness, whereas persons situated in between these two positions have to suffer. (18) Being certain of the fact that one abiding by outer appearances misses the essence, misses the soul, I with being of service at your feet can give up [the mistaken notion that the Supreme One would be subject to illusion]. (19) In serving the immutable Personality of Godhead who is the enemy of the demon Madhu, one develops by one's pleasure with the lotus feet [step by step] in different relationships [or *rāsas*] the intensity [of one's rapture] that vanquishes distress. (20) Those who are of little austerity are rarely found on the path of service towards Vaikuṇṭha [the ultimate spiritual goal] where the Lord is continually glorified by the gods as the controller of all living beings.

(21) **A**fter the creation in the beginning of the cosmic intelligence and the other elements, in a gradual process of differentiation [evolution] the universal form along with the functions of the senses manifested therefrom in which later on the Almighty One entered [for His incarnations]. (22) He who is called the original person has thousands of limbs, legs and hands, and accommodates all the worlds of the universe with all the life that has its existence on

them. (23) You explained how there are three kinds of life [according to the basic qualities] in which one has ten kinds of life-force with the [five] senses and their [fivefold] interest. Please describe now to me what the specific powers of the societal divisions are. (24) In these [divisions] with the sons, grandsons and family members of the different generations, that prowess has spread itself in the different forms of existence. (25) Who are the original progenitors [the Prajāpatis] evolved by their original leader [Brahmā]? What are the generations of these fathers of mankind and which generations followed them? Which Manus ruled over the different *manvantaras* [cultural periods]? (26) Which worlds are there above and below the earthly worlds, oh son of Mitrā? Please describe what their positions and sizes are as also the measures and proportions of the earthly worlds. (27) Tell me what the generations and subdivisions are of the infrahuman, human and superhuman living beings the way they are born from eggs, wombs, from moisture [micro-organisms] and from earth [the plants]. (28) Kindly describe the incarnations according to the modes of nature for the sake of the creation, maintenance and destruction of the universe [Brahmā, Viṣṇu and Śiva] as also the magnanimous activities of the Personality of Godhead living with the Goddess of Fortune, of Him [Śrīnivāsa] who constitutes the ultimate shelter.

(29) **W**hat are the divisions of societal status [*varṇa*] and spiritual order [*āśrama*] and what are their features, how do they behave and what is their character? What are the birth and activities of the sages and what are the divisions of the Veda? (30) What, oh master, are all the ceremonies of sacrificing and what are the different ways of the yoga perfections, of the analytical study of knowledge and of relating to the Personality of God with regulative principles? (31) What are the ways followed by the faithless and what are their shortcomings? What is the situation of those who stem from mixed marriages and what is the destiny of life of the many types of individual souls according to the modes they follow and the kinds of labor they perform? (32) How can the different interests of religiosity, economic development, sense-gratification and salvation, the different means of livelihood, the codes of law, the scriptural injunctions and the different regulative principles be balanced? (33) Oh brahmin, how are the periodical offerings [of Śrāddha] regulated to honor the deceased and to respect what the forefathers have created and how are the times settled in respect of the positions of the luminaries like the planets and the stars? (34) What may one expect from charity, penance and the endeavoring for reservoirs of water, and how are the duties described for someone away from home and for a man in danger? (35) Please describe to me, oh sinless one, how He, the Supreme Person, the Father of Religion and Controller of All, can be satisfied completely and who of us could do that? (36) Oh best among the brahmins, the spiritual masters who are so kind to the needy tell their devoted disciples and sons even what they did not ask for. (37) Oh supreme master, how many dissolutions [or end times] are there for the ele-

ments of nature? Who are they who are saved then and who are they who [being of praise] may serve Him? And who may merge with Him when He goes asleep? (38) And what is the nature and identity of the individual person and of the Supreme, what is the leading motive of the Vedic wisdom and what moves the guru and his disciples? (39) Spotless devotees speak of this source of knowledge in the world. How would someone of his own accord have knowledge of devotional service and detachment?

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

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

3.8 - Manifestation of Brahmā from Garbhodakaśāyī Viṣṇu

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

(3) **T**he son of Brahmā [Sanat-kumāra] as the leader of the great sages [the four boy-saints, the Kumāras], questioned just like you Lord Saṅkarṣaṇa [the first plenary portion and companion of the Lord] about the truth concerning the Original Personality who always clear in His knowledge resides at the basis of the universe. (4) He in that position with Him whom one in great esteem calls Vāsudeva had turned His vision inwards, but to encourage

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

(10) **A**t the time the three worlds were submerged in the waters He [Garbhodakaśāyī Viṣṇu] was lying down there alone, inactively with almost closed eyes, upon the snake bed Ananta desiring nothing more than the satisfaction of His internal potency. (11) The way the power of fire is hidden in wood, He resided there in His place in the water, keeping all living beings in their subtlety within His transcendental body from where He gives life in the form of Time [*kāla*]. (12) For the duration of thousand times four *yugas* [4.32 billion years] He with His internal potency lay dormant for the sake of the further development - by means of His force called *kāla* [time] - of the worlds of the living beings who depend on fruitive activities. That role gave His body a bluish look [the blue of the refuge of the vivifying water]. (13) In accordance with the purpose of His internal attention for the subtle subject matter of creation, there was in due course of time, because of the material activity of the basic qualities of nature, the agitation [of the subtle elements, the entities] that then most subtly broke forth from His abdomen [from the ether]. (14) With the Time that roused the karma to activity, soon from the original self [of Viṣṇu] with that [agitation] a lotus bud appeared that, just like a sun, illumined the vast waters with its effulgence.

(15) **T**hat lotus flower of factually the universe was entered by Viṣṇu as the reservoir of all qualities from which He in the beginning generated the personality of Vedic wisdom, the controller of the universe [Brahmā] who, so one says, was born from himself. (16) [Brahmā] in that water situated on the whorl of the lotus could not discern the world and spying all around in the four directions he [thus] received his four heads. (17) [Brahmā] seated upon and sheltered by the lotus flower that, because of the stormy sky at the end of the *yuga,* had appeared from the restless waters, could in his bewilderment

not fathom the mystery of creation, nor understand that he was the first demigod. (18) 'Who am I, seated on top of this lotus? Wherefrom has it originated? There must be something in the water below. Being present here implies the existence of that from which it sprouted!' (19) This way contemplating the stem of the lotus, he by following that channel in the water towards the navel [of Viṣṇu], despite his entering there and extensively thinking about its origin, could not understand the foundation. (20) Groping in the dark, oh Vidura, with his contemplating this way it thus came to pass that the enormity of the three-dimensional reality of time [*tri-kālika*] was generated that, as a weapon [a *cakra*], inspires fear in the embodied unborn soul by limiting his span of life to a hundred years [compare 2.2: 24-25].

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

(26) **A**ccording to the desire of the human being who, in worship of the lotus feet that reward each desire, follows the path of devotional service, He in His causeless mercy, with the moonlike radiance of His toe- and fingernails, showed the most beautiful [flowerlike] division. (27) With His smiling face adorned with the beauty of His earrings, with the view of the light reflected by His lips and with the reaction of His pleasing nose and eyebrows, He dispelled the distress of the world. (28) Dear Vidura, the waist was well decorated with a belt and cloth with the saffron color of kadamba flowers, there was a priceless necklace and on His chest there was the attractive Śrīvatsa mark [a few white hairs]. (29) The way trees in the world have their separate existence and with their thousands of branches spread their high value [of flowers and fruits] as if they are ornamented with precious jewels, so too the Lord, the ruler of Ananta, [Garbhodakaśāyī Viṣṇu] is ornamented with the hoods above His shoulders. (30) The Supreme Lord, just like a mountain, is the abode for all living beings mobile and immobile. As the friend of Anantadeva He, like a

mountain, is submerged in the water and, with His thousands of golden helmets [and jewels] and with His Kaustubha jewel, He manifests Himself like a mountain range of gold in the ocean. (31) With around His neck the flower garland of His personal glories in the form of the sweet, beautiful sounds of Vedic wisdom, the Lord of the sun, the moon, the air and fire was most difficult to approach for all the three worlds [so did Brahmā discover] because He was surrounded by His personal weapons [like His *cakra*]. (32) Thus it happened that the godhead of the universe, the creator of destiny, could behold His navel, the lake, the lotus flower, the waters of destruction, the air with its winds and the sky, but could not glance beyond the created reality of the cosmic manifestation. (33) With the reach of that vision he, as the seed of all worldly activities, thus was invigorated by the mode of passion. Therefore He, in consideration of the living beings eagerly procreating, prayed to Him for the allowance to create, on the transcendental path of the steadfast soul, in service of the Worshipable One.'

3.9 - Manifestation of Brahmā from Garbhodakaśāyī Viṣṇu

(1) **B**rahmā said: 'Today, after a long time [of penance], I have come to know You and can say that it is really a shame when the embodied soul has no knowledge of Your ways as the Supreme Lord. There is no one beyond You, my Lord, and anything that appears to be so can never be the absolute, for You are [the transcendence of] the greater reality to the modes of the material energy that lost its equilibrium. (2) That [greater] form is always free from the darkness of matter because You, in the beginning, for the sake of the devotees manifested Your inner potency, the potency that is the source of the hundreds of *avatāras* and from which I also found my existence upon the lotus flower sprouting from Your navel. (3) Oh my Lord, beyond this [source] I see no other [body] superior to Your eternal form full of bliss that is free from change and deterioration of potency. You are the one and only Creator of the cosmic manifestation and the nonmaterial Supreme Soul itself. I who take pride in my identification with the body and senses am surrendered to You. (4) That form - or however You make Your presence - is all-auspicious for the entire universe and beneficial to our meditation. You, Supreme Lord who have manifested Yourself to us devotees, I offer my obeisances. For You I perform that

what is neglected by persons who, in their appetite for material matters, head straight for hell. (5) But those who hold on to the flavor and smell of Your lotus feet that is carried by the sounds of the Veda reaching their ears, accepted Your transcendental course by their devotional service. For those who are Your devotees there is never the separation from You [being installed] on the lotus of their hearts, oh Lord. (6) Till then there will be fear because of the wealth, the body and the relatives, and also the lamentation and desire as well as the avarice and contempt will be great. As long as the people of the world do not take to the shelter of the security of Your lotus feet, one will be full of anxieties in one's undertaking according to the perishable notion of possessing things. (7) How unfortunate are they who are bereft of the memory of Your topics! With their senses not directed at You, they are tied down by inauspicious matters and find, acting to their desires, happiness for only a brief moment. They are poor fellows whose minds are constantly ruled by greed and activities full of stress. (8) Their always being troubled by [false] hunger, thirst and their three humors [mucus, bile and gasses], by winter and summer, wind and rain and by many other disturbances as also by a strong sex drive and inescapable anger, I consider all together as spiritually most unbearable, oh Man of the Great Strides. It aggrieves me a lot. (9) As long as a person, under the influence of Your material illusion, oh Fortunate One, is a servant of his senses and is faced with an existence of being separated in a body, such a soul, oh Lord, will not be able to overcome the cycle of repeated births in the material world. Even though working for outer results carries no factual meaning [to the soul], it will result in endless miseries. (10) During the day their senses are engaged in stressful labor and at night they suffer insomnia because of all their ruminations that constantly disturb their intelligence and break their sleep. The divine order frustrates their plans. They and even those sages, oh Lord, who turned against Your topics, will have to keep wandering around in this world. (11) United in devotion being directed at You for a hundred percent and with You residing on the lotus of their hearts, the devotees who are on the path of listening, oh my Lord, see how You, in the here and now, in Your causeless mercy exactly manifest that transcendental form they had in mind of You glorified by so many. (12) You are never that much pleased by pompous arrangements with a lot of paraphernalia of high-class servants who are of worship with hearts full of all kinds of desires. For You, the variously perceived Unique and Only Well-wisher, the Supersoul within the living entities, are there to show all living entities Your causeless mercy; You cannot be achieved by those who settle for what is man-made and temporal [*asat*]. (13) The dharma [the correct, infallible course of action] therefore consists of those different result minded activities, forms of charity, difficult penances and transcendental forms of service, that by the people are performed for just the worship of You, for simply pleasing You, the Fortunate One. The duty thus being performed will never be in vain.

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

(22) **M**ay He, the Lord of all universes, the one friend and philosopher, the Supersoul who as the Supreme Lord of the six opulences [beauty, intelligence, penance, power, fame and wealth] brings happiness by the mode of goodness, grant me the power of introspection so that I will be able to create,

as before, this universe as a surrendered soul dear to Him. (23) Unto this benefactor of the surrendered soul, who, with the Goddess of Fortune [Lakṣmī], from His internal potency enjoys whatever He may enact in accepting His incarnations of goodness, I pray that I, being gifted with His omnipotency, may be of service and create, and that I also, despite the material affection of my heart, will be able to stop with it. (24) I, who for the manifestation of the variegation of His unlimited power was born from the lake of the Supreme Person's navel as the energy of the total universe, pray that I may not suffer the misfortune of losing sight of the sound vibrations of the Vedic truth. (25) May the Supreme Lord who, in His ultimate love and smiles, is of an endless mercy, open His lotus eyes. Let the cosmic creation thus flourish and find His glory as He with His sweet words, as the oldest and Original Person, takes away our dejection.'

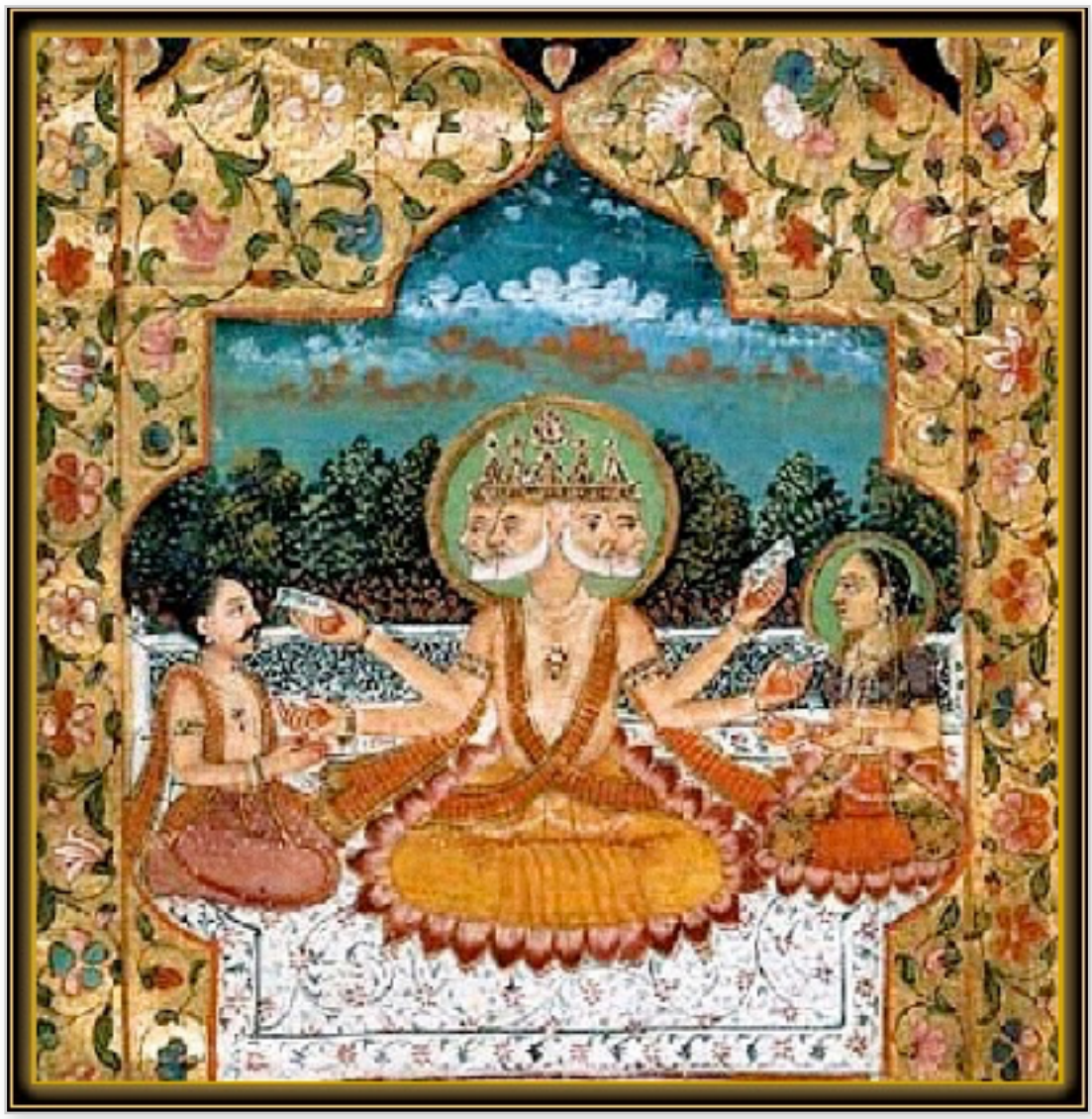
(26) **M**aitreya said: 'After he had observed the source of His appearance and with penance, full of knowledge and a focussed mind, to the best of his ability had given thought to the words of his prayer, he fell silent as if he was tired. (27-28) When Madhusūdana [Kṛṣṇa as the killer of Madhu] saw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

(29) **T**he Supreme Lord said: 'Gifted as you are with the depth of all Vedic wisdom, do not despair about the endeavor of creation. That what you ask from Me, has already been settled by Me. (30) To be sure of My support you must, as before, be of penance and prayer [meditate the mantras]. By these qualities you will see all the worlds laid open within your heart, oh brahmin. (31) When you connected in devotion are fully absorbed in the universe, you will see that I am spread throughout, oh Brahmā, and that you, including all the worlds and life forms, are part of Me. (32) You will see Me situated within the universe and in all living entities like fire present in wood and that very instant you will undoubtedly be able to leave the weakness behind. (33) As soon as you have approached Me and, with your senses no longer under the control of the modes of nature, are free from the gross and subtle self, you will see your pure essence [*svarūpa*] and enjoy the kingdom of heaven. (34) With your desire to expand the varieties of service and increase the population innumerably, your soul will never be saddened therein because My mercy is unbounded. (35) Since you are the original seer, the vicious mode of passion will never encroach upon you and your mind, despite your generation of progeny, will always be fixed upon Me. (36) Even though I for the conditioned soul am difficult to know, I today am known by you because you understand Me as not being a product of matter, the senses, the modes or the bewilderment of the self. (37) I manifested Myself to you from within when you, in your contemplating the source of the lotus, by its stem in the water tried to discover Me.

(38) The prayers you performed for Me, oh Brahmā, the stories about Me enumerating My glories and your penance in steady faith, are all [to be considered as] My causeless mercy. (39) May all benediction rest upon you who in your desire prayed for the victory of all the worlds by describing so nicely My qualities and transcendental position. I am most pleased with you. (40) Anyone who regularly prays these verses as stated, will by his worship very soon see all his desires fulfilled, for I am the Lord of all benediction. (41) Satisfying Me by good works, penances, sacrifices, charities and absorption in yoga, the human being will find his ultimate success, so is the opinion of those who know the Absolute Truth. (42) Because I am the Supersoul, the director of all other souls and the dearest of everything dear, one should dedicate all one's attachment to Me. The love after all one has for one's body and other matters is there on account of Me. (43) And now generate with the control of your knowledge of the Veda and with your body, who both directly owe their existence to the [Super]soul, as is customary the lives of all who are closely associated with Me.'

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

3.10 - Divisions of the Creation



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

(3) **S**ūta said [see Canto 1]: “Oh son of Bhṛgu [Śaunaka], the great sage, the son of Kuṣāra [Maitreya] thus being stimulated by Vidura, felt pleased and answered the questions speaking from his heart.

(4) **M**aitreya said: 'Brahmā thus, for the sake of the soul, engaged himself in penance for a hundred celestial years the way the unborn One, the Supreme Lord told him to. (5) He who was born on the lotus, then saw how the lotus upon which he was situated and the water surrounding it trembled because of the wind that was propelled by the power of eternal Time. (6) With his transcendental knowledge and self-awareness having increased by his penance, he had matured in practical knowledge, and with that power he took in the wind along with the water. (7) When he saw how widespread the lotus was

upon which he was situated, he thought to himself: 'I shall with this [lotus in these time stirred waters] bring back to life all the worlds that in the past have merged in me.' (8) By the Supreme Lord being encouraged to engage in action, he then entered the whirl of the lotus and divided the complete of it in three main divisions that he further divided into fourteen subsections [see also 2.5: 42]. (9) These different circumstances of life together constitute the consequence of the [more or less] selfless dutiful actions [the dharma] of the individual souls in relation to the Supreme Personality.'

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

(11) **M**aitreya said: 'It [Eternal Time] is the source of the different [organic and inorganic] interactions of the modes of nature, it is undivided and unlimited and it is the instrument of the Original Person to create, by His pastimes, the material life of the soul. (12) It is by means of time [*kāla*], the hidden, impersonal feature, that the Lord separated from the Supreme Absolute [God or *brahma*] the material phenomenon that was established as the bewildering material potency of Viṣṇu. (13) The way it [Eternal Time] is there in the present, it was there in the beginning and will also be there hereafter.

(14) **T**he conditioning [or creation] is divided in nine kinds. Next to the formation according to the basic qualities [viz. the *guṇas* or the modes of goodness, passion and ignorance], there is the formation according to the material qualities of time [movement, knowledge and inertia] and the three forms of creation that find their end [of plants, animals and human beings]. (15) The first creation is the one of [the goodness of the] cosmic intelligence [the *mahat-tattva*] of the Supreme Lord wherein the interaction of the natural qualities takes place. The second creation consists of the [passion of] the identified self, the false ego, on the basis of which there is knowledge of the material elements that thus find their engagement. (16) The third type of material formation is the one of the [ignorance of the] elements that give rise to sense perception. The fourth creation consists of [the material movement of] that what basically leads to the knowledge acquiring and operating [functions of the senses]. (17) The fifth kind of creation consists of the interaction with the mode of goodness that, together with the mind derived therefrom, results in the deities [who rule the senses]. Sixth there is the creation of darkness [from the slowness of matter] that turns masters into fools. (18) These are the six [primary] material creations. Now hear from me about the three secondary creations [of plant, animal and man produced] with the pastime of the almighty incarnation of passion [Brahmā] who has the intelligence of the Lord.

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

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

3.11 - Division of Time Expanding from the Atom

(1) **M**aitreya said: 'One should know that the ultimate presence of that what shows itself in the manifold as being indivisible, consists of an infinitesimal particle [*paramāṇu*] the combination of which [into material forms] creates illusion in man. (2) The supreme oneness of that particle being present within material bodies keeps its original form till the end of time, it is of a continual, unrivaled uniformity. (3) Time, my best one, besides being known as the supreme, non-manifest Almighty Lord who controls all physical action, can therefore also be measured by the motion of the minutest and largest forms of combinations of particles. (4) The time of that infinitesimal particle is the time it takes to occupy [or vibrate in] a certain atomic space. The greatest of time is the time taken by the existence of the complete of all atoms.

(5) **T**wo infinitesimal particles constitute an atom [an *aṇu*] and three atoms make a *trasareṇu* of which one is reminded by a beam of sunlight falling

through a lattice window in which one sees something [a dust-particle] going up in the sky. (6) The time taken by the combination of three *trasareṇus* is called a *truṭi* [calculated as 1/16.875 of a second] of which one hundred are called a *vedha*. Three of them are called a single *lava*. (7) The duration of three *lavas* equals one *nimeṣa* [± 0.53 second] and the time of three of them is called a *kṣaṇa* [± 1.6 seconds], five of those make a *kāṣṭā* [± 8 seconds] and a *laghu* consists of fifteen of them [± 2 minutes]. (8) A number of fifteen of those *laghus* is called a *nāḍikā* [or *daṇḍa*, ± 30 minutes] and two of them make a *muhūrta* [about an hour], while six to seven of them form one *yāma* [a quarter of a light day or night] depending the human calculation [the season, the latitude]. (9) The measuring pot (water-clock) has the weight of six *palas* [14 ounces] and has a four *māṣa* [17 karats] golden probe four fingers long covering a hole through which it fills with water till '*prastha*' [solid, till it sinks]. (10) Four *yāmas* form the duration of both the day and the night of the human being and fifteen days [of eight *yāmas* each] make one *pakṣaḥ* [fortnight] which measured is known as being either black or white [depending on whether there is a full moon or new moon in it]. (11) The aggregate of such a 'day' and 'night' is called an ancestral [traditional or solar] month with two of them forming a season. There are six of them [respectively 'cold' or *hemanta*, 'dew' or *śiśira*, 'spring' or *vasanta*, 'warm' or *grīṣma*, 'rainy' or *varṣās* and 'autumn' or *śarad*, counting from December 22] corresponding to the movement of the sun going through the southern and northern sky. (12) This movement of the sun is said to form one day of the demigods and is called a *vatsara* [a tropical year] of twelve months. The duration of life of the human being is estimated to be of a great number [a hundred] of those years [see also the 'full calendar of order'].

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

(16) **V**idura said: 'You pointed out the ultimate measure of time of the life periods of the ancestors, the gods and the human beings. Can you now, oh

great sage, give a description of the time periods of the lives of the elevated souls that cover more than a millennium? (17) Oh mighty master, you know the movements of the Supreme Lord in the form of eternal time, for you, in the control of your yogic command, have the eyes of a self-realized soul to oversee the entire universe.'

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

(25) **A**fter the end of each Manu, the next one appears together with his descendants, the seven sages, the God-conscious souls and the king of the demigods [Indra] as also all those who follow them. (26) This is Lord Brahmā's day to day creation wherein the lower animals, the human beings, the forefathers and the gods wander around appearing in the three worlds because of their karma. (27) With the change of each Manu, the Supreme Lord manifests His goodness in His different incarnations, as the Manu Himself and as others, and thus unfolding His divine potencies He maintains this universe. (28) At the end of the day [of Brahmā] the Almighty Time arrests its manifestation whereupon, with the complete whole fallen in darkness, all living entities remain merged in silence. (29) Just as it happens during an ordinary night, all three worlds that disappeared from sight, therewith are bereft of the light of the sun and the moon. (30) When the three worlds are set ablaze by the potency of the fire emanating from the mouth of Lord Saṅkarṣaṇa [see 3.8: 3], sage Bhṛgu and the other inhabitants who are agitated by the heat, move from the world of the saints [Maharloka, the fourth world] to the world of the godly people [Janaloka, the next world of celibate saints]. (31) Immedi-

ately after the beginning of the devastation of the three worlds all the seas overflow with violent winds and hurricanes that blow the waves high. (32) The Lord, who in His mystical slumber with closed eyes lies down on the bed of Ananta within the water, is glorified by the inhabitants of the worlds of the God-conscious souls.

(33) **B**y the symptoms of days and nights of the advancement of time, his [Brahmā's] life and also our lives are limited to a duration of a hundred years, even though in his case it takes a hundred of his years [with his life consisting of two *parārdhas* or 2 times 155.5 trillion human years, see also 3.9: 18]. (34) The first half of his lifetime called one *parārdha* has passed and now in this age we have begun with the second half. (35) The superior first half started with a grand *kalpa* called the Brāhma-kalpa in which Lord Brahmā manifested whom one knows as the [source of the] Vedic sounds. (36) Thereafter, at the end of that enormous span of time, the period called the Pādma-kalpa came into being in which the lotus of the universe sprouted from the reservoir of water of the Lord's navel. (37) The present *kalpa* at the beginning of the second half, oh descendant of Bharata, is celebrated as the one of Vārāha in which the Lord appeared in the form of a boar [see also 1.3: 7]. (38) The time measured by the two halves of Brahmā's life takes but a second for the beginningless, unchanging and unlimited Soul of the universe. (39) This eternal time, beginning from the atom up to the final duration of two *parārdhas*, is never capable of controlling the Supreme Lord, it is the controller of those souls who are identified with their body. (40) As a combination of the basic elements and their transformations this manifest universe has expanded to a diameter of half a billion [*yojanas* - a dynamic cosmic measure]. (41) [The space occupied by the infinitesimal particles of the primal ether, *pradhāna*] expanded to the tenfold [of the dimensions of the therefrom condensing basic elements and their transformations] that appearing like atoms entered to cluster into many other egg shaped abodes [or galaxies]. (42) That cause of all causes [containing all the universes] is said to be the imperishable Absolute Truth, the supreme abode of the direct, personal manifestation of the Supreme Soul: Lord Viṣṇu.'

See also the page: "Śrīmad Bhāgavatam & Bhagavad Gītā Time Quotes"

3.12 - Creation of the Kumāras and Others

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

(2) **H**e first created the [five] forms of ignorant engagement: the idea that one would die [*andha-tāmisra*], followed by indignation [*tāmisra*], the craving of infatuation [*mahā-moha*], the delusional of errors [like identifying oneself with the body etc., *moha*] and the darkness of lacking in self-awareness [*tamas*]. (3) Seeing what a troublesome creation it was he [Brahmā] could not really appreciate what he had done, whereupon he, after being purified by meditating upon the Supreme Lord, found the mind for another creation. (4) The great self-born soul then created Sanaka, Sananda, Sanātana and Sanat-kumāra [the four Kumāras] who are lifelong celibates ['they whose seed goes upwards'] free from all profit-minded action. (5) He from within told his sons: ‘Oh my sons, do procreate', but they did not want to, because they, in their devotion for the Personality of Godhead, were vowed to the principles of

liberation. (6) Disrespected by his sons refusing to follow the order, he did his best to check the difficult to curb anger that rose in him. (7) In spite of the original father's meditative control, out of his anger, straight from between his eyebrows, a child was born that had a color composed of red [for passion] and blue [for ignorance]. (8) The child cried loudly to the father of all the gods: 'Oh powerful one, oh ruler of destiny, assign me my names and tell me what my places are, oh teacher of the universe.'

(9) **H**e, as the all-powerful one born from the lotus, thus being asked, complied with the request and gently pacified the child with the words: 'Do not cry, I shall do what you want. (10) Because you, oh chief of the demigods, as a boy were so anxiously crying loudly, the people will address you with the name Rudra. (11) The heart, the senses, the life air, the ether, the air, fire and water, earth and the sun, the moon as also austerity are the places reserved for you. (12) Your [other] names are: Manyu, Manu, Mahinasa, Mahān, Śiva, Ṛtadhvaja, Ugraretā, Bhava, Kāla, Vāmadeva and Dhṛtavrata. (13) Dhī, Dhṛti, Rasalā, Umā, Niyut, Sarpi, Ilā, Ambikā, Irāvatī, Svadhā and Dīkṣā, oh Rudra, are your [eleven] wives [the Rudrāṇīs]. (14) Please, accept these different names, places and wives and generate progeny with them on a large scale, for you are the master of the living beings.' (15) Thus being instructed by his spiritual master, the mighty lord of the mixture of blue and red brought forth generations of the same strength, features and nature as his. (16) But when he saw the activities of the sons generated by Rudra and how their endless numbers together devoured the entire universe, the father of the living beings got afraid. (17) 'Oh best of the demigods, [he said,] enough of you creating this kind of living beings. They scorch, with the fiery flames of their eyes, every direction and me as well. (18) Be of [voluntary] penance, that will do you good and bring happiness to all living entities. Only by doing penance you will as before be able to bring about the universe. (19) Only by penitence a person knows the supreme light and can fully respect the Supreme Lord beyond the senses who resides in the heart of everyone.'

(20) **M**aitreya said: 'Thus being instructed by the self-born one, he [Rudra] circumambulated the master of the Vedas saying 'So be it'. Next he entered the forest to do penance. (21) Determined to create he [Brahmā] who by the Supreme Lord had been empowered, then begot ten sons in order to populate the world: (22) Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Bhṛgu, Vasiṣṭha, Dakṣa and Nārada as number ten. (23) Nārada sprouted from his lap, Dakṣa from the thumb, from his life-air Vasiṣṭha saw the light, while Bhṛgu came forth from his touch and sage Kratu from his hand. (24) Pulaha generated from the navel, Pulastya from his ears, the great sage Aṅgirā from the mouth, from the eyes sage Atri came forth and sage Marīci appeared from the mind. (25) From the right side of the breast, where Nārāyaṇa resides, religion manifested while irreligion, because of which the world fears the horrors of death,

appeared from his back. (26) From the heart lust manifested, from the eyebrows anger, from between his lips greed, from the mouth the urge to speak originated while from his penis the oceans appeared and from the anus, the source of all vice, the lowest activities. (27) From his shadow Kardama Muni, the husband of Devahūti, manifested. This is how the complete of this living universe of the creator evolved from both the master's body and mind.

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

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

(37) **M**aitreya said: 'The four Vedas called Ṛg, Yajur, Sāma and Atharva appeared, beginning with the front [east, south, west and north], each from one of the mouths and in the same order followed the scriptural discussions [the Śāstra for the Hotā priest], the rituals [the Ijyā for the Adhvaryu priest], the recitation material [the Stutistoma for the Udgātā priest] and the transcendental service of atonement [the Prāyaścitta for the Brahmā *ṛtvik*]. (38) The same way beginning from the front mouth in the eastern direction the Vedic sciences of medicine [Āyurveda], archery [Dhanurveda], music [Ghandarvaveda] and architecture [Sthāpatyaveda] were created [who together are called the Upavedas]. (39) The Itihāsas - the separate histories - and the collecti-

ons of classical stories, the Purāṇas, who together are known as the fifth Veda, manifested from all the mouths of him looking in every direction. (40) From his eastern mouth as also from each of the other ones he sent out a pair of sacrifices: *ṣoḍaśī, uktha* [from the east], *purīṣi, agniṣṭoma* [from the south], *āptoryāma, atirātra* [from the west] and *vājapeya* and *gosava* [from the north]. (41) Education [*vidyā*, also called purity - *śauca* - through acquiring knowledge], charity [*dāna*], penance [*tapas*] and truth [*satya*] are the four legs of religion that in the same order came about together with the orders of life [students, married people, withdrawn people and the renunciates] and the vocations [the laborers, the traders, the rulers and the intellectuals]. (42) Next the vows appeared [for regulating the *brahmacārī*, the celibate student] of Sāvitra [three days of celibacy after the ceremony of the holy thread], Prājāpatya [celibacy for one year], Brāhma [celibacy during the study of the Veda] and Bṛhat [lifelong celibacy] as also the vows [for regulating household life] of Vārtā [vocations sanctioned by the scriptures], Sañcaya [officiating at ceremonies], Śālīna [to subsist on everything that is acquired without asking] and Śīluñcha [to subsist on the remnants left behind in the fields and the market place]. (43) [Also the directions for] the [*vānaprasthas* or the] retired ones [thus manifested:] the *vaikhānasas* [subsisting on produce from the wild], the *vālakhilyas* [they who give up their stock upon receiving new food grains], the *audumbaras* [who subsist on the food they find on their way] and the *phenapas* [those subsisting on fruits that fell from the trees, as also the directions for] the renounced order [of the *sannyāsīs*] consisting of the *kuṭīcakas* [recluses living in a fixed place], *bahūdakas* [or *bahvodhas,* they who prefer knowledge before activities], *haṁsas* [those fully on the path of transcendental knowledge] and the *niṣkriyas* or *paramahaṁsas* [those who attained spiritual wisdom and refrain from action]. (44) In the same order [the four branches of knowledge] appeared: *ānvīkṣikī* [spiritual knowledge of liberation], *trayī* [knowledge of rituals], *vārtā* [technical knowledge] and *daṇḍanīti* [political science]. Also the four *vyāhṛtis* [of the first line and three words of the Gāyatrī mantra] thus appeared together with the Praṇava [the mantra Aum] flowing from his heart. (45) From the hair of his body *uṣṇik* [a meter of poetry] was generated, from the skin of the mighty one *gāyatrī* [the three-foot] originated, *triṣṭup* [another meter] came from his flesh, *anuṣṭup* appeared from the veins and from the bones of the father of the living beings *jagatī* was generated [two other meters]. (46) From the marrow of his bones *paṅkti* manifested itself while *bṛhatī* generated from the life breath [two types of verses]. (47) His individual soul manifested as the *sparśa* letters [the hard consonants] of the Sanskrit alphabet [*ka* to *ma*] while his body expressed itself in the Sanskrit vowels [*a, ā, i, ī, u, ū, ṛ, ṛī, l, e, ai, o, au*]. His senses are called the sibilants [*śa, ṣa, sa* and *ha*], his strength became the semi-vowels [*ya*, *la*, *ra* and *va*] and from the inner joy of the lord of the living beings the seven musical notes manifested [*]. (48) Existing as the transcendental sound of the Original Self, the Supersoul, he [Brahmā] is both manifest [as Vedic ut-

terances] and non-manifest [as the inner sound of *Oṁkāra*]. Appearing as the Absolute [of the complete whole, of *brahman*] he expanded himself being invested with multifarious energies.

(49) **A**fter having accepted another body he [again] put his mind to the matter of creation. (50) Oh son of the Kurus, knowing that, in spite of the great power of the sages, the population was not increasing, he again devoted his heart to the matter. He thought: (51) 'Alas, how is it possible that with me being this busy all the time the population is not increasing! There must be some kind of divine ordinance working against me in this.' (52) While he thus observed and contemplated his situation, a division of a twofold form manifested itself of which one says that it is his body [the human body created after his image - *kāya* - that what belongs to *Ka* or Brahmā]. (53) With his form thus being divided with them, he thereupon engaged in a sexual relationship. (54) The man became the independent ruler, father of mankind [the Manu] called Svāyambhuva and the woman became known as Śatarūpā. She was the queen to the great soul that he was. (55) Because of the sex life according to the regulative principles [see verse 41] from that time on the generations increased. (56) Oh best of all, in due course of time he begot in Śatarūpā five children: Priyavrata, Uttānapāda and three daughters, oh son of Bharata, Ākūti, Devahūti and Prasūti. (57) The one named Ākūti he handed over to sage Ruci, the middle one [Devahūti] he gave to sage Kardama and Prasūti was given to Dakṣa. Because of them the whole world became populated.'

*: The seven Vedic notes are: *ṣa, ṛ, gā, ma, pa, dha* and *ni* [respectively c, d, e, f, g, a, bes] also called *ṣadja*, *ṛṣabha*, *gāndhāra*, *madhyama*, *pañcama*, *dhaivata*, and *niṣāda*.

3.13 - The Appearance of Lord Varāha

(1) **Ś**rī Śuka said: 'After listening to Maitreya Muni's most sacred words, oh King, the best of the Kurus inquired further about the talks concerning Vāsudeva he loved so much. (2) Vidura said: 'Oh great sage, what did Svāyambhuva Manu, the king of all kings and dear son of Brahmā, do after he obtained his loving wife? (3) Be so good to tell me about the activities of this saintly, original king, oh best of all. I would very much like to hear about that king who took to the shelter of Viṣvaksena [the omnipotent Lord Viṣṇu]. (4) Persons of fortitude and great effort in listening to that what by pure devotees is elaborately explained, will by dint of the statements of those who installed the lotus feet of the Lord of Liberation in their hearts, find the transcendental quality of a faithful mind.' (5) Śrī Śuka said: 'After Vidura, so very modest, thus had spoken, he, who received the lotus feet of the One with the thousand heads on his lap, was complimented and addressed by the sage, whose hairs stood on end in ecstasy as he tried to formulate his stories about the Supreme Lord.

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

(9) **B**rahmā said: 'I am very pleased with you, my son, let there be all my blessings for the both of you, oh lord of the world, for you without any reservation in your heart have surrendered yourself to me, asking for my lead. (10) This is the exact way for offspring, oh lord of the world, to honor the spiritual master. Those who have a sane mind and are beyond envy, should, to the full of their ability and most respectfully, accept this instruction. (11) You therefore, in that role, please take care to beget children in her with the same qualities you have, so that they, once being born, may rule over the world on the basis of the religious principles [the *vidhi*], making sacrifices and worshiping the Original Personality. (12) Consider protecting the living entities the best way to serve me, oh ruler of man. Hṛṣīkeśa, the Supreme Lord of the senses, will be pleased when you are the guardian of their lives. (13) The work of those who never managed to satisfy the Supreme Lord Janārdana ['the Lord of all living beings'], the object of all sacrifice, is certainly in vain, for they did not respect their very self as being the Supreme Soul.'

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

(16) **M**aitreya said: 'The personality of transcendence [Brahmā] who also saw that the earth was immersed in the waters thought: 'How shall I lift her up?' and spent a long time meditating as follows: (17) 'While I was engaged in her creation, the earth was inundated by a flood and got deeply immersed. What would be the right course of action for us now being engaged in this matter of creation? May the Lord from whose heart I was born guide me in this!' (18) While he was thinking thus all of a sudden from his nostril, oh sinless one, a minute boar [Varāha] appeared not larger than the top of a thumb. (19) When he saw that happen, at once the form expanded in the sky, miraculously transforming into the size of a gigantic elephant, oh son of Bharata. (20) Seeing the form of that boarlike appearance, he with Manu, the brahmins

headed by Marīci and the Kumāras began to word the matter in different ways: (21) 'Who is this extraordinary being that pretends to be a boar? And how wondrous for Him to appear from my nose! (22) One moment He has just the size of the tip of a thumb and in no time He is as big as a megalith! Would this be the Supreme Lord of sacrifice Viṣṇu? I am baffled!' (23) While Brahmā thus was deliberating with his sons, the Supreme Lord of Sacrifice, the Original Person, produced a wild roar like He wanted to attack. (24) With the unprecedented voice that echoed in all directions the Lord created great joy in Brahmā and the best of the brahmins. (25) The inhabitants of Tapoloka, Satyaloka and Janaloka [see 2.5: 39] hearing the sound of the loud roar of the all-merciful Lord who in the form of a boar ended all personal distress, then all began to extoll Him with the holy mantras of the three Vedas.

(26) **K**nowing Himself very well as the form resulting from the spreading of the Vedic sound that originated from the knowledge of the authorities of the Truth, He roared once more in response to the transcendental glorifications of the wise and intelligent souls and playful as an elephant entered the water on their behalf. (27) Slashing His tail in the sky and quivering with the sharp and hard hairs of His skin, He scattered the clouds with His hooves and radiated with His glittering white tusks as the glory of the Supreme Lord and Maintainer of the world. (28) Sniffing out the earth, He who had assumed the transcendental body of a boar, searched everywhere showing His frightening tusks, but in spite of it all the brahmins free from fear engaged in prayer the moment they saw Him glancing them over as He entered the water. (29) The enormous mountain of His body drove by the force of the dive the ocean apart in two high waves because of which the ocean, like gifted with two arms, in distress loudly prayed: ‘Oh Master of all Sacrifices, please protect me!' (30) He, as the Master of all Sacrifices penetrating with His arrow-sharp hooves the water, reaching the limits of the unlimited ocean, then found her. He saw her, the wealth of the living beings, lying there as she was before and lifted her up personally. (31) Rising to the surface He, with His tusks raising the submerged earth, appeared in His full splendor. But then He, glowing with a fierce anger, had to hold His *cakra* [His disc-weapon or wheel] against the demon [Hiraṇyākṣa - 'he who lives for gold'] who rushed towards Him with a club. (32) Being irresistible, He thereupon skillfully killed the opposing enemy, the way an elephant disposes of a lion. In the process His cheeks and tongue got smeared with blood like he was a large elephant having digged in the [reddish] earth. (33) Even as He bluish as a tamāla tree, like a playing elephant, upheld the earth on His curved tusks, oh Vidura, they who were led by Brahmā could recognize Him as the Supreme Lord. Thereupon they with folded hands offered Him prayers from the Vedic hymns.

(34) **T**he sages said: 'All glory and victory to You, oh Unconquerable One, You who are understood by the performance of sacrifices. All our obeisances

are for You who shake Your body consisting of the three Vedas and in whose pores of the hairs in Your skin this [Vedic truth] is hidden. Our respects for You who had the calling to assume the form of a boar! (35) Oh Lord, the miscreants have difficulty perceiving this form of Yours that can be worshiped by performing sacrifices: with the Gāyatrī and other mantras one honors Your skin; with the kuśa grass [on which one sits when one meditates] one honors the hairs on Your body, with the clarified butter [one uses in sacrifices] one honors Your eyes, and with the four functions of sacrifice one respects Your four legs [see 3.12: 35]. (36) Your tongue is the offering plate and Your nostrils are another plate, oh Lord. In Your belly we recognize the plate to eat from and the holes of Your ears also constitute such a plate. Your mouth is the [Brahmā] plate for the spiritual aspect of performing sacrifices and Your throat is the plate for *soma* [a ritual drink], but that which is chewed by Your teeth, oh Supreme Lord, is what You consume by the sacrificial fire [*agni-hotra*]. (37) Your repeated incarnations are the introductory offerings of oblations in the fire [called the *dīkṣanīya iṣṭi*]. The three [*upasada iṣṭis or*] consecrations constitute Your neck and Your tusks are together the [*prāyaṇīya iṣṭi*] course and the [*udayanīya iṣṭi*] end of the consecration. Your tongue constitutes the [*pravargya*] invocations [to the three *upasadas*]. Your head is respected with both the fires without sacrifices [*satya*] and the fires with sacrifices [*āvasatya*] and Your life breath is constituted by the combination of all sacrifices. (38) Your semen is the *soma* sacrifice, Your stability is respected with the rituals in the morning, at noon and in the evening, oh Lord, the different layers of Your body are the seven types of sacrifice [see 3.12: 40] and the joints of Your body are the different sacrifices [called the *satrāṇis*] one performs in twelve days. You, oh Lord, who are bound by sacrifices only, are the object of all the *soma* and *asoma* sacrifices. (39) We offer You our obeisances who, as the Supreme Lord for all the ingredients and types of sacrifice, can be worshiped by universal prayers. When one with renunciation and devotion conquers the mind, one can arrive at the realization of You as the essence of all sacrifices. You as the spiritual master of such knowledge, we again and again offer our obeisances. (40) Oh Supreme Lord, supporting the earth and its mountains so beautifully situated on the tips of Your protruding teeth, oh Lifter of the Earth, You came out of the water like a lordly elephant that with its tusk captured a lotus flower together with its leaves. (41) This form of Yours of the Veda personified that as a boar sustains the planet earth on its tusks, shines with the splendor of great mountain peaks that look even more beautiful because of the clouds surrounding them. (42) You as a father lift up this mother earth as Your wife, where the moving and nonmoving living beings reside. Let us offer our obeisances to You and to her in whom You invested Your potency, just as an expert sacrificer sets fire to araṇi wood. (43) Who else but You, oh master, could deliver the earth from its position in the water? For You such deeds are not that wondrous, for the wonder of the miraculous universe that You created by Your potencies, surpasses all others. (44)

When You, as the Vedas personified, were shaking Your body, we as the inhabitants of Janaloka, Tapoloka and Satyaloka were sprinkled by the drops of water that remained in the hairs of Your shoulders and were thus completely purified, oh Supreme Lord. (45) He who wants to know the limit of Your countless activities is out of his mind. The entire universe controlled by the material qualities is bewildered by the oneness of Your inner potency [of *yogamāyā*]. Please, oh Lord of the Opulences, grant us Your mercy!'

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

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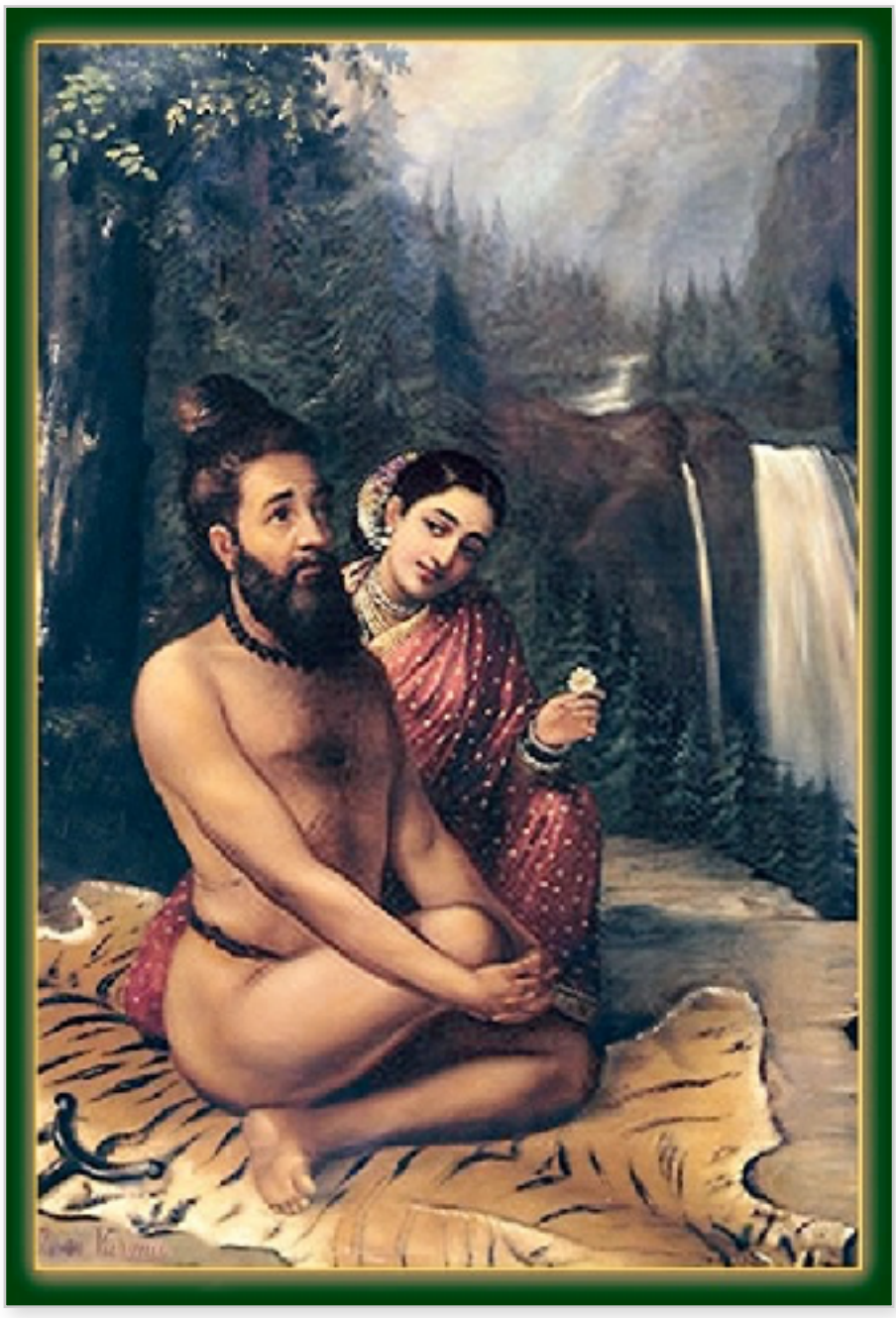
3.14 - The Impregnation of Diti in the Evening



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

(5) **M**aitreya said: 'Dear devotee, oh great hero, that what you ask me about the topics concerning the Supreme Personality, constitutes for those who are destined to die the source of liberation from birth and death. (6) The

son of king Uttānapāda [Dhruva] was as a child enlightened by Nārada about these subjects, and placed, when he [at his death] left to ascend for the abode of the Lord, his foot upon the head of Mṛtyu [the god of death, as a footboard to enter the *vimāna* of Nanda and Sunanda, see 4.12: 30]. (7) Concerning this matter [of the appearance of Lord Varāha] I heard from Brahmā, the god of gods, a long time ago the following story he told because of questions asked by the demigods.

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

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

(16) **O**h hero, the son of Marīci then replied with pacifying words, for she, poor and talkative, was highly agitated because of the lust that took hold of her. (17) 'I will answer your plea and do what you want, my tormented sweetheart! Who would not grant the wishes of the one who warrants the realization of his three perfections [the three aims of life of *dharma, artha* and *kāma*: of regulating the religion, the economy and sense gratification]? (18) Living with a companion a person completing all stages of life, is able to cross over, together with all vocations, the dangerous ocean of material existence the way one crosses over an ocean with seaworthy vessels. (19) With someone who is the other half of one's body all desires can be steered in the right direction, oh respectable soul, and with entrusting responsibilities to that other person one can lead a [relatively] carefree life. (20) The senses are, for orders of life other than the householders, difficult to conquer enemies. We taking shelter in that order can conquer them easily, like a fort commander can with invading plunderers. (21) We will never be able to do for you what you did for us, oh queen of the house. Not in all our life, nor in the next one. Neither will

anyone else who appreciates your qualities. (22) With that being said, let me forthwith take care of this sexual interest of yours to beget a child. But first wait a few seconds for me to be beyond reproach. (23) This time is the least favorable moment for that, it is the awkward time at which the ghosts and their master are one's constant companion. (24) At this time of the day, oh chaste woman, at dusk, [Śiva] the Lord and well-wisher of the ghosts surrounding him, goes about as their king on the back of the bull [Nandī]. (25) With the beauty of the spotless radiating body of the demigod smeared with the dust and smoke that blew from the cremation of the dead, and with his matted hair covered by ashes, your [sister's, viz. Satī's] husband looks [upon all] with his triple vision [of sun, moon and fire]. (26) He regards no one in this world as his relative nor anyone as unconnected. He considers nobody greater nor does he despise anyone. Faithfully we duly honor his feet and assure us of the remnants of the sacrificed food he sent back. (27) Even though considering his irreproachable character, as followed by the sages in their desire to put an end to the nescience of the masses, there is no one who is as great, he nevertheless, for the attainment of the devotees, personally performs like an antagonist [walking naked and smeared with ashes]. (28) The unfortunate ones who, with what they do, laugh at him without being aware of his purpose that one should concern oneself with one's own soul, cherish with luxuries as clothing, garlands and ointments their body as if it would be their true self, the body that ultimately serves as food for the dogs. (29) Brahmā as also the other gods hold on to the ritual code of conduct of him, who stands for the principle of the material energy of *māyā*. Oh, the unruly actions of this great character are nothing but a diversion [in which he takes the karma upon him]!'

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

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

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

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

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

*: Well matured means matured in three stages: *sthāyi-bhāva*, to have a certain emotional relationship with God; *anubhāva*, to experience certain emotions in that relationship, and *mahābhāva* or the stage in which one experiences ecstatic feelings of love for God.

3.15 - Description of the Kingdom of God

(1) **M**aitreya said: 'Diti was afraid that she by the power of [the seed of] the great Prajāpati for the time of a century would destroy the power of others and distress the God-fearing people. (2) The world was deprived of light because of this [threat] and thus the local authorities who saw their power diminished consulted with the creator of the universe [Lord Brahmā] about the darkness that expanded in all directions. (3) The demigods said: 'You, oh mighty one, must be knowing about this darkness we are so very afraid of. Your supreme divinity is not affected by time and thus nothing is hidden for you. (4) Oh god of gods, sustainer of the universe, you as the crown jewel of all the guardians of the spiritual and material worlds know about the intentions of all living beings. (5) We offer you whose strength is found in wisdom our obeisances. Having obtained this body composed of external energy and in acceptance of your distinguished mode [of passion], we pay you our respects, oh unseen source. (6) Those who are steadfast in their devotion meditate upon you, the origin of all beings, the absolute consisting of the true and untrue and the self in which all worlds are connected. (7) For souls who are mature in the practice of yoga and have attained your mercy in controlling their senses and mind by means of their breath, there is no defeat in any way. (8) Him whose directions are the lead for all living entities the way a rope is the lead for a

bull, him under whose authority offerings are presented, that most important personality, you, we offer our obeisances. (9) Because of this darkness we cannot fulfill our prescribed duties. We ask you to act to our good fortune, oh great Lord, please grant us, surrendered souls, the magnanimous mercy of your glance. (10) Oh god, this semen of Kaśyapa deposited in the womb of Diti, causes complete darkness in all directions like a fire loaded with too much firewood.'

(11) **M**aitreya said: 'Oh mighty-armed one, he, the self-born one who in the prayers was addressed as the Supreme Lord, with a smile satisfied the demigods and gave a reply in sweet words. (12) Brahmā said: 'They who before you were born from my mind and are headed by Sanaka [Sanātana, Sanandana and Sanat-kumāra], traveled free from expectations the distances between the people of the spiritual and material worlds. (13) Free from all material contamination they one day entered Vaikuṇṭha, the eternal abode of Viṣṇu, the Supreme Lord, the realm for which one prays in all the worlds. (14) All the persons living there have the same form as the Lord of Vaikuṇṭha and live free from any desire because of their devotional service of continuously worshiping the Supreme Personality. (15) The Lord of all Fortune, the original person who is understood through the scriptures, dwells there as the personification of the religious principles in order to accept in His goodness our purity to the greater happiness of us who belong to Him. (16) In that realm where everything is spiritual and personal, there are forests that for the sake of happiness yield to all desires with [desire] trees full of splendid flowers and fruits throughout all the seasons. (17) Living in palaces with their wives, the devotees free from all inauspicious qualities are always singing there about the Supreme Lord, while being critical about the by the wind wafted mind-blowing fragrance of the mādhavī flowers that full of nectar are blossoming in the water. (18) When the king of the bumblebees loudly sings the glories of the Lord, the tumult of the pigeons, cuckoos, cranes, cakravākas and gallinules, swans, parrots, partridges and peacocks stops for a while. (19) The fragrant mandāra, kunda, kurabaka, utpala, campaka, arṇa, punnāga, nāgakeśara, bakula, lily and pārijāta, all agree that the *tulsī* plant [the basil plant the Lord adorns Himself with and] which in the form of a garland is appreciated [by Him] for her smell, best of them all honors the good spirit of renunciation there. (20) By simply being of obeisance to the Lord's feet, the devotees earned the palaces standing everywhere, made of lapis lazuli with emeralds and gold, whose [female] inhabitants have large hips and beautiful smiling faces. But with their friendly laughing and joking, they, spiritually absorbed in Kṛṣṇa, never give rise to any lust. (21) In that house of the Lord [sometimes], reflected in the crystal clear walls inlaid with gold, the Goddess of Fortune is seen who is free from all faults. She then assumes a beautiful form with tinkling [bangles at her] feet and playing with a lotus flower. That grace of her is something for which the other ladies manifest themselves with the greatest zeal as true

scrubwomen. (22) Surrounded by maidservants they in their gardens on coral banks to ponds with pellucid, nectarean water, offer *tulsī* leaves to the Supreme Lord. Seeing the beauty of the locks of the goddess reflected in the water, they thereby imagine the Lord kissing her face. (23) How unfortunate are they who never attain this Vaikuṇṭha creation of the Vanquisher of All Sin, but rather hear about other subject matters phrased in bad words that kill one's intelligence. Alas, such persons far removed from the values of life are devoid of all shelter and cast into the deepest darkness. (24) They who realized the human way of life, who acquired knowledge about the Absolute and are of the proper code of conduct [dharma] the way we [Lord Brahmā and the demigods] wish it, but do not succeed in propitiating the Supreme Lord, are alas bewildered by His omnipresent illusory energy. (25) [But] following in the footsteps of [me,] the chief of the demigods, they will go to Vaikuṇṭha, the realm situated above mine, they who, attracted to each other in discussions about the Lord's desirable, supreme qualities and glories, feel ecstasy, have tears in their eyes and shiver with their bodies, and thus keep Yamarāja [the Lord of death] at a distance.'

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

(32) **T**he sages said: 'Who are the two of you, to have attained here the service of the Supreme Lord by dint of your actions in the past? Which devo-

tee who in Him is without anxiety and enmity, can be engaged as false as you? Who in the world is of such a deceptive mentality like yours that betrays the confidence? (33) No one here is strange to the Supreme Personality who contains all in His abdomen; the living entity has its place in the Supersoul the way the small portion of air in one's lungs is part of the air outside. As a sober person seeing the two of you being dressed up like inhabitants of Vaikuṇṭha, like awakened people who discriminate between body and soul, one wonders how such a fear about Him can exist? (34) Therefore, in order to secure the grace of the Lord of Vaikuṇṭha, according to our opinion the appropriate measure for you antipathetic minds who consider matters in opposition, is that you both depart from here to the material world where one finds this threefold sin that is the enemy of the living being [lust, anger and greed, see B.G. 16: 21].'

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

(37) **T**hat very moment the Supreme Lord, from whose navel the lotus sprouted, learned about the offense against the righteous sages. To their delight He came to the place being accompanied by His Goddess of Fortune, walking on the very same lotus feet that are sought by the hermits and the wise. (38) Seeing Him coming forward with all His associates and paraphernalia, the sages, now seeing the one whom they always had been looking for, fell into ecstasy over the sight of the *cāmaras* [fans of yak-tail] that like beautiful swans waved a cool breeze that moved the pearls of His white umbrella, making them look like drops of water to a reflected moon. (39) Blessing all with His auspicious face as the desirable shelter, He affectionately looked upon them and touched them expanding in their hearts. With His blackish skin and His broad chest decorated by the Goddess of Fortune, He spread the good fortune as the culmination of the spiritual worlds and the abode of the soul. (40) Covered by yellow cloth He had a brightly shining girdle around His hips and humming bees about His garland of forest flowers. On His wrists He had lovely bracelets and while one of His hands rested on the shoulder of the son of Vinatā [Garuḍa] He waved a lotus flower with another one. (41) Shining brighter than lightening, the decoration of His alligator shaped earrings completed the countenance of His cheeks and straight nose. He wore a gem-studded crown, carried a charming most precious necklace between His stout arms and the Kaustubha jewel adorned His neck. (42) With His beautiful de-

coration meditated upon by His fully attentive devotees, He outshone the smiles of the Goddess of Beauty. The sages could not get enough of the sight of the very beautiful figure so worshipable for me and for Śiva as also for all of you, and that made them joyously bow down their heads. (43) When the breeze, carrying the fragrance of *tulsī* leaves from the toes of the lotus feet of the lotus-eyed Lord, entered their nostrils, they experienced an inner transformation, even though they in body and mind were devoted to [the impersonal realization of] Brahman. (44) Thereafter looking up they saw His face that resembled the inside of a blue lotus and also saw His even more beautiful jasmine flower lips smiling. Thus having achieved their life's aim they again looked down at the ruby red nails of His lotus feet and then meditated upon their shelter. (45) For those people who seek liberation in this world by the paths of yoga, He is the object of meditation approved by many. With the display of His human form pleasing the eyes He, eternally present, is praised as endowed with the perfection of the eight achievements, a perfection that cannot be achieved by others [the so-called eight perfections or *siddhis* are: *aṇimā*: smallness, *mahimā*: greatness, *garimā*: weight, *laghimā*: lightness, *prāpti*: free access, *prākāmyaṁ*: doing at wish, *vaśitva*: control over the elements and *īśitvam*: lordship over all].

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

3.16 - The Two Doorkeepers of Vaikuṇṭha, Cursed by the Sages

(1) **B**rahmā said: 'After having congratulated the four sages of yogic conscience for their words of praise, the Almighty One from the abode of Vaikuṇṭha spoke. (2) The Supreme Lord said: 'These two attendants of Mine named Jaya and Vijaya have, by their contempt of Me, committed a great offense against you. (3) The punishment that you, devoted ones, awarded them, I approve, oh great sages, because they turned against you in enmity. (4) I seek your forgiveness now because that offense against you, oh brahmins who are the highest ones of God, is all Mine; I consider Myself the one who offended you since they who disrespected you are My attendants. (5) When a servant does something wrong, one generally blames the one in whose name the offense was committed. It harms the reputation of that person as much as leprosy harms the skin. (6) The nectar of the uncontaminated glories [of My name and fame] that reach one's ears, purifies the entire universe instantly including the lowest of the low. I am that person of the freedom from laxity and foolishness, of Vaikuṇṭha, and for you having attained the glory of that superior place of pilgrimage, I would even cut off My own arm if that place would work against you. (7) Of those who serve in the dust of My sacred lotus

feet, the sins are all wiped out instantly and therefrom I acquired such a disposition that, in spite of not being attached to her, the Goddess of Fortune never leaves Me, while others have to observe sacred vows to obtain the slightest favor from her. (8) On the other hand I do not relish as much the oblations in the fire by the sacrificer who offers the ghee, which is abundantly mixed with the food, into that mouth of Mine, as I enjoy the bits of food that satisfy the mouths of the brahmins of engagement who dedicated the results of their actions to Me. (9) If I with the power of My infinite and unhindered internal potency and with the Ganges water that washed from my feet with which Lord Śiva instantly sanctifies the three worlds, manage to carry on My crown the holy dust of the brahmin's feet, then who would not [be capable of the same]? (10) They who because their faculty of judgment is impaired by sin, consider the best of the twice-born souls, the cows and the defenseless creatures that are all part of My body, as being different from Me, will be torn apart by the furious, vulturelike messengers of the master of punishment like they were angry snakes [Yamarāja]. (11) But I am controlled by the brahmins who [may] express themselves with criticism. Therefore those are in Me who, like being their sons, intelligently with gladdened hearts and with the nectar of their smiling lotuslike faces, manage to recognize them with appreciative and loving words. (12) Let it therefore be so that the exile does not take too long. Oblivious to the intention of their master these two servants were in offense with you. As a result they have to face the immediate consequences thereof, so that they soon will retrieve the favor of residing in My presence.'

(13) **L**ord Brahmā said: 'Even though they now had heard His loving, divine speech that was like a series of mantras, their souls, being bitten by the snake of anger, were not satisfied. (14) With their ears wide open hearing the excellent and carefully chosen words of momentous import, they had difficulty understanding them and, pondering deeply over their profundity, could not fathom the Lord's intention. (15) The great conclusion the Supreme Lord had revealed from His internal potency, made the four brahmins with folded hands speak in extreme delight with their hairs standing on end. (16) The sages said: 'Oh Fortunate One, we do not understand what You are saying, oh Lord, because You, despite being the ruler, spoke of [us] being merciful with You! (17) You are the supreme director of the spiritual world and the highest authority of the brahmins. You, oh master of the learned souls, are the God of the gods, the Fortunate One who is the Soul, the worshipable deity. (18) You, in all Your different appearances, constitute the protection of the eternal calling [*sanātana dharma*], You are the supreme objective of the religious principles; in our opinion You are the one unchanging reality. (19) Because the transcendentalists, who break with all material desires, by dint of Your mercy effortlessly conquer birth and death, it can never be so that You would depend on the mercy of others. (20) The Grace of Fortune [the goddess Lakṣmī], of whom others, in their wish for material benefit, occasio-

nally accept on their heads the dust of her feet, waits upon You, anxious to secure a place equal to that of the king of the bumblebees that are after the aroma of the wreath of fresh *tulsī* leaves that is offered by the devotees. (21) How can You, who as the reservoir of all opulences are not that anxious about her impeccable devotional services, You, who for the pure devotees are the object of the greatest devotion, be sanctified by the dust on the path of the brahmins or find fortune by the Śrīvatsa mark [the few white hairs on Your chest]? (22) You, oh Fortunate One, are threefold [*tapas, śauca, dayā*] present in all the three [previous] *yugas* [see 3.11] for the protection of the animate and inanimate beings of this universe. May Your transcendental form consisting of pure goodness, for the sake of the gods and the brahmins, ban all ignorance and passion and thus bring us all the best. (23) If You as the protector of the brahmins - the highest class - do not consider them worthy of Your protection, if You do not consider them the best who deserve all respect and should be addressed in friendly terms, then, oh God, Your auspicious path will be lost, the path because of which the common people would accept the authority of their excellence. (24) And that is not what You want. You, who as the reservoir of all goodness wishes to do good to the people in general, destroyed the opposition by Your potencies. Oh Lord, You are the one of the threefold of nature and the maintainer of the universe, and therefore Your potency remains undiminished [by the role You are playing now]. That submissive attitude is but [a game to] Your pleasure. (25) Whatever punishment, oh Lord, You think these two or those who are of a better life [we] deserve, we wholeheartedly will accept. Take whatever measure You consider proper; we understand that we have cursed the sinless ones.'

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

(27) **B**rahmā said: 'The sages had now to their delight seen the beautiful to behold, self-illuminated realm of Vaikuṇṭha, the abode of the irresistible Lord. (28) They circumambulated the Supreme Lord, offered their respects and returned elated, full of praise in having learned about the glory of the Vaiṣṇavas [the attendants of Lord Viṣṇu]. (29) The Supreme Lord then said to His two servants: 'Leave this place, let there be no fear, but live in solidarity. Even though I am capable of nullifying a brahmin's curse, I do not wish to do so, on the contrary, it has even My approval. (30) This departure has been foreseen by Lakṣmī who was angry with you when you once prevented her from entering the gate while I was resting. (31) As My enemy being unified in consciousness, you will find liberation from the consequence of not respecting the brahmins and after only a short while return to Me.'

(32) **T**hus having addressed the two doorkeepers, the Supreme Lord returned to His abode decorated with rows of palaces and full of the wealth [of the servitude] of the goddess Lakṣmī. (33) But that did not apply to the two excellent demigods who, because of the curse of the brahmins, inevitably had to miss the beauty and luster of Vaikuṇṭha and fell into gloom. (34) Upon the fall of the two from the abode of the Lord of Vaikuṇṭha, a great cry of disappointment rose from the excellent palaces of the devotees. (35) These two prominent associates of the Lord have now acquired access to the womb of Diti by the very powerful seed of Kaśyapa. (36) Because the Supreme Lord wanted this to happen, you are all now being faced with the prowess of these two unenlightened siblings and unsettled as a consequence. (37) With Him as the cause of the maintenance, creation and destruction of the universe, the bewildering *yogamāyā* potency of the Most Ancient One is difficult to fathom, even for the masters of yoga. But He is our Lord of Fortune and Master of the modes and will put things right. What [else] would be the purpose of our deliberation on this subject?'

3.17 - Victory of Hiraṇyākṣa over All the Directions of the Universe

(1) **M**aitreya said: 'When the denizens of heaven heard the explanation of Brahmā about the cause [of the darkness], they were freed from their fear and thereupon all returned to their heavenly places. (2) Virtuous Diti, apprehensive about the lifelong trouble her husband spoke about in relation to her children, gave birth to twin sons. (3) When they were born, many most frightening, inauspicious signs could be observed in heaven, on earth and in the sky. (4) The mountains and the earth shook with earthquakes and there seemed to be fire coming from all directions with meteors falling, thunderbolts, comets and inauspicious constellations. (5) Sharp winds blew that constantly howled and armies of cyclones with dust-clouds for their ensigns uprooted the greatest trees. (6) Amassing clouds obscured the luminaries with lightning loudly in the sky; everything was enveloped in darkness and nothing could be seen. (7) Stricken with sorrow, the ocean full of agitated creatures wailed with high waves, the drinking places and rivers were disturbed and the lotuses withered. (8) All the time misty halos appeared around the sun and moon who had eclipses, claps of thunder were heard and rattling sounds of chariots resounded from the mountain caves. (9) Inside the villages fearful she-jackals vomited fire from

their mouths and there were cries of owls and an ominous howling of jackals. (10) The dogs raised their heads uttering various cries, sometimes as if they sang and then again like they were wailing. (11) The asses, oh Vidura, loudly braying ran madly hither and thither in groups, striking the earth hard with their hooves. (12) Frightened by the asses the birds flew shrieking from their nests and the cattle passed dung and urine in the cowsheds and the woods. (13) The cows in their fear yielded blood [in stead of milk] and clouds rained pus, the idols shed tears and trees fell down without a blast of wind. (14) The most auspicious planets and the other luminaries stood in conjunction, had retrograde courses or took conflicting positions. (15) Seeing more of these great portents and not knowing their underlying truth, all people, except for the sons of Brahmā, were afraid and thought that the world would end. (16) The two godforsaken, earliest Daityas in history, grew up quickly, manifesting uncommon bodies that were as hard as steel and of the size of mountains. (17) With their brilliant bracelets around their arms and the beauty of the decorated belts around their waists that outshone the sun, the earth shook at every step of their feet, to which the crests of their crowns touched the sky as they blocked the view in all directions.

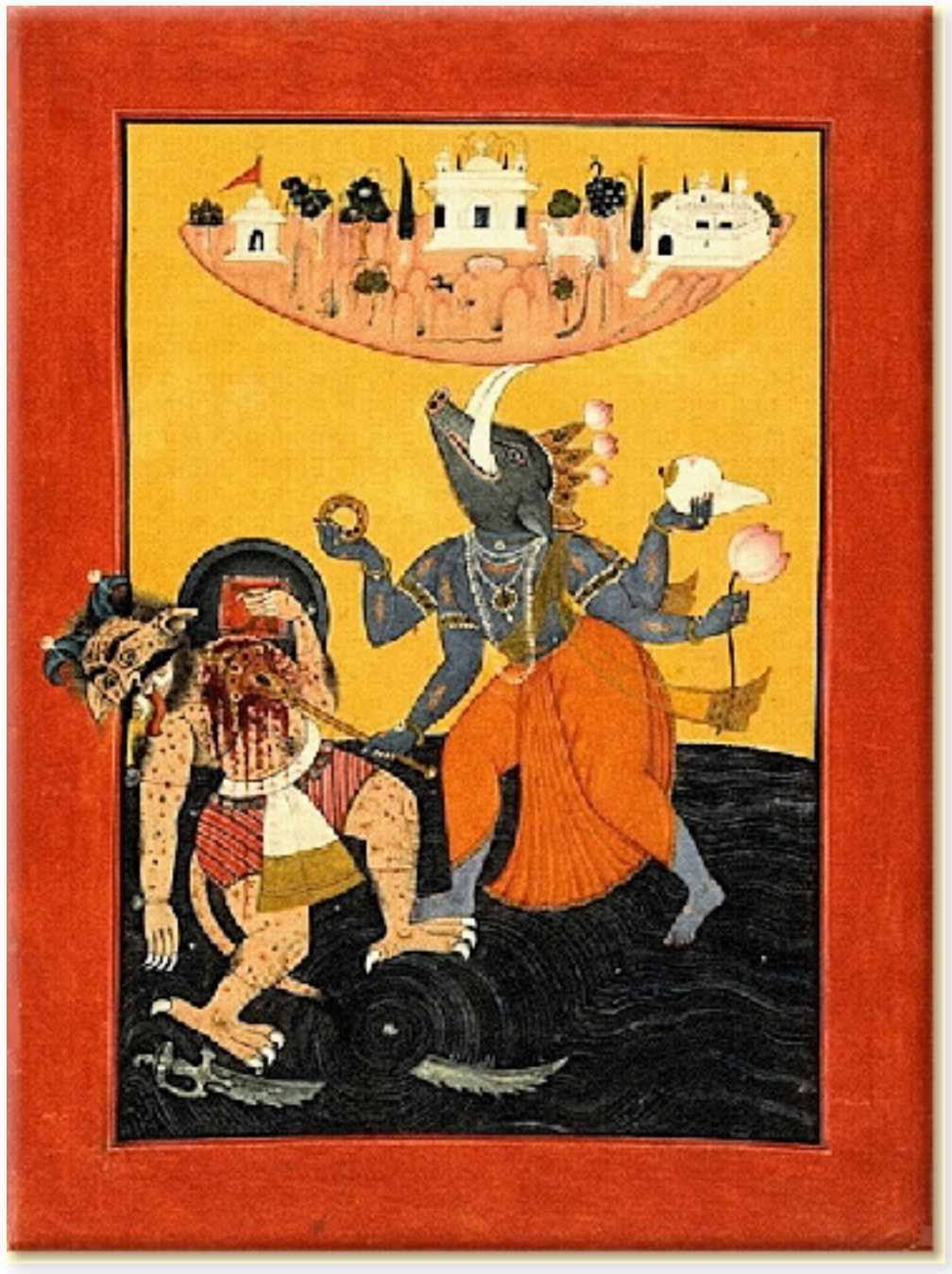
(18) **P**rajāpati Kaśyapa gave the two their names: the one of the twin who was first begotten from his flesh and blood [but was born later] he called Hiraṇyakaśipu ['the one feeding on gold'] and the one who appeared first from Diti in the world [but was begotten later] he called Hiraṇyākṣa ['the one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

(25) **A**s he entered the ocean, the aquatics, the defenders of Varuṇa, were beset with fear that he would get hold of them and fled, daunted by his splendor, as far away as they could. (26) For many years he roamed the ocean, with great force time and again striking the mighty, wind-tossed waves with his mace. Thus he reached Vibhāvarī, oh Vidura, the capital of Varuṇa. (27) There

having reached the region of the creatures of force [the demons], he, to make fun, with a smile like someone lowborn bowed before Varuṇa, the Lord and guardian of the aquatics, and said: 'Oh great Lord, give me battle! (28) You are the guardian of this place, a renown ruler. By your power, which reduced the pride of the conceited heroes and with which you conquered all Daityas and Dānavas in the world [viz. the sons of Diti and Dakṣa's daughter Danu, considered as demons], you once managed to perform a great royal [Rājasūya] sacrifice, oh master.'

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

3.18 - The Battle Between Lord Boar and the Demon Hiraṇyākṣa



(1) **M**aitreya continued: 'Having heard the proud words of the Lord of the seas, the vainglorious demon took little heed of them. From Nārada having learned about the whereabouts of the Lord, oh dear Vidura, he hurriedly betook himself to the depths of the ocean. (2) There he saw how the Victorious One carrying the earth high on the tips of His tusks, was putting him in His shadow with His radiant, reddish eyes. He laughed and said: 'Oh, a beast of the wilderness!' (3) He told the Lord: 'Come and fight, oh fool, leave the earth to us inhabitants of the lower worlds. The creator of the universe entrusted this earth to us. Me seeing You here having assumed the form of a boar, oh lowest of the gods, will not be conducive to Your wellbeing! (4) Have our enemies called for You in order to kill us, You who by remaining invisible deceptively kills those who are attached to the world? The power of Your be-

wildering internal potency is of no importance. I will erase the grief of my relatives by killing You, oh rascal! (5) When I have killed You by smashing Your skull with the mace in my hand, all the sages and God-conscious people who where presenting their offerings to You, will be released and automatically cease to exist without You as their foundation.'

(6) **T**he moment He, being hurt by the assailing abuse of words of the enemy, saw that the earth He carried on the tips of His tusks was frightened, He bore the pain and came out of the water like a male elephant who in the company of his wives is attacked by a crocodile. (7) With Him appearing from the water he, with his golden hair and frightening teeth, chased Him like a crocodile would chase an elephant. He roared like thunder: 'Is there anything a condemned poor devil [like You running away from me] would be ashamed of?' (8) With the enemy looking on He [Lord Boar] placed the earth within His sight on the water and invested her with the power of His own strength [to stay afloat]. [For that] He was praised by the creator of the universe and honored with flowers by the demigods. (9) Hiraṇyākṣa following Him closely behind with his wealth of golden ornaments, his huge mace and his beautiful golden armor, constantly pierced the core of His heart with terribly angry abuses. But He laughed about it and addressed him. (10) The Supreme Lord said: 'We [boars] are indeed creatures of the jungle, engaged in killing dogs like you, mischievous one. Heroes [like Us] who are free from the bondage of death take no notice of the loose talk of someone [like you] who is bound. (11) We stole away the inhabitants of the lower worlds and are not ashamed of it. Despite being chased by your mace, we this way or another have to stay right here. Where can one go having challenged such a mighty adversary? (12) As the leader of the army commanders you have to take steps to defeat Us forthwith, without further consideration. Killing Us you wipe the tears away of your kith and kin. Is it not so that he who does not fulfill the words of his promise deserves no place in an assembly?'

(13) **M**aitreya said: 'The attacker, thus being insulted and ridiculed by the Supreme One of Devotion, got seriously agitated and became as furious as a challenged cobra. (14) Angrily hissing and stirred in all his senses for his wrath, the demon attacked with great speed and threw his mace at the Lord. (15) The Lord however stepped aside to evade the blow of the mace thrown by the enemy, just like an accomplished yogi eluding death. (16) After picking up his mace again, he brandished it about repeatedly and bit his lip in the rage of his anger to rush towards the Lord for the second time. (17) The Lord then struck the enemy on His right brow with His mace. But the demon, as an expert with the mace, warded off the blow with his own. (18) And so Hiraṇyākṣa and the Lord, both eager for the victory, were furiously striking each other with their huge maces. (19) The two combatants with their bodies injured by the pointed maces, smelled the oozing blood, which even more drove them to

perform diverse maneuvers in their effort to win. It looked like an encounter between two bulls fighting about a cow.

(20) **O**h descendant of Kuru, Brahmā, the self-born one, desired to witness the fight that was fought for the sake of the world, and came, being accompanied by the sages, for the Daitya Hiraṇyākṣa and the Supersoul of all sacrifices who had engaged His potency to appear in the form of a boar. (21) Upon seeing the power the Daitya Hiraṇyākṣa had acquired and how he, unafraid, had arrived at an unavoidable opposition, the respectable Brahmā, the leader of thousands of sages, addressed the original Lord Nārāyaṇa in His boar form. (22-23) Brahmā said: 'This one, oh god of heaven, is to the gods, the brahmins, the cows, the normal living beings and the innocent souls who obtained Your feet, an evil-doer, a source of fear doing wrong by the power of a boon obtained from me. Wandering about as a pain to everyone, he as a demon has searched all the universe missing a proper adversary. (24) Play no innocent game with him, oh god of heaven. Once aroused he is a snake full of tricks, arrogant, self-righteous and most wicked. (25) Please my Lord, oh Infallible One, engage Your internal potency and forthwith kill the sinner so that he will not have the chance to further increase the formidable power he acquired. (26) This encroaching dark of night destroys the world, oh Soul of Souls, please bring victory to the God-conscious souls. (27) This auspicious moment called *abhijit* [the eight *muhūrta*, about midday] has almost passed now. For the welfare of us, Your friends, quickly dispose of this formidable foe. (28) The death of this one, who fortunately arrived here of his own accord, was ordained by You. Show him Your power in the duel, kill him and restore the peace of the worlds.'

3.19 - The Killing of the Demon Hiraṇyākṣa

(1) **M**aitreya said: 'Hearing Brahmā's sincere, nectarine words made the Lord heartily laugh as He accepted them with a glance laden with love. (2) Then, jumping up, the Lord being born from Brahmā's nostril with His mace struck the demoniac enemy, fearlessly moving before Him, sideways on the chin. (3) But that blow was stopped by Hiraṇyākṣa's mace in such a way that the Lord's mace miraculously slipped from His hands, falling down whirling with an astonishing glow. (4) Even though Hiraṇyākṣa thus was offered an excellent opportunity, he did not attack out of respect for the combat code that one does not attack someone who has no weapon. This excited the Lord. (5) As His mace fell, a cry of fear rose [among the bystanders] but the confrontation with Hiraṇyākṣa's righteousness made the All-powerful Lord think of His Sudarśana *cakra*. (6) Playing with the vile son of Diti, this greatest of His associates, He rotated His discus and met with various expressions of disbelief from

those who unaware [of all His powers] crowded the sky and said: 'We wish You all the best, please kill him.'

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

(10) **H**e thereupon said: 'Pick it up and try again, if you are so eager to win'. The thus challenged Hiraṇyākṣa then roared loudly and stroke again. (11) The Lord seeing the mace flying towards Him, stood firm and caught it as easily as Garuḍa would seize a serpent. (12) As his bravery was thus frustrated, the great demon, with his pride shattered, humiliated refused to take back the mace the Lord offered Him. (13) He instead took up a trident and flaming like fire ravenously went against the Varāha appearance of the Lord of Sacrifice, like someone who with evil intentions goes against a brahmin. (14) The shiny trident that was hurled by the mightiest among the Daityas with all his strength, in his flight shone all the brighter but was like Garuḍa's wing being clipped off by Indra [when Garuḍa once snatched a pot of nectar], cut to pieces by the sharp rim of the *cakra*. (15) When he saw his trident cut to pieces by the disc of the Lord, he infuriated came roaring forward and stroke the broad and Śrīvatsa-marked chest of the Lord, the abode of the goddess, hard with his fist. Thereafter the demon disappeared from sight. (16) Thus struck by him, oh Vidura, the Supreme Lord, in His first incarnation as a boar, was not in the least shaken. He was not more affected than an elephant hit with a bunch of flowers. (17) The people however now saw the Lord of the internal potency being sieged with an array of tricks and they fearfully thought that the end of the world was at hand. (18) Fierce winds were blowing and in all directions darkness spread because of the dust, while stones came down as if an entire army was engaged. (19) The luminaries in the sky disappeared behind masses of clouds from which it thundered and lightened with a constant downpour of pus, hair, blood, stool, urine and bones. (20) Oh sinless one, from the mountains all kinds of weapons were discharged and naked demonesses with their hair hanging loose were seen who were armed with tridents. (21) Many savage devils and demons on foot, horseback, on chariots and elephants appeared, who shouted cruel words of murder. (22) Following this display of magical power by the demon, the beloved enjoyer of the three sacrifices [of hearing, goods and breath, see B.G. 4: 26-27], desiring an end to it all, cast the weapon of His most excellent presence [the Sudarśana *cakra*].

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

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

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

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

(33) **S**ūta said: "After Vidura, the great devotee, thus from the son of Kuṣāru [Maitreya] had heard about the story of the Fortunate One, he achieved the highest bliss, oh brahmin [Śaunaka]. (34) Considering the joy one derives from hearing stories about virtuous souls of name and fame, what a joy would one not derive from listening to a story about Him with the Śrivatsa mark on His chest? (35) When the king of the elephants [Gajendra] was attacked by an alligator, he meditated on the lotus feet while his wives were crying and was

thus quickly delivered from the danger [see 8.2-4]. (36) Who would not take shelter of Him who is so easy to worship for men who are honest and sincere; which grateful soul would not render service to the One who is impossible to worship for those who are not virtuous and straight? (37) He who hears, chants and takes pleasure in this wonderful pastime of the Supreme One, who as a boar raised the earth out of the ocean and killed Hiraṇyākṣa, will immediately be freed [from the consequences of his sins], even if he killed a brahmin, oh twice-born soul. (38) This narrative is most edifying, is very sacred, brings wealth, fame, longevity and will provide all that one needs. Whoever listens to it will therefrom on the battlefield find his life force and senses strengthened and at the end of his life obtain the shelter of Lord Nārāyaṇa, dear Śaunaka."

3.20 - The Beings Created by Brahmā

(1) **Ś**aunaka said: "After the position of the earth was restored [by Lord Varāha], oh son of Romaharṣaṇa [Sūta], what did Svāyambhuva Manu [see 2.7: 2, 3.12: 54, 3.13: 2] do to show the path to those who would be born? (2) Vidura, the great, unalloyed devotee and intimate friend of Lord Kṛṣṇa, abandoned his elder brother [Dhṛtarāṣṭra] because he and his hundred sons went against Kṛṣṇa. (3) Born of the body of Vyāsa and in no way inferior to him in greatness, he with all his heart took shelter of Lord Kṛṣṇa and followed the souls devoted to Him. (4) What was it that this hero of purity, when he visited the holy places, asked Maitreya, the foremost knower of spiritual life whom he had met at Kuśāvarta [Hardwar] where he resided? (5) When the two had their conversation, oh Sūta, it resulted in the spotless narrations that, like the waters of the Ganges, vanquish all sins when one takes shelter of the lotus feet of the Lord. (6) All good fortune to you! Tell us the stories about His selfless deeds so worthy to be sung. What devotee, appreciative of the devotional mellows [*rasas*] one has with Him, would have enough of imbibing the nectar of the pastimes of the Lord?"

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

(8) **S**ūta said: "Vidura, having heard how the Lord had assumed the body of a boar, He on His own power had uplifted the earth from the bottom of the ocean and as a good sport casually had killed Hiraṇyākṣa, was overjoyed and addressed the sage. (9) Vidura said: 'Oh holy sage, knower of that which is beyond our scope, please tell me what Brahmā began with after bringing forth the Prajāpatis who created mankind. (10) How did the scholars headed by Marīci observe the brahminical order of Svāyambhuva Manu and how have they developed this world? (11) Did they create it together with their wives, remained they independent or brought they all of this about in cooperation?'

(12) **M**aitreya said: 'Because of the Transcendental [Mahā-Viṣṇu], the ever vigilant [Time] and difficult to fathom divine will, the equilibrium of the three basic qualities of nature got disturbed, because of which the complete of the material elements of the Fortunate One was produced. (13) From the [cosmic intelligence of the] *mahat-tattva*, by the threefold of the divine ordinance dominated by the quality of passion, the original gross body [the false ego of identification] was evolved in groups of five, beginning with the [group of the] ether and so on [the five gross elements with later on the five subtle elements, the working senses and the perceiving senses]. (14) Those elements, which separately could not bring about the coherence of the material universe, produced in combination with the union of the divine, a globe that shone like gold. (15) It was lying in the waters of the causal ocean as an egg, in an unconscious state, for [quite a bit] more than a thousand [celestial] years before the Lord [as Garbhodakaśāyī Viṣṇu] entered it. (16) From the Lord's navel the lotus sprouted of a thousand-and-more suns with a dazzling splendor [the galaxy, see 2.2: 24-25]. It is the abode of all conditioned souls where the self-born one [Lord Brahmā, the Creator] found his existence as the first living entity. (17) When the Lord who sleeps in the causal waters entered Brahmā's heart, he from his standard, his nature and rule, created the universe as he did before.

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

(22) **T**he demigods, who shine with the glory of enlightenment and were created first, took hold of the effulgent form of the daytime that was created

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

(28) **H**e who unerringly knows the mind of each soul, upon seeing the distress of Lord Brahmā said to him: 'Cast off your impure body'. Thus being commanded he cast it off. (29) That body [discarded assumed the form of a woman and] was intoxicating with tinkling ankle bells at its adorable feet, overwhelming eyes and a gold-ornamented shining girdle around the hips that were covered by fine cloth. (30) The breasts were tightly pressed together and raised high, the nose was well formed, the teeth beautiful, the smile lovely and the look defiant. (31) She hid herself out of shyness. Oh Vidura, all the godless souls fancying the braids of her dark hair were captivated by the woman: (32) ‘Oh what a beauty, what a grace; oh what a budding youth! That she walks with us who are so desirous of her, as if she is free from passion!' (33) Indulging in all kinds of speculation about the evening twilight that had assumed the form of a young woman, the wicked-minded souls fond of her, full of respect asked her: (34) 'Who are you? To whom do you belong, oh pretty one? Why have you come here, oh fair lady? You are tantalizing us, unfortunate souls, with the priceless commodity of your beauty! (35) Whoever you may be, oh beautiful girl, by the fortune of seeing you playing with a ball, we onlookers have lost our head. (36) Moving your lotus feet about, oh beautiful woman, you bounce that ball with the palm of your hand. The weight of your full grown breasts must be tiresome for that waist of yours. You look as if you are tired, please loosen the tie of your hair!"

(37) **T**he unenlightened souls, thus with their minds clouded, took the twilight of the evening for the wanton form of an alluring woman and seized her. (38) With a smile of deep significance the worshipful Lord then by the self-awareness of His own sweetness created the hosts of celestial musicians and dancing girls [the Gandharvas and Apsaras]. (39) The attractive form that factually was the shining moonlight He gave up and the Gandharvas headed by Viśvāvasu gladly took possession of it. (40) After Lord Brahmā from the sloth of the self had created the ghosts and evil spirits, he saw them naked and with disorderly hair, whereupon he closed his eyes. (41) They took possession of the body thrown off by the master of creation that is known as

yawning. One sees the living beings with it drooling in their sleep, which is an unclean state that [with the ghosts and evil spirits belonging to it] constitutes the bewilderment of which one speaks as insanity. (42) Recognizing himself as being full of energy the worshipful Brahmā, the master of all beings, from his invisible form created the hosts of Sādhyas and Pitās ['the ones to be propitiated' and the departed souls]. (43) They, the Pitās, accepted that body, the source of their existence, and it is by that [unseen] body that those who are well versed in the rituals offer their oblations [called *śrāddha*] to these Sādhyas and Pitās. (44) The Siddhas [the ones of special powers] and the Vidyādharas [the knowledgeable spirits] were created by his faculty of remaining hidden from vision. He gave them that wonderful form of himself known as Antardhāna [of being present but remaining unseen]. (45) From admiring himself seeing his reflection in the water, the master [Brahmā] created the Kinnaras [the ones of power] and Kimpuruṣas [the monkey-like]. (46) They took possession of the form of the shadow he left behind, for reason of which they every daybreak [during the *brāhma-muhūrta*, one and a half hours before sunrise] gather with their spouses to glorify his exploits in song. (47) Once fully stretching his body as he lay down, he to his great concern saw that the creation lacked in progress. Thereupon he out of anger gave up that body also. (48) Oh Vidura, from the hairs falling from that crawling body the snakes came into being, the vicious cobras with big hoods on their necks.

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

3.21 - The Conversation Between Manu and Kardama

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

(6) **M**aitreya said: 'Lord Brahmā told the supreme *muni* Kardama to beget children after he for ten thousand years had practiced penance on the bank of the river the Sarasvatī. (7) Absorbed in that connectedness Kardama in his yoga was of devotional service unto Him, the Lord who bestows all mercy upon the surrendered souls. (8) The Supreme lotus-eyed Lord being plea-

sed, then showed him in Satya-yuga through the process of hearing, oh Vidura, the absolute truth of His transcendental form. (9) He saw that that body of His was as effulgent and pure as the sun with a garland of white water lilies and lotuses and an abundance of slick blackish-blue locks of hair, a lotuslike face and dressed in spotless clothes. (10) Adorned with a crown and wearing earrings He, captivating the heart with His smiling glances, held a conch, a disc and a mace and played with a white lily. (11) He saw Him in the air standing with His lotus feet on the shoulders of Garuḍa, with the famous Kaustubha jewel on His chest hanging down from His neck. (12) Having achieved his desire, he, whose heart had always been filled with love, jubilantly fell down with his head to the ground and with folded hands pleased [Him] with prayers.

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

Your mercy for the sake of our ultimate good [the beatitude]. (21) In order to motivate us, by perceiving You, to forsake [fruitive, profit-minded] activities, You with Your energies brought about the material worlds. I continuously offer My obeisances to the worshipable lotus feet that shower all benedictions on us, small souls.'

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

(33) **M**aitreya said: 'Thus having spoken to him, the Supreme Lord who could be directly perceived by the senses, departed from lake Bindu-sarovar through which the river Sarasvatī flows. (34) While He before his eyes left by the path of perfection [to the spiritual world] that is praised by all liberated souls, the sage heard the hymns, that form the Sāma Veda, being vibrated by the wings of the Lord's carrier [Garuḍa]. (35) After His departure, Kardama, the greatly powerful sage, stayed on the bank of lake Bindu, waiting for things to come.

(36) **S**vāyambhuva Manu mounted together with his wife a gold-plated chariot, placed his daughter on it and thus traveled all over the earth. (37) Oh

great archer, as the Lord had foretold, he reached the hermitage of the sage on the very day he completed his vows of austerity. (38-39) That holy auspicious water of the Sarasvatī river flooding the lake, was the nectar frequented by hosts of great sages. It was verily a lake of tears, as it was called after the tear-drops that fell down from the Lord's eyes when He was overwhelmed by His extreme compassion for this surrendered soul. (40) The place was holy with clusters of trees and creepers with the pleasant cries of good-natured animals and birds. Adorned by the beauty of groves of trees it was rich with fruits and flowers throughout all the seasons. (41) It teemed with the life of flocks of birds, intoxicated bees madly buzzing around, peacocks proudly dancing and merry cuckoos calling each other. (42-43) The lake was adorned by kadamba, campaka, aśoka, karañja and bakula flowers and āsana, kunda, mandāra, kuṭaja trees and young mango trees and the pleasant sounds could be heard of kāraṇḍava ducks, plavas, swans, ospreys, waterfowls, cranes, cakravāka and cakora birds. (44) There were also masses of deer, boars, porcupines, gavayas [wild cows], elephants, baboons, lions, monkeys, mongooses and musk deer.

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

(50) '**I** am sure, oh divine personality, that you tour around in order to protect the virtuous souls and put an end to the life of the wicked ones, for you are the person representing the Lord's protective potency. (51) For the sake of your continuance you [according to necessity] accept the different forms of the [organized respect for the] sun, the moon, the fire [Agni], the Lord of heaven [Indra], the wind [Vāyu], the one chastising [Yama], the religion [Dharma] and of the waters [Varuṇa]. I offer Lord Viṣṇu, who is You, my obeisances. (52-54) If you would not have mounted the chariot of victory that is bedecked with a mass of jewels and have twanged your bow so frighteningly, threatening all the culprits with your presence, if your leading a huge army of trampling foot soldiers would not have shaken the earth with you roaming the globe like the brilliant sun, then surely all moral codes and obligations of the vocations [*varṇa*] and age groups [*āśrama*] as arranged by the Lord, oh King, alas would have been broken by miscreants. (55) When you would rest, un-

righteousness would flourish with a lack of control over men who are simply after the money. This world would then be seized by those rogues and come to naught [see also B.G. 3: 23]. (56) Nevertheless I ask you, oh hero, what the reason is of your visit, since that is what we without reservation will carry out with heart and soul.'

3.22 - The Marriage of Kardama Muni and Devahūti

(1) **M**aitreya said: 'After the sage this way had described the greatness of all the virtues and activities of emperor Manu, he fell silent. The emperor feeling somewhat embarrassed then addressed him. (2) Manu said: 'You [brahmins] were in your connectedness in penance, knowledge, yoga and aversion from sense gratification, by the Creator created from His mouth for the purpose of defending Him in the form of praises [Vedic hymns]. (3) And the Father with the Thousand Feet [the Lord of the Universal Form] created us from His thousand arms in order to protect them. Therefore, with us, the *kṣatriya*s, the rulers being His arms, the brahmins are called His heart. (4) Because the godhead, He, the Imperishable One, who is both cause and effect, defends them both, do the brahmins and the *kṣatriya*s protect each other as also the [interest of the] soul. (5) By just seeing how you, oh supreme one, personally so full of love explained what the duty of a king is to his subjects, all my doubts have resolved. (6) To my good fortune, oh powerful one, I could meet you who cannot be seen easily by those not acting in accord with the soul. I am so happy that my head could touch the dust of your feet that bring all the blessing. (7) I am lucky to have been granted the great favor of being instructed by you. How lucky I am to have listened with pricked up ears to your pure words! (8) Oh sage, your honor, oh divine mercy, now be pleased yourself to listen to the prayer of this humble person whose mind is full of worries out of love for his daughter. (9) This daughter of mine, the sister of Priyavrata and Uttānapāda, is seeking a husband suitable for her age, character and good qualities. (10) The moment she heard from Nārada Muni about your noble character, learning, appearance, youth and virtues, she fixed her mind upon you. (11) Therefore, please accept her, oh best of the twice-born souls, I offered her to you being convinced that she in every way is fit for ta-

king charge of your household duties. (12) To deny a thing of one's desire that in fact came by itself is not commendable, not even for someone who is free from attachment to sensual pleasures, let alone someone addicted. (13) He who rejects what is offered [generously] but begs from a miser, loses his honor and will see his reputation and renown ruined. (14) Oh wise man, I heard that you intended to marry and hence have not taken the vow of perpetual celibacy. Then please accept my offer [*].'

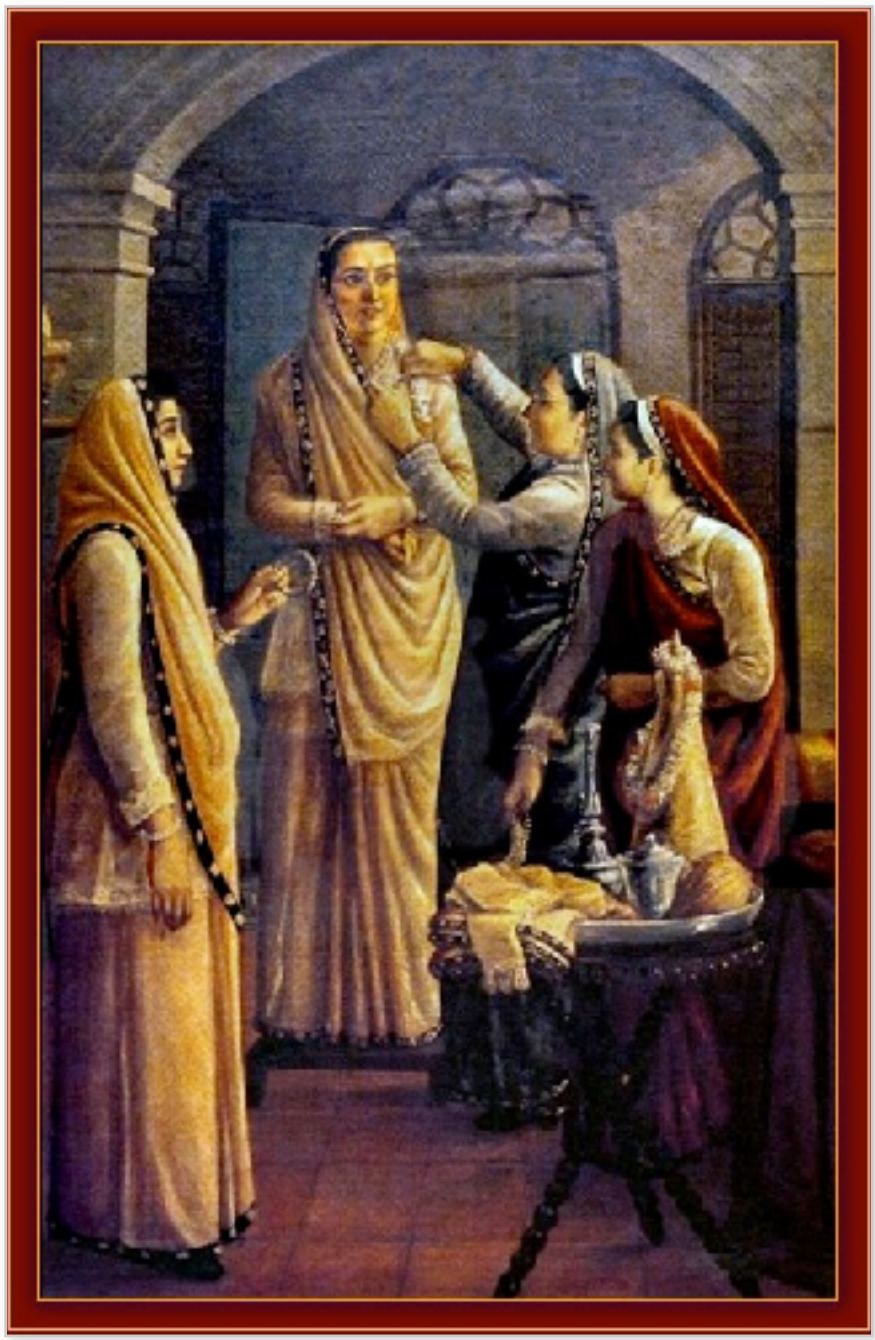
(15) **T**he *ṛṣi* replied: 'Yes I would like to marry and your daughter has not promised herself to anyone. Based upon this a marriage of us according to the rules will be proper. (16) Let that desire of your daughter, which is recognized by scriptural authority, be fulfilled, oh King. Who would not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

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

(26-27) **A**fter asking and receiving permission to leave him, the best of sages, the emperor with his wife mounted his chariot and headed, along with his retinue, for his capital, on the road enjoying the tranquil scenery of the hermitages of the sages on both the charming banks of the river the Sarasvatī. (28) Elated to know who was arriving, the subjects of Brahmāvarta went to meet him with songs, praise and instrumental music. (29-30) The city, rich with all kinds of wealth, was named Barhiṣmatī after the hairs of the shaking body of Lord Boar that had fallen down and turned into the evergreen kuśa and kāśa grass [grasses used for sitting places and mats] with which the sages in worship of Lord Viṣṇu defeated the disturbers of their sacrifices. (31) Having spread that kuśa and kāśa grass the greatly fortunate Manu had created a seat in worship of the Lord of Sacrifice [Viṣṇu] by whom he had achieved his position on earth. (32) After arriving in the city of Barhiṣmatī where he thus far had lived, the mighty one entered his palace that eradicated the threefold miseries [of one's own body and mind, as caused by others and because of nature]. (33) Together with his wife and subjects he, not disturbed by others, enjoyed the pleasures of life and was praised for his reputation of piety, for he was in his heart very drawn to listening with his wives each morning to the celestial musicians and talks about the Lord. (34) Despite being absorbed in the bewildering power of his wealth, Svāyambhuva Manu was alike a saint. As a supreme devotee of the Lord he could not be led astray by his material enjoyments. (35) He did not waste his time. Till the end of his life he spent his days with listening to, contemplating, recording and discussing the topics of Lord Viṣṇu. (36) Being connected by the topics of Vāsudeva he, thus transcending the three destinations [according to the modes, see B.G. chapter 18], made his era last for the time of seventy-one *mahāyugas*. (37) How can the miseries pertaining to one's body and mind, the powers of nature and other men and living beings, oh Vidura, ever trouble someone who has taken shelter of the Lord? (38) On the request of the sages he [Manu], who always cared about the welfare of all living beings, spoke about the different duties of the status orientations in society [the *varṇa*s and *āśramas*, the vocations and age groups] (39) This is what I could tell you about the wonderful character of Manu, the first emperor, who deserves all praise. Now please listen to the success of his daughter [Devahūti].'

*: *Naiṣṭhika-brahmacārīs* vow for lifelong celibacy, *upakurvāna-brahmacārīs* do so up to a certain age.

3.23 - Devahūti's Lamentation



(1) **M**aitreya said: 'After the departure of the parents the chaste woman, who understood the desires of her husband, constantly served her spouse with a love as great as that of Pārvatī for Śiva, her Lord. (2) Intimately, with a pure soul, with great respect and sense control she was of service with love and sweet words, oh Vidura. (3) Forsaking lust, pride, envy, greed, sinful actions and vanity, she always pleased her powerful husband diligently with good sense. (4-5) She, the daughter of Manu fully devoted to him who no doubt was the foremost sage among the divine *ṛṣis*, expected greater blessings from him than from providence. But he saw that she had grown weak and emaciated because of the protracted religious observance. Overcome with compassion he with a of love stammering voice spoke to her. (6) Kardama said: 'At present I am pleased with you, oh respectful daughter of Manu, because of your most excellent, supreme service and devotion. But you do not properly take care of

that body so extremely dear to this embodiment; you deplete it in my service. (7) The blessings of the Lord I have achieved in my religious life of fully being engaged in austerity, meditation and a mind fixed on knowledge, can just as well be obtained by you in your devotional service to me. I now grant you the transcendental vision to be able to see this grace, that is free from fear and lamentation. (8) What material achievements compare to this grace of the Lord of Fortune? Those enjoyments find their end in a single movement of an eyebrow of the Lord of the Great Strides. Thanks to your conscientious service you can now enjoy the success of the supernatural gifts that are so difficult to obtain for people proud of their lineage.' (9) After he this way had spoken, the woman, who heard him excel in the special knowledge of yoga, found satisfaction and then, with a voice choked with humility and love, spoke to him with a shining, smiling face and a slightly bashful glance.

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

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

(22) **K**ardama, who could understand the heart of everyone, saw that Devahūti was not very happy to see such a mansion and then addressed her personally. (23) 'Oh fearful one, before you go up this heavenly palace, please bathe in the sacred lake created by Lord Viṣṇu [Bindu-sarovara] that fulfills all desires of man.' (24) She, the lotus-eyed one with her matted hair and dirty clothes, then complied with the words of her husband. (25) With her body and her breasts grubby and covered by dirt she entered the lake containing the sacred waters of the Sarasvatī river. (26) In the lake she saw a house with a thousand girls as fragrant as lotuses in the prime of youth. (27) Seeing her, all of a sudden the damsels rose and said with folded hands: 'We are your maidservants, please tell us what we can do for you.' (28) After bathing her with the most costly oils, the respectful girls gave the virtuous wife spotless fine new clothes. (29) They also gave her most valuable ornaments, all kinds of excellent food of the best quality and sweet intoxicating beverages. (30) She then looked at the mirror image of her body that, freed from all dirt and clad in clean robes, by the utterly respectful maidservants was adorned with a garland and decorated with auspicious marks. (31) Washed from head to toe she was decorated with a golden necklace with locket and bangles, and with tinkling ankle bells made of gold. (32) About her hips she wore a girdle made of gold decorated with numerous jewels. She was also adorned with a precious pearl necklace and auspicious substances [like saffron, *kuṅkuma* - which is perfumed red powder for the breasts -, mustard seed oil and sandelwood pulp]. (33) With her beautiful teeth, charming eyebrows, lovely moist eyes that defeated the beauty of lotus buds and her bluish curly hair, she shone all over. (34) While thinking about her dear husband, the foremost among the sages, she [suddenly] found herself, together with her maidservants, at the place where he, the founding father, the Prajāpati was situated. (35) With that sudden return to her husband, being surrounded by her thousand maidens, she was in awe about his yogic power.

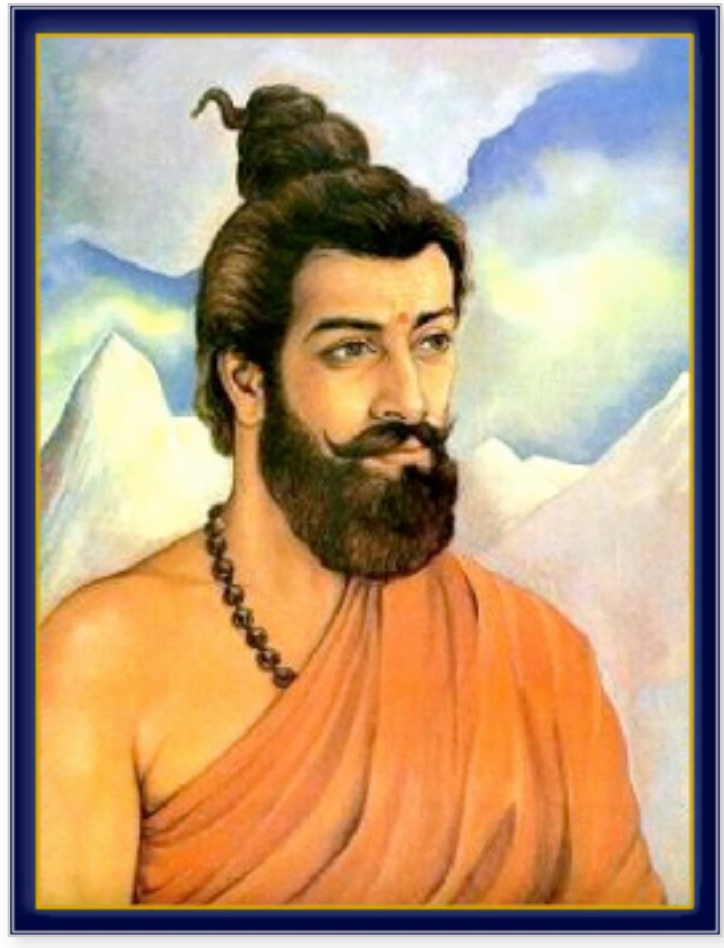
(36-37) **S**eeing her washed clean, shining forth in her original beauty beyond compare, girdled and with charming breasts, attended by a thousand celestial girls and excellently dressed, the sage, taken aback by the sight, helped her ascend that elevated place, oh destroyer of the enemy. (38) Even though [he appeared to be] attached to his dearest who was attended by the girls of heaven, he did not lose his glory. Together with her in the palace his person shone as charmingly as the moon in the sky surrounded by the stars causing rows of lilies to open in the night. (39) In that palace, in that heavenly vehicle [*vimāna*], he reached the pleasure grounds of the gods of heaven and the valleys of Indra, the king of the mountains, that are so beautiful with the falling waters of the Ganges and the cool breezes that arouse the passion. He who, like treasurer Kuvera, was surrounded by his damsels, thus for a long time enjoyed his life while the souls of perfection, the Siddhas, vibrated the

auspicious sounds of their praises. (40) Loved by his wife he enjoyed the gardens of Vaiśrambhaka, Surasana, Nandana, Puṣpabhadraka, Caitrarathya and lake Mānasa-sarovara. (41) With that splendrous and grand palace answering to every desire he moved through the worlds just like the air that reaches everywhere, and surpassed therewith the palaces, the heavenly vehicles, of the greatest gods. (42) What would be difficult to achieve for those men who are determined, for those who have taken refuge of the lotus feet of the Supreme Personality that vanquish all danger?

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

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

3.24 - The Renunciation of Kardama Muni



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

(5) **M**aitreya said: 'Devahūti in her great respect for the lead of this father of mankind, had full faith in him and thus worshiped the most worshipable one, the Original Personality of God who is situated in everyone's heart. (6) After many, many years the Supreme Lord, the killer of Madhu, entered the semen of Kardama and appeared the way fire does in firewood. (7) At that time musical instruments resounded from the rainclouds in the sky, the Gandharvas sang for Him and the Apsaras were dancing in joyful ecstasy. (8) The gods moving through the sky showered beautiful flowers and all directions, all the waters and everyone's mind became happy. (9) The self-born one [Brahmā] then together with Marīci and the other sages came to that place of

Kardama where the Sarasvatī river flows. (10) Oh killer of the enemy [Vidura], the independent unborn one [Brahmā] knew that the Supreme Lord, the highest authority of Brahman, out of pure goodness had appeared as a plenary portion to teach the philosophy of analytical yoga [*sāṅkhya-yoga*]. (11) After with a pure heart having worshiped [the personality of] Viṣṇu, the unborn one glad in all his senses about His intention to engage in action, said the following to Kardama and Devahūti.

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

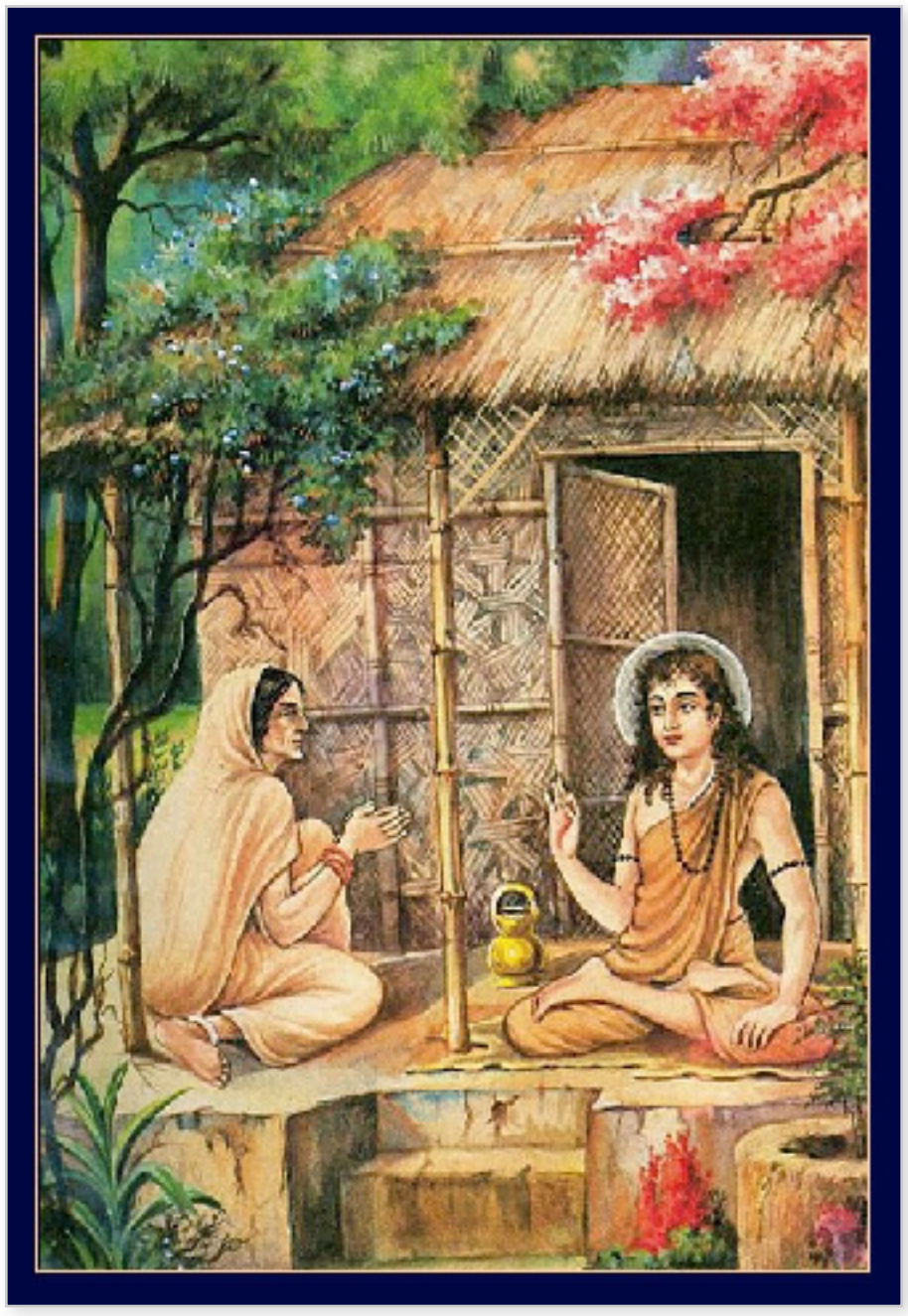
(20) **M**aitreya said: 'Having assured the couple this way Haṁsa [another name for Brahmā as flying the transcendental swan], the creator of the universe, together with the Kumāras [his sons] and Nārada [his spokesman] returned to his supreme position over the three worlds. (21) After the departure of Brahmā, oh Vidura, Kardama according to the instruction handed his daughters over to the sages who thereupon assumed the responsibility of generating the world population. (22-23) Kalā he handed over to Marīci, Anasūyā he gave to Atri, Śraddhā he gave to Aṅgirā and Havirbhū was given to Pulastya. Gati he gave to Pulaha and the virtuous Kriyā he found suitable for Kratu. He gave Khyāti to Bhṛgu and Arundhatī was given away to sage Vasiṣṭha. (24) Atharvā he gave to Śānti because of whom the sacrifices are performed. This is how the foremost brahmins married their wives. They were all maintained by Kardama. (25) After thus having married, oh Vidura, the sages took leave of Kardama to return to their hermitages, filled with joy about what they had obtained.

(26) **K**ardama knowing that He had descended who appears in all the three *yugas* [Viṣṇu, only seen as a covered '*channa*' - *avatāra* in the last, fourth *yuga*] as the supreme intelligence of the sages, then approached Him in seclusion. He offered his obeisances and spoke to Him as follows: (27) 'Oh, finally after such a long time the gods are of mercy for those who have to suffer in being entangled in their own misdeeds in this world. (28) After many births having matured, yogis perfect by their absorption in yoga, in their secluded places endeavor to see Your feet. (29) He as the support of His devotees, that very same Supreme Lordship, has today appeared in our home, not considering the fact that we, as an ordinary householder, had neglected Him. (30) To be true to Your words You, the Fortunate One, to the greater honor and glory of the devotees have descended in my house with the wish to disseminate the spiritual knowledge about You. (31) While You Yourself are without a material form, You please those who follow Your path, oh Lord, with each of the truly apt forms that You assume. (32) The seat of Your feet is always worth the worshipful respect of all men of learning who desire to understand the Absolute Truth. I surrender myself to You who are full of riches, renunciation, fame, knowledge, strength and beauty [the so-called six opulences of the Lord]. (33) I surrender myself to You Lord Kapila, who are the supreme, transcendental personality, the origin of the world, the full awareness of time and the three basic qualities of nature, the Maintainer of All the Worlds and the sovereign power who by His own potency absorbs the manifestations after their dissolution. (34) Today I ask You the following, oh father of all created beings. Since You relieved me of my debts and fulfilled my desires, I ask You to accept me as someone on the path of an itinerant mendicant so that I may wander about free from lamentation with You in my heart.'

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

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

3.25 - The Glories of Devotional Service



(1) **Ś**rī Śaunaka said: "Even though being unborn, the Supreme Lord personally, from His own potency, took birth as Lord Kapila, the analyst of the ultimate truth, in order to disseminate transcendental knowledge for the human race. (2) Despite repeatedly hearing about Him, the foremost among the yogis and the godhead of the Vedas the greater of whom cannot be found among men, I am essentially not satisfied. (3) Please describe to me faithfully all the praiseworthy actions of the independent Supreme Lord, who is so full of the delight of the soul."

(4) **S**ūta said: "Because he as a friend of Vyāsadeva was pleased with being asked about the transcendental knowledge, the venerable sage Maitreya then spoke as follows to Vidura. (5) Maitreya said: 'After the father had left for the forest, Lord Kapila stayed behind at lake Bindu-sarovara in order to please His mother. (6) When He, her son, who could show her the path to the ulti-

mate reality, [some day] comfortably sat before her, Devahūti remembered the words of Brahmā and addressed Him.

(7) **D**evahūti said: 'Oh my Lord, I am very disgusted with the prevalence of untruth of my agitated senses because of which I fell into the darkness of ignorance. (8) After so many births I, by Your mercy, have now attained You who are my transcendental eye to overcome this so difficult to defeat darkness of not knowing. (9) He who is the origin, the Supreme Lord of all beings and the Master of the Universe has, with You, alike the sun, risen to the eye that was blinded by the darkness of ignorance. (10) You engaged me in this misconception of 'I' and 'mine' [of false ego], so now be pleased, my Lord, to dispel the delusion. (11) With the desire to know about Your material and personal aspect [*prakṛti and puruṣa*], I offer You my obeisances who are the greatest of all the sages of the true nature. I have taken to the shelter of Your feet because You are the person deserving it. You are for those who depend on You the ax that cuts the tree of an existence ruled by matter.'

(12) **M**aitreya said: 'Thus hearing about His mother's innocent and common human wish to be successful on the path of liberation, He with a mind of approval, slightly smiling with His beautiful face, expounded on the way of the transcendentalists. (13) The Supreme Lord said: 'I am of the opinion that the ultimate benefit for mankind consists of the discipline of yoga of relating to the soul by which complete detachment from whatever pleasure and distress can be attained. (14) Oh pious mother, I will now explain to you what I formerly explained to the sages eager to hear about the perfection of the yoga system in every respect. (15) The [state of] consciousness of the living being is held responsible for the bondage and liberation of the soul. In attraction to the three basic qualities or modes of nature one is materially conditioned, but when one attaches to the soul of the universe [the Original Person], one is of liberation. (16) From the impurities of lust and greed and such, which result from the misconception of 'I' and 'mine', one is freed when the mind is pure in being equipoised, without distress and pleasure. (17) It is in that state that the person, who is pure and transcendental to material nature, does not consider himself as being different but, self-effulgent, sees himself as [simultaneously] complete and small. (18) With a mind full of spiritual knowledge, renunciation and connectedness in devotion one is indifferent about one's material existence, that is then less of influence. (19) There is no yogic path as auspicious for the perfection of the spirit as the performance of devotional service for the Supreme Lord, the complete of the Soul. (20) Any man of knowledge knows that strong attachment constitutes the entanglement of the soul, but that for devotees that same attachment opens the door to liberation. (21) Being tolerant, compassionate, friendly to all living beings and inimical to no one, being peaceful and abiding by the scriptures, the *sādhu* [the man of virtue, of holiness, a seer] is adorned with sublime qualities. (22) They

who are persistent in performing devotional service unto Me, refrain staunch for My sake from acting in desire and give up on family ties and friendships. (23) Delighted to listen to the stories about Me they fix their minds upon Me and chant [My names], without causing distress with their various penances. (24) Oh virtuous mother, try to develop a bond with these devotees who are free from all attachments, for they are the ones who compensate for the harmful effects of being materially entangled. (25) Through association with saintly souls, the stories cultivated in discussing My heroism become a joy to the ear and heart. When one is of that choice then, firmly being convinced on the path of liberation experiencing the attraction, soon devotion will follow. (26) Someone who in devotional service got detached from sensual pleasures, will, on the path of yoga uniting his consciousness, constantly thinking about everything that I arranged, in this world [that is 'seen'] and the next [world that is 'heard about'] be engaged in the endeavor of controlling his mind the proper way. (27) By not being the servant of the basic qualities of nature, by developing spiritual knowledge on the basis of renunciation, by fixing oneself on Me in yoga and by serving Me with devotion, a person in this very life reaches Me, the True Self within all souls.'

(28) **D**evahūti said: 'What is the proper concept of devotion unto You that is fit for me and from which I immediately may find liberation at Your feet? (29) Oh embodiment of truth, You explained that yoga is the way to focus on the Supreme Personality. But what form of yoga do You refer to exactly, what does it entail and what all needs to be done in order to comprehend the ultimate reality? (30) Please explain this to me, so that I, with my limited understanding, oh my Lord, by Your grace, as a woman may easily understand what is so hard to fathom.'

(31) **M**aitreya said: 'Kapila understanding what His mother wanted, being born from her body sympathized with her and thus described the truths handed down in disciplic succession of what one calls analytical yoga, a form of yoga that in fact concerns an extension, a further development in devotional service. (32) The Fortunate One said: 'It is better to be of service to the Lord than [egocentric] to strive for fame and perfection. It is the natural inclination of the undivided mind to serve according to the scriptures that what is purely good and true, and of the senses in their detection of sense objects to be of service as gods. (33) This [devotional] service quickly dissolves the subtle internal dealings of one's material motivation [the 'subtle body'], the way food is quickly consumed by the fire of digestion. (34) Pure devotees who, engaged in the service at My lotus feet, endeavor to attain Me, never ever desire to be one with Me. They assemble to glorify My personal activities in association. (35) Oh mother, they see My smiling face and eyes that are as beautiful as the morning sun and together speak in favorable terms about the benevolence of My transcendental forms. (36) With their minds and senses captiva-

ted by those forms, who are so charming in all their limbs, exalted pastimes, smiling glances and words, their devotion secures them a place in my subtle heaven, even though they do not long for that [liberation]. (37) Because they do not desire My opulence or the eightfold mastery over the material illusion [the *siddhis*, see 3.15:45], nor follow a desire for the splendor of My Supreme Divinity, those devotees in this life enjoy the blissful state of My transcendence. (38) Oh mother, My devotees will never, not by time nor by a weapon of destruction, lose Me [and My opulence], who was chosen by them as their dearest self, son, friend, preceptor, benefactor and deity. (39-40) Thus wandering through both this world and the world of the more subtle experiences, they, who in relation to My embodiment in this world have given up on [the desire for] wealth, cattle, houses and everything else, unflinching in their devotion worship Me, the all-pervading Lord of liberation, for I take them to the other side of birth and death. (41) No other person or anything else but Me, the Supreme Lord and original ruler over matter and the person, the Soul of all souls, can put an end to the terrible fear [of birth and death]. (42) Out of fear for Me the wind blows and the sun shines, out of fear for Me Indra showers rain and fire burns, and out of fear for Me death is all around. (43) Absorbed in spiritual knowledge and renunciation, yogis free from fear, for the ultimate benefit in bhakti-yoga take shelter of My feet. (44) The only way for people to find in this world the ultimate perfection of life is to steadily focus their mind in an intensive practice of devotional service to Me.'

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3.26 - Fundamental Principles of Material Nature

(1) The Supreme Lord said: 'I shall now describe to you the different categories of reality, knowing which anyone can be released from the [yoke of the] modes of material nature. (2) I shall explain that to you about which one speaks as the spiritual knowledge [the *jñāna*] that cuts the knots [of egoism] in the heart and constitutes the ultimate purpose of one's self-realization. (3) The Supreme Soul, the Original Person elevated above matter, is beginningless and free from the basic qualities of nature. He constitutes the inner self-effulgent refuge of the entire creation He maintains. (4) That very person, the greatest of the great, accepted out of his own free will for His pastime the divine, subtle material energy characterized by the three modes. (5) By these modes nature created the variegated forms of the living entities. The living beings seeing them, were, from the first day on in this world, illusioned by them because these forms constitute the covering of their spiritual knowledge. (6) Because the living entity identifies himself with the operation of material nature, he attributes the activities performed by those basic qualities to himself. (7) Thus being bound to a conditioned life, the naturally joyful, independent witness who does not do anything, became dependent. (8) Knowers

of truth state that the body and the senses one is engaged with are subject to the operation of the basic qualities of material nature and that the spirit soul, above all matter, is responsible for the experience of happiness and distress therewith [see also B.G. 13: 21].'

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

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

(16) **S**ome say that the time factor constitutes the power of the Original Person that is feared by the doer, the individual soul, who is deluded by the false ego of being in touch with material nature. (17) The [expanding, accelerating] movement of material nature without the interaction of her modes and their specific qualities, oh daughter of Manu, is the [space]time [the fourth dimension] from which we in our world know Him, the Supreme Lord. (18) He, the Lord of All Entities, abides, as a consequence of His potencies, within in the form of the original person [*puruṣa*] and without in the form of time [the twenty-fifth element]. (19) She [material nature] whose equilibrium of the modes was agitated by the grace, the divine ordinance, of the Supreme Person who impregnated her womb with His semen, His internal potency, delivers the sum total of the cosmic intelligence [the *mahat-tattva*] of Brahmā's effulgent golden reality [known as *hiraṇmaya*]. (20) The universe that within itself contains this unchangeable root cause of the cosmic manifestation, swallowed by its own effulgence the dense darkness of the Self in its primordial

slumber. (21) The mode of goodness, which is the clear and sober position of understanding the Supreme Lord, is known by the name of Vāsudeva; it is the consciousness that constitutes the nature of the intellect [see also S.B. 1.2: 23]. (22) The characteristic traits of one's [reason in this state of Kṛṣṇa or natural time] consciousness thus are similar to those of the natural state of pure water: clarity, invariability and serenity.

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

(31) **F**rom the forceful action [the passion] of the ego we have the senses to arrive at actions and the senses to acquire knowledge. The senses of action belong to the vital energy [*prāṇa*] and the senses of perception depend on the intelligence. (32) Impelled by the potency of the Supreme Lord, from the ignorance of the ego in transformation the subtle element of sound manifested. From the ether thereupon the sense of hearing rose to receive the sounds. (33) Persons of learning define sound as that which is indicative of an object, as that which betrays the presence of a speaker [who remembered no longer might be present] and as the subtle element of the sky [the ether]. (34) As for its action and characteristics the ether is described as the element internally and externally giving room to the living beings and as the field of activities of

the vital air [*prāṇa*], the senses and the mind. (35) From the ether evolved, from the subtlety of sound, the subtle element of touch under the transforming impulse of time. Thus the air is found as also the sense organ for it and the active perception with that sense of touch. (36) Softness and hardness as also cold and heat are in the sensual experience of the air the main characteristics of the element of touch. (37) The main characteristics of the operating air are moving, mixing, bringing together and transporting particles [of dust] and waves of sound and the stimulation of all the senses. (38) From the element of air and the subtle element of touch, the form [one has] evolved according to fate. With fire the sense of sight arose therein by which color and form can be perceived. (39) Oh virtuous mother, the characteristics of the form element are the dimension, the quality and the individuality of an object. For fire this is the effulgence. (40) The functions of fire consist of illumining, digesting, heating, evaporating, to give rise to hunger and thirst and to serve with food and drink. (41) From the form element that by divine ordinance transforms under the influence of fire, the element of taste manifested from which, with the water, the tongue appeared that perceives the taste. (42) Even though taste is one, it is in contact with all the different substances divided into the sensations of the astringent, sweet, bitter, pungent [salt] and sour. (43) The typicality of water is to be moistening, coagulating, quenching, life-sustaining, refreshing, softening, cooling and to be available in abundance. (44) From the transformations of the taste element because of the water, manifested itself, as ordained, the sense of smell for perceiving the aromas of the earth. (45) The oneness of odor is, depending the proportions of the substances, divided in the separate realizations of odors being mixed, offensive, fragrant, mild, strong, acidic and so on. (46) The characteristic function of the earth is to be modeled into forms of the Supreme Brahman, like houses, storage pots etc., that constitute the place for the existence of everything separated in space. (47) The sense function that has the distinctive character of the sky [sound] as its object is called the auditory sense and the sense that has the different qualities of the air [touch] as its object of perception is known as the tactile sense. (48) The sense concerning the object as distinguished in the specific quality of fire [viz. form] is called the sense of sight, the function in relation to the specific quality of water is known as the sense of taste and the function for the specific quality of the earth is called the sense of smell.

(49) **F**rom the nature of the effect of something the characteristics of the cause can be derived. Hence on the basis of the earth element alone [the element created last] the specific characteristics of all the [preceding] elements can be distinguished. (50) When [in the beginning of creation] the seven primary elements [the five material elements, ego and cosmic intelligence - the *mahat-tattva*] were not yet mixed, [the Lord,] the origin of creation endowed with *kāla, karma* and *guṇa* [time, workload and the modes] entered the universe. (51) These seven elements were thereupon by Him [in the form of time]

roused into activity and united in an egg-shape form of an unconscious state. From that egg the celebrated Cosmic Being [or the original 'gigantic' person, the *virāṭ puruṣa*] manifested. (52) This egg is called *viśeṣa* ['the differentiated reality']. It is the outer form of Lord Hari, the Supreme Personality that extends as the planetary systems [see S.B. 2.1: 24-37] that consist of successive layers of water and the other elements, each ten times thicker than the previous one. On the outside they are enveloped by *pradhāna*, the unevolved state of matter [the primal ether]. (53) From the golden [sunshine of the] universal egg arose, from within the waters that He pervaded and was lying in, the greatness of God [Mahādeva] divided in many cells [*kham*, ethereal apertures in control of the light]. (54) The first to appear from Him was a mouth with next the organ of speech. Thereafter the divinity of fire [Vahni, the godhead ruling the fire of digestion] appeared that was followed by the nostrils and the olfactory sense to the life breath [*prāṇa*] in them. (55) From the olfactory sense the wind god [Vāyu] appeared, then from the sense of sight of the two eyes the divinity of the sun [Sūrya] manifested and from the auditory sense of the two ears [next] the deities ruling the directions appeared. (56) Then the skin appeared of the universal form with its hair growth and such, whereupon the curative herbs appeared followed by the sexual organs. (57) From them there was semen and the manifestation of the divinity of the waters. Also an anus appeared and from that anus there was the capacity to evacuate. Then [the god of] death appeared who causes fear throughout the world. (58) Also two hands manifested together with the power they have and thereafter Lord Indra [the sovereignty] appeared. With next the manifestation of the two feet, the onward movement manifested itself with also the appearance of their Lord [Lord Viṣṇu]. (59-60) The veins of the universal form manifested themselves together with the blood produced with them. Therewith the rivers appeared as also a stomach by which hunger and thirst are felt. After they had appeared, the ocean and the heart of the universal form manifested. Then from the heart the mind appeared. (61) From the mind the moon [Candra] became manifest. Then the intelligence appeared and therefrom the Lord of speech [Brahmā] appeared. Next there was the false ego of identifying oneself with matter together with the appearance of Rudra [Śiva]. From the reason thus found there was the godhead ruling consciousness [Vāsudeva].

(62) **A**ll these deities thus manifesting themselves could not at all awaken the Original Person. Therefore they, one after the other, returned to the source from which they originated so as to wake Him up. (63) The god of the fire of digestion went back to the mouth, but failed to awaken Him. The god of the wind returned to the olfactory sense of the nostrils but could not wake Him up. (64) The sun god entered His two eyes with the power of sight but could not make the Great Person rise, nor could the gods of the directions wake up His Great Form. (65) The deities of the skin with its growth and blessing of herbs could not make Him get up, nor could the deity of the waters

rouse the Great Person with the procreation performed by the organs of reproduction. (66) The god of death could, by the organ of evacuation, the anus, not stir Him into action and even the two hands of Lord Indra with their capacity to manipulate could not awaken the Grand Form. (67) Viṣṇu, with the power of progress entering His two feet, was not capable of stirring the Greatness of the Complete into action and the divine flow of the river, returning to His vessels with the blood and power of circulation, neither could move the Gigantic Form. (68) The ocean entering His abdomen with hunger and thirst, could not make the Great Person rise and the moon god entering His heart with the mind also failed to awaken the Grand Form. (69) Also Brahmā entered His heart with the intelligence, but could not make the Great One stand up. And Lord Śiva by sending the ego to His heart could neither awaken the complete of the *Puruṣa*. (70) But, the very moment the godhead ruling consciousness [Vāsudeva] with reason entered the heart as the knower of the field, the Cosmic Being rose from the causal waters. (71) It is like with a man asleep, whose vital air, working and knowing senses, mind and understanding, cannot wake him up on their own without Him being present. (72) Someone who practices yoga therefore should conscientiously, with the help of spiritual knowledge, detachment and devotion, consider the notion of Him, the Supersoul, as being present within.'

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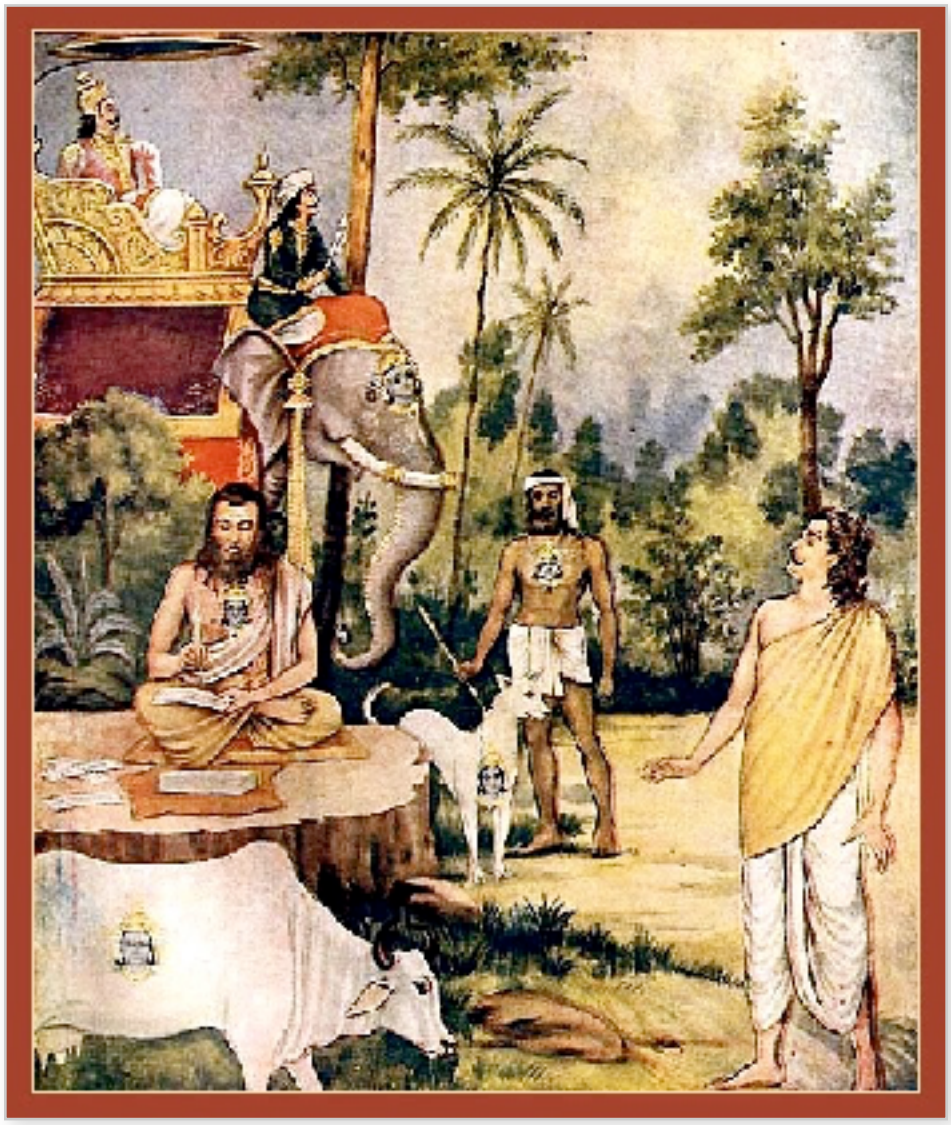
3.27 - Liberation from Falsehood



(1) The Supreme Lord [as Kapila] said: 'Even though the living entity abides in a material body, he is not affected by the basic qualities of matter when he does not claim proprietorship and thus is not subject to change, just like the sun that is not affected by being reflected in water. (2) But when this very living entity is absorbed in false ego and thus is possessed by the modes of material nature, the individual soul is bewildered and thinks: 'I am the doer'. (3) Because of the faulty actions resulting from dealing with material nature in such a way, he thus in discontent helplessly undergoes the repeated occurrence of birth and death in births from different wombs [or species] depending the good or bad life he led or a combination of these. (4) Like having landed in a nightmare wherein the things happening do not really exist, there is for the living entity who [only] contemplates what occurs to his senses no end to his materially conditioned existence [of illusion]. (5) Therefore the mind of attachment to material pleasure must consequently free from attachment gradually be brought under control on the path of bhakti-yoga. (6) Beginning with *yama* [meaning the great vow of yoga of nonviolence, truth, non-stealing, celibacy and non-possessiveness in the discipline of detachment], one should practice the different forms of yoga and develop, endowed

with faith, unalloyed devotion unto Me by listening to My stories. (7) Therein one must be without enmity and regard all living beings as equal, not entertain intimate relations and be celibate*, be free from chatter and offer the results of one's labor. (8) One should be satisfied with whatever comes of its own, eat little and live thoughtfully in a secluded place and be peaceful, kind, compassionate and self-realized. (9) In relating to others and to one's body one should not follow the physical concept of life but rather, from the spiritual perspective attend to the factual truth of [both] the material and the personal aspect. (10) One should transcend the stages of consciousness [of waking, dreaming and deep sleep] and stay away from other conceptions of life. Thus, with a purified intellect, the true self, the soul of one's realization within, should be seen as clear as the sun before one's eyes [outside]. (11) One should arrive at the realization of the transcendental support of the material cause [the Supreme Soul] that is manifest as a reflection within the untrue, that is there as an eye for the illusory nature of matter that penetrates everything as one without a second. (12) It is like with the sun that can be seen as a reflection on water or on a wall, but factually is situated in the sky. (13) The truth of the seer is thus revealed as a reflection of the Absolute in the threefold nature of the materially identified ego that consists of body, senses and mind. (14) Someone who in this material world falsely unites with the material elements, the objects of enjoyment, the material senses, the mind, intelligence and so on, is situated in sleep, but once he is awakened [in the devotion of yoga] he is freed from false ego. (15) Even though not being lost, still someone [who spiritually awakened, at first] unjustly considers himself lost because he, just like someone upset because of losing his fortune, as the silent witness realizes the demise of his false ego. (16) Coming to understand this, such a person, knowing the situation that he accepted under the reign of the false ego, realizes [the mercy of] the original position of his true self, his original individuality [*svarūpa*].'

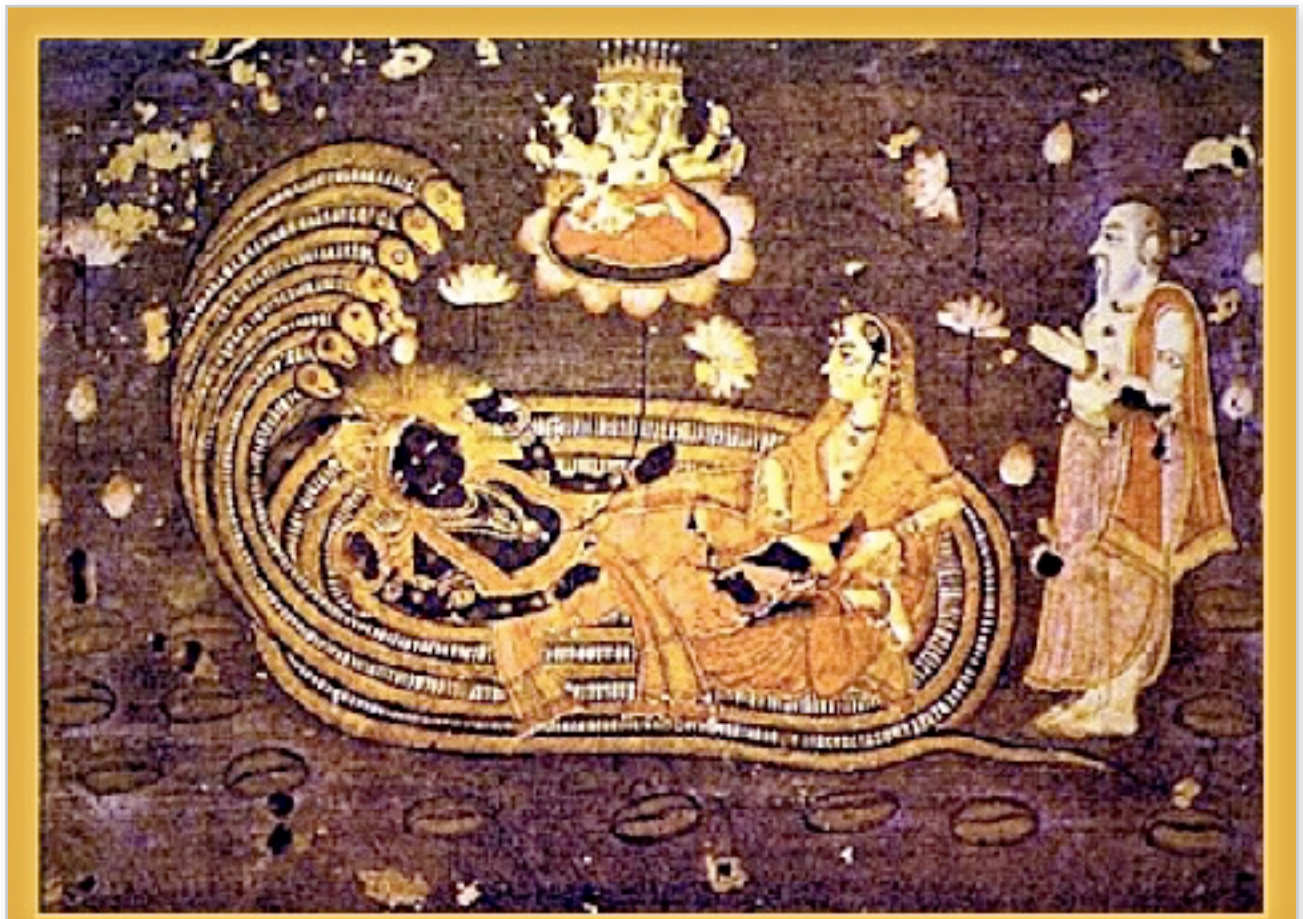
(17) **D**evahūti said: 'Dear brahmin, is it not so that material nature never releases the soul because the two are eternally attracted to each other, oh Best One? (18) Just as aroma and earth have no separate existence and taste does not exist apart from water, intelligence cannot exist independent of consciousness. (19) Then how can a soul be free from material nature? Is the soul, being a passive observer, not forced to act because of the basic qualities of matter? (20) The great fear, one may avoid by contemplating the fundamental principles, will not cease because every time its cause appears again.'

(21) **T**he Supreme Lord said: '[One will realize the freedom,] when one, with a pure mind serious unto Me and faithfully listening to My stories in devotional service manages to perform one's duties without desiring the fruits thereof. (22) By means of spiritual knowledge, with the vision of the Absolute Truth, in yoga strongly connected in penance, detached and firmly fixed, so-

meone becomes absorbed in the soul. (23) Bound to its material nature a living entity is day after day consumed, like firewood by fire, disappearing gradually. (24) [But] with the damage experienced in his dependency understanding the wrong of the desire to always enjoy, he, with his [thus] forsaking sensual pleasures, [firmly] stands in his own glory. (25) The many inauspicious matters a person may dream of in his sleep, will not in the least daunt him when he has awakened. (26) Someone, who has fixed his mind upon Me, the knower of the Absolute Truth always contented within, thus has nothing to fear from material nature. (27) When someone wise thus for many years and many births is engaged in self-realization, he will develop a distaste for [enjoying] whatever, up to the heaven of the creator [*brahmaloka*]. (28-29) Someone devoted to Me who under My protection for the sake of awakening his intelligence, by My unlimited mercy goes for the ultimate goal of his existence that is called *kaivalya* [enlightenment, emancipation, beatitude], will in this life soon attain a steady self-awareness and be free from doubt. The yogi who departed for that heavenly abode will, after leaving behind both the subtle and the gross body, never return. (30) When the attention of the perfected yogi is not drawn towards yogic powers to control the material illusion, my dear mother, then, having no other purpose in his life, his progress towards Me will be unbounded, because the power of death is lost therein.'

*: Swami A.C. Bhaktivedanta Prabhupāda in his commentary says here that intimacy refers to intimacy with non-devotees and that celibacy does not exclude a modest sex life: '*Aprasaṅgataḥ* means “not to be in intimate touch with everyone.” ‘ ... ‘A devotee should observe the vow of celibacy. Celibacy does not necessitate that one be absolutely free from sex life; satisfaction with one’s wife is permitted also under the vow of celibacy.'

3.28 - Kapila's Instructions on the Execution of Devotional Service



(1) **T**he Supreme Lord said: 'Oh royal daughter, I will now describe the characteristics of the yoga system, the object of which is [to restrain] the mind by following the regulative principles so that one filled with joy may tread the path of the Absolute Truth. (2) One must perform one's duties to the best of one's ability and avoid everything contrary to this. One should be satisfied with whatever is achieved by the grace of the Lord and worship the feet of a self-realized soul [a spiritual master]. (3) One should desist from civil [materialistic] practices and take pleasure in duties leading to liberation. One must also eat little and pure [vegetarian food], always live in seclusion and be a servant of peace. (4) Nonviolent, truthful, free from unrighteous acquisition and not possessing more than one needs, one should, in celibacy, austerity and cleanliness studying the Vedas, exercise respect for the appearance of the Original Personality. (5) Observing silence and acquiring steadiness in control of yoga postures and one's breath, one should gradually withdraw from the objects of the senses and direct one's mind to the heart. (6) One finds oneself absorbed [or in *samādhi*] when one either fixes one's mind and *prāṇa* on one of the [six] *cakras* [or energy nodes*] or when one focusses one's mind on the pastimes of [the Lord of] Vaikuṇṭha. (7) With these and other methods of yoga attentively engaging one's intelligence and controlling one's breathing,

the mind, which is contaminated by material enjoyment, must be gradually subdued. (8) In control of the yoga *āsanas* one should do this by preparing a seat in a sanctified spot and sit there straight up in a comfortable posture. (9) For the mind to become steady and free from distractions, one should clear the passage of the life breath or *prāṇa* by inhaling, holding one's breath and exhaling again - or the other way around. (10) The mind of the yogi who is of such a self-control is soon free from disturbances, just like gold that, put in fire and fanned with air, is quickly freed from contaminations. (11) By means of breath control [*prāṇāyāma*] one eradicates contaminations, by turning inward [*pratyāhāra*] material association recedes, by focussing the mind [*dhāraṇā*] sin is overcome and by meditation [*dhyāna*] one rises above the power of the modes of nature.

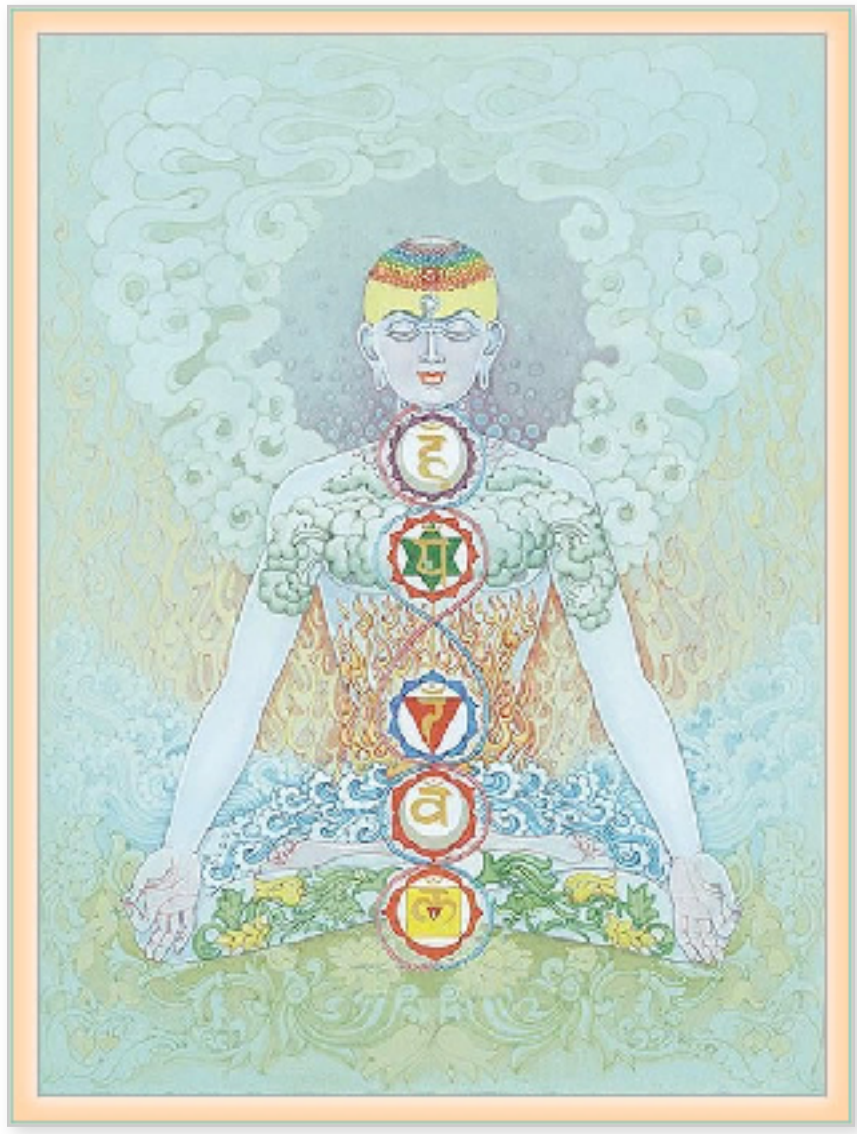
(12) **W**hen one's thinking is purified and controlled by the practice of yoga, one should, while looking at the tip of one's nose, meditate on the goal of the Supreme Lord [*kāṣṭhā*, His form and measure of time, e.g. represented by a mechanical clock or water clock fixed on the sun's summit with the division of time according to the Bhāgavatam]. (13) With His club, conch and discus in His hands, with ruddy eyes resembling the interior of a lotus and a dark complexion like the petals of a blue lotus, He has a cheerful lotuslike countenance. (14) Clad in silken garments as yellow as the filaments of a lotus, He has the mark of Śrīvatsa [a few white hairs] on His chest and wears the brilliant Kaustubha jewel around His neck. (15-16) There is a garland of forest flowers humming with intoxicated bees, a priceless necklace and also bracelets, a crown, armlets, anklets and a girdle of the finest quality around His waist. He who has His seat in the lotus of the heart is most charming to behold, a feast to the eyes with a serenity that gladdens the mind and the heart. (17) He is always very beautiful to see, worshipable to all people of all places, as youthful as a boy and eager to bestow His blessings upon those who serve Him. (18) His fame adding to the repute of the devotees is worth singing. One should meditate on the godhead and all His limbs until one's mind stops wandering. (19) One should visualize the beneficial acts of the beautiful pastimes of Him standing, moving, sitting and lying down or dwelling in the heart. (20) He who contemplates Him should, when he with his mind fixed on the one form distinguishes all His limbs, in his concentration attend to each and every part of the Lord separately [see also S.B. 2.2: 13]. (21) One should meditate on the lotus feet of the Lord that are adorned with the marks of the thunderbolt, the goad, the banner and the lotus, as also on the prominence of the brilliant red nails with the splendor of the crescent moon that dispel the thick darkness of the heart. (22) One should meditate on the Lord's lotus feet for a long time for the holy water of the Ganges that washed down from His feet blessed Lord Śiva who bore it on his head. They became a thunderbolt that was hurled at the mountain of sin present in the mind of the meditator.

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

(34) **B**ecause of the pure love one thus through devotion has developed towards Hari, the Supreme Lord, one's heart melts and therefrom one constantly experiences that one's hairs stand on end out of extreme joy and that there is a flow of tears out of intense love. In that state the mind like [a fish] on a hook gradually gives up. (35) The moment the mind is situated in the liberated position, it immediately turns indifferent and dies away with one's detachment from the sense objects. The person of such a mind at that time, just like a flame, is no longer separated [from the 'big fire' of the Supersoul] and experiences oneness in freedom from the interaction of the operating modes of nature. (36) When he is situated in his ultimate glory because of the cessation of the mind that responds to material impulses, he on top of that, in his position of transcendence above happiness and distress, sees that indeed the cause of pleasure and pain is found in the ignorance of falsely identifying oneself in ego. In that ego he attributed to himself [viz. the control, that] what now is realized by the form and measure of time [the *kāṣṭhā*] of the Supersoul [the localized aspect of the Lord]. (37) As for the body the perfected soul has, because he achieved his predestined real identity [*svarūpa*], no notion of not continuing physically, or that he would remain or again take birth. Just as it is with someone who blinded by intoxication fails to realize whether he has any clothes on or not. (38) Thus one is faced with the activities one undertook with one's body that by divine ordinance will continue for as long as it takes. One is then because of one's yoga situated in self-absorption, the state of consciousness in which he, who awakened to his constitutional position, no longer gives priority to [or worships] the body with its sensuality and 'by-products' that was born like in a dream. (39) The way a mortal man is understood as being different from his son and wealth, irrespective his natural inclination for them, so too a person in his original nature differs from his body, senses, mind and such [irrespective his identification with them]. (40) It is like with a fire that differs from its flames, sparks and smoke, although they by nature, being produced by itself, are intimately associated with it. (41) The elements, the senses, the mind and the primary nature [see 3.26: 10] of the individual soul, the same way differs from the seer, who is the Supreme Lord who is known as the spiritual complete [Brahman]. (42) The way one with an equal mind sees all creatures as being part of the same natural order, one should also see the soul as being present in all manifestations and all manifestations in the soul. (43) Just like the one fire manifests itself in different types of wood, so too the one spiritual soul, in its position in material nature, knows different births under different natural conditions. (44) When one thus has conquered one's own, difficult to comprehend [bewildering], divine material energy that is both cause and effect, one is situated in the position of self-realization [in one's *svarūpa*].'

*: The energy nodes in one's body or one's six *cakras* for meditation are in the Monier Williams dictionary one above the other summed up as: 1 the *mūlādhāra cakra* in the region of the pubis, 2 the *svādhiṣṭhāna cakra* in the umbilical region, 3 the *manipūra cakra* in the pit of the stomach, 4 the *anāhata cakra* at the root of the nose, 5 the *viśuddha cakra* at the hollow between the frontal sinuses and 6 the *ājñākhya cakra* on the top of one's skull. The various faculties and divinities are supposed to be present in these hollows or circles. Other texts speak of seven or even eight *cakras* divided slightly differently over the lower, plexus, heart and throat region.

3.29 - Explanation of Devotional Service by Lord Kapila



(1-2) **D**evahūti said: 'Dear master, You described the specific characteristics of the material and personal nature of the complete reality, the way they in the analytical philosophy of [Sāṅkhya-]yoga are discussed as being the primary ones. Please elaborate now at length on the path of bhakti-yoga that one calls the ultimate purpose. (3) Dear Lord, please describe to me and for the people in general, the different stages of life and forms of material existence, for someone may by the knowledge of them become completely detached. (4) And what about the nature of Eternal Time, [the drive of nature,] the form of the Supreme Lord, of You as the ruler over all the other rulers, under the influence of whom the common people act piously? (5) You have appeared as the sun of the yoga system for the sake of the living beings attached to material actions whose intelligence is blinded by false ego and who, fatigued of having no one to turn to, for a long time slumber in darkness.'

(6) **M**aitreya said: 'Appreciating the words of His mother, oh best of the Kurus, the great and gentle sage, contented and being moved by compassion,

said the following. (7) The Supreme Lord said: 'Devotion in the discipline of yoga so diverse in its appearance, knows many paths, oh noble lady, ways proving how people follow their own course in line with their natural qualities. (8) What one does out of love for Me in a spirit of violence, pride and envy or out of anger with a fractional view, is considered as acting in the mode of ignorance. (9) He who worships Me with idols in a sectarian way and aims at material things, fame and opulence, is in the mode of passion. (10) Someone entertaining an alternative view is in goodness when he worships Me with offering the results of his actions or when he for the sake of transcendence desires to be free from karma [profit-minded labor]. (11-12) In case of an uninterrupted flow of thoughts in the direction of Me who is present in everyone's heart - just like the water of the Ganges that continuously flows towards the ocean - and when one wishes to hear about My qualities only without losing oneself in ulterior motives, one may speak of an exhibition of pure devotional service, of bhakti unto the Supreme Person. (13) Without being of My service, pure devotees will not accept it - not even when being offered these - to live on the same planet, to have the same opulence, to be a personal associate, to have the same bodily features or to be joined in oneness [the so-called five forms of liberation of *sālokya, sārṣṭi, sāmīpya, sārūpya* and *ekatva* or *sāyujya*]. (14) When one by means of this bhakti-yoga - which one calls the highest platform - succeeds in dealing with the three modes of nature the way I explained it, one attains My transcendental nature. (15) When one performs one's duties without attachment to the results one is stronger [in one's yoga] and when one without unnecessary violence [without eating meat e.g.] is regular in the performance of one's yoga exercises one will find happiness. (16) Being in touch [with the ritual of] seeing, offering respect, doing mantras and being of a positive approach with My benevolence and abode, and thinking of Me as being present in all living beings, one is of detachment by the mode of goodness. (17-19) By means of sense control and proper regulation [*yama* and *niyama*, the do's and don'ts of yoga*], being of the greatest respect for the great souls, being compassionate with the poor and by being friendly in association with like-minded souls; by hearing about spiritual matters, chanting My holy names, being straightforward, by association with civilized people and not entertaining false ego, the consciousness of a person who with these qualities is dutiful towards Me is completely purified. No doubt he by simply hearing about My excellence will directly reach Me. (20) The way the sense of smell catches the aroma that is carried from its source by means of the air, similarly consciousness by means of yoga catches the Supreme Soul who is free from change.

(21) **A** mortal human of worship for the deity but with no respect for Me who, in the form of the Supersoul, is always situated in every living being, is nothing but a hanger-on. (22) Someone who in worship of the deity has no regard for Me as the Supreme Ruler and Supersoul present in all beings, is in his

ignorance only offering oblations into the ashes. (23) He who offers Me his respects but is envious when others are present, lives in his campaigning against others with his opposing view in enmity and will never find peace of mind. (24) Oh sinless one, I am certainly not pleased when they who manage to worship Me in My deity form with all paraphernalia, are not of respect for other living beings. (25) One has to worship the idol of Me, the Lord, and such, for as long as one is of profit minded labor [is building up karma] and not of the realization that I reside in one's own heart and in the heart of others. (26) In the form of death I shall create fear in those who discriminate with regard to the body of themselves and that of others [who discriminate according to race and sex]. (27) One should therefore, with charity, respect and in friendship regarding everyone as an equal, propitiate Me, the One True Self abiding in all.

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

is the transcendental, ethereal personality of the primal reality [*pradhāna*], the most important person, all of whose activities are spiritual.

(37) [**N**atural] time, known as the divine cause of the different manifestations of the living entities, constitutes the reason why all living beings who consider themselves as existing in separation, from the greatest on, live in fear. (38) He who from within enters all the living entities, constitutes the support of everyone and annihilates [them again] by means of other living beings, is named Viṣṇu, the enjoyer of all sacrifices who is that time factor, the master of all masters. (39) There is no one specially favored by Him, nobody is his friend or enemy. He cares for those who are attentive and of those who are inattentive He is the destroyer. (40-45) He for whom the wind out of fear blows and this sun is shining, for whom out of fear Indra sends his rains and the heavenly bodies are shining; He because of whom out of fear the trees, creepers and herbs each in their own time bear flowers and produce their fruits; He afraid of whom the rivers flow and the oceans do not overflow, because of whom fire burns and the earth with her mountains does not submerge; He because of whom the sky provides air to those who breathe and under the control of whom the universe expands its body of the complete reality [*mahat-tattva*] with its seven layers [**], He for whom out of fear the gods of creation, and more in charge of the basic qualities of nature, within this world carry out their functions according to the *yugas* [see 3.11], He of whom afraid all the animate and inanimate beings find their control; that infinite, final operator of beginningless Time is the unchangeable Creator who creates people out of people and by means of death puts an end to the rule of death.'

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

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

3.30 - Lord Kapila Describes the Adverse Consequences of Fruitive Activities

(1) **K**apila said: 'Just like a mass of clouds has no knowledge of the powerful wind, a person has no knowledge of this time factor, even though he is being conditioned by it. (2) Whatever the goods one with difficulty acquired for one's happiness, they are destroyed by the Supreme Lord [in the form of Time], and for this reason the person laments. (3) In his ignorance he foolishly thinks that the temporality of having a home, land and wealth for the sake of his body, would be something permanent. (4) The living being finding its satisfaction in this worldly existence, will irrespective the birth that was acquired, be in consonance with it. (5) Even being physically situated in hell a person, who in fact is deluded by the divine illusory potency of matter, does not wish to give up his hellish pleasures. (6) With his body, spouse, children, home, animals, wealth and friendships deeply rooted in his heart, he considers himself a great success. (7) Burning with anxiety about maintaining all the members of his dear family, he is always uncomfortable and with a bad mind acting like a fool. (8) With his heart and senses charmed by the woman he privately sees and by the display of the sweet words of his children, he is in the grip of the falsehood of the outer illusion [of considering non-permanent matters eternal]. (9) Engaged in the supposed duties of his family life - which cause him all kinds of trouble -, he is busy countering these miseries attentive-

ly while thinking that that will make him happy as a householder. (10) Only enjoying little of it, he maintains his family by means of the wealth that here and there with violence [and victims] was secured, but following that course he [ultimately] is ruined himself. (11) When he, despite his repeated efforts, fails in his occupational engagement, he will, ruled by greed, [enviously] desire the wealth enjoyed by others and thus get into trouble. (12) No longer capable of maintaining his family the unfortunate wretch, bereft of wealth and beauty, then with a bewildered intelligence full of grief sighs over everything he tried in vain.

(13) **T**hus finding himself incapable of supporting his wife and so on, he is not respected as he was before, the way an old ox is not respected by its farmer. (14) Despite being nourished by those he once maintained himself, no aversion [against a family life] rises in him while he, getting deformed of old age, at home awaits his death. (15) Remaining there he, like a pet dog, eats what indifferently is placed before him, falls sick with indigestion and eats and does only little. (16) Because of the inner pressure his eyes bulge out and with his windpipe congested with mucus he coughs and has difficulty breathing, only saying 'ugha ugha'. (17) Lying down surrounded by his lamenting friends and relatives he, with the noose of time around his neck, cannot respond to the things said to him. (18) He, who was engrossed in maintaining his family and had no control over his senses, thus passes away in great pain, with his relatives in tears. (19) Witnessing the arrival of the servants of death with their terrible eyes full of wrath, he, because of the fear in his heart, passes stool and urine. (20) Like the king's soldiers they immobilize his body by binding him in ropes for his punishment, whereupon they drag him like a criminal forcefully by the neck over a long distance. (21) Innerly broken by their threatening presence he, overtaken, trembles on the road and is bitten by dogs in the distress of remembering his sins. (22) Afflicted by hunger, thirst and the radiation of scorching forest fires and winds on hot and sandy roads, he feels how he painfully is beaten on his back with a whip, while he, unable to move, can find no refuge or water. (23) Now and then he falls, gets tired and loses consciousness, and then again he reawakens on the road of his misery where he quickly is led before the eternal ruler of death [Yamarāja]. (24) He sees his entire life passing by in a few moments [he passes 'ninety-nine thousand *yojana*s' and then receives the punishment he deserves. (25) With his limbs covered by firewood he is cremated or sometimes he sees himself eating his own flesh or that other creatures do that. (26) Vividly he then witnesses how dogs pull out his entrails at his last resting place where serpents, scorpions, gnats and so on pester him to his abhorrence. (27) One by one his limbs are separated from his body by big and small animals who tear him apart, throw him from heights or drag him under water or into caves. (28) Because of the [unregulated sexual] association one has, one must, whether one is a man or a woman, undergo the reaction in hellish states of anger, self-destruc-

tion and bewilderment [*tāmisra, andha-tāmisra* and *raurava* and such, see 5.26].

(29) **B**ecause hellish reactions are also observed in this world, oh mother, one speaks here of both heaven and hell. (30) He who thus [in greed, attachment and infidelity] maintained his family or lived for his stomach only, will upon leaving this world in his afterlife have to face the consequences for himself and his family. (31) After quitting his vehicle of time he will enter the darkness all alone and pay the price for the harm that he out of self-interest did to others in his envy of their fortune. (32) By divine arrangement a man who sustained his family has to undergo the hellish reaction of his foul play and suffer like someone who lost all his wealth. (33) When a person in his eagerness to care for his family is simply godless in his actions, he heads for the darkest region of self-destruction [*andha-tāmisra*]. (34) After he, beginning from the lowest position [of an animal existence] prior to a human birth, in due order has undergone all the reactions and so on, he, thus being purged, may again return to this life.'

3.31 - Lord Kapila's Instructions on the Wanderings of the Living Entities

(1) **T**he Supreme Lord said: 'Because of its karma the living entity, guided by the Lord, enters through the particle of semen of a man the womb of a woman in order to dwell there for obtaining a body. (2) On the first night the sperm and ovum mix, at the fifth night there is a bubble and in about ten days it is thereafter like a plum, lump of flesh or an egg. (3) Within a month a head appears and within two months limbs like arms and feet form. The nails, [the beginnings of] hair, bones, skin, reproductive organs and the apertures appear within three months. (4) In about four months the seven ingredients separate [body-fluids and other elements], in five months feelings like hunger and thirst occur and in six months the fetus starts to move to the right in the amnion [males to the right, females to the left so one says]. (5) From the nutrition and fluid obtained from the mother the body of the fetus grows as it stays in that impossible hollow where[about] stool and urine form a breeding ground for germs. (6) All the time aching for food, it is, being so tender, affected by infestations ['worms'] and thus has to suffer all over its body a great deal while residing there, moment after moment lapsing into unconscious-

ness. (7) Because of the excessive bitterness, heat, pungency, saltiness, dryness, the sourness etc. of the food taken by the mother, it is affected in every limb and thus feels pain. (8) Enclosed by the amnion in that place surrounded by the intestines it lies with a bent neck and back arched with its head in its belly. (9) Like a bird in a cage that has no freedom of movement, it still remembers - when it is lucky - what has happened in all its past hundreds of births. Remembering such a long history, it will sigh, for what peace of mind can it achieve then? (10) From the seventh month on it is endowed with consciousness, but at the same time it is pushed down by the pressure of the womb where it cannot stay, just like the worm stemming from the same belly.

(11) **T**he fearful living entity bound to its seven constituents [nails, skin, fat, flesh, blood, bone, marrow], then, with folded hands and faltering words prays, appealing to the Lord who placed him in that womb. (12) The human soul says: 'May He protect me who protects the entire universe and who, with assuming His different forms, walks the earth with His lotus feet. Let me take shelter of this refuge that will take my fears away, of Him who decided that I deserved this untrue condition. (13) I, the pure soul covered by the grossness of matter which consists of the elements, the senses and the mind, have fallen into this delusional state [*māyā*] because of my being bound to activities. Let me offer my obeisances so that I may hold on to the completely pure Changeless One of unlimited knowledge who resides in the heart of the repentant one. (14) Separated as I am by the covering of this material body that was formed from the five elements and relies on senses, material preferences [*guṇas*], interests and identification, I offer my obeisances to You, the Supreme Person transcendental to material nature and its living entities, to You, whose glories are not obscured by such a material body. (15) By the deluding quality of Your outer appearance this body, that by the modes of nature and its karma is bound to wander on the path of repeated birth and death, has to suffer considerably with a repeatedly spoilt memory. May this soul arrive at the realization of his true nature, how else would one find Your divine mercy? (16) What else but Your divinity, that as a partial aspect [the Paramātmā] dwells in both the animate and the inanimate, would give us the knowledge of the threefold of Time, of past, present and future? In order to be freed from the threefold misery [as caused by oneself, nature and others] we as individual souls engaged on the path of fruitive activities have to surrender to that divinity. (17) Endowed with a body within the abdomen of another body, having fallen into a pool of blood, stool and urine and strongly scorched by gastric fire, this [individual soul with its] body, desiring to leave that place, is counting its months for when it, miserable as it is, will be released, oh Lord. (18) You granted me, [not even] ten months old, oh Lord, [the light of] Your incomparable, supreme mercy. What else can I do but to pray in return with folded hands out of gratitude for that incomparable and unique grace of You who are the refuge of the fallen souls? (19) This living being can, from its bon-

dage to the seven layers of matter [3.29: 40-45], only understand what is agreeable and disagreeable. But by You endowed with another body of self-control within myself, I am really able to recognize inside of me You, the original person constituting the inner guidance, who resides both within my heart and outside of me. (20) Oh Almighty One, even though I, who has to live with all the miseries outside of this abdomen, rather not depart from here to land in that pitfall, I, [just as everyone else] who enters this world, at once will be captured by Your *māyā* and be entangled in the false identification [of the ego] that is fundamental to the eternal cycle of birth and death. (21) Therefore I will, well-disposed to the soul no longer being agitated, again deliver myself quickly from that darkness, by placing the feet of Lord Viṣṇu in my heart and thus save me from this fate of having to enter so many wombs.'

(22) **K**apila said: 'Thus desiring from within the womb, the [almost] ten months old living entity extols the Lord at the time of being pushed downwards by the pressure of labor to take birth. (23) Because of that pressure the child, with its head turned downwards, suddenly, with great difficulty and bereft of all memory, comes out breathless. (24) Like a worm falling down to earth it smeared with blood moves its limbs and cries loudly now it has lost the wisdom in reaching the opposite [material] position. (25) Being maintained by its folks who do not understand what it wants, it has fallen into circumstances it did not desire and cannot refuse. (26) Lying down in fouled linen [dirty diapers etc.] the child is pestered by germs [suffering rashes on its body] it cannot scratch away from its limbs, for it is not able to sit, stand or move around. (27) Flies, mosquitos, bugs and other creatures bite the baby's tender skin. Just like vermin, it is pestered by other vermin. Deprived of wisdom it then cries. (28) This way undergoing infancy in distress and even in its childhood, out of ignorance, not achieving what it wants, it gets angry and sad. (29) With a developing physical consciousness, the by lusts motivated person in his anger then develops enmity towards other lusty persons and thus loses sight of the interest of his soul. (30) The embodied soul, who out of ignorance holds on to non-permanent matters, that way constantly reasons from the reality of his physical existence composed of the five elements and thus foolishly thinks in terms of 'I' and 'mine'. (31) Engaged in actions in service of his body he, because of his bondage to the dark motives of fruitive labor, is haunted by trouble [consisting of the so-called *kleśas*] and time and again arrives at yet another birth in the material world. (32) When he, returning on the materialistic path, again [only] is interested in human association for the sake of the pleasure of his genitals and his stomach, the living entity ends up in darkness as before. (33) Because of thus being associated he loses his sense of truth, purity, compassion and gravity, his spiritual intelligence, prosperity, modesty and his good name, as also his mercy, the control over his mind and senses and his fortune. (34) One should not seek association with coarse and immoral fools bereft of self-realization who, like pitiable

dogs, dance to the piping of the ladies. (35) Nothing in the world makes a man as infatuated and dependent as to associate with a man attached to women or with a company of men fond of women. (36) The father of man [Brahmā], bewildered at the sight of his own daughter, as a stag shamelessly ran after her when he saw her in the form of a deer [compare 3.12: 28]. (37) Except for sage Nārāyaṇa, among all the living entities born from Brahmā there is not a single man whose intelligence is not distracted by *māyā* in the form of a woman.

(38) **B**ehold the strength of My *māyā* in the shape of a woman that even makes the conquerors of the world follow her closely by the mere movement of an eyebrow. (39) He who aspires to reach the culmination of yoga, should never become attached to [young, attractive] women. One says that, to someone who arrived at self-realization in My service, that is the gateway to hell. (40) The woman, a creation of the Lord, is as an overgrown well [one falls into when one is inattentive], she represents the slowly encroaching *māyā*, the illusory power of the material world, that one must consider the death of one's self. (41) When he, as the bestower of wealth, progeny and a house, out of attachment to his wife, himself has obtained the female state, she will consider My *māyā,* which assumed the form of a man, as her husband. (42) She [for finding liberation] should consider that *māyā* in the form of her husband, children and house, as the death song of a hunter, brought about by the command of the Lord [*]. (43) Because the person constantly enjoys to engage in profit-minded labor, the individual soul, by the body thus acquired, wanders from one world to the other. (44) That is how a soul acquires a body, composed of the material elements, the senses and the mind, that befits his nature. When that body finds its end it is called death but when it manifests one speaks of birth. (45-46) When one cannot perceive the fixed position of an object, that implies that one's sense perception has died, and when one considers one's body as being oneself it implies that one has taken birth [in a material sense]. He who perceives cannot at the same time regard both the object and the perceiving witness himself, just as the eyes cannot see all the different parts of a single object in one view. (47) One should not be horrified about death, not be afraid of poverty, nor be concerned about any material gain; when one understands the true nature of the living being, one should steadfast and free from attachment move around on this planet. (48) When one relegates one's body to this world composed of *māyā*, one should, endowed with the right vision, on the basis of reason move around there in detachment, being connected in the science of the [three forms of] yoga.'

*: Compare this passage to the verse of Rūpa Gosvāmī in the Bhakti-rasāmṛta-sindhu 1.2: 255 that allows association of the sexes in a devotional setting: 'Man and woman should live together as householders relating to Kṛṣṇa, only for the purpose of discharging duties in the service of Kṛṣṇa. Engage the children, engage

the wife and engage the husband, all in Kṛṣṇa conscious duties, and then all these bodily or material attachments will disappear. Since the mediating medium is Kṛṣṇa, the consciousness is pure, and there is no possibility of degradation at any time.'

3.32 - The Entanglement in Fruitive Activities

(1) **K**apila said: 'Well then, the person living at home doing the duties of a householder, enjoys again and again [the benefit] of sense gratification, economic gain and religious activities. (2) Moreover, he, in his faithful worship of the gods and the forefathers with sacrificial ceremonies [called *pravṛtti-dharma*], infatuated by lust has turned his face away from emancipating in devotional service to the Supreme Lord [for the sake of what one calls *nivṛtti-dharma*]. (3) Overcome by a mind of belief being vowed to those forefathers and demigods, the person, who by drinking soma [a beverage drunk by the sacrificing brahmins] thus was of respect for the lunar order [of his sacrifices], will turn back [to this world] after having deceased [see also B.G. 8: 25]. (4) When Lord Hari lies Himself down on the snake bed of Ananta Śeṣa, these worlds of the attached householders find their dissolution. (5) Those intelligent souls [though] who, in the performance of their personal duties, did not take advantage for the sake of sense gratification and material benefits, but rather free from material attachment gave up their fruitive activities, will find the perfection of peace because their consciousness was purified. (6) When

they all the time [in *nivṛtti-dharma*] righteously are engaged for the sake of the detachment of forsaking egoism and claims of property, they, with the performance of their personal duties, are completely purified by the goodness of such a mentality. (7) By following the path of enlightenment they approach the Original Person, the cause of the manifestation and dissolution of the world, who is reflected in each his face as the Controller of the spiritual and material worlds. (8) Until the end of a period as long as two *parārdhas*, in which the life of Brahmā himself finds its conclusion [see 3.11], they dwell in the transcendental world immersed in thoughts about the Supreme One. (9) After having experienced for the time of two *parārdhas* the natural self [of creation] consisting of the three modes, the Lord of the Beyond [Brahmā], desiring to dissolve the material covering composed of earth, water, fire, ether, mind, senses, objects, ego and so on, enters the unmanifested primal state. (10) Those yogis who went all the way to become detached by controlling their breath and mind and thus entered Lord Brahmā who cannot be attained with false self conceptions, next together with him go to the Original Person, the embodiment of bliss who is the oldest, primary reality of the spirit. (11) Dear mother, therefore by means of devotional service take to the shelter of Him, the Lord you now heard about, who resides in the lotus heart of each. (12-15) [But remember that] even Brahmā, the Creator of the mobile and immobile manifestations who is the source of Vedic wisdom, as also the sages and the masters of yoga, the Kumāras and the other perfected souls and original thinkers of yoga who attained the original Person of the Absolute Truth, the first among all the souls, by dint of their detached, egoless actions, despite their independent vision and all their spiritual qualities, again take birth to assume their positions when this manifestation of the Lord is recreated through the operation of time and the three modes. And that is also true for all others who enjoyed the divine opulence that resulted from their pious deeds, they also return when the interaction of the modes again takes place.

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

(20) **W**hen the sun goes through the south, they, after their cremation, go to their forefathers, to again take birth in their families for the performance

of fruitive activities to the [bitter] end [compare B.G. 8: 25]. (21) By divine arrangement they directly fall down from their elevated position to return to this planet, when they have exhausted the merit of their pious deeds, oh virtuous one [compare B.G. 9: 21].

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

(31) **T**hus, My respectful mother, I have described this spiritual knowledge that reveals the perspective of the Pure Spirit by which both the material and personal reality [*prakṛti* and *puruṣa*] is understood. (32) Rather than by each of them alone, by means of both *jñāna yoga* [the yoga of spiritual knowledge] and the freedom from the modes that is directed towards Me that is called *bhakti*, the purpose is achieved that is denoted by the word Bhagavān. (33) One and the same object having many qualities is differently perceived by the senses, similarly the one and only Lord of All Fortune is seen differently depending the different paths described in the scriptures. (34-36) By mate-

rial actions, sacrificial ceremonies, charity, austerities, study of the scriptures, philosophical research, subduing the mind and senses, as also by renunciation and forsaking profit-minded labor, practicing the different types of yoga, performing devotional service and fulfilling one's individual duties - in case of both an active life and a contemplative life [*pravṛtti* and *nivṛtti dharma*] -, one will, with consequent detachment and knowledge of the science of self-realization, perceive the Supreme Lord in His true nature: as being present in both the material world and in transcendence [*saguṇa* and *nirguṇa*]. (37) I explained to you the four divisions of identity [*svarūpa*] in devotional service [three according to the modes and one for their transcendence*], as also the imperceptible action of time [the conditioning] that drives the living entities. (38) For the living entity, My dear mother, there are many ways of engaging materially in ignorance [about one's original identity]. They are all the result of working for a material outcome [karma], and he who gets entangled in it has therefore lost his way.

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

*: The four identities with the modes and their transcendence are known to belong to the game of order the human being plays in his identifications of according to the four classes [*varṇa*], four statuses [*āśrama*], the three modes [*guṇa*] and the eight levels of transcendence [*aṣṭāṅga*] functioning with a certain degree of experience and position of emancipation.

3.33 - The Renunciation of Devahūti

(1) **M**aitreya said: 'After the dear wife of Kardama, the mother named Devahūti, thus had listened to the words of Lord Kapila, she, being freed from the veil of ignorance, offered Him her obeisances and recited prayers to the author concerned with the fundamental [Sāṅkhya-yoga] truths that constitute the foundation of liberation. (2) Devahūti said: 'One says that the Unborn One [Brahmā] who originated from the lotus flower [sprouting] from Your abdomen, meditated on Your body lying in the water that is the source of the stream of the modes of nature and the seed pervading everything manifest of the material elements, the senses, the sense-objects and the mind. (3) As that single person of the universe who through the interaction of the modes divided the creation and all of that, You stand firm on the basis of Your heroism. You thereto with distinguishing Yourself as the infallible non-doer make the difference as the Lord of all living beings whose thousands of energies are inconceivable. (4) How can it be that You as that same person took birth from my abdomen, oh my Lord, You who with Your unimaginable powers carry the

universe in Your belly, You who, at the end of the millennium all alone lying Yourself down on the leaf of a banyan tree, lick Your toe as a baby? (5) You have assumed this body to counter sinful activities, oh my Lord, and provide instructions for devotional service. Just as with incarnations of You like the boar incarnation and others, You, with this one, are there in order to reveal the path of self-realization. (6) With You even someone of the lowest birth is, by hearing the chanting of Your name, offering obeisances to You or even by simply remembering You, at any moment immediately enabled to perform the Vedic rituals. And then they have not even seen You face to face, oh Fortunate One! (7) Oh how blessed and hence worshipable is he who has Your holy name on his tongue, even when he is but cooking dog meat. For Your sake the souls of spiritual education [the Aryans] who studied the Vedas and accepted Your holy name, perform austerities, execute fire sacrifices and take a bath in the sacred rivers. (8) I offer You my obeisances, You the Highest Spirit, the Supreme Personality, Lord Viṣṇu carrying the name of Kapila, He who is the source of the Vedas, to whom I turned inwards to listen, whom I perceived in my mind, meditated on and by whose potency the influence of the modes vanished.'

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

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

pond fragrant with lotuses, the heavenly associates sang to her about the great care of Kardama.

(20) [**B**ut] leaving that most desirable garden that was even envied by the wives of Indra, she had a sorry look on her face because she was afflicted by her being separated from her son. (21) With her husband having left for the forest and her son separated from her she, despite the truth she knew, became as sad as a caring cow that lost her calf. (22) While thinking of Him, her divine son Lord Kapiladeva, she very soon, oh dear Vidura, became detached from her fine home. (23) According to the instruction of her son meditating on the form of the Supreme Lord as the object of her spiritual absorption, she kept in mind the complete and the parts of His smiling face. (24-25) Impelled by her knowledge of the Absolute Truth performing her duties the proper way, she was continuously engaged in devotional service and very strong in renunciation. Spiritually purified by the Great Soul whose face is seen everywhere, she then in her self-realization saw the symptoms of the modes of nature disappear. (26) With her mind situated in Brahman, in the Supreme Lord as also in the Supersoul residing in all living beings, the distress of the unfortunate condition of her soul disappeared and she attained transcendental bliss. (27) Elevated to the eternal state of full absorption she, being freed from the modes, no longer was reminded of her material body, just as one forgets one's dream after waking up. (28) Her body was maintained by others [by her heavenly maidens] but, because she suffered no fear, she did not lose any [more] weight; covered by impurities she shone like a fire covered by smoke. (29) With her body subdued in the austerity of yoga she, under the divine protection of being absorbed in thoughts about Vāsudeva, no longer was aware of her hair hanging loose or that her clothes were in disarray. (30) Thus following the path as instructed by Kapila, she soon, in the spirit of the Absolute Truth of the supreme soul, achieved the cessation of her material existence and the [abode of the] Supreme Lord.

(31) **T**hat most sacred place where she attained perfection, oh brave soul, was known in the three worlds under the name of Siddhapada [‘the refuge of perfection’]. (32) The material elements of her mortal body that was relinquished by the practice of yoga, became a river that is the foremost of all rivers, oh gentle one. For conferring that fulfillment that river is sought by all who desire perfection. (33) After Lord Kapila, the great yogi and Supreme Lord, had taken leave of His mother and left the hermitage of His father, He headed in the northeastern direction. (34) The ocean honored Him by offering Him a residence where He is extolled by the Siddhas, Cānaras, Gandharvas, *munis* and Apsaras.* (35) There being worshiped by the teachers of example who practice the Sāṅkhya-yoga system, He remains permanently in *samādhi* to ensure the deliverance of [all the souls in] the three worlds. (36) Dear sinless one, this what I, upon your request, told you about Kapila and His con-

versation with Devahūti, purifies [the one who listens to it]. (37) Whoever listens to or expounds on these confidential teachings of Kapila Muni about the union of the soul and thus has fixed his mind on the Fortunate One who carries the banner of Garuḍa, will attain the lotus feet of the Supreme Lord.'

*: Known and still worshiped today as Gaṅgā-sāgara-tīrtha, the place where the Ganges joins the ocean.

Thus the third Canto of the Śrīmad Bhāgavatam ends named:
The Status Quo.

Title, Artist and Source Pictures Canto 3

3.1
Title: 'The Disrobing of Draupadī'.
Artist: Attributed to Nainsukh (1710-1778). India, Punjab Hills, Basohli, ca. 1765
Source: Website Devi Smithsonian Museum

3.2
Title: "Kṛṣṇa as Venugopal".
Artist: Giri Raj Sharma.
Source: exoticindiaart.com, used with permission.

3.3
Title: The picture shows Lord Kṛṣṇa and Arjuna engaging in the battle at Kurukṣetra.
Artist: Unknown
Source: Internet

3.4
Title: The picture is a Hindu vintage image of Lord Viṣṇu.
Artist: Unknown
Source: Internet

3.5
1. Title: The first painting represents Hanumān at the feet of Rāma, Lakṣmaṇa and Sītā.
Artist: K. Venkatappa.
Source: Wikipedia.org

3.6
Title: "The Equivalence of Self and Universe".
Artist: Moslim artist Bulaki, Jodphur, 1824.
Source: Mehrangarh Museum Trust, Mehrangarh.org

3.7
Title: Kṛṣṇa killing the demon Mura
Artist: Original folio of a Bhāgavata Purāṇa manuscript. Pre-Mughal c.a. 1550
Source: The Hare Kṛṣṇas, harekrsna.com

3.8
Title: "The deity Viṣṇu reclines on the coil of the great serpent Śeṣa, while the four-headed Brahmā springs from his navel. Lakṣmī, Viṣṇu's consort, caresses his feet with devotion".

Artist: Chamba, Pahari. Date c.a. 1780-90.
Location: The National Museum, New Delhi 47.110/605
Source: Wikipedia.org

3.9
Title: The image is a collage of a Brahmā picture of a pendant of Exotic India Art (used with permission) and a background from a painting titled: 'Brahmā honors Kṛṣṇa'. Page from a dispersed series of the Bhāgavata Purāṇa (Story of Lord Viṣṇu), India, probably Delhi-Agra region, ca. 1525-40. Ter beschikking gesteld door Philadelphia Museum of Art.
Sources: exoticindiaart.com & Philadelphia Museum of Art

3.10
Title: "Brahmā with Sarasvatī"
Artist: From an illustration to the Bhāgavata Purāṇa, ca. 1793, Paris, Manuscripts orient.
Source: Wikimedia.org

3.11
Title: The picture is a blend by Anand Aadhar of two paintings.
One is titled: 'Clock' and is © by Vlad Holst (used with permission),
the other is titled: 'Gopala' and is © by Johannes Ptok (Aka Janmanalaya)
Artist: Anand Aadhar Prabhu
Artist: Vlad Holst
Artist: Johannes Ptok (Aka Janmanalaya)
Source: Ten Dreams.org, Consciousart gallery & Ptok.se

3.12
Title: Four Kumāras
Artist: The image was donated by the Editor in Chief, Sri Vasudeva Sarana Upadhyaya, of the Sri Sarvesvara Press, Sri Nimbarkacarya Pitha, Salemabad, Rajasthan, India.
Source: Wikipedia.org

3.13
Title: Contemporary picture 'Varāha Avatāra'
Source: exoticindiaart.com, used with permission.

3.14
Title: 'Viśvāmitra and Menaka' dated 1890
Artist: Raja Ravi Varma
Source: Maharaja Fateh Singh Museum, Vadodara, Gujarat & Wikipedia.org

3.15
Title: The on fair use based picture, titled "Gate to Vaikuṇṭha",
is a blend by Anand Aadhar of two pictures.
One is a tourist snapshot of an Indian temple entrance with Jaya and Vijaya as guards;
the second is a Hubble telescope picture of the Tarantula Nebula.

Artist: Anand Aadhar Prabhu
Sources: wikipedia.org & Alchetron.com

3.16
Title: The digitally enhanced picture of the praying Kumāras is a mural in Mayapur, India.
Artist: Unknown
Source: Internet

3.17
Title: 'Karma'
Artist: © Wim Kuenen (Prema, used with permission).
Source: Prema.exto.nl

3.18
Title: "Viṣṇu as Varāha saves the Earth"
Artist: Himalayan foothills, Chamba, Pahari region, north India c.a. 1740
Source: British Museum, britishmuseum.org

3.19
Title: Lord Varāha being worshiped
Artist: © Vlad Holst, used with permission
Source: Ten Dreams.org

3.20
Title: "Viṣṇu on Ananta"; around early 19th century, Indian manuscript
Source: The University of Michigan Museum of Art, umma.umich.edu

3.21
Title: 'The painting of Viṣṇu appearing in the sky on the back of Garuḍa'
Type: Sacred Art of India
Artist: © Dominique Amendola, used with permission
Source: dominiqueamendola.com

3.22
Title: The parade of Vedic royalty traveling with their retinue is factually a detail of a picture illustrating the Rāmāyaṇa. It is titled: "Vālmīki's Narration, Page from the Araṇyakāṇḍa, 3rd Book of the Rāmāyaṇa, Verses 19-34", Indian, Punjab Hills, Kangra, ca. 1830-1840
Source: Ackland Museum of Art, ackland.org

3.23
Title: The painting suggests the dressing of Devahūti
Artist: Raja Ravi Varma
Source: Wikipedia.org

3.24
Title: The picture is a portrait of Lord Kapila
Artist: Unknown

Source: Internet

3.25
Title: The illustration is of a young Kapila talking to his mother Devahūti
Artist: B.K. Mitra
Source: Unknown

3.26
Title: The picture is a collage of Anand Aadhar of a wheel design of his own and facial details of a stone temple carving, titled: “Trimūrti Ellora”
Artist: Anand Aadhar Prabhu
Source: Wikimedia.org

3.27
Title: The vintage image refers to the omnipresence of Kṛṣṇa in the heart of everyone
Source: The Hare Kṛṣṇas, harekrsna.com

3.28
Title: The picture is a classical painting of Śrī Nārāyaṇa with Lakṣmī and Brahmā
Artist: Unknown

3.29
Title: The picture of the meditator in the sphere on the chakras
Artist: © Pieter Weltevrede
Type: ShareAlike Creativecommons.org
Source: sanatansociety.com & Wikimedia.org

3.30
Title: “Death of the Strong Wicked Man”.
Type: It is an illustration to Robert Bair’s ‘The Grave’, object 8
Artist: William Blake
Source: wikipedia.org & blakearchive.org

3.31
Title: The picture is a collage by Anand Aadhar of a vintage image of Viṣṇu and an embryo study drawing by Leonardo da Vinci
Artist: Anand Aadhar
Source: Wikimedia.org

3.32
Title: The picture of the fruitive worker is by Vlad Holst
Artist: © Vlad Holst, used with permission
Source: Ten Dreams.org

3.33
Title: Picture of Devahūti fixing herself in the absence of het husband
Artist: Raja Ravi Varma
Source: Wikipedia.org

Śrīmad Bhāgavatam

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

Order in the world: Manu, Dakṣa, Dhruva, Pṛthu, the allegory of Purañjana and the Pracetas.

4.1 - Genealogical Table of the Daughters of Manu

(1) **Ś**rī Maitreya said: 'Svāyambhuva Manu begot in his wife Śatarūpā [two sons as] also three daughters named Ākūti, Devahūti and Prasūti, as you know [see 3.12: 56]. (2) Despite the fact that Ākūti had brothers* she was handed over to the great sage Ruci on the condition that the king would get the resultant son. This was settled with the support of religious rites and the consent of his wife. (3) Ruci, the most powerful great sage who was entrusted with the procreation, begot, in his supreme concentration, a pair of children with her who were of the greatest spiritual and brahminical strength. (4) The male child of the two, Yajña ['the One of Sacrifice'], was a direct personification of Viṣṇu while the other female child Dakṣiṇā was His inseparable plenary portion, the Goddess of Fortune [Lakṣmī]. (5) The very powerful son the daughter gave birth to was taken to the home of the most happy Svāyambhuva Manu, while Dakṣiṇā was kept by Ruci. (6) The Lord and master of all sacrifice married her who always longed for Him. She most happy to have Him for her husband who Himself was also most pleased with her, thereupon gave birth to twelve sons. (7) The twelve were: Toṣa, Pratoṣa, Santoṣa, Bhadra, Sānti, Iḍaspati, Idhma, Kavi, Vibhu, Svahna, Sudeva and Rocana. (8) In the period of Svāyambhuva Manu they were known as the Tuṣita demigods. Marīci headed the sages then and Yajña was the king of the demigods [Indra]. (9) The two sons of Manu, Priyavrata and Uttānapāda, were in that period the greatest of all kings and their sons, grandsons, great-grandsons and their off-

spring followed in his footsteps during that period of Manu. (10) Dear Vidura, about Svāyambhuva handing over his daughter to Kardama, you have heard me speak extensively [see 3.12: 57]. (11) The great personality Svāyambhuva gave Prasūti to Dakṣa, the son of Brahmā, whose offspring spread enormously over the three worlds. (12) I told you already about the nine daughters of Kardama who became the wives of the nine great sages [see 3.24: 21-25]. Now hear from me my description of the generations stemming from them. (13) The daughter of Kardama, the wife of Marīci also named Kalā, gave birth to Kaśyapa and Pūrṇimā whose children spread all over the world. (14) Pūrṇimā got sons named Viraja, Viśvaga, oh conqueror, and a daughter named Devakulyā who became the water that washed from the Lord's lotus feet and later constituted the heavenly river the Ganges. (15) The wife of Atri Muni, named Anasūyā, gave birth to three very famous sons: Dattātreya, Durvāsā and Soma [the moon god], who are [partial] incarnations of respectively the Supersoul [Viṣṇu], Lord Śiva and Lord Brahmā.'

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

(17) **M**aitreya said: 'Being inspired by Lord Brahmā to procreate, Atri, the chief of the scholars of spiritual knowledge, together with his wife went to the great mountain named Ṛkṣa to stay there for austerities. (18) In the forest there were many aśoka and palāśa trees and flowers with everywhere the sound of the flowing waters of the river the Nirvindhyā. (19) Controlling the mind by regulating his breath, the sage remained there for a hundred years subsisting on air while standing on the one leg of non-duality. (20) He thought: 'By taking shelter of Him I surrendered myself to Him, may He who is the master of the universe give me a son like Himself.' (21) Issuing from the head of the sage there was a fire being fueled by his breath control, that, while practicing his austerities, was noticed by the three principal gods of the three worlds. (22) [Together with] the Apsaras, the *munis*, the Gandharvas, the Siddhas, the Vidyādharas and Nāgas [they] came to the hermitage of him who thus gained renown. (23) When he saw all these demigods and great personalities appear at the same moment, the mind of the sage, who had awakened on his one leg, lightened up. (24) Recognizing the symbols of their personal paraphernalia [drum, kuśa grass and discus] as also the bull, the swan and the bird Garuḍa they sat upon, he with folded hands fell down prostrating before them to offer his obeisances. (25) Dazzled by the glaring effulgence of their smiling faces and their merciful satisfied glances, the sage closed his eyes. (26-27) Absorbed by that vision he ecstatically expressed his prayers before those who are most appreciated in all the worlds. Atri said: 'Let me bow before You, oh Lord Brahmā, Lord Ś'iva and Lord Viṣṇu, oh You who, as You always do in the different millennia, have accepted Your bodies according to the

division of the modes of nature, for the sake of the creation, destruction and maintenance of the universe. Whom of You did I actually call for? (28) Be as merciful to please explain to me, so full of serious doubt, how it can be that You, despite being far elevated above the minds of the embodied souls, all have appeared here, with me having fixed my mind on the One Great Lord of all Fortune for the sake of begetting a child?'

(29) **M**aitreya said: 'Oh mighty one, after thus having heard the words of the great sage, all the three chief demigods smiled at him and replied with gentle voices. (30) The gods said: 'It shall be done as you decided, and not otherwise. To you who never lost your resolve, dear brahmin, we are all the one and same [person] you were meditating on. (31) Therefore our plenary expansions - the sons to be born to you - will be very famous in the world, dear sage, and spread your glory to your great fortune.'

(32) **T**he chief demigods, who perfectly being worshiped thus had offered the desired benediction, then, with the couple looking on, returned to their places. (33) Soma appeared as a partial expansion of Lord Brahmā, Dattātreya as a very powerful yogi of Lord Viṣṇu, and Durvāsā as a partial expansion of Śaṅkara [Śiva]. Hear now about the generations that appeared from Aṅgirā. (34) Śraddhā, the wife of Aṅgirā, gave birth to the four daughters Sinīvālī, Kuhū, Rākā and Anumati. (35) Next to them he begot two sons who were very famous in the millennium of Svārociṣa Manu [the second Manu after Svāyambhuva]: they were the mighty Utathya and Bṛhaspati, the foremost knower of the Absolute Truth. (36) Pulastya begot in his wife Havirbhū, Agastya, who in his next birth would be Dahrāgni ['of the digestive fire'], and Viśravā, who was great in austerity. (37) The demigod Kuvera, the king of the Yakṣas [his supernatural attendants], appeared from Viśravā. He was born from Iḍaviḍā while the sons Rāvaṇa, Kumbhakarṇa and Vibhīṣaṇa were born from another wife [named Keśinī]. (38) Gati, the wife of Pulaha, oh devoted one, gave birth to three chaste sons [Karmaśreṣṭha, Varīyān and Sahiṣṇu] who knew all about karma and were very respectable and tolerant. (39) Kriyā, the wife of sage Kratu, gave birth to sixty thousand sages who lived in accord with the Vālakhilya [some Ṛg Veda verses about retired life]. They most brilliantly excelled in the brahminical perspective. (40) From Ūrjā [also called Arundhatī], Citraketu was begotten by the sage Vasiṣṭha, oh great soul. He appeared as the first of seven sons who were all great and pure sages of Brahman, the Absolute Truth. (41) They were Citraketu, Suroci, Virajā, Mitra, Ulbaṇa, Vasubhṛdyāna and Dyumān. Born from another wife of his, there were also Śakti and other sons. (42) Also Citti [also known as Sānti], the wife of Atharvā, gave fully dedicated to the Dadhyañca vow [the vow of meditation] birth to a son who was called Aśvaśirā. Now hear about the generation begotten by Bhṛgu. (43) Bhṛgu, most fortunately, begot in his wife Khyāti, the sons Dhātā and Vidhātā and a daughter named Śrī, who was very devoted to the Lord. (44) To

these two sons were given in marriage Āyati and Niyati, two daughters of sage Meru, from whom appeared Mṛkaṇda as also Prāṇa. (45) Mārkaṇḍeya Muni was born from the seed of Mṛkaṇḍa and from Prāṇa the great sage Vedaśirā appeared whose greatly powerful son named Kavi Bhārgava was also known as Uśanā [or Śukrācārya]. (46-47) Oh Vidura, I have spoken to you about how, from the offspring of sage Kardama, all the great sages with their descendants populated the three worlds with the grandsons born to them. With faith hearing about this is the best way to drive away immediately all sins.

Prasūti, a daughter of Manu, married the son of Brahmā called Dakṣa. (48) With her Dakṣa begot sixteen lotus eyed daughters. Thirteen were given in marriage to Dharma and one was given to Agni. (49-52) One daughter he gave to the combined forefathers and one he gave to Lord Śiva, the deliverer of the sinners. Śraddhā, Maitrī, Dayā, Sānti, Tuṣṭi, Puṣṭi, Kriyā, Unnati, Buddhi, Medhā, Titikṣā, Hrī and Mūrti are the names of the daughters of Dakṣa who were given to Dharma. Śraddhā gave birth to Śubha, Maitrī got Prasāda, Dayā got Abhaya, Sānti got Sukha, Tuṣṭi got Muda, Puṣṭi got Smaya, Kriyā got Yoga, Unnati got Darpa, Buddhi got Artha, Medhā got Smṛti, Titikṣā got Kṣema and Hrī got Praśraya. Mūrti, a reservoir of all good qualities, gave birth to the two sages Nara and Nārāyaṇa. (53) The appearance of the both of Them gladdened the universe and filled everyone's mind with peace. In all directions the rivers, mountains and the atmosphere became pleasant. (54-55) The demigods, Brahmā and the others, all full of respect offered prayers. From the heavens musical instruments sounded, flowers were showered from the sky, the sages satisfied chanted Vedic hymns, the Gandharvas and Kinnaras began to sing, the heavenly damsels danced and thus all signs of good fortune were seen. (56) The gods said: 'Our obeisances unto the Supreme Original Personality who by His external energy created the variety of everything existing that resides in Him the way masses of clouds are found in the sky, in Him who today has appeared in the house of Dharma in the form of these sages. (57) May He, whom we know on the basis of the Vedas and who - in order to put an end to the misfortune of the created world - from the mode of goodness brought about the lives of us, the demigods, bestow upon us His merciful glance that supersedes the spotless lotus known as the home of the Goddess of Fortune.'

(58) **O**h Vidura, after thus having been praised by the assembled demigods who found the mercy of His glance, the Supreme Lord left for Gandhamādana Hill. (59) These two [Nara-Narāyaṇa] partial [*aṁśa*] incarnations of the Supreme Lord Hari have now, for mitigating the burden of the world, appeared here as the two of Kṛṣṇa [Kṛṣṇa and Arjuna] who are the most eminent souls of the Kuru and Yadu dynasty. (60) Svāhā [the daughter of Dakṣa and] the wife of the fire god Agni, produced three sons: Pāvaka, Pavamāna and Śuci who feed on the oblations of the sacrifice. (61) They in their turn produced forty-five fire gods, so that, taken together, there are forty-nine of

them, including the fathers and the grandfather. (62) They constitute the names of the [49] fires in which the knowers of Brahman offer their oblations [*iṣṭhis*] for Agni during Vedic ceremonies. (63) The forefathers are the Agniṣvāttas, Barhiṣadas, Saumyas and Ājyapas; they are approached [with libations of water in combination] with or without fire and Svadhā, Dakṣa's daughter is their wife. (64) They gave her two daughters, Vayunā and Dhāriṇī, who both were expert in the knowledge and the [transcendental] wisdom of the impersonal path of Brahman. (65) The wife of Bhava [a name of Śiva] named Satī, served the demigod faithfully, but could not give birth to a child with her qualities and character. (66) That was because her father [Dakṣa] in anger had behaved unfavorably towards the faultless one [Śiva], so that she had to give up her body in the connectedness of yoga before she attained maturity.'

*: Normally when a woman has brothers she is not given away in marriage on these conditions. The grandson is adopted for the sake of securing the inheritance in the male line. This is called *putrikā-dharma*: to get a son by means of a religious ritual. Śrīla Viśvanātha Cakravartī Ṭhākura offers in this connection the explanation that Manu knew that the Supreme Personality would appear as the son of Ākūti. So He would become his son.

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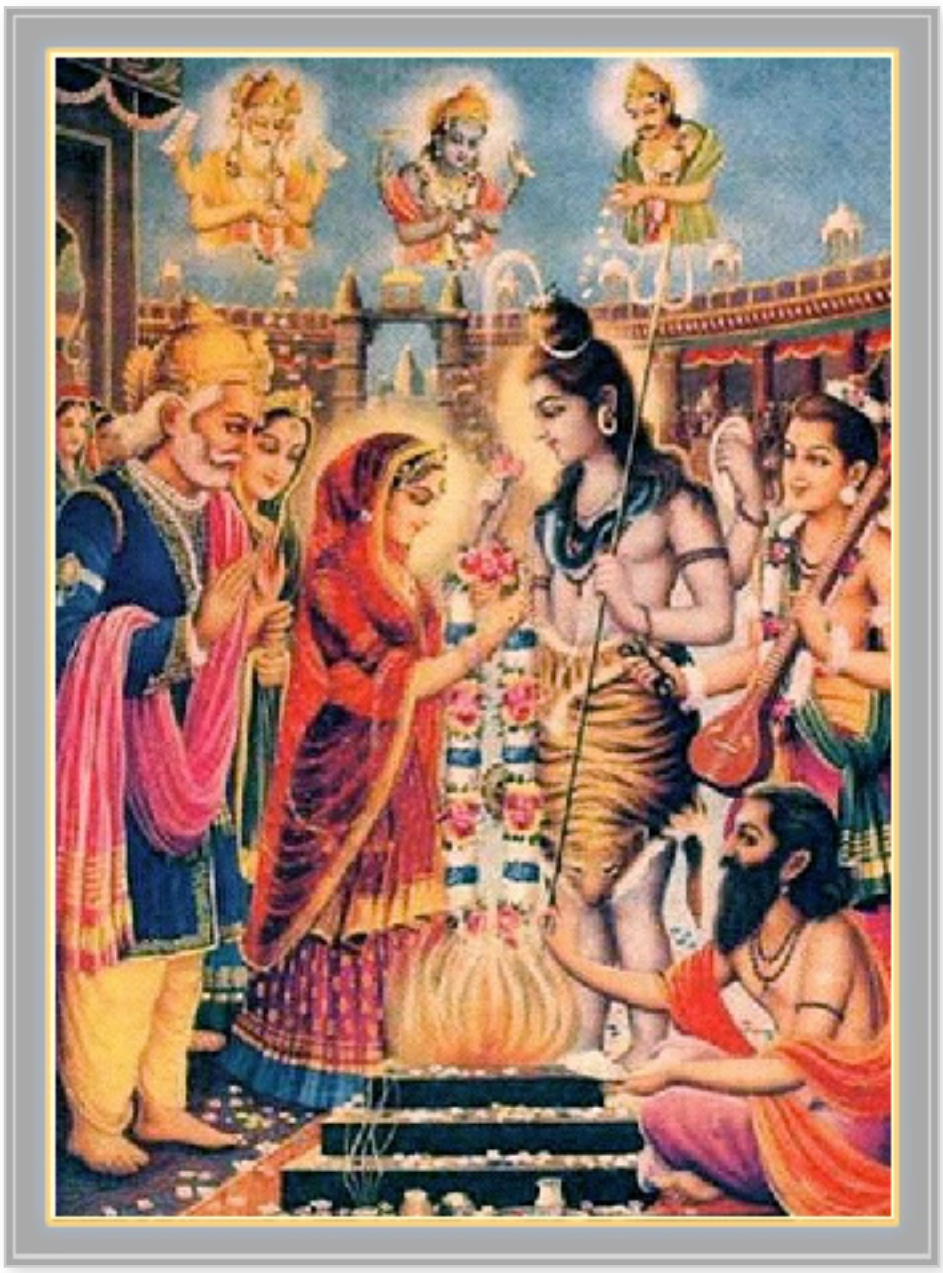
4.2 - Dakṣa Curses Lord Śiva



(1) **V**idura said: 'Why exhibited Dakṣa enmity towards Lord Śiva, the best among all gentle souls, while he neglected his daughter Satī whom he cared so much about? (2) How could he hate him who is the spiritual master of the entire world and who, being satisfied within with a peaceful personality and free from enmity, is the greatest demigod of the universe? (3) Satī gave up the life that is so difficult to give up. So please tell me the reason why, oh brahmin, the father-in-law and son-in-law quarreled?'

(4) **M**aitreya said: 'Once in the past at a sacrifice held by the ruler of creation [the Prajāpati], all the immortal souls, the great sages along with the philosophers, the demigods and the gods of the sacrificial fire together with all their followers had assembled. (5) When he [Dakṣa] arrived at that great assembly the sages could see him as someone who, free from the darkness of ignorance, shone like the sun. (6) The members of the assembly along with those taking care of the fire, impressed by his luster, all stood up from their seats,

with the exception of Lord Brahmā and Lord Śiva. (7) Dakṣa, the great lord, who was properly welcomed by the leaders of the assembly, made his obeisances towards the unborn one [Brahmā], the master of the world, and sat down upon his order. (8) Before he took his seat though, he felt insulted by Lord Śiva who showed no sign of respect. He lost his temper and with an angry look in his eyes said the following. (9) 'Listen to me, oh sages among the brahmins, oh godly souls and fire gods, as I speak to you about the manners of the gentle-minded, and this I do not out of ignorance or jealousy. (10) He [Śiva] lacking in manners, has shamelessly spoilt the fame of the rulers of the universe and polluted the path of proper conduct. (11) Acting like an honest man, he [as a son of mine] has accepted to be of a lower position by taking the hand of my daughter in the presence of fire and brahmins. (12) Accepting the hand of her who has eyes like that of a deer cub and himself having the eyes of a monkey, he has not, as it should, honored me with a word of welcome and by standing up from his seat. (13) Contrary to what I want I gave my daughter to someone with no respect for the rules and regulations, to someone who impure and proud has broken with the code of conduct, as if I gave the message of the Vedas to a *śūdra*! (14-15) In the company of ghosts and demons he wanders around at the burial places where corpses are burned and laughs and cries there like a madman, with scattered hair smearing himself with the ashes of the funeral pyre. He has a garland of skulls and is ornamented with dead man's bones; he is only in name Śiva or auspicious. He is in fact inauspicious, crazy and dear to the crazy, he is their leader and Lord engrossed in the mode of ignorance! (16) To him, the Lord of the Ghosts void of all cleanliness with a heart full of awkward matters, I alas, upon the request of the supreme teacher [Brahmā], have given away Satī.'

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

(21) '**M**ay he who in the physical presence of him, the non-envious Lord Śiva, bears envy and thus is stupefied by a dual vision, lose all his grip on reality. (22) He who is attracted to a householder's life of pretentious religiosity and in a desire for material happiness performs fruitive activities, will see his intelligence concerning the Vedic word fail. (23) He who, with the intelligence of taking the body for one's self, has forgotten the knowledge of Viṣṇu and as

an animal is attached to his sex life, let that excessive Dakṣa, soon get the head of a goat! (24) May those who follow Dakṣa in his insults and dulled in the ignorance of their fruitive activities have lost their intelligence and knowledge, time and again end up here in the ocean of material suffering. (25) May those who are so envious with Lord Śiva and whose minds became slow because of the enchanting flowery words of the Vedas that are so pervaded with the scent of honey, for ever be stupefied. (26) Let those brahmins who have taken to education, austerity and vows for the purpose of acquiring money and satisfying their physical senses, as beggars wander from door to door, eating whatever!'

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

(33) **M**aitreya said: 'After one thus had spoken about Śiva with the curse of Bhṛgu, the Supreme One, somewhat downcast, left the place together with his followers. (34) And so did the fathers of mankind for a thousand years settle for the sacrifice, oh great master, in which the chief of all gods is Hari, the Supreme Personality. (35) After purifying their hearts by taking a ceremonial, concluding bath at the place where the Ganges meets the Yamunā, they all left from there to return to their own places.'

4.3 - The Talk Between Lord Śiva and Satī

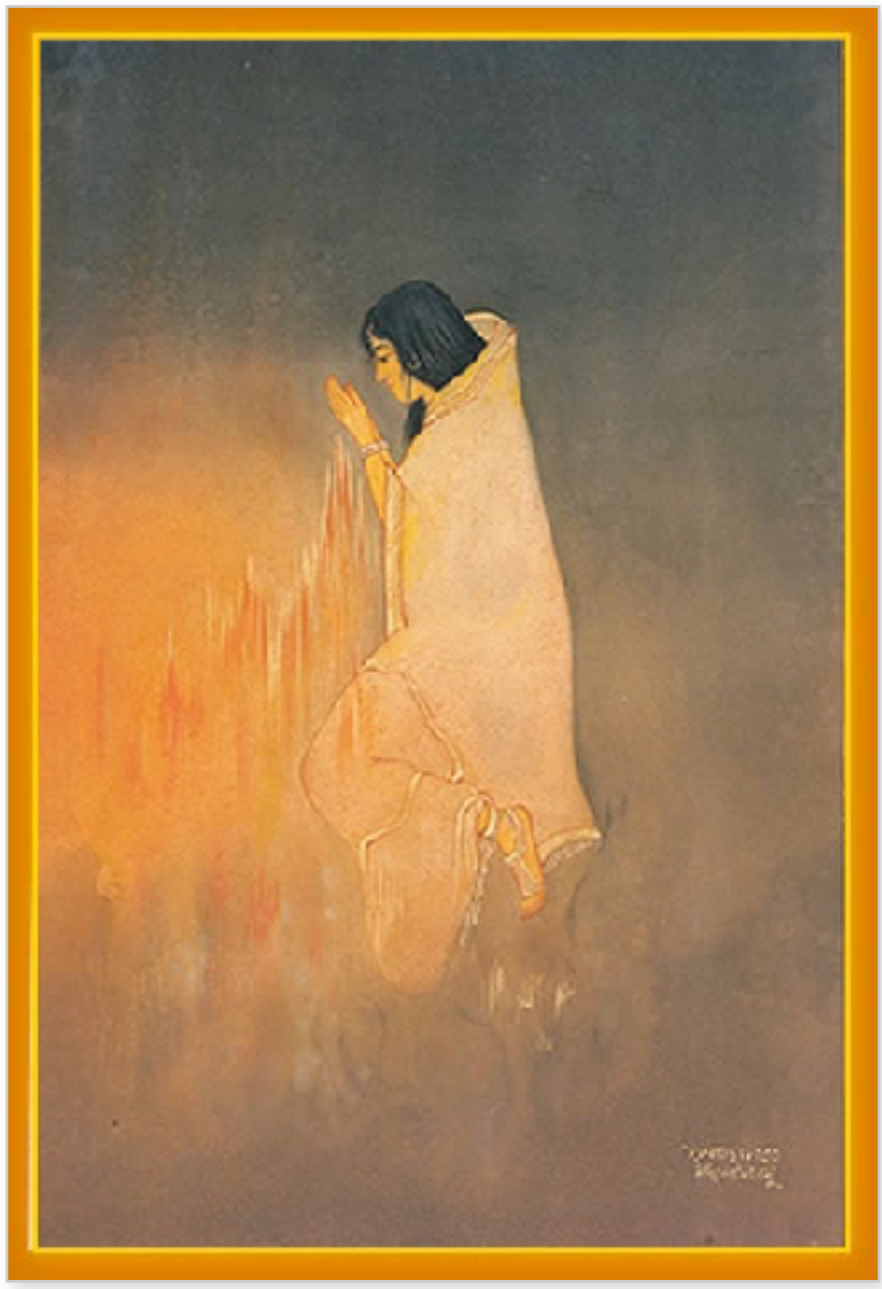
(1) **M**aitreya said: 'Thus the heartily enmity that existed between the son-in-law and father-in-law, continued for a very long time. (2) When Dakṣa by Brahmā was appointed the chief of all the progenitors of mankind, the supreme teacher, he became very arrogant. (3) Neglecting Śiva and his followers he, after first performing a Vājapeya sacrifice ['the drink of strength or battle'], began the best of all sacrifices called the Bṛhaspati-sava sacrifice [the initiatory sacrifice to the honor of the chief offerer of prayers and sacrifice]. (4) To that occasion all the God-conscious and learned souls of wisdom, the ancestors and the demigods including the nicely decorated wives who accompanied their husbands, came together. (5-7) Satī, the daughter of Dakṣa and wife of Śiva, heard the denizens of heaven talk in the sky about the great festival to be performed by her father. When she thereupon near her residence from all sides saw the beautiful wives of the godly souls with glittering eyes, in nice dresses with golden earrings and ornaments around their necks, move about in their heavenly vehicles to go there together with their husbands, she highly anxious addressed her husband, the Lord and master of the Bhūtas [those in

favor of matter and the dead]. (8) Satī said: 'Your father-in-law, Dakṣa, has initiated a great sacrifice where all the God-conscious souls are going and where we surely thus also may go to, my dearest, if you like. (9) I am sure that my sisters together with their husbands will also be going there, eager to see their relatives. I would like to attend that gathering together with you and all the ornaments given to me. Do you consent? (10) I will meet my sisters there with their husbands as also my sweet aunts and my mother. I have been waiting for a long time to see them including the sacrificial flags raised by the great sages, oh merciful one. (11) This manifestation of His external energy that was created as an interaction of the three modes, appears so wonderful to you, oh unborn one. But I am just your poor woman, not conversant with the truth, who would like to see her place of birth, oh Bhava [Śiva as the Lord of existence]. (12) Oh never-born blue-throated one, all the other women, ornamented and with their husbands and friends, are flocking in large numbers going there, standing beautifully out against the sky with their white swans that carry them high. (13) How can I as a daughter be emotionally unaffected, oh best of the demigods, as I hear about the festival taking place in the house of my father? Even not being invited one can go to the house of a friend, one's husband, one's father or one's spiritual master, is it not? (14) Be therefore so kind to me, oh immortal one, and fulfill my desire, oh you honorable compassionate Lord with your unlimited vision. See me as the [full] other half of your body, please be so gracious to consent to my request.'

(15) **T**he sage said: 'The deliverer from mount Kailāsa [Lord Śiva] thus being addressed by his sweetheart, amiable to his relatives as he was, replied with a smile, as he remembered the heart-piercing, malicious words spoken by Dakṣa in the presence of the masters of creation. (16) The great Lord said: 'What you said my dear beauty, is perfectly true; one may, even uninvited, visit friends, provided they are not finding fault with you or, more important, when they are free from anger in being proud of their material achievements. (17) Those who are arrogant, are blinded in their pride over the six qualities of pious education, austerity, wealth, beauty, youth and heritage. Not of respect for the glories of the great souls they, to the contrary, get entangled in untruth and lose their sense of reality. (18) One should not go to the house of relatives and friends who, in their suppositions, do not see things as they are and thus offer their guests a cold reception by regarding them with raised eyebrows and anger in their eyes. (19) One is not hurt as much by the arrows of an enemy as one is aggrieved in the core of one's heart by the deceitful, harsh words of relatives, for such grief makes the one hurt suffer day and night. (20) It is clear that you with your pretty face and good behavior are the darling of the daughters of the Prajāpati [Dakṣa], yet, you will, because of being connected to me, meet with pain because your father does not honor me. (21) Someone upset with a burning heart is not directly capable of rising to merely the standard of the exemplary pious behavior of those whose minds are always turned to the

Original Person, just as demons envious of the Lord cannot act piously. (22) My dear young wife, to stand up and welcome one another with obeisances is a virtue of the sages who, with intelligence unto the Supreme, do so for the sake of the Original Person residing within the body and not for the person identified with the body. (23) The pure consciousness known as Vasudeva [‘God's goodness'] is revealed there [within the heart] because the person in that position is in goodness and is not covered [by darkness]. The Supreme Lord as such I always respect by the name of Vāsudeva [the 'God of the Soul'] because He is the transcendence. (24) We should therefore not go and see your father Dakṣa and his Viśvasṛk followers present at the sacrifice. Even though he gave you your body, oh Satī, [remember that] he with cruel words enviously has insulted me who was innocent. (25) When you decide to go there in ignoring my words, matters will not turn out good for you. The moment that you being so respectable are insulted by your relative, that insult will be equal to dying on the spot.'

4.4 - Satī Quits her Body



(1) **Ś**rī Maitreya said: 'After saying this much about the [possible] end of his wife's physical existence, Lord Śiva fell silent. Since she from Śiva understood that she had the choice between being anxious to see her relatives and being afraid to meet her relatives, she was in doubt whether she should go or not. (2) Denied in her desire to see her relatives she felt very sorry and shed tears in her affliction. Trembling she angrily looked at her Bhava, the unequaled one, as if she wanted to burn him. (3) Breathing heavily she walked away from him, the saintly one so dear to her to whom she out of love had given half of her body. Being upset because of the grief and anger in her heart she, with her intelligence clouded by her female nature, left for the house of her father. (4) Rapidly leaving on her own accord, Satī was quickly followed by the thousands of associates and Yakṣa's of the three eyed one [Lord Śiva] who were headed by Maṇimān and Mada. Not afraid [to leave Śiva behind] they had put the bull Nandī in front. (5) Having placed her on the decorated bull

they took along her pet bird, ball, mirror, lotus flower, white umbrella, mosquito net, garlands and other stuff, being accompanied by the music of drums, conch shells and flutes. (6) She [thus] entered the sacrificial arena where, with the help of sacrificial animals, pots, clay, wood, iron, gold, grass and skins to sit upon and in the presence of the great sages and authorities, the sacrifice was performed all around graced by the sounds of Vedic hymns. (7) But when she arrived there she was, out of fear for the performer of the sacrifice [Dakṣa], not respected by anyone with a welcome, except of course for her own sisters and mother who embraced her with reverence, gladdened faces and throats choked by tears of affection. (8) But Satī, not being welcomed by her father, did not respond to the reverence shown with the greetings of her sisters, mother and aunts who with due respect properly informed her and offered her gifts and a seat. (9) Realizing that her father with no oblations for Śiva, out of contempt for the godhead, had not invited the mighty one for the assembly of the sacrifice, Satī got very angry with a furious look as if she wanted to burn the fourteen worlds with her eyes. (10) The goddess [next] for everyone present to hear began to condemn with words filled with anger the opponents of Śiva who were so proud of their troublesome sacrifices, meanwhile ordering his Bhūtas to hold back, who stood prepared to attack. (11) The goddess said: 'No one in this world is his [Śiva's] rival, his enemy or [particularly] dear to him. Who else but you [oh father] would be envious of him, he, the most beloved being in the universe, who is free from all enmity? (12) Unlike you, oh twice-born one, he does not find fault in the qualities of those who seek the truth. He rather promotes any little good he finds in others. And now you are finding fault with him, the greatest of all persons! (13) It is not very surprising, this constant deriding of glorious persons by those who take the transient body for the true self. It is an ugly evil to be envious with great personalities, examples by the dust of whose feet one - to one's fortune - sees one's fire tempered. (14) Persons who only once from their heart pronounce the two syllables of his name, see their sinful activities immediately defeated. That Śiva, whose order is never neglected and who is of an impeccable renown, you now strangely envy. (15) Engaged at his lotus feet the higher personalities exercise their bee-like minds aspiring the nectar of transcendental bliss, while he for the common man is the one sought for fulfilling all desires. That you, of all people, now have to be against him, the friend of all living entities in all the three worlds! (16) Do you really think that others than you, like Brahmā and his brahmins, are not familiar with the inauspicious call of him who is associated with the demons and who, with his scattered, matted hair, is garlanded with skulls and is smeared with the ashes of the crematorium? Yet they take on their heads the flowers that fell from the feet of him who is called Śiva or auspicious! (17) When one is confronted with people who irresponsibly blaspheme the controller of the religion, one should block one's ears and walk away, if nothing else can be done. But if one can do something, one should by force cut out the tongue of the vilifying blasphemer and next give up

one's life. That is the way to deal with such matters! (18) Therefore I shall no longer bear this body I received from you who blasphemed Śiva ['with the dark neck']. To purify oneself from mistakenly having eaten poisonous food it is best to vomit, so one says. (19) Elevated transcendentalists who enjoy their lives do not always follow the rules and regulations of the Vedas, the ways of the gods differ from those of man. Therefore a man should not criticize another man [like Śiva] by the standard of his own unique sense of duty [see also B.G. 18: 47]. (20) In truth the Vedas distinguish between activities performed in attachment and activities performed in detachment [*pravṛtti* and *nivṛtti* dharma]. On the basis of these two characteristics of dharma one therefore has two choices. To be of both at the same time is contradictory and thus it can happen that none of these activities satisfies a transcendentalist. (21) Oh father, the ways we follow are not your ways, they are not recommended by those who, satisfied by the food of the sacrifice, follow the ritual path and thus get their fill. They constitute the path of the fully renounced souls who follow the non-manifest form of sacrificing. (22) With your offenses against Śiva and denial of this body that was produced from your body, I say: enough is enough! I am ashamed to have taken this contemptible birth. What a shame it is to be related by birth to a bad person, to someone who is an offender of great personalities. (23) Because of the family tie I have with you it makes me very sad when my great Lord Śiva calls me 'daughter of Dakṣa'. All my joy and smiles vanish immediately when he does so. Therefore I will give up this bag of bones that was produced from your body.'

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

(28) **F**rom the side of those who witnessed it a loudly, in the sky and on the earth reverberating, wondrous tumult originated: 'Ohhh..., alas Satī the beloved goddess of the most respectable demigod, has given up her life in anger about Dakṣa. (29) Oh, just see the great soullessness of him, the Prajāpati

from whom all the generations sprang. Because of his disrespect she voluntarily gave up her body, she, his own daughter Satī worthy of our repeated respect. (30) He so hard-hearted and unworthy of the brahminical status, will gain extensive ill fame in the world because he in his offenses, as an enemy of Lord Śiva, could not prevent his own daughter from preparing herself for death!' (31) While the people thus were talking among themselves after having witnessed the wondrous death of Satī, the attendants of Śiva stood up with their weapons lifted in order to kill Dakṣa. (32) But as soon as he saw them approaching Bhṛgu quickly offered oblations in the southern fire and recited hymns from the Yajur Veda to ward off the destroyers of a sacrifice. (33) From the oblations being offered by Bhṛgu, the demigods named the Ribhus, who by dint of the moon [Soma] and by penance had achieved great strength, manifested by the thousands. (34) All the ghosts and Guhyakas [guardians of Śiva] were attacked by them with pieces of firewood from the fire. Thus [being haunted] by the glow of sheer brahminical power, they fled in all directions.'

4.5 - Frustration of the Sacrifice of Dakṣa

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

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

ring [along] with a tumultuous noise. (7) At that moment the priests, Dakṣa the leader of the *yajña* and all the persons assembled, saw the darkness of a dust storm emerging from the north, whereupon the brahmins and their wives began to speculate about where this dust came from: (8) 'The winds do not blow, it cannot be plunderers since old King Barhi is still alive to punish them and the cows are not herded either; so where is this dust coming from? Does it mean that the world is about to end?'

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

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

(14) **S**ome pulled down the pillars of the pandal while others invaded the quarters of the women, the sacrificial arena, the residence of the priests and the place where one was cooking. (15) Some shattered the pots used for the sacrifice, some extinguished the fires burning for the sacrifice, some tore down the boundary lines demarcating the arena and some urinated there. (16) Others blocked the sages their way and some threatened the women and arrested the godly souls who sat nearby and fled. (17) Maṇimān got hold of Bhṛgu Muni, Vīrabhadra [the great one] caught Prajāpati Dakṣa, Caṇḍeśa captured Pūṣā and Nandīśvara seized the demigod Bhaga. (18) Suffering a hail of stones, all the priests, godly souls and other members of the sacrifice who saw all of this happening, utterly agonized spread in all directions. (19) Śiva's mighty appearance [Vīrabhadra], in the midst of the assembly, tore off the mustache of Bhṛgu Muni who had held the sacrificial ladle for doing oblations, for he with his [proud] mustache had dared to laugh at Śiva. (20) Bhaga's eyes were by the great warlord, who in great fury had thrust him to the ground, plucked out in the presence of the Viśvasṛks, because he with the movement of his eyebrows had encouraged the cursing of Lord Śiva. (21) Like Baladeva did with

the king of Kaliṅga [during the gambling match at the marriage ceremony of Aniruddha], he [Vīrabhadra] knocked out the teeth of Pūṣā who had shown his teeth as he smiled during the cursing of Śiva. (22) But when he, with his foot on Dakṣa's chest, with a sharp blade tried to sever his head from his body, the three eyed giant could not get it done. (23) Nor with weapons, nor with the help of mantras being able to even scratch his skin, Vīrabhadra was struck with wonder and had to think deeply. (24) Then he spotted the device used for killing the sacrificial animals and managed therewith to sever the head from the body of Dakṣa, the lord ruling the sacrifice, who now was an animal of sacrifice himself.

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

4.6 - Brahmā Satisfies Lord Śiva

(1) **M**aitreya said: 'After all the demigods by the soldiers of Rudra were defeated with tridents, spears, swords, bludgeons and hammers, they, wounded all over their bodies, together with all the priests and other members of the assembly in great fear offered Lord Brahmā their obeisances and reported the events to him in detail. (3) Knowing beforehand of the certainty of these events, the Lord born from the lotus flower [Brahmā] and Nārāyaṇa, the Supersoul of the entire universe [Viṣṇu], had not attended Dakṣa's sacrifice. (4) Hearing what had happened Lord Brahmā said: 'A great personality has been offended and that is, given the wish to live in peace, generally not conducive for well-being. (5) Despite having committed these offenses in denying Lord Śiva his share of the offerings, you will all quickly find his mercy when you, without any mental reservations, satisfy him by taking shelter of his lotus feet. (6) Do not think you can continue with the sacrifice without forthwith begging for the pardon of the god of all worlds and their controllers you have angered; being deprived of his wife, his heart was most upset by the unkind words [spoken to him]. (7) Neither I, nor Indra, nor all of you and others who have a material body, nor even the sages who know the real extent of his strength and power, have an inkling of what it means to dare a thing like that with him who relies on the soul only.'

(8) **A**fter thus having instructed the godly souls Lord Brahmā went away with in his wake the forefathers and the leaders of the people whom he took from his own place to the abode of Lord Śiva, Kailāsa, the best of all mountains that is so dear to the master. (9) [The place] enjoyed by Kinnaras, Gandharvas, and Apsaras [the residents and singers of heaven and their wives] is populated by the perfected ones [or Siddhas] who differ from other people [or are gifted] by birth, by austerity, by their use of herbs or by practicing mantras in yoga. (10) The mountain range home to a diversity of deer is replete with all kinds of precious stones and minerals and is grown by trees, creepers and a diversity of other plants. (11) The mountain peaks with their crystal clear waterfalls have various caves pleasing to the wives of the mystics who sport there with their husbands. (12) Resounding with the cries of peacocks and the humming of bees mad about the nectar, there is the continuous song of cuckoos and chirping of other birds. (13) By the elephants moving around the mountain itself seems to be moving, by the sounds of the waterfalls the mountain itself seems to resound and by the trees that yield to all desires the mountain seems to be stretching its arms calling for the birds. (14-15) The mountain is further beautified by mandāra, pārijāta, sarala (pine) and tamāla trees, śāla and tāla, kovidāra, āsana and arjuna trees, cūtas (mango), kadambas, dhūli-kadambas and nāgas, punnāgas and campakas and one also sees there trees like pāṭalas, aśokas, bakulas, kundas and kurabakas. (16) It is also adorned with golden colored lotuses, the cinnamon tree and the mālatī, kubja, mallikā and mādhavī. (17) With kata, jackfruit, julara and banyan trees, plakṣas, nyagrodhas and trees producing asafoetida, there are also betelnut trees, pūgas, rājapūgas and jambus [black berries and greenery alike]. (18) Offering a variety of trees like kharjūras, āmrātakas, āmras and such and others like priyālas, madhukas and iṅgudas, it is further enriched with veṇu-kīcakaiḥ and kīcaka [different sorts of bamboo]. (19-20) Kumuda, utpala, kahlāra and śatapatra lotuses cover the lakes of the forests that, filled with the sweet whispers of flocks of birds, harbor deer, monkeys, boars, cats, bears, śalyakas, forest cows and asses, tigers, smaller deer and buffaloes and such. (21) It is enjoyed by different types of deer like the karṇāntras, ekapadas, aśvāsyas, vṛkas and kastūrīs and has groups of banana trees near the sandy banks of the beautiful hillside lakes filled with lotuses. (22) The devoted souls saw the waters of lake Alakanandā still carrying the flavor of Satī who bathed there and they were struck with wonder about that mountain of the Lord of Ghosts. (23) There at Alakā ['uncommonly beautiful'] they saw the region with the forest named Saugandhika ['full of fragrance'], that carried that name because of the species of lotus flowers one finds there. (24) The two rivers the Nandā and Alakanandā flowing close to the abode of the master, were supremely sanctified because of the dust of the lotus feet. (25) Dear ruler, in these two rivers the celestial damsels descended from their dwellings to play there after making love to their husbands and splatter each other with the water. (26) The two

streams having turned yellow because of the *kuṅkum* powder [that washed from their breasts] make the elephants and their females who take a bath there drink from the water, despite not being thirsty. (27) The heavenly homes enjoyed by the wives of the virtuous souls were bedecked with countless valuable jewels, pearls and gold, that made them look like clouds in the sky brightened by flashes of lightening.

(28) **P**assing through the Saugandhika forest that was so attractive with its variety of trees yielding to all desires with its flowers, fruits and leaves, they reached the abode of the Lord of the Yakṣas. (29) There they saw the beauty of many birds with red necks whose sounds mixed with the humming of bees as also lakes filled with lotus flowers attractive to groups of swans. (30) The breeze of the sandalwood trees made the wild elephants flock together and continuously stimulated the minds of the wives of the virtuous souls. (31) The staircases leading to the bathing places full of lotuses that were used by the ones faithful to the divine personality [the Kimpuruṣas], were made of *vaidūrya* stone. Having seen them they nearby spotted a banyan tree. ((32) At a height of thousands of feet it spread out its branches over a quarter of the foot of the mountain, casting a fine cooling shadow. It had no birds nesting in it. (33) Underneath the tree the godly souls saw Lord Śiva, the shelter of many a great sage desiring liberation, who, in having given up his wrath, sat there as grave as eternal time. (34) Saintly liberated souls like the Kumāras headed by Sanandana and Kuvera, the master of the Guhyakas and Rākṣasas, sat there worshipful around the solemn and serene Lord. (35) They saw him there as the master of the senses, the knowledge of austerity and the path of yoga, as the friend of the entire world who with his complete love is a blessing to each. (36) One could recognize him as the one desired by the ascetics: with ashes, a staff, matted hair, seated on an antelope skin, the reddish hue of his body and the crescent moon on his head. (37) With a mattress of *darbha* straw below him he, before an audience of all sages, conversed with Nārada about eternality and the Absolute Truth. (38) He had placed his left foot over his right thigh and, with his right hand resting on his knee, holding his prayer beads, he gesticulated in argument. (39) Thus leaning with his knee fixed and absorbed in the trance of spiritual bliss he, as the first thinker among the sages, received there the respects of the other sages and rulers of the different worlds who had folded their hands. (40) But when Lord Śiva saw that the self born one, Lord Brahmā, had arrived accompanied by the best of the enlightened and unenlightened, he whose feet were worshiped stood up and bowed his head just like Viṣṇu did when He as Vāmanadeva welcomed Kaśyapa. (41) And so did the other perfected souls and great *ṛṣis* who from all sides followed the example of their Lord and offered their obeisances. After that tribute to Lord Śiva, Lord Brahmā addressed him with a smile.

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

4.7 - The Sacrifice Performed by Dakṣa

(1) **M**aitreya said: 'Lord Śiva, thus being pacified by Lord Brahmā, fully being satisfied spoke with a smile, oh mighty-armed one. (2) Mahādeva said: 'I do not take offense at those whom I regard as children, I do not want to talk about or think about it, oh Lord of the created beings, I corrected the ones who were deluded by the external energy of God. (3) Let there for the Prajāpati whose head was burned to ashes be the head of a goat and let Bhaga look at his share of the sacrifice through the eyes of Mitra. (4) Pūṣā who led the sacrifice will have to eat chickpea dough or food chewed for him, but the godly souls who did grant me a share of the sacrifice will fully recover. (5) The two arms of the Aśvins [the twin protectors of medicine] and the hands of Pūṣā are there for the priests and the others who have to miss their limbs, and let Bhṛgu have the beard of the goat.'

(6) **M**aitreya said: 'All who at that moment heard what the best of the benedictors said, were fully satisfied, oh dear one. They said: 'Well spoken, well spoken!' (7) Thereupon Lord Śiva was invited by the godly souls and the

sages headed by Bhṛgu, and together they, with the Liberal One [Śiva] and the Lord of the Veda [Brahmā], for the second time headed for the sacrifice they wanted to perform for God. (8) After having performed all that Lord Bhava had told them to do, they joined the head of the animal of sacrifice with the body of Dakṣa. (9) Proceeding thus under the supervision of Rudra, King Dakṣa immediately regained consciousness like awakening from sleep and saw the compassionate Lord standing before him. (10) The very moment the Prajāpati saw the Lord who rides the bull, his by hatred polluted heart became as clean as a lake [filled by the rains] in autumn. (11) Even though he wanted to pray to Bhava, he with his eyes full of tears could not do so because of the great surge of feelings upon remembering the death of his daughter. (12) After he with great effort managed to pacify his mind that was overwhelmed by love, the Prajāpati having come to his senses prayed to the Lord with praise and straightforward feelings. (13) Dakṣa said: 'What a great favor you have done me by punishing me. Despite the fact that you defeated me, you, nor Viṣṇu, oh fortunate one, ever deny an unqualified brahmin [like me], so why would he who keeps to his vows [and performs sacrifices, suffer want]? (14) Oh great one, the brahmins were first created from the mouth of Brahmā in order to disseminate the teachings of self-realization, vows and austerity. Therefore you with a stick in your hand protect them every time they are in danger, just like someone who protects his herd. (15) You who, by me unaware of your reality, were insulted in the assembly with the arrows of [my] unkind words, do not really take heed of that. Seeing me sliding down to hell because I defamed the most respectable one, you saved me out of compassion. I wish you to be pleased about what you did out of your own mercy, your Lordship.'

(16) **M**aitreya said: 'Dakṣa thus being forgiven by Lord Śiva, with the permission of Lord Brahmā resumed the performance of the sacrifice together with the priests, the ones of learning and the others. (17) In order to be purified from having been in touch with Vīrabhadra and his men and to perform the sacrifice meant for Viṣṇu, the best among the brahmins settled for the oblation called *purodāśa* offered in three vessels. (18) Oh Vidura, the moment the leader of the *Yajña* [Dakṣa] thus sanctified in meditation offered the clarified butter with the hymns of the Yajur Veda, Lord Hari appeared, the Supreme Personality. (19) The effulgence of all souls present there was at that time overshadowed by the brightness [spreading] in all the ten directions of Him who was carried by the enormous wings of Garuḍa [or Stotra]. (20) With a dark complexion, garments yellow as gold, a helmet dazzling like the sun, curling hair bluish like black bees, a face decorated with earrings, with a conch shell, a lotus flower, a disc and arrows, a bow, a club, a sword and shield in His hands, and with His many golden ornaments, He looked like a blossoming tree. (21) Garlanded with forest flowers He had His consort [Lakṣmī] on His chest [in the form of His Śrīvatsa mark] and only a small glimpse of His mag-

nanimous smiling glance was enough to please the entire world. At His side yak-tail fans looking like swans were being waved and above Him one saw a beautiful, moonlike white royal canopy. (22) Seeing Him arriving, all the demigods and the others led by Brahmā, Indra and the three-eyed Śiva, immediately stood up from their seats and offered their obeisances. (23) Overshadowed by the luster of His glaring effulgence they all fell silent and full of awe touched their heads while bowing down to pray to Adhokṣaja, the Supreme Personality of Godhead. (24) Even though His glory is beyond the comprehension of even Brahmā and such, they now by His grace could see His transcendental form and offer their prayers according to their different capacities. (25) Dakṣa seeking shelter was accepted with his honorable oblations of sacrifice for the master of all sacrifices, the supreme preceptor of all progenitors of mankind who is attended by Nanda and Sunanda [the most important servants of Nārāyaṇa in Vaikuṇṭha]. With great pleasure, with a subdued mind and with folded hands he then offered Him his prayers. (26) Dakṣa said: 'You Lordship now fully present here have returned from the purity of Your heavenly abode in a perfect transcendence above all mental speculation. You are the one without a second, the fearless controller of all matter, who seemingly impure are engaged with her [with Māyā] as the overseer and self-sufficient One.'

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(43) **T**he denizens of heaven said: 'Marīci and the great sages under the direction of Brahmā as also Indra and the divinity led by Śiva, are to be considered parts and parcels of Your body, oh Godhead. May we unto the Supreme Almighty One for whom this whole creation is just a plaything, oh Lord, always be of respect and offer You our obeisances.'

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

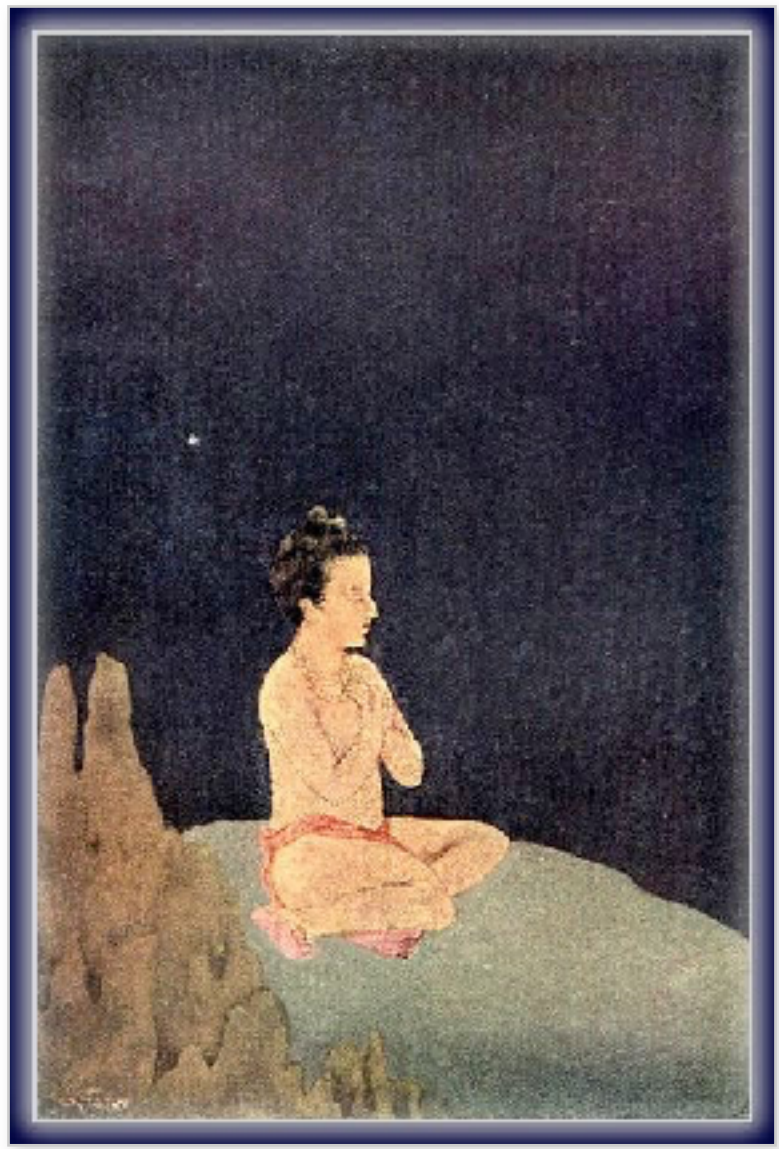
(45) **T**he brahmins said: 'You are the sacrifice, the offering of the clarified butter, the fire in person; You are the mantras, the fuel, the *kuśa* grass [to sit on] and the pots; You are the members of the assembly, the priests, the leader of the *Yajña* and his wife, the demigods and the sacred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

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

(55) **M**aitreya said: 'The foremost of all progenitors [Dakṣa] thus being addressed by the Supreme Lord Hari, after worshiping Him with due ceremony next worshiped the demigods [Brahmā and Śiva] individually. (56) After with a concentrated mind having granted Lord Śiva his share of the sacrifice and after he also together with the priests, in order to round it off, had paid respect to the God-conscious souls and the others assembled there, he took the concluding [*avabhṛtha*] bath. (57) When he thus on the basis of his own belief had achieved the perfection of religious dutifulness, those three servants of God, who thus had inspired with intelligence, left for their heavenly

abodes. (58) Satī, Dakṣa's daughter, was, after formerly having given up her body, (re)born from the wife of Menā [or Menakā] who lives in the Himalayas, so I have heard. (59) Because she felt no attraction for an other man, Ambikā [Durgā or Satī] as Śiva's beloved one, made sure to accept him again as her husband. For her he was the one goal, the original masculinity of the person that lies dormant in the external, feminine energy [of matter]. (60) This story about Śambhu [Lord Śiva as the Lord of all living beings] who destroyed Dakṣa's sacrifice, I heard from a great devotee and disciple of Bṛhaspati: Uddhava. (61) The person who, after repeatedly having heard about these pure activities of the Lord, with faith and devotion also recounts them, will find fame and longevity and will, being freed from material contamination, find the destruction of his sins, oh descendant of Kuru.'

4.8 - Dhruva Leaves Home for the Forest



(1) **M**aitreya said: 'None of those headed by Sanaka [the Kumāras] nor the other sons of Brahmā: Nārada, Ṛbhu, Haṁsa, Aruṇi and Yati, lived a householder's life [being married]; they were celibates [*ūrdhva-retasaḥ*, who send their seed upwards]. (2) Oh slayer of enemies, Mṛṣā, the wife [and sister] of [another son of Brahmā called Irreligion or] Adharma produced the two [children] Dambha [Bluffing] and Māyā [Cheating], but they were taken by [a demon ruling the south-west called] Nirṛti who had no children. (3) From those two Lobha [Greed] and Nikṛti [Cunning] were born, oh great soul. And from the both of them there were Krodha [Anger] and Hiṁsā [Malice]. From these two [irreligiously being bound in incest] Kali and the sister called Durukti [Harsh Speech] were born. (4) Oh best of the truthful, bound to Durukti Kali produced Bhaya [Fearfulness] and Mṛtyu [Death] and of those two combined Yātanā [Excessive Pain] and Niraya [Hell] took birth. (5) I thus explained to you in short the cause of the devastation [of landing in hell because of irreligion]. Anyone who hears this description three times, oh pure one, will lead a pious life and see the contamination of his mind being washed away.

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

(14) **M**aitreya said: 'Pierced by the harsh words of his stepmother, he out of anger began to breathe as heavily as a snake struck by a stick and with his father silently looking on, he began to weep and ran away to his mother. (15) Having heard from the others what had happened Sunīti lifted her panting son whose lips were trembling on her lap, feeling very sorry over what was said by the co-wife. (16) Losing her self-control she cried with a fire of grief that burned like dry leaves and upon remembering the things said by the other wife she spoke through the haze of tears that fell from her lotuslike face. (17) Not knowing how to curb the danger the lady breathed heavily and said to her son: 'Do not think evil of others, my dear son, for someone will have to suffer himself from the pain he wishes others. (18) The truth of what mother Suruci has told you about having taken birth from the womb of me as the unfortunate one, and that you grew up on the milk from my breast, is that the king feels ashamed, he regrets it to have accepted me for his wife. (19) What your stepmother told you is not false. If you want to sit on the throne just like Uttama, then just engage yourself, without being envious, my dear son, in worshiping the lotus feet of Adhokṣaja, the Lord of Transcendence. (20) The unborn One [your great-grandfather Brahmā] no doubt acquired his supreme position in the universe and his qualifications to create, from worshiping the One whom we know by His lotus feet and who can be approached by those who in self-regulation have subdued the mind. (21) Likewise Manu, your worshipable grandfather, achieved liberation and the heavenly and earthly happi-

ness that is so difficult to achieve by other means, because he, in worship executing sacrifices, was of an unflinching devotion and of great charity. (22) Take shelter of Him, the Kindhearted Caretaker, dear boy, for people who desire liberation follow the path of His lotus feet. Worship the Supreme Personality by fixing your mind upon His image, by thinking of nothing else and by being faithful to your original sense of duty with Him. (23) Looking for someone else, there is no one but the Lord with the lotus eyes who can mitigate your sorrow. Even the Goddess of Fortune who is worshiped by others, my dear boy, is always looking for Him with a lotus flower in her hand.'

(24) **M**aitreya said: 'Thus having heard the purposeful words of the mother he, mindfully keeping himself under control, left his father's house. (25) Nārada who came to hear about it and understood his intentions, was surprised and, with the hand that could expel all sin touching his head, he exclaimed: (26) 'Oh that might of the rulers! Unable to tolerate any infringement on their prestige, he here being only a child, took to heart the unpalatable words of his stepmother.' (27) Nārada then said: 'Why is it that you, a child normally fond of sports and games, presently feel insulted for not being respected? (28) Even though you do not see it differently, what else but being illusioned would the reason be that people are dissatisfied in this world wherein one, because of one's karma, is separated from each other? (29) Be therefore satisfied [in turning away from illusion], my dear one. Whatever it is that fate has in stall for a person, is by someone intelligent recognized as a path leading to the Supreme. (30) But the yoga your mother told you to do for elevating yourself to His mercy, is in my opinion hard to perform for a person like you. (31) Even to sages for many births on the path of detachment, it may happen that they never come to understand what they are looking for in the absorption of their strict yoga practice. (32) Therefore give up your insistence, it takes you nowhere. Save it for the future, you will find ample opportunity then. (33) Any embodied soul having peace with whatever happiness or distress provided by destiny, can reach beyond the darkness. (34) With something [or someone] better one should be pleased, with something [or someone] of a lesser quality one should be compassionate and with something [or someone] equal one should be friendly. Thus fostering no desires one is never affected by tribulations.'

(35) **D**hruva said: 'This balance of mind you talk about, oh Lordship, is [a quality] of people merciful with those who, with their happiness and distress, have lost track of the soul, but for persons like us it is very difficult to see it the way you said it. (36) Because I was born a ruler I am not that tolerant. Pierced by the harsh words of mother Suruci I cannot be as merciful [as you]. (37) Please tell me an honest way to pursue my desire for a superior position in the three worlds, oh brahmin. How can I reach a position not even attained by others like my father, grandfather and forefathers? (38) You as a worthy

descendant of Lord Brahmā playing the *vīṇā*, just like the sun travel around the world for the sake of its welfare.'

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

(53) **P**lease hear from me the most confidential mantra, oh prince, whereupon meditating a person in seven days can see what is moving in the ether [planets, heavenly beings, thoughts]. (54) '*Om namo bhagavate*

vāsudevāya' [my respects for the Supreme Lord Vāsudeva]. With this mantra [called the *dvādaśākṣara* mantra] a wise person, conversant with the divisions of time and place [*deśa-kāla-vibhāgavit*], should exercise respect for the physical appearance of the Lord, as should with the different paraphernalia. (55) You should be of worship with the help of pure water, garlands of forest flowers, roots, different fruits and vegetables, fresh grass, buds, bark and by offering *tulsī* leaves that are very dear to the Lord, your master. (56) You can [being alone in the forest] begin with procuring and worshiping a deity made of physical elements like earth and water [clay], and therewith as a sage be of full self-control in peace checking your speech and eat frugally whatever the forest offers. (57) Meditate therewith on the inconceivable activities that by the Supreme Lord of Wisdom were performed in the form of an *avatāra* to exercise His supreme will and potencies. (58) In service of the Supreme Lord you should respect Him in your heart with the mantras that embody Him. Do that the prescribed way with the devotional service of the teachers of the past. (59-60) When the Supreme Lord thus, by your engagement of being of service with your body, mind and words, is worshiped according to the regulative principles of bhakti, He will strengthen the devotion of you as a sincerely and seriously engaged devotee. He will award you with that what you, as a conditioned soul, desire for your spiritual life and everything that belongs to it [for the fulfillment of the so-called *puruṣārthas*]. (61) Free from attachment to sensual matters making serious work of uniting in devotion unto Him, one must always filled with love, directly be of worship for the sake of [one's own] liberation [and the liberation of others].

(62) **T**hus being addressed by Nārada, the son of the king circumambulated him offering his obeisances and went to the Madhuvana forest that, imprinted by the lotus feet of the Lord, was the right place to be. (63) After Dhruva had entered the forest for penance, the sage thought it wise to pay the king a visit in his palace. Respectfully being welcomed he, seated there comfortably, spoke to him. (64) Nārada said: 'Dear King, your face looks withered, what are you thinking so deeply about? Have you lost your way with the gratification of your senses, the religion or the economy?'

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

(68) **N**ārada said: 'Do not, I say, do not be aggrieved about your son. He is well protected by the Lord, oh master of men. As yet you have no idea of his glory that will spread all over the world. (69) The boy is a master. After performing what is impossible for even the greatest personalities around, he, in favor of your reputation, will come straight back to you, dear King.'

(70) **M**aitreya Muni said: 'The king, having heard what Nārada told him, began to think about his son and neglected his opulent kingdom. (71) [Dhruva] meanwhile, after taking a bath and fasting that night, worshiped the Original Personality with perfect attention, the way Nārada had advised it. (72) The first month worshiping the Lord he after every third night, to the bare necessity of preserving his body, only ate fruits and berries in the morning. (73) The next month the boy continued with his respect for the Almighty Lord by eating every sixth day his food consisting of dried grasses and leaves. (74) He, fully being absorbed in his respect for the Lord of Wisdom, Uttamaśloka, passed the third month with drinking water only every ninth day. (75) Likewise continuing the fourth month, he, by controlling his breath while meditating in worship of the Lord, only ate air every twelfth day. (76) By the fifth month in full control of his breath the son of the king, meditating upon the Creator, motionless stood on one leg like a column. (77) With his mind fully controlled concentrating, he meditated with no other thought than the form of the Supreme Lord, of Him, the resting place for the senses and their objects in his heart. (78) When he kept his mind focussed on the foundation, the cosmic intelligence of the reality, the Lord and Master of the primal ether [*pradhāna*] and the person, the Supreme Spirit, the three worlds began to tremble. (79) While standing on his one leg, the child of the king with the one half [of his body] pressed down the earth with his big toe bent, like the king of the elephants does when he like a boat balances left and right with every step. (80) Because he in the full of his meditation on the complete of the universal form, had stopped his breathing and had closed all the gates of his body, he thus, by confining the life air, suffocated all the worlds. For that reason soon the great souls from all places sought their refuge with the Lord.

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

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

4.9 - Dhruva Returns Home from the Forest

(1) **M**aitreya said: 'Thus being freed from all fear, they [the demigods] offered the Lord of the wide strides [Urukrama, Viṣṇu] their obeisances, whereupon they returned to their three worlds. The Lord with the thousand faces [Sahasraśīrṣā, the original Viṣṇu] then on the back of Garuḍa went to the Madhuvana forest with the wish to see His servant [Dhruva]. (2) Dhruva, ripened and strong by his meditation in yoga, saw Him brilliant as lightening manifested on the lotus of his heart. All of a sudden he noticed that He had disappeared, but looking around he saw Him standing straight in front of him in the same form. (3) With Him present before him he, confounded, fell to the ground prostrating like a rod to offer Him his obeisances. As he looked at Him, it was as if the boy was drinking Him with his eyes, like he was kissing Him with his mouth and embracing Him with his arms. (4) Seeing that he wanted to glorify Him but did not know how, the Lord, who is the prayer in accord with the scripture in the heart of each, understanding the boy, merci-

fully touched his forehead with His conch shell. (5) Thus being inspired with the ability to say just what he wanted, he, slowly offering his prayers in the love of his devotion, could understand what the supreme of the soul was all about and that he would be the Dhruva of renown and fame whose world could not be denied.

(6) **D**hruva said: 'Let me offer my obeisances to You, the Supreme Lord and Original Person, who as the One within, from Your internal potency commanding the universal energy, entering my words and breath, has brought to life my passive senses as also my arms, legs, hands and skin. (7) You are the One, Supreme Lord who, after by His own potency creating this vast outer world called *māyā* - that unlimited completeness of reality with its modes - next as the Original Personality has entered here to appear differently in the time-bound qualities the way fire does in fire wood. (8) Like a man awakening from sleep, the one of surrender to You [Brahmā] could see this entire universe by dint of the knowledge You gave, oh my Lord. How can anyone conversant with Your actions forget Your lotus feet that are the shelter of all who desire liberation, oh friend of the distressed? (9) It suffers no doubt that You, the cause of liberation from birth and death, are like a desire tree to those who, under the influence of the outer world, miss the proper concept of life and worship You with ulterior motives in their desire for the gratification of the senses of this bag of bones, a gratification that is even available to persons in hell. (10) The bliss of Your magnificence, that for embodied souls may happen when they meditate on Your lotus feet or when they hear the stories of Your devotees, is never found with the impersonal supreme [Brahman], nor does it compare to what is experienced in occupying [personally] elevated positions from which one is doomed to fall down, being destroyed by the sword of time. (11) Let it be so that I, mad about drinking the nectar of the stories about Your qualities, may enjoy the intimate association of those who are constantly engaged in Your devotional service, oh Unlimited One, of those great devotees by whose purified hearts one can easily cross the terrible and vast ocean of dangers constituting material existence. (12) They, my dear Lord, never think of the material body held so very dear in the relationship with sons, friends, home, wealth and wife. They, oh Lord with the Lotus Navel, have achieved the association with those who in their hearts always carry the fragrance of Your lotus feet. (13) I know that the diverse animals, trees, birds, reptiles, gods, demons and men, who on the basis of Your cosmic intelligence then are visible and then again are not manifested, move around in Your gross material form, oh Unborn One, but I had no idea of this transcendental form, oh Supreme One. Now all my arguments have come to an end. (14) At the end of each epoch the Supreme Person withdraws all of this universe into His belly, lying down in self-reflection in the company of Ananta Śeṣa for His bed. From the ocean of His navel the golden abode sprouts, with Brahmā on the whorl of the lotus. Him, that Supreme Lordship, I offer my obeisances. (15)

You are the eternally liberated, pure Supreme Soul full of knowledge, the changeless, authentic Original Person, the Supreme Lord and ruler of the three modes, the continuing intelligence throughout all actions of the intellect, the transcendental vision and witness, the maintainer, enjoyer and the one whose position differs from all the others. (16) You, in whose nature the different opposing energies of knowledge and ignorance are always found, You who are that continuing Brahman, You, the cause of the material manifestation, the original and unlimited One always blissful, I offer my respects. (17) Compared with other benedictions Your lotus feet are the true benediction, oh my Lord, and thus You as such are the personification of the goal of life of each person, oh beloved Fortunate One. You, eager to bestow Your mercy, maintain the ones poor of heart like me, the way a cow keeps a calf.'

(18) **M**aitreya said: 'After thus truly being worshiped by means of the fine intelligence of his good intentions only, the Supreme Lord, who is always there in favor of His devotees, spoke to him, after first having congratulated him. (19) The Supreme Lord said: 'I know about the determination within your heart, oh son of the king. Since you swear by piety, I shall grant you all fortune, even though it is a wish difficult to fulfill. (20-21) Never before, My good boy, there was anyone who managed to settle for such a brightly glowing place known as the planet of Dhruva, around which all the other planets and constellations of stars are circling like a group of bulls does running stationary around a central pole [for crushing grain]. It is the planet around which, keeping it to their right, along with the stars, all great sages of the forest move circumambulating like Dharma, Agni, Kaśyapa and Śukra, whose lives stretch beyond a millennium. (22) The moment your father leaves for the forest, you will be awarded the entire world. Under the pious protection of your rule it will for thirty-six thousand years uninterrupted be in full control of your faculties. (23) When your brother Uttama, who will be killed during a hunt, is sought in the forest by his most afflicted mother, she will run into a forest fire. (24) After performing great sacrifices for Me, the heart of all sacrifice, and having distributed great charities, you will, upon having enjoyed the blessings of this world, at the end of your life be able to remember Me. (25) Thereafter you will head for My abode that is worshiped on all planets and is situated above those of the *ṛṣis*. Having attained that place, you will never return.'

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

(28) **V**idura said: 'With the very focussed worship of His lotus feet he in one lifetime had obtained the rarely achieved supreme position of the Lord. How can it be that he, having reached that far and being that wise, nevertheless innerly felt dissatisfied?'

(29) **M**aitreya replied: 'He was by his stepmother's harsh words pierced in his heart. Remembering it all he did not desire to be liberated by the Lord of salvation and thus suffered grief. (30) Dhruva said to himself: 'That what the four Kumāras, those infallible celibates, in their absorption never could achieve in one birth, I achieved within six months, but achieving the shelter of His lotus feet I fell down because I set my mind on other things. (31) Just see how foolish and unfortunate I am in my bodily interest. I approached the lotus feet of Him who can cut all bonds, but prayed for that what is perishable. (32) My intelligence was contaminated by the inability of the demigods to endure a return to an earthly existence. For that reason I, feeling wretched, failed to accept the truth of Nārada's instructions. (33) Just like dreaming while asleep, I sought my refuge in the Lord's illusory energy and was full of self-pity. Caught in duality I, under the influence of the outer world, lamented that my brother was my enemy, even though he belonged to the temporary world. (34) This what I prayed for, is as useless as giving medicine to someone deceased. After satisfying the Soul of the Universe with penances - which is something very difficult to achieve - I, being unlucky, prayed with the Lord, with whom one cuts with the world, for material satisfaction. (35) Him who was willing to offer me His full independence, I alas out of foolishness asked for material prosperity. It is like a poor man who asks a great and charitable emperor impressed by his virtue, for a few broken grains of husked rice.'

(36) **M**aitreya continued: 'My dear Vidura, persons like you who delight to be of service in the dust of the lotus feet of the Lord of Liberation, do not act out of self-interest. With that what they automatically attain by it, they consider themselves very rich. (37) When he heard that his son had returned, as if he had risen from death, king Uttānapāda could not believe why a sinner like him would befall such a good fortune. (38) With his faith in the words of *devaṛṣi* Nārada [confirmed], he was overwhelmed by the tidings the messenger brought. Most satisfied he offered him a highly valuable pearl necklace. (39-40) Very eager to see his son, he in great haste mounted a gold ornamented chariot drawn by the finest horses and thereupon, being accompanied by the sound of conch shells, kettledrums, flutes and the chanting of hymns, left the city together with the brahmins, the elderly and his officers, ministers and friends. (41) Both his queens Sunīci and Suruci got, decorated with gold, together with Uttama on a palanquin and joined the procession. (42-43) Meeting his son in a small forest nearby, the king hurried down from his chariot and was, as he approached him, immediately overwhelmed by love. Heavily breathing because of his great anxiety, he for a long time with both his arms

embraced him whose bondage of endless material contamination was destroyed by the Lord's lotus feet. (44) Over and over thereupon smelling his head, he, who now saw his greatest desire fulfilled, bathed his son with the cool water from his eyes. (45) After having respected his father's feet and by him being blessed and honored with questions, he, the best of all noble souls, bowed his head to his two mothers. (46) Suruci, picking up the innocent boy who had fallen at her feet, embraced him and spoke, choked with tears, to him the words: 'May you live long.' (47) Unto anyone with whose qualities and friendship the Supreme Personality, Lord Hari, is pleased, all living beings offer their respect, [as naturally] as water that out of its own flows to the lowest position. (48) Uttama and Dhruva, both overwhelmed with affection, embraced one another over and over with their hairs standing on end and let their tears run freely. (49) Sunīti, his mother, embracing her son more dear to her then her life air, satisfied to touch his body, forgot all her grief. (50) There and then, oh heroic soul, he was wetted auspiciously by the incessant tears from the eyes of the mother of this hero and the milk that began to flow from her breasts. (51) The people around her offered the queen praise: 'The fortune of your son will vanquish all your pains, now that he, after being lost for such a long time, has returned in order to protect the face of the earth. (52) You must have worshiped Him, the Supreme Lord who can deliver you from the greatest danger and upon whom meditating the sages conquer death which is so very difficult to overcome.'

(53) **D**hruva, thus praised by the people around him, was by the king together with his brother placed on the back of a she-elephant. Therewith being pleased and glorified, he returned to his capital. (54) Here and there brilliant shark-teeth shaped arched gateways were set up as also young betel nut trees and columns of banana trees carrying bunches of flowers and fruits. (55) At each gate there was a decoration of hanging mango leaves, cloth, flower garlands and strings of pearls, together with pots filled with water and burning lamps. (56) The city gates with the surrounding walls, the houses and palace domes glittered on all sides, beautifully being decorated with valuable golden ornaments. (57) The crossroads, streets and the market-place were thoroughly cleansed, sprinkled with sandalwood water and provided with auspicious presentations of fried rice, barley, flowers and fruits. (58-59) Seeing Dhruva on the road, the women of the houses uttered affectionate blessings and showered him here and there with white mustard seeds, barley, curd, water, fresh grass, flowers and fruits. With their very pleasant songs ringing in his ears he thus entered his father's palace. (60) In that fine mansion, bedecked with mosaics of precious stone, he, who under the constant care of his father was elevated to the highest status, lived like a god. (61) The palace was furnished with seats and furniture embellished with gold, very valuable ivory beds and bedding white as milk foam. (62) The walls, made of marble, had precious gems in them and also the lamps that shone with jewels were held by female

figurines made of precious stones as well. (63) Also the gardens were very beautiful with various heavenly trees, pairs of singing birds and the humming of mad bumblebees. (64) Emerald staircases led to ponds full of lilies and blue lotuses, swans and ducks, flocks of geese and cranes that dwelt nearby.

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

4.10 - Dhruva Mahārāja's Fight with the Yakṣas

(1) **M**aitreya said: 'Dhruva ['the immovable one'] married Bhrami [meaning 'turning around'] the daughter of Prajāpati Śiśumāra ['the dolphin', 'the galaxy'] and named her sons Kalpa ['epoch'] and Vatsara ['tropical year']. (2) With another wife called Ilā ['the comfort'], a daughter of Vāyu [the demigod of the air], the powerful ruler begot a son called Utkala ['the one who carries the load'] and a jewel of a girl. (3) Uttama ['the one of excel'] however, Dhruva's brother who did not marry, was during a hunt in the Himalaya range killed by a very powerful Yakṣa [an evil spirit]. He was [soon] followed by his mother [Suruci]. (4) When Dhruva heard about the death of his brother, he filled with lamentation angrily swore revenge and got on his victorious chariot to leave for the city of the Yakṣas.

(5) **H**eading in the northern direction the king saw in a valley of the Himalayas that was inhabited by followers of Lord Śiva, a city full of ghostly people. (6) Oh ruler, the mighty-armed one blew his conch shell that resounded fearfully in all directions in the sky so that the wives of the Yakṣas became most afraid. (7) Out of resentment against the sound of the conch shell, thereupon the very powerful soldiers of Kuvera appeared and attacked him with all kinds of weapons. (8) He, the hero and powerful bowman with all of them attacking, could fight many adversaries simultaneously and killed them one after another, shooting three arrows at a time. (9) Being convinced that they, because of these arrows aimed at their heads, all without fail surely would be defeated, they lauded his action. (10) But incapable of accepting to be trampled under his feet like serpents, they tried to retaliate by shooting twice as much arrows at the same time. (11-12) Eager to counter both his actions and his charioteer, they, 130.000 men strong, most angrily showered thereupon all kinds of feathered arrows, bludgeons, swords, tridents, pointed lances, spears and fire weapons. (13) The master of war vanished completely from sight behind that constant shower of weapons, just like a mountain covered by a downpour.

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

(21) **W**hen he saw that none of the enemy soldiers were left standing, the best of all men wanted to see their city, but he did not enter it for one cannot be sure of the plans of a mystical enemy. (22) While he who had the finest chariot, apprehensive about a counterattack of his enemies, was talking to his charioteer, a loud sound like that of the ocean was heard that could be recognized as the wind of a dust storm rising from all directions. (23) In a moment the sky was covered by a mass of dense clouds that everywhere glittered with lightening accompanied by thunder that threatened on all sides. (24) Oh faultless one, there was an inundation of blood, mucus, pus, stool, urine, marrow

and trunks of bodies falling from the sky in front of him. (25) Then from the sky a downpour from everywhere could be observed of a mountain of clubs, bludgeons, swords and maces, together with a hail of big stones. (26) Serpents breathing like thunder vomited fire with angry eyes and groups of mad elephants, lions and tigers were encroaching. (27) As if the last of days had arrived the sea flooded the earth in all directions with fierce rolling waves, producing a tremendous sound.

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

4.11 - Svāyambhuva Manu Advises Dhruva Mahārāja to Stop Fighting

(1) **M**aitreya said: 'After having heard the words of the sages Dhruva touched water and fixed on his bow an arrow made by Nārāyaṇa. (2) Joining this weapon of Nārāyaṇa to his bow, quickly the illusions created by the Yakṣas were vanquished, oh Vidura, just like anger and pain are dispelled by the rise of spiritual knowledge. (3) With the weapon that was given to him fixed on his bow, golden arrows with feathers like the wings of swans sprang forward that pierced the enemy soldiers with the tumultuous sound of peacocks entering a forest. (4) Because of those sharp pointed arrows from everywhere on the battlefield, the Yakṣas got terribly excited so that they full of anger with uplifted weapons rushed towards him, just like serpents with raised hoods do when they wage against Garuḍa. (5) With his arrows he cut through the arms, legs, necks and bellies of all the Yakṣas who came forward in battle. He sent them all to the abode above the sun where all those who send their seed upwards [the celibates] are going. (6) When he saw those Yakṣas being killed in great numbers by the man with the wonderful chariot while they factually had

not committed any offense, the grandfather, the Manu, in his mercy approached the son of Uttānapāda together with the great sages in order to instruct him. (7) Manu said: 'Enough my son, stop the killing of these good guys who never wronged you. With this escalation of anger you are treading the path of ignorance and sin. (8) My dear, this undertaking to kill the Yakṣas who have not sinned, is not befitting a member of our family and is forbidden by the sages. (9) Surely my best, you are aggrieved at the death of the brother you care about, but now the offense of one Yakṣa has led to the killing of his many associates. (10) This killing of living beings is certainly never the way of those who honestly follow the path of the Lord of the Senses. Taking the body for the self one is like the animals. (11) With your meditation on the Supersoul within all living beings, you have reached the abode of Lord Hari who is so difficult to propitiate. You thus being of worship attained the supreme position of Viṣṇu. (12) How can someone like you who, enjoying the esteem of the devotees of the Lord, always are remembered by them, how can you who, as an example to others, are vowed to the saintly cause, engage in such an abomination?

(13) **W**hen one is of tolerance, friendship, mercy and equanimity towards all living beings, the Soul of All, the Supreme Lord will be very pleased. (14) Pleasing the Supreme Lord a person being liberated from the modes of material nature and freed from the worries of his individual existence will achieve unlimited spiritual bliss [*brahma nirvāṇa*]. (15) Man and woman evolved [by the impelling force of Time] from the five elements of matter and by their sexual behavior even more men and women came about in this world. (16) With the illusory energy of the Supreme Self thus, oh King, the creation, maintenance and annihilation takes place as a consequence of the interaction of the basic qualities of nature. (17) The way iron is moved [by a magnet] this world of cause and effect must be considered as being moved by the remote cause [of] the original and most exalted Person who is free from the basic qualities of nature. (18) Under the influence of the, no doubt hard to fathom, potency of the Almighty One in the form of the force of Time, the interaction [or disturbance of the equilibrium] of the modes of nature resulted in this diversity of energies. The Supreme Personality exerts His influence upon this diversity, even though He is not the one acting, and in this diversity He leads to death, even though He is not the one who kills. (19) He to whom there is no end puts in the form of Time everything to an end, He who knows no beginning constitutes the beginning of everything, He who is inexhaustible gives life to one living being by means of another one and He as death puts an end to everything that kills. (20) As death entering everyone's life no one is His ally or enemy. All the combinations of the elements [organic and inorganic] helplessly follow His movement like dust particles moved by the wind. (21) Free from a short or long lifespan like with beings that are born, the Almighty One is ever situated in His transcendental position and awards to the covetous ones

the results of their actions. (22) Some, oh king, explain this karma [the work load of fruitive activities] as arising from one's particular nature or as brought about by others, oh protector of men. Some say it is due to time, others refer to fate, while still others ascribe it to the desire of the living entity. (23) Who, my dear man, can ever understand the intentions of Him who is our origin, He of transcendence who from the non-manifest reality [*pradhāna*] gives rise to the different energies and natural forces?

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

(31) **J**ust control your anger - the foremost enemy of goodness - and all good fortune will be yours. By constantly keeping to this lesson, my dear King, this [directive] will work like a medicinal treatment for a disease. (32) An intelligent person who wishes his soul to be free from fear, must never be led by anger, for everyone is fearful of the person ruled by it. (33) By angrily killing the Yakṣas you thought to be the killers of your brother, you have slighted Śiva's brother, Kuvera. (34) Go and pacify him immediately, my son. Offer him respectfully with gentle words your obeisances, before the wrath of the[se] great souls will defeat our family.'

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

4.12 - Dhruva Mahārāja Goes Back to God-head

(1) **M**aitreya said: 'Having learned that Dhruva's anger had lingered and that he had refrained from killing, Kuvera, the master of the treasury who is worshiped by the Cāraṇas, Kinnaras [singers and indwellers of heaven] and Yakṣas, appeared there and spoke to Dhruva who stood with folded hands before him. (2) The master of the treasury said: 'Oh son of the ruler, I am very glad with you, oh sinless one, because you under de instruction of your grandfather gave up the enmity that is so difficult to avoid. (3) Factually, you did not kill the Yakṣas, nor did the Yakṣas kill your brother; it is the Time that is the master of annihilation and generation of all living beings. (4) One's intelligence is of ignorance with the misconceptions of 'I' and 'you'. To a person following the bodily concept, life appears to be just like in a dream; it [the physical approach] constitutes the cause of bondage and misfortune. (5) I wish you all good fortune, oh Dhruva, keeping that in mind, live for the worship of the Supreme Lord Beyond the Senses of all living beings and think of Him in the

form of the one Supersoul residing within all that lives. (6) Be of devotion unto Him whose lotus feet deserve it to be worshiped, for they deliver you from a material existence and cut through the knot of being materially entangled. Even though He in His potency of ruling the modes is connected to them, He by His inconceivable nature is aloof from them. (7) Oh King, please ask without hesitation from me whatever you deem desirable, oh son of Uttānapāda. We heard, dear man, about your endurance at the lotus feet of Him from whose navel the lotus sprouted, and that you thus deserve the benediction.'

(8) **M**aitreya said: 'He, who by the treasure king of all kings [the ruler of the Yakṣas] was offered a benediction, asked, as a first class intelligent and thoughtful devotee of the Lord, for the continuous remembrance by which one without difficulty crosses over the unsurpassable ocean of nescience. (9) Kuvera, the son of Idavidā, who was very pleased with Dhruva's mentality, granted him that remembrance and next disappeared from sight. Dhruva then also returned to his capital. (10) He thereafter worshiped, by means of sacrificial ceremonies and great charities, with all that he had, he could accomplish and the divine support that he could find, the Ruler of all Sacrifices, the objective [of one's life] who awards all results. (11) Uninterruptedly rendering service unto the one infallible Soul above all, he saw all living beings as present in Him alone and Him Almighty as the one and only present within all living beings. (12) Thus endowed with godly qualities he, who as a kind protector of the principles of dharma had respect for the brahmins and the poor, was considered the father of the people. (13) During the thirty-six thousand years of his rule over the planet Earth he by enjoyment exhausted his merits and by austerity diminished his misfortune. (14) Thus free from agitating his senses the great soul [life after life] for many, many years favorably executed the three kinds of civil duties [the regulation of religion, economy and sense gratification], after which he handed the royal throne over to his son. (15) He realized that this universe, consisting of His external energy, was a phantasmagoria to the soul, something that, just like a dream, is a result of ignorance. (16) He considered everything created comprising his body, his wives, children, friends, his influence, riches, the pleasure grounds, the facilities for his women and the complete of the beauty of the earth with its oceans, as something bound to time and for that reason he left for Badarikāśrama [the Himalayan forest]. (17) There he purified his body by bathing in pure water and, fixed in yogic postures, controlled the breathing process by withdrawing the mind from his physical senses. Concentrating on the exact form of the Lord he constantly kept in mind, he thus meditating became fully absorbed. (18) Constantly engaged in his devotion for Lord Hari, the Supreme Personality of Godhead, he was of an everlasting bliss and was time and again overcome by a stream of tears that made his heart melt and made all the hairs of his body

stand on end. He no longer remembered that he had a body and was thus liberated from [also the subtlety of] being materially bound [*mukta-liṅga*].

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

(28) **S**age Maitreya said: 'Having heard the words that like honey poured from the chief associates of the Lord, he who was so dear to Him, took a purifying bath and performed his daily duties. Thereupon he greeted the sages and acceped their blessings. (29) After in worship having circumambulated that excellent heavenly vehicle and also having paid his obeisances to the two associates, he whose form shone with a golden effulgence was ready to get on board. (30) The son of Uttānapāda thereupon saw death personified approaching him. He put his foot on his head and thus ascended the wonder that was as big as a house. (31) At that moment kettledrums, *mṛdaṅgas* [drums of worship] and small drums and such resounded, while the chief heavenly singers sang and flowers showered like rain. (32) When he was about to ascend to the heavenly abode, Dhruva remembered his mother Sunīti and thought: 'How can I go to the difficult to attain world above all worlds and leave my poor mother behind?' (33) Understanding Dhruva's worries, the two superior

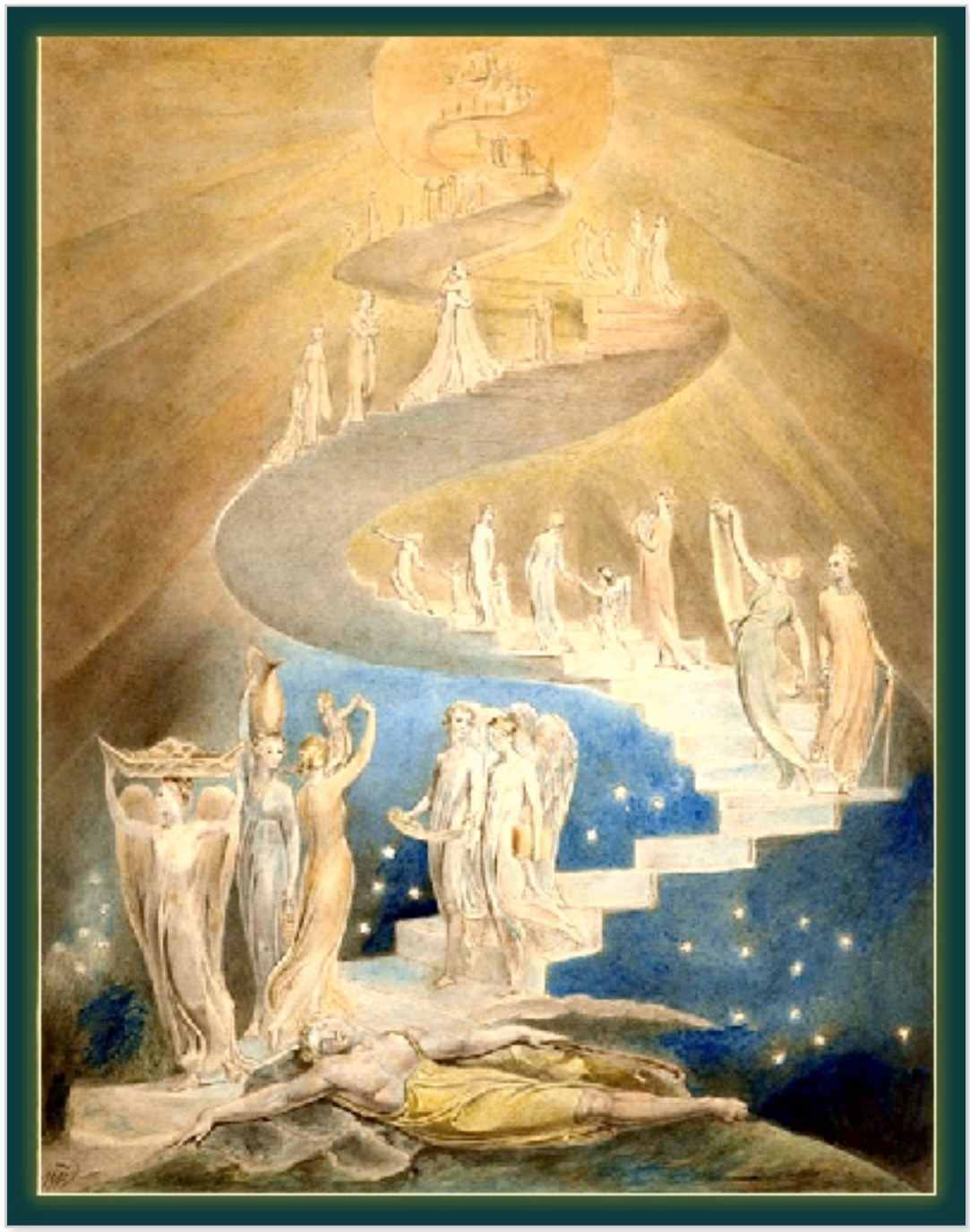
beings of enlightenment pointed out to him that she in her divinity had preceded him on the path. (34) On his way being covered by flowers that here and there by the demigods full of praise were showered upon him from their heavenly vehicles, he passed one after the other all the heavenly spheres [or planets]. (35) In his *vimāna* rising above the three worlds and even going beyond the great sages, Dhruva, who had attained eternal life, then reached the abode of Lord Viṣṇu. (36) Radiating by its effulgence that place illumines from within all the three worlds everywhere and also makes them radiate. It can only be reached by those who constantly engage in welfare activities and not by those who are not merciful with other living beings. (37) Peaceful, equipoised, pure and pleasing to all living beings do they, who are befriended with His devotees, easily reach the abode of the Infallible One. (38) Dhruva, the son of Uttānapāda who, fully devoted to Kṛṣṇa, found his purity, thus became the crown-jewel of the three worlds. (39) The sphere of the luminaries [the galaxy], being connected with great force and speed, unceasingly encircles that place, oh Kaurava [Vidura's family name], like being a herd of bulls moving around a central pole.

(40) **H**aving observed Dhruva's glories, the wise and great lord Nārada played his stringed instrument in the sacrificial arena of the Pracetās, chanting [the following] verses. (41) Nārada sang: 'Due to his austerity this son of Sunīti, who served her husband so devotedly, could attain that position. Not even those whom one calls the followers of the Vedas are, despite their awareness of the means, certain of such an attainment, not to mention the chances of regular human beings. (42) He who at the age of five years, aggrieved about the harsh words of the wife of his father, in pursuance of my instruction, deeply pained in his heart went to the forest, won over the Supreme Master, winning with the qualities of His devotees. (43) After pleasing the Lord of Vaikuṇṭha he, only five or six years old, in the shortest possible time attained His protection. Any other person cannot even expect to attain, after many, many of such years [of renunciation] on earth, the exalted position that Dhruva, this *kṣatriya* son, attained.'

(44) **M**aitreya said: 'I have told you everything you asked me here about the great and famous character of Dhruva, who is so very much appreciated by many [a devotee]. (45) [To hear] this bestows wealth and repute, increases one's lifespan and is so greatly sacred and auspicious that one can even attain Dhruva's heaven with it, pleasing as it is to the mind and glorious in counteracting all kinds of sin. (46) Repeatedly listening to it with faith one will develop devotional activities dear to the Infallible One and therefrom there is bound to be the full defeat of all hindrances. (47) For the one who hears it there are the qualities of his good conduct and such; the story constitutes [a source of] strength for souls seeking strength and is [a breeding ground for] the honor of those who are thoughtful. (48) Carefully sing, in the company of twi-

ce-born souls, in the morning and the evening, the glories of the sacred renown and great character of Dhruva. (49-50) At the time of a full moon or a new moon, on the day after Ekādaśī [the twelfth day of a lunar month], when the Śravaṇa star appears, at the end of a *tithi* [a lunar day], on a day called Vyatīpāta, at the end of the month or on a holiday [relative to the sun] you should recount the story to a receptive audience without desiring remuneration and take shelter of the lotus feet of Him who is the Refuge of the Seeker. You will find your mind then pacified by the soul and thus become perfect. (51) He who imparts this knowledge to souls unaware of the original reality, walks the path of truth and immortality and will be blessed by the gods for being a kind protector of the seekers. (52) Oh best among the Kurus, thus was my description of the activities, the fame and the great purity of Dhruva who, as a child forsaking his toys and his mother, left home and found the shelter of Lord Viṣṇu.' "

4.13 - Description of the Descendants of Dhruva Mahārāja



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

(2) **V**idura asked: 'Who were they, you called the Pracetās? Which family were they known by, whose sons were they, oh best among the sworn, and where performed they their sacrifice? (3) I think that Nārada is the greatest of all the devotees; he saw God before his eyes and described the procedure of rendering devotional service to the Lord [in *kriyā-yoga* or the *pāñcarātrika*-method]. (4) When these men were performing their sacrificial duties in wor-

ship of the Supreme Lord, the Enjoyer of All Sacrifices was by Nārada described with devotion. (5) Oh brahmin, be so kind to tell me, so very eager to hear, in full all the stories about the Lord that were narrated there by the *devaṛṣi*.'

(6) **M**aitreya said: 'Utkala, the son of Dhruva, after his father departed for the forest, did not desire the throne of the emperor, his father, with all the lands and opulence belonging to it. (7) From the day he was born he was a most satisfied, unattached soul, who equipoised saw the Supersoul as spread everywhere in the world and all the world as resting in the Supersoul. (8-9) Because of his single-minded resolve about the spirit of the Absolute, his being separated from heaven had ended in the oneness of the Self. A consequent yoga practice had increased his bliss that as fire burned away the karmic impurities of his mind. Thus realizing his constitutional position all his thoughts were devoted to the Soul of all Souls. (10) Out on the road he to the less intelligent appeared to be like a fool, blind, deaf, dumb and mad, but actually his intelligence was more like a fire with its flames tempered. (11) Thinking that Utkala had no intelligence and was mad, the elders of the family and the ministers of state appointed Vatsara, the younger son of Bhrami, ruler of the world. (12) Svarvīthi, King Vatsara's dearest wife, gave birth to six sons: Puṣpārṇa, Tigmaketu, Iṣa, Ūrja, Vasu and Jaya. (13) Puṣpārṇa had two wives, Doṣā and Prabhā. Of Prabhā there were the sons Prātar, Madhyandinam and Sāyam. (14) Pradoṣa, Niśitha and Vyuṣṭa were the three sons of Doṣā. Vyuṣṭa begot in his wife Puṣkariṇī a son named Sarvatejā [the all-powerful one]. (15-16) His wife, called Ākūti, gave birth to a son named Cākṣuṣa who was the [sixth] Manu. His queen Naḍvalā bore him [twelve] pure sons: Puru, Kutsa, Trita, Dyumna, Satyavān, Ṛta, Vrata, Agniṣṭoma, Atīrātra, Pradyumna, Śibi and Ulmuka. (17) Ulmuka begot six very good sons in Puṣkariṇī [who had the same name as her predecessor]: Aṅga, Sumanā, Khyāti, Kratu, Aṅgirā and Gaya. (18) The wife of Aṅga, Sunīthā, gave birth to Vena who was very crooked. Disappointed about his bad character the wise king Aṅga left the city [to live in the forest]. (19-20) He [Vena] was cursed by the sages whose angry words struck him like thunder. After that had happened he died. Being without a king all the inhabitants of the world were pestered by thieves and rogues. They then churned his right arm [his 'hand'], upon which a partial incarnation [*aṁśa-avatāra*] of Nārāyaṇa descended called Pṛthu, who became the original Lord of the Earth.

(21) **V**idura said: 'With King Aṅga being such a reservoir of good qualities and a saintly person, a lover of brahminical culture and a great soul, how could his son be so bad that he became indifferent and left? (22) Why did the sages conversant with the religious principles who saw Vena's faults, desire to pronounce the brahmin's curse against him, while it was the king who carried the rod of punishment? (23) The king is never to be insulted by the citizens

however sinful he may be, because he by his personal influence maintains the power of all the local officials. (24) Please describe to me, your faithful devotee, oh brahmin, all there is to say about the activities of the son of Sunīthā, for you are well conversant with [the things of] heaven and earth.'

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

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

(31) **T**he leading priests said: 'Oh god of man, in this life you have not committed even the slightest sin, but in your previous life there was an impurity because of which you in this life are without a son. (32) We, who wish you all good fortune, therefore say to you: execute the sacrifice to get good offspring, oh King, when you worship the Lord, the enjoyer of the sacrifice, with the desire to get a son, He will grant you one. (33) All the men of God will thereupon accept their share of the sacrifice, because then, for the purpose of [getting] a son, evidently the Supreme Personality has been invited. (34) The Lord being worshiped will award the person whatever he desires; people will reap the fruits of their actions according to the way they were of respect for Him.'

(35) **F**or the king to get a son the scholars, thus having decided, offered rice cake in the fire of the Lord of the Flames [Viṣṇu]. (36) As a result a person appeared in white garments with a golden garland and a golden pot wherein he carried rice boiled in milk. (37) The king, firmly rooted in the noble mind, took with the permission of the scholars the in milk boiled rice in his joined palms and, after smelling with great delight, offered it to his wife. (38) The childless queen ate from the food that would give her a child, and indeed was impregnated by the husband. In due time she then gave birth to a son. (39) That boy appeared partly following in the footsteps of his death-oriented, ma-

ternal, irreligious grandfather. He therefore became an offender of the holy duty. (40) He used to take up his bow as a hunter and go into the forest to kill innocent deer. Thus all the people cried: 'There he is, the cruel Vena!' (41) While playing in the playground with boys of his age he very cruelly violently killed them mercilessly as if he slaughtered animals. (42) Seeing how cruel his son was, the king, by different means of punishment, could not get a grip on him and thus became most aggrieved. He thought: (43) 'They who are without a son living at home must have worshiped the Lord [in a previous life]. They do not have to suffer the unbearable sorrow because of such a bad son. (44) Because of his sinful reputation and unrighteousness there will be great discord among the people and endless anxiety. (45) Who would want such a so-called son? He inevitably binds the soul to illusion; what intelligent person would value a son who brings misery to one's family life? (46) I think it is better to have a bad son than a good one. Because of a hellish household a mortal can detach himself from his home as a source of misery.'

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

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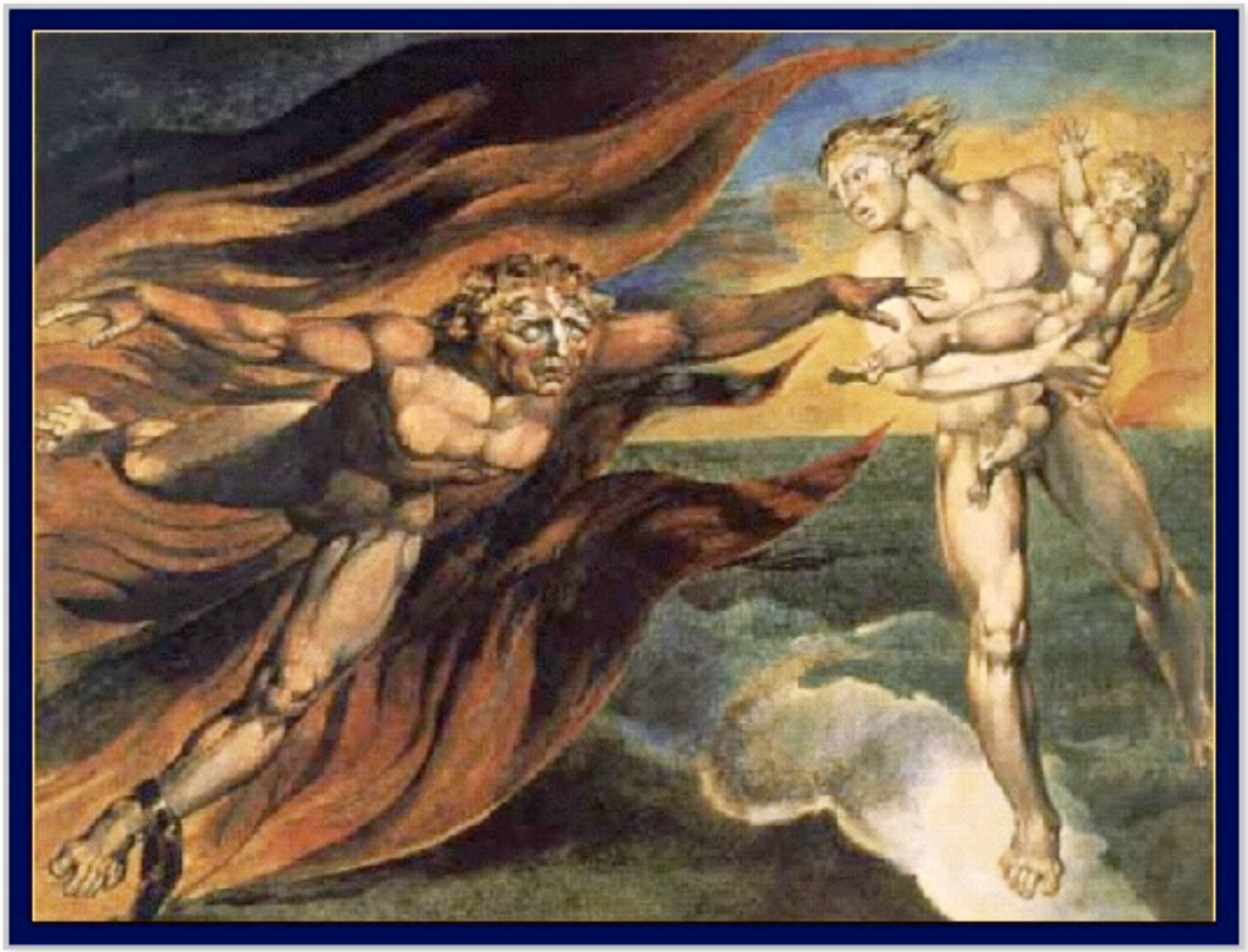
4.14 - The Story of King Vena



(1) **M**aitreya said: 'The sages headed by Bhṛgu who always aspired the welfare of all the people, understood that the citizens with King Aṅga being absent were doomed to live on the level of animals. (2) The men of wisdom called for the mother of Vena Sunīthā and then enthroned him [Vena] as the master over the world, even though the ministers did not agree. (3) Hearing that King Vena had ascended the throne the thieves, knowing that he was a most severe punisher, hid themselves immediately like they were rats afraid of a snake. (4) King Vena having ascended the royal seat was very proud of the eight kind of opulences [*bhaga*, see 3.24: 32] and considered himself to be the greatest. Impudently he began to insult the great personalities. (5) Thus blinded by power he, as proud as an uncontrolled elephant, mounted a chariot and traveled around, creating fear in heaven and on earth. (6) Not permitting the brahmins the performance of any sacrifice, that charities were given or that any butter was offered in the fire, he thus beating his kettledrums everywhere put an end to all religious rituals. (7) When the sages, who always had performed the sacrifices, saw what the great rogue Vena did, they considered it a threat to the common people and out of compassion talked about it. (8) 'Like a log burning from both sides, the common people alas from both the si-

des of the king and the thieves and rogues are in great danger. (9) Because we were afraid to be without a king Vena has been crowned although he was not qualified and now there is also the threat of danger from his side. How can the living beings be happy now? (10) Vena, born from the womb of Sunīthā, has grown into a mischievous character, just like a snake that maintained with milk even attacks the one who feeds it. (11) With him appointed king there is no doubt that he desires to harm the citizens, but in order not to suffer the consequences of his sins we nevertheless should try to pacify him. (12) Despite knowing Vena's unrighteousness we have made him king. With him not responsive to our pacifying words, he, for his evildoing, will be condemned by the public and will have to burn, just as he will have to burn by our own fierce opposition.' (13) Thus having decided the sages approached Vena, while concealing their anger. They pacified him with kind words and then spoke with him.

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

(23) **V**ena replied: 'Oh how childish you all are in taking irreligious principles for religious ones. In fact you forsake the father who feeds you being

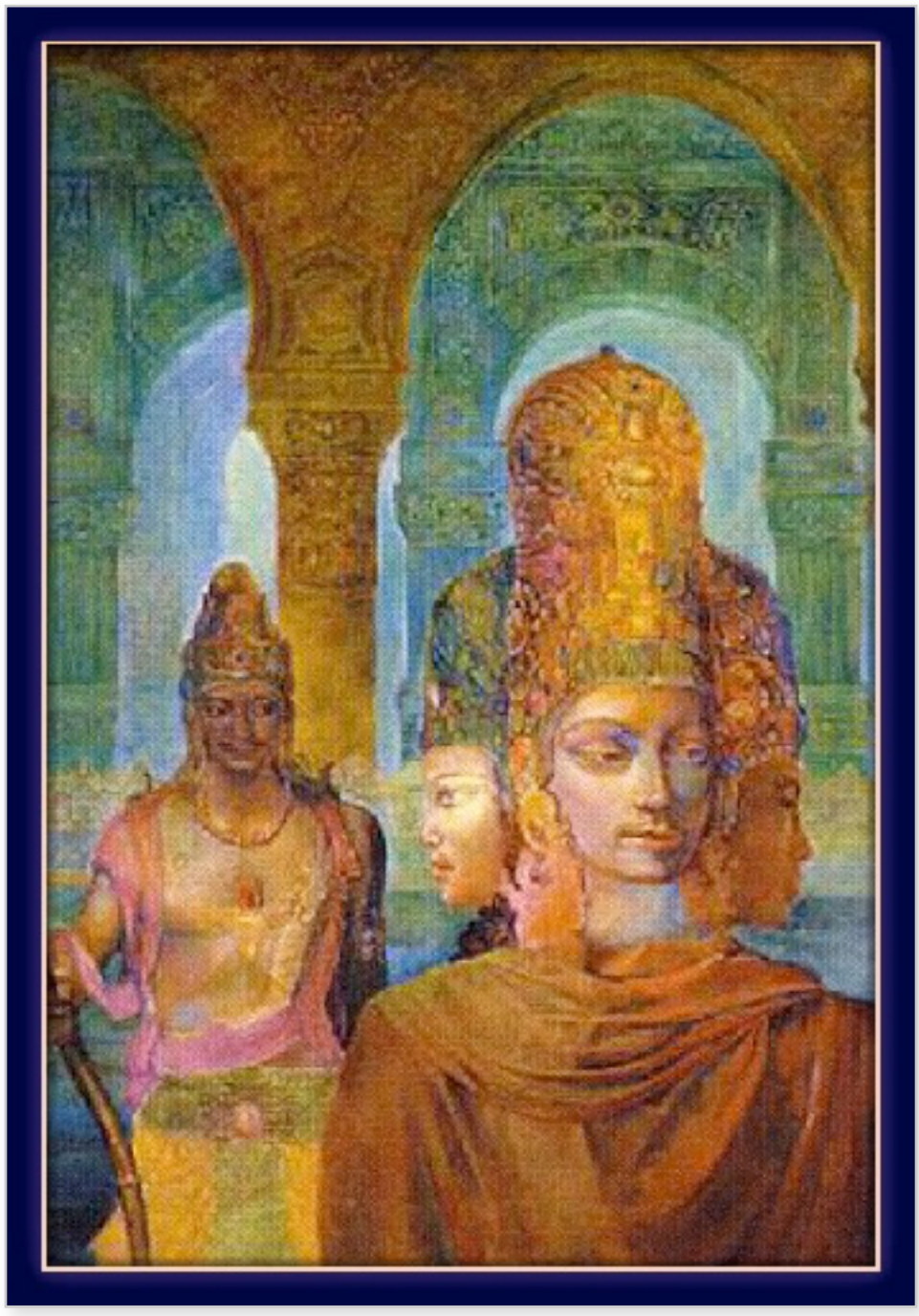
unfaithful with another love. (24) They who out of ignorance failing in respect do not realize that the Lord is there in the form of the king, cannot find happiness in this world nor after they died! (25) What now is the name of that enjoyer of sacrifice unto whom you direct your great devotion? Just like a bad woman with her paramour you fail in your affection for [your king,] the husband! (26-27) The creator, the maintainer, the destroyer, the king of heaven, the god of the wind and the god of death; the god of the sun, the god of the rains, the god of the treasury and the god of the moon; the god of the earth, the god of the fire and the god of the waters; all these and also other powers capable of blessing and cursing abide in the body of the king, the king comprises all the gods. (28) For that reason, oh learned souls, you should worship me in your rituals and not be envious. Use those means for my sake, there is no one else to worship as the prime enjoyer of what is offered.'

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

(36) **O**nce, when the sages were bathing in the waters of the Sarasvatī and offered oblations in the fire, they sat down on the bank of the river and began to discuss the question of truth. (37) They then told each other that they had noticed that disturbances were developing that created fear among the people; would the citizens without a ruler not suffer the misfortune of having a world full of thieves and rogues? (38) And indeed, while the sages were considering this, wherever one looked dust clouds could be seen in the sky that were caused by the running of plundering criminals. (39-40) They then realized their fault: the disturbance of the common people whose riches were plundered, was due to the death of their protector. With the state full of thieves and murderers in chaos being bereft of a king, they, despite their knowledge, were not able to subdue the rogues. (41) An equipoised and peaceful brahmin with a disregard for afflicted souls, loses his strength of mind, just

like a broken pot loses its water. (42) The family line of the saintly King Aṅga should not be broken, for the semen of the kings of this family was so productive that they enjoyed the shelter of Keśava [‘He with the beautiful curls']. (43) The wise men thus decided to churn the thighs of the dead king with great force. Thereupon a person named Bāhuka [the dwarf] was born. (44) He was as black as a crow, very short in every way with very short legs and arms, had big jaws, a flat nose, reddish eyes and copper red hair. (45) Having appeared he meekly bowed before the sages inquiring: 'What can I do for you?' 'Please sit down' they replied and thus, oh best one, he became thereafter known as Niṣāda. (46) His descendants were thereupon called the Naiṣādas. They inhabited the hills and forests because they, being born from Vena, were feared because of all his sins.'

4.15 - King Pṛthu's Appearance and Coronation



(1) **M**aitreya said: 'Thus the brahmins again churned the arms of the king who had no son and from that action a child couple took birth. (2) About that child couple being born the sages conversant with the Vedas said that they were very happy, knowing that it concerned an ['*āveśa*'-]expansion of the Supreme Lord. (3) The sages said: 'This man is an expansion of the Supreme Lord Viṣṇu who maintains the world and this woman is Lakṣmī, the Goddess of Fortune who is an inseparable, integral part of the Original Person. (4) This male will be the first among the kings and will spread his reputation under the name of Pṛthu [‘the one of the earth’], becoming widely renown as the Great King. (5) This female will, as a goddess of all good qualities, enhance the beauty of her ornaments with the magnificence of her teeth; she will be na-

med Arci and will attract Pṛthu with her great beauty. (6) He, as a partial, direct representative of the Lord, is born with the desire to protect the entire world and she took birth as the inseparable goddess who is very attracted to him.'

(7) **M**aitreya said: 'The brahmins praised him, the singers of heaven chanted, the perfected ones showered flowers and the girls of heaven were dancing. (8) Filling the air with vibrating conches, bugles, drums and kettle-drums and such, all the godly souls, the sages and the elderly of all sections of society gathered there. (9-10) Brahmā, the master of the universe, accompanied by the godly arriving there together with all the leaders of the enlightened world, saw on the right hand of that son of Vena, the mark of Viṣṇu carrying the club. His two feet also showed the [marks of the] lotus flower and thus he was certain that he dealt with a partial appearance of the Lord who with His invincible disc [as a mark in His hand] as a plenary portion represents the Supreme Interest. (11) The brahmins attached to the rituals arranged for his coronation and thus the people for his sake from everywhere collected the different means for performing the ceremony. (12) The rivers, the seas, the mountains, the serpents, the cows, the birds and the animals, the sky, the earth and all living beings contributed with different kinds of gifts. (13) He was thus crowned the Mahārāja. Exquisitely dressed and fully ornamented he, together with his nicely jeweled wife Arci, appeared like a fire beyond compare. (14) The keeper of wealth Kuvera, donated a royal throne made of gold, oh hero, and Varuṇa gave him an umbrella as brilliant as the moon from which constantly a mist of water droplets showered. (15) Vāyu in his turn gave him two *camāras* [whisks] made of hair, Dharma gave a garland that added to his name and fame, Indra gave a very valuable helmet while Yama gave him a scepter to rule the world. (16) Brahmā armed him with spiritual knowledge, his wife Bhāratī the Goddess of Learning [Sarasvatī] gave a transcendental necklace, the Supreme Personality [Hari, Viṣṇu] gave him a Sudarśana disc and His wife Lakṣmī gave him imperishable opulence. (17) Lord Śiva came with a sword decorated with ten moons and Durgā gave a likewise shield showing a hundred moons. The moon god gave horses of the finest breed and the demigod Viśvakarmā presented a very beautiful chariot. (18) Agni gave a bow made of horn, Sūrya gave arrows as brilliant as sunlight, Bhūmi [the Goddess of the Earth] gave slippers that empowered him with mystic union and the gods of the heavenly planets gave him flowers day after day. (19) The art of drama, singing the finest songs, playing musical instruments as also the ability to make things appear and disappear, were given to him by those moving through the ether. The great sages blessed him with infallibility and the god of the ocean produced a conch shell for him. (20) The seas, the mountains and the rivers provided him passage for his chariot and professed bards and officials of prayer presented themselves praising him in

verses. (21) Seeing them engaged in their offerings, the greatly powerful son of Vena spoke as follows, smiling with a voice as grave as the thunder of clouds.

(22) **K**ing Pṛthu said: 'Oh dear bards, men of prayer and men of praise, the words of your address are misplaced. The way I am now present in this world I do not stand out with these qualities. Why should I be praised as the refuge when these words do not apply to me? Your words for my sake should not go in vain. (23) Offer those prayers therefore some future time, when the qualities you mentioned are actually manifest in me, oh gentle reciters. The proper way is to discuss the qualities of the Supreme Lord glorified in the scriptures. Being civilized one should not offer prayers to a lowly human being. (24) Someone who causes followers to praise him for talents that he as a lord and master could have but in reality lacks, deceives himself in being a fool unaware of the fact that the people are insulting him. (25) The ones in power certainly do not like it to be praised. Despite being very famous, they are modest: [they very well know] that they, magnanimous as they are in their heroic deeds, are just as well reprehensible. (26) Oh you people led by practices of praise, when we at present are not of any fame in the world or of any praiseworthy action, then how can I engage you in songs of praise for me like you were children?'

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4.16 - King Pṛthu Extolled

(1) **M**aitreya said: 'The professional reciters, pleased with hearing the king speak these nectarine words, praised him therefore according to the instructions of the sages: (2) 'We are at a loss to describe in full the glories of you who as the foremost godhead has descended out of your own mercy. Despite the fact that you appeared from the body of Vena, your glories bewilder the minds of the leading speakers. (3) Nevertheless we will, in accord with what the sages have told us to do, try to put the name of King Pṛthu, [of you who are] famed for being a partial incarnation of Lord Viṣṇu, in the sweetest words. Encouraged in our attention for the liberality and praiseworthiness of your activities, we shall do our best to sing your praises. (4) This king, being the protector of the regulative principles of human nature, is also the chastiser of all who act against them; as the best defender of the faith he will incite the entire world to follow dutifully. (5) He is the one and only who carries all the forms of all local deities within himself. Based upon that justice each and everyone high and low in due course will receive his proper share and prosper

therefrom. (6) All the riches this king exacts will by him in due time be equally distributed over all living beings, just like the all-powerful sun god distributes his rays. (7) He as the king will take up the duty of mother earth to be always kind to the aggrieved and tolerant towards the people who trample her face. (8) As easy as Indra answers with rain when there is a shortage of water and the living entities have to suffer, that divine man of God, this embodiment of the Lord, will protect the citizens. (9) The whole world will thrive on the glances and bright smiles of his beautiful and affectionate moonlike face. (10) The policies of this king are unseen, his actions are confidential and secret, his accomplishments are hidden and there is no limit to his treasury. His soul, as the only reservoir of all good qualities, will be covered just as it is with [the position of] Varuṇa, the king of the seas. (11) Born from Vena like fire from firewood, he is difficult to approach and unbearable [for his enemies]. When one approaches him he stays at a distance. No one can defeat him. (12) He as the neutral witness oversees the activities inside and outside of all living beings, just [as inseparable] as the life breath is of all the embodied beings. (13) He will never punish someone not deserving punishment, not even when it concerns the son of his enemy, nevertheless he following the path of righteousness will punish his own son if he deserves it. (14) Like the sun god shining his light everywhere, the circle of influence of Pṛthu will unimpeded remain the most powerful one up to Mānasa mountain [the arctic region]. (15) The entire world will be pleased by his personal activities and will therefore call him 'the King Happy to the Mind of the Citizens'. (16) Firm in his determination and always truthful, he in favor of the brahminical and of service to the elderly, is the one of respect and the caring parent for the poor with whom all living beings seek their shelter. (17) He is as respectful towards other women as he is towards his mother, unto his own wife he is like the other half of his body, unto the citizens he is like an affectionate father and he is a servant unto those who preach the word of God. (18) All embodied beings are as dear to him as his own self, he increases the pleasure of his friends and he intimately associates with those who are free from attachment. This king is the hand chastising the wicked. (19) He who is unmistakably the unchanging Supreme Lord over the three worlds, descended as a partial [*śaktyāveśa*] expansion of the Supersoul. He regards [the false security of confiding in] the variegation of matter as meaningless, for such a notion is born from nescience. (20) From the earliest light of day over the hills on, he uniquely heroic will protect the globe as the king of the world, the master of all gods of men. From his victorious chariot upholding the bow, he will reach everywhere from the south [to the north] like the sun does passing [every year] from the south [to the north]. (21) For certain all kings of all places will offer him presentations. With the locally worshiped deities the wives of these kings will consider him the Original King who wields the weapon of his disc in defense of his [His] reputation. (22) He will milk the earth whom one knows in the form of a cow, as an extraordinary king and progenitor [the Prajāpati] he will provide facilities for the po-

pulace and for a pastime he will simply by the pointed end of his bow level the mountains by breaking them apart in preparing the earth [for agriculture], just like Indra, the king of heaven did [hitting the mountains with his thunderbolt]. (23) When he vibrating his bow of horn, like a lion keeping his tail high, personally travels the earth, he, invincible in battle, will drive all warmongers everywhere into retreat. (24) The moment this king will have performed a hundred *aśvamedha* [horse] sacrifices at the source of the Sarasvatī river, his horse during the last of the hundred sacrifices there will be stolen away by Lord Indra. (25) He will meet the worshipable Sanat-kumāra alone in the garden of his palace and will, with his devotion being of worship, achieve the uncontaminated, transcendental knowledge by which the Spirit of the Absolute Truth is enjoyed. (26) He will hear about the widespread reputation of his chivalry as Pṛthu, the king of supreme power, being put in so many words in the form of songs and narrations. (27) Conquering [his opponents] everywhere with no one checking him he will, by his own prowess, uproot the miseries of the citizens. He will be glorified as the greatest soul by the leaders of the godly and the godless and become the lord of the world.'

4.17 - Pṛthu Mahārāja Gets Angry with the Earth

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

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

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

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

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

(18) **S**he said: 'Since you are now the great one of fortune, oh knower of the dharma, oh shelter of the afflicted souls, please save me. Your Majesty after all, is there for the protection of the living beings. (19) Why do you want to kill someone who is poor and sinless? How can you, whom one considers a knower of the religious principles, wish to kill a woman like me? (20) If no one should ever strike a woman, not even when she is sinful, then what to speak of a personality like you, oh King, a human being so merciful and affectionate to the poor? (21) If you break me, this very strong boat carrying all the world, how can you hold yourself and your people afloat then?'

(22) **K**ing Pṛthu replied: 'Oh dear source of wealth, if you do not obey my rules, I will have to kill you because you, while accepting your share of the offerings, do not provide us the produce. (23) You eat the greenest grass daily but we are never certain of the milk provided by your udder. Is it not demanded to administer punishment to a cow that is thus indubitably in offense? (24)

Not very intelligent disobeying me you do not yield the seeds for the plants, herbs and grains for us, that originally were formed by the Creator but now are hidden by you inside of you. (25) To put an end to the misery of all the distressed who suffer from hunger, I will now cut your flesh to pieces with my arrows. (26) Whether it concerns a man, a woman or an eunuch, kings who kill those who with no compassion for other living beings, as the lowest of all, care only for themselves, do not really kill. (27) You, so foolish and conceited, prove yourself to be a cow of illusion. I will thus with my arrows cut you to pieces as small as grains, for I, by the power of my yoga, will personally uphold all these citizens.'

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

sequence of Your energy are bewildered by the modes. My obeisances for all that You are, You who bring renown to the heroes themselves.'

*: Today there are four main disciplic successions in India: the Kumāra-, Brahmā-, Lakṣmī- and Śiva-*sampradāyas*. This present translation has originated from the Brahmā-*sampradāya*.

4.18 - Pṛthu Mahārāja Milks the Earth

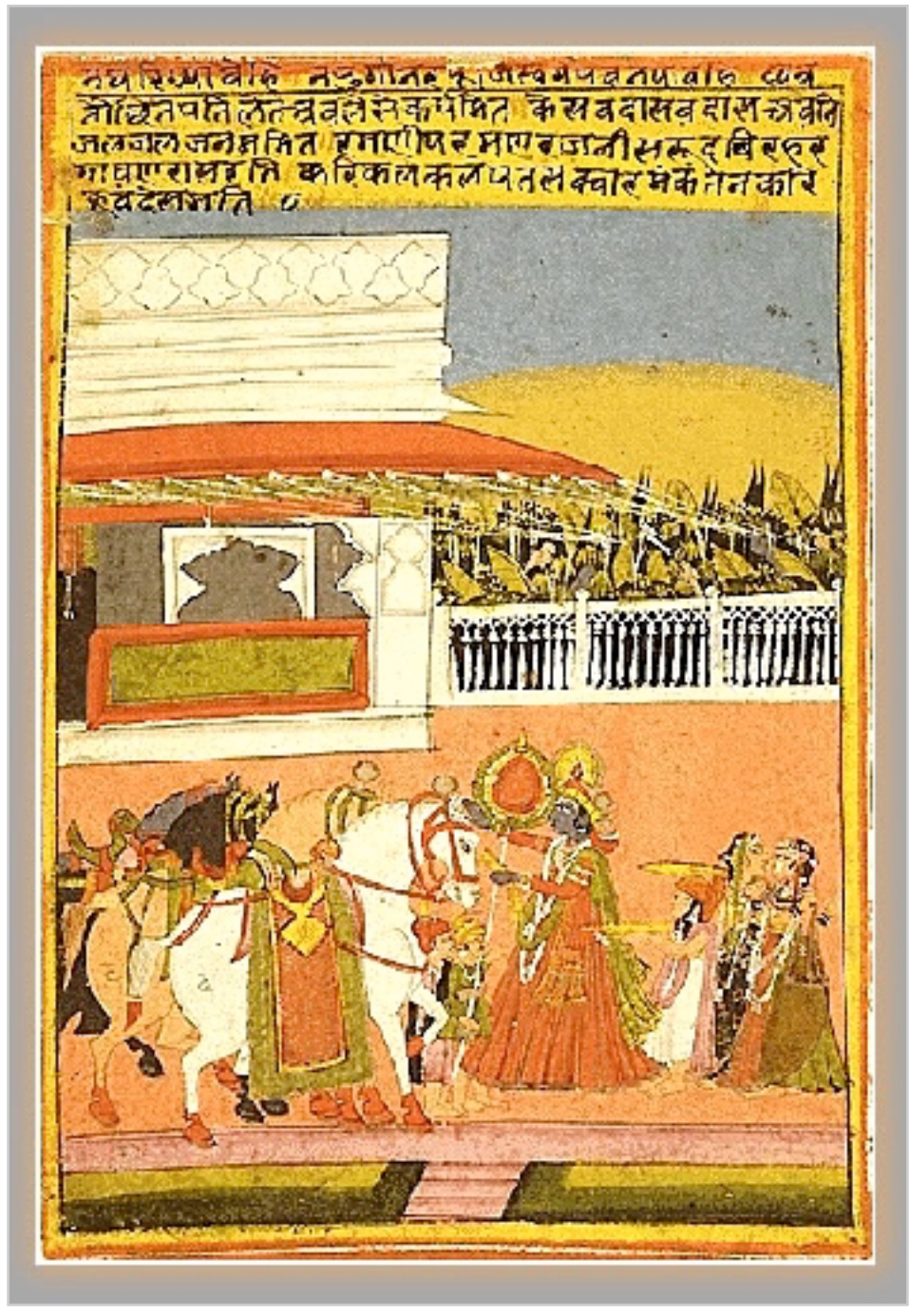
(1) **M**aitreya said: 'After mother earth thus had offered King Pṛthu prayers, his lips were still trembling of anger. She, in fear, then managed to come to her senses and spoke again: (2) 'Please pacify your anger, oh King, understand that what I said, I have said as someone who as an intelligent person,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

earth, oh King, so that the water that fell from the sky by the mercy of the godhead, after the rainy season has not flown away, oh mighty one.'

(12) **T**hinking of the pleasing and good words of the earth, the king engaged with a calf so that the representative of mankind thus milking obtained all the crops. (13) Everywhere else other men of intelligence also acquired the wealth by likewise caring [for a calf] and thus milking from Pṛthu's planet earth whatever they wanted. (14) Oh good one, the sages milking the goddess with their senses [as the milking pot], produced, by dint of sage Bṛhaspati as the calf, milk in the pure form of the Vedic hymns. (15) Producing from Indra, the king of heaven, as the calf, the godly milked into a golden pot the nectar of the milk of mental power and the strength of the body and the senses. (16) The sons of Diti, the enemies of God, produced with Prahlāda as the calf, with the most important [devotee] among the godless, the milk of fermented and distilled beverages in an iron pot. (17) The singers and denizens of heaven produced with him who was named Viśvāvasu as the calf, into a vessel in the form of a lotus, the milk of sweet music and beauty. (18) The most fortunate demigods responsible for the funeral rites, with great faith produced, with Aryamā, from the realm of the ancestors the milk of the offerings of food into an unbaked earthen pot. (19) The perfected souls and the scholars and such [the Vidyādharas], appointing Kapila as the calf, produced with the ether [as the milking pot] the knowledge of proceeding at will with yogic mystic powers [*siddhis*]. (20) Others endowed with magical and mystical powers [the Kimpuruṣas] produced with Maya [a demon] as the calf and with concentration [or *dhāraṇa* as the milking pot], the milk of the wondrous ability of making the body invisible. (21) The descendants of Kuvera, the demons, the ghosts and the witches [respectively the Yakṣas, Rākṣasas, Bhūtas and Piśācas], who are all habituated to eating meat, with Lord Śiva's incarnation Rudra [Bhūtanātha] as the calf, milked out a beverage made of blood in a pot of skulls. (22) So also the snakes with and without hoods, the scorpions and the constrictor snakes, produced with Takṣaka as the calf, their chief, the milk of poison in the pot of the snake pit. (23-24) The four-legged creatures produced, with the bull carrier of Lord Śiva [Nandi] as the calf, from the green grasses their milk in the pot of the wilderness. The other sharp toothed animals, the predators, with the lion as their calf milked out the flesh of other beings. And the birds, with Garuḍa as their calf, produced in the pot of their own body the milk of the moving [insects and worms] and nonmoving living beings [the plants and grasses]. (25) With the banyan tree as their calf the different trees produced milk in the form of their juices while the hills and mountains, with the Himalayas as the calf, produced the various minerals of their peaks. (26) With the leaders as the calves and with each his own specific milking pot, from the planet Earth ruled by King Pṛthu the milk was produced of everything needed.

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

4.19 - King Pṛthu's One Hundred Horse Sacrifices



(1) The sage Maitreya said: 'Thereafter he, the king, in the land of Manu known as Brahmāvarta, where the Sarasvatī flows to the east, then initiated the performance of a hundred horse sacrifices. (2) Faced with this most powerful excel in fruitive action King Indra, who himself had performed a hundred sacrifices, could not tolerate the great ceremonies of sacrifice of King Pṛthu. (3) It was there that directly the enjoyer of all sacrifice, the Supreme Lord Viṣṇu, the transcendental controller who is the proprietor, the teacher of all the world and everyone's soul, would show Himself. (4) Together with Brahmā and Śiva and all the local rulers with their followers, He is praised by the inhabitants and singers of heaven and the sages. (5) The perfected souls and those rooted in learning, the descendants of Diti, the fruitive workers and

the guardians of wealth attended there headed by Nanda and Sunanda, the most respectful associates of the Lord. (6) All the great devotees who always serve Him with diligence assembled there: the masters of yoga led by Sanaka [the Kumāras], Kapila, Nārada and Dattātreya. (7) Dear son of Bharata, because of that meeting the land fulfilled, alike the cow that produces all the milk, all wishes by yielding as desired every matter needed by the sacrificer. (8) The rivers carried all the water needed, there was milk, curd and the food of other dairy products and the trees with their big bodies bore fruits and dripped with honey. (9) The people of all places along with their governors brought forward presentations of the four kinds of foodstuff [what is chewed, licked, sucked and drunk] and heaps of jewels from the hills and oceans. (10) Thus King Pṛthu, abiding by the Lord beyond the Senses, was the most opulent person, but the great Lord Indra, being envious, formed a hindrance. (11) Full of envy he unseen stole the sacrificial animal when the son of Vena was performing the last horse sacrifice meant to please the Lord of All Sacrifices. (12) Indra, impersonating as a liberated soul and thus most confusingly presenting irreligion as religion, was spotted by sage Atri and then hurried away into the sky. (13) The son of King Pṛthu, a great hero, was by sage Atri encouraged to kill him. He most angry shouted: 'Wait, just wait!' (14) But when he saw that he was wearing the dress that is considered religious, had knotted hair and a body smeared all over with ashes, he could not release an arrow at him. (15) My best one, the son of Pṛthu, having refrained from killing, was by sage Atri admonished to do it nevertheless since the great Indra had sunken as low as to impede the performance of a *yajña*. (16) Thus being ordered the son of Pṛthu, who was as angry as the king of the vultures was with Rāvaṇa, began to chase Indra who hastily moved away at a distance. (17) With him in pursuit, Indra vanished, abandoning both the horse and his false dress. The great hero then brought the animal of his father back to the sacrificial arena.

(18) **O**h master [Vidura], seeing the reality of his wonderful action the great sages honored him accordingly with the name Vijitāśva ['he who won the horse']. (19) But not being seen under the cover of a dense darkness he had created, the mighty King Indra again took the horse away from the sacrificial block where it was chained in golden shackles. (20) When Atri pointed out that he hurried away in the open, the hero this time seeing him holding a staff with a skull at the top, [again] could not kill him. (21) By Atri admonished to go after him, he in anger had fixed an arrow, but the independent Indra, who gave up the horse and the apparel [for the second time], kept himself out of reach. (22) The hero then took the horse and went back to the sacrificial arena of his father. Ever since those with a poor fund of knowledge adopt that false show of the lord of heaven. (23) Those forms that Indra assumed with the desire to steal the horse are all sign and symbol of sinful activities. For this the word deficient is used [with *khaṇḍa* or deficient one speaks of *pākhaṇḍa* or *pāṣaṇḍa*, the false preacher or heretic]. (24-25) With Indra, who in his

desire to stop the sacrifice stole away the horse from the son of Vena and thus adopted and abandoned the religious garb, the common man, foolishly enough, got attracted to this falsehood of faith in red robes, going naked etc., because it is generally done with great cunning and a good command of speech. (26) The incarnation of the Lord, King Pṛthu celebrated as the all-powerful one, understood this and, very angry with Indra, took an arrow and lifted his bow.

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

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

Indra in the form of the moralizing without servitude [the pseudo religion, the hypocrisy] that is the mother of the dangerous path of heresy.'

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

4.20 - Lord Viṣṇu's Appearance in the Sacrificial Arena of Pṛthu Mahārāja

(1) **M**aitreya said: 'The Supreme Personality, the Lord of Vaikuṇṭha, satisfied by the sacrifices unto Him, the Lord of All Sacrifices, appeared together with the mighty Indra and spoke as the enjoyer of the sacrifice to King Pṛthu. (2) The Supreme Lord said: 'This person [King Indra] who disturbed the hundredth horse sacrifice you performed, begs your pardon, you ought to forgive him. (3) Considerate souls willing to act in favor of others in this world, oh god of man, belong to the best human beings. They [acting from the soul] will never be malicious toward other living beings. The soul after all is not this vehicle of time, the body. (4) If people like you, who persistently are of service to the elders [the tradition, the wise], become bewildered by the external energy of God, the only thing that is achieved is weariness. (5) Therefore he who is well acquainted and knows that one owes this body to one's ignorance, desires and karma, will never become the slave of it. (6) In other words, which person having life experience would in his detachment call himself the proprietor of the wealth, house and children that result from such a bodily con-

cept? (7) The one pure self that is enlightened and free from material characteristics, constitutes the reservoir of all good qualities that, transcendental to the body and the mind and pervading all, is the undivided witness unrelated to the material world. (8) Anyone who thus knows about the soul that exists within this body is, despite being situated within material nature, as a person never affected by the basic qualities of nature. Such a one is situated in Me. (9) He who free from ulterior motives, always doing his duty, worships Me with faith and devotion will, oh King, discover that his mind step by step finds the highest satisfaction. (10) Free from the modes, the basic qualities, of nature and with an equal vision, he who, innerly free from contaminations, is of peace, will achieve the equipoise of My spirit of emancipation. (11) Any person who knows this changeless soul as simply being the indifferent superintendent of the physical elements, the knowing and working senses and the mind, will find all fortune. (12) They who are bound to Me in friendship and enlightenment will never become disturbed by the happiness or distress they see associated with the different basic qualities and the constant change of the material body consisting of the physical elements, the active senses, its intentions and the mind. (13) Equipoised in happiness and distress, equal to all who are more elevated, lower or situated in between and with the senses and mind controlled, be as such the protector of all citizens, oh hero, together with the others [the officials] arranged by Me. (14) Ruling the populace in goodness it is certain for a king in his next life to be the collector of one sixth of the results of the pious activities [of his subjects]. Being of a different approach, solely collecting taxes, he will have to do without this sixth and be faced with the sins of the citizens he failed to protect. (15) Thus being the protector of the earth as someone whose chief interest it is to be unattached in respect of the principles as approved and handed down by the foremost twice-born souls, you soon will see yourself be loved by the citizens and at home be visited by the perfected souls in person. (16) Because you captivated Me by your excellent qualities*, please request any benediction from Me you desire, oh chief of the humans. I certainly cannot easily be obtained by mere sacrifices, austerities or doing yoga. I am present in the one who is even minded.'

(17) **M**aitreya said: 'The conqueror of the world thus being led by the Supreme Master of All, the Personality of Viṣṇu, bowed his head to the instructions of the Lord. (18) King Indra, ashamed of his own actions then lovingly touched the feet of him [Pṛthu] who of course with an embrace gave up his anger. (19) The Supreme Lord, the Supersoul, next received worship with all the paraphernalia from Pṛthu whose devotion, having taken to the lotus feet, gradually increased. (20) Even though he was ready to leave him, the Lord with the lotus eyes, the well-wisher of the devotees, being detained by his kindness, could not depart. (21) He, the first among the kings could, with his eyes full of tears standing before the Lord with folded hands, not look at Him nor utter a word. His voice was choked up and within his heart embracing

Him he remained in that position. (22) Looking at Him with insatiable eyes, he thereupon wiping the tears from his face addressed the Original Personality of Godhead who, with His hand resting upon the high shoulder of Garuḍa, the enemy of the snakes, barely touched the ground with His lotus feet.

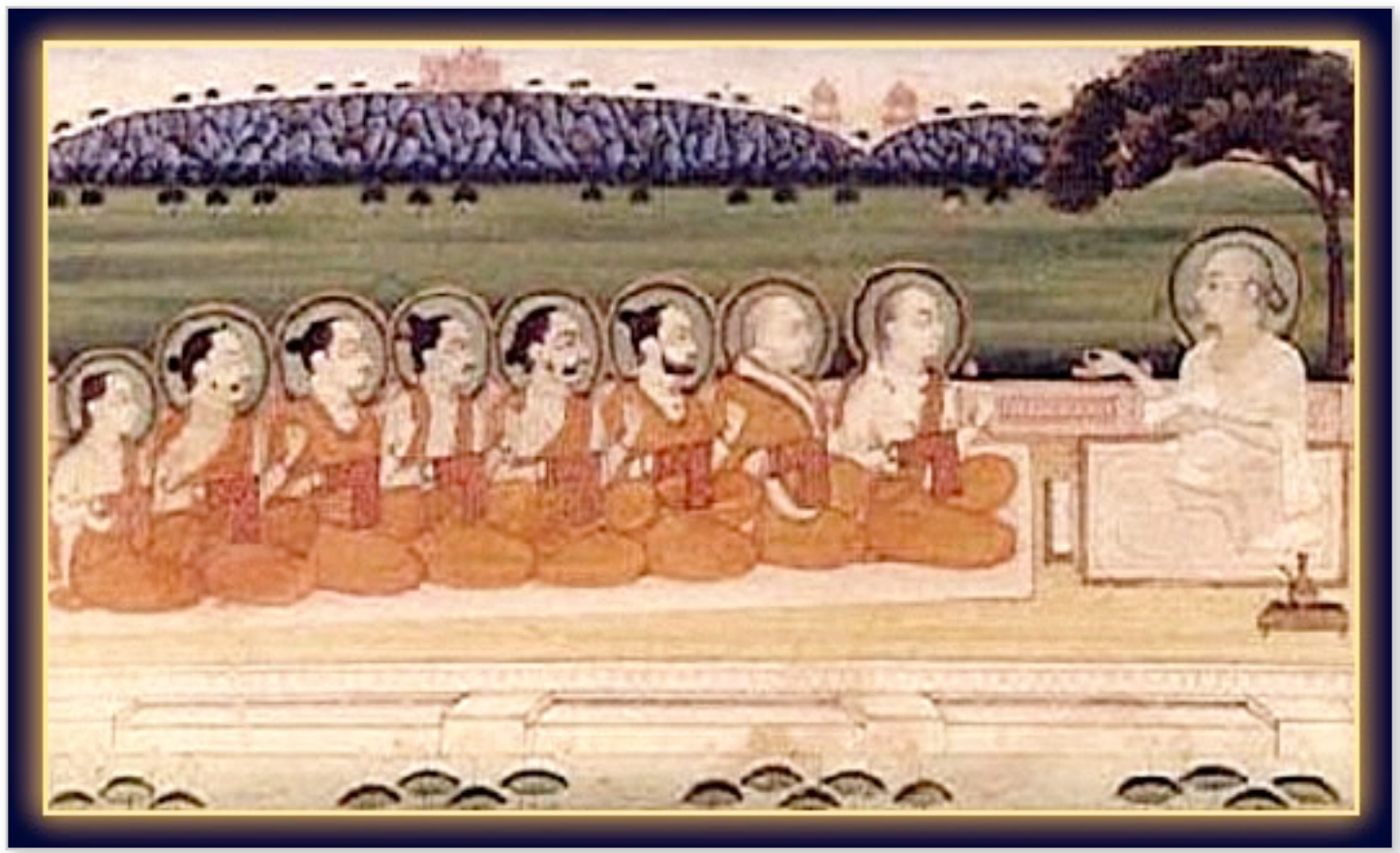
(23) **P**ṛthu said: 'Oh Almighty One, how can a learned man ask from You, who are the master of all blessings, for benedictions that are also available to all those embodied living beings who are bewildered by the modes of nature, even when they are in hell? Nor do I ask, oh Supreme One, for Your enlightenment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

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

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

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

4.21 - Instructions by Pṛthu Mahārāja



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

(8) **S**ūta said: “Oh greatest of the devotees, oh leader of the sages [Śaunaka], after Maitreya thus befittingly had expounded on the high reputation

of that ideal king so qualified because of his countless qualities, Vidura proved his great respect and addressed him. (9) Vidura said: 'When he [Pṛthu] was enthroned by the great souls of learning, he realized the full respect of the enlightened community and was by that grace of Viṣṇu able to expand to the strength of a rule of law by which he managed to break open [and exploit] the earth. (10) Who would not enjoy to hear about his glories, about his intelligence and his chivalry, to the example of which even to this day so many kings and their local rulers proceed in procuring what they desire for their livelihood? Please tell me [more] about those good deeds.'

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

(21) **T**he king addressing the ones present said: 'Listen carefully, oh great souls present here, how I as an inquisitive man feel obliged to present to you, dear nobles, my conclusions concerning the principles of dharma. (22) I, carrying the scepter as the king of all citizens, am engaged in this world as the protector and employer of each person the way he is born in the context of his own [Vedically] established, separate social order. (23) By executing of Him, the Seer of all destiny, that what the experts in Vedic knowledge speak about,

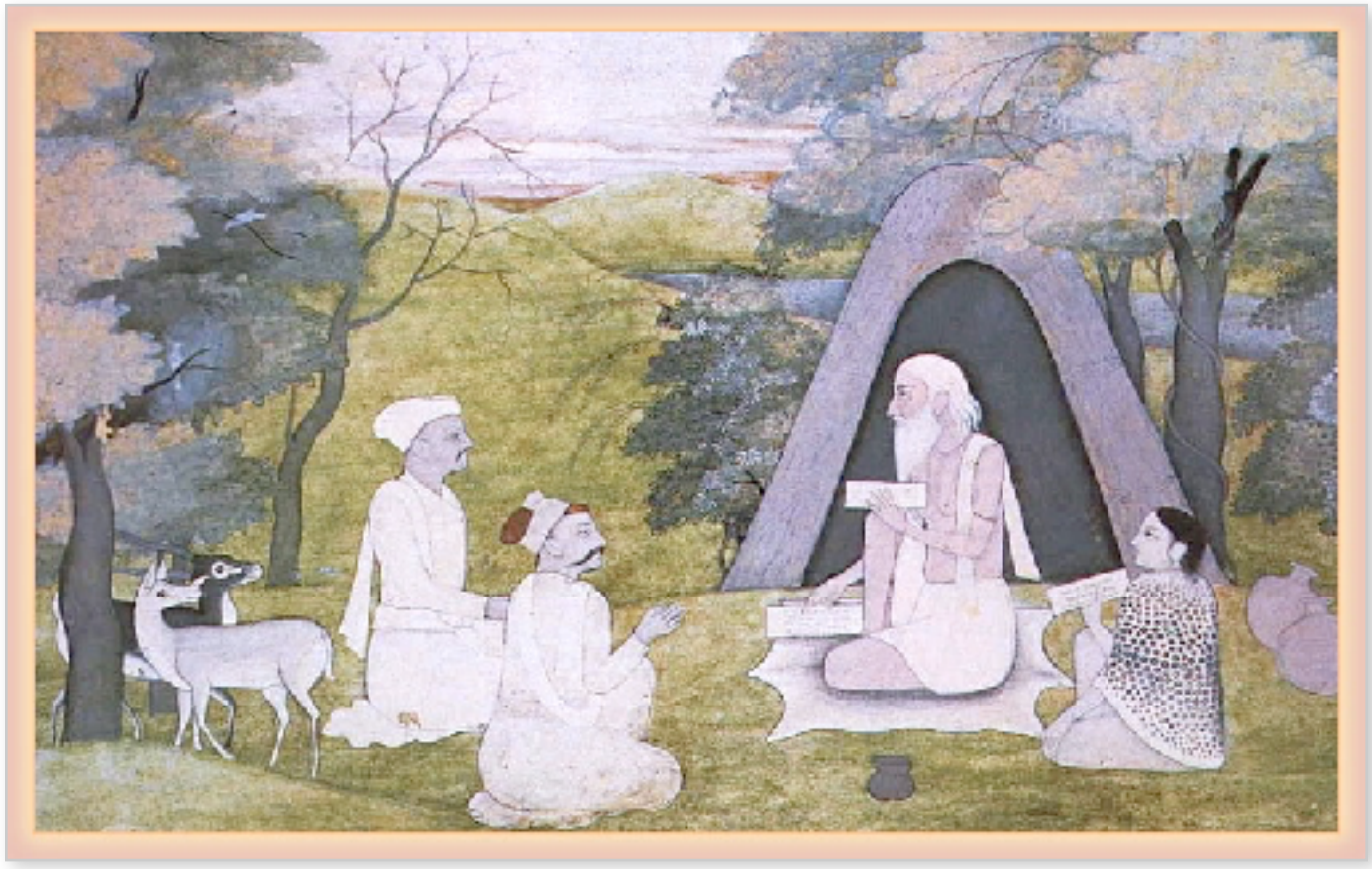
I expect to fulfill all the objectives as desired everywhere by everyone. (24) Anyone who as a king exacts taxes from the citizens without reminding them of their respective [*varṇāśrama*] duties of age and vocation, will according to the impiety of his citizens, also have to relinquish the enjoyment of his own fortune. (25) Therefore, my dear citizens, it suffers no doubt that whatever you, without grumbling, out of your own real interest [according to the *varṇāśrama* system] do with Him beyond the senses in mind, constitutes a great service unto me. When you serve His interest, you are of service to me, your protector. (26) All of you present here as people faithful to the forefathers, the gods, the sages and the sinless, please take this at heart: in the hereafter the results of one's actions are equally shared by the performer of the deeds, by their director and by their supporter. (27) Oh respectable souls, there must be someone like Him who sometimes [in the scriptures] is called the Lord of Sacrifice. Why else would one in this material world and in the hereafter see embodiments of [great] power and beauty? (28-29) Manu, Uttānapāda [Dhruva's father], Dhruva and no doubt the great king Priyavrata and my grandfather Aṅga, these great and saintly personalities as also others of the Unborn Soul like Prahlāda and Bali Mahārāja, are proof of the existence of Him Holding the Club. (30) Except for descendants like my father who, abominably acting like death personified, had lost his way on the path of religion, one as good as always ascribes the elevation to higher worlds and class to the [in dharmic action] being liberated from the material motive for the sake of the One Supreme Soul. (31) Persons of penance destroy, because of their inclination to serve the lotus feet, immediately the dirt that accumulated in their minds in countless births. Just like the [Ganges] water that emanating from His toes vanquishes all dirt, they, day after day, see their purity increasing. (32) By particularly time and again gathering strength in seeking, in a systematic scientific way, refuge at His lotus feet, the person disgusted with the endless ruminations will purify himself and not again surrender to a materially motivated life full of hindrances. (33) All you citizens, in order to be satisfied, be sure of being devoted at His lotus feet according to your personal sense of duty. Be in your thoughts, your words and in a physical sense, of the particular qualities of your own type of work and answer with an open mind, in the full of your conviction, to all that is wanted, as far as your talents allow. (34) He who is present in this world with His various qualities and transcendence is worshiped with different kinds of sacrifices. In these sacrifices, performed with physical means and the practicing of mantras, His forms and names, as a condensation of His nature, then serve the purpose of the science of being free from contaminations. (35) Just like fire manifests differently depending the shape and quality of the firewood, the Almighty One also manifests this body [of forms and names] by activities and in a consciousness that are the result of a certain combination of the non-manifest primary nature [see also 3.26: 10], the time, the mental disposition and the dutifulness. (36) Oh all of you, by incessantly with firm determination on this earth by means

of your occupational duties worshipping the Supreme Lord, the enjoyer of the sacrifice and the spiritual teacher, you share your grace with me. (37) Those who are of great opulence [the rulers] should never exercise power over the blessed souls devoted to the Unconquerable One [Viṣṇu], nor over those who practice tolerance, are of penance and are [spiritually] educated, for they personally constitute the ruling class of the twice-born souls [the brahmins] in society. (38) The Original Personality, the oldest and eternal Lord and godhead of the brahminical culture, acquired the opulence of His eternal fame of being the great elevated leader who purifies the entire universe, by exercising respect for their lotus feet. (39) By serving them one satisfies the unlimited, independent Lord dwelling in every one's heart. Therefore are those who humbly follow in His footsteps, in every respect constantly of service to the brahmin class. (40) A person automatically without delay achieves the greatest peace and the satisfaction of his soul when he regularly relates to them by means of delivering service, for who would be a better mouth and hand for the ghee that is offered? (41) Ananta, the Lord of the Snake bed, is never as pleased to eat from sacrifices in the fire, which [on itself] is bereft of consciousness, as He is by those sacrifices that, with faith and the worship of names in the midst of devotees, are offered in the mouths of the knowers of the Absolute. (42) Everything that with faith, austerity, auspicious actions, silence, an absorbed mind and sense control is propagated by the constant, pure and original brahminical culture, is there for the sake of showing the true meaning and purpose of the Vedic vision, in which this world is reflected as clear as in a mirror. (43) Oh people of culture, I will carry the dust of the lotus feet of all of them on my helmet until the end of my life. Everyone who always engages this way will soon vanquish his sins and be blessed with all qualities. (44) He whose wealth consists of good conduct and gratitude, he who seeks refuge with the learned and acquired all the good qualities, will achieve all the fortune of God. May the Maintainer of the three worlds as also His devotees be pleased with the brahminical class, with the cows and with me.'

(45) **M**aitreya said: 'The king speaking thus was congratulated by all the virtuous souls present: the elderly, the godly and the twice-born who satisfied and happy minded exclaimed '*sādhu, sādhu*!' ['well done, well spoken!' They said:] (46) 'The Vedic teaching, which says that someone becomes victorious in all the worlds through his son, has become true now that he [Pṛthu] in a grand manner has delivered his most sinful father Vena from the darkness [in which he landed] after being cursed by the brahmins. (47) Also Hiraṇyakaśipu, who because of repeatedly blaspheming the Supreme Lord entered the darkest regions, was delivered by the actions of his son Prahlāda. (48) Best of all warriors, dear father of the earth whose devotion unto the Infallible One, the one Maintainer of all the worlds, is so exemplary, may you life forever. (49) Today, oh Supreme One of Purity, we are because of you under the rule of the Lord of Liberation Mukunda, of Him, Viṣṇu who, appearing in the sto-

ries of the scriptures, is glorified as the worshipable Lord of the brahmins. (50) It is nothing special, oh lord, to rule over citizens for one's income. What is of greatness, is the nature of your affection and mercy for all living beings. (51) We, who as a consequence of our deeds in the past lost their goal in life and determined by fate are wandering around, today because of you have learned to know the other side of the darkness of material existence. (52) Our obeisances to you whom we honor as a personality moved by the quality of goodness, as someone who by dint of his personal prowess inspires the brahminical culture and maintains [the honor of] the ruling class.'

4.22 - Pṛthu Mahārāja's Meeting with the Four Kumāras



(1) **M**aitreya said: 'While the citizens were thus praying to the high and mighty King Pṛthu, four sages arrived there as bright as the sun. (2) The king and his associates could recognize the masters of yogic perfection, who descended from the ethereal realm, by the glaring effulgence of their all-embracing sinlessness[: they were the four Kumāras]. (3) Seeing the so very desired life of peaceful conduct before them, King Pṛthu with his followers jumped to their feet as if they were souls whose senses are ruled by the modes of nature. (4) After they had accepted that [reverence] and had taken their seats, he, humbly opposite the high civilization of their full glory, bowed before them and was of worship the way it is prescribed, with everything belonging to it. (5) The water of washing their feet he sprinkled on the tuft of his hair and thus he behaved like men of respect are supposed to behave. (6) Seated on the golden throne the brothers who were older than Śiva [see 3.12: 4-7] looked like the fire on an altar. Pleased with them, the king respectfully and with restraint addressed them. (7) Pṛthu said: 'To what do we owe the grace of your audience, of you who are fortune personified? It is an encounter difficult to achieve for even the greatest yogis. (8) He with whom the scholars [the brahmins and the Vaiṣṇavas] are pleased, can achieve whatever that is difficult to achieve in this world or in the hereafter, including the [favor of the] all-auspicious Lord Śiva and Lord Viṣṇu who accompany them. (9) Even though you travel around in all the worlds, the people cannot see you, just as the ones

causal to the creation [Śiva and Brahmā, compare 1.1: 1] cannot see the All-knowing witness present within everyone. (10) Despite not being that rich, those householders [may enjoy] the glory of most respectable saints [like you], who, with their home, can offer water, a place to sit, servants, land and the master of the house himself. (11) But, those houses that, abundant with all wealth, are not [blessed] with the water that washed from the feet of the great saints, are no doubt like a tree with venomous serpents. (12) I welcome you, oh best of the twice-born souls, you who move around like children and, controlled by vows, with great faith are motivated for liberation. (13) Oh masters, can persons who, having fallen into this material existence, are stricken with the illness of living to the command of their senses, all by themselves find any of our [kind of] good fortune? (14) There is no need to ask you about your well-being, for you, supreme souls, have no mind concerned with matters of good or bad fortune. (15) I am therefore certain that you for us, who suffer the pains of a material existence, are the friend to ask how one in this world soon may find salvation. (16) Manifesting as the supreme goal in life of the transcendentalists, the Supreme Lord, the Unborn One, in the form of perfected souls like you, moves about on this earth in order to show His devotees His mercy.'

(17) **M**aitreya said: 'Hearing that most substantial, appropriate, concise and sweet conclusion of Pṛthu, the Kumāra satisfied with a smile replied as follows. (18) Sanat-kumāra said: 'What a good question for you to ask, my dear King, oh you who desires the good of all living beings. Learned as you are, you nevertheless pose this question. [This speaks for you] as someone whose intelligence roots in the mind of the saints. (19) An association of devotees in which there is discussion, questioning and answering, is appreciated by both the parties [of speakers and listeners], and real happiness for all will expand from it. (20) Oh King, you are evidently attached to the organized appreciation for the qualities of the Lord's lotus feet. Difficult as it is, that, given a steady practice, will free the indwelling soul from the dirt of lusty feelings. (21) In the scriptures is defended that only the absence of attachment to other matters than the soul, in combination with an intense attachment to the True Self transcendental to the modes of nature, constitutes the perfect conviction for the salvation of man. (22) That [is realized] when one as a dutiful devotee with faith and devotion, by means of discussion and inquiry is spiritually united in one's determination and with respect for the Lord of Yoga regularly attends and listens to the stories of the God-fearing souls. (23) Reluctant to associate with the company of those who hanker after money, sense gratification and the acquiring of goods, one gets rid of the bad taste of the happiness of the self that has to live without drinking the nectar of the qualities of the Lord. (24) With nonviolence [as a vegetarian], following in the footsteps of the teachers of example, by remembering the Lord of Liberation, by testifying of His activities, by the nectar of following according to the yoga principles without a

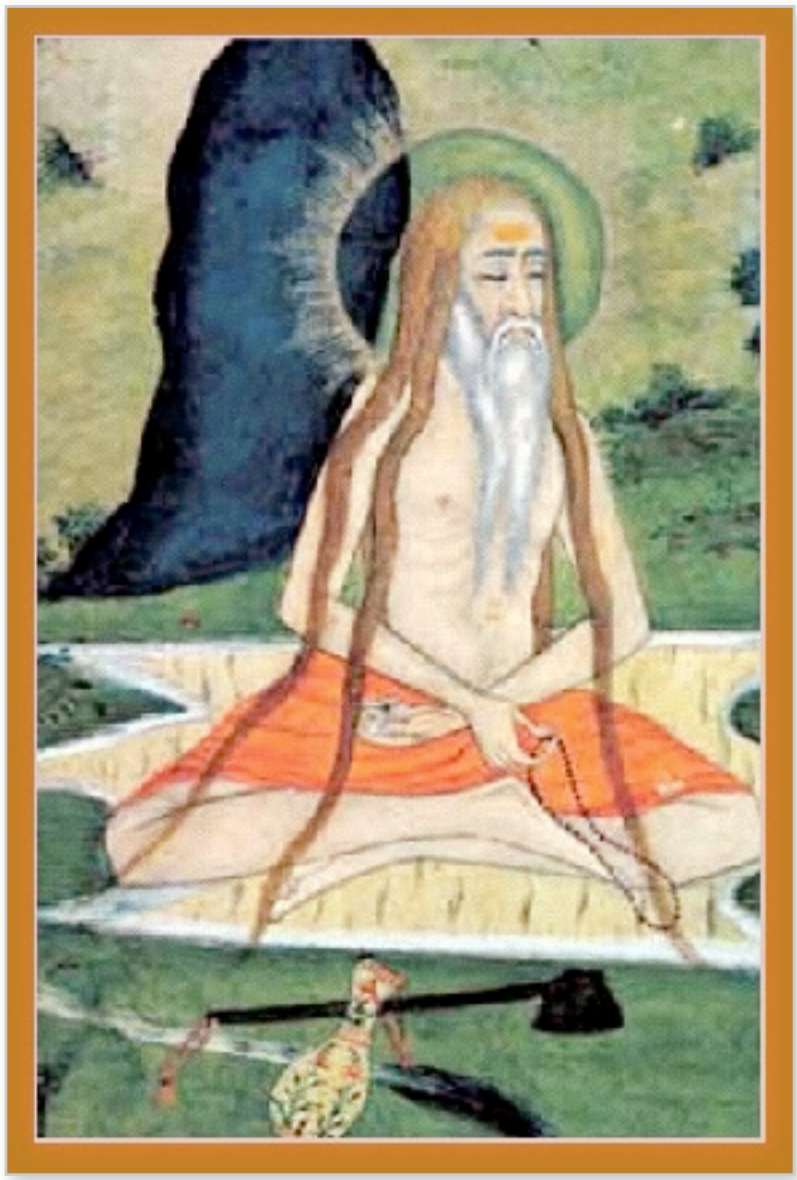
material motive [*yama*] and by practicing in line with the precepts [of *niyama*] one, thus being without offenses, will be living a simple life with tolerance for the worldly dualities. (25) With in one's ear constantly the discussions relating to the transcendental qualities of the Lord, it may be so that one, increasing in one's devotion and consciousness, is of an uncontaminated existence in the material world that is opposed to spiritual understanding, for when one has realized that kind of listening, it is easy to be attached to the Spirit of Transcendence. (26) When the person in respect of the teacher of example is fixed in attachment to the Spiritual Supreme, the impotence of the heart [as characterized by the five *kleśas* or hindrances: ignorance, egoism, attachment, dislike and death-fear] that is situated within the covering of the individual soul that consists of the five elements, will be burned, by the force of detachment and spiritual knowledge, like fuel being burned by fire. (27) After one with that immolation of the inner weakness is freed from the [dominance of the] complete of the therewith associated material qualities, there is no longer a difference, as there was in the past, between the inner action with the Supersoul and the outer action of the self. For such a soul that difference has ended, just like a dream ends when one wakes up. (28) The person sees, of himself, both the objects of his senses and his transcendence [as the witness]. In that position he knows desires and designations, but without those two [not being innerly divided] that is not the case. (29) The only reason for seeing differences between oneself and something [or someone] else, is that there are different causes [for each position] everywhere, just like it is when one has a reflection in water that is different from one's reflection in another medium [like a mirror]. (30) Because the ruminating mind is agitated by the senses that are drawn towards the sense objects, [the pure] consciousness [of one's intelligence] is easily lost, just like a lake easily can be overgrown by plants. (31) Scholars of the soul state that, in the destructive choking [overgrowing] of one's memory, the constant mindfulness of one's consciousness is destroyed and that the soul, bereft of real knowledge, thus degrades [see B.G. 2: 62-63]. (32) In this world there is nothing as bad as the obstruction of the interest of the Universal Soul, a process wherein other matters seem to be much more interesting than the realization of one's own true self one thus hinders. (33) When one constantly thinks for the sake of riches and sensual pleasures, all the [four] virtues of human society are destroyed [the *puruṣārthas*]. For that reason bereft of knowledge and devotional service, one then lapses into the inertia [the ignorance] of matter. (34) They who want to cross over that ocean [of ignorance] quickly, should never cling to the slowness of matter, for that is the great stumbling block for the virtues of religiousness, economic development, regulation of pleasures and salvation [dharma, *artha, kāma, mokṣa*]. (35) In this respect liberation is likely to be the most important virtue, because being engaged in the interest of the other three paths, one regularly finds oneself caught in the finality of things and in fear. (36) Following these [three] notions of a higher or lower form of life, one will never find any securi-

ty, since they, depending on the interaction of the material modes, are all destroyed by the ordinance of the Lord [in the form of Time]. (37) Oh best of kings, be therefore, just as I am, convinced of Him, the Supreme Lord who from within the heart everywhere manifests by dominating as the Master of the Field. Therein radiating into every hair follicle, He is there for the consideration of self-realization, for all the moving and not moving living beings covered by a body endowed with senses and a life-breath. (38) Surrender to Him, the root cause manifesting as the truth within the untruth. By this deliberate consideration one is freed from the illusions of an intelligence that wonders whether one deals with a rope or a snake. One is then situated in the eternal liberation of the uncontaminated, pure truth, the truth of the original nature transcendental to all the impurities of one's karmic [fruitive] activities. (39) Be unto Him, Vāsudeva, of devotion. Just like the devotees who find Him, the One whose lotus toes bring joy, worthy to take shelter of. By devotional service the hard knot of karmic desire is uprooted, but that is never so with people missing that respect, however hard they try to stop the waves of sense enjoyment. (40) Great is the hardship of the non-devotees with the sharks of the six senses in this material ocean. Being unhappy it is very difficult to cross that ocean full of misfortune, that danger of an existence in separation, and therefore you should make the worshipable lotus feet of the Supreme Lord your boat.'

(41) **M**aitreya said: 'Thus in full being informed about the ins and outs of spiritual advancement by the son of Brahmā - the Kumāra who was so well versed in spiritual knowledge - the king praised him and then spoke. (42) The king said: 'You all, oh brahmins, oh powerful souls, have arrived here in order to confirm what was promised by Him [in 4.20: 15], the Lord who from His causeless mercy is so compassionate with the distressed. (43) With you, as fully gracious as the Lord in person, doing what may be expected from His representatives, is all that I have to offer, the remnants of the offerings to the saints! What should I give from my side? (44) My life, wife and children, oh brahmins, my home with everything belonging to it, my kingdom, power, land and treasury, I therefore offer all to you. (45) The post of the commander in chief and ruler over the kingdom, the scepter of authority and the complete dominion over the planet are no doubt only reserved for those who know the Vedic scriptures. (46) A brahmin enjoys his own [type of] food, wears his own [type of] clothes and gives what he has [- his knowledge -] in charity. It is by his mercy that the *kṣatriyas* [the rulers] and the other departments of society eat their food. (47) You, from your kind of spiritual understanding of making progress with the Fortunate One, have conveyed to us the knowledge of the Vedic knowers of full comprehension. May you ever be pleased with what you do out of mercy! What else can be done in return for that but offer you water with cupped hands?'

(48) **M**aitreya said: 'After the masters of self-realization had been worshiped by the original king, they praised his character and then, for all people to see, disappeared in the sky. (49) The son of Vena, the first among the great personalities, who according to the teachings being fixed, had arrived at self-realization, considered himself as someone who had achieved what he desired. (50) In his actions for the sake of the Absolute Truth he performed as good as possible and as far as his means would allow, according to the time, the circumstances and his capacity. (51) Fully dedicated to the Supreme Spirit he, free from attachments being of renunciation, always thought of the superintendent of all actions, the Supersoul transcendental to material nature. (52) Even though he lived at home, he never felt attracted to all the opulence of his mighty kingdom, nor did he indulge in sensual pleasures, just like the sun [never responds to what it illuminates]. (53) Always engaging spiritually because of his yoga, he thus begot five sons in his wife Arci who fully met his expectations. (54) Their names were Vijitāśva, Dhūmrakeśa, Haryakṣa, Draviṇa and Vṛka. With them Pṛthu succeeded in incorporating all the qualities of all local authorities. (55) In his personal surrender to the Infallible One he, for the protection of the created universe, pleased the citizens during his time with the qualities of his kind-hearted words and actions. (56) The king thus was known as the King of the Moon, while he on the other hand was like the Sun god in his distributing, exacting and ruling over the wealth of the world. (57) In his exercise of power he was as unconquerable as fire, he was as insuperable as the King of Heaven, as tolerant as the earth itself and alike heaven in fulfilling all desires of human society. (58) He was used to be pleasing as bountiful as the rain that pours as much as one likes, he was as unfathomable as the sea and he occupied his position like the King of the Hills [mount Meru]. (59) He was like the King of Righteousness [Yamarāja] in his education, he was alike the Himalayas in his opulence [because of the minerals and jewels], he was like Kuvera in keeping the wealth and alike Varuṇa [the ruler of the waters] in his secrecy. (60) He was as all-pervading as the air [the wind] concerning his physical strength, courage and power, and he was as inexorable as the most powerful demigod Rudra [the Lord of the Ghosts, Śiva]. (61) He was as beautiful as Cupid, he was as attentive as the lion, the king of the animals, in his affection he was alike Svāyambhuva Manu and in matters of controlling the people he resembled the Unborn Lord, Brahmā. (62) He understood spiritual matters alike Bṛhaspati, in his personal self-control he was alike the Supreme Personality, in his devotion to the cows, the spiritual master and the brahmins he was as the Vaiṣṇavas, the followers of Viṣṇu, in his shyness he was the most gentle one and in matters of philanthropy he was [as good] as he was for himself. (63) All over the three worlds the general public loudly declared - and surely all the lovers of truth and the women from everywhere came to hear about it - that his name and fame was as great as the glory of Rāmacandra [the Viṣṇu-avatāra].'

4.23 - Pṛthu Mahārāja Returns Back Home



(1-3) **M**aitreya said: 'King Pṛthu who, fully conversant with everything concerning the soul, as the protector of the people endlessly had promoted all that he had created, saw one day that he physically was getting old. Fully in accord with the instructions of the Supreme Ruler he in this world, following the dharma of devotees, had provided for the maintenance of all the moving and nonmoving living beings. He left the earth to his sons and with pity towards his aggrieved citizens he, alone with his wife, went into the forest for his austerity. (4) As perfect as he formerly had been in his understanding while conquering the earth, he in that [retreat] perfectly understood that he, according to the rules and regulations of a retired life, had to engage seriously in the practice of severe austerities. (5) At first he so now and then ate bulbs, roots, fruits and dry leaves, then he drank only water for several fortnights and finally he only breathed the air. (6) Like the great sages the hero tolerated during the summer the five fires [of the sun above and four fires in the four directions], in autumn the torrents of rain, in winter to be up to his neck submerged in water while he [all year long] slept on the bare earth. (7) Simply longing for Kṛṣṇa he tolerated it to be without words, sensuality, the discharge

of semen and freedom of his life breath, and was thus of all possible practices of the best austerity. (8) Unrelenting keeping to the Perfection [of Kṛṣṇa] he thus gradually got rid of all the dirt and desires of his workload, his karma, while he by means of breath control fully stopping his mind and senses broke with all that bound him. (9) [And so he,] the best of all human beings, worshiped the Supreme Personality of Godhead with the very yoga the fortunate Sanat-kumāra spoke about concerning the ultimate goal of relating to the soul. (10) With him as a devotee endeavoring with faith on the path of devotional service unto the Fortunate One, the Lord, who is [the origin of] the Spirit of the Absolute, became his exclusive object of worship. (11) He, who was perfectly alert in the constant remembrance of a purely transcendental mind, found by these devotional activities unto the Supreme Lord the perfection of wisdom. Thus not attached to whatever one could call one's own, he became free from doubt and the material conception of life that covers the soul. (12) Free from desire and firmly convinced of the ultimate goal of the soul, he had given up on all other notions of life and transcendental knowledge, [for he realized that] as long as a practitioner of the yoga system in his renunciation is not attracted to the stories about the elder brother of Gada, Kṛṣṇa [Gada was another son of Vasudeva younger than Kṛṣṇa] he would not be free from illusion. (13) He, the best of the heroes, fixing his mind on the Supersoul, in due course of time thus thoroughly being spiritually purified, gave up his vehicle of time. (14) By blocking his anus with his ankle he pushed up his life air gradually from the navel to the heart and from there upwards to the throat to fix himself between the eyebrows. (15) This way gradually establishing his life breath in his head he, being freed from all material desires, merged his life breath with the complete of [the cosmic] breath, his body with the complete of the earth and his innerly fire with the fire of the complete [of the universe]. (16) After merging the different apertures of his body [of his senses] with the sky and his fluids with the waters, he merged the earth with water, water with fire, fire with air and air with sky and thus united everything divided with its proper source [compare 2.5: 25-29]. (17) He united the mind with the senses and the sense organs with their objects and then merged the sense objects with the five elements they had originated from. Next he returned the material ego to the *mahat-tattva*, the totality of the material energy. (18) On his path towards Him, the reservoir of all qualities, he placed his individuality and the lives belonging to it in the Reservoir of All Potencies. He, the living entity and enjoyer, as the master of the senses thus returned home, back to his constitutional position by dint of his insight in the spiritual knowledge of self-realization and renunciation.

(19) The queen named Arci, his wife, followed him on foot into the forest, even though she, with her delicate body, had not deserved it to contact the earth with her feet that way. (20) Even though her body would turn lean she, most determined as she was in her vow to serve her husband, saw no difficulty

in living in conditions like those of the great saints and was glad to join him, happy to be in touch. (21) Seeing that the body of her husband, who was of such a mercy for the world and for her, showed no signs of life, the virtuous woman, after weeping a while, cremated him on top of a hill. (22) Having performed the funeral rites for her so very liberal husband, she took a bath in the river and offered oblations of water in worship of the thirty million demigods in heaven. Three times circumambulating the fire she then, thinking of her husband's feet, entered the fire herself.

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

(29) **M**aitreya said: 'While the woman [Arci] thus by the wives of the denizens of heaven was glorified, she reached the place for which her husband had left. The position that the son of Vena under the protection of the Infallible One had attained was the topmost one of the self-realized. (30) I have thus described to you the character of Pṛthu, the first among the lords who was so high and mighty, as being the very best because of the greatness of his deeds. (31) Anyone who with faith and great attention reads and explains or hears about that very great and pious person of King Pṛthu, will attain the same position as reached by him. (32) The brahmin who reads it will attain spiritual splendor, a noble will become the king of the world, the trader will become the master of his trade and the laborer will attain the best unto Him. (33) When someone with great respect three times over listens to this, that person, whether he is a man or a woman, when he is childless will have the best of children and when he is penniless will become the richest. (34) Without recognition he will become famous and illiterate he will become learned. This story so auspicious will drive away all bad luck of man. (35) They who desire wealth, a good repute, an increased life span, a better world [heaven], the defeat of the influence of the Age of Quarrel and those who are after the higher cause of the

perfection of the four [civil virtues] of religiosity, economy, sensual pleasure and liberation, have to listen with great respect to this narration. (36) Listening to this the king, who on his chariot campaigns for his victory, will receive taxes from other kings like King Pṛthu did. (37) In performing unalloyed devotional service unto the Supreme Lord, one should, free from all other association, hear about, make others listen to and continue to read about the good deeds of the son of Vena. (38) Oh son of Vicitravīrya [Vidura], I explained to you how one should achieve one's destination and awaken to the greatness of His Cosmic Intelligence, by thus being involved in relation to this extraordinary text. (39) He who, liberated in the association concerning the Supreme Lord, with great reverence repeatedly listens to this narration about Pṛthu and also spreads it, will in full realize the attachment to His feet that constitute the boat for [crossing] the ocean of nescience.'

4.24 - The Song Sung by Lord Śiva

(1) **M**aitreya said: 'The son of Pṛthu, who because of his great actions became known as Vijitāśva [see 4.19: 18], became emperor and gave his younger brothers, he cared a lot about, the rule over the different directions of the world. (2) The master offered Haryakṣa the eastern part, the south he offered to Dhūmrakeśa, the western side was for the brother with the name Vṛka and the northern direction he gave to Draviṇa. (3) He who from [what he did in relation to] Indra [also] was honored with the name Antardhāna ['invisibly present'], begot in his wife Śikhaṇḍinī three children who carried the approval of everyone. (4) They were named Pāvaka, Pavamāna and Śuci. They in the past had been the gods of fire but now, because of a curse of sage Vasiṣṭha, had taken birth again in order to regain that status by the progress of yoga. (5) Antardhāna who did not kill Indra despite the fact that he knew that he had stolen the horse [of his father], begot in his wife named Nabhasvatī a son called Havirdhāna ['the offering won']. (6) The taxes, punishments and fines and such, that make up the livelihood of kings, he considered something very severe and therefore he abolished them in favor of sacrifices that in the past had been given up. (7) Despite being committed to the duty of ending the distress

[of others], he as a realized soul always keeping to his ecstasy, by the worship of the Original Person easily attained His abode, the Supreme of the Soul. (8) Havirdhānī the wife of Havirdhāna, oh Vidura, gave birth to six sons named Barhiṣat, Gaya, Śukla, Kṛṣṇa, Satya and Jitavrata. (9) He who by Havirdhāna was named Barhiṣat was so fortunate in his ritualistic actions and yoga realization, that he was considered the Prajāpati [the founding father], oh best of the Kurus. (10) With this practice continually pleasing the gods with sacrifices, he all over the world kept the *kuśa* grass [of the ceremonial sitting places] facing the east. (11) On the advise of the god of gods [Brahmā] he married the daughter of the ocean named Śatadruti. The moment the fire god Agni saw her, youthful and charming in all her limbs, circumambulating [his fire] during the marriage ceremony, he felt himself as attracted as he [formerly] was to Śukī. (12) The scholars, the ones of desire, the souls of heaven, the sages and the perfected souls, the ones of the earth and those of the snakes, were all captivated by the tinkling alone of the new bride's ankle bells that could be heard everywhere. (13) From [Prācīna]Barhi [or Barhiṣat] ten sons appeared in the womb of Śatadruti who, all deeply vowed to the dharma, together were called the Pracetās [from *prācīna*: being turned eastward]. (14) By their father ordered to beget children, they fled from home and settled, for their austerity, for a ten thousand years near a large lake in order to worship the Master of All Penance [Śrī Hari] with their *tapas*. (15) Following that path they encountered Lord Śiva who, very pleased with the great command of their meditation, mantra practice and worship, spoke to them.'

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

(19) **M**aitreya said: 'The sons of father Prācīnabarhi all [in full surrender] accepting the words of their father piously on their heads had, serious in their hearts about doing penances, left in the western direction. (20) They reached a very large expanse of water as vast as the nearby ocean with water that, as clear as the mind of a great soul, constituted a pleasure to its inhabitants. (21) In that water a multitude of red and blue, kahlāra and indīvara [during the day and the evening blossoming] lotuses was found and swans, cranes, ducks [cakravākas] and other birds [like kāraṇḍavas] vibrated their sounds there. (22) Mad bumblebees joyfully hummed there loudly with their little hairy bodies. It was a festival of creepers, trees and lotuses the pollen of which by the

wind was spread in all directions. (23) All the princes were amazed about the beautiful heavenly music accompanied by drums and kettle drums that could be heard there continually.

(24-25) That very moment they witnessed how the chief of the demigods [Lord Śiva], came out of the water accompanied by an association of great souls who glorified him. Seeing his golden hue, his bodily features, his blue throat, three eyes and merciful beautiful face, they all aroused, filled with admiration, offered their obeisances. (26) He who dispels all dangers, the Great Lord and caretaker of the religion, then talked to them, pleased as he was with their observance of the principles in the past, their gentle behavior and their good manners. (27) Rudra said: 'Oh all of you sons of King Prācīnabarhi, knowing your actions and desires, I wish you all the best and in order to prove you my mercy, I therefore grant you my audience. (28) Any living being, any individual soul so one says, who surrenders directly to Vāsudeva, the Supreme Lord and transcendental controller of the three modes, is very dear to me. (29) When someone for the time of a hundred lives is fixed on his duty, he acquires the position of Brahmā [Brahmaloka] and when he also does not fail to [serve] the Supreme Lord, he thereafter will attain me [Śivaloka]. Devotees of Lord Viṣṇu at the end of time attain a position [Vaikuṇṭhaloka] like the one of me and the other demigods. (30) You devotees are for that reason as dear to me as the Supreme Lord Himself, just as apart from Him there is no one else as dear to the devotees as I am. (31) In particular this what I am going to tell you now, is what you always should attend to and repeat for yourselves, for it is very pure, auspicious, transcendental and beneficial.'

(32) Maitreya said: 'With a heart full of compassion Lord Śiva, the greatest devotee of Nārāyaṇa, spoke the following words to the princes who with folded hands stood before him. (33) Śrī Rudra said [in worship of Vāsudeva]: 'All glories unto You, the best of all self-realized souls who brings happiness for the welfare of all. Let there be my obeisances unto You, for You are the all-perfect and worshipable soul of all, the Supersoul. (34) All my respects unto You Vāsudeva, from whose navel the lotus sprouted. You are the source of the senses and the sense objects and the immutable self-illumined state that is of an eternal peace. (35) I offer my obeisances also to [You in the form of] Saṅkarṣaṇa [the Lord of ego and integration] who, as the origin of the subtle, non-manifest matter, is the unsurpassable master of disintegration [at the end of time], and to the master of all development, the soul in the beyond Pradyumna [the master of intelligence]. (36) All glories to You, I offer my respects again unto You as Aniruddha [Lord of the mind, of whom the sun god is an expansion, see also 3.1: 34], the master and director of the senses. My obeisances unto the Supreme One of perfect purity and completeness who stands apart from this material creation*. (37) Unto You as the heavenly abode, the path of liberation, the gateway of the eternal and the purest of the

pure, my obeisances. All my respects I offer unto You, the golden semen, who are the continuity of the Vedic sacrifices [*cātur-hotra*]. (38) Be praised, oh You who invigorate the ancestors and the gods, oh master of the three Vedas and the sacrifices. You are the leading deity of the moon who pleases everyone. All my respects unto You, the Supersoul pervading all living beings. (39) The strength and power of all that exists, the body and Transcendental Self of the diversity of the material world [the *virāṭ-rūpa*] and the maintainer of the three worlds, I offer my obeisances. (40) All glories to You who, as the ether, reveal the meaning, You, the within and without of the self, the supreme effulgence. My obeisances unto You as the beyond of death and the purpose of all pious activities. (41) Unto the inclining as also disinclining god of the forefathers, unto You as the final outcome of all fruitive action and as death itself, You, the cause of all sorts of misery resulting from irreligion, I offer my respects. (42) Because You are the topmost bestower of benedictions, the mastermind [of all mantras], the causal self, I offer You my respects. All glory to You as the greatest of all religiosity, unto You, Kṛṣṇa, who are the perfection of intelligence. You are the oldest of the old, the Original Personality and master of yogic analysis [*sāṅkhya-yoga*]. (43) The reservoir of the three energies [of the doer, the sense-activities and the resultant workload see B.G. 18a: 18], the reason of the material identification of the soul [the egotism] named Rudra and the embodiment of knowledge, intention and the voice of all powers, I offer my obeisances. (44) Please show us who desire Your presence, the form that to the satisfaction of all the senses of the devotees is worshiped by them as the dear most. (45-46) As glistening as the rain from the dense clouds during the rainy season You are the summit of all beauty. Beautiful are the features of Your four-handed form, of the greatest is Your pleasant face, Your eyes are as beautiful as the petals in the whorl of a lotus flower, beautiful are Your eyebrows, straight nose, shining teeth, high forehead and the full decoration of Your face and equally beautiful perfect ears. (47-48) The beauty of Your merciful smile and sidelong glances, Your curly hair and clothing in the saffron color of the lotus, is supported by the glittering earrings and shiny helmet, the bangles, necklace, ankle bells, belt, conch shell, disc, club, and lotus flower, garland and the best of pearls, that make You look still more beautiful. (49) The shoulders under Your coils of hair that are like those of a lion and Your neck, fortunate of bearing the jewel glittering on Your chest [named Kaustubha], give You a never decreasing beauty that exceeds [the beauty of the streaks of gold on] every norm [or touchstone]. (50) Your inhaling and exhaling stirs beautifully the folds in Your belly that looks like a banana leaf, and the whirling depression of Your navel is alike the spiraling of the galaxy. (51) The dark color of the skin below Your waist is extra attractive with the beauty of Your dress and golden belt as also with, lower situated, the great symmetrical beauty of Your lotus feet, calves and thighs. (52) By the so very pleasing lotus feet, that are like the petals of a lotus flower in autumn, by the effulgence of Your nails, You drive away all the trouble agitating us. Show us

the path of Your lotus feet [also understood as the first two cantos of this Bhāgavatam] that reduce the fear of material existence, oh teacher, oh spiritual master of all who suffer the darkness. (53) They who, performing their [occupational] duties, wish to purify themselves and live without fear, must meditate on this form [of Yours] in a devotional practice of yoga [bhakti-yoga]. (54) Your grace is easily obtained by the devotees, but for all other embodied souls You are difficult to reach, even for those belonging to the king of heaven Indra or for the self-realized souls whose ultimate goal it is to attain oneness [with You]. (55) What else would one desire but Your lotus feet, once one by pure devotional service has been of the worship that even for the most virtuous is difficult to attain! (56) The invincible time, by which You in Your prowess and majesty with simply raising Your eyebrows vanquish the entire universe, constitutes no threat to a soul of complete surrender. (57) Even but for a moment enjoying the association of a company of devotees cannot compare with heaven or with merging, not to mention worldly blessings. (58) Let there for us who, in order to wash away the ruminations of sin, dip in and step out of the Ganges, be the mercy and virtue of this association. For this association with the glorification of Your feet defeats all misfortune and blesses the normal living beings with the fullest goodness. (59) He whose heart was purified by the blessing derived from entering that [association of] *bhakti-yoga*, will be very happy to find therein the wisdom of Your way and will never end up bewildered in the dark pit of worldly influences. (60) You are the Absolute Spirit [*brahma*], the transcendental light spread [everywhere] like the ether, in whom this universe of the cosmic manifestation has appeared. (61) You are the one who by His energy has created, maintains and again annihilates this variegated manifestation. That eternal, unchanging intelligence of an increasing complexity is, so I understand, likely to give trouble to the individual soul in relation to You as the essential [independent] self, oh Supreme Lord. (62) Experts in the field of the Vedas and their corollaries are those transcendentalists who, for their perfection, with faith and conviction duly, by a wide range of organized actions, glorify You who are identified by that what is created, by the senses and by the heart. (63) You are the One Original Person from whose dormant energy the diversity of the totality of the material energy has originated that is ruled by [the natural modes of] passion, goodness and ignorance. It is a diversity we know as the ego, the sky, the air, the fire, the water and the earth, the virtuous souls, the sages and all the living beings. (64) That what You created from Your own potency, You afterwards enter in the form of the four kinds of bodies [as born from embryos, eggs, perspiration and seeds, see also 2.10: 40]. By these bodies, Your own parts and parcels, You know the person as an enjoyer of the senses, like a bee that relishes the sweet honey. (65) One may guess about [the authority and order of] Your reality [of Time]. [All] we see is how You, just like the wind scattering the clouds, with Your so very great force [of Time] in the long run destroy all the planetary systems and how all living beings equally find their end because of external causes.

(66) The madmen [of this world] most greedily delighting in material enjoyment therefrom loudly exclaim what all should be done, but all of a sudden You, vigilantly as the Destroyer, seize them just like a mouse is seized by the restless tongue of a hungry snake. (67) Which educated person who knows that one, by not respecting You, only sees the [useless] decay of one's body, would reject Your lotus feet, the feet that by our spiritual teacher [Brahmā] and the fourteen Manus [after him, see Canto 2: 3: 9, 6: 30, 10: 4] were worshiped without hesitation or further arguing? (68) You therefore are for us, men of wisdom, the Supreme Brahman, the Soul of the soul, the Supersoul, the destination where there is no fear at all for the Destroyer Rudra who is feared by the entire universe.'

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

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

4.25 - About the Character of King Purañjana

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

(5) **T**he king replied: 'I do not know, oh great transcendental soul, my intelligence is occupied by my desire for the fruits. Please enlighten me about the pure, spiritual knowledge that will relieve me of my workload. (6) Someone who considers the superficial duties of a family life with sons, a wife and

wealth, the ultimate goal of life, does not achieve transcendence. Such a person foolishly wanders around on all paths of material existence.'

(7) **N**ārada said: 'Oh my dearest ruler of the citizens, oh King, may I remind you of all the thousands of animals that mercilessly were killed by you in the sacrifices? (8) Remembering the harm you did to them, they are all waiting for you, boiling with anger, to pierce you with horns of iron after your death. (9) As for this, I will relate to you the very old story about the character of [a king named] Purañjana ['he who is after the city that is the body']. Understand what I am going to tell you now. (10) Once there was a king of great renown named Purañjana, oh Ruler. He had a friend called Avijñāta ['the unknown one'] of whom nobody knew what he did. (11) Looking for a residence he traveled all over the planet to assert his influence, but when he could not find a place to his liking, he became depressed. (12) Wishing a residence that fulfilled his desires, he deemed none of the places that he saw good enough. (13) One day, at the southern side of the Himalayas, he spotted on its ridges a city with nine gates that offered him all facilities [compare B.G. 5: 13]. (14) Packed with houses and surrounded by walls, it had towers, gates, parks, canals, windows and domes made of gold, silver and iron. (15) The floors of the palaces were bedecked with sapphires, crystal, diamonds, pearls, emeralds and rubies, that gave the city a luster as radiating as the celestial town Bhogavatī. (16) There were assembly houses, squares and streets with gambling houses, shops and places to repose, that were decorated with flags, festoons and hanging gardens. (17) In the outskirts of that town one saw the nicest trees and creepers and there was a lake vibrating with the sounds of chirping birds and colonies of humming bees. (18) The treasure trove of trees on the bank of the lotus-filled lake received, from the waterfall of a mountain stream, a springtime mist of water droplets on its branches. (19) The different groups of forest animals were as tame as the wisest sages and all the cooing of its cuckoos made any passenger feel welcome. (20) There he happened to see a very beautiful woman coming towards him surrounded by ten servants who each led a hundred others. (21) Young as she was with a desirable, well-shaped figure, she, looking for a husband, was on all sides guarded by a five-hooded snake. (22) With an attractive nose and beautiful teeth the young woman had a nice forehead and beautiful, harmoniously to her face, arranged ears with dazzling earrings. (23) She wore a yellow garment and had a beautiful waist and dark complexion, a golden belt and at her feet ankle bells tinkling as she walked, like a denizen of heaven. (24) Pacing as graceful as an elephant she with the end of her sārī, timidly tried to cover the equally round and full youthful breasts. (25) Moved by her sexual attraction, the arrows of her looks, the exciting influence of her eyebrows and the great beauty of her coy smiles, the hero addressed her very gently.

(26) 'Who are you with those beautiful lotus petal eyes? Who do you belong to, where do you come from and what are you doing here near this city, oh chaste lady? Please be so kind to tell me what your plans are, oh timid girl. (27) Who are all these followers, your eleven guards and all these women? Oh you with your beautiful eyes, what kind of snake is that preparing your way? (28) In your shyness you are as the wife of Śiva [Umā] or rather Sarasvatī [of Brahmā] or even better... the Goddess of Fortune [Lakṣmī belonging to Viṣṇu]! Where is the lotus flower that must have fallen from the palm of your hand in your search for your husband, oh you as alone as a sage in the forest walking on feet from which one may expect anything one might wish for? (29) And when you are none of these [goddesses], oh fortunate one - for your feet are touching the ground - then you, as someone who is so much alike the transcendental goddess of the Enjoyer of the Sacrifices, deserve it to walk, to the greater beauty of this city, alongside this great hero, I who am of the greatest glory in this world! (30) With your shy looks, sympathetic smiles and bewildering eyebrows, you have upset me. Because of you I am pained by the almighty Cupid. Therefore have mercy with me, my dearest beauty. (31) Oh woman with the lovely smile, your face with such nice eyebrows and warm eyes, surrounded by the locks of your bluish hair hanging loose, you have, in your shyness, not even lifted up to grant me the vision of your look and the sweet words of your speech.'

(32) Nārada said: 'Oh hero, the woman, attracted by the impatient begging of Purañjana, smiled and addressed the staunch soul: (33) 'I am not sure about who has put me on this planet, oh best among the men, nor from whose lineage the others were born or what their names are. (34) All I know is that we souls are all present here today. I do not know, oh hero, who created this city where all souls have their residence. (35) These different men and women at my side are my male and female friends, oh respectable man, and when I am asleep, the snake stays awake to protect this city. (36) Fortunately you came to this place, may you find all happiness! I and my friends, oh killer of the enemy, will provide for all the sense enjoyment you desire. (37) Just be as good to stay in this city with the nine gates, oh mighty soul, to enjoy for a hundred years the matters of life that I have arranged for you here. (38) Who else but you would I have to enjoy with? Being ignorant about the knowledge of passion [that you have], I do not know what I am heading for, like the animals, that do not see what lies ahead. (39) With religious rituals, economic development and regulated pleasures one can enjoy a life here beyond the ken of the transcendentalists, a life of having offspring, the nectar of sacrifices, a good repute and [access to higher] worlds without lamentation and disease. (40) All the forefathers, the gods, man in general, all living beings and each person for himself, will defend that a householder's life like this constitutes the [safe and] blessed refuge [for people] in the material world. (41) Who indeed, my great hero, would not accept such a lovable, magnanimous, beautiful

and famous husband like you? (42) Which woman's mind in this world would not be drawn to your able body with its strong arms, oh mighty man, oh you who only travels around to dissipate, with your utmost effort and alluring smiles, the distress of a poor woman like me?'

(43) **N**ārada continued: 'Oh King, thus at that place having agreed upon the terms of their engagement, they as husband and wife entered the city to enjoy their life there for a hundred years. (44) When it was too hot he, surrounded by women, entered the river to sport with them there, and the singers there and elsewhere sang nice songs about it. (45) The city had seven gates above the ground and two below, that were constructed for the ruler in charge to reach different places. (46) Five of the gates faced the east, one was at the south, one at the north and two gates where found at the western side. I will describe their names to you, oh King. (47) At one place at the eastern side two gates were built named Khadyotā ['glowworm'] and Āvirmukhī ['torchlight']. The king used them to go to the city of Vibhrājita ['to see clearly'] with his friend Dyumān ['of the sun']. (48) At another location in the east there were built the gates called Nalinī and Nālinī ['mystical names for the nostrils'] and they were used when he, with his friend named Avadhūta ['the one who got rid'], went to a place called Saurabha ['aroma']. (49) The fifth gate on the eastern side called Mukhyā ['of the mouth'] was used by the king of the city, accompanied by Rasajña ['the taster'] and Vipaṇa ['the organ of speech'], to go to two places called Bahūdana ['many a gift'] and Apaṇa ['the market']. (50) Going through the southern city gate named Pitṛhū ['invoking the ancestors'], oh King, Purañjana together with his friend Śrutadhara ['having a good memory'] visited the southern country side named Dakṣina-pañcāla ['the southern territories']. (51) The city gate called Devahū ['directed at the divine'] in the north was used by Purañjana to visit together with Śrutadhara the northern countryside Uttara-pañcāla ['the northern fivefold']. (52) The gate on the western side called Āsurī ['the one void of light'] was used by Purañjana to go together with Durmada ['the one mad about'] to the city of pleasure called Grāmaka ['a small place']. (53) The western gate called Nirṛti ['the bottom, dissolution'] was used by Purañjana to go to the place called Vaiśasa ['distress, slaughter'] accompanied by his friend Lubdhaka ['the covetous one']. (54) The king, belonging to those endowed with sight, went through [the subterranean gates named] Nirvāk ['speechlessness'] and Peśaskṛt ['the hand'] to engage in activities together with two blind citizens. (55) When he went to his private quarters, he did so accompanied by Viṣūcīna ['going apart'] and then, in a state of illusion, to his satisfaction and happiness enjoyed the love of his wife and children. (56) Thus strongly attached to act in lust and foolishness for the sake of a certain result, he was cheated in being controlled by whatever his queen wanted him to do. (57-61) When she drank liquor, he drank and got drunk. When she ate he ate, chewing with her whatever she was chewing. When his wife sang he used to sing and when

she at times had to cry, he cried too. When she had to laugh he also laughed, when she talked chitchat, he prattled after her. Wherever she went for a walk, he followed in her footsteps, when she stood still, he stood still and when she laid herself down on her bed, he had the habit to lie down following her example. He also had the habit of sitting down when she sat and at times listened to what she was listening to. When she saw something he looked for the same and when she smelled something, he usually smelled it too. When she touched, he touched and when she was complaining he followed her in being equally wretched. He enjoyed it when she was enjoying and when she was satisfied, he was the same after her. (62) Thus captivated by the queen in every way being tricked [by *māyā*] he, without a will of his own following her, was foolishly as weak as a pet animal.'

4.26 - King Purañjana Goes Hunting and Finds his Morose Wife

(1-3) **N**ārada said: 'One day he [King Purañjana] went to the forest called Pañca-prastha ['the five destinations'] carrying his bow, golden armor and inexhaustible quiver. He traveled on the two wheels and one axle of a swift chariot with golden ornaments that, being drawn by five horses, had one sitting place, seven armor plates, three flags, five supports and two posts for his harnesses. He carried five weapons and two special arrows. Together with his eleven commanders and his one chariot driver who held one set of reins, he knew five objectives and five different ways of approach. (4) Having taken up his bow and arrows he, being inspired by the evil thought of hunting, was very proud of leaving his wife behind, for that was something almost impossible for him. (5) With a lack of enlightenment in his heart, he had taken to the horrible practice of mercilessly, with sharp arrows, killing the animals in the forests. (6) According to the Vedic instructions, a king may in his greed [for flesh], kill in the forest as many animals fit for sacrifices in holy places as are needed and not more than that. (7) Oh King, any man of learning who does his work according to the Vedic instructions, will, because of that spiritual knowledge, never be affected by such activities. (8) Otherwise [not regulated] he will get entangled by his karmic actions in a notion of false prestige and

thus, having fallen under the influence of the natural modes, bereft of intelligence go downhill.

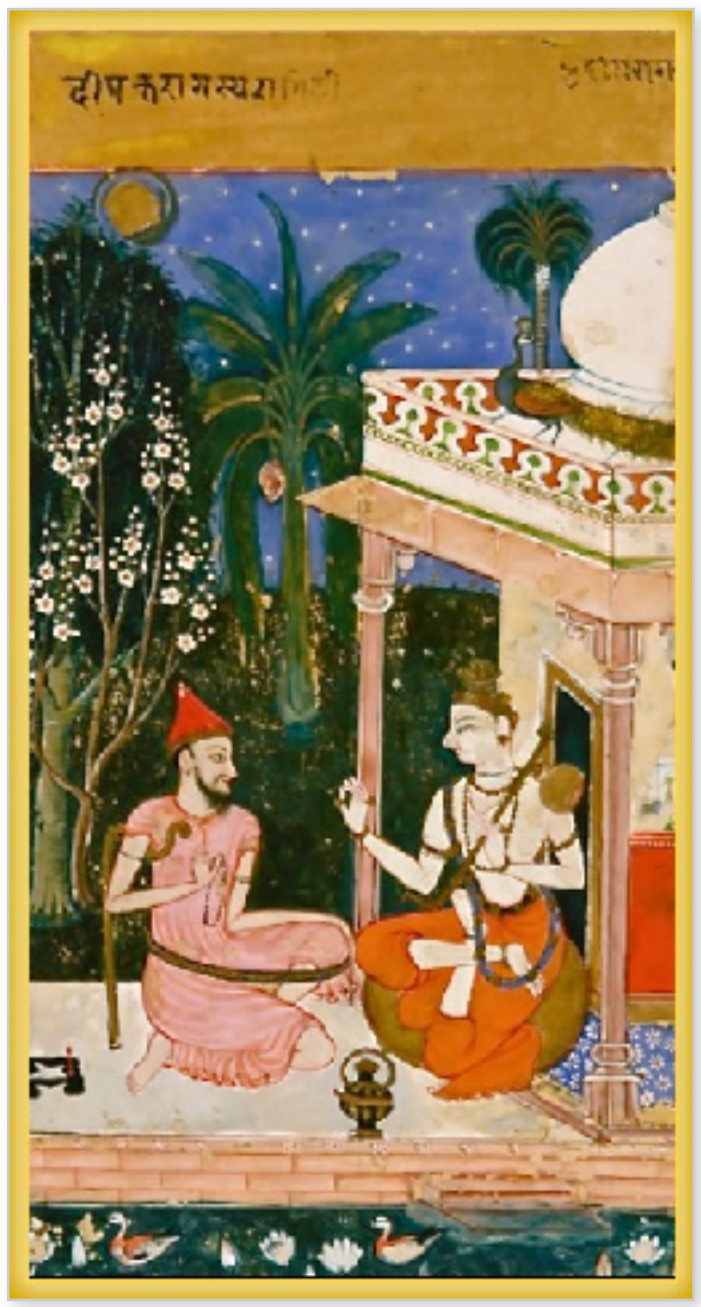
(9) **B**ecause of the destruction of the animal bodies that were pierced by the arrows, which had different kinds of feathers, there was great sadness, it was a distress unbearable for compassionate souls. (10) He got very tired from killing game like rabbits, buffaloes, bison, black deer, porcupines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

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

(18) **N**ārada said: 'When he saw his queen lying lost on the ground, Purañjana, racking his brains over the scene, was most bewildered. (19) Pacifying her with sweet words and a heart full of regrets, he could not notice any anger as a sign of love from the side of his sweetheart. (20) Gradually first touching her feet and then embracing her on his lap, the hero, experienced in flattery, began to appease her. (21) Purañjana said: 'When a master by way of instruction does not rebuke a servant in offense depending on him, my fair lady, that servant is not done justice. (22) The reprimand of the master constitutes the greatest favor for the servants. One is a fool, oh slender maiden, not to realize that to be angry is the duty of a friend! (23) That face of yours that, with its beautiful teeth and eyebrows, fills me with attachment and now so gloomy is hanging down, you, together with your sweet voice, like a bee should lift up to me shining, smiling and glancing from under its bluish hair beautiful to your straight nose. Please, my loving darling, I am all yours. (24) Unless he belongs to the school of enlightened souls on this earth, I will scold him who wronged you, oh wife of this hero. When he is not a servant of Viṣṇu ['the enemy of Mura'], he will not live without fear and anxiety in the three worlds or anywhere else! (25) Your face was never without its decorations, nor

have I ever seen you that dirty, morose, upset and without your luster and affection. I never saw your nice breasts wet with tears or your lips not red of *kuṅkum*. (26) My most intimate friend, be kind to this man who sick of passion did the wrong thing in going hunting of his own accord. What woman who with her great beauty controls the lusty desires of her husband, would not dutifully embrace him being lost in impatience and pierced by the arrows of Cupid?'

4.27 - Caṇḍavega Attacks the City of King Purañjana; the Character of Kālakanyā



(1) **N**ārada said: 'Purañjana's wife by means of these love games completely bringing her husband under her control, oh great King, thus enjoyed all the satisfaction she gave him. (2) Oh ruler, the king was most satisfied to welcome the queen who with her attractive face approached him nicely bathed and fully decorated. (3) Intimately making fun, she embraced him as he held her in his arms. Thus being captivated by the woman he lost his keenness and was not quite aware of how, day and night, the insurmountable time was passing. (4) Lying down on the precious bedstead of the queen, having his wife's arms for his pillow, the hero, despite his advanced consciousness, became increasingly illusioned. He, overwhelmed by ignorance considering that love to be his life's purpose, thus failed to realize what self-realization and the Supreme actually meant. (5) Oh best of kings, this way lustily enjoying with an impure heart, his newly won life passed in half a moment. (6) Purañjana, dear King, spending half his life that way, begot in his wife eleven sons and a hundred [of grandsons]. (7) He also had over ten daughters and a hund-

red [granddaughters], and all those daughters of Purañjana, oh founding father, were just as famous as their parents because of their good conduct, magnanimity and [other] qualities. (8) He, the king of Pañcāla, married, for expanding his line, his sons with the best of wives and his daughters to equally qualified husbands. (9) Also the hundreds of sons of the [grand]sons all produced hundreds and hundreds of other descendants because of which Purañjana's family increased immensely in the land of Pañcāla. (10) Because of his deep rooted attachment to material enjoyment he became fully subservient to his descendants who heavily plundered his home and treasury. (11) He, so full of desires, just like you conducted sacrifices out of respect for the forefathers, the gods and the great souls in society. But those sacrifices were all equally ghastly inspired by the killing of poor animals. (12) Thus wantonly involved with a heart enslaved by kith and kin, one day the time [of old age] arrived that is not very loved by those who are fond of women.

(13) **O**h King, there is a king belonging to the heavenly kingdom [Gandharvaloka] who is called Caṇḍavega ['the impetuously streaming time']. He is at the head of three hundred and sixty very powerful other Gandharvas [the days in a year]. (14) There are also an equal amount of black and white heavenly women of Caṇḍavega [the light and dark periods of the month, see 3.11: 10]. They all surrounded the city to plunder the amenities for sensual pleasure. (15) When all the followers of Caṇḍavega began to plunder the city of Purañjana, they met with the big serpent present there for its defense [its five hoods stand for the five kinds of life air: *praṇa, apāna, vyāna, udāna* and *samāna*; see 4.25: 35 and list]. (16) Single-handedly he for a hundred years, as the guardian of Purañjana's city, valiantly fought the seven hundred and twenty Gandharvas. (17) Becoming weak all alone fighting so many warriors, his intimate friend[, the ruler] of the city state along with all his friends and relatives, got very anxious and sad. (18) He who within the city [of the five senses] Pañcāla enjoyed the sweetest love and together with his associates collected the necessary means for it, as a hen-pecked husband could not understand though what kind of fear he actually dealt with [the fear of death].

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

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

(27) **W**hen the king of the Yavanas heard the daughter of Time express herself in these words, he, wishing to serve the Lord, was willing to do his duty in the private sphere and addressed her with a smile: (28) 'You are not welcome for considerate souls because you, by the inauspiciousness you stand for, are not acceptable to them. I thought about this and have arrived at the conclusion that you should have a husband. (29) Please, oh you who move about imperceptibly, enjoy this world that is built upon karma, upon fruitive action. With the help of my soldiers you will, unhindered, be able to guide the people to their death. (30) I give you my brother Prajvāra ['the fever of Viṣṇu'] and thus you become my sister. With the two of you and with my fearsome soldiers, I will roam about unseen in this world.'

4.28 - Purañjana Becomes a Woman in his Next Life

(1) **N**ārada said: 'Oh King Prācīnabarhi, all the forces of Bhaya, the representatives of death [who are alike the troubles of old age], roamed this earth together with Prajvāra and Kālakanyā. (2) But when they one day full of wrath laid siege to the city of Purañjana, which was so full of sensual pleasure, oh King, they discovered it was protected by the old serpent. (3) The daughter of Kāla then also participated in the violence to take hold of Purañjana's city. Overwhelmed by her, someone immediately realizes how insignificant he is. (4) With her attack the Yavanas from all sides entered the gates and created severe trouble all over the city. (5) Purañjana, who as an all too eager householder was overly attached to his family, was thereupon in the troubled city plagued by all kinds of distress. (6) Embraced by the Daughter of Time he lost his beauty and because he in being addicted to sensual pleasures was a miser lacking in intelligence, he was by the Gandharvas and Yavanas [the meat-eaters] by force bereft of his opulence. (7) He saw his town fall apart in opposing fractions, that his sons and grandsons, servants and ministers were disrespectful and that his wife was indifferent. (8) With Pañcāla being infested with insurmountable enemies, he grew very anxious, but because he

himself was seized by Kālakanyā, he could not take any counteraction. (9) In his emotional preference for his sons and wife he had lost the real purpose of life and, because of Kālakanyā, everything the poor man had lusted for in his life had become stale. (10) Against his will the king had to abandon his town that was overrun by the Gandharvas and Yavanas and was smashed by the Daughter of Time. (11) For the sole purpose of pleasing his elder brother Bhaya [called 'the fear'], Prajvāra [being 'the fever'], present at the spot, set fire to the city. (12) When the city with all the citizens, servants and followers was ablaze, Purañjana, the head of the big family, along with his wife and descendants had to suffer the heat.

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

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

(22) **W**hile he thus with an inadequate intelligence was lamenting pointlessly, the king of the Yavanas called Fear approached to arrest him. (23) Purañjana was by the Yavanas restrained like an animal and taken to their abode, being followed by his deeply aggrieved attendants who were lost in tears. (24) As soon as the serpent, that had to give up the city, was arrested and following him had left, the city fell apart and turned into dust. (25) Forcibly dragged along by the mighty Yavana, Purañjana, covered by the darkness of his ignorance, could not remember his friend and well-wisher [the Supersoul within] who had been there from the beginning. (26) All the animals of sacri-

fice that he most unkind had killed with axes and had cut to pieces, most angrily remembered that sinful activity of him. (27) For an endless number of years he in the beyond was absorbed in darkness and, bereft of all intelligence, practically endless had to experience the misery of an impure life of being focussed on women. (28) Because he [till the very end] had kept her in mind, he after his death became a well situated woman [a daughter] in the house of the most powerful king Vidarbha [see also B.G. 8: 5]. (29) As the daughter of Vidarbha she [he] was given in marriage as a prize of valor to Malayadhvaja ['as firm as the Malaya hill'] who as the best of the learned [a Pāṇḍya ruler] in his fights had defeated many princes and was the conqueror of their cities. (30) He begot a daughter in her with dark eyes as also seven younger mighty sons* who became the kings of the seven provinces of the south of India [Draviḍa]. (31) From each of them, oh King, millions and millions of descendants were born who ruled the world for the time of a *manvantar*a and longer [see 3.11: 24]. (32) Āgastya [the sage; 'he who was born from a pot'] married the first daughter, who was vowed to the Lord, and from her was born a son called Dṛḍhacyuta ['the infallible fortress'] who in his turn had the great sage Idhmavāha ['he who carries the wood'] for his son.

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

(43) **V**aidarbhī, the daughter of Vidarbha, who served her husband Malayadhvaja with love and devotion, accepted her husband as her godhead, as the supreme knower of the principles, and gave up on her sense enjoyment. (44) In old rags, lean because of her vows and with her hair matted, she radiated next to her husband as peaceful as the flame of a fire. (45) With him sitting there fixed in his meditation posture, the woman continued to serve him as she was used to, until she, after he had passed away, no longer could detect any sign of life from her beloved husband. (46) Serving him no longer feeling the warmth of his feet, she became as anxious at heart as a doe separated from her partner. (47) Lamenting the misery of her fate to be without a friend, she broken-hearted began to cry loudly in the forest, wetting her breasts with her tears. (48) 'Get up, please, get up!, oh wise King. This world that, surrounded by the ocean, is so very afraid of rogues and false rulers, you ought to protect!' (49) Sobbing like this, the innocent faithful woman in that lonely place fell at the feet of her husband with tears running down her cheeks. (50) She built a funeral pyre of wood for her husband's body and placed him on top of it. After igniting it, she, lamenting, focussed her mind to die [*saha-maraṇa*] together with him.

(51) **S**omeone she knew there, a friend of hers, a brahmin, a very learned scholar, pacified her so full of tears very nicely with mitigating words, speaking to her about her master. (52) The brahmin said: 'Who are you? To whom do you belong and who is this man lying there over whom you are lamenting? Do you not recognize Me as the friend whom you in the past have consulted? (53) Oh friend, do you remember how you, not familiar with the Supersoul, gave Me up as your friend? Desiring security you then got attached to material pleasures. (54) You and I, oh great soul, are two swans, two friends who for thousands of years in succession walked the same path of the spirit [of devotion] and then got separated from their safe haven [that Mānasa lake of the pure spirit]. (55) You who as that swan had left Me, oh friend, thereupon traveled the earth and acquired a materialistic mentality. You then saw a city that was the love of some woman. (56) [In that abode you had] five gardens, nine gates, one protector, three store rooms, six [mercantile] families, five market places and five material elements with one woman running the place. (57) The gardens are the five objects of the senses, the gates My friend are the nine apertures of the senses, the three store rooms stand for fire, water and food and the families are the five senses. (58) The five market places represent the power of action [the five working senses] and the five elements are the fundamental elements of the material world. Man is an eternal controller of the forces, but having entered that city he is out of touch with the [original] intelligence. (59) In that situation you, under the influence of the outer splendor, in her company enjoying it, then had to live without the remembrance of the inexhaustible source [of your spiritual existence]. And thus you attained a

state that was full of troubles and misery, My best one. (60) In fact you are not Vidarbha's daughter, nor is this hero of yours [Malayadhvaja] your well-wishing husband. Neither were you the husband of Purañjanī by whom you were captured in the body with its nine gates. (61) In reality it is so that you, by this deluding energy that I created, considered yourself either a man, a woman or a nonsexual being, and forgot about the two of us as [being united in the pure spirit of the] swans. (62) You and I are not different [in quality]. Look at yourself, you are just like Me, My friend. The imaginary distinction between the two of us is by the advanced scholars not even in the smallest degree ever acknowledged. (63) The two of us do not differ more from each other than the body, that one sees of oneself in a mirror or in the eyes of someone else, differs from one's own [compare 3.28: 40]. (64) An individual soul who thus like a swan lives together in the heart is, being instructed by the other swan, situated in self-realization, because he then regained the memory that was lost in the being separated from Him [in a material life].'

(65) '**O**h Prācīnabarhi, I have imparted this spiritual instruction in figures of speech, because the Supreme Personality, our Lord, the Cause of All Causes, loves to be mysterious.'

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

4.29 - The Conversation of Nārada and King Prācīnabarhi

(1) **K**ing Prācīnabarhi said: 'Oh great sage, we could not fully understand your words. The sages may grasp what they really mean, but we who are fascinated by fruitive activities cannot.'

(2) **N**ārada said: 'The person of Purañjana ['he who enjoys the city that is the body'] should be seen as the creator of his own situation of dwelling in a one [a ghost], two, three [as with having a stick] or four legged body, or a body with many legs or no legs at all. (3) He whom I described as unknown [Avijñāta, 4. 25: 10] is the friend and Lord of the person, because He by His names, activities and qualities is never [fully] understood by the living entities [compare Adhokṣaja]. (4) When the living entity wants to fully enjoy the basic qualities of material nature, he considers it a good thing to have [a human form with] nine gates, two legs and two hands. (5) The young woman [*pramadā* or Purañjanī] then should be known as the intelligence that is responsible for the

'I' and 'mine' of taking to the shelter of the body, by which this living being, sentient to the modes of material nature, suffers and enjoys. (6) Her male friends represent the senses that lead to knowledge and action, the girl friends stand for the engagements of the senses, while the serpent refers to the life air in its five forms [of the upgoing (*udana*), downgoing (*apāna*), expanding (*vyāna*), balanced air (*samāna*) and the breath held high (*prāṇavāyu*)]. (7) The mind one should recognize as the very powerful [eleventh] leader of the two groups of the senses and the kingdom of Pañcāla stands for the five realms [or objects] of the senses in the midst of which the city with the nine apertures is found. (8) The two eyes, two nostrils, two ears, the genitals and rectum are likewise the two by two gates with the mouth [as the ninth] that one passes when one accompanied by the senses goes outside. (9) The two eyes, the nostrils and the mouth are thus understood as the five gates in front [the east], with the right ear as the gate to the south and the left ear as the gate to the north, while downward in the west the two gates are found one calls the rectum and the genital. (10) The ones named Khadyotā and Āvirmukhī that were created at one place are the eyes by which the master with his sense of sight can perceive the form called Vibhrājita ['the clearly seen', see 4.25: 47]. (11) The gates named Nalinī and Nālinī represent the two nostrils and the place called Saurabha represents the fragrance. The [companion called] Avadhūta is the sense of smell. Mukhyā stands for the mouth with [for his friends] the faculty of speech named Vipaṇa and the sense of taste is named Rasajña [see 4.25: 48-49]. (12) Apaṇa concerns the [domain of the] tongue and Bahūdana the [realm of the] variety of eatables, with [the gates of] the right ear having the name Pitṛhū and the left ear being called Devahū [see 4.25: 49-51]. (13) Together with the companion of hearing called Śrutadhara following the path to [the southern and northern realms of] Pañcāla by the processes of sense enjoyment and detachment as described in the scriptures, one reaches [respectively] Pitṛloka and Devaloka. (14) Next to the gate of the rectum called Nirṛti there is on the lower side the sexual member called Āsurī, that is the gate for the sexuality of the common man [who in the area of Grāmaka is] attracted to the procreative act called [the friend] Durmada [see 4.25: 52-53]. (15) Vaiśasa is [the realm of] hell and [the friend] called Lubdhaka is the organ of defecation. The blind ones you next heard about from me, are the legs and hands with which the people engage in their work [see 4.25: 53-54]. (16) The private quarters are the heart and [the servant named] Viṣūcīna is the mind, the material nature of which is said to result in illusion, satisfaction and jubilation. (17) As soon as the mind is agitated and activates in association with the natural modes, the individual soul, who is [actually] the observer, is carried away by those activities [just like Purañjana falling for his queen, see 4.25: 56].

(18-20) The physical body is the chariot that, with the senses for its horses, in fact does not move ahead in the course of one's years. The two wheels

constitute the activities of profit minded labor and piety, the flags are the three modes of nature and the five supports stand for the five types of air. The rein is the mind, the chariot driver is the intelligence, the sitting place is the heart, the duality is formed by the posts for the harnesses, the five weapons are the sense objects and the seven armor plates are the physical elements [of nails, skin, fat, flesh, blood, bone and marrow]. The [ten] commanders of the five objectives and ways of approach constitute [together with the eleventh commander of the mind] the false aspiration of the externality, the military might of the eleven processes of the senses [the mind and the five senses of action and of perception] by which one in envy is engaged for the sake of sensual pleasure [see again 4.26: 1-3]. (21) The year called Caṇḍavega stands for the [passage of] time to which the three hundred and sixty men and women from heaven are to be understood as being the days and nights that by their moving around reduce the lifespan that one has on this earth [see 4.27: 13]. (22) The daughter of Time who was welcomed by no one and as the sister-in-law was accepted by the king of the Yavanas in favor of death and destruction, stands for *jarā*, old age [see 4.27: 19-30]. (23-25) His followers, the Yavana soldiers represent the disturbances of the mind and body who, at times when the living beings are in distress, very quickly rise to power with Prajvāra in the form of two kinds of fever [hot and cold, physical and mental conflict]. The one residing in the body that is moved by the material world, is thus for a hundred years subjected to different sorts of tribulations created by nature, by other living beings and by himself. [Therein] abiding by the fragmentary nature of sense enjoyment, he meditates the 'I' and 'mine' of himself as being the doer and thus, despite his transcendental nature, wrongly attributes to the soul the characteristics of the life force, the senses and the mind. (26-27) When the person forgets the Supreme Soul, the Almighty Lord who is the highest teacher, he surrenders to the modes of matter to find therein his happiness. Manifesting himself by those basic qualities he then takes to lives belonging to his karma. He therein is then helplessly controlled by the performance of fruitive activities that are of a white [a-karma or service in goodness], a black [vi-karma or ill deeds in ignorance] or a red nature [regular karma or work passionate after the profit; compare B.G. 13: 22 and 4: 17]. (28) Ruled by the light of goodness one reaches better worlds, but sometimes one with passion for one's work ends up in misery and then again, indulging in sloth or darkness, lands in lamentation [see B.G. 18a: 37-39]. (29) Sometimes one is a man, sometimes a woman and then one is neither of both. Then one has lost one's mind and then again one is a human being, a beast or a god. One is born according to the karma one has with the modes of nature. (30-31) Like a pitiable dog that, overcome by hunger, wanders from one house to an other in order to be rewarded or else be punished, the living entity, pursuing different types of higher and lower desires, wanders high or low, or follows a middle course and thus, according to his destiny, reaches that what is pleasurable or not that pleasurable ['heaven' or 'hell']. (32) Even though the living

being, confronted with the different forms of misery as caused by nature, others or himself, takes his countermeasures, it is not possible for him to stop the misery. (33-34) All that he in fact does is what a man carrying a heavy burden on his head does when he shifts his burden to his shoulder. In fact he, oh sinless one, in a state of illusion thinks that he can counter a dream with a dream. Counteracting one [karmic] activity with another one does not arrive at a definitive solution, only in counteracting the both of them that is the case. (35) Just as there is no end to the subtle manifestation of the reflection, wherein the mind wanders like in a dream, there is neither an end to one's wandering around in material existence, in spite of the sense objects not constituting a fixed reality. (36-37) In order to put an end to the succession of unwanted things [repeated births] in a material life, it is therefore for the soul of essential importance to be of unalloyed devotional service unto the spiritual teacher. He represents the being engaged in bhakti-yoga in relation to the Supreme Personality of Godhead Vāsudeva, by which the result is found of full knowledge and complete detachment. (38) That, oh best of kings, will soon come about when one always faithfully listens to and remembers the stories about the Infallible One.

(39-40) **F**rom wherever one finds the great devotees, broad-minded pure souls whose consciousness is focussed on the regular reciting of and hearing about the qualities of the Supreme Lord, oh King, flow from the mouths of the great [examples, the teachers] the countless streams of nectar about the exploits of the killer of Madhu. They who eagerly drink in that nectar can never get enough of it. Hunger, thirst, fear, lamentation or illusion never get hold of those who know to listen [compare 3.25: 25]. (41) But the conditioned individual soul who is always troubled by what nature offers [in the sense of pains, fears, worries etc.], does not feel attracted to the nectarean ocean of stories about the Lord. (42-44) Brahmā, the father of the founding fathers, Lord Śiva, Manu and the rulers of mankind headed by Dakṣa, the strong celibates led by Sanaka, Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Bhṛgu, Vasiṣṭha and I myself finally, are all well versed, authoritative brahmin speakers. Even though we have insight because of our meditation, education and austerities, we cannot fathom the Seer Himself, the Controller in the beyond. (45) Being engaged in listening to the unlimited spiritual knowledge and with mantras singing the glories of the enormously extended partial powers [the demigods], does not make one a knower of the Supreme [see footnote 1]. (46) When He who showers His grace, the Supreme Lord, by a soul is realized, such a one will give up both his worldly views and his attachment to Vedic rituals [see also B.G. 18: 66].

(47) **O**h my dear Prācīnabarhi, therefore never ignorantly take the glamour of fruitive actions for the purpose of life. However nicely that [acquiring] might ring in your ears, the real interest is not served by it [compare

B.G. 2: 42-43]. (48) Less intelligent souls speak of the [four] Vedas to the interest of rituals and ceremonies, but such people do not know [the real purport of the Vedas], they have no idea where the world of Lord Janārdana is to be found [of Viṣṇu, Kṛṣṇa as the conqueror of wealth]. (49) You who [with your sons, the Pracetās] completely covered the face of the earth with the *kuśa* grass pointing eastward [see 4.24: 10], take great pride in all the killing [of the sacrificial animals] and consider yourself very important. But you do not know what work must be performed, what labor would satisfy the Supreme Personality of Godhead, by what knowledge, what education, there is the awareness of Him. (50) The Supreme Lord Himself is the Supersoul of all who accepted a material body; He is the controller of material nature. His feet form the shelter by which all men in this world find their fortune. (51) He indeed is the one loved most, the Subtle One from whom there is not the slightest fear. He alone is in full knowledge. Only the person who has learned this, is the spiritual master not different from the Lord.'

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

(56) **T**he king said: 'Oh brahmin, having heard this powerful tale and considered it, I must say that the honorable gentlemen [my teachers], did not know this, for if they did, then why did they not explain it to me? (57) But my doubts about them, oh brahmin, you have cleared as you spoke. Even the gre-

atest sages free from [such] sensual activities, may lack in awareness. (58) Someone who forsakes his body in order to enjoy another body in a next life, has to face the consequences of the karma he built up in this life. (59) One thus knows the statement of the Vedic experts that says: of everything that one in this life does, one does not directly see the consequences.'

(60) **N**ārada said: 'From the karma a person engages in, the consequences are to be faced in a next life, because [having died, being in one's unembodied state] nothing changes in that what belongs to him: his proof of character [the subtle body or *liṅga*] and his mind about it stay the same. (61) The way a person, lying in bed and breathing, letting go [of the gross body in a dream] in his mind has to experience the actions he [in the waking state] was engaged in, the same way he will fare in a similar or another [animal] body [or another world he is reincarnated in after his death]. (62) Whatever all this 'mine' of the mind might entail in acceptance of an 'I', is by the living being taken along as the workload he acquired and by that karma he again enters a material existence. (63) The way one derives a state of mind from one's sensual experiences and from what one does [in response to them], one is likewise mentally characterized by propensities that are the result of physical actions one engaged in in a previous life. (64) Sometimes arbitrary forms pop up before one's mind's eye and that may happen without ever having heard, seen or experienced those images before. (65) Oh King, please accept from me when I tell you that to a living being, confronted with a proof of life that this way rises in the body, not a single thing can manifest itself in the mind which has not been tried, experienced or understood before. (66) The mind of a man is indicative of the forms he has accepted in the past and will accept - I wish you all the best - in a future birth, as also whether he will not take birth again. (67) That what someone has done in another time or at another place can [thus] be derived from the images one sometimes has in the mind of things one in this life has not seen or heard about before. (68) Everything that is perceived through the senses, may in different ways of sequential ordering [or types of logic or individual perspectives] pop up in - and vanish again from - the heart; every human being is endowed with a mind [filled with past impressions]. (69) With the Fortunate One constantly at one's side, abiding by a spirit of pure goodness [free from passion and ignorance], the world around oneself [the so-called 'here and now' that with all those impressions can be] like with the dark appearance of the [new] moon [also called Rahu with an eclipse], thus being connected will manifest itself [crystal clear]. (70) A person is separated from this consciousness, which is thus free from 'I' and 'mine', for as long as the eternal indweller [in the form of the subtle body of life signs, impressions or propensities, the *liṅga*] forms a distinct structure of material qualities consisting of intelligence, mind, senses and sense objects. (71) In deep sleep, when one faints or in great shock, one's breath is arrested while the knowledge and thought of having an 'I' stops, and that also happens when

one has a high fever or when one dies. (72) Just like one with a new moon cannot see the moon itself, the *liṅga*, the self of typical life signs [the subtle body or the ego], cannot be observed of a young person in the womb and during [early] childhood because of the immaturity of the eleven [of the senses and the mind]. (73) Just as unwanted things in a dream have to run their own course [until one awakens], also for a soul contemplating sense enjoyment, the wandering around in the material world will not cease, in spite of the sense objects not constituting a fixed reality [***]. (74) The individual soul [the *jīva*] is understood as a combination of the life force with the, in sixteen expanded and by the three modes of nature ruled, typical self of life signs, the *liṅga* [expanded to the five objects of the senses, the five working and knowing senses and the mind]. (75) With this [*liṅga*] the person acquires material bodies and gives them up again, and thus being materially covered, finds enjoyment, lamentation, fear, misery and happiness [compare B.G. 2: 13]. (76-77) Just like a caterpillar does not disappear when it has to forsake its body [to become a butterfly], a human being does not vanish, for as long as he identifies himself with the material body he had, when he dies after the termination of his material activities. Because the mind [transported by the *liṅga*] is the ruler of man, it is the cause of the [continued] material existence of all the embodiments created. (78) When one thinking of results always [to the point of death] continues with one's actions for the sake of sense enjoyment, one is by the illusion of those actions karmically bound to a[n other] physical body [see B.G. 3: 9]. (79) In order to counteract that, therefore with all your heart and soul engage in the devotional service unto the Lord and consider therewith the cosmic manifestation as being controlled by Him from whom there is maintenance, creation and annihilation [see footnote 2].

(80) **M**aitreya said: 'After Nārada, the most powerful, pure and leading devotee had explained to him the position of the two swans [of the individual soul and the Supreme Soul who is the Lord], he took leave and departed for the abode of the perfected souls [Siddhaloka]. (81) Upon leaving orders for his sons to protect the common people, Prācīnabarhi, the wise king, then left for practicing austerities in the spiritual resort of Kapila [at Gangā-sāgara, where the Ganges flows into the bay of Bengal, see for Kapila Canto 3.24-33]. (82) There, with a one-pointed mind living soberly at the lotus feet of Govinda, he, continuously worshiping Him, by his devotion managed to free himself from his attachments and attain sameness with the One Reality. (83) Oh sinless one, anyone who listens to or recounts this authoritative, spiritual discourse as narrated by Nārada, will be delivered from the physical concept of life [from his *liṅga*]. (84) Received from the mouth of the chief of the great sages, this story, being uttered, will purify anyone's heart, for it sanctifies this world with the fame of the Lord of Liberation, Mukunda. He who chants it will return to the spiritual world and, freed from all bondage, as a liberated soul, no longer wander around in this material world. (85) This wonderful spiritual

mystery [this allegory] you have now heard from me, about a person [Purañjana] who took shelter of his wife, puts an end to all doubts about [the matter of having a] life after death.'

*: According to Vijayadhvaja Tīrtha, a renown commentator of the Bhāgavatam belonging to the Madhvācārya-sampradāya, the two following verses appear after verse 45 of this chapter. "What now would the difference be between animals and human beings when the intelligence of all depends on the animalistic maintenance of the body? After so many births having attained a human life out here the individual spiritual soul will become prominent when one, on the path of spiritual knowledge, has broken with that physicality, when one has given up the incorrect perception of being a gross or subtle body."

**: According to Vijayadhvaja Tīrtha, the two following verses appear after verse 79. "Being of devotion unto Kṛṣṇa, of mercy towards others and of perfect knowledge of the True Self, liberation from being bound to a material life will be the consequence. The great secret of it all is that the material existence of what we [will] see and do not see [anymore] all dissolves, just like when one sleeps; in other words, everything that happened in the past, happens in the present and is going to happen in the future, is but a dream."

***: The first two lines of this verse are repeated from the first two lines in verse 35.

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4.30 - The Activities of the Pracetās

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

(3) **M**aitreya said: 'The Pracetās who at the lake carried out the orders of their father, satisfied with their austerity, Him, the Indweller [the Supreme Lord] by chanting mantras. (4) After the ten thousand years of their severe austerity [see also 4.24: 14] the Original Person of the Eternal Reality then appeared before them, who satisfied and pacified them with His beauty. (5) Sitting on the back of His carrier bird [Garuḍa] looking like a cloud on the summit of Mount Meru, He, wearing yellow garments and the jewel around

His neck, dissipated all darkness around. (6) Shining with golden ornaments He radiated with His helmet on His head, His dazzling face and His eight weapons, while He assiduously was served by an entourage of sages and demigods, and Garuḍa like a superhuman being [a Kinnara] sang His glories. (7) With a flower garland hanging between His eight stout arms that challenged the beauty of the Goddess of Fortune, the Original Personality of Godhead, glancing mercifully, addressed the surrendered sons of Prācīnabarhi with a voice resounding like thunder. (8) The Supreme Lord said: 'I am very pleased about your mutual friendship, about your occupation as friends in the same sense of duty, oh sons of the king. You therefore, to your good fortune, may ask Me for a boon. (9) Anyone who each day, every evening remembers you, will be a soulmate to his brothers and a friend with all living beings. (10) They who in the morning and the evening praise Me attentively with the song of Śiva, I shall reward with the fulfillment of all their wishes and a bright intellect. (11) Your shining glory will be known the world all over because you so gladly accepted your father's order. (12) There will be a famous son [of yours] who, in his qualities in no way inferior to Lord Brahmā, will populate the three worlds with his progeny. (13) The lotus-eyed daughter sage Kaṇḍu had from [the girl of heaven named] Pramlocā, was left to the care of the [divinity of the] trees, oh sons of Prācīnabarhi. (14) When she distressed with hunger cried, Soma, the King of the Moon, by means of his index finger poured the nectar compassionately into her mouth. (15) Faithful to the command of your father who follows Me, beget children and marry forthwith that beautiful daughter with so many qualities. (16) May this well-behaved, slender-waisted girl with a character and sense of duty similar to yours, be a wife fully dedicated to all of you. (17) By My mercy, for millions of heavenly years [one year on earth is one day in heaven see 3: 11] your power will exist without interruption and you will enjoy all the pleasures of heaven and earth. (18) Be therefore steadfast unto Me by devotional service; with your mind free from the contamination of the modes, you will, free from attachment to a material existence, attain My abode. (19) Even for persons who have entered a household life, such a family life is not considered a cause of bondage - not when you spend every minute of your time on [engaging in] good works and [listening to and recounting] the stories about Me. (20) Having attained this ever fresh Knower who is present in the heart as the Supreme Spirit of God, as the one about whom the knowers of the Absolute Truth are speaking, one does not cheer or lament, nor will one be bewildered.'

(21) **M**aitreya said: 'When they heard Him, the Lord, the remover of all obstacles, thus speak about the supreme purpose of life, the Pracetās in His presence were liberated from the contamination of ignorance and passion, whereupon they, with faltering voices and folded hands, offered prayers to the greatest of all friends. (22) The Pracetās said: 'Again and again we offer the destroyer of all distress our obeisances who established His name as the mag-

nanimous One of the qualities always ahead of the fastest mind and tongue; all glories to Him whose course cannot be perceived by means of the senses. (23) Unto the Most Peaceful and Pure One we offer our respects. With one's mind fixed on that what is His, the dual world appears meaningless. Our obeisances unto Him who, according to the modes of matter, assumed His forms for the maintenance, creation and annihilation of the universe. (24) We bow before You, the perfect virtue of goodness, before You, oh Lord Hari whose intelligence liberates. You are the all-pervading Lord of consciousness Vāsudeva, Kṛṣṇa, the reason for existence of all devotees. (25) Our respects for You, the One with the lotus navel, the One with the lotus garland, the One of the lotus feet and the One with the lotus eyes. (26) We offer our obeisances unto Him, the Supreme Witness, whose garment, with the saffron color of a lotus heart, is spotless; our obeisances unto the shelter of all living beings. (27) The form You revealed to us who suffer the material condition, oh Lord, puts an end to an unlimited amount of troubles; what other mercy would one need? (28) You who in Your compassion by Your expansions [and teachers] are visible to the humble devotees, are by one's devotional service - with [the necessary respect of] time - always remembered as such [- by Your beautiful embodiment and not so much by thousands of mantras -], oh destroyer of all inauspiciousness. (29) By that form all desires of the living beings are quieted, however deep they may have fallen in their laboring - why would You, hidden in our hearts, not know our desires? (30) The blessing we are looking for is that You are satisfied with us, oh Father of the Universe, oh Supreme Lord and spiritual master with whom one on the path of liberation reaches the ultimate goal. (31) Nevertheless we pray for a favor from You, oh Lord of transcendence above everything else. There is no limit to Your greatness and thus You are celebrated as Ananta [the Unlimited One]. (32) A bee completely happy in achieving the Pārijāta tree [the honey dripping celestial wish-fulfilling tree or *kalpa-vṛkṣa*] does not resort to another tree, so why would we, having approached Your lotus feet, having the root of everything directly before our eyes, ask for anything else? (33) As long as we are contaminated by Your illusory energy [*māyā*], we have to wander around in this world according to our workload [our karma]. Grant us [therefore], so long as that is the case, the association of Your loving devotees, whatever life [or world] we have found. (34) To enjoy but for a moment the company of those who are attached to the Supreme Lord, bears no comparison with the attainment of heaven, nor with the love of not being born again, not even mentioning the [so-called] benedictions reserved for mortal beings. (35) In that company the pure stories are discussed because of which all material hankering is appeased and among the members there is no question of any envy or fear. (36) There where Lord Nārāyaṇa, the ultimate goal of the renunciates, is worshiped, the Supreme Lord is personally present by dint of the repeated conversations about the truth of those who managed to break free from their attachments. (37) How can meeting those devotees, who on foot travel to the holy places to bring pu-

rity there, not be a pleasure to those who live in fear? (38) We who for a moment personally enjoyed the presence of Lord Śiva, Your dearest friend, oh Lord, today achieved [therewith] the destination that You are, You, the expert physician to cure us by Your company from death, the most difficult to cure disease of material existence. (39-40) We studied the scriptures, pleased the teachers, the brahmins and the elderly, we were good to the spiritually advanced souls [the civilized ones, the *āryans*] and have, free from any envy, honored our friends, brothers and all living beings. We were of severe penance, oh Lord, and resided near the water for a long time abstaining from food. We did all of that only for the benediction of seeing You satisfied, the most exalted Personality of God. (41) Manu, Brahmā, the mighty Lord Śiva as also others, purified their existence by austerity and knowledge, but never saw the full extent of Your glories. Nevertheless they offered their prayers to You, like us, who do the same to the best of our ability. (42) We offer You our obeisances, the Supreme transcendental Person equal towards everyone and always pure, the Supreme omnipresent Lord of eternal goodness.'

(43) **M**aitreya said: 'Thus having been praised by the Pracetās the Lord, the protector of the surrendered souls, said pleased: 'So be it [may your prayers be fulfilled]', and left for His heavenly abode. But they did not wish His departure, for they had not seen enough of Him whose prowess is never defeated. (44) The Pracetās thereupon moved away from the water of the lake, but when they saw that the world had been covered by trees that had grown very tall, as if they wanted to obstruct the way to heaven, they became angry. (45) Like with the fire of devastation at the end of time, they in their fury, oh King [Vidura as a ruler over the senses], with the help of the wind ['their breath'] thereupon started a fire in order to remove the trees from the earth. (46) Seeing that they had turned [almost] all the trees into ashes, the Great Father [Brahmā] came to pacify the sons of Barhiṣmān with reason. (47) The remaining trees who were very afraid, then, on the advise of Brahmā, delivered their daughter to the Pracetās [see verse 13]. (48) By the order of Brahmā they all married her, named Māriṣā, from whom the son of the Instigator [the son of Brahmā] again took his birth because he had disrespected the Great One [Śiva see 4: 2]. (49) He was no one but Dakṣa, the one who, inspired by God during the previous *manvantara* [period of Manu*] called Cākṣuṣa [the present one being called Vaivasvata*], had put as much people on earth as desired and was destroyed in the course of time. (50-51) He, who just after his birth with the brilliance of his luster outshone the brilliance of everyone else, was, for being a great expert in performing fruitive activities [sacrifices], called Dakṣa ['the expert']. Being appointed by the first living being, by Brahmā, to generate and sustain all the people on earth, he also made sure to engage all the other founding fathers in the process.'

*: The Manus existing in one day of Lord Brahmā are the following: (1) Svāyambhuva, (2) Svārociṣa, (3) Uttama, (4) Tāmasa, (5) Raivata, (6) Cākṣuṣa, (7) Vaivasvata, (8) Sāvarṇi, (9) Dakṣa-sāvarṇi, (10) Brahma-sāvarṇi, (11) Dharma-sāvarṇi, (12) Rudra-sāvarṇi, (13) Deva-sāvarṇi and (14) Indra-sāvarṇi [see also 3: 11].

4.31 - Nārada Instructs the Pracetās

(1) **M**aitreya said: '[The Pracetās] thereafter [after the marriage with Māriṣā] arrived at a ripened vision. Remembering what the Lord in the Beyond had said [about the value of detachment] they soon handed the care for their wife over to their son [Dakṣa] and left home. (2) Heading in the western direction for the seashore where sage Jājali resided, they arrived, as his pupils being joined in the spirit of the Absolute, at the perfection of insight in the soul [residing within everyone]. (3) Mastering the sitting postures they all achieved the full control over their breath, mind, words and vision. Keeping their bodies straight with their minds freed from impurities they, pacified in being engaged in the transcendental spirit, then saw Nārada appear who [traditionally] is worshiped by both the enlightened and unenlightened souls. (4) When he appeared they all got up, offered their obeisances to welcome him and addressed him, after they with the necessary respect had offered him a comfortable seat. (5) The Pracetās said: 'Be welcome, oh sage among the enlightened souls! What a fortune to have your audience today; your arrival here is like the sun moving in the sky, oh great brahmin, it dispels all fear. (6) Being overly attached to family matters, we almost forgot, oh master, what

was instructed by Lord Śiva and by the Lord in the Beyond [Viṣṇu]. (7) But seeing you now before our eyes, kindly shed light for us on the transcendental knowledge of the Absolute Truth, by which we can easily cross the formidable ocean of nescience.'

(8) **M**aitreya said: 'Thus petitioned by the Pracetās, the kings received an answer from the great Nārada who, with his mind always being absorbed in thoughts about the Lord Praised in the Verses, was of the greatest wisdom. (9) Nārada said: 'The Supreme Personality is the Controller of that birth, that life, that fruitive labor, that mind and those words of the people, by which the Soul of All Worlds is served. (10) Whether one acts according to what is human, what the Vedas say or whether one lives as long as a demigod, what is the use of the three births in this world of being born from semen, by initiation and by the labor of sacrifice [of *śaukra-sāvitra-yājñikaiḥ,* without this service]? (11) What is the use of Vedic education, austerities or eloquence, mental speculation, a sharp intellect, physical strength or sense control? (12) What would be the use of the practice of yoga, of analytic study, of accepting the renounced order, of reading the scriptures or of all the other auspicious activities, when there is never the [true] satisfaction of the Supreme Self of the Lord? (13) It suffers no doubt that the Supreme Self in fact is the goal of all auspicious activities and that the Lord is the beloved Supersoul who delivers the original identity [the self-realization] of all living beings. (14) The way one with watering the root of a tree satisfies the trunk, branches, and twigs and one likewise by offering food sustains the life of the [entire] sensory apparatus, so too each and everyone [the fellow human beings, the demigods] is honored when one is of worship for the Infallible One. (15) Just as the sun gradually will evaporate the water that rained down and all the moving and non-moving living beings will return to earth ['to dust'], it will unmistakably likewise happen to the emanated material nature [that finally will be withdrawn] in the Lord. (16) Just as one sees sunshine from the sun, the powers of the senses prove themselves during one's sleep and spiritual knowledge manifests itself after differences of opinion - in the confusion about material activities - are overcome, this creation we inhabit belongs to the transcendental Soul of the Universe from which it once appeared. (17) Just as there is the consecutive existence and non-existence of the clouds and the likewise changes of darkness and illumination in the sky, oh leaders of the earth, there is also the continuous change of the consecutive appearance and disappearance of the energies of passion, ignorance and goodness [the *guṇas*] in the Supreme Absolute [of Brahman]. (18) All of you united in His quality, be therefore engaged in the devotional service of directly the Supreme Lord who is the actual cause [*pradhāna*] of Time, who is the original Person and the One Supreme Soul of the unlimited number of individual souls*, He who, by His spiritual power, is aloof from all emanations of the self. (19) When one is of mercy for all living beings, when one some or another way abides by peace and when one has all

of one's senses under control, then Janārdana, He who agitates all man, will soon be satisfied. (20) Called into the heart of His devotees who, with all their desires vanquished and a soul free from impurities, constantly grow in their devotion, the Imperishable One [Viṣṇu] in His receptivity for the truthful soul, will not retreat anymore than space [will retreat from the reality of matter and time]. (21) He never accepts what persons with an impure heart have to offer, while those who, with faith in the soul and with feelings for the Lord, are of sacrifice without striving for possessions, are dear to Him. Those [impure souls] who take pride in education, a good birth, riches and fruitive labor [often] are offensive towards the devotees who are free from material motives [beyond necessity]. (22) He, perfectly satisfied within, never worries about the goddess of fortune who follows Him, about the demigods aspiring her favor or about the rulers of man. For how can a grateful person forsake Him who always sides with the servants on His path?'

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

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

(29) **V**idura said: 'By what you so mercifully have shown me today about how one can put an end to one's darkness, oh great yogi, they who are free from material motives, can attain the Lord.'

(30) **Ś**uka said: 'Thus having offered his obeisances, Vidura, who wished to see his family, asked permission to depart for the city of Hastināpura, whereupon he left, with his mind in peace. (31) Oh King, anyone who hears this story about kings who gave their life and soul to the Lord, will achieve the

good fortune of a long life, wealth, material opulence and a good reputation, as also the ultimate goal of life.'

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

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

Thus the fourth Canto of the Śrīmad Bhāgavatam ends named: The Creation of the Fourth Order, the Lord's protection.**

Title, Artist and Source Pictures Canto 4

4.1
Title: The first picture is a painting titled 'Manu'
Artist: © of Wim Kuenen. (Prema, used with permission).
Source: Prema.exto.nl

4.2
Title: The Hindu vintage image shows Śiva as the one loved by all during his marriage.
Artist: Unknown
Source: Internet

4.3
Title: Satī desirous of visiting her family.
Artist: © Vlad Holst, used with permission
Source: Ten Dreams.org

4.4
Title: 'A woman goes Sati'.
Artist: Nandalal Bose 1943.
Source: wikipedia.org & National Gallery of Modern Art, New Delhi, Acc. no. 4797.

4.5
Title: 'Śiva carrying Satī on his trident'. India, Himachal Pradesh, Kangra, ca. 1800.
Artist: Unknown
Source: Los Angeles County Museum of Art (LACMA), collectionsonline.lacma.org

4.6
Title: The first picture is a coloured aquatint titled:'The Entrance to Kailasa'.
Artist/Engraver: Daniell, Thomas (1749-1840). Date: 1803.
Source: wikipedia.org & British Library Online Gallery

4.7
Title: The painting is an instructional plate representative of the Supreme Personality restoring Dakṣa's consciousness combined with scenes of what preceded the event.
Artist: Hindu artist unknown.
Source: Unknown. The text was digitally removed.

4.8
Title: Dhruva.
Artist: Asit Kumar Haldar.

Source: 'Myths of the Hindus and Buddhists', Ballantine Press, Oct. 1913.

4.9
Title: Dhruva before Viṣṇu.
Artist: Dominique Amendola. Used with permission.
Source: dominiqueamendola.com

4.10
Title: A guarding Yakṣa, at the entrance of the Grand Palais in Bangkok, Thailand.
Artist: Photo by tourist.
Source: Wikimedia.org

4.11
Title: 'Kṛṣṇa Dancing with Gopis in Vṛndāvana'.
Artist: Unknown. Folio from a Balagopalastuti (Praise for the young Lord of the Cowherds), India, Gujarat, South Asia ca. 1450-1475.
Source/Courtesy: Los Angeles County Museum of Art (LACMA), collections.lacma.org

4.12
The picture is a digitally produced collage by Anand Aadhar of a popular vintage picture of Kṛṣṇa and two classical western paintings titled:
Title: 'The Voyage of Life Youth' by Thomas Cole (1801-1848).
Source: National Gallery of Art
The picture is placed against the backdrop of the mountains of 'Der Watzmann' by:
Artist: Caspar David Friedrich 1824-1825.
Source: Wikimedia.org

4.13
Title: 'Jacob's Ladder'.
Artist: William Blake.
Source: British Museum, britishmuseum.org

4.14
Title: 'Good and Evil'.
Artist: William Blake.
Source: William Blake Archive, blakearchive.org

4.15
Title: 'The Four-Headed Brahmā Instructs Pṛthu'.
Artist: © Johannes Ptok (Aka Janmanalaya)
Source: Consciousart gallery & Ptok.se

4.16
Title: The Hindu vintage image is a representation of Lord Viṣṇu and Lakṣmī as the divine couple to rule the world.
Artist: Unknown
Source: Internet

4.17
Title: 'Pṛthu chases the goddess earth',
from an illustrated manuscript of the Bhagavata Puraṇa Indian, Pahari, about 1740
Artist / Attributed to: Manaku, Indian, about 1700–1760.
Source: Museum of Fine Arts, Boston, & Wikimedia.org

4.18
Title: The classical painting shows Kṛṣṇa and His cows.
Artist: Unknown
Source: Internet.

4.19
Title: The classical picture shows Kṛṣṇa tending the horses.
Artist: Unknown
Source: The Hare Kṛṣṇas, harekrsna.com

4.20
Title: The painting shows a Vaiṣṇava guru/disciple association.
Artist: Unknown
Source: The Hare Kṛṣṇas, harekrsna.com

4.21
Title: The classical painting shows an association of monks at the feet of a guru of instruction.
Artist: Unknown
Source: The Hare Kṛṣṇas, harekrsna.com

4.22
Title: The painting shows Valmiki discussing with disciples in his ashram.
Artist: Unknown
Source: Internet

4.23
Title: The picture shows a yogi meditating to leave his body.
Artist: Unknown
Source: Internet

4.24
Title: The painting is a vintage Hindu image of a loving Śiva.
Artist: Unknown
Source: Internet

4.25
Title: The painting is titled ‘Young Woman’.
Artist: Raja Ravi Varma
Source: Wikipedia.org

4.26
Title: The picture is titled: ‘Boar Hunt’.

Artist: Kailash Raj.
Source: © Exotic India Art, exoticindiaart.com. Used with permission.

4.27
Title: The Mughal painting with an expounding Nārada is titled 'Kedar Ragini'. It is from the Chunar Ragamala. Shaykh Hatim, Indian, Hara dynasty 1591.
Artist: Unknown
Source/Courtesy: Smithsonian Freer Sackler Gallery

4.28
Title: 'The Lover's Whirlwind'. It illustrates Hell in Canto V of Dante's Inferno, 1824.
Artist: William Blake
Source: City Museum and Art Gallery, Birmingham (Museum) & wikipedia.org

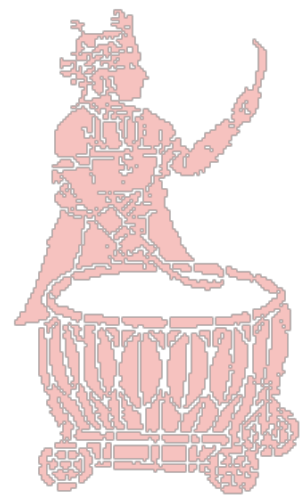
4.29
Title: 'Reïncarnatie'.
Artist: © Wim Kuenen (Prema, used with permission).
Source: Prema.exto.nl

4.30
Title: The contemporary Hindu-image of Viṣṇu is part of a personal collection.
Artist: Unknown
Source: saranaagathi.files.wordpress.com

4.31
Title: The painting shows Nārada preaching before the Pracetās.
Artist: Unknown
Source: The Hare Kṛṣṇas, harekrsna.com

Śrīmad Bhāgavatam

Canto 5:
The Creative Impetus



Śuka continues on Priyavrata, Ṛṣabha, Bharata and the Structure of the Universe

5.1 - The Activities of Mahārāja Priyavrata

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

(5) **Ś**rī Śuka said: 'You are perfectly right in what you said about the hearts of liberated persons and devotees that are absorbed in the nectarean honey of the talks at the lotuslike feet of their beloved Lord praised in the scriptures. Despite the setbacks they sometimes encounter, they practically never give up their most exalted position. (6) It is a well-known fact, oh King, that prince Priyavrata indeed was a supreme devotee who, in his service at Nārada's feet, very quickly became aware of the complete truth concerning the spiritual purpose that he constantly discussed in dedicated enthusiasm. Even

though his father asked him to rule over the surface of the earth because he incorporated so many of the best qualities, he could not be happy with it. He did not want to be distracted in his great liking for, with all of his senses and actions, in yoga being absorbed in the Supreme Lord of the Soul of the Universe, but for no reason he could refuse to accept that post because, when he in any other way would forgo the untrue, that certainly would lead to [cultural] decay. (7) And so it happened that the first among the demigods Lord Brahmā, surrounded by all his personal associates and the Vedas, descended from his abode. It is he who is always thinking of the welfare of the complete of this universal creation consisting of the three modes. He knows its ultimate purpose, the Supreme Soul, from which he originated himself. (8) Alike the moon in the sky among the stars, he on his way here and there by the leaders of the demigods was worshiped from their heavenly carriers. And the same was done by groups of perfected souls, inhabitants of heaven, refined souls, singers and sages [respectively the Siddhas, the Gandharvas, the Cāraṇas, the Sādhyas and the Munis] when he thus as the radiating center reached the vicinity of the Gandhamādana mountains [where Priyavrata was meditating]. (9) Recognizing the swan-carrier of his almighty father Lord Hiraṇyagarbha [Brahmā] the *devaṛṣi* [Nārada], Priyavrata and his father [Svāyambhuva Manu] present there immediately rose to their feet with their hands folded in order to be respectfully of worship with all the paraphernalia. (10) Oh son of Bhārata, the Lord, the original person of the universe, who thus out of gratitude for the glory of his descent, according to the customs, was confronted with the articles of worship and the praise of his qualities in lofty language, then addressed Priyavrata, while he looked at him with a compassionate smile.

(11) The great Lord said: 'My son, pay attention to the truth I'm telling you, you should not be jealous of the Godhead who is beyond our ken. We, Lord Śiva, your father and this great Ṛṣi [Nārada] all carry out His order and cannot deviate. (12) No living entity that accepted a material body can escape from what was decided by Him; not by austerity nor by education, not by yoga nor by one's strength or intelligence, nor can one ever defy His will by one's opulence, by the virtue of one's duty, with the help of someone else or by any personal endeavor. (13) Oh my dear, under the direction of the One Unseen, all living entities accept it to be connected to a material body for performing actions according to their karma and are thus always bound to birth and death, sadness and illusion, fear, happiness and distress. (14) My son, in our inevitable bondage to *guṇa* and *karma* we, just like the four-legged [bull] that with a rope through its nose is bound to the two-legged [driver], are tied to the long rope of Vedic instruction and to all [who within the *varṇāśrama* system are] engaged in contributing to please the Lord. (15) Like blind men being led by someone who can see, my best one, we [being submitted to His Vedic rope] inevitably have to face the distress and happiness associated with the

qualities and the work, depending the situation of the body that our Protector gave us. (16) Even a liberated person must for a lifetime maintain his body that he obtained as a consequence of the past, enjoying it free from erroneous conceptions. But as far as another material body is concerned [a repeated birth], he sees matters like someone who awakened from sleep; he will never follow the lead of its material qualities. (17) Someone not paying attention to this [someone not willing to control his senses] has, even when he resides in the forest, to fear because of the six co-wives [of the five senses and the mind]. But [on the other hand] what harm can a householder's existence do to a self-satisfied, learned man who has conquered his senses? (18) Having entered a household existence, anyone who wants to conquer those six adversaries must first try to master them from within that stronghold. For only when the unregulated desires of those firm enemies have lost their strength one, thus having ripened with experience, can move about freely. (19) When you have conquered these six opponents and are freed from attachments by these special orders of the Original Person, you, sheltered in this fortress by the safe haven of the lotus feet of Him with the lotuslike navel, can enjoy all pleasures in the world and thus find your way.'

(20) **Ś**rī Śuka said: 'The great devotee of [Brahmā] the mighty Lord who is the spiritual master of the three worlds, thus being fully instructed, as a humble soul bowed his head in acceptance of his order and said: 'Yes I will' and respectfully carried out what he said. (21) With Priyavrata and Nārada in peace taking notice, the great Lord was also duly respected by Manu. Thereupon he left to return to his abode, the place above all places which is indescribable and unfathomable. (22) Manu who, as well supported by Lord Brahmā, executed his plan and with the permission of Nārada handed the responsibility for the maintenance and protection of all the worlds in the universe over to his son, was [therewith] personally relieved from his desires in the so very dangerous, poisonous ocean of the material world. (23) [Priyavrata, Manu's son who as] the emperor of the universe, according to the order of the Lord, thus was fully engaged in material affairs, was by constantly meditating on the two lotus feet of the Supreme Lord, the Original Person whose transcendental influence destroys all bondage, completely purified with all the dirt washed from his heart and ruled the material world with the only wish to honor the great souls. (24) He thereupon married Barhiṣmatī, the daughter of Viśvakarmā, one of the founding fathers, and begot in her, next to a daughter who as the youngest of his children carried the name Ūrjasvatī, ten sons who in their character, qualities, activities, beauty and prowess were of a greatness equal to his own. (25) His sons he all gave the names of Agni, the god of fire: Āgnīdhra, Idhmajihva, Yajñabāhu, Mahāvīra, Hiraṇyaretā, Ghṛtapṛṣṭha, Savana, Medhātithi, Vītihotra and Kavi. (26) Three of them, Kavi, Mahāvīra and Savana were celibate souls who motivated from within, from the beginning of their childhood lived for the transcendental knowledge, on the basis of which

they, well conversant with the highest spiritual perfection, took to the renounced order [the *paramahaṁsa-āśrama*]. (27) These transcendental sages lived, by the peace of the qualities of that celebrated order (*), for the protection of the association of all living beings who, in fear and anxiety about their material existence, have the lotus feet of the Supreme Lord Vāsudeva, as their only shelter. In their constant remembrance they [the brothers], free from contaminations being purified by virtue of the highest form of yoga - the yoga of devotion - observed in their hearts the Supreme Lord of all living beings. They saw Him directly as situated within themselves and realized that they were equal to Him in their quality, that they [in that sense] did not differ from the Lord of the Supersoul. (28) In another wife he begot three more sons named Uttama, Tāmasa and Raivata, who all became rulers of the Manu period [of 71 *mahāyugas* long]. (29) After his sons were trained in the renounced order he [Priyavrata] thus became the master of the universe where he, endowed with powerful arms of command, together with them pulled the bowstring loudly to defeat all who opposed the dharma. Without interruption for 110 million years there was the rule of the great soul who with the daily increasing amiability, femininity, shyness, laughs, glances and exchanges of love [in his repeated births] with his wife Barhiṣmatī enjoyed a life of pleasure. But confounded and defeated by it he lost his discernment. (30) Not appreciating that the sun god, as long as he circumambulated mount Meru, lit up one side of the earth and left the other half in the dark, he who in his worship of the Fortunate One was of a supernatural power then said: 'I will make the night as brilliant as the day', and to enforce that he followed the orbit of the sun in a chariot, exactly seven times and with the same speed, like he was a second sun. (31) With the rims of the wheels of his chariot creating trenches, were by him thus operating the seven oceans brought about that divided the earth [Bhū-mandala] into the seven *dvīpas* [the continents or 'islands']. (32) Known as Jambū, Plakṣa, Śālmali, Kuśa, Krauñca, Śāka and Puṣkara each of them is produced all around outside and twice as big as the one preceding it. (33) The seven oceans - [figuratively like a kind of body fluids] consisting of salt water, sugarcane juice, liquor, clarified butter, milk, fluid yogurt and sweet water - are of the same size as the islands that they, as the trenches [of his wheels], one after the other consecutively fully enclose. For each of the *dvīpas* separately the husband of Barhiṣmatī, beginning with Jambūdvīpa, installed as their ruler one of his faithful sons named Āgnīdhra, Idhmajihva, Yajñabāhu, Hiraṇyaretā, Ghṛtapṛṣṭha, Medhātithi and Vītihotra.

(34) **H**e further gave the daughter named Ūrjasvatī in marriage to the great sage Uśanā [Śukrācārya who is also called Kavi or Kavya]. She gave birth to a daughter named Devayānī. (35) For the devotees of the Lord of the Great Steps [Urukrama, see 1.3: 19] who, by resorting to the dust of His feet, are able to conquer the six qualities [of material life: hunger, thirst, lamentation, illusion, old age and death **], such a[n achievement of] personal power is not

that surprising at all, for even a fifth-class person [an outcaste] will immediately forsake his material attachment when he only once utters the name of the Lord. (36) He [Priyavrata], thus unparalleled in strength and influence, one day understood that he, despite his surrender to the feet of the *devaṛṣi* [Nārada], had fallen down because of his concern with the basic qualities of matter in which he found no satisfaction [compare 1.5: 17]. In a spirit of renunciation he then said to himself: (37) 'Oh what a wrong I have done, for I was completely absorbed in the nescience of a life of sense gratification! The dark well of material pleasure made me guilty of a lot of distress and look like a dancing monkey, insignificant and of no importance in the hands of my wife. Doomed and damned I am indeed!' Thus he criticized himself. (38) With his self-realization achieved by the mercy of the Supreme Personality of Godhead in the beyond, with handing over the earth to his faithfully following sons, with dividing the inheritance, with forsaking his queen whom he had enjoyed so much, with giving up the dead corpus of his great opulence and with his heart in perfect surrender having taken to renunciation, he was certain to be back on the path of the great saint Nārada and the stories about the Lord. (39) The following verses apply to him: 'What was done by Priyavrata no one could have done except for the Supreme Lord.' 'He dissipated the darkness and created the seven seas by the impressions of the rims of the wheels of his chariot.' (40) 'It was he who, in order to stop the fighting of the nations on the different continents, created the situation of the boundaries in this world in the form of rivers, mountain ranges and forests and such [compare 4.14: 45-46].' (41) 'He as the most beloved follower of the Original Person, considered all opulence of the lower worlds, the heavens and the earth, as also that what is acquired by fruitive action and by yoga [the *siddhis*], to be nothing but hell.'***

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

**: According to Sāstrī Goswami and Śrīla Viṣvanātha Cakravarti Ṭhākur these 'six qualities' can also be understood as the five senses and the mind.

***: There seems to be a gross contradiction between the description of the universe found in the Bhāgavatam and the modern scientific, materialistic, view of the universe. For this reason many insufficiently trained Vaiṣnava bhaktas became disappointed studying the book, having arrived at Canto 5. In 5-1: 30-35, seven islands are mentioned, or continents, separated by seven oceans in a concentric way.

These would have been created by the wheels of a ruler named Priyavrata who moved in circles after the sun in a chariot because the sun "always illumined only half of the world". One should know that Vyāsa in this chapter explains also, in verse 29, that this ruler, even though a great devotee, lost his discrimination for being attached to a householder's existence. But especially the statements that these oceans consisted of sugarcane juice, milk, clarified butter and liquor and such fluids, baffled many and made some of them bloop or never take the Bhāgavatam (the Lord in a literary form!) serious again.

It is important to understand in this context that in the different Cantos different styles of logic, types of intelligence, or views are exercised. In epistemology - the theory of knowledge - these matters are well known and holy books like the Bhāgavatam of course must give evidence of a full coverage of the different types of logic that belong to a divine type of comprehension, a full approach of the understanding of and logical reasoning about what we call 'reality'.
Thus, in these verses in the fifth Canto evidently things must not only be considered in the context of discussing the pros and cons of a householder's life, but also must not, and cannot be, taken literally. Straight literal materialistic interpretations of holy texts constitute a classical offense. These verses display the logic of art and literature, like: "He ran in circles after the sun, to fight the darkness of its shadow, he made trenches with his wheels, separating islands that men know etc. etc" - It is an analytic approach, called sāṅkhya - that is more interested in concise abstracted divisions and figures of speech without further explanation like one also finds in fairy tales, fictional novels and other works of art.
So, with Vyāsa entering this type of literary, artful logic in Canto 5, not giving further explanations - like he by contrast did before in 4.27 with the allegory of Purañjana's nine gate city -, these oceans seem to represent fluids belonging to the social body where water, milk, ghee and liquor are found everywhere like in oceans. The universe thus is equated with the social body. The material world as the body of the Lord was several times before stressed as a central theme in this Purāna. Therefore no further explanation anymore by Vyāsa. The reader is supposed to know by now.
The concentric tracks made by Priyavrata's wheels, thus seen, represent the time factor - also a recurring essential theme - and the continents or islands then represent different types of societies or cultures - historically developing one after the other like concentric circles do in a pond after a stone is thrown in - that find peace by boundaries, a feat for which Priyavrata is later commemorated (in verse 40).

This is how this text can make sense as good concise effective literature. Just give up the mistaken notion that only one type of logic would cover the entirety of the Absolute Truth (!). Evidently India runs on at least six types of logic or philosophical views. These are called 'ṣad-darṣana' and are essential for a comprehensive approach of what is called 'ātmatattva', of Vedic spiritual knowledge, a type of epistemological knowledge one may also translate with the term - as coined by me - of filognosy: "the love for the knowledge of self-realization". Please read my books (e.g. 'The Person' at http://filognosy.org) for an in depth discussion of this epistemological matter.

5.2 - The Activities of Mahārāja Āgnīdhra

(1) **Ś**rī Śuka said: 'When his father chose the path of liberation and Āgnīdhra, as ordered, took his place, he, strictly following the dharma, protected the citizens, the inhabitants of Jambūdvīpa, like they were his children. (2) One day he desired a woman from the realm of the godly and engaged in austerities at the foot of the mountains where their playground is found. After he, in compliance with the rules of his forefathers, had gathered all the necessities for the service, he, fully attentive executing penances, was of worship for the master, the highest power of creation in the universe [Lord Brahmā]. (3) Understanding [what he wanted] the almighty Lord, the first person of the universe, sent down from his abode the celestial girl, the Apsara Pūrvacitti. (4) She there wandered around in the woods near that place of meditation, that most beautiful was dense with various trees with masses of high reaching, golden creepers attached to the branches. The clear waters of the lake filled with lotuses resounded with the vibrations of the pleasant sounds of communicating pairs of land birds and on their turn responding water birds like ducks and swans. (5) The prince then, in the ecstasy of his yoga, heard the

pleasant sounds of her ankle bells, that tinkled with every step she made with her so very attractive way of moving around playfully. Looking up with his half open lotus bud shaped eyes, he spotted her. (6) By her playful movements, shy glances, humility, sweet voice and by her limbs beautiful to behold and contemplate she, nearby just like a honeybee smelling the beautiful flowers, paved for both normal men and men of heaven the way for the flower bearing god of love. The goddess was stunning, making herself heard by the sweet nectar pouring out of her smiling and talking mouth, the sight of the hasty, stylish, little movements of her feet to [escape] the intoxicated bees surrounding her, the movements of her jug-like breasts, the weight of her hips, the braids of her hair and the belt around her waist. The mere sight of the goddess brought him fully under the control of the almighty Cupid and thus he seized the opportunity to address her.

(7) '**W**ho are you and what do you intend to do on this hill, oh choice of the *munis*? Are you some illusory appearance of the Supreme Lord, our God in the beyond? Dear friend, do you carry your two bows without strings [your eyebrows] for your own protection or are you hunting the heedless animals in this forest? (8) These two arrows [these eyes] of you, oh fortunate lady, that have feathers like lotus petals, have no shaft and are peaceful and very lovely. Who do you want to pierce with their sharp heads, loitering around in this forest? May your prowess be of service for the welfare of all of us who dull-witted fail to understand this! (9) All these followers around you [the bees], oh worshipable lady, are enjoying the resort of the tresses of your hair and all the flowers falling down from them, while they incessantly sing unto the Lord the prayers of the Sāma Veda and the Upaniṣad, like being sages of respect for the different types of Vedic literature. (10) From the resounding vibration alone of your ankle bells, I can very distinctly hear the tittiri birds, oh brahmin [girl], without seeing their form. Seeing your beautiful round hips with the lovely color of kadamba flowers and around them a belt red as burning cinders, I wonder where your [ascetic] bark dress would be. (11) What is it, oh twice-born one, that fills the two horns, oh heavenly appearance of beauty, that you carry to your slim waist? What do they contain that is so attractive to my eyes? And what is that fragrant red powder on the two of them with which you, oh fortunate one, are perfuming my spiritual resort? (12) Please show me where you live, oh dearest friend. Where was a person with such wonderful limbs like you born? For a person like me the many wonders of your lovely words and inviting gestures that are as sweet as nectar to the mouth, are something very arousing. (13) And what kind of food you have in your mouth? I can smell the pure ingredients of what you are chewing, my sweetest. You have to be an expansion of Lord Viṣṇu, with your two wide open eyes and brilliant restless shark-shaped earrings in your ears, the rows of your beautiful teeth and your face that resembles a lake amidst the swarm of the bees around you. (14) My eyes are restless being distracted by the ball you strike with your lotus palm in

all directions. Do you not care about the curls of your hair hanging loose? Is that lower garment of you not giving you trouble being taken up by the wind, like a man does who is interested in a woman? (15) Oh beauty, oh treasure of the sages, by what austerity did you manage to unsettle this way [with this body] so unfailingly the penance of all retired souls? You should practice the austerity with me, oh friend. Maybe you are meant for me because the creator of the created [Brahmā] is pleased with me. (16) I will not give up on you, oh sweetheart given to me by the god of spiritual rebirth. I have fixed my mind and eyes on you; I will not leave you and will keep you close to me, oh beauty with the marvelous breasts. You may lead me wherever you want, I am your follower, and your fine friends may follow.'

(17) **Ś**rī Śuka said: 'Very expert in winning over women, he thus as intelligent as the gods with his flattery managed to gain the favor of the heavenly girl. (18) She who also was attracted to the intelligence, manners, beauty, youth, opulence and magnanimity of him, that master among the heroes, then enjoyed all earthly and heavenly pleasures, for an endless, countless number of years spending her time in attachment to him as the king of Jambūdvīpa. (19) Āgnīdhra, the best of all kings, begot in her nine sons named Nābhi, Kiṁpuruṣa, Harivarṣa, Ilāvṛta, Ramyaka, Hiraṇmaya, Kuru, Bhadrāśva and Ketumāla. (20) After she year after year had given birth to her sons, Pūrvacitti left home in order to return to the unborn godhead [Brahmā]. (21) The sons of Agnīdhra, who because of their mother's care had strong, well-built bodies, were by their father allotted the divisions of the kingdom of Jambūdvīpa to be ruled by them that he gave their names [probably the Eurasian continent]. (22) King Āgnīdhra, not satisfied in his sensual desires, thought every day more and more about her, and [thus], as it is described in the scriptures [in e.g. B.G. 8: 6], reached the place in heaven where she resided, the place [Pitṛloka] where the forefathers live in delight. (23) After the departure of their father the nine brothers married the nine daughters of Meru who carried the names Merudevī, Pratirūpā, Ugradaṁṣṭrī, Latā, Ramyā, Śyāmā, Nārī, Bhadrā and Devavīti.'

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5.3 - Ṛṣabhadeva's Appearance in the Womb of Merudevī, the Wife of King Nābhi

(1) **Ś**rī Śuka said: 'Nābhi, the son of Āgnīdhra, desiring to have sons with Merudevī who had not given birth to any children yet, offered together with her with great attention prayers in worship of the Supreme Lord Viṣṇu, the enjoyer of all sacrifices. (2) While he with great faith and devotion and a pure mind was of worship, the Supreme Lord out of His love to fulfill the desires of His devotees, manifested Himself in His most beautiful, unconquerable form pleasing to the mind and eyes. He saw Him with all of His captivating, beautiful limbs, even though that [normally] cannot be achieved merely by the means for performing the *pravargya* ceremony he was engaged in: the place and time, hymns, priests, gifts to the priests and the regulative principles. (3)

When He manifested Himself very brightly in His four-handed form as the topmost of all living beings, in a yellow silk garment and with the beauty of the Śrīvatsa mark on His chest, His conch shell, lotus flower, disc, flower garland, the Kaustubha jewel and His club that characterize Him, He, radiating brilliantly with His helmet, earrings, bracelets, girdle, necklace, armlets, ankle bells etc. that ornamented His body, made king Nābhi, the priests and the others feel like poor people who had obtained a great treasure. Thereupon they, with great regard and all paraphernalia of worship, reverentially bent their heads. (4-5) The priests said: 'Please, oh Most Exalted One, accept the repeated offerings of respect of our worship. By that worship we, Your servants, are able to act, provided we follow the instructions of the exalted souls. Anyone not in control of his mind because of completely being absorbed by the fickleness of natural phenomena [the *guṇas*], can acquire knowledge of the names, forms and qualities that belong to the position in this world of You, the Supreme Lord above and beyond the influence of the material world! But, by most auspiciously expressing in words the excellence of Your transcendental qualities that wipe out all the sinful actions of mankind, we can only partly know You. (6) You are most pleased, oh Supreme Lord, by Your servants who in great ecstasy do their prayers with faltering voices and perform their worship with water, fresh twigs of green, *tulasī* leaves and sprouts of grass. (7) We do not see of what use it otherwise would be for Your sake to be encumbered with performing sacrifices and all the articles of worship. (8) You as the direct, self-sufficient embodiment of the civil virtues [the *puruṣārthas*], are of an endless and unlimited constant increase, oh Lord, but our desire for this blessing of You, can only be there for the purpose of obtaining Your grace. (9) Even though You personally wish to open up, with Your causeless and inexhaustible mercy and glory, the path of liberation [called *apavarga*], and for that purpose have come here and are present for any ordinary man to see, we fail in our worship unto You. For we, oh Lord of Lords, are but fools unaware of Your ultimate welfare. (10) This before the eyes of Your devotees appearing of You here in this sacrifice of King Nābhi, oh Best of the Benefactors, really constitutes the greatest blessing, oh most worshipable one. (11) To those sages of whom strengthened by detachment countless impurities were removed by the fire of knowledge, to those sages satisfied within who attained Your qualities by incessantly reiterating Your stories and discussing Your many attributes, You [being present in person] are the highest blessing to achieve. (12) When we happen to stumble and fall down, suffer hunger, are bored, find ourselves in an awkward position and such or when we have a fever or lie on our deathbed and thus are not capable of remembering You, then let it be so that Your names, activities and qualities are discussed that have the potency to drive away all our sins. (13) Moreover this pious king [Nābhi] nevertheless aspires to be blessed by You with offspring, a son whom he hopes to be exactly like You: a supreme controller of the benedictions of heaven and the path leading there. With the notion of children as the ultimate goal of life asking this

in worship of You, he thus behaves like a poor man who asks a wealthy person willing to donate for a bit of grain! (14) Who, failing to respect the feet of the great souls, is in this world of Yours not defeated by the unconquerable illusory energy [of *māyā*] because of which one cannot find one's path? Whose intelligence would not be bewildered by all the sensual pleasure that works like poison? Whose nature is not checked by that stream [that chain of consequences]? (15) Please excuse us in Your [divine indifference of] sameness with each and all, for having invited You again in this arena of sacrifice as the performer of many wonders, please tolerate us ignorant souls who, less intelligent being of disrespect for the divinity of You as the God of Gods, are aspiring a material outcome.'

(16) **Ś**rī Śuka said: 'After the Supreme Lord, the leader of the sages, with this speech had been worshiped by the preservers of the realm [the priests of Nābhi] bowed down at His feet, He kindly addressed them. (17) The Supreme Lord said: 'Alas, pleased as I am by you, oh sages whose words are all true, the benediction you were asking for that there may be a son of Nābhi alike Me, is a thing most difficult to achieve. Being One without a second there cannot exist anyone else equal to Me. But the words of you brahmins cannot prove to be false [either], for the class of the brahmins represents My mouth. (18) Because there is no one to be found equal to Me, I shall, by personally expanding into a plenary portion of Myself, descend in [Merudevī,] the wife of Āgnīdhra's son.'

(19) **Ś**rī Śuka said: 'After He thus, with her being present, had spoken to the husband of Merudevī, the Supreme Lord disappeared. (20) Oh grace of Viṣṇu [Parīkṣit], in order to please King Nābhi the Supreme Lord, who in this sacrificial arena was propitiated by the best of the sages, then appeared in his wife Merudevī. He manifested in His original *avatāra* form of pure goodness with the desire to show the sages of renunciation - who barely clothe themselves, lead an ascetic life and are of a continuous celibacy - the way to practice the dharma [the righteousness, the religion, the true nature].'

5.4 - The Characteristics of Ṛṣabhadeva

(1) **Ś**rī Śuka said: 'Because He [the son of king Nābhi, see previous chapter and 2.7: 10] from the beginning of His appearance distinguished Himself every day more and more with the authority of all the characteristics of the Supreme Lord, like being equal minded to all, being of perfect peace and renunciation and having all influence and powers, the ministers, citizens, the brahmins and the demigods longed greatly for the day that He would rule the earth. (2) Because of the in grand verses [by the poets] glorified exalted state of His auspicious appearance, His prowess, strength, beauty, fame, influence and heroism, His father gave Him the name Ṛṣabha, the Best One. (3) King Indra, jealous of His greatness, allowed no rain in Bhārata-varṣa, but the Supreme Lord Ṛṣabhadeva who knew [why that happened], being the Master of yoga smiled about it and then, from His internal [*yogamāyā*] potency, made the waters rain down on the place where He resided that was called Ajanābha. (4) King Nābhi who as he wanted had gotten the most beautiful son he could wish for, was in a state of illusion about Him, the Supreme Lordship and ol-

dest, Original Person, who in his eyes behaved like a normal human being. Accepting Him as such he, overwhelmed by an excess of great jubilation, in ecstasy with a faltering voice said things like: 'my dear son, my darling' and thus raising Him achieved a state of transcendental happiness. (5) Knowing how popular Ṛṣabha was in His service to the citizens and the state, King Nābhi, who wanted to protect the people strictly to the principle, put his son on the throne. Entrusting Him to the brahmins he then, together with Merudevī in Badarikāśrama completely absorbed in yoga, with great satisfaction skillfully performed austerities in worship of Nara-Nārāyaṇa, [a plenary expansion of] the Supreme Lord Vāsudeva. This way he in the course of time attained His glorious abode [Vaikuṇṭha].

(6) **O**h son of Pāṇḍu [Parīkṣit, see family tree], two verses are recited about him: 'Which person can follow the example of the pious king Nābhi, who by the purity of his actions got the Lord as his son?' and: (6) 'Is there besides Nābhi, a better devotee of the brahmins? Being satisfied and honored by him the scholars by dint of their prowess were able to show him the Lord of all sacrifices in the sacrificial arena.'

(8) **T**he Supreme Lord Ṛṣabha, after accepting His kingdom as His field of work, set an example by living with His spiritual teachers and giving them donations upon finishing His studies. Being ordered to take up the duties of a householder He married Jayantī who had been offered to Him by Indra. He then taught by example how to perform both types of activities as mentioned in the scriptures [of defending the religion and fighting injustice]. He begot a hundred sons [in her and in co-wives or through his sons with daughters-in-law] who were exactly like Him. (9) The eldest son Bharata was a great yoga practitioner. He had the best qualities and it was because of him that the people call this land Bhārata-varṣa. (10) Of the ninety-nine other sons who were born after Bharata, the eldest ones were called Kuśāvarta, Ilāvarta, Brahmāvarta, Malaya, Ketu, Bhadrasena, Indraspṛk, Vidarbha and Kīkaṭa. (11-12) Among the rest of them Kavi, Havi, Antarikṣa, Prabuddha, Pippalāyana, Āvirhotra, Drumila, Camasa and Karabhājana were nine highly advanced devotees in defense of the truth of this Bhāgavatam. About their fine characters evincing the glories of the Lord, I will give you later on [in Canto 11] a colorful account when I discuss the conversation between Vāsudeva and Nārada that gives the mind the highest satisfaction. (13) The eighty-one younger sons of Jayantī were, faithful to what their father said, well cultured with a fine command of the scriptural truth and were most skilled in performing sacrifices. Very pure in their actions, they became great brahmins.

(14) **T**he Supreme Lord named Ṛṣabha was truly a completely independent Lordship full of pure transcendental bliss, a person always transcendental to the ever repeating miseries of material life [birth, old age disease and

death]. Equipoised and unperturbed, He, friendly and merciful educated [by His example] the ignorant because of whose neglect in performing the dharma in the course of time only contrary karmic actions are found. He also regulated for the common people the religion and economy so that a good reputation, offspring, happiness in household life and eternal life was within their reach [compare B.G. 4: 13]. (15) Whatever is done by leading personalities is followed by the common people [see also B.G 3: 21]. (16) Despite knowing everything about the confidential Vedic instructions constituting the essence of all civil duties, He still [as a *kṣatriya*] followed the path laid out by the brahmins and ruled the people with sense control and tolerance and such. (17) Being of worship [unto Viṣṇu] He, also in respect of the different gods and purposes and, in line with the instructions, providing in abundance for everything that was needed, performed according to time and circumstance a hundred times over all kinds of ceremonial sacrifices with priests of the proper age and faith. (18) Being protected by the Supreme Lord Ṛṣabha no one on this planet, not even the most common man, fostered a desire for but even the smallest thing whatever, whenever, for himself or from anyone else, just as one would not desire a castle in the air. All one cared about was an innerly ever increasing, great love for the one carrying the burden. (19) When He, the Supreme Lord, once toured around and reached the holy land of Brahmāvarta [between the rivers the Sarasvatī and Dṛṣadvatī to the north west of Hastināpura], he before an audience of citizens in a meeting of prominent brahmins, said the following to his attentive and well-behaved sons. He lectured them despite the fact that they excelled in self-control and devotion.'

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5.5 - Lord Ṛṣabhadeva's Teachings to His Sons

(1) **L**ord Ṛṣabha said: 'My dear sons, this body you carry along within this material world, does not deserve it to suffer under the difficulties of a sense gratification like that of dogs and hogs [that eat disgusting things]. It is more worth the trouble to undergo the divine austerity from which the heart finds its purification and from which one achieves lasting spiritual happiness. (2) To be of service to the great souls, so one says, constitutes the way of liberation and to seek the association of those who are attached to women forms a gateway to darkness. Truly advanced are they who [in their spirituality] have an equal regard for all, are peaceful, take no offense, wish everyone the best and know how to behave. (3) They who are eager to live in a loving relationship with Me*, are not attached to people who are motivated only for the physical aspect of life consisting of a home, spouse, children, wealth, friends and making money; they engage in worldly matters only according to necessity. (4) The madly being engaged in unwanted activities for the sake of this material satisfaction I consider as not befitting the soul, the conscientious self, that thus arrived at this temporary body despite the misery associated with it. (5) As long as one does not want to know about the reality of the soul, there will be misery because of ignorance. As long as one is of fruitful activities, there will be the mind ruled by karma that will bind one to this material body. (6)

As long as unto Me, Vāsudeva, there is no love, a soul, that way being ruled by ignorance, will have a mind led by fruitful activities and will thus not be free from the [miseries of the] body it is identified with. (7) When one, even properly educated, does not see how useless the endeavor of gratifying the senses [in an unregulated manner] is, one will, not thinking properly about one's self-interest, very soon be crazy about it and as a fool find nothing but material miseries in a homely existence ruled by sexual intercourse. (8) Because of the sexual attraction between man and woman their hearts are tied together and therefrom they call for a home, a territory, children, wealth and relatives. This now is the illusion of the living being known as 'I' and 'mine'. (9) The moment the tight mental knot in the heart is slackened of such a person bound by the consequences of his karma, the conditioned soul turns away from this [false conception of] 'us' and then, forsaking that cause [of egoism], being liberated returns to the transcendental world. (10-13) With the help of one's intelligence one can give up the false identification with the material world, the cause of material bondage. That is achieved by following a spiritually advanced person, a guru as also by devotional service unto Me, by not desiring, by exercising tolerance with the dual world and by inquiries; by realizing the truth of the miseries of the living beings everywhere, by practicing austerities and penances and by giving up on sensual pleasures; by working for Me, listening to stories about Me as also by always keeping company with devoted souls; by singing about My qualities, by freedom from enmity, by being equal to all, by subduing one's emotions, oh sons; by trying to forsake the identification with one's home and body, by studying yoga literatures; by living alone, by entirely controlling the breath, the senses and the mind; by developing faith, by continually observing celibacy, by constant vigilance, by restraint of speech; by thinking of Me, seeing Me everywhere, by developing knowledge and through wisdom in being illumined by the practice of yoga; and by being endowed with determination, enthusiasm and goodness. (14) When one by means of this yoga practice completely being liberated from desiring results, as I told you, has untied the knot of the bondage in one's heart that was caused by ignorance, one [finally also] must desist from this method of detachment [this yoga] itself. (15) The king or guru who, desiring My abode, thinks that reaching Me is the goal of life, should, in this manner relating to his sons or disciples, be of instruction and tell them not to engage in fruitful actions. He should not be angry with them when they, because of lacking in spiritual knowledge, wish to be so engaged. What can one achieve [spiritually] when one engages someone else in karmic activities? Such a king or guru factually would cause these souls whose vision is clouded [by material motives] to fall down in the pit [of falsehood. Compare B.G. 3: 26]. (16) People who, obsessed in their desire for material goods, have lost sight of their real welfare, live with their efforts for the sake of temporary happiness in enmity with each other and run, foolish as they are, without having a clue, into all kinds of trouble [see also B.G. 7: 25]. (17) Which man of learning and

mercy, well versed in spiritual knowledge, would, facing someone with such a bad intelligence, engage him further in that ignorance? That would be like leading a blind man on the wrong path. (18) Someone not capable of delivering those depending on him from the repetition of [birth and] death, must not evolve into a father, a mother, a spouse, a spiritual teacher or a worshipable godhead. (19) I who am inconceivable in this [transcendental] embodiment have a heart of pure goodness filled with dharma [devotional service]. Because I left *adharma* [the non-devotional] far behind Me, those faithful to Me truthfully call Me the Best One or Ṛṣabha. (20) You are all born from My heart. Therefore try, with an intelligence free from impurities, to maintain your reverence for Me and be of service to your brother Bharata, who rules over the people.

(21-22) **A**mong the manifested forms of existence the living ones are superior to the ones without life and among them the ones who move around are far superior to the plants. Of those the ones who developed intelligence are better and the best ones among them are the human beings. The spiritual beings [the meditators of Śiva] are the better ones among the humans and the singers of heaven [the Gandharvas] are superior to them again. Next one finds the perfected souls [the Siddhas] above whom the superhuman beings [the Kinnaras] are situated. The unenlightened souls [the Asuras who can master the ones aforementioned] are dominated by the gods led by Indra and above them the sons of Brahmā like Daksa are situated. Lord Śiva is the best of them and above him we find Lord Brahmā from whom he originated. He in his turn is a devotee of Mine, I [Viṣṇu] the god of the gods of [spiritual] rebirth [the brahmins]. (23) No other entity compares to the brahmins. To my knowledge, oh scholars, there is no one superior to them. With them I eat with more satisfaction from the food that by the people with faith and love in proper ceremony was offered [to the mouth of Me and those belonging to Me], than from the food that [without them] was offered in [the mouth of] the fire. (24) It are the brahmins who maintain My eternal and shining body [in the form of the Vedas] in this world. In them one finds the qualities of supreme goodness [*sattva*] and purification [*pavitra*], control over the mind [*śama*], control over the senses [*dama*], truthfulness [*satya*], mercy [*anugraha*], penance [*tapasya*], tolerance [*titikṣā*] and understanding derived from experience [*anubhava*, see also B.G. 18: 42]. (25) They, who perform their devotional service without claiming worldly possessions, desire nothing but Me, the One of unlimited prowess who, higher than the highest, is capable of redemption and bestowing all the heavenly happiness. Why would they need anyone else? (26) My dear sons, with your vision [thus] clear, be at all times of respect for all living beings moving and not moving, for I reside in all of them. That is how you respect Me. (27) Engage all of your mind, your words and the perception of all your active and receptive senses directly in My worship, for without

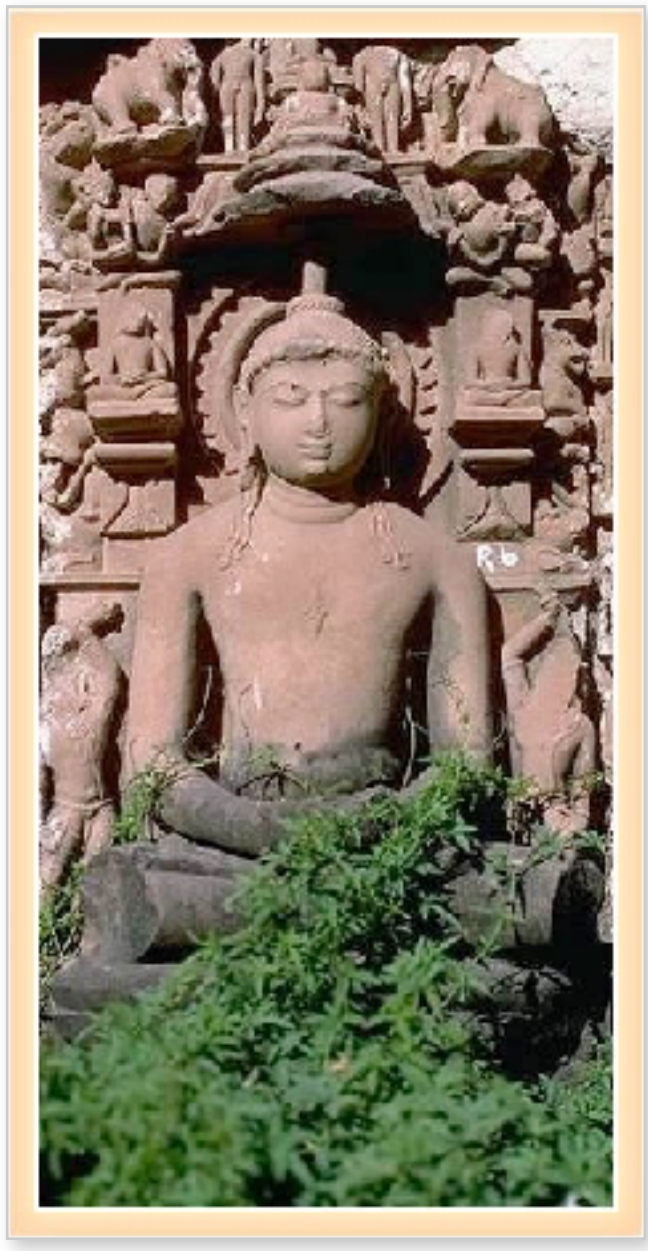
it a person will not be able to free himself from the great illusion that binds him to death.'

(28) **Ś**rī Śuka said: 'After for the sake of mankind personally thus having instructed His sons, in spite of their high spiritual standard of living, the great personality, the well-wisher and Supreme Lord of all who was celebrated as the Best One or Ṛṣabha, placed Bharata, the eldest of His hundred sons, a topmost devotee and follower of the divine order, on the throne to rule the planet. The instruction for His sons describes the dharma of those who free from material desires no longer engage for the profit and as great sages, as the best of the human beings [*paramahaṁsas*], are characterized by devotional service, spiritual insight and detachment. While Ṛṣabha, [first] remained home, He [to set an example for His teachings] like a madman with His hair disheveled, accepted only His body [as His property]. Then, clad in nothing but the air [naked thus], He, with the Vedic fire that He kept burning within, left Brahmāvarta to wander around. (29) As someone unconcerned about the world [an *avadhūta*], He appeared to be idle, blind, deaf and dumb, like a ghost or madman, for even when He was addressed by the people He, having taken a vow of silence, refrained from speaking. (30) Passing through cities, villages, mines, lands, gardens and communities situated in valleys, through military encampments, cowsheds, farms, resting places for pilgrims, hills, forests, hermitages and so on, He was here and there surrounded by bad people, like they were flies, and was, just like an elephant appearing from the forest, beaten away and threatened, urinated and spit upon, pelted with stones, stool and dirt, farted at and abused. But He did not care about it because He, from His understanding how the body relates to the soul, knew that this dwelling place of the body that one calls real, is just an illusory covering. In negation of the 'I' and 'mine', He rather remained situated in His personal glory as He wandered the earth unperturbed and alone. (31) With His most delicate hands, feet, chest, long arms, shoulders, neck and face etc., with the lovely nature of His well proportioned limbs, His natural smile, beautiful lotus petal like graceful mouth, the marvel of His reddish widespread eyes and the great beauty of His forehead, ears, neckline, nose and expressive lip - because of which His face was like a festival to all household women in whose hearts He everywhere would have aroused Cupid - He, with His great abundance of curly brown hair, which was matted, dirty and neglected, made his body appear as of someone haunted by a ghost. (32) When He, the Supreme Lord, noticed that the people directly opposed this yoga practice, He, as a countermeasure, resorted to the abominable behavior of lying down as a python, smearing His body with the food He chewed and the drink He drank, while rolling Himself in the stool and urine that He passed. (33) The wind perfumed by the fragrance of His stool made the countryside smell pleasantly for ten *yojanas* around. (34) With His actions of moving, standing, sitting and lying down with the cows, the crows and the deer, He, exactly like the cows, the crows and deer do,

ate, drank and passed urine. (35) Thus practicing the various ways of mystical yoga Ṛṣabha, the Supreme Lord, the Master of Enlightenment, incessantly enjoyed the Supreme in great bliss. He experienced the symptoms of loving emotions unto Vāsudeva, the Supreme Personality of Godhead, who is situated in the heart of all living beings, and achieved by His fundamental indifference the complete perfection in the Supreme Self. But, oh King Parīkṣit, the fullness of the mystical powers of yoga He thus accidentally achieved - like traveling through the air, moving with lightening speed, the ability to stay unseen, the ability to enter the bodies of others, the power to see without difficulty things from afar and other perfections [the *siddhis*, see also 2.2: 22; 2.9: 17; 3.15: 45; 3.25: 37] -, He could never fully accept in His heart.'

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

5.6 - Lord Ṛṣabhadeva's Activities



(1) The king said: 'Oh Supreme One, self-satisfied souls of whom the seed of fruitive action has been burned by the spiritual knowledge acquired by the practice of yoga, automatically achieve mystical powers; how can those *siddhis* become a hindrance?'

(2) The sage said: 'You are quite right [in saying that yoga leads to certain powers], but in this world one, just like a cunning hunter, does not directly put faith in the [special talents of the] mind that [just like game] always runs off. (3) Therefore they say that one should never make friends with the restless mind. Even the greatest souls [like Lord Śiva and sage Saubhari] got disturbed putting faith in it after for a long time having practiced austerities. (4) Just as a husband with an adulterous wife must guard against competitors, also a yoga practitioner must guard against putting faith in the mind that always offers opportunity to lust and the enemies [of greed and anger] belonging to it. (5) Which man of wisdom would confide in the [undirected] mind

that is the breeding ground for the lust, anger, pride, greed, lamentation, illusion and fear that together constitute the bondage to one's karma? (6) Even though He [Ṛṣabha] was the head of all kings and rulers of this universe, He, in terms of this logic, acted in the dress, with the language and the character of an *avadhūta* [5.5: 29], as if He was dumb. He concealed His supreme lordship in order to be able to teach the yogis, by the example of His own personal vehicle of time, how to forsake in yoga. As if He was a normal mortal being trying to forsake his physical body He, according to the supreme command of the Soul, not being hindered by the illusory nature of matter, always kept to Himself the inner vision of the love transcendental to all vice and thus put an end to His material existence. (7) With Him, the Supreme Lord Ṛṣabhadeva, free from identification with His material form, we thus witnessed the apparent physical presence, the engagement of His body in this illusory world. He all alone traveled the lands of South India: Koṅka, Veṅka and Kuṭaka in the province of Karṇāṭa, and reached a forest nearby Kuṭakācala. There He, with a handful of stones in His mouth, wandered around naked with scattered hair, like He was a madman. (8) In a fierce forest fire blazing all around - that was caused by the friction of bamboo stalks tossed about by the force of the wind - His body in that forest then burned to ashes.

(9) **H**earing about His pastimes of being free from all ritual and custom, the king of Koṅka, Veṅka and Kuṭaka who carried the name Arhat [the Jain, the venerable one] took to an imitation of them. Bewildered by an increase of irreligious life that forebode the arrival of the Kali-yuga Age of Quarrel, he gave up the safe path of religion that wards off all fear and adopted a non-conformistic, wrong, heretical view by introducing most foolishly a concoction of his own. (10) The lowest of mankind in this age of Kali who, lacking in character, cleanliness and dutifulness in respect of the rules and regulations, are bewildered by the illusory energy of God, will, because of this in neglect of the divine, self-willed and with wrong principles, follow strange rules, like not bathing, not cleaning the mouth, being dirty and plucking out the hair. With their consciousness spoiled by an abundance of modern time *adharma* [or forsaking of duties] they will fall into blaspheming the Vedas, the brahmins, rituals such as sacrifices and the Supreme Personality and the devotees. (11) They who, encouraged by blind predecessors, with a deviating practice have built their own little world [or cult], will, themselves being blinded, land in darkness [compare B.G. 16: 16, 16: 23]. (12) This *avatāra* of the Lord was there for the purpose of instructing the people, who are overwhelmed by passion, in the matter of emancipation, the path to attain eternal happiness [or final beatitude, *kaivalya*]. (13) In line with these teachings the people sing the following verses about Him: 'Oh, of all the lands on the continents of this world with its seven seas, this land [of Bhārata-varṣa, India] is the most meritorious, for their people sing about the all-auspicious activities of Murāri in His many incarnations [Kṛṣṇa as the enemy of the foolish one, Mura].' (14) 'Oh, what

should one say about the pure and renown dynasty of King Priyavrata wherein the Original Person, the Supreme Personality, descended as an incarnation? He, the Unparalleled One, performed the religious duty that puts an end to profit-minded labor.' (15) 'Is there any other yogi of perseverance and determination who, desiring the perfections that for being insubstantial were rejected by Ṛṣabha, can follow but even in his mind the example of this unborn Godhead?'

(16) **I** have thus expounded on the pure activities of the Lord named Ṛṣabha, who is the supreme master of all Vedic knowledge, for the common man, the God-conscious souls, the brahmins and the cows. He who with a growing faith and devotion attentively listens to, speaks to others about or personally attends to this refuge of His great and supreme auspiciousness, that puts an end to all the sins of every living being, will unto Him, the Supreme Lord Vāsudeva, be favorably disposed with an unflinching devotion in both the positions of listening and speaking. (17) Incessantly bathing themselves in that devotion in order to be free from suffering the various troublesome conditions of material existence, those who developed spiritual wisdom enjoy the highest bliss. But despite having achieved that liberation they do not strive for that supreme goal of all human beings. Having entered a relationship with the Supreme Personality they, after all, attained all their goals. (18) Dear King [Parīkṣit], He undoubtedly was the maintainer and teacher, the worshipable deity, friend and master of your Yadu line and sometimes He even acted as a servant. Thus, my best one, He indeed was Mukunda, the Supreme Lord of Liberation [*mukti*] of those engaged in devotion. But to [confidentially] engage someone in His devotional service [like He did with Arjuna on the battlefield] He does not that easily. (19) All glories to Him, the Supreme Lord Ṛṣabhadeva, He who, constantly aware of His true identity, complete within Himself and without desires, was as graceful to expand, for the true welfare of man, His activities on the material plane and, for the human being whose intelligence slept a long time, gave instruction about the true self free from fear.'

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5.7 - The Activities of King Bharata

(1) **Ś**rī Śuka said: 'When Bharata ['to be maintained'], who was a most exalted devotee, according to the order of his father decided to rule the earth, he, assuming that supreme command, married the daughter of Viśvarūpa, Pañcajanī. (2) The way identifying oneself with matter [false ego] leads to the five sense objects [of sound, taste etc.], Bharata likewise arrived at the five sons he begot in her and who were just like him: Sumati, Rāṣṭrabhṛta, Sudarśana, Āvaraṇa and Dhūmraketu. (3) From the beginning of the rule of Bharata this part of the world, that was called Ajanābha [referring to king Nābhi, see 5: 3], is celebrated as Bhārata-varṣa [the land of Bharata, now India]. (4) He, who was a great scholar, was a ruler as great as his father and grandfather. Governing with a caring heart, he kept both himself and his citizens engaged in the classical vocational duties. (5) Next to that he worshiped the Supreme Lord with great and small sacrifices, with and without animals. Full of faith *agni-hotra*, *darśa*, *pūrṇamāsa*, *cāturmāsya*, *paśu* and *soma-rasa yajñas* were performed in part or fully, that, as was prescribed, practically al-

ways were conducted by four priests (*). (6) When the expert priests with all supplementary rites were engaged in performing the various sacrifices, he, who was constantly thinking of Vāsudeva, the Supreme Lord, and who in the spirit of the hymns was freed from lust and anger, recognized that all the different demigods, the recipients of the results, the ingredients of the offering and he himself the sacrificer, were all part of the body of the One Original Person. He [Vāsudeva] was the one enjoyer who, irrespective the results of the sacrificial ceremony in question that was performed for the purpose of dharma, was their controller, their doer and their origin; He was the one responsible for the complete of all the gods. (7) He [Bharata] in the perfection of his service was thus of the purest goodness unto the Supersoul within the heart of the ethereal body, unto the impersonal spirit of Brahman and unto Bhagavān, the Supreme Lord, Vāsudeva, the Supreme Personality whose form is recognized by the Śrīvatsa mark on the chest, the Kaustubha gem, the flower garland, the disc, the conch shell, the club and other symbols. Once He as an indelible image has appeared in the heart of the devotee, He, who on the highest level is known by His radiating personal form, has the power to increase one's devotion day after day. (8) Thus for a countless number of millennia [by this exemplary practice] having ascertained the wealth he had received from his forefathers, he, at the right moment for abandoning his earthly duties, properly divided his kingdom personally among his sons and then left that ancestral abode behind to go to the meditation resort of Pulaha in Hardwar. (9) It is at that place where even today the Supreme Lord Hari, being moved by His paternal affection, shows Himself to the devotees residing there in the form they prefer. (10) That meditation resort is on all sides sanctified by the water of the main river, the Cakra-nadī [the Gaṇḍakī]. In that river one finds the [round] stones with the concentric circles on top and below [the black oval pebbles that serve as objects of worship, the so-called Śālagrāma-śilās]. (11) There, alone in the fields of Pulaha's meditation resort, he, with offerings of roots, bulbs and fruits combined with water, twigs, *tulasī* leaves and all kinds of flowers, worshiped the Supreme Lord and was thus, being delivered from all material desires, purified in a steady increase of transcendental tranquility that brought him satisfaction. (12) By that constant practice of serving the Original Personality of the Supreme Lord, the laxity of his heart disappeared with the weight of the incessantly increasing attachment to Him. By the force of his transcendental bliss the hairs on his body stood on end with tears blurring his vision that sprang into his eyes because of his intense longing. Thus meditating on the pink lotus feet of the Lord, there was from his bhakti-yoga an increase, spreading everywhere, of the highest and deepest spiritual ecstasy in his heart, in which he was immersed as in a lake, and because of which he, despite his intelligence, no longer was capable to keep the performance of the worship of the Lord in mind. (13) Dressed in a deerskin he, with the mass of his beautiful brown, curly, matted hair being wet because of bathing three times a day, was thus, in his vow to serve the Supreme

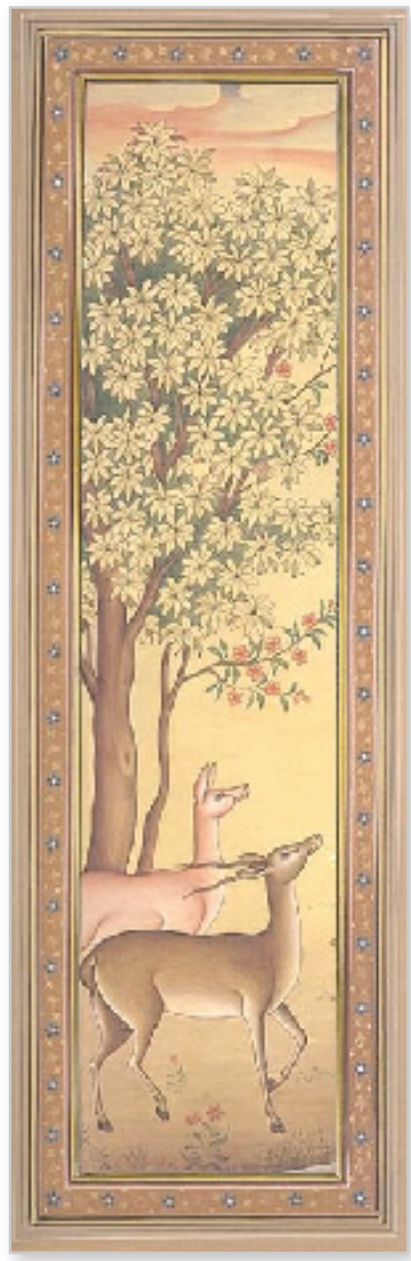
Lord, of worship for the Original Personality in the form of His golden appearance as the sun globe (**). Therewith he at sunrise payed homage to [Him as] the Sun God by reciting the following Vedic hymn: (14) 'Beyond passion [in goodness] minding this created universe, there is the self-effulgence that illumines, the grace of the Lord fulfilling with sacred knowledge. Time and again entering [this world with Your radiating sun globe or as a Viṣṇu *avatāra*] You supervise the living being hankering after material pleasure. All my respects for Him residing among us who moves all!'

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

**: The deity of the sun is by the common Hindu nowadays worshiped by means of the Gāyatrī mantra, one of the most important mantras of purification and liberation kindred to the one expressed in this chapter by Bharata Mahārāj: *oṁ bhūr bhuvaḥ svaḥ tat savitur vareṇyaṁ bhargo devasya dhīmahi, dhyo yo naḥ pracodayāt*, a prayer meaning:

The original form of the body,
the life force and the supreme abode;
that source of life most excellent,
that divine luster we meditate -
may this light illumine our intellect.

5.8 - The Rebirth of Bharata Mahārāja



(1) **Ś**rī Śuka said: 'One day having taken a bath in the great Gaṇḍakī, he [Bharata], after performing his daily duties, sat for a few minutes on the bank of the river to chant the transcendental syllable [AUM]. (2) Oh King, he then saw a single doe that, being thirsty, had come to the river. (3) As it eagerly drank from the water, suddenly nearby the loud roar of a lion sounded that terrifies all living beings. (4) When the doe heard that loud sound, it, fearfully looking about, out of fear for the lion immediately, without having quenched her thirst, leaped over the river. (5) Because of the force of the leap it made in great fear, the doe, being pregnant, lost its baby that slipped from its womb and fell into the water. (6) Being exhausted from the miscarriage that was caused by the jumping and the fear, the black doe, being separated from its flock, fell some place into a cave and died. (7) Seeing that the deer calf, being separated from its mother, helplessly floated away in the stream, the wise king Bharata, considering it orphaned, compassionately as a friend took it to his *āśrama*. (8) Adopting it as his child, feeding it every day, protecting it, raising

it and petting it, he became greatly attached to this deer calf. Very soon he, having given up his routines, his self-restraint and his worship of the Original Person, thus lost his entire practice of detachment. (9) 'Alas! [he thought to himself], by the Controller turning the wheel of time this creature was deprived of its family, friends and relatives. Finding me for its shelter, it has only me as its father, mother, brother and member of the herd. Surely having no one else it puts great faith in me as the support to rely upon and thus fully depends on me for its learning, sustenance, love and protection. I have got to admit that it is wrong to neglect someone who has taken shelter and must accordingly act without regrets. (10) Undoubtedly all honorable and pious souls will, however detached they are, put aside even their most important self-interests, in order to observe those principles as friends of the poor.'

(11) **S**itting, lying down, walking, bathing, eating and such with the young animal, his heart thus having grown attached became captivated by affection. (12) When he went into the forest to collect flowers, firewood, *kuśa* grass, leaves, fruits, roots and water, he, apprehensive about wolves, dogs and other animals of prey, always took the deer with him. (13) On his way he, with a mind and heart full of love, carried it on his shoulder now and then, and kept, fond as he was of the young, it fondling on his lap or on his chest when he slept and derived great pleasure from it. (14) During worship the emperor sometimes got up despite not being finished, just to look after the deer calf and then felt happy bestowing all his blessings saying: 'Oh my dear calf, I wish you all the best.' (15) Sometimes, not seeing the calf anywhere, he was so anxious that he got upset like a piteous, miserly man who has lost his riches. He then found himself in a state wherein he could not think of anything else anymore. Thus he ran into the greatest illusion entertaining thoughts like: (16) 'Oh, alas! My dear child, that orphan of a deer, must be very distressed. It will turn up again and put faith in me as being a perfectly gentle member of its own kind. It will forget about me being such an ill-behaved cheater, such a bad-minded barbarian. (17) Shall I see that creature protected by the gods again walk around and nibble grass unafraid in the garden of my *āśrama*? (18) Or would the poor thing be devoured by one of the many packs of wolves or dogs, or else by a lone wandering tiger? (19) Alas, the Supreme Lord of the entire universe, the Lord of the three Vedas who is there for the prosperity of all, is [in the form of the sun] already setting; and still this baby that the mother entrusted to me has not returned! (20) Will that princely deer of mine really return and please me who gave up his different pious exercises? It was so cute to behold. Pleasing it in a way befitting its kind drove away all unhappiness! (21) Playing with me when I with closed eyes feigned to meditate, it would nervously out of love, trembling and timidly approach to touch my body with the tips of its horns that are as soft as water drops. (22) When I grumbled at it for polluting the things placed on the *kuśa* grass for worship, it immediately in great fear stopped its play to sit down in complete restraint of

its senses, just like the son of a saint would do. (23) Oh, what practice of penance performed by the most austere souls on this planet, can bring the earth the wealth of the sweet, small, beautiful and most auspicious soft imprints of the hooves of this most unhappy creature in pain of being lost! To me they point the way to achieve the wealth of the body of her lands that, on all sides adorned by them, are turned into places of sacrifice to the gods and the brahmins so desirous on the path to heaven! (24) Could it be that the moon [god] so very powerful and kind to the unhappy, out of compassion for the young that lost its mother because of her fear for the great beast of prey, is now protecting this deer child that strayed from my protective *āśrama*? (25) Or would the moon god out of love by means of his rays, which so peaceful and cool stream from his face like nectarean water, comfort my heart, that red lotus flower to which the little deer submitted itself as my son and that now, in the fire of separation, burns with the flames of a forest fire?'

(26) **W**ith a heart saddened by a mind derived from what he had undertaken in the past, he was thus carried away by the impossible desire of having a son that looked like a deer. Consequently he failed in his yoga exercises, his penances and devotional service to the Supreme Lord. How could he, attached as he was to the body of a different species, to the body of a deer calf, fulfill his life's purpose now with such a hindrance? How could that be while he previously had abandoned his so difficult to forsake sons whom he had fathered with a loving heart? King Bharata, who, absorbed in maintaining, pleasing, protecting and fondling a baby deer, because of that hindrance was obstructed in the execution of his yoga, thus neglected [the interest of] his soul. Meanwhile with most rapid strides inevitably his time approached, like a snake entering the hole of a mouse. (27) The moment he left this world he found at his side the deer, lamenting like his son, that had occupied his mind. With his body dying in the presence of the deer, he thereafter himself obtained the body of a deer [see also B.G. 8: 6]. [But] when he after his death obtained another body, his memory of his previous existence was not destroyed. (28) In that birth constantly remembering, as a consequence of his past devotional activities, what the cause was of having obtained the body of a deer, he remorsefully said: (29) 'Oh what a misery! I have fallen from the way of life of the self-realized, despite having given up my sons and home and living solitary in a sacred forest as someone who, perfectly in accord with the soul, takes shelter of the Supersoul of all beings. Despite constantly listening to and thinking about Him, the Supreme Lord Vāsudeva and spending all my hours on being absorbed in chanting, worshiping and remembering. In due course of time a mind fixed in such a practice turns into a mind fully established in the eternal reality, but having fallen deeply in my affection for a young deer, I by contrast am a great fool again!'

(30) **T**hus in silence turning away from the world [he as] the deer gave up his deer mother and turned back from the Kālañjara mountain where he was born, to the place where he before had worshiped the Supreme Lord, the *āśrama* of Pulastya and Pulaha in the village called Śālagrāma that is so dear to the great saints living there in complete detachment. (31) In that place eating fallen leaves and herbs, he awaited his time in the eternal company of the Supersoul. Vigilantly guarding against bad association, he existed with the only motivation to put an end to the cause of his deer body. That body he ultimately gave up, bathing in the water of the holy place.'

5.9 - The Supreme Character of Jaḍa Bharata

(1-2) **Ś**rī Śuka said: 'After having given up his life of being embodied as a deer, Bharata, the most exalted devotee and most honored of all saintly kings, in his last incarnation acquired the brahmin status. He was the male half of a twin brother and sister, so one says, who were born from the second wife of a high-minded brahmin in the line of saint Aṅgirā. This brahmin, being endowed with all the qualities, was of a perfect control over the mind and the senses, of penance, Vedic study and recitation, of renunciation, satisfaction, tolerance, kindness, knowledge, of no envy and of spiritual happiness in the wisdom of the soul. With his first wife he had nine sons all equal to him in education, character, behavior, beauty and magnanimity. (3) Also in that birth he remembered his previous lives by the special mercy of the Lord. As a consequence he was greatly apprehensive not to fall down again in associating with his own kind. Always afraid of being obstructed on the path of devotional service he kept his mind focussed upon his soul. For that purpose he always thought of the two lotus feet of the Supreme Lord and listened to and remembered the descriptions of His qualities that vanquish the bondage to fruitful labor. But to the local people he posed as someone with a mad, dull and blind character [because of which he was called Jaḍa]. (4) His brahmin father, who affectionately felt obliged to his son, thought that he, as a father to his son, should teach him that the regulative principles should be observed, even

though Jaḍa had no interest in it. Thus he practiced until the end of his student life, again as someone of the sacred thread, the duties of cleanliness of the purification process as prescribed by the *śāstras*. (5) But he also in the presence of his father acted as if he could not understand a thing of what was instructed. During the onset of the rainy season the father wished to teach him the Vedic mantras including the Gāyatrī preceded by Oṁkāra, but despite his thorough instruction, he during the four months of the summer did not succeed in teaching him their full mastery. (6) Supposing that his son, despite not feeling for it, had to be fully instructed by him in all the cleanliness, Vedic literature, vows, principles, sacrifice and service to the guru that belongs to the celibate state [the *brahmacarya-āśrama*], the brahmin, who considered his son his life breath, in reality acted out of household attachment. Therefore he died, when he was seized by death not as forgetful [as he was], as a man full of frustration about the unfit obstinacy of his son. (7) His youngest wife from whose womb the twins were born, thereupon entrusted them to the first wife and then followed her husband to where he resided in his afterlife [Patiloka].

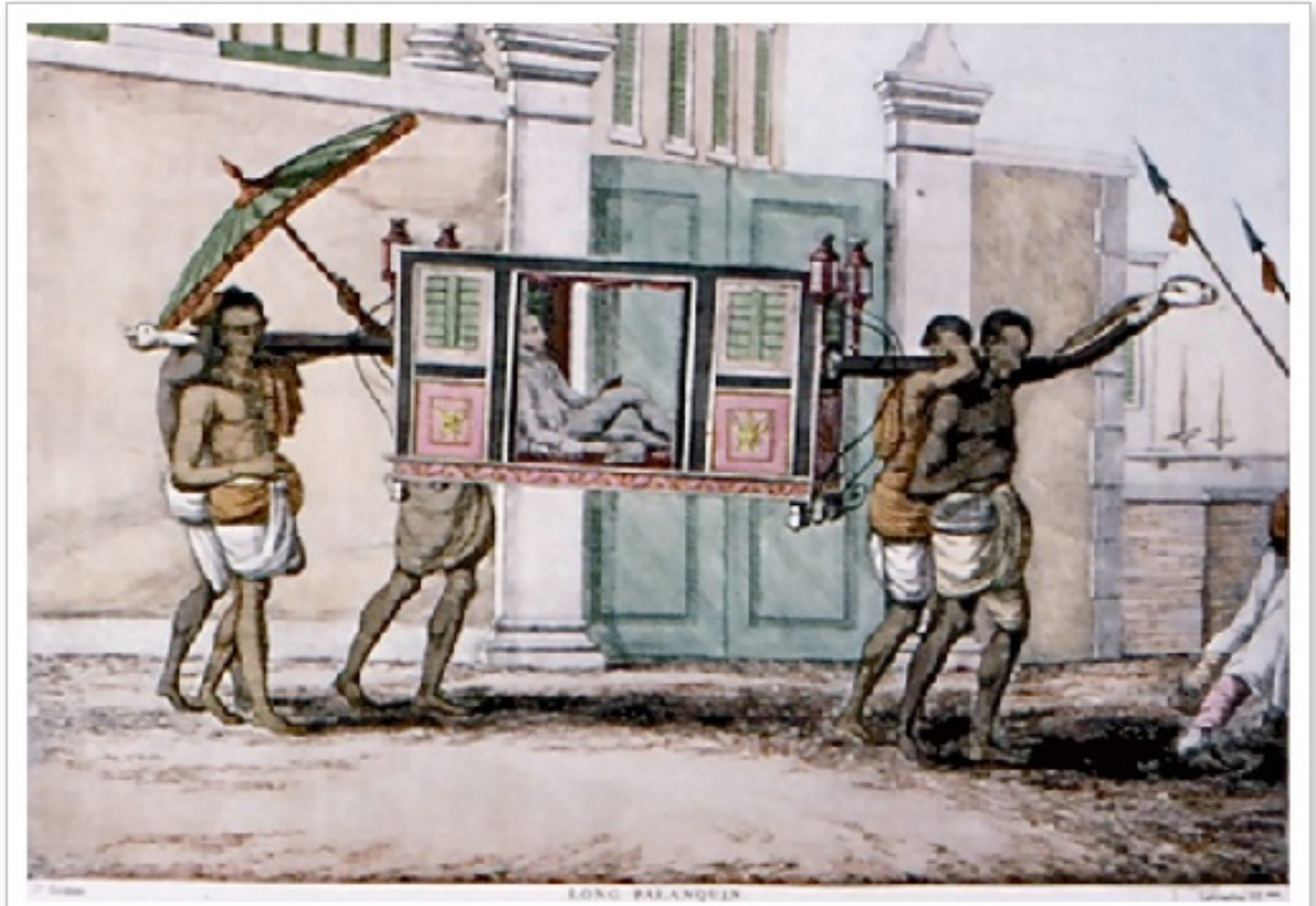
(8) **J**aḍa Bharata's stepbrothers, who had fixed their minds on the ritual culture of the three Vedas, had no understanding for the true knowledge of the Self. After the death of the father they gave up the endeavor to teach anything to their half brother whom they, unaware of his faculties, considered a dullard. (9-10) When he by these materialistic and [in fact] two-legged animals was addressed as being mad, dull, deaf and dumb, he used to reply in likewise terms. He did the things he by force was summoned to do. He used to eat whatever small or large quantity of palatable or tasteless food he obtained, by begging, by wages or what came of its own accord. He never lived to please his senses as he had forever stopped to live for the material cause. All by himself he had accomplished the transcendental blissful vision of someone in knowledge of the true Self who, with the dual causes of happiness and distress, summer and winter, wind and rain, did not identify with the body. Firm of limbs he, as strong as a bull, never covered himself. He did not bathe, was dirty from lying on the ground and never massaged his body. His loins were covered by a dirty cloth and he wore a sacred thread darkened of dirt. In his spiritual splendor he was like a hidden gem. He wandered around disrespected by ignorant folk who called him, a brahmin of birth, just a brahmin's friend ['*brahma-bandu*']. (11) Because he only looked for work in order to obtain in exchange food from others, even his stepbrothers engaged him in agricultural work in the fields - a job to which he had no idea of what should be leveled or left uneven or where he had to pile things up. Usually only eating broken rice, oil cakes, chaff, worm-eaten grains or burned rice that stuck to the pot, it was nevertheless all nectar to him.

(12) **T**hen, at a certain moment, some dacoit leader appeared on the scene who desired a son and was looking for an animalistic person whom he could offer to the goddess Bhadra Kālī. (13) The animal type he looked for, had escaped and his followers on their way to find him could, in the dead of night, not catch that animalistic man. As arranged by providence they stumbled upon the brahmin son from the line of Aṅgirā who from an elevated position was guarding the fields against deer, wild pigs and other creatures. (14) Discovering that he had the right character, they next, with shining faces understanding that he could serve for their master's work, elated took him to the temple of the goddess, tightly bound in ropes. (15) In order to prepare him as the man-animal for the sacrifice, the followers of the dacoit then, according to their own customs, bathed him, gave him new clothes, covered his body with ornaments, smeared him with sandalwood pulp and garlanded him. Vibrating songs, prayers, drums and bugles, they seated him before the goddess Kālī, fully dressed up and properly fed, with incense, lamps, strings of flowers, parched grains, twigs and sprouts, fruits and other articles of worship. (16) The priest of that dacoit leader, ready to offer a flow of blood from the animalistic man to the deity of Bhadra Kālī, next took a fearful razor sharp sword and consecrated it with the appropriate mantras. (17) These contemptible types who, being of a passionate and ignorant nature, in their materialistic bewilderment were driven by minds full of imagination and thus, acting to their own notions, followed a wrong course, were in offense with the heroic association of the Supreme Lord, the brahmins. Proceeding with a lust for violence against others they acted most cruelly directly against an expansion of the Lord Himself, someone of a brahmin birth, a son of spiritual wisdom who had no enemies and who was a well-wisher to all. But at the very last moment the goddess Bhadra Kālī, who saw what was about to happen in defiance of the law and against the will of the Lord, broke out of her statue with a burning physical appearance that was of an excessively bright, unbearable, spiritual effulgence. (18) Full of indignation she totally lost herself in the force of her anger with raised eyebrows, crooked teeth, bloodshot eyes, a frightening laugh and an agitated fearful face, as if she wanted to destroy the entire universe. Released [from the idol] because of her great fury she, coming forth from the altar, severed with the same blade as they wanted to use [for the sacrifice], the heads from the bodies of all the sinful offenders and then, together with her associates, drank from the blood that oozed from the necks as a very hot intoxicating beverage. Overwhelmed by all that intoxicating drinking she with her associates next loudly sang and danced, making fun throwing the heads at each other like they were balls.

(19) **W**hen one, relating to great souls, has crossed the line, as in this case, one will always, because of that wrong action, oneself have to undergo the result of that offense. (20) Oh, Viṣṇudatta ['protected by Viṣṇu'; Parīkṣit], to those who are not perplexed, this is not such a great miracle. They who wit-

hout animosity are of goodness to all, are by the Supreme Lord of the invincible Time who carries the best of all weapons [the Sudarśana disc], personally fully liberated from the very strong and tight knot in the heart [that is the consequence] of a false physical concept of life. Even when threatened by decapitation [or by other attacks on their lives], those liberated souls and devotees, who full of surrender are protected at His lotus feet, are never upset by these kinds of emotional conditions; they have nothing to fear.'

5.10 - Jaḍa Bharata meets Mahārāja Rahū-gaṇa



(1) **Ś**rī Śuka said: 'So it came to pass that Rahūgaṇa ['he who outshines the sun'], the ruler of Sindhu and Sauvīra, while traveling on the bank of the river Ikṣumatī, needed another palanquin carrier. He then sent the leader of his carriers to look for a suitable candidate. His search led by chance to the excellent brahmin [Jaḍa Bharata] who, being a stout young man, with firm limbs and the strength of an ass, was chosen by him supposing that he was capable of carrying the load. Being forced to it the great soul carried the palanquin, but he was not fit for the job. (2) Engaged this way the blessed brahmin constantly looked three feet ahead [not to step on ants]. Thus being all the time out of pace with the others the palanquin was shaking. Rahūgaṇa noticing this then said to the men who carried him: 'Oh carriers, please walk in pace! Why is this palanquin carried so uneven?'

(3) **H**earing their master speak that reproachfully, they told him apprehensively that it was due to the fourth carrier: (4) 'Oh, it is not so, oh god of man, that we who always obey your orders, have fallen in neglect! We certainly do the best we can, but it is this new man who recently has been contracted to work with us, because of whom we can not do our work as carriers. He is rather slow!'

(5) **A**lthough he, from the intimations, was certain that the problem had risen because of a fault of one of them, king Rahūgaṇa, hearing the fearful words of the servants, gave, in spite of his political experience, out of his *kṣatriya* nature slightly in to the violence of anger. Unto him, whose spiritual effulgence because of his innate intelligence could not be clearly distinguished, he with a mind full of passion said: (6) 'Alas, what a trouble it is, my brother! All alone on such a long journey you certainly must have gotten very tired. And these colleagues of you are not of much help either. Nor is your cooperative, firm body very strong. You must be troubled by old age my friend!'

Thus he sarcastically criticized him severely. But there was no protest of a false belief of 'I' and 'mine' from him, who in silence kept carrying the palanquin. As someone on the spiritual platform, he happened to be of such a particular disposition concerning the physical matters of having a, from ignorance resulting, finite vehicle of time, a physical body that consists of a mixture of the natural modes, the workload and material intentions. (7) Thereupon again being shaken because of the uneven carrying of his palanquin, Rahūgaṇa got very angry and said: 'Fool! What crap is this! You, living corpse, ignore my reproaches completely. You just forget about them! Are you out of your mind? Just like Yamarāja with the common people, I shall teach you a lesson so that you will know your position here!'

(8) **D**espite that load of nonsense from the side of him who rebuking, angrily out of passion and ignorance, thought that he could rule as a god of man, as a learned scholar and a by countless devotees honored votary of the Lord, the self-realized brahmin smiled faintly, free from pride, with the poise of a master of yoga, a friend of all living beings, and then addressed the not so wise ruler as follows. (9) The brahmin said: 'What you so clearly stated, oh great hero, does not contravene [what I factually am]. That would have been the case if I would [really] be this body, that carrier of the load. If to acquire a well-fed, strong body would be the way, I can tell you that that is no subject of importance to the person of self-realization present within the body. (10) To be strong and stout or skinny and weak, to be in physical or mental pain or to be hungry, thirsty, afraid, quarrelsome, desirous, old aged, sleepy or sensually motivated, to be angry or false, to be bewildered or to be of lamentation, are matters belonging to this body, to the one born, but they are not the reality of what I [originally] am [see also B.G. 2: 20]. (11) To be a living soul bound to death [to be a 'living corpse'] is something settled by nature, oh King, [it just as well applies to you, for] everything has a beginning and an end. But, oh respected one, when one has an eye for what is unchangeable within the things that transform - to which one [as you defend] sees servants and masters - one speaks of doing the right thing in yoga. (12) Discriminating to the person [as you do in acting as the master] betrays a narrow vision and I do not

see what other use it, besides the convention, would have. Who is [of this arranged order] the master and who is the one to be controlled? Nevertheless, oh King [with you as my 'master'] what can I do for you? (13) From my state of self-realization, oh King, you gathered that I was a disheveled, mad ignoramus. [If that would be true], what use would it then have to be punished by you? How can one teach a crazy, stupid person something? It is like grinding flour!'

(14) **Ś**rī Śuka said: 'The great sage, consequently responding to all the words that had been used, then calm and peaceful rested his case. As for the cause of matters strange to the soul, he accepted that things happened as a consequence of what he had done in the past, and so he, in order to put his karma to an end, continued to carry the king's palanquin as he did before. (15) Oh best of the Pāṇḍu dynasty, also he, the ruler of Sindhu and Sauvīra, fully believed in discussions concerning the subject of the Absolute Truth. Thus well informed hearing what the brahmin said about that what eradicates the falsehood in the heart and is approved by all yoga practices and literature, he hastily came down [from his vehicle] and threw himself head-on flat on the ground at the lotus feet to be excused for his offense. That way giving up his false claim that he should be respected as the king, he said: (16) 'Who are you among the twice-born souls, moving so secretly around in this world? I see you wear a sacred thread. Of which forsaker of the world are you [the disciple]? From where and for what purpose have you come here? Are you, as a soul of pure goodness, here for our benefit or maybe not? (17) I do not fear Indra's thunderbolt or Śiva's trident nor to be punished by Yamarāja, neither do I fear the heat of the sun's rays, the moon, the wind or the weapons of the heavenly treasurer [Kuvera]. My greatest fear is to offend the brahmin class. (18) Could you, who as someone fully detached, like a dullard, conceals the power of wisdom, who as someone completely indifferent wanders around, therefore please speak to us? For no one of us, oh saint, is able to fathom to any degree the meaningful yogic words you uttered. (19) I am asking you, as a direct representative of the Lord of spiritual knowledge, of the master of yoga and best preceptor of the saintly scholars in the science of self-realization, what, being engaged in this world, would be the most secure shelter [see 3.25]. (20) Are you in your goodness maybe Him in person who, without revealing your true identity, travels the surface of the earth to study the motives of the people here? How can someone bound to family affairs missing the needed intelligence, have a clear view of the final destination of the masters of yoga? (21) One can see that when one physically is engaged in a certain way, one will become tired. I suppose that is also true in your case in your movements as a carrier. That is a generally accepted fact, as certain as the fact that on the basis of an absence of water, it cannot be so that one can come bringing it and such. (22) Because of the heat under a cooking pot, the milk put in it gets hot and because of the hot milk the hard kernel of the rice in it is cooked.

The same way there is for the person - who [like a grain of rice] has to comply with the [heat of the] material world - the [inescapable] bondage to the sensual experience of one's material existence. (23) The governor, who as a human ruler over the citizens wishes his subjects all the best, should be a servant and must[, so to say,] not grind the flour that is already ground [by pointlessly imposing his will upon his subjects. In stead of imposing himself by punishment] he, in fulfilling his occupational duties, rather should be of worship for the Infallible One in whose service being engaged one is released from all kinds of sin. (24) Be therefore, from the truthfulness and goodness of your repentant self, as good to show me, to this maddened and proud god of man, kindly your causeless mercy as a friend of all people in distress. For then I may find relief from the sin of being in contempt of such a great personality as you. (25) You as a friend of the Friend of All, are in your equanimity, as someone far removed from the bodily concept of life, not shaken at all. But even when someone is as powerful as Lord Śiva [Śūlapāṇi], he will certainly soon be destroyed, just like me with my practice of pride in relation to the greatest souls.'

5.11 - Jaḍa Bharata Instructs King Rahūgaṇa

(1) The brahmin [Jaḍa Bharata] said: 'Lacking in experience you use the words of experienced souls. That does not make you a leader of those who know! Matters of conduct like these are by intelligent souls never discussed without a favorable view on the Absolute Truth. (2) Oh King, among those who, in combination with the Vedas [*veda-vādī*], take great interest in the extensive knowledge of the rituals of a material household, one thus as good as never finds the actual spiritual science [*tattva-vāda*] of the sages who clear and pure, are free from material motives. (3) The most exalted vision of the real purpose of the Veda is not directly theirs, even though they are sufficiently versed in the words. Only later one realizes from one's own experience that one has to abandon the happiness of a worldly life, that compares to a dream. (4) As long as one's mind, because of the [compelling] power of the senses of action and perception, is ruled by the natural basic qualities of passion, goodness and ignorance, actions - auspicious or otherwise - are automatically the result, just like it is with an independently roaming elephant. (5) Being driven by the forces of the natural modes, that mind is endowed with many desires [*vāsanās*], attached to material happiness and transformed [by emotions]. As the chief of the sixteen elements that typify a material existence [the material, the active and the perceptual elements plus the mind], the wandering mind accepts different forms of life with different names. Thus [leading to different

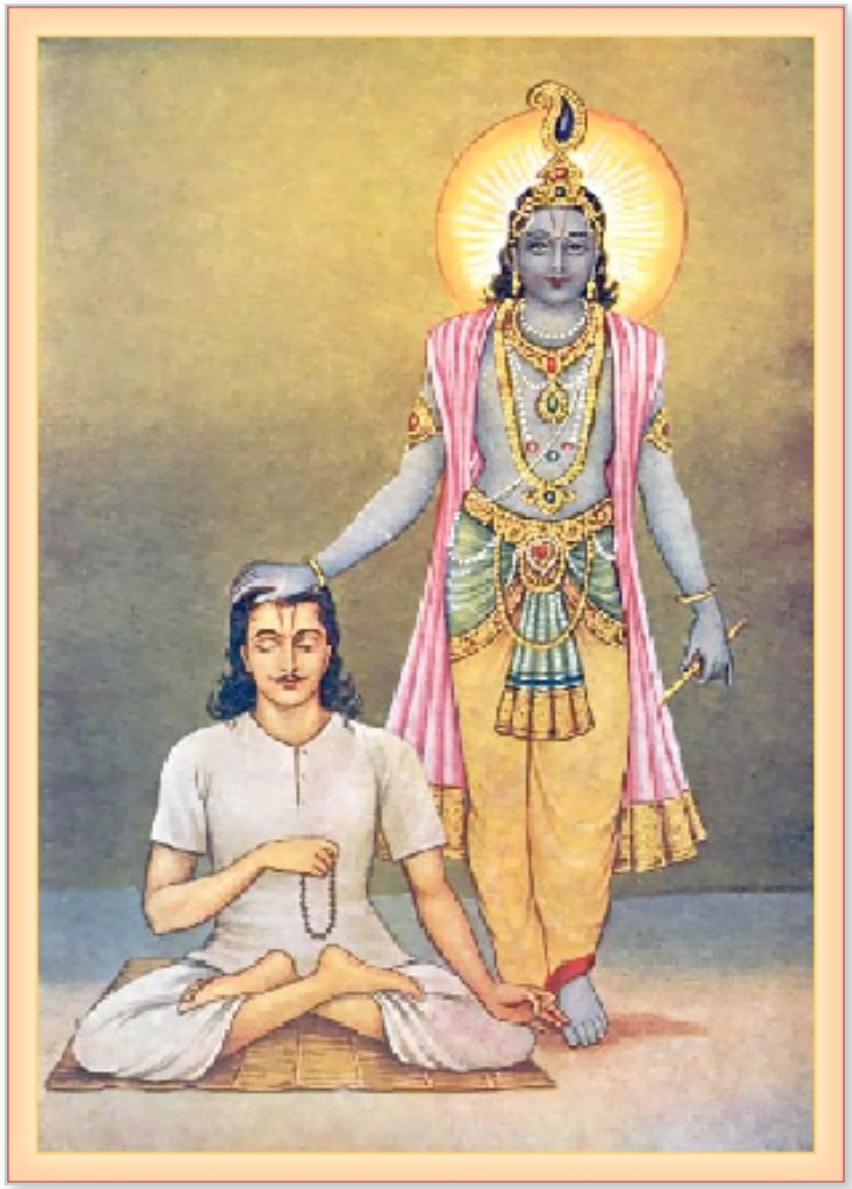
births] it manifests itself in different physical appearances of a higher or lower quality [compare B.G. 3: 27]. (6) As a result of the bewildering potency of the matter that envelops the original living being, the mind creates for itself the vicious circle [the false order and self-justification] of material actions and reactions [karma]. Therefrom in the course of time the happiness, the unhappiness and the other very severe result is obtained that differs from these two [viz. intemperance]. (7) As long as that mind exists, the outer characteristics always manifest themselves that attest to [the quality] of the knower of the field [the individual soul]. For that reason scholars speak of the mind as the cause of the, in higher or lower conditions of life, [respectively] being entangled in or being free from the *guṇas*, the basic qualities of material nature. (8) Bound to the *guṇas* the living entity is conditioned, but free from the modes there is the ultimate benefit [of beatitude]. Just like the wick of a lamp burning produces smoke or else, being properly positioned, enjoys the clarified butter [and burns brightly], the mind bound by the modes takes shelter of different material activities or else is [brightly functioning] in its true position [of being directed at the soul].

(9) **A**ssociated with the five senses of action, the five senses of knowing and the pride, there are eleven engagements of the mind. Oh hero, with those eleven forms of mental concern one speaks of the fields, realms or spheres of life of the different forms of engagement, sorts of sense objects and diverse places [one's private place, public places, one's workplace and one's preferred association or club, see B.G. 13: 5-7]. (10) The elements of smell, form, touch, taste and hearing [the knowing senses]; evacuation, sexual intercourse, movement, speech and manual control [the senses of action] and the eleventh of accepting the notion of 'mine' [identification], thus result in the 'I' [or ego-awareness] of this body, that by some is said to be the twelfth element. (11) [Agitated] by the different materials, by nature itself, by culture, by the karma and by time, these eleven elements of the mind are modified into the many hundreds, thousands and millions [of considerations of one's material awareness]. These engagements of the mind do not follow from one another nor from themselves, but [are caused by] the knower of the field. (12) All these different activities of the mind of the living being - that are sometimes manifest [when one is awake] and then again are not manifest [during sleep] - are, for an impure soul who is bound to material activities [to karma], raised by the bewildering influence of the material world [*māyā*, in particular the body the soul identifies with]. But being purified the knower of the field is aware of this. (13-14) The knower of the field is [originally] the all-pervading, omnipresent, authentic person, the Oldest One who is seen and heard of as existing by His own light. He is never born, He is the transcendental Nārāyaṇa, the Supreme Lord Vāsudeva. He is the one who, just like the air present within the body, by His own potency, exists in the soul as the controller of the moving and unmoving living entities. He is the Supersoul of expansion who has ente-

red [and initiated the creation] and thus is of control as the Fortunate One in the beyond. He is the shelter and knower of everyone in every field. He is the vital force [the Mover of Time] that appeared in this material world [see also B.G. 9: 10 & 15: 15].

(15) **A**s long as the embodied soul, oh King, is not free from this influence of the material world by, in freedom from attachments, developing wisdom and conquering the six enemies [the five senses and the mind, but also the so-called *ṣaṭ-ūrmi*: hunger, thirst, decay, death, grief and illusion], he will have to wander around here until he knows the spiritual truth. (16) As long as one has this mind that, as the symptom of the fixation of the soul [in the *liṅga*], for the living entity is the breeding ground for all the worldly miseries of lamentation, illusion, disease, attachment, greed and enmity, one has to face the 'I' and 'mine' [of egoism] that is the consequence. (17) This mind, that formidable enemy which grows by neglect [of one's spiritual duty], is very, very powerful. He who, free from illusion, wields [against it] the weapon of worshiping the lotus feet of the spiritual teacher and the Lord, conquers the falsehood [of the physical interest] that has covered the soul.'

5.12 - The Conversation Between Mahārāja Rahūgaṇa and Jaḍa Bharata



(1) **R**ahūgaṇa said: 'My respectful obeisances unto you who emanated from the embodiment of the Original Cause [Ṛṣabhadeva, see 5.4], unto you who in his self-realization despises all strife and quarrel, unto you who as a forsaker of the world in the form of a brahmin friend has concealed his realization of the eternal truth. (2) You are like the medicine for a by fever distressed patient, you are like the cool water for someone scorched by the sun and for someone like me, whose vision in this gross body has been poisoned by the serpent of pride, you are the miracle potion of the gods. (3) Now, please explain to me, burning with curiosity, again [in simple words], so that I may clearly understand, your concise speech concerning the yoga of self-realization. Personal matters not clear to me I will submit to you later. (4) You said, oh Master of Yoga, that what clearly can be distinguished as a result of one's actions [the 'fatigue', see 5.10: 21] is based on someone's behavior and not fit for an inquiry into the ultimate reality [5.11: 1]. With that explanation your goodness has bewildered my mind.'

(5-6) **T**he brahmin said: 'Moving around on the earth in [a body] that is made of earth, you, oh King also endowed with such an earthly body, recognize an earthly person in me. Why would your grace, with these [carrier's] feet and above them these ankles, calves, knees, thighs, waist, neck, shoulders and upon those shoulders the wooden palanquin upon which a soul sits who is thus known as the King of Sauvīra, have to impose your will in this haughty manner with 'I, the King of Sindhu' and thus have to be a captive of false pride? (7) The way you control these poor, helpless people by mercilessly restraining them with violence and [on top of that even] boast 'I am your protector', you with your impudence cut a sorry figure in the society of the old and wise! (8) Because we as moving or unmoving life forms consist of earth, we are also familiar with the everlasting appearance and disappearance [of our earthly forms]. We only differ in name from each other when we speak of factual behavior. Let us consider how things really are to be inferred. (9) By the words we thus use for worldly matters [for e.g. racial and national distinctions] is that what exists not truthfully described. What one in one's mind imagines of the particular characteristics, the aggregation and the dissolution again in the constituent atomic particles [of returning to 'dust'] of matter, covers but an unconscious, less intelligent notion of existence [see B.G. 13: 23]. (10) Please understand that being meager, fat, tiny or big, existing as an individual entity, inanimate matter or whatever other natural phenomenon of disposition, all concerns impermanence in the name of a certain place, time and activity; a temporary state [inherent] to the operation of nature's duality. (11) The spiritual knowing perfectly pure that constitutes the ultimate goal, is the Oneness without an inside or an outside, the Absolute Truth of the Spirit [Brahman], the inner peace [of the meditator] that in a higher [personal] sense is known as Bhagavān, the Supreme Lord [of all opulence], who by the scholars is called Vāsudeva [the Soul of God within, Viṣṇu, or Lord Kṛṣṇa as the son of Vasudeva].

(12) **D**ear King Rahūgaṇa, this cannot be realized by [just] doing penance, by deity worship or by putting an end to one's material activities, nor by one's household life, by celibacy and study or by self-restraint in relation to water, fire or the sun [alone]. This is not revealed unless one smears the dust of the lotus feet of the great examples all over one's body! (13) There where the qualities of Him praised in the scriptures are discussed, worldly concerns find their end. When one day after day seriously listens to those whose purpose it is to find liberation [in devotional service], one's meditation will durably be turned to Vāsudeva. (14) In a previous birth I was known as a king named Bharata who found liberation through personal insight and association in worship of the Supreme Lord. Thus always engaged, I [nevertheless] became a deer [in my next life] because I, intimately associated with one, had neglected my duties. (15) Despite being a deer, oh great hero, the memory of my ac-

tivities of worship unto Kṛṣṇa [the Lord as the One known by His dark skin] did not leave me. For that reason I, out of fear moving about unseen, [now] keep myself far from associating with ordinary folk. (16) Therefore, when a human being with the help of the sword of knowledge has cut with worldly association, he even in this world can break away completely from the bewildered state. By both listening to and talking about the stories of the activities of the Lord, the lost consciousness is regained and the ultimate goal of the way [back to Godhead] is attained.'

5.14 - The Material World as the Great Forest of Enjoyment

(1) The sage [Śukadeva] said: 'Those who take the body for the real self, being different with the mode of goodness and such, consider matters from the wrong perspective. Basing themselves on the six gateways of their senses and their mind, they alternatively operating favorably, unfavorably or with a mixed approach, have to deal with a never ending process of transmigration through different series of physical frames they time and again have to forsake and pick up again. In relation to Viṣṇu, the Transcendental Personality who is the Lord, the bound soul who acting under the control of *māyā*, the illusory of matter, moves on the difficult path of the hard to cross forest of material existence, is engaged like a merchant who wants to make money with things desired by the people. He who engages his body for the sake of the profit experiences the material world in which he landed as a cemetery [a dead-end street for his self-realization] where he encounters a lot of resistance for as long as he does not succeed to progress in following the example of the bumblebees, the ones devoted to the lotus feet of the Lord and His representatives, who put an end to the trouble of reaching His jewel [His glory]. (2) In that forest he is guaranteed faced with the six senses and the mind whom one, because of their activities may call one's plunderers. From the wanton soul, who as someone lacking in self-control is walking the wrong path, they steal away

every little bit of hard-won wealth so perfectly suited for performing sacrifices. The acquired wealth, that one at home for the purpose of gratifying one's senses cherishes in one's determination to see, touch, hear, taste and smell, leads, so say the sages, only to a better life in the hereafter when one directly uses it for the religious [*varṇāśrama*] practice according to the principles, a practice that is characterized by the worship of the Supreme Personality. (3) In this respect the members of his family, beginning with those whom he calls his wife and children, are tigers and jackals in their actions; they seize, despite his resistance against it, the wealth he miserly does not want to share, just like a lamb that before the eyes of the herdsman [by predators] by force is seized from the midst of the herd. (4) Just as in a field, that is plowed every year, the seeds of the bushes, grasses and creepers that did not burn are preserved and sprout again together with the plants sown, as it happens in any other garden, so too in the field of action of one's family life, the karmic [fruitive] activities do not disappear. For that reason this world is called the storehouse of desires. (5) Being lost in that life, on this material path of existence sometimes wandering in the spheres of wealth - his life-breath so to say, he [the follower of falsehood] is disturbed by low-class characters, who are like gadflies and mosquitos, as also by thieves [who are like] rats, locusts and birds of prey. Ignorant in his fruitive motives because of a lusty mind, he looks with a wrong vision at this human world where one never reaches one's goal: he sees castles in the air. (6) He who sometimes is engaged in chasing a fata morgana in his eagerness to drink, eat and have sex and such, is there [in that human world] consequently a reprobate, someone who is a slave of his senses. (7) Sometimes looking for gold, he, being obsessed by that particular type of yellowish rubbish - which is also an unlimited source of wickedness - is just like someone who [in the dark] aching for fire chases a fathom light. (8) A person thus, in this material forest, at times is fully engaged in running hither and thither for the sake of the various items of a dwelling place, water and wealth, deemed necessary for one’s subsistence. (9) Sometimes, in the dark of night driven by a momentary whirlwind of passion, he copulates like mad, in a total neglect of the rules. Blinded by the strength of that passion he, notwithstanding the divinities [of the sun and the moon, of regularity and order], then loses all notion being overcome by a mind full of lust. (10) Occasionally, he for a moment awakens to the meaninglessness of the bodily concept of his self that destroys his remembrance and because of which he runs after matters like after the water of a mirage. (11) Exactly like it is with the typical penetrating, repeated sounds of owls and crickets, there is sometimes the agitation caused, directly or indirectly, by enemies and state officials, who by their punitive actions trouble his ear and heart. (12) When the conditioned soul has exhausted [the merit of] his good deeds in his previous life and at that time [in need of financial support] approaches the rich with their dead souls, he himself is then just as dead within, because they are like the kāraskara, kākatuṇḍa and more of such [fruitless] trees. They are just like fouled wells never

capable of making one happy. (13) Occasionally associating with insincere people of a limited understanding, it is as if he's diving in a shallow river [so that he breaks his neck]; seeking the company of atheists will make him very unhappy in both respects [spiritual and physical]. (14) When he fails in [acquiring] the wealth of others, he next gives trouble to his father and son, even about the most insignificant that his father or son possesses. (15) Burned by the flames of grief he, getting most disappointed, sometimes experiences his life at home as a forest fire that brings no good but only more and more sadness. (16) Sometimes, the wealth he holds dear is plundered by a carnivorous government that grew corrupt over time, so that he, bereft of all his good life, remains like a corpse with the life air expired. (17) Then again thinking that his father, grandfather and others, who deceased a long time ago, are there again for real [as an incarnation], he experiences the type of happiness one feels in dreams. (18) At other times he, as a householder with a mind in hot pursuit of material matters, wants to climb the mountain of precepts for [religious sacrifices for the sake of] fruitive activities and next he then [being frustrated about all the demands] laments like having entered a field full of thorns and sharp stones. (19) Occasionally [fasting religiously but] unable to bear the fire of hunger and thirst, he runs out of patience and gets angry with his family members. (20) Repeatedly being devoured by the python of sleep he, in the grip of ignorance finding himself in deep darkness, is like a corpse that, left behind in the forest, just lies there not knowing a thing any more [see also B.G. 6: 16 & 14: 8]. (21) So now and then with his teeth of honor broken by [the envy of] his serpent-like enemies, he suffers insomnia and then falls into the blind well of illusion with a consciousness gradually deteriorating because of a [by debilitating rumination] disturbed heart. (22) And then it happens that, searching for the sweet [honey] drops of desire of another man's woman or riches, he appropriates them so that he is severely chastised by the government or the relatives involved and thus ends up in an incomparably hellish life. (23) This now is the reason why the Vedic authority states that the fruitful activity [the karma] of a living entity constitutes the cause of both this life and a next one in the ocean of matter. (24) If he manages to stay away from the chastising, a trader such ['Devadatta'] takes his money away and another friend of Viṣṇu so ['Viṣṇumitra'] in his turn takes it from him again, and so the riches [as a part of the Lord's opulence] then move from one hand to the other. (25) It also happens that one, because of natural causes like heat and cold, other living beings and the operation of one's own body and mind [resp. *adhidaivika, adhibhautika, adhyātmika kleśas*, see also 2.10: 8], is unable to counter the conditions of life, so that one remains being troubled by severe anxieties and depressions. (26) Sometimes, trading with one another, about whatever little bit of money or farthing that was appropriated with cheating, however insignificant, there rises enmity because of the dishonesty.

(27) On the path of material existence one encounters these forms of misfortune that are associated with happiness and unhappiness, attachment, hate, fear, false prestige, illusion, madness, lamentation, bewilderment, greed, envy, enmity, insult, hunger, thirst, tribulations, disease, birth, old age, death, and so on. (28) Under the influence of the illusory energy *māyā*, one is sometimes, being firmly embraced by the creepers of the arms of a female companion, deeply embarrassed by finding oneself at a loss, void of all intelligence and wisdom. In one's desire to please her and offer her a suitable place to live, one's heart gets engrossed in the concern with one's consciousness being seized by the talks and nice looks offered by the sons and daughters under the loving care of one's wife. Having lost the command over oneself one is then thrown into the endless darkness of a life ruled by ignorance.

(29) Thus it may happen that, because of the *cakra* of the Controller, the Supreme Lord Viṣṇu's disc of Time, the influence of which stretches from the first expansion of atoms to the duration of the complete life of Brahmā, one has to suffer the symptoms of its rotating. With that rotation in the course of time, swiftly before one's eyes [in terms of eternity], in a moment, all lives of the living entities are spent, from Brahmā to the simplest blade of grass. Directly of Him, the Controller whose personal weapon is the disc of Time, one is afraid at heart. As a consequence not caring about the Supreme Lord, the Original Person of Sacrifice, one then accepts as worshipable what lacks foundation, with self-invented gods who, operating like buzzards, vultures, herons and crows, are denied by the scriptures of one's civilization. (30) When one as a conditioned soul by the atheists, who themselves are cheated, is cheated even more, one takes to the school of the brahmins. But with them [because of their demands] not finding satisfaction in the good character of engaging with the sacred thread according to principle and scripture, nor in the trusted culture of the dutiful worship of the Supreme Lord and Original Person of Sacrifice, one then turns to the association of *karmis* [karma motivated people or *śudras*], who are not purified by behaving according to the Vedic injunctions. With them, in a materialistic sex life maintaining the family, one finds oneself in the company of those who think they descended from monkeys [instead of spiritual masters]. (31) In that condition uninhibited, unrestricted enjoying [like the monkeys] with a serious lack of knowledge and insight, one forgets how short life is when one, staring into each other's faces and such, hankers only for gratification and material results. (32) Sometimes, just like a monkey with its tree, eager to improve one’s home, one spends time caring about and having fun with one’s wife and children. (33) Being confined to this course one abides, out of fear for the elephant of death, by a darkness as deep as that of a mountain cave. (34-35) In relation to the objects of one's senses one is sometimes, [as said] in one's inability to counteract the insurmountable miseries of the heat and cold of nature, other living beings and

one's own existence, caught in sadness because of [the enmity that rose about] whatever little bit of wealth one in mutual transactions happened to acquire by cheating. (36) Now and then running out of money and bereft of the pleasure of accommodations for sleeping, sitting and eating, one has to endure the derision and such of the people that rose as a consequence of what one, having no success, has decided in one's desire to realize matters a dishonest way. (37) Even though one, because of financially determined relations, more and more relates in enmity, one nevertheless engages in marriages that, based on this desire [to advance materially], consequently end in divorces. (38) On this path through the ocean of matter one is plagued by the different miseries of a material existence, to which anyone himself - or anybody else for that matter - now and then thinks that he has won and then again thinks that he has lost. Thereto one experiences in giving up [deceased] relatives and welcoming newborn babies in ones bondage at times a lot of sorrow, illusion and fear to which one loudly cries while one at other times is so happy that one starts to sing. Up to the present day save for the saintly souls no one of this entire world of self-interested human beings has ever returned to the one [place of God] where this material course started and of which the defenders of the peace declare that it is also the end station. (39) They [these materially motivated human beings] do not follow the instructions of yoga, nor do they attain this [supreme abode] that is easily attained by the sages who, naturally living and abiding by peace, are in control of their mind and senses. (40) Even when one is the saintliest of kings, victorious in all fields and expert in performing all the sacrifices, one is but an earthly human being who has to lay down his life, has to give up the fight, has to meet his demise because of the self-created enmity with others and who has to stop thinking about things in terms of 'mine' [compare 1.2: 13]. (41) Taking shelter of the creeper of karma [believing in fruitful actions] one somehow or other [living virtuously] may be freed from the misfortune of a hellish position [of being entangled in the material world], but whatever the higher world one is thus promoted to, one yet again, that way treading the worldly path, enters the [conflictuous] field of human self-interest.

(42) **T**here is not a single king able to follow, even in his mind, the path that we celebrated here as the way of the great soul Jaḍa Bharata, the son of the great saintly king Ṛṣabhadeva, any more than a fly can follow Garuḍa, the carrier of Viṣṇu. (43) It was he who gave up the difficult to forsake wealth of a family, friends and well-wishers and the royal realm. Fond of Uttamaśloka, the Lord praised in the verses, he, only in his prime years, renounced all that occupied his heart, like it was stool. (44) To those whose minds are attracted by the loving service unto the killer of Madhu [Kṛṣṇa] being performed by the greatest souls, everything that is so difficult to give up, the world, the children, relatives, riches and a wife, all that is desirable of the goddess of fortune, the glances of mercy of the best demigods and even freedom from rebirth (libera-

tion), is of no significance; and that befitted him as a king. (45) 'The Enjoyer of all sacrifices, the Propounder of the Religion, He who teaches by the regulative principles [the *vidhi* see 1.17: 24], the yoga in person, the teacher of analysis [*sāṅkhya*, see Kapila: 3.25], the Controller of the Creation, Nārāyaṇa, the shelter of all living beings, unto Lord Hari, I offer my obeisances!', was what he prayed aloud with a smile, even when he resided in the body of a deer. (46) He who listens to or describes to others this, by the great devotees highly appreciated, all auspicious narration about the wise king Bharata, so pure in his qualities and actions, will live long, be fortunate, be well thought of, reach the higher worlds or attain beatitude [final liberation]. Glorifying the character of the devotee and the Lord will bring someone all blessings possible, leaving nothing left to desire from others.'

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5.13 - Further Talks between Mahārāja Rahūgaṇa and Jaḍa Bharata

(1) The brahmin said: 'With a karmic [profit-minded] vision being divided [acting alternately] in passion, goodness and ignorance, the conditioned soul, having trodden the difficult path of a material life, wanders around in the forest [of illusion], which he entered with the purpose of gaining a higher position and wealth, and cannot find [lasting] happiness [that way]. (2) He who, following the wrong lead, chases dreams, oh god of men, is in that place plundered by the six brigands [of the senses and the mind]. Entering his heart just like foxes they seize the maddened social climber, the way tigers seize lambs. (3) In the bowers, full of creepers, grasses and thickets, where he sometimes [in a daydream] imagines to have landed among the Gandharvas and then again in no time gets possessed [by an evil spirit], he is cruelly disturbed by biting mosquitos [nasty consequences]. (4) On that worldly path moving hither and thither to call some place, water and wealth his own, oh King, he has lost his direction and is sometimes blinded because of the smoky dust raised by a whirlwind. (5) Disturbed by the noises of invisible crickets in his ear,

upset in his mind and heart by the vibrations of owls, and suffering from hunger taking shelter of fruitless trees, he at times runs after the waters of a mirage. (6) One time going for rivers that ran dry [earning nothing] and asking food [or financial support] from others who themselves ran out of stock, he some other time despairs about the forest fire of his material existence and the wealth that was seized by the rogues [other profit-minded people]. (7) Sometimes finding himself taxed by his ruling superiors [the 'demigods'], he experiences grief in his heart and loses his mind getting bewildered in his complaints, and then again he, for a moment, is filled with joy having entered a heavenly kingdom [on earth] as if he would have found true happiness. (8) Sometimes, wandering around, his feet are hurt by thorns and small stones when he wants to climb the hills [of social convention], which depresses him at every step, and sometimes he, as a family man, is dispirited with a hungry stomach [his ambitions], and gets angry with his own family members. (9) At times left to his own devices in the forest the conditioned soul is swallowed by the python [of indolence] and does not understand a thing. Attacked by poisonous snakes and bitten [disadvantaged by egoists], he then sometimes, fallen into an unseen well [in adversity], then lies his head down blinded in utter darkness. (10) Then again searching for some honey [for sense gratification] he is disappointed by the disquieted beehive in question [by institutes of social control]; or else, at the very moment he with great difficulty tries to have his way, his object of desire next is harshly stolen away by a [sexual] rival. (11) Sometimes also not able to fight the cold, the heat, the wind or the rains, he feels helpless and miserable; and then again with others trying to do a little business, he lands - as is commonly known - in the mutual enmity of cheating for the profit. (12) Now and then in that forest being destitute, he has to do without bedding, a place to sit, a house and family comforts and then begs from others. Not getting what he needs, he desires the possessions of others and resorts to disgraceful actions. (13) When he tries to progress materially by getting married [getting settled], a greatly troublesome life results in which enmity grows as a consequence of the financial entanglement with others. On the path of material existence he is then completely ruined by misfortune and a lack of funds [financial crises]. (14) Thus wandering about for their own interest, all living beings are put up with the duty to leave the ones who died behind and take along the ones they gave a life. Oh hero, even until now, no one here following this material path, has ever reached the ultimate goal of [devotional service and beatitude in] yoga.

(15) They who cleverly managed to conquer the elephants [the greatest heroes] of the directions, are in this world caught by the concept of 'mine' and [ultimately] all have to lay down their lives in battle with the enmity they created. They do not reach the reality of the staff of renunciation [the voluntary penance, *sannyāsa*] that, free from enmity, does lead to the perfection. (16) Clinging to the shelter of the arms of one's spouse, who is like a creeper, one

sometimes sings a strange [adulterous] song in one's desire to hear the song of another bird of shelter. And when one happens to be scared enough by the Lord of the Cakra [by the compelling order of Time], one makes friends with the cranes, the herons and the vultures [cheaters and leeches]. (17) Cheated by them one next contacts the swans [brahmins, intellectuals], but dissatisfied with their practices one approaches the monkeys [debauchees, preachers of sense gratification] in the association of whom one, most satisfied in one's sensuality, stares one another in the face unaware of one's impending death. (18) Enjoying in one's [bourgeois] tree, being attached to wife and children and poor of heart, one cannot let go, being bound to the consequences of one's actions. Beset by fear for the elephant of death clasping the creeper, one sometimes lands in a cave in the mountains where one gets trapped [an incurable disease]. (19) Somehow or other escaping from this danger, oh killer of the enemies, one again takes up the same life of that path of enjoyment, which is followed by the soul conditioned under the influence of *māyā*, wherein one until one's death fails to understand a thing. (20) Oh King Rahūgaṇa, you surely also walk this path [through the forest] of material existence, but once you have given up your political power and are acting friendly towards all living beings, you will feel no longer drawn towards the untrue and take up the, by means of service to the Lord, sharpened sword of knowledge to pass over to the supreme reality in the beyond!'

(21) **T**he king said: 'Oh, a human birth is the best of all births! What use has it to be of a higher birth [among the gods]? There is nothing superior about it when one in a new life cannot enjoy abundantly the association with truly great souls [like you], whose hearts are purified by the glory of Hṛṣīkeśa [the Lord and master of the senses]. (22) To be completely freed from all contamination by the dust of your lotus feet of love and devotion unto Adhokṣaja [the Lord in the Beyond], is not that surprising at all. Being associated with you for just a moment, the root of ignorance of my false reasoning was completely vanquished. (23) My obeisances unto all the great personalities, whether they appear as boys, as young men or as elderly celibates. Let there because of these self-realized souls of transcendence, who walk this earth in different guises of forsaking, be happiness for all the dynasties!'

(24) **Ś**rī Śuka said: 'Because of the quality of his great kindness and supreme spiritual realization, oh son of Uttarā [Parīkṣit], that son of brahmin wisdom, despite being insulted, thus could be of instruction for the ruler of Sindhu about the reality of the soul. He whose lotus feet by Rahūgaṇa so full of pity were worshiped and who had a heart in which, like in a full ocean, all the waves of [sensory input of] the senses were completely silenced, [thereafter in freedom] continued to roam this earth [compare 3.25: 21]. (25) Oh King, the king of Sauvīra who from [being instructed by] an elevated person had arrived at the full understanding of the reality of the supreme soul, thus

managed to completely give up on the physical conception of the self that he in his ignorance had entertained, and [from then on] faithfully followed the path of disciplic succession originating from the Lord.'

(26) **T**he king [Parīkṣit] said: 'That what you, oh greatest of devotion, described here in figures of speech so knowledgeable about the individual soul's path in material existence, is set in words comprehensible to those who developed their minds, not so much directly to common people of a lesser experience. Can you, for the sake of a full understanding of this subject matter which is so hard to grasp, therefore please tell us in different words what it exactly means?'

5.15 - The Glories of the Descendants of King Priyavrata

(1) **Ś**rī Śuka said: 'The son of Bharata named Sumati who followed the path of Ṛṣabha, will in this age of Kali, by some heretics lacking in civilization be considered a godhead, according to a self-made, unsubstantial idea not found in the Vedas [see also 5.6: 9]. (2) From the womb of Sumati's wife Vṛddhasenā a son was born named Devatājit. (3) Thereafter from Āsurī a son of Devatājit was born who was called Devadyumna. From the womb of Devadyumna's wife Dhenumatī the son Parameṣṭhī appeared from whose wife Suvarcalā the son Pratīha appeared. (4) He [Pratīha] who personally propounded the science of self-realization, was a purified soul of perfect understanding who always remembered the Original Personality. (5) From Pratīha's wife Suvarcalā three sons were born named Pratihartā, Prastotā and Udgātā, who were all expert in the Vedic rituals. Pratihartā's wife Stutī gave birth to the two sons Aja and Bhūmā. (6) From Bhūmā's wife Ṛṣikulyā Udgītha was born, from him Prastāva was born from the womb of Devakulyā, and Prastāva begot in his wife Niyutsā the son Vibhu. From Vibhu's wife Ratī, further Pṛthuṣena was born who in Ākūti begot a son called Nakta. From Nakta there was a son born from the womb of Druti: Gaya. He, being a most exalted wise king famous for his piety, was by his qualities recognized as a direct expansion of the Supreme Soul, Lord Viṣṇu, who took his birth for the purpose of protec-

ting the entire world. He, moved by pure goodness, became the leading personality [the *mahāpuruṣa*] in society. (7) In the performance of his duties he protected his subjects by maintaining them [*poṣaṇa*], he made them happy in all respects [*prīṇana*], treated them as his children [*upalālana*] and sometimes chastised them as a king [*anuśāsana*]. He in every respect performed all the prescribed religious ceremonies for the Supreme Lord, the great Personality and source of all living beings who is the Supreme Brahman [in person]. By his surrender, the many of his spiritual qualities and by his service of the lotus feet of the self-realized souls, he managed to be of devotional service unto the Supreme Lord, for he, who in the purest consciousness continuously was absorbed in the soul, had personally realized the cessation of all identification with his material self. Despite his awareness of his exalted spiritual position he, remaining without any false pride [demonstrations of power], ruled the entire world strictly according to the Vedic principles.

(8) **O**h son of Pāṇḍu, they who are versed in the truth of the Purāṇa sing for the eulogy of Gaya the following poetic verses: (9) 'Who else would be capable of doing what King Gaya did? Who else but an integral part of the Lord can be so widely respected for his Vedic knowledge, for the performance of so many sacrifices, as a defender of righteousness with every kind of opulence, as the dean of the assembly of the truthful souls and as a servant of the devotees? (10) All chaste and devoted daughters of Dakṣa, whose blessings always come true, with great satisfaction sprinkled him with sanctified water [at his coronation]. And with mother earth, who is like a cow that spontaneously drips milk, he selflessly fulfilled all desires of the people on this planet. (11) [With all the rites] being of respect for every part of the Vedas, yielded him all that one could wish for, even though he was free from desires, and all the kings, satisfied about the opposition he offered on the battlefield, paid tribute to him, just as the brahmins did with one sixth of the benedictions of a next life when he respected them righteously. (12) King Indra got intoxicated drinking too much of the *soma* of the sacrifices [of Gaya] in favor of the Supreme Lord, the soul of all sacrifices, the result of which He [Viṣṇu] personally accepted because of the purity of his devotion and steadiness in devotional service. (13) When one satisfies the Lord in the sacrificial arena one directly propitiates all the gods beginning with Lord Brahmā, including the complete of human society, the lower creatures and the plants and grasses. Despite being satisfaction personified, the Lord derived great satisfaction from Gaya!'

(14-15) **F**rom his wife Gayantī three sons Citraratha, Sugati and Avarodhana were born. From Citraratha's wife Ūrṇā Samrāṭ was born and from him Marīci was born from Utkalā. Marīci's wife Bindumatī gave birth to a child named Bindu [or Bindumān] and from Bindu's wife Saraghā there was a child carrying the name Madhu. Thereafter a son came called Vīravrata who took birth from Madhu's wife Sumanā. From Vīravrata's wife Bhojā two sons were

born named Manthu and Pramanthu and from Manthu's wife Satyā, Bhauvana was born. From his wife Dūṣaṇā a son was born named Tvaṣṭā and from Tvaṣṭā's wife Virocanā there was a son named Viraja. From Viraja's wife Viṣūcī a hundred sons [and grandsons] and one daughter were born with Śatajit as the first one.

(16) About Viraja there is the following verse: 'King Viraja, who fathered a hundred sons, is by his reputation as great a jewel, to this dynasty stemming from Priyavrata [see 5.1], as Lord Viṣṇu is among the demigods.'

5.16 - How the Lord can be Comprehended as a Matter of Fact

(1) **T**he king [Parīkṣit] said: 'You spoke [in 5.1: 31-33] about the sphere of the earth [Bhū-maṇḍala] saying that it stretches as far as the heat of the sun reaches and as far as the moon and myriad of stars can be seen. (2) Because of Priyavrata's circumambulating in his chariot [in 5.1: 30-31] by the seven ditches [of the wheels] the oceans were created that separated the seven different *dvīpas*. This you all clearly described, oh great one. Concerning this subject of study I would like to know everything about the sizes and characteristics in question. (3) With before our eyes the material qualities of the Supreme Lord who - despite the fact that He Himself is free from the modes - assumed the gross form [of the universe], the mind is ready to focus on His more subtle form as the light of the soul [that stands for] the supreme spiritual entity. Oh dear teacher, can you please tell us how He, whom one knows as the Great Lord Vāsudeva, can be comprehended as something demonstrable [*tat*]?'

(4) **T**he *ṛṣi* said: 'Oh great King, there are endless transformations of the material qualities [the *guṇas*] of the Supreme Lord. Even though not even a person living as long as Brahmā is capable of putting it into words or fully understand this, I nevertheless shall try to explain in terms of names, forms and proportions that what from the unmanifest has manifested [as Bhūloka, our terrestrial world]. (5) The width of this area all around the earth [our material 'island'], this space inside the whorl of the lotus flower [of the galaxy unfolding in the night] which is as round as a lotus leaf, measures a terrible number of *yojanas* [or light years as we say these days*]. (6) Therein nine subdivisions are found [one central area and eight peripheral 'areas separated by mountains'; so-called *varṣas*] of nine times thousand *yojanas* neatly separated by eight boundaries of rock ['mountain-ranges', 'spiral arms' or *giri*]. (7) Among these there is one area in the center named Ilāvṛta that is entirely golden and is known as the most renown of all mountains, Mount Meru. This area stretches up as far as it is wide and it is of this lotuslike [unfolded] universe the pericarp that, by earthly standards, measures a thirty two thousand *yojanas* at its base. It stretches sixteen thousand *yojanas* upwards to its top as also below [according to modern astronomy our galaxy is about seven thousand light years thick].

(8) **N**orth and further north of Ilāvṛta [projected on the globe of the earth] there are, one after the other stretching out, the three ranges of Nīla, Śveta and Śṛṅgavān, that each by one tenth are flatter in their marking the *varṣas* of Ramyaka, Hiraṇmaya and Kuru. Stretching out for two thousand *yojanas,* they reach to the Kṣāroda ocean in the east and west [the 'salty one']. (9) The same way there are to the south of Ilāvṛta the Niṣadha, Hemakuṭa and Himālaya ranges that stretch out with a body of thousands of *yojanas* to the east dividing a same number of *varṣas* that are called Hari, Kimpuruṣa and Bhārata. (10) And likewise to the west of Ilāvṛta as also to the east are situated the two demarcations of the western Mālyavān and eastern Gandhamādana ranges that for two thousand *yojanas* stretch out to the mountains the Nīla and the Niṣadha. They constitute the borders of the *varṣas* called Ketumāla and Bhadrāśva. (11) The mountains named Mandara, Merumandara, Supārśva and Kumuda at four sides form a belt around Mount Meru that massively spreads out for countless *yojanas*. (12) On these four mountains, standing like flagstaffs, one finds, spread over as much as a thousand *yojanas*, four kinds of the very best trees: the mango, the rose apple, the kadamba and the banyan. With their branches they cover hundreds of *yojanas*. (13-14) There are four lakes of the purest water, milk, honey and sugarcane juice, drinking from which the demigods [the Apsaras, Gandharvas, Cāraṇas, Kinnaras etc.] have a natural command of the powers of yoga, oh best of the Bharata dynasty. There are also four gardens called Nandana, Caitraratha, Vaibhrājaka and Sarvatobhadra. (15) The enchanted and enchanting wives of the powerful demigods, whose glories together with those of their partners are sung by the lesser gods,

are there engaged in their pastimes. (16) On the slopes of the Mandara, at eleven-hundred *yojanas* from the top, from the mango tree named Devacūta, the fruits fall down that sweet as nectar are as big as mountain peaks. (17) From the broken mangoes the reddish juice streams in large quantities that is very sweet and fragrant, being mixed with other aromas. It flows down from the top of Mandara mountain in the east of Ilāvṛta-varṣa in a river called the Aruṇodā. (18) The wind in contact with the limbs of Bhavānī [the wife of Śiva], her maid servants and the chaste wives of the Yakṣas [Śiva's followers] using this water, fragrant therefrom, can be smelled for ten *yojanas* around. (19) Similarly the juice of the elephant sized rose apple fruits, which with their tiny seeds are broken to pieces because of falling to the ground at ten-thousand *yojanas* from the top of Merumandara, flows down in a river named the Jambū-nadī through the entire southern region of Ilāvṛta. (20-21) The mud of both the banks that is completely saturated with that juice, delivers, having dried under the influence of the air and the sun, continually [a kind of gold named] Jāmbū-nada. It is used by the denizens of heaven and provides the ever youthful wives of the demigods with all kinds of ornaments in the form of belts, diadems, bangles and so on. (22) But from the big kadamba standing on the slope of the mountain Supārśva five streams of honey flow from its hollows tens of feet wide [five *vyāmas* of about five to six feet each] that from the top of that mountain flow down and penetrate the entire western region of Ilāvṛta with their fragrance. (23) These flows sweetly perfume, through the breath issuing from the mouths of those who drank from them, the air over a distance of hundred *yojanas*. (24) So too from the top of Kumuda mountain, on which the banyan tree grows that with its thick stems is called Śatavalśa ['a hundred trunks'], big rivers flow in the northern direction of Ilāvṛta. They bring happiness in fulfilling all desires by carrying in their wake an abundance of milk, yogurt, honey, clarified butter, molasses, food grains and so on, as also a certain wealth of clothing, bedding, sitting places, ornaments and more of such goods. (25) The citizens enjoying these benefits, never ever suffer wrinkles, grey hair, fatigue, bad smelling perspiration, old age, disease, premature death, cold or heat, a waning luster or whatever variety of troubles and miseries. For their entire life they enjoy nothing but an unlimited happiness.

(26) **L**ike the filaments of the whorl of a lotus all around the base of Mount Meru twenty or more mountains are arranged carrying names such as the Kuraṅga, Kurara, Kusumbha, Vaikaṅka, Trikūṭa, Śiśira, Pataṅga, Rucaka, Niṣadha, Sinīvāsa, Kapila, Śaṅkha, Vaidūrya, Jārudhi, Haṁsa, Ṛṣabha, Nāga, Kālañjara and the Nārada. (27) Mount Meru, with its golden brilliance like fire, is surrounded by eight mountains of which the two in the east are called Jaṭhara and Devakūṭa, the two in the west Pavana and Pāriyātra, the two in the south Kailāsa and Karavīra and the two in the north Triśṛṅga and Makara. Each of them stretching out for two thousand *yojana*s, together cover eigh-

teen thousand square *yojanas*. (28) On top of Mount Meru one finds in the middle the dwelling place, the city of the most powerful, self-born one [Lord Brahmā], stretching to all sides for many thousands of *yojanas,* about which the sages say that it is entirely golden [our galaxy does so for twenty-six-thousand light years to its pericarp and forty to sixty thousand light years in diameter, compare verse 7]. (29) Around that center in each direction the eight cities of the rulers over the planetary systems are found that, being four times as small, are of a likewise form (**).'

*: The *yojana* is a Vedic measure for a great distance which originally stood for the length in kilometers that is covered before one has to unyoke one's horse. Practically that amounts to a distance of 3 to 9 miles or ±5 to 14.5 km. But used in a context of cosmic distances it sometimes amounts to a distance of a light year.

**: The place of Brahmā is called Manovatī, and those of his assistants such as Indra and Agni are known as Amarāvatī, Tejovatī, Saṁyamanī, Kṛṣṇāṅganā, Śraddhāvatī, Gandhavatī, Mahodayā and Yaśovatī.

5.17 - The Descent of the River Ganges

(1) **Ś**rī Śuka said: 'At the time the incarnation of Lord Viṣṇu, who is directly the enjoyer of all sacrifices, took His second step [as Lord Vāmana, see 2.7: 17], He with the nail of the big toe of His left foot pierced the upper covering of the universe. The flow of water that from the outside entered the hole, having turned pink from washing away the red powder of His lotus feet, vanquishes the sins of all the world getting in touch with it. It fell, after a very long time ['a thousand millennia'], from the sky down on top of the highest planetary world [Dhruvaloka], that one calls the refuge of Viṣṇu. Emanating directly from the Supreme Lord’s feet it is described as completely pure and has for that reason been given that name [the Ganges as the Viṣṇupadī]. (2) There, in that place, our most exalted, firmly determined devotee, the famous son [Dhruva, see 4: 8] of Uttānapāda, bathes in the water of the lotus feet of the family deity. With his heart deeply immersed in an intense eagerness, his spontaneous devotional service to the Lord constantly increases and tears are showing in his two flowerlike, slightly opened eyes as a symptom of the ecsta-

sy in his body. Even today he with great reverence accepts upon his head the emanated water that is free from impurities. (3) After him [the waters reach] the seven sages [Marīci, Vasiṣṭha, Atri and so on, see 3.12: 22]. They, well known with this blessing, even at the present moment carry it on their matted hair with great honor. They consider it the ultimate perfection of all austerities to be of such a great and continuous devotional service in bhakti-yoga unto the Supreme All-pervading Lord Vāsudeva. While other people seek and find a different form of [*nirviśeṣa-vādi* or impersonal] liberation, they reach their goal by neglecting all other means of attaining perfection [as by economic development, the regulation of sense gratification, or by religion]. (4) When the water, in its fall in the realm of the gods, has inundated the sphere of the moon that is so congested by the thousands and millions of their different *vimānas* [divine palaces, different points of view or heavenly vehicles], it next falls down upon the abode of Brahmā. (5) There it divides into four branches carrying the names of Sītā, Alakanandā, Cakṣu and Bhadrā, that flow away in the four directions towards the great reservoir, the ocean. (6) The Sītā originating from the city of Brahmā, flows downwards from the tops of the Kesarācala and of other great mountains. Fallen on the top of the Gandhamādana mountain within the province of Bhadrāśva going in the western direction it enters into the salty ocean. (7) The same way coming down from the top of the mountain Mālyavān, the water of the [branch of the Ganges called the] Cakṣu next flows uninterrupted in the direction of Ketumāla to enter the ocean in the west. (8) The Bhadrā, coming down from Mount Meru, flows from one mountain peak to the other [the Kumuda and the Nīla] and falls down from Mount Śṛṅgavān to go in the northern direction through the entire area of Kuru and finally enters the ocean in the north. (9) Similarly the Alakanandā [branch of the Ganges], flowing down at the southern side of Brahmapurī [Mount Meru], passes many mountain tops to reach, more fiercely, with a greater force Hemakūṭa and Himakūṭa to cut [thereafter] through Bhārata-varṣa in the direction of the ocean in the south. For someone on his way to bathe in the water it is, with every step he makes, less difficult to obtain the result of great sacrifices like the Aśvamedha and the Rājasūya. (10) The many hundreds of other rivers and streams that run through each of the many tracts of land, all should be considered daughters of Mount Meru.

(11) **O**f all these [nine] *varṣas* the land known as Bhārata-varṣa [India] constitutes the field [*kṣetra*] of karma [of shaping one's destiny by actions]. The remaining other eight *varṣas* are the heavenly places here on earth where, so the scholars say, those who were promoted to heaven, may spend the remaining merit of their virtuous deeds. (12) For thousands of years they in these lands all enjoy their lives just like gods, with bodies like thunderbolts that are as strong as a thousand elephants. Youthful and excited about a great deal of sexual pleasure and other sensual delights in diverse relationships, they at the end of their term of [liberal] mating then conceive a single child.

They know times of harmonious living there like one had during Tretā-yuga [the period mankind lived in piety]. (13) In each of those lands the godlike leaders because of their virtuous conduct never run short of respect and offerings. During all seasons they have lots of flowers as also fruits because of which the branches of the trees heavily bend down. The gardens to their many divine refuges are full of beautiful trees and creepers. There are many lakes of crystal clear water in the valleys of the mountain ranges that demarcate their lands. In those lakes one finds all kinds of fragrant fresh lilies with humming bumblebees, eager great swans, ducks, cranes and other aquatic birds. They enjoy all kinds of water sports there and lustily court the attractive godlike women who, smiling with their playful glances, entertain themselves freely with great joy, an eager look and an enchanted mind. (14) The Supreme Lord Nārāyaṇa, the great personality, certainly proves His mercy to His devotees in all these nine *varṣas* by personally promoting the reality of the soul [through his four appearances as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, see 4.24: 35-36]. Up to the present day He thus stays near His devotees to accept their service (*).

(15) **I**n Ilāvṛta-varṣa the Supreme Lord Śiva is the only man. Any man other than him who wants to enter that most excellent realm, will find out what leads to the curse of Bhavānī [his wife] and make him turn into a woman. I will dilate on that subject later on [see 9.1]. (16) In the company of Bhavānī there are ten billion women who always serve the in four expanded Supreme Lord. The fourth expansion of the Supreme Personality, known as Saṅkarṣaṇa, constitutes the source of His form in the mode of ignorance. Lord Śiva, in trance meditating on Him, calls Him into his heart by reciting the following in worship. (17) The powerful Lordship says: 'My obeisances unto You, oh Supreme Lord, oh greatest Original Personality and reservoir of all transcendental qualities, oh You whom I revere as the one unlimited and unseen within this world. (18) Oh worshipable one whose feet ward off all danger, You, to whom we owe all the different opulences, are the very best, the ultimate shelter invaluable to the devotees to whose satisfaction You manifest Yourself in different forms. I sing Your glory because You put an end to the repetition of birth and death, oh You, Supreme Controller and source of this creation. (19) Who of us not in control of the force of his anger, would, aspiring to conquer his senses with the command of Your glance, not be of worship unto You? Your vision is never, not even to the slightest degree, clouded by the restless mind that one has because of the qualities of the deluding material world. (20) To a person with an impure vision You with Your bloodshot eyes appear as someone who under the influence of *māyā* is inebriated because of drinking too much honey sweet liquor. But [such a person is as impure as e.g.] the wives of that serpent demon [Kāliya, see 10.16] who could not worship You anymore because of their bashfulness about being sensually aroused from touching Your feet. (21) By You, so say all the sages, the world is main-

tained, created and annihilated, while You Yourself are free from these three [basic qualities]. To You as the Unlimited One, the universes situated on the hundreds and thousands of Your hoods, weigh not more than a mustard seed. (22-23) From You the first embodiment of the *guṇas* originated: the most powerful one who was never born [Lord Brahmā], the reservoir of all wisdom and cosmic intelligence of the total energy of the universe. From him I [Rudra] appeared in this world who, endowed with the three basic qualities, from my material [*ahaṅkāra* ego] potency give shape to the demigods, the [five] material elements and the senses. Being controlled by You, we - the great personalities, I, the demigods, the five elements and the total energy - are bound to You like birds on a string and all together form this material world by Your grace. (24) A person bewildered by the qualities of creation does not know how to escape from being caught in the deluding energy that ties him on every occasion to karmic activities. That Supreme Personality, You in whom everything has its beginning and its end, I offer my respectful obeisances.'

*: In some of the *sātvata-tantras*, one finds a description of the nine *varṣas* in terms of the predominating Godhead worshiped in each of them: (1) Vāsudeva, (2) Saṅkarṣaṇa, (3) Pradyumna, (4) Aniruddha, (5) Nārāyaṇa, (6) Nṛsiṁha, (7) Hayagrīva, (8) Mahāvarāha, and (9) Brahmā.

5.18 - Prayers to the Different Avatāras

(1) **Ś**rī Śuka said: 'The son of Dharmarāja known as Bhadraśravā, along with the leading nobles and all the inhabitants of Bhadrāśva-varṣa, directly worships the same way [as Lord Śiva does] the Supreme Lord Vāsudeva in His dear most form as the director of the religion: His incarnation as Hayagrīva [or Hayaśīrṣa]. Approaching Him they, absorbed in transcendence, chant the following. (2) The ruler Bhadraśravā and his subjects say: 'Our obeisances unto the Supreme Lord whom we worship for being the source of all religious principles and the One who purifies us from all material contamination. (3) Alas! How wondrous the ways of the Lord are. Sure to be faced with death someone nevertheless does not see this and thinks of material happiness. When he does the wrong things he tries to enjoy and when he cremates his father or his sons he wishes to live for ever! (4) The great sages traditionally insist that the universe is transitory and the philosophers and the scholars who see and know their real self also state that. Still they are overcome by illusion, oh Unborn One. We offer You, the One Unborn, our obeisances whose actions are most wonderful. (5) The Vedic literatures defend You as being distant from the activities of the creation, maintenance and annihilation of the entire universe. That You are not touched by them nevertheless does not amaze us, for in You, the original cause of all causes, we find the essence [the primal substance] set apart in every respect. (6) At the end of the *yuga* the four Vedas were stolen by the personification of ignorance [the demon Madhu] and [retrieving them] from the lowest worlds they were by You, assuming the form of half a horse, half a man [Hayagrīva], returned to the supreme poet [Brahmā] upon his request. Him, You whose resolve never fails, we offer our obeisances.'

(7) **M**oreover in Hari-varṣa, there is the Supreme Personality of the Lord in a human form [as Nṛsiṁhadeva]. The reason why He assumed that form most satisfying to the great personality of all good qualities Prahlāda, I shall explain to you later [see seventh canto]. That topmost devotee, because of whose exalted character and qualities all the Daityas in his family were delivered, is, together with the people of that *varṣa*, of an uninterrupted, unflinching devotional service and they worship Him chanting this: (8) 'Oh Supreme Lord Nṛsiṁha, I bow for You, my obeisances to the power of all power that You are. Please manifest Yourself fully, oh You whose nails and teeth are like thunderbolts. Please take away the desire to enjoy the untrue, be so good to drive away, oh Lord, the ignorance in the material world. May, with my oblations, there be freedom from all fear. I beg You, oh Lord, source of my prayer, to appear before my mind's eye. (9) Let there be good fortune for the entire universe, may all mischief turn into virtue, let all living beings find consciousness in a reciprocating mindfulness and may the mind be calm. Give us the experience of You as the Lord in the beyond, let our intelligence be absorbed in this without another motive. (10) Let there no longer be the attachment to one's house, wife, children, a bank balance, friends and relatives, but rather the association with persons who cherish the Lord, with people satisfied with the bare necessities of life who - contrary to those who cherish the senses - quickly succeed in self-realization. (11) The unborn one who entered the core of the heart through the ears, with the force of a constant power vanquishes the impurities of the body and the mind of those who managed to associate regularly and be in touch with the holy places [temples, holy rivers, places of pilgrimage etc.]. Who indeed would not be of service to Mukunda, the Lord of Liberation and [discuss] His glorious actions? (12) In those who, free from ulterior motives, are of service to the Fortunate One, all the demigods manifest themselves and all good qualities are found. But where are the good qualities of a person who is not devoted to the Lord and who with a busy mind constantly runs after the temporary matters of the outside world? (13) As desirable as water is to aquatics, the Supreme Lord is desirable as the true self, as the (Super)soul of all embodied beings. If one gives up on a personality as great as He is, one will get attached to a household life that for a couple having aged then constitutes the [entire] greatness [that was accomplished]. (14) Household life is the root cause of fear and depression, passion, attachment, disappointment, anger, the desire for prestige and the cycle of repeated birth and death. One should give it up [to be attached this way] and [instead] be of worship for the feet of Lord Nṛsiṁhadev who is the refuge of fearlessness.'

(15) **T**he Supreme Lord resides in Ketumāla in the form of Kāmadeva [or also Pradyumna, see 4.24: 35], according to His wish to satisfy the Goddess of Fortune as also the sons [the days] and the daughters [the nights] of the founding father [Saṁvatsara, the deity of the year], who rule the land and of whom there are as many as there are days and nights in a human lifetime. The fe-

tuses of these daughters, whose minds are upset by the radiation of the mighty weapon [the *cakra*] of the Supreme Personality, are ruined and after one year expelled dead [from the womb] as miscarriages. (16) So very beautiful in His movements and manifested pastimes, He with His mild smiles, playful glances, slightly raised attractive eyebrows and charming lotuslike face is a pleasure to the Goddess of Fortune and all the senses. (17) To that highest form of the Supreme Lord so affectionate to all, the Goddess of Splendor [Lakṣmīdevī], in the absorption of yoga recites the following in her all year through - during the nights with the daughters of the Prajāpati, and during the days with the protectors [the sons, husbands] - being of worship for Him: (18) 'Oh Lord, *hrām hrīm hrūm* [a mystical mantra of propitiation], in respect of all Your qualities and properties I offer You, the Supreme Lord of the senses, my obeisances. You are the Soul of all and master of action, knowing, function and relation; the One known as the sixteenfold [of the working, the knowing senses, the elements and the mind]. You as the enjoyer of all rituals, the supplier of the food, He who awards eternal life, the All-pervading One of Power, the strength of the body and the senses, the Supreme Husband fulfilling all desires, I offer my respects - may there always be Your good fortune! (19) Women ask in this world for [You as] another, self-sufficient husband by propitiating You, the Lord of the senses, by means of sacred vows, because the dependent husbands are not capable to protect the sweet children, wealth and life of these women. (20) That man would be a husband who is fearless and self-sufficient and fully capable of offering protection. You are that person [depending on no one else] for otherwise people would fear each other [in their dependence]. There is no attainment held higher in this world than the attainment of You. (21) A woman who, with that notion of You in mind, eagerly worships Your lotus feet, is by You, despite all the desires she is addicted to, rewarded for just that wish, but when she, wishing to worship You, does so for another purpose, oh Supreme Lord, she, having broken [with the original purpose], will feel pain. (22) In order to obtain me [the Goddess of Fortune], the unborn one [Brahmā], the mighty master [Īśa or Śiva], the other gods as also the unenlightened souls undergo severe penances, but because I have You always in my heart, no one contemplating the senses will obtain me, unless Your feet are his final aim, oh Unconquerable One. (23) I pray that You, oh Infallible one, also place on my head the worshipable lotus hand You placed on the heads of the devotees. You carry my mark on Your chest, oh worshipable one, but that is misleading [that does not guarantee Your mercy]. Who can ever fathom by reason and argument the motives of You, the Supreme Lord?'

(24) **I**n Ramyaka, where [Vaivasvata] Manu rules, in the past [at the end of the Cākṣuṣa-manvantara] the Supreme Personality appeared in the most loved form of Matsya, the fish incarnation. Even today Manu is in his devotional service of worship with the following prayer: (25) 'I offer my obeisances to

Him, the Supreme Lord, who is pure goodness, the origin of life, the source of vitality, the origin of all mental power and bodily strength, having appeared in the form of the great fish. (26) Not seen by the leaders of the different worlds You, oh Supreme Controller, move about within and without, being known by the great [Vedic] sounds [the mantras] by which man, addressed by his different [*varṇāśrama*] names [for status and occupation], is brought under Your control like being a wooden doll. (27) The leaders of the world suffer in politics from the fever of envy. They, separately or combined, endeavoring apart from You, also try to offer protection, but they are not capable of realizing that, whatever two-legged, four-legged, crawling or non-moving creatures it might concern in this world. (28) Oh Lordship, when this earth, the storehouse of all kinds of medicinal herbs, was in the stormy waves of the waters of devastation at the end of the *yuga*, You with all Your power were very quickly there for [the rescue of] her and me, oh Unborn One. I offer You, the ultimate source of life of the entire universe, therefore my respectful obeisances [see also 8.24].'

(29) **R**esiding in Hiraṇmaya the Supreme Lord manifests with the body of a tortoise [Kurma]. Aryamā, the leader of the forefathers, together with the people of that realm worships that dear most embodiment of Him, singing the following hymn. (30) 'My Lord, our respects for You, the Supreme Lord in the form of a tortoise. You are the embodiment of all good qualities, again and again we offer You our obeisances whose position cannot be discerned, You the greatest one, reaching everywhere, who are the shelter of all. (31) This form of You of the visible cosmic complete, which You manifested by Your creative potency and is known by so many appearances, is beyond any measure and we therefore cannot perceive it as it is - unto You, whose actual form cannot be expressed in words, our respects. (32) What is born from a womb, born from humidity, born from an egg, born from the earth; what moves or does not move around, a god, a sage or forefather; what exists as the material elements, the senses, the higher worlds, the sky, the earthly worlds, the hills and mountains, the rivers, the oceans, the islands, the stars and the planets, thus are all different notions of one and the same [form of You]. (33) From You, with Your countless different names, forms and features, the scholars derive their notion of numerical proportions, enumerations and compositions, the truth of which they verify by observation. Unto Him who thus discloses Himself in analysis, You, I offer my obeisances [see also Kapila 3.28-33].'

(34) **I**n the northern territory called Kuru there is the Supreme Lord, the Original Person of Sacrifice also, namely in His boar form [Varāha, see 3.13]. There He is over and over worshiped by the Goddess and this planet earth, together with the inhabitants of [Uttara-]Kuru who are unrelenting in their devotional service unto Him. In this worship the following Upaniṣad verses are repeated: (35) 'We offer the Supreme Lord our obeisances who is understood

by means of the different mantras for the sacrifices, the rituals and all the great ceremonies that are part of His body. That great personality, the purifier of our karma who manifested Himself in all the three [previous] ages, we offer our respects. (36) To the great scholars full of wisdom material nature with her basic qualities constitutes Your form. Just like with fire that manifests itself in wood when one spins a stick, they, who in their spiritual investigations seek the cause, find You, the Soul manifesting Himself whom we offer our respects, but who remains hidden when one endeavors for material results. (37) Those whose intelligence stabilized, because of carefully considering all the different limbs of the yoga system, are thus completely freed from the *māyā* of Your external form, the illusion that is raised by the objects of the senses, the demigods [of the sun, the moon, the fire etc.] who rule the senses, the body, the Time that rules [the Ruler], the doer [the ego] and the modes of nature, whom one all perceives as matters of fact. Our repeated obeisances unto that Sublime Soul. (38) You who entertain no desires in maintaining, annihilating and creating the universe, You who in glancing over *guṇa* and *māyā* - [and thus makes the universe move] like iron being moved by a magnet - want to [take care of the souls] but do not desire [Your manifestation], You who are there as the witness to the actions and reactions, we offer our obeisances. (39) Before Him who in the original form of a boar, playful like an elephant, after killing the most formidable Daitya opponent in the fight, emerged from the water of the Garbhodaka ocean keeping our earth on top of His tusks [Hiranyākṣa see 3.19] - before that Almighty Lord, we bow down.'

5.19 - The Prayers of Hanumān and Nārada and the Glories of Bhārata-varṣa

(1) **Ś**rī Śuka said: 'In the land of Kimpuruṣa the supreme and greatest devotee Hanumān, together with the people living there, is always engaged in the service at the feet and the worship of the Supreme Lord Rāmacandra, the Original Personality who, as the elder brother of Lakṣmaṇa, is so pleasing to Sītā. (2) Together with Arṣṭiṣeṇa [the leader of Kimpuruṣa] attentively listening to the most auspicious stories about his master and Lordship, sung by a company of Gandharvas, he [Hanumān] himself prays this: (3) 'Oh my Lord, my obeisances unto You, the Sweet Lord discussed in the scriptures. All my respects for You who possess all the good qualities one also finds in the advanced devotees. My reverence for You as the One who is in control of His senses and is always remembered and worshiped by the people of all places. My salutations unto You as the touchstone of quality for any seeker of truth. I bow down before You, the great personality and godhead of the brahmins, the King of all Kings. (4) Let me worship Him, the absolutely pure, supreme truth, the one measure for understanding the world who, by His spiritual potency,

vanquishes the influence of the modes of nature. He is the inner peace of wisdom one attains when one, beyond name and form, is free from ego. (5) Incarnated as a human being He was not only there as the Almighty One to kill the demon [Rāvaṇa], but also as the One instructing the mortals of this material world. What other reason would there have been for all the misery of Sītā's being separated from Him, the Supreme Lord, but to [offer opportunity to] serve the One satisfied within, the original spiritual soul? (6) In truth He, the Supreme Soul and best friend of the self-realized souls, is never attached to whatever within the three worlds. He is the Supreme Lord Vāsudeva who in fact never suffered from being separated from His wife Sītā nor ever could be disturbed by [what happened to] Lakṣmaṇa [His brother and eternal associate]. (7) It is not one's birth, one's fortune, one's eloquence, one's wit or one's physique that creates the satisfaction of the greatest One, for the brother of Lakṣmaṇa even accepted as His friends us, the forest dwellers who miss all these qualities. (8) Therefore, whether one is enlightened or not, a beast or a human being, anyone who is of the soul should worship Rāma, the foremost one who is so easy to please, the Lord who appeared as a human being and thus led the inhabitants of Kosala [Ayodhyā, northern India] back to heaven.'

(9) **T**he Supreme Lord, also present in the land of Bhārata, is till the end of the millennium [*] known there as Nara-Nārāyaṇa. He whose glories are inconceivable shows His causeless mercy there to those who aspire self-realization and practice austerities that are conducive to the religion, the spiritual knowledge, the detachment, the yogic mastery, the control over the senses and the freedom from false ego. (10) The practice of analytic yoga, on how one should understand the Personality of God as formulated by the Lord [Kapila, see 3.28 & 29], was instructed to Sāvarṇi Manu by the fortunate Nārada, who together with the followers of the system of status orientations [the *varṇāśrama* system, see B.G. 4: 13] living in the land of Bhārata [India] with great ecstatic love serves the Lord with the eulogy: (11) 'My respectful obeisances unto You, oh Lord, oh master of the senses and freedom from attachment in person. My respects unto You who are the only asset of a person living in [voluntary] poverty. You Nara-Nārāyaṇa, are the most exalted one of all the sages, the supreme spiritual master of all the *paramahaṁsas* [the swanlike realized masters] and the original person of the self-realized souls; again and again I thus offer You my reverential homage.' (12) And he sings thereto: 'You are the doer overseeing this cosmic creation, the One who is not attached to being the master, nor do You, although You appear as a human being, suffer from hunger, thirst and fatigue. Nor is the vision of You, who are the seer of everything, ever polluted by the basic material qualities. I offer You, the unattached and pure, unfathomable witness, my respects. (13) Having forsaken one's identification with the body, one must, at the end of one's time [of living], with a devotional attitude concentrate one's mind on You who are transcendental to the material qualities. This forsaking constitu-

tes the perfection of the practice of yoga as explained by the almighty Lord Brahmā. (14) A person driven by desire thinks in fear about the present and future of his children, wife and wealth, but anyone who knows about the hopelessness of this deficient vehicle of time, considers such endeavors only a waste of time because the body is lost in the end. (15) Therefore, our master, oh Lord in the beyond, I pray that we by dint of the [bhakti-]yoga unto You, very soon may forsake this fixed notion of 'I' and 'mine' about the banality of this vehicle of time, this illusory reality of Yours which is so difficult to overcome, so that we may realize our original nature.'

(16) **I**n this land of Bhārata there are also many mountains and rivers. There are mountains like the Malaya, Maṅgala-prastha, Maināka, Trikūṭa, Ṛṣabha, Kūṭaka, Kollaka, Sahya, Devagiri, Ṛṣyamūka, Śrī-śaila, Veṅkaṭa, Mahendra, Vāridhāra, Vindhya, Śuktimān, Ṛkṣagiri, Pāriyātra, Droṇa, Citrakūṭa, Govardhana, Raivataka, Kakubha, Nīla, Gokāmukha, Indrakīla and Kāmagiri, as also hundreds and thousands of other peaks with innumerable big and small rivers streaming down their slopes. (17-18) The residents of Bhārata find purification of mind by touching [and bathing in] all these waters, or just by mentioning their name. The big rivers are the Candravasā, Tāmraparṇī, Avaṭodā, Kṛtamālā, Vaihāyasī, Kāverī, Veṇī, Payasvinī, Śarkarāvartā, Tuṅgabhadrā, Kṛṣṇāveṇyā, Bhīmarathī, Godāvarī, Nirvindhyā, Payoṣṇī, Tāpī, Revā, Surasā, Narmadā, Carmaṇvatī, Sindhu [the present Indus], the two main rivers the Andha and the Sona, the Mahānadī, Vedasmṛti, Ṛṣikulyā, Trisāmā, Kauśikī, Mandākinī, Yamunā, Sarasvatī, Dṛṣadvatī, Gomatī, Sarayū, Rodhasvatī, Saptavatī, Suṣomā, Śatadrū, Candrabhāgā, Marudvṛdhā, Vitastā, Asiknī and the Viśvā. (19) In this tract of land the people, who took birth there out of goodness, passion ['redness'] or ignorance, lead a divine, human or hellish life according to the karma they acquired. Thus there are, as a consequence of what one did in the past, for each soul many goals demarcated in the sense of different [*varṇāśrama*] societal destinations [or status orientation groups], that each may lead to the path of liberation. (20) By performing devotional service for the Fortunate One, the soul of all living beings - who is free from all attachment, cannot be expressed in words and who depends on no one -, by serving the Supersoul Vāsudeva free from ulterior motives and in bhakti-yoga doing that what belongs to all these different destinations, one can, thus associating with the people [with devotees] of the Supreme Personality of Godhead, cut with the cause of the bond of ignorance.

(21) **T**his is what the demigods chant: 'Oh, what kind of pious deeds have these people performed or what blessing has the Lord Himself pronounced being pleased with them, that they obtained a birth in the land of Bhāratavarṣa, a birth favorable for serving Lord Mukunda that is our aspiration? (22) What is the use of being engaged in difficult rituals, austerities, vows, charitable deeds or achieving the heavenly kingdom when one, due to an excessive

sensuality, has lost the remembrance of the lotus feet of Lord Nārāyaṇa? (23) Of greater value than achieving a position in life that lasts endlessly and leads to repeated births, is to be born in the land of Bhārata for a life of only hundred years. That is so because they who, as a mortal for such a short time being engaged, know to fix their mind attentively [on His feet] in full detachment, [thus actually know to value life itself and then] achieve the Lord's abode where there is no fear [Vaikuṇṭha]. (24) Those places - even those inhabited by the gods - where there is not the sweet stream of talks about Vaikuṇṭha, nor the devotees are found who, always engaged in His service, take to His shelter, nor the performance takes place of those sacrifices for the Lord that are true festivals, are places not to be frequented. (25) Those souls who, having achieved a human birth, have all the knowledge, are capable of engaging in action and have all means at their disposition, but despite these attainments do not endeavor for the elevation of not taking birth again, will fall back into bondage, just like birds [that having escaped from man do not take care]. (26) By their faith they [the inhabitants of India] are divided in their performance of the rituals. [But] with the oblations offered to the ruling deity and the reciting of mantras according to the proper method, the One God who is addressed with different names, He, the bestower of all benedictions in person, complete in Himself, accepts that most happily [B.G. 7: 19-25]. (27) Even though He certainly grants what man prays for, He does not bestow benedictions one has to ask for time and again [B.G. 7: 3]. He out of His own, unasked, grants to those devoted to Him, the lotus flower of His feet that put an end to all desires. (28) If there, after our happy stay in heaven, remains any merit from our perfect sacrifices, our conscientious formulations and our good deeds, then bless us with a birth in Ajanābhavarṣa [the earth under the rule of Bharata, see 5.7: 3], the land where we may remember Him, the Lord expanding the happiness of His devotees.'

(29-30) **Ś**rī Śuka continued: 'To the continent known as Jambūdvīpa, oh King [the Eurasian continent, see 5.1: 32], there are also, as some learned sages describe it, eight smaller *dvīpas* [subsections or provinces] that were formed by the digging all around in the earth of the sons of Mahārāja Sagara [the Indian part or Bhārata-varṣa] when they tried to retrieve their lost horse of sacrifice [see 9.8]. They carry the following names: Svarṇaprastha, Candraśukla, Āvartana, Ramaṇaka, Mandara-hariṇa, Pāñcajanya, Siṁhala and Laṅkā. (31) I have thus explained to you the divisions of the lands of Jambūdvīpa, oh best of the descendants of Bharata, the way they were explained to me.'

*: Millennium refers here not to a period of thousand years, but to a period of thousand *mahāyugas* of 4320 millions of years each, a period also called a *kalpa* representing the duration of one day of Brahmā's life that itself lasts a hundred years.

5.20 - The Structure of the Different Dvīpas and the Prayers by their Different People

(1) **Ś**rī Śuka said: 'Let me now describe the dimensions, characteristics and form of the divisions of Plakṣa and the other *dvīpas* that are called *varṣas* [or lands, see 5.1: 32]. (2) The way Mount Meru is surrounded by the *dvīpa* of Jambū, that *dvīpa* in its turn is [as seen from the inside] surrounded by a salty ocean that is just as wide. That ocean is surrounded, like a moat by a park, by the *dvīpa* of Plakṣa that stretches out twice as much. It was named after the plakṣa tree that is as tall as a jambū but twice as wide. At the root of that tree, which rises magnificently splendorous, there is a fire that counts seven flames. The master of that *dvīpa* is the son of Priyavrata named Idhmajihva. When he retired for the yoga of self-realization he divided the *dvīpa* into seven *varṣas* that he named after his seven sons. (3-4) Śiva, Yavasa, Subhadra, Śānta, Kṣema, Amṛta and Abhaya, are thus the *varṣas*. They have seven rivers and mountains. The seven mountain ranges marking the *varṣas* are known as Maṇikūṭa, Vajrakūṭa, Indrasena, Jyotiṣmān, Suparṇa, Hiraṇyaṣṭhīva and Meghamāla. The main rivers are the Aruṇā, Nṛmṇā, Āṅgirasī, Sāvitrī, Suptabhātā, Ṛtambharā and the Satyambharā. Touching their water washes away the passion and darkness of the four types of men whom one there [according to their vocations] calls the Haṁsas, Pataṅgas, Ūrdhvāyanas and Satyāṅgas [the swanlike ones, the rulers, the ambitious ones and the faithful ones: the *varṇas*]. For a thousand years they live there like gods with the most beautiful

bodies, having children and performing Vedic rituals at the gate to heaven. They worship the Supreme Lord, the Supersoul in the form of the sun god the way it is prescribed in the holy scriptures praying: (5) 'Let us take to the shelter of Sūrya, the god of the sun who is a manifestation of Lord Viṣṇu, the authentic Soul of the Absolute Truth, of righteousness, of Brahman and of eternal life and death.'

(6) **I**n Plakṣa and the other four *dvīpas* the people are without exception born with the perfections of a long life, good sense, bodily and mental fortitude, physical power, intelligence and bravery. (7) Surrounded by an ocean of sugarcane juice equally wide, there is beyond Plakṣadvīpa another *dvīpa* called Śālmala that is twice as big and surrounded by an ocean of liquor [or wine; *surā**]. (8) That *dvīpa* received its name from a śālmalī tree as big as the plakṣa tree and in that tree, so one says, Garuḍa, the carrier bird of Vedic prayers unto Lord Viṣṇu, has his residence. (9) The son of Priyavrata called Yajñabāhu is the master of that *dvīpa*. He divided it into seven *varṣas* according to the seven names of his sons: Surocana, Saumanasya, Ramaṇaka, Deva-varṣa, Pāribhadra, Āpyāyana and Avijñāta. (10) The seven mountains there are known by the names of Svarasa, Śataśṛṅga, Vāmadeva, Kunda, Mukunda, Puṣpa-varṣa and the Sahasra-śruti. The seven rivers are the Anumati, Sinīvālī, Sarasvatī, Kuhū, Rajanī, Nandā and Rākā. (11) The people living in those *varṣas* are known as the Śrutadharas, Vīryadharas, Vasundharas and Iṣandharas [those who listen, are heroic, are wealthy and are obedient, another expression of the *varṇas*]. Fully conversant with the Vedic knowledge they worship the Supreme Lord in the form of Soma-ātmā ['the true self of the sacrificial beverage' or the moon god]: (12) 'With his effulgence he divides the time in the light and dark period of the month [*śukla* and *kṛṣṇa*]. May he, that divinity of the moon and the grain to be distributed to the forefathers and the demigods, may that king of all people, remain favorably disposed unto us.'

(13) **N**ext there is outside of that ocean the *dvīpa* called Kuśa that, like the *dvīpa* mentioned before, is twice as big and surrounded by an ocean of ghee that is equally wide. The *kuśa* grass created by God gave that *dvīpa* its name because all directions are illumined by the effulgence of the young sprouting grass that glows like another kind of fire. (14) The son of Mahārāja Priyavrata called Hiraṇyaretā, oh King, divided as the master of that island, when he retired for his penance, his *dvīpa* among his seven sons with the names of Vasu, Vasudāna, Dṛdharuci, Nābhigupta, Stutyavrata, Vivikta and Vāmadeva. (15) The seven mountain ranges of these *varṣas* are called the Cakra, Catuḥśṛṅga, Kapila, Citrakūṭa, Devānīka, Ūrdhvaromā and Draviṇa mountains and the rivers are the Ramakulyā, Madhukulyā, Mitravindā, Srutavindā, Devagarbhā, Ghṛtacyutā and Mantramālā. (16) At those waters the inhabitants of Kuśadvīpa who are named the Kuśalas, Kovidas, Abhiyuktas and Kulakas [or the grass sitters, the experienced ones, the competitors and the arti-

sans], skilled in the rituals, worship the Supreme Lord in the form of the fire god called Jātaveda ['he who awards the wages']: (17) 'Of all the demigods of the Supreme Brahman who constitute the limbs of the Original Person, you, oh god of the fire, are the one who personally carries the offerings of ghee and grains [to the Lord]. [Please accept] therefore our sacrifice for the Supreme Personality of Godhead.'

(18) **J**ust as Kuśadvīpa is surrounded by an ocean of ghee, Krauñcadvīpa outside of it and being twice as big, is surrounded by an ocean of milk [or plant juice] of the same size. The king of the mountains named Krauñca situated there gave that *dvīpa* its name. (19) Even though Guha [the son of Śiva, Kārttikeya] destroyed the vegetation there with his weapons, it [the mountain] stands unafraid because it constantly bathes in the ocean of milk and enjoys the protection of the mighty Varuṇa [the demigod of the seas]. (20) Ghṛtapṛṣṭha, the son of Mahārāja Priyavrata, the ruler of that *dvīpa,* gave its seven sections, its *varṣas*, the names of his sons whom he, all just as powerful as he was, appointed as their rulers. He thereafter resorted to the lotus feet of the Supreme Lord Hari, the Soul of all souls whose glories are so auspicious. (21) Āma, Madhuruha, Meghapṛṣṭha, Sudhāmā, Bhrājiṣṭha, Lohitārṇa and Vanaspati were the sons of Ghṛtapṛṣṭha and the seven mountain ranges were celebrated as the Śukla and Vardhamāna, Bhojana, Upabarhiṇa, Nanda, Nandana and Sarvatobhadra mountains. The seven rivers were the Abhayā, Amṛtaughā, Āryakā, Tīrthavatī, Rūpavatī, Pavitravatī and the Śuklā. (22) Sanctified by bathing in the pellucid waters of all those rivers the inhabitants of those *varṣas,* who are called the Puruṣas, the Ṛṣabas, the Draviṇas and the Devakas [or the authentic, the superior, the wealthy and the sporting ones], worship with folded hands filled with water [the Lord in the form of Varuṇa] the deity of water: (23) 'Oh water, oh might of the Original Personality, you sanctify the earth, its life, its paradise. May our touching this water, which because of its nature destroys the spirit of evil, purify our bodies.'

(24) **B**eyond the ocean of milk the *dvīpa* of Śāka is situated measuring a 3.2 million *yojanas* wide. It is surrounded by an ocean of whey of the same width and owes its name to a most fragrant fig tree that can be smelled all over the *dvīpa*. (25) Another son of Priyavrata named Medhātithi is the ruler there. He also divided his *dvīpa* in seven *varṣas* with the names of his seven sons Purojava, Manojava, Pavamāna, Dhūmrānīka, Citrarepha, Bahurūpa and Viśvadhāra, whom he appointed there as their rulers. He thereafter entered the forest for penance with his mind absorbed in the infinity of the Supreme Lord. (26) The seven mountains forming the borders of the *varṣas* are the Īśāna, Uruśṛṅga, Balabhadra, Śatakesara, Sahasra-srota, Devapāla and Mahānasa mountains and the seven rivers there are the Anaghā, Āyurdā, Ubhayapṛṣṭi, Aparājitā, Pañcapadī, Sahasra-śruti and the Nijadhṛti. (27) The people of those *varṣas*, the Ṛtavratas, the Satyavratas, the Dānavratas and the

Anuvratas [the *varṇas* of the God-fearing souls, those vowed to the truth, the providers, and the followers] cleanse themselves of their passion and ignorance with the practice of regulating their breath that is ruled by the demigod Vāyu. Absorbed in transcendence, they worship him as the representative of the Supreme Personality with: (28) 'You, entering all living beings, are the one Supersoul within, the direct controller who maintains by the functions of the inner airs. Please direct us, for you control the entire cosmos.'

(29) **A**lso beyond this ocean of whey there is another *dvīpa* named Puṣkara that is twice as big as the previous one and is surrounded by an ocean of sweet water of the same size. There a very big lotus flower is found with 100 million flower petals of pure gold that are like the flames of a blazing fire. This lotus is considered the sitting place of the all-powerful Lord of the Lotus [Brahmā]. (30) That *dvīpa* has one mountain [range] named Mānasottara that separates the *varṣas* on the inner and the outer side. Measuring a 10.000 *yojanas* high and wide, it harbors in its four directions the cities of the four demigods ruling there [Indra, Yama, Varuṇa and Soma]. The chariot of the sun god Sūrya, circumambulating mount Meru on its highest point, moves around in an orbit that, calculated in terms of the days and nights of the demigods [**], consists of one complete year. (31) The ruler of that *dvīpa*, also a son of Priyavrata with the name Vītihotra, named the two *varṣas* there after his two sons Ramaṇaka and Dhātaki and appointed them as their rulers when he, just as his other brothers did, restricted himself to virtuous activities to satisfy the Supreme Lord. (32) The people of those lands worship, for the fulfillment of their desires, with ritualistic activities the Supreme Lord in the form of Lord Brahmā and pray the following: (33) 'Someone firmly convinced of the One Supreme must, in the form of [favorable] actions [rituals, good deeds], be of worship for the appearance of Him [as Lord Brahmā] who, free from duplicity and peacefully, discloses the supreme Brahman. That almighty Lord we offer our obeisances.'

(34) **B**eyond that realm there is [outside of the ocean of sweet water] all around a formation named Lokāloka that is described as the boundary between the world of light and the world without light. (35) The realm [called Loka-varṣa within that border] is as wide as the area between mount Meru and the Mānasottara range, [and changes outside into] another domain made of gold [called Aloka-varṣa, the dark region] that is as smooth as a mirror. Anything dropped there can impossibly be retrieved and therefore the place is avoided by all living entities. (36) The formation Lokāloka [that is the outer shell of the universe] is situated in between the lands that one speaks of as being inhabited and not inhabited. (37) For the rays of all the luminaries on this side - from the sun up to those of Dhruva's goal of liberation [the center of the universe, see 4.12: 12] -, it is not possible to reach beyond that outer limit of the three worlds, that was created all around by the Lord. (38) The scholars

who investigated the positions, characteristics and situations of all the worlds [the planets and stars], calculated that the area between the centre and the outer Lokāloka limit of the universe covers as much as half a billion *yojanas*, one quarter [of the diameter] of the celestial globe.

(39) **B**y the source of the self who is the spiritual teacher of the entire universe [Brahmā] the four *gaja-patis* ['the best of all elephants'] Ṛṣabha, Puṣkaracūda, Vāmana and Aparājit are established in the four directions on top of that [formation], in order to take care of the stability of the different planets in the universe. (40) He [Lord Viṣṇu] is of all His locally ruling, personal divinities [His 'elephants'] and all the types of heroes who are expansions of His potency, the Supreme Lord, the foremost and greatest personality, the great master of all powers, the Soul of all souls and the True Self of the purest goodness characterized by religion, spiritual knowledge, detachment, all opulence and the eight great perfections [see 3.15: 45]. Decorated by the different weapons held up by His stout arms and surrounded by expansions like Viṣvaksena and other representatives and eminent associates, He, for the benefit of all worlds, manifests His form on all sides of that greatest of all mountains. (41) For the duration of a *kalpa* the Supreme Lord assumes that appearance just to maintain the life in the different worlds that He evolved on the basis of His outer potency. (42) About the area beyond the [uninhabitable, dark] realm [of Aloka-varṣa], which stretches outside of Lokāloka as far as the width of the area inside, one says that it is the destination for those who free from all contamination walk the path of the Lord of Yoga.

(43) **I**n the center of the universe the suns are found situated between heaven and earth. That sunny globe in the middle consists of a quarter of a billion stars. (44) Because of having entered the lifeless form of this globe at its time of creation, he [Brahmā] is known as Mārtaṇḍa ['the god of the suns']. The designation known as Hiraṇyagarbha ['the gold inside'] came about because he received his body from that [golden splendor]. (45) Because of the sun [of the sun god Sūrya] we are able to divide the directions, the ether, the planets above and the worlds below, as also all the heavenly abodes, the abodes for liberation and the hellish places such as Atala. (46) The sun god is the controller of all sorts of living beings, he is the life, soul and vision of the gods, the lower animals, the human beings, the plants, the trees and everything crawling and creeping.'

*: According to some modern interpretation these seas refer to the bodily fluids, with the *dvīpas* as sections in the *virāṭ-rūpa* universal body of the Lord: Lavana or salt sea (urine), cane juice sea (perspiration), Surā or sea of wine (senses), Sarpi or sea of ghee (semen), Dadhi or buttermilk sea [yoghurt, whey] (mucus), the sea of milk (saliva), and the sea of pure water (tears).

**: A day and a night of the demigods consists of a so-called Uttarāyaṇa course of the sun through the north and a Dakṣiṇāyana course through the south, one solar year thus. A year of the god consists of 360 of such days.

5.21 - The Reality of the Sun God Sūrya

(1) **Ś**rī Śuka said: 'This is what I could tell you about the size and characteristics of the general outline of the celestial sphere. (2) The experts in this matter are with this outline of instruction about the extent of the sky, which they describe as outer space, consisting of two divisions (above and below, that are) adjoined like the two halves of a grain of wheat. (3) In the middle the most powerful master of all the governing heavenly bodies is situated, the burning sun. With its fire it heats the three worlds and with its rays it lights them. That sun globe, passing through the north, through the south or crossing the equator, is known differently depending its slowness, swiftness or equality of movement. In its rising and setting or staying up in different positions, it is making long, short or equally long days, while it, as ordained, moves through the different signs of the [astrological] zodiac beginning with the sign of Makara [Capricorn]. (4) When the sun enters Meṣa and Tulā [Aries and Libra, or at the equinoxes], the days and nights are of an equal length. When it moves through the next five signs headed by Vṛṣabha [Taurus] the days [first] increase, while the nights shorten [for Taurus and Gemini] and

then decrease by half an hour every month [depending on the latitude]. (5) When it passes the five months beginning with Vṛścika [Scorpio] the lengthening and shortening of the days and nights works opposite. (6) Until the sun moves towards the south [before the summer solstice] the days grow longer and until it moves towards the north [before the winter solstice] the nights get longer. (7) Thus encircling with an orbit before the Mānasottara mountains [thereabout] of ninety-five million one hundred thousand *yojanas* long, so the scholars teach us, one, on the east of Meru, finds Devadhānī, the city of King Indra, south of it the city named Samyamanī of Yamarāja, in the west the city named Nimlocanī of Varuṇa and in the north the city of the moon named Vibhāvarī. At all the four sides of Meru [as the energetic pivot] thus creating sunrise, sunset, noontime and midnight, it brings about the particular times of the living beings to be active or to cease their activity [*]. (8-9) The souls living in those places are by the sun, in the position of the middle of the day, always heated. It moves, turning left around the mountain [Meru], from the point where it rises to the diametrically opposite point where it sets. When one locally no longer sees the sun in the sky because it has set, it causes the people to sleep, while diametrically opposite to that place the people are sure to have seen the sun rising that because of its heat makes them sweat. (10) When the sun in fifteen *ghaṭikās* [six hours] moves from the residence of Indra to that of Yamarāja, it covers a distance of 23.775.000 *yojanas* [a quarter of the circumference]. (11) Next it proceeds to the abode of Varuṇa, then to the realm of the moon, after which it returns to the place of Indra. Along with it also the other planets and stars headed by the moon are seen rising and setting in the celestial sky. (12) Thus the vehicle of the sun god, which represents the three Vedic principles [of uniting by *karma-*, *jñāna-* and bhakti-yoga], moves through the four realms covering 3.400.800 *yojanas* in a *muhūrta* [modern science: 39.163 million km/hr].

(13) **T**his vehicle has only one wheel with twelve spokes [the months], six segments [the seasons] and three pieces to its hub [four month periods], that in its entirety is known as a solar year [*a saṁvatsara*]. Its axle is fixed on the top of Meru with Mānasottara at the other end. The wheel of the chariot of the sun being fixed there rotates to the mountain range of Mānasottara like a wheel of an oil press machine. (14) Fixed to the base of that axle there is a second one that, like with the axle of an oil press machine, measures a quarter of its length. Its upper portion is fixed to Dhruvaloka [the center of the stars].

(15) **T**he inside of the vehicle measures 3.6 million *yojanas* long and a quarter of that distance wide, it is pulled by seven horses named after the Vedic meters [Gāyatrī, Bṛhati, Uṣṇik, Jagatī, Triṣṭup, Anuṣṭup and Paṅkti] that, in order to carry the god of the sun, by Aruṇadeva are harnessed to a yoke as wide as the vehicle [the actual diameter of the sun itself is 1.392 million kilometers]. (16) Even though Aruṇa, fulfilling his duties as the charioteer, sits in

front of the sun god, he looks backward [not to be disrespectful]. (17) There, in front of the sun god, the sixty thousand thumb-sized sages named the Vālikhilyas are engaged in offering their prayers, that they express with eloquence [see also 4.1: 39]. (18) So too fourteen others, viz. the sages, the Gandharvas, Apsaras, Nāgas, Yakṣas, Rākṣasas and the demigods, worship with a variety of names and different ceremonies, in seven groups of two with for every month different representatives, the Supreme Lord in the form of the sun god Sūrya, he who is the life of the universe and who carries different names [**]. (19) The sun god thus traverses the 95.1 million *yojanas* of the circumference of the earthly sphere with a speed of two thousand and a half *yojana* in about a *kṣana* [± 1.6 sec; see also verse 12].'

*: According to modern measurements the earth encircles the sun at an average distance of 92.960.000 miles or 149.591.000 km. The circumference of its orbit is about 940 million km. Considering that, this calculation of the apparent geocentric path of the sun to an earthly Mānasottara a range would result in a *yojana* of about 9.8 km in this context. With Meru as the energetic pivot is meant that everything in the galaxy spins around the center where the heap of stars is found of Brahmā's golden globe. Thus the Pole Star, whereabout the stars in the night sky seem to turn, is also identified with that point and called Meru, while the actual pivot of the stars around us - and thus also our sun - astronomically is found elsewhere, viz. in Sagittarius A.

**: The Viṣṇu Purāṇa states: 'Worshiping the most powerful demigod Sūrya, the Gandharvas sing in front of him, the Apsaras dance before the chariot, the Niśācaras follow the chariot, the Pannagas decorate the chariot, the Yakṣas guard the chariot, and the saints called the Vālikhilyas surround the sun god and offer prayers. The seven groups of fourteen associates arrange the proper times for regular snow, heat and rain throughout the universe [see further 12.11: 32].'

5.22 - The movement of the Planets and their Considered Effects

(1) **T**he king said: 'Your lordship described how the most powerful god of the sun moves around Mount Meru and Dhruvaloka leaving them to his right side, ànd that he, with the different signs of the zodiac right in front of him, leaves them to his left. What should we think about that?'

(2) **T**o that he [Śuka] clearly stated: 'Just as what one sees with the movements of small ants spinning around on a potter's wheel, which because of their changing positions experience a different orientation, such a difference can also be observed with the movement [of the sun and the planets] in relation to Meru and Dhruvaloka [the central heap of stars and the galaxy center]. With the stars moving around [that center], the two are located at their right side, but because of the individual movements of the planets led by the sun upon that rotating wheel of time, the sun and planets that are observed in different mansions and constellations are evidently of another progress.

(3) **H**e [that solar lead of time], this supremely powerful Original Person who is Nārāyaṇa Himself, the Supersoul of the three Vedic principles who is there for the benefit and karmic purification of all the worlds, is the cause sought by all saintly and Vedic knowing. He divides the year, as He thinks fit, in its twelve parts and arranges the six seasons beginning with spring with their different qualities. (4) The people here, who in respect of the threefold of

Vedic knowledge follow the higher or more earthly standards of the status orientations [of *varṇa* and *āśrama*], attain without difficulty the ultimate benefit of life when they worship Him full of faith with ritual activities and grow in the science of uniting their consciousness [in yoga]. (5) He now, the Soul of all the worlds, who [in the form of the sun] has entered the wheel of time in a position between heaven and earth, passes through the twelve divisions of the year consisting of the months that are named after the signs of the zodiac. The scholars teach that they [according to the moon] are divided in bright and dark halves or [fifteen day] fortnights and that, following their instruction, the six portions of its orbit, called *ṛtu* or season, calculated to the stars, each cover two and a quarter constellations [thus one speaks of twelve or more constellations]. (6) They also say that the period of time the sun moves through [the visible] half of outer space is called an *ayana*. (7) The time that the passage of the sun takes moving through both the spheres above and below, speeding slow, fast or moderate, is in the descriptions of the scholars, discussed as a *saṁvatsara* [a solar year], a *parivatsara* [one twelfth of a revolution of Jupiter], an *iḍāvatsara* [a day of the gods consisting of 360 solar days] an *anuvatsara* [a lunar year comprising twelve lunations] and a *vatsara* [a year to the ecliptic in terms of the 27 lunar mansions or *nakṣatras*, see also 3.11: 14].

(8) **B**y the sunlit moon that is situated a hundred thousand *yojanas* [astronomy: ± 385.000 km] above [the earth] and is moving much faster [than the sun], in the course of a month [two 'fifteen day periods'] a distance is covered that takes the sun a whole year, is in two and a quarter day a distance described that takes the sun a month and is in one day a part of the sky traversed that by the sun is covered in fourteen days. (9) The moon, changing its phases, waxes to the [full] part of the moon that is of the demigods and wanes to the [dark] part of the moon that is of the forefathers. In [about] thirty *muhūrtas* [a full day] every time passing one of the lunar mansions [or *nakṣatras*], it with its waxing and waning constitutes the division of the days [of the gods] and the nights [of the forefathers] of all the different living entities. Thus it is considered the *jīva* or essence of their life. (10) This moon with all its sixteen parts [*ṣoḍaśakala*] is by the scholars described as the Supreme Person, the predominating deity of the mind, the power source of all food who represents all delight in life. He is considered the refreshing, all-pervading life breath [*prāṇa*] of all the demigods, ancestors, human beings and all other living entities like the mammals, the birds, the reptiles and the plants.

(11) [**M**ore than] two hundred thousand *yojanas* behind [the moon], there are [spinning] with Meru to the right, to the many stars that by the Supreme Controller were attached to the wheel of time, the twenty-eight lunar mansions including Abhijit.

(12) **A**t a distance of two hundred thousand *yojanas* there about [about the star center or the sun; astronomy: at a distance of 107 million km] there is Uśanā [Venus], the planet that can be seen going in front of, going behind and rotating along with the sun just as fast, slow or with a moderate speed. It is of all the planets the one considered to exert as good as always a favorable influence in the form of rainfall; it by its movements neutralizes the influence of planets that obstruct rainfall.

(13) **A**nother two hundred thousand *yojanas* behind Venus [astronomy: 57.9 million km from the sun], so is explained, Budha [Mercury] is situated, the son of the moon. It is as good as always working auspiciously, but during the time it is not moving along with the sun, there is almost always an increase of fearful conditions like draughts, a closed sky and stormy conditions.

(14) **A**t two hundred thousand *yojanas* outside of our orbit one also finds Angāraka [Mars, astronomy: at about 228 million km from the sun]. If it does not make a [retrogade] curve, it passes by three fortnights each, one after another the twelve signs of the zodiac. It is as good as always an unfavorable planet causing trouble.

(15) **T**wo hundred thousand *yojanas* outside of Mars [astronomy: 778.3 million km from the sun] one finds the most powerful planet of Bṛhaspati [Jupiter] that, if it does not run a curve, takes a year [*a parivatsara*] to move through a single constellation. It almost always turns out to work in favor of the family of the brahmins.

(16) **T**wo hundred thousand *yojanas* behind it is situated Śanaiścara [Saturn, astronomy: 1.43 billion km from the sun], that takes a period of thirty months to travel through a single sign of the zodiac. Being that slow it takes an equal number of years [30 *anuvatsaras*] to cover all of them. It means almost always a lot of trouble to all.

(17) **A**t 1.1 million *yojanas* beyond that planet are situated the [seven] great sages [represented by the seven stars of the Great Bear, Ursa Major] who always consider the good fortune of the inhabitants of all the worlds. They clockwise circumambulate the transcendental abode of the Supreme Lord Viṣṇu [the center of the stars].'

5.23 - Description of the Stars of Śiśumāra, our Coiling Galaxy

(1) **Ś**rī Śuka then said: '1.3 Million *yojanas* above them [the stars of the sages] one finds that supreme abode of Lord Viṣṇu where the great devotee Dhruva, the son of Uttānapāda, resides whose glory of obedient devotion I described already [see 4.9]. It is the source of life of all living entities from now until the end of the *kalpa*, about which Agni, the fire god, Indra the king of heaven, the founding father who is the Prajāpati, Kaśyapa as also Dharmarāja, in unison full of respect move clockwise. (2) For all the restless luminaries, the planets, the stars and the rest, that place constitutes the incandescent radiating pivot that is established by the Lord. The inconceivable, all-powerful force of Time is considered the cause of their revolving. (3) The luminaries keep their positions, just like three bulls that for threshing rice are yoked to a central pole. Moving in their orbits they have a fixed position relative to the inner and outer rims of the wheel of time, the same way the planets keep their positions around the sun. Holding on to Dhruvaloka till the end of creation, they revolve in the sky as if they are driven by the wind, just like heavy clouds and big birds do, that controlled by the air, move their bodies around according to their respective positions. Thus the luminaries behave consequently, by the combined effort of material nature and the Original Person, the way they always have and never collide with the earth.

(4) **S**ome imagine this great army of luminaries to be a *śiśumāra* [a dolphin] and describe it, concentrated in yoga, as [that what can be seen of] the Supreme Lord Vāsudeva. (5) With its tail pointing at the end of the row of fixed stars in the sky [*dhruva*] and with its head bent downwards, it has its

body coiled. The [planets of] Prajāpati, Agni, Indra and Dharma are found on the tail with [those of the demigods] Dhātā and Vidhātā at its base. The seven sages are situated on its hip. With its body coiling to the right there are, as its separate body parts, at its northern side the constellations of the fourteen stars [from Abhijit to Punarvasu] that mark the northern course [of the sun] and to the south there are the same number of them [from Puṣyā to Uttarāṣādhā] marking the southern course. Together the both sides appear like the coiled body of a dolphin. On its back one sees the stars called Ajavīthī [*] and on the belly one sees the 'celestial Ganges' [the series of stars along the full body of the Śiśumāra we know as our Milky Way]. (6) Punarvasu and Puṣyā constitute the loins right and left. Ārdrā and Aśleṣā also to the right and left, are his flippers. Abhijit and Uttarāṣāḍhā are the left and right nostril with following next in due order Śravaṇā and Pūrvāṣāḍhā for its eyes left and right. Dhaniṣṭhā and Mūlā are the right and left ear and the eight stars such as Maghā marking the southern course, are to be seen as the left ribs while the same number of stars like Mṛgaśīrṣā that mark the northern course, are there as the ribs positioned at the other side to the right. Śatabhiṣā and Jyeṣṭhā should be seen as the position of the right and left shoulder. (7) On its upper chin there is Agasti [Agastya] and on its lower one there is Yamarāja. As its mouth there is Mars, as its genitals there is Saturn, Jupiter is found at the back of the neck and the sun is found at the chest. In its heart Lord Nārāyaṇa is found while the moon serves as its mind. As the navel there is Venus, the two sides of the breast is where the Aśvins reside, Mercury is there as the in- and outward going breath, Rāhu is the neck and the comets are found all over its body with the numerous stars as its pores [**].

(8) **T**his [form of Śiśumāra] certainly is the form of the Supreme Lord, of Lord Viṣṇu who consists of all the demigods. With that form before one's eyes one should each morning, noon and evening in all modesty meditate on the following words: 'Our obeisances unto this resting place of all the luminous worlds, unto the master of the demigods, the Supreme Personality in the form of Time upon whom we meditate' [*namo jyotir-lokāya kālāyanāyānimiṣāṁ pataye mahā-puruṣāyābhidhīmahīti*, see also 2.2: 24]. (9) Those who in respect of that leader of the demigods consisting of all the planets and stars, that destroyer of sin, practice the mantra as mentioned above by three times a day offering their respects this way or by three times a day meditating as such [in silence], will by that respect [for our sweet Lord in the form of] time very soon find all their sins annihilated.'

N.B. See also the pages on galactic time further explaining on this subject.

*: Ajavīthī refers to the stars of the heavenly course of the sun, the moon and the planets through Mūlā, Pūrvāṣāḍhā and Uttarāṣāḍhā.

**: The planets of course change their positions to the background of the stars. As such the fixed position in the body of Śiśumāra as mentioned refers to the dynamic nature of the dolphin, the galaxy, itself.

5.24 - The Nether Worlds

(1) **Ś**rī Śuka said: 'Some people defend that countless *yojanas* ['ten thousand'] below the sun [the demon] Rāhu is found who rotates in the sky just like the stars. Oh King, I shall expound later on the birth and activities of this lowest of the ignorant souls, [Rāhu] the son of Siṁhikā, who personally, by the grace of the Supreme Lord, achieved this status of immortality in occupying the position of a leading planet, while he never qualified for the position [see also 6.6: 37 and 8.9: 23-26]. (2) They declare that the sun has a width of ten thousand *yojanas*, that the moon is twenty thousand *yojanas* wide, that Rāhu is thirteen thousand *yojanas* large [compare 5.21: 15] and that it occasionally, with inimical intentions overruling the influence of the sun god and the moon god, obstructs the distribution of the rays of the moon and the sun. (3) The Supreme Lord who is there for the protection of both [these divinities] operates by the supreme presence of the wheel of Time [the Sudarśana Cakra]. This disc is deemed the most dear, most devoted and favorite weapon that by its power and unbearable heat makes Rāhu flee, with a mind full of

fear and a bewildered heart, far away from that position wherein he resides for almost an hour and that by the people is called an eclipse.

(4) **A**t an equal distance beneath it [compare 5.22: 8] there are the residential places of the perfected souls, the venerable souls of the Veda and the souls founded in knowledge [the Siddhas, Cāraṇas and Vidyādharas]. (5) Below of them there are the places of sense gratification of the mad, the possessed, the demoniac and more of such beings [the Yakṣas, Rākṣasas and Piśācas], that stretch out as far as the wind blows the clouds one sees in the sky. (6) Beneath the atmosphere that is a hundred *yojanas* thick and reaches as high as swans, vultures, eagles and other birds of size can fly, there is this earth [according to modern measurements the normal, increasingly thinner atmosphere reaches up to a 100 km above the earth].

(7) **F**ormerly I discussed the planet earth and the division of its different realms [see 2.1: 26-27]. Below the earth are situated seven other planets of the same width and length named Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla [the nether worlds], that one behind the other are positioned [up to the edge of the universe] with intervals of ten thousand *yojanas*. (8) In these worldly places ambitious for heaven, there is a greater lust experience and enrapture about wealth than in the higher worlds. Equipped with all thinkable luxuries the houses and gardens offer to the demons, ghosts and snakes living there, a better opportunity for sense gratification. Always overjoyed in the attachment to their wives, children, family, friends and followers, the masters of the households, who live in an illusory heaven, are even better capable of an unimpeded fulfillment of their desires than the godly souls who are of self-control. (9) Maya [the architect of the Daityas] my dear King, has there, with faithless trickery and a plethora of rich ornamentation, built cities surrounded by walls with gates full of excellently constructed, wonderful houses, offices, halls, schools and public facilities. The leaders and landowners of those artificial worlds shining brightly with their decorations, occupy the best houses there that are crowded by snakelike, godless couples and pigeons, parrots and mynas [eastern starlings]. (10) The gardens and parks that are most appealing to the mind and senses, pleasure with their masses of flowers and fruits hanging from the branches of the trees that, embraced by creepers, nicely bend low being pulled by gravity. The sensual enjoyment is invoked by a magnificence surpassing the beauty of the residential places of the godly: the variety of birds that in pairs frequent the ponds filled with sparkling clear water restless with jumping fish, the lotus flowers in those waters, the lilies, the kuvalaya and kahlāra flowers, the blue and red lotuses, giant lotuses with thousands of petals and the uninterrupted joyous sound of all kinds of sweetly vibrating birds that built their nests in the forests. (11) There one assuredly is of no concern about divisions of time relative to the changes of day and night [as observed with sundials and lunar phases].

(12) All darkness there is driven away by the best of gems situated on the hoods of the great serpents living there. (13) Nor are the residents, who eat, drink and bathe there with miraculous [curative] herbs, juices and elixirs, concerned with diseases, mental troubles, attaining old age, having wrinkles, gray hair, etc., or with the miseries of losing strength with a fading luster, bad smelling perspiration, fatigue or a lack of energy. (14) No other cause of death than the almighty wheel of Time in the form of His disc weapon is capable of influencing them in any way. (15) It is practically always out of fear for the Lord's cakra order [the compelling natural order of time] that the wives of the godless souls lose their fetuses in miscarriages.

(16) **N**ow then, in the world of Atala, Bala the godless son of Maya resides who propagated ninety-six types of trickery, some of which even today are used by expert cheaters. From his yawning mouth the *svairiṇī* [class exclusive], *kāmiṇī* [class indifferent] and *puṁścalī* [promiscuous] types of women sprouted who, desirous with glances, smiles, talks, embraces and the juice of an intoxicating herb called *hāṭaka* [*cannabis indica*], for their sexual pleasure warm up any man who entered the nether worlds. One says that a man under the influence of this herb full of pride and conceit thinks of himself as 'I am the ruler' and 'I am as strong as a thousand elephants'.

(17) **O**ne world lower, in Vitala, Lord Śiva, surrounded by his ghostly associates, resides as Hāṭakeśvara, the master of gold, in sexual union with his wife Bhavānī in order to increase the population of Brahmā's creation. From the fluids of their union the great river named the Hāṭakī flows, drinking of which the fire god, by the wind being brightly inflamed with great strength, hissing spits out the gold called Hāṭaka of use for the ornaments worn by the men and women populating the homes of the great Asuras.

(18) **B**eneath that world on Sutala one finds the greatly celebrated, most pious and spiritually advanced son of Virocana, Bali Mahārāja. To please king Indra, the Supreme Lord, taking birth from Aditi, assumed the body of a *vāmana*, a dwarf. It was by the causeless mercy of the Supreme Lord who wrested away from him the three worlds, that even today he in his devotional service remains fearless unto Him, the most venerable Supreme Personality. He was blessed with the good fortune of regaining an opulence not even known to the gods of Indra's heaven. (19) This was certainly not the immediate result of donating with faith, great respect and an attentive mind, his lands. Approaching the topmost one, the Supreme Lord who is the most worthy recipient and best place of pilgrimage, who is the life, heart and Supersoul of the countless living beings, Lord Vāsudeva, offered him a direct access to the liberation that resulted in the opulence of that nether imitation of heaven. (20) The person who helplessly, starved, fallen down or stumbling, utters His name but once, will be completely freed from the bond of fruitive labor, the karma that

in all other cases constitutes an inevitable stumbling block for anyone who tries to find liberation. (21) He, the Supreme Soul, the Paramātmā within, thus gives Himself to, is of love for, all devotees of self-realization. (22) It is therefore not because of the material opulence, which certainly extends from Him, that the Supreme Personality especially again showed His favor to such a person [like Bali]. He was as graceful because of [countering] the forms of *māyā*, the material bewilderment that steals away the remembrance of the Soul. (23) To the occasion of what was done by the, difficult by other means to perceive, Supreme Lord - namely His seizing the three worlds by means of the trick of begging [three steps of land] so that Bali was left with nothing but his body, was being bound with the ropes of Varuṇa and was detained in a mountain cave - Bali then said: (24) 'How regrettable it is indeed that this very learned Indra of heaven is not that wise in his self-interest, for, having chosen Bṛhaspati for his prime minister and one preceptor, he ignored that sage when he begged me personally, by means of the Lord in the form of Upendra [Lord Vāmana], for my blessings [in the form of three steps of land]. With neglect for the certainty of the actual blessings of serving the ever lasting reality of Him, he desired for himself the three worlds, the value of which is lost in a *manvantara* [an age of Manu]! (25) When his father was killed by the Supreme Lord [Nṛsiṁhadev], our grandfather [Prahlāda] asked for nothing but the permission to serve Him and not for the inheritance offered to him of the position of his father who feared no one [the kingdom of Hiraṇyakaśipu]. (26) What materially contaminated person like us, can, deprived of the Supreme Lord's mercy, hope to follow the path of that great believer? (27) [Śuka said:] Later on, in the story about Bali [in Canto eight], I shall explain how the Supreme Lord as the master of the three worlds, as Nārāyaṇa in person, with an always graceful heart towards His devotees, stands [as a guard] at the gate with the club in His hand, He who, with the big toe of His foot, kicked the ten headed demon [known as Rāvaṇa] a hundred million *yojanas* away when he wanted to conquer the world.

(28) **B**elow Sutala in the world of Talātala the *dānava* [demon] king rules named Maya. His cities were burned by the almighty Tripurāri [Śiva], the lord of the three cities, who desired the welfare of the three worlds. But he, Maya, the master and teacher of all sorcery, regained his kingdom by his grace. Being protected by Mahādeva [the great god who is Śiva] he thinks he has nothing to fear from the Sudarśana Cakra [the presence of the Lord in the form of Time] that [in all worlds] is worshiped [with clocks and calendars].

(29) **B**eneath that world there is the world of Mahātala that belongs to the descendants of Kadrū who have a reputation as a bunch of ever angry, many hooded, cruel snake types, as there are the notorious Kuhaka, Takṣaka, Kālya and Suṣeṇa. Addicted to sensual pleasures, they are constantly afraid of the king of all birds [Garuḍa], the carrier of the Original Personality, who so-

metimes infuriates them when they are sporting together with their wives, children, friends and relatives.

(30) **S**ituated below that world again there is Rasātala, the world of the Daityas and Dānavas [the evil minded sons of Diti and Danu] named the Paṇis [who are divided in] the Nivāta-kavacas, the Kāleyas and the Hiraṇya-puravāsīs. They are the very cruel and greatly powerful natural enemies of the demigods and are, despite their strength and pride, inevitably defeated by the might of [the disc weapon of] the Supreme Lord Hari so full of mercy for all the worlds. Living like the snakes, they are afraid of the [threatening] Vedic mantras uttered by [the female dog] Saramayā that once was sent there by the King of Heaven Indra.

(31) **B**elow that world there is Pātāla, the world of the master snakes. Led by Vāsuki there are Śaṅkha, Kulika, Mahāśaṅkha, Śveta, Dhanañjaya, Dhṛtarāṣṭra, Śaṅkhacūḍa, Kambala, Aśvatara, Devadatta and so on. Most addicted to material happiness they all live with the shortest temper. They have five, seven, ten, a hundred or a thousand hoods, with on their crests fixed the most valuable gems the effulgence of which disperses the vast darkness of the caves of Pātāla.'

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5.25 - The Glories of Lord Ananta

(1) **Ś**rī Śuka said: 'At a distance of thirty-eight thousand *yojanas* beneath the base of Pātāla [*] is situated He who, as a part of the Supreme Lord, relates to the darkness and is called Ananta [the eternal one]. Scholarly Vaiṣṇavas describe Him as Saṅkarṣaṇa, the ruler of the ego or I that is characterized by self-awareness [pride, identification], because He unites - 'draws together' - the seer and the seen, the subject and the object [see also 3.26: 25 and 4.24: 35]. (2) The celestial sky around the earth, this universe, sustained on only one of the thousands of hoods of the Supreme Lord in the form of Anantadeva, is seen as a [tiny] white mustard seed [like a single galaxy among many, many others in deep space]. (3) Because of His desire to destroy in the course of time this world, a Rudra [an incarnation of Lord Śiva] named Sāṅkarṣaṇa ['He born from Saṅkarṣaṇa'] arises from between His angrily contracted, beautiful eyebrows. He manifests in the form of eleven three-eyed expansions holding up pointed tridents. (4) With the effulgence of the glittering earrings that decorate their cheeks, the leaders of the snakelike souls, who, together

with the best devotees in unalloyed devotion offer Him their prayers, see in the round surfaces of the brilliant pink gemlike toenails of His lotus feet their faces beautifully reflected. It is a sight that enraptures their minds. (5) The marriageable princesses of the serpent kings, hoping for His blessings, smear, with an ointment of saffron, aloe and sandalwood paste, the gleaming roundings of His auspicious, beautiful, spotless, fair arms resembling columns of silver. With their hearts in the contact beating faster with the ecstasy of Cupid, they, with attractive delicate, beautiful smiles, bashfully look at His, in love delighted, rolling, reddish eyes and kindly glancing lotuslike face. (6) He, Ananta, is the Supreme Lord, the reservoir of all transcendental qualities and the original Godhead who, in restraint of the force of His intolerance and wrath [belonging to his mission of destruction], resides [in His abode] for the welfare of all [the living beings of all] worlds. (7) Being constantly meditated upon by scores of enlightened and unenlightened souls, the semi-divine snakelike souls, the souls of perfection, the heavenly singers, the souls founded in knowledge and the sages, He, in rapture under the influence, rolls His eyes to and fro. With the nectar of a fine choice of words and sweet song, His associates, the leaders of the different groups of demigods, please Him whose luster never fades, He who is ever fresh with the fragrance of the *tulsī* flowers that with their honey madden the bees about His, thus even more beautiful, Vaijayantī flower garland. Clad in blue, with only a single earring and the beauty of His auspicious hands placed on the handle of His plow, He, wearing a golden belt and as invincible as the elephant of the first one among the gods, Indra, is engaged in His transcendental pastimes as the Supreme Lord in person. (8) They who seek liberation and, by the tradition [the *parampar*ā], hear about the glories of this one Lord, will very soon cut with the age-old knot of *māyā* consisting of passion, goodness and ignorance that, as a consequence of the propensity for karmic actions, was tied firmly in the core of their hearts.

The greatly powerful son of Brahmā, Nārada accompanied by [his instrument or the Gandharva] Tumburu, describes Him in the brahmin assembly with a selection of verses: (9) 'How can one with certainty understand the path of Him who is one of Soul and diverse in His manifestation, of Him of an unlimited form that has no beginning, of Him by whose glance the basic qualities of material nature - headed by goodness - were enabled to function as the primary causes of creation, maintenance and destruction? (10) Out of His mercy for us He, completely transcendental to this manifestation, exhibited His existence in different forms, He who, reclaiming the minds of His devotees, in His pastimes shines as the most liberal and powerful master of all beings, capturing them by His spotless example. (11) Any person in distress who accidentally heard about Him or any fallen soul who, just to participate, repeated or chanted His name, shall instantly see the endless sinfulness vanquished that characterizes human society. Of whom else but Lord Ananta

Śeṣa should any seeker of salvation take shelter? (12) Whoever, however many tongues he would have, can count the Supreme Lord's potencies? There is no end to His unmeasurable powers. This universe with its mountains, trees, oceans and beings, is nothing but an atom fixed on one hood of Ananta, He who has thousands of hoods. (13) Such is the majesty of the Supreme Lord Ananta: relying on His own power He, at the basis of the entire universe, with His incomparable prowess constitutes the greatness of all qualities and glory who, with the earth engaged in pastimes, sustains her for the sake of her maintenance.'

(14) **I** thus have described, the way it has been instructed to me, the truth of the destinations that, depending the karma, can be reached by - and were created in respect of the wishes of - those who desire material pleasures. (15) As you requested, oh King, I have shown you what the different types of higher and lower destinations are that inevitably result from the inclinations and sense of duty of the people. What should I tell you more?'

*: The mentioning of distance in relation to the transcendental reality of Ananta suggests a physical correlate in the universe that compares to the darkness of intergalactic space which, as an organic existence of eternity, purity and divinity or void of self, envelops all the galaxies in the cosmos, giving each his own 'snake' foundation in the darkness of an awareness of 'I'. The actual shortest distance between the center of our stellar system and the outer space of darkness below is about 3500 lightyears.

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5.26 - The Hellish Worlds or the Karmic Re-bound

(1) **T**he king said: 'Oh great saint, how came this variegation of life in the different worlds about?'

(2) **T**he sage said: 'Because of the different convictions, by which the acting person relates to the three basic qualities of nature, there is the variegation of all the destinations, that more or less can be attained by everyone. (3) From the godlessness of what we know as forbidden actions, there will, depending the particular conviction of the one thus engaged, be a different consequence in the form of a karmic rebound. Let me now in detail explain what kinds of thousands of hellish conditions since time immemorial are the logical consequence of lust motivated souls who in countless ways ignorantly desired their advantage.'

(4) **T**he king said: 'What one calls hell, my lord, is that a particular place on earth, is it found outside the worlds we know or is it a place found somewhere in between of them?'

(5) **T**he *ṛṣi* said: 'Hell is found in between the three worlds, in the south below the earth and a little above the causal waters [below Pātālaloka], in the direction where those forefathers who neglected the sacrificial fire reside [the Agniṣvāttas], and who, fully absorbed in the truth, desire the blessings for their families. (6) The son of the sun god [Yamarāja] has his kingdom there together with his followers. The deceased, who are brought there by his people, are, according to the gravity of their karmic faults, subjected there to punishments carefully executed not to be in offense with the Supreme Lord. (7) Some [scholars] mention a number of twenty-one hells, oh King, and some count twenty-eight. Their names, forms and characteristics I shall, one after the other, relate to you. The [28] names of the hells or different places of requital are: Tāmisra, Andhatāmisra, Raurava, Mahāraurava, Kumbhīpāka, Kālasūtra, Asipatravana, Sūkaramukha, Andhakūpa, Kṛmibhojana, Sandaṁśa, Taptasūrmi, Vajrakaṇṭaka-śālmalī, Vaitaraṇī, Pūyoda, Prāṇarodha, Viśasana, Lālābhakṣa, Sārameyādana, Avīci, Ayaḥpāna and also Kṣārakardama, Rakṣogaṇa-bhojana, Śūlaprota, Dandaśūka, Avatha-nirodhana, Paryāvartana and Sūcīmukha.

(8) **S**omeone who takes away the money, the wife or children of someone else is sure to be bound with the fetters of time by the most frightening men of Yamarāja and by force to be thrown into the hell of Tāmisra ['the darkness']. Having landed in that darkest of all conditions being deprived of food and water, beaten with sticks and scolded, he sometimes, in his desperation, loses his consciousness because of the severe punishments received. (9) He who by cheating enjoys the wife, possessions etc. of someone else, is the same way by force thrown into the hell that is called Andhatāmisra ['blind darkness'] because the embodied soul, as a consequence of the constant agony there, apart from his mind also loses his sight and thus becomes as blind as a tree cut by the roots. (10) He who in his life on earth, taking his body for his self and property, harmed other living beings while day after day laboring to support his own family only, will, upon leaving this world, because of that sin end up in Raurava. (11) With Yamarāja presenting the consequences for this offense, the living beings that were hurt by him in this life will in his afterlife turn into savage creatures [called *rurus*] who then hurt him to the same extent. Because of these wild beasts that are more vicious than snakes, the scholars speak of Raurava ['the hell of the monsters']. (12) Similarly there is Mahāraurava [the 'great monster'] wherein someone is killed and eaten by the *ruru* beasts named *kravyāda,* just as he himself did solely for the maintenance of his body. (13) But a person who in this life was very cruel towards [land and sea] animals or birds and cooked them alive, is condemned by even the most cruel-

hearted man eaters. After his death the servants of Yamarāja will throw him in Kumbhīpāka ['the hell of the cooking pot'] to be cooked in boiling oil himself. (14) And anyone who in this life kills a brahmin, ends up in a hell named Kālasūtra ['the long course of time'] that has a surface of copper with a circumference of ten thousand *yojanas* and is heated by the sun from above and by a fire from below. With his body internally plagued by hunger and thirst and externally being scorched, he at times lies down and then rolls about, then he jumps to his feet again and next runs hither and thither - and that for the duration of as many thousands of years as there are hairs on the body of an animal. (15) He who in this life unnecessarily deviated from his path of self-realization and yielded to hypocrisy [or heresy], is forced into a hell known as Asipatravana ['the razor-sharp forest'] where he is beaten with a whip so that he, fleeing away left and right, cuts his body on the two-edged razor sharp palm leaves. He, in denial of his own nature [or neglect of his civil duty], will thus have to face the result of following the wrong path and then, with a lot of pain, stumbling at every step, stupefied thinks: 'Oh, what have I done to myself?' (16) Or that head of state or state official who in this life punishes someone innocent or inflicted corporeal punishment on a brahmin, will in his next life land in the hell of Sūkaramukha ['hog's mouth']. There the different parts of his body will be crushed by the strong assistants [of Yamarāja] as if it concerned sugarcane. Just like someone who innocently was arrested to be punished, he will then, pitiably crying out loud, be overwhelmed by desperation and faint. (17) Some creatures are by the Creator designed to live as parasites unaware of the harm they do to others, but he who in his will to survive himself causes pain very well knowing what he is doing to other creatures of God, lands in his afterlife in Andhakūpa ['the overgrown well']. With the harm he did to the beings in question, he will experience that evil himself. Just like the creatures with an inferior body - the game, the birds, snakes, mosquitos, lice, worms, flies and whatever - [himself having such an inferior body,] he in his turn everywhere in the darkness will be persecuted, hurt and disturbed by them and then wander around without being able to find a place to rest. (18) He who in his life eats whatever he obtained by the grace of God but does not share it with others and thus neglects the five forms of sacrifice [to the gods, the sages, the ancestors, the needy and the animals], is just like a crow. Such a person will in his afterlife fall in the most abominable hell of Kṛmibhojana ['to feed on worms'] where, having landed in a hundred thousand *yojanas* wide lake full of worms, he as a worm himself may feed on and in his turn be eaten by the other worms, for as many years as that lake measures in *yojanas*. Such is the pain that he causes himself who - without atoning for his sins - eats food that he did not share and sacrifice. (19) When one for no apparent reason in this life by means of theft or violence, takes away gold, gems and so on from a brahmin or from others, oh King, one will in his afterlife by the men of Yamarāja be forced to hold red-hot iron balls and then get his skin torn off by tongs [because of which that hell is called San-

daṁśa, 'tongs hell']. (20) Any person, man or woman, who in this life approached someone of the same or the opposite sex for illicit [by law prohibited] sexual intercourse, will in his afterlife be beaten by whips and forced to embrace a very hot iron image in the form of a man when one is a woman or in the form of a woman when one is a man [: Taptasūrmi, the hell of 'the red hot iron statue']. (21) Anyone who in this life indulges in indiscriminate sexual intercourse [also with animals e.g.], will in his afterlife land in the hell of Vajrakaṇṭaka-śālmalī ['the thunderbolt-thorn cotton tree'] where he, being hung [on thorns], will be pulled down. (22) They who in this life belonging to the royalty or the government despite their high birth transgressed the boundaries of dharma, will after their death land in Vaitaranī ['the river of impetuous passion']. Having broken with the code of conduct for the ruling class they suffer in the moat around that hell being eaten by ferocious animals in the stream here and there. Unable to relinquish the body because of the strenght of the vitality of their sin, they are then reminded of their bad deeds as they are pained in the river of stool, urine, pus, blood, hair, nails, bones, marrow, flesh and fat. (23) Those men who in this life as husbands of lower class women lost their cleanliness, good behavior and regulated life, and shamelessly behaved themselves like animals, will, when they have died, land in an ocean full of pus, excrement, urine, mucus and saliva, and only be able to subsist on everything that is extremely revolting [: the Pūyoda hell of 'fetid waters']. (24) The leaders belonging to the higher classes - including the brahmins - who in this life keeping dogs or asses take pleasure in hunting with them, will, killing animals other than prescribed, after their death themselves become the target of Yamarāja's men who will pierce them with arrows [: the hell of Prāṇarodha, 'smothering the breath']. (25) People who, in this life being most proud of their wealth and position, kill animals for their prestige in sacrificing, will in the next world fall into the hell of Viśasana ['the sleeplessness'], where the helpers of Yamarāja make them suffer and cut them to pieces. (26) But he who in this life as someone of the higher classes [*dvija*], bewildered by his lusts causes his wife of the same caste to drink his semen, will because of that sin in his next life be thrown into a river of semen and be forced to drink it himself [this is the hell of Lālābhakṣa, 'to have semen for food']. (27) Or those kings and their servants who in this world as thieves, arsonists and poisoners ransack villages and plunder caravans, will, after they died, be devoured by the voracious seven hundred twenty dogs with mighty teeth of the Yamadūtas [: the hell of Sārameyādana 'the dogs' meal']. (28) Also the one who in this life speaks a lie or bears false witness in business transactions, in gifts of charity or in other affairs, will, after his death, head first free fall be thrown from the top of a hundred *yojanas* high mountain in the hell of Avīcimat ['having no water']. There the arid land consisting of stones waves like a sea where he, with his body broken everywhere, does not die, but instead is dragged to the top to be thrown down again. (29) When a brahmin or his wife drinks *somarasa* [a sacred intoxicating beverage], or when a ruler or a trader in this life in

a state of illusion drinks liquor, while they have taken a vow [not to], they will all be brought to the hell where, with a foot on their chest, red-hot molten iron will be poured into their mouths [: the hell of Ayaḥpāna, 'drinking iron'].

(30) **N**ext to that one must consider anyone a living corpse who, being low-born or degraded, in this life falsely proud failed to be respectful towards a more honorable person of a higher birth, austerity, knowledge, good behavior and faithfulness to the principles. After his death, he will, head first, be thrown in the hell of Kṣārakardama [the 'pool of acrid mud'] to suffer there the severest agony. (31) Men who in this life sacrificed other people in worship [of Kālī] and the women who ate those people, those kind of murderers will be slain like animals in the abode of Yamarāja by groups of punishing Rākṣasas who, just like those man-eaters did themselves, will cut them with swords to pieces, drink their blood and dance and sing thereto in delight [: the hell called Rakṣogaṇa-bhojana, 'to be the food of the devil']. (32) But persons who in this world lured innocent creatures, seeking shelter in the forest or the village, by making them feel safe, but instead caused them pain by playing games with them, piercing their bodies or putting them on a leash, those people after their death can be sure that their own bodies will be fixed likewise and that they, starved and thirsty and such, will be tortured from all sides by sharp beaked birds like herons and vultures so that they may remember the sins they committed [the hell of Śūlaprota, 'pierced by the pike']. (33) Also those men who, like snakes with an angry nature, in this life caused pain to others without any necessity, will, after their death, fall down in a hell called Dandaśūka ['the cudgel in return'] where, oh King, five- and seven-hooded serpents raise before them in order to eat them just like mice. (34) Or they who in this life confine living beings either in blind wells, in granaries or in caves, will likewise in their next life be forced to enter the same places, to be locked up there with poisonous fumes, fire and smoke [: the hell called Avaṭa-nirodhana, 'to be thrown in the dark']. (35) Someone who in this life, as a householder, every time he received guests or visitors, gave them a sinful look of anger as if he wanted to burn them with his eyes, for sure will land in the hell meant for those with a sinful vision, where his eyes will be plucked out by the powerful beaks of herons, vultures and crows [the hell of Paryāvartana, 'the eyes plucked']. (36) Also those egoists who with a look of disapproval regard all with suspicion, whose heart and face dry up by the thought of expenditure and loss, and who like evil spirits protecting their wealth are never happy, will after their death because of their sinful deeds to protect those riches and increase their incomes, fall down in a hell called Sūcīmukha ['the pin first'], where the commanders of Yamarāja like expert weavers with thread and needle will stitch the limbs of the bodies of those money grabbing ghosts and sinners.

(37) **F**or all those who act against the dharma as I mentioned and also for those I did not mention, there are, according to the degree of sinfulness, all

sorts of hells to fall into. There are many hundreds and thousands of them in the realm of Yamarāja, oh King. For those souls of principle and piety however, who reached the end of their virtue or vice, there are elsewhere in this world [or in this universe] new lives to enter [compare B.G. 4: 9 and 3.30: 29]. (38) In the beginning I described to you the path of liberation [in cantos two and three]. There I showed you how the Supreme Lord Nārāyaṇa in the stories of the Purāṇa could be as much as the universe that is like an egg divided in fourteen parts. I described His gross form, consisting of His energy and qualities, as being directly the Gigantic Person [the *virāṭ-rūpa*]. He who with veneration hears, reads or explains that song of the Supreme Personality of the Supersoul shall, however difficult it is to understand, because of his faith and devotion find his intelligence purified and arrive at comprehension. (39) Hearing about both the gross and the subtle form of the Supreme Lord, the devotee should lead his mind, which is captivated by the gross form, step by step in contemplation to the subtle, spiritual form. (40) Of this planet earth I have described to you the different realms and regions, the rivers, the mountains, the sky, the oceans and the direction and positions of the lower worlds, the hellish worlds and the higher worlds above them, oh King. How wonderful is this gross body of the Supreme Controller wherein the aggregate of all living beings has its place!'

Thus the fifth Canto of the Śrīmad Bhāgavatam ends named:
The Creative Impetus.

Title, Artist and Source Pictures Canto 5

5.1
Title: The picture shows Lord Brahmā riding the swan. Murshidabad, 19th. century.
Artist: Unknown
Source: The Hare Kṛṣṇas, harekrsna.com

5.2
Title: The painting is titled: 'Vasanti'.
Artist: Raja Ravi Varma
Source: Wikipedia.org

5.3
Title: The painting is titled: 'Devotion to the tulsi plant, sweet basil. A lady ascetic.' Rajput, 18th. century.
Artist: Unknown
Source: The British Museum - britishmuseum.org

5.4
Title: The painting is titled: 'The anointment of King Ṛṣabha'. Leaf from a Jain Kalpasutra. Ca. 1500.
Artist: Unknown
Source: Private collection. Indianminiaturepaintings.co.uk

5.5
Title: The painting is a Jain miniature titled: 'Layman in worshiping posture'. Palm Leaf. Western India.
Artist: Unknown
Source: Internet

5.6
Title: The picture is a statue of Lord Ṛṣabhadeva excavated in Khahujar, the way the Jains like to see him as their first Tirthankara.
Source: Wikipedia.org

5.7
Title: The modern Hindu image shows Lord Hari standing on the lotus of the heart.
Artist: Unknown
Source: Internet

5.8

Title: The picture of deer in a forest as the love of Bharata, is a detail of a painting titled: 'Ragini Todi'.
Artist: Kailash Raj
Source: exoticindiaart.com © Exotic India Art. Used with permission.

5.9
Title: The picture is of a tantric form of the Hindu goddess Kālī. Folio from a Book of Iconography, 17th century, Nepal, Himalayas.
Source: Courtesy Los Angeles County Museum of Art (LACMA). Lacma.org

5.10
Title: The title of the imag is: 226. Long Palanquin (pp. 460-62).
Source: The image is from: "A Portrait of the Hindus: Balthazar Solvyns & the European Image of India 1760-1824". Solvyns, Les Hindoûs: III.9.4.
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5.11
Title: 'Supersoul'
Artist: Johannes Ptok (Aka Janmanalaya)
Source: Consciousart gallery & Ptok.se

5.12
Title: The picture is a vintage Gītā illustration titled: "Reward of exclusive thought".
Artist: Unknown.
Source: Internet

5.13
Title: Depressed person.
Artist: William Blake
Source: wikipedia.org & blakearchive.org

5.14
Title first painting: (digital focus) of an illustration of William Blake, to Dante's Inferno: Hell XII.
Artist: William Blake
Source: wikipedia.org & blakearchive.org

5.15
Title: 'A Vaishnava priest in conversation with two devotees', Bundikalam, late 18th century.
Artist: Unknown
Bron/Courtesy: Vahini org Gallery

5.16
Title: The picture of Brahmā as the center of the galactic whorl with Mount Meru is a digital collage.
Artist: Anand Aadhar
Source: Internet

5.17
Title: 'The Birth of Gangā'.
Artist: Khitindra Nāth Mazumdar
Source: 'Myths of the Hindus and Buddhists', Ballantine Press, Oct. 1913

5.18
Title: 'Kṛṣṇa and Gopis; Kamadeva, God of Desire'. Folio from a Gita Govinda (Song of the Cowherd), circa 1585. India, Gujarat, South Asia.
Source/Courtesy: Los Angeles County Museum of Art (LACMA), collectionsonline.lacma.org

5.19
Title: Collage of a vintage painting of Hanumān praying
Artist: Anand Aadhar
Source: Internet

5.20
Title: The first picture is titled: 'Jambhu Dvipa Cosmology'. It is a Jainist diagram of the division of the one cosmos, with at the center the heart and the mystical mountain Meru, surrounded by seas and rivers (15th century).
Artist: Unknown
Source: Internet

5.21
Title: The Sun God Surya
Artist: Unknown
Source: Internet

5.22
Title: The collage of the image on this page is by Anand Aadhar
Source: Internet

5.23
Title: The collage of the image on this page is by Anand Aadhar
Source: Internet

5.24
Title: Painting of the nether world of beauty in which one is bound by illusion
Artist: Seema Kohli (artist and philosopher living in New Delhi, India)
Source: Wikimedia.org

5.25
Title: The picture is a detail of a Hindu picture of Ananta Vishnu
Artist: Unknown
Source: Internet

5.26
Title: "Hell (Hölle)" Hortus Deliciarum.

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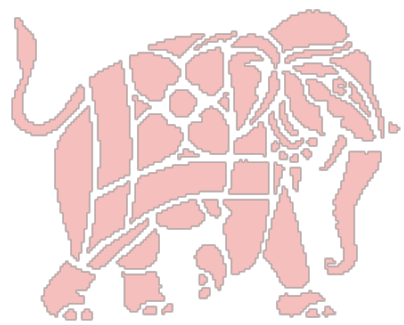
Śrīmad Bhāgavatam

Canto 6:
Prescribed Duties for Mankind



Relating to Nārada, the Sages and Indra, the King of Heaven

6.1 - Dharma and Adharma: the Life of Ajāmila

(1) **Ś**rī Parīkṣit said: 'Oh great devotee, in the beginning [in the second canto] you described how, following the path of finding liberation by renunciation [*nivṛtti mārga*], one with the spirit of the Absolute ['with Brahmā'] in the process of yoga gradually puts an end to the cycle of rebirth. (2) With one's attention focussed on the three modes of nature, oh sage, one is time and again caught in the clutches of the material world where there is a constant renewal of forms. (3) The hells belonging to the different sorts of impiety were by you described [in the fifth canto] as also the period of the first Manu, the son of Brahmā, Svāyambhuva [in the fourth canto]. (4-5) You described the character and the dynasties of Priyavrata and Uttānapāda as also the different realms [*dvīpas*], regions [*varṣas*], oceans, mountains, rivers, gardens and trees of the earthly sphere and the characteristics and measurements of the luminaries and the lower worlds created by the Almighty Lord. (6) Please explain to me now, oh man of great fortune, what a human being

must do in this world in order not to undergo all these sorts of terrible conditions of heavily suffering in hell.'

(7) **Ś**rī Śuka said: 'When someone in this life does not take the necessary countermeasures, when one is not of proper atonement after having engaged wrongly in the mind, in one's expressions and with one's body [one's 'hands' or with one's marriage], such a person after having died, undoubtedly will end up in [one of] the different types of hell of terrible suffering I formerly described. (8) Before one has died and before one's body is too old and decrepit, one should therefore in this world as soon as possible endeavor to atone for one's sins with a proper estimate of their gravity, just like an experienced physician determines the cause in order to treat a disease.'

(9) **T**he king said: 'What is the value of atonement when one cannot control oneself, despite hearing and seeing about it and knowing how harmful to oneself [and others] it is to act badly? (10) Sometimes ceasing with the sin, sometimes engaging in it again, I consider the process of atonement quite useless. It is like with an elephant covering itself with dust after coming out of the water.'

(11) **T**he son of Vyāsa said: "By countering one [fruitful] deed with another deed [with compensations] there is indeed no end to that action when there is a lack of [self-]knowledge. Sins are only atoned for after [self-]searching, after investigation [also: discussions, confessions or psychotherapy; *vimarśana*]. (12) Those who eat the right food will not be plagued by all kinds of diseases, similarly the one who manages to discipline himself [in *niyama*], oh King, will more and more qualify for well-being and happiness. (13-14) By means of voluntary penance and chastity, by equal-mindedness and sense control, by sacrificing [charity] and truthfulness, by inner and outer cleanliness, by refraining from violence and abuse and by self-restraint [by means of mantra meditation e.g.], they who, endowed with faith and knowledge of dharma, are calm and steady in their actions, words and intelligence, put an end to all kinds of sin, however great and abominable, the way a fire consumes a bamboo forest. (15) Some who rely on nothing but unalloyed devotion [*] unto Vāsudeva, manage to destroy all their badness completely, just like the sun dissipates fog. (16) A man full of sin, oh King, is certainly not as much purified by penance and such as the devotee is, who surrendered his life to Kṛṣṇa in dedicated service unto the person [the representative] of God [in particular the *ācārya*, see also 5.5: 10-13]. (17) In this world the most appropriate path is the safe path that free from fear is followed by the well-behaved and auspicious devotees who are of full surrender to Nārāyaṇa. (18) All the atonement well performed by someone who is not devoted to Nārāyaṇa, will not purify, oh King, the same way the water of all rivers cannot purify a liquor jar. (19) Once the mind is of full surrender to the two lotus feet of Lord Kṛṣṇa,

one is of the right atonement; one will, attached to His qualities, then never encounter in this world - or even in one's dreams - Yamarāja and his servants carrying the noose [compare B.G. 18: 66]. (20) Concerning this the example is given of a very old story of a discussion between the servants of Viṣṇu and Yamarāja. Please let me tell you about it.

(21) **O**nce in the city of Kānyakubja there was a brahmin named Ajāmila who, as the husband of a maidservant, had lost his way in association with her and therefrom no longer endeavored for the truth. (22) He had resorted to reprehensible activities as arresting and robbing people and cheating. Thus he maintained his family in a most sinful way and caused others a lot of trouble. (23) Caring for her sons this way managing his existence, oh King, the great lapse of time passed of eighty-eight years of his life. (24) He, as an old man, had ten sons and the youngest of them, held very dear by the father and mother, was addressed by the name of Nārāyaṇa. (25) The little boy was the apple of his eye and the old man enjoyed it very much to witness his prattling and playing. (26) As he ate, drank and chewed he, controlled by his affection, also fed the child and gave it something to drink, but, foolish as he was, he failed to notice that his life drew to a close. (27) When the time of his death arrived he, who had lived in ignorance, thus had a mind fixed on his little son who carried the name of Nārāyaṇa. (28-29) He saw how three characters approached him with fearful features, twisted faces and their hairs standing on end, who, with the noose in their hands, were ready to take him away. Terrified and with tears in his eyes he thus loudly called for his nearby playing child named Nārāyaṇa. (30) The moment Viṣṇu's servants heard the name of the Lord, their master, from the mouth of the dying man, oh King, they came immediately. (31) As the messengers of death were pulling Ajāmila away from the heart of the maidservant's husband, the Viṣṇudūtas forbade it with resounding voices. (32) The messengers of Yamarāja thus being thwarted replied: 'Who do you all think you are to oppose the authority of the King of Dharma? (33) Whose servants are you, where are you from and why have you come here? Why do you stop us in this? Do you belong to the demigods, the lesser gods or to the perfected souls? (34-36) You all, with your lotuslike eyes, yellow garments, helmets, glittering earrings and lotus flower garlands; you all, looking so young and beautiful with your four arms, bow, quiver of arrows and the decoration of a sword, club, conch, disc and lotus flower, you dissipate in all directions the darkness with the effulgence of the light emanating from you. For what reason do you deny us, the servants of the Maintainer of Dharma?'

(37) **Ś**uka said: 'Thus being addressed by the Yamadūtas they, who followed the word of Vāsudeva, replied with a smile, saying the following with voices resounding like rumbling clouds. (38) The Viṣṇudūtas said: 'If you really are all the servants of the King of Dharma, then just tell us what the principles

of dharma and the characteristics of *adharma* are. (39) How and where should punishment be administered, and are all or only some human beings who take advantage of others punishable?'

(40) **T**he Yamadūtas said: 'Dharma or religious principles is what is prescribed in the Vedas, *adharma* is the opposite. The Vedas are Nārāyaṇa Himself and originated from Him alone, so we have heard. (41) All that manifested with its specific qualities, names, activities and forms has by Him been created from His position in heaven, by means of [the interaction of] the basic material qualities of passion, goodness and slowness. (42) The sun, the fire, the sky, the air, the gods, the moon, the evening, the day and the night, the directions, the water and the land are all evidence of the personal dharma [the very nature] of the embodied living entity [see also B.G. 8: 4]. (43) *Adharma* [in the sense of going against nature] with all these [witnessing natural divinities], is recognized as the form of behavior qualifying for retribution, for the reaction deemed appropriate for all the actions of offenders that deserve punishment. (44) They who under the influence of the natural modes are engaged in actions motivated for results, can be of good, pious deeds as also of deeds directly opposite to that, oh pure souls, but no embodied soul can exist without engaging in action. (45) The extent to which someone in this life is of certain righteous or bad deeds, assures him in his next life of the enjoyment or suffering that is their result [compare B.G. 14: 18]. (46) The way one here in this life among the living beings, oh best of the demigods, experiences the different effects of the basic qualities of matter - in the form of their three attributes [viz. knowledge, movement and inertia] - one may expect to have a similar experience elsewhere [in another world]. (47) Just as the present time carries the characteristics of what was and what will become, someone's present birth likewise is indicative of the dharma and *adharma* of what one did and will be doing. (48) The godhead [of Yamarāja] is a great Lord as good as Brahmā; he in his abode sees before his mind's eye the form one previously had and then understands what one's future will be. (49) Just like someone who, with what he projects in his sleep, has lost the awareness of what precedes or follows that dream, one is equally unaware of a life before or after this [present] birth. (50) With the five working senses, the five senses of perception and their five objects engaged in pursuing his goals, he with his mind as the sixteenth element is of awareness. But as the one [soul, as a person] he himself constitutes the seventeenth element in enjoying the threefold nature of reality [see also B.G. 3: 42-43]. (51) With that sixteen part subtle body [the *liṅga*] as a result of the three forces of our greater nature, the living entity is subjected to a [difficult to overcome] repeated series of births [transmigration or *saṁsṛti*] in which it experiences jubilation, lamentation, fear and misery. (52) The embodied soul, lacking in awareness for not being in control of his senses and mind, is against his will led to actions for the sake of his own material interests; thus being bewildered he, like a silkworm, weaves himself in[to

the cocoon of] his own karma. (53) No one can exist but for a moment without doing something. One is by the three modes automatically forced to perform the fruitful actions belonging to one's nature. (54) On the basis of the imperceptible, unknown cause of that so very powerful personal nature, from the womb of the mother and the seed of the father, the gross and subtle body finds its existence to their likeness [see also B.G. 8: 6]. (55) Because of this association with material nature the position of the living entity has turned into an awkward one [of forgetfulness], but if one but for a short while manages to enjoy the association of the Lord, that problem is overcome.

(56-57) **T**his man [Ajāmila] well versed in the Vedas, of a good character and good conduct, was [initially] a reservoir of good qualities. He conscientiously, mild, controlled and truthful kept to his vows and knew his mantras. He was neat and clean, of the greatest esteem in service of the guru, the fire god, his guests and members of the household and was free from false pride, friendly to all, faultless, non-envious and of the finest choice of words. (58-60) Some day this brahmin following the orders of his father, went into the forest to collect fruits there, flowers, *samit* and kuśa [types of grass]. On his way back he saw some *śūdra* very lusty engaged with a promiscuous maidservant who, drunken because of *maireya* nectar [a drink made from the soma flower], intoxicated rolled her eyes to and fro. Under the influence her dress had slackened and he, unashamed having fallen from proper conduct, stood close to her singing and laughing having a good time with her. (61) When Ajāmila saw her with the with turmeric decorated arm of the lusty *śūdra* around her, he all of a sudden with a heart full of lust fell victim to bewilderment. (62) From within trying to regain control, he reminded himself of what was taught, but agitated as he was by Cupid he failed to restrain his mind. (63) Provoked by the sight he, who in his bewilderment stood senseless, resembled a planet in eclipse. With his attention focussed on her he [that very moment] gave up his dharma completely. (64) He decided that he would please her as far as the money allowed he had from his father. To keep her satisfied he thus catered to every material desire that came to her mind. (65) His youthful wife, the brahmin daughter of a respectable family he had married, he in his sin abandoned directly after his mind was caught by the looks of the unchaste woman. (66) Doing whatever possible he in his weakness properly or else improperly procured the money needed to maintain the family consisting of her and her many children. (67) Because this man acted so irresponsibly and broke with all the rules of the *śāstra*, for a long time sinfully passing his time impiously with filthy practices, he was most condemned. (68) Not having atoned for his perpetual sinning, we will take him to the presence of the Lord of Punishment, where being chastised he will find purification.'

*: In this regard Śrīla Jīva Gosvāmī comments that bhakti may be divided into two divisions: (1) *santatā*, devotional service that continues incessantly with faith and love, and (2) *kādācitkī,* devotional service that does not continue incessantly but is sometimes awakened. Incessantly flowing devotional service (*santatā*) may also be divided into two categories: (1) service performed with slight attachment and (2) spontaneous devotional service. Intermittent devotional service (*kādācitkī*) may be divided into three categories: (1) *rāgābhāsamayī*, devotional service in which one is almost attached (2) *rāgābhāsa-śūnya-svarūpa-bhūtā*, devotional service in which there is no spontaneous love but one likes the constitutional position of serving, and (3) *ābhāsa-rūpā*, a slight glimpse of devotional service.

6.2 - Ajāmila Delivered by the Viṣṇudūtas: the Motivation for the Holy Name

(1) The son of Vyāsadeva said: 'Oh King, after the servants of the Supreme Lord had heard what the Yamadūtas said, they replied as experts in the doctrine. (2) The Viṣṇudūtas said: 'Alas, how painful it is to see how irreligion affects the community of the knowers of dharma, to see how from those being allotted the task, sinless people unnecessarily have to undergo punishment. (3) To whom must the citizens turn for shelter if there is iniquity among those who as their protectors, endowed with all good qualities and equal to all, [want to] defend the law? (4) Whatever the better man does is copied by the rest of the population, whatever he does is by the general public accepted as the standard to follow [see also B.G. 3: 21]. (5-6) The common people, not knowing what exactly would be dharma or *adharma*, lie their head on his lap to sleep in peace. How can a respectable person who kindly disposed towards everyone enjoys the trust of the living beings, cause pain to the ignorant mass that as a [herd of] animal[s] surrendered to him in good faith and friendship? (7) This person here has already atoned for the sins of millions of births because he, being helpless, chanted the holy name of the Lord. That is the way to

find the fortune of the Lord. (8) When he said 'Oh Nārāyaṇa, please come', he, thus pronouncing the four syllables [*nā-rā-ya-ṇa*], realized the complete atonement for all the mischief he as a sinner perpetrated. (9-10) Irrespective the gravity of the sin one might have committed as a thief, an alcoholic, as someone who betrays a friend, as a killer of a brahmin, as someone who lusted for his guru's wife or as a murderer of a woman, a king, cows or one's father, or as any other type of sinner, one will have the attention of Lord Viṣṇu because of one's concern with His name. He [Viṣṇu] considers the chanting of the holy name the perfection of atonement [*]. (11) A sinner is not to the same degree purified by the atonement of keeping to the vows brahminically prescribed, as he is by uttering the syllables of the name of the Lord, for that repetition brings to mind the qualities of Uttamaśloka [the Lord Glorified in the Scriptures, compare 6.1: 16]. (12) Because the heart, despite one's penance, is not completely purified [when one does not chant His name], the mind will tire itself again on the path of temporary matters. They who are seriously interested in putting an end to their karma [see B.G. 4: 16], thus purify their existence by repeating the glories of the Lord [compare 1.2: 17]. (13) Therefore, do not try to take this man with you. Because he on his deathbed pronounced the name of the Supreme Lord, he has already put behind him all his sins [see also B.G. 7: 27 and 8: 5]. (14) Know that, whether one does it for other purposes, for fun, as entertainment or just casually, employing the name [of the Lord] of Vaikuṇṭha carries an unlimited capacity to neutralize sin. (15) A person who has fallen, slipped, broken his bones, has been bitten, was plagued by a disease or struck otherwise, does not deserve a hellish life when he thereto happened to pronounce [the name] of the Lord [see also B.G. 8: 6]. (16) Great sages well versed in the matter prescribe heavy and light penance for [respectively] heavy and light sins. (17) But to their word vanquishing all the sinfulness by austerity, charity and vows and such, does not dissolve the effects of *adharma* in the heart [to have material desires or being conditioned]. That is attained [only] by serving the Lord's feet. (18) Consciously or involuntarily chanting the name of Uttamaśloka burns to ashes the sins of a person, just like fire does with dry grass. (19) A mantra uttered, just like a powerful medicine taken, manifests its potency even when it somehow or other is used the proper way by an ignorant person.'

(20) **Ś**rī Śuka said: 'They [the Viṣṇudūtas], thus perfectly making sure what dharma is in terms of devotional service, oh King, released him from the noose of Yamarāja and rescued him from the clutches of death. (21) Oh subduer of the enemies, the Yamadūtas, thus put in their place, went to the abode of Yamarāja to inform him faithfully in detail about everything that had passed. (22) The brahmin released from the noose, now free from fear, regained his composure and, most pleased to see them, offered his respects bowing his head before the servants of Viṣṇu. (23) But the servants of the Supreme Personality understanding, oh sinless one, that he wanted to say something, sud-

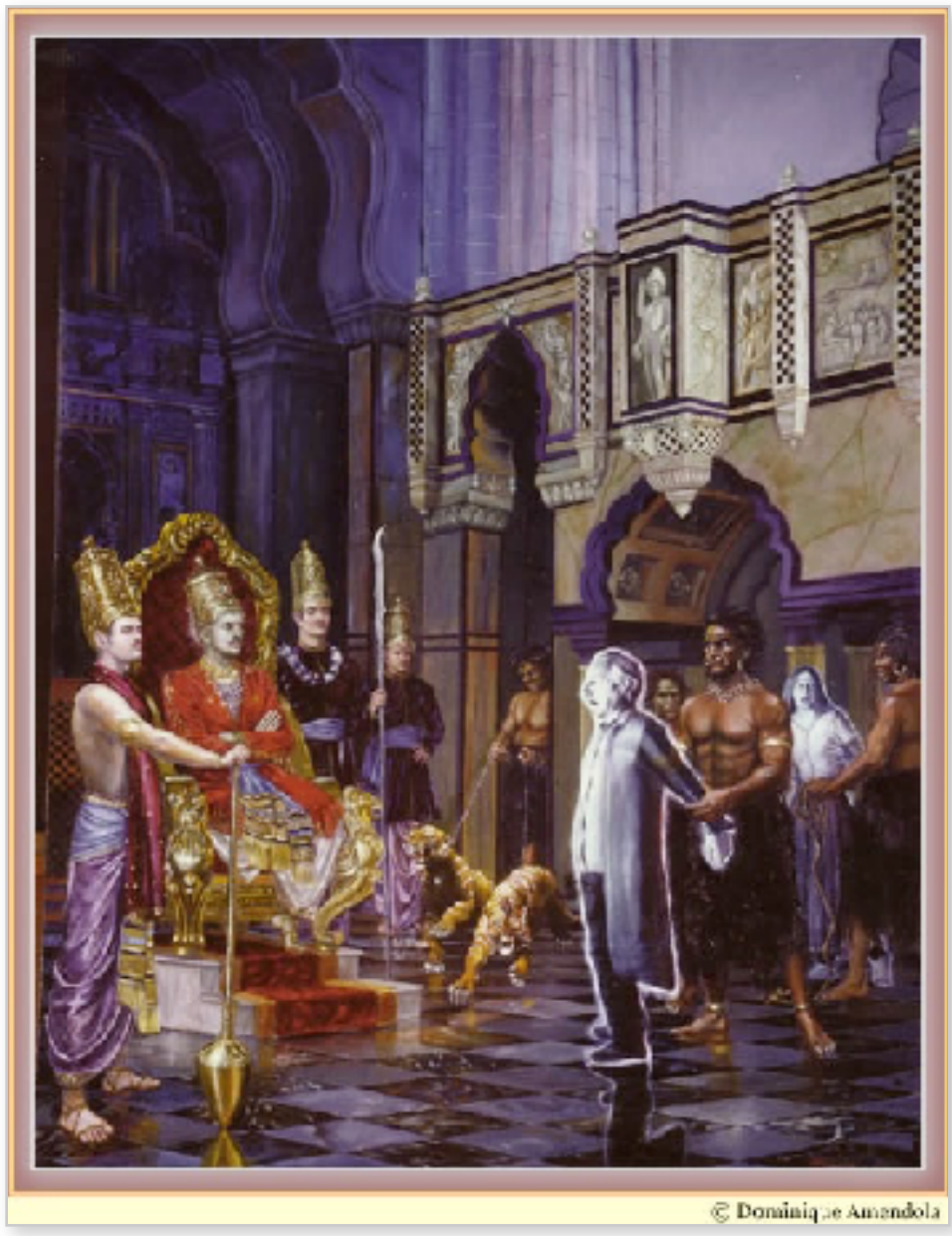
denly disappeared from sight. (24-25) Ajāmila who, because of the talks of Viṣṇu's and Yamarāja's servants about Lord Hari, had learned more about what being pure of dharma in relation to the Lord [the Bhāgavatam] meant, how that is described in the three Vedas and how someone conditioned by the modes of nature in devotion unto the Supreme Lord immediately finds purification by listening to the glorification of His name, greatly regretted all the evil deeds he remembered: (26) 'Alas, because I lost the control over myself making babies with this low class woman, I destroyed all my brahminical qualities and ended up in utter misery. (27) Honest men will condemn him who has abandoned his chaste young wife to associate with an unchaste maid given to drinking. Doomed I am having fallen in sin and having defamed my family! (28) My helpless old father and mother with no other relative to look after them, were distressed when I, as ungrateful as a classless person, alas gave up on them. (29) Clearly I will fall into the most terrible hell where those, who full of lust broke with the dharma, have to undergo the retribution of Yamarāja. (30) Have I been dreaming or did I witness a miracle here? Where have all those gone now who were dragging me away with the noose in their hands? (31) And where have those four perfect personalities of extreme beauty gone to who released me when I, being captured in ropes, was carried away to hell? (32) Because of seeing these exalted devotees, matters for me had to take a positive turn, despite my misfortune. (33) How else would a man, impurely engaged with a lower class woman, on his deathbed be capable of having his tongue speak the holy name of the Lord of Vaikuṇṭha? (34) Where am I, as a cheater, sinner personified and a shameless destroyer of his own culture, with this all-auspicious name of Lord Nārāyaṇa? (35) I, who was thus engaged, am decided to gain control over my senses, mind and breath, so that my soul not again will drown in the darkness of ignorance. (36-37) Freeing myself from this bondage to karmic actions because of ignorance and lust, I will be a self-realized, most kind, merciful and peaceful friend of all living entities and will disentangle my soul from the trap of being caught in *māyā* in the form of a woman, a woman who, in my fallen state, played with me like with a pet animal. (38) Thus giving up on the 'I' and 'mine' of the body and the matters related to it, I will, without the falsehood, in meditation on the purpose, devote my mind to the Supreme Lord by means of the purifying singing of His name and such.'

(39) **F**reed from all bondage by only a moment associating with the saintly devotees, he thus relinquished the idea of a material life and went to the place where the Ganges enters the plains [Hardvar as 'the doorway to Hari']. (40) Residing there in an abode for disciplining the spirit [an ashram or temple] he, engaging in yoga exercises, turned inwards away from his senses and fixed his mind on the true self. (41) Fully absorbed in that self he detached himself from the [direction of] the modes [from time], and devoted himself to the Absolute in the form of the Lord who is pure consciousness.

(42) As soon as his mind and intelligence found their anchor, he saw in front of him the very same [four divine] personalities he formerly had seen, whereupon the brahmin reverentially bowed his head. (43) At that holy place at the Ganges seeing them, he immediately gave up his vehicle of time, his body, to assume the original spiritual form [*svarūpa*] befitting an associate of the Lord. (44) The man of knowledge, together with the servants of the Lord, then boarded a celestial chariot [*vimāna*] made of gold and went to heaven where the husband of the Goddess of Fortune [Viṣṇu] resides. (45) He who had forsaken all dharma, who had married a low class maid, had fallen into abominable activities, had broken with all his vows and had landed in a hellish life, thus immediately found liberation the moment he relied on the name of the Supreme Lord. (46) In order not to get attached again to fruitful activities there is, for persons desiring to escape from material bondage, therefore no better means to cut with the karmic consequence than the repeated singing of the name of Him who is the refuge of all holy places. All other means lead to a mind contaminated by passion and ignorance. (47-48) Any person who with faith hears about or with great devotion recounts this confidential history, which frees one from all sins, will not be judged by the servants of Yamarāja and be led to hell, but will be welcomed in the spiritual world of Viṣṇu, whatever inauspicious thing [he did in his material life]. (49) When Ajāmila at the time of his death by holding on to the name of the Lord went to heaven, even though he meant his son, then what would that mean for the one who with love and faith holds on to the name?'

*: It is this verse that *ācāryas* like Śrīla Viśvanātha Cakravartī Ṭhākura of the disciplic succession quote to give scriptural support to the argument that chanting the holy name will immediately cleanse oneself of all sins: it is how one calls for the Lord's protection. It is His dharma to do so and He will even incarnate for it if necessary as he explains in the Gītā (4: 7). He also came down in the form of Lord Caitanya, for this reason being prayed for by Śrī Advaita. He thus reinstated the necessity of this Bhāgavatam and the chanting of the holy name, for the sake of the religious reform of the people of our modern time.

6.3 - Yamarāja Instructs His Messengers



(1) **T**he king said: 'What was the reply of the god, the King of Dharma, Yamarāja, after he had heard what his servants had to say about the obstruction of his order when they were defeated by the servants of the Slayer of Mura [Kṛṣṇa], He who rules all people of the world? (2) Oh *ṛṣi*, this thwarting of the order of a god like Yamarāja was a thing unheard of. I am convinced that no one but you, oh sage, can remove the doubts of the people concerning this matter.'

(3) **Ś**rī Śuka said: 'The servants of death, oh King, whose plans had been frustrated by the men of the Supreme Lord, informed their master Yamarāja, the ruler of the city of Saṁyamanī [as follows]. (4) The Yamadūtas said: 'How many controllers are there factually in this material world, oh master, who are the ones responsible for the consequences of performing the three kinds of activities [*karma, akarma* and *vikarma* or profit, non-profit and criminal, see B.G. 4: 17]? (5) Given the many authorities in this world to chastise the sinner

or not, for whom would there be [the bitterness of] death [when one is brought before you] and for whom [the nectar of] immortality [of Vaikuṇṭha]? (6) Considering the diversity of rulers over the many *karmīs* [profit-minded persons] in this world, should there not be one central administrative rule, like one has with the different heads of state departments? (7) In that sense you would be the one supreme master and ruler over all beings, including the other controllers; you would be the master of punishment to tell right from wrong in human society. (8) But in this world none of that can be found, now your order, the punishment you ordained, has been contested by four of the most magnificent and perfect beings. (9) They forcibly cut the ropes and released this sinner who by us according to your order was taken to the places of requital. (10) About those who so quickly arrived and said 'Do not fear', when the word 'Nārāyaṇa' was uttered, we would like to hear from you, please.'

(11) **T**he son of Vyāsadeva said: 'He, Lord Yamarāja, the controller of all living entities, thus being questioned replied his servants, pleased as he was to be reminded of the lotus feet of the Lord. (12) Yamarāja said: 'Superior to me there is another one, another Lord, who is as the warp and woof of cloth to all the mobile and immobile living beings. In Him the entire cosmos is found and of Him there are the partial aspects of the maintenance [Viṣṇu], creation [Brahmā] and destruction [Śiva] of this universe. The entire creation is controlled by Him like a bull is by a rope through its nose. (13) The way one ties oxen to a rope, He ties the people with different basic denominations and duties [of *varṇa* and *āśrama*] to His word [the Vedic knowledge], according to which they scrupulously carry their offerings to Him. (14-15) I myself, the Lord of death, Indra the king of heaven, Nirṛti of chaos, Varuṇa of water, Candra of the moon, Agni of fire, Śiva of destruction, Pavana of the air, Brahmā of creation, Sūrya of the sun, Viśvāsu of beauty [see 4.18: 17], the eight Vasus of goodness, the Sādhyas of cultivation, the Maruts of the wind, the Rudras of anger, the Siddhas of perfection and the other souls creating order in the universe, as also immortal rulers like Bṛhaspati and sages like Bhṛgu, have, despite being ruled by goodness and being free from [the lower qualities of] passion and ignorance, under the influence of His *māyā* no knowledge of His motives. And how much more would that not apply to others besides them? (16) He, the Supersoul present in the heart of all living beings, can factually not be seen or known through the senses, the mind, the breath or by means of ideation and words, just like the different parts of the body cannot see the eyes watching over them [compare B.G. 7: 26]. (17) The attractive servants of the independent, transcendental Lord ruling everything, the Master of Māyā, the Great Soul, generally move around in this world with His physical qualities and nature. (18) Viṣṇu's servants, the Viṣṇudūtas, who are worshiped by the enlightened souls, have forms rarely seen that are most wonderful to behold. They protect the mortals devoted to the Lord from enemies and from my men, so that they are protected from practically every side. (19) The

great *ṛṣis*, the gods, the best of perfection and the demons, the humans, as also the souls founded in knowledge [the Vidhyādharas] and the celestial singers [the Cāranas] and such, have no knowledge of the [full of] dharma that is enacted by the Supreme Lord in person. (20-21) Lord Brahmā, Nārada, Lord Śiva, the four Kumāras, Kapila, Manu, Prahlāda, Janaka, Bhīṣma, Bali, the son of Vyāsa [Śuka] and I myself [Yamarāja]; we, these twelve [*mahājanas*], have knowledge of the *bhāgavata-dharma* [the emancipation in surrender to the Supreme Lord] my dear servants, that is most confidential, transcendental and hard to grasp. He who understands it achieves eternal life [compare 3.32: 2 and B.G. 18: 66]. (22) We all recognize that for the people living in this material world the yoga of devotion unto the Supreme Lord, beginning with the singing of the holy name, constitutes the supreme dharma. (23) Just consider, my sons, how by pronouncing the holy name of the Lord, even Ajāmila was delivered from the noose of death. (24) Even this sinner Ajāmila attained liberation when he, at the moment of his death, innocently with 'Nārāyaṇa' called for his son. This much of the congregational singing of the qualities of His names and deeds is enough [as proof of goodwill] to remove the sins of man. (25) Great personalities practically always do not know this [truth, this lead], for their minds got bewildered by *māyā*, the illusory energy of the goddess, and because their intelligence to a great extend was dulled by the burden of the fruitful activities and the sweetness of the flowery language of sacrificing as prescribed [in the three Vedas, see also B.G. 2: 42-43]. (26) Knowing this, sharp-minded souls with all their heart take to the yoga of loving the Supreme and Unlimited Lord. Such persons therefore do not deserve my punishment. And if there would be any fall down of them, that also will be destroyed by the high praise they voice. (27) They, the devotees, who with an equal vision are of surrender to the Supreme Lord and whose sacred histories are proclaimed by the demigods and perfected souls, you should never approach, for they are fully protected by the mace of the Lord. It is not to us to punish them, just as it is not given to time itself [to tell right from wrong]. (28) Communities of transcendental swanlike souls, who free from material attachment are of self-realization, continuously relish the honey of the lotus feet. [But] they who enjoy a household life in desires of attachment, are on the path that leads to hell. Bring those before me who in their falsehood turned against Mukunda, the Lord of Liberation [compare 2.1: 4]. (29) They who run from the truth and fail in their duties unto Lord Viṣṇu, they whose tongues never express the names and qualities of the Supreme Lord, who do not carry Him in their heart or remember His lotus feet and not even once bowed their heads to Kṛṣṇa [in a temple e.g., see B.G. 4: 4-6], bring them all before me. (30) I pray that He, the Supreme Lord, the original and oldest person Lord Nārāyaṇa, will excuse me for the impudence of my servants. We, me and my men, acted in ignorance and therefore we with folded hands beg the most venerable, all-pervading Personality of Godhead for forgiveness.'

(31) [**Ś**rī Śuka said:] 'Therefore, oh descendant of Kuru, understand that the glorification of Lord Viṣṇu [in particular singing His name in congregation; *saṅkīrtana*] is the ultimate form of atonement, the best that one can do in the world to deal with one's sins, however great they are. (32) The hearts of those who always listen to and sing about the heroism of the Lord that wipes away all sin, are by their devotional service, their bhakti, very easily purified, while such a thing is not as easily brought about when one is [merely] of vows and rituals. (33) He who holds on to the honey of Kṛṣṇa's lotus feet, will not again desire to enjoy the illusory quality of nature [*māyā*] that brings distress. Anyone else however, who enchanted by lust tries to do something to cleanse the passion out of his soul, will surely find the passion reappear.

(34) **T**he servants of Yamarāja by the words of their master being reminded of the greatness of the Lord, thus all stood perplexed. From then on, oh King, they feared to see the person, the devotee, who is fearless because of taking shelter of the Infallible One. (35) When the most powerful sage, the son of Kumbha [Agastya Muni] resided in the Malaya mountains and worshiped the Lord, he told me this most confidential history.'

6.4 - The Haṁsa-guhya Prayers Offered to the Lord by Prajāpati Dakṣa

(1-2) **T**he king said: 'You briefly explained to me the generation of the gods, the demons and the human beings, the serpents, the beasts and the birds during the rule of Svāyambhuva Manu [see canto 3]. I would like to hear from you a more detailed account of this matter, my lord, as also an account of the potency of the transcendental Supreme Lord, by which that secondary creation was generated.'

(3) **Ś**rī Sūta said: "Oh best of the sages [assembled at Naimiṣāraṇya see canto 1.1], the son of Vyāsa, the great yogi thus hearing about the king's request, praised him and gave an answer. (4) Śrī Śuka said: 'When the Pracetās, the ten sons of King Prācīnabarhi, returned from [their prolonged meditation] near the ocean, they saw that the entire planet was overgrown by trees [see 4.24, 4.30, 4.31]. (5) Aggravated because of their austerities they got angry about the trees [and the agriculture that was neglected in their absence] and kindled, with the air from their mouths, a fire to burn down the forests. (6)

Seeing how all the trees were burned by the blazing fire, oh son of Kuru, the king of the forest, the great [moon god] Soma, spoke as follows in order to pacify their anger.

(7) 'Do not burn the poor trees to ashes, oh fortunate souls! Since you are known as the protectors of the living beings, it is your duty to strive for the [welfare and] growth of all of them. (8) Do not forget that the Supreme Personality, the Lord, the original, unchanging Father and almighty protector, created all the trees, plants and herbs to serve as food. (9) The immobile living beings serve [with their fruits and flowers] as food for the winged ones and those without limbs [like the grasses] serve as food for the ones with legs without hands or paws. The four-legged in their turn are there for the animals with claws and the bipeds [to serve with respectively their flesh and milk]. (10) Your father and the God of Gods, oh sinless souls, ordered you to generate offspring. How then [for the love of God,] can you burn the trees to ashes [that sustain all living beings]? (11) Like your father, grandfather and great-grandfather did, just follow the path of the saints and subdue the anger that has risen in you! (12) The ruler protects his subjects, like parents who are friends to their children, like eyelids that protect the eyes, like a husband who protects his wife, like a householder who cares for the needy and like sages who are the well-wishers of the ignorant. (13) The Supersoul residing within the bodies of all living entities is the Lord and Controller of all. Try to see those bodies as His residence [His temple] and may He thus be pleased with you. (14) Anyone who by inquiry into the nature of the self manages to subdue the powerful anger, which suddenly can awake like a bolt from the blue, transcends the modes of nature. (15) Enough of burning the poor trees, let there with you be the well-being of the remaining trees and please, accept as your wife the daughter [called Māriṣā, a girl born from the Apsara Pramlocā] who was raised by them.'

(16) Oh King, after thus having addressed the sons, King Soma gave them the Apsara girl, who had very beautiful hips, and returned [to his abode]. They married her according to the dharma. (17) They begot in her Dakṣa, the son of the Pracetās, by whose procreative activity the three worlds thereafter were populated with offspring. (18) Please listen attentively to my story how Dakṣa, who was so fond of his daughters, by means of his semen and certainly also through his mind, generated all that life. (19) The *prajāpati* first with his mind created the lives of all those godly and godless living beings, including all the beings resorting under them that fly, roam the earth or swim. (20) But when he saw that this creation of beings did not increase, Dakṣa went to the foot of the Vindhya mountains where he performed the most difficult austerities. (21) There at the most suitable place to put an end to all sin, the holy place called Aghamarṣaṇa, he satisfied the Lord by austerely and regularly performing rituals. (22) I shall now explain to you how he with

the Haṁsa-guhya ['the secret of the swan'] prayers satisfied the Lord, how he pleased Him as the Supreme Personality of Godhead beyond the senses. (23) Dakṣa said: 'My obeisances unto Him from whom we learn the proper way to transcend the modes and the material energy to which all living beings are bound, unto Him, the self-born Controller beyond measure and calculation who in His abode cannot be perceived by a materially directed intelligence. (24) My reverential respect for the friend with whom one lives in this body and of whose friendship a person has no knowledge, just as the sense objects have no knowledge of the sense organ that perceives them. (25) The living being has knowledge of this body with its types of breath, its internal and external senses, its elements and sense objects that [material as they are] do not know themselves, each other or anything outside of them. But the living being knowing about the natural modes and all these matters [in its turn] has no knowledge of Him who knows each and all. I praise Him, this unlimited Lord. (26) When the mind has come to a stop [in the absorption of yoga] and thus all names and projections of a material vision and remembrance have ceased, one will perceive Him in His unique spiritual completeness. Him, that swanlike [*] personality who is realized in the purest state, I offer my respects. (27-28) The same way as they who are experts in sacrificing extract the fire, dormant in firewood, by singing the fifteen hymns [the Sāmidhenī mantras], the devotees discover Him who with His spiritual powers hides in their hearts that are covered by the three modes of nature and the nine aspects of matter [of material nature and her sixteen elements - *prakṛti*, the individual soul - the *puruṣa*, the cosmic intelligence - the *mahat-tattva*, the false ego - *ahaṁkāra*, and the five sense objects - the *tanmātras*, see e.g. 3.26: 11]. He who is realized in bliss when one sitting passively [in meditation] frees oneself from the complete of the illusory diversity, He of all names, He, the gigantic form of the universe, may He, that inconceivable reservoir of all qualities be merciful unto me. (29) Whatever one expresses in words, ascertains by contemplation, perceives with the senses or has in mind, everything that exists as an expression of the three modes, cannot be His essential nature. One knows Him in truth [only] as the cause of the creation and destruction of that what is characterized by the modes. (30) [Everything is situated] in Him, [everything originated] from Him and [everything is moved] by Him. [Everything belongs] to Him and [everything is there] for Him. Whether He acts or incites to act, He is the Supreme Cause of our material and spiritual existence known to all. He is Brahman, the Cause of All Causes, the incomparable One beyond whom no other cause can be found. (31) My obeisances unto that unlimited, all-pervading Lord of all transcendental attributes about whose many energies the speakers of the different philosophies, in dispute and agreement concerning causes, in their creativity are continuously bewildered about the true self, the Supersoul. (32) The subject matter [e.g.] discussed in the philosophies of *sāṅkhya* [analysis, numbers] and yoga [unification of consciousness, devotion] leads, with professing knowledge of the one absolute truth - whe-

rein one is of agreement about the beneficence of the transcendental, greater cause -, to a perception of differing, opposing characteristics of what would be [the absolute has form: *sākāra*] and would not be [the absolute is formless, *nirākāra*, compare 5.26: 39]. (33) In order to bestow His mercy upon the devotees at His lotus feet He, the eternal, Supreme Personality who is not bound to any name or form, manifests with the forms and holy names He takes birth with and engages in action. May He, the transcendence in person, be merciful unto me. (34) He who, by the material paths of knowledge, manifests from within the core of the heart according to the desires of each living being, receives material qualities the way the wind does that blows over the earth [and thus assumes the forms of the demigods, see B.G. 7: 20-23]. May He, my Lord, fulfill my wish [to be allowed in His service].'

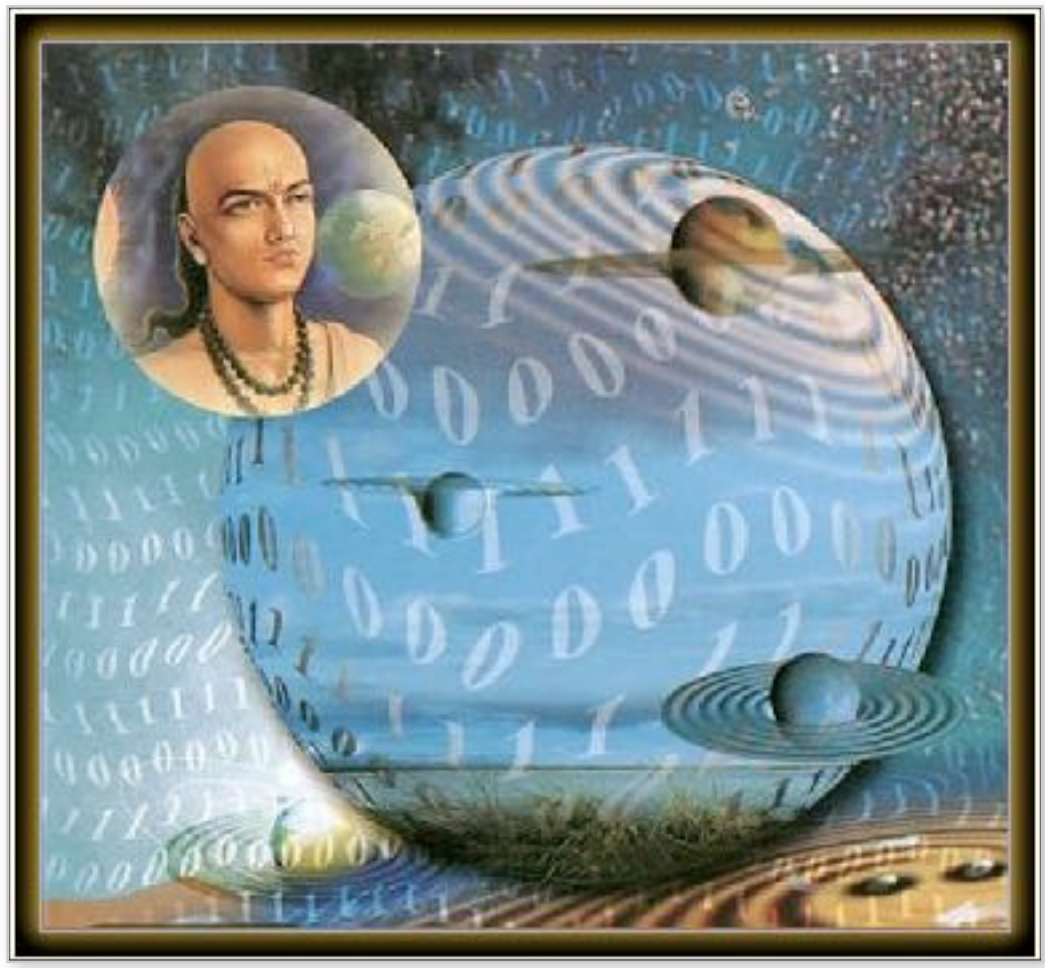
(35-39) **Ś**rī Śuka said: 'Thus being praised with the prayers offered, the Supreme Lord, the caretaker of the devotees, appeared there in Aghamarṣaṇa, oh best of the Kurus. With His feet on Garuḍa's shoulders He with His long and mighty eight arms, held up the disc, the conch shell, the sword, the shield, the arrow, the bow, the rope and the club. His intense blackish blue form was clad in yellow garments, His face and glance were very cheerful and His body was adorned with a flower garland reaching to His feet. Decorated with the shining Kaustubha jewel, the Śrīvatsa mark, a large full circle helmet, glittering shark earrings, a belt, finger rings, bracelets around His wrists and upper arms and with His ankle bells, His appearance captivated the three worlds. The Lord, the brilliance of the three worlds, was surrounded by eternal associates like Nārada, Nanda and the leaders of the demigods and was glorified with hymns by the perfected souls and the inhabitants and singers of heaven. (40) Seeing that greatly wonderful form, he was at first frightened, but then, with the hairs of his body standing on end, the *prajāpati* [joyously] threw himself flat on the ground to prove his respects. (41) Because of the great happiness that filled his senses like rivers flooded by mountain streams, he was unable to utter a word. (42) Seeing a great devotee like him prostrated, desirous of more life in the world, Janārdana, He who appeases all and knows each heart, addressed Dakṣa as follows. (43) The Supreme Lord said: 'Oh son of the Pracetās, you so greatly fortunate have in great faith perfected your good self by your austerities and attained, with Me as your object of desire, the highest state of love. (44) I am very pleased with you, oh ruler of man, because of your penance [of fundamental importance] to the flourishing of the living beings in this world. It is My wish that they abound. (45) Brahmā, Śiva, the founding fathers, the Manus and the ruling gods [like the divinities of the sun and the moon], are all expansions of My energy and constitute the cause of the welfare of all living beings. (46) Religious penance is My heart, oh brahmin, Vedic knowledge is My body, the spiritual activities are the form I assume, the rituals conducted by the book are My limbs and the God-fearing souls [promoting the unseen good fortune of devotional activities] are My

mind, soul and life breath. (47) In the beginning, before the creation, I was the only one existing, nothing else could be found besides Me. The external world and all that is known had not manifested, like it is with being immersed in sleep. (48) When from the unlimited potency of Me, endowed with an endless number of qualities, the universe originated as a manifestation of the basic qualities [the *guṇa*s], the first living being found therein his existence: Lord Brahmā, the one unborn. (49-50) The moment he, the Lord of all the demigods, invested with My potency, tried to bring about the creation, he considered himself incapable of doing so. I then inspired the god to perform the severest austerity. In the beginning the nine great personalities [the sages] of creation thus found their existence from him, they from whom all of you have originated [see 3.24: 21 and also 3.8]. (51) Oh Prajāpati, My dear son, please accept the daughter of Prajāpati Pañcajana named Asiknī as your wife. (52) Sexually united as man and woman in acceptance of the rules of the religion, you will, being married to this woman who is of a likewise respect of procreation, again [see 4.2] bring forth all the progeny [you desired. See also B.G. 7: 11]. (53) Under the influence of My material energy engaging in sexual intercourse, all the generations after you will also make offerings to Me.'

(54) **Ś**rī Śuka said: 'Thus having spoken, the Supreme Lord, the creator of all the universe, vanished before his eyes as if He, the Supreme Personality, had been a dream image.'

*: He is called a swan because He can separate the true from the untrue, just like a swan can sift milk from water.

6.5 - Nārada Muni Cursed by Prajāpati Dakṣa



(1) **Ś**rī Śuka said: 'Impelled by Lord Viṣṇu's external potency [*māyā*] he [Dakṣa] begot in his wife named Pāñcajanī [Asiknī] a countless number of most powerful sons who were named the Haryaśvas. (2) Alike in character and dharmic conduct, all the sons of Dakṣa, oh King, submitting to the order of their father to increase the population, went in the western direction. (3) At the place where the Sindhu [the present Indus] flows into the ocean there is a most important sacred lake called Nārāyaṇa-saras, that is frequented by sages and perfected souls. (4-5) Even though to be in touch with that water was enough to completely purify them from their impure thoughts, their minds were strongly attracted to the practices of the elevated souls [there] and [so they] executed with conviction the severest penances. When they were ready to meet the purpose of increasing the population as their father had ordered, they were visited by the *devarṣi* [Nārada]. (6-8) He spoke to them as follows: 'Oh Haryaśvas, though you are the princes to rule, you alas lack in experience. How can you, if none of you has insight in the temporality, the finality of the worldly affair, beget offspring in service of the truth? Think of it as with a man whose kingdom consists of a hole in the ground from which there is no escape. At his side there is a promiscuous woman presenting her body in many different ways. There is a river flowing in both directions with a marvelous house built from twenty-five materials where a swan tells nice stories while something razor sharp is spinning fast. (9) How can you not knowing about

this, you ignorant about the creation, follow the orders that your in every way so experienced father thought befitting for you?'

(10) **Ś**rī Śuka said: 'After the Haryaśvas had heard those enigmatic words of the *devarṣi,* they pondered over them with the full of their intelligence so that their power of discrimination awakened. (11) The earth[ly affair, the body,] was the field of action, the eternal cause engrossing the individual soul that constitutes the basis of his bondage. What would the use of time-bound labor be when one fails to see the finality of it all? (12) Not understanding that there indeed is one controller, one Supreme Lord present who cannot be seen, who is not created [or born] and who, independent as His own shelter in the beyond, is the fourth dimension [of Time], what would the meaning of temporary fruitive activities be? (13) If a man indeed in ignorance has left for the lower regions [the hole] from which he does not return, just as he does not return from the spiritual abode in the beyond, of what use are then his temporary karmic activities in this world [compare B.G. 9: 4 and 8: 15]? (14) With the different things the living being tries with his intelligence, being possessed by passion and so on, he is like a free woman presenting herself in different ways. What is the use of working for results when one does not know the [transcendental] end to these changes of form in this world? (15) When one thus is subjected to the material way, one loses one's status as an independent authority as a consequence of which the intelligence ignorantly moves like an unfaithful wife. What in this world is then the use of all one's time-bound actions? (16) The illusory of matter gives rise to creation and dissolution, which is a river [thus streaming in two directions] that for the foolish person flows [too] fast at its banks [to escape from it]. What is the use of working for a temporary advantage, without having knowledge of these matters? (17) When one in this existence does not know about the twenty-five ways [the twenty-five elements, see 3.26: 11-15] to look at the reality of the Original Person, that wondrous mirror to the individual personality, what benefit is found in exhausting oneself for the falsehood of material gain? (18) If one does not know how to discriminate [like a swan, spirit from matter] concerning the refuge to accept, when one concerning the Lord has given up on the literatures [the *śāstras*] that inform about the ways of bondage and liberation, of what use is it then to wrestle in attachment for temporary matters? (19) The so very sharp, revolving wheel of Time governs all the world according to its own rule and measure; of what use is it to endeavor in desire for results in this world when one does not know about this [this order of time]? (20) How can one, entangled in the modes of nature [see B.G. 18: 19-29], undertake anything [like begetting children], if one does not understand the instructions of the scriptures of the Father that tell one how to put an end to the material way of life?'

(21) **T**hus being convinced, oh King, the Haryaśvas were of the same opinion. Circumambulating him [Nārada] they left to tread the path of no return

[see also B.G. 8: 16]. (22) The *muni* traveled all the worlds while keeping the Lord of the Senses in mind with spiritual sounds and thus he, innerly not being divided, engaged his consciousness at the lotus feet [see the bhajan Nārada Muni]. (23) When Dakṣa heard from Nārada about the loss of the sons, who were the best of the best in their conduct, he filled with lamentation had to suffer. It hurt him deeply to see what had become of his fine sons. (24) Pacified by the instigator [Lord Brahmā] he again begot in Pāñcajanī a great number of sons who were named the Savalāśvas. (25) In their turn by their father being ordered to populate the universe, they took vows and went to the lake Nārāyaṇa-saras, the place for which their elder brothers previously had left for their perfection. (26) Bathing regularly there, doing *japa* and reciting mantras for the sake of the Supreme Reality, they performed great austerities that freed them from all impurity in their heart. (27-28) For months drinking water and eating air only, they used this mantra to worship the Master of all Mantras: 'Our obeisances unto Lord Nārāyaṇa, the Great Soul residing eternally in pure goodness, the great swanlike personality upon whom we meditate [*oṁ namo nārāyaṇāya puruṣāya mahātmane viśuddha-sattva-dhiṣṇyāya mahā-haṁsāya dhīmahi*']." (29) Oh King, in their meditations to populate the universe they were also approached by sage Nārada, who like before expressed himself in meaningful words: (30) 'Oh sons of Dakṣa, please listen attentively to my instruction. All of you, follow the path of your brothers you care so much about. (31) A brother faithful to the path of an elder brother who knows the dharma [see 6.1], is a piously associated person who may enjoy with the Maruts [the wind gods of brotherhood].'

(32) **S**aying this much Nārada, with his all-auspicious vision, departed from there, and so it came to pass that they followed the path of the brothers who preceded them, oh worthy friend. (33) Properly having turned inwards thus taking to the transcendental path, they, just like the nights that leave in the western direction, even to this day have not returned. (34) That very moment the Prajāpati observed many inauspicious signs as he heard how, like before, his sons because of Nārada had come to naught. (35) Overpowered by grief about his children, he almost fainted. He got very angry with Nārada and when he met him he addressed him in fury with trembling lips. (36) Śrī Dakṣa said: 'You false preacher dressed up like a saint! What a disgrace you have brought upon us. Poor boys lacking in experience you have shown the path of beggars! (37) With them not at all free from the three debts [to the saints, the gods and the father by celibacy, ceremony and progeny], you have, in disregard of their duties, ruined their path of good fortune on earth and in the hereafter you sinner! (38) Thus you have heartlessly spoiled the minds of those boys. While traveling as an associate of the Lord, you have shamelessly defamed Him! (39) You should know that the best ones of the Lord are ever anxious to bless the fallen souls. But not you, you have really broken the bond of friendship and sown dissension among people living in harmony [compare

B.G. 18: 68-69]. (40) With your false doctrine [of only being directed at the Absolute Truth], you think renunciation is attained by cutting the bonds of affection, but this is not how renunciation works with people. (41) Someone cannot experience the painful consequences of sensual pleasures without knowing enjoyment. In the end one will naturally refrain [from sense gratification because of one's experience], not because one's mind would be changed by others. (42) Those with a wife and children who are honest, accept the load of the Vedic duties; the unbearable wrong you did to us I [for once] can forgive. (43) But you, breaking the line of descendants, may, because of the wrong you did to us for the second time, oh fool, nowhere in your wandering find a place to stay, have a fixed residence in the world.'

(44) **Ś**rī Śuka said: 'Nārada Muni, who as appropriate for an accomplished saint [see also 3.25: 21-27 and B.G. 12: 13-20] tolerated it all, said only: 'Understood, so be it', even though he himself was the man in control.'

6.6 - The Progeny of the Daughters of Dakṣa

(1) **Ś**rī Śuka said: 'The son of the Prācetas, being pacified by Lord Brahmā, thereafter [after he had cursed Nārada] begot at his kind request [to procreate again] in his wife Asiknī sixty daughters who were all very fond of their father. (2) Ten of them he gave to king Dharma [Yamarāja], Kaśyapa he gave thirteen, twenty-seven were given to the moon god and Bhūta, Aṅgirā and Kṛśāśva he gave each two. The four remaining he also gave to Kaśyapa. (3) Please hear from me all the different names of these women who with their many children and descendants populated the three worlds and from whom you and I are stemming.

(4) **T**he wives of Yamarāja were Bhānu, Lambā, Kakud, Yāmi, Viśvā, Sādhyā, Marutvatī, Vasu, Muhūrtā and Saṅkalpā. Now hear about their sons. (5) From Bhānu Deva-ṛṣabha was born and from him was born Indrasena, oh King. Vidyota ['lightning'] appeared from Lambā and from him there appeared [the spirits presiding over the] clouds. (6) From Kakud Saṅkaṭa appeared and from him there was the son named Kīkaṭa who fathered many protectors

of earthly strongholds. Yāmi gave birth to Svarga from whose loins Nandi was born. (7) The [ten] Viśvadevas were born from Viśvā, but it is said that from them there was no progeny. The Sādhyas, who were born from Sādhyā, had one son: Arthasiddhi. (8) Marutvān and Jayanta took birth from Marutvatī. Jayanta was an expansion of Vāsudeva and is also known as Upendra. (9) From Muhūrtā ['forty-eight minutes'] the Mauhūrtikas were born, a group of [thirty] gods who took birth to present the living beings the result of their personal time-bound actions. (10-11) From Saṅkalpā Saṅkalpa [the deity presiding over one's conviction] was born and from him Kāma [the god of love] appeared. Vasu gave birth to the eight Vasus. Now listen to their names: Droṇa, Prāṇa, Dhruva, Arka, Agni, Doṣa, Vāstu and Vibhāvasu. From Droṇa's wife Abhimati sons appeared like Harṣa, Śoka, Bhaya and more. (12) Ūrjasvatī the wife of Prāṇa gave birth to Saha, Āyus and Purojava. From Dhruva's wife Dharaṇi the various [gods ruling over the] cities and towns were born. (13) From the wife of Arka, Vāsanā, there were the sons named Tarṣa and so on and from Dhārā, the wife of the Vasu Agni, there were the sons known as Draviṇaka and so on. (14) Kṛttikā, another wife of Agni, gave birth to Skanda [Kārttikeya] whose sons were headed by Viśākha. From Doṣa's wife Śarvarī the son Śiśumāra was born. He was an expansion of the Lord of Time [see 5.23]. (15) From Vāstu's wife Āṅgirasī the son Viśvakarmā [the great architect] was born who became the husband of Ākṛtī. From them was born the Manu named Cākṣuṣa whose sons were the Viśvadevas and Sādhyas [see verse 7]. (16) Uṣā, the wife of Vibhāvasu, gave birth to Vyuṣṭa, Rociṣa and Atapa. Ātapa then fathered Pañcayāma ['the span of the day'] who awakens the living beings to engage in material activities. (17-18) Sarūpā, the wife of Bhūta, gave birth to the millions of Rudras headed by Raivata, Aja, Bhava, Bhīma, Vāma, Ugra, Vṛṣākapi, Ajaikapāt, Ahirbradhna, Bahurūpa and Mahān. Their associates, the ghastly ghosts and Vināyakas [a type of demons, hobgoblins], originated from his other wife. (19) Prajāpati Aṅgirā's wife Svadhā accepted the Pitās for her sons and [his other wife] Satī accepted Atharvāṅgirasa as her son who was the [fourth] Veda [the Atharva Veda] in person. (20) The wife of Kṛśāśva, Arcis gave birth to Dhūmaketu who in Dhiṣaṇā begot the sons Vedaśirā, Devala, Vayuna and Manu. (21-22) Kaśyapa [or Tārkṣya] had four wives: Vinatā [Suparṇā], Kadrū, Pataṅgī and Yāminī. From Pataṅgī the birds originated, from Yāminī the locusts came and Vinatā brought Garuḍa into existence - the one who is regarded the carrier of Yajña [Viṣṇu] - and Anūru [Aruṇa], the chariot driver of Sūrya, the god of the sun. From Kadrū there were different kinds of serpents. (23) The wives of the moon god [Soma] were the [goddesses ruling the twenty-seven] lunar mansions named Kṛttikā and so on, but, oh son of Bharata, because Dakṣa had cursed him [for preferring Rohiṇī], he was pestered by a degenerative disease [consumption] and had no children with any of them. (24-26) Again pacifying him, Soma, in respect of the division of time, managed to stop the decay [reducing it to the dark fortnight]. Now please take notice of all the names of the wives of Kaśyapa, the mothers from whom all

the living beings of this entire universe were born: Aditi, Diti, Danu, Kāṣṭhā, Ariṣṭā, Surasā, Ilā, Muni, Krodhavaśā, Tāmrā, Surabhi, Saramā and Timi. From Timi the aquatics appeared and the animals of prey were the children of Saramā. (27) From Surabhi the buffalo found its existence as also the cows and other animals with cloven hooves, oh King. From Tāmrā the eagles, the vultures and so on came into being and from Muni there were the different angels. (28) The reptiles such as the *dandaśūka* snakes originated from Krodhavaśā, from Ilā all the creepers and trees came and all the evil ones [like the demons and cannibals] were there from Surasā. (29-31) From Ariṣṭā there were only Gandharvas and from Kāṣṭhā there were the animals whose hooves are not split. From Danu there were sixty-one sons born; the ones important are: Dvimūrdhā, Śambara, Ariṣṭā, Hayagrīva, Vibhāvasu, Ayomukha, Śaṅkuśirā, Svarbhānu, Kapila, Aruṇa, Pulomā and Vṛṣaparvā as also Ekacakra, Anutāpana, Dhūmrakeśa, Virūpākṣa, Vipracitti and Durjaya. (32) Suprabhā, the daughter of Svarbhānu married Namuci, but Śarmiṣṭhā, born from Vṛṣaparvā, went to Yayāti, the powerful son of Nahuṣa. (33-36) There were four very beautiful daughters of Vaiśvānara: Upadānavī, Hayaśirā, Pulomā and Kālakā. Hiraṇyākṣa married Upadānavī and Kratu married Hayaśirā, oh King, but when on the plea of Lord Brahmā the two daughters Pulomā and Kālakā of Vaiśvānara married to the oh so mighty *prajāpati* Kaśyapa, the Pauloma and Kālakeya demons were born from them who were very keen on fighting. When sixty thousand of them [headed by Nivātakavaca] constituted a disturbance to the sacrifices in the heavenly places, your grandfather [Arjuna] single-handedly killed them just to please Indra, oh King. (37) From Vipracitti's wife Siṁhikā one hundred and one sons were born who all obtained a planet of their own. Rāhu was the eldest and the hundred others were [called] the Ketus. (38-39) Now hear from me the chronological order of the dynasty that originated from Aditi, wherein Nārāyaṇa, the One Almighty Lord, manifested as a plenary expansion of Himself [called Vāmana]. Vivasvān, Aryamā, Pūṣā and Tvaṣṭā followed by Savitā, Bhaga, Dhātā, Vidhātā, Varuṇa, Mitra, Śatru and Urukrama [were her twelve sons month by month consecutively presiding over the sun. Urukrama is the dwarf-incarnation Vāmana]. (40) The most fortunate Saṁjñā gave as the wife of Vivasvān birth to the Manu called Śrāddhadeva as also to the twin, the demigod Yamarāja and his sister Yamī [the river Yamunā]. She appeared on earth in the form of a mare and gave birth to the Aśvinī-kumāras. (41) Chāyā [another wife of the sun god] got from him the sons Śanaiścara [Saturn] and Sāvarṇi Manu as also a daughter named Tapatī who selected Saṁvaraṇa for her husband. (42) Aryamā's wife Mātṛkā gave birth to many scholarly sons. It was from their [talents] that Lord Brahmā created humanity [as we know it]. (43) Pūṣā remained childless living on dough only. He had broken his teeth because he had shown them when he had to laugh about the anger of Dakṣa [when he insulted Lord Śiva, see 4.5: 21, 4.7: 4]. (44) From the marriage between Tvaṣṭā and the girl called Racanā, who was a Daitya daughter, the two sons Sanniveśa and the very powerful

Viśvarūpa were born. (45) He [Viśvarūpa] was by the God-conscious souls, despite being the son of a daughter of their enemies, accepted as their priest, after they were abandoned by their spiritual master Bṛhaspati for having disrespected him.'

6.7 - Indra Offends His Spiritual Master, Bṛhaspati

(1) **T**he king [Parīkṣit] said: 'Please, oh great one, can you describe for what reason the God-conscious souls were rejected by their *ācārya* [the teacher of example Bṛhaspati]? What was the offense the disciples committed unto the spiritual master?'

(2-8) **T**he son of Vyāsadeva said: 'King Indra, enjoying the wealth of the three worlds, due to pride had strayed from the path of truth. Surrounded, oh King, by the Maruts [of the luster] the Vasus [of excellence], the Rudras [of anger], the Ādityas [of what's untrue], the Ṛbhus [of invention, see also 4.4: 33], the Viśvadevas [of royal riches], the Sādhyas [of refinement], the Aśvinī-kumāras [of helpfulness] and the Kumāras [of celibacy] and being served by the Siddhas [of perfection], the Cāraṇas [of the theater], the Gandharvas [of song], the Munis [of wisdom], the Brahmavādis [of learning], the Vidyādharas [of science], the Apsaras [of heaven] and Kinnaras [of superpower], the Pata-

gas [of the birds] and the Uragas [of the snakes], King Indra was served and glorified with sweet songs, oh son of Bharata [compare 2.3: 2-7]. In his assembly hall he [one day] was sitting on his throne enjoying the royal opulence of a white parasol as beautiful as the moon disc and other regalia and amenities such as yak-tails for fanning him. Shining with his wife Śacī who shared the throne with him, he thought he was the one supreme. But when his exalted teacher of example, the spiritual master of all the godly souls, appeared in the assembly, he was not welcomed by him. He did not stand up from his throne to offer him a seat or greet the great priest of the godly ones, the best one of the sages who was equally respected by the enlightened and the unenlightened souls. Even though Indra saw him enter, he failed to pay him any respect.

(9) **B**ṛhaspati the learned sage and master, thereupon left immediately to return home in silence, well-known as he was with the alienation of being puffed up about wealth. (10) Indra instantly realized that he had disrespected his guru and criticized himself publicly: (11) 'Alas, how disrespectful it was what I have done. I must be out of my mind. Now I have, infatuated with my wealth, mistreated the preceptor in the midst of this assembly! (12) What man of knowledge would be in favor of opulence! Despite being the king above all, I, the leader of the demigods, now with this wealth have been carried away by a demoniac mentality. (13) He who says that to sit on the royal throne means that one should not stand up for someone else, has no idea of the higher [meaning] of dharma [compare 4.2]. (14) They who lead the way on a false path will land in darkness themselves and anyone who puts faith in their words, will go down also, sinking like a boat made of stone. (15) Therefore let me propitiate the spiritual leader, the immaculate brahmin [Bṛhaspati] whose knowledge is unfathomable, and touch without duplicity his lotus feet with my head.'

(16) **W**hile Indra the mightiest god of all was ruminating thus, Bṛhaspati disappeared from his house, not being seen because of the power of his elevated state. (17) Vigorously searching all around not finding a trace of his guru, the mighty Indra, being helped by his associates and contemplating his wisdom, could not find any peace of mind. (18) When the mass of unenlightened souls who kept to the precepts of Śukrācārya heard about it, they took, not that smart, up their weapons and declared war against the godly ones. (19) With their trunks, arms and legs being pierced by the sharp arrows shot, the God-conscious souls together with Indra took refuge with Lord Brahmā and bowed their heads before him. (20) Seeing them weighed down by their worries the godhead Brahmā, the supreme unborn one, out of his causeless, infinite mercy spoke to them in order to comfort them. (21) Lord Brahmā said: 'Alas, what an unpleasant surprise, oh supreme enlightened souls. Because you [being too proud] with your opulence failed in your hospitality, you have

committed a serious offense against a faithful servant of the Absolute Truth, a brahmin of full control. (22) Because of your negligence with the wealth you enjoy, the others, your enemies, however weak they were [being defeated by you in the past], managed to defeat you [now], oh enlightened souls. (23) Indra Maghavan, oh Honor of Wealth, just see how your enemies, who formerly were so weak because of neglecting their preceptor, have regained their power now they, with great devotion, are of respect for their sage, the son of Bhṛgu [Śukrācārya]. (24) As disciples of Bhṛgu [viz. Śukrācārya] undivided in their resolve to follow the instructions, they are unconcerned about [the opposition of] those who dwell in heaven [up to Lord Brahmā]. They who put first the brahmins, the cows and the Protector of the Cows [Govinda, Viṣṇu], will find nothing inauspicious on their way, whether they are human or divine. (25) Therefore devote yourselves forthwith to Viśvarūpa, the son of Tvaṣṭā. He is a self-possessed, incorruptible man of austerity and penance. Given your understanding for his workload [of supporting the Daityas] he that way being honored will take care of your interests.'

(26) **Ś**rī Śuka said: 'Thus being advised by Lord Brahmā, oh King, they, relieved of their pain, went to the *ṛṣi*, the son of Tvaṣṭā. They embraced him and told him the following. (27) The godly said: 'We, arriving as guests at your abode, wish you all good fortune and would like to express the desire, oh dear son, to have, concerning the present situation of us, the elder ones of your [spiritual] family, some things straightened out. (28) The highest duty of sons is to serve their parents as good as they can despite having sons of their own, oh brahmin, and what to say about celibate sons? (29-30) The teacher of example [the *ācārya*] personifies the Vedic knowledge, the father stands for the Original Father [Brahmā], the brother is the representative of the king of the demigods [Indra] and the mother is the direct embodiment of the earth. The sister personifies the mercy, the guest is there as the true self of dharma, the one invited is there as the representative of the god of the sacrificial fire [Agni] and all living beings are there to the example of the Supreme one of the Soul [Viṣṇu]. (31) Therefore, by the power of the austerity that is in you, dear son, take away the grief of us, your troubled elders, who were defeated by our enemies. We recognize you as someone capable of performing this task. (32) We have chosen you as our preceptor concerning the Supreme Brahman, as our brahmin and spiritual master, so that, based upon your prowess, we can defeat our rivals with ease. (33) It is by no means forbidden to offer for one's self-interest one's obeisances at the feet of someone younger, like you. It is important to be of praise, oh brahmin, to be advanced in age does not really count in such matters [*].'

(34) **T**he honorable *ṛṣi* [Śuka] said: 'Thus on the request of the different enlightened souls accepting the priesthood as the great example of austerity, Viśvarūpa, pleased with their honest words addressed them. (35) Viśvarūpa

said: 'Even though it [the acceptance of priesthood] is condemned by those faithful to religious principles as being detrimental to one's brahminical power, I, oh lords, oh controllers of all, as someone whose self-worth it is to be a disciple, so one says, cannot decline this request. (36) Persons withdrawing from the world may count on the wealth of grains left behind in the field or the marketplace [*śiloñchana*, to live 'on the dole']. That is how the *sādhus*, acting piously in this world, succeed. But how reproachable it is for me, oh rulers of the worlds, to be of the duty of the priesthood, a duty designed to give joy to the less intelligent! (37) Nevertheless, I cannot turn down the small request of you people as good as the guru. I will fulfill the desire of all of you and dedicate my whole life and well-being.'

(38) **T**he son of Vyāsa said: 'Viśvarūpa, the master of penance, thus promising them to be their priest, performed as requested his duty with the greatest attention. (39) Even though the riches of the enemies of the God-conscious souls were protected by the science of Śukrācārya, the mighty sage managed, by means of a prayer unto Lord Viṣṇu [called Nārāyaṇa-kavaca], to collect the wealth and hand it over to the great Indra [compare B.G. 9: 31]. (40) The liberal-minded Viśvarūpa spoke that hymn to Mahendra ['the great Indra']. It protected the god with the thousand eyes and defeated the military power of the Asuras [the demons] that had become a great threat.'

*: Śrī Caitanya Mahāprabhu, the propagator of this Bhāgavatam, approved of this when He expressed this opinion before Rāmānanda Rāya (Cc. Madhya 8.128): *kibā vipra, kibā nyāsī, śūdra kene naya yei kṛṣṇa-tattva-vettā, sei 'guru' haya*: 'It does not matter whether one is a *brāhmaṇa, śūdra, gṛhasṭa* or *sannyāsī*. These are all material designations. A spiritually advanced person has nothing to do with such designations. That is why someone, who is advanced in the science of Kṛṣṇa consciousness, can become a spiritual master, regardless of his position in human society.'

6.8 - The Armor of Mantras that Protected Indra

(1-2) **T**he king [Parīkṣit] said: 'What was the protection the thousand eyed king [Indra] enjoyed when he, sporting with the armed forces of the enemy and their carriers, conquered the three worlds and enjoyed the opulence, oh sage? Please explain to me in what way the armor of Lord Nārāyaṇa's mercy protected him when he in battle defeated those who tried to kill him.'

(3) **T**he son of Vyāsadeva said: 'Now listen attentively to what the son of Tvaṣṭā, chosen as the priest, upon request told the great Indra as being the defense that is called Nārāyaṇa[-kavaca]. (4-6) Śrī Viśvarūpa said: 'One puts armor on oneself in case one feels afraid. [For His purpose arming oneself] one should first wash one's hands and feet and then sip water after saying the required mantra [doing *ācamana,* three times over]. Sitting down, facing the north, one next should ritually purify oneself [in *pavitra* 'touching *kuśa*'] by

preparing oneself mentally in silence. Thus in dedication to the lordship of Nārāyaṇa being innerly cleansed, one should adopt the defense in which one, beginning with saying '*oṁ*', offers one's obeisances to Nārāyaṇa by designating two mantras to one's body [by *nyāsa*], that is to say, the [eight syllables of the] mantra *'oṁ namo nārāyaṇāya'* to each of the [eight] parts of the body, touching therewith [consecutively] one's lower legs, knees, thighs, abdomen, heart, chest, mouth and [top of the] head, or even repeat this in reverse order [beginning with *ya*, which is called respectively *utpatti-nyāsa* and *saṁhāra-nyāsa* *]. (7) Next one should assign the [twelve] syllables of the mantra beginning with *oṁ* and ending with *ya* [*oṁ namo bhagavate vāsudevāya*] to the [twelve parts of the] fingers starting with the [tip of the] index finger and ending with the four joints of the two thumbs. (8-10) [Then chanting the mantra '*oṁ viṣṇave namaḥ*', All glories to Lord Viṣṇu,] the heart should be assigned '*oṁ*', '*vi*' next comes to the top of the head, '*ṣa*' comes between the eyebrows, '*na*' on the *śikhā* [the tuft of hair on the back of the head with Vaiṣṇava monks], '*ve*' comes between the eyes, the syllable '*na*' should be assigned to all the joints of the body and '*maḥ*' should be thought of as a weapon in the form of a mantra, so that one becomes an intelligent [representative of it]. By [finally] saying the mantra beginning with a *visarga* [an aspirated *'ha'*] and ending with '*phaṭ*" ['*maḥ astrāya phaṭ*' or: 'thus I call for my weapon'], one should be fixed on the respect for Lord Viṣṇu in every possible way. (11) One should recite the following prayer representing the Supreme Self to meditate upon that [in the form of Bhagavān] is endowed with the six opulences of learning [or knowledge], power and austerity [as also wealth, beauty and fame]:

(12) **'I** pray that the Lord of the eight qualities [see also 3.15: 45] whose feet rest upon the back of Garuḍa and who holds the conch shell, disc, shield, sword, club, arrows, bow and ropes in his eight hands, will protect me on all sides. (13) May Matsya [the fish incarnation of Lord Viṣṇu] protect me against the aquatic predators in the water who represent the noose of Varuṇa. May He as the dwarf incarnation Vāmana, who took the three steps [as Trivikrama, Lord Viṣṇu as the conqueror of the three worlds], protect me on land and may He as Viśvarūpa [Him in the form of the universe] protect me in the sky [the ether]. (14) May the Supreme Master Lord Nṛsiṁhadeva, whose fearful laughter resounding in all directions meant the fall of the enemy of the leader of the demons [Hiraṇyakaśipu] and the miscarriage of his babies, protect me in [my toiling in] the wilderness and on the front in battle. (15) May we in the streets be protected [against thugs] by Him whom one respects with the rituals, Lord Varāha who raised the planet earth on His tusks. May there for us on the mountain tops be the protection of Lord [Paraśu-]Rāma and may we in foreign countries be protected by [Lord Rāmacandra,] the elder brother of Bharata and His brother Lakṣmana. (16) May Lord Nārāyaṇa protect me against religious fanaticism and keep me from acting in madness, may Nara keep me

from being arrogant, may Dattātreya, the master of [the integrity of] yoga, keep me from straying from the path of yoga and may Kapila, the Lord of [all good] qualities, keep me from attachment to the fruits of labor. (17) May Sanat-kumāra [the perfect celibate] protect me against Cupid [lust], may Hayagrīva [the horse incarnation] keep me from the path of disrespecting the divinity, may the best of all sages, the *devarṣi* Nārada, keep me from offenses during the service and may the Lord in the form of Kūrma [the tortoise incarnation] keep me out of the everlasting hell. (18) May Bhagavān Dhanvantari [the physician *avatāra*] protect me against things harmful to one's health, may Ṛṣabhadeva, the one fully in control of the mind and the self [see 5.4: 6], keep me from duality and fear, may Yajña [Viṣṇu as the Lord of sacrifice] keep me from infamy and an awkward social position and may Lord Balarāma in the form of Ananta Śeṣa [the Lord of the ego, see 5.25] keep me away from the angry serpents. (19) May Bhagavān Dvaipāyana [Vyāsadeva] keep me from ignorance and may Lord Buddha protect me against the hosts of heretics and madness [as a consequence of negligence]. May Kalki, the Lord who in this darkest age of quarrel incarnates as the greatest one in defense of the dharma [also as the *channa-* or covert *avatāra*], protect me against the impurities of the time we are living in [viz. intoxication, promiscuity, gambling and meat-eating; see also 1.17: 24]. (20) May Keśava protect me with His club during the hours after sunrise, may Govinda holding His flute protect me early in the morning, may Nārāyaṇa, the Lord of all potencies, protect me late in the morning and may Lord Viṣṇu, the ruler with the disc in His hand, protect me during the hours at noon [see also 5.21: 10]. (21) May Lord Madhusūdana with the fearful bow Śārṅga protect me early in the afternoon. May Mādhava, the Lord of Brahmā, Viṣṇu and Śiva, protect me in the late afternoon and may Lord Hṛṣīkeśa protect me during the hours at dusk. May Lord Padmanābha [the Lord from whose navel the universe sprang] be the one protector during the entire evening early and late. (22) May the Lord with the Śrīvatsa mark protect me during the hours after midnight, may Janārdana, the Lord with the sword in His hand, protect me late at night and may Lord Dāmodara [see also Dāmodarāṣṭaka] protect me during the hours before dawn [during which there is the *brāhmamuhūrta* **]. May the Controller of the Universe, the Supreme Lord in the form of time, protect me [*as the kāla-mūrti*, also the clock]. (23) Please let the sharp rimmed [Sudarśana] disc [His order of time, the cyclic of natural time] that, wielded by the Lord, destructively moves in all directions alike the fire at the end of time, burn to ashes the enemy forces, the same way a blazing fire with its friend the wind would burn dry grass in an instant. (24) May you [Kaumodakī], oh mace so dear to the Invincible Lord, whose impact sparks with fire like thunderbolts, pound to pieces, smash, destroy and pulverize my enemies the imps [Kuṣmāṇḍas], the magicians [Vaināyakas], the evil spirits [Yakṣas], the demons [Rākṣasas], the ghosts [Bhūtas] and the maddeners [Grahas]. (25) Oh conch shell [oh Pāñcajanya], may you with your frightening sound make the hearts tremble of the enemy torturers

[Pramathas], evil spirits [Pretas], she-devils [Mātās], madmen [Piśācas] and heretics [Vipra-grahas] with their evil looks. (26) You, oh sharpest of all swords [oh Nandaka], may you in the hands of the Lord cut to pieces, chop up, the enemy soldiers. Oh shield marked with a hundred shining moons, blind the eyes of the evil-minded ones so full of anger and pluck out their sinful eyeballs. (27-28) May, by the glory of Your name, form and attributes, all the bad [influence of the] planets, falling stars, sinners, snakes, scorpions, predators and other living beings and fear arousing poisoners of our minds and bodies who obstruct our well-being, be completely destroyed. (29) May the majesty of Garuḍa, whom one praises in hymns, he who embodies the Vedic verses, may that master protect us with [his name and] all the names of Viṣvaksena [the Lord whose powers are found throughout the universe] against an endless suffering. (30) May His holy names, forms, strategies ['carriers'] and weapons, protect our intelligence, mind and life air from being caught in fear.

(31) **W**e pray that whatever is disturbing us [and our devotion], will find its end as a logical consequence of the fact that it is You, the Lord [of time] alone, who decides what the ultimate reality would be of that what is and that what is not [like happiness and grief coming and going, see B.G. 2: 14]. (32-33) Those bent on an absence of differences think of the oneness of the Soul [within the material diversity]. Following that course, He is in truth understood as the [One transcendental] omniscient Supreme Lord [who defeats the illusion] by means of His expanding spiritual energy in the form of His decorations, weapons, characteristics and the opulence of His many potencies and different names. May He, the all-pervading One, with all His forms protect us always and everywhere. (34) May the Supreme Lord in every nook and corner, in all directions, above and below, on all sides, from within and from without, in the form of Nṛsiṁhadeva annihilate all worldly fears with His mighty roar [or song, see the Nṛsiṁha Pranāma]. May He with His effulgence overshadow all other influences.'

(35) [**Ś**rī Viśvarūpa continued:] 'Oh King Indra, when you, the way I described it, under the protection of this [mystic] armor relate to Lord Nārāyaṇa, you will conquer very easily the leaders of the demoniac hordes. (36) Whoever keeps this [prayer] in mind will, whomever [or whatever] he came to face or stumbled upon, immediately be freed from all fright and fear. (37) He who employs this mystic prayer has nothing to fear, not from the government, not from rogues, not from maddeners and such, nor from any disease at any time. (38) This prayer was in the past used by a man called Kauśika, a brahmin who fixed in yoga gave up his body in the desert. (39) His remains were spotted by Citraratha, the king of the Ghandarvas from above in his heavenly chariot, when he one day, surrounded by many a beautiful woman, had moved in the direction where the twice-born one had died. (40) All of a sud-

den he with his heavenly vehicle, his *vimāna*, inescapably tumbled out of the sky. Amazed about it he consulted with the Vālikhilyas [the sages of the sun god] who advised him to collect the bones, throw them in the eastward flowing Sarasvatī and then return home after taking a bath in that river.'

(41) **Ś**rī Śuka said: 'Anyone who at the opportune moment hears about [this prayer] and carefully concentrates on it, will acquire the respect of all living beings and be delivered from all fear. (42) Indra who had performed a hundred sacrifices [see 4:9: 1], by means of this prayer that he received from Viśvarūpa, conquered in battle the Asuras and enjoyed the opulence of the three worlds [see also B.G. 4: 34].'

*: This is an actual practice of Vaiṣṇava monks living in the temple. Each morning they apply *tilaka*, holy clay, on different body parts addressing Lord Nārāyaṇa with different mantras, thus allaying the fear and warding off the danger of facing the material world with all its opponents to the teaching. The formal *ācamana* mantra before sipping water goes as follows: *'oṁ apavitraḥ pavitro vā sarvāvasthāṁ gato 'pi vā/ yaḥ smaret puṇḍarīkākṣaṁ sa bahyābhyantaraḥ śuciḥ/ śrī-viṣṇu śrī-viṣṇu śrī-viṣṇu'*.

**: Generally, each day and each night is Vedically divided into six parts consisting of five *ghaṭikās* of 24 minutes each. To each portion of the day of two hours there is another name of the Lord or activity for God to be respected according to these verses. The periods concern the regular hours (to the position of the sun, considered from the equator) directly after sunrise 6-8 (before breakfast), early in the morning 8-10, late in the morning 10-12, at noon 12-2 (lunchtime), early in the afternoon 2-4, late in the afternoon 4-6 and the hours at dusk (after dinner) 6-8, early in the evening 8-10, late in the evening 10-12, early at night 12-2, late at night 2-4 and before dawn 4-6 (with the *brāhmamuhūrta*, the meditation hour between the fourth and second *ghaṭikā* before sunrise).

6.9 - Appearance of the Demon Vṛtrāsura

(1) **Ś**rī Śuka said: 'Viśvarūpa [see previous chapter], oh son of Bharata, had three heads. One for drinking *soma* [performing sacrifices], one for drinking wine [spiritual matters] and one for eating food [the material purpose], so I have heard. (2) He, oh ruler, offered the gods, who were there as his fathers, their proper share by publicly chanting the mantras aloud with sacrifices in the fire. (3) Even though he with his sacrifices offered the gods their share he, led by the affection for his mother [Racanā], behind their back [also] made offerings to the Asuras. (4) The king of the gods [Indra] seeing how he by that offense to the divinity betrayed the dharma, afraid [that the demons would gain strength] angrily quickly cut off Viśvarūpa's heads. (5) The head he used for drinking *soma* became a kapiñjala [a francolin partridge], the head for drinking the wine turned into a kalaviṅka [a sparrow] and the one used for taking food turned into a tittiri [a common partridge]. (6) However powerful he was, because of the reaction for killing a brahmin, Indra with folded hands for the time of a year had to face the consequences. In order to be purified from the sin towards other living beings he then divided the burden

over the four departments of the earth, the waters, the trees and the women. (7) With the benediction [by Indra] of having her hollows filled with water, the earth took one fourth of the burden of killing a brahmin by accepting on her surface the deserts as the visible sign [of the sin]. (8) With the blessing that their branches and twigs would grow back when trimmed, the trees accepted a quarter of the burden of killing the brahmin through the sap flowing from them as the visible consequence. (9) The [youthful] women being blessed with a constant sexual appetite accepted as their quarter of the burden of sin the monthly period as the visible reaction. (10) Water blessed with the ability to increase the volume of the material it soaks, accepted one fourth of the sin with the reaction of visible bubbling and foaming. One therefore has to throw [contaminated] water away [when it bubbles] upon collecting. (11) After having lost his son, Tvaṣṭā [see 5.15: 14-15] performed a sacrifice to create an enemy for Indra with the words: 'Oh enemy of Indra, increase in size so that you forthwith can kill your opponent.'

(12) **T**hereupon from the *anvāhārya* fire [the fire to the south] a most frightening character appeared who looked like the destroyer of all the worlds at the end of the *yuga*. (13-17) Day after day expanding to a distance of an arrow's reach, he resembled a burned mountain or clouds amassing in the evening with the sun shining from behind. Next to his hair, beard and mustache that were as red as molten copper, he had eyes blazing like the sun at noon. Dancing and shouting loudly he kicked up the dirt as he moved around with the firmament seemingly held high on his blazing trident. With his mouth deep as a cave swallowing the three worlds, he drank the sky and licked up the stars. Over and over yawning with his massive, fierce teeth, the people who saw him fearfully fled in all the ten directions. (18) He, that most fearful personification of sin, was in truth the form that the son of Tvaṣṭā had assumed. Now, by [dint of the power of] his previous austerity, he covered all the worlds and was thus called Vṛtra ['the encloser']. (19) All the defenders of wisdom together attacked him with their soldiers to strike him with each his own divine weapon, but Vṛtra swallowed the different weapons all at once. (20) Faced with that fact they were all struck with wonder and gathered disheartened, having lost their courage, to pray to the Original Person.

(21) **T**he gods said: 'We, with Lord Brahmā first and [all the inhabitants of] the three worlds that are composed of air, fire, ether, water and earth, all trembling with fear, pay tribute to the destroyer [death, time]. But since he himself is afraid of Him [the eternal Original Personality], we should acknowledge the Lord as our refuge. (22) One is a fool when one wants to cross an ocean holding on to a dog's tail, one is a fool when one wants to approach anyone else but Him, He who is never astonished, whose desires are fully satisfied by His own potency, who is equipoised and of perfect peace. (23) Just like Manu [here: king Satyavrata] who for surviving the flood bound his boat, our

world, to the sturdy horn of Matsya, the Lord in the form of a fish, we who seek our refuge, are sure to be delivered [by Him] from our abysmal fear for the son of Tvaṣṭā. (24) Formerly the Independent One [Svayambhū or Lord Brahmā], alone on the lotus, was very afraid and by His grace narrowly escaped from a fall in the so very high waves of the waters of the flood blown up by the roaring wind [see 3.8]. May that deliverance be there also for us. (25) He, the one controller who by His transcendental potency created us and by whose mercy we also may create a world of matter [a culture], can, although He stands in front of us as the actor, not in His form be recognized by us, who consider themselves separate controllers. (26-27) When we are heavily tormented by our opponents, He who exists eternally comes to our rescue age after age with His material potency in different *avatāra* forms among the sages, the human beings and the animals, in order to protect each and everyone near and dear to Him. He, the Godhead and True Self of us all and of every other living being, is the transcendental, original cause, the primary principle of nature [*pradhāna*], the Supreme Enjoyer whose energy is known in de form of the universe, from which He Himself stands apart. He is the refuge we can all surrender to. He, that Great Soul, will bless us, His devotees, with all good fortune.'

(28) **Ś**rī Śuka said: 'Because of that prayer of the enlightened souls, oh King, He, with them turning inward, became visible with His conch shell, disc and club. (29-30) He was surrounded by sixteen servants with eyes blooming like lotuses in autumn, who looked just like Him, except for the Kaustubha jewel and the Śrīvatsa mark. Seeing Him, oh King, they all threw themselves at His feet, overwhelmed with happiness because of seeing Him directly. Thereafter they slowly stood up and offered their prayers. (31) The godly souls said: 'You, oh Lord awarding the results of sacrifice, we offer our obeisances. You, using the *cakra* [the disc, the cyclic order of time] as a weapon, are the one to set the limits. All our respect for You who are known by so many transcendental names. (32) They who appeared after You in creation, after You, the controller of the three destinations [of going to hell, to heaven or the purgatory], cannot understand Your supreme abode [Vaikuṇṭha]. (33) Oh Lord, let there be our obeisances unto You, oh Bhagavān Nārāyaṇa, oh Vāsudeva, oh Original Person, oh Highest Personality, oh Supreme Giver of Insight, oh Most Auspicious One, oh Transcendental Benediction, oh Greatness of Mercy, oh Changeless Support of the Universe, Only Proprietor of all Worlds, Ruler over All and Husband of Lakṣmī Devī. The best of those completely detached [the *sannyāsīs*] wandering all around the world, fully purified by their transcendental absorption in devotional yoga [bhakti], by [the strength of] their dutiful respect of being *paramahaṁsas* ['swans of the Supreme'], push open the door of this illusory existence that gives access to a consciousness in the spiritual world that is free from contaminations. Thus personally experiencing the continuity of Your Lordship, one finds happiness. (34) It is rather difficult

to understand how You, in pastimes relating to the unification of consciousness, without taking shelter of anyone or anything, without having a physical body, without awaiting our cooperation, without being transformed Yourself by the basic qualities of nature, in transcendence above those modes can be of creation, annihilation and maintenance. (35) Therefore we do not really know whether Your Lordship is there like an ordinary human being bound to actions in the material world, like someone who under the influence of the modes thus depends on time, space, activities and nature - and thereby is forced to accept the good and bad results of his own actions, or whether You are there as a completely self-satisfied [*ātmārāma*] and self-controlled person who never fails in his spiritual potency and is always a neutral witness. (36) Those two positions certainly do not form a contradiction in You, the Fortunate One. For what would be impossible to You whose attributes are unlimited, You who are the Supreme Lord of unfathomable glories? You are by the present-day thinkers doubted with opinions and arguments laid down in scriptures containing judgments based upon halfhearted investigations and fallacious logic. But You are out of the range of the agitated minds of the obstinate theorists resorting to controversies. You withdrawn from all of them are hidden from view behind Your bewildering illusory energy, the incomparable and inscrutable potency [by which You make and break]. You after all, are not divided in two natures. (37) Perceiving a piece of rope, one does or does not see a snake. Similarly one concludes, [really] being intelligent, to following [the person of You and the *ācārya*] or else not. (38) You, on closer scrutiny, are the essence of authenticity, the controller of all and everything spiritual and material. You are there as the cause of all causes of the entire universe who with all qualities are present within all, up to the minutest atom. You are [with the temporality] of all manifestations the only one who remains. (39) For that reason these exalted devotees, who relating to You but once tasted a drop of the nectar of Your glories and with the continuous flow of bliss within their minds forgot about the vague and limited reflection of the sights and sounds of material happiness, have faith in You alone as the Supreme Personality, the only and dearest friend of all living entities. How can those devotees, whose minds are of a complete and continuous absorption, oh Killer of Madhu, or who, as said, are hands-on experts in having accepted You as the dear most lover and friend, then ever give it up to serve Your lotus feet that never again allow a return to this material ocean? (40) Oh loving Soul and shelter, oh power and opulence, oh maintainer and seer and most attractive beauty of the three worlds, because of Your expansions in the material energy we are sure that, with Your manifestations in different forms as the Lord of the enlightened souls [Vāmana], of the human beings [Rāmacandra and Kṛṣṇa], of the animals [Varāha], of a mixture of them [Nṛsiṁhadeva] and of the aquatics [Matsya and Kūrma], all the sons of Diti and Danu and such for their conspiring are awarded the proper punishment depending the offense, oh Supreme Chastiser. May You, if You deem it necessary, likewise kill this [ter-

rible] son of Tvaṣṭā. (41) In our full surrender totally relying on You, oh Father of Fathers, oh Lord Hari, our hearts are chained in love by the meditation on Your two feet that are like two blue lotuses. By the manifestation of Your own form, by Your compassionate smile that is pure, pacifying and pleasing, with the drops of nectar of the very sweet words that emanate from Your mouth, the worries melt away of the souls You accepted as Your own. You, oh Purest One, we consider the one eligible to take away our deep pain. (42) Therefore, oh Supreme Lord, what can we, as sparks of the original fire [the 'golden seed' that You are], tell You, You who personally are amused to be engaged in creation, destruction and maintenance with Your divine energy, You, who as the Supersoul and spirit of the absolute Brahman resides in the hearts of all the different living beings and externally are present according to time, place and the physical constitution, You, whom one realizes as the cause of that what constitutes the [existence and consciousness of the] living being, You, as the witness of all that is going on, as the witnessing itself and the embodiment of the eternal memory of the entire universe [the *ākāśa* record]? (43) Because You are our Supreme Lord and Master of Transcendence, please arrange for us a position in the shadow of the thousand-petaled lotus flowers that are Your feet, so that we may be relieved of the pain resulting from the dangers and desires of this conditioned existence that made us approach You. (44) Please, oh Controller, put an end now to this son of Tvaṣṭā who is devouring the three worlds and has exhausted, oh Kṛṣṇa, oh bliss of eternal existence [*, see B.G. 4: 4-6], all our strength, arrows and other means of defense. (45) You, the swanlike Lord who has His abode in the kernel of the heart where You supervise the actions of the individual soul, You, that manifestation of Kṛṣṇa whose reputation as a redeemer is so bright, You, who are without a beginning and who are solely understood by the pure devotee, You, the path in this world, the friend and refuge, You, the ultimate goal of that elder brother to perform sacrifices for, we offer our obeisances.'

(46) **Ś**rī Śuka said: 'After by the servants of the three worlds this way with due respect having been worshiped, oh King, the Lord, pleased to hear their praises, replied. (47) The Supreme Lord said: 'I am very happy with you, oh best of the demigods. By your knowledgeable prayers unto Me man can remember Me and be of devotion unto Me as the Original Self of the opulences. (48) When I am satisfied one can achieve anything that is difficult to realize. Still, oh best of the intelligent ones, he who knows the truth, having fixed his attention exclusively on Me, does not desire for anything else but Me. (49) A miserable person [*kṛpaṇa*] looking for the material quality of things has no knowledge of the ultimate end of the soul and he who awards what is desired by them is not a whit better. (50) Someone who knows the supreme goal of life will not tell an ignorant person to build up karma, just like an experienced physician would not give a patient the wrong food, not even when he would

ask for it. (51) Oh patron of sacrifice [Maghavan; Indra], good fortune to all of you, go and without delay ask Dadhyañca [Dadhīci], the most exalted of all saints, for his body that is firm because of his knowledge, vows and austerity. (52) Dadhyañca is someone who has assimilated the spiritual knowledge of purity that is called 'the head of the horse' [Aśvaśira]. He delivered that knowledge to the Aśvins who then became receptive to immortality [they became *jivan-mukhas*, liberated souls even in this life**]. (53) Dadhyañca, the son of Atharvā, delivered his invincible armor [of mantras] controlled by Me to Tvaṣṭā who gave it to Viśvarūpa. He in his turn delivered this [Nārāyaṇa-kavaca protection in prayers] to you. (54) [Dadhyañca] the knower of dharma will for your sake give the Aśvins his limbs when they ask for them. With them Viśvakarmā will create the most powerful of all weapons [the thunderbolt] by means of which, because it is invested with My power, the head of Vṛtrāsura can be severed. (55) When he is killed you will all regain your wealth, power, arrows and other means of defense. All good fortune will be yours, because you, My devotees, will not be hurt.'

*: The anachronistic use of the name of Kṛṣṇa in this context is etymologically explained as the combination of the syllables *kṛṣ* and *ṇa,* implying respectively 'absolute existence' and 'beatitude' as the characteristics of the Supreme Reality.

**: In this context the *ācāryas* tell the following story: 'The great saint Dadhīci had perfect knowledge of how to perform fruitive activities, and he had advanced spiritual knowledge as well. Knowing this, the Aśvinī-kumāras once approached him and begged him to instruct them in spiritual science (*brahma-vidyā*). Dadhīci Muni replied, "I am now engaged in arranging sacrifices for fruitive activities. Come back some time later." When the Aśvinī-kumāras left, Indra, the king of heaven, approached Dadhīci and said, "My dear *muni*, the Aśvinī-kumāras are only physicians. Please do not instruct them in spiritual science. If you impart the spiritual science to them despite my warning, I shall punish you by cutting off your head." After warning Dadhīci in this way, Indra returned to heaven. The Aśvinī-kumāras, who understood Indra's desires, returned and begged Dadhīci for *brahma-vidyā*. When the great saint Dadhīci informed them of Indra's threat, the Aśvinī-kumāras replied, "Let us first cut off your head and replace it with the head of a horse. You can instruct *brahma-vidyā* through the horse's head, and when Indra returns and cuts off that head, we shall reward you and restore your original head." Since Dadhīci had promised to impart *brahma-vidyā* to the Aśvinī-kumāras, he agreed to their proposal. Therefore, because Dadhīci imparted *brahma-vidyā* through the mouth of a horse, this *brahma-vidyā* is also known as Aśvaśira.'

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6.10 - The Battle Between the Demigods and Vṛtrāsura

(1) The son of Vyāsa said: 'The Supreme Lord Hari, the Original Cause of the cosmic manifestation, after thus having instructed Indra, then disappeared from the sight of the devoted souls. (2) When the son of Atharvā [Dadhīci], the saint, as was told was beseeched by the godly souls, the great personality, slightly amused, with a smile said the following, oh son of Bharata. (3) 'Oh souls of God, do you not know that all embodied beings, when they die, have to suffer an unbearable, intense pain that takes away their consciousness? (4) All souls struggle to remain alive and the body they desired in this world is very dear to them. Who would be willing to give away his body, even if Lord Viṣṇu asked for it?'

(5) The gods said: 'What would there be too difficult, oh brahmin, for persons as great as your holiness, you whose virtues are sung by all and who are of mercy towards all? (6) People running after their self-interest do not know what trouble they cause to other people. If they would know they would not make their demands. But if one [knows about the misery of others and] is capable of giving, one will not say no [but comply].'

(7) The honorable saint said: 'I only reacted to hear from you what would be the dharma [in this matter]. I shall give up this dear body for you [though]. I sooner or later have to give it up anyway. (8) Anyone who with this impermanent body, oh Lords, not full of mercy for each and all endeavors for honorability and religious principles, is a person pitiable even to the immobile creatures [like the tolerant trees, see also the Śrī Śrī Shadgosvāmī-aṣṭaka]! (9) By the meritorious souls of renown this much is recognized as the imperishable dharma: dharmic is the soul who laments over the distress of other living beings and feels happy upon their happiness. (10) Away with the misery, away with the difficulty! Because a physical body can perish any moment and be eaten by the jackals, it would not help [to hold on to it], it is not there for oneself - a mortal is there with his body [in order to give his life] for that what is his own [for what he stands for] and for those he knows [his relatives and friends, see also S.B. 10.22: 35].'

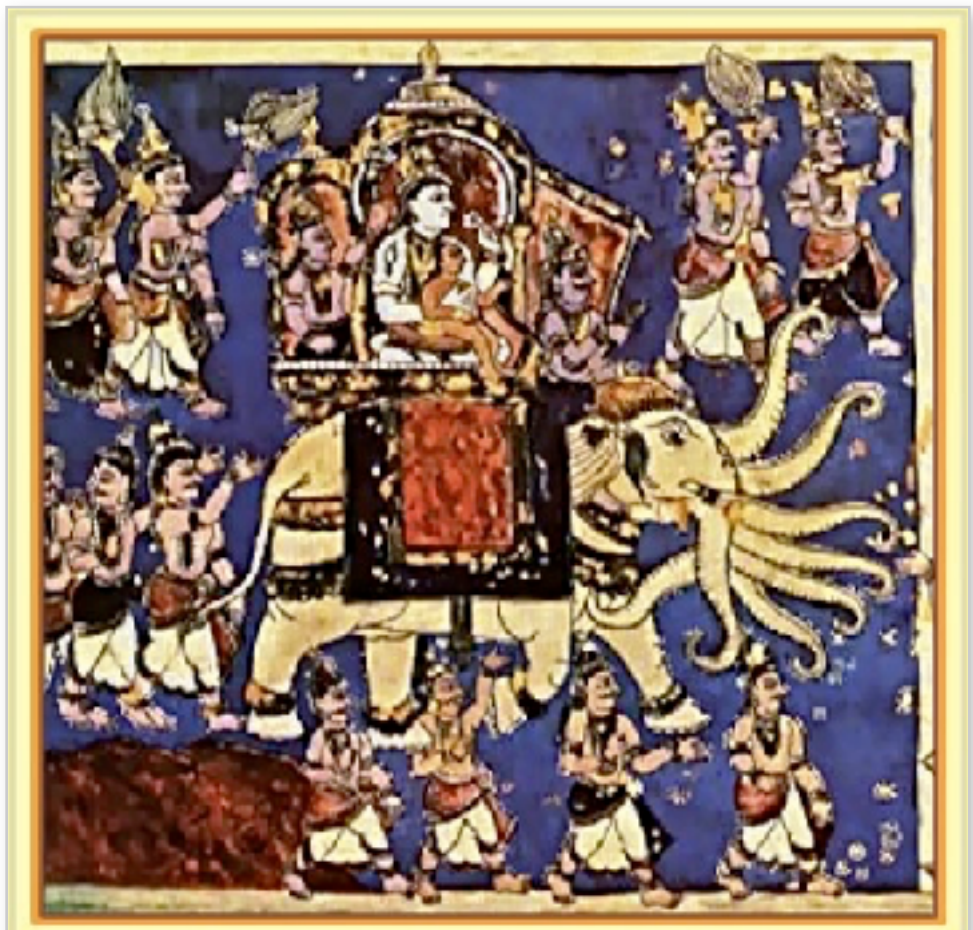
(11) The son of Vyāsa said: 'Thus decided on the right course of action, Dadhīci, the son of Atharvā, gave up his body in sacrifice for the Supreme, the supreme Brahman, the Supreme Personality [compare 1.13: 55]. (12) The seer of the truth, with his senses, life air, mind and intelligence under control, being absorbed in trance in the Supreme, was liberated from his bondage and left the world no longer taking notice of his material body [see also B.G. 8: 5]. (13-14) King Indra thereafter took up the thunderbolt that was created by Viśvakarmā, that was empowered by the great sage [Dadhīci] and was suffused with the spiritual strength of the Supreme Lord. Together riding out with all the other gods while the *munis* offered prayers, he gloriously sat on the back of Gajendra [his elephant] to the apparent pleasure of all the three worlds. (15) Vṛtrāsura surrounded by the Asura chiefs and commanders was with great force attacked as the enemy, oh King, just like it happened when Rudra angrily attacked Antaka [Yamarāja]. (16) What followed was a great and most ferocious battle between the Sura, the divine hordes and the Asura, the demoniac hordes, that took place at the bank of the [celestial] Narmadā river at the onset of the first millennium [the Vaivasvata-manvantara] of Tretā-yuga. (17-18) Oh King, when the demons headed by Vṛtrāsura were confronted with the resplendent opulence of both Indra, the Heavenly King with the thunderbolt, and the Rudras, Vasus, Ādityas, Aśvins, Pitās, Vahnis, Maruts, Ribhus, Sādhyas and Viśvadevas, they could not bear the sight. (19-22) Namuci, Śambara, Anarvā, Dvimūrdhā, Ṛṣabha, Asura, Hayagrīva, Śaṅkuśirā, Vipracitti, Ayomukha, Pulomā, Vṛṣaparvā, Praheti, Heti and Utkala and the hundreds and thousands of other Daityas, Danavas, Yakṣas, Rākṣasas and others headed by Sumāli and Māli who were all dressed up with golden ornaments, drove back the front of Indra's army that even for death itself was difficult to approach. Fearlessly they, furiously roaring like lions, thereupon assailed their opponents with clubs, iron studded bludgeons, arrows, barbed missiles, mallets and lances. (23) The chiefs of the divine forces were from all

sides covered by a shower of arrows, spears, axes, swords, *śataghnīs* and *bhuśundis* [different types of spiked weapons]. (24) Like stars in the sky covered by clouds, they could no longer be discerned, completely being covered by the downpour of projectiles that from all sides in waves fell upon them. (25) But the showers of arrows and other weapons did not reach the armies of the enlightened souls because the demigods quickly cut them midair into thousands of pieces. (26) Thereupon running out of arrows and weapons, the Sura forces were showered with a rain of mountain peaks, trees and stones. They were fragmented like before. (27) When the troops led by Vṛtrāsura saw that their enemy fared quite well under the load of weapons and mantras and that none of them was harmed by the trees, the stones and the different mountain peaks, they became afraid of Indra's soldiers. (28) All the Daitya endeavors of time and again waging against the demigods who enjoyed the favor of Kṛṣṇa, were in vain, just as the rough words are of little men when they abuse great souls. (29) Upon seeing their endeavors fruitless, they who were not of devotion unto the Lord, defeated in their pride as fighters, left the battlefield and gave up the fight that had just begun. With their power nullified, they abandoned the commander [Vṛtrāsura] who had inspired them.

(30) **V**ṛtra, who saw his following of demons fleeing and his army broken by fear, spoke as a broad-minded hero with a big grin as follows. (31) Befitting the moment, the hero of heroes expressed himself in words that were even attractive to the greatest minds: 'Oh Vipracitti, Namuci and Pulomā! Oh Maya, Anarvā and Śambara! Please listen to me. (32) All who are born inevitably have to face death, wherever they might exist in the universe. There is no way to counter that in this world, a world offering someone the opportunity to reach a better world and be glorious. When it is impossible to escape death, who then would not accept a suitable way to die? (33) There are two approved ways to die with honor in this world, and both are very rare. One is to be allowed to leave the body when one, engaged in yoga controlling the mind and senses, concentrates on Brahman [Paramātma and Bhagavān], and the other is to take the lead on the battlefield and never turn one's back [on the fight].'

*: 10.22: 35 It is the duty of every living being to perform welfare activities for the benefit of others with his life, wealth, intelligence and words.

6.11 - The Transcendental Qualities of Vṛtrāsura



(1) **Ś**rī Śuka said: 'Afraid and disturbed as they were in their intent to flee, oh King, they [the commanders of Vṛtrāsura] did not take heed of the words of their master who thus was stressing the dharma. (2-3) When the best of the Asuras saw that the Asura army, as if there was no one to protect them, was scattered and chased by the demigods, now the moment offered the opportunity, the enemy of Indra was in great pain. Not able to tolerate this, he angrily with great force stepped in the way of the demigods to rebuke them with the following words: (4) 'Of what interest are these shitty mummy's boys to you? There is certainly no glory to be found in attacking from behind and killing someone who flees in fear. Someone who thus thinks to be a hero, will not attain a better world. (5) If you believe in your battle, if you have patience in your hearts and if you are free from desiring worldly happiness, oh insignificant souls, then just keep standing in front of me for a moment.'

(6) **T**his way with his extremely powerful, physical presence roaring, he full of anger threatened the demigods, his enemies, and scared everyone out of his wits. (7) Because of that outburst of Vṛtra, all the God-conscious souls fell unconscious to the ground, as if they were struck by lightning. (8) The entire Sura army, which in fear had closed its eyes, was trampled asunder. Arro-

gantly, like a mad elephant running through a forest of hollow bamboos, he, holding his trident high, stepped around that violently on the field that the earth shook beneath his feet. (9) Seeing him in such a rage, the carrier of the thunderbolt [Indra] indignantly ran towards his enemy and threw the mightiest of clubs at him. But the demon caught the difficult to withstand weapon in its flight very easily with his left hand. (10) That incensed Vṛtrāsura even more. Roaring loudly he thereupon with his club struck Indra's elephant, that was so famous for its strength, on the head. This feat commanded the respect of all the soldiers on the battlefield, oh ruler of man. (11) Airāvata, struck by the club in Vṛtra's hand, shook like a mountain hit by a thunderbolt and was, in great pain and spitting blood with a broken jaw, together with Indra thrown back a fourteen yards.

(12) **T**he great soul [though] refrained from using the club again [when he saw how] Indra, innerly shaken about what had happened to his carrier that did not die, by the touch of his nectarean hand relieved the animal standing before him from all pains and injuries. (13) When he thus saw Indra who armed with a thunderbolt wanted to fight his enemy, oh King Parīkṣit, he again remembered that Indra in the past had killed his brother. Mad in his grief about that great and cruel sin, he sarcastically laughing addressed him. (14) Śrī Vṛtra said: 'What a fortune to encounter your lordship as my enemy, you the slayer of a brahmin who was your guru and my brother. How lucky I am today to be soon relieved from my debt to my brother by piercing my trident straight through your heart of stone, oh complete falsehood in person! (15) You, desiring heaven, mercilessly severed with your sword the three heads from the trunk of our innocent elder brother, like he was an animal. He was a fully qualified and selfrealized brahmin. He was your spiritual teacher entrusted with the task of leading the sacrifices! (16) You, bereft of all shame, mercy, beauty and glory, are by your actions condemnable even to the creatures below the human level [like the Rākṣasas]. You will have to die in great pain after my trident has pierced your body, that as a corpse will not be burned but be eaten by the vultures.

(17) **Y**ou, who proved yourself so cruel, I shall, together with all the others who thoughtlessly following you attacked me with raised swords, with their severed heads on my pointy trident sacrifice to [Bhairava] the leader of the evil ghosts and his hordes. (18) But in case you, oh heroic lordship of mine, with your thunderbolt in this battle manage to cut off my head and destroy my army, I, having fallen prey to the scavengers, by contrast shall be relieved of all debts and achieve the dust of the feet of the great sages. (19) Oh master of the God-conscious souls, why do you not hurl your thunderbolt at me, your enemy standing in front of you? Do not doubt its infallibility, the bolt may succeed, unlike the club that is just as useless as a request for money from a miser. (20) This thunderbolt of yours, oh Indra, that is empowered by

the prowess of Viṣṇu and the penance of Dadhīci, for certain without fail will kill your enemy. Whatever that is established by Lord Viṣṇu will bring the Lord's victory and all His opulences and qualities. (21) By the force of your thunderbolt the rope of my material attachment will be cut. And when I give up this world I, with my mind fixed on the lotus feet of Lord Saṅkarṣaṇa, shall exactly as He said [see 5.25: 8] reach the destination of the *munis*. (22) Persons advanced in spiritual life He recognizes as His own. He will not bestow upon them the opulences found in the divine, earthly and hellish spheres because they lead to envy, anxiety, agitation, pride, quarrel, distress and belligerence. (23) Oh Indra, the endeavors of a person to attain the three goals of life [of a settled religion, economy and sense gratification] are obstructed by our Lord. This is to be recognized as the special mercy of the Fortunate One [leading to stability, happiness and consciousness], which is easy to reach for unalloyed devotees, but so very difficult to attain by others [who always get entangled in the consequences of their actions]. (24) [And therefore I pray:] 'Oh my Lord, shall I be reborn as a servant of Your servant whose only shelter is Your lotus feet? May my mind remember the transcendental qualities of You, oh Lord of my life, may my words be of praise and my body be engaged in working for You! (25) I do not desire a place in heaven or the topmost position [of Brahmā], not the rule over the world nor to dictate the lower worlds. I do not desire the perfections [the *siddhis*] of yoga nor to be freed from rebirth, oh source of all opportunity, all I want is not to be separated from You! (26) Like small birds that, unable to fly, are looking for their mother, like a calf that, distressed with hunger, looks for the udder, like a lover who is morose about the beloved who left, my mind, the same way, longs to see You, oh lotus-eyed One. (27) May there for me, who because of his karma wanders around in this world of birth and death, be the friendship with Your people [Your devotees], oh Lord praised in the scriptures, and not so much with those people whose minds by Your external manifestation are attached to their bodies, children, wife and home.'

6.12 - Vṛtrāsura's Glorious Death

(1) **T**he honorable *ṛṣi* said: 'He [Vṛtrāsura] who thus eager to give up his body, oh ruler of man, thought that dying in battle was better than a victory, took up his trident and attacked Indra, the king of the demigods, the way Kaiṭabha attacked the Supreme Personality when the world was inundated. (2) Like the fire at the end of the *yuga,* the king of the demons with great force hurled the sharp pointed trident twirling at the great Indra, while he in great anger loudly roared: 'Dead you are thou sinner!'

(3) **E**ven though the sight of the rotating trident flying towards him like a star falling from the sky was difficult to bear, it did not scare Indra. With his thunderbolt with a hundred hooks, he cut it, together with the arm of Vṛtra that resembled the body of the serpent king, in a hundred pieces. (4) With one arm missing he angrily took up his mace of iron against the thunderbolt and approaching Indra and his elephant struck him on the jaw with it so that the thunderbolt slipped from the hand of the generous one. (5) That grand and wonderful accomplishment of Vṛtra was praised by the gods and the demons,

the heavenly singers and the association of the perfected souls, but seeing that Indra was in danger, they sincerely lamented 'Alas, oh alas!' (6) With Indra, his enemy, in front of him, not taking up his thunderbolt from being embarrassed that it had slipped from his hands, Vṛtrāsura said: 'Oh lord, take up your thunderbolt and kill your enemy, this is no time for regrets. (7) Except for the One of creation, annihilation and maintenance, the Lord who knows everything, the Original and Eternal Person, those, who in their dependence desiring to fight sometimes gather with their weapons, are not always assured of a victory. (8) Like birds caught in a net, all worlds and their rulers sigh powerlessly under the time factor that is the cause out here. (9) People not aware of that [time factor, Him, the Lord of Time, the] strength of our senses, mind, body, life force, death ànd immortality, consider their indifferent body the cause. (10) Oh sir [dear Indra], please understand that all things thus, oh generous one, just like a wooden doll [a 'woman made of wood'] or a cuddly animal [of 'straw and leaves'], depend on Īśa [the Power, the Lord and master of Time constituting their life and coherence]. (11) Without His mercy the person [the *puruṣa*], the material energy [*prakṛti*], the manifest reality [*mahat-tattva*], the self [or false ego, *ātmā* or *ahaṅkāra*], the elements [*bhūta*s], the senses [of action and perception, the *indryas*] and what belongs to them [the mind - *manas*, intelligence - *buddhi* and consciousness - *cit*], are not capable of bringing about anything or do whatever [like maintenance and destruction]. (12) Not knowing [the Lord, the time factor] one considers one-self - despite being fully dependent - to be the one in control, but it is He who creates beings by other living beings and it is He who devours them through others. (13) The blessings of longevity, opulence, fame and power arise when the time is ripe [His time], just as the opposite is found without having chosen for it. (14) Therefore one should be equal about fame and infamy, victory and defeat, misery and happiness and dying and living [see also B.G. 6: 7 & 12: 17]. (15) [The modes of] goodness, passion and ignorance are found in material nature, they are not the qualities of the spiritual soul. He who knows the soul as the one in the position of the witness, will be free from bondage [compare B.G. 18: 54]. (16) Look at me, defeated in battle with my weapon and arm cut off, oh enemy, I am still trying the best I can to take your life. (17) In the game of this battle our lives are the stakes, the arrows are the dice, our carriers are the game board and it is not known who will win and who will lose.'

(18) **Ś**rī Śuka said: 'King Indra hearing the straightforward, reverent words of Vṛtra, took up the thunderbolt and addressed him with a smile without further wondering [about what he had said]. (19) Indra said: 'Oh Dānava, with this kind of consciousness you have attained perfection. You are a devotee perfectly focussed on the Supersoul who is the greatest friend and the ruler of the universe [see B.G. 6: 20-23]. (20) You managed to surmount the *māyā* of Lord Viṣṇu that deludes the common man. In your giving up the Asura mentality, you have obtained the position of an exalted devotee [see 2.4:

18]. (21) It is truly a great miracle to see how you, as someone driven by passion, have a strong consciousness, now that you are in Vāsudeva, the Supreme Lord of pure goodness! [see also Vṛtra's prayer 6.11: 25]. (22) Being devoted to the Supreme Lord Hari, the bestower of beatitude, you are swimming in an ocean of nectar. What would the use be then of small ditches of water [of small material happiness]?'

(23) **Ś**rī Śuka said: 'Thus having discussed the ins and outs of dharma, oh King, the great commanders Indra and Vṛtra, who were well matched, fought [again]. (24) Whirling dangerously with his iron club Vṛtra, [who saw a chance] to subdue his enemy, with his left hand hurled it at Indra, oh best of kings. (25) But the demigod cut with the Śataparvaṇā [the 'hundred hooked'] thunderbolt simultaneously the club to pieces as also the hand that was as strong as an elephant's trunk. (26) Being struck by [Indra] the carrier of the bolt he, profusely bleeding with the wings of his arms cut off by the root [from his trunk], fell from the sky like a mountain. (27-29) Because of his great life force and uncommon prowess the demon [was able to] put his lower jaw on the ground and his upper jaw in the sky so that his mouth became a huge opening. With his tongue and teeth he, like a fearful snake wishing to eat an elephant, seemed to devour, as if he were time itself, the three worlds with his preposterous body. Pounding and shaking the earth he then moved his feet as if they were the Himalayas, whereupon he, thus reaching Indra, swallowed him together with his thunderbolt and elephant. (30) Seeing him swallowed by Vṛtra all the demigods, together with the founding fathers and the great sages, in great grief lamented: 'Alas, what a misery!'

(31) **E**ven though he was swallowed by the king of the demons he did not die in his belly, because he, arriving there, was protected by the Supreme Personality as also by his own power of yoga to master the illusion [see S.B. 6.8]. (32) The slayer of Bala, the mighty one, got out by piercing the abdomen with his thunderbolt, whereupon he with great force cut off the head of the enemy that was like a mountain peak. (33) But when the thunderbolt, in order to sever the head, in its entirety quickly revolved around the neck to cut it through, it took as many days as it takes the luminaries to move over both sides of the equator [a year] to reach the time that it fell. (34) At that moment in the sky the sound could be heard of the kettledrums of the denizens of heaven and the perfected souls. Together with the saints who had gathered, they celebrated the prowess of the victor [Indra] by joyously praising him with various mantras and a shower of flowers. (35) From Vṛtrāsura's body the light of his soul rose up, oh subduer of the enemies, that before the eyes of all the gods achieved the supreme abode.

6.13 - King Indra Afflicted by Sinful Reaction

(1) **Ś**rī Śuka said: 'With Vṛtra killed the leaders and everyone else in the three worlds, oh charitable one, were immediately freed from their worries and depressions, except for the mighty Indra [Śakra] himself. (2) Without taking leave from Indra thereupon the demigods following Indra, Brahmā, Śiva and the other God-conscious people, the saints, the forefathers, and the rest of the living beings and the demons, all returned to their places.'

(3) **T**he king [Parīkṣit] asked: 'Oh my Lord, oh sage, I would like to know why Indra was so unhappy. Why was he so gloomy while all his demigods were happy?'

(4) **Ś**rī Śuka said: 'All the godly souls and the sages were terrified by Vṛtrāsura's display of power, but Indra had declined their request to put an end to him because he was afraid to kill a brahmin. (5) Indra had said: 'The burden of the sin of killing Viśvarūpa was, as a favor to me, carried by the

women, the earth, the trees and the water [see 6.9: 6-10], but how will I be purified from killing Vṛtra?'

(6) **Ś**uka continued: 'When the sages heard that, they said the following to the great Indra: 'We wish you all good fortune, do not be afraid, we will perform an *aśvamedha* sacrifice, a horse sacrifice for you. (7) The *aśvamedha* sacrifice of worshiping the Original Person, the Supersoul, the Controller who is Nārāyaṇa our Lord, liberates one even from the sin of destroying the world! (8-9) Someone who killed a brahmin, his father, a cow, his mother or his spiritual master, such a sinner and even an outcast dog-eater may find purification by singing His holy name. If an *aśvamedha* sacrifice, the topmost of all sacrifices, by us conducted with faith, keeps you from being contaminated by the killing of all creatures of Brahmā including the brahmins, what then do you expect from killing a harassing demon?'

(10) **Ś**rī Śuka said: 'Indra thus being encouraged by the scholars killed his enemy Vṛtrāsura when he approached him. He, Vṛṣākapi, the mythical king of the gods, was thereupon tormented by the reaction following that act of killing a brahmin. (11) Even though he had done others a favor with his deed, Indra suffered [the deepest] misery. One's good qualities do not give happiness when one feels ashamed and guilty. (12-13) It pursued him in the form of an old, outcast woman trembling all over her body, whose clothes were covered by blood from consumption. With her disheveled, gray hair she yelled at him: 'Wait, wait', and spread thereby with her breath a bad fishy smell that polluted the entire road. (14) The thousand eyed Indra sought his refuge in heaven and in all directions of the sky whereupon he hurried in the northeastern direction to enter there the Mānasa-sarovara lake, oh King. (15) Bereft of all the sustenance [normally supplied] by the servant of the sacrificial fire, he lived there for a thousand years hidden from view in the subtle network of the fibers of a lotus stem. All that time he in his heart pondered over the question how he could find liberation from [the sin of] having killed a brahmin. (16) For the time of his absence the heavens were ruled by Nahuṣa who, equipped with education, austerity, yoga and strength, proud of his wealth and opulence lost his intelligence. Chasing Indra's wife [Śacīdevī] he fell victim to the fate of a snake [after being cursed by sage Agastya for having kicked him]. (17) He whose offense by the divinity of Rudra was nullified because he meditated on the Maintainer of Truth [Viṣṇu], was, after having recovered from [the karmic rebound], invited back by the brahmins. The sin had lost its grip on him now that he enjoyed the protection of the wife of Viṣṇu, the Goddess of Fortune. (18) The brahminical sages [upon his return], approached him to consecrate him, according to the rules, for the sake of an *aśvamedh*a sacrifice in order to please the Supreme Lord Hari, oh son of Bharata. (19-20) By the *aśvamedha* sacrifice performed by the expert brahmins and Indra in worship of the Original Person, the Supersoul and Maintainer of

all divinity, there came a [formal] end to the, so very serious, sin of having killed the son of Tvaṣṭā, the way the sun puts an end to fog, oh King. (21) After the *aśvamedha* sacrifice as prescribed had been performed by the priests headed by Marīci, and Indra had worshiped the Lord of Sacrifice, the Supreme Personality, he, being purified from the sin, retrieved his greatness.

(22-23) **T**his great story describing the glorification of the Lord of the Holy Places, the growth in devotion and the victory and liberation of Indra, the King of Heaven, frees one from innumerable sins. This narration should therefore always be read and continuously be heard by those who cherish the intelligence and be reiterated on the occasion of great festivals. It sharpens one's senses, brings wealth and fame and releases from all misconduct; it brings victory over one's enemies and good fortune and longevity to all.'

6.14 - King Citraketu's Lamentation

(1) **Ś**rī Parīkṣit said: 'How could Vṛtrāsura with a nature of passion and ignorance and being that sinful minded, oh brahmin, have such a strong determination about Nārāyaṇa, the Supreme Person? (2) With [even] the gods, whose minds are of pure goodness, and the saints who have unblemished souls, only rarely is observed that they develop devotion for the lotus feet of Mukunda, the Lord of Liberation. (3) In this material world there are as many living entities as there are atoms, some of them are human or related to the human form and among them only a few act to do good. (4) Oh best of the twice-born, one always sees that among those who believe in liberation only a few desire liberation and that among the thousands of them only a few are really liberated, are really perfect. (5) And with the millions and trillions [of living beings] you, among those who found liberation and perfection, oh great sage, will very rarely find someone who both considers Nārāyaṇa the Supreme One and has a mind that is completely peaceful [compare B.G. 7: 3 & 7: 26]. (6) How, [with the truth of this,] could Vṛtra then, being so sinful and the cause of such suffering all over the world, in the full of his fire of giving battle have an intelligen-

ce that was fixed on Kṛṣṇa? (7) I am in great doubt about this and I would very much like to hear, oh master, how he managed to please the Thousand-eyed One in battle with his bravery and strength.' "

(8) **Ś**rī Sūta said: "After the powerful son of Vyāsa had listened to the question of the devout Parīkṣit, he expressed his compliments and explained it to him. (9) Śrī Śuka said: 'Please listen carefully, oh King, to the story about this as heard from the mouths of Vyāsa, Nārada Muni and Devala Ṛṣi. (10) Once there was a king, an emperor over all the earth, who lived in Śūrasena and was named Citraketu ['the light of excellence']. During his rule the earth delivered everything one could wish for, oh King. (11) He had thousands and thousands of wives, but from none of them the king got a single child, even though they were very well capable of giving birth. (12) With all his beauty, magnanimity, youth, good birth, education, opulence, welfare and all other good qualities he was endowed with, he was full of anxiety in his role of being the spouse to that many wives bearing no children. (13) Neither his great opulence, nor all his queens with their beautiful eyes, nor all the lands he ruled as the Emperor, could make him happy. (14) One day however, Aṅgirā, the very powerful sage who traveled around in his countries, unexpectedly arrived at the palace. (15) In order to pay his respects according to the customs, he stood up from his throne and offered him worship. After thus having proven his hospitality, he offered him a comfortable seat and sat down next to him in proper self-restraint. (16) Then, oh Mahārāja, the great *ṛṣi* himself bowed down, complimenting him who in all humility sat beside him on the ground, and addressed him speaking as follows.

(17) **A**ṅgirā said: 'Is everything all right with your health and the material order of the state, the order of the king [in the form of his guru, ministers, allies - friends, army and police, subjects, territory, fortress and treasury] that is so much alike the seven material layers protecting the living being [consisting of the totality, the ego and the five objects of the senses; *mahat-tattva, ahaṅkāra* and *tanmātras*]? (18) The king, submitting himself to [the needs and demands] of these elements of his rule, can achieve welfare and prosperity, oh god of man, and so will each and all who, depending on him, contribute and serve. (19) Do your wives, citizens, secretaries, servants, merchants as also your ministers, intimates, governors, landholders and kin, all comply with your rule? (20) When the mind [of the king] is controlled, all the subjects will cooperate and everyone, including the governors, will support free from negligence. (21) The anxiety of your pale face tells me that something is bothering you, that you yourself for some or another reason are not quite happy.'

(22) **H**e [Citraketu] who desired offspring and this way by the *muni* was questioned despite his being well informed, oh King, bowed deeply before the sage in great humility and replied as follows. (23) King Citraketu said: 'Oh

great soul, what of the external and internal affairs of the embodied souls would not be understood by yogis who are free from all sin by their austerity, spiritual knowledge and meditative absorption? (24) Nevertheless, even though you know everything, you ask me about my worries, oh brahmin. Let me, with your permission, then dilate on what you asked me. (25) Having a great empire even desirable to the demigods, all the wealth and upkeep does not give me any pleasure because I have no son. To me it is all like trying to satisfy one's hunger and thirst with everything else but food and drink. (26) Save therefore me and my forefathers from getting lost in the darkness, oh great sage. Make it so that we get a son and thus may defeat that [threat] which is so difficult to overcome.'

(27) **Ś**rī Śuka said: 'Thus being beseeched, the most powerful and merciful son of Brahmā made him cook a preparation of sweet rice for Tvaṣṭā [the demigod father of Viśvarūpa, see 6.8], which he then offered in worship of him. (28) The sage next offered the remnants of the sacrifice to the first and most perfect queen of all the king's queens who was called Kṛtadyuti, oh best of the Bhāratas. (29) Thereafter he said to the king: 'Oh King, there will be one son who will be the cause of jubilation as also lamentation for you', whereupon the son of Brahmā left. (30) After having eaten the food of the offering Kṛtadyuti proved to be impregnated by Citraketu, the way the goddess Kṛttikā received a son [named Skanda] from Agni. (31) Her fetus gradually developed little by little from the semen of the king of Śūrasena, just like the moon does during the bright fortnight of the month. (32) And thus in due course of time a son was born who created the greatest delight among the inhabitants of Śūrasena when they heard about it. (33) The king, very happy with his newly born son, bathed and decorated himself with ornaments and then arranged for the brahmins to perform the birth ceremony with many benedictory words. (34) He donated to the brahmins gold, silver, garments, ornaments as also villages, horses, elephants and sixty *crores* of cows. (35) In order to increase the opulence, the reputation and longevity of his newly born son, he with great attention like a raincloud showered all one could wish for. (36) Just like a poor man who has an increasing affection for the riches he gained with great difficulty, the pious king, as a father, day after day felt more love for the son he with so much difficulty had received. (37) Also the mother developed ignorantly an excessive affection for the son and that led, with all the co-wives of Kṛtadyuti, to a feverish desire also to have sons. (38) The way he all day cared about the son, king Citraketu was also extraordinarily attracted to the wife who gave him the son and not so much to the other wives. (39) Because they had no sons and were unhappy from being neglected by the king, they lamented and condemned themselves out of envy. (40) A woman who has no son is, at home by her husband and the co-wives who do have sons, disrespected and burdened with the load of sin. She is then despised like a maid-servant. (41) What would a maid-servant have to lament when she derives her honor from

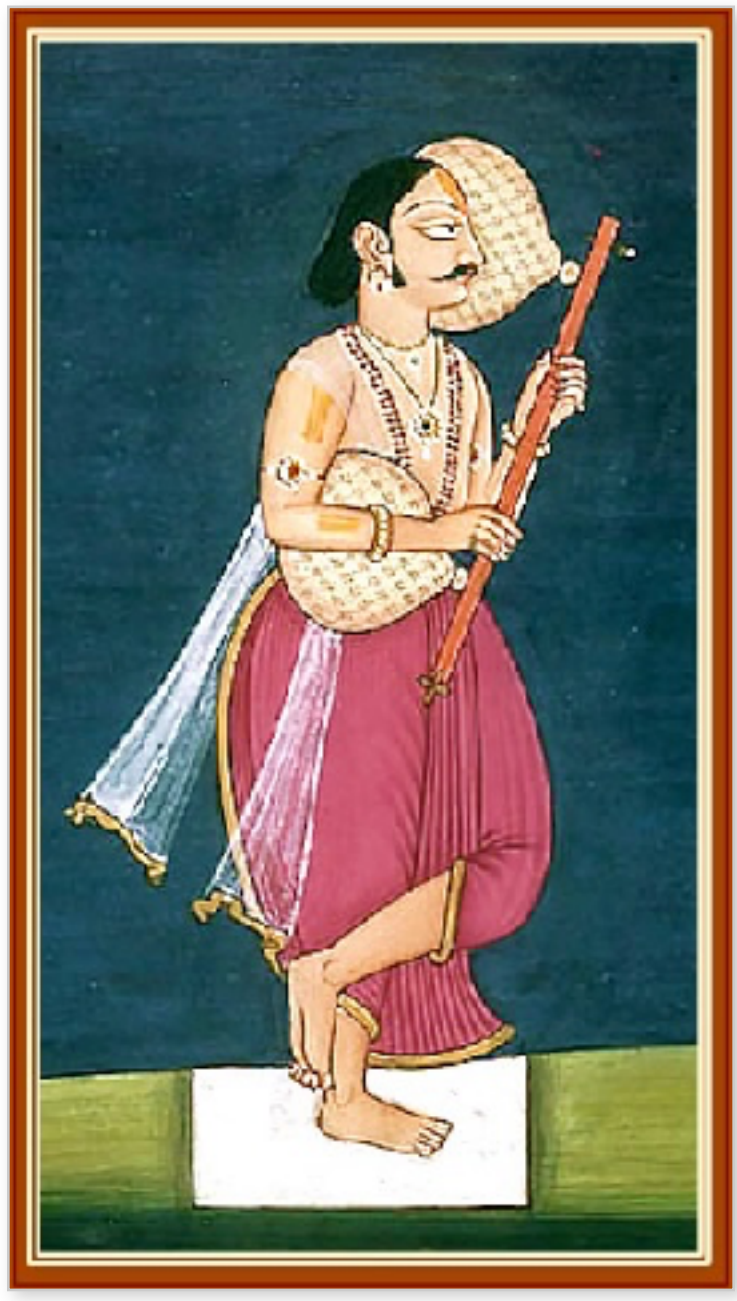
faithfully serving her husband? But if she is there like a maid-servant to the maid-servants, she is most unfortunate. (42) The queens, who burned [in lamentation and envy] because their king enjoyed the wealth of a son from their rival Kṛtadyuti, having fallen out of grace thus developed a very strong hatred. (43) Out of their minds because of their enmity, the women, unable to accept the king['s conduct], became extremely hard-hearted and administered poison to the boy. (44) Kṛtadyuti walking around the house was not aware of the sin committed by the co-wives and thought, looking at her son, that he was fast asleep. (45) When the boy had lain down a long time she, as a sensible woman, therefore gave the nurse the order: 'Please, oh friend, bring me my son.' (46) Looking after him, the nurse saw him lying down with his eyes turned upwards and his life force, mind and senses gone. She then falling to the ground cried: 'I am doomed!' (47) As soon as the queen heard that she, with an agitated voice in loud words of regret, was striking her breast with both her hands, she also hurried in and saw, upon approaching her son, that her child unexpectedly had deceased. (48) Overcome by grief she fell unconscious to the ground with her hair and dress in disarray. (49) Next, oh ruler of man, all the inhabitants of the palace and all the people, men and women who had heard the loud crying nearby, came and all lamented greatly, being equally aggrieved, just as did pretentiously those who had committed the crime. (50-51) Hearing that his son had died for reasons unknown, the king could not see properly anymore. Followed by his entourage of ministers and brahmins he on his way constantly fell and slipped. Because of his affection his lamentation grew [like fire] so that he fell unconscious down at the feet of the dead boy. Heavily breathing with his hair and dress disheveled, he [coming to] was not capable of uttering a single word anymore, because of his choked up voice and the tears he cried. (52) The queen, seeing her husband crying heavily in his grief over the deceased child, the only son of the family, cried along in every possible way and thus added to the anguish of all the people, including the officers and ministers, who had gathered there. (53) The flowers in her scattered hair slipped down while her two with *kumkum* powdered breasts got wet from the teardrops that, mixed with her make-up, fell from her eyes. She lamented about her son with a sound that reminded one of the sweet cries of a kurarī bird.

(54) '**A**las, oh Creator of my fate, how much You fail in Your wisdom! With the father alive while his offspring is dead You prove to be someone who acts against His own creation. Such a contradiction makes You an opponent. (55) If there is no regular order in this world to the death and birth of embodied souls, it may be so that things happen as a result of one's karma. [But with] this [taking away of my son] You are cutting away the bond of love that You created Yourself for the growth of Your creation! (56) And you, my dear son, should not give up on me. I am so miserable without you as my protector. Look what grief you gave your father. With you we can easily overcome the

darkness that is so difficult to defeat without a son. Please do not abandon us any longer, do not depart with the merciless Lord of Death. (57) Get up my sweet son, all the children, all your playmates, are calling you to play with them, oh prince of mine. You have slept so long and must be really hungry by now. Please take my breast to drink and drive away the grief of your relatives. (58) How unfortunate not to see the charming smiles any longer of you who were born from my flesh. Have you, now that you have closed the eyes of your lotus face, really left for the other world, the place of no return? Have you been taken away by the cruel Lord of Death? I cannot hear your sweet prattle anymore...'

(59) **Ś**rī Śuka said: 'Together with the woman who thus bewailed her dead son in several lamentations, Citraketu most aggrieved cried loudly. (60) As the king and his wife were thus lamenting, all their subjects also cried and so were all the men and women of the kingdom crazed with grief. (61) Sage Aṅgirā, who knew that they, because of the grief they came to, had lost their senses and were helpless, thereupon visited them together with Nārada Muni.'

6.15 - The Sages Nārada and Aṅgirā Instruct King Citraketu



(1) **Ś**rī Śuka said: 'Informing him with words of wisdom they [the sages Nārada and Aṅgirā] spoke to the king who, like a dead man fallen at the side of the corpse, was so very much aggrieved. (2) 'Oh best of kings, the person you are lamenting about, who is that actually, oh lord, who was he in his previous birth, who is he now and who will he be hereafter? (3) The way grains of sand wash ashore and drift apart by the force of the waves, the embodied souls are brought together and separated by time [compare B.G. 2: 13]. (4) Just as sometimes grains grow from seeds and sometimes not, the living entities, impelled by the material potency of the Supreme Lord, sometimes produce other living beings and sometimes not. (5) We, you and also the other creatures this moment moving and not moving around here, oh King, were

not together before this birth, nor will they be together after they died, despite sharing the same present. (6) The Ruler of All, as indifferent as a [playing] boy, creates, maintains and destroys living beings through other living beings; they who were created by Him do not exist independent of Him [compare B.G. 3: 27]. (7) From the body of the embodied soul, through another body, a new body is manifested, just as indeed from one seed [in the soil] another seed is generated. The [this way temporally] embodied [individual soul] is eternal, just as the constituent elements of matter are [see B.G. 8: 17-22]. (8) To consider this body as existing independent of its indweller [the Lord] is, just like considering the individual person independent of his group, since time immemorial part of the ignorance of the human being; such a separation is, just like the independent existence of souls - of the essence -, an imaginary one.'

(9) **Ś**rī Śuka said: 'King Citraketu, consoled by what the twice-born souls thus told him, wiped his shriveled face with his hand and spoke. (10) The honorable king said: 'The two of you, who arrived here in the dress of renunciates, are accomplished in spiritual knowledge and are the greatest of the great. (11) You, as brahmins dear to the Lord [as Vaiṣṇavas], dressed up like madmen, wander the surface of the earth as you like in order to enlighten those who, like me, are of a worldly intelligence. (12-15) Sanat-kumāra, Nārada, Ṛbhu, Aṅgirā, Devala, Asita, Apāntaratamā [an early name of Vyāsadeva], Mārkaṇḍeya and Gautama; Vasiṣṭha, Bhagavān Paraśurāma, Kapila, Śukadeva, Durvāsā, Yājñavalkya and Jātukarṇa as also Aruṇi, Romaśa, Cyavana, Dattātreya, Āsuri, Patañjali, the sage Dhaumya head of the Vedas and the sages Pañcaśikha, Hiraṇyanābha, Kauśalya, Śrutadeva and Ṛtadhvaja; all these and other masters of perfection, are the wandering spiritual educators. (16) Therefore, let me be enlightened by your torchlight of spiritual knowledge, oh masters, for I am but a foolish village dog bereft of vision in the darkness [*].'

(17) **Ś**rī Aṅgirā said: 'I am [the same] Aṅgirā who granted you the son you wanted, oh King, and this son of Brahmā here is the great sage Nārada in person. (18-19) This because of your grief about your son being merged in a difficult to overcome darkness, does not befit you. You are supposed to remember the Supreme Personality. The two of us have arrived here visibly before your eyes in order to support you, oh King. You, as someone anchored in Brahman and devoted to the Lord, we have to say that you do not deserve it to come down like this. (20) The first time I came to your home, I could have given you the spiritual knowledge of transcendence, but, since you were absorbed in other matters, I could only give you a son. (21-23) And now you undergo the tribulation of someone with children, a nice wife, a home, riches and various assets and luxuries. The objects of the senses of concern to you, like a kingdom, opulence, land and royalty, power and a treasury with servants, ministers and allies, are all temporary. All of this, oh Ruler of Śūrasena, constitu-

tes a lamentable illusion giving rise to fears and distress, to figments concocted by the mind, to castles in the air in the form of preoccupations. (24) That what you are so concerned about is without any substance, that what you meditate upon are fabrications born from profit-minded actions. All these sorts of karmic engagements originate from the mind. (25) This body of the living entity consists of material elements and senses of action and perception. These are declared to be the cause of the various sufferings and pains of the living entity [see also B.G 15: 7-11]. (26) Therefore be careful with the things of the mind and consider your real position, give up your belief in the duality as being something permanent; take to the peaceful condition.'

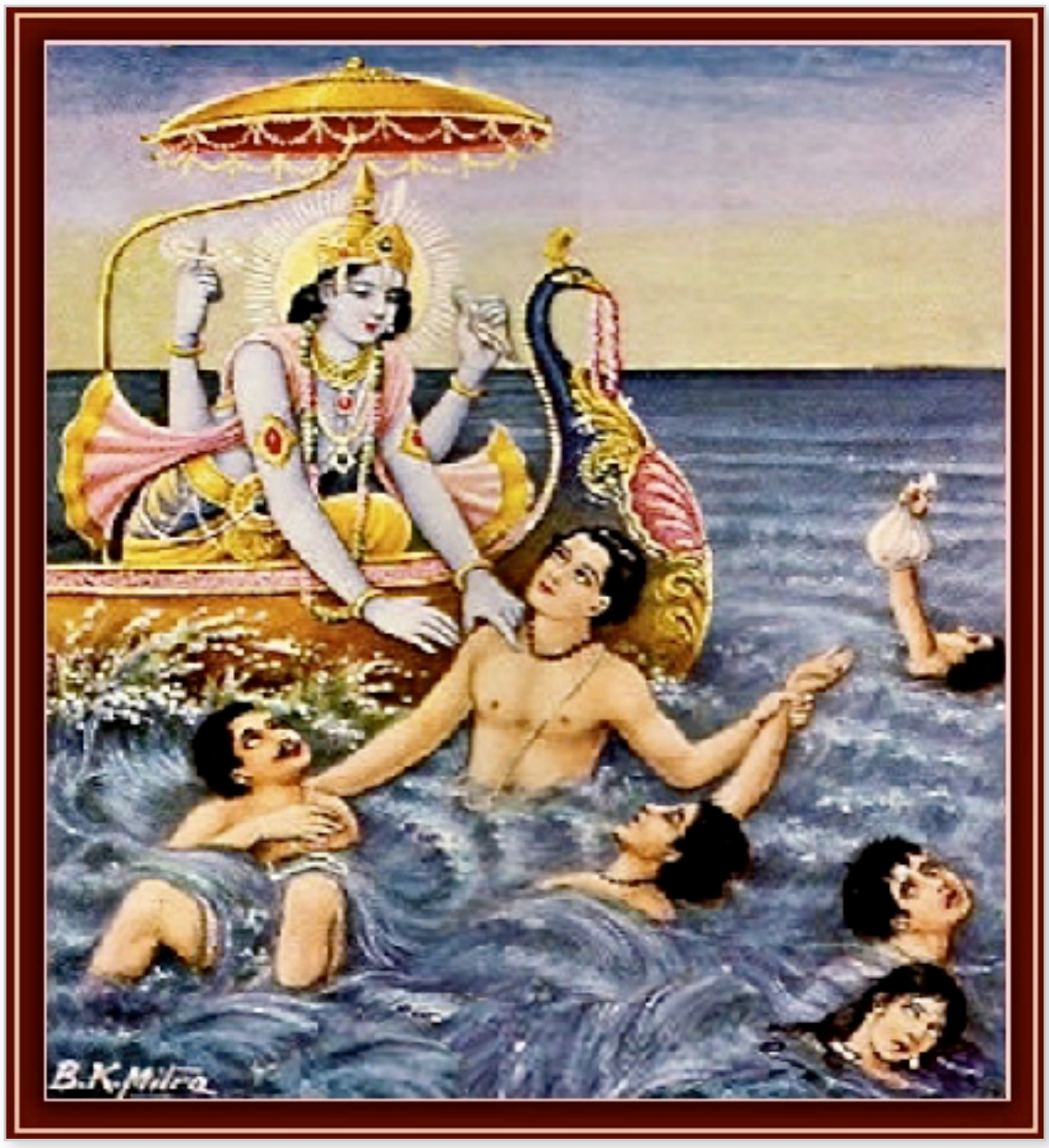
(27) **Ś**rī Nārada said: 'Listen good and accept from me this mantra containing the secret of Vedic philosophy [see 8.16: 18-25] that, if you concentrate on it for seven nights, will give you the vision of Lord Saṅkarṣaṇa ['the One with the plough' who joins everything; see 5.25]. (28) All others [all the other men of God], giving up on this illusion of duality and finding shelter at His lotus feet, oh King, in the past immediately attained His unequaled and unsurpassed majesty. You will likewise soon attain that supreme position.'

*: Before lecturing Vaiṣṇavas pray the following prayer in which they describe the role of the guru:

'om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ'

"I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him."

6.16 - King Citraketu Meets the Supreme Lord



(1) **T**he son of Vyāsa said: 'The *devaṛṣi*, oh King, thereupon brought the deceased son of the king [who was called Harṣaśoka, or 'jubilation and lamentation'] before the mind's eye of the lamenting relatives and addressed him. (2) Śrī Nārada said: 'Oh living soul, all good fortune to you, behold your mother, father, friends and relatives who, lamenting over you, are greatly distressed. (3) To complete your life you may return to your body and enjoy your life in the midst of your kin, while accepting the royal throne your father gave to you.'

(4) **T**he individual soul said: 'In which of all those births, wherein I because of my karma have been wandering among the gods, the animals and the human beings, were these people here my father and mother? (5) In the course of time eventually all people become each other's friends, family members, enemies, neuters, well-wishers, indifferent or envious ones [compare B.G. 3: 27]. (6) Just as means of exchange like gold, pass from one person to the other,

the same way the individual soul passes through different species of life by different fathers [see also B.G. 2: 22]. (7) One always sees that the ties one has in human society with matters [like money or the other sex] are temporary; one claims ownership for as long as one relates to it. (8) So too the eternal, individual soul identifies itself in a certain birth with a body for as long as that soul is situated in it, even though the soul actually has no specific material identity. (9) This living entity is [factually] eternal, imperishable and most subtle, it constitutes the self-effulgence of all the different embodiments, the master who manifests himself as this material world by means of the *guṇas* [see also 4.29: 29]. (10) It is not of like and dislike or of mine and thine. It is the one witness to the different sorts of intelligence and performers of good and bad deeds [see also B.G. 9: 29]. (11) The [original] soul is not of the happiness and harm resulting from fruitful actions; perfectly neutral residing in the heart he is the Lord overseeing cause and effect [B.G. 2: 47].'

(12) **T**he son of Vyāsa continued: 'Thus having spoken that living soul went away. His relatives, astonished [about what he had said], then cut the bond of their affection for him and gave up their lamentation. (13) The difficult to forsake affection that leads to lamentation, illusion, fear and distress, was by the family of the son given up when they, with the performance of the proper rites, removed the body. (14) Oh King Parīkṣit, those who had killed the child were, bereft of their bodily luster, very ashamed of having murdered the boy. Remembering what the brahmin [Aṅgirā] had stated, they performed, according to the directions of the priests, at the river the Yamunā the atonement for having killed the baby. (15) Citraketu, spiritually awakened by the words of the two brahmin souls, thus emerged liberated from the dark well of his familial attachment, the way an elephant emerges from a mud pool. (16) After taking a bath in the Yamunā as was prescribed and after piously performing oblations of water while controlling his mind and senses with gravity, he offered the two sons of Brahmā his obeisances.

(17) **B**hagavān Nārada who was very pleased with him being such a surrendered devotee in control of himself, next, as he had promised, disclosed the following knowledge [of the Lord in the form of a prayer]. (18-19) 'Oh my Lord, my obeisances unto You, the Supreme Lord Vāsudeva. Let me meditate on Pradyumna [the Lord of intelligence], Aniruddha [the Lord of the mind] and Saṅkarṣaṇa [the Lord of the ego, see also 4.24: 35-37]. All my respects for the full manifestation of wisdom, the embodiment of supreme bliss, the Self of delight and peace, because of whom one turns one's vision away from the dual world. (20) The waves of the material ocean calm down by the realization of Your personal bliss. My reverence for the Supreme Controller of the Senses; my respects for You whose expansions are unlimited. (21) May He, the One without a second who, being completely spiritual, cannot be expressed in words, be caught in a form or be comprehended by the mind, may He who is

transcendental to cause and effect, protect us. (22) The way all pottery is created from earth, consists of earth and returns to earth, everything is born from Him, exists by Him and vanishes in Him. Him, the Supreme Brahman [the Absolute Truth], I offer my obeisances. (23) I bow before Him who, as vast as the sky, has expanded outside and inside and who by the mind, the intelligence, the senses and the life airs cannot be touched or known. (24) The body, the senses, the life air, the mind and intelligence are all parts that are penetrated [by the supporting, connecting and ruling principle of Brahman]. These parts, just like iron that [cannot be forged if it] is not heated, cannot engage in activities without that support and acquire [with that support] the status of a[n independent] seer. (25) My obeisances unto You, my Lord, oh Supreme Personality, most perfect Supersoul and master of all mystic powers whose feet are embraced and caressed by the multitude of lotus bud hands of the topmost devotees. All my respects for You who are situated in the highest position.'

(26) **Ś**rī Śuka said: 'After Nārada had imparted the knowledge to this fully surrendered devotee, he together with Aṅgirā left for the abode of Brahmā, oh King. (27) Citraketu then chanted with great concentration and drinking water only, for one week the prayer that was communicated by Nārada. (28) Strictly keeping to the instructions he, after these seven days and nights, by holding on to that prayer achieved the mastery of the Vidyādharas ['the ones founded on knowledge'], oh ruler of man. (29) By that spiritual exercise for his mind having found the enlightened course, he in a few days only thereupon reached the shelter of the lotus feet of the God of all gods, Lord Śeṣa [Anantadeva or Saṅkarṣaṇa, see 5.25]. (30) He saw his Master and Controller, with His smiling lotus face, reddish eyes and skin as fair as a white lotus. Clad in blue silk and with a glittering helmet, armlets, a belt and bangles, He was situated in the midst of His most perfect devotees. (31) The sight of Him wiped out all his sins so that he, contented and pure at heart, could approach Him like a full-blown *bhakta*. Moved from within by love he, with tears in his eyes and his hairs standing on end, offered the Original Personality of God his obeisances. (32) At the lotus feet of the Lord of the Verses he wetted that resting place with his tear drops over and over and was, because his voice was choked by his love, for a long time unable to utter a single letter of the alphabet and offer prayers. (33) By intelligently controlling his mind and senses led by the external world, this king thereupon recovered his speech and addressed the personification of devotional service and the scriptures, the teacher of all.

(34) **C**itraketu said: 'Oh Unconquerable One, You are conquered by those who are of self-control. You give Yourself in utter compassion to those devotees who, as surrendered souls conquered by You, always sing Your glories with minds free from desire. (35) With a false notion of independence the cre-

ators of this universe, who are [only] a part of a part of You, in vain compete with each other for Your dominion that consists of the creation, maintenance and dissolution of this cosmic manifestation, oh Supreme Lord. (36) Without Yourself having a beginning, an in between or an end, You have Your existence, from the smallest material unit to the complete of the universal manifestation, in the beginning, in the end and in between; that what is constant in the beginning and in the end is there also in the middle of the existence of all. (37) This egg shaped universe, consisting of the seven layers of the earth element and the rest - each of which measures the tenfold of the preceding one [see 3.26: 52], is but insignificant compared to the billions of similar universes that exist in the cosmos. Therefore You are [called] unlimited. (38) Eager to enjoy like animals, oh Lord, man worships only parts of You [the demigods] and not the Supreme of You. The benedictions they bring are finished at the end of their turn, just as it is with politicians [B.G. 7: 20-23, S.B. 2.3: 10]. (39) A mind ruled by lust [the lesser god], just like fried seed, does not lead to growth and healing in You, oh Supreme One. But in the full knowledge of Your Supreme Self a person is not affected by the networks of duality of the material qualities [compare B.G. 4: 9]. (40) They who on the path of liberation are of worship, were conquered by You, oh Unconquerable One, when You [as their teacher] spoke about the process of devotional service. They are the faultless souls who do not crave for material happiness, they are the great sages satisfied from within [see also 1.2: 6]. (41) Engaged a different way [as in demigod worship] one lacks in consciousness and arrives in human society thus at the 'I' and 'mine' and the 'me' and 'you' [of the false ego]. In approaches other than Yours one is, as a result of the deviating vision, impure in one's conduct, time bound and full of *adharma* [compare B.G. 18: 66]. (42) In what sense is it beneficial for oneself, for others, or for whatever purpose, to be turned against oneself [one's own body] or against others in one's religiosity? Such a practice of human self-betrayal raises Your anger, torments one's fellow man and contravenes the dharma [see B.G. 16: 17, 17: 19 and S.B. 1.2: 8]. (43) Your view defining the process of devotional service is free from inconsistencies. When one following that course is equal towards all living beings, whether they move or not move, one is certainly a civilized person [an Āryan]. (44) This absence [of internal conflict] in You, oh my Lord, puts an end to the sins of anyone who sees You [Your devotees and Your book] before his eyes. But once hearing Your name, forthwith delivers even the lowest among man from the misery of material existence. (45) Seeing You now here before us, oh Supreme Lord, has removed the contaminations from our mind. And why would it be different from what the great *ṛṣi* of enlightenment [Nārada], Your devotee, has said? (46) Oh Unlimited one, You as the Supersoul of all the world, know everything done by each living entity out here. What we know compares to the light of fireflies relative to the sun of You as our teacher of transcendence. (47) All obeisances unto You, oh Lord of the continued existence, the ending and creation of the universe. The position of

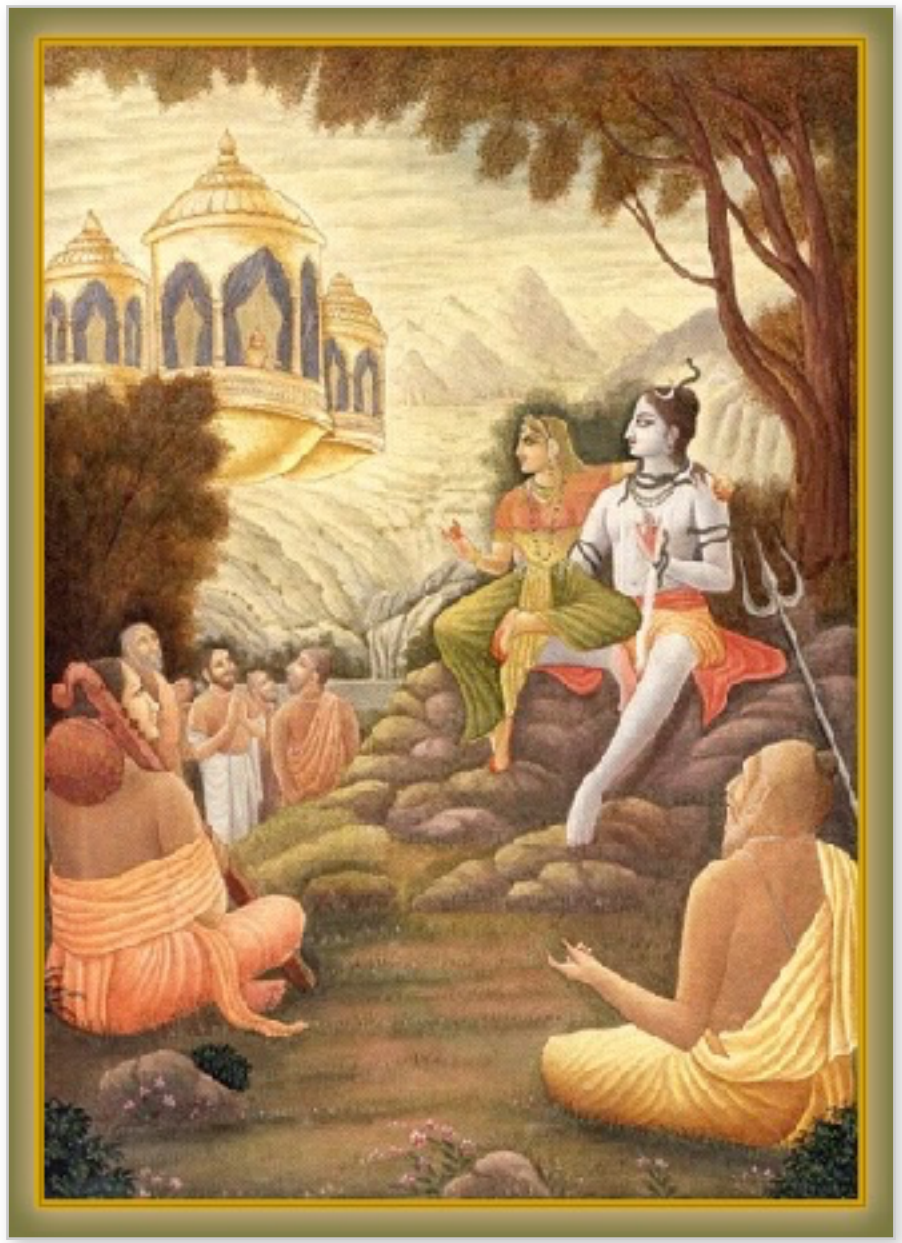
You as the transcendental swan, the ascetic of the highest order, is beyond the ken of those who unify in a false notion, a material notion, of independence. (48) The senses gathering knowledge perceive in pursuance of Your perception, and they who endeavor to rule the universe do so to the example of Your endeavoring. Let there be my obeisances unto You, the Supreme Lord with the thousands of hoods, by whom the gigantic universe You carry on a single hood, appears [as insignificant as] a mustard seed.'

(49) **Ś**rī Śukadeva said: 'Oh best of the Kurus, the Supreme Lord Ananta Deva thus being worshiped, most pleased about Citraketu, the king of the Vidyādharas, thereupon replied. (50) The Supreme Lord said: 'From directly seeing Me and from the worship with the prayer disclosed to you by Nārada and Aṅgirā, you now have attained perfection, oh King. (51) I, the cause and soul of all beings, [having expanded as] all beings, exist in My two continuous forms of the spiritual sound vibrations and the Supreme Brahman [compare B.G. 7: 4-5]. (52) The living entity expanded into the world and the world expanded within the living entity. These two [the world and the living entity] are created and pervaded by Me [compare B.G. 9: 4]. (53-54) A person asleep sees in his dream the entire world within himself, but upon awaking he finds himself lying down somewhere. The different states of consciousness and conditions of life of the living entities one must likewise consider as manifestations of the *māyā* or 'dreaming' potency of the Original Self, knowing which one should always remember their Supreme Creator and Witness [see bhajan Radha Kṛṣṇa Bol]. (55) Know Me as that [all-pervading] Soul, the Supreme Spirit free from the modes of matter, by dint of whom the sleeping [bewildered] person then may acquire insight in what belongs to the dream and what to his happiness. (56) When the person manages to remember himself [his spirit soul, his *jīva*], as the connectedness of both the states of consciousness of being asleep and being awake, he may, beyond that spiritual knowledge, reach the Supreme Brahman [the knowing principle] that is transcendental. (57) The living entity, having forgotten about this spiritual nature of My position, leads because of that a materially conditioned life in separation from the Supersoul, as a consequence of which it wanders from one body to the next, from one death to another. (58) Achieving in this world a human birth, offers one the chance to arrive at self-realization with the [support of this] spiritual knowledge and wisdom, but they who fail to acquire that knowledge will never find peace and happiness. (59) Thinking of the trouble of toiling in this world and then achieving the opposite of what was intended - and then remembering how one is free from fear being disinclined, one should, thus knowing better, desist from such [karmic] desire. (60) Husband and wife [being materially motivated] perform activities for the sake of their happiness and to be free from misery, but they neither end their distress nor achieve happiness [see also B.G. 2: 14, 4: 20, 9: 31]. (61-62) Those who consider themselves very smart but this way attain the opposite of what they wan-

ted, find it extremely difficult to understand what it means to be of progress with the soul and what it means to exist [in *turya*, in the meditative state] apart from the three states [of sleep, of waking and unconsciousness]. Someone who by his own experience and power of understanding or by the process of listening to others is freed from the [allurement of the] material world, may, fully satisfied by that knowledge and wisdom, then become My devotee. (63) The realization of the insight of [this qualitative notion of] the oneness of the [individual] soul and the transcendence [of the quantitative Lord], constitutes - all things considered - the ultimate goal of life for capable and intelligent human beings who unite in [bhakti] yoga. (64) If you with faith, not concluding differently, accept these words of Mine, oh King, you will soon find your perfection in full [awareness] of the spiritual knowledge and its wisdom [its practical application].'

(65) **Ś**rī Śuka said: 'After the Supreme Lord, the Teacher of the Universe, thus had encouraged Citraketu, He, Lord Hari, the Soul of All, disappeared from sight.'

6.17 - Mother Pārvatī Curses Citraketu



(1) **Ś**rī Śuka said: 'After making his obeisances in the direction in which Lord Ananta had disappeared, Citraketu, the King of the Vidyādharas, began traveling, moving about in the atmosphere. (2-3) On his way not diminished in his power and sense control he visited hundreds of thousands of people in thousands of places and was by the sages, the perfected souls and the monks praised for being a great yogi. Pleased to stay in the valleys around Kulācalendra [Mount Sumeru] where one exercises for the different forms of perfection, he took great delight in persuading the wives of the Vidyādharas to praise the Supreme Personality, Lord Hari. (4-5) One day roaming in the brightly shining, heavenly vehicle that he had received from Lord Viṣṇu, he saw Lord Śiva surrounded by the perfected souls and the singers of heaven. He had his arm around the goddess who sat on his lap. Citraketu laughed loudly about it in the presence of the sages, and then addressed the mother hearing him. (6) Citraketu said: 'This spiritual master of all the world, who is the direct representative of dharma for all embodied souls, sits here as head of an assembly while

embracing his wife! (7) With his hair matted, supremely repentant, following the Vedic principles and presiding a gathering, he is sitting there unashamed hugging a woman like an ordinary materially motivated person. (8) Normally even conditioned souls embrace their women in private... But this one master of vow and austerity enjoys his woman in an assembly!'

(9) **Ś**rī Śuka said: 'When the great Lord of fathomless intelligence heard that, oh King, he only smiled and remained silent, and so did everyone in the assembly following his example. (10) With him, unaware of the might [of Śiva], thus speaking against all etiquette, the *devī* angrily addressed the impudent soul who thought he was so well restrained. (11) Śrī Pārvatī said: 'And now this soul here would all of a sudden be the Supreme Controller, the master of restraint and the one to chastise persons like us as being criminal and shameless? (12) It must be so that now the one born on the lotus has no notion of dharma. And that neither Brahmā's sons, Bhṛgu or Nārada, the four Kumāras, Lord Kapila or Manu himself have a clue, otherwise they would have stopped our Śiva from breaking the rules! (13) This one here is the lowest of all *kṣatriyas*. He who by him, positioning himself above the gods, so impudently was chastised, is the one teacher of all the world! He is the most auspicious one of the auspicious, upon whose lotus feet one meditates. This man therefore deserves it to be punished. (14) This impudent, haughty fellow does not deserve it to approach the shelter of the lotus feet of Vaikuṇṭha that are worshiped by all the saints [compare: Śrī Śrī Śikṣāṣṭaka]. (15) Therefore, oh greatest of all sinners, leave this place to be born among the demons, oh fool, so that this world again belongs to the great ones and you, my son, no longer will commit any offense.'

(16) **Ś**rī Śuka said: 'Thus being cursed Citraketu came down from his heavenly chariot to propitiate Pārvatī by bowing his head deeply before her, oh son of Bharata. (17) Citraketu said: 'Folding my hands before you, oh mother, I accept your curse. That which the gods impose upon a mortal is entirely determined by his deeds in the past. (18) Deluded in its ignorance the living entity is caught wandering around in the vicious circle, the cycle of rebirth in this material life, wherein it constantly is subjected to happiness and distress. (19) Neither the individual soul, nor anyone else, can really be the one who calls down the happiness and sorrow [the illusion and disillusion]. A person lacking in awareness nevertheless considers himself or someone else the cause in this matter. (20) What in this maelstrom, this constantly changing flow of the basic qualities of matter, would actually be a curse or a favor, what would be [the meaning of] a promotion to heaven or a fall down in hell, or [the eternal value of] happiness and distress? (21) He, the One Supreme Lord, by His potencies gives shape to the conditioned existence of all living beings as also to their liberation [in devotional service]. He constitutes the reason for their happiness and distress as also for the position of being elevated [with Him]

above time. (22) He considers no one His favorite or enemy, a kinsman or friend, an insider or outsider. He is equal to all, omnipresent and unaffected by the world. In His happiness being free from attachments, one finds no anger in Him. (23) Still there is, in a repetition of being born and dying again, for embodied souls the [karmic] answer of an existence, ruled by happiness and grief, gain and loss, bondage and liberation, that generated from the energy of the Lord [as a secondary creation]. (24) Therefore I do not ask for your mercy to be released from your curse, oh angry one. All I want is that you accept my excuses for everything that I have said and in your eyes, oh chaste one, was unbecoming.'

(25) **Ś**rī Śuka said: 'After thus having propitiated these elevated personalities, oh persistent conqueror of the enemies, Citraketu left in his heavenly vehicle, while the two were watching and smiling at him. (26) With Nārada, the Daityas, the Siddhas and his personal associates all listening, the great Lord then spoke to his wife the following words. (27) Śrī Rudra said: 'Have you seen, my beauty, how magnanimous the servants of the servants are, the great souls who have forsaken their sense gratification in relating to the Supreme Personality whose actions are so wonderful? (28) None of the pure devotees of Nārāyaṇa are ever afraid. To be in heaven, on the path of liberation or to have a place in hell makes no difference to them [in their service]. (29) With the game played by the Lord, embodied souls are bound to the dualities of happiness and distress, dying and being born and being cursed or favored, because they identify themselves with their bodies. (30) The way one may take a flower garland for something else or speaks of qualities or faults in a [dream] image of oneself, also the appraisals of a person that are based upon a lack of insight are deceptive. (31) They who incite to bhakti, or devotional service in love for the Supreme Lord Vāsudeva, possess the strength of spiritual knowledge and detachment and take no interest in any other shelter [see also 1.2: 7]. (32) Neither I, nor Lord Brahmā, the Aśvinī-kumāras or Nārada, the sons of Brahmā, the saints or all the great demigods, know the true nature of Him of whom we, who like to think of ourselves as independent rulers, are all but parts of a partial aspect. (33) No one in particular is loved or disliked by Him, He calls no one His own nor does He exclude anyone. The Lord as the Soul of the soul of all living beings is the One dearest to all. (34-35) This greatly fortunate King Citraketu is His obedient servant loved by everyone. He, peaceful and equal to all, is the love of the Infallible One just as I am. Do not be surprised to find the devotees of the Supreme Personality, among the people to be the great souls who bring peace and equality.'

(36) **Ś**rī Śuka said: After thus having heard what the great Lord Śiva had to tell her, the goddess Pārvatī was freed from her doubt and found back her peace of mind, oh King. (37) He, who as a great devotee was fully capable of pronouncing a counter-curse against the goddess, in resignation accepted his

condemnation and that characterized him as a true saint. (38) Following Tvaṣṭā's * *dakṣiṇāgni* sacrifice, he thereafter [because of the curse] was born, complete with all his knowledge and wisdom, in the demoniac species of life and became known as Vṛtrāsura [after first having appeared as Viśvarūpa and by Indra having been killed, see 6.9 and compare with 1.5: 19]. (39) This [my dear Parīkṣit] was all I had to tell you concerning your question about Vṛtrāsura, he who with an exalted intelligence appeared in the world as a demon. (40) Hearing this sacred history about the great soul Citraketu, which reflects the greatness of the devotees of Viṣṇu, one is freed from bondage. (41) Anyone who, remembering the Lord, rises early in the morning to control with faith his voice by reciting this story, will reach the supreme destination.'

*: Tvaṣṭā is a name derived from the roots *taṣṭa and tvakṣ*, which means paired, fashioned, formed in mind, produced or to create or produce. There are different Tvaṣṭā's mentioned in the Bhāgavatam. One is a name of Viśvakarmā, the architect demigod as mentioned in 4.15: 17. In 3.6: 15 the name is used for the sun, the director of light as the part of the Universal form of the Lord ruling eyesight. One is mentioned in verse 5.15: 14-15. This one fathered a son called Viraja. The Tvaṣṭā mentioned in the context of this story wherein he fathered Viśvarupa who turned into the demon Vṛtrāsura, is possibly the same god [of the sun] as the one who is mentioned among the *devas* ruling the months, in his case, the month of Iṣa [September-October] as is mentioned in 12.11: 43.

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6.18 - Diti Vows to Kill King Indra

(1) **Ś**rī Śuka said: 'From Pṛśni, the wife of Savitā [the fifth of the twelve sons of Aditi], were born [the three daughters] Sāvitrī, Vyāhṛti and Trayī and [the sons] Agnihotra, Paśu, Soma, Cāturmāsya and the five Mahāyajñas. (2) Siddhi, the wife of Bhaga [the sixth son of the twelve sons of Aditi], my dear King, bore [the sons] Mahimā, Vibhu and Prabhu and a very beautiful and virtuous daughter named Āśī. (3-4) From the wives of Dhātā [the seventh son of Aditi] named Kuhū, Sinīvālī, Rākā and Anumati [respectively the sons] Sāyam, Darśa, Prātaḥ and Pūrṇamāsa were born. The fire gods called the Purīṣyas were by the next son [of Aditi: Vidhātā] begotten in Kriyā and Carṣanī [the wife of] of Varuṇa [the ninth son of Aditi] was the mother from whom Bhṛgu took his birth again. (5) Vālmīki, the great yogi, was [by the semen of Varuṇa] born from an ant-hill [hence his name]. From Mitra [the tenth son] and Varuṇa there were the two sages Agastya and Vasiṣṭha. (6) They [Mitra and Varuṇa] in the presence of Urvaśī discharged semen in an earthen pot [and from that semen the sages were born as their two sons]. Mi-

tra begot in Revatī [the three sons] Utsarga, Arişţa and Pippala. (7) Lord Indra [the eleventh son] begot in Paulomī [or Śacīdevī] so we heard, three sons, my best, called Jayanta, Ṛṣabha and Mīḍhuṣa. (8) Lord Urukrama [or Vāmana, the twelfth son] by His inner potency appeared in the form of a dwarf. From His wife Kīrti the son Bṛhatśloka was born and he fathered many other sons with Saubhaga as the first one. (9) The activities, qualities and power of this great soul and how He [the twelfth] factually descended from Aditi as the son of Kaśyapa, I shall describe later on.

(10) **N**ow I shall tell you how, from the seed of Kaśyapa, the [demoniac] sons of Diti were born [see 3.14] and the [later members of the family, the] great and glorious devotee Prahlāda and Bali Mahārāja [who was defeated by Vāmana]. (11) The two sons of Diti, who by the Daityas and Dānavas were celebrated, are named Hiraṇyakaśipu and Hiraṇyākṣa. We have talked about them [see 3.14]. (12-13) The wife of Hiraṇyakaśipu named Kayādhu, was a daughter born from Jambha and a descendant of Danu. She gave birth to four sons with Saṁhlāda as the first, after whom Anuhlāda, Hlāda and Prahlāda were born as also a sister called Siṁhikā. She got from Vipracit the son Rāhu. (14) His [Rāhu's] head was severed by the Lord's disc when he drank from the nectar [of the demigods]. Saṁhlāda's wife Kṛti gave birth to [the son] Pañcajana. (15) Dhamani, the wife of Hlāda, gave birth to [the sons] Vātāpi and Ilvala. When Agastya once visited Ilvala, he cooked and served his brother Vātāpi [in the form of a ram]. (16) From Anuhlāda's wife Sūryā there were [born the two sons] Bāṣkala and Mahiṣa. Virocana was the son of Prahlāda and from his wife the son Bali was born. (17) He begot in Aśanā a hundred sons and Bāṇa was the eldest one. I shall describe his praiseworthy character later. (18) Bāṇa was a worshiper of Lord Śiva and was by him promoted to the level of his chief associates. For that reason the great Lord is the protector of his capital until the present day. (19) The forty-nine Maruts, also sons of Diti, had no sons themselves and were by Indra all elevated to the position of demigods.'

(20) **T**he king said: 'Why, oh guru, did they give up the atheistic mentality they were born with? Why were they by Indra turned into demigods? Was it because of their saintly activities? (21) Oh brahmin, these sages together here with me, are all eager to hear about this from you, oh great one. Please explain it therefore to us.' "

(22) **Ś**rī Sūta said: "Hearing those respectful, brief and meaningful words of the servant of Viṣṇu, the omniscient son of Vyāsa praised him and calmly and focussed gave a reply, oh Śaunaka. (23) Śrī Śuka said: 'Diti, whose sons were killed by Lord Viṣṇu in support of Indra, burned with anger and thought, clouded by grief: (24) 'I will only rest and be happy when an end has been put to the life of [Indra,] this pleasure seeking, hard-hearted, cruel and sinful

murderer of the brothers! (25) Does someone know his self-interest when he, designated as a king, with his body which is doomed to end with the worms, as stool or as ashes, nevertheless hurts others in the pursuit of his own happiness? Does such a soul not await the punishment of hell? (26) He who thinks that this [material covering] lasts for ever, is out of his mind. Can I count on a son who can fight this madness of Indra?' (27-28) Filled with that intention, she as a consequence was constantly of service unto her husband [Kaśyapa] with all kinds of pleasing activities, loving and humble, self-restrained and with great devotion, oh King. Knowing him very well, she with charming sweet words, smiles and sidelong glances managed to bring him under her control. (29) Although being a highly expert, learned scholar he was thus enchanted by the woman. Being under her control he therefore acceded to her wishes; a thing [for a man] not at all that surprising in relating to a woman. (30) Seeing the living beings unattached in the beginning of creation, God the Father [Brahmā] created the woman as the other half of his body and by her the mind of men is carried away. (31) Thus being served by the woman, oh my best one, the mighty Kaśyapa was very pleased and addressed Diti with an approving smile.

(32) **K**aśyapa said: 'Ask for any benediction you like, oh my beauty, for I, oh irreproachable lady, am very pleased with you. What would there for a woman with desires in this world [and a next one] be difficult to obtain when her husband is well pleased? (33-34) The husband is considered the worshipable deity of the woman. Vāsudeva who, situated in the heart of all as the husband of the Goddess of Fortune, is worshiped as the Supreme Lord by men through the forms and names of the different divinities, is there also for women in the form of the husband [see also B.G. 9: 23]. (35) Women who, with respect for the will of their husbands, desire a happy life, oh slender-waisted lady, therefore worship with devotion their spouse as [being a representative of] the Lord who is the Supersoul. (36) I as such a person shall, being worshiped by you so devotedly my love, fulfill this desire that cannot be realized by deceitful [unchaste] wives.'

(37) **D**iti said: 'If you are for me the one to give benedictions, oh brahmin, I in that case, with my two sons dead, ask you for an immortal son capable of killing Indra responsible for the death of the two.'

(38) **A**fter hearing her words the brahmin, aggrieved, lamented [within himself]: 'Alas what great impiety has befallen me today [with the notion of having to arrange for the death of Indra]! (39) Regrettably I have grown too attached to sensual pleasure in the form of the woman present before me. Ruled by *māyā* I will, with my mind corrupted, surely land in hell. (40) How can one object against women following their nature in this world? But not knowing what is good for me anymore, I am doomed alas, with me [being addic-

ted to her] unable to control my senses. (41) Who knows their ways? Her face is like a blossoming lotus flower in autumn and her words are pleasing to the ear, but the heart of a woman is [as sharp] as a razor blade. (42) A woman holds nobody dear just like that, she, easily wishing for nobody but herself, is willing to kill or get killed even her own dearest husband, father, son or brother. (43) I have to keep my promise, I have to be true to what I said, but killing Indra cannot be the proper course of action. I know something better.'

(44) **T**he powerful Muni thinking thus, oh descendant of Kuru, got slightly angry. He condemned himself for it and then spoke. (45) Śrī Kaśyapa said: 'Your son will, as a friend of the godless ones, get even with Indra, oh gentle one, on the condition that you for that purpose for the time of a year strictly keep to a vow.'

(46) **D**iti said: 'I accept such a vow my dear brahmin. Please tell me what I have to do and what is forbidden, as also what must be done not to break the vow.'

(47) **Ś**rī Kaśyapa said: 'Harm no living being, do not curse or speak a lie, do not cut your nails and hair nor touch impure things. (48) Do not enter water for a bath, do not get angry nor speak with wicked people. Do not wear dirty clothes or ever wear a flower garland that has been worn. (49) Do not eat leftovers nor food containing flesh that was offered to Kālī. You must not eat food that a *śūdra* eats or food provided by a woman in her menses and do not drink water by cupping your hands. (50) Do not go out in the evening, nor after having eaten, without having washed yourself or with your hair loose, without ornaments, without being grave and without being covered. (51) Do not lie down without having washed your feet, without being purified, with your feet wet and with your head northward or westward, nor go to bed naked, in the company of others or during sunrise or sunset. (52) In clean clothes, always being washed and adorned with all auspicious things [like turmeric and sandelwood paste] you should worship the cows, the brahmins, the Goddess of Fortune and the Infallible One before breakfast. (53) With presentations of garlands, sandelwood pulp and ornaments you should worship women who have a [living] husband and a son and you must worship your own husband with offering prayers. You should also meditate on his presence in your womb [in the form of a child during a pregnancy or his vital energy]. (54) Free from violations keeping to this vow of *puṁsavana* [for 'producing a male child'] for a year, there will be a son for you to kill Indra.'

(55) **A**ssenting to it Diti thus joyously received the semen from Kaśyapa, oh King, and lived strictly to the vow. (56) Oh dear King of respect for all, Indra understanding what his aunt had in mind, then cleverly approached Diti to serve her during the time she stayed in an *āśrama*. (57) Every

day he brought her flowers, fruits, roots and wood from the forest for the sacrificial fire as also leaves, *kuśa* grass, sprouts, earth and water when she needed it. (58) Oh ruler of man, serving her as deceitful as a hunter pretending to be a deer, Indra tried to find a fault in her dutiful observance of the vow. (59) But he could not discover a single failure in her practice and thus, oh master of the world, he in his desire wondered anxiously: 'How can I find my well-being in this world?' (60) Once though she, weakened because of the vow, did not touch water after she had eaten, did not wash her feet and went, confused about the rules, to sleep at dusk. (61) Upon noticing her mistake Indra, as a master of yoga, by the power of his mystical ability entered the womb of Diti, who unconscious lay asleep. (62) With his thunderbolt he cut the embryo, that had a golden appearance, in seven pieces and cut each crying piece into seven more, telling them not to cry. (63) They all in pain with folded hands said to him: 'Oh ruler, why do you want to kill us? Oh Indra, we are your brothers, the Maruts!'

(64) **T**o this group of faithful souls, the Maruts, he then said: 'You are my brothers, do not fear.'

(65) **J**ust as you [my dear Parīkṣit] did not die from the weapon of Aśvatthāmā by the mercy of Śrīnivāsa [Viṣṇu as the refuge of Lakṣmī, [see 1.8], Diti's embryo, being cut in many pieces by the thunderbolt, did not die. (66-67) When a person worships the Original Person he immediately gets a grip on his life [as for time and measure]. And so it happened with Diti who for almost a year had worshiped the Lord [see 5.18: 12]. In order to compensate for the faults made by the mother the Lord changed the forty-nine parts that Indra had created, the Maruts, into [the fifty] demigods [together with Indra] who became soma-drinkers [priests]. (68) Waking up Diti saw the children, along with Indra, shining as bright as fire. It was a view the goddess, being purified [after her penance], was very pleased about. (69) She thereupon said to Indra: 'Desiring a son who would be the fear [and end] of the [twelve] Ādityas [see 6.6: 38-39], I executed this vow that is so difficult to fulfill. (70) I prayed for one son only but now there are forty-nine of them. How could that happen? If you know that, my dear son, then speak to me and do not tell me lies.'

(71) **I**ndra said: 'Oh mother, having understood what your vow was, I approached you and found a fault. In my self-interest having lost sight of the dharma, I thereupon cut the embryo to pieces. (72) The embryo was cut in seven parts by me and they became seven babies. And even though I cut each of them also in seven parts, none of them died. (73) Witnessing that great miracle, I thereupon decided that it had to be some side-effect of your worship of the Supreme Personality. (74) Those who take interest in worshiping the Supreme Lord without fostering desires, are even indifferent about [the

liberation of attaining] the transcendental position. One may consider them experts in [enlightened] self-interest [compare 2.3: 10 and B.G. 9: 22]. (75) Would an intelligent person still covet any form of material satisfaction even to be found in hell, when he has been of the worship by which He, the Lord of the Universe and the most intimate Godhead, has given Himself to him [see also the Śrī Śrī Śikṣāṣṭaka]? (76) Oh best of women, please excuse me for being such a fool with this evil deed of mine. Oh mother, by your good fortune the child in you that I killed, came back to life.'

(77) **Ś**rī Śuka said: 'Taking permission of her, satisfied about his good manners, Indra offered his respects and left together with the Maruts for the heavenly worlds. (78) I have thus told you everything you asked me about the auspicious birth of the Maruts. What should I tell you further?'

6.19 - Performing the Puṁsavana Ritualistic Ceremony

(1) **T**he king said: 'Oh brahmin, I would like to hear about the *puṁsavana* vow you mentioned and by which Lord Viṣṇu is pleased.'

(2-3) **Ś**rī Śuka said: 'On the first day of the bright fortnight of Agrahāyana [November-December], a woman should, with the permission of her husband, start with this vow that fulfills all desires. After having bathed, having brushed her teeth, put on ornaments and garments, she must hear about the birth of the Maruts. Then, before taking breakfast, she, according to the instructions of the brahmins, has to worship the Supreme Lord and the goddess of fortune as follows: (4) 'Let there be my obeisances unto You, oh Independent Lord [and fulfillment] of all desire. My respects for the husband of Lakṣmī Devī, the Master of all Perfection. (5) Since You are the Lord endowed with mercy, opulence, prowess, glory and strength, You are the One Supreme Master of all divine qualities. (6) Oh Śrī Lakṣmī, espoused to Lord Viṣṇu, you

are His energy and have all the qualities of the Supreme Personality. I beg you to be pleased with me, oh Goddess of Fortune, oh Mother of the World. May there be my reverential homage unto you. (7) My obeisances unto the Supreme Lord and Personality of all Power who is the husband of that glory of all wealth. Him and His associates I offer my presentations.'

With the invocation of Lord Viṣṇu by means of this mantra, she every day has to offer attentively presentations of gifts, lamps, incense, flowers, scents, ornaments, garments, a sacred thread, bathing water and water for the hands, feet and mouth. (8) Next, the remnants of the sacrifice should be offered in the fire with twelve oblations, saying *svāhā* [hail!] with the mantra: 'Oh my Lord, all my respects for You as the One Supreme, Greatest Person who is the husband of the glory of all wealth, the goddess of fortune [*oṁ namo bhagavate mahā-puruṣāya mahāvibhūti-pataye svāhā*].'

(9) **L**ord Viṣṇu and the goddess are the bestowers of all benedictions and together they constitute the source of all blessings. If one desires all opulences, one should daily be devoted with this worship. (10) In one's devotion stretched out straight on the ground ['*daṇḍavat*'], one should, in a humble state of mind, offer one's obeisances uttering this mantra ten times and then pronounce the following prayer: (11) 'You two are the proprietors of the universe, the Supreme Cause. The external energy of the material world is hard to fathom, it is the deluding power that is difficult to overcome. (12) You, the Supreme Personality, the Lord of All Sacrifices, are her direct Master. She is the [original appearance of the] performance of this worship, while You are the enjoyer of the fruits. (13) This *devī* is the reservoir of all the qualities, while You manifest and enjoy these qualities. The goddess of fortune is the body, the senses and the mind, while You are the Supersoul of all the embodied beings. Lakṣmī is the name and form, while You are the support and certainty. (14) May my great ambitions be fulfilled, oh Uttamaśloka, oh Lord Praised in the Verses, for the two of You are the supreme rulers, the bestowers of benedictions of the three worlds.'

(15) **T**his is the way one should pray to Lakṣmī and Śrīnivāsa, her abode and the bestower of benedictions. After this offering one must put away the articles of worship and ritually wash one's hands and mouth. (16) With devotion and a humble mind, one should then offer prayers, smell the remnants of the sacrifice and again worship Lord Viṣṇu. (17) With these offerings the wife in utter devotion should accept her husband as the Supreme Person. The husband in his turn also should [thereto] lovingly support all the menial and elevated activities of his wife. (18) When the wife is unable, the husband should execute it attentively, because when only one of them does so, still both wife and husband [will benefit]. (19-20) One should not deviate for any reason from the [prescribed] practice of this vow to Lord Viṣṇu. One should daily, in

a regulated manner, grant the brahmins and the women together with their husbands and children, that what remains of the offerings to the Godhead that consist of garlands, sandalwood, food and ornaments. When one in respect of the regulative principles has placed the offerings before Him and has put the Godhead to rest, one should share the remnants of the sacrificed food with others and eat them. That is how one will find one's soul purified and all one's desires fulfilled. (21) With this regulated *puja* the virtuous wife must, after the time of twelve months or a year, then fast on the last day [the full moon] of Kārttika [October-November]. (22) The next morning touching water and as before worshiping Lord Kṛṣṇa, the husband must, according to the injunctions [as stated in the Gṛhya-sūtras], offer, with twelve oblations in the fire, sweet rice that with ghee was boiled in milk. (23) After having pleased the brahmins by devotedly expressing his obeisances bowing down, he, having accepted their blessings on his head, then with their permission should eat. (24) Controlling the voice, he should first of all with friends and relatives properly receive the teacher of example, the *ācārya*, and then give the wife the remnants of the offering. That will ensure good progeny and fortune. (25) Performing this vow according to the instructions, a man in this life will achieve that what he wanted from the Almighty Lord. A woman performing this may then achieve all fortune, opulence, progeny, a long living husband, a good reputation and a home. (26-28) When she is not married, she can [with this *vrata*] get a husband with all good qualities. Being without a husband or son, she may reach the state of perfection, the supreme destination. With a deceased child, she may have a child that stays alive and [thus] prosper. Being unfortunate, she will find fortune and being unattractive, she will have a beautiful body. A diseased man will [with this vow] be freed from his disease and regain his full ability. When one, following this course, performs successfully, the forefathers and the gods will be enormously pleased. Lord Viṣṇu, the Enjoyer of all Sacrifices [and His goddess] will, upon the completion of this ceremony, bestow all that one desires. Oh King, I thus extensively explained to you how Diti took the vow and gave birth to the pious Maruts.'

Thus the sixth Canto of the Śrīmad Bhāgavatam ends named:
Prescribed Duties For Mankind.

Title, Artist and Source Pictures Canto 6

6.1
Title: The painting is titled “Cheater”.
Artist: Vlad Holst, used with permission
Source: Ten Dreams.org

6.2
Title: The image is titled: “The death of the good old man”.
Artist: William Blake
Type: Object 14 of illustrations to Robert Blair's, ' The Grave’.
Source: William Blake Archive. blakearchive.org

6.3
Title: The painting is titled: ‘The Court of Yamārāja’.
Artist: © Dominique Amendola, used with permission
Source: for more of her spiritual art of her making, visit dominiqueamendola.com

6.4
Title: Digitally processed vintage Hindu poster from Kathmandu, Nepal.
Source: Internet.

6.5
Title: The picture is an artist impression of Āryabhatha, the famous Indian mathematician and astronomer teaching us about the concept of zero, the number pi and the roundness of the earth around 476 CE.
Type: The picture is taken from a book cover in a series called 'Rishi Scientists of India’, Sharelike © License.
Source: veda.wikidot.com

6.6
Title: The picture shows a Buddhist mandala of Chandra (Soma), late 14th–early 15th century Nepal.
Source: The Metropolitan Museum of Art

6.7
Title: The picture shows Brihaspati, the divine sage and tutor of the gods.
Source: Goloka.com

6.8
Title: The painting of Krishna is titled 'Raman playing the flute’.
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6.9
Title: Painting of Vishnu.
Artist: B.K. Mitra
Source: Unknown

6.10
Title: The picture shows Indra carrying his weapons riding on his elephant.
Artist: Unknown
Source: Internet

6.11
Title: The picture is titled 'Lord Indra riding the Airavat, the eight trunked elephant'.
Artist: Unknown
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6.12
Title: The relief shows Lord Indra on his elephant in battle, raising his thunderbolt.
Artist: Unknown
Source: The Hare Kṛṣṇas, harekrsna.com

6.13
Title: The picture shows Lord Caitanya, demonstrating the grace of chanting the holy name with the animals.
Artist: Unknown
Source: Krishna Darshan Art Gallery

6.14
Title: The painting is titled: 'The Bird Simurgh Addresses an Assembly of Animals'.
Artist: Kailash Raj
Source: © Exoticindia.com, used with permission

6.15
Title: The picture of Nārada is a detail of a painting titled: 'Shri Krishna Radha Stuti by Jaideva (Gita Govinda Series)'.
Artist: Unknown
Source: © Exoticindia.com, used with permission

6.16
Title: Illustration 1 shows Krishna saving us from the waves.
Artist: B.K. Mitra
Source: The Hare Kṛṣṇas, Harekrsna.com)

6.17
Title (wrongfully): "Lord Shiva awaiting Tripura to join with each other".
Artist: Unknown
Source: © Exoticindia.com, used with permission

6.18
Title: Stone relief of a love scene of an eastern couple.
Artist: Unknown
Source: The Hare Kṛṣṇas, harekrsna.com

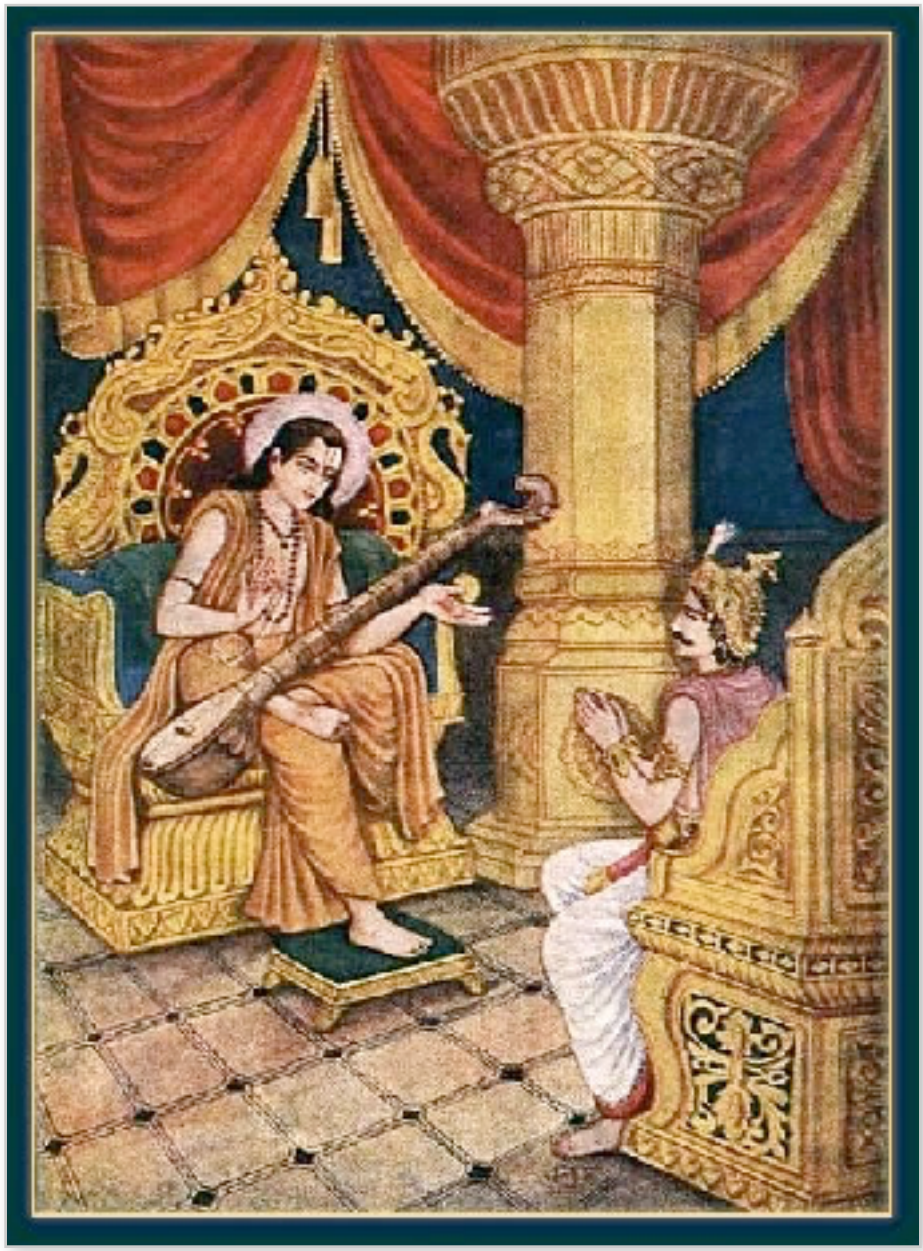
6.19
Title: Popular Hindu image of the divine couple of Vishnu and Lakshmī.
Artist: Unknown
Source: Internet

Śrīmad Bhāgavatam

Canto 7:
The Science of God

The bad ruler, Nṛsiṁha, the rise of bhakti
and the *varṇāśrama* system

7.1 - The Supreme Lord is Equal unto Everyone



(1) **T**he king said: 'How could the Supreme Lord, being loved as a friend, equally disposed towards all living beings, oh brahmin, in support of Indra kill the demons, as if He would be partial [see also B.G. 9: 29]? (2) Being of the highest bliss and free from the material modes, there is for Him absolutely no personal need to side with the enlightened community or fear and fight the demons. (3) Oh glorious one, can you please remove the great doubt that thus has risen in us concerning the qualities of Nārāyaṇa?'

(4-5) **T**he honorable *ṛṣi* said: 'What an excellent question to ask, oh great King! Because of the wonderful activities of the Lord, that are sung by the leading souls of piety, the sages headed by Nārada, we see more and more the glories and devotion of His devotees. I will discuss with you all the topics relating to the Lord, but let me first offer my obeisances to Kṛṣṇa's greatest sage [Vyāsadeva]. (6) Even though He is free from the modes, unborn and unmani-

fest, the Supreme Lord, transcendental to the material world, enters the material qualities of His illusory energy [in the form of the *guṇa avatāras* Brahmā, Śiva and Viṣṇu] and accepts obligations and responsibilities [compare B.G. 9: 11]. (7) The qualities of *sattva, rajas* and *tamas* belong to material nature and not to the spirit soul, oh King. For the spiritual self there is no question of their combined prominence or decay, the on and off [of the fickleness one has with material things]. (8) According to the time of their prevalence one with the mode of *sattva* [goodness] finds the *devas* and the *ṛṣis* [the gods and sages], with the mode of *rajas* [passion] one encounters Asuras [the unenlightened ones] and with the mode of *tamas* [inertia] one is faced with Yakṣas and Rākṣasas [ghosts and demons, see also B.G. 14: 11-13]. (9) The way one knows fire as residing in other elements [like wood], the sages, the expert knowers, perceive the Supersoul as present within themselves and this [divine self] is not visible when one looks at all appearances in the outer world [see B.G. 10: 10]. (10) When He desires to create material bodies for the living entities, the Supreme One manifests them on the basis of His creative potency in the mode of passion. Desiring to engage in different bodies He is of the nature of goodness and when the Lord is about to put an end to it all He, in accordance with that quality [of destruction], engages the mode of ignorance [see B.G. 9: 10]. (11) Oh ruler of man, the true cause that is the male principle, the original unmanifest foundation of matter [*pradhāna*], is the [primal, expanding] movement of time [as the fourth dimension] which forms the shelter of the Lord [to meditate upon, see also B.G. 11: 32]. (12) Oh King, also being this [authentic notion of] Time, the Supreme Lord of name and fame increases in the mode of goodness, the numbers of enlightened souls and is consequently, as the friend of the demigods, inimical to and destructive with the unenlightened souls [the materialists] who are ruled by passion and ignorance. (13) Concerning this [destruction/protection plan] in the past upon the request of King Yudhiṣṭhira, the man without enemies, the following story was lovingly told by the great sage of enlightenment [Nārada] at the grand sacrifice. (14-15) The king, the son of Pāṇḍu, after having seen how at the great offering called Rājasūya the King of Cedi [Śiśupāla] so wondrously had merged into the Supreme Personality of Vāsudeva, had as the ruler wonder-stricken at the sacrifice, before all the sages listening, asked Nārada who sat there the following question. (16) Yudhiṣṭhira had said: 'Oh how wonderful, and for sure difficult to achieve for even the transcendentalists, is the attainment of Śiśupāla behaving so hostile towards Vāsudeva, the Supreme Absolute Truth. (17) We all would like to know how this could happen, oh sage; from insulting the Lord Vena was sent to hell by the brahmins. (18) That sinful son of Damaghoṣa fostered, from his earliest prattle to his last days, anger towards Govinda, just as did the evil-minded Dantavakra [his brother]. (19) No white leprosy [vitiligo] appeared on their tongues nor did they land in the darkness of hell because of their repeated offenses against Lord Viṣṇu, the Supreme Personality of Brahman [compare B.G. 10: 12]. (20) How could they for everyone to see, so easily

find absorption [*sāyujya-mukti*] in the Supreme Lord whose supreme position is so hard to attain? (21) My intelligence concerning this matter is as fickle as a candle flickering in the wind. Please, oh man of all fortune, tell us more about the particular cause of this great wonder.'

(22) **T**he son of Vyāsa said: 'After hearing the words of the king asking questions in the midst of the assembly, Nārada, the greatest among the sages, felt satisfied and addressed him about the topics. (23) Śrī Nārada said: 'This body, subject to insults, praise, honor and dishonor, is the product of a lack of discrimination between the primal state of material nature [*pradhāna*] and the supreme [position of the transcendental witness], oh King [see also B.G. 2: 14, 12: 18-19]. (24) Oh earthly ruler, because of this the living beings in this world suffer from the misconception of 'I' and 'mine', just as from the reproach and punishment associated with it. (25) Living with this false conception one thinks that the destruction of bodies is the same as the destruction of living beings. The misconception [including the reproach and the fear for punishment] is there not because of [but because of being without Him,] Him who is the beatitude of detachment and emancipation in person. How could there from His side, the side of the Soul of all, the Supreme One and Highest Control, be any question of violence [mentally and physically]? (26) Therefore, whether one is of a constant enmity, of devotion, of fear, of affection or of lusty desires, one must manage to stay connected and not care about anything else. (27) The absorption in Him [though] attained by someone in enmity might not be the same as the absorption attained by someone in devotional service, that is my definite opinion. (28-29) A larva checked by a bee in a comb may be filled with anxiety and resentment, but because of that bee attain the same form. Just the same one may [like Śiśupāla and Dantavakra] with Kṛṣṇa, who as the Supreme Lord assumed a human form, [even] be freed from one's sins by constantly thinking of Him in enmity. (30) Moved by lust, hatred, fear, affection and devotion many, who united their mind in the Lord, consequently gave up on sin and thus attained their destination. (31) Oh King, the *gopīs* realized this by their lusty desires, Kaṁsa by his fear, Śiśupāla and other kings by their hatred, Kṛṣṇa's family members by their kinship, You [Pāṇḍavas] by your affection for Him and we through our bhakti. (32) Not to be someone like Vena, who could not adopt any of these five forms of respect in regard of the Original Person, one must fix one's mind on Kṛṣṇa in one of these ways. (33) Śiśupāla and Dantavakra, the sons of your maternal aunt, oh Pāṇḍava, were [incarnations of] the two exalted attendants of Viṣṇu [Jaya and Vijaya, see 3.15-16] who because of a curse of the brahmins [the Kumāras] fell from grace.'

(34) **Ś**rī Yudhiṣṭhira said: 'Who pronounced that curse and what kind of curse was that? It is difficult to believe that such a thing might happen to a servant of the Lord. How can it be that those exclusively devoted to Him have

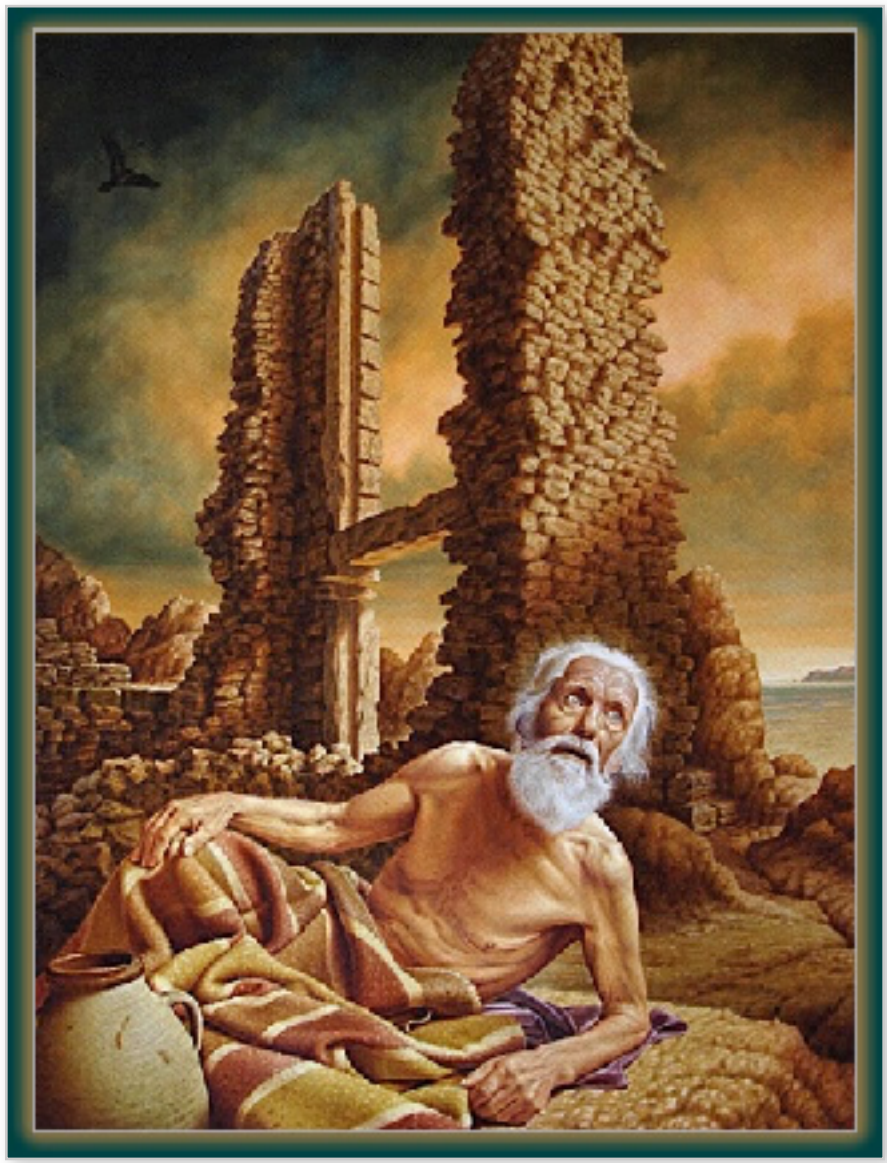
to take another birth [see B.G. 4: 9 and 8: 16]? (35) Those who reside in Vaikuṇṭha are not concerned with a material body, material senses or a material life. Please describe how they could be bound to a physical body.'

(36) **Ś**rī Nārada said: 'One day it happened that the sons of Brahmā, Sanandana and the others [the Kumāras], traveling around the three worlds, arrived at the place where Viṣṇu resides. (37) When they [Jaya and Vijaya] saw them approaching who, despite being born before the ancients of the universe [see 1.3: 6], looked like boys of five or six years old, the two guards thought they were naked children and denied them access. (38) And so they full of anger cursed them: 'Oh, you two unworthy souls, residing at the feet of the Slayer of Madhu it is most sinful not to be free from passion and ignorance and therefore, oh fools, you will soon hereafter be born from the womb of an unenlightened mother [see 3.17].' (39) Thus being cursed to fall down from their abode the merciful sages also said to them: 'May it be so that after three births you turn back to your abode.'

(40) **T**he two were thereafter born as the sons of Diti and by the Daityas and Dānavas honored as Hiraṇyakaśipu, the older brother and Hiraṇyākṣa, the younger one. (41) Hiraṇyakaśipu was killed by the Lord appearing in the form of a lion [Lord Nṛsiṁhadeva] and Hiraṇyākṣa was killed by Him when He in the form of a boar had appeared to uplift the world [Lord Varāha, see 3.18-19]. (42) Hiraṇyakaśipu, desirous to kill his son Prahlāda, the beloved devotee of Keśava, tried different ways of torture to cause his death. (43) But, since his son was protected by the power of the Supreme Lord, Him, the Soul in all living beings who is peaceful and equal towards all, he, with all the might he displayed, could not kill him. (44) Next the two demons, with the names of Rāvaṇa and Kumbhakarṇa, took their birth from Keśinī as the sons of Viśravā and caused a lot of trouble to all the people. (45) In order to relieve the two of the curse, thereupon Rāmacandra manifested Himself and killed them. You will hear about the exploits of Rāma [see 9: 10 & 11] from the mouth of Mārkaṇḍeya, my best. (46) In their third birth the two were born in this world as *kṣatriya* sons [as Śiśupāla and Dantavakra] to your aunt. They are now freed from the curse by Kṛṣṇa who destroyed their sins with His *cakra*. (47) The gate keepers of Viṣṇu by meditating in a bond of intense hatred managed to get near Hari again and find absorption in the essence of the infallible Lord.'

(48) **Ś**rī Yudhiṣṭhira said: 'How could there [with Hiraṇyakaśipu] be such a hatred for that great soul, his own son? Please tell me, oh supreme sage, how Prahlāda managed to develop such an attachment to Acyuta [the Infallible Lord].'

7.2 - Hiraṇyakaśipu, the King of the Demons, on Bereavement



(1) **Ś**rī Nārada said: 'After his brother [Hiraṇyākṣa], as said, was killed by the Lord in the form of a boar [see 3.18-19], Hiraṇyakaśipu got very sad and angry, oh King. (2) Enraged biting his lips over this, he with his eyes fuming of anger stared into the grey sky and then spoke. (3) He, with his terrible teeth and fierce look, ghastly to behold, raised his trident in an assembly of Dānavas and said with a grimace the following: (4-5) 'Oh Dānavas and Daityas, Dvimūrdha ['the two-headed one'], Tryakṣa ['the three-eyed one'] Śambara and Śatabāhu ['the hundred-armed one']. Oh Hayagrīva ['the horsehead'], Namuci, Pāka, Ilvala and Vipracitti! Puloma, Śakuna and all others, listen to what I have to tell you and may you all thereafter quickly act to it, without delay. (6) With those insignificant enemies, the theists who are of worship, conspiring behind his back, my so very dear brother and well-wisher was killed by Hari who was supposed to treat us all equally. (7-8) He [not being that equal] has forsaken His love for us and is now behaving abominably in *māyā*, just like a wild beast. As unsteady as a child, He changes from one form into ano-

ther according to the desire of His worshiping devotees. With my trident I will cut Him in His neck and make Him swim in His blood. By satisfying him [Hiraṇyākṣa,] who was so fond of drinking it, I thus can find my peace. (9) When He, [Viṣṇu] that most deceitful enemy of all, is finished, the same will happen to those guys of God whose life belongs to Viṣṇu, just like it is with the drying up of the branches and leaves of a tree that is cut by its roots. (10) All of you meanwhile go to that world so neatly kept in order by the priests and politicians and see to the destruction of all those repenting and sacrificing bookworms who are of vow and charity. (11) Lord Viṣṇu roots in their sacrificial activities. He is that person full of religious principles who, exhaustingly being worshiped by the twice-born souls, is the man of dharma, He who is the shelter of these gods and sages, forefathers and all the rest. (12) Wherever the twice-born souls keep their cows, study their Vedas and are busy with their *varṇāśrama* ado, you set their towns afire and cut down all their trees.'

(13) **P**roving him their respects, they took the instructions of their master on their heads and terrorized, as experts in destruction, all the people. (14) The cities and villages, pasturing grounds, orchards and gardens, fields, forests, hermitages and mines, farms, mountain places, cowherd camps and also the capitals, they all burned down. (15) Some of them set the dwellings ablaze with firebrands and others demolished with picks the bridges, surrounding walls and the city gates while another group took up axes to destroy the source of livelihood by cutting down the fruit trees. (16) When the people thus time and again were disturbed by the followers of the king of the Daityas, the God-fearing souls gave up their heavenly positions and wandered all over the earth in order not to be visible to the demons. (17) Hiraṇyakaśipu, very distressed about the loss of his brother, performed the obsequies and pacified his nephews. (18-19) Śakuni, Śambara, Dhṛṣṭi, Bhūtasantāpana, Vṛka, Kālanābha, Mahānābha, Hariśmaśru and Utkaca, as also their mother Ruṣābhānu and Diti, his own mother, he, as a well adapted person, addressed with the sweetest words saying this, oh ruler of man.

(20) **H**iraṇyakaśipu said: 'Oh mother, oh mother; oh sister in law and nephews, you should not lament over our hero who, facing the enemy, chose for the glory of a hero's death. (21) Just like travelers, who amassing at a road house thereafter resume their course, oh sweet mother, the ways of living beings, who by providence in this world were brought together in one place [in a family, a country or religion], part again according to each his karma. (22) The eternal inexhaustible soul, free from the tinge of matter, is capable of going anywhere. Knowing all and being transcendental, that soul takes up the self of a body that, under the influence of the material world, demonstrates various qualities [see B.G. 13: 22]. (23) Just as trees being reflected in water can appear to be moving, one can also, by moving one's head [one's 'eyes'], have the illusion that the world is moving around. (24) The unchangeable li-

ving being the same way is confused by the mind it has with the qualities of matter, oh mother of mine, which leads to it that he, despite his formlessness, starts to believe in a physical form. (25-26) This soul confounded about his formless existence, with the body in mind thus knows loved ones and enemies, allies and strangers in his karma with the material affair. Accepting that he is born and will die, he laments in different ways and has all kinds of worries, being uncertain about what the scriptures say and being forgetful about proper discrimination. (27) In this context one often recites an ancient story about Yamarāja in discussion with the friends of someone who died. Listen closely. (28) Once in Uśīnara there was a famous king known as Suyajña, who was killed by his enemies during a war. His kinsmen sat around him. (29-31) With his jeweled armor scattered here and there and his ornaments and garlands fallen down, he was lying there in his blood, pierced by an arrow through his heart. With his hair loose and his eyes obscured, he had his lips bitten in anger, his lotus face covered by dust and his arms and weapons cut off lying on the battlefield. When the queens ascertained that the master of Uśīnara thus had been treated by providence, they had their eyes full of tears and pounded their breast constantly with their hands while they, fallen down at his feet, repeatedly cried: 'oh husband!' (32) Wailing loudly about their beloved husband they moistened his lotus feet with their tears that were red because of the *kuṅkum* of their breasts. With their ornaments and hair loosened, they for everyone heart-rending lamented, sobbing pitiably:

(33) '**A**las by merciless providence, oh Lord of us, you, oh beloved one, have been taken beyond the range of our sight. You used to provide the livelihood of the state and the inhabitants of Uśīnara, but now that you have departed you are the cause of an increasing lamentation. (34) You were such a grateful husband to us, oh King, how can we, all following you, live without you? You, who are our best friend, please tell us whereto those who served your lotus feet, have to follow you, now you left us.' (35) The queens thus lamenting, had taken the dead husband on their lap, not wishing the corpse to be taken away. Meanwhile the sun was setting in the west. (36) Hearing the kith and kin of the ruler crying that loudly, Yamarāja personally appeared in the form of a boy and spoke to them.

(37) **Ś**rī Yamarāja said: 'Ah, how can you people older than me who saw the law of nature ruling every day of your lives, be this bewildered? You yourselves will return to the same nature this man returned to. Yet you weep uselessly [compare B.G. 2: 28]! (38) Look how lucky we are, for we, abandoned by our father and mother, weak as we are, have not been eaten by the wolves! So why worry knowing that He who protected us in the womb, will also protect us later on? (39) Oh, poor women, the Supreme Controller creates, by the exercise of His will, all of this without ever changing Himself and it is He who, next to that, also maintains and destroys. One says that all beings moving and

not moving are involved in the game of the Lord, who is always fully entitled to maintain something or someone, or put an end to it all. (40) Something lost in the street can, protected by destiny, be preserved, while something kept at home, can be fated to be lost. Despite being unprotected, one, under His protection, may remain alive, whether one is at home or in the forest, but this one here, being struck down, well protected as he was, did not survive. (41) Living beings have their own type of birth according to their karma and also all disappear in due course of time because of [this finite] karma. But this does not apply to the soul, despite the fact that he, being situated within this material world, in various forms is bound to her different basic qualities. The soul is of a completely different nature [see also B.G. 2: 20]. (42) This body of the person, which with fire, water and earth out of ignorance was born, undergoes changes and is vanquished again, is just as separate from the soul as the material of a house is separate from its indweller. (43) The fire in wood can be observed separately, just as the air within the body and the [time-effect of the] all pervading ether that does not mix with anything. The same way the living entity can be separately considered as transcendental to its material encasement of involvement with the modes. (44) [The body of] this man [called] Suyajña is there right in front of you and you, oh foolish people, now cry for him. But he who heard and spoke with that body in this world, you have never seen! (45) The great ruler of the body, the life air, is, despite residing within this body, not the listener, nor the speaker. The soul within this body with all its senses is the master different from its life air. (46) That what expands and manifests, this might, this powerful soul, obtains and forsakes high and low-class bodies, characterized by the five elements, the senses and a mind. In that engagement he [this power of the self in the form of the so-called *liṅga*, the subtle body] differs from the form he assumes by dint of his moral quality [see also 4.29]. (47) One is bound to karma for as long as one is connected to the subtle body [consisting of mind, intelligence and false ego]. From that karmic bondage there is the reversal [from being controlled by the spirit soul to being controlled by the body] and the misery following that illusory unification [B.G. 8: 6]. (48) Just like everything suggested by the senses, with what one sees and says, is false in a daydream and offers no firm ground, it is equally useless to cling to the dream of [the happiness and distress derived from] the material qualities of nature. (49) That is why those who understand that, do not complain about what is permanent and transient in this world. They otherwise, evidently, could not do anything about the life habits of those who do complain [see also B.G. 2: 11]. (50) Some hunter who was assigned the task to decimate the number of birds in the forest, spread a net and luring the birds here and there with food, thus caught them. (51) When he saw a pair of kuliṅga birds foraging in the forest, the hunter quickly managed to lure the female bird of the two. (52) Oh queens, the male seeing how the female bird, in the grip of time, was caught in the ropes of the net, very upset did not know what to do next so that the poor thing began to wail emotionally about its

mate: (53) 'Alas how cruel is the mighty Lord for my wife who was so kind to me! What can I do for the poor one crying for me, her poor [husband]? (54) Let the Lord also take my life. What is the use of living my single body half? What kind of miserable existence is it to suffer that pain for a lifetime? (55) How unfortunate are my babies waiting for their mother in their nest. How can I without the mother maintain the young that cannot fly yet?' (56) While the bird thus with wet eyes most sad at a distance lamented over the loss of his beloved, the bird-catcher as a messenger of time managed to sneak up on him and take his life by piercing him with an arrow.

(57) **A**nd so it is with you, oh ignorant ladies. You do not see the finality of your existence! Lamenting over your husband will not bring him back, not even in a hundred years.'

(58) **Ś**rī Hiraṇyakaśipu said: 'The boy thus having spoken, astounded the hearts of all the relatives. They understood that everything material was just a temporary, imperfect appearance [see also B.G. 2: 18]. (59) After Yamarāja in this form had given instruction he disappeared. Thereupon the relatives of King Suyajña performed the duties for the funeral. (60) Therefore do not lament about yourself or anyone else. In this material world one only lacking in knowledge is obsessed with the meaning of this 'mine' and thine' of one's self-interest and the interest of others. For who is that actually, that soul of you and of the others?'

(61) **Ś**rī Nārada said: 'Diti and her daughter-in-law [Ruṣābhānu,] hearing the speech of the king of the Daityas promptly gave up their grief over their son and husband and submitted their minds to the true knowledge of life.'

7.3 - Hiraṇyakaśipu's Plan to Become Immortal

(1) **Ś**rī Nārada said: 'Hiraṇyakaśipu, oh King, wished to become unconquerable, free from old age and immortal, the one and only king with no rivals or opponents. (2) In a valley near Mandara Hill he performed a most difficult austerity in which he, staring into the sky, raised his arms upwards and stood on the ground with the big toes of his feet. (3) Emanating from the hair on his head there was a light as bright as a supernova that by its beams made all the gods doing penance turn back to their home bases. (4) The fire that, generated by his severe penance, together with smoke spread sidewards, upwards and downwards, heated all the worlds. (5) The rivers and oceans were in turmoil, the islands, the mountains and the earth shook and the stars with their planets fell, while the ten directions were ablaze. (6) Scorched by it the demigods gave up their residences and went to Lord Brahmā's place to tell their leader: 'Oh Master of the Universe, we are all afflicted by the penance of the Daitya

king and no longer capable of keeping our position in heaven. (7) Please, can you do something about it and put an end to this, oh Lord of the entire world, before everyone, who offers you worship, oh chief of all, is lost. (8) Just consider what he [Hiraṇyakaśipu] has in mind, performing that most difficult penance. You of course know everything about it - but we nevertheless would like to submit it to you. (9-10) [This is what he considers:] 'Lord Brahmā, who, by his austerity absorbed in yoga, created the moving and unmoving living beings [see 3.8], has his throne in all the worlds high and low. I, by dint of an even more severe penance [than his] being absorbed in yoga, will, from the eternality of time and the soul, achieve the same for myself. (11) By my strength I will turn this world upside down and handle everything that is not right different from before. What is the use of all other practices? At the end of a day of creation, time will vanquish all the worlds of Viṣṇu anyway!' (12) We discovered that he in his severe penance is of this resolve. Can you please, according to your own judgement, take the necessary measures, oh master of the three worlds? (13) It belongs to your position as the supreme master of the universe, to improve the welfare, happiness, opulence and victory of the twice-born souls and the cows.'

(14) **T**hus being informed by the godly souls, the most powerful person, he who was born on the lotus, oh King, accompanied by Bhṛgu, Dakṣa and others, went to the place of penance of the Daitya lord. (15-16) Being covered by an anthill, grass and bamboo and with his fat, skin, flesh and blood eaten away by the ants, he could not be spotted any longer. But he who rides the swan smiled with wonder when he saw how he, like a sun covered by clouds, heated all the worlds by his penance. (17) Śrī Brahmā said: 'Please appear, show yourself, oh son of Kaśyapa! All good fortune to you who are so perfectly of penance. I, the granter of boons have arrived. Let your wish be my blessing for you. (18) I have personally witnessed your great power of endurance and how wonderful it is that someone, whose body is eaten away by worms and ants, can manage to keep his life air confined to his bones. (19) No sage before you ever did this, nor will any other do so hereafter. Who can sustain his life-air for a hundred celestial years [36.000 years] without taking a drop of water? (20) Oh son of Diti, by your resolve to be of this penance, that even for the greatest saints is very hard to perform, you have won me. (21) I will grant therefore all your wishes, oh best of the Asuras. When someone who is destined to die meets an immortal person like me, that will certainly not be fruitless.'

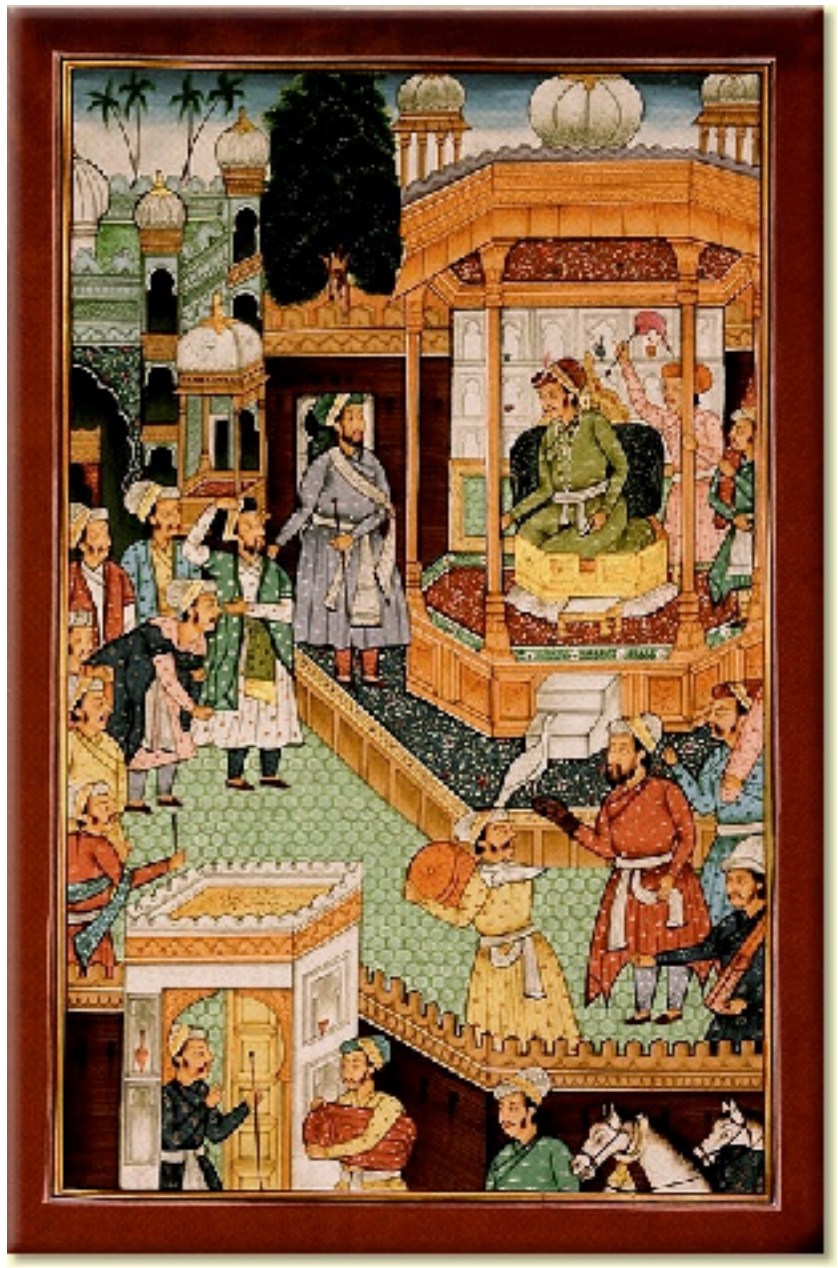
(22) **Ś**rī Nārada said: 'Having said this, the original godhead and first living being of the universe sprinkled divine, all-potent water from his *kamandalu* [waterpot] over the body that was eaten by the ants. (23) He therewith was fully restored to the complete capacity of his mind, senses and strength. Like fire springing from fire wood, he arose from his anthill grown with bam-

boos with a fully endowed young body as strong as a thunderbolt that had a luster of molten gold. (24) When he saw the god right in front of him in the sky upon his swan carrier he, very pleased about that encounter, with his head on the ground offered his obeisances [compare B.G. 9: 23-24 and 2.3: 10]. (25) Rising to his feet before his own eyes seeing the Almighty One he, overwhelmed by jubilation, with tears in his eyes and his hair standing on end, with folded hands and a faltering voice, humbly began to pray. (26-27) Śrī Hiraṇyakaśipu said: 'At the end of a day of creation, when he [Lord Brahmā] under the influence of time is covered by the dense darkness of ignorance, this cosmic creation manifests [again] by the light of the rays emanating from his body. This world, endowed with the three basic qualities of *rajas*, *sattva* and *tamas* [passion, goodness and ignorance], is by him created, maintained and annihilated. That transcendental and supreme Lord I offer my respectful obeisances. (28) The original living being, the seed of creation, knowledge and wisdom, him, the deity of the life force, the senses, the mind and the intelligence who realized this manifestation by his passion, I offer my reverential homage. (29) Operating through the life force, you constitute the factual control of the moving and immobile creatures. You are the origin of all activities and the mastermind and source of insight of all living beings. You are the great Lord of the knowing and acting senses, the controller of the material elements, their qualities and the mind thereabout [compare B.G. 7: 7]. (30) By means of your body in the form of the three Vedas you promote the seven kinds of rituals [beginning from the *agniṣṭoma-yajña*] of the four kinds of priests [known as *hotā, adhvaryu, brahma* and *udgātā*] and the knowledge required. You are the one soul without a beginning and an end of all living entities, the supreme inspirator and the True Self within. (31) Not affected by anything, you are [the personification of] the ever vigilant Time that, by each of its segments in the form of days, hours and minutes and such, reduces the duration of life of all beings. You are the cause of life of this material world, the Great Self and Supreme Controller who was never born. (32) Nothing exists separate from you, whether it is higher evolved or just lower, moves around or does not move. [Vedic] knowledge in all its divisions makes up the diversity of your body. You are the one golden principle of life [called *hiraṇyagarbha*] who, transcendental to the three modes, are greater than the greatest. (33) Oh Almighty One, you, as the one soul and oldest person invisibly situated in your supreme abode, manifested the externality of this cosmic manifestation by which you enjoy the senses, life air, mind and qualities [that you gave us]. (34) I offer my obeisances to you, that Supreme Lord who, endowed with spiritual ànd material potency, expanded to the unlimited, unimaginable form of this totality.

(35) **I**f you are willing to grant the boon that I desire, oh my Lord, oh best of all benefactors, then make it so that I will not die because of any of the living beings created by you. (36) Neither at home nor outside, neither during

the day nor at night, neither from any known weapon nor by any other thing, neither on the ground or in the sky, nor by any human being or animal I may die. (37-38) Neither lifeless things nor living entities, neither demigod or demon nor the great serpents may kill me. I must have no rivals, have the supremacy in battle and the rule over all embodied souls including the deities of all planets. My glory must equal yours and never may the powers I acquired by yogic penance be defeated.'

7.4 - Hiraṇyakaśipu Terrorizes the Universe



(1) **Ś**rī Nārada said: 'Thus being solicited Lord Brahmā, who sees everywhere, pleased about Hiraṇyakaśipu's austerities then granted him the benedictions that are so hard to obtain. (2) Lord Brahmā said: 'My son, even though these boons you asked for are difficult to obtain for men, I will grant them to you, my best.'

(3) **T**hereupon the mighty Lord departed, he whose grace is faultless and who was worshiped by the most exalted Asura as the Almighty One praised by all rulers of mankind. (4) The Daitya who thus had obtained his desired boon and had acquired a body with a golden luster, constantly thinking about the brother killed by the Lord, maintained a feeling of hatred towards Him. (5-7) Conquering the three worlds in all directions, He, the greatest Asura, brought the masters of all places under his control: god, demon and man; the kings, the musicians of heaven and the birds [the Garuḍas]; the serpents, the perfected souls and the bards; the scientists, the seers and the leading manes; the fa-

thers of mankind, the treasure keepers and the wild men; the goblins, the evil spirits and the ghosts. As the conqueror of the world, he usurped the power of rule of all authorities, everywhere. (8) Situated in the pleasure garden of the gods with the riches of all opulence, he thus resided in the highest world. Living in the palace of the king of heaven as created by Viśvakarmā, the great Asura architect, he, in control of all the wealth of the entire universe, dominated the three worlds from that abode of Lakṣmī. (9-12) The steps there were made of coral, the floors of emerald, the walls of crystal and the rows of pillars were made of vaidūrya [cat's eye] stone. One also found there the most wonderful canopies and seats bedecked with rubies and bedding with pearls on its borders that was as white as the foam of milk. In the quarters adorned with jewels and gems, in which they saw their beautiful faces and teeth reflected, celestial ladies left and right made sweet sounds with their tinkling ankle bells. In that royal residence ruling most severely with the greatest might and mind, the dictator, controlling everyone, enjoyed it to be worshiped by the tormented, God-fearing entourage at his feet. (13) Oh best one, he, the embodiment of all austerity, yoga, strength and good sense, who by anyone but the three principal deities, was honored with all glories with presentations from the hands of all important men, was thus engaged, while being intoxicated by strong scented wines that made his eyes roll red as copper. (14) With all his power occupying the seat of Indra, he was glorified by Viśvāvasu, Tumburu [the greatest Gandharvas] and by me, oh son of Pāṇḍu. Again and again all the singers and girls of heaven, the perfected souls, the saints and those who base themselves on knowledge offered their prayers to him. (15) Thus with gifts in abundance being worshiped by all classes and age groups, he, in the exercise of his power, reserved every share of the oblations for himself alone. (16) Mother earth yielded, as the cow of plenty, under his rule on all her seven continents spontaneously crops in a great abundance, while all the wonders of the universe could be observed in the sky. (17) The seas and oceans of salt and sweet water, wine, ghee, cane juice, yogurt and milk, as also their wives the rivers, carried all kinds of precious stones in their waves. (18) The valleys between the mountains and hills were his pleasure grounds that offered all the wealth of plant and tree throughout all the seasons. He alone stood for all the different qualities of all the ruling gods of nature. (19) Despite having conquered all directions as the one and only ruler, with the right to exhaustingly enjoy all thinkable pleasures, he was not at peace with it, for he had lost the control over his senses. (20) Being cursed by the brahmins [the Kumāras] he was intoxicated by great pride over the opulence he had acquired, so that a long period passed of living in offense with the scriptures [see also B.G. 16: 23-24].

(21) **B**ecause of his painful rebukes all the worlds were disturbed and for their leaders there was no safe place to be found. Therefore they approached the Infallible One to seek shelter [compare B.G. 5: 29]. (22-23) They prayed thereto: 'We offer our obeisances in the direction where the Supersoul of Hari,

the Supreme Lord, is found and from where the peaceful and pure souls of the renounced order never return.' With their minds under control, being wakeful and feeding on air only, they thus steadied and purified their intelligence in the worship of the Master of the Senses.

(24) **T**hen, like thunder, in all directions a loud voice resounded free from a form, that drove away the fear of the saintly souls: (25-26) 'Do not fear, oh best souls of learning, I wish you all the best. From having My vision, the living beings may attain all good fortune. The nefarious activities of this great demon are known to Me and I shall put them to an end. Just wait and see. (27) When one is hostile towards the gods, the Vedas, the cows, the brahmins, the saints, the dharma and towards Me, one will soon perish. (28) The moment he [Hiraṇyakaśipu] is of violence against his peace-loving son, that great soul Prahlāda who has no enemies, I shall kill him, irrespective the blessings he received [from Lord Brahmā, see also 3.25: 21].'

(29) **Ś**rī Nārada said: 'After thus having been addressed by the spiritual master of all living beings, the God-conscious souls offered Him their obeisances and returned to their places. Being relieved of all their anxieties they considered the demon as good as dead [2.3: 10]. (30) The Daitya king fathered four most qualified sons of whom the one named Prahlāda was the best, being endowed with all the qualities of a great devotee [see 5.18: 12]. (31-32) He, as a good brahmin being of full control over the senses and the mind, was firmly established in the Absolute Truth and was, alike the Supersoul, the beloved, best friend of all living beings. He sat down at the feet of the great souls like a servant, like a father he took care of the poor, he was like a brother to his equals and always kind to the spiritual masters whom he esteemed as the Supreme Controller Himself. He was of education, purpose, beauty, nobility and completely free from arrogance and impudence [compare B.G. 12: 13-19 and B.G. 18: 42]. (33) Even though he was born from an Asura, he was not of a demoniac nature. In the midst of danger he was of an unperturbed consciousness and he had no desire whatsoever to talk about, or be concerned with, temporary matters. Material qualities he considered insubstantial and by controlling his senses, life air, body and mind he quieted his lusts. (34) His qualities are, like those of the Supreme Lord, our Controller, unabatedly defended by the scholars to this very day, oh King. (35) In gatherings of saintly people, the enemies [of the demons] discuss these characteristics, using him as an example. When even the wise and learned souls do this, oh King, then why should you, or anyone else, not do that also? (36) One runs out of words when one tries to enumerate the countless qualities of him who owed his greatness to his natural attraction for Vāsudeva, the Supreme Personality of Godhead. (37) As a small boy he, in his full absorption in the attraction of Kṛṣṇa, refrained from playing and seemed to be absent-minded, having no understanding for worldly matters. (38) As he sat and walked, ate and lay down, drank and

talked he, embraced by Govinda, was impervious to all of it. (39) Sometimes worrying about [not being in] Vaikuṇṭha he cried, sometimes he laughed about a twist of mind and sometimes he chanted aloud in great jubilation thinking of Him. (40) Sometimes he, being overwhelmed, loudly exclaimed [His name], sometimes he danced without shame and sometimes he, lost in thoughts about Him and projecting himself into His position, imitated Him. (41) Then again he, with his hair standing on end and with tears in his half-closed eyes, fell completely silent, rapt with joy in being caught in the loving association of His transcendental bliss. (42) By his constant service at the lotus feet that are glorified in the hymns and by the evolution of his selfless association, he attained the highest ecstasy. From the spiritual soul he that way continually brought peace to all [around him] who lacked in spirit and association. (43) Unto him, that exalted and most fortunate, broad-minded devotee who was his own son, oh King, Hiraṇyakaśipu committed the greatest sin.'

(44) **Ś**rī Yudhiṣṭhira said: 'Oh *devaṛṣi* sworn to vows, we would like to know from you the following: why did the father make his own pure and exalted son suffer? (45) Sons going against the will of their fathers are lovingly reprimanded. But for teaching them a lesson they cannot be punished like an enemy, is it not? (46) Please oh brahmin, what to say about this father who, so mean to the point of death, hated his own obedient son? Please drive away the doubts we have, for he was a great devotee of the sort who honors his father as his guru, oh master.'

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7.5 - Prahlāda Mahārāja, the Saintly Son of Hiraṇyakaśipu

(1) **Ś**rī Nārada said: 'The powerful sage Śukrācārya ['the teacher of purity'], who by the Asuras was chosen to serve as their priest, had two sons named Ṣaṇḍa and Amarka who lived near the residence of the Daitya king. (2) The king sent the boy Prahlāda, who was skilled in reasoning, to them in order to be instructed in different subjects of knowledge, together with other Asura children. (3) Hearing and repeating what the teachers all said there, he considered it a bad way of thinking because it was based on the notion of foes and allies. (4) One day the Asura ruler placed his son on his lap, oh son of Pāṇḍu, and asked: 'Now tell me my son, what do you think yourself would be the best?'

(5) **Ś**rī Prahlāda ['the joy of understanding'] said: 'Fine, oh King of the Asuras, I think that every embodied soul always has a mind full of worries because of being captured by the material world. When one wants to get rid of

that covering of the soul, that worldly concern which is nothing but a blind well, it is better to head for the forest and seek refuge with the Lord.'

(6) **Ś**rī Nārada said: 'When the Daitya heard how his son, in full possession of his faculties, with these words sided with the enemy, he laughed about the diverted intelligence of small misinformed boys [like him]: (7) 'This boy will be perfectly protected [against these kind of ideas] in school, where his mind is free from the influence of brahmins in favor of Viṣṇu who [possibly] present themselves different from what they are.'

(8) **T**aken to school, the Daitya priests called for Prahlāda and questioned him, while comforting him with a soft voice and pleasant words. (9) 'Dear child, Prahlāda, we wish you all the best, tell us the truth and do not lie. What gave you this wrong way of thinking we do not find with the other children? (10) Tell us, did this opposing vision originate from evildoers or was it something of yourself? We, your teachers are eager to hear about this, oh best one of the family.'

(11) **Ś**rī Prahlāda said: 'This reasoning about others in terms of foes and allies belongs to people with a material notion of life. Such people, reasoning from what they see, are bewildered about the external affair that is created by Him, the Supreme Lord I respect [see also B.G. 5: 18]. (12) When someone is devoted to Him, the animal notion is destroyed of this time-bound way of discriminating between the 'I' of himself and the 'I' of someone else. (13) For those whose intelligence and service was spoiled by this notion of friends and foes, it is certain that it is most difficult to be of devotional service unto Him, the Supersoul. Even others who are spiritual and follow the Vedic path, are confounded about how to serve Him who transformed my intelligence. (14) Oh brahmins, just like iron all by itself moves in the direction of a magnet, my consciousness has changed by the command of the *cakra* in His hand [the natural order of Time, see e.g. 5.14: 29].'

(15) **Ś**rī Nārada said: 'After saying all this to the brahmins, the great mind fell silent and was harshly chastised by the servants of the king who, considering it obnoxious, were angry: (16) 'Oh get us a stick for him, this cinder of the dynasty, who with his corrupted intelligence is discrediting us. This calls for the solution of the fourth diplomatic option of the *daṇḍa* [the rod, after *sāma*, pacification; *dāna,* legally settled charity; and *bheda*, dividing posts]. (17) In the sandalwood forest of the Daityas this boy was born as a thorn tree that serves as a handle to the ax of Viṣṇu for cutting us by the roots!'

(18) **T**hus in different ways threatening him with punishments and such, they taught Prahlāda what the scriptures said about the [first] three goals of

life [the *purusārthas* of *dharma, artha* and *kāma*]. (19) After his teachers were convinced that he knew all there was to be known about the four principles [of diplomacy] he, being bathed and nicely decorated by his mother, was taken to the Daitya ruler. (20) Fallen at his feet, the boy was encouraged with blessings by the Asura, who derived great joy from closing him for a long time in his two arms. (21) Putting him on his lap he smelled his head and wetted him with the water of his tears. Then he with a smile on his face said the following, oh Yudhiṣṭhira.

(22) **H**iraṇyakaśipu said: 'Now tell me Prahlāda, my son, what you, well taught as you are, oh love of my life, consider the best of everything you all this time have learned from your teachers.'

(23-24) **Ś**rī Prahlāda said: 'I think that when a person truly wants to be of devotion to the Supreme Personality, the Lord, the best thing he can learn is to be of the nine symptoms of bhakti unto Viṣṇu: listening, singing, remembering Viṣṇu, offering help at the feet, to be of sacrifice, doing prayers, being of service, being a friend and surrendering one's heart and soul.'

(25) **W**hen Hiraṇyakaśipu heard his son say this he, with lips trembling of anger, told the son of the guru [who was Prahlāda's teacher] the following: (26) 'You fake brahmin! You fool! What is this? Are you siding with the enemy now, so mischievously teaching this nonsense without properly taking care of my boy? (27) This just demonstrates how many cheaters there are in this world falsely dressing up as friends. But in due course of time one can see how sin manifests itself, just like a disease does with people with a wrong lifestyle.'

(28) **T**he son of the guru said: 'This what your son says is not what we taught him, nor has anyone else taught him that, oh enemy of Indra. This is his natural inclination, oh King. Do not be angry with us, do not put the blame on us.'

(29) **Ś**rī Nārada said: 'After thus being answered by the teacher, the Asura addressed his son for the second time: 'If you have not heard it from the mouth of your teacher, you wretch, then from where came this bad notion?'

(30) **Ś**rī Prahlāda said: 'Persons swearing by a worldly existence develop a life leading to hell, for they fail in their sense control and repeatedly chew the chewed. They are never inclined toward Kṛṣṇa [see B.G. 4: 4-5] because of what others tell them, out of their own understanding or by a combination of the two [see also B.G. 2: 44]. (31) They who think to gain by the external world have, in their difficult ambitions, really no sense of life's purpose, Lord Viṣṇu. Even though they follow a lead they, just like blind men led by the blind, obeying the dictates of material nature, are bound to the ropes of her

strong power [of *māyā*]. (32) To vanquish the unwanted - which is the purpose of all the great souls [the gurus and devotees] - is out of the reach of these people for as long as their consciousness is not in touch with the Feet of Renown, for as long as they do not accept the consecration by the rule [or dust] of the feet of those living [voluntarily] in poverty who are free from this bondage.'

(33) **T**hus having spoken the son stopped. Hiraṇyakaśipu blind with anger out of his mind, threw him from his lap on the floor. (34) Overpowered by indignation he furiously with bloodshot eyes said: 'Men, oh sons of Nirṛti [a demon], put an end to his life immediately, lead this boy away to be killed! (35) This one here is the murderer of my brother, for he, this lowest one giving up his own well-wishers, is as a servant at the feet of Viṣṇu, he worships Him who has killed his own uncle! (36) And to Viṣṇu he is no good either with his five years of age and his faithless forsaking of the difficult to deny love of his parents. (37) Even being born from others a child constitutes a blessing as beneficial as a medicinal herb, but a son born from oneself who is of evil intentions should be given up like one gives up a diseased limb. For being deleterious to the well-being of the body its removal still allows a happy life. (38) Anyway, he must be killed who, eating, lying down and sitting with us, posed as a friend, but is as good an enemy to us as uncontrolled senses are to a sage.'

(39-40) **T**he sons of Nirṛti obeying the command of their leader then with their frightening teeth and faces, their red hairs, mustaches and the sharp tridents in their hands fearfully roared: 'Yeah, let us cut him to pieces!' and with their lances attacked the vital parts of Prahlāda who sat there silently. (41) But just as laudable actions have no effect when they are performed the wrong way, their attack had no effect upon him whose mind was absorbed in the Supreme Absolute of the Fortunate One, the Soul of Each, who cannot be perceived by the senses. (42) Oh Yudhiṣṭhira, the Daitya ruler, alarmed upon seeing how the attempts failed, with determination devised a variety of ways to kill him. (43-44) He tried to crush him with an elephant, attack him with huge snakes, cast spells of doom, throw him from heights, to conjure tricks, imprison him, administer poison and subject him to starvation, cold, wind, fire and water and pile rocks upon him, but by none of these means the demon succeeded in putting his son, the sinless one, to death. With his prolonged efforts having no success he got very nervous.

(45) [**H**e thought:] 'With all these unholy expressions and diverse methods, devised to kill him, with all these treacheries and abominations, he found relief by his own strength! (46) Despite being a child he is in control of matters and afraid of nothing. So close to me he will, just like a mistreated dog, always keep his tail curved and never forget my misconduct. (47) His un-

limited faith, his imperishability and his lack of fear for any of these hostilities, will definitely sooner or later be the cause of my death.'

(48) **T**hus ruminating with his face downward, he lost a great deal of his splendor. Ṣaṇḍa and Amarka, the two sons of Uśanā [Śukrācārya], then spoke to him in private. (49) 'All the leaders of the three worlds who are dominated by you alone, tremble when you lift your eyebrows. You have nothing to fear from him, oh master. We do not understand why you should worry about the qualities and faults of some child. (50) Just keep him bound by the ropes of Varuṇa until our guru Śukrā returns, so that he does not flee out of fear. Assisted by people with more experience [like us], he will develop the intelligence getting older.'

(51) **T**hus being advised he took heed of what the sons of the spiritual master told him and so it happened that Prahlāda was instructed in the duties of the members of a royal household. (52) Fulfilling religious duties, managing the economy and the regulation of desires was repeatedly in full explained to Prahlāda who was humble and submissive, oh King [compare B.G. 14: 20 & 26]. (53) [But again] what the teachers related to him about the three paths, this education he received from these people taking pleasure in the duality [of friends and foes], he did not consider good [spiritual] instruction at all [compare 6.3: 20-25]. (54) When the teachers were busy with their own household duties the boys of his age there took the opportunity to take him aside. (55) He then smilingly addressed them, in pleasing words telling them with great intelligence and learning how merciful it is to live a better life with God. (56-57) Oh great king, all the boys giving up their playthings out of respect for his words, then sat around him with their minds no longer corrupted by the instructions and actions of those [teachers] who took pleasure in the duality. To them, who were freed the moment they fixed their hearts and eyes on him, he spoke compassionately as a real friend and a great example of an Asura in devotion.'

7.6 - Prahlāda Instructs His Asura Schoolmates

(1) **Ś**rī Prahlāda said: 'Someone intelligent should, in this rarely obtained human birth, from early childhood on practice the dharma of devotional service unto the Lord [as described in 7.5: 23-24]; this life, even though temporary, is ruled by that purpose. (2) Because He is the most kindhearted and beloved living being, the Master of the Soul, to approach the feet of Viṣṇu constitutes the path for the person to follow in this world [see also 3.25: 38 and B.G. 5: 29]. (3) By divine ordinance sensual happiness, oh Daityas, is available everywhere to all embodied beings, just as the unhappiness one runs into without having asked for it. (4) There is no need to endeavor for that [material happiness], one would only waste one's life because nothing is gained that way. The lotus feet of Mukunda [the Lord of Liberation] constitute the foundation for [lasting] peace and happiness. (5) A mindful person having a material life in a human body, should therefore, for as long as he is healthy and strong and not

decrepit, go for the real benefit [of Mukunda]. (6) Of the hundred years that he has for his life a person in service of his senses spends half his time unproductively by, being drowned in darkness, ignorantly passing the night with sleeping. (7) In one's childhood one is naive and in one's teens one plays and thus twenty years pass, and it takes another twenty years in which one, having aged, cannot engage because of being physically incapacitated. (8) The rest of your life you spend as a fool because you, in the grip of family matters, are bewildered by mighty desires that can never be satisfied. (9) What person can free himself when he, attached to his household, being bound by the ropes of love, misses the control over his senses [see 1.2: 6-7]? (10) How can someone who thinks that making money is more important than living [in devotion and gratitude], forsake that acquiring for which a merchant, thief and public servant risks his dear life? (11-13) How can one give it up to associate privately with, and appreciate the words of, one's loving, pleasing and attractive wife? How can one refrain from one's love for the children with their cute prattle, to think of the sons and daughters one enshrined in one's heart, from one's brothers and sisters and the care for one's needy parents? How can one be indifferent about household matters as nice furniture, a good income, pets and rows of servants and maids? By giving priority to the interest of the tongue and the genitals fostering all kinds of desires that can never be fulfilled, one is engaged like a silkworm [that spins itself in its own cocoon]. How can such a massive illusion be forsaken? (14) Constantly plagued by the threefold misery of life [as caused by nature, by others and himself, see 2.10: 8] he does not regret the pleasure he derives from his family, but being materially infatuated, the maintenance of his family shortens his lifespan without him ever understanding what the real purpose of life would be. That purpose he lost. (15) With a mind set on wealth, he learned that it is wrong to cheat for the sake of money. Nevertheless he, after having died, is tied to this material world [by Yamarāja being sentenced to take another birth]. Without mastering his senses he as a family man, with his insatiable lusts, after all, was guilty of theft [see also B.G. 16: 11-12]. (16) Despite knowing this, oh sons of Danu, someone who has to take care of his family does not find time for himself, as a consequence of which he, being estranged, gropes in the dark with a 'mine' and 'thine' conception of life like that of animals. (17-18) Nobody will ever, wherever or whenever, with a poor fund of knowledge be able to liberate himself. Because one, as a sexual plaything hankering after the gratification of one's lusts, by that attachment founds complete families, you, my Daitya friends, in this respect [wishing liberation] have to keep yourselves far removed from seeking refuge with the demon of being addicted to sensual pleasures. One instead should approach Lord Nārāyaṇa, the original godhead, who through the association of liberated souls chalks out the path of the liberation you seek. (19) It is not hard to satisfy the Infallible One, oh Asura sons, because He has established Himself everywhere in this world as the perfection of the self of all living beings [compare B.G. 14: 3-4]. (20-23) He is the One present

within all beings high and low, beginning with the simplest plant life up to Lord Brahmā. Within the single elements and all their transformations as also within the totality of the material energy, within the balanced state of the modes of nature as also within their perturbation, He is the one and only transcendental original source that is the Supreme Lord, the Controller who is free from decay Himself. Considering the original position of His inner presence and His outward personal manifestations, He is both the pervaded that can be described, and the undifferentiated, all-pervading Supreme Transcendence that defies description. He is the changeless and undivided One [Consciousness] in the form of bliss and understanding; He is the Supreme Controller about whose unlimited opulence one is mistaken because He is hidden from view by the illusory energy that is ruled by the basic qualities of material nature. (24) Be therefore merciful towards all living entities. When you, with a friendly attitude, give up the Asura mentality [of friends opposing enemies], you will satisfy the Lord beyond the Senses [see also B.G. 12: 13-20]. (25) With Him, the Eternal and Original One, being satisfied, nothing is out of one's reach. Why would those who are thus of service in this world that is ruled by the three basic qualities, have to work for a sense of duty [regulating the lusts, the economy and the religion] that follows automatically [from this devotion]? Why would we, having risen above the modes, be of desire when we are singing about His feet? (26) The prescribed threefold of dharma, *kāma* and *artha*, the knowledge of the soul and of the three Vedas, of the logic, of law and order and of the different professional identities, I all consider to be the [surface] truth of the lesson to be learned. But it is one's full surrender to the Supreme Friend that leads to the [deeper realization of one's personal relationship with the] transcendental person [one's *svarūpa*, compare 1.2: 8]. (27) This knowledge, free from material contamination, is most difficult to attain. It was explained to Nārada by Lord Nārāyaṇa, the friend of all men, for the sake of all souls who are exclusively of surrender to Him, the Supreme Lord. That understanding is possible for those who do not care [anymore] for material possessions and who bathed their bodies in the dust of the lotus feet. (28) I received this spiritual knowledge concerning the *bhāgavata dharma* [of devotional service unto the Lord, in nine aspects, see 7.5: 23-24] together with its practical application from Nārada, who does not care about a material life and only has eyes for the Lord.'

(29-30) **T**he Daitya sons said: 'Prahlāda, you and we have no other teachers but the two sons of Śukrācārya, they are the schoolmasters for us children. But you, remaining in the palace, could have such a difficult to acquire association with a great soul like Nārada. Please dispel the doubts we have about this, dear friend, so that we can believe you.'

7.7 - What Prahlāda Learned in the Womb

(1) **N**ārada Muni said [to Yudhiṣṭhira, see 7.1: 13]: 'Thus being requested by the Daitya sons he, the Asura who was such a great devotee of the Lord, with a smile addressed them, remembering what I had told him. (2) Śrī Prahlāda said: 'When our father left for Mandarācala to perform austerities, the godly souls made a great war effort in opposing the Dānavas. (3) The demigods headed by Indra said: 'What a luck that the sinner, who pained everyone, has been consumed by his own sins, like a serpent being eaten by the ants [so that we now can defeat the Daityas. See 7.3: 15-16].' (4-5) When the Asura leaders heard how they by the great display of violence of their attackers one after the other were killed, they fearfully fled in all directions. None of them, in his great haste and desire to stay alive, any longer took heed of his wife, children or wealth, home, relatives, animals or the articles of his household. (6) In the rush of their victory the Suras plundered the king's palace, during which Indra captured my mother, the queen.

(7) **T**he *devaṛṣi,* who happened to arrive there on the spot, saw how she, being led away on the road, trembling with fear screamed like a kurarī [an osprey]. (8) He said: 'Oh King of the Suras, you should not lead this woman away, she is innocent. Release her right away, oh greatest one of fortune, she is the chaste wife of someone else!'

(9) **I**ndra said: 'She carries the seed of this impossible Sura enemy in her womb, let her remain in our custody until she delivers. With that objective being realized, I will release her.'

(10) **N**ārada said: 'This child is evidently sinless. He is [in fact] a very great saintly devotee, a powerful servant of the Eternal One. You will not cause his death.'

(11) **A**fter he had said that, Indra released her out of respect for the words of the *devaṛṣi* and out of respect for someone [like me] dear to the Eternal Personality. He devoutly circumambulated her and then returned to his heaven. (12) The *ṛṣi* thereafter took my mother to his *āśrama,* reassuring her with the words: 'Stay here my child, until your husband arrives.' (13) She, like he had said, thus lived with the *devaṛṣi,* with nothing to fear from any side for as long as the penance of the Daitya leader was not completed. (14) For the welfare of the child that she expected, the faithful woman in that place, where she wanted to deliver, with great dedication rendered service unto Nārada. (15) The *ṛṣi* mercifully instructed her, and [through her] specifically me, in both the principles of dharma of relating to the Lord and the pure spiritual knowledge [concerning the difference between soul and matter, compare 1.2: 7]. (16) Because she is a woman and because it happened such a long time ago, she has forgotten all this knowledge, but I, blessed by the sage, have not. The memory of it has not left me even to this day [see also B.G. 9: 32]. (17) If you confide in my words that knowledge is also within your reach. Provided a firm faith, the intelligence of the very best is there just as well for [even] women and small children as it is there for me [see also B.G. 18: 55]. (18) One sees all the six conditions of the body, beginning with birth, just like one sees them with the fruits of the Creator in the form of a tree [that come about, exist materially, grow, transform, dwindle and perish], but these changes do not apply to the soul [see also B.G. 2: 20]. (19-20) The soul is eternal, does not dwindle, is pure, is an individual, is the knower of the field and the original foundation, the unchanging, the self-illumined, actual cause that pervades all, independently and immutably. By [contemplating] these twelve transcendental symptoms of the soul, a conscious person is impelled to give up the false conception of 'I' and 'mine', originating from the illusion that is attached to everything that belongs to having a body [see also 6.4: 24]. (21) Gold being locked up in stones is by the gold-diggers in different ways won in the gold mines and easily extracted by the experts. The experts concerning the diffe-

rence between spirit and matter can, the same way, from within the fields constituted by organic bodies [see also B.G. 13: 1-4], with the help of spiritual processes, extract the brahmin essence that is the goal. (22) The teachers of example speak of eight types of material energy [B.G. 7.4], three basic qualities or modes of nature and sixteen modifications [the senses of action and perception, the elements and the mind, see also 1.3: 1]. The individual living entity, the person, is the one element connecting all the others. (23) The body, that moves about or stands still, combines all these [24] elements and is thus characterized by this duality [of spirit and matter]. Thus being equipped, one, for the sake of [the authenticity of the] person, has to say 'not this, not that' [*neti neti*]. That is the way to turn away from everything that is not the soul. (24) Sober and thoughtful persons are of a mind that is purified on the basis of discriminating both the being connected with and the being independent from the material world that is ruled by creation, maintenance and destruction. (25) The Original Person of Transcendence is He who oversees the movements of the intelligence in the waking state, the dream state and deep sleep. (26) One should ascertain the original position of the soul by [*neti neti*] turning away from the division [of the mind] that is produced by the different actions of the intelligence overturned by the three modes of material nature, just as one can notice the [presence of] air by its different odors [see also B.G. 3: 42]. (27) This constitutes the entrance [to the transcendental position] within this ocean of matter, in which one, deprived of insight and meaning, is caught in the operating modes of material nature, the same way one is caught in a dream.

(28) **T**herefore, in the yoga of realizing the cessation of the stream of consciousness, be so good to burn the weeds of all karma of being conditioned by the modes of nature. (29) Of all the thousands of processes [possible], that method, as offered by the *bhāgavata* [the Lord, the pure devotee and the book], is the one to quickly bring about the love for the Lord, the Supreme Personality of Godhead [see also B.G. 18: 66, and the footnote *]. (30-31) Properly wait upon a guru with faith and devotion, offer all that you acquired, be of association with the saintly and devoted ones and be of worship for the Lord. Have faith in the discourses about the Lord, sing about His qualities and activities, meditate on the feet and exercise respect in worship of the deities. (32) Understanding that Hari, the Supreme Lord is situated in all living beings, one should be of the highest regard for all creatures and their needs. (33) When one thus manages to subdue the six symptoms [of sensual weakness: lust, anger, greed, illusion, madness and jealousy], devotional service is rendered to the Lord, to Vāsudeva, the Supreme Personality with whom one finds love. (34) Hearing about the uncommon activities and great power of His exploits and His qualities, as demonstrated by the pastimes of His different appearances, there will be horripilation, tears, a faltering voice and loud chanting, shouting and dancing, because of the great jubilation associa-

ted with it. (35) Like being haunted by a ghost, there are sometimes laughs, exclamations, meditative moods, exercises of respect towards other living beings, prolonged heavy breathing and utterances like: 'Oh Lord, Master of the World, Nārāyaṇa!' That way being absorbed in thoughts about the True Self, one is free from shame. (36) When one is immersed in thoughts of love about Him, one is freed from all obstacles on one's path and harmonized in one's body and mind. This happens because the so very powerful seed of desire is burned by the exercise of bhakti. That is how one achieves Adhokṣaja, the Lord Beyond the Senses [**]. (37) When one constantly stays in touch with Adhokṣaja, the contaminated mind of an embodied being in this world is halted and the cycle of this material existence is ended. Those who are advanced know everything about that spiritual heaven of happiness. Be therefore of devotional service to the Lord of Hearts residing in your heart [see also B.G. 18: 54].

(38) **A**nd why would the worship of the Lord being the space [for others] in one's heart, constitute a problem, oh Asura sons? With Him always present there as the Soul of one's soul and the friend of all possible living beings, why would it be necessary to endeavor for ordinary sensual pleasures [compare 7.6: 19 and B.G. 9: 26]? (39) Wealth, women, one's animals, children and all of that; houses, land, elephants, a treasury, luxury and all the money and the sense gratification, is by someone whose lifespan is but short and who inevitably has to die, lost in a second. What pleasure can one derive from such a temporary thing? (40) Similarly, the [higher] worlds that are achieved by great sacrifice, are all perishable. However comfortable they might be, they are not flawless and therefore He whom one never heard or saw making a mistake, the Supreme Lord, is the one to be worshiped for one's self-realization with the bhakti we talked about [see also B.G. 8: 16]. (41) Because of the material knowledge in support of the many activities in which one is engaged in this world, one may consider oneself highly advanced, but time and again man achieves the inescapable result of the opposite [of having degraded for the sake of a material purpose]. (42) The determination of the *karmi* [the achievement-oriented person] to be happy and to be free from misery out here, is an ambition that always leads to unhappiness because that desire obscures the [interest of the lasting] happiness that is the result of a more reserved attitude [concerning material outcomes]. (43) For the purpose of obtaining the objects of desire he wished in his ambitions, the living being in this material world needs to be embodied. This perishable body encloses the soul but, serving other purposes [than lasting happiness], it is directed elsewhere. (44) What can one say? One is ultimately separated from that upon which one based one's [material] self-esteem: one's children, wife, home, wealth and all of that, the realm, the treasury, the elephant, the ministers and servants and the relatives. (45) Of what value to the soul is all of this? These trivial matters

concerning the perishable body, appear to be necessary, but they are useless for attaining the nectar ocean of eternal happiness.

(46) **J**ust ask yourselves, oh Asura sons, of what interest it would be for someone to be embodied in this world and, from the time of his conception on, in all stages of life, having to suffer the consequences of his karma. (47) Someone embodied engages in result-motivated actions with the body he acquired as a consequence of what he did in the past, and because he performs these actions in ignorance, he obtains yet another body. (48) Therefore worship selflessly the Supreme Personality of Godhead, the Lord, the Soul of the soul who is free from desire and upon whom depends [the fulfillment of the desire to regulate] one's sensual pleasure, religion and income. (49) The Lord and Master of all living beings is the beloved, original source of life who, with the [five] elements of nature, created all these individual souls as manifestations of His cosmic intelligence. (50) Whether one is a god, a demon, a man, a ghost or a singer of heaven, all who render service to Mukunda's feet, will find the fulfillment that we have found! (51-52) Being a perfect brahmin, a fine godly person or a saint, oh Asura descendants, will not suffice for pleasing Mukunda, nor will good conduct or vast learning. Neither will charity, austerity, worship, cleanliness nor vows suffice. The Lord is satisfied by unalloyed devotional service, the rest is but outer display [see also B.G. 9: 30 and 1.2: 8]. (53) Oh Dānava sons, recognize Him, the Soul and Master of all living beings, everywhere, in each and all, as your self interest, and then be of devotional service unto Him the Lord, the Supreme Personality of Godhead. (54) Oh Daityas, the ghosts and demons, the women and the laborers, the cowherds, the birds, the animals and the sinners without any doubt all can arrive at and be part of the qualities of the Infallible One, of Acyuta [see also B.G. 4: 9]. (55) The supreme self-interest of a person in this world is to see Govinda everywhere and to be of unalloyed devotional service unto Him [see also bhajan 1 and 2].'

*: To this there is also a significant verse in the *Śvetāśvatara Upaniṣad* 6.23:

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

'Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed.'

**: Śrīla Madhvācārya writes as follows:

tad-bhāva-bhāvaḥ tad yathā svarūpaṁ bhaktiḥ
kecid bhaktā vinṛtyanti gāyanti ca yathepsitam

kecit tuṣṇīṁ japanty eva kecit śobhaya-kāriṇaḥ

'The ecstatic condition of devotional service was completely exhibited by Śrī Caitanya Mahāprabhu, who sometimes danced, sometimes cried, sometimes sang, sometimes remained silent, and sometimes chanted the holy name of the Lord. That is perfect spiritual existence.'

7.8 - Lord Nṛsiṁhadeva Slays the King of the Demons

(1) **N**ārada Muni said [to Yudhiṣṭhira]: 'Having heard his explanations, all the attending Daitya sons accepted his words because of their profundity and rejected what their teachers had taught them. (2) When the two sons of the guru [Śukrācārya's sons Ṣaṇḍa and Amarka] realized how the intelligence [of the boys] had gotten fixed on this one subject matter, they fearfully contacted the king to submit to him what was going on. (3-4) All over his body trembling with anger and with a mind determined to kill his son, he rebuked Prahlāda. With the harshest words he furiously with an angry face and crooked, wicked eyes, approached him who did not deserve such a treatment at all. He [from his side] gentle and restrained, just stood there with his hands folded before his father who was hissing like a vicious snake trampled upon.

(5) **H**iraṇyakaśipu said: 'Oh you impudent fool, you intriguer of the family, you outcaste, you so obstinate going against my rule, today I will send you

to the abode of Yamarāja! (6) When I am angry all inhabitants of the three worlds and their leaders tremble for me. By what power do you so fearlessly overstep my rule, you rascal [compare B.G. 9: 31]?'

(7) **P**rahlāda said: 'He is not only my strength but also yours, oh King, as also the strength of all other exalted and lower living beings. All beings moving around and who do not move around, beginning with Lord Brahmā, fall under His control. (8) He, the Supreme Controller of Time, Urukrama, the Lord of the Great Strides [Vāmana], is the one strength of one's mind and life, the steadiness of one's physical power and senses. He, the True Self, is the Supreme Master of the three basic qualities, who by His different natural forces creates, maintains and withdraws again the entire universe. (9) Please give up your Asura way. Be of an equal mind with the soul and create no enemies. Destroy only the enemy that is an uncontrolled mind. That approach constitutes the best method to worship the unlimited Lord. (10) In the past there were plunderers who, not in control of the six enemies [the mind and the five senses], stole away everything. Others saw themselves as conquerors of the ten directions. But, with a saint who managed to defeat his senses and is of an equal regard for all living beings, where are those enemies found who result from one's own imagination?'

(11) **Ś**rī Hiraṇyakaśipu said: 'You apparently, with your unlimited pretenses, seek your own demise. You prove that people about to die talk gibberish, you pitiful idiot! (12) You unlucky soul, you talk of someone other than me who would be the controller of the universe, but where is He to be found? If He is omnipresent, then why do I not see Him in this pillar right in front of me [see also B.G. 7: 25]? (13) Let that Lord, whom you wished yourself as your protector, protect you, now that I am going to sever your head from your trunk, now that I am going to put an end to someone talking such nonsense like you.'

(14) **T**hus with a stream of abuses enraged chastising that great devotee, his son, Hiraṇyakaśipu, who rose from his throne and took up his sword, with his fist struck hard against a column. (15) That very moment from within the column a most fearful sound could be heard, as if the covering of the universe cracked open. That sound, dear King, reached as far as the place of the godly souls of Lord Brahmā and made them believe the destruction of their abodes was at hand. (16) He who in his display of power wanted to kill his son, also heard the tumultuous sound one had never heard before. Together with the assembly present he stood amazed about the fact that one could not determine its origin. Thus all these men of power were beset by fear. (17) To be true to the words that were spoken in defense of His omnipresence, of His pervading each and everything, one could see a most wonderful form of Him taking shape in a pillar in the middle of the assembly hall. It was neither an animal nor a

man. (18) The king, studying the phenomenon from all sides, saw how a living being emerged from the middle of the pillar. But not being able to ascertain whether it was an animal or a human being he said amazed: 'What kind of form is this? It is half man and half lion!'

(19-22) As he was contemplating the miracle that took place in front of him, the extraordinary, most frightening form of Nṛsiṁhadeva appeared. He had eyes glowing like molten gold and deadly teeth in a face extending into mane. Looking around with a dreadful frown, He waved His tongue like a razor sharp sword. His ears stood motionless straight up and His nostrils and mouth were opened wide like mountain caves. His huge body was short and fat with a broad neck and a broad chest over a small waist. His body was covered with whitish hairs resembling the rays of the moon and hundreds of arms, stretched in all directions, were equipped with hard to challenge fatal nails that served as weapons, next to His other personal weapons. Faced with that excellence the Daityas and Dānavas fled away. (23) Hiraṇyakaśipu murmured to himself: 'I guess this is what the Lord so full of mystical potency is trying to do in order to get me killed, but what's the use?' and thus taking up his mace, the Daitya threw himself forward like an elephant to attack the loudly roaring Lord Nṛsiṁha. (24) As invisible as an insect that has fallen into a fire, the Asura disappeared in the effulgence of Nṛsiṁha. It was not so astonishing that moment, considering the fact that He formerly, by the effulgence of His goodness, had swallowed the darkness [of the entire creation]. (25) The greatest of the demons reaching Lord Nṛsiṁha, thereupon furiously, with great force exercising his prowess, struck Him with his club. But the Lord, the Wielder of the Club, seized him like the son of Tārkṣya [Garuḍa] would capture a great snake. (26) Oh son of Bharata, when He, in order to play a game, allowed the Asura to slip from His hands, exactly the way Garuḍa sometimes deals with a snake, the godly souls of the different worlds, who were driven from their positions, from behind the clouds considered that a bad turn of events. (27) The demon, thinking that He had let him go out of fear for his display of power, after regaining his strength, took up his sword and shield and with great force again attacked Nṛsiṁhadeva. (28) When he, with his moon spotted shield and sword, as fast as a hawk was maneuvering up and down, so as not to offer any opportunity, the Lord made a very shrill, loud sound of laughter that was so frightening that he, with his eyes [for a moment] closed, was captured by the Greatest of all Speed. (29) In protest he with his limbs wrestling tried to escape, but the Lord placed him, whose skin could not even be cut by Indra's thunderbolt, at the entrance of the palace on His lap like he was a snake or mouse and pierced him with His nails as easy as Garuḍa pierces a poisonous viper. (30) With His most fearful eyes full of anger he was difficult to behold. With His mouth wide open licking the edges with His tongue and with His mane and face smeared red with traces of blood, He wore the intestines like a garland around His neck and looked like a lion

that just has killed an elephant. (31) The heart He with His pointed nails had ripped out completely and thrown aside and the thousands of followers, who with their raised weapons attended to their leader, He all killed using His nails and the other weapons in His countless hands. (32) Shaking His mane He scattered the clouds and with His glaring glance He outshone the luminaries. The waters and oceans, struck by His breathing, swirled in perturbation and afraid of His roar the elephants guarding the quarters [of the universe] cried. (33) With Him tossing His hair, the celestial chariots crowding in the sky were shoved from their places, the earth shook under the heavy weight of His feet, His intolerable force moved the mountains and hills and His effulgence outshone everything else in all directions of the sky.

(34) **T**hereafter sitting in the assembly hall on the highest seat of man with a most fearsome, terrible countenance, there was no one to challenge Him nor anyone to worship Him. (35) But upon hearing how he, the Daitya who was the headache of the three worlds, in the battle had been killed by the Lord, there were exclamations of joy, blossoming faces and endless showers of flowers from the wives of the demigods. (36) At that time there was an overcast formed by all the celestial chariots of the demigods desirous to attend. Drums and kettle drums were sounded and the greatest singers and angels of heaven sang and danced. (37-39) All the godly souls, Brahmā, Indra and Śiva, the sages, the ancestors, the perfected souls, the scientific experts and the great serpents [great egos] assembled there. The founding fathers, the leaders of mankind, the residents of heaven and the best of the angels arrived there too, as did the venerable souls, the keepers of the wealth and the monkey-like, oh my best one. Also the goblins came, the souls of superpower as also they who were Viṣṇu's personal associates, like Sunanda and Kumuda. With their hands folded before their heads to offer their obeisances, each of them approached Him who had appeared as half a man, half a lion and now sat there on the throne displaying His effulgence.

(40) **Ś**rī Brahmā said: 'I bow down before You, oh Inscrutable One of unlimited powers. You with all Your might and prowess and with the purity of Your actions, stand for the creation, maintenance and destruction of the universe. While You in Your divine game [*līla*] engage with the modes, You never change Yourself.'

(41) **L**ord Śiva said: 'The end of the *yuga* is the time suitable for You to kill in anger this insignificant demon; just protect his son, this *bhakta* of surrender next to You, oh caretaker of the devotees.'

(42) **Ś**rī Indra said: 'Our share of the sacrifices was secured by Your Lordship protecting us, oh Supreme One. We have no words to describe the degree our lotuslike hearts were afflicted by the Daitya, our hearts that are re-

ally Your residence. Alas, oh Lord, how insignificant is our world in the grip of Time, but for the sake of the devoted souls in Your service, You have shed Your light so that they may find liberation from their bondage. What else but considering the visible world as unimportant, would constitute their way, oh Nṛsiṁhadeva?'

(43) **T**he sages [the Ṛṣis] said: 'You are the supreme example who taught us our austerity. By this power of Yours this world, oh Original Personality of Godhead, is created, [maintained] and reabsorbed. That penance was stolen by this unwise soul but is now, oh Shelter of the Needy, restored by the protection of Your embodiment.'

(44) **T**he ancestors [the Pitṛs] said: 'Of the demon who, engaging with force, enjoyed our *śrāddha* sacrifices that were offered by our sons and grandsons, of him who, even at the holy bathing places, drank from our offerings of sesame water, You [now] pierced the intestines of his belly with the nails of Your hand and thus have these offerings [finally] reached their proper destination. We offer Him our obeisances, He, the maintainer of the universal principles of religion who appeared as a man-lion.

(45) **T**he souls of perfection [the Siddhas] said: 'This most uncivilized and dishonest person who stole away the joy of our perfection in yoga and who, with the power of his mysticism and penance, was so proud of his wealth, has been torn apart by Your nails. We bow down before You, oh Nṛsiṁha.'

(46) **T**he scientific experts [the Vidyādharas] said: 'Our forms of knowledge that each are attained by a different way of concentrating, were pushed aside by this fool puffed up about his strength and prowess. He who in battle killed him like he was an animal, to Him who appeared as Nṛsiṁha, we surrendered souls are ever obliged.'

(47) **T**he snake people [the Nāgas] said: 'By piercing the chest of that greatest of all sinners who seized our jewels and beautiful women, You have done our wives a great favor. Let us offer You our obeisances.'

(48) **T**he original fathers [the Manus] said: 'We, the Manus are Your authorities but were disrespected by this son of Diti who broke with the moral ties for the establishment, oh Lord. With You having killed this villain, oh Master, please tell us what we, Your eternal servants, can do for You.'

(49) **T**he founding fathers [the Prajāpatis] said: 'We, the creators of the generations, owe our lives to You, oh Supreme Controller and not to him who denied the living beings, we have put on this world, a life. And now, by assu-

ming the form of an incarnation of Your pure goodness, You, for the well-being of the world, have split open the chest of him who lies slain here.'

(50) **T**he musicians of heaven [the Gandharvas] said: 'We, oh Lord, are Your dancers and singers, Your performers, who were brought under the control of the power and strength of the one here who by You was reduced to this condition. Can anyone on the path of evil find happiness?'

(51) **T**he venerable souls [the Cāraṇas] said: 'Oh Lord, Your lotus feet are the shelter bestowing liberation. We duly seek our refuge there because You have put an end to this Asura, hiding in the heart of all virtuous people.'

(52) **T**he keepers of the wealth [the Yakṣas] said: 'We, serving You to Your pleasure, belong to Your best followers. This son of Diti forced us to carry his palanquin, but caused the sorrow [the poverty] of each and everyone. Thus we acknowledge You, oh Lord Nṛsiṁha, for You are the one who put him to death, oh twenty-fifth principle [that is the Time, see 3.26: 10-15].'

(53) **T**he monkey-like beings [the Kimpuruṣas] said: 'We are questionable humans, Kimpuruṣas, but You are the Supreme Personality of Godhead, the Lord. And this bad person has been slain by You after having been condemned by the saintly souls [see also B.G. 4: 7-8].'

(54) **T**he king's bards [the Vaitālikas] said: 'We, in great gatherings and arenas of sacrifice singing the glories of Your spotless reputation, have achieved the greatest position of respect. This crooked character who subdued us, oh Supreme Lord, has to our great fortune been killed by You, like he was a disease.'

(55) **T**he lower gods [the Kinnaras, those with a human head and an animal body, singers of heaven] said: 'Oh Lord, we the Kinnaras are Your faithful servants. Because of that son of Diti we had to perform in forced labor, but the sinner was by You destroyed, oh Nṛsiṁhadeva, oh Master. Please be there as our happiness and welfare.'

(56) **T**he associates of Lord Viṣṇu said: 'Today we have seen You in a wondrous human-like form. You are our shelter and the happiness of all the worlds. This servant of the state, oh Lord, was cursed by the scholars [see 7.1: 36] and has therefore been killed. We consider that to be Your special grace.'

7.9 - Prahlāda Propitiates Lord Nṛsiṁhadeva with Prayers

(1) **N**ārada Muni said [to Yudhiṣṭhira]: 'None of the Suras led by Brahmā and Śiva, could step forward because He, boiling with anger, was most difficult to approach. (2) The Goddess of Fortune, personally by the demigods being urged to do so, could not move in His direction because she was very afraid after seeing Him so huge and wonderful as no one had ever seen or heard before. (3) Lord Brahmā then requested Prahlāda who stood close by: 'My dear son, can you please approach the Lord and propitiate Him? He is very angry because of what your father did.'

(4) '**S**urely' he said and even though he was only a small boy, oh King, the great devotee slowly, step by step, approached Him and prostrated himself with folded hands offering prayers. (5) The godhead was by him, such a little boy fallen at His lotus feet, greatly moved and filled with mercy He raised His

lotus hand, placed it on his head and dispelled the fear for the snake of time from all minds [present there]. (6) Because of that touch he was cleansed of all evil. Immediately in this association with the Supersoul, at His lotus feet, his heart melted being captured in bliss. With Him in his heart tears welled in his eyes and symptoms of ecstasy manifested all over his body. (7) One-pointed of mind being greatly concentrated and with an out of love faltering voice, he in the full surrender of his heart and mind began to offer prayers to the Lord.

(8) **Ś**rī Prahlāda said: 'All the Suras headed by Brahmā, all the saints and others, fully in the mode of goodness, being one-pointed in their determination could, despite their qualities, till the present day not please You with their streams of words. How can it be that You, as this Lord, would be pleased with my words? I was born an Asura. (9) I think that riches, a good birth, a nice body, penance, Vedic knowledge, prowess, energy, influence, strength, diligence, intelligence and mystical power will not satisfy at all. The spirit is pleased by bhakti, just like the Supreme Lord was pleased by Gajendra [the elephant]. (10) A scholar who, endowed with these twelve characteristics [see also *], does not care about the lotus feet of Him from whose navel the lotus sprouted, I consider not as blessed as a man of low birth who dedicates his mind, words, wealth, life and everything he does, to Him. For he purifies his family, community or even his entire race that way, unlike someone who is too much of the mind. (11) Whatever the respect an ignorant person pays to the innerly always satisfied Supreme Lord, is by Him gracefully accepted, not so much for His own benefit as for the benefit of the devoted person in question, just as the reflection in a mirror is there for the glory of one's own face. (12) I will therefore, free from that notion of being unfit in full surrender to the Lord, to the best of my ability and insight, focus on His glory, however low-born I am. When one in ignorance has entered this world, the best way to find purification is to describe and sing His glory [see also B.G. 18: 55]. (13) All souls who follow Your instructions, like Brahmā and the other demigods, are naturally always situated in goodness. But we [the Asuras], oh Lord, are not like that and are always filled with fear. [We should know that] the pleasing incarnations of Your lordship in this material world are there to promote both Your protection (prosperity, well-being) and the happiness of the soul. (14) Therefore please give up Your anger about the Asura You have killed today. Even the saints are happy when a scorpion or snake is killed. The truth is that all the worlds are restored and contented with what happened and that all their inhabitants will remember Your form as the one that dispelled their fear. (15) I myself am not afraid of Your fearsome mouth, tongue, flashing eyes and frowning face, oh Invincible One, of Your strong ferocious teeth or garland of intestines and bloody mane, of Your pointed ears, Your roar that even scares the elephants or the nails that pierced the enemy. (16) But I do fear, oh Merciful Father of Care, that intolerable, ugly repetition of birth and death, to be

thrown into the miserable condition of having to live among predator-minded people and to be bound to the actions and reactions of karma, oh Insurmountable One. When do You, pleased with me, call me to the base of Your feet that constitute the refuge in this ocean of matter? (17) Because of taking birth one is, in one's pleasurable or not that pleasurable existence of being united with the world, separated [from You] and burned by the fire of lamentation, irrespective the body one resides in. Moreover, one suffers as much the remedies against that misery as one suffers the misery itself of taking the body for the real self. I, oh Greatest Being, am wandering around in this existence. Please tell me how to be of service in Your yoga. (18) From constantly hearing the narrations handed down in succession about Your pastimes as the well-wisher and Supreme Godhead, oh Lord Nṛsiṁha, I will easily cross over [this ocean of matter] and be free from being contaminated by the basic qualities of nature. In association with the liberated souls I will, with Your two feet as my home, find liberation from all the misery. (19) All the things that You [personally] do not care about, but which are cherished by those who are locked up in a physical body, only have the appearance of a remedy: the parentage that is the shelter for a little child, oh Nṛsiṁha, the medicine for a patient, the boat for a person drowning in the ocean or the countermeasures one takes against suffering a certain material condition, oh Almighty One, [all constitute but a temporary solution]. (20) Whatever situation it may concern, whatever seems to be the reason, whatever time it might be, by whatever agent and relating to whatever agent, caused by whatever agent or for the sake of whatever agent, whatever the way of something or of whatever nature something might be, is certainly all nothing but another form of the Supreme Reality. Stated differently: in nature one finds, because of all kinds of changes, a specific form of separateness, but whatever form it may concern, it is always a manifestation of Your Lordship's energy. (21) The illusory nature of matter creates a mind that constitutes the source of fruitful actions [or karma] that are difficult to control. These actions are conditioned by the Time, that agitates the modes of nature and is respected [in a certain way] by the person. Thus being defeated by the alluring - but deluding - material energy, one is tied to the sixteen spokes [of the senses of action and perception, the elements and the mind] of the wheel of rebirth, oh Unborn One. Who can escape from this without taking to Your way [see also B.G. 9: 25]? (22) You are that one element of Time to the tender mercy of which the soul eternally is left, being defeated by the modes of Your rule. I present here, who as a form of material energy in all his forsaking and appearing is subjected to Your cyclic control, am powerless, oh Lord and Master. I am crushed under the wheel with the sixteen spokes. Please help me, this soul of surrender, to get out of this, oh Almighty One. (23) Oh Almighty One, I have seen that people in general desire the longevity, opulence and glory of the pious leaders of heaven. But our father wishing this all [for himself], was simply by the laughter he provoked of Your expansion [as Nṛsiṁha], pulled down by You in the blink of an eye and destroyed. (24) There-

fore I do not want to live as long as Lord Brahmā does, or be rich and mighty. I know where all these foolish blessings of the senses of the embodied being lead to. I have no desire to be finished by You, so powerful as the Master of Time. Please lead me to the association of Your servants. (25) How can one with this body, that is a host to so many diseases, now be blessed with matters that sound good but are like a mirage in the desert? Despite knowing this very well, people try to put out the fire of desire with difficult to obtain little drops of honey [temporary happiness], but they do not cure oneself of this. (26) What is my position now? How can I surpass the fact of being born, from a family far removed from the enlightened state, into the darkness of a body that is moved by passion? The lotus hand of Your causeless mercy, that You offered me on my head as a token of grace, would not even be available to Lord Brahmā, to Lord Śiva or to the Goddess of Fortune! (27) From the side of Your Lordship as the friend of the entire world there can be no question of discriminating between higher and lower born living beings. Nevertheless there is of You, depending the service, like with a desire tree, the benediction reserved for those souls who serve You, whether they are of a higher level or not [see also 2.3: 10 and B.G. 4: 33, 9: 25]. (28) The common man who in his material existence runs after the objects of his desire, falls in a blind well full of snakes. I, who by bad association the same way landed in such a condition, was by the Sura sage [Nārada], oh Supreme Lord, taken into confidence and led to the truth of the soul. How could I ever give up on the service of Your pure devotee? (29) Oh Unlimited One, by saving my life and killing my father, I think the words spoken by the *ṛṣi*, have come true. For You have proven Yourself when my father, with evil intentions, took up his sword and said: 'Let that controller other than me save you, now that I am going to sever your head.'

(30) 'This universe all around us constitutes the Oneness of You alone. You exist separately of this universe which has a beginning, a middle and an end that You created by means of the three modes of nature in many varieties. Those primal qualities give shape to Your external potency. Everything making up that diversity owes its regulation to You who entered it Yourself [see also B.G. 9: 4]. (31) Oh Lord, You are there as the entire universe, or else as the One separate from it; You are the cause ànd the effect. The distinction between the material energy of Your creation and You as being another Self, is a mistaken notion. The substance of something is equal to the substance of the form in which it appears; that what constitutes You is equal to that what the manifestation of the creation being maintained and annihilated consists of, just like it is with the seed and the tree and the subtle element and the earth [see 2.5: 26-29]. (32) With You retracting this universe within Yourself, You experience, within the ocean being immersed in Yourself, the spiritual state of bliss, while You seem to be doing nothing. But with You in the uniting of Your consciousness having closed Your eyes, You also have imbibed the

sleep. Without accepting material sleep nor touching the modes of nature, You are then engaged in the union of the highest state of consciousness [*turīya*, or the fourth state]. (33) Having awakened from Your slumber on the bed of Ananta in the causal ocean, the great lotus of all the worlds appeared from Your navel, like a banana tree does from its seed. That cosmic body of Yours, this universe agitated by the Time factor, constitutes Your way [in the form of the modes and their divinities] of dealing with the material affair [with *prakṛti*]. (34) He who is of the knowledge [Brahmā] and who generated from that lotus, could not discern anyone else, since Your Lordship, as the seed, had expanded into himself. He then dived into the water for a hundred demigod years, not understanding that a seed, once having fructified, oh my Lord, can no longer be perceived [see 3.8]. (35) He being born from nothing but himself, was greatly astonished to find himself upon that lotus. After a long time by severe austerities being purified, he then found You, oh Controller, who very subtly, like an aroma in the earth, are situated spread throughout all of the sentient being. (36) Lord Brahmā thus achieved transcendental bliss, for he saw, in one view combined, the Supreme Personality, being endowed with all kinds of ornaments, weapons and signs, demonstrating His full potency with thousands of faces, feet, heads, hands, thighs, noses, ears and eyes. (37) By accepting in an incarnation the head of a horse, You killed two very powerful demons named Madhu and Kaitabha, who represented the modes of passion and ignorance. Next You delivered the *śruti* [the four Vedas] to Lord Brahmā, because of which one honors Your most appreciated form [called Hayagrīva] as an embodiment of pure goodness [see also 5.18: 18 and B.G. 4: 7]. (38) You protect all the worlds this way, according to the *yuga* in question appearing in different incarnations as a human being, a saint, a god or an aquatic. Sometimes, in defense of the dharma, You kill the troublemakers of this world, oh Supreme Personality, but because You in Kali-yuga operate under cover [*channa*] You, being spoken of as one and the same person, are called Triyuga [for being recognizable in the three other *yugas*, see also 11.5: 32]. (39) A mind not tuned to Your transcendental topics, is far removed from the Lord of Vaikuṇṭha because of the sins it sympathizes with and is polluted, dishonest and hard to control. Filled with desires and lusts that mind is, because of the therewith associated urges, of highs and lows, fears and distress. Tell me how I, with such a mind being poor and fallen, must understand Your supreme purpose. (40) The tongue pulls me in this direction, oh Infallible One, and the genitals, not being satisfied, pull me that way. Likewise the skin, the belly and the ear are going for this and the nose is running after that, while the eyes are looking for yet another thing. Thus the eager, busy senses all together bring one down like a householder is brought down by his co-wives. (41) Because we this way with our karma fell into the Vaitaranī river [at the door of death], we alas, one after the other birth and death, eating all kinds of foodstuff, suffer from an ever increasing fear, seeing how the living being, caught in his body and entangled in the association with other bodies, is of

enmity and friendship. Oh You, who from the other side of that river wants to show us Your kindness, in this world we at present are nothing but a bunch of fools. (42) Oh Master of All, we, friendly people, are always eager to be of service in this matter. Oh Supreme Lord, what would be the difficulty for Your great compassion to deliver us, materialistic fools, from the cause of time and again having to set up, keep going and come to naught [with our karmic endeavors], oh Friend of the Needy? (43) Oh Supreme One, because my mind is absorbed in the singing and proclaiming of Your sweet ocean of glories, I am free from worries about the hard to cross Vaitaraṇī [that is this world]. I am more concerned about those fools who, missing the liberation in carrying the load of their sensual interest, are making plans in favor of illusory forms of happiness and dutifulness [see also 6.17: 28]. (44) Oh Godhead, saints ambitious for their own salvation generally in silence wander in remote places, not so much interested in a life for the sake of others. But I, unlike them, do not want to ignore my suffering fellow men. I do not desire liberation for myself alone. I cannot accept it to see other people wander around oblivious of this shelter of Yours. (45) Everything associated with common householder's sexual happiness, is as trivial as rubbing one's hands to find relief from an itch. The miserable person is by this kind of itch-relief sexuality not freed from his discomfort and uneasiness and in fact the servant of all kinds of unhappiness. Only when one recognizes that kind of [temporary] imaginary happiness and manages to tolerate the itching ['not surpassing necessity', see also B.G. 7: 11 & 14], one can develop intelligence, stability and energy [*dhīra,* see also Y.S. II: 38 & 40]. (46) Silence, vows, Vedic knowledge, austerity, study, dutifulness, explaining the scripture, living alone, mantra meditation and absorption, belong to the path of liberation, but these matters [these ten activities of emancipation] are often part of a method of making a living that is practiced by people who have not conquered their senses at all, oh my Lord. Thus one in this context may wonder whether one deals with hypocrisy or not[: are we not dealing with false pretenses? See also 6.1: 16]. (47) The forms of Your [spiritual] cause and [material] effect as explained in the Vedas, are like the seed and its sprout. But You, being without a specific form, are also not any of these two forms. Those who are connected in Your yoga [the bhakti-yoga devotees] can clearly see both these aspects before their eyes, like wood and fire in wood, and this cannot be achieved any other way. (48) You are the air, the fire, the earth, the sky and the water, the sense objects, the life force, the senses, the mind, the consciousness and all assisting divinity belonging to it. You are all of that, the unique of the natural reality of the modes, as also the One beyond it all. Oh my Lord, whatever that is manifested or is expressed in the mind and by words, is no one else but You. (49) Neither all the modes of nature, nor their predominating deities, neither the complete of the cosmic intelligence, the false ego, the gross and subtle elements, the senses and their objects, nor those who are so mindful in association with all the godly souls and the mortals who all have a beginning and an end, oh Lord glori-

fied by all the saints, none of them is truly capable of covering all that is Yours and therefore all intelligent people at this point rest their case [and engage in Your devotional service. See also B.G. 2: 52].'

(50) '**I** therefore offer You, oh Best of the Worshipable Ones, my obeisances and engage with prayers in Your worship, work for You, remember You, cherish Your lotus feet and always listen to the talks about You. How can a person without honoring You in all these six ways ever be of bhakti for You who are the goal of the best souls of transcendence [compare 7.5: 23-24, see for further prayers to Lord Nṛsiṁha 5.18: 7-14]?'

(51) **Ś**rī Nārada said: 'I thus far have described the transcendental qualities of the *bhakta* in his bhakti. The Lord transcendental to the modes who was pleased and in control of His anger, next addressed him who had surrendered himself at His feet. (52) The Supreme Lord said: 'Prahlāda, My sweet boy, I wish you all good fortune. I am pleased with you, oh best of the Asuras. Just ask Me for any blessing you desire, for I am, for each and everyone, the fulfillment of all desires. (53) Live a long life! He who does not please Me has difficulty seeing Me! But when someone has seen Me, he no longer deserves it to lament his condition. (54) For that reason, oh fortunate one, stable, intelligent and energetic devotees, who know to behave themselves and wish the best [for each and all], desire to please Me, the Master of All Benedictions, in every respect.'

(55) **Ś**rī Nārada said: 'Even though the best of the Asuras thus was allured by worldly benedictions, he did not want anything of all that one longs for, he chose for the Supreme Lord exclusively [see also: Śrī Śrī Śikṣāṣṭaka, verse four].'

*: The qualifications of the brahmin are in the Sanat-sujāta described as follows:

jñānaṁ ca satyaṁ ca damaḥ śrutaṁ ca
hy amātsaryaṁ hrīs titikṣānasūyā
yajñaś ca dānaṁ ca dhṛtiḥ śamaś ca
mahā-vratā dvādaśa brāhmaṇasya

'Spiritual knowledge, truthfulness, loyalty to the Scripture, non-enviousness, forbearance, of sacrifice, of charity, equal minded, and living to the great vow [of *yama*, which next to the truthfulness mentioned entails the four of celibacy, nonviolence, non-possessiveness and non-stealing], are the twelve qualities of the brahmin.' See also 5.5: 24 and B.G. 18: 42.

7.10 - About Prahlāda, the Best Among the Exalted Devotees and the Fall of Tripura

(1) **N**ārada Muni said: 'Prahlāda, even though he was but a small boy, considered every blessing that came with his bhakti-yoga an impediment on the path and this he with a smile told the Lord of the Senses.

(2) **Ś**rī Prahlāda said: 'Please do not allure me, for because of my Asura birth I am, by all those blessings, attached to material enjoyment. It was out of fear for such material association that I, desiring liberation, have taken to Your shelter for the sake of complete detachment. (3) Oh Lord, You send Your devoted servant into this world of desire to put his character to a test, for the lust to enjoy the senses, being the root cause of one's wandering around here, is found in the heart of everyone, oh Master. (4) Oh guru of the entire creation, because You are so kind to Your souls, it does not work otherwise with You [being their Well-wisher]. Anyone desiring material benefits from You [will obtain them, although he] is [then] not Your servant but a merchant [see also B.G. 17: 20]. (5) Someone who for himself expects material benefits from

his spiritual master is not really a servant. Nor is the master really of service who - for his own prestige - wants to bestow material benefits upon his servant [see also 10.88: 8-10]. (6) There is, as far as I am concerned, in my full devotion unto You, no question whatsoever of any desire, nor do You, as a real master, foster any further motive for our sake, like a king does have with his subject. (7) And if You would like to fulfill a desire of mine, then I pray for Your benediction, oh Lord of All Blessings, that no desire for any form of material happiness will grow in my heart [see also Śrī Śrī Śikṣāṣṭaka verse four]. (8) From the moment they appear [the functions of] one's senses, mind, life air and body, one's religion, patience, intelligence, shyness, opulence, strength, memory and truthfulness are defeated by them. (9) Only when one gives up all the desires that one in one's human association finds in one's mind, one is fit for an opulence equal to Yours, oh Lotus-eyed Lord. (10) Oh Master of all Opulence, oh Original Personality, oh Lord in the form of Nṛsiṁha, oh Supreme One, oh Absolute Truth, oh Great Soul and Soul of all souls, let me offer You my respectful obeisances.'

(11) **T**he Supreme Lord said: 'Those persons who like you are exclusively devoted to Me do not desire any benedictions from Me in this world nor in the next. Nevertheless you may until the end of Manu's reign enjoy all the opulences of the Daitya rule out here [see also 2.3: 10]. (12) Devote yourself to My pleasing stories, be absorbed in Me, who resides in your heart as the One present within all living beings. Worship, in [yoga] uniting your consciousness, the Lord who is the enjoyer of all sacrifices and give up your self-interested activities. (13) By relishing your merit being happy, by acting piously defeating sin, by the rapid progress of time forsaking your body and by spreading your reputation throughout even the worlds of the gods, you will, freed from all attachment, turn back to Me. (14) Anyone who chants these prayers you offered to Me, any human being who remembers both Me and you, will in due course of time be freed from the bondage of his karma [see B.G. 4: 9, 6: 7, 9: 27-28, 12: 3-4 and see also 11.14: 21].'

(15-17) **Ś**rī Prahlāda said: 'I pray for the following benediction from You, oh Lord of Benedictions, oh Supreme Controller. My father, not knowing Your strength and supremacy, had, because of a heart polluted by anger, a false notion of You, oh master and guru of all worlds. He considered You the murderer of his brother and condemned You. Thus he was towards me, Your devotee, of the greatest sin. May my father be purified from that greatest and most difficult to overcome sin, even though he was immediately purified when You cast Your glance upon him, oh Father full of mercy for the materialists.'

(18) **T**he Supreme Lord said: 'With the purification of your father, twenty-one of your forefathers have been purified, oh sinless one. Because you, oh saintly boy, took your birth from him in this dynasty, you in fact are the puri-

fier of the dynasty. (19) Wherever and whenever there are My devotees who, full of peace and equipoise, with the best qualities, are equally graceful towards all, everyone will be purified, even when it concerns the worst of societies. (20) They will never, in whatever way, wrong any higher or lower living being, oh King of the Daityas, because they, in their love for Me, have forsaken all material aspirations. (21) Persons in this world following in your footsteps become My pure devotees. You are truly the best example of all My devotees [see also 6.3: 20-21]. (22) My child, you should now perform the funeral rites for your father, who in every respect was purified by the touch of My body and thus will be promoted to the worlds of the good people. (23) Assume the throne of your father, My dearest, fix your mind upon Me and do your duty for My transcendental cause the way it is prescribed in the Vedic tradition.'

(24) **Ś**rī Nārada said: 'As was ordered by the Supreme Lord, Prahlāda performed all the rituals associated with his father's death, oh King [Yudhiṣṭhira], and was crowned by the brahmins. (25) Brahmā, who had witnessed what had happened, with a face radiating because the Lord had been pleased, offered with transcendental words the purest prayers to Lord Nṛsiṁha, addressing Him in the presence of all the other gods. (26) Śrī Brahmā said: 'Oh God of gods, oh proprietor of the entire universe, oh love of all creation, oh first among the living beings, because of Your resolve [to protect the devotees] the most sinful Asura, who was of so much trouble to everyone, has been killed. (27) I granted him the rare benediction that he would not be killed by any creature created by me and that he would not die because of any austerity, mystical or physical power. Thus being very proud he transgressed all injunctions. (28) His son, who despite his young age was a great saint and exalted devotee, has luckily been released from the clutches of death and enjoys now, as You wished, Your shelter. (29) For all those who, faced with an enemy, meditate on this physical presence of You, the Supersoul, oh omnipresent, almighty Lord, You are the protector against all kinds of fear, including even the fear of death.'

(30) **T**he Supreme Lord replied: 'Do not bestow blessings on demons, as you have done, oh you who were born from the lotus. To bless people of a cruel and pitiless nature is like giving milk to snakes.'

(31) **Ś**rī Nārada said: 'This, oh King, is what the Supreme Lord said, and after Hari had been worshiped by the teacher of all teachers, He who cannot be seen by ordinary living beings disappeared from the spot. (32) Prahlāda thereupon bowed his head and offered his obeisances with prayers to Lord Brahmā, Lord Śiva, the founding fathers and the [other] demigods, who each are part of the Supreme Lord. (33) Next Lord Brahmā together with Śukrācārya and other sages, appointed him ruler over all the Daityas and Dāna-

vas. (34) Oh King, after Brahmā and the others were properly honored, all the godly souls congratulated him, wishing him all the best and then returned to their abodes. (35) The two associates [the gatekeepers] of Viṣṇu who were born as the sons of Diti and who operated as His enemies, were thus killed by Him, the Lord residing in the core of the heart [see 7.1: 36-39]. (36) Being cursed by the brahmins, the two were born again as the demons Kumbhakarṇa and ten-head Rāvaṇa and again both killed [by Him], thanks to the special powers of Lord Rāmacandra. (37) Slain lying on the battlefield with their hearts pierced by Rāma's arrows, they with their minds fixed on Him gave up their bodies, just as they did in their previous birth. (38) The two again appearing in this world with their births as Śiśupāla and Dantavakra, were the same way bound to the Lord in enmity and merged with Him [for the last time] in your presence. (39) All the kings inimical to Śri Kṛṣṇa were, upon their death reaching His Self, freed from the burden of the sins of their previous life, just like larvae that obtain a body identical to the one of the drone that guarded them. (40) Just as one by devotional service returns to the Supreme Personality, kings like Śiśupāla returned home and attained the same supreme nature of the Lord by contemplating Him [in their enmity, see also B.G. 4: 9]. (41) All of this I described to you in reply to your inquiry on how, even hating, the son of Damaghoṣa [Śiśupāla] and others could attain the same position of wholesomeness [see 7.1: 34-35]. (42) In this narration about the Supersoul and the Godhead of all brahmins, Kṛṣṇa, I spoke about His incarnations in which He, among others, put an end to the Daityas. (43-44) This history describes the character of the devotion, spiritual knowledge and renunciation of that most exalted devotee Prahlāda. Try to understand each of these stories and thus discover what belongs to the Lord, the Master of maintenance, creation and destruction, what His qualities and activities are, the wisdom handed down [in disciplic succession] and how He, by the time factor, stands for the finality of all the higher and lower living beings and their cultures, however great they might be. (45) With the help of this narration, in which the transcendence is perfectly and fully described, one may get to know the Fortunate One and what the *bhāgavata dharma* [see 7.6: 28], the way of the devotees, entails. (46) Anyone who, after hearing this pious narration describing the Supreme Power of Viṣṇu, repeats it or sings about it with faith, will be liberated from being entangled in self-interested actions. (47) He who with great attention reads and listens to this story about the activities of the best of all truthful souls, this Daitya son, and how the Original Personality, playing the part of the lion king, killed the king of the demons who was as strong as an elephant, will attain the spiritual world where one has nothing to fear. (48) Oh, you [Pāṇḍavas] in your human world, are extremely fortunate, for the Supreme One of the Absolute Truth, He who is always sought by the great saints who purify all the worlds, resides in your house in a human form. (49) He is the Brahman of the Absolute Truth sought by all the great souls. He, who is factually your nephew [the son of your maternal uncle], He, your most dear

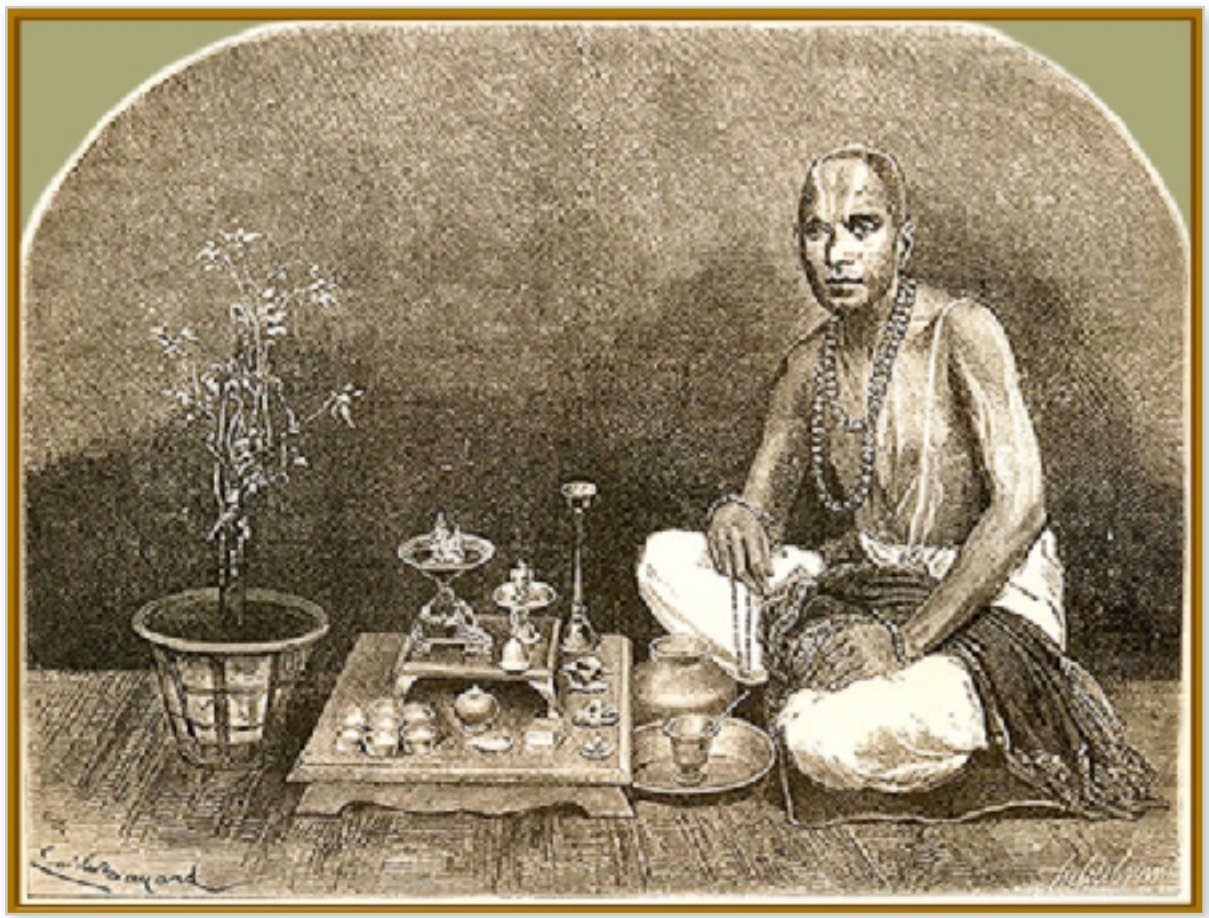
well-wisher, is the oneness of transcendental happiness and the source of all life. He who is there also as your guru of instruction concerning the regulative principles, is the One to be worshiped as the completeness of the [body, the universe and the] soul. (50) Lord Śiva, Lord Brahmā and others could not even by meditation directly see Him or describe Him in His real form. May He, this great master of all devotees, be pleased with the silence we observe, with our devotion, our calm and our worship. (51) Oh King, this very same Supreme Lord a long time ago restored the reputation of the demigod Lord Śiva, that was ruined by a demon called Maya Dānava who, because of great technical cunning, enjoyed an unparalleled power.'

(52) **T**he king [Yudhiṣṭhira] said: 'Please can you tell us for what reason and by what actions Lord Śiva, he who controls the entire universe, was surpassed by Maya Dānava and how he, with the help of Kṛṣṇa, restored his reputation?'

(53) **N**ārada said: 'After all the Asuras were defeated in battle by the God-conscious souls with His support, they took shelter of the greatest and best of them all, Maya Dānava. (54-55) The demon constructed three big and mighty cities made of gold, silver and iron. Possessing the uncommon ability to move [hover] around in formation they were difficult to discern. Thus hidden from view the Asuras, mindful of their former enmity with the three worlds and their controllers, oh ruler of man, started to wreak havoc in the world. (56) Thereupon the rulers of all the worlds approached Lord Śiva, fell at his feet in surrender and said: 'Please save us, your followers, oh Godhead, for we have been devastated by the *tripura* [three-city] people.' (57) To show them his favor the All-powerful Lord said to the Suras: 'Do not fear', and fixed an arrow on his bow to launch his weapon at the cities. (58) After being released his arrows shone with a ring of light as bright as the sun, so that the cities no longer could be seen. (59) Under their attack the inhabitants of the cities fell lifeless to the ground. The great yogi Maya Dānava then dipped them one after the other in a well of [life giving] nectar [called *Mṛta-sanjīvayitarī*]. (60) Touched by the divine nectar, they rose from death as strong as thunderbolts splitting the sky with flashes of light. (61) Seeing how disappointed and unhappy [Śiva,] the Emblem of the Lord was at the time, the Almighty Lord Viṣṇu considered what measures should be taken. (62) Lord Viṣṇu then personally assumed the form of a cow, while Lord Brahmā assumed the form of a calf, and together they entered in broad daylight Tripura to drink all the nectar of the well. (63) Even though the Asuras took notice of it, they could, in their bewilderment, not stop them. The great yogi Maya, aware of what happened, considered it a matter of divine ordinance and thus he addressed those who were guarding the well. Having been quite content with their illusion [of victory] they now were greatly dismayed. (64) 'Neither demigods, demons, human beings, nor anybody else can reverse what for oneself, for others or for

everyone in this world is ordained by fate.' (65-66) He [Lord Viṣṇu] thereafter equipped Lord Śiva with all necessities, like a chariot and charioteer, a flag, horses and elephants, a bow with shield and arrows and such; all matters that derived their strength from His personal dharma, spiritual knowledge, detachment, opulence, penance, culture, actions and so on. Śiva, seated on his chariot, then fixed an arrow on his bow. (67) Oh ruler of man, with the arrows joined on his bow Lord Śiva thus, being the Master and Controller, at noon set the so difficult to pierce three cities afire. (68) All the gods and saints, the ancestors, the perfected souls and the great personalities, then from their celestial chariots in the sky, with the assistance of countless kettledrums, loudly vibrated 'Jaya, Jaya', while they showered a wealth of flowers on his head and danced and sang in great ecstacy together with the beauties of heaven. (69) Oh King, after the mighty Lord Śiva, who had burned Tripura to ashes, thus was glorified by Lord Brahmā and the others, he returned to his abode. (70) What more can I tell you about the Lord, the teacher of the universe, who with His transcendental potency appears in the world of the human beings, the world where He, in the form of a normal human being, performs heroic acts that are discussed by the saints and sages in narrations that purify all the worlds?'

7.11 - The Perfect Society: About the Four Social Classes and the Woman



(1) **Ś**rī Śuka said: 'After having listened to the story about him, [Prahlāda,] the most important of all great devotees, him, the master of the Daityas who was so faithful to the Lord who covers the world in a single step [Urukrama], he who is discussed in the assemblies of the saints, Yudhiṣṭhira greatly pleased again asked the son of Brahmā [Nārada] questions. (2) Śrī Yudhiṣṭhira said: 'Oh great Lord, I would like to hear about the *sanātana dharma* activities [the eternal, common duties] of our human society that belong to the order of the status orientations [*varṇāśrama*] by which the common people find a better life. (3) You, oh fortunate soul, are directly the son of our original father, the supreme person within this universe [Lord Brahmā]. One considers you, oh brahmin, the best of all his sons, because of your austerity, yoga and meditation. (4) Among those devoted to Nārāyaṇa you are the sage conversant with the most confidential and supreme aspect of dharma; there is no devotee as merciful, exalted and peaceful as you are.'

(5) **Ś**rī Nārada said: 'I offer my obeisances to the Supreme Lord, the Unborn One who defends the dharma throughout the universe. I will expound on *sanātana dharma* as I heard it from the mouth of Nārāyaṇa. (6) He who, begotten by Dharma Mahārāja in the womb of Dakṣa's daughter [Mūrti], descended [as Nārāyaṇa] along with a part of Himself [Nara], executes [even to-

day] for the benefit of all people austerities in Badarikāśrama [the Himalayan resort for meditation]. (7) Oh King, the mind, the body and the soul find their full satisfaction in Bhagavān, the Supreme Lord who is the essence of all Vedic knowledge, the root of all dharma and the remembrance of those versed in that [what is called the science of devotional service]. (8-12) Truthfulness, compassion, austerity and cleanliness [with the *vidhi*]; tolerance, discrimination, composure and continence, nonviolence, celibacy, generosity and study of the scriptures, sincerity, contentment and to serve the holy souls [in *yama* and *niyama*]; gradually cutting with that what is unnecessary and to be of gravity in avoidance of empty talk, self-search, to share food and drink with all beings and to consider everyone first of all a part of God, oh Pāṇḍava; to listen and to sing as also to remember Him who is the shelter of all the great souls, to attend, to worship and to propitiate, to be a servant, to be a friend and to be of surrender [in *bhāgavata dharma*]; to possess all the thirty characteristics as described constitutes the supreme of dharma that pleases Him, the Soul of All, oh King [compare B.G. 12: 13-20]. (13) They who, because of their prolonged reconsideration [or formally by means of undergoing the so-called sixteen *saṁskāras*], are led by [the spiritual] instructions [of the unborn Lord Brahmā and his teachers], are called twice-born souls [*dvijas*], who, pure by their birth and activities [on the basis of their education in normally the three higher classes of society and by their initiation of having received the sacred thread] are of worship, are versed in the scriptures and give charity. They are expected to behave according to the status of their [age-bound] spiritual departments [or *āśrama*s *]. (14) For the brahmins there are the six [duties] of studying the scriptures and so on [to teach, to worship, to lead sacrifices, and to give and receive charity] and for the rest [the other occupations] there are the same six, minus the duty to accept charity. The means of livelihood of the rulers [the *kṣatriyas*] who maintain the people, consists of levying taxes and such [like customs duties and fines] from persons who do not belong to those motivated from within [the brahmins]. (15) The *vaiśyas* [the merchants] are to be engaged in their occupational activities [of farming and trading] and should always follow what the brahmins teach, while the *śūdras* [the laborers] for their livelihood have to accept the three types of twice-born souls as their masters to serve [see also B.G. 18: 41-44]. (16) There are [next to teaching, leading sacrifices and accepting charity] four different types of livelihood for the learned brahmin: to subsist on what is achieved without asking for it [*śālīna*], on what one obtains by begging [*yāyāvara*], on what one finds left behind in the fields [*śila*] and on that what is not wanted by others in shops and markets [*uñchana*]. The latter means of these are better than the former. (17) Without a good reason, the lower classes must not [desire to] subsist the way the higher classes do, but in times of emergency anyone, except for the ruling class, may take to the means of livelihood of any other class. (18-20) *Ṛta* [honest or courageous] is what one calls subsisting on what remained in the fields etc., *amṛta* [sustainable or nectar] is

called subsisting on what was obtained without asking, one speaks of *mṛta* [finality of engagement] when one asks for what one needs, while it is called *pramṛta* [or cultivation] when one subsists on tilling one's own field. It is called *satyānṛta* [simultaneously true and untrue] when one trades, but when brahmins and *kṣatriyas* versed in the Veda, in subordinate positions have to serve the lower classes, one speaks of *śva-vṛtti* [or doggery], an engagement that must be given up, for the brahmins represent all Vedic knowledge and the rulers embody all the gods. With *ṛta* or *amṛta* one can live and one can even live with *pramṛta* and *satyānṛta*, but one can never reconcile with a life like that of a dog [see also B.G. 4: 13]. (21) The brahmin is known for his control of the mind and senses, his penance, cleanliness, satisfaction, forgiveness, straightforwardness, spiritual knowledge and compassion, the perfection of his service to the Lord, the True Self, and his truthfulness. (22) A *kṣatriya* makes his mark by his fighting skills, by his bravery and by his resolution, strength, charity, restraint, forgiveness, faithfulness to the brahminical command, his kindness and his love of truth. (23) A *vaiśya* is characterized by his devotional service unto the God-conscious souls, the guru and the Infallible One, for his practicing the three virtues [of dharma, *artha* and *kāma*], his piety and his constant effort and expertise. (24) The *śūdra* is known for his obedience, cleanliness, service to the master who maintains him, his single-mindedness, willingness to make sacrifices without further prayers, truthfulness, his protection of cows and brahmins and the virtue not to steal [see also B.G. 18: 41-44].

(25) **A** woman in divine respect of her husband will, always following him in his vows, be of service to her husband, be eager to please him and be well-disposed towards his friends and relatives [see also B.G. 1: 40]. (26-27) By means of cleaning, mopping and decorating running her household and personally dressing up nicely in always clean garments, a woman should chastely and modestly answer to the small and great desires of her husband and be in control of her senses and her speech, be truthful, pleasing and loving and regularly prove her respect for her husband. (28) With contentment, freedom from greed, skill, conversancy with dharma, pleasure, speaking the truth, attentiveness, purity and affection, she should honor her husband for as long as he is not fallen [in being guilty of murder, theft, addiction, adultery or complicity in crime]. (29) When a woman meditates upon her husband as being the Supreme Personality, she is of the same service as the Goddess of Fortune; in her devotion thinking of Hari she enjoys with her husband His spiritual abode [of Vaikuṇṭha], just like Lakṣmī. (30) The livelihood of those who were born from mixed marriages [of different classes, *pratilomaja* with a lower man and *anulomaja* with a higher man] and who are considered lower [*antyaja*] or have been marginalized [*antevasāyī*], should not consist of stealing and [other forms of] sinning, but should correspond to the respective family traditions.

(31) **O**h King, when the occupational duty [the dharma] is in accordance with someone's societal position, that is in every age [*yuga*] by the seers of Vedic knowledge recognized as generally being auspicious for both one's present life and the life hereafter [see also B.G. 3: 25]. (32) When one for one's livelihood abides by the activities belonging to one's professional engagement, one can, in gradually putting an end to the karma that resulted from one's own nature, attain the [*nirguṇa*] state transcendental to the [operating] basic qualities of nature [see also B.G. 3: 35]. (33-34) [But...] a field over and over cultivated may, being exhausted, fall barren, having become unsuitable for further harvesting so that seeds sown are lost. The same way a mind full of lusty desires, enjoying over and over the objects of desire, may [at some point be unable to enjoy any further and thus] become detached, oh King. Just think of small drops of ghee that may be lost in a [sacrificial] fire, [but all poured at once may extinguish it]. (35) [And so,] if one happens to see a person behave according to symptoms described above that belong to another class than his own, that person consequently has to be respected accordingly [in other words, when for example someone behaves like a brahmin he must be treated like a brahmin].'

*: This concerns the *āśramas* or civil status groups related to one's age of being a celibate student - a *brahmacarya*, a married person - a *gṛhasta* a middle-aged withdrawn person - a *vānaprastha* or someone of the renounced order - a *sannyāsī*, usually a senior.

7.12 - The Four Āśramas and How to Leave the Body

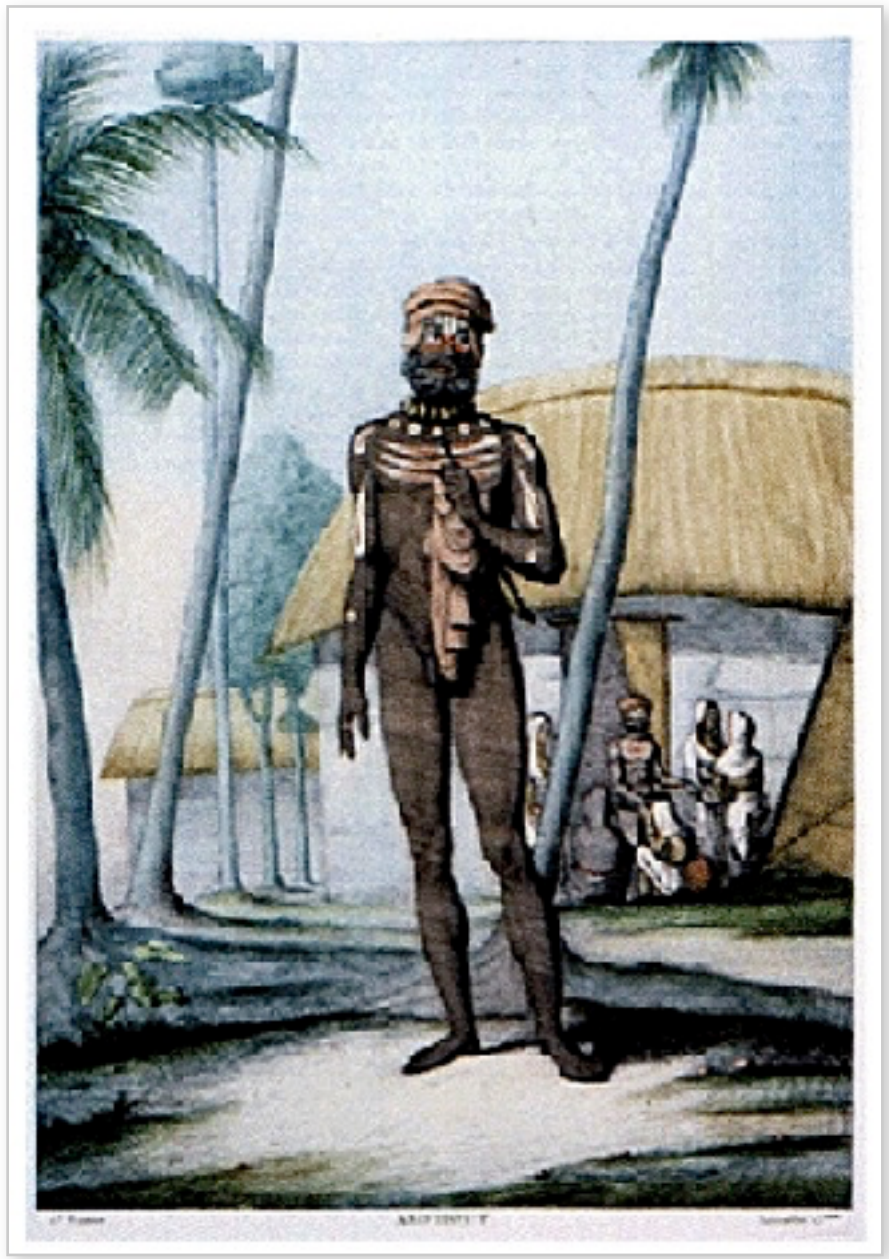
(1) **Ś**rī Nārada said: 'A celibate student [*brahmacārī*], living for the sake of his teacher [only] at the residence of the guru, should behave like a submissive servant and be firm in his friendship for his master. (2) Both in the evening and in the morning he should worship the guru, the fire, the sun and the Best One of Enlightenment [Lord Viṣṇu], being absorbed in silently murmuring his prayer [the Gāyatrī] during those junctions of the day. (3) When called by the spiritual master, he should, orderly beginning and ending, offer his obeisances with his head at the lotus feet and study the mantras. (4) With a straw rope around his waist, garments of deerskin and matted hair, he should gather *kuśa* grass [for sitting] and carry a rod, a water pot and a sacred thread as is prescribed. (5) In the morning and the evening he should go out to collect alms and offer all that he collected to the guru. He should eat when it is permitted or otherwise fast at times. (6) He should behave politely, eat accor-

ding to necessity, be industrious, be faithful [and believe in the words of the guru], have his senses under control and only relate, to the other sex and to men controlled by women, as far as is needed [compare 3.3: 5]. (7) Anyone who is not a householder [a *gṛhasta*] and respects the great vow [of celibacy, *yama*; see Pat. II: 30], must refrain from addressing women, because the agitating senses [easily] carry away the mind of a renunciate. (8) Brushing the hair, massaging, bathing, rubbing the body with oil and such is something that a young student should never accept from the wife of the guru when she is young [see also 1.11: 29]. (9) The other sex is like fire to the pot of butter that a man is; when he lives alone he should only associate with women - even with his own daughter - as far as it does good [is properly settled, is useful]. (10) For as long as one is not aware of this [sexual] duality and that one can do something to master this consideration [of thus being identified], one cannot be sure of self-realization [see also B.G. 5: 18]. (11) The above [in verse 6] described directions of the guru for the householder apply equally to the renunciate soul, be it that the householder can have sexual intercourse for a certain period of time [see also B.G. 7: 11]. (12) Those who have taken the vow of celibacy must give it up to make up their eyes, massage the head and the body, crave after the female image, to eat meat, indulge in intoxicating beverages, wear flower garlands, make use of scents or scented ointments and to decorate themselves with jewelry. (13-14) This way residing under the care of a guru, they who started a new life [as a *dvija*] attain by their studies, as far as their talent would allow, a proper understanding of the Vedas, their *śastric* supplements and adherent *upaniṣad* philosophies. They reward the guru according to his wishes and then with his permission leave him to enter either a household life [*as a gṛhasta*] or enter the forest [as a *vānaprastha* or to occupy a withdrawn position in society] or else renounce all and/or stay there [to become a *sannyāsī* like him]. (15) Adhokṣaja resides in the fire, in the guru, in oneself and in every other living entity. He, the One beyond it All, one should consider as both having entered the living beings with everything that belongs to Him as also [existing there beforehand] as not having entered them [*pravistaḥ/ apravistaḥ* compare B.G. 9: 4]. (16) When one lives this way [in devotion] as a celibate student, as a householder, a withdrawn person or as someone renouncing the world, one becomes conversant with the wisdom [of *sanātana dharma*] and attains the transcendental reality of the Absolute Truth.

(17) **L**et me now explain to you the rules and regulations for leading a retired life [for being a *vānaprastha*] as approved by the seers, in respect of which a saintly person without difficulty is promoted to the world of the sages [Maharloka], oh King. (18) He should not eat grains from cultivated fields nor that what is not ripe from non-cultivated fields. He must also not eat grains or ripe and raw produce that was cooked. It is prescribed that the *vānaprastha* should eat what has ripened naturally by the sun. (19) From the naturally grown grains and fruits the forest provides, he should prepare cakes that can

be offered, and obtaining new produce, the old stock should be given up. (20) Enduring the snow, the wind, the fire, the rain and the sunshine, he should only take shelter of a thatched cottage or a cave for the sake of keeping a [sacrificial] fire. (21) [He should also be unconcerned about] the hair on his head matted in locks, about the hair on his body, his nails, his facial hair and the dirt on his body. He should have a water pot, a deerskin, a rod, tree bark [to cover himself] and utensils for the fire. (22) He should remain in the forest for twelve years, eight years, four years or else for two years or one year only, as a saintly, thoughtful man, in such a way that he does not lose his mind because of [having to endure too much] hardship. (23) When he, because of disease or old age, cannot perform his duties any longer for advancing in knowledge and his spiritual life, he must refrain from taking food. (24) Placing the fire element within himself he should give up the false self, of being identified with the body, and as good as possible fully merge with the complete of the elements he is composed of. (25) [To lead his functions back] to their causes he merges the apertures of his body with the sky, his different vital airs with the air, his body heat with the fire, his blood, mucus and urine with water and the remainder [of his hard tissues] he merges with the earth [compare with 1.15: 41-42 and 3.6: 12]. (26-28) Speech and its organ belong to the god of fire, the hands and their dexterity belong to Indra, the legs and their power to move belong to Viṣṇu and the genitals with their sexual desire belong to the Prajāpati. The rectum and its bowel activity is of Mṛtyu [Death] and the aural sense associated with the sounds should be assigned to the [deities of the] directions. Touch and its organ belong to the wind god [Vāyu]. Eyesight along with its forms, oh King, one should assign to the sun and the tongue and its rule belong to water while smell and its odors should be consigned to the earth. (29-30) The mind and its desires belong to Candra, the intelligence and its subject matter belong to the Supreme One of Education [Brahmā], the false ego of the 'I' and 'mine' actions and its karma belong to Rudra [Śiva], the consciousness and its concept of existence belong to the Knower of the Field [the soul, see B.G. 13: 1-4] and the modes and their modifications belong to the Beyond. The [identification with the element of] earth [must be led back] to the water, the water to the lights of the luminaries, the brightness to the air, the air to the sky, the sky to the material conception of life, the false ego to that what constitutes the material energy: the complete of the cosmic reality [the *mahat-tattva*], and that reality dissolves into the primary state of nature [the unmanifested energy of *pradhāna*, see 3.26: 10] which also has its source: the imperishable [Supersoul]. (31) Thus understanding that the imperishable soul, consisting of nothing but the consciousness that remains [after this merging], is of the same quality as the Supersoul, one['s individual, isolated existence] ceases like firewood that has been consumed by fire.'

7.13 - The Behavior of a Saintly Person



(1) **Ś**rī Nārada said: 'Someone capable [of what I described before], should wander around from place to place without any form of material attachment and, ultimately with nothing but his body, not stay in any village longer than a single night [see also the story of King Ṛṣabha 5.5: 28]. (2) If the renunciate [*sannyāsī*] wears clothing at all, it should be nothing but some covering for his private parts. Except for in case of distress, he should not take to matters he has given up; he normally is characterized by nothing but the marks of renunciation: his rod [*daṇḍa*] and such. (3) With Nārāyaṇa as his refuge he, living on alms only, satisfied within, all alone and not depending on anyone or anything, moves around in perfect peace as a well-wisher to all living beings. (4) He should see this universe of cause and effect as existing within the everlasting Self in the beyond and see the Supreme Absolute itself as pervading the world of cause and effect everywhere [compare B.G. 9: 4]. (5) The soul moves from waking to sleeping to the dreaming in between [see also 6.16: 53-54]. Because of that someone of self-awareness considers the

states of being bound - of being conditioned - and being liberated as in fact being nothing but an illusion. (6) He should not rejoice in the certainty of the death of the body, nor in the uncertainty of its life, he instead should observe the supreme [command] of Time that rules the manifestation and disappearance of all living beings. (7) He [the renunciate] should not be fixed on time-bound literatures, nor depend on a career. Accusations and pedantry he should give up and he should not side with group bound conjecture, opinion and speculation [politics]. (8) He should not seek followers, nor should he engage in diverse literary exercises or read such writings. He should not subsist on lecturing nor set up an enterprise [for building temples e.g.]. (9) A peaceful and equal minded renunciate does not necessarily have to adopt the symbols of his spiritual position [the *daṇḍa* etc. of his *āśrama* *], he as a great soul may just as well abandon them. (10) Even though he externally may not directly be recognized as a renunciate, he is clear in his purpose. Such a saintly person may feel the need to present himself in society like a restless youth, or, having been a scholar, present himself as a less intelligent man.

(11) **A**s an example of such a hidden identity one [often] recites a very old story about a conversation between Prahlāda and a saintly man who lived like a python. (12-13) Prahlāda, the favorite of the Supreme Lord, once met such a saint when he, with a few royal associates, was traveling around the world in an effort to understand the motives of the people. At the bank of the Kāverī river on a slope of the mountain Sahya, he witnessed the purity and profundity of the spiritual radiance of a man who was lying on the ground, with his entire body covered by dirt and dust. (14) From what he did, how he looked, from what he said as also by his age, occupation and other marks of identity, the people could not decide whether or not that man was someone they knew. (15) After paying his respects and honoring him by, according to the rules, touching his lotus feet with his head, the great Asura devotee of the Lord, eager to know him, asked the following question. (16-17) 'I see you are maintaining quite a fat body, like you are someone eager for money. People who always worry about an income, are surely of sense gratification. Wealthy people, they who enjoy this world and think of nothing else, therefore [easily] become as fat as this body of yours. (18) You, lying down doing nothing, oh man of the spirit, clearly have no money for sense enjoyment. How can, without you enjoying your senses, your body be this fat, oh learned one? Excuse me for asking this, but can you please tell us that? (19) Despite your being so learned, skilled and intelligent and your talent to speak nicely and your inner balance, you lie down observing how the people are engaged in their work!'

(20) **Ś**rī Nārada said: 'The great saint thus being questioned by the Daitya king, smiled at him and was, captivated by the beauty and love of his words, willing to reply. (21) The brahmin said: 'Oh best of the Asuras, you who are appreciated by all civilized men, know from your transcendental vision all

about the matters people during their lifetime are inclined to and turn away from. (22) With Nārāyaṇa *deva,* our Lord always present in one's heart, someone by his devotion alone will shake off all ignorance, the way darkness is dispelled by the sun. (23) Nevertheless I will try to answer all your questions according to what I have heard [from the sages and their scriptures], oh King, for you, as someone desiring the purification of the self, deserves it to be addressed. (24) Under the influence of worldly interests, I myself have catered to one material desire after the other and was perforce impelled to perform actions that tied me to different types of birth. (25) After I, because of my karma, had wandered from the heavenly gate of liberation to lower species of life, I unexpectedly acquired this [human] position again [see also B.G. 8: 16 and **]. (26) But seeing how one, in that position always acting for the avoidance of misery and for the sake of the pleasure that men and women have, achieves the opposite, I have terminated those activities. (27) To be happy is the natural position of the soul and to put an end to all material activities constitutes the cause of the manifestation of this happiness. Having understood that sense enjoyment follows from fostering desires, I am now lying here slumbering silently. (28) Someone situated in this world, gets, because of its attraction, entangled in oppositions that make him afraid of a [repeated] worldly existence, and because of this duality [of his material ego] he forgets about the interest of his heart and soul, his true nature [of happiness]. (29) Just like a thirsty animal that, failing to notice water overgrown by grass, ignorantly looks for it elsewhere, also someone who is thirsty for his material interest [but fails to see the happiness of his true self] runs after a mirage [of that happiness]. (30) Someone who, with his body and everything belonging to it, is subjected to the superior control [of the material world], searches for the happiness of the soul by trying to diminish his misery [by material means]. But [not meditating on the true happiness, being completely powerless], he time and again is disappointed in his plans and actions. (31) [And if he sometimes happens to succeed,] of what use would the incidental success of fighting adverse consequences be to a mortal person who is not free from the threefold miseries, as created by himself, by others and by nature? Where do such successes lead to? What is their value? (32) I see the miseries of the greedy rich and wealthy; as a victim of their senses they in their fear have sleepless nights in which they see danger coming from all sides. (33) He who lives for the money is always afraid of the government, of thieves, of enemies, relatives, animals and birds, of beggars, of Time and of himself. (34) Someone intelligent has to forsake the original cause leading to all lamentation, illusion, fear, anger, attachment, poverty, toiling and so on of the human being: the desire for power and wealth [***].

(35) **T**he working bees and the big snakes in this world are in this matter our first-class gurus: from what they teach we find the satisfaction [of being happy as one is] and the renunciation [of not seeking things elsewhere]. (36) I

learned from the honeybee to detach from all desires. The money you as honey [like a bee] have collected with great difficulty, is by someone else taken away again, in the process of which the owner is eventually killed. (37) Enduring like a python lying down for many days, I am satisfied with the soul without endeavor, and not interested in acquiring possessions. (38) Sometimes I eat little, sometimes I eat a lot of food that sometimes is fresh and sometimes is stale, that sometimes is palatable and sometimes is tasteless. Sometimes food is brought to me with respect and sometimes it is offered with disrespect. Thus I eat during the night or else during the day, whenever it is available. (39) Spiritually satisfied I am clothed in whatever destiny offers me, be it linen, silk or cotton, deerskin, a loincloth, bark or whatever material. (40) Sometimes I lie down on the earth, on grass, on leaves, on stone or on a pile of ash and sometimes, when someone wishes me to, I lie down in a palace on a first-class bed with pillows [see also B.G. 18: 61]. (41) Sometimes I bathe nicely, smear my body with sandalwood paste, properly dress, wear garlands and various ornaments and sit on a chariot, an elephant or the back of a horse. And sometimes I wander around completely naked as if haunted by a ghost, oh mighty one. (42) I do not curse the people nor praise them, all having a different nature. I pray for the ultimate benefit of everyone that is found in the Oneness of the Greater Soul. (43) The notion of discrimination should be offered as an oblation in the fire of consciousness, consciousness should be offered in the fire of the mind and the mind, that is the root of all confusion, must be offered in the fire of the false self. That variable ego should, following this principle, be offered in the complete of the material energy. (44) A mindful person for the sake of his self-realization, in respect of the truth, should offer the complete of his material energy as an oblation. When he thus has lost his interest [in the world], he must, thus being situated in his essence - in his true self -, remain completely aloof. (45) This story about myself I now submit to you this way in utter confidence. But it might be so that you, from the side of your good self, as a man of transcendence with the Supreme Lord, find it contrary to the customary scriptural explanation.'

(46) **Ś**rī Nārada said: 'Thus having heard from the holy man about the dharma of the *paramahaṁsas* [see also 6.3: 20-21], the Asura lord most pleased, after duly honoring him took leave and returned home.'

*: The four stages of *sannyās* are: *kuthīcaka, bahūdaka, parivrājakācārya* and *paramahaṁsa* [see further footnote 5.1].

**: Swami Prabhupāda comments: "Material life is called *pavarga* because here we are subject to five different states of suffering, represented by the letters *pa, pha, ba, bha* and *ma*. *Pa* means *pariśrama*, very hard labor. *Pha* means *phena*, or foam from the mouth. For example, sometimes we see a horse foaming at the mouth with heavy labor. *Ba* means *byarthatā*, disappointment. In spite of so much hard labor,

at the end we find disappointment. *Bha* means *bhaya*, or fear. In material life, one is always in the blazing fire of fear, since no one knows what will happen next. Finally, *ma* means *mṛtyu*, or death. When one attempts to nullify these five different statuses of life--*pa, pha, ba, bha* and *ma*--one achieves *apavarga*, or liberation from the punishment of material existence."

***: Śrīla Rūpa Gosvāmī writes in his *'Nectar of Instruction'* (2):

atyāhāraḥ prayāsaś ca
prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyaṁ ca
ṣaḍbhir bhaktir vinaśyati

"One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) eating more than necessary or collecting more funds than required; (2) over-endeavoring for mundane things that are very difficult to obtain; (3) talking unnecessarily about mundane subject matters; (4) practicing the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically; (5) associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness; and (6) being greedy for mundane achievements."

7.14 - The Supreme of the Householder's Life

(1) **Ś**rī Yudhiṣṭhira said: 'Can you please explain to me how householders [*gṛhastas*] like me, not conversant with the goal of life, also easily may achieve this position of liberation in accord with the scriptures, oh *devaṛṣi*?'

(2) **N**ārada Muni said: 'Oh King someone who maintains a household should in direct association with great devotees [or sages] be of service by, according to their instructions, dedicating his activities unto Vāsudeva [the *avatāra*]. (3-4) When one at the appropriate time, in good association being surrounded by persons of peace, repeatedly listens to the nectar of the narrations about the Lord's *avatāras*, one will gradually see the bonds slackened of the association with one's wife and children, like one awakens from a dream [see also 5.5: 1 and B.G. 18: 54]. (5) As far as needed endeavoring for the maintenance of one's body and family, one should, in this matter being free from attachment but fully committed, contemplate one's humanity in this human society. (6) Without being selfish one should [try to] have peace with, sympathize with, or even be pleased with, whatever one's relatives, parents, children, brothers, friends and others might say or wish. (7) The intelligent person thereto has to utilize everything that was created by the Infallible One or what one obtained oneself: everything produced by heaven, earth or in between[; all that life produced - like fruits -, all that the earth produced - like minerals - and all that one's fellow man supplied - of culture and donations e.g.]. (8) The

stomach one may fill as much as is needed and not more, because claiming more than one is entitled to, makes one a thief deserving punishment. (9) Deer, camels, asses, monkeys, mice, snakes, birds and flies one should [in this respect] consider as one's children. How little difference is there between these animals and children? (10) On the threefold path [of dharma, *artha* and *kāma*] not being too zealous [not engaging in *ugra-karma* or harmful actions], a person, according to time and circumstance, should aspire for only as much as the grace of God would provide [see also 4.8: 54]. (11) Up to the dog, the fallen soul and the outcast, one should distribute what is needed. Even one's wife, so close to one's heart, should be shared, so that she can be there [as a mother] for all the people [e.g. for one's guests]. (12) One may give up the claim of owning one's wife [or husband], a notion for which one was prepared to kill oneself or others or abandon one's parents or spiritual master, for doing so one can conquer Him who cannot be conquered [but by sacrifice]. (13) What is [the value of] the attachment to this insignificant vehicle of time that is doomed to be eaten by the insects, to turn into stool or into ashes? What is the value of being attracted to the body of one's wife, compared to [the value of one's attraction for] the soul that is as all-pervading as the ether? (14) That what the Lord provides, that what one acquires through one's sacrifices, one should consider the means of one's livelihood. They who are wise ultimately give up, for the sake of the soul, all their claims of proprietorship. It is [not about acquiring possessions, it is] about achieving the position of the great souls. (15) With the means one naturally acquired with one's dutiful engagements, one must, next to the daily sacrifices for the gods, the sages, for mankind, all other living beings, the forefathers and for oneself, separately be of worship for the Original Person present in everyone's heart. (16) The moment one [as a householder] has everything under control including oneself, one should, with sacrifices in the fire according to the regulations as laid down in the scriptures, be of worship with all the means available for pleasing the Lord [see B.G. 4: 24-29]. (17) Oh King, the Supreme Lord, the enjoyer of all sacrifices is not worshiped by the offerings of ghee in the mouth of the fire as much as he is by offerings to Him through the mouths of the scholars [see also 3.16: 8]. (18) Be therefore, according to your ability, of worship for the knower of the field [the Lord, see B.G. 13: 3], by offering all that is desired first of all to the brahminical demigods, and then to all the ordinary human beings and the other living entities.

(19) **D**uring [for instance] the dark fortnight of the month Āśvina [October-November] the twice-born souls with sufficient wealth should offer oblations to the forefathers, as also make offerings to their relatives during the month Bhādra [August-September], if they can afford it. (20-23) One is also advised to perform one's ceremonies at the solstices when the sun moves through the south and north or when it enters Aries or Capricorn [during the equinoxes], in the *yoga* [conjunction of the sun and the moon] named Vya-

tīpāta, on the days covering three lunar days [*tithis*] and on days of solar and lunar eclipses and on the twelfth lunar day and when the moon passes the constellation [*nakṣatra*] of Śravaṇa. Also suitable for the śraddha-ceremony is the day of Akṣaya-tritīyā, the ninth lunar day of the bright fortnight of the month Kārtika, the four *aṣṭakās* [the 'eight days'] in the winter season and cool season, the seventh lunar day of the bright fortnight of the month of Māgha, the day of a conjunction of Maghā-nakṣatra and the waxing moon, on the days when the moon is completely full or not completely full when they coincide with the *nakṣatra*s from which the names of certain months are derived, on every twelfth lunar day in conjunction with any of the *nakṣatras* named Anurādhā, Śravaṇa, Uttara-phalgunī, Uttarāṣāḍhā or Uttara-bhādrapadā, on the eleventh lunar day that is in conjunction with either Uttara-phalgunī, Uttarāṣādhā or Uttara-bhādrapadā and on days in conjunction with one's own birth star [*janma-nakṣatra*] or the Śravaṇa-nakṣatra. (24) It is by these auspicious times [of being regular to natural occurrences] that the fate of human beings is improved. For the human being during all seasons to have auspiciousness, success and longevity, one therefore on those days must perform all kinds of ceremonies [*]. (25) At all these natural times taking a holy bath, doing *japa* [the Vedic rosary], performing fire sacrifices and keeping to vows, constitutes a permanent benefit, with whatever that is given in respect of the Supreme Lord, the twice-born souls managing the deities, the forefathers, the godly souls, the human beings in general and all other living beings. (26) Oh King, the purification rituals, which serve the interest of [having days with] the wife, the children and oneself as also serve the interest of having funerals, memorial days and days for doing fruitful labor, must be performed at the [natural] times [relative to sun and moon] meant for them.

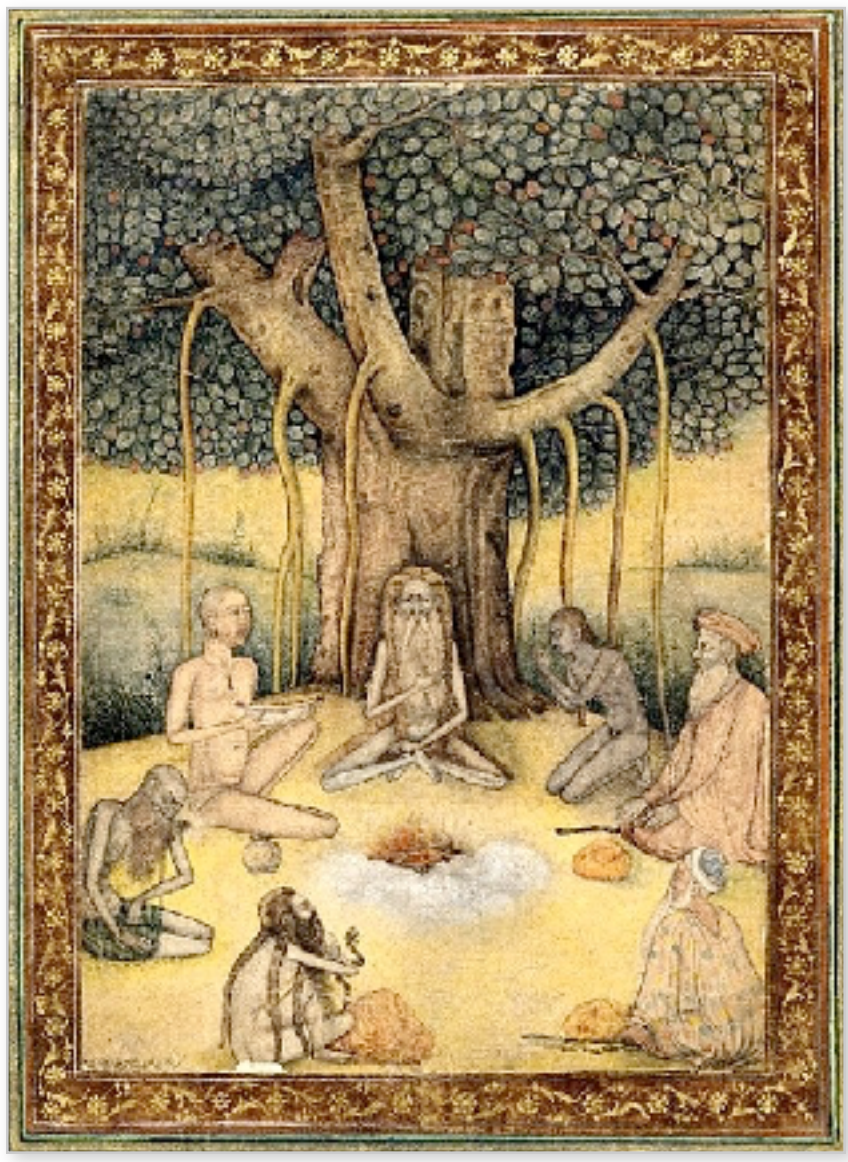
(27-28) **L**et me now describe the places suitable for religious practices. The place most conducive to the sacred purpose is one where a follower of truth is available [the hermitage of a saint, a Vaiṣṇava, a guru], a place [a temple] where an image [a representative form] is available of the Supreme Lord of all the moving and nonmoving entities in this universe, or a place [a school, an *āśrama*] where an association of brahmins is found endowed with education, penance and mercy. (29) Every place where the form of the Supreme Lord is worshiped is an all-auspicious refuge, [especially] in combination with a river like the Ganges or one of the other famous rivers that are mentioned in the Purāṇas. (30-33) Lakes as Puṣkara and celebrated places that harbor the saints, like Kurukṣetra, Gayā, Prayāga [Allahabad] and Pulaha-āśrama; Naimiṣāraṇya [near Lucknow], Phālguṇam, Setubhanda [towards Laṅkā], Prabhāsa, Dvārakā, Benares, Mathurā, Pampā, Bindu-sarovara, Badarikāśrama, Nandā, the places of Sītā Devī and Lord Rāma like Citrakūṭa and, oh King, all hillsides such as Mahendra and Malaya, all belong to the holiest places. These places and all the places where the Lord and His deities are worshiped [thus also places outside of India] should by someone who desires the

auspiciousness time and again be visited because the religious activities performed there are a thousand times more effective.

(34) **O**h controller of the earth, the Supreme Lord, in whom all that moves and not moves in this universe rests, is the only person in the world worthy to receive the honor. This is the conclusion of all scholars expert in determining to whom one should make one's offering [see also 4.31: 14]. (35) The sons of Brahmā as also others faithful to the truth [present at Yudhiṣṭhira's Rājasūya sacrifice], oh King, decided that from the most venerable, saintly personalities of God, the Infallible One [Kṛṣṇa] was to be selected as the best one, as the first one among them to be worshiped. (36) Countless souls populate the entire universe that is like a giant tree, and because He is the root of that tree, the worship of the Infallible One will satisfy all living entities [viz. the entire tree is satisfied by watering the root]. (37) He, as the Original Person [the Puruṣa] lies down among the created beings in the form of their life principle [*jīva*]. Man, the saints, the gods and the other living beings, whom He gave a place to live in the form of a body, are His residential places [see also B.G. 18: 61]. (38) Oh King, the Lord is present in them in different degrees, so that a person is eligible for being honored as far as the [quality of the] soul [in the sense of understanding and penance and such] is manifest [compare B.G. 15: 15]. (39) When the scholars saw how since, Tretā-yuga, there was mutual disrespect in human society, oh King, they introduced deities of the Lord in order to exercise respect [see also 12.3: 52]. (40) Since then one worships with great faith and all requirements the deity of the Lord, even though that reverence yields no results, when shown in [combination with] contempt of the person [of one's fellow man, for only loving the person will do so, see also 3.29: 25 and B.G. 18: 68 & 69]. (41) Oh best of kings, know that the brahmin is the most worthy person of all people to receive the grace, for he embodies, with his austerity, education and satisfaction, the Vedic knowledge of Hari, the Supreme Personality. (42) The brahmins are [in the eyes] of Him, Lord Kṛṣṇa, who is the life and soul of the universe, oh King, the most important and worshipable persons, for they sanctify, by the dust [the grace] of their feet, all the three worlds.'

*: See the full calendar of order [with leaped solar weeks and lunar phase days] [with leaped solar weeks and lunar phase days] for setting days to natural events.

7.15 - Nārada's Instructions on Vegetarian Sharing, Irreligion, Healing, Yoga and Advaita



(1) **Ś**rī Nārada said: 'Some of the twice-born souls are devoted to fruitful labor, some are engaged in austerities, oh ruler of man, some excel in Vedic study while others exercise rhetoric and some also unite [their consciousness] in spiritual knowledge [in bhakti and *jñāna* yoga]. (2) A person desiring liberation should donate the result of his sacrifices to someone devoted to spiritual knowledge [usually a brahmin or a *jñānī*]. If it happens that such a person cannot be found, one should donate to others according to their merit. (3) Offering to the demigods one should feed two of them and offering to the forefathers three of them should be fed, or else in any case at least one should be nourished. One must not involve a great number of them, despite having the means for it. (4) In exceeding this number of invitees or relatives [with the *śraddha* ceremony], things will not work out perfectly as for the most suitable time and place, the paraphernalia, the person to receive the honor and the method applied. (5) When the sacred food, that was obtained by offering it at the proper time and place with love and devotion to the deity of the Lord, is

given to the person who deserves the honor, such a practice will be a source of everlasting welfare [see also B.G. 3: 10]. (6) In offering [sanctified] food to the godly souls, the saints, the forefathers, the living beings in general, one's friends and one's family members, one should consider them all as being part of the Original Personality of God. (7) Someone who knows the dharmic principles should never offer meat [fish or eggs] during the ceremonies of belief, nor should he in his normal life be a meat eater. One derives the greatest satisfaction from the [vegetarian] food of the sages and not so much from food [obtained] by [needless] violence against animals. (8) For persons desiring true righteousness there is no religion higher than this: to forsake in one's mind, words and actions all violence against other living beings.

(9) **P**ersons who, by fixing themselves on the true self [in *saṁyama*], are free from material desires, know very well the purpose of the sacrifices. Enlightened by spiritual knowledge these transcendentalists know that some sacrifices, [animal sacrifices] have karmic consequences. (10) Living beings seeing a sacrificer, become afraid when a creature is to be sacrificed. They think: 'This ignorant, unfriendly person most certainly will very soon kill us!' (11) He who knows what dharma means [see also B.G. 18: 66] is therefore supposed to perform, day after day, with satisfaction, his regular and occasional duties with the food that is given by God: the [vegetarian] food of the sages. (12) A knower of dharma speaks of five branches of *adharma* that as kinds of unrighteousness must be given up: *vidharma, paradharma, upadharma, ābhāsa* and *chala-dharma*. (13) *Vidharma* should be [understood as] that what constitutes an objection or a detriment to dharma [to righteousness, naturalness or religiousness, the original purpose of one's duty]. *Paradharma* is the encouragement to engage in duties strange to one's own, *upadharma* is the way of a pretender of dutifulness, a hypocrite and *chala* refers to feigning the duty with word jugglery. (14) *Ābhāsa* is that what persons self-willed, obstinately do in defiance of their spiritual department [their *āśrama,* their civil status]. Why would acting in line with the regulations for one's natural duty not bring peace? (15) Performing one's religious duties one should not endeavor for one's livelihood [that is to say: expect no income from religious activities, see B.G. 2: 47 and 18: 9], nor should one being poor strive for possessions. The desirelessness of someone free from such endeavoring is like that of the python [see 7.13: 11] that lives effortlessly. (16) Where would he, who driven by lust and greed runs from pillar to post for the sake of riches, find the happiness typical of the contented person who, not endeavoring for his maintenance, is happy from within? (17) For an ever contented mind every path followed is equally auspicious, just like it is with a person who with shoes on his feet has nothing to fear from pebbles and thorns. (18) Oh King, why would an innerly contented person not live happily on just a little bit of water when he, because of the ado with his genitals and tongue, becomes a man who is not better than a household dog? (19) An educated but discontented man will, be-

cause of his restlessness, see how the strength of his senses, his education, austerity, fame and spiritual insight will gradually dwindle and vanish. (20) With someone hungry and thirsty desires will find their end [upon eating], one is relieved of anger by approaching matters differently, but a person will not get over his greed when he delights in conquering all the directions of the globe [see also B.G. 16: 21]. (21) Oh King, many scholars with a lot of knowledge, many counselors and many political leaders, landed in hell simply because of lacking in [spiritual] contentment.

(22) **L**usts are defeated by determination, anger is overcome by forsaking the object of one's desire, for greed to disappear one must consider the fact that possessions make one possessed and fear is overcome by contemplating the true [self in meditation]. (23) Deliberation [on spiritual matters] is the cure for lamentation and illusion, false pride is cured by service to a great soul, silence defeats the obstacles on the path of yoga and violence [evil, hostility] is overcome by giving up on passions [see also B.G. 4: 10]. (24) With compassion, [pity and concern] for others one can alleviate distress as caused by other living entities or by nature and by systematic meditation in yoga one can end one's own [karmic] suffering. Sleep one can conquer by exercising one’s vital breath. (25) By serving the spiritual master with devotion one can easily in the mode of goodness conquer all these [symptoms] of passion and ignorance, as also those of goodness itself. (26) The guru, who is the light on the path, must be considered the Supreme Lord in person and he who considers him and what he heard from him as being mortal and time-bound, is like an elephant that has bathed [and thereafter takes a dust bath]. (27) He [the teacher] is by the common man taken for a normal human being, while he is the Supreme Lord in person, the ruler over the original cause of matter [*pradhāna*, the non-manifest matter] who is the Original Person as also the Lord of Yoga whose feet are sought by the masters of yoga [see also B.G. 9: 11]! (28) One has wasted one's time when all the prescribed activities and observances, designed for the definite subjugation of the six departments [of the five senses and the mind], have not led to the ultimate goal: the connectedness in yoga [of one's individual consciousness with Him].

(29) **J**ust as occupational duties performed with the interest of acquiring an income do not serve the interest of yoga, also traditional public works of piety that are performed by a materialistic person do not contribute [to the necessary unification of consciousness. Compare B.G. 2: 42-44]. (30) He who wants to conquer his mind, must alone, in a solitary place, not depending on a company of attached people [like a family], as a renounced person live on charity and eat little. (31) In a clean, leveled place, oh King, he must arrange for a seat and steadily, comfortably and equanimously sit down, keep his body straight and thus practice the *Praṇava* [see 1.2: 11 and B.G. 8: 11-14 and 6: 11-12]. (32-33) He should arrest the in- and outgoing air by stopping his inhaling

and exhaling, and that very moment give up all desires that occupy his mind. While staring at the tip of his nose he must turn the mind, that wanders here and there, away from whatever. A learned yogi should from the core of his heart step by step put an end to the mind that was disturbed by lust. (34) Someone who manages to maintain this practice, will, [with his mind] like a fire that extinguishes without fuel, soon succeed in attaining the pure state [*nirvāṇa*]. (35) Not distracted by the various desires, the mind becomes calm and peaceful in all its movements. [One is thus] of a consciousness that is touched by the happiness of the transcendental platform, a position from which one factually can never separate oneself [see also B.G. 5: 17].

(36) **W**hen someone first leaves behind his home to wander around [as a *sannyāsī*] and then again returns to live from the field of the threefold practice of materially oriented [economic, religious and sense-oriented] activities, such a shameless mendicant may be compared to someone who eats his own vomit [a *vāntāśī*]. (37) Those who first consider their body as something separate from the soul, as something mortal meant for stool, worms and ashes, and then again glorify that body and identify themselves with it, are useless fools. (38-39) For householders to forsake their duties, for celibates to give up on vows, for withdrawn persons to submit themselves as a servant of the common man and for renunciates to hanker after the senses, is for all the *āśramas* a most abominable form of behavior by which one cheats the spiritual order. One should be indifferent about those who are thus bewildered by the external energy of the Lord, they are pitiful. (40) Once one has understood what the soul [and the Supersoul] entails, once one from the beyond has cleansed one's consciousness with spiritual knowledge, what is there left to hanker for, why would one still be a slave of the body that one maintains? (41) One says that the body is the chariot, that the senses are the horses, that the mind - the master of the senses - is there as the reins, that the sense objects constitute the paths followed, that intelligence [reason] is the charioteer and that consciousness [goodness, character] is the great bond created by the Lord. (42) The spokes of the wheel [see also 7.9: 21] are the ten airs in the body [called *prāṇa, apāna, samāna, vyāna, udāna, nāga, kūrma, kṛkala, devadatta* and *dhanañjaya*], the inside and outside of the wheels are religion and irreligion, the one being driven is the individual self that is falsely identified, the *Praṇava* is the bow and the individual soul is the arrow, but final beatitude is the target. (43-44) Attachment and aversion, greed and lamentation, illusion, fear, madness, false prestige, insult, fault-finding and deception, violence and jealousy, unrest, bewilderment, hunger and sleep, are one's enemies; these and others are the consequence of passion and ignorance, but sometimes they sprout from [being attached to] the mode of goodness. (45) As long as one has this human form, which as a chariot with all its subordinate parts depends on one's control, one must, being of service at the lotus feet of the most venerable souls, hold on to the, by the strength of the Infallible

One, sharpened sword of knowledge until the enemy is defeated. When one thus found satisfaction in one's transcendental bliss, this body can be given up. (46) Not doing so being inattentive and motivated for what is untrue, the senses that act as the horses will lead the charioteer on the road of desire. There the driver falls into the hands of rogues, the sense objects [who rule with *viṣaya*, eating, sleeping and mating] because of whom he, together with the horses and the rest, will land in the dark, blind well of material existence and suffer the great fear of death. (47) To be inclined towards or to cease from material engagement [*pravṛtti* and *nivṛtti*], are the two types of activities mentioned in the Vedas [4.4: 20]. Being materially inclined one keeps returning [to a worldly existence], but ceasing one enjoys the nectar of eternity [see also B.G. 16: 7].

(48-49) **S**ystematically being of violence [with the sacrificing of animals] with all kinds of fire sacrifices that require so many things, are actions filled with desire and cause anxiety. To be directed towards *darśa, pūrṇamāsa, cāturmāsya, paśuḥ, soma* and other ritualistic ceremonies is called *pravṛtti*. Even so the fire sacrifices and the distribution of the offerings [*huta, prahuta*] as also the, for the sake of the public, constructing of temples, resting houses and gardens and the digging of wells and distribution of food and water, are to be recognized as forms of *pravṛtti* engagement. (50-51) The fine substances [of the sacrifice] result in the smoke [that is associated with] the divinity of the night, the dark half of the month, the sun going through the south and the new moon [compare B.G. 8: 25]. By that divinity [one finds] the food grains that are the seeds of the vegetation on the earth's surface, oh ruler of the earth. Thus called into existence by the father [of Time] they [by feeding us through the sacrifices] lead to one after the other birth, to the time and again regular assuming of a physical form to be present in this world [see also B.G. 9: 21]. (52) [But] a twice-born soul [a brahmin], who from his conception till his funeral is purified by means of different rites, offers, by the light of spiritual knowledge, his engagement in sacrifices into the [fire of his] sensual apparatus [and is thus of *nivṛtti* actions]. (53) Merging the senses with the mind - which is infected by words that move in waves of material predilection - he restricts the words to the collection of their constituent elements, the letters. Those elements are then restricted to the AUM of the *Praṇava*, which is restricted to a point [the *bindu*, a point between the eyes], this he withdraws in his sound reflection [the *nādi*] he sacrifices into his life air [*prāṇa*] that he merges with the complete of the Lord [in *brahman*]. (54) [In *nivṛtti* progressing with] the fire, the sun, the day, the end of the day, the bright half of the month, the full moon, the passage of the sun through the north and the Independent Ruler [Brahmā], he who is of discernment and who moves from the gross realm to the subtle destination, arrives in a fixed sequence at the transcendental state of intelligence, the soul [*turya,* the original state of consciousness]. (55) Repeatedly being born again in following what one calls the path of

God [this *nivṛtti* process], he who endeavors for self-realization and desires the peace of the soul, will not return once he has found his position in the true self [see also B.G. 8: 16]. (56) He who on this, in the Vedas recommended path of the ancestors and the gods, keeps his eyes focussed on the scriptures, is versed and will not get bewildered, despite being a material person.

(57) **B**eing there both inside and outside, for all living beings, from the beginning till the end, this Lord, transcendental to the gross of matter, is personally present in this world as the knowledge and the known, as the expression and the expressed and as the darkness and the light. (58) Despite being rejected as a real form, a mere reflection [of a form in the mirror] is nevertheless accepted as being real. The same way one accepts the reality of what the senses are telling [as real], even though that is difficult to prove from speculations. (59) One is neither the reflected image of the objects of this world, which consist of the earth element and such, nor is one a combination or transformation of these elements. Even though one has no existence separate from them, to consider oneself [and the soul] a part of them, is also a false notion [see also B.G. 18: 16]. (60) The body consisting of the five elements cannot exist without the sense objects belonging to it. The untrue is found in the total form of that body which, just like that what belongs to it, in the end, turns out to be a temporary appearance. (61) It compares to the same confusion - and likewise breaking away from the regulative principles - as one has in a dream: as long as one in one's sleep is separated by that dream from the objects of the waking state, one is led astray by that part [of one's existence]. (62) A wise soul rejects from his self-realization and from his chosen unity of life conception, actions and matter in this world, the three forms [of ignorance associated with them as being three forms] of sleep [compare 1.18: 26 and B.G. 6: 16]. (63) One speaks of oneness of life conception [called *bhāvādvaita*] when one considers [the transcendental] cause and [material] effect as being one [as being part of one and the same reality], like seeing the cloth by its threads, its warp and woof. To consider them separately is what makes them unreal [see also B.G. 18: 16]. (64) One speaks of oneness in actions [called *kriyādvaita*] when one, in all the activities of one's mind, words and body, directly is devoted to the transcendence of the absolute spirit [Brahman], oh Yudhiṣṭhira [compare B.G. 9.27]. (65) One speaks of oneness of material interest [*dravyādvaita*] when that what one aspires for oneself is one and the same as what one wishes for one's wife and children, other people or whatever living beings [this is also called enlightened self-interest or the 'golden rule']. (66) Oh king, a person should perform his duties according to his [*varṇāśrama*] position in society, engaging with the means, the place and the time that are not [scripturally] forbidden and he should not follow any other course of action, unless there is an emergency [see also 7.11: 17 en B.G. 3: 35]. (67) Any human being who, with respect for these and other principles described in the Vedic literatures, is of devotional service, and thereto abides by his occupatio-

nal duties, can even at home reach His heavenly kingdom, oh King [see also B.G. 9: 32]. (68) It is the way all of you [Pāṇḍavas], oh lord of kings, escaped from all that insurmountable danger. By serving the feet of your Master [Kṛṣṇa], you managed to perform the rituals successfully and have conquered the elephants of all directions [the burden of unrighteous kings].

(69) **I** myself a long, long time ago, in a former *mahākalpa* [in another epoch of Brahmā], existed as a denizen of heaven named Upabarhana and was most respected among the Gandharvas. (70) I had a beautiful body and was most attractive, smelled nicely, was decorated and captivating to behold. Always attracted to women, I was, in the excitement of my desires, a debauchee [though]. (71) Once there was a gathering of the gods and, to the occasion of glorifying the Lord in song and dance, all the Ghandarvas and Apsaras were invited by the rulers of the universe [the Prajāpatis]. (72) I also, as an expert in singing [the glories of the divine life], went there surrounded by women. But learning about my attitude the divine rulers of the universe cursed me with great force for my dalliance: 'May you, acting contrary to the code of conduct, as from now become a *śūdra* bereft of the beauty!' (73) Thereupon having taken birth from a maidservant, I nevertheless obtained a life as a son of Brahmā because I at the time could render service to spiritual propounders [Vaiṣṇavas, see also 1.5: 23-31]. (74) I have explained to you the dharma by which an attached householder can conquer sin and quickly attain the position of the renounced order. (75) You [Pāṇḍavas] are as lucky to have in this world all the saints visiting your place because in your home, most confidentially, the Supreme Brahman in person can be found in the form of a normal human being [Kṛṣṇa, see also 7.10: 48]. (76) He is the One Brahman sought by the great souls in order to realize their liberation and bliss of heaven. He, your renown cousin [Lord Kṛṣṇa] is the beloved well-wisher, the most worshipable person, the heart and soul and the [original] guru of instruction of all of you on the regulative principles [the *vidhi;* see also 7.10: 48 and 49]. (77) His form, beyond the purview of Lord Śiva, Lord Brahmā and the others [see also B.G. 7: 26], can factually be understood by meditation, by silence, by bhakti and by putting an end to all material association. May the One Lord, this same personality, this guru of instruction and object of devotion of the devotees, be pleased with us.'

(78) **Ś**rī Śuka said: '[King Yudhiṣṭhira] the best of the Bhārata dynasty, delighted to hear the descriptions of the *devaṛṣi*, was caught in the ecstasy of love and worshiped both him and Lord Kṛṣṇa. (79) After the reverence he received from Lord Kṛṣṇa and from Yudhiṣṭhira - who as the son of Pṛthā [see family tree] was utterly amazed about the fact that Kṛṣṇa was the Parabrahman, the Supreme of the Spirit - the *muni* bade them farewell and left. (80) Thus I gave a description of the different dynasties of the daughters of Dakṣa,

in which all the worlds and their moving and non-moving living beings consisting of gods, demons, human beings and so on, came about.'

Thus the seventh Canto of the Śrīmad Bhāgavatam ends named:
The Science of God.

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Title, Artist and Source Pictures Canto 7

7.1
Title: The image of Yudhiṣṭhira talking to Nārada is from the Kalyana Kalpataru 1959.
Artist: Unknown
Source: The Hare Kṛṣṇas, harekrsna.com

7.2
Title: The painting with the old man is titled: “Expiration”.
Artist: © Wim Kuenen (Prema, used with permission)
Source: Prema.exto.nl

7.3
Title: The drawing is titled: “Satan before the Throne of God”.
Type: ‘Illustrations to the book of Job’ (Linnell set, obj. 2).
Artist: William Blake. 1821
Source: William Blake Archive. blakearchive.org

7.4
Title: The contemporary - color adapted - painting is titled: “Mughal Court Scene”.
Artist: Unknown
Source: © Exoticindia.com, used with permission

7.5
Title: “Hiranyakasipu About to Decapitate Prahlada”.
Type: Folio from a Bhagavata Purana (Ancient Stories of the Lord), India, Jammu and Kashmir, Mankot, South Asia, circa 1725
Source/Courtesy: Los Angeles County Museum of Art (LACMA), collectionsonline.lacma.org

7.6
Title: Vintage Hindu representation of the principle of reincarnation in relation to the Lord.
Artist: Unknown
Source: Internet

7.7
Title: The painting of Narada giving instruction to a mother and child is titled: “Narada Muni, Mother Yashoda, Krishna and Balarama”. 18th century painting.
Artist: Unknown
Source: The Hare Kṛṣṇas, harekrsna.com

7.8
Title: Classical painting of Nrisimhadeva slaying the demon king.
Artist: Unknown
Source: Internet

7.9
Title: Classical painting showing Nrisimhadeva.
Artist: Johannes Ptok (Aka Janmanalaya)
Source: Consciousart gallery & ptok.se

7.10
Title: Prahlada praying is a detail of a classical painting with Nrisimhadeva.
Artist: Unknown
Source: Internet

7.11
Title: Image of (a brahmin) is from: “A Portrait of the Hindus: Balthazar Solvyns & the European Image of India 1760-1824”.
Artist: Unknown
Source: © From the collection of prof R.L. Hardgrave, University of Texas. Used with permission.

7.12
Title: “Eight Yogis’, Number Eight of the Ishana Suit, Playing Card from a 32-Suit Dashavatara (Ten Avatars) Ganjifa Set, India, Rajasthan, Mewar, circa 1800.
Artist: Unknown
Source/Courtesy: Los Angeles County Museum of Art (LACMA), collections.lacma.org

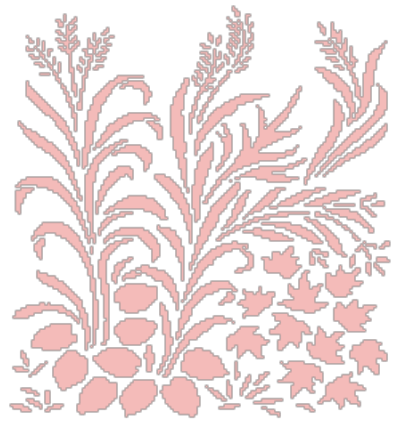
7.13
Title: 141. Avadhuta (p. 325). “A Portrait of the Hindus: Balthazar Solvyns, Les Hindous: II.5.2. “Ab’dhoot, A Penitent Naked”.& the European Image of India 1760-1824”.
Artist: Unknown
Source: © From the collection of prof R.L. Hardgrave, University of Texas. Used with permission.

7.14
Title: “Ramayan Gayan”. ‘Solvyns, Les Hindous’: I.2.1. Double-plate. "Rhaumien-Gauyin. Brahmuns Chanting the Exploits of Rhaum.”
Artist: Unknown
Source: © From the collection of prof R.L. Hardgrave, University of Texas. Used with permission

7.15
Title: “Seven Hindu ascetics under a banyan tree”.
By: ‘Ináyat. circa 1630, Mughal Style’.
Source: The British Museum

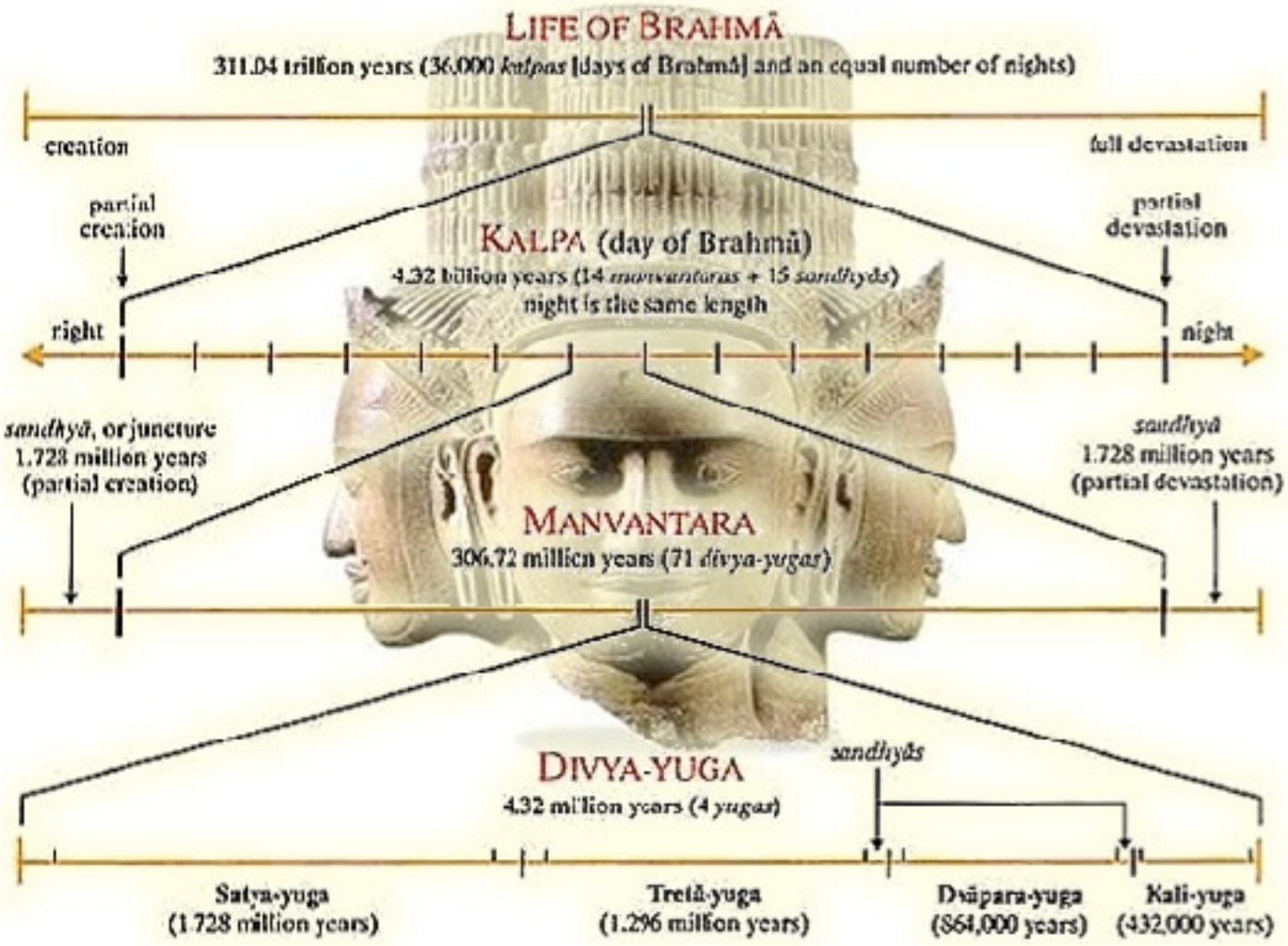
Śrīmad Bhāgavatam

Canto 8:
Withdrawal of the Cosmic Creations



The Manus, Gajendra, the churning with the mountain and envy with the Lord

8.1 - The Manus, Administrators of the Universe



(1) **T**he honorable king [Parīkṣit] said: 'Oh guru, thus far I extensively heard about the dynasty of Svāyambhuva Manu wherein the great rulers of the universe have contributed to the creation. Can you please also describe the other Manus to us [see also 3.11: 23-28]? (2) Oh brahmin, the scholars speak about the appearances and activities of the Supreme, Glorified Lord during the *manvantaras* [the periods of the Manus*, see also 2.1: 36, 2.3: 9, 2.7: 2, 2.10: 4]. Can you please also describe these to us, your eager listeners? (3) As for the past, the present and the future, oh brahmin, what are for each particular era the activities that the Supreme Lord, the creator of this universe, was engaged in, is now engaged in and will be engaged in [compare B.G. 2: 12 and **]?'

(4) **T**he great *ṛṣi* said: 'This day of Brahmā [*kalpa*] six Manus have passed: Svāyambhuva and five others. I already described the period of the first one [Svāyambhuva] including the divine personalities who appeared during that time [see 2.7: 43-45, 3.12: 54, 4.1 and 4.8: 6]. (5) From Ākūti and Devahūti, two daughters of [Svāyambhuva] Manu, sons were born [Yajña and

Kapila] known as [incarnations of] the Supreme Lord for [respectively] instructing dharma and *jñāna* [spiritual knowledge]. (6) Kapila I have fully described to you [see Canto 3b], let me now tell you everything that Yajña[mūrti or Yajñapati] did, oh best of the Kurus. (7) The master of the world [Svāyambhuva Manu], the husband of Śatarūpā, detached from enjoying his senses, after renouncing his kingdom, went together with his wife into the forest for doing his *tapas* [see 3.22: 31]. (8) At the river Sunandā he performed for a hundred years the severest austerities, in which he on one leg touching the earth [see also 4.8: 78-79] murmured the following, oh scion of Bhārata.

(9) **L**ord Manu said: 'He by whom this entire universe is set in motion, is not moved by the universe himself. He who is always awake while one is asleep in this body, He, the One knowing, is not known by the living entity itself [see also B.G. 18: 55]. (10) One may enjoy that what is allotted by Him, the Supersoul who is present everywhere with everything and everyone in the universe, but one should not covet the wealth of others. (11) He whose eye sees all and who is not seen by the living entity, He, the original source of all beings who knows no diminution, is the godhead and companion [see 6.4: 24] everyone should worship. (12) There is no beginning, no end, nor a middle to Him, no one is his friend or foe. He is not [just] the inside nor [just] the outside of the cosmic creation. All these [aspects] of Him and the universe originating from Him, together constitute the Complete Reality [*Oṁ pūrṇam*, see also the Śrī Īśopaniṣad and 2.1: 24]. (13) That assemblage of the universe known by many names [like *puruṣa* and *virāṭ-rūpa*] is the Supreme Master, the Ultimate Truth of His person, the unborn self-effulgent one who is the oldest. By means of His external energy He gives rise to birth, death and maintenance, while He remains aloof, inactive and untouched by dint of His spiritual potency [compare 1.7: 23]. (14) For the purpose of being freed from karma [fruitive labor] all sages therefore to begin with request [people] to engage in [nonprofit, charitable, voluntary] activities [in *karma yoga*]. A person thus engaged almost always will become indifferent [about performing work with an ulterior motive, see also 1.5: 12, 1.2: 13 and B.G. 3: 9, 6: 3, 3: 6]. (15) Because He in His completeness is fully satisfied from within, the Supreme Lord, the Master [of yoga], never gets entangled in the matters He is engaged in, and that is why people who follow Him never get discouraged. (16) I surrender myself to Him who, free from selfhood, acts to our benefit, to Him who is complete in His knowledge, He who has no desire to enjoy, is fulfilled and is not led by others. I offer my obeisances to that master of all principles and duties who is there to instruct all of mankind and map out His path.'

(17) **Ś**rī Śuka said: 'When the Asuras saw how he [Svāyambhuva Manu] concentrated his mind with the philosophical mantras, the evil spirits chased him in order to devour him. (18) But Yajña [Viṣṇu], the Supreme Personality, the Lord in the heart of everyone, saw what the Asuras had in mind and killed

them. Thereafter He ruled the heavenly worlds surrounded by the gods [named] the Yāmas [the ones sworn, His sons].

(19) **S**vārociṣa, the son of Agni became the second Manu. From his loins the sons headed by Dyumat, Suṣeṇa and Rociṣmat were born. (20) In that period [of Manu] Rocana [the son of Yajña] became the king of heaven [the Indra], Tuṣita and others faithful to the Absolute Truth were the gods, while Ūrja, Stambha and others were the seven sages. (21) From the saint Vedaśirā, impregnating his wife Tuṣitā, the Lord was born who is known as Vibhu. (22) From Him remaining a celibate *brahmacārī*, eighty-eight thousand saintly persons fixed in that vow took initiation and instruction.

(23) **T**he third Manu was named Uttama, he was a son of Priyavrata [see 5.1] and from him the sons called Pavana, Sṛñjaya, Yajñahotra and others were born. (24) The seven sages [during his reign] were the sons of Vasiṣṭha headed by Pramada. The Satyas, Vedaśrutas and Bhadras were the gods and Satyajit was the Indra. (25) [In this *manvantara*] the Supreme Lord, the Personality of Godhead celebrated as Satyasena, was born from the womb of Sūnṛtā and the demigod Dharma. He appeared together with the Satyavratas. (26) He together with his friend Satyajit [as the Indra] killed all the Yakṣas and Rākṣasas, the sworn liars and evil spirits, who with their misconduct constantly harassed the living beings.

(27) **T**he fourth Manu was the brother of Uttama known by the name of Tāmasa. He fathered ten sons headed by Pṛthu, Khyāti, Nara and Ketu. (28) The Satyakas, the Haris and the Vīras were the gods, Triśikha was the king of heaven and the seven sages during the reign of Tāmasa were headed by Jyotirdhāma. (29) The [other] gods were called the Vaidhṛtis. They were the sons of Vidhṛti, oh King, who by their own strength managed to protect the Vedas that over time had been lost. (30) In that period the Supreme Lord appeared who was begotten by Harimedhā in the womb of Hariṇī. He was called Hari. Gajendra, the king of the elephants, was freed by Him from the mouth of a crocodile.'

(31) **T**he honorable king [Parīkṣit] said: 'Oh son of Vyāsa, we would like to hear from you how the king of the elephants who was harassed by a crocodile, was delivered by the Lord. (32) Whenever and wherever there are the narrations in which Hari, the Supreme Personality, Uttamaśloka [the Lord Praised in the Verses] is glorified, great piety, fortune, auspiciousness and virtue are found.' "

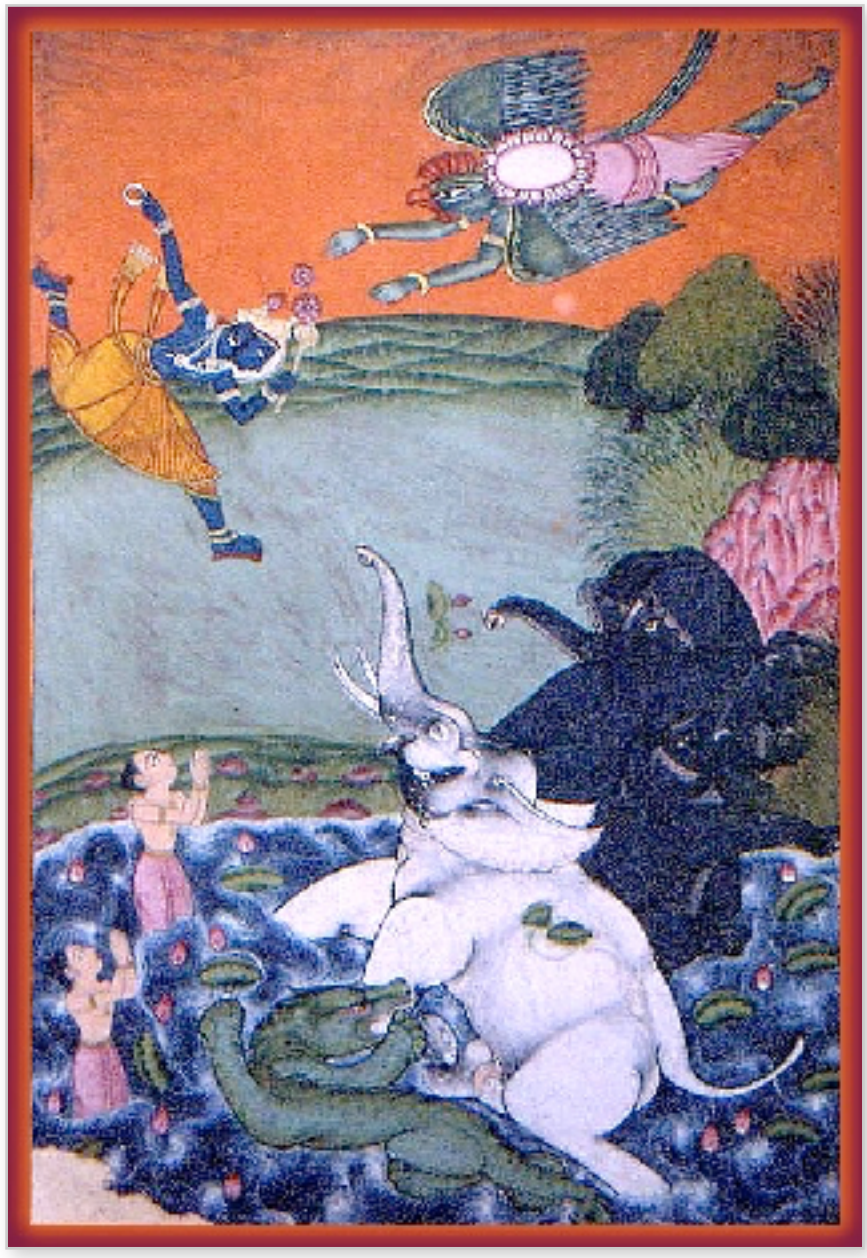
(33) **Ś**rī Sūta said: "By the words of Parīkṣit, who awaited his impending death, thus being encouraged to speak, dear brahmins, the son of Vyāsa, after

complimenting him, spoke with great pleasure to the sages who had assembled there to listen to him."

*: There are fourteen Manus during a day of Brahmā, and the age of each Manu lasts for seventy-one *yugas* (see picture). Thus there are thousands of Manus during the life of Brahmā. The six mentioned here are: Svāyambhuva, Svārociṣa, Uttama, Tāmasa, Raivata and Cākṣuṣa. A *manvantara* is a period to the measure of one cycle of the sun around the centre of our galaxy [see the Galactic Order].

**: Often quoted in this context is the dictum: '*nityo nityānāṁ cetanas cetanānām*'. Both the Lord and the living entities are eternal and sentient.

8.2 - The Crisis of the Elephant Gajendra



(1) **Ś**rī Śuka said: 'Oh King, there was a very big mountain countless miles high, known as Trikūṭa ['three peaks']. It was surrounded by an ocean of milk [or plant-juice see 5.20: 18]. (2-3) With its three peaks full of silver, iron and gold in its circumference being as wide as it was long, it, as an island, lush with trees, creepers and shrubs and the sounds of waterfalls, stood radiant against the sky in every direction, with even more peaks on all sides containing precious stone and minerals. (4) At its foot, being washed by the waves of the sea all around, the earth had turned dark green from green emerald stones. (5) The souls of perfection, the venerable souls, the heavenly singers, the souls of knowledge and the great souls of the world of snakes, the souls of a superhuman nature and the dancing girls, enjoyed it in the valleys there to be engaged in pastimes. (6) The caves there resounded with the sounds of singers, that made the stout lions enviously roar for a mate. (7) The dales harbored great numbers of all thinkable jungle animals and the gardens, that were tended by the enlightened souls living there, were beautifully decorated with

all types of trees and chirping birds. (8) In the rivers and lakes filled with crystal clear water, the damsels of the godly souls were bathing who, [entering the water] at the sand banks glittering with gems, enriched the air and the water with the fragrance of their bodies. (9-13) In one valley there was a garden of the great soul, the mighty personality of Varuṇa, that was named Ṛtumat. It was a sporting place of the Sura ladies that everywhere, to honor the divinity, was most beautifully tended with flowers and fruits and mandāra and pārijāta, pāṭala, aśoka and campaka trees. There were fruits like cūtas, piyālas, panasas, mangoes, āmrātakas, kramukas and pomegranates as also coconut and date trees. One found there madhukas, palm trees, tamālas, asanas, arjunas, ariṣṭas, uḍumbaras, plakṣas, banyans, kiṁśukas and sandelwood trees as also picumarda flowers, kovidāra fruits, sarala- and sura-dāru trees, grapes, sugar cane, bananas, jambu, badarī, akṣa, abhaya and āmalakī fruits. (14-19) In that garden there was a very large lake, full of shining golden lotuses, surrounded by bilva, kapittha, jambīra, bhallātaka and other trees. Next to the great beauty of the kumuda, kahlāra, utpala and śatapatra flowers, the intoxicated bees were humming around accompanied by the most melodious songs of the birds. It was crowded with swans and kāraṇḍavas, cakrāvakas, flocks of water chickens, koyaṣṭis and dātyūhas who all made their noises. The water, surrounded by kadamba, vetasa, nala, nīpa and vañjulaka flowers, agitated by the movements of the fish and tortoises, stirred the lotuses, so that the pollen falling from them covered the surface. The trees growing on the banks, like kundas, kurubakas, aśokas, śirīṣas, kūṭajas, iṅgudas, kubjakas, svarṇa-yūthīs, nāgas, punnāgas, jātīs, mallikās, śatapatras, mādhavī-latās, jālakās and others, adorned the place [bearing fruits and flowers] abundantly during all seasons.

(20) The leader of the elephants, who in the company of his wives lived in the forest, one day wandered around on that mountain and [searching for water] broke through many thickets full of thorns, creepers and all kinds of trees and plants. (21) Just his smell was enough to make all the lions and other beasts of prey, the other elephants, the rhinoceroses, big snakes and the white and black camarī deer flee in fear. (22) By his mercy the foxes, boars, buffaloes, bears, porcupines, gopucchas and other deer, wolves, monkeys and small animals like rabbits and such, could freely roam without fear. (23-24) Dripping from his temples and agitated [in musth] he, surrounded by intoxicated, drinking bees and followed by the other he and she elephants and the young in their midst, made the earth all around the mountain tremble. From a distance smelling the water with the pollen of the lotus flowers carried by the breeze he, with his thirsty company and his vision clouded under the influence, hurried for the bank of that lake. (25) Entering its pellucid, cool water he with his trunk drank his fill from the nectarean lotus pollen mixture, took a good bath and was thus relieved of all fatigue. (26) Drawing the water with his trunk and spraying it over him, he inspired his wives and children

also to take a bath and drink. Thus being engaged he, like a concerned householder being overly attached to his family, took under the control of the deluding material world, no heed of any possible danger. (27) Then the lot fell to him that his foot, oh King, right there was caught by a mighty and angry crocodile. The elephant thereupon with all his strength strenuously tried to get out of this dangerous position. (28) When the wives saw that their leader was suddenly attacked and captured, they in shock started to lament. But the other elephants trying to free him from behind, were equally helpless. (29) While the elephant and the crocodile this way were fighting, pulling one another in and out of the water, a thousand years passed in which they both stayed alive. That, oh King, was a thing the immortal souls considered most wonderful. (30) Gajendra, the elephant king, in the period thereafter more and more lost his strength because of the fatigue of having fought so long against being pulled into the water. The crocodile by contrast, was at home in the water and became more frantic, strong and powerful over the years.

(31) **W**hen Gajendra saw that his life was in danger and that he, by the will of providence, could not free himself from this helpless condition, he thought for a long time and reached the following conclusion: (32) 'Neither all these relatives can deliver me from my distress, nor can I as an elephant expect to be freed by my wives from this fate of being captured tightly by the crocodile [of passion]. I, just like anybody else, therefore have to take shelter of Him who is the transcendence and the refuge of the most exalted souls [compare 7.9: 18]. (33) He, the Lord, protects anyone who is of surrender. He protects those who are afraid of death against the so very strong serpent of time that chases someone endlessly with its terrifying force [see B.G. 11: 32]. I surrender to Him, who is the refuge and for whom even death flees away.'

8.3 - Gajendra's Prayers of Surrender

(1) **T**he son of Vyāsa [Śuka] said: 'With that decision he [Gajendra], led by his intelligence, focussed his mind on his heart by reciting a supreme prayer he had practiced in a previous birth [see also B.G. 6: 43-44]. (2) Śrī Gajendra said: 'My obeisances unto the Supreme Godhead who moves this materially controlled existence to consciousness, let me meditate on Him, the original person, the transcendental Lord who is the root cause. (3) The universe rests in Him, exists because of Him and originates from Him, I surrender to Him, that independent Godhead who is our cause and who is transcendental to us. (4) He who from His own energy expanded this cosmic manifestation that sometimes is manifest and sometimes is not visible, in both cases oversees all and everything as the witness. I beg that root Soul, the Supreme Transcendence of the beyond, to protect me! (5) When in due course of time everything in this world has come to naught, when all the worlds and all their maintainers and directors and everything that was active, has ended, there is a dense and deep darkness, above and beyond which He, the Almighty One, is radiating. (6) When a dancer dances it is difficult to understand the different forms he represents. The same way the gods, the sages and the common creatures cannot understand His movements or express them in words. May He who is so hard to grasp give me protection. (7) The Lord of those who long to see His all-auspicious lotus feet, of those who are free from all attachment, of the great sages who faultless in the forest, highly elevated above the material world practice their vows in accordance with the different spiritual positions in life [the *āśramas*], the Lord of those who are equal and friendly towards all, He is my destination. (8-9) He who is without birth has no karma, no name or a form, and is free from [the basic material] qualities and from faults. He who is

the destruction and the creation of this cosmic manifestation, nevertheless by His own potency occasionally engages in [personal] activities [as an *avatāra*]. I offer Him my respects, the transcendental Lord, the Controller, the Supreme Brahman of unlimited potency, who without a form has assumed forms and performed so many wonderful activities. (10) I offer Him my obeisances who is the enlightenment of the soul, the witness present within all, the Supreme Self, Him who defies description and is beyond the mind and even consciousness. (11) For Him who, by learned souls free from material desires, [in devotion] can be reached through the mode of goodness, for the master of emancipation and salvation and bestower of happiness, there is my respectful reverence. (12) I offer my obeisances to the Lord of Peace, the Lord of Equilibrium, who free from the modes assumes the form of the modes in a dangerous or animal appearance [like with Nṛsiṁha and Varāha]. I dedicate my prayers to the Lord of the diversity of spiritual knowledge. (13) My respects for the knower of the field [see B.G. 13: 1-5], for You the superintendent of all, the witness and the Original Person who are the primal source. You, the origin of the material creation, I offer my obeisances. (14) You are the one whom I respect because You oversee the motives of the senses. You are the source of all forms of belief concerning the apparent reality that one takes for real because it is a reflection of You. With respect for that reflection my reverence for You. (15) I offer You, the causeless supreme cause of all, my obeisances. You who are the miraculous root cause of all, the science of the sacred tradition and the great ocean, I honor, You the granter of liberation and the shelter of the transcendentalist. (16) I honor Him who is the fire of consciousness hidden in the wood of the modes of nature, Him whose [creative] spirit spurs into action when nature loses its equilibrium, Him who personally reveals Himself to those who gave up on the formal approach because of their spiritual understanding. (17) I offer my obeisances to Him, the immaculacy of infinite mercy, who releases a surrendered animal like me from being entangled. You, the Supreme Unlimited Lord, He who is celebrated as the direct witness within, You who are ever attentive by a single part of Your self [the *Paramātmā*, see also B.G. 10: 42], I offer my respects. (18) You are difficult to attain for everyone who is [overly] attached to his mind and body, to his offspring and relatives, to his home, wealth and support. But for those liberated souls who [absorbed in the soul] are not disturbed by the modes of nature, You are present in the core of the heart [see B.G. 6: 47]. I offer You, on whom one always meditates, You, the reservoir of all spiritual knowledge, You, the Supreme Lord and Controller, my respects. (19) They who desire *dharma, artha, kāma* and *mokṣa* [the regulation of their civil virtue] worship Him and thus succeed in attaining their desired objective, not to mention other benedictions; He even endows one with an immortal [spiritual] body. May His unlimited mercy bring me salvation [see also 2.3: 10 en 7.9: 27]. (20-21) They who are fully surrendered to the Supreme Lord are, by reciting and hearing about His all-auspicious, wondrous activities, immersed in an ocean of trans-

cendental bliss. With no other but Him as their purpose in life, they do not desire any [other] benediction. He, the eternal and Absolute Spirit of transcendence, the Supreme Master of all great personalities, the unseen Soul above and beyond all who in yoga can be reached [by devotional service] is, because of His subtle and elusive nature, out of reach of the senses. Him the unlimited, all-inclusive origin I worship. (22-24) The different moving and unmoving entities, the Vedic knowledge, the gods, Brahmā and the souls belonging to him, as also His less important expansions, were created by the Lord with all their names and forms. Just like sparks that emanate from, and merge with, the fire and rays of light that emanate from and dissolve in the sun, there are similarly, time and again, the manifestations from the basic qualities of nature of creations and creatures of intelligence and mind, senses and [of the gross and subtle aspect] of the body, that as parts and parcels repeatedly originate from, and merge again with, the Lord. He, [that fire,] is neither a demigod nor a demon, neither a human being nor an animal, He is neither feminine nor masculine, neither neuter nor another kind of creature. He is not the fruitful action nor the mode of nature, neither the manifest nor the non-manifest; He is the conclusion of the exclusion [of this or that, of *neti neti*, see also 7.7: 23]. All hail to Him, the One Unlimited!

(25) **I** do not want to live like this in the world. What is the use of this captivation from within and from without in being born as an elephant? I do not want the misery and destruction because of the time factor. I want to be liberated from that covering of my spiritual existence [see also 1.2: 3, 6.15: 16]! (26) I bow down before the transcendental shelter, the unborn Absolute Spirit who created the universe, who is the universe and who is beyond the universe, who is the knower of the universe and the soul of the universe. (27) The devotees and ascetics who with yoga subdued their karma, see Him, the Lord of Yoga, clearly in their hearts. I offer Him my obeisances. (28) My respects again and again for You, the force of whose threefold energy is formidable, You, the intelligence of the completeness, the Lord of all qualities who shelters the surrendered souls and whose [deluding] potency [of *māyā*] is difficult to overcome [see B.G. 16: 21], You who are unattainable for those on the path of poor sense control. (29) I seek my refuge with Him, the Supreme Lord whose glories are unfathomable, whose Self is not known by the common man and by whose forces and intelligence I have been defeated.'

(30) **Ś**rī Śuka said: 'Since he with this description was not directed at any particular personal appearance, Gajendra was not approached by any of the diverse appearances of Brahmā's independent demigods. Instead of that choice of gods the Lord in person appeared, because He stands for the complete of them [compare B.G. 7: 20-23 and 9: 23; 4.31: 14]. (31) Hearing his prayer the Lord of all worlds, who understood his plight, then came as fast as He could, together with the denizens of heaven who offered their prayers. Carried by

Garuḍa and equipped with His disc and other weapons, He soon arrived where Gajendra was situated. (32) The moment he, who in the water so violently was captured and was suffering, saw the Lord on the back of Garuḍa with His disc raised in the sky, he lifted his trunk while holding a lotus flower and uttered with difficulty: 'Oh Nārāyaṇa, Teacher of Completeness, oh Supreme Lord, You I offer my obeisances.' (33) Seeing him in pain, the Unborn One, so full of mercy, alighted immediately and saved him with His disc, before the eyes of all the godly souls present, by severing the snout from the crocodile's trunk and pulled Gajendra out of the water.'

8.4 - Gajendra Returns to the Spiritual World

(1) **Ś**rī Śuka said: 'Thereafter [when Gajendra was freed] the gods, the *ṛṣis* and the heavenly singers headed by Brahmā and Śiva, showered flowers to praise that accomplishment of the Lord. (2) The sky vibrated because of the kettledrums, the Gandharvas sang and danced and the saints, the venerable souls and perfected souls offered prayers to the Supreme Personality of Godhead. (3-4) That very moment the crocodile assumed the most wonderful form of Hūhū, the best of the Gandharvas who, now that he was freed from a curse pronounced by sage Devala, with his head bowed down began to offer his obeisances to the Supreme Eternal Master Hailed in the Verses and thereafter chanted the glories of His transcendental pastimes and qualities. (5) Enjoying the Lord's grace, he circumambulated Him while offering his respects, whereupon he, being freed from all sin, before the eyes of everyone returned to his abode.

(6) **G**ajendra was because of the touch of the Supreme Lord instantly freed from the ignorance of his state of bondage and acquired the form of the Lord with four arms and yellow garments [*sārūpya-mukti*, see also 3.29: 13]. (7) In his former life he had been born as the best of Draviḍa-deśa, the king of Pāṇḍya. Known as Indradyumna he swore by Viṣṇu as his ultimate refuge. (8) [In that life] he, when the time to do penance had arrived, with the greatest care had taken the vow of silence and performed, with matted locks, his austerities in Kulācala [the Malaya hills] where he had his *āśrama*. One day worshiping the Infallible Lord, he was immersed in his love for the Supreme Controller. (9) The renown Āgastya, surrounded by his disciples, then on his own initiative arrived there and saw him sitting silently alone in meditation without offering him a respectful welcome. The *ṛṣi* got very angry about it. (10) He then cursed him by saying: 'This degraded soul, so unfriendly and indifferent of mind, despises [me as] a brahmin. May he enter darkness, as a dull-minded elephant.'

(11-12) **Ś**rī Śuka said: 'After thus condemning him, the so very powerful Āgastya departed together with his associates, oh King, leaving Indradyumna thinking that to be cursed as a king because of his past deeds was his fate. When he got born as an elephant the remembrance of his identity was lost, but because he worshiped the Lord by offering prayers, he nevertheless in that elephant's body managed to remember [his past devotion]. (13) After the Lord of the Lotus navel thus had delivered the king of the elephants and He for His wonderful deeds was praised by the Gandharvas, the perfected souls and the sages, he [after first having given a declaration] returned to His heavenly abode sitting on the back of Garuḍa, in the company of him [Indradyumna] who was awarded the position of being His associate.

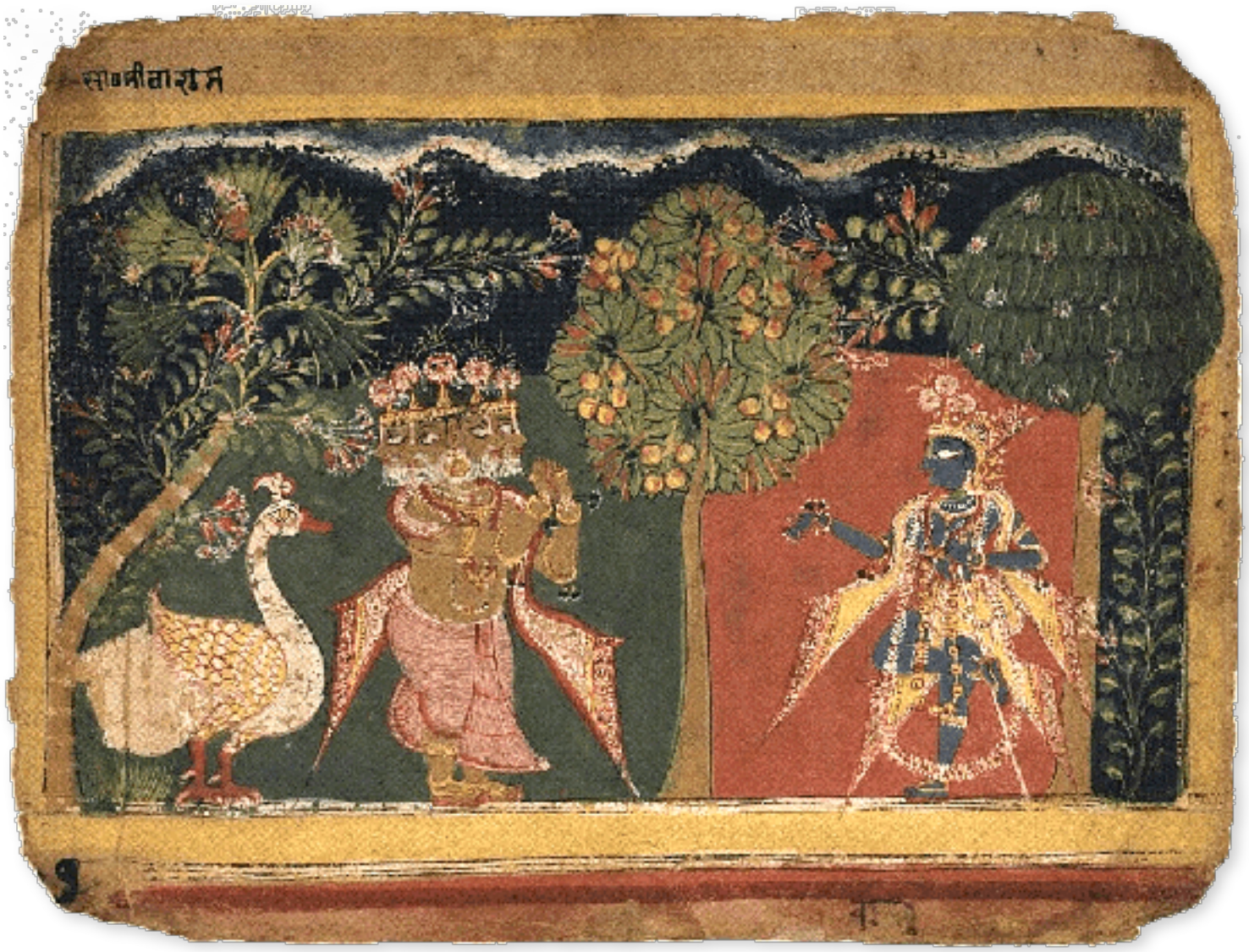
(14) **W**hat I have described to you, oh great King, concerning the belief in Lord Kṛṣṇa that delivered King Gajendra, promotes those who hear about it to the heavenly spheres and increases their reputation. It takes away the darkness of the immorality of Kali-yuga [see 1.17: 24-25] and puts an end to bad dreams, oh best of the Kurus. (15) In order to find peace in the morning after waking up from unpleasant dreams, twice-born souls, who are motivated for this blessing, rise early, purify themselves and faithfully chant this story.

(16) **T**his is what the All-pervading Great Lord, being pleased, in the presence of everyone said to Gajendra, oh best of the Kuru dynasty. (17-24) The Supreme Lord said: 'They will be delivered from all their worries who, when they get up at the end of the night, by carefully concentrating their minds remember My forms - the forms of Me and you, the forms of the lake, this hill, these caves and gardens, those of the cane and the bamboos, the groups of trees, these peaks and the abodes of Me as also those of Lord Brahmā and Lord Śiva; this ocean of milk, this white island with its brilliant luster so dear

to Me, My Śrīvatsa mark, Kaustubha jewel, [Vaijayantī] garland, Kaumodakī club, Sudarśana disc and Pāñcajanya conch; Garuḍa, Ananta Śeṣa, My subtle plenary portion the Goddess of Fortune, all who depend on Me, Lord Brahmā, Nārada *ṛṣi*, Śiva and Prahlāda; My Matsya incarnation, Kūrma, Varāha, the other *avatāras* and the countless number of all My auspicious deeds; the deities of the sun, the moon and the fire, the Oṁkāra mantra, the Absolute Truth and that what is not manifest [of the universe]; the cows, the brahmins, the eternal dharma, the daughters of Dakṣa, the dutiful wives of the moon god and Kaśyapa, as also the Ganges, the Sarasvatī, the Nandā and the Yamunā, Airāvata [Indra's elephant], Dhruva, the seven so very pious sages and the human beings. (25) My best one, they who offer Me prayers this way when they rise at the end of the night, I will grant the eternal destination when they expire their last breath.'

(26) **Ś**rī Śuka said: 'After having declared this, Hṛṣīkeśa, to the pleasure of the host of demigods, blew on His conch, the best one of the sea, and climbed on the back of Garuḍa.'

8.5 - The Fifth and Sixth Manu and the Prayers of Brahmā with the Suras



(1) **Ś**rī Śuka said: 'Oh King, I have described to you this [story], which drives away all impurity, about the action of the Lord delivering the pious Gajendra. Now hear about the time of Raivata Manu. (2) The fifth Manu, known as Raivata, was the brother of Tāmasa and his sons were Bali, Vindhya and others with Arjuna as the eldest one. (3) Vibhu ruled the heavens [as the Indra], oh King, the Bhūtarayas and others were the gods and Hiraṇyaromā, Vedaśirā, Ūrdhvabāhu and others were the *ṛṣis* [the seven sages]. (4) From Śubhra and his wife Vikuṇṭhā, Vaikuṇṭha appeared, the Supreme Lord in person, together with the God-conscious followers of the Truth, named the Vaikuṇṭhas, as His expansions. (5) Just to please the Goddess of Fortune, He upon her request and to the appreciation of all, built a world free from carelessness, [another] Vaikuṇṭha. (6) If someone would try to enumerate His exploits, qualities and transcendental glories such a person would count as many transcendental qualities of Viṣṇu as there are particles of dust.

(7) **T**he sixth Manu was Cākṣuṣa, the son of Cakṣu and his sons were Pūru, Pūruṣa, Sudyumna and others after them. (8) Mantradruma was the heavenly king during that period, the gods were the Āpyas and so on and Haviṣmān, Vīraka and others, were the sages, oh King. (9) From Vairāja and his wife Devasambhūti there was in that period a son named Ajita, who was a partial incarnation [an *aṁśa-avatāra*] of the Lord, the Master of the Universe. (10) When the ocean [of milk] was churned, He, as Kūrma residing in the water in the form of a tortoise, with the left and right movements of Mandara Mountain [on His back], produced the nectar for the Suras.'

(11-12) **Ś**rī Parīkṣit said: 'Oh brahmin, for what purpose was the ocean of milk churned with the mountain, why did He reside in the water as a tortoise and what came along with the nectar that the godly souls thus obtained? Please be so kind to describe all these so very wonderful activities of the Supreme Lord. (13) My heart, for so long suffering the misery [of a material existence], is not yet fully satisfied with you describing the glories of the Master of the Devotees.' "

(14) **Ś**rī Sūta Gosvāmī said: "The great son of Vyāsadeva thus being requested, oh dear twice-born souls, complimented him and began to describe the heroism of the Lord. (15-16) Śrī Śuka said: 'When the godly souls were besieged by the Asuras, who fought them with their sharp edged weapons, the majority of them had fallen [on the battlefield] so that they could not rise to their feet again. Because sage Durvāsā had cursed Indra and his three worlds [*], oh King, they [who had survived] were all poverty-stricken and could not perform the rituals and ceremonies any longer. (17-18) The Suras, the great Indra, Varuṇa and the other demigods who saw what took place, engaged in a discussion but could by themselves not reach a satisfactory conclusion. They then went to the assembly of Lord Brahmā on top of mount Meru, offered him their obeisances and informed him about it all. (19-20) When the almighty Lord Brahmā, saw how Indra, Vāyu and the rest were bereft of their significance and power of expression and how the three worlds were plunged in ill fortune while the Asuras were flourishing, he focussed his attention by calling to mind the Original Person in the beyond and bright-faced addressed the godly souls: (21) 'I, Lord Śiva, you all, as also all the demons, the human beings, the animals, the trees, the plants, the insects and the germs, all generated from Him, from His partial incarnation [from me] and from all those who are part of me [the sages and such]. Let us all seek our refuge in the Inexhaustible Lord. (22) As for Him no one should be killed or be protected, no one should be neglected or be followed. Nevertheless He, at times [as an *avatāra*] siding with passion, goodness or ignorance, accepts it to be of creation, maintenance and annihilation [see also B.G. 9: 29 and 4: 8]. (23) It is now time to establish, for the welfare of all living beings, His rule of maintenance in the mode of goodness. Let us thus take to the shelter of the Teacher of the

Universe. May He so full of affection for His people - us the Suras - bring the good fortune we crave for [see B.G. 14 and 18].'

(24) **Ś**rī Śuka said: 'The Lord of the Veda thus talking to the Suras, oh subduer of the enemies, went together with the gods directly to the abode of [Viṣṇu,] the Invincible One beyond the world of darkness. (25) There, unto Him whose form cannot be seen but about whom one hears in the Veda, the master of the gods uttered the divine prayer the vibrations of which then settled the rule over the senses. (26) Śrī Brahmā said: 'The Unchanging One, the Truth Unlimited, the Original Cause in everyone's heart, the Undiminishing, Inconceivable, Evanescent, Intangible and Indescribable One, the Unsurpassed and Greatest Godhead most desirable, we gods all offer our obeisances [compare 6.3: 20-21 and B.G. 15: 15 and 9: 4]. (27) I seek my refuge in the Supreme Spirit of the life force, mind and intelligence of all living beings, the One ever vigilant to everything objective, the senses and the knowledge, the One immaculate, impartial shelter and light of all the ones in darkness, in Him, the infallible Lord of the ether of all the three *yugas* [in the fourth He is there as His own devotee]. (28) Let us offer our obeisances to the truth of Him, whom one considers the axle of Lord Brahmā's lightning fast revolving sacred wheel of Time with its fifteen spokes [the knowing and working senses and the five airs], three naves [the modes] and eight segments [the five elements, mind, false ego and intelligence] that feed one's thought process [compare 3.21: 18, 7.9: 21, 5.21: 13 and B.G. 18: 61]. (29) He admits to one cause [that of goodness] and is transcendental to the material darkness. He who is not manifested, cannot be located, is unlimited and beyond all measure, is carried by Garuḍa [the Vedic verses] on his back and is, by the unperturbed and sober person, worshiped with the vehicle of yoga [see also 4.3: 23]. (30) No one can defeat His illusory energy of *māyā*. People in general, being bewildered by that energy, do not understand the real purpose of life. We offer Him our respects who is in control of the self and its material qualities [*māyā*], Him ruling all living beings, who is the transcendental controller equal unto all. (31) You, being present inside and outside and kindly disposed towards us [the gods] who rely on a body created from goodness, cannot [even] be understood by the saints and sages for being this most subtle destination. How then can the demons and atheists who follow a different lead understand [this purpose]? (32) This earth that He created together with the four types of living beings He gave life to [as born from wombs, eggs, moist and seed, see also 2.10: 37-40], constitutes His lotus feet. May He, the Absolute Truth, the independent Supreme Personality, be merciful unto us. (33) The three worlds including all their local rulers flourish on the water that, as His semen, is so powerful in generating all life. May He, the one of the greatest might, be pleased with us. (34) They [the scholars] say that Soma, the moon, is His mind, the strength of the denizens of heaven, of the food grains and of the duration of life. May He, the Supreme Lord who makes the trees and all

other living entities grow, may that source of all opulence be happy with us [see also 2.10: 30 and 6.6: 24-26]. (35) The fire that consumes all the elements [of the food] within the stomach and in the depths of the ocean, provides, engaged in ritualistic ceremonies, as His mouth all wealth and Vedic knowledge. May that All-Powerful Lord be pleased with us [see also B.G. 3: 10]. (36) He whose eye became the deity of the sun who leads the God-conscious souls on their threefold Vedic path, who is the gate for the realization of the nectar of eternity, the Absolute Truth and one's liberation, and who also constitutes the cause of one's death, may that All-Powerful Lord be content with us [see also 2.1: 30, B.G. 7: 8, 10: 21 and 11: 19]. (37) By following His life force, His breath in all moving and unmoving living entities, by following that *prāṇa,* that vital air, as the basic principle like subjects who follow an emperor, one finds all the strength and vitality. May He, the All-powerful Lord be satisfied with us. (38) His ears constitute the different directions, from His heart the [nine] apertures of the body were generated and the navel of the Original Person constitutes the refuge of the ether for the life breath, the senses, the mind and the breathing process of the body. May the Almighty Lord have mercy with us [2.1: 27 and 29]. (39) His strength constitutes the great Indra, His contentment constitutes His servants in all the three worlds, from His anger there is the Master on the Mountain [Lord Śiva] and from His sober mind Viriñca originated [Lord Brahmā]. From the apertures of His body the mantras sprouted while from His genitals the saints and founding fathers found their existence. May we carry the approval of the Powerful Lord. (40) His chest produced the Goddess of Fortune, His shadow constitutes the ancestors, religion became possible from His front and irreligion found its existence from His back. The higher worlds are there from the top of His head and from His sense enjoyment the dancing girls of heaven are found. May He, the greatest One of all prowess, be pleased with us. (41) The scholars [the brahmins], the Vedic literatures and His confidential knowledge are there from His mouth, the administrators [*kṣatriyas*] with their power are there from His arms, from His thighs there are the traders [the *vaiśyas*, see also 2.1: 37], including their know-how, and from His feet there are the workers [*śūdra*s] unconcerned about the Veda. May He, so Supremely Powerful, be satisfied with us all [see also 12.11: 6-8]. (42) Greed is there from His lower lip and affection from His upper lip, from His nose there is the bodily luster and from His touch animalistic love manifested. From His brows there is the Lord of Death [Yamarāja] but from His eyelashes there is eternal Time. May He, the One of all Prowess, be favorably disposed towards us. (43) The material elements, their weaver [*kāla*, time], fruitive labor [karma], the modes of nature [the *guṇas*] and the diversity brought about by His creative potency [*yogamāyā*], constitute a difficult to fathom completeness from which the great sages turn away [in their aversion against the delusional quality of the material world]. May He, the Controller of All and Everything, be contented with us. (44) Let there be our respectful obeisances unto Him, the Soul of all souls,

who, free from endeavoring in not depending on a profit motive, is of peace, unto Him who, just like the ether, does not attach to matters of the external energy that, ruled by the natural modes, stimulates the senses. (45) Can You please show us Your original form so that we see You clearly before us? We, who surrendered ourselves to You, would like to see Your smiling lotus face. (46) Oh Almighty One, You, in different incarnations time after time personally appearing in different forms according to Your desire, engage in uncommon activities because of which You are the Supreme Lord to us [B.G. 4: 7]. (47) For embodied souls who wish to enjoy, there are many obstacles and little results, so that one's actions run futile. But that does not hold for those who are devoted to You. (48) Not even the slightest activity properly performed [for Your sake] is in vain, because being dedicated to the Controller [who is the Time], You are realized as the Original Soul friendly and beneficial to all persons. (49) Just as one by watering the root of a tree also waters the trunk and the branches, it is with the worship of Viṣṇu, the Soul of everyone [see also 4.31: 14]. (50) I offer You my obeisances, oh Lord of Eternity, oh worker of the wonders of a higher existence, oh Controller of the Modes who are now established in goodness.'

*: The story goes: 'While Durvāsā Muni was passing on the road, he saw Indra on the back of his elephant and was pleased to offer Indra a garland from his own neck. Indra, however, being too puffed up, took the garland and placed it without respect for Durvāsā Muni on the trunk of his carrier elephant. The elephant, being an animal, could not understand the value of the garland, and thus the elephant threw the garland between its legs and crushed it. Seeing this insulting behavior Durvāsā Muni immediately cursed Indra to be poverty-stricken, bereft of all material opulence. The demigods, afflicted on the one hand by the fighting demons and on the other hand by the curse of Durvāsā Muni, thus lost all the material opulences in the three worlds.'

8.6 - The Suras and Asuras Declare a Truce

(1) **Ś**rī Śuka said: 'Oh King, the Supreme Lord Hari, the Controller, thus being glorified by the godly souls then appeared before them with an effulgence of a thousand rising suns. (2) For that reason the vision of the demigods was blocked that very moment. They could not see each other any longer, nor see anything in any direction, neither in the sky nor on the land, not to mention on the Almighty One Himself. (3-7) The moment the Supreme Lord Viriñca [Brahmā] and Lord Śiva discerned His immaculate appearance that was as beautiful as a dark gem, with [the white of] His eyes as pink as a lotus heart, His yellow silken dress that shone like molten gold, the great beauty and grace of all His limbs, the cheeks of His enchanting face, His smile, His beautiful eyebrows and the attractive arrangement of His jeweled helmet, the decoration of all His ornaments, the light from His earrings, His belt and bangles, His necklace and ankle bells, the Kaustubha gem on His chest that moved with Śrī Lakṣmī, His flower garlands and His c*akra* discus and other weapons pleasing Him in their personal forms, all the immortals together with the Supreme

Personality of Destruction [Śiva] prostrated before Him. The master of all the gods [Brahmā], then worshiped Him [as follows].

(8) **Ś**rī Brahmā said: 'The One who never took His birth but always makes His appearance, the One free from the modes of nature, that ocean of bliss beyond all existence, He, smaller than an atom, whose form can never be conceived, You, the Supreme Authority, we time and again offer our obeisances [see also B.G. 4: 6]. (9) This form of You, oh Best of all Persons, is worshipable and auspicious to all who in their yoga practice are striving in accordance with the Vedic directions of the Tantras [specific Vedic treatises]. Oh Supreme Director, we can see both ourselves and the three worlds within You having the form of the universe. (10) This framework of the soul has its beginning in You, its middle in You and its end in You. You, as the beginning, the middle and the end of the universe, are like the earth that is the ruling element of an earthen pot. (11) This universe entirely depending on You, that You by means of Your deluding material energy have created, this universe that generated from You and of which You are the shelter, You have entered. Developed minds connected to You and who are versed in the scriptures, see from a spiritual perspective that, while [physically speaking] a transformation of the three modes takes place, You nevertheless are not determined by those modes. (12) People who by their practice of yoga are intelligent with the basic qualities of nature, will, so confirm the scholars, attain You the way one obtains fire from wood, the nectar of milk from cows, food grains and water from the earth and a livelihood from endeavoring. (13) Now that we today see You appear before us in the full of Your glory, as the Master with the lotus navel for whom we longed such a long time, we have attained our goal to see the supreme of happiness, like being elephants who, in distress because of a forest fire, reach the water of the Ganges. (14) About what could we inform You who are the witness of all and everything? Please, oh great Soul present within and without, can You for us, the rulers of the entire universe, do that for which we have sought Your lotus feet? (15) I, he from the mountain [Śiva], the enlightened souls and those led by founding fathers like Dakṣa, are like sparks in relation to the fire that You are. How can we independently from You arrive at understanding, oh my Lord? Kindly bestow upon us the good fortune of the mantras for the demigods and the brahmins.'

(16) **Ś**rī Śuka said: 'Thus being worshiped by the godly souls led by Viriñca [Brahmā], He, understanding their hearts, with a voice rumbling like the clouds replied those who with folded hands were holding their breath. (17) Even though the Lord independently could perform the duties of all the God-conscious souls together, He, as their Lord and Master, wanted to enjoy the pastime of churning the ocean and [therefore] spoke to them [as follows]. (18) The Supreme Lord said: 'Listen, oh Brahmā and Śiva, oh gods, to what I am going to tell you. All of you listen attentively, for that will assure you Suras of

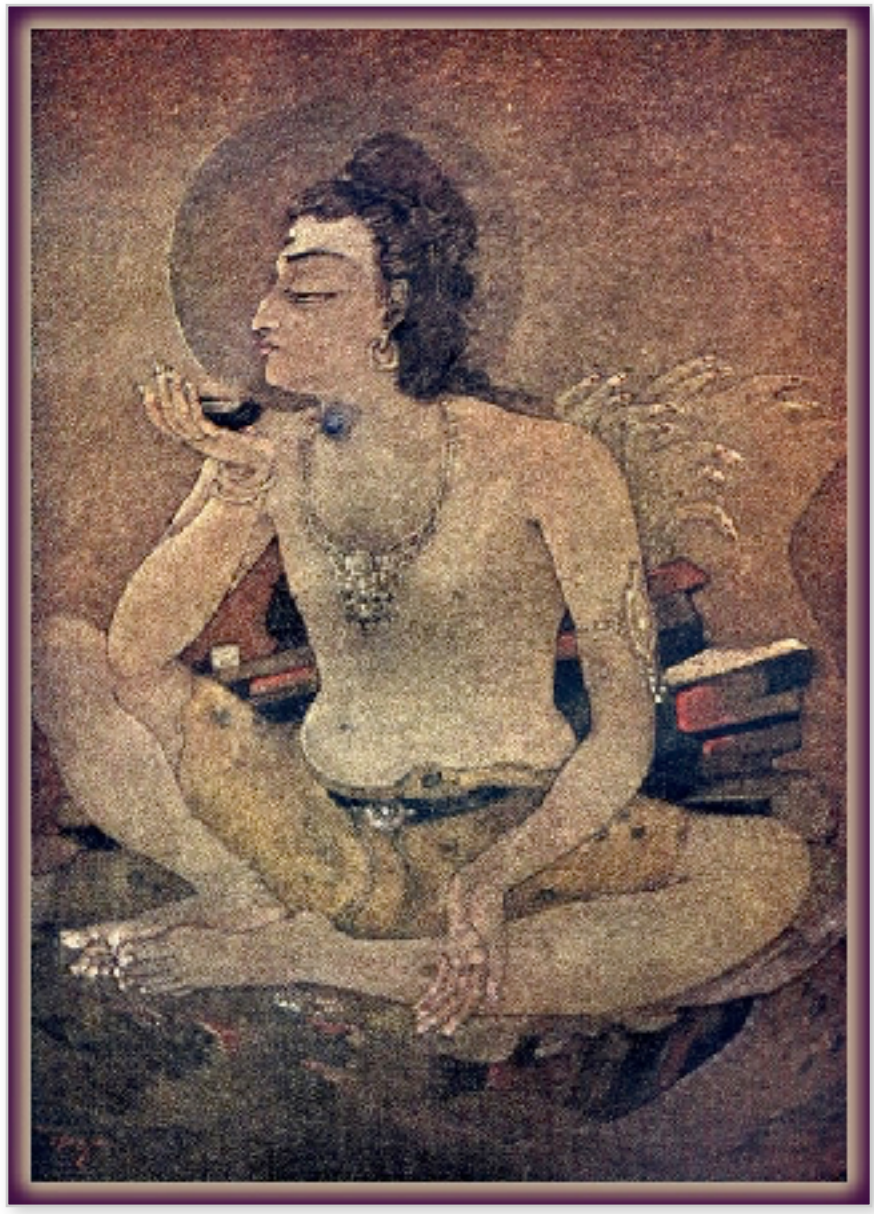
the ultimate happiness. (19) Just settle temporarily, until you flourish again, for the blessing of a truce with the Daityas and Danavas who presently enjoy a good time. (20) Oh gods, if it is important to one's duties, one should even make terms with one's enemies, like a snake would do with a mouse, depending the position he is in [*]. (21) Forthwith endeavor for producing the nectar, drinking which any living entity in the grip of death can become immortal. (22-33) Cast all kinds of creepers, grasses, vegetables and herbs into the ocean of milk and attentively engage with My help, oh gods, in churning, using Vāsuki [the snake] for the rope and the mountain Mandara for the churning rod. It will engage your Daitya opponents, but you will reap the fruit of that activity [the nectar]. (24) Do not get angry about it, because to engage in peace is the best way to attain all one's goals. Accept therefore everything that the Asuras demand, oh Suras. (25) Do not fear the *kālakūṭa* ['false time'] poison that will appear from the ocean of milk, and take care not to be led by greed, lust or anger with the result of the churning.'

(26) **Ś**rī Śuka said: 'After the Almighty Lord thus had advised the demigods, the Supreme Personality, the Controller moving independently, disappeared from sight, oh King. (27) Upon having offered Him, the Supreme Lord their obeisances, the Great Father and Lord Bhava [Śiva] returned to their abodes. The Suras then approached King Bali. (28) The honorable ruler of the Daityas [King Bali] saw that, even though his captains stood prepared, their [divine] enemies had no plans to fight them and thus he held back. He knew when it was time to fight and when it was time for negotiations. (29) They together approached the son of Virocana [Bali] who sat before them, he who, well protected by the Asura commanders, as the conqueror of all the worlds was blessed with great opulence. (30) The great Indra pleased him with friendly words to the best of his ability and submitted to him, with great intelligence, all that they had learned from the Supreme Personality. (31) That was [politically spoken] all very acceptable to both the Daitya ruler and the other Asura chiefs Śambara, Ariṣṭanemi and the rest of the inhabitants of Tripura. (32) After next having decided to be friendly with each other, Deva and Asura, embarked on the supreme enterprise of churning for the nectar, oh chastiser of the enemies. (33) For that purpose they, with great force and loud cries, uprooted Mandara Mountain, embraced it firmly and brought it to the ocean. (34) Carrying the load over a great distance, Indra and the son of Virocana, being fatigued, could not support the load any longer and dropped it on the road. (35) The gigantic golden mountain, falling down right there, crushed with its great weight many of the enlightened and unenlightened souls. (36) The Supreme Lord, seated on the back of Garuḍa, then appeared before them who had broken their arms and legs as also had lost their courage. (37) Simply glancing over the immortals and mortals who were crushed by the falling mountain, He brought them back to life, unscathed and free from grief. (38) With the greatest ease He placed with one hand the mountain on Garuḍa, also

sat on him and went to the ocean, surrounded by the Suras and Asuras. (39) Having arrived there Garuḍa, the greatest of all birds, unloaded the mountain from his shoulder, went to the waterside with it and put it down. Thereupon he was sent away by the Lord [so that he would not eat Vāsuki].'

*: The idea here is that of a mouse with a snake caught in a basket, wherein the mouse makes a hole for both to escape after which the snake eats the mouse.

8.7 - Lord Śiva Drinks the Poison Churned with the Mountain Mandara



(1) **Ś**rī Śuka said: 'The Suras invited the king of the snakes Vāsuki, promised him a share of the result and wound him around the mountain to serve as a churning rope. Thereupon they in great delight began to churn the ocean in order to produce the nectar, oh best of the Kurus. (2) Lord Hari was the first to take him by the head, whereafter the demigods followed. (3) The Daitya leaders disliked the initiative of the Supreme Personality and said: 'We are not going to take the snake by its tail, that is its inferior part. It does not accord with the knowledge of our education and the honor of our birth and activities.' (4) Seeing how consequently the Daityas let it pass, the Supreme Personality smiled. He gave up the front portion and grasped together with the demigods the rear end. (5) Thus having determined where the snake should be held, the sons of Kaśyapa [the godly and the demoniac ones] with great zeal churned to get the nectar from the ocean of milk. (6) As they were churning the ocean with the mountain it had no support so that it, despite the fact that it was held by the strong men, because of its weight sank in the water,

oh son of Pāṇḍu. (7) Confronted with the fact that their manliness was defeated by the stronger will of providence, their faces, heavily disappointed, darkened. (8) The infallible Lord, whose ways and powers are inscrutable, saw the hindrance as arranged by providence and then expanded Himself into the wondrous form of a giant tortoise [Kūrma]. He entered the water with it and lifted up the mountain [see also Daśāvatāra-stotra verse 2]. (9) When the Suras and Asuras saw it rising, they decided to churn again with the mountain Mandara that, like a continent, extended a hundred thousand *yojanas* wide on His back. (10) The rotation of the mountain being moved by the strong arms of the Sura and Asura leaders, my best one, was by the primal tortoise who carried it on His back, considered an infinitely pleasant scratching. (11) Thereafter, to encourage them and increase their strength and energy, Lord Viṣṇu entered the Asuras in the form of passion, the godly souls in the form of goodness and the king of the serpents [Vāsuki] in the form of ignorance. (12) Standing on top of the great mountain like another mountain, He, who has thousands of hands, caught the king of the mountains with one hand, while from the sky Lord Brahmā, Lord Śiva and King Indra, the leader of the demigods, offered prayers to Him who was showered with flowers. (13) With the Lord, the Supreme One, present on top of the mountain, below it, as also within themselves [as the three primal qualities] and within the snake, all the alligators within the ocean, which with the great mountain with great strength was churned vehemently, got seriously agitated. (14) The serpent king, hissing violently in all directions, spitted fire and smoke from his thousands of heads. The Asuras headed by Pauloma, Kāleya, Bali and Ilvala, being troubled by the heat of his radiation, therefore all began to look like sarala trees scorched in a forest fire. (15) Also the luster of the gods was affected by his fiery breath that smoked their dresses, fine garlands, armament and faces. Ordained by the Supreme Lord, it then profusely began to rain, while breezes were blowing clouds of vapor that originated from the waves of the ocean. (16) When the ocean by the best of the godly souls and the Asuras was duly churned but no nectar appeared, the Invincible One Himself began to churn. (17) As dark as a cloud, in yellow silks, with lightning earrings on His ears, with the gleaming hair on His head disheveled, with His garland, reddish eyes and victorious arms securing the universe, He grabbed the snake to churn with the churning rod for which the mountain was used and assumed [also] for that purpose a size as big as a mountain. (18) The churning of the ocean that agitated all kinds of fish, sharks, snakes, tortoises, whales, water elephants, crocodiles and *timiṅgila*s [whale-eating whales], first of all produced a very strong poison called Hālahala [or *Kālakūṭa*, see 8.6: 25]. (19) The terribly strong, unbearable poison, that unstoppably spread itself in all directions upwards and downwards, scared all the people such that they, missing the protection of their Lord and Master, oh my best, sought the shelter of Lord Śiva. (20) When they saw him, who for the welfare of the three worlds together with his wife

sits on his mountain [Kailāsa], he, the best of the demigods served by saints who in austerity walk the path of liberation, they offered him their obeisances.

(21) The lords of the created beings [the Prajāpatis] said: 'Oh Lord of Lords, oh Mahādeva, oh soul of each, oh love of all, deliver us, who took shelter at your lotus feet, from this poison burning the three worlds. (22) You are the one lord and master over bondage and liberation in the entire universe. You, whom we worship, are the spiritual master capable of taking away the pain of the surrendered followers. (23) Oh mighty one, oh greatness, you, by your material potency, operating with the three modes of nature, manifest yourself as Brahmā, Viṣṇu or Śiva for the creation, maintenance and destruction of this material world. (24) You are the Supreme Brahman, the secret of the cause and effect of all the life forms of creation. You are, with all the potencies you manifest, the Controller and Supersoul of the universe. (25) You are the source of the [spiritual, Vedic] sound, the origin of the universe, the soul, the life breath, the senses and the elements. You are the basic qualities of nature and the natural disposition, the eternal time, the sacrifice and the dharma of truth [*satya*] as also truthfulness [*ṛta*]. It is unto you that one utters the original syllable consisting of the three letters [A-U-M]. (26) Oh soul of all godly souls, fire constitutes your mouth, oh Lord of all the worlds, the surface of the globe is known as your lotus feet, oh self of the gods, time constitutes your movement, the directions are your ears and the controller of the waters [Varuṇa] is your taste. (27) With the ether for your navel, the air for your breath, the sun globe for your eyes, the water for your semen, the moon for your mind and the higher worlds, oh Lord, for your head, your self constitutes the shelter of all living beings high and low [compare 8.5: 33-43]. (28) The oceans are your belly, the mountains are your bones, all the plants, creepers and herbs are your hairs, the [seven types of] mantras [see 5.21: 15] are your seven layers [*koṣas*] and all the religions, oh you three Vedas [Ṛg, Yajur and Sāma] in person, constitute the core of your heart [see also 2.1: 32]. (29) The five sacred texts of [Vedic] philosophy [called Tatpuruṣa, Aghora, Sadyojāta, Vāmadeva and Īśāna] constitute your faces together with the collection of the thirty-eight important mantras [derived from them*] that describe the reality of the Supersoul, of you, oh Lord, who in your position of enlightenment are celebrated as Śiva. (30) The waves of irreligion [lust, anger, greed and illusion] are nothing but your shadow, the shadow on the basis of which there are so many secondary creations. Your three eyes stand for the goodness, the passion and the darkness and simply glancing over [the creation with them] brought about the analytic scriptures replete with verses about the Supersoul, oh Lord, oh god of the Vedic literatures and their supplements [the Purāṇas]. (31) None of the directors of the world, oh Ruler on the Mountain, neither Brahmā, nor Viṣṇu, nor the king of the Suras [Indra], can fathom your transcendental effulgence, the impersonal spirit [of Brahman] equal to everyone, wherein the basic qualities of passion, ignorance and goodness are not found.

(32) In this world, which has originated from you and at the time of her destruction is burned to ashes by you with the sparks of the fire emanating from your eyes, you have, out of your mercy for the living beings, annihilated Tripura [7.10: 53] as also put an end to the sacrifices out of desire [see e.g. 4.5], the poison of [false] time [in this story] and many other forms of misery. But these matters are not part of the praises offered to you, since you ban this world from your mind. (33) People not knowing your help and kindness shamelessly criticize you, for being a savage person whom one always finds at the burial place [smeared with ashes] and for moving with your consort Umā, despite your highly advanced austerity and even though your lotus feet are remembered by the spiritual teachers of contentment with the soul. (34) Because of your elevated position above the moving and unmoving living beings, you are difficult to understand. When it is not possible for even Brahmā and those belonging to him, to properly understand your real nature, oh great one, how much more would that not be true for us, who, living their lives in line with what was created with the creation [that is of Brahmā], nevertheless try to worship you as good as we can? (35) We can see you having manifested for the happiness of the world, but cannot see the full supreme of your transcendence, oh great Lord whose ways are inscrutable.'

(36) **Ś**rī Śuka said: 'Seeing their pernicious predicament he, Mahādeva, the friend of all living beings out of his compassion for the great distress spoke to his beloved Satī. (37) Lord Śiva said: 'Dear Bhavānī, just see how pitiable this situation is of all the living beings under the threat of the poison produced by churning the ocean. (38) Feeling responsible for all their lives, I must do something for their safety; it is my duty as the master to protect against distress. (39) Devotees at the cost of their own lives protect other living beings who, time bound and bewildered by the external energy, are of enmity with one another. (40) The Soul of All, the Lord, is pleased when one in benevolent to others, oh gentle one. When the Supreme Personality of the Lord is pleased, I am happy as well, as also all other moving and unmoving entities. May there be the well-being of all creatures with me drinking this poison.'

(41) **Ś**rī Śuka said: 'After Lord Śiva, the well-wisher of the universe thus had addressed Bhavānī she gave her permission, very well knowing his capabilities, whereupon he proceeded to drink the poison. (42) Mahādeva out of compassion for the welfare of all living beings consequently took the widespread Hālahala poison in his hand and drank it. (43) That poison from the water exhibited its potency by turning his neck dark-blue, a feature considered an ornament by the virtuous souls, the saints and the sages. (44) Good and honest people practically always take to heart the sufferings of their fellow men. This is considered the highest form of worshiping the Original Person, He who stands for the completeness of the soul [see also 1.5: 17-19, B.G. 18: 68-69 and 4: 7-8]. (45) Hearing about that act of Śiva, the god of gods, the

graceful one, he was highly praised by the daughter of Dakṣa [Satī see also 4.3-4], by Brahmā, by the Lord of Vaikuṇṭha and by all the people. (46) Scorpions, cobras and other poisonous animals and plants are the beings that took care of the little bit of poison that was scattered here and there as he drank from his palm.'

*: The thirty-eight mantras called *pañcopaniṣadas taveśa* are: (1) *tat puruṣāya vidmahe śāntyai,* (2) *mahā-devāya dhīmahi vidyāyai,* (3) *tan no rudraḥ pratiṣṭhāyai,* (4) *pracodayāt dhṛtyai,* (5) *aghorebhyas tamā,* (6) *atha ghorebhyo mohā,* (7) *aghorebhyo rakṣā,* (8) *aghoratarebhyo nidrā,* (9) *sarvebhyaḥ sarva-vyādhyai,* (10) *sarva-sarvebhyo mṛtyave,* (11) *namas te 'stu kṣudhā,* (12) *rudra-rūpebhyas tṛṣṇā,* (13) *vāmadevāya rajā,* (14) *jyeṣṭhāya svāhā,* (15) *śreṣṭhāya ratyai* (16) *rudrāya kalyāṇyai,* (17) *kālāya kāmā,* (18) *kala-vikaraṇāya sandhinyai,* (19) *bala-vikaraṇāya kriyā,* (20) *balāya vṛddhyai,* (21) *balacchāyā,* (22) *pramathanāya dhātryai,* (23) *sarva-bhūta-damanāya bhrāmaṇyai,* (24) *manaḥ-śoṣiṇyai,* (25) *unmanāya jvarā,* (26) *sadyojātaṁ prapadyāmi siddhyai,* (27) *sadyojātāya vai namaḥ ṛddhyai,* (28) *bhave dityai,* (29) *abhave lakṣmyai,* (30) *nātibhave medhā,* (31) *bhajasva māṁ kāntyai,* (32) *bhava svadhā,* (33) *udbhavāya prabhā,* (34) *īśānaḥ sarva-vidyānāṁ śaśinyai,* (35) *īśvaraḥ sarva-bhūtānām abhaya-dā,* (36) *brahmādhipatir brahmaṇodhipatir brahman brahmeṣṭa-dā,* (37) *śivo me astu marīcyai,* (38) *sadāśivaḥ jvālinyai.*

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8.8 - More Appears from the Churning: Mother Lakṣmī and Dhanvantari

(1) **Ś**rī Śuka said: 'When the poison had been drunk by him who rides the bull [Lord Śiva], the immortals and Dānavas gladly resumed the churning of the ocean quickly, whereupon the cow of plenty appeared [named Surabhi, the source of the ghee]. (2) The sages conversant with the injunctions for the *yajñas* took care of her, oh King, for she was useful for the divine sacrifices because of her clarified butter.

(3) **N**ext a horse as white as the moon manifested, named Uccaihśravā, that Mahārāja Bali liked to have, while Indra desisted from claiming it on the advise of the Lord [see B.G. 10: 27 and compare 4.19: 23].

(4) **T**hereafter the king of resistance, the elephant Airāvata appeared, that with its four tusks defied the glories of the white mountain [Kailāsa, the abode] of the First Devotee [Lord Śiva, see 6.11: 11 and again B.G. 10: 27]. (5) The first of eight elephants manifesting for each direction of the sky was na-

med Airāvaṇa. Also a group of eight she-elephants appeared that was headed by one named Abhramu, oh King.

(6) **T**hen a valuable lotus-hued gem known as the Kaustubha jewel was generated from the wide expanse of milk. Lord Hari, who desired to possess it, decorates His chest with it. Thereupon the pārijāta tree was generated that adorns the heavenly places and that, just as you who like to fulfill the wishes of all, fulfills every wish on this planet by providing whatever that is wanted, oh King.

(7) **N**ext the Apsaras were generated, the extremely beautiful and attractive inhabitants of heaven who, exquisitely dressed and decorated with gold, smoothly moving around divert everyone's heart.

(8) **A**fter that had happened the Goddess of Splendor [Ramā or Lakṣmī] manifested in person. With her lightening luster she, as [bright as] Saudāmanī [mountain], illumined along with the Lord all the directions [to deal with that splendor see the 'peace formula' of B.G. 5: 29]. (9) Each Sura, Asura and human being desired her, for the magnificent beauty of her features, youth, complexion and glories had caught their minds. (10) The great Indra brought a glorious, wonderful seat for her and the most sacred rivers and reservoirs assumed a personal form by filling golden water pots with pure water. (11) The land offered all the herbs needed for installing the deity. The cows contributed with their five pure products [milk, yogurt, ghee, dung and urine] and springtime delivered fresh flowers and fruits. (12) The sages performed the bathing ceremony as prescribed, the Gandharvas sang the all-auspicious mantras and their wives danced and sang along. (13) From the clouds two-sided drums vibrated, kettledrums, *murajas* and *ānakas* [two other types of drums] and that created, combined with the sounds of bugles, conch shells, flutes and *vīṇās*, a great tumult. (14) While the twice-born souls, the brahmins, were singing hymns, the elephants next poured jugs full of sacred water over the chaste goddess so beautiful with the lotus in her hand [see also a classic picture of Lakṣmī]. (15) The ocean presented yellow silks for her to dress from top to toe and Varuṇa offered a large garland swarming with bumblebees intoxicated by its sweetness. (16) From Prajāpati Viśvakarmā there was a choice of ornaments, Sarasvatī [the goddess of learning] supplied a necklace, Lord Brahmā provided a lotus flower and the Nāgas [the excellent ones] gave earrings. (17) Thereupon being worshiped in a ritualistic ceremony she, radiating a natural beauty with the decoration of the earrings to her cheeks and a coy smile on her face, went around [the sacrificial arena] with the lotus garland in her hand and the bees about it. (18) With her two symmetrical breasts, her thin waist in harmony and smeared with sandalwood pulp and *kuṅkuma*, she, moving here and there with the sweet tinkling of her ankle bells, appeared exactly like a golden creeper. (19) Looking for a faultless eternal

shelter, she could not find a single soul stable in every good quality among the indwellers of heaven, the perfected souls, the unenlightened souls, the keepers of the wealth, the venerable souls and the rest of all the demigods.

(20) [**S**he contemplated:] 'When one is certain of one's austerity one has not yet conquered anger, to have spiritual knowledge does not mean that one is not contaminated by one's association with others and a great personality might not have conquered material desires. How can a person controlled by something or someone else like this, be his own master [a master of his senses]? (21) Someone might be of dharma but is he friendly towards other living beings? Someone can be of renunciation but he might miss the cause of liberation. A person may have power over people, but still not be liberated from the great force of material nature [from the power of time]. Someone may be free from the influence of the modes of nature but never be a second one [another Lord of Control and Yoga, see also 1.2: 8]. (22) Someone may live a long time but still not know how to behave and be happy, someone may master the art of living but still not know how to get old. And when someone knows the both of them, such a person still might be unlucky in another respect. Nor is of someone excelling in all walks of life said that he wishes Me [in my position of devotion unto Viṣṇu]!'

(23) **W**ith these considerations in mind the Goddess of Wealth and Splendor turned to Him, Mukunda, the reservoir of Transcendence who was so desirable and qualified in every way as the husband of her choice - even though He had no desire for it. He, after all, did not depend on others and had the extraordinary, supreme qualities perfect in every respect. (24) After placing on His shoulders a ravishing, fresh garland of lotuses vibrating with humming, maddened bumblebees, she remained, with a shy smile and glittering eyes, at His side with His bosom as her true resort. (25) He, the father of the three departments of the universe, made His bosom the residence of the mother, the goddess, the supreme [representative of all] opulence. She installed there, mercifully overseeing the three worlds, increases the fortune of His servants and leaders. (26) The servants of the gods and their women [the dancers and singers of heaven], all became engaged in singing and dancing accompanied by the loud sound of musical instruments like conch shells, bugles and drums. (27) Brahmā, Śiva and all the directors of the world headed by Aṅgirā, honored the Supreme Personality by showering flowers and chanting mantras that described His true nature. (28) With the merciful glance of the Goddess resting upon the godly souls, the fathers of mankind and their generations, they were all blessed with good conduct and good qualities and thus achieved the ultimate satisfaction.

(29) **T**he Daityas and Dānavas though, oh King, who were neglected by Lakṣmī, being depressed in their aching greed, got disheartened and lost all

sense of shame. (30) Thereupon Vāruṇī, the goddess of the drunkards appeared, a young lotus-eyed girl who, with the permission of the Lord, was accepted by the Asuras.

(31) **W**ith the sons of Kaśyapa thereupon [again] zealously churning the ocean for the nectar, there [finally] appeared a most wonderful man, oh great King. (32) He was tall, youthful, had stout and strong arms, a neck like a conch, a dark skin, reddish eyes, a garland and was adorned with all kinds of ornaments. (33) Being clad in yellow, with a broad chest, with well polished, jeweled earrings, with gleaming curly locks of hair and decorated with bangles he, as strong as a lion, came forward with a jar that was filled to the rim with nectar. (34) He was a partial appearance of a part of Lord Viṣṇu Himself, known by the name of Dhanvantari, who, seeing to medical science, was one of the demigods entitled to a share in the offerings. (35) All the Asuras who saw him with the container full of nectar, greedy after the contents, immediately snatched the pot away. (36) When the pot of nectar was carried away by the Asuras, the demigods were desolate and turned to the Lord for their protection. (37) Seeing them distraught, the Supreme Lord, who always acts according to the desires of His servants, said: 'Do not grieve, I will personally arrange a dispute among them so that the nectar will be there for all of you.' (38) Oh master of man, there was a quarrel among them [the Asuras] about the nectar in which they with a thirsting heart said: 'Me first, me first, not you, not you!' (39-40) Oh King, the sons of Diti denied each other constantly jealous with force the pot of nectar, to which the weaker ones said: 'Just as each of the gods having been of an equal effort deserved an equal share of the nectar, it also applies to us. This is a matter of traditional duties [*sanātana dharma*]!' (41-46) After this had passed, Lord Viṣṇu, the Supreme Controller who has a solution for any problem, assumed the form of a supremely beautiful, wonderful woman who mystified them all. Pleasing to behold she was as dark as a newly grown lotus. She was of the greatest beauty and harmony in all her limbs, she had a straight nose, fine cheeks and ornamented ears. She had fresh, firm, young but weighty breasts to her thin waist and a blissful expression on her face. She looked a bit anxious because of the humming bumblebees around her. With the mass of her beautiful, waving hair and the mallikā flower garland about her attractive neck, with the beauty of her arms that were ornamented with the finest jewelry and bangles, with the fair sari spread over her breast that was an island of beauty and with the belt that covered her waist, she moved about gracefully with her ankle bells. Coyly casting her glances while moving with her eyebrows, she gave rise to a constant lusty desire in the core of the hearts of the Daitya leaders.'

8.9 - The Lord Appears as a Beautiful Woman to Distribute the Nectar

(1) **Ś**rī Śuka said: 'While the Asuras were snatching away the nectar and threw it towards each other, they thus behaving like thieves, became very inimical. Then they saw [the Lord in the form of] a woman [called Mohinī-mūrti] coming their way. (2) 'What a figure, what a grace and youthfulness!' so they said, hasting to get Her attention while their hearts were aching to sleep with Her. (3) 'Who are You with Your lotus petal eyes? Where do You come from and why did You come here? To whom do You belong, oh You who with Your beautiful thighs upset our minds, please tell us! (4) Neither we, nor any immortal soul, demon, perfected soul, creature of heaven, venerable soul or any ruler of the universe, has seen You before or ever touched You, not to mention any normal human being. (5) Oh, may providence be praised for sending You with Your beautiful eyebrows! Is Your mercy not there to bring that what pleases the senses and mind of all who are of flesh and blood? (6) Oh smashing lady, are You maybe there as our fortune to settle the mounting differences between us, family members, who are increasingly inimical with each

other over this one issue [of the nectar], oh You slim beauty? (7) Can You please see to it that [the nectar] justly, without any partiality, is divided among us, able and competent brothers, who are the descendants of Kaśyapa?'

(8) **L**ooking at them with a smile and enchanting glances, the illusion of feminine beauty which was an incarnation of the Lord, thus being requested, spoke the following words to the Daityas. (9) The Supreme Lord said: 'How can it be that all of you, descendants of Kaśyapa, have faith in associating with a woman like me who runs after men, for to be enamored with women is something one never finds with men of wisdom! (10) Oh enemies of the Suras, the sages agree that jackals and unchaste women, who are fickle in their relationships, [always] look for a new, fresh mate.'

(11) **Ś**rī Śuka said: 'Thus having fun with them, the Asuras laughing all felt comforted by Her and with a serious expression on their face handed over the jar of nectar. (12) When the Lord took hold of the *amṛt* container He with a sweet smile spoke the words: 'If you promise to accept Me whether I act honestly or not, I will divide this nectar.' (13) Having heard what She said, the chiefs of the Asuras, without giving it further thought, assented and said: 'So be it!' (14-15) They observed a fast, bathed, offered oblations of ghee into the fire, were of charity for the cows, the brahmins and many others, performed ceremonies according to the brahminical precepts, dressed up to their taste in new clothes, put on jewelry and next together sat down on seats of *kuśa* grass laid down towards the east. (16-17) As the Suras and Daityas, all with their faces [also] turned eastward, dressed up with garlands were sitting down with lamps in an arena full of incense smoke, She entered there holding the container, oh ruler of man. With Her youthful, restless eyes, the sounds of Her tinkling ankle bells and Her jug-like breasts striding slowly, She wore a beautiful sari around Her wide hips and elephant trunk-like thighs. (18) Looking at Her, the Lord Supreme who with golden earrings, charming ears, nose, cheeks and face posed as a girlfriend of the Goddess, they were all enchanted by the way She with a smile glanced at them while Her sari was slightly waving over Her breasts. (19) Considering it a miscalculation to give the nectar to the demons who are as cruel as snakes, the Infallible One did not deliver it to them. (20) Arranging a different line for every group separately, the Master of the Universe let each of them orderly occupy a position at his own side. (21) Carrying the container, She deceived the Daityas with sweet words and made those sitting at a distance [opposite of them, the Suras] drink from the nectar that would free them from old age, death and disability. (22) The Asuras considering it an abomination to fight with a woman, because of their feelings for Her according to their promise kept themselves in check, oh King, and remained silent. (23) Fearful of breaking the bond of friendship with Her they, moved by the greatest respect, all felt obliged and said not the slightest

thing that would displease Her. (24) He who darkens the luminaries [Rāhu] dressed himself up like one of the demigods and sat among them to drink from the nectar, but he was, by sun and moon [the divinities of the ego and feeling he eclipses], quickly detected. (25) The moment Rāhu drank from the nectar his head was cut off by the razor sharp *cakra* of the Lord. The decapitated body that had not been reached by the nectar, fell dead to the ground. (26) The head, however, attained immortality and was by Lord Brahmā recognized as a planet. It is that very Rāhu that at times [e.g. during the changes of the moon] inimically chases away the [light of the] sun and the moon [see also 5.24: 1-3, 6.6: 37 and 6.18: 12-14].

(27) **W**hen the godly souls had almost finished drinking the nectar, the Supreme Lord Hari, the well-wisher of all the worlds, revealed His original form [once more] in the presence of all the Asuras and their leaders. (28) Although the Suras and Asuras all shared the same place, time, objective, cause, activities and ambition, they did not achieve the same result. The God-minded souls easily achieved the nectar because the benediction of the saffron dust of the lotus feet was theirs, but not so the Daityas [compare B.G. 4: 11]. (29) Whatever one does for the sake of one's own life and welfare, are human activities, ideas and words in relation to one's body and family that are all transient [*asat*, 'untrue']. Together they constitute one's separateness. But the same becomes something factual and permanent when it is not done in separation [when one not fails to be of devotion unto Him], for then they result in what one calls the 'watering of the root', the engagement in that what is beneficial to everyone [see 8.5: 49 and B.G. 3: 10].'

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8.10 - The Battle Between the Demigods and the Demons

(1) **Ś**rī Śuka said: 'The Dānavas and Daityas, oh Ruler, because they had turned away from Vāsudeva [and rather saw Mohinī-mūrti], thus with their combined efforts of churning failed to achieve the nectar. (2) After the *amṛt* had been generated, oh King, and had served as a drink for the Suras who belonged to Him, the Lord of all living beings who is carried by Garuḍa went away. (3) Seeing how their rivals enjoyed a good life, the sons of Diti could not accept it and therefore they raised their weapons to march against the demigods. (4) The godly souls, who under the shelter of Nārāyaṇa's feet had found new strength from drinking the nectar, thereupon took up their weapons to defend themselves. (5) There was a very fierce battle between those called the gods and the demons, oh King, with a tumult that made one's hair stand on end. (6) In that battle opposing as warriors, they angry minded fought against each other, wielding their swords, arrows and the rest of their weaponry. (7) The sounds of the conches, trumpets, drums, bugles and kettledrums, combined with those of the elephants, horses, foot soldiers and chariot fighters, were tumultuous. (8) The enemies fought each other on the battlefield on an equal basis: charioteer against charioteer, infantry against infantry, cavalry against cavalry and elephantry against elephantry. (9) Some rode elephants, some sat on camels and some others fought sitting on asses. Some also used white-faced and red-faced monkeys, tigers and lions. (10-12) Both the parties

of fighters faced each other using all kinds of differently shaped water animals, land animals and sea animals. There were vultures, eagles, ducks, hawks and *bhāsa* birds, killer whales, monkeys, buffalos, rhinoceroses, cows, bulls, wild cows and red cows, jackals and rats, lizards, rabbits, human beings and goats, while others entered the fight making use of black deer, swans and boars [as their 'vehicle', totemic animal or fighting spirit]. (13-15) With the nicely decorated flags and canopies, oh King, with the spotless white parasols with precious handles full of jewels and pearls, with the normal fans and peacock feather fans, with their upper and lower garments flapping in the wind, with the effulgence of their ornaments and shields and with their shining spotless weapons abundantly glittering in the sunshine, the two bannered parties of the demigod and Dānava heroes with their garlands all together looked like two oceans of aquatics, oh descendant of Pāṇḍu. (16-18) Bali the son of Virocana, the captain of the demons, drove for the sake of the battle a vehicle made by Maya that was called Vaihāyasa ['flying through the air']. It moved wherever he wanted to. Fully equipped with all the necessary weapons it was inexplicable, indescribable and most wondrous. Sometimes it was invisible and sometimes it could be seen. Protected by nicely decorated umbrellas and *cāmaras* he, seated on that first-class heavenly chariot and surrounded by all the commanders, was situated in a position as brilliant as that of a rising moon. (19-24) The different vehicles of the Asura commanders of the troops surrounded him on all sides: those of Namuci, Śambara, Bāṇa, Vipracitti; Ayomukha, Dvimūrdhā, Kālanābha and Praheti; the ones of Heti, Ilvala, Śakuni, Bhūtasantāpa, Vajradaṁṣṭra and Virocana; of Hayagrīva, Śaṅkuśirā, Kapila, Meghadundubhi, Tāraka, Cakradṛk, Śumbha, Niśumbha, Jambha and Utkala, as also those of Ariṣṭa, Ariṣṭanemi, Maya, Tripurādhipa and the sons of Puloma, the Kāleyas, the Nivātakavacas and all the others who did not get a share of the nectar. Only having carried the burden [but not having received the reward] they, who had conquered hosts of enemies, now with all their prowess ready to fight against the immortals roared as lions and blew their conch shells with the greatest tumult. When [Lord Indra], Balabhit ['afraid of the strength'], saw his ferocious rivals he got very angry.

(25) Indra being mounted on Airāvata, his carrier elephant that was dripping must, looked as beautiful as the sun shining over Udayagiri's cascades. (26) Around him all the gods with banner and weapon had taken positions with their carriers: all the leaders of the higher worlds and the demigods of the air, of fire and of water. (27) Having come forward, the combatants face to face chided each other as painful to the heart as they could. Then they drew near to engage one to one in battle. (28) Bali fought with Indra, Tāraka with Kārttikeya, Varuṇa with Heti and Mitra, oh King, fought with Praheti. (29) Yamarāja fought with Kālanābha, Viśvakarmā with Maya, Tvaṣṭā with Śambara and Savitrā fought with Virocana. (30-31) Aparājita fought with Namuci, the two Aśvinī-kumāras with Vṛṣaparvā, the demigod Surya with the hundred

sons of Bali who were led by Bāṇa, Soma [the moon god] fought with Rāhu, Anila [god of the air] with Puloma and the extremely powerful goddess Bhadra Kālī [Durgā] fought with Śumbha and Niśumbha. (32-34) Vṛṣākapi [Śiva] fought with Jambha and Vibhāvasu, the fire god, with Mahiṣāsura. Ivala together with his brother Vātāpi fought with the sons of Brahmā, oh suppressor of the enemies. Durmarṣa fought with Kāmadeva [Cupid], Utkala with the Mātrikā goddesses, Bṛhaspati with Śukrācārya and Śani [Saturn] fought with Narakāsura. The Maruts fought with Nivātakavaca, the Vasus with the Kālakeyas, the Viśvedevas with the Paulomas and the Rudras fought with the Krodhavaśas.

(35) **T**he Suras and Asuras this way one by one engaged in fighting each other on the battlefield. Desiring the victory they slashed one another earnestly, waging with great strength with their sharp arrows, scimitars and lances. (36) They cut off each other's heads making use of fire weapons [*bhuśundhis*], discs, clubs, spears, tridents, spikes, fire brands, barbed missiles, axes, swords, lances, iron bludgeons, mallets and slings. (37) The elephants, horses and chariots, foot soldiers and all the types of riders with their carriers were slashed to pieces. Arms, thighs, necks and legs were severed and flags, bows, armor and ornaments were shredded. (38) Because of their violent trampling and rambling, the dust of the field rose high in the sky up to the sun in every direction, after which the particles rained down again with the blood that splattered in every direction. (39) And so the field there was strewn with severed heads, complete with helmets and earrings, angry eyes and bitten lips and legs and ornamented arms resembling elephant trunks, that, being severed, lay scattered still holding the weapons. (40) With the eyes of their own heads fallen there, the soldiers could still see the trunks and raised arms with weapons coming after them on the battlefield.

(41) **B**ali attacked the great Indra with ten arrows, Airāvata, his carrier with three arrows, his four guardians [soldiers on horseback] with four arrows and the driver of the elephant with one arrow. (42) Indra, skilled as he was, in a quick response immediately cut the arrows rushing towards him to pieces with a different type of very sharp arrows [*bhallas*] and smiled about the fact that the enemy did not reach him. (43) Observing what a martial expert he was, Bali, enraged, took the *śakti* weapon up but that torch of blazing fire was, still in his hand, shattered by Indra. (44) Whether he next tried the lance, the barbed missile, the javelin or the sword, they were all cut to pieces by the mighty one. (45) Oh master of men, the Asura then produced a demoniac illusion in which he vanished and a huge mountain appeared above the heads of the Sura warriors. (46) In order to pulverize the enemy forces, big trees ablaze in a forest fire rained down from it as also sharp pointed stones. (47) Big snakes, scorpions and other poisonous creatures came down as also lions, tigers, boars and great elephants that crushed everything. (48) Many hundreds of

stark naked carnivorous demonesses and demons, oh Ruler, each holding a trident, yelled 'Pierce them, cut them to pieces!' and such. (49) Next big, deeply rumbling clouds harassed by the wind were seen in the sky that with claps of thunder released embers. (50) The Daitya created a huge terrifying conflagration resembling *Sāmvartaka* [the fire at the end of time] that was carried by the blasting wind to burn the demigod warriors. (51) Thereafter, for everyone to see, a sea appeared agitated all over with waves blown up by the wind into a formidable whirlpool. (52) The Sura warriors thus lost their courage, daunted as they were by the creation of the illusory atmosphere as was presented in the fight by the invisible Daityas, those experts in illusion. (53) Not knowing anymore how to counteract all of this, oh King, the followers of Indra meditated on the Supreme Lord, the Creator of the Universe, who right there appeared before them.

(54) **W**ith His yellow dress and lotus petal eyes, He whose feet rest upon the shoulders of Garuḍa, then became visible with all of His eight arms and weapons, the Goddess of Fortune and His invaluable Kaustubha gem, His helmet and His earrings, brilliantly exhibited. (55) The moment He appeared, the false works of the Asura were curbed by the superior power of the greatest personality of all. Just as it happens with dreams when one wakes up, all dangers are vanquished when the remembrance of the Lord has arrived. (56) When the demon Kālanemi, who was carried by 'the enemy of the elephants' [the lion], saw Him on the battlefield who was carried by Garuḍa, he threw a whirling trident at Him. Directed at Garuḍa's head it was seized with ease by the Lord of the Three Worlds, whereupon the enemy together with his carrier was killed by Him with the same weapon. (57) The very powerful Mālī and Sumālī fell in the battle. Their heads were severed by His *cakra*. Following, when the enemy Mālyavān with a pointed club and roaring like a lion, attacked the king of the birds [Garuḍa], also his head was severed by the disc of the Original Personality.

8.11 - The Dānavas Annihilated and Revived

(1) **Ś**rī Śuka said: 'When thereafter by the grace of the Supreme Personality the Suras had regained their spirits, Indra, Vāyu and the others without hesitation resumed the fight against the troops who formerly had driven them back in the battle. (2) When the so very mighty Indra angry with the son of Virocana [Bali] took up his thunderbolt, all his people cried: 'Alas, alas!' (3) Bali, who attentive and well equipped moved about on the great battlefield, was by him who carries the thunderbolt opposed and rebuked as follows: (4) 'You cheater, you fool, with your magic you try to be of control and win with illusions; you try to conquer us, who have mastered the illusion, as if we were children whose possessions you can take by diverting their attention! (5) Those who desire to advance and be free by deceptive means, such enemies of the gods, I bring down, such fools I deny the positions they have taken. (6) I am the one who today will put an end to you and your jugglery by severing your head with my hundred-jagged thunderbolt. You wicked soul with your buddies... bring it on!'

(7) **B**ali retorted: 'All present here on this battlefield are subjected to the rule of time and successively acquire with what they do a reputation, achieve a victory, suffer defeat and then find their death. (8) Because the entire world is moved by time, an enlightened soul who sees this will not rejoice or complain. In that sense you all pretty much lost your way [compare B.G. 2: 11]! (9) We, who manage to control ourselves in that respect, reject these embarrassing words of yours that the saintly feel sorry for.'

(10) **Ś**rī Śuka said: 'After as a valiant hero thus having chided the mighty Indra, Bali, the subduer of the greatest, attacked him again with iron arrows on his bow that he tightened to his ear in the process. (11) The god, who thus was derided by his silver-tongued enemy, remained, just like an elephant beaten with a rod, unmoved under the lesson being taught. (12) When the master of destruction [Indra] used the infallible bolt against him [Bali] he, being struck, crashed with his heavenly vehicle to the ground like a mountain with its wings being clipped. (13) Seeing that his mate had fallen, his most intimate friend and well-wisher Jambha stepped forward in solidarity with his hurt companion. (14) He, a man of superpower riding the lion, took position with his club and hit Indra and his elephant with great force on the shoulder. (15) Struck by the great blow the elephant sank stunned down to its knees and fell unconscious to the earth. (16) When Indra's driver Mātali thereupon brought his chariot, which was drawn by a thousand horses, he mounted the vehicle and left his elephant behind. (17) In appreciation of the chariot driver's service [Jambhāsura,] the best of the Dānavas smiled and struck him [the driver] in the fight with his fire blazing trident. (18) Mātali bracing himself, managed to tolerate the excruciating pain, but Indra most infuriated decapitated Jambha with his thunderbolt. (19) When Jambhāsura's kin heard from Nārada *ṛṣi* that he had been slain, Namuci, Bala and Pāka hurried over there as fast as they could. (20) With gross insults cursing Indra to hurt him in the heart, they besieged him with arrows that came down like a torrent of rain over a mountain. (21) The thousand horses of the king of heaven were assailed by as many arrows that were all quickly launched at once. (22) With the two hundred arrows that next to that by Pāka all at once were aimed and released against Mātali and the chariot with all its upkeep, thus a most remarkable feat could be witnessed in the battle. (23) Namuci contributed with fifteen gold-feathered all-powerful arrows that cutting through the air made a noise over the field like a thundercloud full of rain. (24) The Asuras covered Indra and his chariot driver from all sides with a dense shower of arrows that covered the sun just like clouds during the rainy season do [see also 4.10: 13]. (25) Like traders shipwrecked in the middle of the ocean, the entire assembly of demigods and their retinue, who could not discern him any longer, bereft of their leader began to wail under the pressure and intimidation of the superiority of the enemy. (26) Indra, he who overpowers the migh-

tiest, thereupon to their delight managed to free himself from the hull of arrows, together with his horses, chariot, flag and driver radiating, in all directions of the sky and the earth, with an effulgence resembling the sun at the end of the night.

(27) **W**hen the godhead saw how his army in the battle was oppressed by the enemy, he, fuming with anger, took up his thunderbolt to kill his opponents. (28) Before the eyes of their family members, he then, in order to create fear in them, oh King, with the bolt severed the heads of the trunks of Bala and Pāka. (29) Namuci [another demon] witnessing the two being slaughtered, grieved over them and enraged made a serious attempt to kill Indra, oh lord of men. (30) With in his hand an iron spear, hung with bells and decorated with gold, he strode in fury against Indra roaring like a lion: 'And now you're dead' and struck. (31) The lord [of the gods, Indra] who saw it descending from the sky with great speed, smashed it to pieces [in its flight], oh King, while the demon himself from a fuming Indra received the thunderbolt on his shoulder to cut off his head. (32) But the powerful bolt, the same weapon that in the past by the king of the gods so successfully was used to pierce Vṛtrāsura [6.12: 25], could not even scratch his skin. That defiance of Namuci's neck was an extraordinarily wondrous thing. (33) With the bolt thus rendered ineffective Indra became very afraid of the enemy and wondered: 'What is this? What superior force allows such a miraculous thing to happen on earth? (34) With this same bolt I formerly cut off the wings of mountains flying with them, for they killed the people as they with their great weight came down on earth. (35) Vṛtrāsura who was so powerful with the austerities of Tvaṣṭā [see 6.9: 11] was killed by it, just as many other powerful characters impervious to all other weapons. (36) And now that bolt, strong as a *brahmāstra*, is repelled after being released against a less important demon. Rendered as useless as a rod, I can wield it no longer.'

(37) **I**ndra, lamenting thus, then out of the blue was addressed by a voice that said: 'This Dānava has an arrangement that he cannot be annihilated by anything dry or wet. (38) He would not die by something moist or dry because of a benediction I granted him and therefore, oh Indra, you must think of some other means to deal with your enemy.'

(39) **A**fter having heard that ominous voice Lord Indra meditated most attentively and arrived thereupon at the insight that foam had to be the way that was neither dry nor wet. (40) Thus he took hold of Namuci's head [and killed him] with the weapon that was wet nor dry [by forcing it down his throat]. Thereupon all the sages most pleased covered the almighty one with flower garlands. (41) The two leading singers of heaven Viśvāvasu and Parāvasu sang hymns, the godly souls sounded kettledrums and the heavenly dancers danced in bliss. (42) Vāyu, Agni, Varuṇa and others though vigorously started

to eliminate the other belligerent Asuras, as if they were lions killing deer. (43) *Devaṛṣi* Nārada Muni was by Lord Brahmā sent to the demigods, oh King, to forbid the ones in power the total annihilation of the Dānavas he saw taking place. (44) Śrī Nārada said: 'Under the protection of the arms and the fortune [the goddess] of Nārāyaṇa you all procured the nectar. Since you thus found your fortune you now must stop with this fighting!'

(45) **Ś**uka said: 'Controlling their aggravation and anger they accepted the words of the sage and returned all to their heavenly abodes, while being praised by their followers. (46) They who had survived the battle picked up the lifeless body of Bali [as also the rest of those who had fallen] and all went, with Nārada's permission, to the mountain called Asta. (47) At that place the ones who still had their limbs and head were resuscitated by Śukrācārya [4.1: 45, 6.7: 18, 7.5: 1, 7.10: 33] by means of his knowledge of the *Samjīvanī* prayer, his science of reanimation. (48) Also Bali was brought back by the touch of Uśanā, but despite being defeated he, with his experience in worldly affairs, did not complain [to have regained] his memory and senses.'

8.12 - Lord Śiva Prays to See Mohinī Mūrti, Gets Bewildered and Restores

(1-2) **T**he son of Vyāsa said: 'When he who rides the bull [Śiva] heard how Lord Hari had assumed the form of a woman [8.9] in order to enchant the Dānavas and had caused the Suras to drink the nectar, he mounted his bull and went, together with his goddess [Umā] and surrounded by his associates, to the abode of Madhusūdana [Viṣṇu] to see Him. (3) The Supreme Personality welcomed him cordially with all due respect and after Lord Bhava and Umā were comfortably seated, Śiva offered Lord Hari his obeisances and with a smile spoke the following words.

(4) **Ś**rī Mahādeva [Śiva] said: 'Oh God of Gods, oh All-pervading Lord and Master of the Universe who are the universe, for all forms of existence You are the true self, the soul, and therefore You are the Supreme Controller. (5) Of what exists in the beginning, in the middle and the end of this creation, of the 'I' and of the rest [of the world of 'mine'] outside of it, You, my Lord, are the Inexhaustible Truth of Brahman, the Absolute Spirit free from these diffe-

rences. (6) Those who are wise and free from personal objectives desire the supreme welfare, worship Your lotus feet and forsake their attachments in both respects [concerning this life and a life hereafter]. (7) You as the cosmic complete of eternal life beyond the [influence of the] basic qualities of nature, as the One free from grief who perpetually resides in bliss, are changeless and exist apart from all that exists, while You are everything that exists. You, as the cause of the rise and maintenance of this universe, are the Self and Master of all self control, the Independent Soul all others depend on [see also B.G. 9: 15]. (8) You, the One present as both a temporal and an eternal manifestation, are Yourself without that duality, because You in this world do not differ in Your substance, just as gold does not differ from the gold in the different forms it may have. Out of ignorance people have different notions about You, differences that are created by the basic qualities, whereas You do not depend on those physical inessentials [see also B.G. 7: 4-5]. (9) Some think of You as the Supreme Spirit, some consider You to be dharma, some say that You are the Original Person, the Supreme Controller beyond cause and effect, while others think of You as the Transcendence endowed with nine potencies [or *śaktis**]. Still others think of You as the independent and imperishable Supreme Personality. (10) Neither me, nor the one endlessly living in the beyond [Brahmā], nor the sages headed by Marīci really know Him [You] who has created this universe, even though we [know that we] generated from goodness. And what to say about the Daityas and the other mortal beings, oh Lord, whose hearts, constantly being bewildered by *māyā,* are moved by the lower [motives of passion and ignorance, see B.G. 2: 45]. (11) Just like the air that enters us is also present in the sky, You are involved and free at the same time, and do, from Your presence as the all-pervading one, know everything about the creation, maintenance and resolution of this world in its entirety, about the living beings and their endeavors and about everything that moves and not moves. (12) I have seen all kinds of *avatāras* of You in various pastimes displaying Your qualities. I, Śiva, would like to see the incarnation of You in which You assume the body of a woman. (13) We have come here very eager to see with our own eyes the form of the incarnation that captivated the Daityas and fed the Suras with the nectar.'

(14) **Ś**rī Śuka said: 'Viṣṇu, the Supreme Lord, thus being petitioned by the one holding the trident in his hand, smiled and gave Giriśa ['the man of the mountain'] a reply of deep significance. (15) The Supreme Lord said: 'In the interest of the Suras I deemed it necessary to bewilder the Daityas who had taken away the vessel filled with nectar and assumed thereto the form of a beautiful woman. (16) I shall now, oh best of the enlightened souls, show you who long to see it, this object of adoration so greatly appreciated by those who are led by lust.'

(17) **Ś**rī Śuka continued: 'Having said this Lord Viṣṇu immediately disappeared from the sight of His company, leaving Śiva and Umā with their eyes spying everywhere. (18) Thereupon they saw, on a nice spot in the forest, a delightful woman who, wearing a shining sari with a belt around Her hips, in the midst of pink leafed trees and all sorts of flowers was engaged in playing with a ball. (19) As she bounced the ball Her beautiful breasts and Her garlands vibrated along waving over Her slender waist, with every step She made here and there with Her feet that were as red as coral. (20) Her eyes anxiously followed the ball that was restlessly moving in all directions. She had glittering earrings on Her ears and gleaming bluish hair that decorated the cheeks of Her radiating face. (21) Striking the ball with Her right hand Her hair slackened while She with Her left hand charmingly tried to keep Her loosening sari together. The spiritual potency [of the Lord] thus captivated everyone in the universe [compare B.G. 7: 14]. (22) Seeing Her thus playing with the ball and sending a hardly noticeable bashful smile, the god was bedazzled by the glances of the ravishing beauty. Under Her spell not being able to keep his eyes off Her, he could no longer think of himself nor of the nearby Umā or his associates [compare 5.5: 8]. (23) One moment the ball jumped far away from Her hand and so She followed it. Directly before the eagerly following eyes of Śiva the fine dress and belt blew away that covered the woman. (24) He saw before him the complete of Her well-formed glory so pleasing to the eye. When She gave him a look, Śiva thought She would fancy him. (25) Perturbed because of Her actions and smiles he, bereft of good sense, shamelessly went after Her, despite the fact that Bhavānī witnessed what happened. (26) The completely naked woman saw him coming and most embarrassed with a smile ran here and there to hide behind the trees. (27) Lord Śiva, Bhava, distracted by his senses, fell victim to lust like he was a male elephant going for a she-elephant. (28) Speeding after Her, he caught Her by the braid of Her hair and pulled Her close against Her will in order to embrace Her. (29-30) She, the she-elephant, with Her hair scattered being captured by him, the bull that was the Lord's devotee, squirming like a snake managed to free Herself, oh King. Having escaped from the tight grip of the Lord of the demigods, She ran quickly away, with Her heavy hips so expressively exhibiting the illusory potency of the Lord. (31) Like being haunted by the devil Rudra in the grip of lust engaged in the pursuit of Him whose acts so wondrously were taking place in front of him. (32) Chasing Her like a mad bull going for a female, the semen was discharged of him who never spills his semen in vain. (33) Each and every place where his semen fell on the earth, oh great ruler, those places became mines for silver and gold. (34) At the shores of rivers and lakes, in the mountains and in the forests, in the gardens and wherever the sages were living, Lord Śiva was present. (35) With his semen discharged he, oh best of kings, understood that he personally had been fooled by the illusory potency of the Lord and therefore he refrained from chasing the illusion any longer. (36) Thus convinced of his own greatness and the greatness of the Soul of the

Universe, who is of an unlimited potency, he did not consider what had happened that surprising. (37) Seeing that he was not perturbed or ashamed about it, Madhusūdana, very pleased with it, assumed His male form again and spoke.

(38) **T**he Supreme Lord said: 'I wish you all good fortune, oh best of the demigods. With Me appearing as a woman, you were spontaneously enchanted by My external potency, yet you remain firmly fixed in your self. (39) Once being drawn by the senses, who else but you would be able to surmount My *māyā*? Those who are unable to control their senses have great difficulty to overcome the material reactions overwhelming them. (40) The moment one, [living] with the time and all its different elements, is joined with Me in the form of Eternal Time [or the pure Time Spirit], that illusory energy of the modes of nature [the goddess Durgā in sum**] will no longer be able to bewilder you.'

(41) **Ś**rī Śuka said: 'Thus complimented by the Supreme Personality of Godhead with the *Śrīvatsa*-mark on His chest, oh King, Śiva circumambulating Him, took leave of Him and together with his associates turned back to his abode. (42) Oh descendant of Bharata, the mighty Lord Bhava then in jubilation addressed his wife Bhavānī who by the sages is accepted as an integral part of the illusory potency of the Lord: (43) 'Oh, did you see how I myself, against my will, despite being the best of all His portions, got bewildered by Her, the illusory energy of the Unborn Supreme Person of the Demigods? Do I have to speak of others then who totally depend on the material illusion? (44) When I ceased with a yoga practice that took a thousand years, I was approached by you to inquire after Him [upon whom I was meditating]. He indeed is the One who is now personally present here as the Original Personality beyond the grasp of the Vedas and the grip of time.'

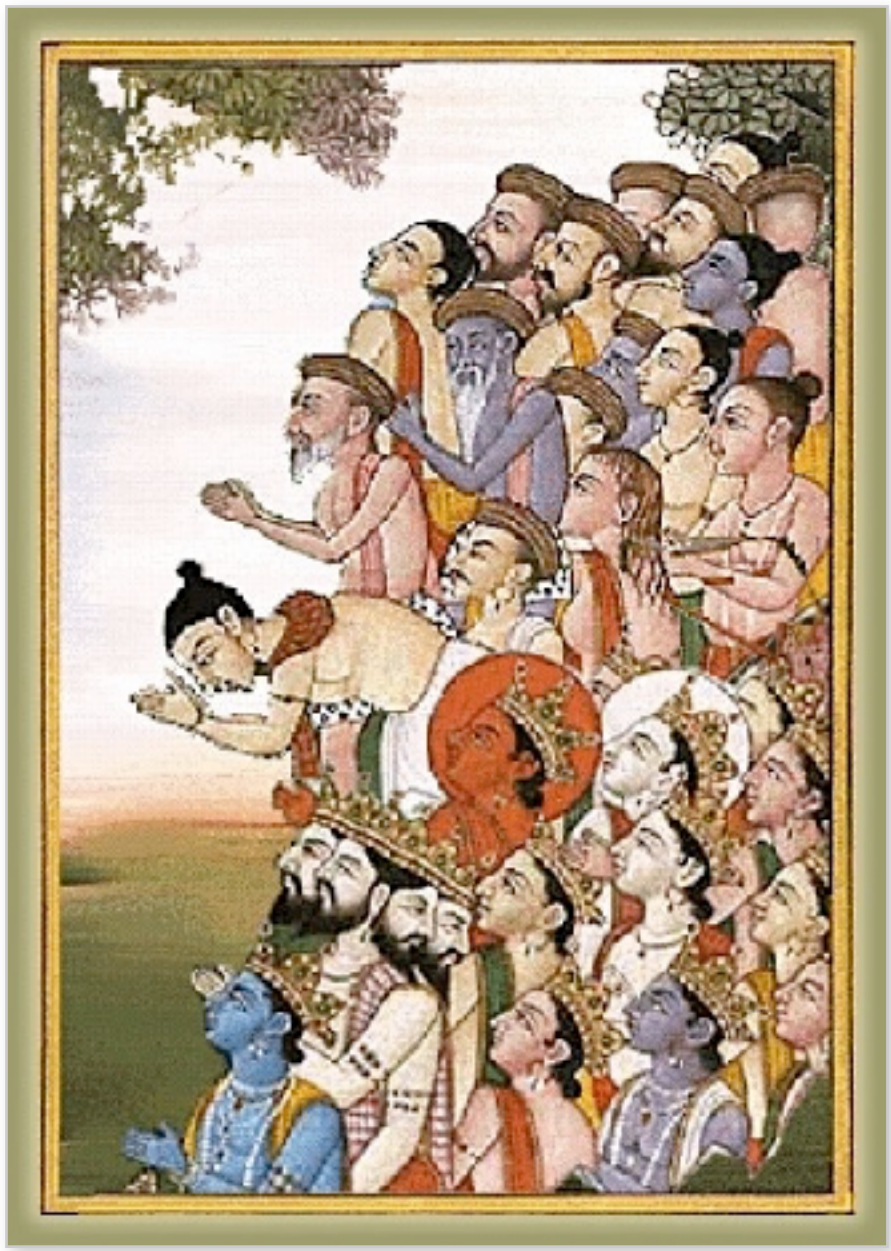
(45) **Ś**rī Śuka concluded: 'I thus spoke to you, my best one, about the prowess of *Śārṅga-dhanvā* [Viṣṇu with His bow] who [as Kūrma] held the great mountain on His back for churning the ocean. (46) Whoever recites this or listens to this [story], will never be disappointed in his endeavor because the description of the qualities of Uttamaśloka, the One Praised in the Scriptures, puts an end to the misery of one's material existence. (47) For Him who is not understood by the godless ones, for the feet that are known by the devotees of surrender, for the One who only allowed the immortals to drink from the nectar that was produced from the ocean, for Him who, appearing in the disguise of a young girl, captivated the enemies of the gods, for Him who fulfills the desires of the devotees, I bow myself down [compare B.G. 9: 29-34].'

*: The nine *śaktis* or powers of the Lord: *vimalā,* purity; *utkarṣinī*, exalted state; *jñāna*, knowledge; *kriyā*, activity; *yogā*, yogic powers; *prahvī*, modesty; *satyā*, truthfulness; *īśānā*, sovereighnty and *anugrahā*, grace (mentioned in 11.27: 25-26).

**: Svāmī Prabhupāda quotes:
'*sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni bibharti durgā*' [Śrī Brahma-saṁhitā Bs. 5.44].

The entire cosmos is created by Durgā in cooperation with Lord Viṣṇu in the form of *kāla*, time. This is de version of the Vedas (Aitareya Upaniṣad 1.1.1-2).

8.13 - Description of Future Manus



(1) **Ś**rī Śuka said: 'Now hear from me about the children of the son of Vivasvān, the present Manu who is known in the world as Śrāddhadeva. He is the seventh one [we are now in the twenty-eighth *yuga* of him who is also known as Vaivasvata Manu]. (2-3) The ten sons of Manu are known as Ikṣvāku, Nabhaga, Dhṛṣṭa, Śaryāti, Nariṣyanta, Nābhāga [or Nṛga] and Diṣṭa as the seventh one. Then, oh chastiser of the enemy, there are Tarūṣa [or Karūṣaka], Pṛṣadhra and Manu's tenth son who is known as Vasumān [or Kavi, see also 9.1: 11-12]. (4) Oh King, the Ādityas, the Vasus, the Rudras, the Vivedevas, the Maruts, the Aśvins and the Ṛbhus are the demigods [during this period] and Purandara is their Indra. (5) Kaśyapa, Atri, Vasiṣṭha, Viśvāmitra, Gautama, Jamadagni and Bharadvāja are known as the seven sages. (6) The appearance of the Supreme Lord Viṣṇu that took place during this period was the one of Lord Vāmana. He was the youngest Āditya born from mother Aditi and father Kaśyapa Muni. (7) I briefly described the seven periods of the Manus, let me

also tell you about the future Manus endowed with the powers of Viṣṇu [see 8.1 & 8.5].

(8) **S**aṁjñā and Chāyā, the two wives of Vivasvān who were the daughters of Viśvakarmā, oh King, I both described to you previously [see 6.6: 40-41]. (9) Some mention a third wife of Vivasvān: Vaḍavā. From the three of them there were of Saṁjñā three children born - a daughter Yamī and the sons Yama and Śrāddhadeva. Now hear about the children of Chāyā. (10) There was Sāvarṇi [a son], the daughter Tapatī who later became the wife of king Saṁvaraṇa and Śanaiścara [Saturn] who was the third one. The two Aśvins were the sons born from Vaḍavā. (11) When the eighth period arrives Sāvarṇi will become the Manu. The sons of Sāvarṇi, oh ruler of man, are Nirmoka, Virajaska and others. (12) The Sutapās, the Virajas and the Amṛtaprabhas will belong to the demigods and Bali, the son of Virocana, will become the Indra. (13) Having donated the entire universe to Viṣṇu who begged him for three steps of land, he [Bali] will achieve the post of Indra. Thereafter renouncing he will achieve the perfection of life. (14) He, Bali, bound by the Supreme Lord, was as a token of His appreciation again favored with the kingdom of Sutala where being situated he today still occupies a position more opulent than the one of Indra in heaven. (15-16) Gālava, Dīptimān, Paraśurāma, Aśvatthāmā, Kṛpācārya, Ṛṣyaśṛṅga and our father Vyāsadeva, the incarnation of the Lord [as a philosopher] will, because of their yoga practice, be the seven sages during the eighth *manvantara*. They at present are engaged in their respective hermitages, oh King. (17) Sārvabhauma, the Lord and Master [over the world] will, fathered by Devaguhya, be born from Sarasvatī and take away by force the lands of Purandara [Indra] and give them to Bali.

(18) **D**akṣa-sāvarṇi, the ninth Manu, born as the son of Varuṇa, will have Bhūtaketu, Dīptaketu and others as his sons, oh King. (19) The Pāras, the Marīcigarbhas and others will be the demigods, the king of heaven will be known as Adbhuta and the seven sages of that period will be headed by Dyutimān. (20) Ṛṣabhadeva, a partial incarnation of the Supreme Lord, will, with Āyuṣmān as His father, take birth from the womb of Ambudhārā. Adbhuta will because of Him enjoy all opulence of the three worlds.

(21) **T**he tenth Manu will be Brahma-sāvarṇi, son of Upaśloka. His sons will be Bhūriṣeṇa and others and the twice-born souls will be headed by Haviṣmān. (22) Haviṣmān, Sukṛta, Satya, Jaya, Mūrti [and others] are the [seven] sages during that period, the Suvāsanas, the Viruddhas and others will be the demigods and Śambhu will be the controller of the Suras [the Indra]. (23) One of the Supreme Lord's plenary portions, Viṣvaksena, will take birth from the womb of Viṣūcī in the home of Viśvasraṣṭā and will make friends with Śambhu.

(24) **D**harma-sāvarṇi will be the eleventh Manu to appear in the future. This self-realized soul will have Satyadharma and others as his ten sons. (25) The Vihaṅgamas, Kāmagamas and Nirvāṇarucis are the demigods then and Vaidhṛta will be their Indra. The seven sages are Aruṇa and others. (26) A partial incarnation of the Lord known as Dharmasetu will be born from the womb of Vaidhṛtā as the son of Āryaka and will rule the three worlds.

(27) **R**udra-sāvarṇi, oh King, will appear as the twelfth Manu and Devavān, Upadeva and Devaśreṣṭha and others will be his sons. (28) Ṛtadhāmā will be the Indra for that period, the demigods will be headed by the Haritas and Tapomūrti, Tapasvī, Āgnīdhraka and others will be the sages. (29) The mighty Svadhāmā, a partial incarnation of the Lord who Satyasahā will beget by Sunṛtā, will rule that period of Manu.

(30) **T**he self-realized soul Deva-sāvarṇi will be the thirteenth Manu and Citrasena, Vicitra and others will be his sons. (31) The Sukarmās and Sutrāmas will become the demigods, Divaspati will be the Indra and Nirmoka and Tattvadarśa and others will be the sages then. (32) Yogeśvara, a partial incarnation of the Lord, will appear from the womb of Bṛhatī as the son of Devahotra and will endeavor for the sake of Divaspati [the Indra].

(33) **I**ndra-sāvarṇi will be the fourteenth Manu and from his semen Uru, Gambhīra, Budha and others will be born. (34) The Pavitras and Cākṣuṣas will be the demigods, Śuci will be the king of heaven and Agni, Bāhu, Śuci, Śuddha, Māgadha and others will be the ascetics. (35) For that period, oh great king, the Lord will appear in the womb of Vitānā as Bṛhadbhānu, the son of Satrāyaṇa, in order to promote all spiritual activities.

(36) **O**h King, the estimated time of the past, the present and the future of these fourteen Manus I have described to you, covers a thousand *mahāyugas* or one *kalpa* [one day of Brahmā, see also picture].'

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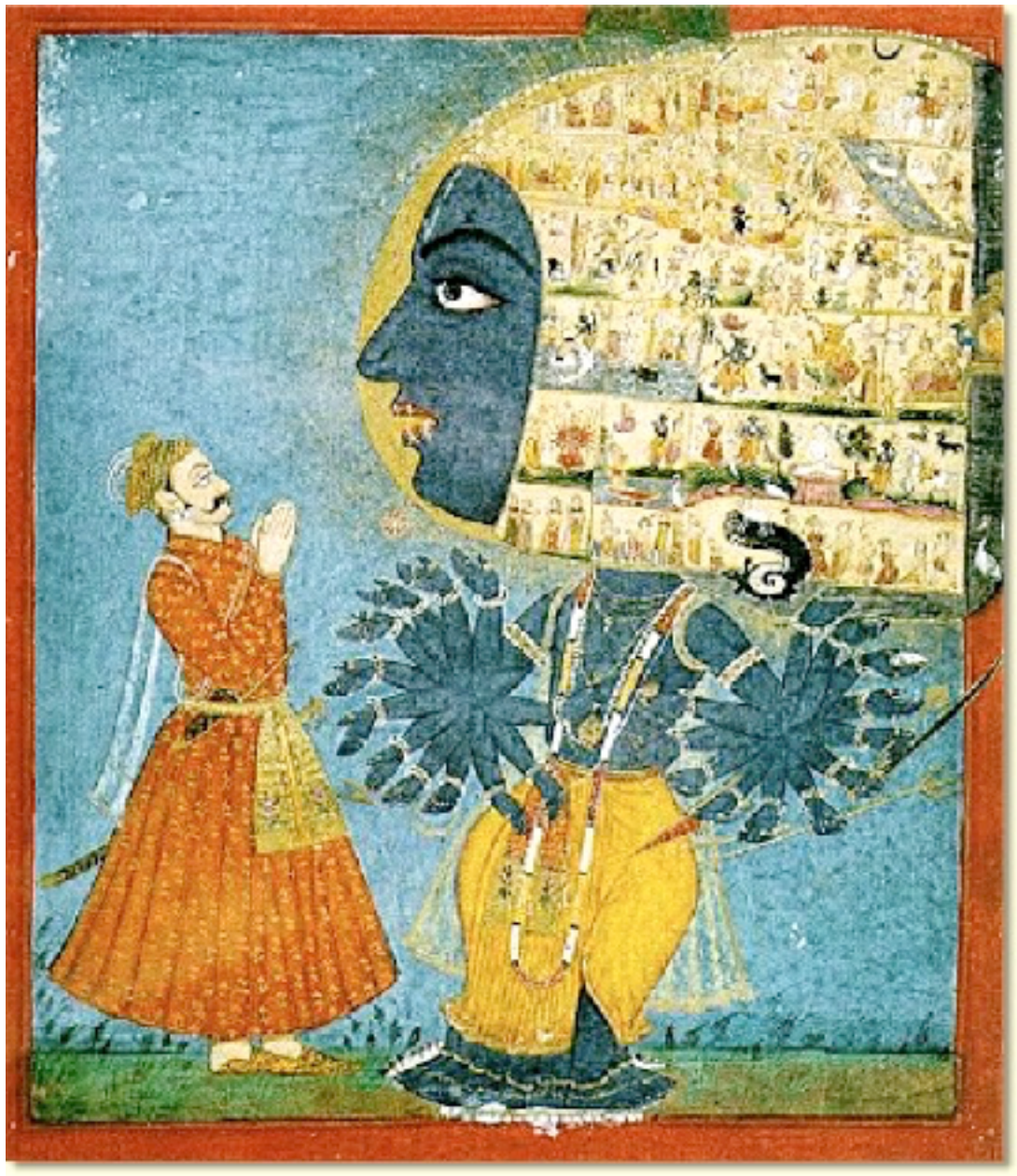
8.14 - The System of Universal Management

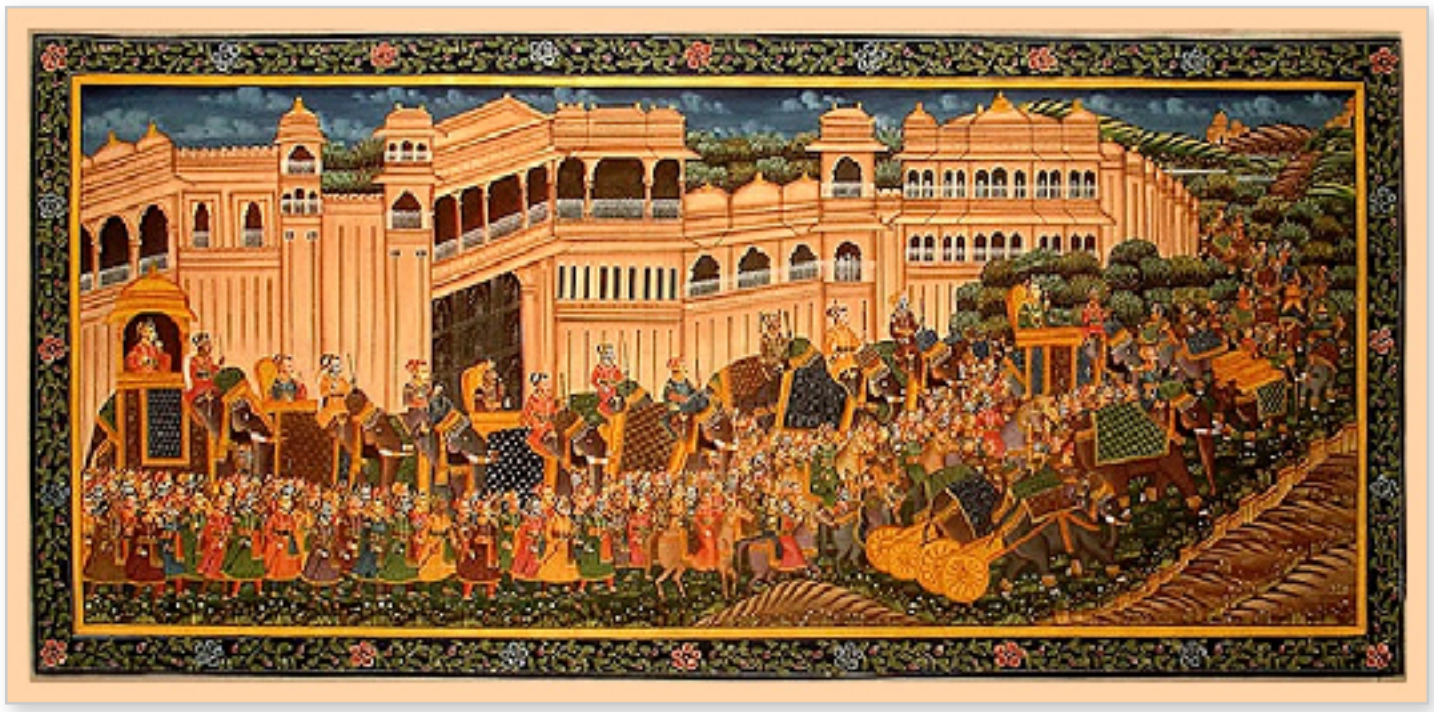


(1) **T**he king said: 'Oh great sage, can you please describe to me the activities in which all these Manus and the others are engaged during each *manvantara* and who appoints them?'

(2) **T**he *ṛṣi* said: 'Oh King, the Manus and all their sons, the sages, the Indras and the godly souls no doubt all resort under the rule of the Original Person. (3) The Lord of Sacrifice, Yajña, and the other incarnations of the Supreme Personality I already discussed, oh King, constitute the lead followed by the Manus and others in charge of the universal affairs. (4) In disregard of the penance as [exemplified] by the sages, in the course of a *mahāyuga* the Vedic instruction is lost that promotes the *sanātana dharma* [the customary Vedic duties according to status and vocation, see also 3.12: 41]. (5) With that in mind the Manus are engaged, for as long as they are present in this world, in directly establishing this fourfold dharma as instructed by the Lord, oh ruler of man [see also B.G. 4: 1]. (6) Till the end of the era the rulers of the

universe [the heirs of Manu] execute that order just as the demigods and the other divisions of enjoyers of the results of the sacrifices do this [see also B.G. 4: 2]. (7) Indra maintains all the places of the three worlds by providing all the rain that the world needs and [thus] enjoys the excellent opulence of the three worlds that is given by the Supreme Lord. (8) In every *yuga* the Lord assumes the forms of liberated persons [the perfected souls or the Siddhas] to explain the transcendental knowledge, He assumes the forms of great saints [*ṛṣis*] to explain what karma entails [performing rituals] and He assumes the forms of great lords of yoga in order to teach the science of unifying in consciousness. (9) In the form of the founding fathers [the Prajāpatis] He creates offspring, to annihilate the miscreants He assumes the form of kings and in the form of time He is there to put an end to everything that became different in following the basic qualities of nature. (10) People who under the influence of *māyā* are bewildered by the illusion of His names and forms and [approach Him with] different views [*darśanas*], are looking for Him but cannot find Him [compare B.G. 18: 66]. (11) With all these changes [of the Manus] that I described as taking place in one day of Brahmā [one *kalpa*] I [thus] reported about the fourteen *manvantaras* the scholars speak about.'

8.15 - Bali Mahārāja Conquers the Heavenly Places



(1-2) **T**he king said: 'Why did the Lord, the Controller of all living beings, like a poor man beg Bali for three steps of land and why did He fetter him despite his donation? We would very much like to understand all this begging of the Controller, who is so complete in Himself, as also the arrest of Bali in spite of his innocence.'

(3) **Ś**rī Śuka said: 'Bali, being defeated by Indra and deprived of his opulence and his life [see 8.11], was resuscitated by the followers of Bhṛgu [Śukrācārya and his pupils]. He [then] as a great soul and disciple proved his respect for them by offering in full surrender everything he had. (4) The brahmin followers of Bhṛgu, who enjoyed a great authority, were very pleased with him who wanted to conquer the heavenly places [of Indra] and engaged him in a sacrifice called Viśvajit. For that purpose they first, according to the regulations, subjected him to a great purification ritual [*abhiṣeka*]. (5) From the blazing fire, that was honored with oblations of ghee, a brilliant chariot appeared drawn by horses with the same color as those of Indra [yellow]. It was covered with gold and silk and was adorned with a banner marked with a lion. (6) There was a special gilded bow, two quivers with an inexhaustible supply of arrows and a celestial armor. His grandfather [Prahlāda] donated a garland of never fading flowers and Śukrācārya gave him a conch shell. (7) After he, on the advice of the brahmins, had performed the ritual and thus by their grace had obtained the fighting gear, he circumambulated the scholars, offered his obeisances and with due respect bade Prahlāda Mahārāja farewell. (8-9) Upon next having ascended the divine chariot that was donated by Śuk-

rācārya, the great charioteer, decorated with his garland, covered by his armor and equipped with his bow, took up a sword and quiver of arrows. With his golden bangles on his arms and the rings in his ears that glittered with their sapphires, he from his elevated position on the chariot shone like the fire of worship on an altar. (10-11) Surrounded by his men and the other Daitya leaders equal to him in opulence, strength and beauty, they seemed to drink in the sky and burn the directions with their looks. Having gathered the greatest Asura warriors they went to the supremely wealthy capital of Indra, making the earth tremble under their feet.

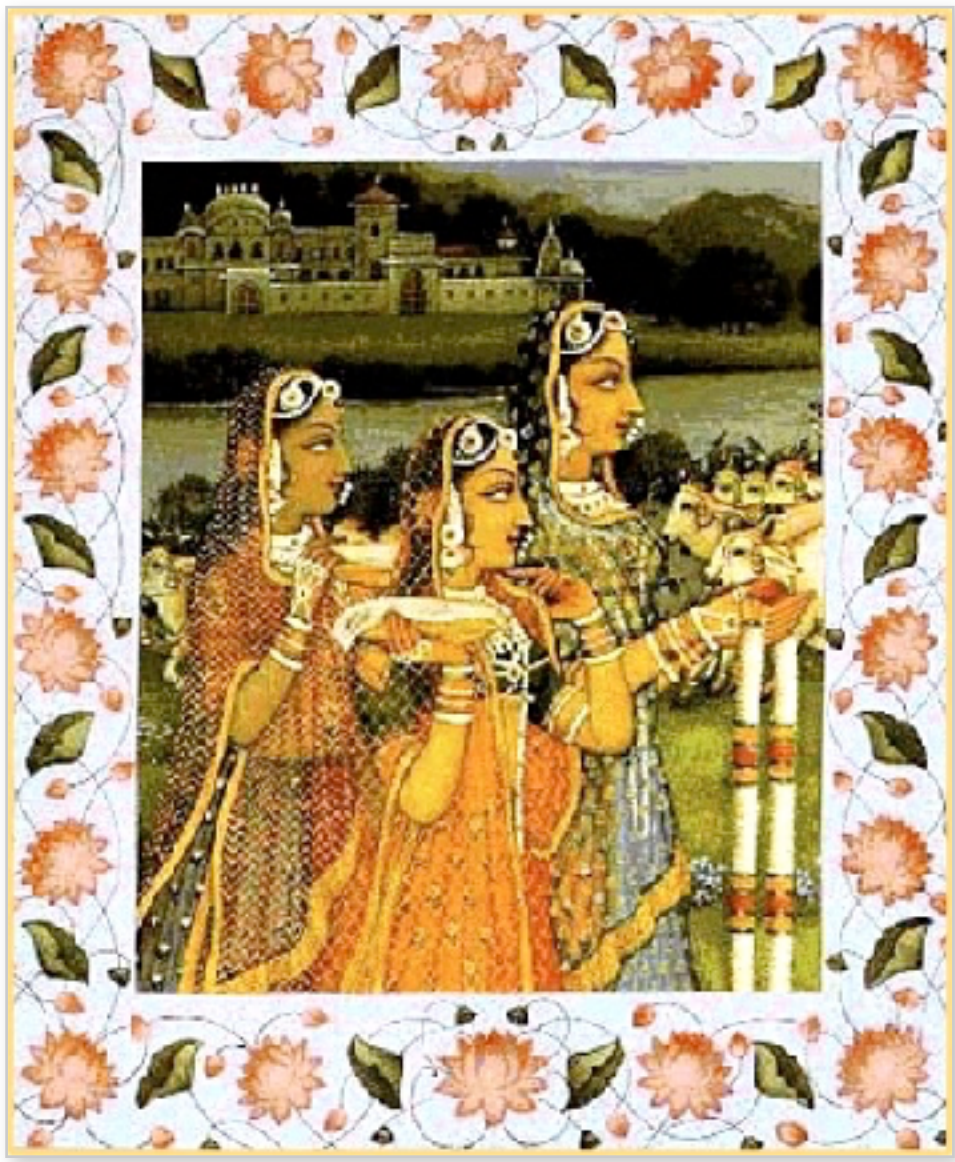
(12) That place was most agreeable with orchards and gardens like the beautiful Nandana garden. It was full of pairs of chirping birds, madly humming bees and eternal trees with branches overladen with leaves, flowers and fruits. (13) They were crowded with groups of swans, cranes, cakravāka birds, ducks, lotus flowers and beautiful, sporting women protected by the godly souls. (14) The ever worshipable river goddess surrounded the city with trenches filled with celestial Ganges water outside the parapeted ramparts with the color of fire. (15) The gates that gave access to the city made of marble, the doors [of the houses] covered by golden plates and the many, carefully laid out public roads, were all constructed by Viśvakarmā. (16) It was replete with assembly houses, courtyards, roads, and countless opulent palaces. The crossroads were constructed with natural stone and had sitting places adorned with pillars and coral. (17) In that city one found the most beautiful, ever young women glittering like the flames of a fire, who cool, warm, round breasted and well decorated, always wore impeccably clean clothes. (18) The breezes blowing in the streets carried the fragrance of the fresh aromatic flowers that had slipped down from the hair of the demigod women. (19) The divine sweethearts passed on the streets through the white fragrant smoke of the aguru incense that was burned behind the windows with golden filigree. (20) There were canopies strewn with pearls and gold, a variety of flags that adorned the domes of the palaces and peacocks, pigeons and bees that vibrated their sounds. The women in their heavenly buildings sang thereto in chorus about their happiness. (21) The city with all its brilliance so beautiful and pleasing with the singing of the Gandharvas, the solo instruments, the dancing and the sounds of flutes, vīṇās, drums, conch shells and kettledrums, all perfectly in tune, defeated the splendor of beauty personified. (22) No godless people roamed the streets there, no one was envious or of violence against other creatures, no one cheated and no one was of false prestige, lust or greed. All who moved around there were completely free from all of that. (23) And it was that city of God that from the outside on all sides was attacked by him, [Bali,] the commander of the troops provided by Śukrācārya, who loudly resounding his conch shell created fear among all the ladies protected by Indra.

(24) **I**ndra, facing the situation, understood Bali's fervent zeal and addressed with the following words the spiritual master [Bṛhaspati] in the company of the godly souls: (25) 'Oh my lord, who gave Bali, our enemy from the past, the great fervor and prowess I am afraid we are unable to withstand? (26) There is no one to be found who can counter this [opposition of Bali]. It is as if he, having risen like the fire at the end of time, with his mouth wants to drink in and lick up the whole world and with his vision wants to set ablaze all directions. (27) Please tell us, what is the cause of the formidable prowess of our enemy? What is the source of all this energy, strength, grip and zeal?'

(28) **B**ṛhaspati said: 'Oh Indra, I know how your enemy could rise against you. He derives his power from being a disciple of the mighty brahmins who are the followers of Bhṛgu. (29) Being that powerful this strong man cannot be defeated by someone like you or by anyone belonging to you. Except for the Supreme Controller, the Lord, no one will be able to vanquish him now that he is endowed with a superior spiritual strength. To oppose him is just as useless as to oppose the lord of death. (30) Therefore you all must give up your place in the heavenly kingdom, keep out of sight and leave for elsewhere to await the time your enemy is past his prime. (31) He who now is so very mighty as a consequence of the brahminical power invested in him, will together with all his friends and helpers find his demise because of insulting the very same power.'

(32) **T**hus being advised by their spiritual master on what they had to do, they, the gods who could assume any form they liked, gave up their heavenly kingdom and departed. (33) After the gods had left, Bali, the son of Virocana, took hold of the city where the residents of heaven had their stay and brought the three worlds under his control. (34) Because he was their disciple, the followers of Bhṛgu, who were very pleased with the conqueror of the universe, told him to devote himself to a hundred [*aśvamedha*] horse sacrifices. (35) From performing those sacrifices his fame spread in all directions of the three worlds so that he shone with a glory equal to that of the moon. (36) Having won the favor of the brahmins he, enjoying an opulence and prosperity like that of the demigods, deemed himself most happy with all that he had conceived and done so greatly.'

8.16 - Aditi Initiated into the Payo-vrata Ceremony, the Best of All Sacrifices



(1) **Ś**rī Śuka said: 'As soon as her sons thus had yielded to the Daityas, their mother Aditi began to lament helplessly over the loss of the heavenly kingdom. (2) When one day the mighty sage Kaśyapa [her husband] after a long time came out of his *samādhi* [yogic trance], he went to her quarters and found them sad and joyless. (3) After he respectfully was welcomed by Aditi and had accepted a sitting place, he addressed her, thoughtful of her depression, as follows, oh best of the Kurus. (4) 'Has something unfortunate happened in relation to the brahmins, oh gentle one, or do you have difficulty with the dharma in the world of today or with the people around you who are subjected to the whims of death? (5) Or, my dearest princess, has something gone awry with the religion, the finances or the fulfillment of your desires in this household life, that even joins those who fail to do yoga? (6) Or were you perhaps overly attached to your family members, because of which you could not offer unexpected guests in your home a proper welcome so that they walked out on you? (7) Not even being welcoming to uninvited guests by offering

them a glass of water, a home is abandoned by them and worth nothing more than a jackal's den. (8) Or is it so that you during the time of my absence, oh finest one, because of a sad mind maybe forgot to perform your oblations of ghee in the fire, my sweet wife? (9) When an attached householder is of worship, when he performs *pūjā*, he will achieve the fulfillment of all his desires and attain heaven. It are the brahmins and the fire after all that are the mouth of Viṣṇu, of Him who is the heart and soul of all God-conscious people [compare B.G. 9: 26]. (10) Are your sons all faring well, my virtuous wife? I notice you are worried about something.'

(11) **Ś**rī Aditi said: 'Oh brahmin, there is nothing wrong with the twice-born souls, the cows, the dharma and the people around me. Your household is the best place to take care of the three goals of life [*kāma, artha,* dharma], my dear husband. (12) The fire, the guests, the servants and the beggars were all treated properly. By constantly thinking of you, oh brahmin master, nothing was missed. (13) Oh my lord, what desire of mine would not be fulfilled with in my heart your good self as the founding father and the reminder of dharma? (14) Even though the Supreme Controller [in particular] takes care of the devotees, oh my lord, you in your goodness, from the Asura on, are equal-minded towards each and everyone who, originating from either your body or your mind, is gifted with one of the three qualities of goodness, passion or slowness, oh son of Marīci [compare B.G. 4: 11 and 9: 29]. (15) Therefore, oh controller, consider the welfare of me, your servitor. We are now, oh gentle one, because of our enemies bereft of our opulence and residence. Please protect us, oh master! (16) Exiled by the same powerful enemies who took away all our opulence, beauty, reputation and homes, I drowned in an ocean of trouble. (17) Oh saintly man, best of our well-wishers, be so kind to consider our good fortune so that my offspring may recover all that was lost.'

(18) **Ś**rī Śuka said: 'This way being beseeched by Aditi he said with a smile to her: 'Oh how powerful is this *māyā* of Viṣṇu because of which the entire world is caught in emotional bondage. (19) What is this material body made of the elements? It is not the soul. And what is this soul transcendental to the material world? Who are they, the husband and the children [to whom one is tied] because of one's bewilderment [see B.G. 2: 13, 5.5: 1, 7.5: 31]? (20) Exercise respect for Vāsudeva, the spiritual master of the entire world, the Original Person Janārdana, He who, residing in the core of everyone's heart, defeats all enemies. (21) He, the Lord merciful to the poor, will fulfill your desires. I think that nothing compares to the devotional service unto the Supreme Lord, it never fails [see also 2.3: 10].'

(22) **Ś**rī Aditi said: 'Oh brahmin what are the rules I have to follow to please the Lord of the Universe, so that what I would like, by His grace actually will be fulfilled [see also B.G. 7: 16]? (23) Oh husband, oh best of the twice-

born souls, teach me the *vidhi*, the regulative principles [or the method] for making sacrifices to the Lord [see 1.17: 24 and 3.11: 21], so that the Godhead will soon be pleased with me, now lamenting with all my sons.'

(24) **Ś**rī Kaśyapa said: 'I will explain to you the practice that satisfies Keśava and about which the almighty one born on the lotus [Brahmā] spoke when I, desiring to beget offspring, asked him this question [see B.G. 4: 2]. (25) During the bright half of the month Phālguṇa [February/March] one should for twelve days [till Dvādaśī] respect the vow to drink only milk [*payo-vrata*] and filled with supreme devotion, be of worship unto the Lotus-eyed One [see also 7.5: 23-24]. (26) When the moon is dark one should smear oneself with the dirt dug up by a boar - if available - and enter a stream of water chanting this mantra: (27) 'Oh divine mother [earth], you, desiring a stable place, were lifted from the bottom of the ocean on the tusk of Lord Varāha [see 3.13: 30]. Can you please wash away all my sins [and their reactions]? I offer you my obeisances.' (28) After having finished the daily observances, the godhead should be worshiped in one's shrine with full attention for the deities [see also 7.14: 39-40], the altar, the sun, the water, the fire and the guru [see also 7.14: 39-40]: (29) 'I offer my respectful obeisances unto You, oh Supreme Lord, oh Original Personality and Best One of All, residing in the heart of all living beings, oh Vāsudeva, omnipresent witness. (30) My reverence unto You, the Unseen One, the Transcendental Person of the Primal Reality, the knower of the twenty-four elements [see glossary] and the original source of the analytic order of yoga. (31) My respects unto You, the Enjoyer of the three types of rituals [of karma, *jñāna* and *upāsanā* or bhakti, or fruitive work, spiritual knowledge and devotional service] with Your two heads [of *prāyaṇīya* and *udāyanīya*, the beginning and the end of the sacrifices], three legs [*savana-traya*, the three daily soma libations to solar time], four protruding horns [the Vedas to the bull of dharma] and seven hands [the *chandas*, ways of pleasing, mantras like the *Gāyatrī*, see also 5.21: 15], my obeisances unto the embodiment of all knowledge. (32) I honor You appearing as Śiva or Rudra, You as the reservoir of all potencies and all insight. My obeisances unto the Supreme Master of all living beings. (33) My reverence for You as Hiraṇyagarbha [Brahmā], the source of all life and the Supersoul of the Universe. I bow for You, the embodiment of the power and cause of the unification of consciousness in yoga. (34) My esteem for You, the Original Godhead and Inner Witness of all. I offer You my respects who as Nara-Nārāyaṇa Ṛṣi assumed the form of a human being, that Lord I offer my obeisances. (35) You, as blackish as a marakata gem [a kind of emerald], You the Controller of Lakṣmī and the Killer of Keśī, You clad in yellow, I again and again offer my respects. (36) You are to all entities the Bestower of all Benedictions, the Most Worshipable One and the Best of All Who Give Blessings, and for that reason wise people worship the dust of Your feet as the source of all happiness. (37) He for whose sake all the gods and the Goddess of Fortune, desirous of the fragrance of His

lotus feet, are engaged in devotional service, may He, the Supreme Lord, be pleased with me.'

(38) **B**y chanting these mantras, one should with faith and devotion be engaged in calling for, in inviting, the Master of the Senses, Hṛṣīkeśa, and honor Him in every respect with the help of the necessities of worship. (39) This way honoring Him with incense, flowers, etc., one should bathe the Almighty One with milk and dress Him and give Him a sacred thread and ornaments. After touching [or offering] the water for washing the lotus feet, one should [again], with fragrance and smoke and such, be of worship with the twelve-syllable mantra ['*oṁ namo bhagavate vāsudevāya*' see also 6.8: 3 and 4.8: 53]. (40) After offering fine rice - if available - cooked in milk with ghee and molasses to the deity, one should offer oblations in the fire chanting the same mantra. (41) Thus having worshiped the deity with also offering betel nuts with spices, the food of the sacrifice [*prasāda*] should by the offerer himself be offered to the devotee of the Lord to eat, with water for washing his hands and mouth. (42) After repeating the mantra one-hundred-and-eight times [doing *japa*], one should offer various prayers unto the Greatest One, next circumambulate Him and then pay one's respect by prostrating oneself joyously. (43) When one in acceptance has taken the remnants of the sacrifice to one's [fore-]head and then has deposited them in a sacred place, minimally two men of learning and merit [brahmins] should be fed with sweet rice. (44-45) Properly having honored them one next with their permission, together with friends and relatives may eat the remnants of the *prasāda*. From the first day on one, of course, at night should observe celibacy for the duration of the *payo-vrata*, in which one early in the morning, as is described, after having bathed, closely following the *vidhi*, bathes [the *mūrti*] with milk. (46) With drinking [milk] only following this vow one should with faith and devotion continue with the worship of Viṣṇu, as stated offering oblations in the fire, as also be faithful to the obligation of feeding the brahmins. (47) One should proceed this way with the 'vow of drinking only' day after day, for the full twelve days worshiping the Lord with fire sacrifices before the deity and pleasing the twice-born souls [and one's kin] with food. (48) Beginning with the day of *pratipat* ['running to meet'] until the thirteenth day of the bright half of the month, one should observe celibacy, sleep on the floor and bathe three times a day. (49) Depending on Vāsudeva as the supreme resort, one should refrain from great and small sensual pleasures, from discussing trivial subjects and from violence towards all living beings.

(50) **N**ext on the thirteenth day proceeding in accordance with the regulations as laid down in the scriptures, the Almighty One [Viṣṇu] should be bathed with five substances [milk, yogurt, ghee, sugar and honey]. (51-52) By reciting the many hymns [or *sūkta*] for Lord Viṣṇu who resides in the hearts of all, the miserly mentality [of not spending] must be given up to the offerings

of the milk and grains in grand worship. With great attention one thus should worship the Original Personality with the offerings of the food that was so carefully prepared to please His person. (53) Try to understand that when one worships the Lord [*viṣṇu-ārādhana*], the spiritual master [the *ācārya*] who is so well versed in the spiritual knowledge and also the priests, should be satisfied with clothes, ornaments and many cows. (54) Oh pious lady, the brahmins and all people assembled there should as much as possible receive the *prasāda* of the food of goodness [B.G. 17: 8] that so meticulously was prepared with milk and ghee. (55) The guru and the priests should be financially compensated and the food should by all means even be distributed to the simpleminded souls and the poor, for also they should be rewarded for gathering for the ceremony. (56) After also having fed all the poor, the blind, the averse and so on, one should, with that kind of understanding having pleased Lord Viṣṇu, together with one's friends and relatives eat from the *prasāda* oneself. (57) One should from the first day till the last worship the Supreme Lord with dancing, beating drums and songs, reciting mantras, offering prayers and reading the stories [aloud].

(58) **T**his instruction that I have now described to you in great detail concerning the supreme process called *payo-vrata* for honoring the Original Person, was related to me by my grandfather [Brahmā]. (59) Oh greatly fortunate lady, now worship with self-discipline, in a pure state of mind, the Inexhaustible Lord Keśava by properly following this process. (60) Of all religious ceremonies this one is called *sarva-yajña* ['the one covering all sacrifices']. When one, oh good lady, also being of charity pleases the Lord this way, this sacrifice is understood to be the very essence of all austerities [*]. (61) Of all possible regulations the one as mentioned is indeed the most direct and best way to control the senses effectively, for Adhokṣaja, the One beyond the Senses, is pleased with the austerity, the vows and the sacrifice [see also: 1.2: 8]. (62) The Supreme Lord being satisfied by your faithfull observance according to the rules of this vow, will therefore soon bestow all benedictions upon you.'

*: Lord Viṣṇu is in the West worshiped in every temple of the Caitanya-Vaiṣṇavas [the Hare Kṛṣṇas] according to a schedule of twenty-four hours of engagement in performing *kīrtana*, chanting the Hare Kṛṣṇa Mahāmantra, offering palatable food to Lord Viṣṇu and distributing this food to Vaiṣṇavas and others.

8.17 - The Supreme Lord Agrees to Become Aditi's Son

(1) **Ś**rī Śuka said: 'Aditi, thus being advised by her husband Kaśyapa, oh King, faithful to his words unrelentingly executed this vow for twelve days. (2-3) With undivided attention and fortitude conscientious unto the Controller, the Supreme Personality, in full control of the senses that are as strong as horses, with the mind as the charioteer of intelligence and with the intelligence one-pointed unto the Supreme Lord [see also B.G. 3: 42], the Soul of the Complete, she thus fully focussed on Vāsudeva performed [the ceremony] according to the *payo-vrata* vow of fasting. (4) My best one, the Supreme Lord, the Original Person, then appeared before her, dressed in yellow and with His four arms, carrying the conch, the *cakra*, the club [and the lotus flower]. (5) When she saw Him she got up immediately and offered, with her mind in rapture, her obeisances, prostrating herself with the greatest respect before Him. (6) Rising to her feet and prepared to be of worship with her hands folded,

she, because of her blissful enrapture, could not proceed. Overwhelmed, with her hair standing on end and the entire frame of her body trembling because of the utter pleasure of enjoying His vision [*darśan*], she remained silent with the tears that filled her eyes. (7) With a voice that constantly faltered because of the love she felt, oh best of the Kurus, it was as if Aditi Devī, staring at the Lord, through her eyes was drinking the Husband of Ramā [see 8.8: 8], the Enjoyer of all Sacrifices and the Master of the Universe. (8) Śrī Aditi said: 'Oh Lord of the Sacrifices, Personality of all Offers, oh Infallible One to whose feet we are pilgriming, You are known as the ultimate shelter, as the One to hear and sing about is so auspicious. You are the original One who appeared to diminish the dangers of the material existence of the souls of surrender. Oh Controller, oh Supreme Lord, be so good and grant us the [divine] happiness, You are the refuge of the downtrodden. (9) I offer You my obeisances who are the all-pervading Soul of the universe, the fully independent One, the Greatest One who by the power of the modes accepts the full responsibility for the creation, maintenance and annihilation of the universe. My respects for You, the Lord who, from His original position, eternally promotes the knowledge of the complete whole by which the darkness of the self is dispersed completely. (10) With You being satisfied, oh Complete and Unlimited One, all things become possible: a life as long as that of Brahmā, a certain body, a lover, unlimited material opulences in the higher, the lower and the intermediate worlds, all the [eight *siddhi*] yogic qualities, the three goals of *kāma, artha* and *dharma* [the *puruṣārthas*] and exclusive spiritual knowledge, not to mention benedictions like the defeat of human competitors and such!'

(11) **Ś**rī Śuka said: 'Thus hailed by Aditi, oh King, the Supreme Lord with the lotus eyes, the knower of the field [B.G. 13: 1-4] of all living entities, gave the following reply, oh son of Bharata. (12) The Supreme Lord said: 'Oh mother of gods, I have understanding for your long standing desire in relation to your sons who were defeated by their rivals and driven out of their residence. (13) What you desire is to defeat in battle those mad Asura leaders, who are so proud of their strength, regain the victory of your opulence and reunite with your sons in devotional service. (14) You would like to see the tears of the grieving wives of the enemies when they find them killed in battle by your sons under the lead of Indra. (15) The restoration of the full glory, reputation and opulence of your offspring, the joy of their lives and a place for them in heaven, is what you want to see. (16) All those Asura masters of war are now as good as invincible, oh Devī [goddess]. To My opinion no use of force will bring you the happiness, for they are all protected by the brahmins who enjoy My favor. (17) Nevertheless I must think of something to help you out, for I am very pleased with the vow you have observed. Someone who worships Me never deserves his belief to be fruitless, but that it leads to the desired result. (18) Because you in faithful austerity with the son of Marīci [Kaśyapa Muni]

for the sake of your sons have worshiped Me with the *payo-vrata* vow and to the best of your ability have prayed as should, I will become your son with a plenary portion of Myself and thus protect your other sons. (19) Oh sweet woman, thinking of Me as also being present within the form of your husband, lie with him, the spotless Prajāpati [see also B.G. 9: 29]. (20) Do not disclose this to others, nor even when someone asks, oh lady. All will be successful when that what is confidential with the gods is kept secret [see B.G. 18: 67-68].'

(21) **Ś**rī Śuka said: 'The Supreme Lord this way having addressed her disappeared from the spot. Aditi, with the very rare accomplishment of having achieved that the Lord would be born from her, considered herself a success and went full of devotion straight to her husband. (22) Kaśyapa in the trance of his yoga with his infallible vision could understand that the Lord had entered him with a plenary portion of Himself. (23) Like the wind kindling fire in firewood, oh King, Kaśyapa then managed with his mind in trance to deposit in Aditi the semen that he in his penance had restrained for so long [see also B.G. 7: 11]. (24) Hiraṇyagarbha [Lord Brahmā] understanding that the Supreme Lord was now situated in the womb of Aditi, offered prayers in the form of His mystical names. (25) Lord Brahmā prayed: 'All glories unto Him, the Supreme Lord of the Glorious Deeds. I offer You, the Lord of the Transcendentalists, my obeisances. You, the Controller of the Modes of Nature, I worship again and again. (26) My allegiance to You who, previously born from Pṛśni [a previous life of Aditi, compare 6.18: 1, the sons of Aditi], are always found in the Vedas, You who are full of knowledge, You From Whose Navel the Three Worlds Rose You are transcendental to and You as the All-pervading One present within the hearts of all living beings. (27) You as the original cause, the dissolution and the maintenance of the universe, are the reservoir of endless potencies whom one calls the Original Person. You are the Lordship, the Controller who is the Time that holds the entire universe in its grip, the way waves drag someone along who fell in them. (28) You indeed are of all living beings, whether they move about or not, the One who gave them that life. From You all the founding fathers originated, You are the Supreme Shelter of all who live the higher life, oh Godhead. For all godly souls who fell down, You are the lifeboat that saves them from drowning.'

8.18 - Lord Vāmanadeva, the Dwarf Incarnation

(1) **Ś**rī Śuka said: 'The Eternal Being, He with the conch, the club, the lotus and the disc in His four hands, the yellow dress and the lotus petal eyes, He whose heroic acts are praised by Brahmā, consequently manifested Himself from Aditi. (2) With a pure, blackish complexion, the luster of two earrings in the form of sharks and a dazzling lotus face, the Supreme Personality with the Śrīvatsa mark on His chest wore bracelets and armlets, a shining helmet, a belt, a sacred thread and charming ankle bells. (3) As a swarm of sweetness seeking bees were humming around the Lord, who carried an extraordinarily beautiful flower garland and the Kaustubha gem around His neck, He vanquished the darkness of Kaśyapa's house with His effulgence. (4) That very moment one everywhere was filled with happiness; all living beings in the waters, in the mountains, in the higher worlds, in outer space and on earth. There was the full quality of each season, and all the cows, the tongues of the fire and the twice-born souls were at their best. (5) When the Lord took

His birth, it was a most auspicious moment: all the planets and stars, the sun and moon, stood in a favorable position. It happened on Dvādaśī [the twelfth day of the bright fortnight of Bhādra] at noon [Abhijit], when the moon was in the house of Śravaṇa. (6) Oh King, this exact moment of the appearance of the Lord, at Dvādaśī with the sun over the meridian, is the day the scholars call Vijayā. (7) The loud sounds of the different conches, drums, kettledrums, panavas, ānakas [other drums] and other instruments that were vibrated, amounted to a great tumult. (8) The heavenly dancing girls danced blissfully, the leading celestial singers sang and the sages, the demigods, the fathers of mankind, the ancestors and the fire gods all pleased the Lord with prayers. (9-10) The perfected souls, the souls of knowledge, the apelike [the warriors of Rāma], those of superpower, the venerable souls, the treasure keepers, the benevolent, the reciters [the 'brothers of Garuḍa'], the greatest experts [the 'snakes'] and all the followers of the demigods, glorifying, dancing and praising, covered the residence of Aditi with flowers [compare 6.7: 2-8 and 5.5: 21-22]. (11) When Aditi saw that the Supreme Personality of Godhead, being conceived in happiness, by His own spiritual potency had assumed a body and had taken birth from her womb, she was struck with wonder. Also Kaśyapa, greatly amazed about it, exclaimed: 'All glory! [*jaya*!]'

(12) **T**he Lord's body, complete with ornaments and weapons, cannot be seen materially, but for the divine purpose it was manifested by Him acting like an actor in a theater and could be seen in the form of a dwarf boy [Vāmana]. (13) To see Him as a *brahmacārī* dwarf made the great *ṛṣis* very happy and thus they performed, with the founding father Kaśyapa as their lead, all the ceremonies [like the *jāta-karma* birthday ceremony]. (14) At His sacred thread ceremony the sun god chanted the Gāyatrī mantra [see note** at 5.7], Bṛhaspati gave the sacred thread and Kaśyapa offered Him a belt [of straw, signifying the twice-born status]. (15) Mother earth offered Him a deerskin, the moon god ruling the forest gave Him a staff, Aditi gave Him underwear to cover His body and from the ruler of heaven [Indra], the Master of the Universe received a parasol. (16) The Knower Inside [Brahmā] gave a waterpot, the seven sages donated *kuśa* grass and the goddess Sarasvatī gave the Imperishable Soul a string of *rudrākṣa* beads, oh King. (17) After He thus had received His sacred thread, the Ruler of the Yakṣas [Kuvera, the treasurer of heaven] delivered a pot for begging alms and Umā, the chaste mother of the universe, the wife of Śiva, personally provided the alms. (18) As a *brahmacārī* thus being welcomed by everyone, He outshone, as the best of them, with his brahmin effulgence the entire assembly that enjoyed the grace of all the great brahmin sages. (19) After having prepared and kindled a fire, He, like the best of the brahmins, strew [the *kuśa* grass] around it and fed the fire of worship with wood.

(20) As soon as He heard about the glory of Bali as someone who under the guidance of Bhṛgu brahmins performs horse sacrifices, He headed for the location where they took place and with each step that He as the Complete and Fully Endowed Essence made on His way, He therewith imprinted the earth with His footsteps. (21) At the northern bank of the Narmadā river in the field of Bhṛgukaccha where all the priests of Bhṛgu were performing their rituals for the sake of the ultimate ceremony [the horse sacrifice], they saw Him in their presence [radiating] like the risen sun. (22) The priests as also Bali, the instigator of the *yajña*, and all who had assembled there, were overshadowed by Lord Vāmana's splendor, oh King and wondered whether they saw the sun rising, the god of fire, or Sanat-kumāra who wanted to attend their ceremony. (23) While the Bhṛgus thus with their disciples were disputing in various ways, the Supreme Lord Vāmana, with in His hands His umbrella, rod and *kamandalu* filled with water, entered the arena of the Aśvamedha sacrifice. (24-25) The moment Vāmana, the learned, seemingly human child that was the Lord, with His *munja* belt of straw and the sacred thread around His waist, His deerskin upper garment and His matted locks of hair, arrived there and was seen by the priests of Bhṛgu with their disciples, they all stood up from their engagement in the fire sacrifice and appropriately welcomed the One who with His brilliance outshone them all. (26) The instigator of the sacrifice, delighted to see Him so beautiful in each of His lustrous limbs, offered Him a seat. (27) The Beauty of the Liberated Souls was thereupon with words of welcome worshiped by Bali Mahārāja who honored Him by washing His feet. (28) The water washing from His feet washes away the sins of all people. Bali knew the dharma and placed on his head the all-auspicious water that also by the god of gods, Lord Śiva who is marked with the emblem of the moon, in his supreme devotion was accepted on his head.'

(29) Śrī Bali said: 'We welcome You. My obeisances unto You, oh brahmin. What can we do for You? Oh noble soul, in my opinion You are the austerity of the brahmin seers in person. (30) The arrival of Your lordship today at our residence, satisfies all our forefathers, it purifies the entire family and completes the sacrifice we are performing now! (31) Today, oh brahmin son, my fires of sacrifice are properly served according to the injunctions. Oh, by the water that washed from Your lotus feet all my sins are destroyed and by Your small feet the earth is purified. (32) Whatever it is that You desire, oh *brahmacārī*, You may take from me, be it a cow, gold, a furnished residence, palatable food and drink or else a brahmin's daughter, prospering villages, horses, elephants or chariots, oh best of the worshipable souls. As far as I am concerned, You may have whatever You wish.'

8.19 - Lord Vāmanadeva Begs Charity from Bali Mahārāja

(1) **Ś**rī Śuka said: 'When He thus heard the very pleasing and faithful, dharmic words of the son of Virocana, the Supreme Lord praised him satisfied with the following words. (2) The Supreme Lord said: 'Oh Lord of Man, what you have said is very true, befits the dynasty, is in accord with the dharma and adds to your repute. It proves the authority of the Bhṛgu brahmins and is of the peace of your grandfather [Prahlāda], your oldest ancestor in the afterlife. (3) No one in this dynasty has been as poor-minded as to break his promises unto the brahmins and not be charitable. (4) Because of the impeccable reputation of Prahlāda, who is like a clear moon in the sky, oh ruler, in your dynasty no kings are found who, in holy places or on the battlefield, were as low-minded not to respond to the requests of petitioners. (5) In this dynasty Hiraṇyākṣa was born who, alone wandering around on this earth to conquer its directions with his club, could not find a hero equal to him. (6) After Viṣṇu [as

a boar] had delivered the world and with great difficulty had defeated him, He considered himself only victorious when He constantly thought of Hiraṇyākṣa's heroism [see 3.17-19]! (7) When his brother Hiraṇyakaśipu heard that he had been killed, he very angry went to the abode of the Lord to put an end to the One who had finished his brother [see 7.3]. (8) Seeing him with the trident in his hand coming towards Him like death personified, the Chief of the Mystics, the Knower of Time, Lord Viṣṇu, thought the following: (9) 'Wherever I go, this one here - like the death of each - will also go. I will therefore enter his heart, he only looks outside himself.' (10) Thus decided, oh King of the Asuras, He, invisible in His subtle body, entered the body of the persecuting enemy through the breath in his nostril. (11) Hiraṇyakaśipu searching His abode, found it empty. Enraged because he in spite of his power could not see Viṣṇu in any direction of the surface of the earth, in outer space, in the sky, in the caves and in the oceans, he screamed loudly. (12) When he could not find Him anywhere he said: 'I have searched the entire universe for Him who killed my brother. He must have left for the place no one returns from, He must have died.' (13) Such an enmity to the point of death one does not find with materialistic people who only exhibit their anger out of ignorance or because of their ego. (14) Your father [Virocana], the son of Prahlāda, surrendered upon the request of the demigods his life to them, because of his affinity with the twice-born souls, even though he knew that they had dressed up as brahmins. (15) You yourself observed the dharma as followed by the brahmin householders, your forefathers, the great heroes and other highly elevated and famous souls. (16) Someone like you I ask for a bit of land. Oh King of the Daityas who can be so generous in his charity, I ask you for three paces of land to the measure of My footsteps. (17) There is nothing else I desire from you, oh munificent King, oh master of the universe. May the learned soul not suffer any want and receive by donations as much as he needs.'

(18) **Ś**rī Bali said: 'Alas, oh brahmin scion, Your words may be welcome to the scholars and the elderly, but as a boy not bent on making demands, You are not quite aware of all the implications of Your self-interest. (19) For the person who with sweet words propitiates me, the one and only master of all the world, it is not very intelligent to ask for three steps of land when I can give an entire continent! (20) No one who once has approached me, deserves it to have to beg again and therefore, oh small *brahmacārī,* take from me, as You desire, whatever would suit Your needs.'

(21) **T**he Supreme Lord said: 'All sense objects capable of pleasing someone within these three worlds, together cannot satisfy the person who has no control over his senses, oh King [see also 5.5: 4]. (22) He who is not satisfied with three steps of land will neither be content with a complete continent of nine lands, for then he will desire to take possession of all the seven continents. (23) We heard that kings like Pṛthu and Gaya, who managed to rule all

the seven continents, neither reached the end of their ambitions nor the end of their desire for wealth. (24) One should be satisfied with that what one accidentally happens to acquire. There is no happiness for a dissatisfied person who has no control over himself, not even when he possesses the three worlds [see also 7.6: 3-5, 5.5: 1 and B.G. 6: 20-23]. (25) When someone is dissatisfied with his money and sensual pleasures, there is no end to his materially determined existence [of repeatedly dying and starting all over again]. He, however, who is satisfied with that what was acquired by fate, applies for liberation. (26) The spiritual power and glory of a brahmin increases when he is satisfied with what he obtained by providence, but decreases with his dissatisfaction like a fire that is extinguished with water. (27) I therefore ask you who are so munificent as a benefactor, for three steps of land, for My purpose is met perfectly with acquiring nothing more than what is needed.'

(28) **Ś**rī Śuka said: 'Thus being addressed Bali said with a smile to Lord Vāmana: 'Now take from me what You want' and in order to give Him the land, he took up his water pot [so as to confirm his promise ritually with its water]. (29) Śukrācārya, the best of all knowers, guessed what Viṣṇu's plan was and addressed the Asura lord, his disciple, who was about to deliver the land to Lord Viṣṇu.'

(30) **Ś**rī Śukrācārya said: 'This person, oh son of Virocana, is the immortal Supreme Lord Viṣṇu Himself. He took His birth from Kaśyapa and Aditi to serve the interest of the godly souls. (31) I think that what you promised is at odds with your intentions. You do not realize what you agreed upon, it is not right, for it entails great adversity for the Daityas! (32) He who presents Himself as a human child, is the Lord who teaches you a lesson. He will snatch away from you all material beauty and riches, power and repute, and give it to your enemy [Lord Indra, see also 7.10]. (33) With these three steps He will seize all the worlds by expanding to His universal form. How can you keep your position after you, like a fool, have given everything away to Viṣṇu! (34) One after the other He, with the first step, will take the earth and with the second step occupy outer space. In the ether expanding to His greatest size, where should He make his third step? (35) I think you will burn in hell forever, for that is what happens to people who do not keep their promises. Your Majesty cannot live up to the expectations you raised. (36) The sages do not favor any charity endangering one's livelihood, for it is because of one's capacity to maintain oneself, that sacrifice, charity, austerity and fruitful activity are possible in this world. (37) In order to be happy in this world as also in the next, one should divide one's earnings in five: one part is for the religion, one is for one's respectability, one for one's property, one for one's pleasure and one for the family. (38) Now listen to what, in this regard [concerning your promise] is stated in many Vedic verses, oh best of the Asuras. That what is true is preceded by the word *oṁ* [AUM, 'yes', 'so be it'] and things said that

were not preceded by that word are called untrue [false or deceptive, see also B.G 17: 24, 9: 17 and 8: 13]. (39) Understand the Vedic truth about flowers and fruits: one picks them from the body of a tree, but if the tree is not alive, then its causality, its root, is not fit and picking will be impossible [compare B.G. 8: 6]. (40) When a tree falls down it will, being uprooted, quickly dry out. Likewise one's material reality will also soon no longer be in order and come to naught [when its support has been uprooted*], that suffers no doubt. (41) The use of the syllable *oṁ* entails that one separates oneself from [one's wealth], that one is freed from it; it factually entails that someone, with everything that he says with *oṁ*, will suffer loss. When one, thus expressing oneself, donates in charity to beggars, one will see one's wealth diminished so that, because of that *oṁ* exercise, there will not be enough for one's own sense gratification and self-realization. (42) Choose therefore now fully for yourself. It is a form of falsehood, but it is not completely untrue to say this [in favor of your own position], for speaking a complete lie [like the denial of your self-interest] would make you infamous, would make you a living corpse. (43) A lie that heals is better than a truth that wounds when one wants to charm a woman, wants to tell a joke, wants to marry, wants to make a living, in times of danger, when one must protect the cows and the brahminical culture or when one has to defend against violence.'

*: The temporal body is there for eternal things. Śrīla Rupa Gosvāmī says: "One who rejects things without knowledge of their relationship to Kṛṣṇa is incomplete in his renunciation." (Bhakti-rasāmṛta-sindhu 1.2.66)

8.20 - Lord Vāmanadeva Covers all Worlds

(1) **Ś**rī Śuka said: 'Bali, the master of the house, thus being advised by the family priest, fell silent for a moment, oh King, and addressed after due consideration his guru. (2) Śrī Bali said: 'What your grace told me is true: for a householder to engage in dharmic actions may never constitute a hindrance to his economic interest, sensual pleasure, reputation and livelihood. (3) How can someone like me, an heir of Prahlāda, out of greed for possessions, as an ordinary cheater refuse to give a brahmin what he has promised him [*]? (4) There is nothing more irreligious than untruthfulness. Just as mother earth has told us: 'I can bear everything, but not a person who lies to others.' (5) I do not fear hellish conditions, nor poverty, nor an ocean of distress, nor a fall from my position, nor death as much as I fear to cheat a man of God. (6) Of what use are the riches and such that one has to give up when one leaves this world behind? Are they not meant for pleasing the man of God [the sage, the priest, the brahmin etc.]? (7) While looking after the good of all people, saints,

like Dadhīci, Śibi and other great servants of God, have given up, on matters most difficult to forsake, to the point of their very lives. Then what objection would there be against donating the land? (8) Time takes away all the possessions of persons like the Daitya kings who, willing to sacrifice their lives, enjoyed this world, oh brahmin, but the reputation they achieved in this world time does not take away. (9) Oh learned sage, it is easy to find people who, not afraid to fight, are willing to give up their lives on the battlefield, but people willing to give away, with devotion, what they accumulated to a visitor of holy places when he arrives, are not that easily found [compare B.G. 17: 20]. (10) It is the glory of the munificent souls, they who are famed for their mercy, to become poor by satisfying the needs of the poor, not even mentioning what it means to them to satisfy knowers of the spiritual purpose like your good self. I will therefore give this celibate soul whatever He wants. (11) Each of you, fully aware of the Vedic way of offering, are, with the different attributes, of the greatest respect in worshiping the Enjoyer of the Sacrifice. Whether He is Viṣṇu who came in order to bless me or else came to bring me down, I will give Him, oh sage, whatever land He desires. (12) I will not even retaliate when He, fearfully posing as a brahmin boy, deceives me as an enemy and arrests me despite my innocence. (13) If this person here is really the one glorified in the scriptures, He will never give up His reputation, whether He takes all the land after having killed me or rests in peace being killed by me.'

(14) **Ś**rī Śuka said: '[Bali,] the highly elevated and divinely inspired character thus being fixed on truthfulness, thereupon was cursed by his guru for being such a disrespectful and obstinate disciple [see B.G. 10: 10]: (15) 'You, who so stubbornly consider yourself learned while going against my instructions, have in your impudence towards me proven to be a shameless ignoramus. Someone like you will soon lose all his opulence!' (16) [Even though] being cursed this way by his guru he, who as a great personality did not abandon his truthfulness, donated, after first offering water and duly having worshiped Vāmanadeva, [the land he had promised]. (17) Vindhyāvali, Bali's wife, that moment came forward being decorated with a pearl necklace, and brought a golden pot filled with water to wash the Lord's feet. (18) He, the worshiper of the most beautiful pair of feet, personally washed them and took, in great jubilation, the water on his head that purifies the entire universe. (19) That moment a shower of flowers was released by all the inhabitants of the higher worlds: the demigods, the singers of heaven, the scholars, the ones specially gifted and the venerable souls. They all most pleased hailed the rectitude of what the Asura king had done [compare 5.18: 12]. (20) The residents of heaven, the apelike and those of superpower, sounded thousands of drums and horns again and again and declared: 'What by Him, this great personality, has been achieved was a most difficult thing, for he delivered the three worlds to his opponent [Viṣṇu]!'

(21) **T**hen the dwarf form of the Unlimited Lord began to expand most wondrously to the entire expanse of the threefold of matter: He stretched Himself out in every direction over all the land, the sky, the planetary systems, outer space and the seas and oceans where the birds and the beasts, the humans, the gods and the saints were living. (22) Bali, together with all the priests, the teachers of example and the seekers of truth, could, within this body of Him as the Almighty One, of Him as the source of the qualities, see the entire threefold universe complete with its elements and the living beings with their senses, sense objects, mind, intelligence and false ego. (23) The lower world he saw under the soles of His feet, upon the feet he saw the surface of the land, the mountains he saw in the calves of the *virāṭ-puruṣa*, the aerial beings in the knees of the gigantic form and in His thighs he saw the different types of demigods. (24) He recognized the evening twilight in His garment, he saw the founding fathers in His private parts, he saw himself together with his spokesmen in His hips, His navel was the complete of the sky, at His waist there were the seven seas and in the upper part of Urukrama [the 'far-stepping' Lord] he saw the stellar signs. (25-29) In His heart my best one, he saw the dharma, in the chest of Murāri he saw pleasing words and truthfulness and in His mind he saw the moon. In His bosom he found the goddess who always carries a lotus in her hands, and in His neck there was the complete of all the Vedic sound vibrations. In His arms he recognized all the gods led by Indra, in His ears all the directions were found, the luminaries formed the top of His head, the clouds were His hair, the whispers of the wind were in His nostrils, His eyes were the sun and in His mouth he saw the [sacrificial] fire. In His speech he heard the hymns of praise, he saw the god of the waters in His tongue, His eyebrows were the warnings and regulations, His eyelids were the night and the day, he saw anger in the Supreme Person's forehead and greed was situated in His lips. Lust was His touch, oh King, water was His semen, His back was irreligion, His marvels were found in the sacrificial ceremonies, in His shadows he saw death, the illusory energy was present in His smiles and in the hairs on His body he recognized the herbs and plants. With the rivers for His veins, the stones for His nails and with Lord Brahmā, the demigods and the sages for His intelligence, Bali saw all the moving and stationary living entities in the senses of His body [see also 2.1, 2.6, 3.12: 37-47 and B.G. 11].

(30-31) **W**hen the Asuras observed this entirety of all the worlds and souls, they were perturbed, oh King. Being faced with the Sudarśana disc with its unbearable heat and the bow Śārṅga resounding like thunder, the loud sound of His conch shell the Pāñcajanya and the great force of Viṣṇu's club the Kaumodakī, His sword the Vidyādhara, the shield with the hundred moons and also His supreme quiver of arrows named Akṣayasāyaka, drove them to desperation. (32-33) His associates led by Sunanda and the other lea-

ders and local divinities offered prayers to Him standing there with His brilliant helmet, bracelets and fish-shaped earrings, His Śrīvatsa-mark, the best of all jewels [the Kaustubha], His belt, yellow dress and His flower garland with bees about it. Oh King, manifesting Himself thus the Supreme Lord Urukrama covered with one footstep the entire surface of Bali's world, covered the sky with His body and covered the directions with His arms. (34) Making the second step He covered all the heavenly places and for the third step not a single spot of land remained, for Lord Urukrama with His stepping now had reached farther than the farthest place beyond Maharloka, Janaloka and Tapoloka [see also 5.17: 1].'

*: Prabhupāda: 'There are two kinds of highly elevated devotees, called *sādhana-siddha* and *kṛpā-siddha*. *Sādhana-siddha* refers to one who has become a devotee by regular execution of the regulative principles mentioned in the *śāstras*, as ordered and directed by the spiritual master. If one regularly executes such devotional service, he will certainly attain perfection in due course of time. But there are other devotees, who may not have undergone all the required details of devotional service but who, by the special mercy of guru and Kṛṣṇa - the spiritual master and the Supreme Personality of Godhead - have immediately attained the perfection of pure devotional service.' Bali Mahārāja became such a *kṛpā-siddha-bhakta* devotee.

8.21 - Bali Mahārāja Arrested by the Lord

(1) **Ś**rī Śuka said: 'He who appeared on the lotus [Brahmā] observed from the place of truth [from Satyaloka] how the light of his abode had been covered and had faded because of the effulgence of the Lord's toenails. Therefore, oh god of man, he approached Him together with vowed *brahmacārīs*, like the sages headed by Marīci and powerful mystics like Sanandana and the other Kumāras. (2-3) Fully expert in the Vedas and their supplements, the regulations and the abstinence, being well versed in logic, history, didactics, the classical stories, the Vedic corollaries and such, they thereupon offered their obeisances at Lord Viṣṇu's lotus feet. They did this together with other visitors who, ignited by the winds of yoga and the fire of spiritual knowledge, free from fruitive activities had attained his abode by simply meditating on the self-born one. Lord Brahmā, the most celebrated Vedic authority, he who as a person had appeared on the lotus that had sprouted from His navel, then pleased Him by devoutly paying homage after first having worshiped Him with oblations of water [see also 3.8]. (4) The water from Lord Brahmā's *ka-*

mandalu, purified from washing the feet of Lord Urukrama, oh king of the humans, became the [celestial] Svardhunī [the Ganges]. Its water flowing down from heaven purifies the three worlds, the same way the fame of the Supreme Lord purifies. (5) Lord Brahmā and the others, they who were the predominating deities of the different worlds, were of the greatest respect for their master [Vāmanadeva] and collected with all their followers the necessities for worshiping the All-powerful Soul who now had appeared in a reduced size. (6-7) With water for the feet and for the guests, flower garlands, all sorts of pulp to smear, fragrant incense and lamps, fried rice, whole grains, fruits, roots and sprouts, they offered their respects exclaiming '*Jaya, jaya*' to the glory of His actions, thereby dancing, singing and playing instruments, like vibrating conch shells and beating kettledrums. (8) Jāmbavān, the king of the bears, blissfully sounded the bugle in every direction and called for a great festival for [celebrating] His victory. (9) The Asuras were very angry when they saw that all the land of their master, who had been so determined to be of sacrifice, was lost on the simple plea of three steps of land: (10) 'Is this brahmin friend not actually Viṣṇu Himself, the greatest of all cheaters, who assuming the form of a brahmin willfully tries to deceive us in the interest of the gods? (11) He, the enemy, in the form of a boy begging for a donation, stole everything away from our master who for the sacrifice gave up his exercise of power. (12) Favorable to the brahmins and always sworn to the truth, he, [Bali,] being initiated for performing a *yajña*, is not able to speak a lie. (13) In service of our master it is therefore our duty to kill Him!' The Asura followers of Bali thus took up their different weapons. (14) Oh King, having taken up their tridents and lances to kill Vāmana, they with their angry minds all together rushed forward against the will of Bali. (15) But the associates of Viṣṇu who saw the Daitya soldiers coming, oh ruler, smiled, took up their weapons and threw them back. (16-17) Nanda and Sunanda came forward, as also Jaya, Vijaya, Prabala, Bala, Kumuda, Kumudākṣa, Viṣvaksena, Patattrirāṭ [Garuḍa], Jayanta, Śrutadeva, Puṣpadanta and Sātvata. They all together, as strong as a thousand elephants, killed the Asura soldiers.

(18) When Bali saw that his men were killed by the followers of the Original Personality, he remembered the curse of Śukrācārya [8.20: 15] and commanded his angry men to retreat: (19) 'Oh Vipracitti, Rāhu and Nemi, please listen, do not fight, stop with this. It is not the right time to settle this. (20) The Master of All Living Beings, that Person of Control who decides about happiness and distress, can by human effort not be superseded, oh Daityas. (21) Formerly time worked in our favor and brought us the victory over the gods, but today time, which indeed is the Greatest Power [the Supreme Authority] in our existence, works against us. (22) No man is able to surpass the time factor by any power, counsel, cleverness, fortifications, spells, herbs, diplomacy or by whatever other means. (23) In the past you, favored by providence, managed to defeat many followers of Viṣṇu, but today they, who ma-

naged to prosper, are roaring that they defeated us in battle [see B.G. 18: 13-15]. (24) We will defeat them when fate works again in our favor, we therefore have to await the time of our luck.'

(25) **Ś**rī Śuka said: 'After the Daitya and Dānava leaders had heard what their master said, they entered the lower regions, oh King, being driven there by the associates of Viṣṇu. (26) Thereafter, on the day when for the sacrifice the *soma* is extracted [*soma-pāna*], Bali was arrested by the son of Tārkṣya [Garuḍa] on the request of the Master of the King of the Birds [Lord Viṣṇu] and bound with the ropes of Varuṇa. (27) Because of the apprehension of the Asura leader by Viṣṇu, the mightiest one around, from every direction in the upper and lower worlds a great roar of disappointment rose. (28) Bereft of his luster he, the one so magnanimous and celebrated, oh King, remained determined as ever. Unto him thus being bound with Varuṇa's ropes the Supreme Lord Vāmana said: (29) 'You have given Me three steps of land, oh Asura. With two I occupied all the earth and now I have to make a third one. (30) As far as the sun, the moon and the stars can shed their light and as far as the clouds are pouring rain, you own all the land. (31) In one step with My body occupying the sky in all directions I have covered the entire sphere of the earth [Bhūrloka] and with the second step I before your eyes occupied the higher worlds you own. (32) Unable to provide what you have promised, hell is your destination. Because also your guru is of this opinion, now go to that place where there is no happiness [see also 6.17: 28]. (33) Anyone who disappoints a petitioner by failing to give what he has promised, falls down. Far removed from a higher life, his desires will lead nowhere. (34) Proud of your possessions you have deceived Me with your promise. As a consequence of that falsehood you will have to reside in hell for a couple of years.'

8.22 - Bali Mahārāja Surrenders His Life

(1) **Ś**rī Śuka said: 'Thus having run into trouble with the Supreme Lord, oh King, Bali, the Asura king, despite his awkward position, was an unperturbed soul who replied positively with the following words. (2) Śrī Bali said: 'If, oh Lord Praised in the Verses, Your Goodness thinks that what I have promised proved to be false, oh Greatest of the Gods, then let me, in order to be just in this matter and not to have turned to cheating, offer You my head to put the third step of Your lotus feet. (3) I am not as afraid of residing in hell or of being bound in fetters, of facing hard to endure distress, a lack of funds or to be punished by You, as I am of defamation [compare B.G. 2: 34 and 6.17: 28]. (4) To be punished by You, the worshipable Lord, I consider the most favorable form for a human being, something one's mother, father, brother or friends cannot offer [see 10.14: 8]. (5) You are of us, Asuras, the unseen supreme guru who gave us the vision that many of us were deprived of in our blind materialistic arrogance. (6-7) Many of those who, of a different learning, were fixed on You in a constant enmity, achieved the state of perfec-

tion, a position which, as is known, equals that of the yogis. Despite being punished by Your Lordship who are so full of wonders, I am therefore not ashamed - nor do I suffer that much - from thus being bound with Varuṇa's ropes. (8) My grandfather [Prahlāda] who is appreciated by Your devotees, is famed all around for being a saint, as someone having You, the Supreme One, [as his shelter] when he had to suffer all the nasty matters plotted by his father who was Your enemy [see 7.5]. (9) Of what use is this body that leaves you in the end? What is the service of all those profiteers who passing as relatives snatch away the inheritance? What is the need of a wife who only drags one more into the material world? And what is for a person certain of death the use of wasting his life with domestic attachments [see also 5.5: 8 and B.G. 18: 66]? (10) My grandfather, the great devotee who so deep in his wisdom was afraid of worldly association, was free from fear in his surrender to the immovable refuge of Your lotus feet, oh my Lord, oh Best of the Best Ones, even though You put an end to his own kind. (11) I, who by providence was arrested and with force was bereft of all my wealth, [to my luck] have now also been brought under the shelter of You, the enemy of our family. The fact that wealth is a temporary thing and that life may end any moment is something a narrow-minded person does not think about [see 7.5: 30].'

(12) **Ś**rī Śuka said: 'When Bali thus discussed his position, Prahlāda, the favorite of the Lord [see 7.9], manifested himself right there, oh best of the Kurus, like the moon rising in the sky. (13) Indrasena [Bali], saw his grandfather, the most beloved one, present there in all his glory: with eyes as wide as lotus petals, beautifully built, dressed in saffron and with a body as dark as collyrium and with long arms. (14) Bound with the ropes of Varuṇa he could not as before offer the respect he owed him and thus he offered his obeisances, timidly bending his face downwards with eyes full of tears. (15) The moment the great devotee saw the Supreme Master, the Lord, sitting there being worshiped by followers like Sunanda, he approached Him with his head bent low and then, moved to tears in his jubilation, paid his respects by falling flat to the ground. (16) Śrī Prahlāda said: 'Your Lordship who granted Bali this so very great position of Indra, today has taken it all back and that is something I consider most beautiful. By denying him his opulence You have done him a great favor, because that was what stood in the way of his self-realization. (17) Who can properly recognize the purpose of his soul when even an educated, self-controlled person is bewildered by his opulence? I offer You Nārāyaṇa, the Lord of the Universe, the omnipresent silent witness, my respectful obeisances.'

(18) **Ś**rī Śuka said: 'Oh King, then the mighty Hiraṇyagarbha [Brahmā] proceeded to speak to Madhusūdana [the Lord] in such a way that Prahlāda who stood there with folded hands could hear it. (19) But [that very moment] Bali's chaste wife, who saw that her husband was arrested, oh King, being

caught by fear offered with folded hands her obeisances to Upendra [Lord Vāmana] and addressed Him with her face turned downwards. (20) Śrī Vindhyāvali [his wife] said: 'You have created this threefold universe for the sake of Your pastimes. You are its proprietor, but now foolish people and others, oh Controller, ignorantly imposing themselves pose as proprietors. What do these shameless people have to offer You, the Supreme Creator, Master and Annihilator [compare B.G. 16: 13-15 and 18: 61]?'

(21) **L**ord Brahmā said: 'Oh Goodness of all Living Beings, oh Controller of Each, oh God of Gods, oh All-pervading One, please release this man now who has lost everything. Someone like him does not deserve it to be punished. (22) He gave to You all the lands and all the worlds. With a firm resolve everything he has achieved in his piety has been offered to You with an intelligence free from hesitation; all that he possessed, even his body. (23) At Your feet he honestly offered water, grasses and flower buds. How can such a worshiper, despite his most exalted offerings, despite his worship, after generously offering You the three worlds, deserve the pain given to him? Not being duplicitous, he deserves the highest destination [B.G. 9: 26]!'

(24) **T**he Supreme Lord said: 'Oh Brahmā, it is My mercy to take away the riches from him who is led by it, for someone under the influence of material opulence takes pride in it and looks down on the entire world! (25) When the living entity, dependent because of its karma, from birth to birth moves through different species of life, it longs to attain the human life form [see also B.G. 13: 22]. (26) It is [also] to be regarded My grace when a person, because of his [human] birth, activities, age, physique, education, achievement, wealth and other opulences, not has hardened in this pride. (27) Matters as a high birth and such, that are the cause of arrogance and bewilderment, [for a normal person] together constitute impediments for [attaining] full beatitude, but no, My devotee is not disturbed by them [see also 4.8-12]. (28) Bali, this best and most famous devotee among the Dānavas and Daityas, already surpassed the insurmountable deluding material energy. Despite losing his wealth, he was not taken aback. (29-30) Having lost all his riches, having fallen from his superior position, being reviled and arrested by his enemies, being deserted by his family and relatives, having suffered all kinds of uncommon hardship, being rebuked and cursed by his guru, he, fixed in his vow, did not forsake his truthfulness, the dharma that I so deceitfully for the sake of the gift spoke about. True to his word this man never gave it up. (31) Through Me he has achieved a position that even for the immortal souls is most difficult to obtain; during the time of Sāvarṇi Manu [see 8.13: 10-11] he will become the Indra enjoying My full protection. (32) Till then he may go and live in Sutala [see 5.24: 18], the place created by [the heavenly architect] Viśvakarmā, where it because of My supervision has been made impossible for the inhabitants to suffer psychically or physically any weariness, exhaus-

tion or defeat. (33) Oh Indrasena, oh Mahārāja, please go now, oh ruler. May there in Sutala, the place so desirable for even the denizens of heaven, for you, surrounded by your people, be all auspiciousness. (34) None of the controllers of the worlds will be able to overrule your command there, not to speak of the common man, for I, with my *cakra,* will personally take care of all the Daityas who defy your rule. (35) I will protect you, your associates and your property. In every respect I will always stand by your side, oh great hero. You will be able to see Me there! (36) In respect of My excellence, in that place the foolishness, from being associated with the Asura mentality of the Daityas and Dānavas, will disappear instantly.'

8.23 - The Demigods Regain the Heavenly Places

(1) **Ś**rī Śuka said: 'After [Bali] the great and exalted soul who carried the approval of all the saints, thus was addressed by the Original, Oldest Person, he spoke full of devotion with folded hands, with tears in his eyes and a faltering voice. (2) Śrī Bali said: 'Oh, just the attempt to offer my obeisances suffices for a result like that of surrendered devotees. What You out of Your causeless mercy have granted a fallen Asura like me, nobody among the demigods and the leaders of the world has achieved before.'

(3) **Ś**rī Śuka said: 'After having said this to the Lord, Bali offered Him and also Lord Brahmā and Lord Śiva his obeisances. Thereupon he, being released and satisfied entered Sutala together with his associates. (4) By fulfilling Aditi's desire and by giving back to king Indra his supremacy over the heavenly worlds, the Lord thus exercised His authority over the entire universe

[see 8.16: 11-17]. (5) Prahlāda, who had heard how his descendant, his grandson Bali, had achieved His mercy and was released from his fetters, then full of devotion addressed [the Supreme Personality] as follows. (6) Śrī Prahlāda said: 'With this benediction, which could not be achieved by Lord Brahmā, by the Goddess of Fortune or by Lord Śiva - not even mentioning others -, You for us Asuras have become the Protector Against All Misery, the One whose feet are worshiped by the most respected personalities of the universe! (7) Oh Shelter of All, Lord Brahmā and others enjoy Your grace by tasting the honey of serving Your lotus feet. How could we, people of a bad conduct and a bad birth, achieve the position that is granted when one follows the path of Your merciful glance? (8) Oh how wonderful all the activities of Your unlimited spiritual potency are! In Your pastimes, oh Lord who created all the worlds, oh Soul of all souls expert in every field, You are equal towards everyone. Not to discriminate characterizes Your love, a love in which You for Your devotees are like a desire tree [since You are unto the people what they are unto You, see B.G. 9: 29].'

(9) **T**he Supreme Lord said: 'My son Prahlāda, I wish you all the best, please go to the place Sutala and bring, with a spirit of joy, happiness to your grandson, relatives and friends! (10) Situated there you will always have the vision of Me holding the club [the conch, the lotus and the discus]. The great delight of seeing Me in that form, will cut the bonds of karma.'

(11-12) **Ś**rī Śuka said: 'Prahlāda accepted, with his clear mind consenting, with folded hands the order of the Supreme Lord, oh King. After he, the Master of all the leading Asuras, next had circumambulated the Original Person and offered his obeisances, he together with Bali with His permission entered the lower world Sutala. (13) Lord Nārāyaṇa then said to Śukrācārya, who in the assembly of transcendentalists sat close to Him in a group of priests [*brahma, hotā, udgātā* and *adhvaryu*]: (14) 'Oh brahmin, please describe the karmic imperfections of your disciple Bali who performed the sacrifices, for these karmic faults [see 8.20: 15] will be neutralized under the supervision of the brahmins.'

(15) **Ś**rī Śukra said: 'What would be wrong with him who in all respects was of worship for You who are the Master of all fruitive action, You the Controller and Enjoyer of all sacrifices [see also 4.31: 14, 1.2: 13 and B.G. 5: 25]? (16) As for the time and place, the person, the paraphernalia, [the practice of] the mantras and following the principles, faults can be made, but these are all nullified by regularly chanting Your glories in congregation [*]. (17) Still I have to do what You have told me, oh Supreme One, for it is the most auspicious and supreme thing for each person to fold his hands in obedience to Your command.'

(18) **Ś**rī Śuka said: 'Uśanā [Śukrācārya, see 4.1: 45] the mightiest [sage] thus offering his obeisances to the authority of the Lord, set himself together with the best brahmins the task of compensating for the imperfect sacrifice that Bali made for the Lord. (19) Oh King, the Lord who as Vāmana this way from Bali had begged the land, delivered the places of the gods that had been seized by the others to His godbrother, the great Indra. (20-21) For the pleasure of Kaśyapa and Aditi [the parents of Vāmana] and for the well-being of all living beings and worlds, the master of the founding fathers Lord Brahmā, together with the gods, the saints, the forefathers, the Manus, Dakṣa, Bhṛgu, Aṅgirā, all the great leaders, Lord Śiva and his son [Kārttikeya], made Lord Vāmana the supreme leader of all the authorities in the world. (22-23) When they made Upendra the master for all purposes, [the protector] of the Veda, the master of all gods, of all religion, of all fame, of all opulence, of all auspiciousness and of all vows, regarding Him the greatest expert in elevating to a higher life, that, oh ruler of man, made all living beings extremely happy. (24) Indra together with the leaders of the world thereafter, with the permission of Lord Brahmā, then kept Lord Vāmana in front on the divine path leading to the kingdom of heaven. (25) Under the protection of Vāmanadeva Indra regained his rule over the three worlds and the pleasure of being blessed by its supreme wealth and had nothing to fear anymore [from the Asuras]. (26-27) Oh King, Lord Brahmā, Lord Śiva and his son, the sages headed by Bhṛgu, the *munis*, the forefathers and all the living beings, the perfected souls and the space travelers [the *vimāna* people] and such, glorified all the supremely wonderful, praiseworthy deeds of Lord Viṣṇu, also praised Aditi, and then left for each their own world.

(28) **O**h pleasure of the dynasty, to hear about all these activities of Lord Urukrama [the Lord 'of the great steps'] I have described to you, wipes away all consequences of sin. (29) The great saint [Vasiṣṭha Muni] stated in his mantras that no mortal human being, subject to death or destined to be reborn, can measure the glories of Lord Urukrama, just as no one is capable of counting the number of atoms of the earth [see also B.G. 10: 42 and **]. (30) Anyone who hears about and keeps listening to the stories about this God of gods, Lord Hari, all of whose works performed in His incarnations are equally wonderful, will attain the supreme destination. (31) When one engages in this [telling and listening] during the performance of whatever ritual, whether one is engaged for the gods, the ancestors or one's fellow man [at a marriage ceremony for instance], that ceremony will with these [descriptions] be well-performed.'

*: Often quoted in this context is what Śrī Caitanya Mahāprabhu has recommended:

harer nāma harer nāma

harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way." (Bṛhan-nāradīya Purāṇa 38.126) Also often quoted is here a part of verse 11.5: 32: 'In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Kṛṣṇa.'

**: Vasiṣṭha Muni has given a mantra about Lord Viṣṇu: *'na te viṣṇor jāyamāno na jāto mahimnaḥ pāram anantam āpa*': 'No one can estimate the extent of the uncommonly glorious activities of Lord Viṣṇu'.

8.24 - Matsya, the Lord's Fish Incarnation

(1) **T**he honorable king said: 'Oh powerful one, I would like to hear the story about that first incarnation of the Lord whose deeds are so wonderful, in which He poses as a fish [or Matsya, see also 2.7: 12, 5.18: 24-28 and 6.9: 23]. (2-3) For what purpose did the Controller accept the form of a fish? It is a form that is certainly not the most favorable one in the world. To operate in that slow mode must be as hard as the life of someone tormented by the laws of karma! Oh mighty sage, please tell us, as good as you can, everything about the activities of Lord Uttamaśloka ['the One glorified'], for to hear about Him makes the entire world happy [B.G. 4: 7].'

(4) **Ś**rī Sūta Gosvāmī said: "The mighty son of Vyāsadeva thus, upon the request of Viṣṇurāta ['Viṣṇu-sent'], told him everything there was to know about the deeds of Lord Viṣṇu in the form of a fish. (5) Śrī Śuka said: 'For the sake of the cows, the brahmins, the enlightened souls, the devotees as also the Vedic literatures, the Supreme Controller assumes in His incarnations [all

kinds of] forms for the purpose of protecting the dharma. (6) Even though the Lord assumes forms among higher or lower living beings, He [Himself], just like moving air, is therewith not of a higher or lower nature, for being intent on the basic qualities, He is transcendental to those modes. (7) During the previous day of Brahmā [the previous *kalpa*] there was at its end an inundation because of which all the existing worlds were submerged in the ocean, oh King. (8) At the moment Brahmā felt sleepy and wanted to lie down to rest, the Vedic knowledge most powerfully emanated from his mouth. Hayagrīva, who happened to be nearby, then took it away [see 2.7: 11 and 5.18: 6]. (9) Understanding Hayagrīva's Dānava course of action, the Supreme Lord Hari, the Controller, [thereupon] assumed the form of a fish. (10) When that happened there was some saintly king called Satyavrata, a great personality and devotee of Lord Nārāyaṇa, who in his penances had developed the austerity of subsisting on water only. (11) During this day of Brahmā he as a son of the sun god became known as Śrāddhadeva. Lord Hari entrusted to him the position of Manu [see 6.6: 40 and 8.13: 1]. (12) When he one day was sitting at the Kṛtamālā river, performing oblations of water, some sort of a small fish manifested itself in his palm full of water. (13) Satyavrata, the master of Dravidadeśa, oh son of Bharata, threw the little fish together with the handful of water into the river. (14) It appealed to the most compassionate king and said: 'The river water is very frightening, oh protector of the poor, why do you throw Me, so small, before the voracious aquatics, oh King?'

(15) **M**ost pleased to show it his personal favor he, not knowing that he held the form of Matsya, decided to offer the fish protection. (16) The great leader hearing its pitiable words, mercifully put it in a jug full of water and took it home. (17) But in a single night it expanded in the water of that pot so that it, not feeling comfortably anymore, said to the great leader: (18) 'I do not like it here, this water pot is a difficult place for Me, please consider a more spacious refuge, where I can live with pleasure.'

(19) **H**e then took it out and placed it in a bucket full of water, but thrown in there it grew within a second to the length of three cubits [2.10 meters]. (20) [It said:] 'This bucket is unsuitable for Me to live happily, please give Me, who sought your shelter, a much bigger place!'

(21) **T**he king removed it from there and threw it in a lake that was immediately filled by its body when He instantly grew into a gigantic fish. (22) 'This water you have put Me in does not accommodate Me, oh King, I am a large aquatic, you better put Me in an expanse of water that suits Me more permanently.'

(23) **T**hus requested he brought Matsya to bigger and bigger reservoirs, until he finally threw the giant into the ocean. (24) Thrown there it said to

the king: 'In this place there are dangerous, powerful aquatics that will eat Me, oh hero, please do not put Me in here!'

(25) **T**hus perplexed by the fish that addressed him in agreeable terms he said: 'Who are You who in this fish form is bewildering us? (26) I never before saw or heard about a powerful aquatic like You. Your Lordship has expanded to hundreds of miles in a single day! (27) You must be the Supreme Personality of Godhead Himself, the imperishable Lord Nārāyaṇa who has assumed the form of a marine animal to show all living beings Your mercy. (28) I offer You, the Most Excellent Personality of Maintenance, Creation and Destruction, my obeisances. Oh Almighty One, unto surrendered devotees like us You are the Supreme Lord and the Highest Destination. (29) Everything You do in Your incarnations is the cause of the welfare of all living beings. I would like to know for what purpose Your Lordship has assumed this form. (30) As opposed to [the worship of] others who are differently embodied [the demigods], one never worships Your lotus feet in vain, oh Lotus petal-eyed One. For You are the friend, the dearest and original Soul of everyone, You who now have manifested that so very wonderful body for us, Your devotees.'

(31) **Ś**rī Śuka said: 'Having spoken thus, that master of man, Satyavrata, was addressed by the Master of the Universe, the Lord, who, as the one love of the devotees desiring to benefit them, at the end of the *yuga* for the sake of enjoying His pastimes had assumed the form of a fish in the water of the great flood. (32) The Supreme Lord said: 'On the seventh day from today, oh subduer of the enemy this threefold creation of earth, ether and heaven will be flooded by the all-devouring ocean. (33) When the three worlds are submerged in the waters of annihilation, a very big boat will appear that I have sent you. (34-35) Collect all higher and lower kinds of herbs and seeds before you get on that huge boat together with the seven sages and all kinds of living beings. Then travel undaunted the ocean of the flood with no other illumination but the light of the *ṛṣis*. (36) When that boat is being tossed about by the very powerful wind, you can attach it to My horn with the great serpent [Vāsuki], for I will stand by your side. (37) I will drag you and the sages on the boat, with Me over the waters throughout the night of Brahmā, oh My best one. (38) With My support, upon your inquiries, in your heart the full knowledge will be revealed of My glory that is known as the Supreme Brahman [see also B.G. 5: 16, 10: 11].'

(39) **A**fter thus having instructed the king the Lord disappeared from there. The king then awaited the time about which the Master of the Senses had spoken. (40) The saintly king spread *kuśa* grass with its tips pointed to the east and then sat down, facing northwards, to meditate on the feet of the Lord who had assumed the form of a fish. (41) Thereafter he saw huge clouds in the sky incessantly showering rain. The ocean swell and began to flood on

all sides so that the earth was inundated. (42) Meditating on what the Lord had said he saw a boat coming near. He got up, took the herbs and creepers and got on board together with the leading brahmins. (43) The sages were very pleased and said to him: 'Oh King meditate on Keśava ['the Lord with the black curls'], for He will save us from this impending danger and set things right.'

(44) **A**fter the king had meditated, the Lord appeared in the great ocean as a golden fish measuring a million *yojanas* that had a single horn. (45) Glad that he, like the Lord had told him before, could fasten the boat to the horn using the serpent for a rope, he praised the Killer of Madhu. (46) The king said: 'Since time immemorial ignorance about the knowledge of the soul has been the root cause of the material bondage that is accompanied by so much suffering and hardship. By the grace of the process of devotional service, with the help of those near to You, You can be attained, oh Lord who are our supreme spiritual master [see 7.5: 23-24]. (47) He who is born accepts in his desire to be happy unwisely different bodies as a result of his karma [see 4.29 and B.G. 4: 5, 6: 45 and 16: 20], but his profit minded plans bring him only grief. That karmic matter is cleared up by rendering service to Him, our guru in the core of the heart, by whom the hard knot of the impure mind is cut. (48) Just like a piece of ore in touch with fire gets purified, a person by that service can get rid of all impurity resulting from his ignorance, so that he can revive his original identity [his mode of service or *varṇa*]. May He who is Inexhaustible in this respect be our Supreme Controller, the Guru of the Gurus. (49) Neither the demigods, nor the gurus, nor other people individually or else groupwise, are able to offer but one ten-thousandth of Your grace. I therefore surrender to Him, the Lord, to You who are the shelter. (50) Like blind being led by the blind, ignorant people accept an unenlightened person, a fool, as their guru. We, desirous to know our destination, have accepted Your Lordship, whose knowledge is like the [rising] sun, as our spiritual master, as the seer of all that can be seen. (51) An ordinary person following the directions of an ordinary man is of surrender to impermanent matters as the goal of life. He is [thus] of an ignorance that cannot be overcome but with the help of Your eternal, pure knowledge, by which a person very soon achieves his original position [of service]. (52) You are the dearmost well-wisher, the controller, the original soul and spiritual master of all worlds. You are the spiritual knowledge, the fulfillment of all desires and the One situated in the heart who cannot be known by people who, in the grip of lust, have a foggy intelligence. (53) May by my surrender to You, the Greatest of All who is worshiped by the gods, the Supreme Controller for understanding the real purpose of life, may by my surrender to the light of Your meaningful words of instruction, the knots [by illusion] fixed in the heart be severed, oh Supreme Lord. Please tell me about Your refuge [see also B.G. 4: 34].'

(54) **Ś**rī Śuka said: 'The Supreme Lord, the Original Person who had assumed the form of a fish, thus being addressed, explained the Absolute Truth to the king while they were moving through the great ocean. (55) By the analytical [*sāṅkhya*, matter versus spirit] perspective of [bhakti] yoga, practically applied in a collection of divine old stories, the holy king Satyavrata thus got acquainted with the mysteries of self-realization in all its forms. (56) Sitting in the boat, he, together with the sages, free from doubt listened to the knowledge of self-realization [*ātma-tattva*] and the eternal absolute spirit [*brahma*] as explained by the Supreme Lord. (57) When the inundation had ended the Lord, after [thus] having put an end to the darkness that was caused by an unenlightened Hayagrīva, handed over all the Vedic records to Brahmā the moment Brahmā woke up. (58) King Satyavrata, enlightened in the spiritual knowledge and its practical wisdom, by the mercy of Lord Viṣṇu became in this period the Manu called Vaivasvata.

(59) **W**hen someone hears this great story describing Satyavrata, the saintly king, and the Matsya incarnation with the one horn, he will be delivered from all reactions to sin. (60) Anyone who daily chants and discusses the personal appearance of the Lord, will have success in all his endeavors and will return home, back to Godhead. (61) I offer my obeisances to Him, the Cause of All Causes, He who, posing as a great fish, explained to Satyavrata the Vedic knowledge and put an end to the darkness of the Daitya, He who returned the Vedic records that were stolen from the mouths of Lord Brahmā who lay deep asleep in the waters of the flood.'

Thus the eighth Canto of the Śrīmad Bhāgavatam ends named: Withdrawal of the Cosmic Creations.

Title, Artist and Source Pictures Canto 8

8.1
Title: Collage by Anand Aadhar against a background of a Brahma statue from Cambodja, Siemreap provincie, Phnom Bok, Bakheng style, end 9th beginning 10th century, Musée Guimet, Parijs.
Source: wikimedia.org.

8.2
Title: “Gajendra being rescued by Lord Vishnu”.
Source: Internet. Additional prints of the Krishna Darshan Art Gallery.

8.3
Title: “Vishnu Rescuing the King of the Elephants”, India, Himachal Pradesh, Chamba/Mandi, South Asia, ca. 1675.
Artist: Unknown
Source/Courtesy: Los Angeles County Museum of Art (LACMA), collections.lacma.org.

8.4
Title: The painting of Vishnu is a vintage Hindu picture.
Source: Internet.

8.5
Title: ‘Brahma Honors Krishna’. Page from a dispersed series of the Bhagavata Purana (Story of Lord Vishnu), India, probably Delhi-Agra region, ca. 1525-40.
Source: Internet. Philadelphia Museum of Art.

8.6
Title: A mandala of Vishnu. Jayateja, Pata/Paubha, dated 1420.
Artist: Unknown
Source/Courtesy: Los Angeles County Museum of Art (LACMA), collections.lacma.org.

8.7
Title: ‘Shiva drinking the world-poison’.
Artist: Nanda Lāl Bose
Source: 'Myths of the Hindus and Buddhists', Ballantine Press, Oct. 1913.

8.8
Title: Vintage representation of Dhanvantari
Artist: Unknown
Source: Internet.

8.9
Title: Image of Mohini.
Artist: S.M. Pandit. The image was originally used for a Beedi cigarette advertisement
Source: Internet.

8.10
Title: 'Indra Fighting Mahishasura, Vishnu Fighting Madhu and Kaitabha.'
Style: Folio from a Devimahatmya (Glory of the Goddess), India, Rajasthan, Sirohi, South Asia 1675-1700.
Source/Courtesy: Los Angeles County Museum of Art (LACMA), collections.lacma.org.

8.11
Title: Namuci swallowing the foam.
Artist: Unknown
Source: Internet.

8.12
Title: 'Lady with ball'.
Artiest: Raja Ravi Varma
Source: Wikipedia Raja Ravi Varma.

8.13
Title: The painting on this page represents the different Manus.
Artist: Unknown
Source: The Hare Kṛṣṇas, harekrsna.com.

8.14
Title: The picture illustrates how Krishna may assume many forms, e.g. those of the Manus, to give instruction.
Artist: Unknown
Source: The Hare Kṛṣṇas, harekrsna.com.

8.15
Title: 'A military parade'.
Artist: Unknown
Source: Internet.

8.16
Title: 'Mahavira Giving Away Wealth'. The image is a Rajasthani painting of gopîs making an offering to Krishna.
Artist: Unknown
Source: Internet (Galleries of Shri Nathji).

8.17
Title: The photo (digitally enhanced) is of a relief of Aditi at Garhwa, Allahabad
Artist photographer: Joseph David Beglar, 1875

Source: British Library Online Gallery.

8.18
Title: Digitally enhanced painting is titled: “Vamana and Five Priests”, Number Five of the Vamana (Dwarf Incar nation of Vishnu) Suit.
Style: Playing Card from a Dashavatara (Ten Avatars) Ganjifa Set, Mid-18th century. India, Maharashtra, Sawantwadi (?).
Source/Courtesy: Los Angeles County Museum of Art (LACMA), collections.lacma.org.

8.19
Title: ‘Vamana receiving water from a noble and his wife’.
Style: Marwar, early 19th century
Source: Internet © Victoria & Albert Museum.

8.20
Title: The picture is an Indian cave temple relief of Lord Trivikrama (Vamana).
Style: Date 600-700 c.e., cave 2, Badami, Bagalkot District in the north of Karnataka, India.
Source: Internet, Indian Temple Architecture and sculpture blog.

8.21
Title: 'Vamana' Tiruchchirappalli , c 1825.
Artist: Unknown
Source: Internet © Victoria & Albert Museum.

8.22
Title: The first picture of Lord Vamana with his foot on Bali is titled: “Dwarf Incarnation of Vishnu (Trivikrama)”. Nepal, Himalayas, 19th century.
Artist: Unknown
Source/Courtesy: Los Angeles County Museum of Art (LACMA), collections.lacma.org.

8.23
Title: Contemporary painting titled: “Radha Krishna Bless Chaitanya and Nityananda Mahaprabhu”.
Artist: Unknown
Source: © Exotic India, exoticindiaart.com (used with permission).

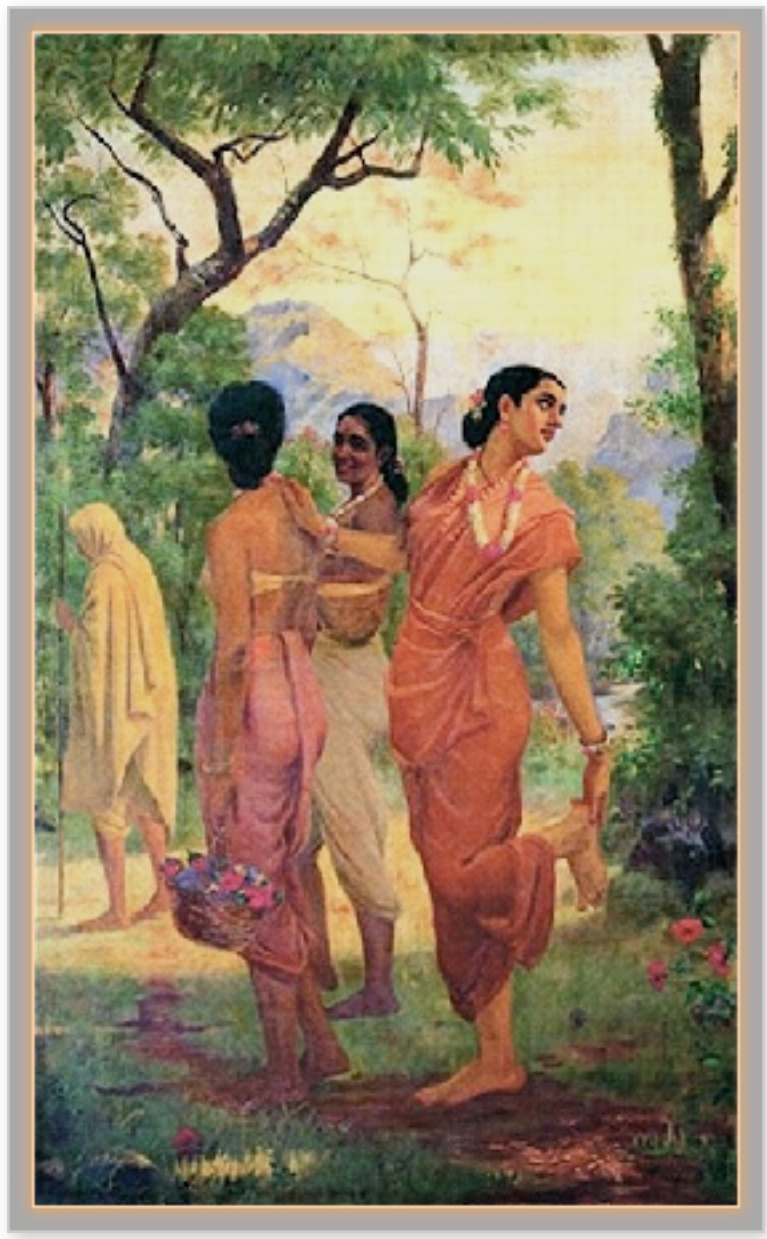
8.24
Title: Digitally enhanced painted mural relief of Matsya.
Artist: Unknown
Source: Internet.

Śrīmad Bhāgavatam

Canto 9:
Liberation

Relating to Time and the dynasties of the Sun and the Moon

9.1 - King Sudyumna Becomes a Woman



(1) **T**he king said: 'I have listened to your descriptions of all the periods of the Manus and the wonderful actions performed by the Lord of Unlimited Potency during those periods. (2-3) He who was known by the name of Satyavrata, the saintly king and ruler of Dravidadeśa, received spiritual knowledge at the end of the previous day of Brahmā, by rendering service to the Original Person [the Puruṣa]. I heard from you how he, as a son of Vivasvān [the sun god], thus became the Manu. You have spoken about his many sons: the kings headed by Ikṣvāku [8.13: 1]. (4) Oh brahmin, please describe to us, always eager to listen to your stories, the dynasties of those kings and what characterized them, oh greatly fortunate one. (5) Please tell us about all those pious and celebrated souls who were there before us, who will be there after us and who live at present with us.'

(6) **Ś**rī Sūta said: "After Parīkṣit thus in the assembly of the brahmin followers had requested this, the powerful Śuka, the one most learned in the

dharma, gave a reply. (7) Śrī Śuka said: 'Oh subduer of the enemies, now hear from me the most important about the dynasty of Manu, because not even a hundred years would be enough to do this extensively. (8) When the Supersoul, who is the Original Transcendental Person of all higher and lower forms of life, found Himself at the end of the *kalpa,* outside of Him nothing of this universe or anything else existed. (9) From His navel a golden lotus originated upon which, oh King, the selfborn one with his four heads appeared [Lord Brahmā, see also 3.8]. (10) Marīci appeared from Brahmā's mind and Kaśyapa was there from him. He in his turn begot in Aditi, the daughter of Dakṣa, a son: Vivasvān [see also 6.6: 38-39]. (11-12) Vivasvān begot in Samjñā, Manu Śrāddhadeva who, with his wife Śrāddhā, from his sense control fathered ten sons whom he gave the names Ikṣvāku, Nṛga, Śaryāti, Diṣṭa, Dhṛṣṭa, Karūṣaka, Nariṣyanta, Prṣadhra, Nabhaga and the mighty Kavi. (13) He, the Manu, at first had no sons, but the great personality, the powerful Vasiṣṭha, performed a sacrifice for the demigods Mitra and Varuṇa that would bring him sons. (14) But Śrāddhā, Manu's wife who as prescribed observed a *payo vrata* [vow of drinking only, see 8.16], approached with obeisances the performing priest during the sacrifice and begged him for a daughter. (15) The *ṛtvik* in charge [the *adhvaryu*] told the priest performing the oblations [the *hotā*] to engage with this in mind, whereupon the brahmin took the ghee and recited the mantra *vaṣaṭ* ['unto the Living Being'].

(16) **W**ith that transgression of the performing priest a daughter was born named Ilā ['the libation']. When Manu saw her he most dissatisfied said to his guru: (17) 'Oh my lord, what is this? As a result of the actions of you transcendentalists, there is alas this painful deviation. This rebellion against the Absolute Truth never should have happened! (18) How could you, versed in Vedic knowledge, connected and austere, of whom all impurities were burned away, deviate from your decision? Since when are the demigods of false promises?'

(19) **H**aving heard what he said, the most powerful one, their great-grandfather Vasiṣṭha, who had understanding for the mistake the performing priest had made, spoke to [Manu] the son of the sun god. (20) 'This unexpected result was the consequence of the wrong action of your priest. However, I will employ my power to give you a nice son!'

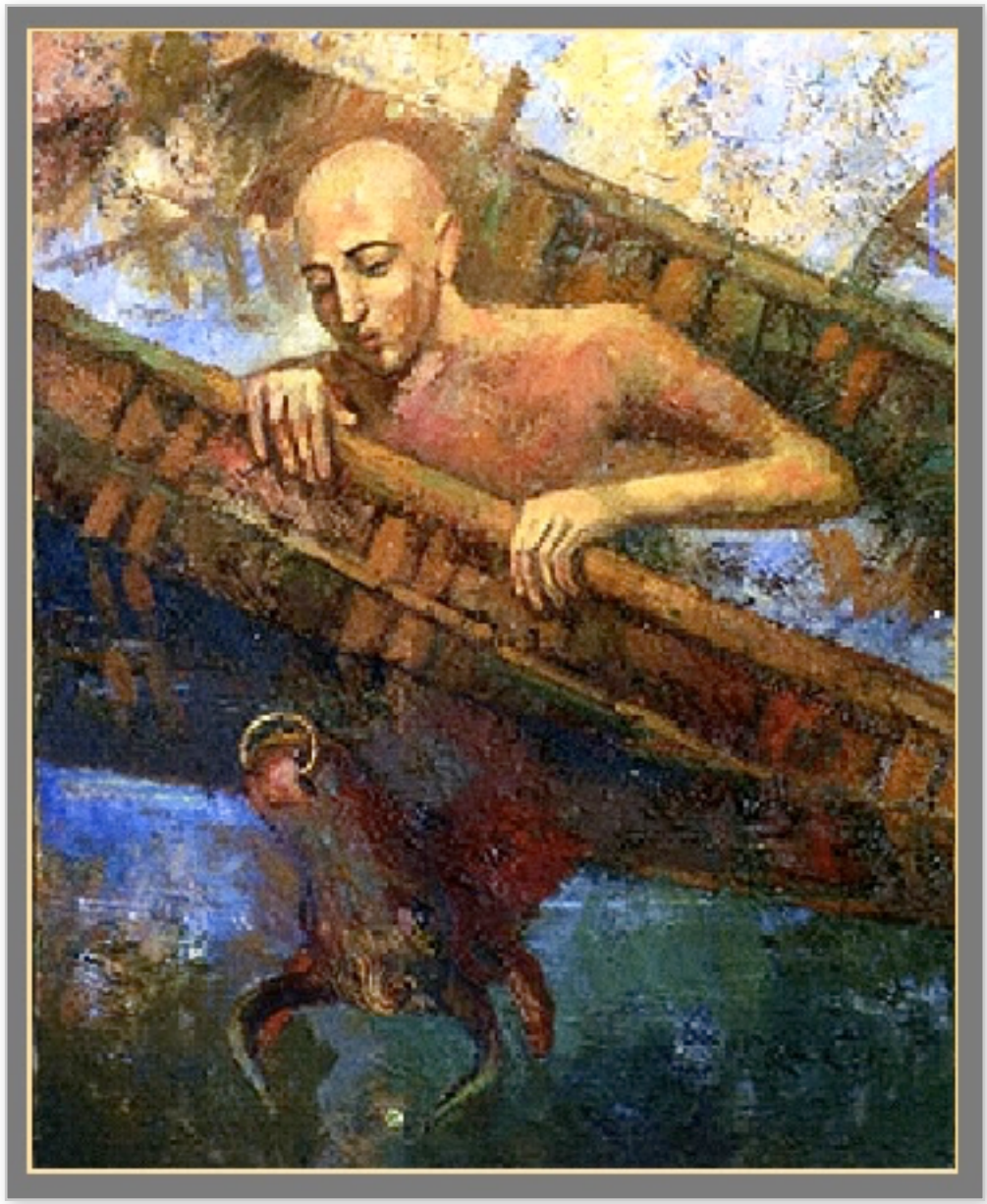
(21) **W**ith that decision, oh King, the renown powerful master Vasiṣṭha offered prayers to the Original Person with the wish that Ilā turned into a man. (22) Pleased by him the Supreme Controller Hari granted the desired benediction so that Ilā became a nice man who was called Sudyumna. (23-24) One day Sudyumna was on a hunting trip in the forest, oh King, being accompanied by a couple of associates. While riding a horse from Sindhupradeśa, he went north in pursuit of the game. For the occasion the hero was equipped

with a beautiful bow with very special arrows and an armor. (25) At the foot of mount Meru he happened to enter the Sukumāra forest where the mighty Lord Śiva is enjoying life with his wife Umā. (26) Having entered there, oh ruler of man, Sudyumna, the pre-eminent hero, saw himself changed into a woman and his horse into a mare [see also 5.17: 15]. (27) All his companions were also changed into the opposite sex, and seeing each other like this they got very depressed.'

(28) **T**he honorable king [Parīkṣit] said: 'How can that realm have this quality? How came this about, oh mighty one? We would very much like to hear you deliberate about this.'

(29) **Ś**rī Śuka answered: 'Saints, who fixed in their vows dispelled the darkness in every direction, once came there to see the Lord of the Mountain, Śiva. (30) Ambikā [Durgā], who sat naked on her husband's lap, was most ashamed when she saw them. She quickly got up and covered her breasts. (31) The saints seeing the two enjoying sexual intercourse desisted from proceeding further and departed immediately for the *āśrama* of Nara-Nārāyaṇa. (32) Because of this the mighty Lord wishing to please his beloved said: 'Anyone who enters this place will turn into a woman on the spot!' (33) Males in particular since then do not enter that forest, whereabout she [Sudyumna] in the company of her associates thereafter wandered from stretch to stretch. (34) When she as a most exciting woman, thus surrounded by other women was loitering near his āśrama, the powerful Budha [the son of the moon and deity of Mercury] wished to enjoy her. (35) She also longed to have him, the beautiful son of king Soma, for her husband and thus she from him gave birth to a son named Purūravā. (36) I heard that Sudyumna who thus, as a king born from Manu, had achieved the female status, [then] remembered Vasiṣṭha, the preceptor of the family. (37) The merciful sage seeing him in that condition was very aggrieved. He wanted his maleness to return and began to pray to Lord Śankara [Śiva]. (38-39) Śiva, being pleased with him, oh servant of the state, in order to keep his promise [to Umā] and to show the sage his love, said: 'This disciple of your line will one month be a female and the next month be a male. Sudyumna may with this arrangement [then] rule the world as he likes.' (40) With this settlement he by the mercy of the *ācārya* acquired the desired maleness and ruled over the entire world, even though the citizens were not quite happy with it. (41) From Sudyumna three sons were born listening to the names of Utkala, Gaya and Vimala, oh King. They became kings over the southern realm and were very religious. (42) Thereafter, when the time was ripe, the master of the kingdom who was so mighty, handed the world over to his son Purūravā and left for the forest.'

9.2 - The Dynasties of Six of the Sons of Manu



(1) **Ś**rī Śuka said: 'After Sudyumna, thus had disappeared, Vaivasvata Manu, his father desiring a(nother) son, executed austerities at the Yamunā for a hundred years. (2) After for the purpose of offspring having worshiped the Godhead, Lord Hari, Manu begot ten sons who were like him and of whom the eldest was named Ikṣvāku [see also 8.13: 2-3]. (3) Pṛṣadhra was among the sons of Manu by his guru ordered to herd cows. For that purpose he had taken the vow of *vīrāsana* ['to stand prepared with a sword'] to protect them at night [see also 4.6: 38]. (4) One night when it was raining, a tiger entered the land of the cowshed. Out of fear all the cows lying down, got up and spread all around the field. (5-6) When the strong animal seized one of the cows, it began to cry out of distress and fear. Pṛṣadhra, hearing the screaming, took his sword and hastily followed the sound, but because the clouds covered the stars that night, he mistook the cow for the tiger and by mistake cut off its head. (7) The tiger, also being hit by the sword, had its ear cut off and fled most afraid, leaving a blood trail. (8) Pṛṣadhra thinking that he had killed the tiger, to his dismay, discovered the next morning that he being a hero, with

his sword had killed the cow. (9) The family preceptor [Vasiṣṭha] cursed him for the unintended sinful deed saying: 'Having acted like a *śūdra*, you cannot belong to the *kṣatriyas*. Because of that unholy deed it is your karma to become a *śūdra*.' (10) The hero thus being cursed by his guru, accepted the words with folded hands and took the vow of celibacy the way the sages want it. (11-13) Exclusively devoted to Vāsudeva, the Supreme Lord and Soul of all, the Transcendence and Purity in person, he was equal and kindhearted towards all living beings. Freed from attachments, peaceful within and self-controlled, he was, free from possessions, of a vision in which he could accept whatever that was available for his physical needs, the way it for the benefit of the soul was arranged by His grace. Always with his mind focussed on the Supreme Self within and thus fully absorbed being satisfied in spiritual realization, he traveled all over the earth appearing to others as if he were deaf, dumb and blind. (14) After thus being engaged, he entered the forest and, as a saint, achieved the ultimate transcendental goal the moment he out there ran into a forest fire that he allowed to consume himself [see also B.G. 4: 9].

(15) **A**nother son, Kavi [or Vasumān], the youngest one, had no attachments to material pleasures. After giving up his father's kingdom along with his friends, he, still a young man, entered the forest and reached the transcendental world by always keeping the effulgent Supreme Person in his heart.

(16) **F**rom the son of Manu Karūṣa [or Tarūṣa] there was a dynasty of *kṣatriyas* called the Kārūṣas who, as kings of the northern realm, were highly religious protectors of the brahminical culture.

(17) **F**rom Dhṛṣṭa [or Shriṣtha] a caste of *kṣatriyas* originated who, in the world having achieved the position of brahmins, were named the Dhārshthas. From Nṛga there was the succession of first Sumati, Bhūtajyoti and thereafter Vasu. (18) From Vasu's son Pratīka there was one named Oghavān ['the uninterrupted tradition'] who fathered another son named Oghavān who had a daughter who also carried that name: Oghavatī. She married Sudarśana.

(19) **F**rom Nariṣyanta there was Citrasena, Ṛkṣa was his son and he begot Mīdhvān. Mīdhvān's son was Pūrna and Indrasena was Pūrna's son. (20) Because of Indrasena there was Vītihotra, from him there was Satyaśravā, Uruśravā was his son and Devadatta was his son. (21) Devadatta's son became the most powerful Agniveśya, who was Agni in person. He was a *mahāṛṣi,* a great saint, also known as Kānīna and Jātūkarnya. (22) From Agniveśya a dynasty of brahmins came forth known as the Āgniveśyāyanas. Oh King, I have thus described the descendants of Nariṣyanta, let me now tell you about Diṣtha's dynasty.

(23-24) **D**iṣṭha's son was Nābhāga [not to confuse with his uncles Nabhaga or the Nābhāga who was also called Nṛga]. He by contrast answered to the vocation of the *vaiśyas* [a merchant, see 7.11: 23]. His son was Bhalandana and from him there was Vatsaprīti. His son was named Prāmśu and Pramati was his son. Khanitra is known as Pramati's successor. He in his turn was succeeded by Cākṣuṣa and his son was Vivimśati. (25) Vivimśati's son was Rambha and his son, Khanīnetra, was most religious. From him there was the scion Karandhama, oh great King. (26) Avīkṣit was his son and his son, Marutta, became emperor. The great mystic Samvarta, the son of Aṅgirā, engaged him in performing a *yajña*. (27) The like of Marutta's sacrifice has never been observed since, because all that he used was made of gold and everything that he had was of the greatest beauty. (28) Indra was delighted to drink the *soma-rasa*, the brahmins were generously compensated, the Maruts [the demigods of the wind] offered foodstuffs, and all the gods of the universe were part of the assembly. (29) Dama was Marutta's son and from him there was a son with the power to expand the kingdom: Rājyavardhana. From his son Sudhriti a son was born named Nara. (30) Nara's son was called Kevala and he fathered Dhundhumān. Vegavān was there because of him and Vegavān's son Budha had Tṛṇabindu for his son who was a great king. (31) Alambuṣā accepted him as her husband. She was an adorable goddess, a girl from heaven and a reservoir of all good qualities, who gave birth to a couple of sons and a daughter named Ilavilā. (32) Viśravā, was a saint and master of yoga. He received transcendental knowledge from his father and begot Kuvera in Ilavilā: he who brings wealth. (33) Viśāla, Śūnyabandhu and Dhūmraketu were the sons of Tṛṇabindu. Viśāla built a city named Vaiśālī and founded a dynasty. (34) Hemacandra was his son who fathered one called Dhūmrākṣa. From his son Samyama there were [two sons called] Kṛśāśva and Devaja. (35-36) From Kṛśāśva there was a son named Somadatta. By worshiping the best one of all, the Lord of all Praises, the Original Person [Viṣṇu] in an *aśvamedha* sacrifice, he achieved the supreme destination where all the masters of yoga have their refuge. A son of Somadatta named Sumati thereupon begot a son called Janamejaya. All these kings of Vaiśālī sustained the reputation of King Tṛṇabindu.'

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9.3 - The Marriage of Sukanyā and Cyavana Muni

(1) **Ś**rī Śuka said: 'The son of Manu, king Śaryāti, was a highly developed brahmin who for that reason gave instructions on the functions to be performed on the second day in the arena of sacrifice of the descendants of Aṅgirā. (2) He had a lotus-eyed daughter called Sukanyā, with whom he went to the forest to visit the *āśrama* of the sage Cyavana. (3) While she in the company of her friends was collecting fruits and flowers from the trees, she saw in an anthill some kind of two shining lights [compare 7.3: 15-16]. (4) As the young girl, ignorantly trying, with a thorn poked in the light objects, there oozed blood from them. (5) The guards being startled stood nailed to the ground, so that the king, who saw what had happened, had to address his surprised men. (6) 'Alas, we have done something wrong in approaching the enlightened sage. We have, with this action of one of us, evidently violated his *āśrama*!'

(7) **S**ukanyā said afraid to her father: 'It was me who, unaware of what I was doing, with a thorn have pierced two shiny things.'

(8) **W**hen king Śaryāti heard his daughter say this, he was of the greatest concern to appease the sage who happened to reside quietly in the anthill. (9) Understanding what was needed to set things right he, in order to leave, with the greatest trouble handed over his daughter to the *muni* and then returned home with his permission. (10) Sukanyā, after having Cyavana for her husband, had understanding for him who remained very grumpy with her. She tried to please him by acting attentively according to his wishes. (11) When some time had passed this way, the two Aśvins ['the healers of heaven'] reached the *āśrama*. Offering them his respects the sage said: 'Please give me youthfulness, oh masters! (12) I know you cannot drink any *soma*, but I will offer you a pot full of *soma-rasa* when you give me the strength and beauty that is so desirable to young women.'

(13) '**S**o be it' the two great healers said confirming the scholar. 'Just dive into this lake. That will make you perfect.'

(14) **T**he aged man with his gray hair, loose skin and frail body, the veins of which one could see, after thus being addressed, was by the Aśvins helped into the lake. (15) When the three of them reappeared from the lake they were of the greatest beauty a woman could wish for: with lotus garlands, earrings, similar features and nice clothes. (16) After the young beauty saw them, the chaste woman could not tell who of them was her husband, for they were all equally beautiful, radiating like the sun, and thus she resorted to the Aśvins. (17) Pleased with the strength of her faith they pointed out her husband and thereupon, taking leave of the sage, returned to the heavenly worlds in their celestial chariot. (18) King Śaryāti, who wishing to perform a *yajña* had left for Cyavana's *āśrama,* as a consequence saw a man at his daughter's side who radiated like the sun. (19) But the king, after she had paid her respect, gave his daughter not his blessings because he was not at all pleased with her: (20) 'What do you think you are doing? Are you now cheating on your husband, the great sage honored by all the people? Have you, because he's decrepit of age, oh unfaithful one, not deeming him very attractive, given up on him and taken this man, this street beggar, for a lover? (21) Are you out of your mind? In keeping this lover you, as a daughter from the most respectable family, are a disgrace to the entire dynasty. You are shamelessly throwing your father and also your husband into the deepest darkness.'

(22) **S**he laughed and said with a smile to her father who was thus rebuking her: 'Oh father, this one here is your son-in-law, the son of Bhṛgu!'

(23) **S**he described to her father the entire story how his age had changed and he had acquired his beauty, whereupon he, utterly pleased and surprised, embraced his daughter. (24) Cyavana Muni with his spiritual power enabled the great man to perform the *soma* sacrifice and delivered the Aśvins the pot full of the *soma-rasa* they could not drink themselves. (25) Indra full of indignation angrily took up his thunderbolt to kill him immediately, but the man of Bhṛgu paralyzed the arm of Indra that held the thunderbolt. (26) With the permission of all [the demigods] there was ever since a full cup of *soma-rasa* for the Aśvins, who as physicians before this happened were excluded from a share in the *soma-yajña*.

(27) **U**ttānabarhi, Ānarta and Bhūriṣeṇa were the three sons begotten by Śaryāti. Ānarta thereupon fathered Revata. (28) After in the ocean [on an island near the cost] having built a town called Kuśasthalī [Dvārakā], he lived materially happy ruling regions like Ānarta and others, oh subduer of enemies. A hundred fine sons were born because of him. Kakudmī was the eldest of them. (29) Kakudmī took his daughter Revatī to Brahmā's abode beyond

the modes, to ask the Almighty One for a husband for the girl. (30) Because the original teacher of the universe was engaged in enjoying the music of the Gandharvas he had no time for him at all, but as soon as it was over Kakudmī, after offering his obeisances, could submit his desire to him. (31) The all-powerful Lord had to laugh about what he heard and said to him: 'Alas, oh King, whosoever you had in mind [as a suitable husband for your daughter] has disappeared a long time ago! (32) We do not hear anymore about them nor about their sons, grandsons, descendants or dynasties because [while you were waiting here] a period of three times nine *mahāyugas* has passed! (33) Go therefore to Lord Baladeva. He constitutes a most powerful aspect of the God of Gods [Lord Viṣṇu]. Give Him, the Excellence of Man, your excellent daughter, oh King. (34) The Supreme Lord, the Eternal Well-wisher who diminishes the burden of the world, the virtue of hearing and singing in person, has now descended together with this partial aspect of Him [see also 5.25].' (35) The king, after paying the Unborn One his respects, returned with these directions to his residence that was abandoned by [the offspring of] his brothers. Afraid of ghosts they had spread in all directions. (36) After handing his perfectly shaped daughter over to the most powerful one, Lord Baladeva, the king went to Badarikāśrama, the place of Nara-Nārāyaṇa, to perform austerities there.'

9.4 - Ambarīṣa Mahārāja Offended by Durvāsā Muni

(1) **Ś**rī Śuka said: 'Nābhāga, the learned youngest son of Nabhaga [see 9.1: 11-12, not the uncle also called Nṛga nor the Nābhāga of Diṣṭa, see 9.2: 23], returning from a celibate life received [as his share of the kingdom, the care for] his father because his elder brothers [already] had divided the property [among themselves].

(2) '**O**h, my brothers' [he said] 'What is the share you have reserved for me?'

'**W**e allot you our father as your share [they answered].'

[**H**e then said to his father:] 'Oh father, my elder brothers have not given me my share!'

[**T**he father thereupon replied:] 'My son, do not take heed of that! (3) The so highly intelligent descendants of Aṅgirā [see 6.6: 19] are today performing a sacrifice, but on every sixth day that they do this, oh learned one, they will fall in illusion with their self-interested actions. (4-5) Therefore go to them and recite for those great souls two Vedic hymns relating to the God of the

Universe [Vaiśvadeva, the Supreme Lord]. After resuming their own course, they will hand the wealth over to you they received from their sacrifice.'

Doing what his father had told him they gave him the proceeds of the *yajña* before they returned to their heavenly places. (6) As he was collecting his riches, some person with a black countenance who had arrived from the north said to him: 'All these riches remaining from the sacrifice belong to me!'

(7) [**H**e replied:] 'They are all mine, the sages have handed them over to me!'

[**T**he black man said:] 'Let us, concerning this matter, head for the son of Manu, your father, and ask him', and thus he inquired with his father as was proposed.

(8) [**F**ather Nabhaga said:] 'Everything that remains from the sacrifice is by the sages considered a share for Lord Śiva, thus they have once decided [during the sacrifice of Dakṣa]. He is the demigod who deserves it all.'

(9) **N**ābhāga offered him [Śiva] his obeisances and said: 'As my father said: everything from the sacrificial arena belongs to you, oh Lord [see 3.12: 6-14]. Oh saintly one, let me bow my head to you, I beg your pardon.'

(10) [**L**ord Śiva said:] 'All that your father said is true and also what you are saying is the truth. Let me, the knower of the mantras, grant you the spiritual knowledge that is transcendental and eternal. (11) Please take all the riches. I give you all that has been offered to me', and having spoken thus Rudra, the great lord and guardian of the dharma, vanished. (12) Anyone who with great attention remembers this in the morning and in the evening, becomes a scholar: he will become a knower of the mantras and the supreme destination, and thus be a self-realized soul. (13) From Nābhāga the most exalted and highly celebrated devotee Ambarīṣa was born. A curse of a brahmin against him failed: it never could touch him.'

(14) **T**he king [Parīkṣit] said: 'Oh lordship, I would like to hear about him, that king who was so intelligent that the most insurmountable power of a brahmin's measure could not affect him.'

(15-16) **Ś**rī Śuka said: 'Ambarīṣa, the man of great fortune, after achieving an unlimited opulence on this earth consisting of the seven continents, meant that all that is so rarely obtained by many a ruler is as the riches one imagines in a dream: coming to one's senses it is all gone. It is the reason because of which a man falls in ignorance. (17) Unto Vāsudeva, the Supreme Personality, unto the devotees as also unto the saints, he had achieved the re-

verence and devotion, in the transcendence of which one takes this entire universe for something as insignificant as a piece of stone. (18-20) He was sure to fix his mind on the lotus feet of Kṛṣṇa, to use his words to describe the qualities of [the Lord of] Vaikuṇṭha, to use his hands for matters as cleaning the Lord's temple and to engage his ears in listening to the transcendental talks about the Infallible One. He used his eyes to look at the deities, the temples and buildings of Mukunda, he used his body to be in touch with the bodies of the devotees, he used his nose to smell the fragrance of the *tulsī* leaves on the lotus flower formed by His feet and used his tongue to relish the food that is offered to Him. By using his legs to walk to the Lord's holy places, by using his head to bow down to the feet of Hṛṣīkeśa and by engaging his senses more in being a servant of Him than a servant of his lusty desires, he was alike the ones who seek their refuge in being attached to the Lord Glorified in the Scriptures [like Prahlāda e.g.]. (21) Thus in his prescribed duties always being of sacrifice unto the Transcendence, the Original Enjoyer of the Sacrifice, the Supreme Lord Beyond the Senses, he exercised all the different forms of devotional service and ruled, under the guidance of His faithfully devoted scholars, this planet earth [see also 5.18: 12 and B.G. 5: 29]. (22) With horse sacrifices executed by brahmins like Vasiṣṭha, Asita and Gautama, he worshiped, in all places where the Sarasvatī river flowed through the desert countries, the Lord of Sacrifice, the Supreme Controller, with great opulence and all the prescribed paraphernalia and remuneration. (23) During the sacrificial ceremonies before the deities the finely dressed members of the assembly, the priests and the other functionaries could be recognized as the ever vigilant demigods. (24) A heavenly existence as cherished by the demigods, was not a thing desired by his citizens who were accustomed to hearing and chanting the glories of Uttamaśloka, the Lord hailed in the Verses. (25) Persons accustomed to having Mukunda in their hearts rarely desire the perfections of the great ones because such aspirations go at the cost of the happiness of being in one's constitutional position of rendering service [see *siddhis*]. (26-27) He, the king who in bhakti-yoga being engaged in austerities, in his constitutional activities unto the Lord satisfied all sorts of desires, thus step by step gave it up to fix his mind upon temporal matters as having a home, a wife, children, friends and relatives, a good elephant, a nice chariot and fine horses and durable goods like having jewels, ornaments, a nice outfit and such, and a never empty treasury. (28) Pleased with his unalloyed devotional service, the Lord gave him His *cakra* [disc weapon] that protects the devotees but is so fearful to the ones opposing Him [see also 7.9: 43 and B.G. 9: 31]. (29) Aspiring to worship Kṛṣṇa together with his equally qualified queen, the king observed the vow of *dvādaśī* [fasting on certain lunar days] for a whole year. (30) At the end of that vow he in the month Kārtika [Oct. - Nov.] for three nights observed a complete fast [with one meal during the day] whereupon he, after taking a bath in the Yamunā, worshiped Lord Kṛṣṇa in Madhuvana [a part of the Vṛndāvana area]. (31-32) With all paraphernalia for doing *puja*, he, according

to the rules, bathed the deity and dressed it with nice clothing and ornaments, fragrant flower garlands and other means of service, in his [*mahābhiṣeka*] worship of the greatly fortunate Lord Keśava and the brahmins that he performed with a mind filled with divine love and devotion. (33-35) After having donated to the brahmin sages, the scholars who had arrived at his place, sixty crores of nicely decorated, young and beautiful cows, equipped with gold covered horns and silver plated hooves, full udders and with calves at their side, he firstly sumptuously fed them with the most heavenly, delicious food. When he to the full of their satisfaction and with their permission next ended his own fasting and was about to observe the concluding ceremony, they all of a sudden were confronted with an unexpected visit of the mighty sage Durvāsā. (36) Despite having appeared there uninvited, the king showed his respect by standing up and offering him a seat. Thereupon he asked him, with all regards having fallen at his feet, whether he would like to eat something. (37) He gladly accepted that request and went, in order to perform the necessary rituals, to the Yamunā to dip into the auspicious water and meditate on the Supreme Brahman. (38) That, with half a *muhūrta* [24 minutes] left before the end of the *dvādaśī* fast that was observed, made the king together with the brahmins wonder what would be the appropriate notion of dharma for the precarious situation he had ran into: (39-40) 'Both failing to respect the brahmin sage and not to break with the fast of *dvādaśī* at the right time is an offense. What now is the best thing to do? What would be irreligious and what not? So let me touch water only, so that I correctly may conclude the vow, because, oh scholars, the act of drinking water is considered to be indeed both eating and not eating.'

(41) **T**he great king drank water and then, with his mind turned to the Infallible One, waited for the brahmin mystic to return, oh best of the Kurus. (42) After Durvāsā had finished the rituals at the bank of the Yamunā and returned, he was well received by the king, but he discovered by his insight what had taken place. (43) Trembling with anger he, with a tightened face frowning and also hungry, addressed the offender who stood there with folded hands. (44) 'Alas has this one here, this 'love of the people', in his madness about his opulence, for everyone to see, violated the dharma! No devotee of Viṣṇu at all, he thinks he is the Lord Himself! (45) Unexpectedly arriving here, I was by this man invited to be his guest, but now he has taken food without sharing it with me. I will show you directly what the consequence is!'

(46) **S**peaking thus he, red with anger, pulled a bunch of hair out of his head and created a demon for him resembling the fire at the end of time. (47) As the demon approached him, with a trident blazing with fire in his hand and a footstep that made the earth tremble, the king, seeing him in front, did not move an inch from the spot [compare 6.17: 28]. (48) The way it by the Original Person of the Supersoul was arranged for the protection of His devotees,

the *cakra* [that Ambarīṣa had received, see verse 28] like a fire burned to ashes that angry serpent of a created demon [see also B.G. 18: 66]. (49) Seeing that his attempt had failed and that the disc was coming after him, Durvāsā in great fear ran wherever he could, looking for a refuge to save his life. (50) When the muni saw the disc, that chariot wheel of the Lord, closely behind his back, he quickly, like a snake pursued by the flames of a highly blazing forest fire, ran to mount Meru to enter a cave there. (51) But in whatever direction Durvāsā fled - of the sky, the earth's surface, in caves, in seas or to all the worlds up to heaven -, he saw the unbearable Sudarśana *cakra* ['His immediate fearful presence']. (52) Without a protector he, with a constant fear in his heart, was looking everywhere for someone to give shelter. At last he approached Lord Brahmā [and prayed]: 'Oh my Lord, oh Selfborn One, save me from this invincible fire!'

(53-54) **L**ord Brahmā said: 'At the end of my lifetime [a *dvi-parārdha*, see 3.11: 33] when His pastimes have ended, the Lord of the End Time [Viṣṇu], the Self of Time, with a single movement of His eyebrows will destroy this universe including my heavenly abode. I, Lord Śiva, Dakṣa, Bhṛgu and the other sages, as also the rulers of man, the rulers of the living beings and the rulers of the demigods, all carry out His orders and together bow, for the salvation of all living beings, our heads in surrender to the principle regulating our lives.'

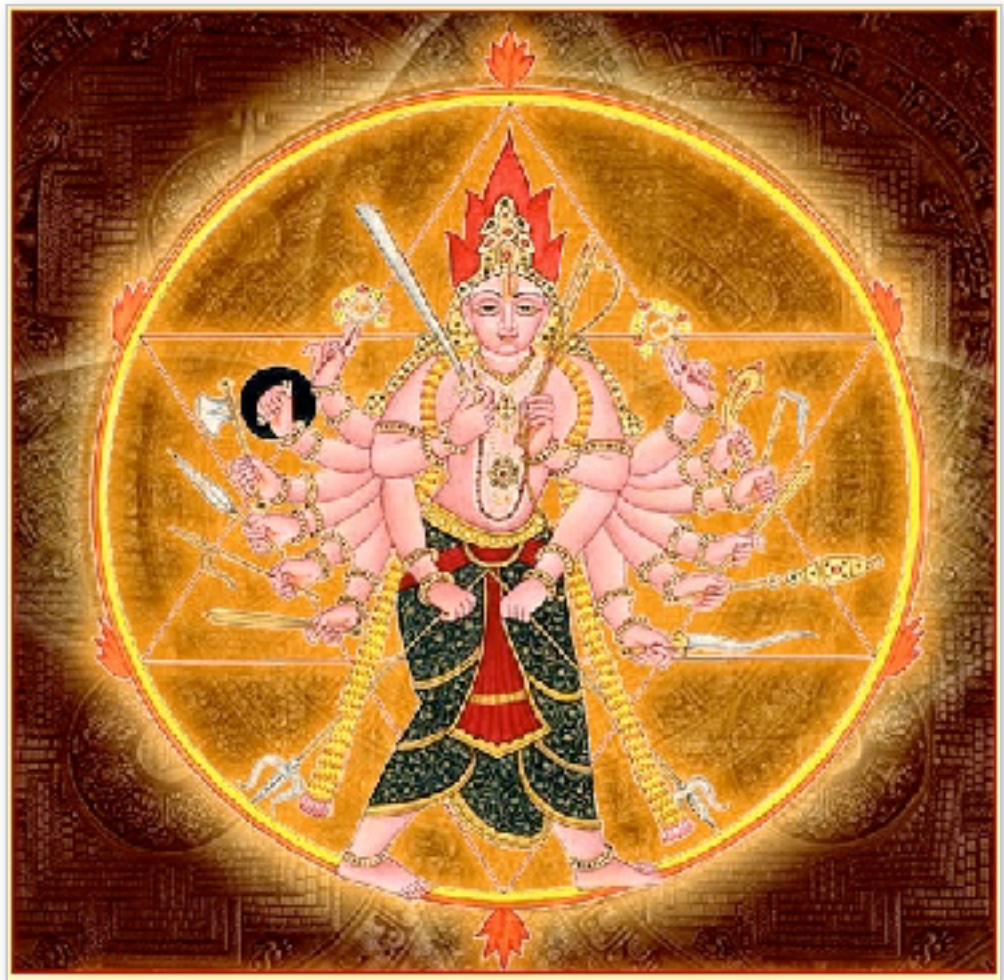
(55) **D**urvāsā who, scorched by Viṣṇu's *cakra,* was turned down by Lord Brahmā, [next] for his shelter went to the one who always resides on Kailāsa [Lord Śiva]. (56) Śrī Śankara [Śiva] said: 'My dear one, we have no power over the Supreme One, the Transcendence in Person with whom I, the other living beings and even Lord Brahmā wander around within the countless universes that, together with us, at times arise and then are destroyed again. (57-59) I, Sanat and the other Kumāras, Nārada, the great Unborn Lord, Kapila, Vyāsadeva, Devala [the great sage], Yamarāja, Āsuri [the saint], Marīci and other masters of perfect knowledge headed by him, have learned to know the limits of all there is to know, but none of us can fully comprehend His illusory energy [of *māyā*] and that what is covered by it. The weapon of the Controller of the Universe [the *cakra*] is even for us difficult to handle, and you should therefore seek your refuge with the Lord who will certainly bestow upon you His happiness and fortune.'

(60) **D**urvāsā, disappointed, thereafter went to the abode of the Supreme Lord known as Vaikuṇṭha, where He as Śrīnivāsa, the Master of the Abode, lives together with the goddess of fortune. (61) Scorched by the fire of the invincible weapon he fell down at His lotus feet, trembling all over, and said: 'Oh Infallible and Unlimited One, oh Desire of the Saintly Ones, oh Master, offer me, this great offender, protection, oh Well-wisher of the Entire Univer-

se! (62) Not knowing about Your inconceivable prowess I have committed a great offense at the feet of someone dear to Your Lordship. Please be so kind to do whatever is needed to counteract an offense like this, oh Vidhāta, Lord of Regulation, by the pronunciation of whose name a person can even be delivered from hell.'

(63) The Supreme Lord said: 'Precisely, oh brahmin, I am not self-willed, I am fully committed to My bhaktas. My heart is controlled by devotees free from material desires. Even a devotee of My devotee is dear to Me. (64) I, their ultimate destination, take without My saintly devotees no interest in the blissful essence or the elevation of My opulences [see *om pūrṇam*]. (65) How could I give up on those who, taking shelter with Me, gave up their wife, house, children, relatives, their lives, wealth and promotion to a superior position? (66) The way a gentle husband acts according to the wishes of a chaste and devoted wife, I am controlled by pure and equal minded pious souls [see also 7.9: 43] who, in their hearts firmly being attached to Me, engage in devotional service. (67) Devoted to Me they do not hanker for the completeness [the *pūrṇam*] of the four types of liberation they automatically achieve by simply being of service. Why would they care about other matters that are all lost over time? (68) Pure devotees are always in My heart and I am always in theirs. They know nothing outside of Me and I do not have the least interest outside of them [see also B.G. 9: 29]. (69) Let Me now tell you how you can protect yourself in this matter. Oh scholar, listen attentively to what I have to tell you. With this action of yours you have violated yourself. Waste no time any longer and go forthwith to him [Ambarīṣa] because of whom all this took place. As you can see, the power applied against a devotee turns against the one guilty thereof. (70) Penance and knowledge bring learned souls the greatest welfare, but practiced by an obstinate person they result in the opposite. (71) Oh brahmin, I wish you all the happiness of the world, go therefore to the king, the son of Nābhāga, to satisfy that great personality. Then there will be peace.'

9.5 - Durvāsā Saved: the Cakra-prayers of Ambarīṣa



(1) **Ś**rī Śuka said: 'Durvāsā ['the difficulty of residing'] who being harassed by the *cakra* thus was instructed by the Lord, approached Ambarīṣa and clasped sorrowfully his lotus feet. (2) Seeing him thus engaged in touching his feet Ambarīṣa felt ashamed and therefore offered, most embarrassed as he was in his mercy, prayers to the [disc] weapon of the Lord [see also 6.8: 23]. (3) Ambarīṣa said: 'You are the fire, the supreme power of the sun and the moon. You are the master of all the luminaries, the waters, the earth, the sky, the air and the senses and their objects. (4) Oh direct presence and auspicious vision [or Sudarśana], you with your thousands of spokes I offer my obeisances, oh love of the Infallible One. You are the defeat of all weapons, please be favorable unto this brahmin, oh ruler of the world. (5) You are the dharma, the original nature and the religion, you are the reality and the truth, you are the sacrifice and the enjoyer of the sacrifice who maintains the worlds. You are the soul of all and the prowess of the Transcendental Supreme Personality. (6) All my respects for you, the auspicious center of spin, the measure for the complete of nature who are like a fire of destruction to the unenlightened souls who lack in pious conduct. You, the keeper of the three worlds with a wonderful effulgence, are of a supreme goodness and act as fast as the mind I try to voice. (7) By your strength, which carries all religiousness, the

darkness is dissipated and all directions are illuminated. Your glories are unsurpassable for the great personalities, oh master of speech; your manifestation comprises all things manifest and unmanifest, superior and lower. (8) When you are sent to the fighters of the Daityas and Dānavas by the Transcendental Personality, oh indefatigable one, you, staying on the battlefield, never tire to sever their arms and bellies, necks, thighs and legs. (9) You, oh protector of the universe, are engaged by the all-powerful Wielder of the Mace [Lord Viṣṇu] to defeat the wicked ones. Please be so good and have mercy with this scholar and therewith also have mercy with us and our dynasty! (10) If there is charity, if the worship of the deity and the duties are properly performed, and if our dynasty is blessed by the scholars, may this brahmin then be free from having to burn [with you]? (11) When the one Supreme Lord, the reservoir of all qualities, is satisfied about us, may then from His love as the true self of all living beings, this twice-born soul be spared from the fire?'

(12) **Ś**rī Śuka said: 'After the disc weapon of the Lord named Sudarśana thus was being prayed to by the king, it, because of his petitioning, stopped to harass the scholar from all sides. (13) Durvāsā, being freed from the heat of the fire of the weapon, most contented then praised the king, that ruler of the earth, with the best wishes. (14) He said: 'Today I have seen the greatness of the servants of the Eternal One. Despite the wrong I perpetrated, you, oh King, have prayed for my welfare! (15) What indeed would be too difficult or impossible to forsake, for those saintly, great souls, who managed to achieve the leader Hari, the Supreme Lord of the Devotees? (16) By simply hearing the holy name of Him whose lotus feet are the holy places [the temples etc.], a person becomes purified. What else would there remain for devotees to engage in? (17) Oh King, by what you did in response to my offenses, you, by being so very kind, have favored me very much and have thus saved my life!'

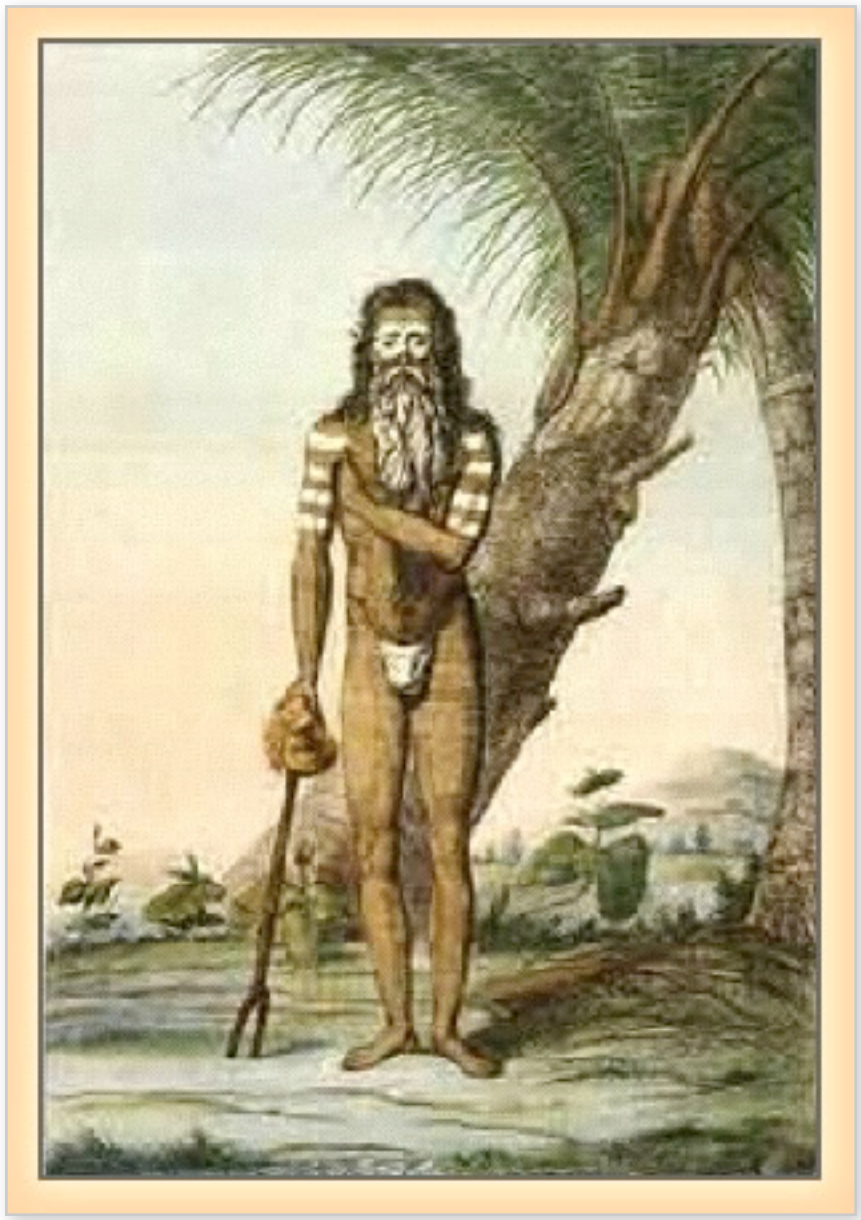
(18) **T**he king had been fasting when Durvāsā returned. Wishing to please him, he fell at his feet and fed him sumptuously. (19) After having eaten from the different foodstuffs that, catering to every taste, were offered with the greatest care, he thus fully being satisfied said to the king: 'Please join and eat with me', and thus proved his respect. (20) [He continued:] 'I am very happy with your mercy. Seeing you, a pure devotee with his intelligence fixed on the Lord, and touching your feet, talking to you and enjoying your hospitality, I am much obliged. (21) The purity of the things you have done, will for ever be sung by the damsels of heaven; the world will never tire to sing the glory of your supreme virtue!'

(22) **Ś**rī Śuka continued: 'Thus glorifying the king, Durvāsā, being satisfied in all respects, took permission to leave that place. Ascending to heaven he reached the abode of Brahmā where ulterior motives have no place. (23) With the great *muni* not returning, a whole year passed in which the king,

wishing to see him again, had restricted himself to drinking water only. (24) Upon Durvāsā's return Ambarīṣa offered him the best food that was available and would befit a brahmin. Seeing how the sage had been released from the sin, he understood that he also owed his strength to his devotion to the Supreme One [see also B.G. 6: 47]. (25) Thus being blessed with all good qualities, the king, with the many duties he observed, was of devotion to the Supersoul, the Supreme Spirit and Vāsudeva, actions from which [one realizes that] the higher one climbs the deeper one falls [compare 6.17: 28].'

(26) **Ś**rī Śuka said: 'Ambarīṣa, as the wisest one, divided his kingdom among his equally qualified sons, entered the forest to fix his mind on the True Self of Vāsudeva, and thus vanquished the waves [the *guṇas*] of the ocean of matter. (27) Either by praising and reading this pious story or by regularly meditating on it, one becomes a devotee of the Supreme Personality of Godhead. (28) It is the mercy of Lord Viṣṇu that everyone who hears about the character of this great soul Ambarīṣa will find liberation through his devotion.'

9.6 - The Downfall of Saubhari Muni



(1) **Ś**rī Śuka said: 'The three sons of Ambarīṣa [see previous chapters] were Virūpa, Ketumān and Śambhu. From Virūpa there was Pṛṣadaśva and from him there was a son called Rathītara. (2) Rathītara had no sons and therefore [sage] Aṅgirā was requested to beget children with his [Rathītara's] wife. That led to the birth of ['*kṣetra jāta*'-] sons with brahminical qualities. (3) Being born from his wife these sons belonged to his family. They were remembered as the dynasty of Aṅgirā and were among the sons of Rathītara most prominent because they, being born under that circumstance, were considered double-born [brahmins of mixed caste]. (4) When Manu once sneezed, the son Ikṣvāku was born from his nose [see also 8.13]. Vikukṣi, Nimi and Daṇḍakā were the most prominent among the hundred sons whom he begot. (5) Twenty-five of them became kings in Āryāvarta in the east [in the Himalaya and Vindhya mountains], oh King, as also [did twenty-five of them] in the west [of that region]. Three of them ruled in the middle region, while the rest of the sons ruled over other places. (6) He, king Ikṣvāku, once during *aṣṭakā-śrāddha* [offerings to the forefathers made in January, February and

March] ordered his son: 'Oh Vikukṣi, bring me pure flesh [as acquired by hunting]. Go for it right now without delay.'

(7) **A**nd so he went to the forest to kill animals suitable for the oblations, but when he was fatigued and hungry the hero forgetfully [about the fact that the flesh was meant for the sacrifices] ate a rabbit [*]. (8) He offered what had remained to his father who in his turn asked their guru [Vasiṣṭha] to purify it. He replied: 'All this is polluted and unfit for use.'

(9) **T**hus being informed by the spiritual master, the ruler understood what his son had done. Out of anger that he had violated the *vidhi*, he consequently sent him out of the country. (10) The king had a conversation with the scholar. In accordance with what he told him he thereupon, living as a yogi, gave up his vehicle of time [his body] and thus achieved the supreme position. (11) After the withdrawal of his father, Vikukṣi returned to rule over this planet earth. He worshiped the Lord with different *yajñas* and became celebrated as Saśāda ['the rabbit-eater']. (12) Purañjaya ['the conqueror of the residence'] was his son. He was also known as Indravāha ['carried by Indra'] and Kakutstha ['sitting on the hump of a bull']. Hear now about what he has done to receive these names. (13) There had been a devastating war, a fight between the gods and the demons, in which his supreme assistance as a hero was accepted by the godly souls who had been defeated by the Daityas. (14) By the order of the God of Gods Lord Viṣṇu, the Supersoul and Master of the Entire Creation, Indra in the form of a great bull became engaged in his [Purañjaya's] service as his carrier. (15-16) He, well-equipped with a first-class bow taking up the sharpest arrows, was praised [by the demigods], mounted it and sat on the hump, prepared to fight. Favored by the power of Viṣṇu, the Original Person and Supersoul, he, surrounded by the servants of heaven, then laid siege to the Daitya residence on the western side. (17) A battle took place between him and the demons that was so aggressive that it made one's hair stand on end. All the Daityas who approached him in the fight he sent to Yamarāja with his arrows. (18) Confronted with his shower of arrows that was as fierce as the fire at the end of time, the Daityas, who were slaughtered and dispersed, fled away to return to their places. (19) Conquering over them he, the saintly king, turned all their wealth and wives over to the carrier of the thunderbolt [Indra]. That gave him his names.

(20) **F**rom Purañjaya there was a son called Anenā, his son was Pṛthu and the son that he begot was Viśvagandhi who in his turn had a son called Candra, whose son was called Yuvanāśva. (21) Śrāvasta was his son and he built a town called Śrāvastī. By Śrāvasta next Bṛhadaśva was begotten and from him there was Kuvalayāśva. (22) He was of a great power. Together with the twenty-one thousand sons that surrounded him, he for the satisfaction of sage Utaṅka killed a demon named Dhundhu. (23-24) He was thus known as

Dhundhumāra ['the killer of Dhundhu']. All but three of his sons had been burned by the fire from the mouth of Dhundhu. The only ones that remained alive were Dṛḍhāśva, Kapilāśva and Bhadrāśva, oh son of Bharata. Dṛḍhāśva's son was Haryaśva and the renown Nikumbha was his son. (25) Nikumbha's son was Bahulāśva and his son was Kṛśāśva. Senajit succeeded him and from him Yuvanāśva was born. Yuvanāśva had no sons and retired [together with his wives] to the forest. (26) Living together with his hundred wives he was depressed so that the sages, very merciful with him, with the greatest care began a [fertility] ceremony known as Indra-yajña. (27) One night he, being very thirsty, entered the sacrificial arena. Seeing all the brahmins fast asleep, he drank from the sanctified water himself [instead of keeping it for his women]. (28) After they [in the morning] all woke up and next found the water pot empty, oh *prabhu*, they inquired who was responsible for drinking the water that was meant for giving birth to a child. (29) Understanding that it by providence was drank by the king, they all prayed to the Supreme Lord saying: 'Alas, the power of God is what rules!' (30) And so, lo and behold, after due course of time, the lower abdomen of king Yuvanāśva opened itself at the right side from which a son was born [with all the qualities characterizing] a good king. (31) Who now would supply the child with milk? It was crying that much thirsting for it that king Indra said: 'Do not cry my child, just drink from me' and thereupon gave it his index-finger to suck. (32) It was the mercy of the divine scholars that the father did not die because of the baby he gave birth to. Yuvanāśva later on achieved the perfection of life by doing *tapas* in that same place. (33-34) Dear King, Indra gave the child the name Trasaddasyu ['the fear of the rogues']. Crooks like Rāvaṇa and such, were afraid of him. Yuvanāśva's son Māndhātā by the power of the Infallible One thus could rule the surface of the earth with its seven continents as the one and only master. (35-36) He also in full awareness of the [Super]soul worshiped Yajña, the Lord of Sacrifices, the God and Supersoul of everyone elevated above the sensual plane. This happened in sacrificial ceremonies that were attended by all the godly people whom he rewarded with large donations. The ingredients, the mantras and the regulative principles, the worship and the worshiper as also the priests in their dharma of proceeding according to the time and place, all together contributed to assure that the interest of the true self was done justice. (37) For all the places mentioned, that stretch from where the sun rises above the horizon to everywhere it sets, one speaks about the field of action of Yuvanāśva's son, Māndhātā.

(38) The ruler [Māndhātā] begot in the daughter Bindumatī of a king called Śaśabindu [the sons] Purukutsa, Ambarīṣa and Mucukunda, who was a great yogi. Their fifty sisters accepted sage Saubhari as their husband. (39-40) He [Saubhari], performing an uncommon austerity in being submerged in the depth of the Yamunā river, saw in his penance how a big fish was enjoying sexual matters. Thus being sexually awakened the scholar begged the king

[Māndhātā] for a single daughter. The king said: 'You may marry a daughter of mine, oh brahmin, if that is what she chooses.'

(41-42) He thought to himself: 'Women do not like me, I'm too old, I'm not attractive to them. I am wrinkled, have gray hair and a head tremor. I'll be rejected! Let me make it so that my body is desirable to the women of heaven, not to mention the daughters of the worldly kings!' Thus was the resolve of the mystic. (43) The sage, being announced by an envoy, was admitted into the quarters of the princesses that were opulent in every respect. There he was accepted by all the fifty princesses as their single husband. (44) A great quarrel rose among them when they, being attracted to him, gave up their friendship by saying things like: 'This man is the right person for me, not for you.' (45-46) He, as a result of his austerity knowing many a mantra, enjoyed with his wives an unlimited opulence with everything that one could wish for: all kinds of finely furnished houses and quarters, parks, the clearest water in ponds amidst fragrant gardens, costly bedding and furniture, clothing and ornaments. There were bathing places, palatable dishes, there was sandalwood paste and a dress-up with garlands and decorations of all men and women who in constant glee were accompanied by the song of birds, bumblebees and professional singers. (47) The ruler over the seven continents [Māndhātā] was struck with wonder when he saw Saubhari's family life, because of which he no longer could pride himself on being the emperor of the world blessed with all opulence. (48) Saubhari though, who was always engaged in the happiness and diversity of the material affairs of his household, could not find satisfaction in his enjoyment, just like a fire cannot that is fueled with fat. (49) One day, sitting down and wondering how his straying away from the true self could have taken place, the expert in many mantras saw that it had been caused by a couple of copulating fish: (50) 'Alas, see how I, who was such a great ascetic, fell down. I, so observant and strict to the vow, was distracted from the spiritual life that I practiced for so long. Just because of the thing aquatics do under water! (51) He who seeks liberation must give it up to associate with those who are loose in their sexual morals. He should in every respect avoid it to give free reign to his external senses. He should live alone in a secluded place and fix his mind on the lotus feet of the Unlimited Lord. And if he seeks [intimate] association, he should associate with like-minded souls of detachment. (52) As a renunciate I was, all alone under water, associating with fish (!) and thus acquired fifty wives, not mentioning the five thousand [grand]children I begot. I see no end to all my duties here and in the hereafter that are occupying my mind, for I, under the influence of the basic qualities of matter being motivated for my own interest, lost myself in the material enjoyment.'

(53) Thus [regretfully] living at home he in due course of time became detached and situated in the renounced order of life. He went to the forest

and was followed by all his wives, for he was their object of worship. (54) In his penance there being of the severest austerity conducive to self-realization, he, conversant now with the fires of the personal self, engaged himself with the Supreme Self. (55) Oh Mahārāja, the wives who saw their husband progressing spiritually, managed under that influence to follow him, just like the flames do with a fire that extinguishes [compare B.G. 9: 32].'

*: To this there is a quote from the Brahma-vaivarta Purāṇa so said Śrī Caitanya Mahāprabhu:

aśvamedhaṁ gavālambhaṁ
sannyāsaṁ pala-paiṭṛkam
devareṇa sutotpattiṁ
*kalau pañca vivarjaye*t

"In this age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of *sannyāsa*, the offering of oblations of flesh to the forefathers, and a man's begetting children in his brother's wife."

9.7 - The Descendants of King Māndhāta

(1) **Ś**rī Śuka said: 'The most prominent son of Māndhātā named Ambarīṣa [after the Ambarīṣa of Nābhāga, see 9.4: 13], was accepted by his grandfather Yuvanāśva as his son and he had a son called Yauvanāśva who in his turn had a son named Hārīta. These [three descendants, Ambariṣa, Yauvanāśva and Hārīta,] became the most prominent members of the Māndhātā dynasty. (2) Purukutsa [another son of Māndhātā] was taken to the lower regions by his wife Narmadā upon the order of the king of the serpents [Vāsuki]. She had been given to him in marriage by her serpent brothers. (3) He, empowered by Lord Viṣṇu, killed the Gandharvas there who deserved it to be punished [because of their enmity]. From the serpents he [therefore] received the benediction that they who remember this incident are protected against snakes.

(4) **T**he son of Purukutsa named Trasaddasyu [named after the other one 9.6: 32-34] was the father of Anaraṇya. His son carried the name Haryaśva [after 9.6: 23-24]. From him there was Prāruṇa and Prāruṇa's son was Tribandhana. (5-6) From Tribandhana there was a son named Satyavrata [after the Manu, see 8.24: 10], who, being cursed by his father [for kidnapping a brahmin daughter at her marriage], had acquired the status of an outcaste [*caṇḍāla*] and thus was called Triśaṅku ['afraid of the heavens']. By the prowess of Kauśika [sage Viśvāmitra] he went to heaven [still present in his

body] where he, having fallen down because of the demigods, [half way during his fall] by the sage's supreme power acquired a fixed position. In that position he today still can be seen hanging down with his head from the sky [in the form of a constellation]. (7) Triśaṅku's son was Hariścandra because of whom there existed a great quarrel between Viśvāmitra and Vasiṣṭha in which the two for many years were [like two] birds [*]. (8) He was very morose because he had no successor. On the advise of Nārada he took shelter of Varuṇa whom he asked: 'Oh lord, may there be a son from my loins?'

(9) **O**h Mahārāja, then he said: 'And if there is a son, I will sacrifice him to you, if you want'. Varuṇa accepted that offer and a son was born who was named Rohita ['to the blood'].

(10) **V**aruṇa thus said to him: 'A son was born. Will you offer him as a sacrifice to me?' Hariścandra then replied: 'An animal is sacrificed when ten days have passed [since its birth]. Then it is considered fit for being sacrificed.'

(11) **T**en days later he returned and said: 'Be now of sacrifice then!' Hariścandra said: 'When the teeth of an animal have appeared, it will be fit for being sacrificed.'

(12) **W**hen the teeth had grown Varuṇa said: 'Sacrifice now!', whereupon Hariścandra replied: 'When he loses his [milk] teeth, then he will be fit.'

(13) '**T**he teeth of the animal have fallen out.' Varuṇa said, 'be of sacrifice now!' The reply was: 'Only when the teeth of the 'sacrificial animal' have grown back it is pure!'

(14) **A**fter they had grown back Varuṇa said: 'You offer now!' Hariścandra then said: 'When he can defend himself as a warrior with a shield, oh King, then this 'sacrificial animal' will be pure.'

(15) **W**ith his mind thus controlled by the affection for his son, he cheated the god with words about the time [that it would take] and made him wait. (16) Rohita, aware of what his father intended to do, trying to save his life, took his bow and arrows and left for the forest. (17) When he heard that his father because of Varuṇa was plagued with dropsy and had grown a large belly, Rohita wanted to return to the capital, but Indra denied him to go there. (18) Indra ordered him to travel around the world to visit holy places and sites of pilgrimage. Thereafter he lived in the forest for one year. (19) Again and again, for a second, a third, a fourth and a fifth year, Indra appeared before him in the form of an old brahmin and told him the same. (20) The sixth year that Rohita wandered in the forest, he went to the capital where he

bought Ajīgarta's second son Śunaḥśepha to serve as the 'animal of sacrifice'. He offered him to his father while bringing his obeisances. (21) After the [worldly life of the] man in the *yajña* [**] was sacrificed to Varuṇa and the other demigods, Hariścandra was freed from the dropsy and became famous as one of the great persons of history. (22) Viśvāmitra was during the sacrifice offering the oblations [the *hotā*], the self-realized Jamadagni led the recitations of the [Yajur Veda] mantras [as the *adhvaryu*], Vasiṣṭha was the leading brahmin [the *brahmā*] and Ayāsya recited the [Sāma Veda] hymns [as the *udgātā*]. (23) Indra was very pleased and gave him a golden chariot. I will give an account of the glories of Śunaḥśepha when I describe the sons of Viśvāmitra.

(24) It pleased Viśvāmitra very much to see truthfulness, solidity and forbearance in the ruler [Hariścandra] and his wife and therefore he granted them the imperishable knowledge. (25-26) [The ruler] managed to put an end to his ignorance through a specific process of meditation in which he gave up his material ambition. He merged his mind with the earth, the earth with the water, the water with the fire, the fire with the air and the air with the sky. Next he merged the sky with the cause of manifestation and this false ego [this *ahankāra*] he merged with the totality of matter. Finally he merged that completeness [of the *mahat-tattva*] with the spiritual knowledge in all its branches. Thus completely freed from being bound materially he, through loving self-realization and liberating transcendental bliss, remained with the Imperceptible and Inconceivable One.'

*: Prabhupāda comments: 'Viśvāmitra and Vasiṣṭha were always inimical. Formerly, Viśvāmitra was a *kṣatriya*, and by undergoing severe austerities he wanted to become a *brāhmaṇa*, but Vasiṣṭha would not agree to accept him. In this way there was always disagreement between the two. Later, however, Vasiṣṭha accepted him because of Viśvāmitra's quality of forgiveness. Once Hariścandra performed a *yajña* to which Viśvāmitra was the priest, but Viśvāmitra, being angry with Hariścandra, took away all his possessions, claiming them as a contribution of *dakṣinā*. Vasiṣṭha however, did not like this, and therefore a fight arose between Vasiṣṭha and Viśvāmitra. The fighting became so severe that each of them cursed the other. One of them said, "May you become a bird," and the other said, "May you become a duck." Thus both of them became birds and continued fighting for many years because of Hariścandra.'

**: Sacrificing a human being has to be considered here as something nonviolent since the *vidhi* preaches compassion and non-violence with all living creatures (*dayā* or *ahiṁsā*). The Bhāgavatam certainly condemns the sacrifice of human lives by the story of Jaḍa Bharata [see 5.9: 17]. The context here suggests, and from the later verse about this 9.16: 31-32 it appears to be so, that because Hariścandra had been the cause of a fight between the sages Viśvāmitra and Vasiṣṭha, the sacrifice of a human being meant that some man had to give up his worldly existence to

serve the sages in their reconciliation. The heir to the throne, the most likely candidate for the job, could not give up his worldly responsibility and thus another man was chartered to take that duty upon him.

9.8 - The Sons of Sagara Meet Lord Kapilade-va

(1) **Ś**rī Śuka said: 'Harita was the son of King Rohita [see previous chapter] and his son Campa built a city called Campāpurī. After him there was Sudeva who also had a son called Vijaya. (2) Bharuka was the son of Vijaya, he had one called Vṛka and Vṛka had Bāhuka as his son, of whom all the land he owned was taken by his enemies so that the king had to enter the forest with his wife. (3) When he died of old age his queen wanted to die with him but sage Aurva, understanding that she was pregnant with a son in her womb, forbade it. (4) The co-wives who knew this gave her poison with her food, but with that poison Sagara ['with poison'] was born who became an emperor of great repute. His sons were responsible for [leading the Ganges to the] ocean [that was therefore called Sāgara]. (5-6) He did not kill the antisocial elements [Tālajaṅghas, or tree-people], nor the ones opposing [the Yavanas, also: invaders like the Muslims and the Europeans], the godless ones [the Śakās], the ruffians [Haihayas] and the barbarians [Barbaras]. He instead, following the orders of the guru, allowed them to appear in odd dresses, shaved clean and wearing mustaches. Some [he accepted as appearing] with loose hair, being half shaven, without any underwear or not being clad at all. (7) Following the words of Aurva he, being of yoga with the Supersoul, worshiped the Lord, the Original Self and Controller of all Vedic knowledge and all enlightened souls,

with horse sacrifices. One day he discovered that the horse that was used for the sacrifice had been stolen by Purandara [Indra, see also 4.19: 17]. (8) The proud sons born from Sumati [a wife of Sagara] thereupon, on the instruction of their father, all together searched throughout the entire country for the horse. (9-10) In the northeastern direction they saw the horse near the *āśrama* of Kapila. They said: 'Now we know where that horse thief lives with his eyes closed. Kill him, kill that sinner!' The sixty thousand men of Sagara thus raised their weapons and approached him. That very moment the *muni* opened his eyes. (11) With their minds stolen [by Indra] and in offense with such a great personality [as Kapila, see also 3.25-33], their bodies self-ignited instantly and turned to ashes. (12) It is not the viewpoint of the sages to say that the sons of the emperor burned to ashes on the spot because of the anger of the *muni,* for how could in the self of him [Him] who always resides in goodness and by whose grace the entire universe is purified, the mode of ignorance manifest itself so that anger could rise? How can earthly dust pollute the ether? (13) How can with him who so thoroughly explained the world in analytical terms [see 3.25-33] and who is present in this world as a boat for the seeker to cross over the ocean of nescience that is so hard to overcome in one's mortal existence, how can there be a sense of distinction between friend and foe with such a learned person elevated in transcendence [for such a one is always jubilant: *prasannātmā*]?

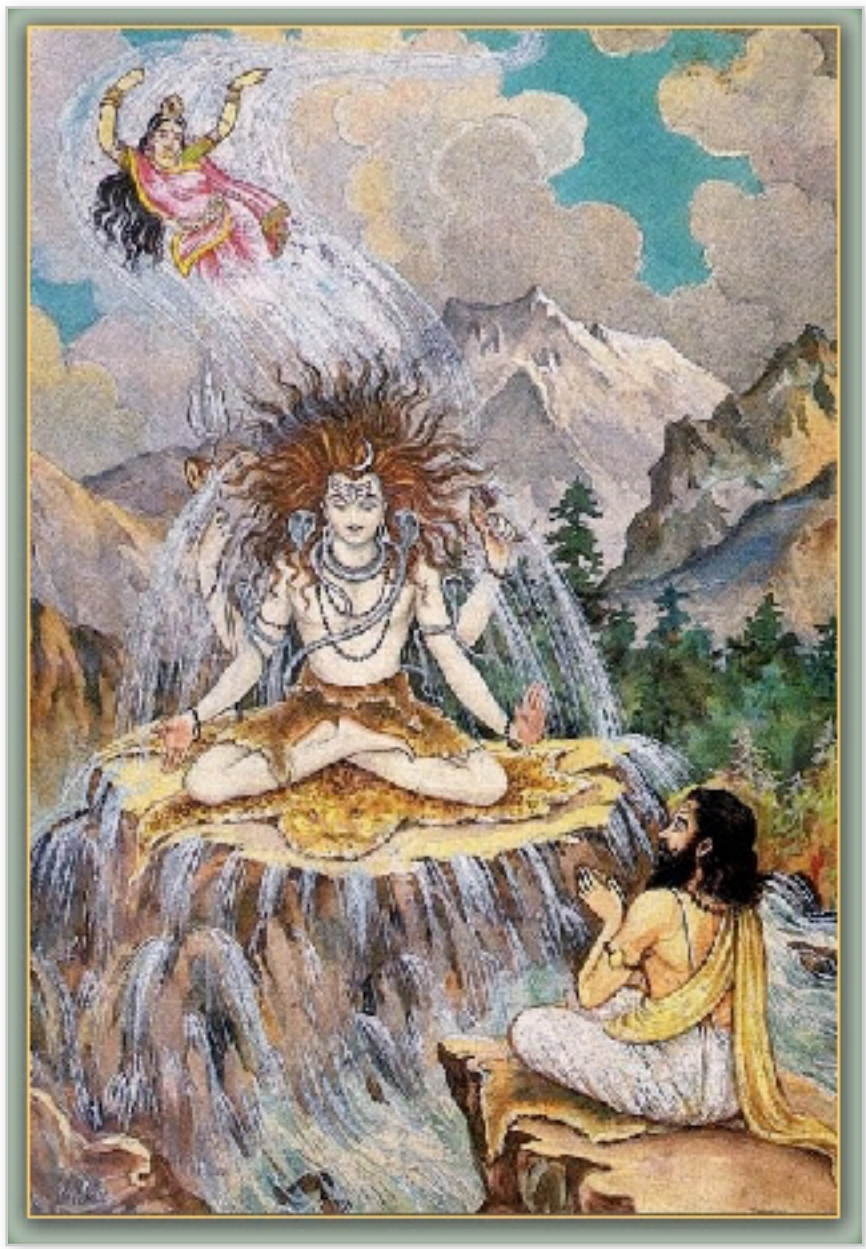
(14) **H**e who was born from Keśinī [another wife of Sagara] was called Asamañjasa. This prince fathered a son known as Aṁśumān who always served his grandfather to the best of his ability. (15-16) In a former life Asamañjasa had been a yogi, so he could remember, who had fallen from the path of yoga because of bad association. In this life [not tolerating any association] he therefore personally proved himself in a most disturbing way. Once sporting with his relatives he, acting most offensively, had thrown all the boys into the river the Sarayū. He thus caused his family a lot of grief. (17) Because of these deeds he was banished by his father who gave up his affection for him. By the power of his yoga he then showed the boys [to their parents] and went away. (18) Oh King, all the inhabitants of Ayodhyā were astounded to see their sons having returned again. The king was therefore truly sorry [that his son was absent].

(19) **T**he king ordered Aṁśumān [Asamañjasa's son] to search for the horse [that was stolen by Indra]. He went after it and followed the path his uncles reportedly had taken. Thus he found the horse near a pile of ashes. (20) When the great yogi saw the Transcendental Lord, [the Viṣṇu *avatāra*] known as Kapila, sitting there, he prostrared himself and attentively offered prayers with folded hands.

(21) **A**ṁśumān said: 'No one among us living beings, is able to envision You as the Transcendental Person. Up to the present day not even Lord Brahmā is able to fathom You. And by whatever meditation or guesswork would others be able to do so, we creatures of the material world who, mistaking the body for the [real] self, are groping in the dark [see also B.G. 7: 27]? (22) The consciousness of those people who, under the influence of the three modes [the *guṇas*, see also B.G. 14: 5], revere the body, is obscured by the deluding material energy. They see, also when they sleep, nothing but those basic qualities. Those who only have eyes for the external world cannot know You who reside within the body. (23) How can I, this fool of matter, keep You in mind who are full of spiritual knowledge, You who are heeded by Sanandana and other sages free from the contaminating and bewildering illusion of the material diversity that is caused by the *guṇas* [see B.G. 14: 26 & 2: 45]? (24) Oh Peaceful One, I offer You, the Original Person, my obeisances, You who, free from a specific name and form, are transcendental to both the manifest and non-manifest material energies but, in order to distribute the transcendental knowledge, have assumed a material body that is characterized by fruitive actions in relation to the modes of nature. (25) Those whose minds are bewildered by lust, greed, envy and illusion, wander around in this world and take their hearth and home, these products of Your material energy, for real. (26) Oh Supreme Lord, by simply seeing You this hard and tight knot of our illusion today has been broken, this bewildered state because of which one in one's sensuality, oh Soul of all living beings, is ruled by lust and selfishness.'

(27) **Ś**rī Śuka said: 'Oh master of man, the great sage and Supreme Lord Kapila this way having been glorified, with a mind filled with mercy told Aṁśumān the following. (28) The Supreme Lord said: 'Take this horse, My son, it is the sacrificial animal of your grandfather, but for your forefathers who burned to ashes, there is no other way to be saved but by Ganges water.' (29) After having circumambulated Him and having bowed down to His satisfaction, he brought the horse back to Sagara, whereupon with that animal the ceremony was completed. (30) After delivering his kingdom to Aṁśumān he [Sagara], being freed from his material bonds, attained the supreme destination by following the path delineated by Aurva.'

9.9 - The Dynasty of Amśumān



(1) **Ś**rī Śuka said: 'Aṁśumān for a long time doing penance with a desire to bring down the Ganges, was unsuccessful and died in due course of time. (2) His son Dilīpa did, just like his father, not succeed and was also defeated by time. Thereafter Dilīpa's son Bhagīratha performed severe austerities. (3) The goddess [mother Ganga] appeared to him and said: 'I am very pleased with you and will answer your prayers.' With that being said seeing his purpose served [that the Ganges would wash away the ashes, see 9.8: 28], the king bowed down.

(4) [**M**other Ganga proceeded:] 'Who can sustain the force of my waves when I descend upon this earth? Oh master of men, not being sustained I will split her open and land in Rasātala [the lower worlds]! (5) There is another reason I cannot move towards the earth. Please consider this, oh King: when I have to wash away the sins of the people who purify themselves with my water, to whom should I turn with those sins?'

(6) **Ś**rī Bhagīratha said: 'The saintly forsakers of the world who are peaceful and expert in the regulative principles and purify all the world, will take away the sinfulness you thus accumulate because they, as they bathe in your water, carry within themselves the Vanquisher of all Sins, the Lord [see also 1.13: 10 and 6.1: 15]. (7) The god of destruction, Rudra, will sustain your force, for he is of all the embodied beings the Self in which [or with which], like with the threads of a piece of cloth, the entire length and width of the universe is interwoven [*].'

(8) **A**fter this was said, the ruler propitiated the godhead with his penances. This did not take very long. Very soon, oh King, Lord Śiva became satisfied with him [with Bhagīratha **]. (9) 'So be it', Lord Śiva said, who is always auspicious to all. Having been addressed by the king he then with great attention took upon him the burden of the Ganges water that is pure because of Viṣṇu's feet [see also 5.17]. (10) He, Bhagīratha, the saintly king, brought her, who could purify the entire universe, to the place where the bodies of his forefathers were reduced to ashes. (11) Leading the way in a chariot moving at the speed of the wind, he was followed by her. She thus blessed all the countries [they passed] until she flowed over the burned sons of Sagara. (12) Even though the sons of Sagara were condemned for having offended a brahmin, they, by her water just touching their remains, went to heaven. (13) If Sagara's sons, whose bodies burned to ashes, went to heaven after they came in touch with [the Ganges], then what would her effect be upon those who, determined in vows, with faith and devotion worship that goddess? (14) What was described here is not such a great miracle, for the water of the Ganges, which originates from the feet of Anantadeva [the 'Eternal Godhead'], puts an end to a worldly existence. (15) Saintly people who by their faith have minds that follow the path of goodness [Viṣṇu], find purification despite the difficulty to escape from the three modes of nature. They attain the divine Self immediately.

(16-17) **F**rom the loins of Bhagīratha a son was born named Śruta, from him there was Nābha - different from the one I mentioned before [see 5.3] - and from Nābha Sindhudvīpa was born from whom thereafter Ayutāyu was born. His son Ṛtūparṇa was a friend of Nala. He received from Nala knowledge about the art of training horses in exchange for gambling secrets. Ṛtūparṇa had a son called Sarvakāma. (18) From him there was Sudāsa whose son [Saudāsa] ascended the throne as the husband of Damayantī. He was also known, so one says, as Mitrasaha and Kalmāṣapāda. Because of his [bad] karma he had no children. One day he was cursed by Vasiṣṭha to become a man-eater [a Rākṣasa].'

(19) **T**he king said: 'Please tell me, if it is not a secret, for what reason the spiritual master cursed this great soul Saudāsa. That is what I would like to know.'

(20-21) **Ś**rī Śuka said: 'In the past Saudāsa one day wandered around and killed a Rākṣasa, but he let his brother go. This brother wanted revenge. With evil intentions posing as the king's cook he presented his spiritual master [Vasiṣṭha] who came to dinner, the flesh of a human being that he had cooked. (22) The mighty master checking his food, immediately found it unfit for consumption and most angrily cursed the king with: 'Because of this you will become a man-eater!' (23-24) When the sage discovered that the Rākṣasa was to blame, he for twelve years performed penance [for having unjustly cursed the king]. Saudāsa had taken a palmful of water in order to curse his guru, but his wife Madayantī prevented it. He then spilled the water that was potent with the [*śapa*] mantra over his legs, whereupon the king saw that all directions, the sky and the surface of the earth were teeming with living beings. (25) After he had developed the propensities of a Rākṣasa he obtained a black spot on his leg [because of which he was known as Kalmāṣapāda]. Living in the forest he [once] saw a brahmin couple having sexual intercourse. (26-27) Because he was hungry he seized the brahmin whereupon his wife said: 'You must be very unhappy, poor and hungry indeed, but a Rākṣasa you are not! You are actually a great warrior from the Ikṣvāku dynasty, the husband of Madayantī. Oh hero, it does not become you to act against the dharma. Please release my husband, this twice-born soul whose desire to get a son has not yet been fulfilled. (28) Oh King, this human body is there to serve the completeness of the Supreme Being. Thus seen, the killing of him, oh hero, would equal the destruction of all that virtue! (29) This man is a *brāhmaṇa* well versed in the Veda who, austere, of good behavior and endowed with all good qualities, wants to worship the Absolute Truth, the Supreme Personality who, because of His attributes, is known as the true Self in the heart of all living beings. (30) How can he, this brahmin and best of all sages, deserve it to be killed by you with your knowledge of the dharma, by you who are the best of all saintly kings, oh master of the state? It is like a father killing his son! (31) He is a saint free from sin, a speaker of the Absolute Truth. How can you, who are appreciated in the highest circles, have the heart to kill him? That is tantamount to killing an unborn child or a cow! (32) I am mortified, I cannot live without him for a second. If you want to eat him, then eat me instead.'

(33) **W**hile she was pleading and lamenting this pitiably as a woman missing her protector, he, Saudāsa, condemned by the curse, devoured him like a tiger does its prey. (34) The moment the wife of the *brāhmaṇa*, the chaste woman, saw that the man who was about to impregnate her was eaten by the Rākṣasa, she cried loudly from the depth of her heart and pronounced angrily a curse against the king. (35) 'Because you have devoured the husband

of a woman aching for intercourse, you, oh sinner, will suffer the curse of also finding death when you try to impregnate a woman, you traitor of civilization!'

(36) **A**fter this way cursing Mitrasaha ['indulgent toward friends' or Saudāsa] she, being devoted to be with her husband, found her destination by stepping into the fire that burned the bones of her husband. (37) When Saudāsa twelve years later was released [from the curse of Vasiṣṭha] and tried to make love to his wife, he was checked by the queen who reminded him of the curse of the *brāhmaṇī*. (38) Thus he henceforward had to forget about being physically happy with his wife and, as ordained by fate, therefore remained childless. Vasiṣṭha then got the permission to beget a child in Madayantī, his wife. (39) She not delivering carried the child for seven years in her womb. [With Vasiṣṭha] striking her abdomen with a stone, a son was born who for that reason was called As'maka ['by a stone']. (40) From As'maka Bālika was born. This child was protected [against Lord Paraśurāma] by a human shield consisting of women and was named thereafter [Nārīkavaca]. When there were no rulers anymore [because Lord Paraśurāma had killed them all] he became known as Mūlaka ['the root of'], the progenitor of the *kṣatriyas*. (41) From Bālika there was a son named Daśaratha, his son was Aiḍaviḍi and from him there was king Viśvasaha who fathered Khaṭvāṅga who became emperor. (42-43) On the request of the demigods he most fiercely killed the Daityas in battle, after which he, coming home and knowing that he had only a second to live longer, fixed his mind by praying: 'Neither the earth, my kingdom nor my dearest wife, neither my sons and daughters nor my opulence or life, are as worshipable to me as the members of the brahmin community who enjoy the respect of my family [***]. (44) Not even as a child I was attracted or enjoying that what goes against the dharma, nor did I at any time consider anything [or anybody] else as being more substantial than the Lord Hailed in the Scriptures, Uttamaśloka. (45) The demigods granted me the boon that I could have whatever I wanted, but that claim over the three worlds I could not accept. All that I desire in this world is to be fully absorbed in the Supreme Lord [compare B.G. 9: 34]. (46) The godly souls are by their senses and minds distracted [because of the modes] and do not know the Dearmost Eternal One of the Soul, who always resides in their hearts. What then is to be expected of others [see B.G. 18: 55]? (47) Let me therefore surrender myself to Him, the One Soul who created the universe, and in loving service give up my attachment to matters brought about by the so very powerful material modes, matters that are like Ghandarva towns [or castles in the air].'

(48) **T**hus being determined, by an intelligence firmly in the grip of Nārāyaṇa, he gave up all his ignorant, on different matters founded, love and thus became situated in his original position of loving service [his so-called *svarūpa*]. (49) That what is known as the Supreme Brahman that defies all description, is not something impersonal or empty, as one might think. It is

the Supreme Lord Vāsudeva about whom the devotees are singing [see also 1.2: 11].'

*: Śrīla Prabhupāda quotes: Lord Śiva is described in the Brahma-saṁhitā (5.45):

kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt
sañjāyate na hi tataḥ pṛthag asti hetoḥ
yaḥ śambhutām api tathā samupaiti kāryād
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"Milk changes into yogurt when mixed with a yogurt culture, but actually yogurt is constitutionally nothing but milk. Similarly, Govinda, the Supreme Personality of Godhead, assumes the form of Lord Śiva for the special purpose of material transactions. I offer my obeisances at Lord Govinda's lotus feet."

**: Lord Śiva is also called Āśutoṣa: quickly pleased.

***: The Vaiṣṇava daily expresses his respects for the brahminical culture in his offerings, by worshiping the Lord with this prayer:

namo brāhmaṇya-devāya
go brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ

"I offer my respectful obeisances to the Supreme Absolute Truth, Kṛṣṇa, who is the well-wisher of the cows and the *brāhmaṇas* as well as the living entities in general. I offer my repeated obeisances to Govinda, who is the pleasure reservoir for all the senses."

9.10 - The Pastimes of Lord Rāmacandra

(1) **Ś**rī Śuka said: 'From Khaṭvāṅga there was Dīrghabāhu, from him the renown and dexterous Raghu was born, from whose son Aja the great king Daśaratha was born. (2) Upon the prayers of the God-conscious souls the Absolute Truth took birth from his loins in four forms: the Supreme Lord in person along with three of His expansions. They, appearing as four sons, were known as Rāma, Lakṣmaṇa, Bharata and Śatrughna. (3) Oh King, you heard again and again the descriptions by many seers and knowers of the truth of His transcendental exploits as the husband of Sītā [*, compare B.G. 4: 34]. (4-5) Obedient to His father He left the kingdom behind and wandered together with His beloved [Sītā] from forest to forest on His two lotus feet that were as tender as the palm of a hand. This He did in the company of Hanumān and Lakṣmaṇa who took away the pain of His path. He was separated from His sweetheart Sītā [by Rāvaṇa] because He had disfigured Śūrpaṇakhā [the sister of Rāvaṇa]. Over the ocean that was afraid of His eyebrows He raised in anger, a bridge was built [to Laṅkā, the residence of Rāvaṇa], after which He, the king of Ayodhyā, like a forest fire destroyed the envious ones. May the mercy be upon us of Him who in sage Viśvāmitra's arena of sacrifice, in the presence of Lakṣmaṇa, killed the great chiefs of the Rākṣasas who headed by Mārīca wandered in the dark.

(6-7) **I**t was He who, among all the heroes in the world who were gathered in the hall where Sītā would select her husband, took up the mighty bow of Śiva that had to be carried by three hundred men. Fastening the string, oh King, and bending it, He broke the bow in two the way a baby elephant breaks a stick of sugarcane. By that victory he won the divine girl named Sītā who with her qualities, behavior, age and limbs was a perfect match for Him, she, the Goddess of Fortune, who had acquired a position on His chest. On His way home with her, He met and defeated the deep-rooted pride of Bhṛgupati [Paraśurāma] who three times [seven, thus twenty one times] had rid the earth of the seed of the [burden of unrighteous] rulers [see 9.16]. (8) Bowing His head to the command of His father, who in his attachment had made a promise to his wife that Rāma had to abandon the kingdom, residence, opulence, His relatives and friends, He with his wife left to live in the forest like a liberated soul [**]. (9) Living there He, as He wandered around, met with great difficulties. He maimed the body of the sister of the Rākṣasa [Rāvaṇa] because she had a [by lust] spoiled mind. Thereupon He, with His invincible bow and arrows in His hands, had to kill the fourteen-thousand of her many friends headed by Khara, Triśira and Dūṣaṇa.

(10) **O**h king, when the ten-headed Rāvaṇa heard the stories about Sītā, it stirred his heart and made him lust after seeing her. [The demon] Mārīca then lured Rāma away from their stay in the form of a golden deer that was killed by Him with a sharp arrow, just as Śiva killed Dakṣa [with an ax, see 4.5: 22]. (11) While He and His brother were in the forest, the unprotected daughter of the king of Videha [or Janaka] was kidnapped by the most wicked Rākṣasa, like he was a tiger. Rāma then wandering around like a man who, attracted to women, is in distress over being separated from his wife, thus gave an example [in this *śringāra rasa*] of where attachment all leads to. (12) After having performed the funeral rites for him who had died for His sake [the eagle Jaṭāyu], He killed Kabandha [a headless monster] and became friends with the leaders of the monkey hordes so that He, informed by them about Sītā, could deliver her. He whose feet are worshiped by Brahmā and Śiva, but appeared as a normal man, next killed Vāli [a wicked brother of Sugrīva]. Then He, accompanied by the monkey soldiers, proceeded to the shore of the ocean. (13) The [god of the] ocean, silent with fear because of His angry glance - from which all the crocodiles and sharks were agitated -, carried, in assuming a personal form, on his head all that was needed to worship Him and said, upon reaching the lotus feet, the following: (14) 'We, the dull-minded, are truly not capable, oh Supreme One, to know You as the one Original Person and Supreme Master of all Universes who resides in the core of the heart. For the God-conscious souls are the result of Your goodness, the controllers of the people have resulted from Your passion, while the rulers of the material elements sprang from Your mode of ignorance. But You, oh Lord, are the Master over all these modes. (15) You may cross [my waters] as You like! Just con-

quer that son of Viśravā called Rāvaṇa who is like urine to the three worlds and thus regain Your wife, oh hero. Build a bridge here and Your fame will spread. In the future the great kings and heroes from all directions will glorify You for it.'

(16) **A**fter the Master of the Raghu dynasty with all sorts of mountain peaks complete with trees and plants, that were transported by hand by the mighty monkeys, had constructed a bridge in the ocean [***], He, helped by the directions of Vibhīṣaṇa [a virtuous brother of Rāvaṇa], together with the soldiers led by Sugrīva, Nīla and Hanumān, set foot on [the island of] Laṅkā that just before had been set afire [by Hanumān's tail]. (17) There the houses of pleasure, granaries, treasuries, palace doors and city gates, assembly houses, turrets and [even the] pigeon houses were taken by force and dismantled by the Vānara [monkey] leaders who, just like an elephant herd, turned the squares and crossroads with all their flags and golden water pots on the rooftops, into one swirling river. (18) When the master of the Rākṣasas saw that, he summoned Nikumbha, Kumbha, Dhūmrākṣa, Durmukha, Surāntaka, Narāntaka and others to fight, and also called for his son Indrajit, his followers Prahasta, Atikāya, Vikampana and finally for Kumbhakarṇa [his mighty brother, see 4.1: 37, 7.1: 44 and 7.10: 36]. (19) All the Rākṣasa soldiers with their hard to defeat swords, lances, bows, barbed missiles and spears, firebrands, javelins and scimitars [a curved sword], lined up in front of Him who was surrounded by Sugrīva, Lakṣmaṇa, Hanumān, Gandhamāda, Nīla, Aṅgada, Ṛkṣa, Panasa and others.

(20) **T**he commanders of the soldiers of the Ruler of the Raghu dynasty [Rāma], together hurried forward to fight the enemy followers of Rāvaṇa moving on foot and seated on elephants, chariots and horses who, condemned by the anger of mother Sītā, were out of luck in the battle. With trees, mountain peaks, clubs and arrows they were all killed by the [monkey] warriors led by Aṅgada and others. (21) The Rākṣasa leader seeing that his forces were defeated, thereupon fuming with anger drove his vehicle towards the brilliantly radiating Rāma who, seated on the shining chariot of Indra that Mātali [the driver] had brought, struck him with the sharpest arrows. (22) Rāma said to him: 'You scum of the earth, since you, oh criminal, like a dog have kidnapped My helpless wife, I, as Time itself, as someone not failing in His heroism, will personally punish you today for that shameless act, you abominable evildoer [see also B.G. 16: 6-18]!'

(23) **T**hus rebuking him He released the arrow He had fixed on His bow, and that arrow pierced his heart like a thunderbolt. Vomiting blood from his ten mouths he fell down from his heavenly vehicle. His men then roared: 'Alas, what has happened to us?', just like pious people do when they fall down [see also B.G. 9: 21]. (24) Thereafter the many thousands of wives of the de-

mons, headed by Mandodarī [Rāvaṇa's wife], came out of Laṅkā and lamented upon approaching [their dead husbands]. (25) Embracing their beloved ones and their friends, who were all killed by Lakṣmaṇa's arrows, they beat their breasts and cried pitiably, which [to the victors] was pleasant to hear: (26) 'Oh alas, now he has been killed who protected all of us! Oh Rāvaṇa, cause of our cries, to whom must the state of Laṅkā, bereft of your good self, turn for shelter, now it is defeated by the enemy? (27) Oh greatest patron, under the spell of lusty desires you, not knowing the influence of mother Sītā, have arrived at a situation like this. (28) Because of what you did, oh glory of the dynasty, we and the state of Laṅkā are now without a protector, your body is there as fodder for the vultures and your soul is destined for hell [compare B.G. 16: 19].'

(29) **Ś**rī Śuka said: 'Vibhīṣaṇa with the approval of the King of Kosala [Rāma] performed for the family the funeral rites that for a deceased one have to be observed in order to save him from hell. (30) The Supreme Lord thereupon found His sweetheart [Sītā] back in an Aśoka forest, sitting in a small cottage at the foot of a Siṁśapā [Aśoka] tree. Sick from being separated from Him she was emaciated. (31) Rāma, seeing the poor plight of His sweetheart, was filled with compassion. When she saw her beloved, her lotuslike mouth was overwhelmed with a great joy. (32) The Supreme Lord put Vibhīṣaṇa in charge of the rule over Laṅkā's Rākṣasas for the duration of a *kalpa*. He placed Sītā on His vehicle and then Himself ascended together with Hanumān and the brothers [Lakṣmaṇa and Sugrīva the commander] to return to His home town [Ayodhyā] and conclude the period of the vow [that He would stay away for fourteen years]. (33) To celebrate His uncommon activities He on His way was showered with a choice of fragrant flowers offered by the higher class and was joyfully praised by the seer of the Absolute Truth [Brahmā] and those belonging to him. (34) Lord Rāmacandra, the One of Great Compassion, was very sorry to hear that His brother Bharata was lying down on a kuśa mat, had matted locks, ate barley cooked in cow's urine and had covered Himself with tree bark. (35-38) Bharata, hearing about His arrival, took the two sandals on His head [that Rāma had left behind on the throne to represent Him] and came, accompanied by all citizens, the ministers and the priests, to welcome His eldest brother. Departing from His camp Nandigrāma, He was accompanied by songs, the sounds of musical instruments, the constant recitation of mantras performed by brahmins, by gold embroidered flags on golden chariots that were pulled by the most beautiful, with gold caparisoned horses, and by soldiers in gold covered armor. Approaching in procession with nicely dressed courtesans and servants, as also with soldiers on foot and everything else that would befit a royal reception, like the wealth of all kinds of jewelry, He fell down at the lotus feet with an ecstatic love that softened the core of His [ascetic] heart and filled His eyes with tears. (39-40) Placing the two slippers before His brother, He stood with folded hands and

tears in His eyes. He thereupon was embraced by Rāma who, bathing Him with the water from His eyes, held Him in His arms for a long time. Rāma, Lakṣmaṇa and Sītā together offered the scholars and the others worthy of worship personally their obeisances and also received these in return from all the citizens. (41) Seeing their Lord returning after so many years, the citizens of Kosala waved with their upper garments, offered Him garlands and began to dance in great jubilation. (42-43) The sandals were carried by Bharata, the whisk and luxurious fan were carried by Vibhīṣaṇa and Sugrīva, a white parasol was carried by the son of the wind god [Hanumān] and the bow and two quivers were carried by Śatrughna. Sītā held the waterpot with water from the holy places, Aṅgada held the sword made of gold and the King of the Ṛkṣas [Jāmbavān, the leader of the bears who also participated in the war] held the shield, oh King. (44) Sitting on Kuvera's heavenly chariot [the 'Puṣpaka' captured from Rāvaṇa] He, the Supreme Lord devotedly being worshiped by the women and the reciters, oh King, appeared as brilliant as the moon risen among the planets.

(45-46) **A**fter properly being welcomed by His brother He was festively received in the city of Ayodhyā. Upon entering the royal palace He paid mother Kaikeyī, His other stepmothers and His own mother [Kauśalyā] His respects. The spiritual teachers, friends of their age and the youngsters, were all of worship and their welcome was returned befittingly by Rāma, the princess of the Videhas [Sītā] and Lakṣmaṇa. (47) The mothers reviving like bodies awakening from sleep, while keeping their sons on their lap, wetted them with a continuous flow of tears in letting go of their grief [over having been separated for so long]. (48) According to the *vidhi* the matted locks were shaven off by the family priest [Vaṣiṣṭha] and the elders of the family, after which, with the water of the four oceans and other paraphernalia, a bathing ceremony was performed like it was done for King Indra [see 6: 13]. (49) Thus having been fully bathed, nicely dressed, decorated and garlanded, He shone brightly with His brothers and His wife. (50) Pleased with the surrender [of His brother] He accepted the throne offered to Him as also the citizens who, serving according to their nature with their status orientations [*varṇāśrama* identity, see B.G. 4: 13], all deserved His protection for that quality. Rāma was therein just like a father and was by them therefore also accepted as their father.

(51) **A**lthough this all happened in Tretā-yuga, the period became like Satya-yuga because of Rāma's presence as the ruling king who with His full respect of dharma made all living beings happy [see also 12.3: 15]. (52) The forests, the rivers, the hills and the mountains, the lands, the islands, the oceans and the seas, offered all the living beings all they could wish for, oh best of the Bharatas. (53) During the period that Rāma, the Lord in the Beyond, was king, there was no suffering [due to oneself, others and nature], no disease,

old age, bereavement, distress, lamentation, fear and exhaustion, nor an unwanted death. (54) Having sworn that He would not take another woman [for reasons of principle He separated from Sītā, see next chapter] He, as a saintly king pure in His character and dharma, by His personal dutifulness was an example, [in particular] for the householders. (55) Sītā, in loving service of her husband, was, because of her good character, always humble and submissive. Being chaste and afraid [to make mistakes], she bashfully with understanding for her husband's position captivated His mind.'

*: This and the next chapter are a summary of Vālmīki's Rāmāyana, the original scripture describing the story of Rāma.

**: Prabhupāda explains: 'Mahārāja Daśaratha had three wives. One of them, Kaikeyī, served him very pleasingly, and he therefore wanted to give her a benediction. Kaikeyī, however, said that she would ask for the benediction when it was necessary. At the time of the coronation of Prince Rāmacandra, Kaikeyī requested her husband to enthrone her son Bharata and send Rāmacandra to the forest. Mahārāja Daśaratha, being bound by his promise, ordered Rāmacandra to go to the forest, according to the dictation of his beloved.'

***: This bridge is today still present in the form of a narrow passage of land close to the surface of the ocean between Lanka and India. It is called the Adam's Bridge and consists of a chain of shoals, c.18 miles (30 km) long.

9.11 - Lord Rāmacandra Rules the World

(1) **Ś**rī Śuka said: 'The Supreme Lord Rāmacandra, the heart and soul of all the demigods, accepted an *ācārya* and performed sacrifices with the greatest opulence. Thus He [factually] was worshiping Himself by Himself [see also 4.31: 14]. (2) The *hotā* priest [the one offering oblations] He gave the entire east, the *brahmā* priest [supervising the proceedings] received the southern side from His Lordship, the *adhvaryu* priest [who chants the Yajur mantras preparing the sacrifice] got the entire west and the northern side went to the *udgātā* priest [singing the Sāma Veda hymns]. (3) Departing from the notion that the brahmins who are free from material desires deserve the complete of the earth, He gave the teacher of example, the *ācārya*, the rest of whatever land there was in between the regions. (4) What this way remained for Himself were His personal ornaments and garments, while for the queen, the daughter of the king of Videha, only her nose ring remained. (5) But when the brahmins saw how much He cared for them as their Lord, their hearts melted, so that they, most pleased with Him, honored Him with prayers. They returned everything they had received from Him and said: (6) 'What did You not give us, oh Supreme Lord, oh Master of the universe? With You entering the core of our hearts You dissipate, with Your effulgence, the darkness of our ignorance. (7) Our obeisances unto You Rāmacandra, oh Lord of the transcendentalists, oh best of all persons of fame, whose lotus feet are worshiped by

those who are free from violence, oh You whose intelligence is never clouded by anxiety.'

(8) **C**urious about the public opinion, Rāma one night walked unnoticed in disguise and heard someone speak who was referring to His wife [Sītā]. (9) 'I cannot maintain you any longer because you are an impure, unchaste woman going to another man's house. And I will not, like someone henpecked, accept you again as Rāma did with Sītā!' (10) Apprehensive of folk who say anything that comes to mind, who do not know where to stop and have a poor fund of knowledge, she [Sītā] was abandoned by her husband. Thereupon she went to the hermitage of Prācetasa [Vālmīki Muni]. (11) She being pregnant [when she left Rāma], delivered there after some time a twin, two boys who from the sage who performed the birth rituals received the names Kuśa and Lava ['from the grass' and 'what is cut off']. (12) Also Lakṣmaṇa had two sons: Aṅgada and Citraketu [named after 6.14-17]. Bharata, oh great ruler, had two sons who were named Takṣa and Puṣkala. (13-14) Subāhu and Śrutasena were fathered by Śatrughna. Bharata, who brought all directions under His control, in His conquest had to kill millions of Gandharvas [or obstinate rebels] and offered all their riches to the king [Rāma]. The Rākṣasa listening to the name of Lavaṇa, a son of Madhu, was killed by Śatrughna in the great forest of Madhuvana, where He established the great town known as Mathurā. (15) Sītā, who being sent away by her husband kept meditating on Rāma's feet, entrusted her sons to the sage and entered the earth. (16) When Rāma, the Supreme Lord, heard about this He, remembering her qualities in the different circumstances, could not check His grief, however much He tried to ban it in meditation. (17) Such an attraction between husband and wife constitutes a universal source of anxiety. When this is even true for the great controllers, then what about the common man who is fixed on a household existence? (18) After she went to heaven, the Lord observed strict celibacy and performed a ceremony, an Agnihotra [fire] sacrifice, that was continued for thirteen thousand years without interruption. (19) Rāma [concluding His earthly stay] placed His lotus feet, which were pierced by the thorns of the Daṇḍakāraṇya forest [the forest of His exile], in the hearts of those who remembered Him and then entered the [beyond of the] Light of the Soul [of the *ātma-jyoti,* His heavenly abode Vaikuṇṭha].

(20) **T**he Lord of the Raghu dynasty [Rāma], who assumed a [spiritual] body for the purpose of His pastimes, had, with no one being greater or equal to Him, [personally] no need for all this honor of the prayers of the godly souls, the killing of the Rākṣasas, building a bridge over the ocean and His bow and arrows, nor was He in need of the monkeys to assist Him in defeating the enemy [compare B.G. 3: 20-26]. (21) Let me surrender myself to Him, that Master of the Raghu dynasty whose spotless fame to the present day, as good as the cloth that covers the elephant of victory, is celebrated in royal as-

semblies and by the sages in all directions, to Him whose lotus feet, which vanquish all sin, are worshiped by the helmets of earthly kings and the gods of heaven. (22) He to whom the people of Kosala were looking up and who they wanted to touch, was by them all, whether they ate and slept with Him, or respected Him as a servant, followed to the place for which He left and where all [bhakti] yoga practitioners go [see also B.G. 4: 9]. (23) Anyone who hears about the activities of Lord Rāma and is filled with compassion towards others, oh King, will be liberated from the clutches of karma.'

(24) **T**he king asked: 'How did He, the Supreme Lord, Rāma, relate to His brothers who were His personal expansions, and how did they and also His people, His subjects, behave towards Him, their Controller?'

(25) **T**he son of Vyāsadeva said: 'After accepting the throne He, the Lord of the universe, ordered His younger brothers to conquer the world [*], while He Himself gave audience to His people, looking after the capital with other assistants. (26) The streets were sprinkled with perfumed water and the musth of the elephants. It was the highest and greatest delight to see Him, their Master and Ruler, personally present. (27) The palaces, the palace gates, the assembly houses, the platforms and the temples and such, were adorned with golden water pots and flags. (28) [When He appeared] one turned it into a festival with reception gates, tapestries, garlands, betel nut, flowers and fruits, banana trees, colorful flags and mirrors. (29) Wherever He passed, the locals, carrying their articles of worship, approached Him to receive His blessings and said: 'Oh Lord, please maintain this land that You recovered like before [in the form of Lord Varāha].' (30) The men and women in the city thereafter, desirous to see their king, the Lord with the lotus eyes, returning after such a long time, left their homes to get on the rooftops of the greater mansions, satisfy their hungry eyes and shower Him with flowers. (31-34) He thereafter entered His family home that by His ancestors had been turned into an unfathomable treasury filled with the most costly goods. The doorposts were of coral, the pillars lining up on the polished marakata [emerald] floors were of vaidūrya stone and there were dazzling marble walls. All sorts of flowers and flags could be seen as also draperies, pearls and the most valuable effulgent gems. With all the desirable beauty that increased everyone's joy and with the many bunches of flowers, fragrant incense and lamps, the men and women there whose physical beauty competed with their jewelry, appeared like demigods. (35) The Supreme Lord Rāma [lit.: 'joy'], the most excellent one delighting in devotion, to His full satisfaction personally enjoyed [His life] there with His dearest wife Sītā. (36) With the people meditating on His lotus feet, He for many years enjoyed all the pleasures of life, on their proper time, without running into trouble with the dharma.'

*: Śrī Caitanya Mahāprabhu said to this Rāma mission of conquering of the world: '*pṛthivīte āche yata nagarādi grāma sarvatra pracāra haibe mora nāma*'. A pure devotee, therefore, must execute the order of the Lord and must not gratify his senses by remaining stagnant in one place, falsely proud, thinking that, because he does not leave Vṛndāvana but chants in a solitary place, he has become a great devotee. He also said: '*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa*'; every devotee, therefore, should spread Kṛṣṇa consciousness by preaching, asking whomever he meets to accept the order of the Supreme Personality of Godhead [Cc. Madhya 7.128].

9.12 - The Dynasty of Kuśa, the Son of Lord Rāmacandra

(1) **Ś**rī Śuka said: 'From Kuśa [the son of Lord Rāma] there was Atithi, and from him there was Niṣadha. Niṣadha's son was Nabha, Puṇḍarīka was fathered by him and Kṣemadhanvā became his son. (2) Devānīka was the son of Kṣemadhanvā, his son was Anīha who had a son called Pāriyātra. Pāriyātra's son was Balasthala who had a son called Vajranābha. Vajranābha was born from the effulgence of the sun god. (3-4) From Sagana [the son of Vajranābha] there was a son called Vidhṛti from whose loins the son Hiraṇyanābha was born who became a teacher of yoga in the line of Jaimini. Yājñavalkya of Kośala as a disciple studied under his lead the spiritual practice [*ādhyātma* yoga, see 6.15: 12-15]: the most elevated yoga of becoming a seer who can cut through the material knots in the heart. (5) From Puṣpa, the son of Hiraṇyanābha, Dhruvasandhi was born from whom there was Sudarśana. Agnivarṇa was born from him, his son was named Śīghra and Maru was his son.

(6) This person still exists in Kalāpa-grāma ['bundle of communities'] as a perfected soul of yoga [a *siddha*]. He, remaining there, at the end of Kali-yuga will beget a [second] son in order to revive the lost dynasty of the sun god. (7) The son he had, was Prasuśruta who fathered Sandhi from whose loins there was a son called Amarṣaṇa. From Amarṣaṇa's son Mahasvān the person of Viśvabāhu took birth. (8) From him there was Prasenajit from whom next Takṣaka would take birth. From Takṣaka there was Bṛhadbala, who was killed by your father in a fight.

(9) **A**ll these kings of the Ikṣvāku dynasty are dead and gone. Now listen to the kings to be born in the future. After Bṛhadbala there will be a son named Bṛhadraṇa. (10) Bṛhadraṇa's son will be Ūrukriya, from him Vatsavṛddha will take birth, Prativyoma will be his son and he will beget Bhānu, whose son Divāka will be a great military commander. (11) Sahadeva, who will be born from him, will beget a great hero: Bṛhadaśva who will beget the son Bhānumān. The son of Bhānumān will be Pratīkāśva who will father the son Supratīka. (12) Marudeva will be born thereafter and his son will be called Sunakṣatra. Next there will be Puṣkara whose son Antarikṣa will have a son called Sutapā whose son will be Amitrajit. (13) Bṛhadrāja will father the son Barhi. Kṛtañjaya, who will be born from him, will have a son called Ranañjaya and from him Sañjaya will take birth. (14) From him Śākya will be born, whose son will be the memorable Śuddhoda. He will be the father of Lāṅgala from whom Prasenajit will be born, who in his turn will father Kṣudraka. (15) Raṇaka will take birth from him, Suratha will be the next son, and the one of him named Sumitra will end the line of all these kings in the Bṛhadbala dynasty. (16) With Sumitra as the last king to appear of all these descendants of Ikṣvāku in the future, the dynasty will end in Kali-yuga.'

9.13 - The Story of Nimi and the Dynasty of his Son Mithila

(1) **Ś**rī Śuka said: 'Nimi [see 9.6: 4], the son of Ikṣvāku, planned a sacrifice and appointed Vasiṣṭha to be the priest. But he said: 'I am already engaged by Lord Indra, oh Mahārāja. (2) When I have finished that sacrifice I will return. Wait till then'. Nimi remained silent and Vasiṣṭha performed the sacrifice for Indra. (3) When the guru did not return for a long time Nimi thought: 'Life is but short' and inaugurated the sacrifice with another self-realized soul as the officiating priest.

(4) **H**aving finished the ceremonies the guru upon his return discovered that his instructions were ignored and so he pronounced a curse: 'May the embodiment of Nimi who thinks he is such a great *pundit,* fall down!'

(5) **N**imi in his turn cursed the guru who had lost his way with: 'And may your embodiment, that with your greed is so poorly aware of the dharma, fall down too!'

(6) **N**imi, fully conversant with the spiritual knowledge as he was, thus had to give up his body. Vasiṣṭha, the great-grandfather [died also but] took with [the seed of] Mitra and Varuṇa [again] birth through Urvaśī [the heaven-

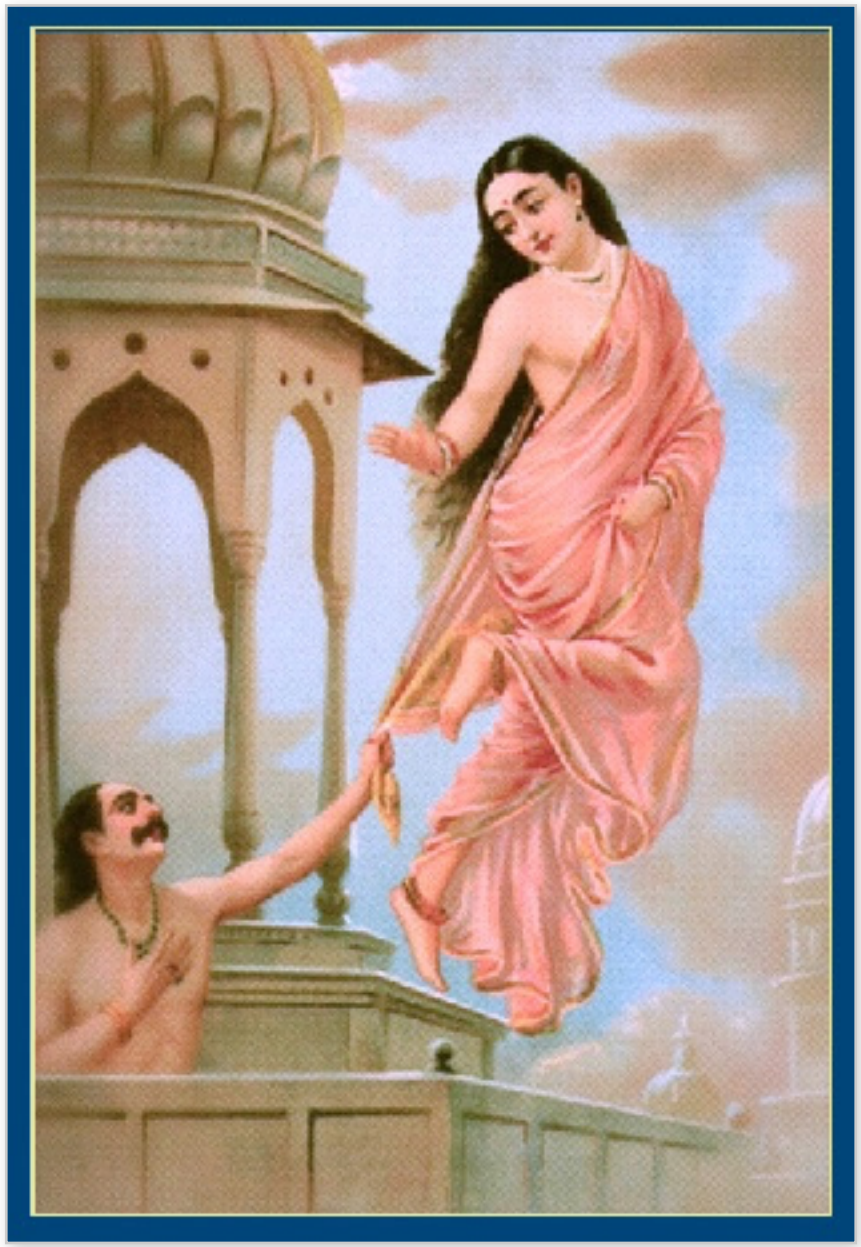
ly courtesan whom they saw, see also 6.18: 5-6]. (7) Preserving Nimi's body in fragrant substances, the great sages in conclusion of the Satra sacrifice [a longstanding Soma sacrifice, see *sattra*] addressed the gathering of demigods as follows: (8) 'If you are content with us, then please, if you can, make the body of the king come alive!' After the demigods had responded in confirmation Nimi [as a spirit] said: 'Do not bind me to a physical frame! (9) Afraid to be falsely united, sages do not wish to be in touch that way. Absorbed in thoughts about the Lord, they are [to their opinion sufficiently] of devotional service at the lotus feet [see bhajan]. (10) I do not wish to assume a material body that inevitably dies again, for such a body is everywhere - like it is with fish living in the water - the cause of distress, lamentation and fear [see also 1.13: 47 and B.G. 9: 3].'

(11) **T**he demigods said: 'Live as you like without a material body and be, with your presence in a spiritual body, in the eyes of the normally embodied human being, then manifested or not manifested to your desire.'

(12) **A**fraid that for the common man this would result in a state of chaos, the great seers churned the deceased body of Nimi and thus a son was born [compare: 4.14: 43 and 4.15: 1]. (13) Because of his uncommon birth he was called Janaka, because he was born from Videha [from Nimi who was without a body] he became known as Vaideha ['free from a body'], because he was born from the churning he was called Mithila and because of this the city he founded was called Mithilā. (14) From him there was a son named Udāvasu, from him Nandivardhana was born, he had a son named Suketu and Devarāta was his son, oh great ruler. (15) Devarāta begot Bṛhadratha, Mahāvīrya was his son and he fathered Sudhṛti who had a son named Dhṛṣṭaketu. He got Haryaśva as his son who was succeeded by Maru. (16) Maru's son was Pratīpaka and Kṛtaratha was born from him. Devamīḍha was his son who had one called Viśruta who fathered Mahādhṛti. (17) Kṛtirāta followed and from him there was the son Mahāromā whose son Svarṇaromā begot a son called Hrasvaromā. (18) Śīradhvaja [also called Janaka] was born from him. He for the performance of sacrifices plowed the earth with the front part of his plow [or *śīra*] and thus the daughter Sītādevī was born [the wife of Rāma, Sītā means 'furrow']. That was why he was known as Śīradhvaja. (19) Kuśadhvaja was Śīradhvaja's son and his son was king Dharmadhvaja who had two sons named Kṛtadhvaja and Mitadhvaja. (20-21) Kṛtadhvaja had a son named Keśidhvaja and Mitadhvaja's son was Khāṇḍikya, oh King. Kṛtadhvaja's son was an expert in the science of transcendence and Khāṇḍikya was an expert in Vedic rituals. Khāṇḍikya fled because he feared Keśidhvaja. From Bhānumān, Keśidhvaja's son, there was the son Śatadyumna. (22) Śuci was his son and from him the son Sanadvāja was born. Ūrjaketu, his son, fathered Aja who got a son called Purujit. (23) He also had a son, Ariṣṭanemi. From his son Śrutāyu there was Supārśvaka who fathered Citraratha whose son Kṣemādhi became

the king of Mithilā. (24) His son named Samaratha had one named Satyaratha. He fathered Upaguru who begot Upagupta. Upagupta was a partial expansion of Agni [the god of fire]. (25) His son Vasvananta had a son called Yuyudha. He had a son called Subhāṣaṇa and his son was Śruta. He begot Jaya and Jaya fathered Vijaya. Vijaya's son was Ṛta. (26) His son was Śunaka, then Vītahavya was born who had a son called Dhṛti. Dhṛti begot the son Bahulāśva and from him there was Kṛti who had a son called Mahāvaśī. (27) Oh King, these kings are the descendants of Mithila who by the grace of the Lord of Yoga were all true knowers of the soul. They all found liberation from the worldly duality, even though they stayed at home.'

9.14 - King Purūravā Enchanted by Urvaśī



(1) **Ś**rī Śuka said: 'Hear now then, oh King [after the stories about the dynasty of the sun god] about the moon dynasty, for to listen to the sanctifying descriptions of the dynasty of kings headed by Aila [Purūravā], is a glorious thing. (2) Dhātu [the 'original element' or Lord Brahmā] appeared on the lotus that was produced from the navel of Viṣṇu, He with the thousands of heads. Dhātu had a son called Atri who had the same qualities as his father. (3) From Atri's tears of jubilation a son called Soma was born who was an embodiment of the nectar of immortality [see also 4.1: 15]. He was by Brahmā appointed as the supreme authority over the scholars, the medicinal herbs and the luminaries [see also B.G. 10: 21 and 6.6: 23]. (4) After he had conquered the three worlds, he performed a Rājasūya sacrifice and kidnapped in his arrogance with force Tārā, the wife of Bṛhaspati. (5) Despite a repeated request of the spiritual master of the godly souls, he in his conceit did not release her, as a consequence of which a conflict arose between the Suras and the Dānavas. (6) Because of Śukra's ['semen', the spiritual master of the Asuras]

enmity towards Bṛhaspati he, together with the Asuras, chose the side of the moon god. Śiva though took, together with the host of ghosts following him, out of affection for the side of [Bṛhaspati,] the son of the spiritual teacher [Aṅgirā, one of the seven sages]. (7) The great Indra followed by all the different demigods, joined the spiritual master [Bṛhaspati]. The fight that ensued - just because of Tārā [Bṛhaspati's wife] - brought great destruction over the Suras and Asuras. (8) When the creator of the universe, Lord Brahmā, was fully informed about this by Aṅgirā, he severely chastised Soma and delivered Tārā unto her husband, who discovered that she was pregnant.

(9) [**B**ṛhaspati said to her:] 'You foolish woman, deliver now! Deliver immediately from that womb that was my domain. Despite having been impregnated by another man I shall not burn you to ashes, unfaithful as you are, because you were a woman in want of a child.'

(10) **T**ārā, deeply ashamed, delivered a child that had a golden effulgence. That made Bṛhaspati and Soma both desire the child. (11) 'It is mine, not yours!' so they exclaimed fighting over the child. The sages and the gods asked Tārā questions, but she in her embarrassment could not say a thing.

(12) **T**he child got angry and said to its mother: 'Why all this shame? Why are you not saying anything? Tell me immediately, oh unchaste lady, what you have done wrong!'

(13) **L**ord Brahmā took her separate, put her at ease and asked her about the details, upon which she admitted hesitantly: 'This child belongs to Soma'. Soma then immediately took charge of it. (14) Oh King, when the child because of its profound intelligence received from Lord Brahmā the name Budha, the god of the moon was in great jubilation that he had gotten such a son. (15-16) As I said before [in 9.1], from his [Budha's] loins Purūravā was born from the womb of Ilā. When Urvaśī [see also 9.13: 6] in Indra's court heard Nārada speak about Purūravā's beauty, qualities, magnanimity, behavior, wealth and power, the *devī* was struck by the arrows of Cupid and approached him. (17-18) Because of the curse of Mitra and Varuṇa the woman had descended to the human world. Seeing there that the best of all men was as beautiful as Cupid, she approached him self-controlled. As soon as he, the king, saw the divine woman, he with goose bumps addressed her enthused with sweet words and bright eyes. (19) The honorable king said: 'Be welcome, oh supreme beauty, please be seated, what can I do for you? Keep me company and share my bed for many, many years!'

(20) **U**rvaśī said: 'What woman would not be attracted by the sight and thought of you, oh beautiful man, and desist from enjoying your chest in intimate love [see also 7.9: 45]? (21) These two lambs, oh King, have fallen and

need your protection, oh honorable host. In the company of a superior husband so one says, a woman may enjoy in love. (22) Oh hero of mine, that what is prepared with ghee shall be my food, and I do not want to see you naked at any other time than during intercourse'.

'That is settled then', so promised the great soul. (23) 'Just look at your beauty and poise! No one on earth is as attractive as you are. Who can withstand a goddess like you who personally has descended among the human beings?'

(24) He, the best among the human beings, enjoyed, in the most exquisite places and pleasure gardens like Caitraratha, with her whatever there was to enjoy to his desire [see also 5.16: 13-14]. (25) Making love with the goddess he enjoyed it for many nights and days to be with her and smell the stimulating lotus saffron fragrance of her face.

(26) Indra not seeing Urvaśī [around] told the singers of heaven: 'Without Urvaśī my abode is not as beautiful'. (27) Thus they in the dead of night assembled in the dark to steal away the two lambs that Urvaśī as a wife had entrusted to the king. (28) When she heard the two [that she treated like her] sons, cry as they were led away, she said: 'My life is stolen away by this bad husband who considers himself a hero but is not a real man! (29) Confiding in him who during the day appears to be a man but at night fearfully keeps himself silent as a woman, thieves have stolen away my two sons.'

(30) Pierced by the arrows of her words he, like an elephant fired up, angrily in the dark took up a sword and went after them, without putting his clothes on. (31) After they [the Gandharvas], gave up the lambs, they lit up the place with a light as bright as lightening. Urvaśī thus could see her husband returning naked with the two lambs in his hands... [and thus she left him]. (32) Purūravā not seeing his wife in bed any longer, got very sad. Being too much attached to her he got distraught and lamenting began to roam the earth [looking for her]. (33) He spotted Urvaśī in Kurukṣetra [a place of pilgrimage, see also B.G. 1: 1] at the Sarasvatī together with five companions. Happy and smiling all over Purūravā addressed her with sweet words: (34) 'Ah my wife, do not leave, stay, oh cruel one! You should not have given up on me because I failed to make you happy thus far. Let us talk a little. (35) This good body of mine, led far, far away from home by you, will drop dead on the spot, oh *devī,* and the foxes and vultures will eat it, if it is not worthy of your grace!'

(36) Urvaśī said: 'You are a man, do not adhere to death! Do not let these foxes of the senses eat you up. You cannot always count on the friendship of women. They can be like wolves in matters of the heart. (37) Beware of them,

women are merciless [when men forsake their duty, see B.G. 1: 40]. They are cunning, hard to handle, do whatever pleases them and put you as a faithful husband and brother down for the smallest reason, so one says. (38) They establish false hopes in the one unsuspecting, run away from their well-wishers, always desire for newer and newer things, are easily allured and are real captains of independence [if they have to]. (39) At the end of every year your good self may count on one night only in order to make love with me, my husband, so that you, one after the other, will have children in this world, my dear [see also 6.18: 38-42].'

(40) **S**eeing that Urvaśī was pregnant he returned to his palace. At the end of the year he then at that very spot [at Kurukṣetra] saw Urvaśī again, who had become the mother of a hero. (41) Obtaining her association he, delighting in her company, in great jubilation reunited with her. After the night had passed Urvaśī said to the poor-hearted fellow, who was afflicted by the thought of being separated from her: (42) 'Go and take shelter of the singers of heaven, the Gandharvas. When you satisfy them with prayers they will bring me to you.' His [*agnisthālī*] fire pot, oh King, then gave him the idea that Urvaśī was really walking with him through the forest. (43) After he returned from the forest and had given up the fire pot, he at home began to meditate the entire night. During that time Tretā-yuga was about to begin and before his mind's eye the three [*trikāṇḍa* principles of the Vedas] were revealed [of *upāsanā*: sacrifice, song and prayer; karma: fruitive labor and *jñāna*: spiritual knowledge]. (44-45) Going to where he had left his fire pot he discovered that at that spot an Aśvattha had sprouted from the inside of a śamī tree. He used the wood to make two sticks [for creating fire] whereupon he, the master of the kingdom, with mantras [*], in his desire to be with Urvaśī, meditated on her as the lower stick, with himself as the upper one and that what was between them as the child he had begotten. (46) From the friction a fire was born that, as the son of the king together with the three letter combination A, U and M [the Praṇava], in its three forms stood for the complete of the Vedic practice [of being born from one's physical father, from one's spiritual master and from one's own practice of offering - which is represented by the three sacrificial fires called Āhavanīya, Gārhapatya and Dākaṣināgni]. (47) He who wanted to be with Urvaśī thus worshiped the Controller of the Sacrifices, the Supreme Personality of Godhead beyond the senses who is the Lord, the Reservoir of all Demigods [see also B.G. 3: 10]. (48) Formerly [during Satya-yuga] all verbal [Vedic, *atharva*] expressions were covered with one mantra only, knowing the Praṇava of *Oṁkāra*, Nārāyaṇa was the only god, there was only one fire and there was only one *varṇa* [the class called *haṁsa* **]. (49) This is how with Purūravā at the onset of Tretā-yuga, the [before mentioned] threefold Vedic order came about [of being born by karma, *upāsana* and *jñāna*], oh ruler of man. By simply generating the sacrificial fire as his son, the king achieved the heavenly abode of the Gandharvas.'

*: In this context are mentioned the mantra's: *'śamī-garbhād agnim mantha*' 'from within the śamī the fire is churned' and *'urvaśyām urasi purūravāḥ*': 'by Urvaśī the best of Purūravā.'

**: In Satya-yuga, Lord Nārāyaṇa was worshiped by meditation (*kṛte yad dhyayāto viṣṇum*): everyone meditated and achieved success contemplating Lord Viṣṇu, Nārāyaṇa. In the next *yuga*, Tretā-yuga, the performance of *yajña* began (*tretāyāṁ yajato mukhaiḥ*). In Dvāpara-yuga the Lord is worshiped as a king, while in Kali-yuga the Lord is there as his own devotee [a covered or *channa-avatāra*] to lead in devotion.

9.15 - Paraśurāma, the Lord's Warrior Incarnation

(1) **T**he son of Vyāsadeva said: 'From Urvaśī's womb six sons were born who were begotten by Purūravā, oh ruler of man: Āyu, Śrutāyu, Satyāyu, Raya, Vijaya and Jaya. (2-3) Śrutāyu had a son named Vasumān, Satyāyu also had one called Śrutañjaya, from Raya there was a son called Eka and from Jaya there was a son called Amita. Bhīma was the son of Vijaya after whom Kāñcana was born as his son. From Hotraka, Kāñcana's son, there was the son Jahnu who drank the water of the Ganges in one sip. (4) Puru was begotten by Jahnu [see 1.12: 15 & 3.8: 1] and from him next Balāka and his son Ajaka appeared. Kuśa followed from whose loins the four sons Kuśāmbu, Tanaya, Vasu and Kuśanābha were born who were succeeded by Gādhi, the son of Kuśāmbu. (5-6) From Gādhi there was the daughter Satyavatī who by the brahmin Ṛcīka was asked to be his wife, but not considering him fit king Gādhi said to that son of Bhṛgu: 'Please deliver me as a dowry for this daughter of the Kuśa dynasty that we belong to, one thousand horses as brilliant as the light of the

moon with each one black ear.' (7) With that being said the sage understood what he had in mind. He went to the abode of Varuṇa from where he brought and delivered the horses. Then he married the beautiful daughter. (8) He, as a seer, was by his wife and his mother-in-law, who each wanted a son, requested to cook a preparation, that he with mantras offered to them [to his wife with a *brāhmaṇa* mantra and to his mother-in-law with a *kṣatriya* mantra]. Then the *muni* went away for a bath. (9) Meanwhile, Satyavatī was by her mother asked to give the oblation that was meant for her, because she thought it was the better one of the two. She handed it over to her while she herself ate her mother's oblation.

(10) **L**earning about this the sage said to his wife: 'You did something very wrong! Now your son will be a fierce, punitive personality while your brother will be a scholar in spiritual science!'

(11) **S**atyavatī beseeched him that it would not be so and thus the son of Bhṛgu said: 'Then the son of your son will be that way!' Thereafter Jamadagni was born.

(12-13) **S**he [Satyavatī] later became the great and sacred Kauśikī [a river] that purifies the entire world. Jamadagni married Renukā, the daughter of Renu. She with the seer of Bhṛgu gave birth to many sons of whom Vasumān was the eldest. The renown Paraśurāma [also known as Rāma] was the youngest son. (14) He [Paraśurāma] who twenty-one times acted as the annihilator of the Haihaya dynasty and thus freed the earth from all her *kṣatriyas*, is called an [*aṁśa*] incarnation of Vāsudeva. (15) The earth's burden of the arrogant governing class that, covered by passion and ignorance, lacked in respect for the brahminical rule, was removed by him. He killed them despite the fact that they had committed no great offense [see also 1.11: 34].'

(16) **T**he honorable king said: 'What was, of those degraded nobles out of control, the offense committed unto the Supreme Lord because of which time and again the dynasty was annihilated?

(17-19) **T**he son of Vyāsa said: 'The king of the Haihayas, Kārtavīryārjuna, the best of the *kṣatriyas*, had developed a thousand arms in upholding the worship of Dattātreya who is a plenary portion of Nārāyaṇa. He who was the fear of his enemies could not be defeated, was sharp-witted, most attractive, influential, powerful, renown and physically very strong. Because of his yogic control he had acquired qualities like the perfections of the *aṇimā-siddhi* and such, and he tirelessly traveled all over the world like a whirlwind. (20) When he one day surrounded by beautiful women enjoyed the water of the Revā [the Narmadā], he, overly proud of being decorated with the garland of victory, with his arms stopped the flow of the river. (21) The conceited hero called

Ten-head [Rāvaṇa] could not bear that influence because the water, which moved upstream from his actions, had inundated his camp. (22) Rāvaṇa, who insulted him [the king] in the presence of the women, was without much difficulty arrested by him, held in custody in [their capital] Māhiṣmatī and then released again as if it concerned a monkey.

(23) **O**nce, during a hunt, alone in the forest wandering aimlessly, he [Kārtavīryārjuna] entered the *āśrama* of Jamadagni *muni*. (24) The sage on the basis of his austerity could, because of his cow of plenty [*kāmadhenu*], offer everything that was needed to that god of man together with his soldiers, ministers and the rest of his retinue. (25) When the king saw what this wealth that exceeded his personal opulence all meant, he could not really appreciate it. He and his Haihayas then developed the desire to possess that cow of sacrifice. (26) In his conceit he encouraged his men to take away the sage's cow of plenty and bring her together with her calf to Māhiṣmatī, while it was crying because of the violence. (27) After the king was gone Paraśurāma, upon returning to the *āśrama* [of his father], heard about that nefarious act and got as angry as a snake trampled upon. (28) Unable to tolerate what had happened, he took up a ghastly chopper, a quiver, a bow and a shield, and went after them like a lion attacking an elephant. (29) As the king entered the capital, he saw the best of the Bhṛgus coming after him in fury, carrying a bow, arrows and a chopper as his weapons. His skin was covered with a black deerskin, he had matted locks and radiated like sunshine. (30) He sent seventeen *akṣauhiṇīs* [*] with elephants, chariots, horses and infantry, with swords, arrows, lances, slings and weapons of fire, but Paraśurāma, the Lord and Master, most fiercely killed them all by himself. (31) He, as the greatest expert in handling the chopper, killed, as fast as the wind and as speedy as the mind, the enemy troops from whom here and there the arms, legs and shoulders fell to the ground, together with the drivers of the elephants and the horses that had been slain. (32) Seeing his soldiers, fallen by the axe and the arrows of Rāma, lying scattered with their shields, flags, bows and dead bodies in the mud and the blood on the field, Haihaya [Kārtavīryārjuna] rushed over there in fury. (33) Kārtavīryārjuna then fixed with his five hundred arms simultaneously as many arrows on as many bows in order to kill Rāma, but he, as the best fighter of all the ones armed, shot them all to pieces with his arrows using one bow only. (34) The king attacked again, with rocks and trees he had uprooted with his hands, but, as he was rushing forwards on the battlefield, all his arms were cut off with great force by Paraśurāma's razor-sharp axe, like they were the hoods of snakes. (35-36) After his arms had been cut off, the mountain peak that was his head was severed. As soon as their father was killed his ten thousand sons fled away in fear. Fetching the sacrificial cow and calf that had suffered badly, the Killer of All False Heroism returned to his father's hermitage and handed them over to him. (37) Rāma described to his father and brothers everything that he had done. After hearing it Jamadagni spoke as follows:

(38) '**R**āma, oh Rāma, mighty hero, you have committed a sin by unnecessarily killing that god of man who embodies all the demigods. (39) We are brahmins, my dear one, people who because of their forgiveness have achieved a position of respect. It is by this quality that the god who is the spiritual master of the universe [Lord Brahmā] has achieved his position as the supreme authority. (40) By forgiveness the splendor, happiness and success of the religious practice shines as brilliant as the sun. The Supreme Lord Hari, our Controller, becomes quickly pleased with those who are forgiving. (41) To kill a king who is famous as an emperor is worse than killing a brahmin. Therefore wash away that sin my best one, by respecting the holy places in the consciousness of the Infallible One.'

*: The Mahābhārata describes an akṣauhiṇī in the Ādi parva, chapter two: "One chariot, one elephant, five infantry soldiers and three horses are called a patti by those who are learned in the science. The sages also know that a senāmukha is three times what a patti is. Three senāmukhas are known as one gulma, three gulmas are called a gana, and three ganas are called a vāhinī. Three vāhinīs have been referred to by the learned as a pṛtanā, three pṛtanās equal one camū, and three camūs equal one anīkinī. The sages refer to ten anīkinīs as one akṣauhiṇī. The chariots of an akṣauhiṇī have been calculated at 21.870 by those who know the science of such calculations, oh best of the twice-born, and the number of elephants is the same. The number of infantry soldiers is 109.350, and the number of horses is 65.610. This is called an akṣauhiṇī."

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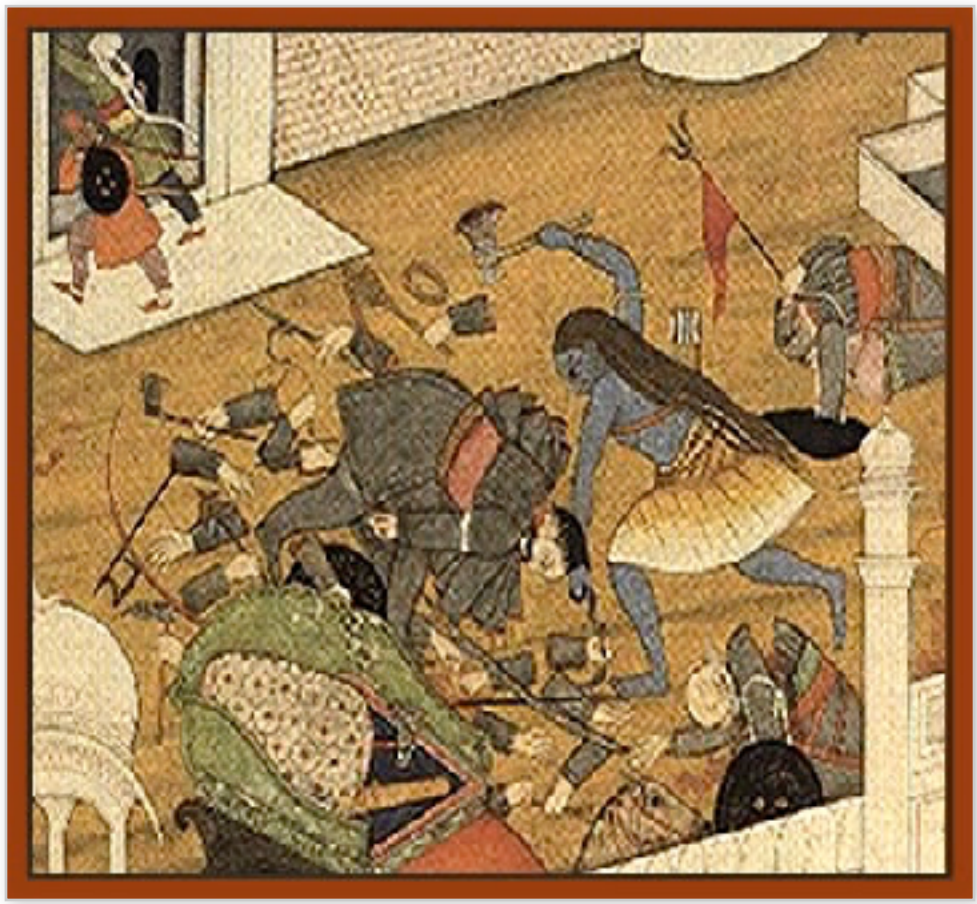
9.16 - How Lord Paraśurāma Came to Destroy the Ruling Class Twenty-one Times



(1) **Ś**rī Śuka said: 'Oh son of the Kuru dynasty, Paraśurāma, thus by his father being advised, said: 'So be it!', whereupon he for a year traveled to all the holy places. Then he returned to the *āśrama*. (2) When Renukā [his mother] one day went to the bank of the Ganges, she saw the king of the Gandharvas [see also 9.14: 31]. He was garlanded with lotus flowers and sported with the girls of heaven, the Apsaras. (3) She observed his affairs as she went to the river to fetch some water. Slightly drawn to Citraratha, she forgot the time of the fire sacrifice. (4) Realizing that she had neglected the time, she, upon returning, was afraid to be cursed by the sage and stood with folded hands before him, having put the water pot in front of him. (5) The sage understood she had deviated from the rule and became angry with his wife. He said: 'Remove her my sons, she's full of sin', but the sons did not carry out his order. (6) Rāma, who through his meditation and austerity was fully aware of the prowess of the sage [and confided perfectly in his authority], in response to the encouragement of his father immediately terminated his mother and all his brothers. (7) When Jamadagni, thus being pleased, asked him what benediction he would like, he said: 'Give those whom we have lost their life back without them remembering their punishment!' (8) Soon they all rose happily and alive, like they had awakened from deep sleep, since Rāma had executed

the punishing of his kin in the full awareness of the power of his father's austerity.

(9) **T**he sons of Kārtavīryārjuna [9.15: 17], oh King, [meanwhile] could not have peace with the remembrance of their father being defeated by the superior power of Paraśurāma. (10) When Rāma one day with his brothers was away from the *āśrama* in the forest, they, seeking revenge, took the opportunity to approach their residence. (11) Finding the *muni* sitting at the fireplace fully absorbed in contemplating the Supreme One Praised in the Verses, they, determined to do evil, killed him. (12) Being most cruel towards the poor and unprotected mother of Rāma who begged for the life of her husband, they, those '*kṣatriya*' brothers, violently cut his head off and took it away. (13) Renukā, the chaste wife down in tears grieving, stroke her body with her hands and cried loudly: 'Oh Rāma, oh Rāma, my dear son!' (14) Hearing the sound of that most sad cry 'Oh Rāma', they [Rāma and his brothers] from far away, hastened back to the *āśrama* where they saw that their father had been murdered. (15) Bewildered by the shock, they all lamented and angrily, depressed, sad and indignified cried: 'Oh father, oh saint, you who are such an example of dharma have now departed for heaven and left us behind!' (16) Thus bewailing their father, Paraśurāma entrusted the body to his brothers and personally took up the ax, determined to put an end to the *kṣatriyas*. (17) Rāma went to Māhiṣmatī, [the capital] that was bereft of all glory because a brahmin had been killed. There he in the middle of the town made a great pile of the heads he severed from their bodies. (18-19) Their blood formed a terrible river that brought fear to all the rulers who defied the brahminical culture. Because the *kṣatriyas,* the royal class, had killed his father, he acted to their detriment and twenty-one times over wiped them off the earth. He as a master of war thus at Samanta-pañcaka created nine lakes filled with blood instead of water [see also B.G. 4: 7].

(20) **J**oining his father's head with his body he kept him on kuśa grass and worshiped with sacrifices the Godhead, the True Self and inspiration of all the demigods. (21-22) The *hotā* priest he gave the eastern direction, the *brahmā* priest he gave the southern direction, the *adhvaryu* he gave the western side and the *udgātā* received the north [compare 9.11: 2]. The others and Kaśyapa Muni he assigned the different corners and the middle Āryāvarta portion [*] he gave to the *upadraṣṭā* priest who supervises the mantras. The assisting *sadasya* priests received whatever remained. (23) When he thereafter took a bath, he, on the bank of the major stream that was the Sarasvatī, was cleansed of all impurities [remaining from killing the *kṣatriyas*] and radiated like a cloudless sun [see also B.G. 3: 9]. (24) Because of Paraśurāma's worship, Jamadagni regained his body with all the symptoms of consciousness and became the seventh seer in the constellation of the seven sages [see 8.13: 5, linked to the *saptarṣi-maṇḍala* stars around the polestar]. (25) Pa-

raśurāma, the son of Jamadagni who is also the Supreme Lord with the lotus petal eyes, will be a propounder of Vedic knowledge in the next period of Manu, oh King [as one of the seven sages, see 8.13: 15-16]. (26) He who in peace with the intelligence has given up the clout, still today can be found in the hills of Mahendra and is worshiped and revered for his character and activities by all the perfected souls, the singers of heaven and the venerable souls. (27) This is how the Soul of the Universe, the Supreme Lord Hari, the Controller who appeared as an incarnation in the Bhṛgu dynasty and killed the rulers of man many times, relieved the earth of its great burden.

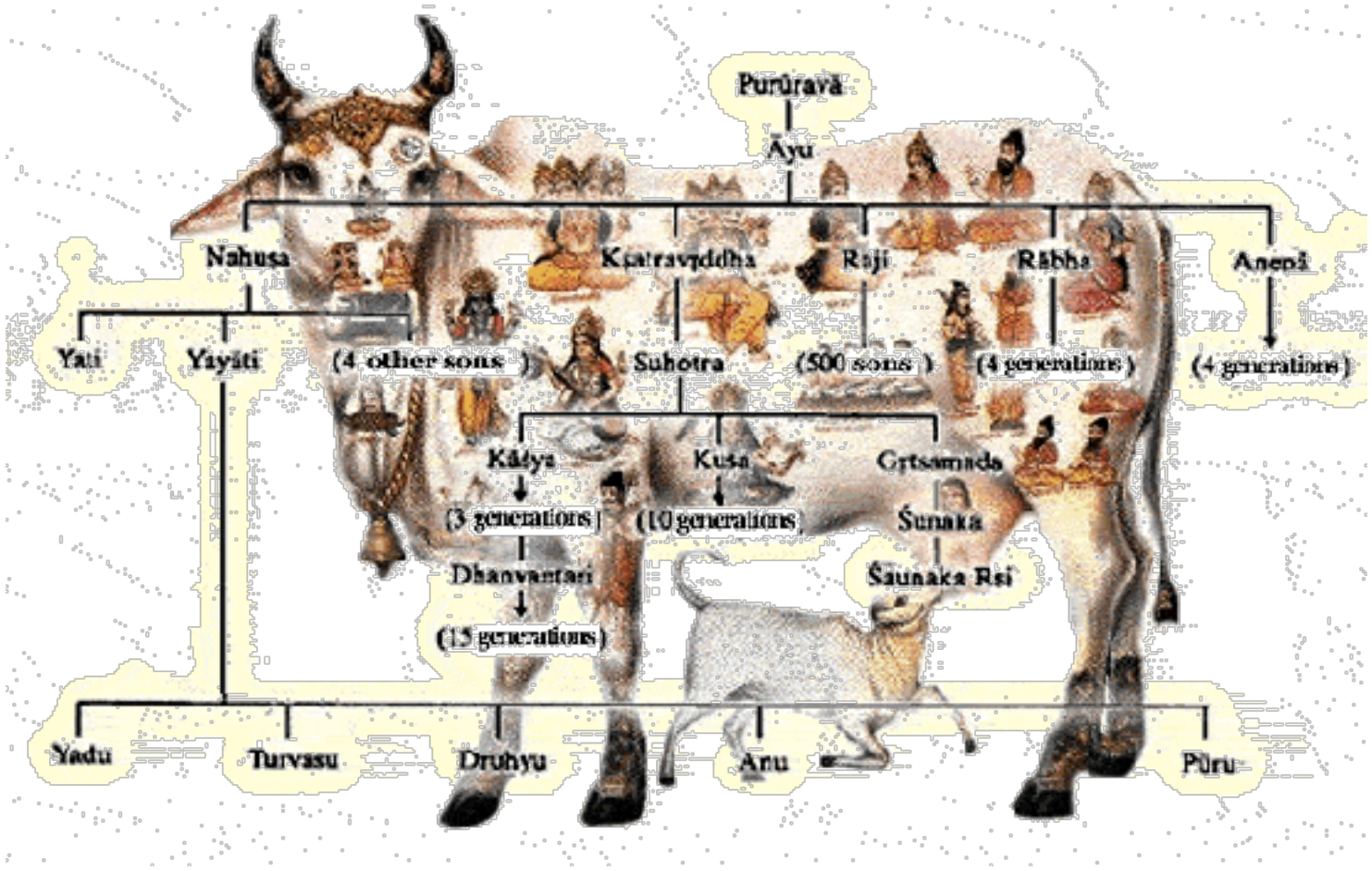
(28) **F**rom Gādhi's loins [see 9.15: 4-5] a most powerful personality [Viśvāmitra] was born. He, as perfect as a fire, gave up the *kṣatriya* position and achieved the quality of a brahmin by performing austerities [see 7.11: 35 and footnote at 9.7: 7]. (29) Viśvāmitra also had sons: one hundred-and-one of them, oh ruler. Because the middle one carried the name Madhucchandā they as a group were called the Madhucchandās. (30) He accepted Śunahśepha, the son of Ajīgarta, who with the name of Devarāta ['saved by the demigods'] appeared in the Bhṛgu-dynasty, as his own son. He ordered his other sons to accept him as the eldest one. (31) He was the one who was sold as the 'man-animal' for the *yajña* of king Hariścandra. After offering prayers to the demigods headed by Lord Brahmā he was released from being bound like an animal [see 9.7: 20]. (32) Stemming from the line of Bhṛgu he was advanced in spirituality and was therefore protected by the godly souls involved in the sacrifice for the gods. Śunaśepha was for that reason in the dynasty of Gādhi also celebrated as Devarāta. (33) The [fifty] eldest Madhucchandās could not very well accept the fact [that he would be the eldest brother] and were all cursed by the *muni* who got angry. He said: 'May all of you bad sons become *mlecchas* [**]!' (34) It was Madhucchandā who, together with the rest of the fifty sons, then said: 'We will conform to whatever would please you in this matter, oh father!' (35) They accepted him [Devarāta], a seer of mantras, as the eldest and said to him: 'We will all follow you.' Viśvāmitra told the sons: 'You sons will all have sons because you favored my honor as a father of [worthy] sons. (36) He, Devarāta, is a son of mine, just like you are, oh Kuśikas [***], please obey him.' And there were many other sons: Aṣṭaka, Hārīta, Jaya, Kratumān and more. (37) Let it thus be clear what the branches of the dynasty of Kauśika are according to the different positions that were obtained by the sons of Viśvāmitra [the ones obedient, the ones disobedient and the ones adopted].'

*: The tract of land in India between the Himalaya Mountains and the Vindhya Hills is called Āryāvarta.

**: Mlecchas are people opposed to the Vedas, non-Aryans that are also known as the meat-eaters that Lord Kalki will slay at the end of Kali-yuga.

***: 'One of Kauśika' is another name for Viśvāmitra and his sons, see also 6.8: 38.

9.17 - The Dynasties of the Sons of Purūravā



(1-3) **T**he son of Vyāsa said: 'From one son of Purūravā named Āyu [see 9.15: 1], there were the powerful sons Nahuṣa, Kṣatravṛddha, Rajī, Rābha and Anenā. Oh royal ruler, hear now about the dynasty of Kṣatravṛddha. From Kṣatravṛddha's son Suhotra there were three sons: Kāśya, Kuśa and Gṛtsamada. From Gṛtsamada there was Śunaka and from him Śaunaka appeared, a *muni* who excelled in the sacred [Ṛg Veda] verses. (4) Kāśi, the son of Kāśya, begot Rāṣṭra who in his turn fathered Dīrghatama. From Dīrghatama there was Dhanvantari who was an incarnation of Vāsudeva, the Enjoyer of Sacrifices. He was the founder of Ayurvedic medicine. When one remembers Him, all disease can be overcome [see also 8.8]. (5) From his son Ketumān a son took birth named Bhīmaratha and from him there was Divodāsa, whose son Dyumān was also known as Pratardana. (6) He was also known by the names Śatrujit, Vatsa, Ṛtadhvaja and Kuvalayāśva. From him there were Alarka and other sons. (7) Oh King, no one but Alarka ruled the earth for sixty-six thousand years like a young man. (8) From Alarka's loins Santati was born, from him Sunītha was born, his son was Niketana and Niketana's son was Dharmaketu who fathered Satyaketu. (9) Dhṛṣṭaketu thereafter begot Sukumāra who ruled the entire planet. Vītihotra was his son and Bharga who was born from him fathered a son named Bhārgabhūmi, oh ruler of man.

(10) **I** have thus described all descendants born in the dynasty of Kāśi who belong to the line of Kṣatravṛddha. From [Kṣatravṛddha's brother] Rābha a son was born called Rabhasa. From him Gambhīra appeared and Akriya was his son. (11) The descendant who took birth from him was called Brahmavit. Now hear about the descendants of Anenā. There was a son called Śuddha from whom Śuci was born who had a son called Citrakṛt, who was also known as Dharmasārathi. (12) From him Śāntaraja was born who performed all kinds of Vedic rituals. He was a self-realized soul [and the line ended with him]. From Rajī there were five-hundred sons who were most powerful. (13) Rajī, who on the request of the godly souls killed the demons, returned the heavenly kingdom back to Indra, the king of heaven. But Indra, afraid of the enmity of Prahlāda and others, gave it back [to the demons] and clasped Rajī's feet in surrender. (14) When their father passed away, the great Indra requested Rajī's sons to return the heavenly kingdom. They did not do that and gave him a share of the offerings. (15) The spiritual master [Bṛhaspati] offered oblations in the fire so that Indra could kill all of Rajī's sons who had fallen from the path of righteousness. None of them remained alive. (16) From Kuśa, Kṣatravṛddha's grandson, Prati was born. His son called Sañjaya had a son named Jaya who fathered the son Kṛta from whose loins next king Haryabala was born. (17) From Sahadeva, who was his son, Hīna was born. His son Jayasena fathered Sankṛti. Sankṛti also had a son named Jaya who was a dutiful *kṣatriya* and a mighty warrior. These were all the kings in the [Āyu] dynasty of Kṣatravṛddha, now hear from me about the descendants of Nahuṣa.'

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9.18 - King Yayāti Regains his Youth

(1) **Ś**rī Śuka said: 'Just like an embodied soul having six senses [with the mind as the sixth] there were from king Nahuṣa [another son of Purūravā's son Āyu] six sons: Yati, Yayāti, Saṁyāti, Āyati, Viyati and Kṛti. (2) The eldest son Yati did not accept the kingdom offered by his father, for he knew what that entails. A person who enters such a position cannot seriously engage in self-realization. (3) When his father by the brahmins was forced to abdicate, for having offended Indra's wife Śacī and he hence had degraded to the level of a python [a 'goat-swallower'], Yayāti became the king. (4) He allowed his four younger brothers to rule the different directions. Yayāti, thus ruling the world, married the daughters [Devayānī] of Śukrācārya and [Śarmiṣṭhā of] Vṛṣaparvā.'

(5) **T**he king said: 'The mighty seer Śukrācārya was a brahmin, while Yayāti belonged to the *kṣatriya* class. How could there, against the customs, be a [*pratiloma*] marriage of a brahmin [daughter] with a *kṣatriya*?' [*anuloma*, the other way around, was more common].

(6-7) **Ś**rī Śuka said: 'One day Vṛṣaparvā's daughter named Śarmiṣṭhā, an innocent girl with a passionate character, was together with the daughter of the guru Devayānī and with thousands of friends. They walked in the palace garden full of blossoming trees where sand banks were found with lotus flowers buzzing with the sweet sounds of bumblebees. (8) When the lotus-eyed girls arrived at the side of the lake situated there, they gave up their dresses on the bank and began sporting in the water by splashing one another. (9) They [suddenly] saw Lord Śiva, passing by seated on his bull together with the goddess [Pārvatī]. The young girls quickly got out of the water and full of shame covered themselves with their garments. (10) Without noticing it Śarmiṣṭhā put on the clothes of the guru's daughter, as if they were her own, whereupon Devayānī irritated said this: (11) 'Now look how she like a maid-servant acts without any manners. She just like a dog going for the ghee meant for a sacrifice, has put on the garment that was meant for me! (12-14) Of us descendants of Bhṛgu better than the rest, by whose austerity this entire world was created, of us who are the face of the Personality of Transcendence and by whose piety the light of the right path is known, of us unto whom the masters of the world, the enlightened souls of control and even the Supreme Lord, the Purifying Supersoul and Husband of the Goddess, are offering prayers, she, whose demoniac father is a disciple of our father, has put on what was meant to be worn by us. It is like an unchaste *śudr*a trying to master the Vedas!'

(15) **Ś**armiṣṭhā thus being rebuked breathed heavily, like a trampled serpent, and very angrily biting her lip said to the guru's daughter: (16) 'What a nonsense, you beggar! You do not know your place. Is it not you who waits outside our house [for food] like the crows do?'

(17) **W**ith these harsh words rebuking her Śarmiṣṭhā angrily took the garments away from the virtuous daughter of the spiritual teacher and pushed her into a well. (18) As she went home Yayāti, who wandered around for a hunt, happened to arrive at the spot and, thirsty for water, discovered her in the well. (19) Because she sat there completely naked, the king gave her his upper garment and most kindly put his hand into hers to pull her out. (20-21) The daughter of Uśanā [or Śukrācārya, see also B.G. 10: 37] with words full of love and kindness said to the hero: 'Oh King, with you taking my hand, oh conqueror of the cities of the enemy, you have accepted my hand! May it not be touched by anyone else but by you, because the relationship between you and me that we have now, was arranged by providence, oh hero, and not by man! (22) Having landed in this well I learned about your goodness. [Please know that] no qualified brahmin can become my husband, oh strong-armed one, because Kaca, the son of Bṛhaspati whom I have cursed in the past, pronounced a curse against it [*].'

(23) **Y**ayāti did not like what had been arranged by providence, however, thinking for himself he, being attracted to her, agreed to her proposal. (24) After the king had left she, having returned home, in tears wisely told everything to her father, recounting all that Śarmiṣṭhā had done and what had happened thereafter. (25) The mighty thinker was most unhappy about it. He condemned the priesthood, praised the activity of collecting grains [*uñcha-vṛtti*, see 7.11: 16 and 7.12: 17-19] and left his residence together with his daughter. (26) King Vṛṣaparvā understanding that his spiritual master acted out of protest, propitiated him by prostrating on the road with his head at his feet. (27) The mighty son of Bhṛgu, who could not be angry for longer than a minute, then said to his disciple: 'I cannot ignore her, please fulfill her desire, oh King!'

(28) **W**ith his consent to settle matters [as demanded] Devayānī expressed her desire: 'To whomever my father gives me away in marriage, she [Śarmiṣṭhā] must accompany me as my follower.'

(29) **Ś**armiṣṭhā, who together with her friends by the father was given to Devayānī, understood the danger [of the *ācārya* leaving] and also what the benefit was of his respectability, and therefore served her together with the thousands of other women as a maidservant. (30) When he gave his daughter [Devayānī] to [Yayāti] the descendant of Nahuṣa, Śukrācārya said to him: 'Oh King, never ever allow Śarmiṣṭhā into your bed!'

(31) **Ś**armiṣṭhā [however] who [later on] saw that Uśanā's daughter had nice children, asked him at an opportune moment in a secluded place, whether he as the husband of her girlfriend would not like her as a faithful wife. (32) [Even though] remembering what Śukra had said when he gave his advice for a situation like this, he who by this princess was requested to have children with her, then decided, from his sense of duty [as a ruler] and respect for the principles of religion [in support of that], to give in to her [compare B.G. 7: 11]. (33) Devayānī gave birth to Yadu and Turvasu. Śarmiṣṭhā, the daughter of Vṛṣaparvā, had Druhyu, Anu and Pūru. (34) When Devayānī was informed that Śarmiṣṭhā was pregnant of her protector she, boiling with anger, proudly returned to her father's house. (35) Following his sweetheart, his great desire, he tried to appease her with meaningful words and by massaging her feet, but it was in vain. (36) Śukra said angrily to him: 'You womanizing, deceitful man. May you, oh fool, be afflicted by disfigurement of your body because of old age.'

(37) **Ś**rī Yayāti said: 'As yet my lust with your daughter has not been satisfied, oh brahmin!'

[Śukra replied:] 'For as long as you are lusty you may exchange your old age for the youth of someone willing to accept that.'

(38) **H**e thus got the opportunity to change places with his eldest son. He asked him: 'Oh Yadu, beloved son, please give me your youth in exchange for this old age! (39) I am not yet satisfied in my sensual needs, my dear son. When you take upon yourself the burden of old age that your grandfather [Śukra] wished me, I can enjoy life a few years more [see also 7.5: 30].'

(40) **Ś**rī Yadu said: 'I am not happy to accept your old age while you remain youthful. A person [like me] will never become free from material desires without [having had] the experience of bodily happiness [see also 7.12: 9-11 and B.G. 4: 13]!'

(41) **T**he father requested Turvasu, Druhyu and Anu, oh son of Bharata, but they refused to accept because they, not conversant with the true nature [of the soul], took their temporality for something permanent. (42) He asked Pūru who was younger but better qualified. He said to him: 'You, my dear son, would not turn me down like your older brothers did, would you?'

(43) **Ś**rī Pūru said: 'Who, oh King, oh best among the people, gets in this world the chance to repay his father for the body that he gave? It is by his mercy that one may enjoy a higher life. (44) He who acts in respect of his father's wishes is the best one, he who acts on his command is but mediocre and low-class is he who acts irreverently but he who defies his father's words is like his stool.'

(45) **P**ūru was thus pleased to accept the burden of old age of his father, while his father was pleased with the satisfaction of the youthful desires of his son he had asked for, oh ruler of man**.** (46) He [Yayāti], as the master of the seven continents, ruled like a father over his subjects and enjoyed to his heart's content the material happiness without any frustration of his senses. (47) Devayānī as his sweetheart, on top of that provided her beloved husband in private, twenty-four hours a day, divine bliss with all her body, mind and words and everything belonging to it. (48) With different rituals worshiping Hari, the Personality of Sacrifice, the Godhead and Reservoir of all Divinity and Object of all Vedic knowledge, Yayāti was of an abundant charity. (49) In Him the complete of creation appears in all its diversity - just like a mass of clouds appears in the sky - and then again there is no manifestation at all, like it concerned an illusion created by the mind in a dream [see also B.G. 7: 24-25]. (50) Placing only Him in his heart, Lord Vāsudeva, the One Nārāyaṇa who exists within each but is visible to no one, he worshiped free from desire the Supreme Master. (51) Even though he this way for a thousand years with his mind and his five senses was engaged in a notion of worldly happiness he, the master of the entire world, because of his devious senses could not find satisfaction.'

*: Swāmi Prabhupāda explains: 'Kaca, the son of the learned celestial priest Bṛhaspati, had been a student of Śukrācarya, from whom he had learned the art of reviving a man who has died untimely. This art, called *Mṛta-sañjīvanī*, was especially used during wartime. When there was a war, soldiers would certainly die untimely, but if a soldier's body was intact, he could be brought to life again by this art of *Mṛta-sañjīvanī*. This art was known to Śukrācārya and many others, and Kaca, the son of Bṛhaspati, became Śukrācārya's student to learn it. Devayānī desired to have Kaca as her husband, but Kaca, out of regard for Śukrācarya, looked upon the guru's daughter as a respectable superior and therefore refused to marry her. Devayānī angrily cursed Kaca by saying that although he had learned the art of *Mṛta-sañjīvanī* from her father, it would be useless. When cursed in this way, Kaca retaliated by cursing Devayānī never to have a husband who was a *brāhmaṇa*.'

9.19 - King Yayāti Achieves Liberation: the Goats of Lust

(1) **Ś**rī Śuka said: 'He [Yayāti] who, being moved by lust, thus was ruled by women, for the sake of his well-being acted against it with intelligence. In resignation he narrated the following story to his wife [Devayānī].

(2) '**O**h daughter of Śukra, please listen to this tale about someone in this world behaving like me, someone adhering to his class and because of whom the sober souls of the forest [they who retired] are repentant. (3) There was a goat in the forest searching for some food for his cherished self. He happened to meet a she-goat that as a consequence of her own actions had fallen into a well. (4) Motivated for lust the he-goat thought of a way to free her. With the tip of his horns he then engaged in digging into the earth around the well. (5-6) She thus got out of the well. The he-goat thought she had nice hips and she from her side fancied him as a sexual partner too, just as all the other she-goats did that were looking on. Stout, with a nice beard being a first class seed donor and master lover, that he-goat, the number one goat of them all, forgot himself completely like someone haunted. As the only male enjoying the great number of them, he was always overwhelmed by his lusts [compare 6.5: 6-20]. (7) When the she-goat he had freed from the well saw him, her beloved, engaged in delighting with another one, she could not tolerate that. (8) She

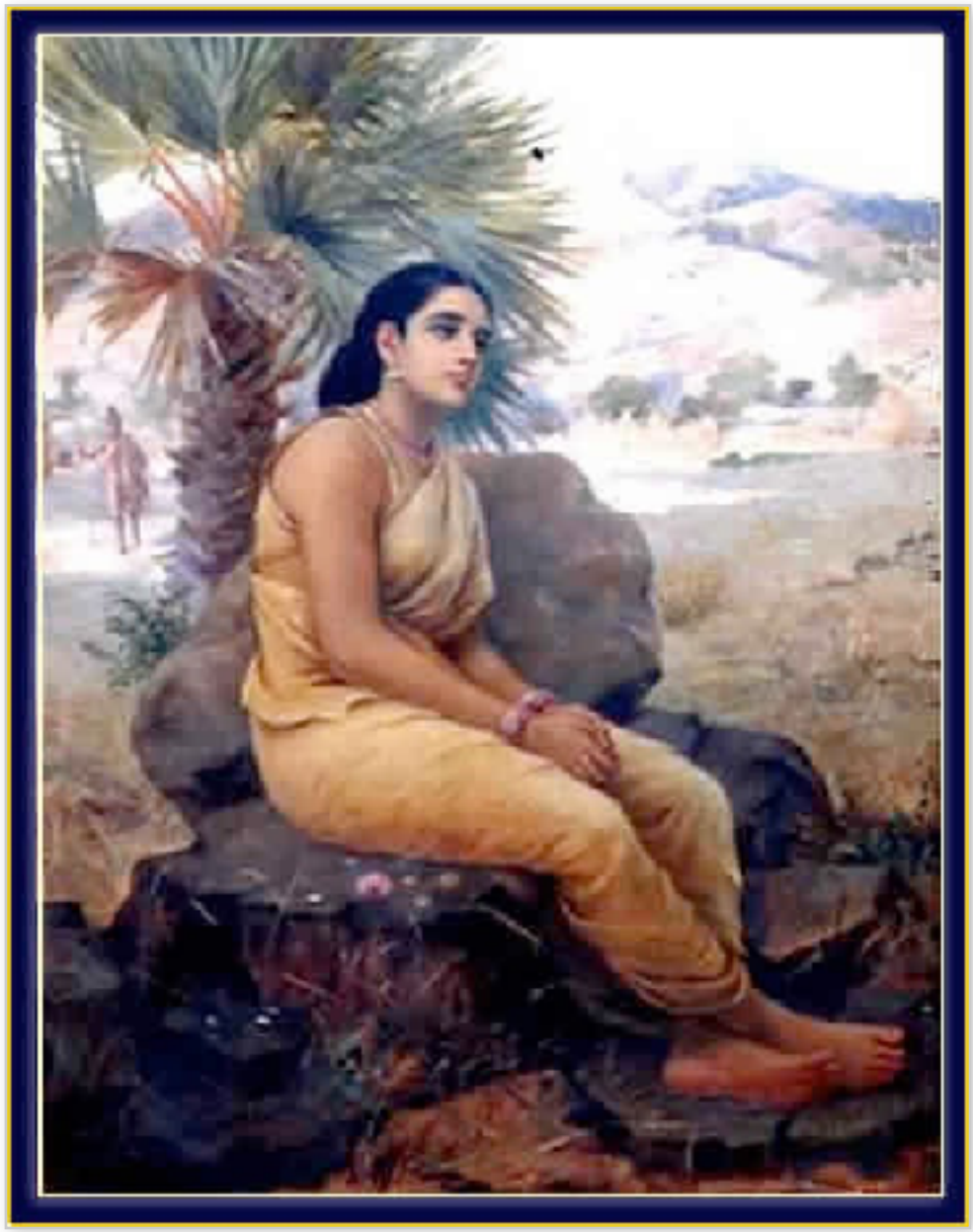
considered him a lusty, cruel-hearted pretender, a friend to the occasion who is only interested in sensual matters. Aggrieved she gave him up to return to her former master. (9) Controlled by her, the he-goat in pain followed her miserably and tried to pacify her on the road with utterances that goats are used to practice, but he could not satisfy her. (10) Some brahmin, who was the master of the she-goat, angrily cut off the he-goat's dangling testicles. Later on though the expert yogi reattached them out of self-interest.

(11) **O**h dearest wife, the he-goat with his testicles restored, for many, many years enjoyed the she-goat he had saved from the well, but up to the present day his lusty desires are not satisfied. (12) I am a poor miser just like that. In the company of you with your beautiful eyebrows I am tied in love and I could as yet, bewildered as I am by your outer appearance, [therefore] not be of self-realization [compare 3.30: 6-12, 4.25: 56, 4.28: 17, 5.4: 18, 7.14 and 8.16: 9]. (13) The mind of someone who is a victim of lust cannot find satisfaction in all the food grains, barley, gold, animals and women of this world. (14) The lust of the lusty will never ever be pacified by enjoyment, it will only increase, just like a fire that again and again is fed with butter. (15) When someone does not want to teach anybody a lesson, nor wants to act at the detriment of any living being, for such a person, who is of an equal vision towards all, all directions will appear equally happy [see also B.G. 2: 56, 2: 71, & 4: 10]. (16) The desire that is so difficult to forsake for ignorant people, that root cause of all tribulation that is not so quickly overcome, should be given up by the one seeking happiness. (17) One should not [even just like that] sit close to one's mother, to one's sister or one's daughter, because the senses in combination are so strong that they even will agitate the most learned soul. (18) Even though I for a thousand years without interruption enjoyed the gratification of my senses, that desire still develops constantly. (19) I will therefore give up on these desires and fix my mind on the Absolute Truth. Free from duality and without falsely identifying myself, I [thus] will wander with the [freedom of the] animals in nature. (20) As one perceives and listens [to one's desires], one should know them to be of a temporary nature. One should not give them any further thought or strive for them. He who is mindful of the fact that they lead to the prolongation of a worldly existence and to forgetfulness about the real self, is a self-realized soul [see also B.G. 2: 13].'

(21) '**A**fter the son of Nahuṣa had said this to his wife, he, being freed from desires, accepted his old age and gave Pūru his youth back [see 9.18: 45]. (22) He made [of his other, faithful sons] Druhyu king over the southeastern direction, Yadu over the southern side, Turvasu over the western part and Anu over the north. (23) The entire planet's riches and wealth he placed under the control of Pūru as the most admirable soul of all citizens. He crowned him emperor over his elder brothers and, thus having arranged his affairs, left for the forest. (24) All those years he without interruption had enjoyed life with

his six ways of engagement [with his senses and mind]. That he all gave up in a single moment [see also 2.4: 18], just like a bird that leaves its nest when its wings have grown. (25) Doing this he was instantly freed from all his attachments and was free from [the influence of] the three modes, now that he derived from his original self [see also 1.2: 17]. Pure in his transcendence he achieved the Absolute Truth of Vāsudeva, his destination as a confident associate of the Supreme Lord. (26) When Devayānī heard the story [about the he-goat and his she-goats] that for a laugh was presented in the exchange of love between husband and wife, she saw that it referred to [her] self-realization. (27-28) She understood that living with friends and relatives, who are all subjected to the control of the rigid laws of nature [Time], is like associating with travelers at a water place. It is a creation [according to one's karma] of the Lord's illusory potency. The daughter of Śukrācārya gave up all her attachments in this dreamlike world, fixed her mind fully on Lord Kṛṣṇa and shook off the worries about her self [about both her gross and subtle nature, the *liṅga*]. (29) I offer You my obeisances, oh Supreme Lord Vāsudeva, Creator of All, who resides in all beings and abodes. My respects for You who, in perfect peace, are the Greatest of All!'

9.20 - The Dynasty of Pūru up to Bharata



(1) The son of Vyāsadeva said: 'I shall now describe the dynasty of Pūru in which you were born, oh son of Bharata. From the saintly kings of that dynasty many brahmin dynasties originated. (2) From Pūru the son Janamejaya appeared, Pracinvān was his son and from him there was Pravīra from whom next Manusyu appeared. He in his turn fathered Cārupada. (3) The son appearing from him was Sudyu who had a son named Bahugava. From Bahugava Saṁyāti was born who had a son named Ahaṁyāti. His son was called Raudrāśva. (4-5) Just like the ten senses [of action and perception] originated from the primal force of the universal self, [with him] from an Apsara girl known as Ghṛtācī ten sons were born: Ṛteyu, Kakṣeyu, Sthaṇḍileyu, Kṛteyuka, Jaleyu, Sannateyu, Dharmeyu, Satyeyu, Vrateyu and Vaneyu who was the youngest. (6) From Ṛteyu a son named Rantināva appeared and his three sons, oh ruler of man, were Sumati, Dhruva and Apratiratha. Kaṇva was Apratiratha's son. (7) From him there was Medhātithi from whom there were Praskanna and

others who were all twice-born souls [brahmins]. From Sumati there was Rebhi and his son was called Duṣmanta.

(8-9) **D**uṣmanta one day went hunting and arrived at the *āśrama* of Kaṇva. There he saw a woman sitting who radiated with a beauty like that of the goddess of fortune. Seeing her he immediately felt himself strongly drawn towards this manifestation of divine feminine beauty. In the company of some of his soldiers he then addressed that finest of all ladies. (10) Exhilarated by her presence he was relieved of the fatigue of his hunting excursion. Driven by lusty feelings, he smilingly asked with pleasing words: (11) 'Who are you, oh lotus petal-eyed lady? Who do you belong to, oh beauty of my heart and what are your intentions, all by yourself being here in the forest? (12) You appear to be of royal blood. You can count on it that I, as a descendant of Pūru, oh raving beauty, never outside of the dharma think of enjoying whatever!'

(13) **Ś**rī Śakuntalā said: 'I was born from Viśvāmitra and was by Menakā [my mother] left behind in this forest. Kaṇva, the mighty saint, knows everything about it! Oh my hero, what can I do for you? (14) Please come and sit next to me, oh lotus-eyed soul, accept my humble service. Please eat from the *nīvārā* ['of a virgin'] rice that I have to offer and stay here if you want to.'

(15) **Ś**rī Duṣmanta answered: 'This, oh beautiful eyebrows, befits your position of being born in the family of Viśvāmitra. It is indeed so that the daughters of a royal family personally choose a suitable husband.'

(16) **T**he king, well aware of what would befit the time and place, said yes and then married, according to the rules of dharma, with Śakuntalā the *gandharva* way [of mutual consent]. (17) Unerring in his virility the saintly king deposited his semen in the queen and turned back to his residence in the morning. In due course of time she then gave birth to a son. (18) Kaṇva Muni executed in the forest the prescribed ceremonies for the child. The boy later on became known for having captured with great force a lion and having played with it. (19) [His mother Śakuntalā,] the best of women, took him who as a partial expansion of the Lord was of an insurmountable strength, with her to her husband [Duṣmanta]. (20) When the king did not accept them as his wife and son, while they had done nothing wrong, for everyone to hear there was a loud sound from the sky. An incorporeal voice declared: (21) 'The mother is like a bellows to the son of the father who begot him. He therefore belongs to the father. Just take care of your son, oh Duṣmanta, and do not offend Śakuntalā! (22) Oh King, he who discharged the semen is by the son saved from the punishment of Yamarāja [death]. Śakuntalā, who said that you are the one who fathered the child, has spoken the truth.'

(23) **A**fter his father had passed away, the son became an emperor of great fame and glory who was celebrated as a partial representation of the Lord on earth [see also B.G. 10: 41]. (24-26) He carried the mark of the *cakra* on his right hand and the mark of the lotus whorl on the soles of his feet. Because he was of worship with a grand ritualistic ceremony he received the position of the lord and master over the entire world. He used fifty-five horses for performing sacrifices from the mouth of the Ganges up to its source. For that purpose he appointed the son of Mamatā as the priest. In the same way he proceeded at the bank of the Yamunā where he bound [the *aśvamedha* plate of honor to] seventy-eight horses of sacrifice. He who was called Bharata, the son of Duṣmanta, established his fire of sacrifice in the best possible way, gave away a fortune in charity and divided a *badva* [13.084] cows among the brahmins present. (27) The son of Duṣmanta, who astonished all the kings by bringing together for these *yajñas* three-thousand three-hundred horses, [thus] surpassed the opulence of the demigods and gained [the favor of] the spiritual master [the Lord]. (28) During the sacrifice at Maṣṇāra he in charity donated fourteen lakhs of fine black elephants with the whitest tusks, that were covered with golden ornaments. (29) Just as one cannot seize the heavenly worlds by the strength of one's arms, it is impossible for any ruler in the past or the future to equal the exalted activities of Bharata. (30) When he conquered the directions, he killed all the barbarian rulers who opposed the brahminical culture, like the Kirātas [Africans], the Hūṇan [the Huns], the Yavanas [the Greek] the Pauṇḍras [the wild men of south Bihar and Bengal], the Kaṅkas [the Scandinavians?], the Khaśās [the Mongolians] and the Śakas [the Tartars]. (31) In the past, when the Asuras had conquered the demigods and they returned to the lower worlds [Rasātala], all the wives and daughters of the godly souls had been transported to the nether worlds, but he brought all of them and their associates back to their original places. (32) Sending his troops and circulating his instructions in all directions, for twenty-seven thousand years heaven and earth provided whatever his subjects desired. (33) He, the emperor, the ruler over all rulers and places, who was impeccable with the achievements of his power, the realm and the order of state, [in the end considered] all of his life false and thus he ceased to enjoy them. (34) He, oh master of man, had three wives, daughters of Vidarbha who were most pleasing and suitable. But afraid that they would be rejected by him, because their sons were not as perfect as their father, they killed them. (35) Thus being frustrated in generating offspring, he performed a *marut-stoma* sacrifice to beget sons. The Maruts thereupon presented him Bharadvāja.

(36) **B**ṛhaspati [the scholar and priest of the demigods who was his father, in the past] felt attracted to his brother's pregnant wife and wanted to make love to her. But when the son in the womb forbade him to engage that way, he cursed him and discharged his semen anyway. (37) For Mamatā [the mother], who out of fear to be abandoned by her husband [Utathya] wanted

to get rid of the child, was at its name-giving ceremony the following verse pronounced by the God-conscious souls: (38) 'Oh foolish woman, take care of this child that has two fathers.' [She thereupon said:] 'Oh Bṛhaspati, maintain it yourself, although it has another father!' With both the parents having turned away from the child by saying these words, the child consequently was called Bharadvāja ['a burden for both']. (39) Even though she by the God-conscious souls was encouraged to maintain the child, the mother still rejected it, for she thought that, in the light of what had happened, it had no purpose in life. It was maintained by the Maruts who gave it [to Bharata] when the dynasty was unfulfilled.'

9.21 - The Dynasty of Bharata: the Story of Rantideva

(1) The son of Vyāsadeva said: 'From Manyu, the son of Vitatha [the name Bharadvāja carried because he was given to Bharata], there were the sons Bṛhatkṣatra, Jaya, Mahāvīrya, Nara and Garga. Nara had a son called Saṅkṛti. (2) From Saṅkṛti there were Guru and Rantideva, oh scion of Pāṇḍu. The glories of Rantideva are sung in this world and the next. (3-5) Subsisting on that what fate provided he [Rantideva] took pleasure in distributing to others whatever grain of food he had. Being very poor he with all his family members lived most soberly and had to suffer a lot. One morning, when forty-eight days had passed and he even was deprived of drinking water, he happened to receive water and different foodstuffs prepared with ghee and milk. While the family was shaky because of the thirst and hunger they suffered, that very moment a brahmin guest arrived who also liked to eat. (6) Rantideva conceived of the Lord as residing in each and everyone [see B.G. 5: 18] and thus he, with great respect and faith, gave him his share of the food. After the brahmin had eaten, he departed. (7) When he had divided the food for the family and was just about to eat, someone else arrived, a *śūdra,* whom he, thinking of the Lord, gave the food that was reserved for him, the king. (8) After the *śūdra* had left, yet another guest arrived who was surrounded by dogs. He said: 'Oh King, please provide me and my hungry dogs with food!'

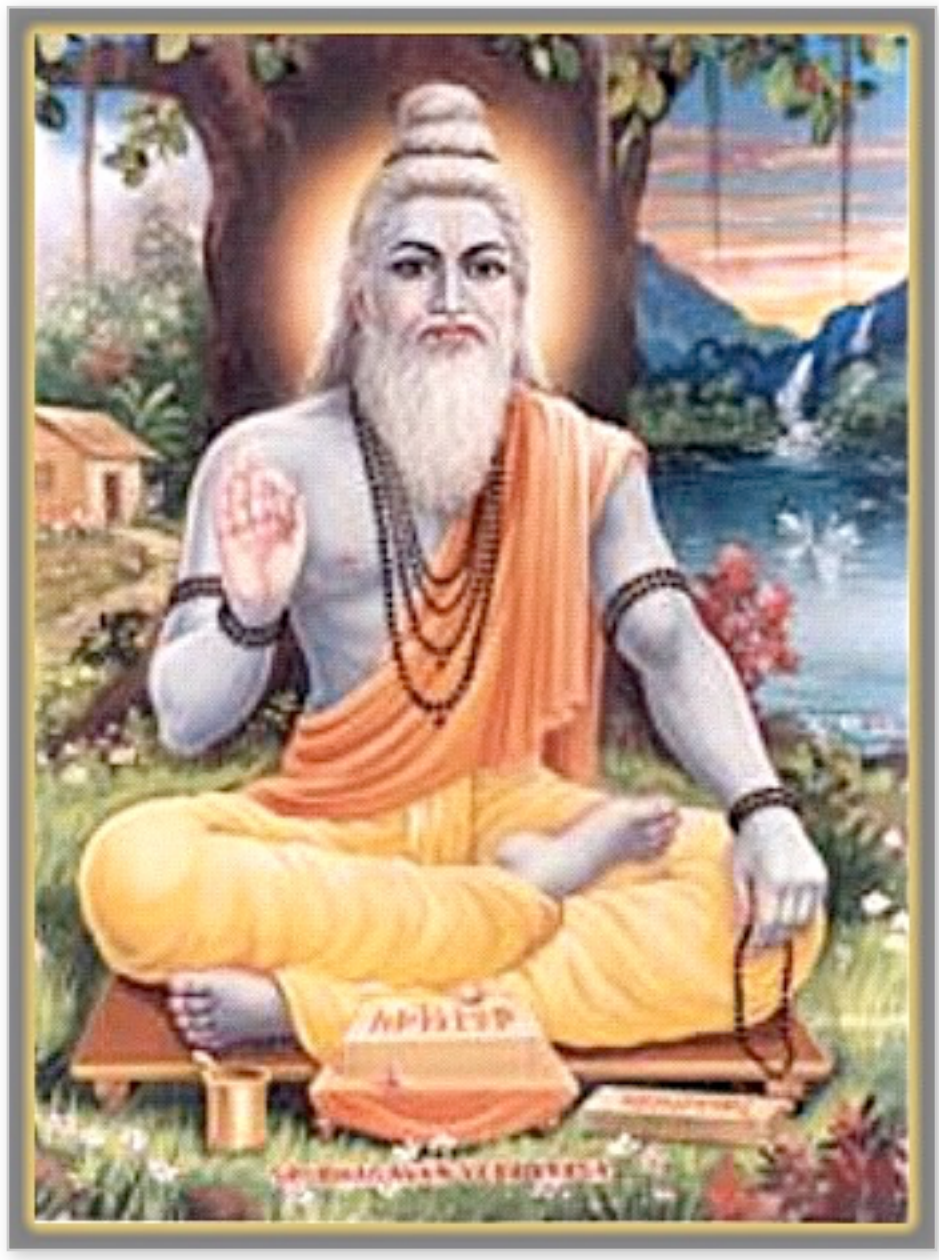
(9) **H**e, the one in power, honored them with his obeisances, and with great respect gave all the food that was left over to the dogs and their master. (10) After the food, only the drinking water remained, and that too had to satisfy some outcaste who, arriving there when the king was about to drink, asked him: 'I am just lowborn, but please give me some water!'

(11) **H**earing the pitiable words of the exhausted man he, being deeply moved, compassionately spoke the following nectarean words: (12) 'I do not desire to attain the greatness of the eight perfections of the Supreme Lord [*siddhis*] nor the cessation of repeated births. I accept all hardship in my staying among all the embodied living beings, so that they are freed from their unhappiness. (13) By giving away my water to save this poor soul struggling for his life, I am freed from all the hunger, thirst, fatigue and shaking of my body, as also from all the poverty, distress, lamentation, depression and bewilderment!' (14) Thus expressing himself, that sober, kindhearted ruler gave the drinking water to the outcaste, even though he himself was on the verge of death because of his thirst. (15) Thereupon the controllers of the three worlds manifested themselves before him in their true identities, the gods who grant those who desire the fruits all results, because they [in their previous appearances in the form of the brahmin, the man with the dogs, the *śūdra* and the outcaste] all had been creations of the illusory energy of Viṣṇu. (16) Being true to them as someone without material aspirations for any benefit or possessions [see B.G. 7: 20], he offered them his obeisances while he concentrated his mind upon Vāsudeva, the Supreme Lord as the ultimate goal. (17) Because he, having nothing in mind but being of service, had focussed his consciousness on the Supreme Controller, oh King, the illusory energy of the [three] material qualities meant nothing more to him than a dream [see also B.G. 7: 14 and 9: 34]. (18) All those associated with his lead, all the followers of Rantideva, became first-class [bhakti] yogis fully devoted to Lord Nārāyaṇa [see also B.G. 6: 47].

(19-20) **F**rom Garga [see verse 1] there was Śini and his son was Gārgya from whom, despite his *kṣatriya* birth, an entire line of brahmins originated. From Mahāvīrya there was Duritakṣaya whose sons were named Trayyāruṇi, Kavi and Puṣkarāruṇi. They in this line all acquired the position of brahmins. Bṛhatkṣatra's son Hastī founded the city of Hastināpura [now Delhi]. (21) Ajamīḍha, Dvimīḍha and Purumīḍha became the sons of Hastī. Ajamīḍha's descendants were headed by Priyamedha. They were all brahmins. (22) From Ajamīḍha there was Bṛhadiṣu, his son was Bṛhaddhanu, Bṛhatkāya succeeded him and he fathered a son called Jayadratha. (23) His son was Viśada from whom Syenajit was born. Rucirāśva, Dṛḍhahanu, Kāśya and Vatsa were the sons of Syenajit. (24) Rucirāśva's son was Pāra and from him Pṛthusena and Nīpa were born. Nīpa generated hundred sons. (25) He had Brahmadatta with

his wife Kṛtvī, who was the daughter of Śuka [not the one speaking this Bhāgavatam]. That son was a yogi who with his wife Sarasvatī produced a son called Viṣvaksena. (26) By him [Viṣvaksena] was, according to the instruction of the *ṛṣi* Jaigīṣavya, a description of yoga [a so-called *tantra*] compiled. He begot a son called Udaksena who became the father of Bhallāṭa. These descendants were called the Bṛhadiṣus. (27) Yavīnara the son of Dvimīḍha had a son called Kṛtimān. He fathered a memorable son called Satyadhṛti whose son Dṛḍanemi was the father of Supārśva. (28-29) Supārśva had Sumati whose son Sannatimān had one called Kṛtī. He received from Lord Brahmā the mystic power and taught six *saṁhitās* of Prācyasāma verses [from the Sāma Veda]. From him Nīpa could take his birth who brought Udgrāyudha into the world. Udgrāyudha's son was called Kṣemya and from him next Suvīra appeared. Suvīra then had the son Ripuñjaya. (30) His son was named Bahuratha. Purumīḍha [the younger brother of Dvimīḍha] was without a son. Ajamīḍha had with his wife Nalinī the son Nīla who in his turn begot Śānti. (31-33) Śānti's son Suśānti had the son Puruja. Arka was his son and from him Bharmyāśva was born. He had five sons: Mudgala, the eldest one, Yavīnara, Bṛhadviśva, Kāmpilla and Sañjaya. He told them: 'My sons, since you all have the competence, please take care of my five states.' They thus received the name the Pañcālas [after the five states]. From Mudgala there was a line consisting of brahmins that was known as Maudgalya. (34) Mudgala, Bharmyāśva's son, was the father of a non-identical twin, one male and one female. The boy was called Divodāsa and the girl was named Ahalyā. Śatānanda was born from her marriage with Gautama [these are names that are also mentioned in the Ramāyana]. (35) From him there was a son called Satyadhṛti, who was an expert in archery. Śaradvān, who was his son, gave life to a male and female child. Simply by seeing Urvaśī his semen had fallen on a clump of śara grass. The children were a great blessing. (36) Wandering around during a hunt king Śāntanu saw the twin. Out of compassion he then took them home. The boy he called Kṛpa and the girl Kṛpī. She later became Droṇācārya's wife.'

9.22 - The Descendants of Ajamīḍha: the Pāṇḍavas and Kauravas



(1) **Ś**rī Śuka said: 'Mitrāyu was born from Divodāsa and his sons, oh protector of man, were Cyavana, Sudāsa, Sahadeva and Somaka. Somaka next was the father of Jantu. (2) From him there were a hundred sons and Pṛṣata was the youngest of them. Pṛṣata begot Drupada who was opulent in every way. (3) Draupadī [the wife of the Pāṇḍavas] was fathered by Drupada. His sons were headed by Dhṛṣṭadyumna who begot Dhṛṣṭaketu. All these descendants of Bharmyāśva [9.21: 31-33] are known as the Pāñcālas.

(4-5) **Ṛ**kṣa was another son begotten by Ajamīḍha. He fathered Saṁvaraṇa who with his wife Tapatī, the daughter of the sun god, gave birth to Kuru [see family-tree], the king of Kurukṣetra. Parīkṣi, Sudhanu, Jahnu and Niṣadha were the sons of Kuru. Sudhanu fathered Suhotra and he begot [another] Cyavana. Kṛtī was born from his loins. (6) Uparicara Vasu was born because

of Kṛtī. His sons who were headed by Bṛhadratha were Kuśāmba, Matsya, Pratyagra, Cedipa and others. They all ruled the state of Cedi. (7) Bṛhadratha gave life to Kuśāgra who begot Ṛṣabha. He in his turn fathered Satyahita who had a son called Puṣpavān whose son was Jahu. (8) Bṛhadratha begot with a second wife he had a son in two halves who, because the mother rejected them, by Jarā [the daughter of Time, see also 4.27: 19] playfully were united while she said: 'Come alive, come alive'. Thus a son called Jarāsandha ['Jarā's hermaphrodite'] was born [who later became a vital enemy of Lord Kṛṣṇa]. (9) He [Jarāsandha] gave life to Sahadeva whose son Somāpi fathered Śrutaśravā. Parīkṣi [another son of Kuru] had no children while Jahnu begot a son named Suratha. (10) From him there was Vidūratha who brought Sārvabauma into the world. He had Jayasena and his son Rādhika gave life to Ayutāyu. (11) Ayutāyu became the father of Akrodhana who had a son named Devātithi. He brought Ṛkṣa into the world who had a son called Dilīpa and because of him the son Pratīpa appeared. (12-13) From him the sons Devāpi, Śāntanu and Bāhlīka appeared. It was Devāpi, the eldest one, who rejected his father's realm and left for the forest so that Śāntanu became the king. He in a previous life had been the celebrated Mahābhiṣa. Whomever was touched by him with his hands attained youth, however old that person would be. (14-15) Because one primarily by the touch of his hands was purified, he was known as Śāntanu. When Indra, the king of heaven, for twelve years had not showered any rain in his kingdom, his brahmins told him: 'You are at fault for preceding your older brother [Devāpi] in enjoying the kingdom [and are thus a so-called *parivettā*]. For the full development of your homestead and kingdom, immediately return the realm to him.'

(16-17) **T**hus being advised by the brahmins he asked Devāpi to take charge of the kingdom, but from what he replied became clear that he had given up on the Vedas. That had happened because the brahmins in the past, on the instigation of Śāntanu's minister, had prompted him with words that went against the Vedic instructions. When that was said [and Śāntanu finally accepted the realm] the demigod showered the rains. Devāpi thereupon sought his refuge in the village of Kalāpa where he took up the practice of yoga [in which he is still engaged today]. (18-19) After the Soma dynasty in Kali Yuga has disappeared, it will [by him] at the beginning of the next one, Satya Yuga, be re-established. Bāhlīka [Śāntanu's brother] begot Somadatta and from him there were Bhūri, Bhūriśravā and Śala. Śāntanu begot in his wife Gaṅgā the self-realized great devotee and scholar Bhīṣma [see also 1.9], who is the best defender of the dharma. (20) By him, the foremost of all warriors, even Paraśurāma - to his own satisfaction - was defeated in a fight [*]. From the womb of [Satyavatī] the daughter of Dāsa [a fisherman **] Śāntanu brought about the son Citrāṅgada. (21-24) Citrāṅgada was killed by a Gandharva carrying the same name. Vicitravīrya was a younger brother of Citrāṅgada. The sage Parāśara gave with his mother [Satyavatī, previous to her marriage to

Śāntanu] life to a direct expansion of the Lord, a great *muni* who protected the Vedas: Kṛṣṇa Dvaipāyana Vyāsadeva [also called Bādarāyaṇa], from whom I [Śukadeva] was born. With him I studied this [Bhāgavatam] thoroughly. He, the [partial] incarnation of the Lord, rejected his pupils Paila and others. But me, his son who was far removed from sense gratification, he taught this supreme literature of confidential knowledge. Vicitravīrya later on married the two daughters of Kāśīrāja called Ambikā and Ambālikā who by force were brought from the arena of selection. But because he was too attached in his heart to the both of them he died of an infection with tuberculosis. (25) With no offspring from the half-brother, Vyāsadeva was instructed by [in *devareṇa sutotpatti*, see footnote 9.6] his mother [Satyavatī] to father sons: Dhṛtarāṣṭra, Pāṇḍu [with respectively Ambikā and Ambālikā] and also a son named Vidura [whom he begot with Vicitravīrya's maidservant, see also 1: 13]. (26) From Gāṇḍhārī, the wife of Dhṛtarāṣṭra, a hundred sons were born, oh protector of man. Duryodhana was the eldest. There was also a daughter called Duḥśalā.

(27-28) **P**āṇḍu had to restrain his sexual life because of a curse, and therefore the great [Pāṇḍava] heroes, the three sons [Bhīma and Arjuna who were] headed by Yudhiṣṭhira, were begotten with [his wife] Kuntī by Dharma [the god of piety], Anila [the god of the wind] and Indra [not mentioning Karṇa who was brought forth by the sun god]. Nakula and Sahadeva were begotten by the two Aśvins [Nāsatya and Dasra] in the womb of Mādrī. From these five brothers [with Draupadī] five sons were born: your uncles. (29) Yudhiṣṭhira had the son Prativindhya, Bhīma had Śrutasena, from Arjuna came Śrutakīrti and from Nakula Śatānīka appeared. (30-31) Sahadeva, oh King, had Śrutakarmā. Yudhiṣṭhira furthermore had the son Devaka with Pauravī and Bhīma had Ghaṭotkaca with Hiḍimbā and Sarvagata with Kālī. Sahadeva fathered the son Suhotra with Vijayā, the daughter of the Himalayan king [Pārvatī]. (32) Nakula had with Kareṇumatī a son named Naramitra and Arjuna begot the son Irāvān together with Ulupī [a Nāga daughter] and the son Babhruvāhana with the princess of Maṇipura. Even though he was Arjuna's son, Abhruvāhana was adopted by the father-in-law [because of a condition he set for the marriage].

(33) **Y**our father Abhimanyu was born from Subhadrā [Kṛṣṇa's sister wed to Arjuna]. He was a great hero who defeated all *atirathas* ['those who can oppose a thousand charioteers']. You have taken birth from Uttarā because of him. (34) With the annihilation of the Kuru dynasty Aśvatthāmā also tried to put you to death with the heat of the *brahmāstra* weapon, but by the mercy of Lord Kṛṣṇa you were saved from ending that way [see 1.8]. (35) Your sons, my best one, with Janamejaya first and then Śrutasena, Bhīmasena and Ugrasena, are all greatly powerful. (36) When Janamejaya learns that you have died because of Takṣaka, he in great anger will offer all snakes during a

fire sacrifice. (37) After having conquered each and every part of the world, he will appoint Tura, the son of Kalaṣa, for his priest and be of sacrifice in *aśvamedha* offerings, for which he will be celebrated as Turuga-medhaṣāṭ ['performer of many horse-sacrifices']. (38) Śatānīka, his son, will under Yājñavalkya thoroughly study the three Vedas, as also the way to put the spiritual knowledge into practice [with ceremonies]. He will realize the military art [from Kṛpācārya] and with Śaunaka he will arrive at the realization of the transcendental truth. (39) His son Sahasrānīka will have one carrying the name Aśvamedhaja who will beget Asīmakṛṣṇa who will have a son called Nemicakra. (40) With Hastināpura flooded by the river [the Ganges], he [Nemicakra] from sheer necessity will live at Kauśāmbī, whereafter from his son called Citraratha there will be the son Śuciratha. (41) From him there will also be a son, Vṛṣṭimān, because of whom next Suṣeṇa will take his birth, an emperor. His son Sunītha will have one called Nṛcakṣu and he will father Sukhīnala. (42) Pariplava will be his son and from Sunaya succeeding him Medhāvī will appear. Nṛpañjaya will be his son and he will beget Dūrva from whose loins Timi will take birth. (43) From Timi the son Bṛhadratha will appear from whose son Sudāsa the son Śatānīka will be given life. Śatānīka will have a son called Durdamana and his son will be Mahīnara. (44-45) Daṇḍapāṇi, fathered by him, will give life to Nimi because of whom Kṣemaka will take birth. With Kṣemaka closing the row as the monarch this dynasty will end, this source of brahmins and *kṣatriyas* that is respected by the seers and the godly souls in Kali-yuga. In the future there will be next the kings of Māgadha. Let me tell you about them.

(46-48) **S**ahadeva [the son of Jarāsandha] will beget the son Mārjāri. Śrutaśravā will be his son, Yutāyu will be his successor and his son Niramitra will father Sunakṣatra. Sunakṣatra will be the father of Bṛhatsena and his son Karmajit will have the son Sutañjaya from whose loins Vipra will be born who will give life to a son called Śuci. Kṣema who is born thereafter will have the son Suvrata from whom Dharmasūtra will appear. His son Sama will beget Dyumatsena who is succeeded by Sumati from whose loins Subala will take birth. (49) From Sunītha [Subala's son] Satyajit will be brought into the world and from his son Viśvajit there will be a son called Ripuñjaya. The line of Bṛhadratha, in which all these kings are born, will last a thousand years.'

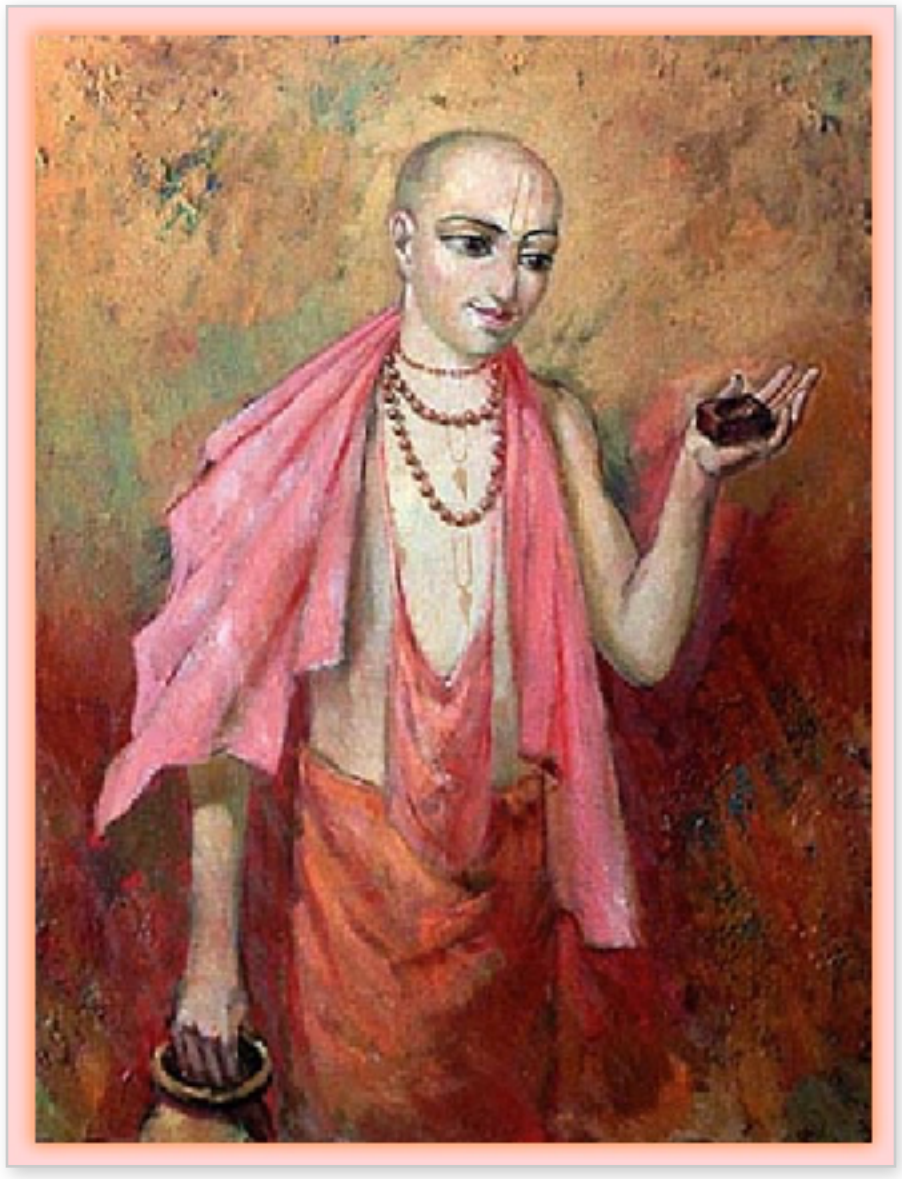
(Picture: family tree from Kuru up to the Pāṇḍavas)

*: The fight between Paraśurāma and Bhīṣmadeva concerns three daughters of Kaśīrāja - Ambikā, Ambālikā and Ambā - who were forcibly abducted by Bhīṣmadeva on behalf of his brother Vicitravīrya. Ambā thought that Bhīṣmadeva would marry her and became attached to him, but Bhīṣmadeva refused to marry her for he had taken the vow of *brahmacarya*. Ambā therefore approached Bhīṣmadeva's military spiritual master, Paraśurāma, who instructed Bhīṣma to marry her. Bhīṣ-

madeva refused and therefore Paraśurāma fought with him to force him to accept the marriage. But Paraśurāma was defeated and he was pleased with Bhīṣma.

**: Satyavatī was actually the daughter of Uparicara Vasu from the womb of a fisherwoman known as Matsyagarbhā. Later on Satyavatī was raised by a fisherman.

9.23 - The Dynasties of the Sons of Yayāti: the Appearance of Lord Kṛṣṇa



(1) **Ś**rī Śuka said: 'From Anu [the fourth son of Yayāti, see 9.17, 9.18 & 9.19] there were the three sons Sabhānara, Cakṣu and Pareṣṇu. From Sabhānara thereafter Kālanara was born, and from him followed a son called Sṛñjaya. (2) From Janamejaya [succeeding him] there was a son Mahāśāla who fathered Mahāmanā. Uśīnara and Titikṣu were the two sons of Mahāmanā. (3-4) Śibi, Vara, Kṛmi and Dakṣa were the four sons fathered by Uśīnara. Vṛṣādarbha, Sudhīra, Madra and the self-realized Kekaya were the four sons who took birth from the loins of Śibi. Titikṣu had one called Ruṣadratha from whom Homa was born who begot Sutapā. Bali was Sutapā's son. (5) Aṅga, Vaṅga, Kaliṅga, Suhma, Puṇḍra and Oḍra were known as the sons, who were born from the seed of Dīrghatamā impregnating the wife of the great conqueror Bali. (6) It were their names that were given to the six states they created in the east [of India]. Aṅga gave life to Khalapāna, and from him thereafter Diviratha appeared. (7-10) From his son Dharmaratha, Citraratha was born who was celebrated as Romapāda. Romapāda had no children, and thus

his friend Daśaratha offered him Śāntā, his own daughter [for adoption]. She then married Ṛṣyaśṛṅga [a hermit who lived in the forest, see also 8.13: 15-16]. Because the god [Indra] did not shower any rains Ṛṣyaśṛṅga, with the help of dancing and singing courtesans, was drawn with music and bewildered with embraces and worship. On behalf of king Daśaratha who had no sons, he [Ṛṣyaśṛṅga] held a *marutvān* [son giving] sacrifice so that he would get children [as well as the rain, see B.G. 3: 14]. He who was without sons thus got offspring [four sons]. Romapāda got the son Caturaṅga who gave life to Pṛthulākṣa. (11) Bṛhadratha, Bṛhatkarmā and Bṛhadbhānu were his sons. From the eldest one [Bṛhadratha] Bṛhanmanā appeared from whom there was a son named Jayadratha. (12) His son Vijaya was born from the womb of Sambhūti. He next had the son Dhṛti, and from him Dhṛtavrata took his birth. Dhṛtavrata fathered Satkarmā who gave life to the son Adhiratha. (13) One day enjoying at the bank of the Ganges Adhiratha found a baby in a basket. It was abandoned by Kuntī because it was born before she was married. Being sonless he adopted it as his son [Karṇa]. (14) Oh master of the universe, Vṛṣasena was Karṇa's son. From Druhyu [Yayāti's third son] there was a son called Babhru who next begot Setu. (15) Ārabdha, who was fathered by him, had the son Gāndhāra who begot Dharma. He in his turn had the son Dhṛta, and from Dhṛta there was the son Durmada who gave life to the son Pracetā, who had a hundred sons. (16) Those kings [called the Pracetās] accepted the jurisdiction over the north, the uncivilized areas of Mlecchadeśa [of the barbarians]. Turvasu [Yayāti's second son] had the son Vahni, and he fathered Bharga who begot the son Bhānumān. (17) His son Tribhānu, also had one. He was the magnanimous Karandhama. His son was called Maruta. He had no sons and adopted a Paurava [Duṣmanta, see also 9.20: 7] as his son. (18-19) Duṣmanta turned back to his clan [the Purus] because he aspired the throne.

From Yayāti's first son Yadu there was a dynasty, oh best of the humans, that I will now describe to you. Oh ruler of man, to hear about the Yadu dynasty is something highly pious that vanquishes all sin[-ful reactions] in human society. Anyone simply hearing this is freed from all [the consequences of] sin. (20-21) The Supreme Lord [Kṛṣṇa], the Supersoul, descended in this dynasty looking just like a human being [see also 1.2: 11]. Yadu fathered four sons who carried the names Sahasrajit, Kroṣṭā, Nala and Ripu. Śatajit, the one first born, begot the sons Mahāhaya, Reṇuhaya and Haihaya. (22) Dharma was the son of Haihaya, and his son Netra was the father of Kunti [not Kuntī]. Sohañji was the son of Kunti, and he begot Mahiṣmān who had the son Bhadrasenaka. (23) Durmada and Dhanaka were the sons begotten by Bhadrasena, and Dhanaka gave life to the sons Kṛtavīrya, Kṛtāgni, Kṛtavarmā and Kṛtaujā. (24) From Kṛtavīrya there was Arjuna [Kārtavīryārjuna] who became emperor over the seven continents. From Lord Dattātreya, an [*aṁśa*-]incarnation of the Supreme Personality, he obtained all the great qualities [the eight *siddhis*] of yoga [see also 9.15, 10.73 & 12.3]. (25) No one on

earth could equal Kārtavīrya's qualities of sacrifice, charity, austerity, mystic potency, education, strength and mercy. (26) [Under his rule] for eighty-five thousand years the six forms of pleasure [as derived from the senses and the mind] were enjoyed with an undiminished strength, continuous opulence and unfailing memory. (27) In the fight [against Paraśurāma] only five of his thousands of sons remained alive: Jayadhvaja, Śūrasena, Vṛṣabha, Madhu and Ūrjita. (28) Jayadhvaja begot the son Tālajaṅgha who next gave life to a hundred sons. They formed a clan of *kṣatriyas,* known as the Tālajaṅghas, who were destroyed by the great power [that Mahārāja Sagara] received from sage Aurva [see 9.8: 3-7]. (29) Tālajaṅgha's eldest son Vītihotra, fathered the son Madhu, who [also] had a hundred sons. From the well-known eldest one called Vṛṣṇi, there was the dynasty [carrying that name].

(30-31) **O**h King, the Yādava, Mādhava and Vṛṣṇi dynasties [of Lord Kṛṣṇa's ancestors] received their names from their leading personalities. Yadu's son Kroṣṭā begot a son called Vṛjinavān. His son was Svāhita, who next gave life to the son Viṣadgu, who became the father of Citraratha. Citraratha gave life to Śaśabindu, a great yogi who became a highly fortunate personality who, undefeated as an emperor, enjoyed all the fourteen kinds of great riches [*]. (32) Śaśabindu had ten thousand wives, and in them the greatly famous soul begot ten thousand lakhs [**] of sons [and grandsons]. (33) From them we but know six as the foremost. Pṛthuśravā [one of them] had a son with the name Dharma. Uśanā, his son, performed a hundred *aśvamedha* sacrifices. (34) Uśanā's son married Rucaka had five sons named Purujit, Rukma, Rukmeṣu, Pṛthu and Jyāmagha. Please hear now about them. (35-36) Jyāmagha was issueless but he nevertheless was afraid to accept another wife because of his wife Śaibyā. He [one day] took a sensual girl from the camp of an enemy clan home, whereupon Śaibyā, who saw the girl sitting on her seat on the chariot, very angrily said to her husband: 'Who is this you have allowed to sit upon my seat on the chariot, you cheater?'

'She's your daughter-in-law' he then told her. Thereupon she with a smile said to her husband:

(37) **'I** am sterile and have no co-wife, how can she then be my daughter-in-law?'

'My Queen', [he replied,] 'This girl will be very suitable for the son you will give birth to!'

(38) **W**ith the demigods and ancestors consenting to that [after being propitiated by Jyāmagha], Śaibyā got pregnant and in due course of time gave birth to a son. That son was the auspicious, well-known Vidharba who later married the virtuous girl who was accepted as the daughter-in-law.'

*: In the Mārkaṇḍeya Purāṇa the fourteen kinds of great jewels of an emperor are described as follows: (1) an elephant, (2) a horse, (3) a chariot, (4) a wife, (5) arrows, (6) a reservoir of wealth, (7) a garland, (8) valuable costumes, (9) trees, (10) a spear, (11) a noose, (12) jewels, (13) an
umbrella, and (14) regulative principles.

**: One lakh is one hundred thousand.

9.24 - The Yadu and Vṛṣṇi Dynasties, Pṛthā and the Glory of Lord Kṛṣṇa

(1) **Ś**rī Śuka said: 'Vidarbha [the son of the Yadu Jyāmagha] begot in her [the girl brought by his father, see 9.23: 35-38] the two sons Kuśa and Kratha and a third one called Romapāda [also, see 9.23: 7-10] who was the favorite of the Vidarbha dynasty. (2) Romapāda's son was Babhru, he gave life to Kṛti who begot Uśika, who had the son Cedi [see also 9.22: 6], from whom Damaghoṣa [the father of Śiśupāla] and other protectors of man were born. (3-4) From Kratha, there was a son born called Kunti who begot Vṛṣṇi, from whom next Nirvṛti took his birth. From his loins the one named Daśārha was born. He fathered a son called Vyoma, who begot Jīmūta. Jīmūta had the son Vikṛti, who had a son called Bhīmaratha, and his son Navaratha had the son Daśaratha. (5) [Daśaratha's son] Śakuni fathered Karambhi, who begot a son called Devarāta. His son was Devakṣatra, and from him there was Madhu, who had the son Kuruvaśa who gave life to Anu. (6-8) From Puruhotra, the son of Anu, there was Ayu. Ayu fathered the son Sātvata and he had seven sons called Bhajamāna, Bhaji, Divya, Vṛṣṇi, Devāvṛdha, Andhaka and Mahābhoja, oh worthy friend. From Bhajamāna there were with one wife the sons Nimloci, Kiṅkaṇa and Dhṛṣṭi and with another wife there were also three sons: Śatājit, Sahasrājit and Ayutājit, oh master. (9) From Devāvṛdha there was the son Babhru, and about the two of them two verses are recited by the elder generation. 'We heard from others and also saw with our own eyes the following: (10-11) Babhru was the best among the human beings and Devāvṛdha equalled the demigods', and: 'Because of Babhru and Devāvṛdha all the fourteen thousand sixty-five persons [who appeared after them] have achieved immortality.' In the dynasty of Mahābhoja, who was a most pious soul, there were the rulers called the Bhoja kings.

(12) **F**rom Vṛṣṇi [the son of Sātvata] the sons Sumitra and Yudhājit appeared, oh subduer of the enemies. Śini and Anamitra then took birth [from Yudhājit], and from Anamitra the son Nighna appeared. (13) Nighna fathered the sons Satrājit and Prasena. Anamitra had another son who was also called

Śini, and Satyaka was his son. (14) Yuyudhāna was fathered by Satyaka. His son was Jaya, and from him there was Kuṇi, whose son was Yugandhara. Another son of Anamitra was Vṛṣṇi. (15) Śvaphalka and Citraratha were the sons of Vṛṣṇi. Akrūra was by Śvaphalka begotten in Gāndinī. He was the eldest of twelve other most celebrated sons: (16-18) Āsaṅga, Sārameya, Mṛdura, Mṛdu-vit, Giri, Dharmavṛddha, Sukarmā, Kṣetropekṣa, Arimardana; Śatrughna, Gandhamāda and Pratibāhu. Next to these twelve sons there was also a daughter called Sucārā. From Akrūra there were two sons named Devavān and Upadeva. Citraratha had many sons, beginning with Pṛthu and Vidūratha, who are known as the sons of Vṛṣṇi.

(19) **K**ukura, Bhajamāna, Śuci and Kambalabarhiṣa [were the sons of Andhaka, see 6-8]. Kukura had a son called Vahni from whom Vilomā was born. (20) His son Kapotaromā had the son Anu, who had a friend called Tumburu [a famous Gandharva, a musician]. From Andhaka [Anu's son] there was Dundubhi, who gave life to Avidyota, who fathered a son called Punarvasu. (21-23) From him there were Āhuka and Āhukī, a son and a daughter. From Āhuka there were the sons Devaka and Ugrasena. Devaka had four sons: Devavān, Upadeva, Sudeva and Devavardhana. There were also seven daughters, oh protector of man: Śāntidevā, Upadevā, Śrīdevā, Devarakṣitā, Sahadevā, Devakī and Dhṛtadevā, who was the eldest. Vasudeva [Kṛṣṇa's father] married them. (24) Kaṁsa, Sunāmā, Nyagrodha, Kaṅka, Śaṅku, Suhū, Rāṣṭrapāla, Dhṛṣṭi and Tuṣṭimān were the sons of Ugrasena. (25) Ugrasena's daughters Kaṁsā, Kaṁsavatī, Kaṅkā, Śūrabhū and Rāṣṭrapālikā, became the wives of the younger brothers of Vasudeva.

(26) **V**idūratha [the son of Citraratha] begot Śūra who had a son called Bhajamāna from whose loins Śini was born. Śini fathered the son called Bhoja and his son is known as Hṛdika. (27) His sons were called Devamīḍha, Śatadhanu and Kṛtavarmā. From Devamīḍha there was [another son called] Śūra, who had a wife named Māriṣā. (28-31) With her he begot ten perfect sons: Vasudeva, Devabhāga, Devaśravā, Ānaka, Sṛñjaya, Śyāmaka, Kaṅka, Śamīka, Vatsaka and Vṛka. When Vasudeva took his birth, he was welcomed by the godly souls with the sounds of kettledrums. He is also called Ānakadundubhi ['kettle drum beaten'] because he provided the Lord's [Lord Kṛṣṇa, Vāsudeva] place of birth. Śūra's daughters, Pṛthā [the mother of Arjuna who was Kṛṣṇa's nephew and friend] Śrutadevā, Śrutakīrti, Śrutaśravā and Rājādhidevī, were Vasudeva's five sisters. Father Śūra gave Pṛthā to a childless friend called Kunti [therefore she is also known as Kuntī].

(32) **S**he received from Durvāsā, whom she had pleased, the knowledge to call for any demigod. Just to examine that potency she, that pious soul, summoned the sun god. (33) When she saw the godhead appearing before

her, she was very surprised and said: 'Forgive me, oh godhead, please return, I only engaged this way to check out what it would do!'

(34) [**T**he sun god answered:] 'In order not to be fruitless in your encounter with a godhead, I shall give you a son in your womb and arrange it so, oh my beauty, that you will not be defiled.'

(35) **W**ith this promise the sun god made her pregnant and returned to his heavenly abode. Directly thereafter a child was born that looked like a second sun god. (36) Afraid of what the people might think she greatly sorry gave up that child [named Karṇa: 'the ear'] by letting it go in the water of the river [in a basket, see also 9.23: 13]. Pāṇḍu, your pious and chivalrous great-grandfather, was the one who [later on] married her.

(37) **F**rom the marriage of Śrutadevā [Kuntī's sister] with Vṛddhaśarmā, the king of Karūṣa, the son Dantavakra was born. Dantavakra was the [incarnation of the] one who became a son of Diti [called Hiraṇyākṣa], after having been cursed by the sages [by the Kumāras, see Jaya and Vijaya]. (38) Dhṛṣṭaketu, the king of Kekaya, married [Kuntī's sister] Śrutakīrti with whom he had five sons of whom Santardana was the eldest. (39) Rājādhidevī [another sister of Kuntī] married Jayasena and gave birth to two sons [named Vinda and Anuvinda]. Śrutaśravā married Damaghoṣa, the king of Cedi. (40) Śiśupāla was her son. His birth I already described to you [7.1: 46; 7.10: 38]. Devabhāga [one of Vasudeva's brothers] had [the sons] Citraketu and Bṛhadbala with the wife Kamsā. (41) Devaśravā fathered with Kaṁsavatī the sons Suvīra and Iṣumān. Kaṅka together with his wife Kaṅkā gave life to the sons Baka, Satyajit and Purujit. (42) Sṛñjaya had together with Rāṣṭrapālikā sons of whom Vṛṣa and Durmarṣaṇa were the eldest. Śyāmaka gave together with Śūrabhūmi life to the sons Harikeśa and Hiraṇyākṣa. (43) Vatsaka fathered Vṛka and other sons together with his wife Miśrakeśī, a girl of heaven. Vṛka with his wife Durvākṣī had sons that were headed by Takṣa, Puṣkara and Śāla. (44) Śamīka together with Sudāmanī gave life to sons who were headed by Sumitra and Arjunapāla. Ānaka together with his wife Karṇikā brought two sons into the world who were called Ṛtadhāmā and Jaya.

(45) **T**he wives of Ānakadundubhi [Vasudeva, see also 21-23] were first of all Devakī and then Pauravī, Rohiṇī, Bhadrā, Madirā, Rocanā and Ilā. (46) The sons who were begotten by Vasudeva in Rohiṇī were Kṛta, the eldest son, and Bala, Gada, Sāraṇa, Durmada, Vipula, Dhruva and others. (47-48) Bhūta, the eldest son, Subhadra, Bhadrabāhu, Durmada and Bhadra belonged to the twelve sons Pauravī gave birth to. Nanda, Upananda, Kṛtaka, Śūra and others were the sons of Madirā, while Kauśalyā [Bhadrā] gave birth to only one son named Keśī. (49) Vasudeva begot in Rocanā the sons Hasta, Hemāṅgada and others. In Ilā he begot the sons, with Uruvalka as the eldest one, who were the

leading personalities of the Yadu dynasty. (50) Ānakadundubhi begot in Dhṛtadevā one son: Vipṛṣṭha, while Praśama, Prasita and others were the sons he had with Śāntidevā, oh King. (51) With Upadevā there were ten sons headed by Rājanya, Kalpa and Varṣa. Vasu, Haṁsa and Suvaṁśa and others were the six sons [Vasudeva had] with Śrīdevā. (52) With his wife Devarakṣitā he also gave life to nine sons of whom Gadā was the first one. With Sahadevā Vasudeva fathered eight sons. (53-55) These sons, headed by Śruta and Pravara [or Pauvara], were of the same dharma as the Vasus [they were their incarnations]. Vasudeva begot in Devakī eight highly qualified sons: Kīrtimān, Suṣeṇa, Bhadrasena, Ṛju, Sammardana, Bhadra and [Bhagavān] Saṅkarṣaṇa, the serpent controller [the ruler of the ego, see 3.26: 25]. The eighth one to appear from them was [*svayam*] the Lord in person [Lord Kṛṣṇa]. Subhadrā [His sister], as you know, is your so greatly fortunate grandmother, oh King.

(56) **W**henever and wherever there is a decline in dharma and an increase of sinful activities, then, at that time, the Supreme Lord, the Supreme Master Hari, will manifest Himself [see B.G. 4: 7]. (57) The Lord's compassion with the fallen souls is the only reason for Him to take birth and engage in action, oh great leader. He is the Original Master in the Beyond, the Witness who is the Supreme Self [see also B.G. 8: 4]. (58) He mercifully endeavors to put an end to the deluding influence of material existence, to the *māyā* of the [repeated] birth, maintenance and death of the living entities, so that they can attain their true self [so that they can return home, back to Godhead, see B.G. 15: 7 and 13: 20-24]. (59) He strives to remove all the great military forces from this world by making the demoniac rulers, who call themselves kings, march against each other [see also 1.11: 35, 3.3 and 7.9: 43]. (60) The activities that the Supreme Lord, the killer of Madhu, performed together with Saṅkarṣaṇa [Balarāma], are beyond the comprehension of even the minds of the greatest controllers of enlightenment [Brahmā and Śiva]. (61) He displayed His pious activities just to show the devotees His mercy and dispel the darkness of the misery and lamentation of those who are born in this age of Kali. (62) He whose ears are only once gladdened by the truth of hearing with folded hands about His glories - that thus makes those ears the best of all the holy places -, is liberated from his strong desire for karmic activities. (63-64) He who always endeavored with the assistance of the praiseworthy Kurus, Sṛñjayas, Pāṇḍavas, Bhojas, Vṛṣṇis, Andhakas, Madhus, Śūrasenas and Daśārhas, pleased human society with His affectionate smiles, His instructions, His magnanimous, heroic pastimes and His personal form that is so attractive in every respect. (65) All men and women [of Vṛndāvana] who could never get enough of the sight of His face and forehead, which are so brilliantly decorated with the shark-shaped earrings in His beautiful ears, they who imbibed His smiles of enjoyment that are a never ending festival to the eye, all got angry with their own eyes when they but blinked [see also B.G. 7: 3]! (66) After taking birth He left His father's house and brought prosperity to Vraja [and

Vṛndāvana]. He killed many demons there, He accepted thousands of fine women as His wives and fathered hundreds of sons. He, the Supreme Personality, was of worship with many sacrificial ceremonies and expanded, with that respect for the Vedic rituals, His glory among the people [the householders, see also B.G. 4: 8]. (67) On the battlefield [of Kurukṣetra] He put an end to the great burden of Kuru personalities on this earth, by arranging a quarrel among them. Under His supervision all the profit-minded rulers were destroyed, to the occasion of which He declared [to Arjuna] what in life would be the victory of conquering [of being devoted, see Gītā]. Finally, after giving transcendental instructions to Uddhava [see 3.2, 3.4: 29, eleventh canto], He returned to His heavenly abode.'

(Picture: family tree from Purūravā up to Kṛṣṇa)

Thus the ninth Canto of the Śrīmad Bhāgavatam ends named: Liberation.

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Title, Artist and Source Pictures Canto 9

9.1
Title: ‘Shakuntala stops to look back’.
Artist: Raja Ravi Varma
Source: Wikipedia Raja Ravi Varma

9.2
Title: ‘Flashback’.
Artist: © Vlad Holst, used with permission.
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9.3
Title: ‘Sukanya en Cyavana muni’.
Artist: Unknown
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9.4
Title: ‘Krishna gives the Sudarshana cakra’.
Artist: Collage of Anand Aadhar of a vintage image in which Shiva hands the Sudarshana cakra to Vishnu with behind it ‘The ten syllables of the kalachakra mantra mandala’.
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9.5
Title: ‘Shri Vishnu as Lord Sudarshana’.
Artist: Collage of Anand Aadhar combining the image of ‘Shri Vishnu as Lord Sudarshana’ against the background of ‘The ten syllables of the kalachakra mantra mandala’.
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9.6
Title: ‘Gravure représentant un sadhu’.
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9.7
Title: ‘The God Varuna’. India, Rajasthan, 1675-1700
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9.8

Title: ‘Kapila burns the 60.000 sons’
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Title: ‘Ganga descends to earth’.
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Title: ‘The meeting between Rāma en Vibhishana.’
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Title: ‘The soul Hovering over the Body’.
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9.14
Title: ‘Urvashi’
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9.15
Title: ‘Parashurāma’.
Artist: Unknown
Source: The Hare Kṛṣṇas, harekrsna.com

9.16
Title: The picture shows Parashurāma slaying the kshatriyas.
Artist: Unknown
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9.17
Title: Collage
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9.18
Title: ‘Karma’.
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9.19
Title: ‘Nebuchadnezzar’.
Artist: William Blake
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9.20
Title: Sakuntala
Artist: Raja Ravi Varma, and the painting is found in the Gov. Museum of Chennai
Source: Internet, CyberKerala

9.21
Title: ‘Rantideva worships God come in the form of man and His dogs’.
Artist: Unknown
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9.22
Title: The contemporary painting presents Vyāsadeva.
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9.23
Title: ‘Ragunath’
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9.24
Title: South Indian temple wood carving depicting the ten incarnations of Lord Vishnu (From the left - Mātsya, Kurma, Varāha, Narasimha, Vāmana, Paraśurāma, Rāma, Balarāma, Krishna en Kalki)
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Śrīmad Bhāgavatam

Canto 10:
Summum Bonum

Kṛṣṇa, the Supreme Personality of Godhead

10.1 - The Advent of Lord Kṛṣṇa: Introduction

(1) **T**he honorable king said: 'Your Lordship extensively described both the dynasties of the kings of the sun god and the moon god, as also the most wonderful deeds of their members [*]. (2) Please describe to us the heroic acts of Lord Viṣṇu who [together with His plenary expansion Saṅkarṣaṇa in the form of Baladeva] appeared as an incarnation in [two] different parts in the line of the most dharmic and virtuous Yadus, whom you also described to us, oh best of the *munis*. (3) Be so kind to tell us all about the actions of the Supreme Lord, the Soul of the Universe, the Cause of the Manifestation, after He descended in the Yadu dynasty. (4) [By the disciplic succession or the *paramparā*] listening to the pleasing vibrations of the glorification of the Lord Praised in the Verses, constitutes the proper medicine for the mind to be released from the material disease of its desires. Unless he is a killer of animals, a person can become free [from the falsehood, see also B.G. 2: 44] by listening to and voicing such descriptions. (5-7) When in the past, on the battlefield, my grandfathers [the Pāṇḍavas] were fighting with imperishable warriors, like Devavrata [Bhīṣma] and other great commanders who were like *timingilas* [shark-eaters], they crossed the so very difficult to overcome ocean of Kaurava soldiers in the boat that He is, as easily as one steps over a calf's hoof print. This body of mine, the only seed left of the Kurus and Pāṇḍavas, was scorched by Aśvatthāma's weapon when I resided in the womb of my mother, but it was by Him, [Kṛṣṇa,] holding the *cakra* in His hand, protected because my mother sought His protection [1.8: 11 and 1.12: 7]. Oh man of learning, please describe the glories of the Lord who, by His own potency, appeared as a normal human being, of Him, the Giver of Death and Eternal Life, as one calls Him, of Him who manifests Himself in physical forms bound to time, of Him, the Original

Person who is present both inside and outside of all the embodied beings. (8) We know from you about Balarāma, who is Saṅkarṣaṇa, that He is the son of Rohiṇī. How could He, without assuming another body, be connected with the womb of Devakī? (9) Why did Mukunda, the Supreme Lord move from the house of His father to [the house of Nanda in] Vraja, and where did He, the Master of the devotees, live with His relatives? (10) What did He do when He lived in Vraja and when He resided in the city of Mathurā? Why did He, the killer of Keśī, kill His uncle Kaṁsa, His mother's brother? Is that not something completely at odds with the scriptures? (11) For how many years did He, who assumed a human body, live with the Vṛṣṇis and how long lived He in the city of the Yadus [Dvārakā]? How many wives had the Master? (12) Oh sage, you know everything. You are the one to tell us about Lord Kṛṣṇa's activities. Please describe this all in detail to me so full of faith and surrender, as also everything more to say. (13) Now that I drink the nectar of the talks about the Lord that emanate from your lotus mouth, it is not even difficult to bear the hunger [of my fasting] or my forsaking of water.'

(14) **S**ūta [see 1.1] said: "Oh son of Bhṛgu [Śaunaka], after the mighty son of Vyāsa, the purest of all devotees, had heard his pious questions, the devotee of Viṣṇu paid his respects. Next he began to describe the topics of Kṛṣṇa that put an end to the darkness of Kali-yuga [compare 1.7: 2-8]. (15) Śrī Śuka said: 'Oh best of the wise kings, because of your lasting attraction for the stories about Vāsudeva [Kṛṣṇa as the son of Vasudeva], your intelligence has developed a firm determination. (16) The way the world is purified by the [Ganges] water that flows from His toes [5.17: 1], the three persons of the speaker, the inquirer and the one attending are purified by questions concerning the stories about Vāsudeva. (17) When mother earth was overcome by an unbearable burden of countless numbers of conceited Daitya military forces [9.24: 67] and their so-called nobles, she [one day] went to Lord Brahmā to take shelter. (18) Assuming the form of a cow she, greatly distressed weeping piteously, appeared before the Almighty One [see also 1.16: 18] and submitted her complaints. (19) Lord Brahmā, with understanding for her predicament, thereupon together with her, the godly souls and the Three-Eyed One [Lord Śiva], approached the shore of the milk ocean [wherein Viṣṇu resides, see also 8.7: 41]. (20) Reaching there they, fully attentive, with the help of the [Puruṣa-sūkta] hymns worshiped the Original Person, the Supreme Personality, the God of Gods and Master of the Universe, who takes care of all.

(21) **T**he lord of the Veda [Brahmā] heard in his trance a vibration of words in the sky [see also 1.1: 1]. He said to the servants of the three worlds, the demigods: 'Hear further from me about the order of the Original Person, oh immortal souls. Execute these instructions immediately, do not delay. (22) Before we came here, the Personality of Godhead knew already about the distress of mother earth. Together with your good selves as His parts, He wants

to manifest Himself by taking birth in the family of the Yadus. He wants you to be there with Him [for the fulfillment of His mission] for as long as He, the Lord of Lords, with His potency of Time, moves around on this earth to diminish the burden of the planet. (23) The Supreme Lord, the original transcendental person, will personally appear in the house of Vasudeva, and He also wants all the wives of the demigods to take birth to please Him. (24) Before Lord Vāsudeva appears, first the part of Hari, known as the fully independent Ananta with the thousands of hoods [Saṅkarṣaṇa, see also 5.25], will appear [as Baladeva] with the desire to please [Him]. (25) By the Master being ordered to appear and to manage His affairs [the grace of Viṣṇu known as the female incarnation of His potency called] Viṣṇu-māyā will also appear together with all her different potencies, she who is as good as the Supreme Lord Himself and who captivates all the worlds [see also B.G. 9: 12 & 13].'

(26) **Ś**rī Śuka said: 'After thus having pacified mother earth with sweet words and having informed the immortals, the supreme master of the founding fathers returned to his supreme abode. (27) In the past Śūrasena, the king of the Yadus [see 9.23: 27], lived in the city of Mathurā, from where he ruled the different districts Māthura and Śūrasena. (28) Mathurā, the city intimately connected with the Supreme Lord Hari, from that time on was the capital for all the kings of Yadu [see also the *bhajan* Sāvarana Śrī Gaura Mahimā]. (29) It was in that place that one day the divine character of Vasudeva, after having married Devakī, together with his bride mounted a chariot to return home. (30) Kaṁsa, the son of Ugrasena, held, in order to please his sister on the occasion, the reins of the horses in the midst of thousands of golden chariots. (31-32) When she left home, king Devaka, who was fond of his daughter, had given a dowry of four hundred elephants with golden garlands, ten thousand horses together with eighteen hundred chariots, and a hundred young and attractive maidservants complete with jewelry. (33) My dearest King, when they departed, conch shells, bugles, drums and kettledrums vibrated in concert to wish the bride and bridegroom all the best. (34) Being on their way, a voice from beyond addressed Kaṁsa who held the reins: 'The eighth child of this girl you are carrying with you, oh fool, will put an end to your life!'

(35) **T**hus being addressed he, who mischievous and sinful in the past had degraded the Bhoja family, took up a sword against his sister and grabbed her by her hair with the intention to kill her. (36) In order to pacify him who was ready to commit such a heinous and shameless crime, Vasudeva, that greatly fortunate soul, addressed him. (37) Śrī Vasudeva said: 'A man of so many praiseworthy qualities, such a brilliant star among the heroic Bhojas like you, how can you kill your own sister, a woman, especially at the time of her marriage [see also 1.7: 53-54]? (38) Death is included with the body that was born. Whether one dies today or in a hundred years, ultimately every li-

ving being is sure to die [see also B.G. 2: 27-28]. (39) When the body has to return to the five elements the indweller automatically, according to his own karma, receives a new body upon abandoning the old one. (40) The way a person as he walks, changes from one foot to the other, and the way a caterpillar, on a plant [moves from one leaf to another], a living being likewise has to experience the consequences of his karma [see also B.G. 2: 22 and 2: 13]. (41) Just as one in a dream, being endowed with the qualities of a material body, is subjected to that what the mind is thinking and one's consciousness is fully absorbed by that what one hears and sees, one is the same way forgetful in one's present body [about the body and karma acquired in a previous life, see also 4.29: 60-79 and 5.26]. (42) The mind, impelled by fate and deliberation, moves from one position to the next, so that the embodied soul, after the demise of its physical frame, obtains a birth and arrives at a [new] body in accordance with the material quality [and the evolution] he was experiencing [B.G. 13: 22, 14: 14-15 and 6: 34-35]. (43) The way the reflection of the luminaries, as one may observe them in water or other liquids, being moved by the wind offers distortions in different shapes, the person, the living entity, likewise, in the situation that was created by his own imaginative power in association with the natural modes [the world with its changing qualities], gets bewildered depending his attachments [to different bodies or distortions of his form. See also 5.5: 4 and B.G. 9: 12-13, 12: 5]. (44) Therefore everyone, to the interest of his own welfare [and good rebirth], should not harm anybody, for the evil-doer has to live in fear for others himself [the 'golden rule']. (45) This innocent woman, your younger sister, completely depends on you like she was your own daughter - do not kill her. She means good to you and she deserves your care and compassion!'

(46) **Ś**rī Śuka said: 'He, feeling no pity, could, by these attempts of good advise, not be stopped or pacified, oh son of Kuru, for he followed the course of the man-eaters [the Rākṣasas]. (47) Seeing his determination, Vasudeva thought deeply about how he, with this immediate threat of death, could stop him, and thus he arrived at the following alternative. (48) [He thought:] 'An intelligent person should, as long as he is in control of his mental and physical faculties, ward off death, but when someone is faced with the inevitability of death, this rule does not apply. (49-50) If I promise to deliver my sons to this man of doom, I might set my innocent Devakī free. Perhaps I do not get any sons or maybe he will die beforehand. That might happen or the contrary. Who knows what fate has in store for us? That is difficult to say. Even though the threat remains hereafter, I, at least for the moment, may avert her death. (51) When a piece of wood for some reason escapes from a fire, that is decided by providence and nothing else. Even so one cannot determine why a living being assumes or abandons a [particular] body.' (52) After contemplating this way to the best of his ability, the God-fearing man paid the sinner his obeisances and submitted the proposal to him with the greatest attention. (53) With a

big lotuslike smile on his face but with anxiety and sorrow in his heart he then spoke to the cruel-hearted, shameless man. (54) Śrī Vasudeva said: 'You have, according to what the voice from heaven vibrated, nothing to fear from Devakī indeed. Her sons gave rise to your anxiety and I shall deliver them therefore all to you.'

(55) **Ś**rī Śuka said: 'Kaṁsa, understanding the essence of what he said, was for the time being stopped from killing his sister. With him more at ease, Vasudeva then was happy to come home [unharmed]. (56) Thereafter in due course of time Devakī, the mother of all divinity [see 4.31: 14 and B.G. 10: 2], year after year gave birth to indeed [as said in 9.24: 53-55] eight sons and a daughter. (57) Most afraid to break his promise Ānakadundubhi [or Vasudeva, see 9.24: 28-31] with great pain handed his first born baby, Kīrtimān, over to Kaṁsa. (58) What would be too painful for a saint, on what would a sage depend, what would be forbidden to a bad person and what would for someone holding on to the soul be too hard to forsake? (59) Oh King, when Kaṁsa saw that Vasudeva was equanimous, truthful and certain of himself, he, satisfied about that, with a grin on his face said: (60) 'You can take this child back, my fear does not concern him, my death was predicted from the eighth pregnancy you have with your wife.'

(61) '**V**ery well', Ānakadundubhi said, took his son back and left without attaching too much value to the words of that untruthful character lacking in self-control. (62-63) Oh scion of Bharata, beginning with Nanda [Kṛṣṇa's foster father] all the inhabitants of Vraja, all the cowherds and their wives, as also all the Vṛṣṇis beginning with Vasudeva and Devakī, and the Yadu women, in truth were gods from heaven indeed. And also the relatives, friends and well-wishers following Kaṁsa were of that nature [see also verse 22 and B.G. 6: 41-42]. (64) This was all communicated to Kaṁsa by the all-powerful Nārada [**], who paid him a visit in order to tell him that all the Daityas who burdened the earth were going to be killed [see verse 17 and also 9.24: 56]. (65-66) After the *ṛṣi* had left Kaṁsa thought that all the Yadus were divine and that therefore any child born from Devakī could be Viṣṇu. He thus in fear of his own death arrested Vasudeva and Devakī, confined them at home in shackles and killed, one after the other, each of their newborn sons, not knowing whether it would be the 'Never-born' Lord or not [***]. (67) Kings like him who on this earth are driven by animalistic pleasures and greed, usually put to death mothers, fathers, brothers, friends or anyone else. (68) He had understood [from Nārada] that he, in a previous life as the great Asura Kālanemi, personally had been killed by Viṣṇu [see 8.10: 56]. Therefore he, born again in this world, became an enemy of the Yadu dynasty [that carried the blessings of Viṣṇu]. (69) He, the almighty ruler, subdued [and imprisoned] his own father Ugrasena, the king of the Yadus, Bhojas and Andhakas, so that he could enjoy the states of Śūrasena all by himself.'

*: To recall what was described in the previous chapters: Lord Rāma appeared in the *sūrya-vaṁśa* of Iksvāku or sun dynasty and Lord Kṛṣṇa appeared in the *candra-vaṁśa* or moon dynasty.

**: An additional verse in this chapter of Śrīmad Bhāgavatam is accepted by the Madhvācārya-sampradāya, represented by Vijayadhvaja Tīrtha. The verse is as follows:

atha kaṁsam upāgamya
nārado brahma-nandanah
ekāntam upasangamya
vākyam etad uvāca ha

Word-for-word:
atha: in this way; *kaṁsam*: unto Kaṁsa; *upāgamya*: after going; *nāradah*: the great sage Nārada; *brahma-nandanah*: who is the son of Brahmā; *ekāntam upasangamya*: after going to a very solitary place; *vākyam*: the following instruction; *etat*: this; *uvāca*: said; *ha*: in the past.

Translation:
"Thereafter, Nārada, the mental son of Lord Brahmā, approached Kaṁsa and, in a very solitary place, informed him of the following news."

***: Svāmī Prabhupāda comments: 'Formerly an Asura named Kālanemi had six sons, named Haṁsa, Suvikrama, Krātha, Damana, Ripurmardana and Krodhahantā. They were known as the Ṣad-garbhas, or six Garbhas, and they were all equally powerful and expert in military affairs. These Ṣad-garbhas gave up the association of Hiraṇyakaśipu, their grandfather, and underwent great austerities to satisfy Lord Brahmā, who, upon being satisfied, agreed to give them whatever benediction they might desire. When asked by Lord Brahmā to state what they wanted, the Ṣad-garbhas replied: "Dear Lord Brahmā, if you want to give us a benediction, give us the blessing that we will not be killed by any demigod, Mahā-roga, Yakṣa, Gandharva-pati, Siddha, Cārana or human being, nor by great sages who are perfect in their penances and austerities." Brahmā understood their purpose and fulfilled their desire. But when Hiraṇyakaśipu came to know of these events, he was very angry at his grandsons. "You have given up my association and have gone to worship Lord Brahmā" he said, "and therefore I no longer have any affection for you. You have tried to save yourselves from the hands of the demigods, but I curse you in this way: Your father will take birth as Kaṁsa and kill all of you because you will take birth as sons of Devakī." Because of this curse, the grandsons of Hiraṇyakaśipu had to take birth from the womb of Devakī and be killed by Kaṁsa, although he was previously their father. This description is mentioned in the Hari-vaṁśa, Viṣṇu-parva, Second Chapter. According to the comments of the Vaiṣṇava-toṣanī, the son of Devakī known as Kīrtimān was the third incarnation. In his first incarnation he was known as Smara and was the son of Marīci, and later he became the son of Kālanemi. This is mentioned in the histories.'

10.2 - Prayers by the Demigods for Lord Kṛṣṇa in the Womb

(1-2) **Ś**rī Śuka said: 'Under the protection of the mighty king of Maghada, Jarāsandha [see 9.22: 8], with the assistance of characters like Pralamba, Baka, Cāṇūra, Tṛṇāvarta, Aghāsura, Muṣṭika, Ariṣṭha, Dvivida, Pūtanā, Keśī, Dhenuka and Asura kings like Bāṇa, Bhaumāsura and more of those, there was a systematic persecution [by Kaṁsa] of the kings of Yadu. (3) Being harassed they sought shelter in the countries of the Kurus, the Pañcālas, the Kekayas, the Śālvas, the Vidharbas, the Niṣadhas, the Videhas and the Kośalas. (4-5) Some of their relatives though followed the policy of the son of Ugrasena [Kaṁsa]. When Kaṁsa had killed six of the children born from Devakī, the seventh one, a plenary expansion of Viṣṇu who was celebrated with the name Ananta, therefore as an embryo in the womb of Devakī gave rise to both pleasure and sorrow. (6) When the Supreme Lord, who is also the Supersoul of each living being [see also B.G. 10: 11], learned about the fear for Kaṁsa of the Yadus who had accepted Him as their refuge, He instructed His spiritual po-

tency [Yoga-māyā] as follows: (7) 'Oh Devī so good for all living beings, please go to Vraja, that beautiful place with its cowherds and cows, where Rohiṇī and the other wives of Vasudeva in seclusion, out of fear for Kaṁsa, are living in the cowherd community [the *gokula*] of Nanda. (8) In the womb of Devakī there is the embryo known as [Ananta-]Śeṣa who is a plenary expansion of Me. Take care of a smooth transition from her womb to the womb of Rohiṇī [*]. (9) At that time I will, with all My different parts [with My full potency], become Devakī's son, oh all-auspicious one. Meanwhile you will appear as the daughter of Yaśodā, the wife of Nanda. (10) The people [the *śāktas* as opposed to the Vaiṣṇavas] will worship you, with incense, in different forms of sacrifice as being the best Goddess for all desires, for you, with bestowing your blessings, fulfill every wish. (11-12) Depending on the place on earth [**] you will be celebrated with different names like Durgā, Bhadrakāli, Vijayā, Vaiṣṇavī, Kumudā, Caṇḍikā, Kṛṣṇā, Mādhavī, Kanyakā [or Kanyā-kumārī], Māyā, Nārāyaṇī, Īśānī, Śāradā and Ambikā [***]. (13) Because He changes wombs [from Devakī to the womb of Rohiṇī] the people of the world will address Him with the name Saṅkarṣaṇa, because He brings pleasure to the people [of Gokula] He will be called Rāma, and because of His great physical strength He will be named Balabhadra.'

(14) **T**hus being instructed by the Supreme Lord she accepted His words with the mantra 'Om'. After next circumambulating Him she went away to execute exactly what was told [compare B.G. 16: 24]. (15) When Devakī's embryo, owing to the slumber of yoga [raised by Yoga-māyā, see B.G. 2: 69], was transferred to Rohiṇī, everyone lamented: 'Alas, the baby is lost' [thinking it was a miscarriage]. (16) The Supreme Lord, the Soul of All, who always puts an end to the fear of His devotees, then with His full potency entered the mind of Vasudeva [see also 3.2: 15]. (17) Carrying [within himself] the effulgent shelter of the Original Personality, Vasudeva shone like the sun, and he thus for everyone became difficult to behold or approach. (18) He, the Blessing of the Complete Universe, who is Infallible in All His Parts, was thereafter by the son of Śūrasena [Vasudeva] in full transferred from mind to mind to his *devī* [Devakī], so that she, preserving the Supreme Soul and Cause of all Causes, bloomed of happiness like the eastern sky. (19) Devakī with in her womb the Sustainer of All the Universes, could not freely radiate her light, being confined in the Bhoja house like the flames of a covered fire or like the knowledge of a man unable to express himself [****]. (20) But Kaṁsa saw her radiating with the beauty of having the Invincible One within her womb, and that she cleared the entire atmosphere with her brilliant smiles. He said to himself: 'The one who now has entered the womb of Devakī must be the Lord who is going to kill me. She never before looked like this! (21) What should I do now, not to neglect my self interest? I assume that the Example of Virtue will not give up His ways. The killing of a woman, my sister, especially when she is pregnant, will for ever tarnish my reputation and opulence, and will shorten

my life span. (22) That person is dead being alive who lives his life with much cruelty. When the body is finished everyone will condemn him. With his physical concept of life [see also 7.5: 30 and 5.5: 5 and B.G. 16: 18-21] he will certainly enter the deepest darkness [Andhatama, see also 3.20: 18 and 5.26: 9].'

(23) **T**hus contemplating the ghastly idea of killing [the mother] he refrained from it and kept himself under control. Persisting in enmity he awaited the moment that the Lord would take birth. (24) Whether he sat or lay down, wherever he was, he ate or went, he [filled with hatred] thought about Hṛṣīkeśa, the Lord of the Senses. He meant the entire world to him. (25) But Lord Brahmā and Lord Śiva assembled there, together with the sages, Nārada and other divine personalities and their followers, in order to please Him, the Strongest Man of All, with prayers: (26) 'You are the truth of the vow [see 9.24: 56 and B.G. 9: 22], the truth of the Supreme and the truth of the threefoldness [of e.g. the past, present and future]. You are the source of all truth who pervades all truths, You are the truth of everything that is held true, the original truth of each truth that meets the eye, and the truth of all that pertains to the Supreme Soul, of You, whom we offer our full surrender. (27) The original tree [of this universe, our body], in which one finds two birds [the soul and the Supersoul], is one in its dependence [on matter], is two in its fruits [of happiness and grief], is three in its roots [the three modes], is four in its tastes [the *puruṣārthas,* the civil virtues], is five in its knowing [by the senses], is six in its conditions [of lamentation, illusion, old age, death, hunger and thirst], is seven in its layers ['the bark' or the *koṣas*, the different bodies], is eight in its branches [the elements, mind, intelligence and ego], is nine in its apertures and is ten in its foliage [or the ten airs, see 7.15: 42]. (28) You as the One and All are the Original Source of this visible universe [this tree]. You are the mercy [the conservation] when we are thrown in despair [meet destruction]. Those whose intelligence is covered by Your *māyā* and miss the vision of the devotees and scholars, cannot see You behind the diversity. (29) For the sake of every living being, moving or not moving, You watch over the soul and beatitude, in assuming all sorts of forms consisting of pure goodness, that bring transcendental happiness to virtuous souls, and that time and again put an end to those who are wicked. **(**30) Fully engaged in a constant meditation on You as the abode of the complete consciousness, oh Lotus-eyed Lord, by that one-pointedness as practiced by the greatest, one gets on board of the boat of Your lotus feet that reduces the great ocean of nescience to [the size of] a calf's hoof print [compare 10.1: 5-7]. (31) Once they personally have crossed the so difficult to pass ocean of darkness, oh Light of the World, they [the experienced devotees] who, because of Your mercy for the truth loving souls, are full of goodwill [to help], leave behind the boat [the method] of Your lotus feet in this world [see also B.G. 6: 44]. (32) All others who neglect Your feet, oh Lotus-eyed One, are caught in an illusion of being liberated and have, bereft of You, an impure intelligence. Even though they are successful in severe practi-

ces [of penance and such] they, from their elevated position, fall down again back into the material world [see also B.G. 8: 15-16 and 5.6: 11]. (33) They who follow You in devotion, oh Mādhava, unlike the non-devotees, do not fall away from the path. Because they are fully attached to You, they are protected by You and move without fear over the heads of those who march against them, oh Master [see also 1.5: 17 and B.G. 18: 78]. (34) For the purpose of maintaining [Your rule], Your Lordship, existing beyond the modes, assumes a form for the benefit and welfare of all embodied souls, so that human society, in accordance with the Veda, by [bhakti] yoga and penance being absorbed in Your worship, may be of sacrifice [see also B.G. 3: 9 & 18: 3]. (35) How could we have arrived at Your wisdom, that drives away the ignorance, if the purity of existence, oh Source of the World, would not be this constancy of You [being present]? The ignorance is completely vanquished when that quality of Yours is awakened by Your Lordship manifesting Yourself, and for that there is no alternative. (36) Oh Lord, on the path of the words and assumptions of those who look after the mind only [the impersonal intellect], Your name, form, qualities and actions cannot be ascertained. You are only realized when one [actually] puts Your name and form into practice [with ceremony and song; see also 1.3: 37-38, 4.18: 5, 7.15: 58 and B.G. 6: 24 & 18: 55]. (37) Constantly hearing, reciting, remembering and contemplating Your auspicious names [see 7.5: 23-24] and forms, he, who is of an undivided attention in service at Your lotus feet, no longer is capable of losing himself in the material world [see also 6.17: 28-31]. (38) In having this planet earth as the place of Your feet oh Lord, it is our fortune to see the Asura burden removed by You. Due to the causeless mercy of Your manifestation as the Controller of All, we may enjoy the fortune of witnessing, both in heaven and on earth, the marks of Your transcendentally decorated lotus feet [the conch, the lotus, the club and the disc]. (39) For You, who directs our lives, there exists [actually] no such thing as being born [or dying, like we have to face]. However, it suffers no doubt that the cause of one's being born cannot exist without the pleasure [of Your liberating pastimes]. You after all are with the being born, maintaining and dying of us normal souls - which is arranged by the external energy - our safe haven against all fear. (40) In the form of a fish, a horse, a tortoise, a lion, a boar, a swan [or self-realized sage], a king, and as a man of learning among the God-fearing souls [like Lord Vāmana], Your Lordship has appeared as *avatāras*. Now please save us and the three worlds, oh Controller, diminish the earth's burden, oh best of the Yadus, we dedicate all our prayers to You [see also 1.3]. (41) [and towards Devakī they prayed:] To our fortune, oh mother, the Supreme Personality with all His energies can now be seen in your womb. The Supreme Lord is full of mercy for everyone. Fear therefore never the master of the Bhojas [Kaṁsa], who wishes to be killed by Him, the protector of the Yadu dynasty, who will become Your son.'

(42) **Ś**rī Śuka said: 'After thus having offered their prayers unto the Original Personality whose form is Transcendental, all the demigods, led by Brahmā and Śiva, returned to their abodes.'

*: Svāmī Prabhupāda comments: 'Symbolically, mother Devakī's constant fear of Kaṁsa was purifying her. A pure devotee should always fear material association, and in this way all the Asuras of material association will be killed, as the Ṣaḍ-garbhāsuras were killed by Kaṁsa. It is said that from the mind, Marīci appears. In other words, Marīci is an incarnation of the mind. Marīci has six sons: Kāma, Krodha, Lobha, Moha, Mada and Mātsarya (lust, anger, greed, illusion, madness and envy). The Supreme Personality of Godhead appears in pure devotional service. This is confirmed in the Vedas: *bhaktir evainaṁ darśayati*. Only bhakti can bring one in contact with the Supreme Personality of Godhead. The Supreme Personality of Godhead appeared from the womb of Devakī, and therefore Devakī symbolically represents bhakti, and Kaṁsa symbolically represents material fear. When a pure devotee always fears material association, his real position of bhakti is manifested, and he naturally becomes uninterested in material enjoyment. When the six sons of Marīci are killed by such fear and one is freed from material contamination, within the womb of bhakti the Supreme Personality of Godhead appears. Thus the seventh pregnancy of Devakī signifies the appearance of the Supreme Personality of Godhead. After the six sons Kāma, Krodha, Lobha, Moha, Mada and Mātsarya are killed, the Śeṣa incarnation creates a suitable situation for the appearance of the Supreme Personality of Godhead. In other words, when one awakens his natural Kṛṣṇa consciousness, Lord Kṛṣṇa appears. This is the explanation given by Śrīla Viśvanātha Cakravartī Ṭhākura.'

**: The names by which Māyādevī is known in different places have been listed by Vallabhācārya as follows. In Vārāṇasī she is known as Durgā, in Avantī she is known as Bhadrakālī, in Orissa she is known as Vijayā, and in Kulahāpura she is known as Vaiṣnavī or Mahālakṣmī (the representatives of Mahālakṣmī and Ambikā are present in Bombay). In the country known as Kāmarūpa she is known as Caṇḍikā, in Northern India as Śāradā, and in Cape Comorin as Kanyakā. Thus she is distributed according to various names in various places.

***: Śrīla Vijayadhvaja Tīrthapāda, in his Pada-ratnāvalī-ṭīkā, has explained the meanings of the different representations. Māyā is known as Durgā because she is approached with great difficulty, as Bhadrā because she is auspicious, and as Kālī because she is deep blue. Because she is the most powerful energy, she is known as Vijayā; because she is one of the different energies of Viṣṇu, she is known as Vaiṣṇavī; and because she enjoys in this material world and gives facilities for material enjoyment, she is known as Kumudā. Because she is very severe to her enemies, the Asuras, she is known as Caṇḍikā, and because she gives all sorts of material facilities, she is called Kṛṣṇā. In this way the material energy is differently named and situated in different places on the surface of the globe.

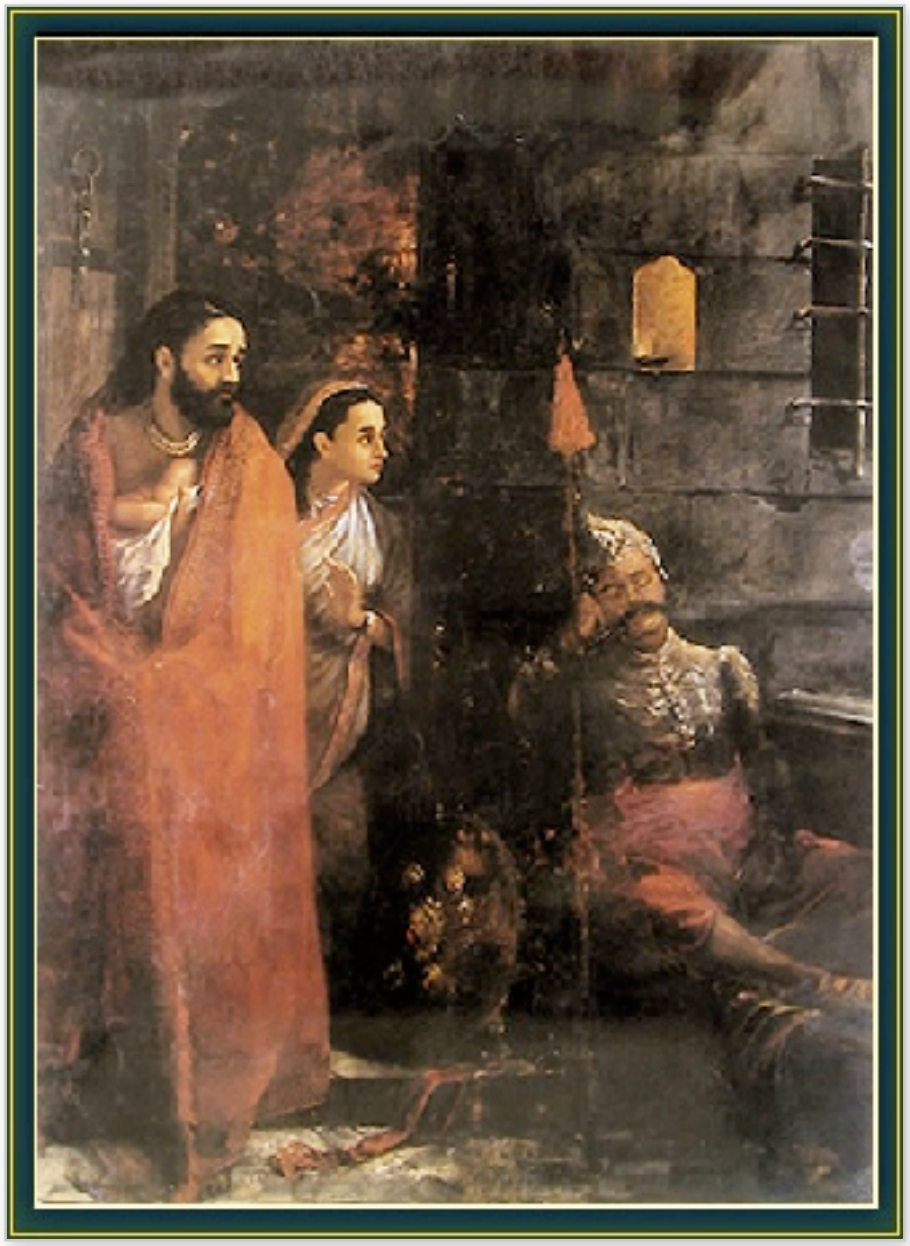
****: Śrī Caitanya Mahāprabhu said:

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa

āmāra ājñāya guru hañā tāra' ei deśa

"Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in Bhagavad Gītā and Śrīmad Bhāgavatam. In this way become a spiritual master and try to liberate everyone in this land." (Cc. Madhya 7.128)

10.3 - The Birth of Lord Kṛṣṇa



(1-5) **Ś**rī Śuka said: 'Then there was the supremely auspicious hour that, with the constellation of Rohiṇī rising, was endowed with all qualities. All the stars and planets stood in a favorable position. There was peace all around, all the stars twinkled in the sky, and the cities, towns, pasturing grounds and mines were at their best. With the rivers crystal clear and the lakes beautiful with lotuses, with the flocks of birds and the swarms of bees sweetly singing their praise in the blooming forests, the breezes fragrant and free from dust blew with a gentle touch, while the fires of the brahmins burned steadily and undisturbed. The minds of the virtuous souls, who were oppressed by the Asura [Kaṁsa and his men], cleared up when in that situation the kettledrums resounded together to celebrate the birth of the Unborn One. (6) The Kinnaras and Gandharvas [the excellent souls and the singers of heaven] sang, the Siddhas and Cāraṇas [the perfected souls and the demigods] offered prayers and the Vidyādhara women [the wives of the scientists] danced in great jubilation together with the Apsaras [the dancing girls of heaven]. (7-8) The sages and

the demigods joyously showered the finest flowers, and the clouds rumbled silently like the ocean waves, when, at the darkest hour of the night, Janārdana, the World's Well-wisher, appeared from the divine form of Devakī. Lord Viṣṇu, He who resides in the heart of everyone, manifested Himself in full, like the full moon rising in the east. (9-10) That wonderful child, with its lotuslike eyes and its four arms that held different weapons [and other attributes, like] a conch, a club and so on, was decorated with the Śrīvatsa mark, with the shining Kaustubha jewel around its neck, with yellow garments and with a beautiful hue like that of rain clouds. Vasudeva saw Him [the Lord] beautifully decorated sparkling with a with *vaidūrya* (tiger's eye) studded helmet, with rings in His ears, with luxuriant scattered locks of hair, with an exquisite belt around His waist, and with armlets and bracelets on His arms. (11) Ānakadundubhi was amazed to see the beautiful appearance of the Lord as his son. Overwhelmed by great jubilation he lost himself in dreams of holding a festival to the occasion of the descent of Kṛṣṇa, a festivity where he would donate ten thousand cows to the brahmins.

(12) **O**h son of Bharata, understanding that the child definitely was the Original Personality, he lost all his fears. Having arrived at that conclusion he, enraptured by His majesty, fell down with folded hands to offer prayers to Him who illumined His birth place in every direction. (13) Vasudeva said: 'You, my Lordship, are the Original Person Himself, transcendental to material nature, You are the absolute understanding and blissfulness [*sat-cit-ānanda*] in its true form, the intelligence that watches over each. (14) You, for sure, we know as He who, after in the beginning by His personal energy having created this world consisting of the three modes [see B.G. 7: 4-6], next seems to have entered [as *avatāras*], but in reality You did not do so [see also 7.12: 15 and B.G. 9: 11]. (15-17) It is like the notion of the material elements [earth, water, air, fire and ether] that have not changed at all, even though they are caught in many combinations of different separated energies [of organisms or molecules], that together form the complete of the universe. After in their association having appeared, it seems that the primal elements have entered creation later on, but that entering of this world never took place since they existed there before. The same way, oh my Lord, reasoning from true intelligence and such attributes, You, despite being in touch with the objects of the senses and the modes of nature, are not determined by those material qualities at all. You after all [being the complete], are not covered by them. Because You are the root of everyone and everything, there is no such thing as a within and a without to You, the Supersoul of all existence [see also 7.12: 15 and B.G. 9: 4-6]. (18) Anyone who, in the position of being recognizable as a material body, continues to act as if he would have an existence for himself, separate from the original self or soul, is a fool. He is a person who, in his false identification, will be rejected as being stupid for lacking in proper analysis and missing the full consideration of 'that' [or *tat*. See also B.G. 18: 16, B.G. 7: 4-5 and

*]. (19) Oh Almighty Lord, the birth, the maintaining and the ending of this all, is there, so conclude the scholars, because of You, who are free from inclinations, free from changes, and free from the modes. This is not contradictory, because You, who are both the Lord and the Supreme Brahman, constitute the solid foundation for the fundamental qualities of nature [see B.G. 9: 10]. (20) You therefore [as that basis, as that transcendence], in order to maintain the three worlds with Your energy, assume a white form from the Soul [in goodness and knowledge], assume the color red belonging to the passion of creation [the movement], as also assume the form of darkness [of ignorance] for the purpose of the ultimate destruction. (21) You, now here present, oh Mighty One, have appeared in my home as the Completeness of Control, with the wish to protect this planet and punish all the demoniac men and their armies who, unenlightened, by the millions, all over the world pose as kings and statesmen [see also B.G. 4: 8]. (22) But he who is so godless [Kaṁsa] and who, after hearing about Your taking birth in our home, has killed all the brothers who were born before You, oh Lord of the God-fearing souls, will be informed by his lieutenants about Your appearance, and undoubtedly immediately take up his arms.'

(23) **Ś**uka said: 'After having seen that their son was endowed with all the characteristics of the Supreme Personality, Devakī, who had been afraid of Kaṁsa but now was most [happily] surprised [about the arrival of Kṛṣṇa], offered Him prayers. (24) Śrī Devakī said: 'Being the '*tat*' form [or the substance of our oneness in diversity], You are sometimes called the imperceptible one, the original one, or Brahman, the light, the freedom above the modes, the changeless one and pure existence [the measure of goodness and perfection]. You are the undivided one free from material motives, who is directly Lord Viṣṇu, the light of the Supersoul [compare B.G. 14: 27]. (25) When, after millions and millions of years, the cosmos runs at its end, the primary elements merge with their primal forms, and everything that manifested, by the force of Time, turns into the unmanifest, You, oh Lord with the Many Names, are the only one to remain. (26) This so powerful Time factor, by which, from the smallest measure of time up to the measure of a year, this entire creation works, is said to be Your action, the movement of You, the secure abode, the Supreme Controller, whom I offer my surrender. (27) The mortals, afraid of the serpent of death, flee in all directions but cannot shake off the fear. Only when they happen to obtain Your lotus feet, they sleep undisturbed and have death running away from them. (28) Oh Lordship, can You, in Your form as the One dispelling the fears of Your servants, protect us against the terrible son of Ugrasena we fear so much? And please, can You, as this Original Personality we attend to in meditation, make it so that You are not directly visible to those who consider You as having a physical form [compare B.G. 11: 8]? (29) Oh Madhusūdana, off balance because of Kaṁsa, I am plagued by fear with Your appearance. May Your taking birth from my womb escape the at-

tention of that great sinner. (30) Please, oh All-pervading One, withdraw this supernatural four-armed form, that is equipped with the attributes of the conch, lotus, disc and club. (31) The entire creation, with everything that belongs to it, is by You, oh Lord, oh transcendental Original Personality, easily sheltered and kept within Your body at the time of devastation. But to see You now having entered my body, is something unimaginable in the human world, oh Godhead!'

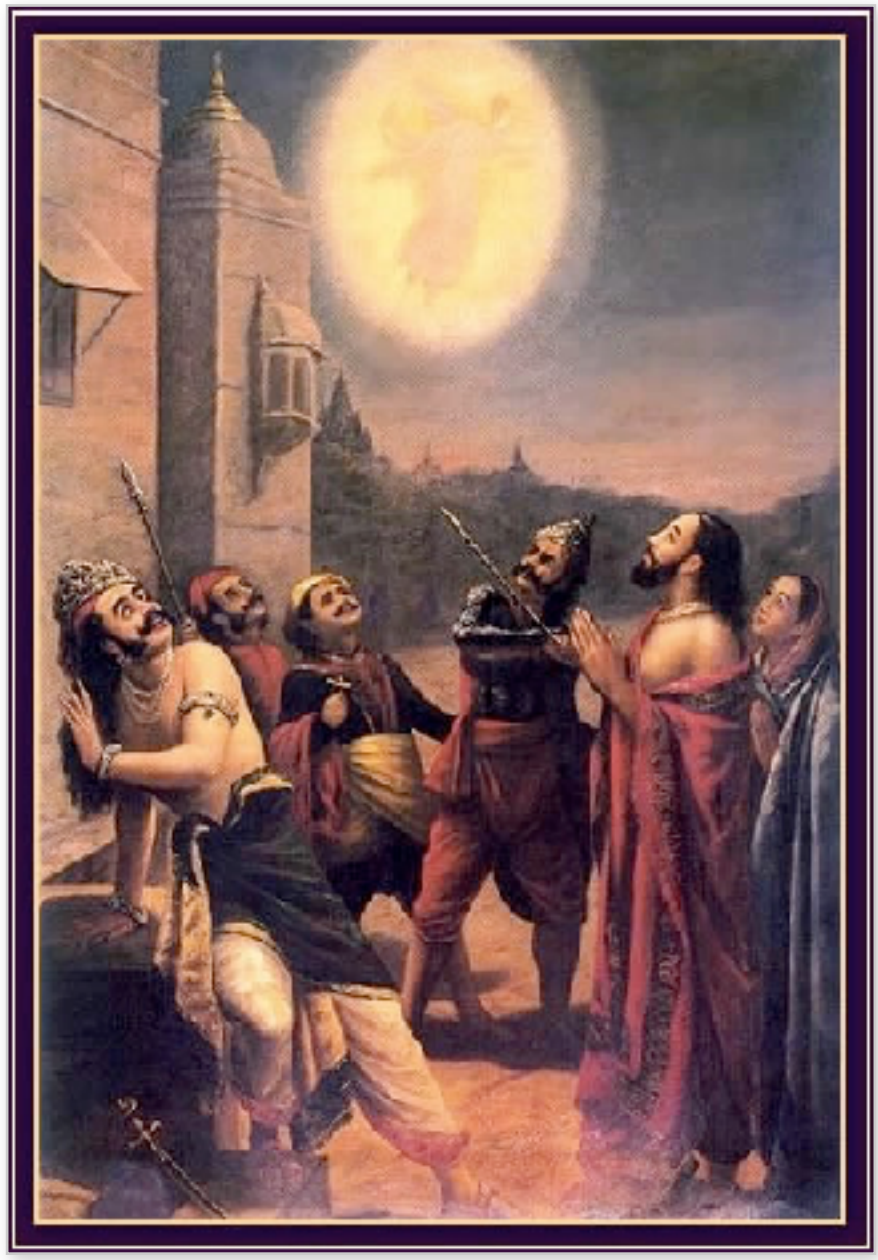
(32) **T**he Supreme Lord replied: 'In a previous age you became known as Pṛśni, oh chaste lady, and he [Vasudeva] at the time was a Prajāpati called Sutapā, an impeccable person. (33) When Lord Brahmā told you both to create offspring, you were thereafter of severe austerities to keep your senses under control. (34-35) Enduring the rain, the wind, the blistering sun and the severe cold and heat of the seasonal changes, you, by practicing restraint, freed your mind from contaminations. Eating fallen leaves and air only, you became pure and peaceful, performed My worship in serenity and prayed for a boon from Me. (36) While you, with your mind fixed on Me, thus in severe penance practiced the most difficult austerities, twelve thousand celestial years passed. (37-38) By this determination of heart and constant, faithful service and penance, oh sinless souls, I, proclaimed to be the most favorable bestower of boons, being very satisfied with the both of you, then appeared in this form. Eager to fulfill your desires I told you to think about a boon for yourselves, whereupon you asked for a son just like Me. (39) You, who as a man and wife without a son, disappointed sensually, were so strongly attracted to My divine energy, never asked Me for being liberated from this world [see also 4.9: 30-35]. (40) After you received the benediction and I had left, you enjoyed sexual intercourse, whereupon the two of you achieved the desired result of having a son like Me. (41) Because I did not find anyone else in this world with your noble character and qualities, I became your son and am thus known as Pṛśnigarbha [see also 11.5: 26]. (42) Through Kaśyapa born from Aditi, I again appeared from the two of you with the name Upendra, and was also called Vāmana because I was a dwarf [see 8.17-22]. (43) True to My word, for the third time appearing in this manner in a form like this, I again took My birth from the two of you, oh chaste lady. (44) I showed you this [four-handed] form to remind you of My previous appearances. With the transient form, the spiritual understanding of My identity would otherwise not arise [in you]. (45) When you treat Me with love and affection, the two of you, in your constant awareness of Me as being both your son and the Absolute Truth, will thus attain My transcendental abode.'

(46) **Ś**rī Śuka said: 'Thus having spoken, the Personality of Godhead, the Supreme Lord, was silent, and directly He, before the eyes of His parents, from His inner potency assumed the form of an ordinary human child. (47) When thereafter the son of Śūrasena, as instructed by the Supreme Lord, ca-

refully wanted to carry his son away from the place of delivery, precisely at that time Yogamāyā [see 10.2: 6-12], the one [of transcendence who factually is] never born, took her birth from the wife of Nanda. (48-49) By her influence the guards and the rest of the people, being fast asleep, had lost consciousness of all their senses. As soon as Vasudeva carrying Kṛṣṇa approached, all the heavy doors and gates, sealed with bolts and chains, opened wide out of their own, like darkness dissipated by the sun. The slightly rumbling clouds showered rain, but Śeṣa Nāga followed them and stopped the rains with His hoods spread out. (50) The surface of the deep waters of Yamarāja's younger sister, the Yamunā, was foaming because of Indra's constant showers. The waters whirled agitated, but the waves of the forceful, fierce stream gave way, just like the ocean did before the Husband of Sītā [Lord Rāma, see 9.10: 13-15]. (51) The son of Śūrasena reached the cow-village of Nanda, and found all the cowherds there fast asleep. While they slept he put his son on Yaśodā's bed, took up her daughter and then returned home. (52) There he placed the little girl on Devakī's bed, and put the shackles back on his feet so that he remained bound as before. (53) Yaśodā, Nanda's wife, delivering her child had no idea what it precisely looked like, because being overwhelmed by sleep from the hard labor, she lay unconscious.'

*: Svāmī Prabhupāda comments: 'If we regard this world as false, we fall into the category of Asuras, who say that this world is unreal, with no foundation and no God in control (*asatyam apratiṣṭhaṁ te jagad āhur anīśvaram*). As described in the sixteenth chapter of Bhagavad Gītā, this is the conclusion of demons.'

10.4 - The Atrocities of King Kaṁsa



(1) **Ś**rī Śuka said: 'With all the outer and inner doors of the building closed as before, the guards of the prison woke up when they heard the newborn child cry. (2) They hurried to report it to the king of Bhoja who fearfully awaited the time that Devakī would deliver. (3) He quickly got out of bed and said: 'The Time has arrived' and went perturbed, with his hair on his head disheveled, immediately to the place of birth.

(4) **T**he chaste Devakī, miserably and full of pity, said to Kaṁsa, her brother: 'All good fortune to you, this girl will be your daughter-in-law. You should not kill a woman. (5) Following the voice from above you have killed many children brilliant as fire, my brother. Please allow me this one daughter. (6) I am still your poor younger and childless sister, is it not? Oh master, dear brother, hold back, you owe me this last child.'

(7) **Ś**rī Śuka said: 'In tears clasping her baby, she pleaded most piteously, but he most cruelly with a growl tore it away from her hands. (8) Having abandoned all his familial affection, he took the newborn child of his sister by its legs and wanted to smash the daughter against the stone floor. (9) But it slipped midair out of his hands and appeared that very instant in the sky as Devī [Durgā], the younger sister of Viṣṇu, with her eight mighty arms complete with weapons [see also 8.12: 40]. (10-11) Adorned with sandalwood pulp, flower garlands, valuable jewels and being nicely dressed, she held a bow, a lance, arrows, a shield, a sword, a conch, a lotus and a disc. With different presentations being worshipped by the Siddhas [the perfected souls], the Cāraṇas [the venerable souls], the Gandharvas [the singers of heaven], the Apsaras [the dancing girls], the Kinnaras [the souls specially talented] and the Uragas [the 'divine snakes'], she said the following: (12) 'What's the use of killing me, oh fool! He, your former enemy [see 1.68] who will kill you, has already been born [and is now] somewhere else. Stop this unnecessary murder of poor little babies.'

(13) **A**fter the Goddess of the immense power of *māyā* thus had spoken to him, she [disappeared and] became known in different places on earth under diverse names [such as Annapūrnā, Durgā, Kālī and Bhadrā, see 10.2: 10 & 11]. (14) When Kaṁsa heard the words she spoke, he was struck with wonder and forthwith released Devakī and Vasudeva, saying humbly: (15) 'My dear sister and brother-in-law, I, because of my sins behaving like a cannibal eating his own kids, have alas killed your many sons. (16) I am really such a one who, mercilessly cruel, denies his relatives and friends their life. What kind of world is someone, who engages like a brahmin-killer, heading for, here or in the hereafter? (17) Not just human beings, but also heaven can be misleading. Just because I believed the prophecy, I most sinfully killed all my sister's children! (18) Oh blessed souls, do not lament over your sons, for all who are born are burdened by their own deeds [in a previous life, see footnote 3 ch. 1]. Living beings have to abide by their fate and cannot always live in the same place. (19) Everything on earth, and all which is produced from earth [like pots], appears and disappears again. This physical body similarly undergoes change, but the soul, just like the earth element itself, does not [compare 10.3: 15-17]. (20) When one without knowledge of this difference [between body and soul] does not properly identify with the true self, and one thus falsely being united with the body is of separation [in one's heart and society], one cannot break through the repetition of one's conditioned life [viz. one can only unite in consciousness]. (21) Because everyone unwillingly has to face the consequences of his own actions, you, my dear sister, should not lament over your sons killed by me. (22) As long as one does not know oneself [as a soul] and one, with a mistaken notion, thinks of oneself as someone who kills or gets killed [thus as being a body], one is an ignoramus running into the pains of material distress [see also B.G. 3: 9 & 18: 17 and *nitya-mukta*]. (23) Please

forgive me my atrocities, you are both saintly, humble and loving souls!' Saying this he clasped the feet of his sister and brother-in-law, with tears rolling down his cheeks.

(24) **T**rusting the words of Durgā he released Vasudeva and Devakī from their shackles, and thus proved his heart for the family. (25) Because he showed remorse, Devakī was relieved of her anger with her brother, and Vasudeva also gave up his anger. He said to him with a smile: (26) 'What you said about embodied souls in the grip of ignorance is correct, oh man of great fortune, one thus makes a difference between one's own interest and that of others. (27) When people consider everything as existing separately, they go at each other's cost and are filled with lamentation, lust, fear, hate, greed, illusion and madness. Discriminating like that, one does not see one's continuity [the 'thread', the soul, one's connectedness].'

(28) **Ś**ri Śuka said: 'Kaṁsa, thus free from impurities being answered by the appeased Devakī and Vasudeva, took leave and entered his palace. (29) After the night had passed Kaṁsa called for his ministers and informed them about everything that the 'Slumber of Yoga', Durgā [or Yoga-māyā], had said. (30) Upon hearing what their master had to say the Daitya opponents of the demigods, who resented them and were not that skilled, replied [see also B.G. 9: 12]: (31) 'Well, in that case, oh King of Bhoja, let us right now kill all the children about ten days old or younger, in every town, village and pasturing ground. (32) What can the demigods do in their fear to fight? They are terrified by the sound of your bowstring! (33) Facing your many devoted arrows, hitting them from all sides, they left and right fled from the fight to save their lives. (34) Some of those inhabitants of heaven, with their hair and clothing in disarray and bereft of their weapons, folded miserably their hands before you while saying: 'We are so afraid of you!' (35) And you killed none of them when they were scared to death, when they had lost their chariots, they did not know how to use their weapons anymore, when they wanted other things than fighting or when their bows were broken and they could not respond any longer. (36) What to say about the position taken by the so very powerful gods? Away from the fighting they can boast! And what of Lord Hari? He is hiding in the heart! Should we fear Lord Śiva then? He is living in the forest! And Indra then? He is not much of a hero either! And Brahmā? He always meditates! (37) Still we think that the demigods because of their enmity should not be overlooked. Engage us, your faithful followers, therefore to uproot them! (38) Just like a disease of the body that, once neglected, in its acute stage by men cannot be treated anymore, and like senses disregarded [that later on cannot be controlled], similarly a great enemy that became too strong cannot be removed. (39) Lord Viṣṇu is the foundation of the demigods. He lies at the bottom of the traditional religious duties and the brahminical order with its cows, its scholars, its penances and the sacrifices that require compensation

[see also 7.5: 31]. (40) We therefore by all means, oh King, will endeavor to put an end to the brahmins and their brahminical talk, those repenters so busy with their sacrifices and their cows that deliver the ghee! (41) The scholars, the cows and the Vedas; the austerity, the truthfulness and the sense control; the equanimity, the faith, the mercy and the tolerance, as also the ceremonies, are all part of Hari. (42) He is the leader of all the Suras and the enemy of the Asuras. He is in all hearts. At His feet all the demigods are found, including their controller [Ś'iva] and the four-faced one [Brahmā]. Really, the only way to prevent Him is to persecute all His sages, devotees and saints.'

(43) **Ś**rī Śuka said: 'Thus rather ignorantly deliberating with his evil counselors, Kaṁsa, who as a demon was ruled by the Lord of Death, thought that the best thing he could do was to persecute the brahmins [and their followers]. (44) After he gave the Dānavas, those adherents of violence and destruction who could assume any form, permission to fight all the repenters in the world, the demons spread in all directions. Kaṁsa then returned to his quarters. (45) Filled with a passion of the deepest darkness they bewildered, with the shadow of death hanging over them, engaged in the persecution of the virtuous souls. (46) Of a person trespassing against great personalities, the benedictions of a long life, beauty, fame, religion, talents and a place in heaven, are all destroyed.'

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10.5 - Kṛṣṇa's Birth Ceremony and the Meeting of Nanda Mahārāja and Vasudeva

(1-2) **Ś**rī Śuka said: 'Nanda was a man of great devotion. Overjoyed that a son had been born, he invited the scholars conversant with the Veda, cleansed himself with a bath and dressed himself up. In order to celebrate the birth [with a *jātakarma* ceremony*] as was prescribed, he took care that the mantras were chanted, and also arranged for the worship of the forefathers and demigods. (3) To the brahmins he donated countless fully decorated milk cows and seven mountains of sesame seed, masses of jewels and gold-embroidered cloth. (4) Material things are purified by time, by washing and bathing them, by rituals, by penance, by worship, by charity and by contentment, but the soul is purified by self-realization. (5) The scholars, the storytellers, the reciters and the singers uttered words that purified everyone and everything, while the *bherīs* and *dundubhis* [drums] sounded constantly. (6) All of Vraja was swept, the doorsteps, the courtyards and the interiors were sprinkled with water, and a variety of festoons and flags decorated gates that were made with garlands, pieces of cloth and mango leaves. (7) The cows, bulls and calves

were smeared with turmeric oil and decorated with a variety of mineral colors, peacock feathers, cloth, golden ornaments and flowers. (8) Oh King, the cowherds [the *gopas*] gathering there, carried all kinds of gifts and were dressed in the most precious garments, with costly ornaments, coats and turbans. (9) The cowherd wives [the *gopīs*] were also glad to hear that mother Yaśodā had given birth to a boy, and personally gave their best by appearing in festive dresses with eye make-up and wearing jewelry and such. (10) With their lotus-like faces most beautifully decorated with saffron and fresh *kuṅkuma*, they with offerings in their hands hurried hither with swaying bosoms and hips. (11) The *gopīs* wore brilliantly polished jeweled earrings, strings of golden coins around their necks and colorfully embroidered clothes. It was a feast to the eye to see them, with their swinging bangles, earrings, breasts and garlands, thus being dressed going to Nanda's house, while a shower of flowers fell from their hair. (12) They all for a long time pronounced blessings for the newborn child, like '*pāhi*' ['be protected'], and sprinkled the Unborn Lord with turmeric oil while saying prayers. (13) With Kṛṣṇa, the Unlimited Controller of the Entire Universe, arriving in Nanda's cow community, many different musical instruments vibrated in a great festival. (14) The *gopas* rejoicing, threw curds, milk and buttermilk at each other and smeared with butter. (15-16) In order to offer his child the best prospects and to satisfy Lord Viṣṇu, Nanda, that noble soul, warm-heartedly honored the *gopas*, the storytellers, the reciters, the singers and all those who found their livelihood by their education, with whatever they could wish for and could use as for clothes, ornaments and cows [see also 7.14: 17]. (17) The greatly fortunate Rohiṇī [the mother of Baladeva, see 10.2: 7] was congratulated by Nanda and Yaśodā, and she also, beautifully dressed and adorned with a garland and a necklace, moved around busily [being engaged in receiving guests]. (18) Oh King, from that time on the cow lands of Nanda became opulent with all riches, for they, now being the residence of the Lord, were by His transcendental qualities transformed into a place for the pastimes of Ramā [the Goddess of Fortune, see 8.8: 8].

(19) **N**anda thereafter entrusted the protection of Gokula [the cow village] to his cowherd men and went to Mathurā to pay Kaṁsa the yearly taxes over his profit, oh best of the Kuru dynasty. (20) Vasudeva, who heard that his [younger step-]brother Nanda [**] had arrived [in the city] - as it turned out to pay his tribute to the king, thereupon went to his camp. (21) When Nanda all of a sudden saw him before his eyes, he very pleased rose to his feet as if his body had found a new life. Overwhelmed by love and affection he embraced his dear friend. (22) Welcoming him respectfully with all regards, he assigned him a seat and informed about his health. Vasudeva, attached as he was, then asked about his two sons, saying the following, oh ruler over the world. (23) 'Dear brother Nanda, advanced in age and having no son, you were desperately longing for one. What a great fortune now to have gotten a

son! (24) What a great fortune also to see you here today, it is like a rebirth. Despite being around in this world of birth and death, it is so very hard to meet again your loved ones! (25) Like things that afloat in a river are carried away by the force of the waves, we, intimately living together, do not stay [together] in one place, because our karmic ways are diverging. (26) Is everything alright with your cow business? Is there enough water, grass, plants and such in the great forest, where you are living now with your friends? (27) Oh brother, does my son who with His mother [Rohiṇī] lives in your house, consider you His father and is He a sweet boy under your loving care? (28) A person's three goals of life as described in the Vedic literatures [the regulation of one's lusts, income and rituals], find their consequence and belief when one is together. But that is not so when that togetherness has become difficult, then they lose their meaning.'

(29) **Ś**rī Nanda said: 'Kaṁsa killed, alas, the many sons you had with Devakī, and also the one remaining child, the youngest, a daughter, went to heaven. (30) Fate determines the end of all things, providence is elevated above every living being, and the unseen is the ultimate truth of all souls. He who knows this will never get bewildered.'

(31) **Ś**rī Vasudeva said: 'Now that you have paid the king his yearly taxes and we have met, the both of us should not spend more days together in this place. Something might have happened in Gokula!' (32) Śrī Śuka said: 'After that advise of Vasudeva Nanda and the *gopas* excused themselves, yoked their oxen to their bullock carts, and then left for Gokula.'

*: The jātakarma birth ceremony, which can take place when the umbilical cord, connecting the child and the placenta, is cut, entails the touching of the tongue of the new-born trice with ghee preceded by introductory prayers. The birth ceremony for Kṛṣṇa is also called Nandotsava. The day of yearly celebrating His birth is called Janmāṣṭamī [the eight day of the month of Bhādra or ŚRāvaṇa (August-September)].

**: The paramparā elucidates: 'Vasudeva and Nanda Mahārāja were so intimately connected that they lived like brothers. Furthermore, it is learned from the notes of Śrīpāda Madhvācārya that Vasudeva and Nanda Mahārāja were stepbrothers. Vasudeva's father, Śūrasena, married a vaiśya girl, and from her Nanda Mahārāja was born. Later, Nanda Mahārāja himself married a vaiśya girl, Yaśodā. Therefore his family is celebrated as a vaiśya family, and Kṛṣṇa, identifying Himself as their son, took charge of vaiśya activitieslike the care for cows (kṛṣi-go-rakṣya-vāṇijyaṁ, B.G. 18: 44).'

10.6 - The Killing of the Demon Pūtanā

(1) **Ś**rī Śuka said: 'Nanda on his way [home] thought that the words of the son of Śūra [Vasudeva] were not said unjustly and therefore he, apprehensive of difficulties ahead, took shelter of the Lord. (2) Kaṁsa [see 10.4: 43] had sent a ghastly murderess who roamed the cities, towns and villages to kill babies. (3) Wherever one manages to listen and all of that [in bhakti], and one performs one's duty, there cannot, because of the Protector of the Devotees, be any question of murderous ogres and bad elements. (4) She who was called Pūtanā and could move through the air, one day flew to the village of Nanda. There she converted herself by her mystic power into a beautiful woman and, moving about at will, penetrated wherever she wanted. (5-6) With her hair arranged with mallikā [jasmine] flowers, with her very big breasts and hips that outweighed her slim waist, with her nice clothes and the earrings she wore, with the brilliance and great attraction of her face that was surrounded by her black hair, and with the appealing glances she threw at everyone, she as a beauty attracted the attention of everyone in Gokula. In the eyes of the *gopīs* she, so ravishing with a lotus in her hand, seemed to be the goddess of beauty who had arrived to see her Husband. (7) The baby murderess, unchecked, entered the house of Nanda, looked for children and saw there the Child that Puts an End to All Untruth lying in bed. Its unlimited power was covered, just like a fire that lies hidden under ashes. (8) Understanding that she was bent on killing babies, He, the Unlimited Soul of All That Lives and Not Lives, clo-

sed His eyes when she, unaware, like someone who takes a sleeping snake for a rope, placed Him - her own death, on her lap. (9) With an evil mind acting most pleasantly, she was like a sharp sword in a nice scabbard. The mothers [Yaśodā and Rohiṇī] though who saw her in the room were so impressed by the conspicuous, beautiful woman that they stood rooted to the spot. (10) The terrible woman placed Him on her lap and on the spot pushed her breast into His mouth. The breast was smeared with a strong poison, but the Supreme Lord in response squeezed her painfully hard with both His hands and vehemently sucked both the poison and the life out of her. (11) Completely being exhausted she cried, from the core of her being, 'stop, stop, enough!', and severely perspiring opened her eyes wide and violently struggled, kicking all around with her arms and legs. (12) The very deep and powerful sound she produced, made the earth with its mountains, outer space with all its stars above, and the worlds below, tremble in all directions. People who felt the vibrations feared to be hit by lightening and fell flat to the ground. (13) Thus squirming being tormented at her breasts, she, with her mouth wide open and all of her arms, legs and hair spread out, gave up her life. Thereupon she expanded to her original demoniac form and collapsed on the pasturing grounds, oh King, just as when Vṛtrāsura was killed by Indra's bolt [see 6.12]. (14) As her body fell down it smashed all trees twelve miles around, oh King, for it was wonderfully gigantic.

(15-17) The *gopas* and *gopīs*, who in their hearts, ears and heads were already shocked by the loud yelling, were terrified to see that massive body. The mouth had fearful teeth as high as a plow, the nostrils were as big as mountain caves, the breasts were like huge boulders, the scattered hair looked like copper, the deep eye sockets were like overgrown wells, the thighs were like river banks, the limbs resembled dams, and the abdomen looked like a dried-up lake. (18) And on top of it the child was fearlessly playing. It was quickly picked up by the approaching *gopīs* who were all greatly excited. (19) Together with Yaśodā and Rohiṇī they waved a cow's tail around the child in order to assure it of full protection against all dangers. (20) The child was thoroughly washed with cow's urine and further covered with dust thrown up by cows. Next for the protection of the child the Holy Name was applied with cow dung in twelve places [*]. (21) The *gopīs* took a sip of water [*ācamana*] and after placing the letters of the [following **] mantra on their bodies and two hands, they proceeded with the child: (22-23) 'May Aja protect Your legs, may Maṇimān protect Your knees, may Yajña protect Your thighs, may Acyuta protect You above the waist, may Hayagrīva protect Your abdomen, may Keśava protect Your heart, may Īśa protect Your chest, may Sūrya protect Your neck, may Viṣṇu protect Your arms, may Urukrama protect Your mouth, and may Īśvara protect Your head. May Cakrī protect You from the front, may the Supreme Personality of Gadādharī, the carrier of the club, protect You from the back, and may the killer of Madhu and Ajana, the carrier of the bow

and the sword, protect Your two sides. May Lord Urugāya, the carrier of the conch shell, protect You from all corners, may Upendra protect You from above, may [the One riding] Garuḍa protect You on the ground, and may the Supreme Person of Haladhara protect You on all sides. (24) May Your senses be protected by Hṛṣīkeśa and Your life air by Nārāyaṇa, may the Master of Śvetadvīpa protect Your memory and may Your mind be guarded by Yogeśvara. (25-26) May Pṛśnigarbha protect Your intelligence, may Your soul be protected by Bhagavān, may Govinda protect You when You play, and may Mādhava protect You in Your sleep. May the Lord of Vaikuṇṭha protect You when You walk, may the Husband of the Goddess of Fortune protect You when You sit down, and may Lord Yajñabhuk, the fear of all evil planets, protect You when You enjoy life. (27-29) The demoniac women, devils and haters of children that are like bad stars, the evil spirits, hobgoblins, ghosts and spooks, the ogres, monsters and witches like Koṭarā, Revatī, Jyeṣṭhā, Mātṛkā and Pūtanā who drive people mad, are the ones who bewilder the memory and hinder one's body, life air and vitality. May those nightmarish beings who cause so much trouble for both old and young people, all be vanquished, may they all be scared away by the chanting of Lord Viṣṇu's names.'

(30) **Ś**ri Śuka said: 'Bound by their maternal affection, the elderly *gopīs* thus took all measures to ward off evil. His mother thereupon nursed Him and put her son in bed. (31) The *gopas,* headed by Nanda, in the meantime had returned from Mathurā, and when they saw Pūtanā's body in Vraja they were all struck with great wonder [and said]: (32) 'Oh friends, Ānakadundubhi appears to have grown into a great master of yoga. Otherwise, how could he have predicted the kind of situation we see now?' (33) The inhabitants of Vraja cut the mass of the body into pieces with the help of axes. Then it was thrown away in a distant place, covered with wood and burned to ashes. (34) When they cremated the body, the smoke produced turned out to be as serenely fragrant as *aguru* incense. Being sucked by Kṛṣṇa, that body had been instantly freed from all contaminations [see also 1.2: 17]. (35-36) If Pūtanā, that child murderess and she-devil hankering for blood, despite her lust to destroy, could attain the supreme destination after offering her breast to the Lord, then what may those expect who with faith and devotion, just like His affectionate mothers, offered the one most dear, Kṛṣṇa, the Supreme Personality, what [He needed]? (37-38) The Supreme Lord embraced her breast and trod her body with His lotus feet, the feet the devotees always have in their hearts and are held in devotion by those praised everywhere [like Brahmā and Śiva]. When she, by assuming the position of a mother, went to heaven, despite being a murderess, then what would that mean for the motherly cows that by Kṛṣṇa were sucked for enjoying the milk? (39-40) Oh King, for all women from whose love for the child the milk was flowing that He, the Supreme Lord, the bestower of Oneness, Giver of Liberation and son of Devakī, drank to His satisfaction, for all those who constantly made Kṛṣṇa their maternal concern

[the *gopīs*], it can never be so that they have to return to the material ocean where one lusts in ignorance [see also B.G. 4: 9].

(41) **S**melling the fragrance of the smoke that emanated, all the inhabitants of Vrajabhūmi wondered: 'Where does it come from?' Thus talking to each other they reached the cow village. (42) Getting there they were greatly surprised to hear what the *gopas* all had to say about the havoc Pūtanā had created, how she had died and everything that was done for the sake of the baby. (43) The gentle-minded Nanda took his son on his lap as if He had returned from death, smelled His head and achieved the highest peace, oh best of the Kurus. (44) Any mortal who with faith and devotion listens to this wonderful Kṛṣṇa childhood pastime about the salvation of Pūtanā, will grow fond of Govinda ['the Protector of the Cows'].'

*: Waving a cow's tail around a child is an occult rite in which the tail of a cow is regarded the seat of Lakṣmī, the Goddess of Fortune. This is also true for the urine, dust, the milk and dung of the cows that with their products are held sacred. The urine has antiseptic qualities, the dung serves as fuel and the milk brings all health and wealth.

**: With the mantra [*aṅga-nyāsa* and *kara-nyāsa*] one assigns the first letter or seed-letter of the names of the Lord mentioned in the next verse, followed by *anusvāra* and the word *namaḥ*.

10.7 - Kṛṣṇa Kicks the Cart, Defeats Tṛṇāvarta and Shows Yaśodā the Universe

(1-2) **T**he honorable king said: 'The different pastimes of the *avatāras* of the Supreme Lord that offer us the image of the Lord, our Controller, are most pleasing to our ears and inspiring to our minds, oh master. Whoever hears about them will find his existence very soon purified from the propensity for dissatisfaction and, as a person who is devoted to the Lord, also find friendship with His people [Vaiṣṇavas]. If you like, please speak to us about everything pertaining to Him. (3) Tell us more about the wonderful pastimes of Kṛṣṇa who, imitating the human way, in the form of a child assumed His position on this earth.' [*]

(4) **Ś**rī Śuka said: 'One day, when the moon stood in the constellation of Rohiṇī [after three months], He could turn Himself on His back in His crib. To celebrate this the mothers organized a celebration with a washing ritual. They gathered with music and song, and while mother Yaśodā performed the bathing ceremony, hymns were chanted by the brahmins. (5) After Nanda's

wife and the other members of the household had finished the bathing, the brahmins, who performed their auspicious mantras, were respectfully honored with food, garments, garlands and cows. Seeing that the child had become sleepy, it was laid aside for the time being. (6) While busily engaged for the *utthāna* [or 'turning upward'] ceremony she, providing the guests from all over Vraja to their liking, did not hear any of the cries of her child that, wailing to be fed, angrily kicked around its legs. (7) The cart underneath He was put was hit by His delicate feet that were as tender as a new leaf. It turned over so that all the bowls, plates and the sweetness they contained fell to the ground, the wheels and axle got dislocated and the pole was broken [**]. (8) All the men and women of Vraja who, being invited by Yaśodā and Nanda, had assembled for the *utthāna* ceremony, witnessed that wondrous event and wondered how the cart out of its own could have been damaged so badly. (9) The children told the dumbfounded *gopas* and *gopīs* that it suffered no doubt that, as soon as the child started to cry, it with one leg had dashed it apart. (10) They, unaware of the inconceivable power of that small baby, could not believe it. The *gopas* thought that all that they had heard was but child prattle. (11) Mother Yaśodā, picked up her crying son and offered Him her breast. Thinking it had been an unfavorable planet, she called for the brahmins to perform a ceremony with Vedic hymns. (12) After a couple of strong *gopas* had reassembled the cart and had placed the pots and everything back on it, the priests with curds, rice, kuśa grass and water performed the rituals for the fire sacrifice. (13-15) The blessings of those who endowed with the perfect truth are free from discontent, untruth, false pride, envy, violence and self-conceit, never go in vain [see also B.G. 18: 42]. With this in mind Nanda took care of the child by asking those fine brahmins to sing auspicious hymns and purify it according to the Sāma, Ṛg and Yajur Veda with the help of water mixed with herbs. When the child had been bathed he, the leading cowherd, held a fire sacrifice and devoutly served the souls of rebirth a most excellent meal. (16) To assure his son of all of the best, he - to the blessing they also gave him - donated in charity the best quality milk cows that were nicely decorated with flowers and golden chains. (17) The scholars being joined with whatever they pronounce, bring one, as experts in the mantras, all the blessings because the valid words they use never at any time will be fruitless.

(18) **O**ne day [with Him about a year old] when Yaśodā fondled Him as He sat on her lap, she could no longer bear the child's weight because He became as heavy as a mountain peak. (19) Astonished about the pressing weight the *gopī* put the child on the floor. Next she turned to Nārāyaṇa and engaged herself in her worldly duties. (20) The child sitting there was swept away [though] by a demon named Tṛṇāvarta, a servant sent by Kaṁsa who had assumed the form of a whirlwind. (21) Producing a tremendous noise it massively roaring covered all of Gokula with dust that penetrated every nook and corner so that everything was hidden from sight. (22) For an hour or so all of

the cow land was plunged in darkness by the heavy dust. Yaśodā could not find her son on the spot where she had put Him down. (23) The people could not see themselves or each other anymore because of the sands blown up and were disturbed and confused. (24) The woman, helpless because of the dust clouds of the strong whirlwind, saw nothing and thus she in fear about her son lamented pitifully and fell to the ground like a cow that has lost her calf. (25) When the fierce dust storm of the whirlwind had ceased and she could not find Nanda's son, the other *gopīs,* with their faces full of tears, all in sympathy wailed along with her crying. (26) After Tṛṇāvarta had assumed the form of the whirlwind and thus had swept away Kṛṣṇa, he, reaching the top of the atmosphere, could not get higher with Him getting heavier and mightier and so he lost his strength. (27) Taking Him who strangled his neck for an incredibly heavy rock that exceeded his power he could not get rid of this wonderful child. (28) Grasped by the throat he was powerless. His eyes popped out while he choked and lifeless, together with the child, fell down to the ground in Vraja. (29) The gathered sobbing *gopīs* saw him, fallen out of the sky, lying on a slab of stone with all his limbs broken, like Tripura pierced by the arrows of Śiva [see 7.10]. (30) They were totally surprised to find Kṛṣṇa in good health sitting on the chest of the man-eater who had transported Him through the sky. All the *gopīs* and *gopas* rejoiced most happily that He was saved from the mouth of death and that they had gotten Him back. (31) [They said:] 'How greatly wonderful this baby that, being seized by the ogre, left us but has returned unscathed! Now that this nasty and violent demon has been killed because of his sins, the innocent, even-minded people are relieved of their fears. (32) Of what austerity have we been, what was our worship for the One in the Beyond? What was the pious work, the public service, the charity, or any other benevolent activity for our fellow man that we performed, as a result of which the child, that was practically lost, is present here again to the fortune and pleasure of all His folk?' (33) Having witnessed all these different wonderful events in the great forest, the herdsman Nanda over and over stood amazed how true the words of Vasudeva had been [see also verse 10.6: 32].

(34) **O**ne day the mother pulled the little boy on her lap to nurse Him from her breast, from which because of her great love the milk was oozing. (35-36) Oh King, when He was done and mother Yaśodā, patting softly to help Him, looked the satisfied and smiling child in the face, she had, when He yawned, the following vision: she saw the sky, the planets and the earth, the luminaries in all directions, the sun and the moon. She saw fire, the air and the seas with the continents, the mountains, their daughters the rivers, the forests and all creatures moving and not moving [see also B.G. 11]. (37) Thus all of a sudden seeing the entire universe, oh King, she in great amazement stifled with deer-like eyes and started to tremble all over.'

*: At the beginning of this chapter, two extra verses sometimes appear:

evaṁ bahūni karmāṇi
gopānāṁ śaṁ sa-yoṣitām
nandasya gehe vavṛdhe
kurvan viṣṇu-janārdanaḥ

"In this way, to chastise and kill the demons, the child Kṛṣṇa demonstrated many activities in the house of Nanda Mahārāja, and the inhabitants of Vraja enjoyed these incidents."

evaṁ sa vavṛdhe viṣṇur
nanda-gehe janārdanaḥ
kurvann aniśam ānandaṁ
gopālānāṁ sa-yoṣitām

"To increase the transcendental pleasure of the *gopas* and the *gopīs*, Kṛṣṇa, the killer of all demons, was thus raised by His father and mother, Nanda and Yaśodā."

Śrīpāda Vijayadhvaja Tīrtha also adds another verse after the third verse in this chapter:

vistareṇeha kāruṇyāt
sarva-pāpa-praṇāśanam
vaktum arhasi dharma-jña
dayālus tvam iti prabho

"Parīkṣit Mahārāja then requested Śukadeva Gosvāmī to continue speaking such narrations about the pastimes of Kṛṣṇa, so that the King could enjoy from them transcendental bliss."

**: Svāmī Prabhupāda comments: 'Kṛṣṇa had been placed underneath a household handcart, but this handcart was actually another form of the Śakathāsura, a demon who had come there to kill the child. Now, on the plea of demanding to suck His mother's breast, Kṛṣṇa took this opportunity to kill the demon. Thus He kicked Śakathāsura just to expose him. Although Kṛṣṇa's mother was engaged in receiving guests, Lord Kṛṣṇa wanted to draw her attention by killing the Śakathāsura, and therefore He kicked that cart-shaped demon.'

10.8 - The Name Ceremony, His Pranks and Again the Universe Within His Mouth

(1) **Ś**rī Śuka said: 'Garga, the family priest of the Yadus, a man of great penance, oh King, on the request of Vasudeva went to Nanda's cow community. (2) Nanda, very pleased to see him, stood up to welcome him with folded hands. Knowing him to be someone elevated above the senses [*Adhokṣaja*], he out of respect prostrated to offer his obeisances. (3) With the greatest hospitality and the sweetest words he offered the sage a seat and said, after thus having pleased him: 'Oh brahmin complete in your self-realization, what can I do for you? (4) When great souls [like you] move towards simple-minded householders, one must never think that such a thing would happen for any other reason than their best interest. (5) You are the author of a book concerning the transcendental knowledge of the movement of the luminaries, [an astrology book] from which any one directly may learn about the reason and consequences of his fate. (6) You are the best of all the knowers of Brahman, a brahmin who by his birth [*] is a spiritual master for all society. With you ha-

ving arrived at my home, please, perform the sacred ceremony [the *saṁskāra*] for these two boys [Kṛṣṇa and Balarāma].'

(7) **Ś**rī Garga said: 'Everyone knows that I am the teacher of example of the Yadus. In this world I always perform the purification rite for every son [of that family]. If I perform this ceremony for you, your sons would be considered the sons of Devakī. (8-9) Kaṁsa, that great sinner, knows about your friendship with Vasudeva. He also knows that the eighth child of Devakī cannot be a girl, while he took notice of Devakī having a daughter [Durgā 10.4: 12]. He thus might consider to kill these children and therefore it is not wise for us to do this.'

(10) **Ś**rī Nanda said: 'Then please perform, without him or even my own relatives knowing about it, right here in this remote place, in the cow shed, the purificatory rites for a second birth by reciting the benedictory words.'

(11) **Ś**rī Śuka said: 'The man of learning thus urgently requested, in secret seclusion performed the name-giving ceremony for the two boys for which he had come. (12) Śrī Garga said: 'He, this son of Rohiṇī, with His transcendental qualities will be the pleasure of all his folk. Therefore He will be called Rāma. Because of His extraordinary strength He will also be known as Bala, and because of not existing separately from the Yadus [see also 10.2: 8], He will further be known as Saṅkarṣaṇa [the unifier]. (13) And this one [the son of Yaśodā] according to the *yuga* has accepted forms with a white, a red or a yellow color. Now He is Kṛṣṇa [of a dark complexion, see **]. (14) This child previously was born somewhere else as the son of Vasudeva, and therefore the souls who know this will speak about this child of yours as the glorious Vāsudeva. (15) There are many names and forms according to the qualities and activities of His appearances. These are known to me, but the common people do not know them. (16) Being a *Nanda-Gokula* cowherd this child will always act to what is most beneficial to all of you. With His support you will easily overcome all dangers [*3]. (17) Oh King of Vraja, in the past, when there was a faulty regime, He has protected pious souls who were disturbed by rogues so that they, with those bad elements defeated, could flourish [see also 1.3: 28]. (18) Just like those faithful to Viṣṇu have nothing to fear from the Asuras, those who are as fortunate to associate with this child in love and affection, will not be overcome by enemies. (19) Therefore, oh Nanda, take the greatest care raising this child. As for His qualities, opulences, name and fame, this son of yours is as good as Nārāyaṇa!'

(20) **Ś**rī Śuka said: 'After Garga thus fully had informed them about the Supreme Soul [the way He had manifested in the form of the two boys] and had left for his place, Nanda, being blessed with all good fortune, considered himself most happy. (21) Shortly thereafter Rāma and Keśava [Kṛṣṇa] were

crawling around in Gokula on Their hands and knees enjoying Their childhood. (22) Crawling like snakes through the mud of the cow place while dragging Their feet behind them, They produced a sweet sound with Their ankle bells, but when They, charmed by those sounds, enthusiastically followed [the ankle bells of] other people, They became afraid and quickly returned to their mothers. (23) When Their mothers closed Their, by the mud charmingly colored, bodies in their arms, they allowed Them to drink from the milk which, because of the great love for each of their sons, flowed from their breasts. And when they, while They were sucking, looked into Their mouths they were delighted with the greatest ecstasy to discover that Their teeth were growing. (24) From within their houses watching the children play outside in Vraja, they laughed and forgot their household, being amused to see how the two boys caught the ends of the calves' tails and were dragged around by them. (25) When the mothers during their household duties could not find a way to check Them being engaged in Their tireless play with the cows, with fire, with sharp-toothed animal beaks [of dogs and monkeys], with knives [lying around], water, birds and thorns, they were unsettled. (26) Rāma and Kṛṣṇa very soon, without the help of their knees, oh King, with ease began to walk around on their legs alone in Gokula. (27) The Supreme Lord, together with Balarāma playing with the other kids in Vraja, thus awakened a heavenly bliss in the ladies of Vraja. (28) The *gopīs,* who with their eyes on Kṛṣṇa were eager just to hear time and again about His childish pranks, assembled in the presence of His mother and said: (29) 'Once He untimely released the calves and smiled about the commotion that gave rise to. Some or another way He stole the palatable curd, milk and butter from the pots, ate from it and also gave every monkey a share. When they refuse to eat [having enough], He breaks the pot, and when He cannot find any [food to feed the monkeys], He gets angry at the people of the house and goes around pinching the babies. (30) [With the pots] hung out of reach, He devises a way by piling up things or turning over a mortar, and then finds His way to the contents by making a hole in the hanging pot. Awaiting the time that the *gopīs* are busy with their household affairs, He, with the necessary light from the radiating jewels on His body, manages to find His way in a dark room! (31) He is so naughty that He sometimes freely urinates in a clean spot in our houses, and that cunning, resourceful thief now sits there like a nice boy!' The *gopīs* present there discussed all these matters, but when they saw Him sitting in front of them, looking afraid with His beautiful face, the *gopīs* were happy to see Him. They with their complaints against Him truly could not be angry with Him and, having a good time, had to smile only. (32) One day, when He was a little older, Balarāma and the other kids of the neighborhood came to tell His mother: 'Kṛṣṇa has eaten dirt!'

(33) **Y**aśodā, anxious about His well-being, chided Kṛṣṇa, took Him by the hand and looked worried into His mouth to inspect Him. She said: (34)

'Why, You unruly boy, did You secretly eat dirt? What are Your older brother and all Your playmates saying?'

(35) '**N**ot true at all mommy, I did not eat any dirt. If you think it is true, then look right here into My mouth!'

(36) '**I**s that so? Then open wide!' she told Him, and He, the Supreme Personality, the Lord whose opulences are unlimited, in His pastime of acting like a human child, opened His mouth. (37-39) Within His mouth she [for the second time, see 10.7: 35-37] saw the entire universe with all beings moving and not moving, the sky in all directions, the mountains, the continents, the oceans, the surface of the earth, the blowing wind, the fire, the moon and the stars. She saw the planetary systems, the waters, the light, the firmament with all of outer space and all [divinities] bound to change, the senses, the mind and the three modes. Seeing that diversity, along with the time of living of each soul, the natural instincts, the karma, all that is desired, the different subtle bodies, as also Vraja and herself within the wide open mouth of her son's body, she was struck with disbelief: (40) 'Is this all a dream, a divine phantasmagoria or maybe a delusion of my own intelligence, or would that what I so see differently be some yogic phenomenon natural to my child? (41) Let me therefore surrender at the feet of Him beyond my range of vision whom I may not understand, who escapes my consciousness, mind, action and words, and under whose control I live and may return [home, back to Godhead]. (42) With the notion of myself as being the wife of this spouse having that son, as being the queen of Vraja owning all the wealth with authority over all the *gopas* and *gopīs* with their cows and calves, I have it all wrong, since only He is my purpose in life [see 5.5: 8, 7.9: 19 and B.G. 5: 29].' (43) After mother Yaśodā thus had received this understanding of His reality, He, the master of illusion, the mighty Viṣṇu, manifested for her again the magic of the love for her son. (44) With the memory [of the vision] instantly faded, the *gopī* placed her son on her lap with a heart filled with the same intense affection for her son as before. (45) The Lord is glorified in all His greatness with the help of the three [Vedas], with philosophical exercises [the Upaniṣads], with yogic analysis [*sāṅkhya-yoga*] and with other devoted literatures, but she simply thought about Him as being her son.'

(46) **T**he honorable king said: 'Oh brahmin, what were the pious activities [see B.G. 7: 16] performed by Nanda and Yaśodā from whose breast the Lord drank His milk? How did they achieve the highest perfection of such a blessing? (47) Not even His own father and mother could enjoy the magnanimous activities of the young Kṛṣṇa who eradicates the impurities of the world, actions that even today are glorified by the transcendentalists!'

(48) **Ś**rī Śuka said: 'Droṇa, the best of the demigods [the Vasus], determined to carry out the orders of Lord Brahmā, together with his wife Dharā said the following to him: (49) 'May we, being born on this earth, be devoted to the Supreme Godhead, the Master of the Entire Universe, the Lord who is the ultimate goal under whose care one can easily avoid a miserable life.' (50) 'So be it', was the answer [given by Brahmā]. Droṇa thereupon took his birth in Vraja and became the Great One [the Bhagavān to Bhagavān], the highly distinguished and celebrated Nanda, and she, Dharā, appeared as Yaśodā [compare 10.3: 32-45 and see *4]. (51) Oh son of Bharata, for that reason there was from both the parents and all the *gopas* and *gopīs*, the constant [love of the] devotional service unto Him who had appeared as their son, the Lord our well-wisher. (52) To substantiate the words of Brahmā, Kṛṣṇa then, together with the almighty [Bala-]Rāma, resided in Vraja to perform His pastimes [His '*līlā*'] to the delight of all.'

*: The Sanskrit says here 'by birth', but the *paramparā* stresses the *second birth* or initiation. Svāmī Prabhupāda comments: 'No one is born a *brāhmaṇa*; everyone is born a *śūdra*. But by the guidance of a *brāhmaṇa* and by *saṁskāra*, one can become *dvija*, twice-born, and then gradually become a *brāhmaṇa*. Brāhmanism is not a system meant to create a monopoly for a particular class of men. Everyone should be educated so as to become a *brāhmaṇa*. At least there must be an opportunity to allow everyone to attain the destination of life.' Next to this second birth there is also the third birth one has from one's sacrificial activities: independence is achieved with the internalization of the guru (see also 4.31: 10, 7.11: 35).

**: The word *'kṛṣṇa'* means more than just 'dark'. Svāmī Prabhupāda comments: 'If we analyze the *nirukti*, or semantic derivation, of the word "Kṛṣṇa," we find that *ṇa* signifies that He stops the repetition of birth and death, and *kṛṣ* means *sattārtha*, or "existence." (Kṛṣṇa is the whole of existence.) Also, *kṛṣ* means "attraction," and *ṇa* means *ānanda*, or "bliss." 'His colors are discussed later on in Canto eleven under: 11.5: 21, 24, 27 en 34.

*3: One of the mantras the Vaiṣṇavas use to offer their food to Kṛṣṇa is:

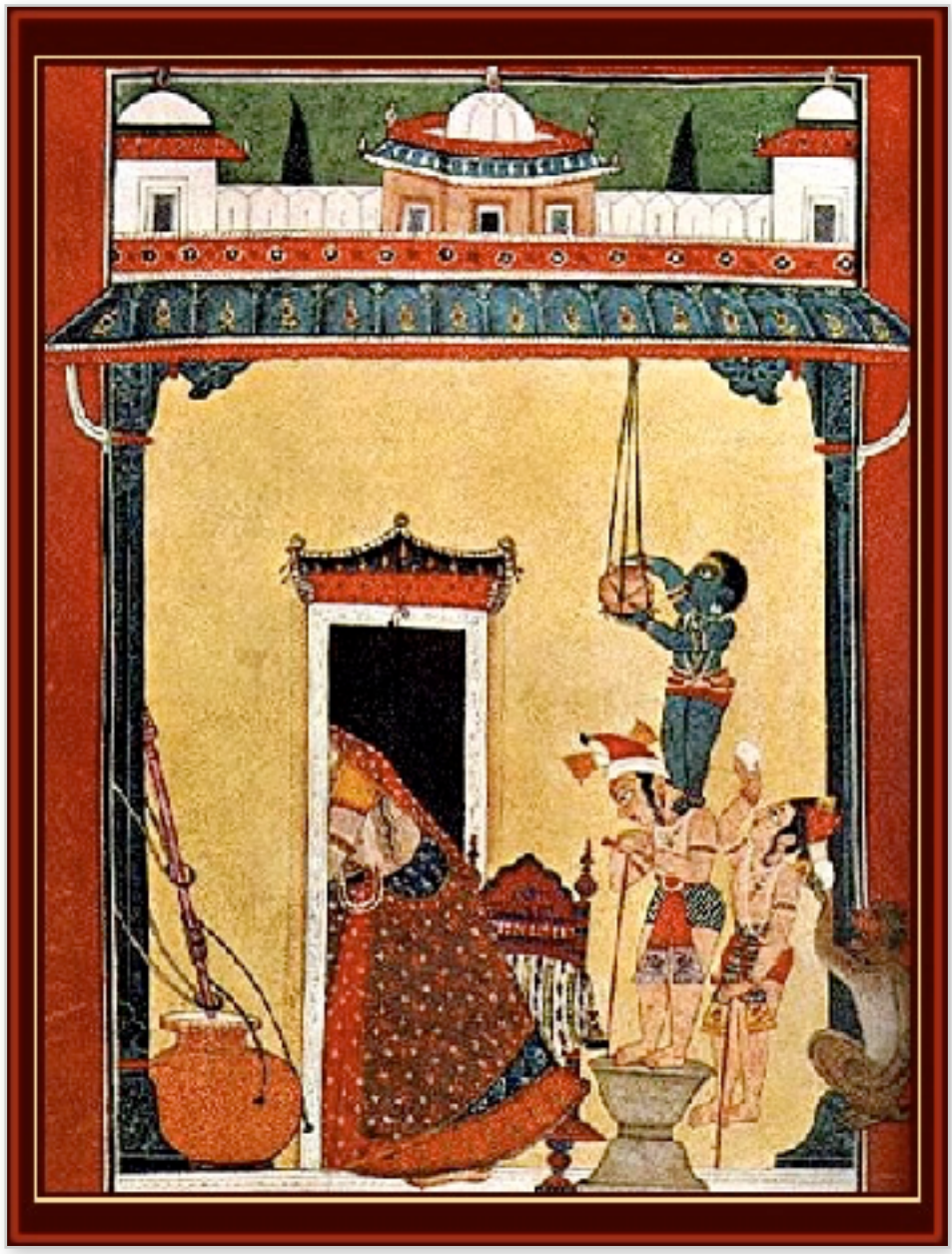
brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namah

'My obeisances unto the godhead of the brahmins always concerned about the cows, the brahmins and the entire universe; unto Kṛṣṇa, Govinda, my respects.'

*4: Concerning this difference between the privilege of being the actual parents, Vasudeva and Devakī, and being His foster parents, Nanda and Yaśodā, Prabhupāda explains that there are two types of *siddhas*, perfected or liberated souls: *nitya siddhas* and *sādhana siddhas*: those who are eternally liberated, like Nanda and Yaśodā, who are eternally Kṛṣṇa's associates or expansions of Kṛṣṇa's personal

body, and those ordinary human beings who acquire a special position by enduring *sādhana*, the spiritual practice of executing pious activities and following the regulative principles of devotional service.

10.9 - Mother Yaśodā Binds Lord Kṛṣṇa



(1-2) **Ś**rī Śuka said: 'One day, when the maidservants were otherwise engaged, mother Yaśodā, Nanda's queen, was churning and making her curd. During the time she was churning the butter, she sang songs about everything she could remember her son had done. (3) Clad in linen held together by a belt around her shaking hips, her breasts, which at the nipples were wet because of her love for her son, moved as she was churning. And with that movement the bangles on her wrists and her earrings moved along in harmony. Meanwhile the perspiration, because of the labor of pulling the churning rope, ran down her face and fell down together with the jasmine flowers from her hair. (4) The Lord, desirous to drink milk, approached her as she was churning and then stopped, being sweet to His mother, the churning rod by taking hold of it. (5) She sweetly allowed Him on her lap to drink from her overflowing, loving breasts and watched with a smile how happy He was. When she saw how a pan of milk was boiling over, she had to put Him aside quickly and left, but He was not yet satisfied. (6) Having gotten angry He, bi-

ting His full red lips and with false tears, with a stone broke the pot in which the butter was churned and began, hidden from sight in an adjacent room, to eat from everything that was churned. (7) The *gopī* rescued the boiling hot milk from the stove and returned to her workplace, where she discovered that the churning pot was broken. Not seeing her child she with a smile concluded that it had been His work. (8) Standing on top of a mortar He had turned over, He, anxiously looking around, from a hanging [storage] pot to His pleasure handed a share of the milk goodies out to a monkey. From behind watching these activities, she very slowly approached her son. (9) Seeing her approaching with a stick in her hand He quickly climbed down and fled away, like He was afraid, with the *gopī* after Him - He who could not even be reached by the greatest yogis of penance who try to get access in their meditation [see also B.G. 18: 55]. (10) Even though the quickly chasing mother, with the flowers falling from her hair and with her heavy breasts to her thin waist, had to slow down, she nevertheless finally managed to capture Him. (11) Catching the little scoundrel by the hand, she chastised Him with a threatening pose, and then saw Him with fearful eyes remorsefully crying and with His hands rubbing the black ointment of His eyes all over His face. (12) With a good heart for her son understanding His fear, she threw away the stick though and wanted to bind Him with a rope. But she had no clue what kind of power she dealt with.

(13-14) **H**e to whom there is neither an inside nor an outside, neither a beginning nor an end, is both the beginning ànd the end, both the inside ànd the outside of the universe. He constitutes the complete of the universe. And He, the One Unmanifest, the One Unseen present in the form of a mortal being, was by the *gopī* taken for her son and bound to a mortar, like one does with a normal child. (15) When the rope she used to bind her naughty child fell short with a length of an inch, the *gopī* tied another rope to it. (16) When even that one fell short she tried another one that, joining and joining, would not suffice either to bind Him staying short with [again] an inch. (17) Yaśodā thus proceeded with all the ropes in the household, but failing that way she, being struck with wonder, had to laugh, together with all the *gopīs* taking part in the fun. (18) Seeing His mother sweating and getting tired, and all the flowers falling from her loosened hair, Kṛṣṇa was so gracious to allow her to bind Him. (19) My best one, the Lord factually thus exhibited how He, Kṛṣṇa, despite being the controller of the entire universe with all its demigods, is controlled by the servant of His own command [His devotees. Compare 7.3: 14-21]. (20) Neither Lord Brahmā, Lord Śiva, nor the Goddess of Fortune, albeit residing at His side, received from the Giver of Final Liberation the mercy the *gopī* obtained. (21) They who adhere to the physical concept of life [the *karmis*], as also the *jñānis* [the book people, the transcendentalists] and they who go for the soul only [the escapists, the impersonalists], cannot win as easily the Supreme Lord, the Son of the Gopī who delivers this world, as those

can who are convinced of bhakti [of devotional service, see also B.G. 11: 54 and 18: 16].

(22) **W**hile His mother was very busily engaged in her household, the Lord observed two arjuna trees outside who had been demigods [Guhyakas]. They once were the sons of the bestower of riches [Kuvera]. (23) They were back then known as the very prosperous Nalakūvara and Manigrīva, but because of their conceit they had been cursed by Nārada to become trees.'

10.10 - The Deliverance of the Sons of Kuvera

(1) The king said: 'Oh powerful one, can you please describe the abominable act because of which the *devaṛṣi* got angry and the two [sons of Kuvera] were cursed?'(2-3) Śrī Śuka said: 'Very proud of being elevated to the association of Rudra, they who were born from the Keeper of Wealth, [one day] walked around in a beautiful park at the Mandākinī river [upper-Ganges] near Kailāsa [Śiva's mountain]. In that garden full of flowers they most bewildered, with their eyes rolling intoxicated from drinking *vāruṇī*, were together with women who sang songs to them. (4) Because they wanted to enjoy themselves, they in the company of the young girls entered the Ganges full of lotus beds, like two male elephants with their she-elephants. (5) It so happened that Nārada, the almighty *devaṛṣi,* got to see them, oh son of Kuru, and from the demigods' maddened eyes could understand what state they were in. (6) Seeing him their adherents [the girls] were ashamed and, afraid of being cursed, quickly covered their naked bodies with their garments. But the two guardians of Kuvera's treasures [the Śiva guhyakas], who were also naked, did not. (7)

Seeing the two being drunk and blind with their prestige and wealth, he, in order to teach the two sons of the light a lesson, pronounced a curse against them saying the following. (8) Nārada said: 'For the one who in the mode of passion enjoys the things of the world, there is nothing as perplexing to the intelligence as the arrogance of wealth, a good birth, [a nice body, learning, riches] etc., in which one feels attracted to women, wine and gambling. (9) In that position killing animals, merciless people out of control with themselves, think that this body, which is doomed to perish, would not age and would not die [see also 7.15: 7, B.G. 9: 26]. (10) The body, however deemed to be divine, after death serves the worms and turns into stool and ashes. Does someone with such a selfish attitude towards other living beings know what hell he is heading for [see also 5.26: 17]? (11) Does this body belong to the one providing the food, to oneself, to one's father, to one's mother, or does it belong to one's father-in-law, to a state authority, to a buyer, to the fire or even to the scavengers? (12) The question is: who would thus that knower actually be [that proprietor] of the body that manifested from the unmanifested nature and vanishes again? Who else but a fool would take the body for the real self and kill [other] living beings [see also 4.11: 10]? (13) For fools blinded by pride about their wealth, poverty is the best ointment for their eyes. A poor man is better capable of seeing others as equal to himself [*]. (14) Someone who is pricked by a pin does not wish anybody with a likewise body to experience such a pain, but not so a person who was never pricked by a pin. (15) A poor man is free from all conceit associated with the falsehood of the self. The great difficulty [of poverty] that one by providence may encounter in this world, is for him the best austerity. (16) Always being hungry the senses of the slim body of a poor person eager for food [**], become less and less dominant and also the violence [that is the counterpart of the lust to eat] ceases. (17) [As opposed to the rich] the poor can [easily] associate with the saints [who keep to the vow of poverty and are] equal minded towards all. The [mental] cause of their suffering as also their [physical] hankering is reduced by meeting such honest people, so that purification is quickly achieved as a consequence [see also 10.8: 4]. (18) Why would one avoid the equanimous renouncers of the world [the *sadhus*] who want to serve Mukunda and desire the association of materialists, who proud of their wealth seek their refuge in what is untrue [see also B.G. 7: 15]? (19) I shall therefore take away this ignorant conceit of these womanizing drunkards who because of the sweet liquor *vāruṇī*, arrogant and blinded with the opulence, have lost control of themselves. (20-22) Since these two sons of Kuvera, being absorbed in darkness, in their pride indifferent towards others did not care to dress their bodies, they deserve it to become immobile [as two trees]. This in order to prevent that they repeat this. It is furthermore my mercy that their self-remembrance may continue and it is also my special favor that they, after a hundred years of the gods [a year is a day], may obtain the personal association of Vāsudeva. With their bhakti revived they then may resume their celestial lives.'

(23) **Ś**rī Śuka said: 'The *devaṛṣi* thus having spoken went away to Nārāyaṇa-āśrama [his abode], leaving Nalakūvara and Manigrīva behind to become a pair of arjuna [***] trees. (24) To be true to the words of the seer, who was His topmost devotee, the Lord [who was bound to the mortar], very slowly moved to the spot where the two arjuna trees were standing. (25) [He thought:] 'The *devaṛṣi* is most dear to Me. Even though these two were born from the loins of Kuvera [a rich man], I shall act in accordance with the words stated by the great soul.' (26) Thus having decided, Kṛṣṇa moved in between the arjunas and that way got the big mortar stuck across. (27) The boy, dragging the wooden mortar which was tied to His belly behind Him, with great force pulled over the two trees. They shook heavily because of His supreme power and came down with trunk, branches, leaves and roots up making a tremendous noise [*4]. (28) On the spot from the two trees two persons appeared, resplendently beautiful, like fire rising up and illuminating all directions. They offered Kṛṣṇa head down with folded hands their obeisances. Being freed from passion and ignorance they said the following to the Lord of the Entire World: (29) 'Kṛṣṇa, oh Kṛṣṇa, oh Supreme Master of Yoga! You are the root cause and the Original Person in the beyond of this world, of this creation of gross and subtle matter by the brahmins known to be Your form. (30-31) You are the One for all living beings, You are the master of the life force, of the body, of the soul and the senses. You are the Time, the Supreme Lord Viṣṇu, the Imperishable Controller. You, as the Greatest One, who are both the cosmic creation and the subtle reality, You, consisting of passion, goodness and slowness, are the Original Personality, Overseer and the Knower of the restless mind in all fields of action. (32) Who, being locked up in a body with a mind that is agitated by the modes of nature, is capable of knowing You? Who now is worthy of You who are not confined to a body, You who existed before the creation and who, now being covered by the modes of nature, is present here before us? (33) Therefore we offer You, Vāsudeva, the Supreme Personality, the Origin of Creation, You, whose light is covered by the might of Your natural modes, You, the Brahman [both inside and outside], our respectful obeisances. (34-35) You, who are not material but are known by the different embodiments of the *avatāras*, thus demonstrate an incomparable, unlimited might in activities that cannot be performed by normally embodied persons. You, that same Goodness and Master of all blessings, have now appeared for the liberation and elevation of everyone, with all Your potencies and expansions! (36) Our respects for You, oh Highest Virtue, oh Supreme Auspiciousness! For You, oh Vāsudeva, oh Peaceful One and Master of the Yadus, our reverence. (37) Oh Unlimited One, have we, the servants who could meet You, oh Supreme Lord, because of the mercy of Your follower, the sage [Nārada], Your permission now [to leave]? (38) May our words always concern Your pastimes, may our ears hear the talks about You, may our limbs be working for You, and may our minds always remember Your lotus feet. May our heads

bow to You, the All-pervading One, and may our sight be engaged in seeing the truthful souls [the saints, the Vaiṣṇavas especially] who are Your partial embodiments.'

(39) **Ś**rī Śuka said: 'This way being glorified by the two Guhyakas, the Supreme Lord, the Master of Gokula who with ropes was bound to the mortar, smiled and spoke to them. (40) The Supreme Lord said: 'Everything of this incident with the most kind Nārada, that happened in the past, is known to Me. What a great favor he did in cursing you to fall down for being blind in your madness about the wealth. (41) Just as the eyes of a person who faces the sun [are freed from darkness], one is simply freed from all bondage by the presence of devotees who are equal towards all, by associating with persons dedicated to Me. (42) Now that you, oh reeds [*5] of Kuvera, are saturated with love towards Me, please return home with Me as the Supreme Destination, I who constitute the Supreme of your desire, and from whom one never returns [to a worldly existence. See also B.G. 5: 17].'

(43) **Ś**rī Śuka said: 'Thus being addressed by Him, the two circumambulated Him who was bound to the mortar. They offered their repeated obeisances, took leave, and then left in the northern direction [where Kailāsa is found].'

*: Prabhupāda comments to this: 'There is an instructive story called *punar mūṣiko bhava*, "Again Become a Mouse". A mouse was very much harassed by a cat, and therefore the mouse approached a saintly person to request to become a cat. When the mouse became a cat, he was harassed by a dog, and then when he became a dog, he was harassed by a tiger. But when he became a tiger, he stared at the saintly person, and when that saintly person asked him, "What do you want?" the tiger said, "I want to eat you". Then the saintly person cursed him, saying, "May you again become a mouse".'

**: Systematic hunger or regular fasting is in fact a standard procedure for devotees who regularly fast for a day like with *ekādaśi*: each eleventh day after the new and full moon the Vaiṣṇava fasts from cereal and beans and then chants. Modern medicine confirms that a regular fast, or systematic hunger, prolongs one's life. See also 8.16: *payo vrata*, fasting from solid food as the best of all sacrifices.

***: Arjuna trees are still found in many forests. The bark is used by cardiologists to prepare medicine against heart trouble.

*4: It is because of this *dāmodara-līlā* that Lord Kṛṣṇa as a toddler is sometimes called Dāmodara: tied to the belly [see also the bhajan Damodarāṣṭaka].

*5: 'reeds' is an expression referring to the hollowness of being surrendered.

10.11 - A New Residence, the Fruit Vendor and Vatsāsura and Bakāsura Defeated

(1) **Ś**rī Śuka said: 'The cowherd men led by Nanda heard the tumult of the falling trees and, afraid that it had been the thunder, went to the spot, oh best of the Kurus. (2) Discovering that the two arjunas had fallen to the ground they, flabbergasted, had no idea what the cause of this apparent crash would be. (3) Who could have done this? The child, dragging the wooden mortar He was bound to by the rope? How could this wondrous thing have happened? They were perplexed. (4) The other children said: 'He has done it, with the mortar getting across. He dragged it in between the trees! And there were also two persons. We saw it with our own eyes!' (5) They could not believe what they said. 'That is not possible! How could such a small child have uprooted the trees?' But some of them had doubts [and deemed it very well possible]. (6) When Nanda saw that his son, with a rope being tied to a big mortar, was dragging around with it, he had to smile and released Him.

(7) **T**he Supreme Lord, encouraged by the *gopīs*, sometimes danced or sang for them as if He was a simple, ordinary child they could control like a wooden doll. (8) Sometimes He on request carried a wooden seat, a measuring jug or a pair of shoes, to which He made fun with His relatives by striking His arms [as if He would be a strong adult]. (9) By acting like a child to the pleasure of everyone, the Supreme Lord in Vraja showed the world to what extent He submits to His devotees.

(10) **K**ṛṣṇa [one day] heard a fruit vendor calling: 'Oh people, come and get your fruits!' And so the Infallible One, the Bestower of all Fruits who wanted some fruits, quickly grabbed some paddy and came to buy fruit. (11) What He had to offer had slipped from the palms of His hands [on the way], but the fruit lady filled them [nevertheless] with fruits. Thereupon the entire basket of fruits filled with gold and jewels!

(12) **A**fter the incident with the arjunas Rohiṇī Devī once called Kṛṣṇa and Rāma, who were absorbed in playing with the other children at the riverside. (13) When the boys immersed in their games upon being called did not show up, Rohiṇī sent mother Yaśodā to take care of the sons. (14) As she was calling for her son Kṛṣṇa and for the other boys whom He so late still was playing with, because of her love the milk flowed from her breasts. (15) 'Kṛṣṇa, oh Kṛṣṇa, my lotus-eyed one, oh darling, stop playing and drink some milk. You must be tired and hungry my son! (16) Oh Rāma, please come right now together with Your younger brother! Oh love of the family, You enjoyed Your breakfast this morning and now You must be needing some more! (17) Oh scion of Dāśārha ['worthy of service', the Yadus], the king of Vraja wants to eat and is waiting for You. Come here, be nice and let the other boys go home. (18) You are covered with dirt my son, come and take a bath. Today is the day of Your birth star, be clean and then we will give cows to the brahmins! (19) Just see how the boys of Your age, being washed by their mothers, are all dressed up. You too with a bath, having eaten and being decorated, should enjoy now.' (20) Mother Yaśodā thus in her intense love considering the Highest of them All to be her son, oh ruler of man, took Kṛṣṇa and Rāma by the hand and brought Them home to get Them presentable.'

(21) **Ś**rī Śuka said: 'The elderly *gopas,* who had witnessed the great disturbances in the Big Forest, came together with Nanda to discuss what was happening in Vraja. (22) Upananda [Nanda's elder brother], the oldest and wisest one with the greatest experience, said in that meeting what, according to the time and circumstances, to the interest of Rāma and Kṛṣṇa would be the best thing to do: (23) 'We who wish the best for our Gokula, should leave this place all together. Great disturbances are occurring here with the evil intent to kill the boys. (24) The reason for this is that, somehow or other with the grace of the Lord, He, this boy, was delivered from the hands of the Rākṣasī [Pūtanā] who came here to kill the children, and also because of the fact that the falling handcart almost hit Him. (25) And then the Lord of the Suras had to save Him from the demon in the form of a whirlwind, who transported Him into the sky and so dangerously collapsed on the rocky ground. (26) Being protected by the infallible One, the child and the other children also escaped from dying because of the two [falling] trees He got stuck in between. (27) As long as such misfortune is harassing us, we cannot stay in this

cow place. To the interest of the boys we all together have to move to another place, before it is too late. (28) There is a[nother] forest named Vṛndāvana [the 'clustered forest' *] with lots of fresh greenery and serene rock formations that with its variety of plants and wealth of grasses is a very suitable place for *gopa, gopī* and cow [*go*]. (29) Let us therefore immediately go there today and not waste any time. We get all the carts ready and be on our way with the cows, our wealth, in front - if you all agree.'

(30) **H**earing that, the *gopas* said unanimously: 'That is the right way, the correct approach', and began to assemble the cows and load their belongings. (31-32) Putting the elders, the children and women on the bullock carts and next their belongings, the *gopas* with the greatest care took their bows and arrows, and departed together with the priests, oh King, thereby keeping the cows in front while loudly vibrating their horns and bugles all around. (33) The *gopīs,* nicely dressed with their gold around their necks and their young breasts lovely decorated with fresh *kuṅkum*, sang during the ride on the carts with great pleasure about Kṛṣṇa's pastimes. (34) Yaśodā and Rohiṇī, beautifully together with Kṛṣṇa and Balarāma being seated on one cart, were very happy to hear the stories being sung. (35) Reaching Vṛndāvana, a place most agreeable throughout all seasons, they settled for a cow compound by placing their carts in a semi-circle like the form of the moon. (36) Oh ruler of man, when Rāma and Mādhava saw Vṛndāvana with Govardhana hill and the banks of the Yamunā, They were very happy. (37) The two boys with Their children's games and broken language thus delighted the inhabitants of the cow community [the new Vraja]. In due course of time They were old enough to take care of the calves. (38) Sporting in different ways with all kinds of games, They together with the other cowherd boys, tended the calves close to the lands of Vraja. (39-40) Sometimes blowing Their flutes, sometimes hurling with a sling [for the fruits], sometimes moving Their feet for the tinkling [of Their ankle bells], sometimes playing cow and bull while bellowing loudly imitating the animals that fought with each other, and sometimes imitating the sounds of other animals, They wandered around just like two normal children.

(41) **O**ne day on the bank of the Yamunā tending Their calves with Their playmates, a demon [Vatsāsura] appeared on the scene with the intent to kill Kṛṣṇa and Balarāma. (42) Assuming the form of a calf he had mixed with the other calves. But the Lord spotted him and, gesturing to Baladeva, pointed him out while He inconspicuously slowly moved in his direction. (43) Acyuta caught him by the hind legs and his tail, whirled him heavily around and next threw him lifeless on top of a kapittha tree [**]. There the body of the demon assumed a giant size whereupon he together with the tree, fell to the ground. (44) The boys who all had witnessed this incident, were greatly amazed and praised Him, exclaiming: 'Well done, very good!', and the gods being pleased

showered flowers. (45) This couple, the Sole Protectors of All the Worlds who had turned into protectors of calves, that morning finished Their breakfast and next wandered around tending the young animals.

(46) **W**ith each of them being responsible for his own group of calves, they one day wishing to quench their thirst arrived at a reservoir where they drenched the animals and thereupon themselves also drank from the water. (47) There the boys saw a gigantic body, looking like a mountain peak broken off by a thunderbolt and fallen down, that frightened them. (48) It belonged to a big demon called Bakāsura, who had assumed the body of a [monstrous] heron [a *baka* ***]. All of a sudden most powerfully rising up he with his sharp beak swallowed Kṛṣṇa. (49) Seeing Kṛṣṇa being devoured by the heron all the boys headed by Rāma were flabbergasted and stood completely overwhelmed staring, nailed to the ground. (50) He, the son of a cowherd, the Master of the Lord of the Universe [Brahmā], deep in its throat began to burn like fire, and was instantly angrily released without a scratch. The heron thereupon immediately tried to kill Him again with its sharp beak. (51) With Bakāsura attacking again, He with His arms caught the beak of that friend of Kaṁsa, after which He, as the Master of the Truthful Souls, and to the pleasure of the denizens of heaven, before the eyes of the boys, tore it apart as easily as one splits a blade of grass. (52) At that moment the gods of all places, accompanied by drums, conches and prayers, showered jasmine and other flowers from Indra's paradise [Nandana-kānana] and congratulated the enemy of Bakāsura. Seeing this, the cowherd sons were struck with wonder. (53) The way the senses return to life [when one regains consciousness], the boys headed by Balarāma returned to life when He was released from the beak of the heron. Freed from the danger they embraced Him, assembled their calves and returned to Vraja. There they loudly declared [that Kṛṣṇa had defeated another demon]. (54) The *gopas* and the *gopīs* were astounded when they heard all the stories. Eagerly staring at Them as if They had returned from death, they, filled with admiration, most delighted could not turn their eyes away from the boys. (55) [They said to themselves:] 'What a miracle that this boy, having faced so many life threats, is still around, while all those who gave rise to fear, themselves had to find the death they threatened with. (56) Even though they had approached with the intent to kill this boy, none of the evil planners who appeared so grotesque in their malice, managed to succeed. Besieging Him they all died like flies in the fire. (57) That is how it is: the words of the knowers of Brahman never ever prove false. That what by the supreme master [Garga] was predicted has happened exactly so [see 10.8: 8-9]!' (58) This way Nanda's *gopas* delighted in the pleasure to talk about the stories about Kṛṣṇa and Balarāma, without ever running into the pains of the world [see also 1.7: 6]. (59) The two boys thus passed their childhood in the cow-community with different children's games like playing hide and seek, building dams and jumping around like they were monkeys.'

*: Vṛndāvana is situated between Nandeśvara and Mahāvana.

**: The kapittha is sometimes called *kṣatbelphala*. The pulp of this fruit is very palatable. It is sour-sweet and liked by each and everyone.

***: The heron is regarded a bird of great cunning, deceit and deliberation, and so it stands for the hypocrite, the cheat, the rogue.

10.12 - The Killing of the Demon Aghāsura

(1) **Ś**rī Śuka said: 'One day the Lord decided to have a picnic in the forest. Rising early He blew His horn nicely to wake up His comrades and the calves. Then they departed from Vraja driving their groups of calves in front of them. (2) It offered a most attractive sight to see them all happy and beautifully together as they walked away in His company, with their prods, horns, flutes and the many calves each of them had. All together they numbered over a thousand. (3) With Kṛṣṇa's personal calves added to them they could not be counted anymore. Immersed in their children's games, the boys had a good time at different places [in the forest]. (4) Even though they were already adorned with gems, shells, gold and pearls, they also used fruits, green leaves, bunches of beautiful flowers, peacock feathers and colored minerals to decorate themselves. (5) They snatched away each other's belongings and threw them at a distance when it was discovered. Others threw them further away, but then again they were returned with a laugh. (6) When Kṛṣṇa walked away to admire the beauty of the forest, they enjoyed it to say 'me first, me first' while they touched Him. (7-11) Some blew their flutes, some vibrated their horns, some hummed along with the bumblebees and others imitated the cuckoos. Some ran after the shadows of the birds, some walked elegantly with the swans or sat with the ducks just as silent or danced with the peacocks. They searched for young monkeys and hopped along with them between the trees as they were skipping from tree to tree. They jumped together with the frogs, getting wet in the water, they laughed at their shadows and mocked their own echoes. This way they enjoyed the merit of their previous lives in friendship with Him who is the Supreme Divinity for those who are entangled in *māyā*, He who is the spiritual happiness for those transcendentalists who accept it to be of service [as a consequence thereof. See * and 1.1: 2, 1.7: 6 and 2.1: 6]. (12) Yogis skilled in self-control do not even after many lives of doing

penance achieve the dust of His lotus feet. How fortunate then are the inhabitants of Vraja by whom He personally being present could be observed directly?

(13) And then the one named Agha ['the evil one'] appeared on the scene, a great demon who could not tolerate the sight of their happy pastimes. His life's end was awaited by all the immortal souls, in spite of the nectar they drank. (14) When Aghāsura, who was sent by Kaṁsa and who was the younger brother of Bakī [Pūtanā] and Bakāsura, saw the boys who were led by Kṛṣṇa, he thought: 'This must be the killer of the two who together with me took birth from the same mother. Let me therefore now for their sake kill Him and His boys! (15) When these boys have become the sesame and water for the funeral rites of my brother and sister, when the strength of the life of the inhabitants of Vraja [their children] has disappeared, when these living beings whom they consider the very embodiment of their love and breath have left them, they all will be as good as dead.' (16) Thus having decided he assumed the wondrous form of a very, very large python that extended for miles. Therewith he occupied, as high as a mountain and with a mouth spread wide open like a mountain cave, that moment most wickedly the road in order to swallow the picknickers. (17) Keeping his mouth wide open, his lower lip rested on the earth and his upper lip touched the sky. His teeth were like mountain peaks, the inside was pitch dark, his tongue resembled a broad road, his breath was like a warm wind and his fiery look was like a fire. (18) Seeing him in that position they all considered it Vṛndāvana at its best. It was for them a known game [to act] as if they were looking at the form of a python's mouth: (19) 'Look dear friends! A dead python there before us, ready to swallow us all with its snake mouth spread open, is it not? (20) It is obvious, really, that cloud up there is the upper lip and below, that big sand bank with that reddish glow, is his lower lip... (21) On the left and right, those caves, look just like the corners of the mouth and those peaks there, are exactly like the animal's teeth. (22) The length and breadth of the broad path, is like the tongue and the darkness, in between the mountains, looks like the inside of its mouth. (23) Just notice how that hot wind blowing from a forest fire is like its breath, and the bad smell of the flesh of the burned corpses, stinks like the flesh within its belly. (24) Would this animal be here to devour all who dare to enter? With that being so, he will, just like the heron, be immediately vanquished by Kṛṣṇa!' so they said, looking at the gleaming face of Him, Baka's enemy, while they loudly laughing and clapping their hands entered its mouth.

(25) Kṛṣṇa heard them talking this and that way besides the truth. They did not realize what they were dealing with. He knew that the Rākṣasa was very real and was deceiving them, and so He arrived at the conclusion that He, the Supreme Lord, the Complete Whole of All Living Beings who is situated in the heart, should stop His comrades. (26) Meanwhile, all the boys and their

calves had entered the belly of the demon, but they were not devoured. The Rākṣasa, who was thinking of his dead relatives, waited for Baka's enemy to enter. (27) Kṛṣṇa, who for each and everyone is the source of fearlessness, was amazed to witness that and compassionately felt sorry about this twist of fate. They who had no one but Him now helplessly had moved away from His control to burn as straws in the fire of the belly of Aghāsura, death personified. (28) What to do now? This rogue should not exist, nor should the innocent and faithful souls find their end. How could He achieve both ends at the same time? Gathering His thoughts the Lord, the Unlimited Seer, knew what to do and entered the mouth. (29) That very moment all the gods exclaimed from behind the clouds in fear: 'Alas, alas!', and Kaṁsa and the other bloodthirsty friends of Aghāsura rejoiced. (30) When He heard that, Kṛṣṇa, the Supreme Lord who is never vanquished, immediately expanded Himself [see *siddhi*] within the throat of the demon who tried to crush the boys and the calves in his belly. (31) With that action the airways were blocked and the eyes of the squirming and wrestling giant popped out. The life air was arrested within the internally completely obstructed body and then broke out through the top of the skull. (32) After all life air had left the body and Kṛṣṇa saw that the boys and calves lay dead, He, Mukunda, the Supreme Lord, brought them back to life, whereupon He reappeared from the mouth in their company. (33) From the body a most wonderful bright light issued that all by itself illumined the ten directions. It remained in the sky waiting until the Supreme Personality appeared and then, before the eyes of the demigods, it entered His body [*sāyujya-mukti*]. (34) Everyone most pleased thereupon performed his specific service of worship [see also 1.2: 13]: flowers were showered, the singers of heaven sang, the heavenly girls danced, the demigods played their specific instruments and the brahmins offered prayers. (35) The Unborn One [Lord Brahmā], who nearby in his abode heard the wondrous sounds of those for everyone so very auspicious prayers, sweet sounds, songs and different celebrations, came immediately and stood amazed to see the glory of the Supreme Master.

(36) **O**h King, after the skin of the python had dried, it became a place of interest for the inhabitants of Vṛndāvana that for a long, long time afterwards was used as a cave. (37) This incident - of the snake's death and deliverance and the liberation of Him and His associates - that took place when the Lord was five years old [*kaumāra*], was by the boys in Vraja disclosed one year later [*pauganda*] as if it had happened that very day. (38) However unthinkable it might be for an impure soul, it is not that astonishing that even Aghāsura was liberated from all contamination and [with the light of his soul] could merge with the Supersoul. All he had to do was to associate but for a moment with the Supreme Creator of a higher and lower existence, when He assumed the form of a human child. (39) This destination He even grants those who [like Aghāsura] but once got innerly connected to His form because of a cer-

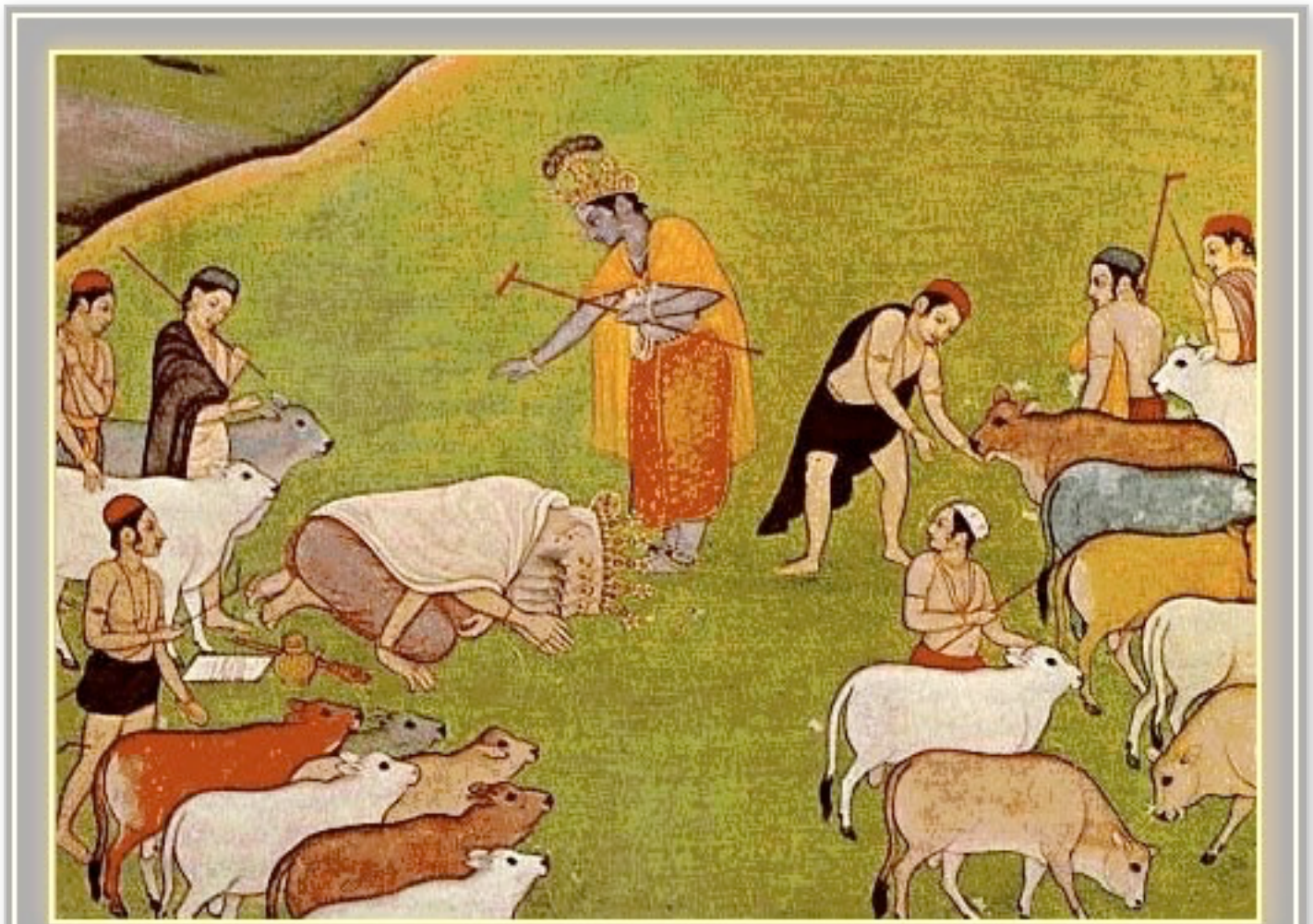
tain state of mind in relation to His divinity [thus even being connected in hatred]. What then would that mean for those in whom He is ever present as the remover of illusion, as the One who always grants each and every soul the realization of transcendental happiness?' "

(40) **Ś**rī Sūta [see 1: 12-15] said: "He [Parīkṣit] who was protected by the God of the Yadus [Yādavadeva or Kṛṣṇa] and who this way, oh twice-born one, heard about the so very wonderful activities of his savior [see 1.8], thus being fixed in his consciousness asked the son of Vyāsa for more about these meritorious deeds. (41) The honorable king said: 'Oh brahmin how could what happened in the past, be described as having happened in the present? How can that be possible? How could what the Lord did at the age of five years, by the boys be described as having occurred at His sixth? (42) Oh great yogi, I am burning with curiosity. Please, explain this incident to me, oh guru, I am certain that it was caused by nothing but the deluding potency of the Lord [*yoga-māyā*]. (43) In this world, oh teacher, we as a mundane ruler are most blessed with the opportunity to always drink from the nectar of your sacred talks about Kṛṣṇa.' "

(44) Śrī Sūta said: "When the man of penance this way was questioned by him, he had completely lost contact with his senses the very moment he was reminded of the Infinite One. After with difficulty slowly having regained his external vision, he answered the Lord's most outstanding, finest adherent."

*: Śrīla Prabhupāda comments: 'The secret of success is unknown to people in general, and therefore Śrīla Vyāsadeva, being compassionate toward the poor souls in this material world, especially in this age of Kali, has given us the Śrīmad Bhāgavatam. Śrīmad Bhāgavatam *purāṇam amalaṁ yad vaiṣṇavānāṁ priyam* (S.B. 12.13: 18). For Vaiṣṇavas who are somewhat advanced, or who are fully aware of the glories and potencies of the Lord, Śrīmad Bhāgavatam is a beloved Vedic literature. After all, we have to change this body (*tathā dehāntara-prāptiḥ*). If we do not care about Bhagavad Gītā and Śrīmad Bhāgavatam, we do not know what the next body will be. But if one adheres to these two books - Bhagavad Gītā and Śrīmad Bhāgavatam - one is sure to obtain the association of Kṛṣṇa in the next life (*tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna* [B.G. 4: 9]). Therefore, distribution of Śrīmad Bhāgavatam all over the world is a great welfare activity for theologians, philosophers, transcendentalists and yogis (*yoginām api sarveṣām* [B.G. 6: 47]), as well as for people in general'.

10.13 - Lord Brahmā Steals the Boys and Calves



(1) **Ś**rī Śuka said: 'Asking such very good questions you are a most fortunate soul, oh best of the devotees, because you, with your wish to hear the stories about the Lord again and again, lend them new charm. (2) This is what sets apart the truthful souls who accepted the essence of life: that what is their life's purpose, the aim of their understanding and what comes first to their mind, appears to be new every time they properly discuss matters in relation to the Infallible One, despite the repetition, just like every woman seems to be new to a womanizer. (3) Please listen carefully, oh King, I will relate it to you... even though it is a confidential subject. For gurus describe even hidden matters to a loving disciple.

(4) **A**fter He had saved the boys and calves from the mouth of that deadly Agha, the Supreme Lord brought them to the river bank and spoke the following words: (5) 'Oh, how beautiful this river bank is, My dear friends! It offers all opportunity to play, with its soft and clean sands, the aroma of the blooming lotuses which attract the bumblebees, and the sounds of the chirping birds everywhere in the many trees! (6) Let us eat here. It is late now and we are weak from hunger. After the calves drank from the water, they at ease can eat from the nearby grasses.' (7) They consented, let the calves drink from the wa-

ter and took them to the tender grasses. Then they opened their lunch bags and happily enjoyed their meal together with the Supreme Lord. (8) In a wide circle happily facing inward, the boys of Vraja grouped in rows around Kṛṣṇa. Thus sitting down in the forest they looked as beautiful as the petals and leaves that make up the whorl of a lotus flower. (9) Some of them used flower petals as a plate while others used bunches of leaves, twigs, fruits, [the material of] their packets, the bark of trees or a slab of rock. (10) All of them allowed the others a taste of their own favorite food and thus they had a good time taking their lunch with the Lord while laughing and making others laugh. (11) With His flute tucked away in His belt and with the horn and the prod at His left side, He took the yogurt rice and pieces of fruit between His fingers. Keeping Himself in the middle of the circle of His comrades He made them laugh telling His jokes. The denizens of heaven thus witnessed how the Enjoyer of all Sacrifices was enjoying His childhood pastimes. (12) Oh scion of Bharata, while the Infallible One this way in harmony was eating together with the cowherds, the calves looking for grass had wandered deep into the forest. (13) Noticing that, Kṛṣṇa, the Terror of Fear, said to the worried boys: 'Oh friends, stay where you are, I shall bring the calves back to this spot!' (14) Kṛṣṇa, the Supreme Lord, after saying this, went away with a bit of food in His hand to look everywhere in the mountains, the caves, the bushes and the bowers for the calves of His friends.

(15) He who was born from the lotus and who resides in the beyond [Lord Brahmā], was very charmed by the way the Lord had enchanted the boys. Just to see more of it he led the boys and their calves away to hide them elsewhere, oh man of the Kuru bond. This authority from heaven who before had witnessed the deliverance of Aghāsura, had become very astonished about the Almighty Personality [see footnote*]. (16) When Kṛṣṇa nowhere could find the calves, He neither could find the cowherd boys after He had returned to the river bank. Thereupon He searched the entire forest for the both of them. (17) Neither finding the calves nor their caretakers anywhere in the forest, Kṛṣṇa, well aware of everything going on in the universe, understood immediately that this was the work of Vidhi [Lord Brahmā]. (18) In order to please the mothers of the boys and also him [Brahmā], Kṛṣṇa, the Controller managing the entire universe, thereupon expanded Himself to both the forms [of cowherd boy and calf]. (19) With a perfect likeness of the cowherd boys and their tender calves, having the same size of legs and hands and the same bugles, flutes, sticks and bags and such, with the same ornaments and dresses in all respects, with exactly their character, habits, features, attributes and traits and playing the same games and such, Kṛṣṇa, the Unborn One, manifested Himself in expansions of Viṣṇu with the same voices and bodies they had. (20) Personally thus in different ways enjoying the company that He offered Himself in the form of the calves and the cowherd boys, He, the Soul of All, thereupon entered Vraja. (21) He brought Himself in the form of the different

calves to the different cowsheds and next entered the different houses with the different persons He had become, oh King. (22) As soon as their mothers heard the sound of their flutes, they immediately abandoned what they were doing and lifted them like feathers up in their arms. They hugged them and allowed them, being wet from their love, to drink from their nectarean breast milk. In that spirit feeding their sons [they were thus of respect for] the Supreme Divinity [the Supreme Lord]. (23) Every time Mādhava thereupon in the evening came home, oh ruler of man, having finished what He had to do, they happily took care of Him with their actions of massaging, bathing, smearing and decorating Him, chanting mantras for His protection, marking Him with *tilaka* and sumptuously feeding [all the boys He was]. (24) Thereafter the cows, which had arrived in their sheds, immediately loudly mooing called for their calves. These followed them, were time and again licked by them and fed with the milk that flowed from their udders. (25) From cow and *gopī* there was in this matter the motherly affection as there was before, be it that since this love now was derived from the Lord [in the form of the calves and boys], it was free from the bewilderment of 'this is my child' [free from 'I' and 'mine']. (26) Now that the children of the inhabitants of Vraja, unlike before, were all like Kṛṣṇa for the time of a year, the creeper of affection for them [and Him] gradually, day by day, increased without a limit. (27) Thus for the period of a year tending Himself in the form of the calves by means of Himself in the form of the cowherd boys, He, the Supersoul, wished to play His game [His *līlā*] in the community and the forest.

(28) One day, five or six days before a whole year had passed, the Unborn Lord, together with Balarāma taking care of the calves, entered the forest. (29) In the vicinity of Vraja looking for grass for their calves, they at a distance were spotted by the mother cows that were pasturing on top of Govardhana hill. (30) As soon as they saw them they, urged by their love, forgot about the herd. Despite the difficult path, they broke away from their caretakers and loudly mooing galloped fast [downhill] with their necks raised to their humps, their heads and tails upwards and dripping milk from their udders. (31) The cows united with their calves at the foot of the hill and, despite having calved again, fed them with their flow of milk and anxiously licked their limbs as if they wanted to swallow them. (32) The *gopas,* being frustrated in their efforts to keep them from the difficult and dangerous path, felt greatly ashamed for having gotten angry with them, for when they got there, they found their sons together with the cows and calves. (33) Their minds were steeped in a mood of utter, transcendental love and with that great attraction their anger melted away like snow before the sun. Lifting their boys up in their arms to embrace them, they smelled their heads and experienced the highest pleasure. (34) Thereafter the elderly *gopas*, overjoyed with the embraces, could only with difficulty tear themselves loose from them and had tears in their eyes upon the memory. (35) When Balarāma saw the abundance

of love and the constant attachment of all the inhabitants of Vraja, however long ago their children and the calves had left behind their mother's breast, He could not understand the reason for this and wondered: (36) 'What kind of miracle is happening here? The divine love [*prema*] of Me and everyone here in Vraja for the children and for Vāsudeva, the Soul of the Complete Whole, has never been so great! (37) Who would be behind all this? What has caused it? Is it a divine being, is it a woman or a she-devil? In any case it must be the special grace [Māyā-devī] of My Sustainer. Who else could bewilder Me like this?' (38) Pondering thus He through His mind's eye saw that all the calves, along with their companions, were [manifestations of] the Lord of Vaikuṇṭha. (39) [Balarāma said to Kṛṣṇa:] 'These boys are no [incarnated] masters of enlightenment, nor are these calves great sages. You, oh Supreme Controller, only You, are the One who manifests Himself in all the diversity of existence. How can You be everything that exists at the same time? Tell Me, what exactly is Your word to this?' By saying these words Baladeva then with His Lordship arrived at an understanding of the situation [**].

(40) The selfborn one [Brahmā] returning after such a long time, saw that, even though it was but a moment later to his own notion [see *kalpa*], one year later the Lord was playing together with His expansions like He did before. (41) [He said to himself:] 'Because the many boys in Gokula together with their calves, are fast asleep situated on the bed of my deluding power, it cannot be so that they today would have risen again. (42) I therefore wonder where these boys here came from. They are different from the ones bewildered by my power of illusion. Yet the same number of them is for an entire year playing together with Viṣṇu!' (43) For a long time thus contemplating what the difference between the two would be, he, the selfborn one, by no means could determine who of them were the real ones and who not. (44) And thus even he, the unseen one, was factually bewildered by his own mystic power, he who wanted to mystify Viṣṇu, the One who, Himself being elevated above all misconception, mystifies the entire universe. (45) As meaningless as the obscurity of a fog is during the night and the light of a glowworm is during the day, a person of a lesser mystic potency will realize nothing but his own destruction, when he tries to use this power against a great personality. (46) And while the selfborn one was looking on, he saw the herders of the calves appearing with the complexion of a rain cloud and in clothes of yellow silk. (47-48) They had four arms and held a conch, a disc, a club and a lotus in Their hands. They wore helmets, earrings, necklaces and garlands of forest flowers. They were marked with the *Śrīvatsa*, carried the [Kaustubha] jewel around Their conch-striped necks and had bracelets around Their wrists. They had ornaments at Their feet and bangles on Their ankles. With Their belts around Their waists and Their rings around Their fingers, They were most beautiful to behold. (49) From head to toe all Their limbs were covered by strings of fresh, soft *tulsī* [basil] that had been offered by those [devotees] who are of

great merit [see also 10.12: 7-11]. (50) With Their smiles as bright as moonlight and the clear glances of Their reddish eyes, They, being just like [the basic qualities of white] goodness and [reddish] passion, were the creators and protectors of the desires of Their devotees [compare 10.3: 20]. (51) The Praiseworthy Primal Being [of Viṣṇu] was by all beings moving and not moving, from the first being [of Brahmā] down to the smallest clump of grass, worshiped in different ways, with [for instance] dance and song. (52) The glory of the perfections [*siddhis*, being like the smallest etc.], the mystic potencies headed by Ajā [***] and the twenty-four elements of creation headed by the complete of them [the *mahat-tattva*] were standing around Them [in a personal appearance]. (53) They were worshiped by the time factor [*kāla*], the individual nature [*svabhāva*], the reform by purification [*samskāra*], desire [*kāma*], fruitive action [karma], the modes [*guṇa*] and other powers the glory of whose appearances was defeated by His greatness [see also B.G. 13: 22]. (54) They were embodiments of the complete one essence full of knowledge, bliss, truth and eternity. In Their glory They were of a greatness beyond the reach of even the seers of philosophy [see also 1.2: 12 and *4]. (55) The selfborn Brahmā thus saw Them all instantly as expansions of the Supreme Absolute Truth [*para-brahman*] by whose effulgence this entire creation, animate or inanimate, is manifested. (56) By Their radiance being caught in bliss and shaken in all his eleven senses, the selfborn one thereupon fell silent, just like the doll of a child [is nullified] by the presence of a locally worshiped deity.

(57) **T**he One Never Born [Kṛṣṇa] understood that the lord of Irā [Brahmā's consort Sarasvatī] thus was mystified. Because by [the presence of] Him who is known by the Vedas [as the Supreme Brahman] everything else is nullified, because that self-manifested [multiple] blissfulness above the material energy superseded Brahmā's glory and he therefore could not fathom what he was dealing with, the Lord all at once tore away the veil of His *yogamāyā* [see also 7.7: 23]. (58) Then, with his external consciousness revived, he like a dead man with difficulty stood up and opened his eyes to behold this [universe] including himself. (59) That moment looking in all directions he saw Vṛndāvana situated in front of him with its many trees, a place sustaining and pleasing its inhabitants during all seasons. (60) Man and beast who are inimical by nature, live together like friends in that residence of the Invincible One from which all anger, thirst and all of that has fled away. (61) There the one residing in the beyond [Brahmā], saw Him, the Absolute Truth Without a Second, the Supreme Unlimited One of Unfathomable Knowledge who had assumed the role of a child in a cowherd family. He saw Him the way He was before: all alone and searching everywhere for His calves and boys with a morsel of food in His hand [*5]. (62) When he saw that, he quickly came down from his carrier [the swan] and fell with his body flat to the ground like a golden rod. Therewith he with the tips of his four crowns touched His feet and bowing down performed a bathing ceremony with the pure water of his

tears of joy. (63) Over and over thinking about what he previously had seen, he rose and fell for a long time again and again at the feet of Kṛṣṇa, the greatness present there. (64) Gradually getting up again he, looking up at Mukunda, wiped his eyes and with his head bent over, a trembling body and a faltering voice extolled Him humbly with folded hands and a concentrated mind.'

*: Śrīla Prabhupāda comments: 'Anyone materially born is subject to bewilderment. This pastime is therefore called *brahma-vimohana-līlā*, the pastime of bewildering Brahmā. *Mohitam nābhijānāti mām ebhyaḥ param avyayam* (B.G. 7: 13). Materially born persons cannot fully understand Kṛṣṇa. Even the demigods cannot understand Him (*muhyanti yat sūrayah*). *Tene brahmā hṛdā ya ādi-kavaye* (S.B. 1.1: 1). Everyone, from Brahmā down to the small insect, must take lessons from Kṛṣṇa.'

**: Śrīla Prabhupāda comments: 'We should be careful to note that although the supreme source is one, the emanations from this source should be separately regarded as inferior and superior [meaning unconscious and conscious - ed.]. The difference between the Māyāvāda and Vaiṣṇava philosophies is that the Vaiṣṇava philosophy recognizes this fact. Śrī Caitanya Mahāprabhu's philosophy, therefore, is called *acintya-bhedābheda* - simultaneous oneness and difference.' [see also the dual position taken by Kṛṣṇa in the Bhagavad Gītā 7: 3-6].

***: Ajah means unborn but Ajā, the she-goat, is a nickname of His deluding power by Māyā-devī or Durgā. According to Prabhupāda [the *parampara*] namely the word *ajā* means *māyā*, or mystic power: everything mysterious is in full existence in Viṣṇu. Ajā Taulvali is, according the Cologne lexicon, the name of a Muni who lived on the milk of a she-goat [an *ajā*]. The term *aja* [the he-goat] itself refers to the leader of the flock, the driver, mover, instigator, and is used for indicating Indra, Rudra, one of the Maruts, Agni, the sun, Brahmā, Viṣṇu and Śiva.

*4: Śrīla Prabhupāda comments: 'Yet although Kṛṣṇa cannot be seen through the Upaniṣads, in some places it is said that Kṛṣṇa can in fact be known in this way. *Aupaniṣadam Puruṣam*: "He is known by the Upaniṣads." This means that when one is purified by Vedic knowledge, one is then allowed to enter into devotional understanding (*mad-bhaktiṁ labhate parām* [B.G. 18: 54]).'

*5: Śrīla Prabhupāda comments: 'A similar incident occurred when Brahmā went to see Kṛṣṇa in Dvārakā. When Kṛṣṇa's doorman informed Lord Kṛṣṇa that Lord Brahmā had arrived, Kṛṣṇa responded, "Which Brahmā? Ask him which Brahmā." The doorman relayed this question, and Brahmā was astonished. "Is there another Brahmā besides me?" he thought. When the doorman informed Lord Kṛṣṇa, "It is four-headed Brahmā," Lord Kṛṣṇa said, "Oh, four-headed. Call others. Show him".'

10.14 - Brahmā's Prayers to Lord Kṛṣṇa

(1) **Ś**rī Brahmā said: 'My praise for You, oh Son of the Cowherd King, oh worshipable Lord, whose beauty is characterized by a resplendent face, soft feet, a body as dark as a raincloud, clothes as bright as lightening, *guñjā* [seed] ornaments [on Your ears], peacock feathers, a garland of forest flowers, a morsel of food [see 10.13: 14], a rod, a bugle and a flute. (2) Oh Godhead so full of mercy for me, even with this body of Yours before me, that to the desire of Your devotees has manifested but at the other hand is not a material product at all, I, Brahmā, with my inward mind cannot directly fathom Your greatness, not to mention the happiness You experience within Yourself. (3) Even though You are Invincible in the three worlds, You surrender to the will of those persons who, in maintaining their material positions, regularly exercise their body, words and mind and [are prepared to] listen to the stories about You the way they are described by the devotees - by those truthful souls who, living simply, offer their obeisances and no longer try to be of any intellectual achievement [apart from You]. (4) The so highly beneficial path of bhakti, oh Almighty Lord, is rejected by those who struggle exclusively for the achievement of knowledge ['enlightenment']. Their efforts though mean nothing but trouble to them, just as empty husks are nothing but a hindrance to those who are threshing. (5) A long time ago, oh Almighty One, there was in this world many a yoga adept who, dedicating all his actions to You, acquired insight by

doing his duty. It is indeed so that, by performing devotional service, someone with the presentation [the chanting and reading] of Your stories easily can achieve Your Supreme Destination, oh Infallible One [see also 7.5: 23-24]! (6) Nevertheless, oh Completeness of Existence, only he is able to understand the potency of You as being without material qualities [*nirguṇa*], who is of a pure engagement with a mind and senses that are free from agitations. A person is truly free from attachments to this or that form only when he follows Your love without another instruction for himself, and not otherwise. (7) Great scientists in the long run might succeed in counting all the particles of the earth, the sky, the snow and the light of the stars. But who can count all the qualities of You, the Self of All Qualities [*gunātma*], who descended for the benefit of all living beings [compare 8.5: 6]? (8) Someone who earnestly hopes for Your compassion, endures the consequences of his own actions and offers You his obeisances with his heart, words and body, will lead a life directed at the position of liberation, because he then will be the heir of Your service [see also 1.5: 17, 1.19: 32, 2.1: 12, 3.33: 6, 4.20: 11, 4.29: 38 etc.]. (9) Just see, oh Lord, how I, just to test Your potency, by expanding my illusory power, have behaved myself in an uncivilized manner towards even You, the Deluder of All Deluders, the Unlimited, Original Supersoul. What is my will compared to Yours? But a spark relative to a fire! (10) Therefore, oh Infallible One, I offer You my excuses, I, the passion of the world, who as the unborn one thought himself to be independent from You. My eyes were blinded by the darkness of ignorance. Does someone like me, who accepts You as his master, not deserve Your mercy? (11) What am I with my material nature, with those seven *vitasti* [± 63 inches] of this body, with this totality of matter, false ego, ether, air, fire, water and earth that surrounds me like a pot? What am I compared to the unlimited universes that like atomic dust move away from the openings and pores of Your body, Your greatness [see also 1.3: 3 and 3: 11]? (12) Oh Lord from the Beyond, does the mother count it as an offense when a child kicks its legs within the womb? What, being labeled with designations as 'real' or 'not real', would there actually be outside of Your abdomen? (13) Have I, the 'selfborn' Brahmā [*aja* *5], not originated from You? Are the words untrue that state that when the three worlds ended and You, Nārāyaṇa, laid down in the waters of devastation, I have appeared on the lotus of the stem that grew from Your abdomen [see 3: 8]? (14) Are You not Nārāyaṇa, the Soul of all living beings? You are the Teacher Within the Heart, the Witness of All Worlds, the Nāraayaṇa: the lead of man and the source from which the waters originated. That is what You truly are and not so much your deluding material energy [*māyā*] *. (15) If that real transcendental body of Yours, which shelters the entire universe, is situated upon the water, why then did I not see it, oh Supreme Lord [when I was looking for You]? And why did You, when I could not see you clearly in the heart, on the other hand then suddenly become visible again [see 3.8: 22]? (16) In this incarnation, oh Dispeller of Māyā, You [by opening Your mouth] have demonstrated to Your mother the illusory nature of this ex-

ternally visible manifested universe, that is also in its entirety present inside of You [see 10.7: 35-36 & 10.8: 37-39]. (17) The way all of this, including Yourself, is visible within You, it is also fully present outside. This is only possible because of Your inconceivable potency! (18) Did You not just today show me how this all, Your lawfulness, is based upon Your bewildering potency? First You were there all alone and then You became all of Vraja's boys and calves. Next You even became a same number of four-handed forms who were served by all [the powers] including me and then You became an equal number of universes [10.13: 53]. Then You again became the One Infinite Absolute Truth without a second... (19) For those who, unaware of Your position, understand You the material way, You, by expanding Your *māyā*, appear as Me for the matters of creation, as Yourself for the purpose of maintenance and as the Three-eyed One [Lord Śiva] in the end. (20) You, who are [factually] unborn, oh Lord, take Your birth among the enlightened souls and the seers, as also as among the human beings, the animals and the aquatics, oh Master and Creator, to subdue the false pride of the non-devotees and to be of mercy for the devotees [see also B.G. 4: 8]. (21) Who, oh Greatest Supreme Lord, oh Supersoul and Master of Yoga, knows where and how, to what degree or when in the three worlds You expand the play of Your spiritual energy [*yoga-māyā*], Your pastimes? (22) For that reason this complete whole, which is untrue [*asat*, temporary] in its form, is just like a dream wherein one's awareness is covered by all kinds of distress. While one inside of You finds Your unlimited forms of consciousness, eternity and happiness [*sat*, permanent, see also B.G. 2: 16 and **], originated from the material energy that what seems to be true [outside]. (23) You are the One Soul, the Original Personality, the Oldest One, the Truth, the Light from Within without a beginning and an end, the eternally unchangeable, unimpeded happiness free from impurities, the Complete Whole Without a Second that is everlasting and defies all description. (24) They who from the sunlike spiritual master received the perfect vision of the confidential philosophy, can by that description see You as the very Soul, the Supersoul of all souls. It are they who easily cross over the ocean of an untrue worldly existence. (25) For those who do not understand You as being the Supreme Soul, for that reason alone a totally material life unfolds that dissolves again with a spiritual vision, just as with a rope [in illusion the image of] a snake may appear and disappear again. (26) Designations of being bound to matter or being liberated, rise from ignorance. When one realizes that the two have no separate existence, one is situated in the true knowledge and unhindered consciousness [as-it-is, free from *māyā*] of the supreme transcendental self. [They at that time lose their meaning,] just as day and night are matters doubtful to the sun itself. (27) Oh, how ignorant the foolishness is of persons who think of You, the Original Soul, as being something else, and consider the Self as something to be looked for [as someone present] in the outside world [see B.G. 18: 16]! (28) The realized devotees [the sages], who reject everything that is not 'that' [see *neti neti* 7.7: 23], chase You within themselves, oh Unli-

mited One. How can such a person of discrimination, appreciate the true nature of the 'rope' he sees before him, without rejecting the [therewith associated] illusion of seeing a 'snake' [see also 10.6: 8, and B.G. 18: 37]? (29) It is therefore so, my Lord, that someone who is blessed with but a trace of Your lotus feet, can understand the truth of the glory of Your Supreme Personality, while that is not possible for someone else, however long he might speculate. (30) May it therefore be so, oh Lord, that in this birth, a next one or even another type of birth, there will be that greatest fortune in which I, by becoming one of Your devotees, am fully of service at the lotus buds of Your feet? (31) How fortunate are the cows and the *gopīs* of Vraja from whom You, to Your full satisfaction in the form of the calves and boys, have been drinking the nectarine breast milk. Oh Almighty Lord, that satisfaction of You could as yet by no Vedic sacrifice be equaled! (32) What a happiness, oh what a fortune it is for Nanda, the *gopas* and the other inhabitants of Vraja, to have You as their friend, You the Complete, Absolute and Eternal Truth of Transcendental Happiness. (33) However great the good fortune and glory of these people might be, oh Infallible One, we, the eleven [presiding deities of the senses ***], Lord Śiva and the other leading demigods, are very happy to drink, again and again, from the cups of the senses of these devotees, the nectarean beverage of Your sweet lotus feet. (34) Whatever birth I would take here in this forest [even as this or that animal or plant], would bring me the greatest happiness, just because I then would bathe in the dust of the feet of any of them [out here], whose life is completely devoted to the Supreme Lord Mukunda the dust of whose feet even today is sought in the Vedic mantras [the Śrutis]. (35) What but Yourself, the source of all benedictions, oh Godhead, would You grant as a reward to these members of the cowherd community? All of their homes, wealth, friends, dear ones, bodies, children, life-air and minds are dedicated to You. When our mind thinks of anything else it falls in illusion. For did You not even arrange it indubitably so that Pūtanā - who dressed up as a devotee - and also her family members [Bakā and Agha] could reach You, oh divine personality? (36) As long as the people are not Yours, oh Kṛṣṇa, their attachments and such are all thieves, their home is a prison and their infatuation is as a pair of shackles to their feet. (37) Despite of being completely transcendental You on this earth imitate [and deride] the material ways, oh Master, just to increase the amount of happiness of the people of surrender. (38) Let the people [who claim to know] of Your unlimited potency think what they like - why all these words? That is not my way, oh Master. Your magnificence is not within the range of my mind, body and words [see B.G. 2: 42-44]! (39) Permit me to leave, oh Kṛṣṇa. You know everything, You see all, You alone are the master of all universes, I put this universe at Your disposal. (40) Śrī Kṛṣṇa, oh bestower of pleasure of the lotus of the Vṛṣṇi dynasty, You are the cause of the development of the seas of demigods, brahmins and animals of this earth. When there are unsound doctrines You dispel the darkness. You are the opponent of the ogres on earth. For as long as

the sun shines, till the end of time, I, oh worshipable Supreme Lord, will offer You my obeisances.'

(41) **Ś**rī Śuka said: 'Thus having extolled the Wealth of the World, the creator of the universe returned to his abode, after having circumambulated Him three times and having bowed down to His feet. (42) The Supreme Lord granted the one who had originated from Him permission to leave and then brought the calves back to the riverbank where they had been. There, just as it was before, all His friends were present. (43) Although one year had passed and they, without the Lord of their lives, had been covered by Kṛṣṇa's *māyā*, it was to the conception of the boys but half a moment ago, oh King. (44) What do persons whose minds are under the spell of *māyā* not forget out here? Because of illusion the entire world is perpetually bewildered and forgetful about itself [its soul, its original identity]. (45) The friends said to Kṛṣṇa: 'You have returned quickly, we have not eaten even a single bite more, please come here and take Your meal as should.' (46) Smiling at them, the Lord of the Senses thereupon took His meal with the cowherd boys whom He, when they returned from the forest to Vraja, showed the skin of the python Aghāsura [see 10.12]. (47) He whose body was decorated with a peacock feather, with flowers and colors from the forest, loudly played the bamboo flute. He called for the calves while the horns sounded and the boys sang about His purifying glories. Thus with His comrades entering the pasture grounds [near Vṛndāvana] He was a pleasure to the eyes of the *gopīs*. (48) In Vraja the boys sang: 'Today we have been saved by the son of Yaśodā and Nanda, who killed a great serpent!'

(49) **T**he king said: 'Please, oh brahmin, explain how there could be such an unprecedented amount of love for the child of someone else, that Kṛṣṇa was, a love that even exceeded the love [the *gopas* and *gopīs* had] for their own offspring?'

(50) **Ś**rī Śuka said: 'One's own self is most dear to every living being, oh ruler of man. All the love for others, children, wealth and so on is based on it. (51) Oh best of kings, the love of embodied beings for their own individual self is therefore not equal to the love they have for that what belongs to them, like sons, wealth, homes and so forth. (52) Persons who speak of the body as being their self [see also *ahankāra*], oh best of kings, therefore [also] hold their body as most dear and certainly do not attach an equal value to that what [or the other person] they are associated with [see also B.G. 2: 71]. (53) If one considers the body as something that one possesses [though], it consequently will not be as dear as the soul [the true self]. After all, when it grows old the desire to stay alive remains equally strong. (54) [The self of] one's own soul is therefore most dear to all embodied beings. It constitutes in fact the purpose of existence of all the moving and not moving living entities in the universe.

(55) In this you should know Kṛṣṇa as the Soul of all souls [or the Supersoul]. It is He [that Self] who, by His own potency appearing as a human being, is present on this planet for the benefit of the entire universe. (56) They who in this world know Kṛṣṇa as He really is, understand that the moving and not moving living entities [including inorganic matter] are two different manifestations of the Supreme Lord. He is the Complete Whole, the essence outside of which nothing exists out here [compare B.G. 7: 26]. (57) He is the original cause of all in existence, and even the cause of that unmanifest nature [of the unmanifested matter of *pradhāna*]. Is there anything that can exist apart from Kṛṣṇa, the Supreme Lord? (58) His lotus feet, that are like a boat, the feet that for the entire universe [even for the greatest gods] are the refuge of virtue and merit of Him who is so famous as the enemy of Mura [the demon], constitute for those who seek shelter with them the Supreme Abode. In this place [named Vaikuṇṭha] none of the material miseries are found. With each step taken with them the ocean of material existence is [not more than the water in] a calf's hoof-print [compare 10.1: 5-7 and 10.2: 30].

(59) **E**verything you asked about what the Lord did at His fifth year, and was declared at His sixth, I have now described to you. (60) The person who hears or sings about these pastimes of Lord Murāri annihilating Agha, how He with His friends was taking lunch in an open spot in the forest and about the other-worldly [multiple Viṣṇu] form that He assumed with the selfborn one who so elaborately offers his prayers, will achieve all the [spiritual] ends he desired.' (61) *4

*: Based upon this verse Śrīla Prabhupāda in the Caitanya-Caritāmṛta, Ādi-līlā, chapter two, text 30 states that Kṛṣṇa is considered the real source of all other expansions of the Viṣṇu forms and other demigods originating from them: 'Lord Kṛṣṇa is Nārāyaṇa, the father of Brahmā, because Lord Kṛṣṇa's plenary expansion Garbhodakaśāyī Viṣṇu, after placing Himself on the Garbha Ocean, created Brahmā from His own body. Mahā-Viṣṇu in the Causal Ocean and Kṣīrodakaśāyī Viṣṇu, the Supersoul in everyone's heart, are also transcendental expansions of the Supreme Truth."

**: In his commentary on the Vedanta-sūtra, Śrīla Madhvācārya quotes the following statement from the Vedic *śruti*-mantras: *'satyaṁ hy evedaṁ viśvam asṛjata'*. "This universe, created by the Lord, is real."

***: The 'eleven' pertains to the demigods ruling over the senses of action and perception plus the mind: the Digdevatās rule audition, the Vayus rule the tactile sense, Sūrya rules sight, Varuṇa rules taste, the Aśvinī-kumāras rule the olfactory sense, Agni rules speech, Indra rules the hands, Upendra rules the feet, Mitra rules the defecation, Prajāpati rules the organ of generation and Candra rules the mind. Śiva is the god presiding over *ahankāra*, false ego.

*4: There is a last verse to this chapter identical to the last one of chapter eleven: verse 10.11: 59.
'*The two boys thus passed their childhood in the cow-community with different children's games like playing hide and seek, building dams and jumping around like they were monkeys.*'
[translated by the pupils of Prabhupāda as]: '*In this way the boys spent their childhood in the land of Vṛndāvana playing hide-and-go-seek, building play bridges, jumping about like monkeys and engaging in many other such games.*'
This verse present in the original Sanskrit probably does not belong here. It must have accidentally been transferred from chapter 11 in the process of manual copying through the ages.

*5: Brahmā is in this chapter just like Kṛṣṇa called the unborn one or *aja*; not to get confused it is here translated with 'selfborn', *svāyam-bhu*, another name for Brahmā as the one directly born from Nārāyaṇa, while Kṛṣṇa, contrary to what it seems in His descending in a material form, factually is the never born primeval source [see also footnote *** to the previous chapter].

10.15 - The Killing of Dhenuka, the Ass Demon, and Poison in the River

(1) **Ś**rī Śuka said: 'When They [Rāma and Kṛṣṇa] in Vraja attained the age of boyhood [six to ten years old], the two who rendered Vṛndāvana most pleasurable with Their footprints, were old enough to be cowherds. Together with Their friends They thereupon were commissioned to tend the cows [*]. (2) Mādhava ['the Sweet Lord'], eager to play, surrounded by the *gopas* who were chanting His fame, sounding His flute and keeping the animals together with Balarāma in front of Him, entered the forest that had many flowers and a lot of nourishment for the cows. (3) The most enchanting forest was filled with the sounds of bees, animals and birds. There was a lake with water as clear as the minds of the great [sages], and it had a fragrance, originating from hundred-petalled lotuses, that was carried by the wind. When the Supreme Lord saw this He decided to play there. (4) The moment the Original Personality saw the beauty everywhere of the stately trees that with the tips of their branches touched His feet with their heavy load of fruits, flowers and reddish buds, He joyfully, almost laughing, spoke to His elder brother. (5) The

Supreme Lord said: 'Oh Best of the Gods, these trees at Your lotus feet that are worshiped by the demigods, with their heads bowing down are presenting offerings of flowers and fruits to put an end to the ignorance because of which they were born in their form. (6) Oh Original Personality, these bees, following You, as the most intimate great sages among Your devotees, do - despite Your hiding in the forest - not abandon You as their personal deity, oh Sinless One, while singing their worship of You, the place of pilgrimage for all the worlds! (7) These peacocks, oh Worshipable One, are dancing with joy. These doe are pleasing You with their glances as if they were the *gopīs,* and the cuckoos do Vedic prayers. They, as residents of the forest being blessed with such a saintly nature, are all fortunate to see You now arriving at their place. (8) Blessed today are this earth, her grasses and bushes, that receive the touch of Your feet. Blessed are the trees and creepers struck by Your fingernails. The rivers, mountains, birds and animals are blessed with the mercy of Your glances, and blessed are the *gopīs* in Your arms that are constantly craved by the Goddess of Fortune.'

(9) **Ś**rī Śuka said: 'Lord Kṛṣṇa this way being satisfied by all of Vṛndāvana's beauty, took delight in pasturing together with His companions the animals on the river banks at the foot of the mountain [Govardhana]. (10-12) Sometimes, when His companions together with Balarāma on their way sang about His glories, He sang along with the humming bees that were blind under His influence. He sometimes imitated the chattering broken speech of the parrots, and then cuckooed with the charming cuckooing of the cuckoos. Sometimes He cooed along with the swans, and sometimes He danced hilariously in front of a peacock. With a voice [rumbling] like the clouds He sometimes affectionately called the animals, which had wandered off, by their names, and spoke endearingly with the cows and their protectors. (13) He cried out in imitation of the cakora birds, the curlews, the ruddy geese, the skylarks and the peacocks, and then again acted with the smaller creatures as if [also] He was afraid of the tigers and lions. (14) Sometimes, when His elder brother being tired of playing used the lap of a *gopa* for a pillow, He would personally relieve Him by massaging His feet and performing other services. (15) When the cowherd boys so now and then danced, sang, moved about and wrestled, They stood hand in hand laughing and praised them. (16) At times, when He was tired of the wrestling, He sought His refuge at the foot of a tree to lie on a bed of twigs and leaves, and use the lap of a *gopa* for a pillow. (17) Some of them, who were all great souls, massaged His feet while others, free from all sin, fanned Him nicely with fans. (18) Others befitting the occasion, oh great King, would sing [songs] reflecting the spirit of the Great Soul, while their hearts slowly melted of love. (19) He in His activities pretending to be a cowherd, concealed His personal opulence with the help of His mystic potency. He whose tender feet are served by the Goddess of Fortune, enjoyed like a vil-

lager with the villagers, even though He with His heroic deeds had proven Himself to be the Master and Controller.

(20) The *gopa* Śrīdāmā, a friend of Rāma and Keśava, together with others like Subala and Stokakṛṣṇa [one day] lovingly said the following: (21) 'Rāma, oh Rāma, oh Mighty-armed One, oh Kṛṣṇa, Destroyer of the Wicked Ones, not far away from here there is a very great forest full of palm trees [called Tālavana]. (22) Many fruits there have fallen from the trees, but they are checked by Dhenuka, the evil one. (23) Oh Rāma, oh Kṛṣṇa, he is a very powerful demon who has assumed the form of an ass, and he is surrounded by other companions that are as strong as he is. (24) He has killed human beings and eaten them, everyone is afraid to go there, oh Killer of the Enemies. All kinds of animals and flocks of birds have abandoned the place. (25) There are fragrant fruits we have never tasted. The aroma they spread is noticed everywhere. (26) Please, oh Kṛṣṇa, give them to us whose hearts are craving because of the fragrance. The desire is so strong, oh Rāma, let us go there, if You consider it a good idea.'

(27) Having heard these words from Their friends, the two masters laughed and, wishing to please Their comrades, went to the Tālavana forest surrounded by the *gopas* [compare 3.28: 31-33]. (28) Balarāma having arrived there, employed His great strength and shook like a mad elephant with His two arms the trees to all sides, so that the fruits fell down. (29) When he heard the fruits falling the donkey demon ran hither with a heavy gallop that made the earth and the trees tremble. (30) Meeting Him, the powerful demon struck Balarāma's chest quickly with his two hind legs and then ran about producing an ugly ass bray. (31) The furious, screaming beast approached Him again and angrily hurled with his back turned forward, his two legs at Balarāma, oh King. (32) [But] He seized him by the hooves, whirled him around with one hand and threw him, [being dashed against a palmyra] with his life spun out of him, in the top of a palm tree. (33) The big palm tree shook heavily with its large crown because of that blow and next broke down, along with another one that started to shake next to it. That tree in its turn took down another one, and so it went further. (34) Balarāma, with His game of donkey corpse throwing, made all the palm trees [of the forest] shake and hit each other as if they were blown about by a hurricane. (35) This feat of war of the Fortunate One is not that surprising at all, for He is the Unlimited One Controller of the Universe, in whom the length and width of the world[s] are woven like the threads of [the warp and woof] of a piece of cloth. (36) Then, enraged about the death of their comrade, all the asses that were Dhenuka's close friends, attacked Kṛṣṇa and Rāma. (37) But attacking Kṛṣṇa and Rāma, oh King, one after the other was easily seized by the hind legs and thrown in the stately palms. (38) The earth, being covered with heaps of fruits, palm treetops and lifeless Daitya bodies, offered a view as radiating as the sky deco-

rated with clouds. (39) When the demigods and other transcendentalists heard about that immense triumph of the Two, they showered a rain of flowers, played music and offered prayers. (40) With Dhenuka being killed the fruits of the palm trees could be eaten by the people who were no longer afraid and the animals could graze again in the forest.

(41) **K**ṛṣṇa, the Lord with the lotus petal eyes about whom it is so auspicious to hear and chant, returned with His elder brother to Vraja, glorified by the *gopas* who followed Them. (42) All the *gopīs*, with eyes hungry to see Him came to meet Him, who still had the dust in His hair that was thrown up by the cows, He, with His peacock feather, forest flowers, charming eyes and beautiful smile, who played His flute and whose glories were sung by the *gopas*. (43) Entering the cowherd village He heartily welcomed the ladies of Vraja who in their veneration being bashful, humble and laughing, like bees searching for honey, with sidelong glances were drinking in the face of Mukunda, He who constituted their liberation. And therewith they gave up the grief they had suffered during the day from having been separated from Him. (44) Mother Yaśodā and Rohiṇī, most lovingly, catered to the desires of their two sons by presenting Them at the right time the finest offerings. (45) The fatigue of their journey vanished with a bath and a massage and such, after which They were dressed with a charming cloth around Their waist and were decorated with divine garlands and fragrances. (46) With the delicious preparations offered to Them They ate Their fill, and thus being pampered by Their mothers, They fell happily asleep in Their fine beds in Vraja.

(47) **O**h King, Kṛṣṇa, the Supreme Lord who thus operated in Vṛndāvana, went one day, without Balarāma and in the company of His friends, to the Kālindi [the Yamunā, see also **]. (48) The cows, who together with the *gopas* suffered from the glaring summer sun, tormented by thirst drank from the water of the river, but it was polluted, it was spoiled by poison. (49-50) Because they got in touch with that poisoned water they lost their consciousness and all fell lifeless down at the waterside, oh best of the Kurus. Lord Kṛṣṇa, the Master of all Masters of Yoga, who saw them in that state, thereupon brought them back to life by casting His glance - which is as a shower of nectar - on them who had accepted Him as their master. (51) Regaining their senses, they got up at the waterside and all stood most surprised looking at each other. (52) They came to the conclusion that they, after having drunk the poison and had fallen dead, oh King, by the grace of Govinda's merciful glance had risen again.'

*: It is stated in the Kārttika-māhātmya section of the Padma Purāṇa:

śuklāṣṭamī kārttike tu
smṛtā gopāṣṭamī budhaiḥ

tad-dinād vāsudevo 'bhūd
gopaḥ pūrvaṁ tu vatsapaḥ

"The eighth lunar day of the bright fortnight of the month of Kārttika is known by authorities as Gopāṣṭhamī. From that day, Lord Vāsudeva served as a cowherd, whereas previously He had tended the calves."

**: The Kalinda is the name of the mountain from which the river Yamunā rises.

10.16 - Kṛṣṇa Chastises the Serpent Kāliya

(1) **Ś**rī Śuka said: 'The Black Lord [Kṛṣṇa], the Almighty One, seeing the black waters contaminated by the black snake, wanted to purge the river of the serpent living there.'

(2) **T**he king said: 'How did the Supreme Lord subdue the serpent in that dangerous water and how could it reside there for so many ages, oh learned one? Please explain. (3) Oh brahmin, who can get enough of sharing the nectar of the magnanimous pastimes of Him, the Supreme Unlimited Lord, who as a cowherd boy acted to His own bidding?'

(4) **Ś**rī Śuka said: 'In the Kālindī there was a certain pool where Kāliya [as the serpent was called] resided and its water boiled because of the fire of his poison. Birds flying over it would fall [dead] into its waters. (5) All plant and animal life on the shore died because it came into contact with the poisonous vapor that by the wind was carried from the waves. (6) Kṛṣṇa had descended to subdue the wicked. Seeing how severely the river was contaminated by the terribly effective, powerful poison, He climbed in a Kadamba tree, slapped His arms, tightened His belt and jumped into the poisoned water. (7) The water of the serpent's lake in turmoil from the poison that the snake was vomiting, because of the force of the fall of the Essential Person, started to overflow on all sides so that its fearsome waves washed over the shore for a

hundred bow lengths. What an immeasurable strength that was! (8) My best one, when the snake heard the sound that Kṛṣṇa produced while He, playing like a big elephant, with His mighty arms was engaged in whirling the waters around, he rushed forward, unable to tolerate the violation of his territory. (9) And while He, so attractive in His yellow garments and as delicate as a glowing white cloud, with the Śrīvatsa, His smiling beautiful face and with His feet, which resembled the inside of a lotus, thus fearlessly was playing, He was angrily bitten in the chest by him and enveloped in his coils. (10) Seeing Him in the grip of the snake's coils being immobilized, His dear friends, the tenders of the animals, were greatly disturbed. With their intelligence bewildered, in pain and full of remorse and fear, they fell to the ground, for they had dedicated everything, themselves, their relations, their wealth, their wives and objects of desire to Kṛṣṇa. (11) The cows, the bulls and the she-calves, with their eyes fixed on Kṛṣṇa, cried out loudly in great distress while they fearfully lamented in shock.

(12) **T**hereupon most fearsome, ominous disturbances arose in Vraja. Three kinds of signs, to be observed in the sky, upon the earth and in the living beings, heralded imminent danger. (13-15) The cowherds, headed by Nanda, who saw these signs, were beset with fear. They knew that Kṛṣṇa herding the cows had left without Balarāma. Not knowing His prowess, they were overwhelmed by pain, grief and fear. Because of those bad omens they thought that something bad had happened and could only think of Him, who was their very life breath. The children, the elderly and the ladies, my best one, all felt as wretched as a cow missing her calf, and anxiously set out to look for Kṛṣṇa. (16) Balarāma, the Sweet Supreme Lord, seeing them that distressed, gently smiled and did not speak a word, knowing well the power of His younger brother. (17) Searching for their dear most Kṛṣṇa, they followed the trail marked by the footprints of the Lord. They led to the bank of the Yamunā. (18) Quickly they followed the marks of the lotus, the barleycorn, the elephant goad, the thunderbolt and the flag, of the Master of the cowherd community, my best one, which they here and there, dispersed between other footprints, saw on the cow path. (19) When they at a distance saw Kṛṣṇa motionless within the lake enveloped by the coils of the snake body, and the cowherd boys lying unconscious in the flooded water with all the animals crying around them, they in their distress were delivered to the greatest despair. (20) Now that their sweetheart was seized by the serpent, the *gopīs* who in their hearts were so attached to Him, the Supreme, Unlimited Personality, while remembering His loving smiles, glances and words, were tormented by the greatest agony. Being deprived of their darling, they experienced the three worlds as being completely empty [see also Śikṣāṣṭaka verse 7]. (21) Holding back Kṛṣṇa's mother, they, with their eyes fixed upon her son, equally pained shed a flow of tears. Standing there like corpses they stared at Kṛṣṇa's face, and one by one recounted the stories about the Darling of Vraja. (22) Nanda

and his men seeing Kṛṣṇa, their life and soul, were by the All-powerful Lord Balarāma, who knew well the might of Kṛṣṇa, withheld to enter the lake. (23) When He, the only one they had, for some time was caught in that position and saw how His cowherd folk on His behalf was standing there in utter despair together with the women and children, He put an end to His imitation of the mortal way [the illusion of His mortality] and rose up from the coils of the serpent. (24) By expanding His body the serpent was forced to let Him go because of the pain. Kāliya thereupon furiously raised his hoods high, breathed heavily through his nostrils that were like two vessels of boiling poison, and stared the Lord in the face with eyes like firebrands. (25) Kāliya, moving his double-pointed tongue to and fro between his two lips and with his terrible look full of poisonous fire eagerly spying for an opportunity to strike, was by Him playfully approached from all sides by moving around him like He was the king of the birds [Garuḍa]. (26) Thus turning around him He exhausted him and forced him to bend down his highly raised shoulders. Kṛṣṇa thereupon climbed on top of the broad heads and then, as the Original One, the First Spiritual Master of All the Arts, started to dance. His lotus feet in touch [with the snake] therewith turned red from [the light of] the many jewels on the heads. (27) That very moment His servants arrived together with their wives: the heavenly singers and perfected souls, the sages and the venerable souls. Taking notice of Him being engaged in His dancing, they all were greatly pleased [and expressed their joy] with playing two-sided clay drums, smaller drums and large drums, and with songs, flowers and other forms of praise. (28) Whichever of Kāliya's one hundred-and-one heads would not bow down my best one, were immediately trampled down by Kṛṣṇa. The Lord, who with His kicking feet punishes the evil ones, made the serpent, that still moved but the life of which ran at its end, spit horrible [poisonous] blood from its mouth and nostrils, while it experienced the greatest anguish. (29) Poison oozed from his eyes, and whichever vomiting head that he breathing heavily in his anger would rise, Kṛṣṇa, while dancing, with His foot forced down into submission. Every time that happened, He with flowers was worshiped for being the Original Person. (30) Profusely vomiting blood, with his numerous hoods broken and with his body defeated by His amazing dancing, oh ruler of man, Kāliya remembered the oldest person, Lord Nārāyaṇa, the spiritual master of all moving and nonmoving entities. Within his mind he turned to Him for shelter. (31) Seeing that the serpent got tired of the heavy weight of the heels of Lord Kṛṣṇa, in whose abdomen the entire universe is found, and that his umbrella-like hoods were shattered by His trampling, his wives in distress approached the Original Lord with their clothing, ornaments and locks of hair in disarray. (32) Innerly totally upset approaching for shelter, they laid their bodies and children on the ground before Him, the Lord and Refuge of All Creatures. They bowed down, saintly joined their hands and solicited the liberation of their sinful husband.

(33) **T**he wives of the serpent said: 'The punishment for this person who acted against the rules is deserved. With an equal vision towards sons and foes, You descended in this world to subdue the wicked ones and punish for the sake of a positive result. (34) This punishment of falsehood administered by You, is actually a form of mercy, because by dispelling the contamination, as You did with his appearance as a serpent, You, even being angry, are of grace in accepting the embodied souls. (35) Of what kind of properly performed [voluntary] penance has he been in his former lives, with which he, free from pride and thinking of others, religiously or otherwise being of compassion with everybody, has satisfied You, the Good Self of all living beings? (36) We do not know what [of his actions] led to this result, oh Lord. To be qualified to touch the dust of Your lotus feet, is something for which the Goddess of Fortune, the best of all women, has performed austerities, has given up all desires by keeping to her vow for a long time. (37) They who attained the dust of Your lotus feet, neither desire heaven, nor rulership over all, neither want to be the topmost creator, nor the master of the world, and neither wish the perfections of yoga, nor freedom from rebirth [see also Śikṣāṣṭaka verse 4]. (38) Even though he, the king of the serpents, being born in the mode of ignorance, oh Lord, was under the sway of anger, he has achieved that what is so difficult for others to achieve. For those who, filled with desires, are covered by a physical body and wander through the cycles of material existence [through different lives], all opulence will manifest itself before their eyes because of that [dust]. (39) We offer You, the Supreme Lord, the Original Person and the Greater Soul, You, the Shelter of All that Exists, the Supreme Primordial Cause and the Supreme One in the Beyond, our obeisances. (40) For You, the Ocean of Spiritual Knowledge and Wisdom, for You, the Absolute Truth of an unlimited potency, for You who are free from the modes and free from all changes of form, for You, the Prime Mover, there is our reverence. (41) We pray for You as the Time, for You as the Certainty with the Time and for You as the Witness of all Time measures. Our prayers are there for You in the Form of the Universe, for You as the One Supervising it All, for You as its Supreme Creator, and for You who are the Original Cause of the Universe. (42-43) Our obeisances for You who are the Soul and refuge for the intelligence, the spirit, the life breath and the senses, for You who constitute the subtle basis for the perception and the material elements, for You from whom [turned away] one falsely identifies with the three modes so that one's self-awareness is covered. We pray to You, the Unlimited One, the Transcendental One who are the center to the multitude, You who are the omniscient one and He who accepts the different doctrines [philosophies or *darśanas*], and constitutes the power of the expression of ideas and words. (44) Again and again we prove our respects for the foundation of all authoritative proof, for the author of the revealed scriptures, and for the source of the Vedic texts that both restrict [*nivṛtti*] and incite [*pravṛtti*]. (45) We bow before Lord Kṛṣṇa and Lord Rāma [Saṅkarṣaṇa], the sons of Vasudeva, as also before Pradyumna and Aniruddha [Kṛṣṇa's son

and grandson, see 4.24: 35-36]. Our obeisances to the Master of the Sātvatas [the devotees of Kṛṣṇa, Satvata]. (46) Our salutations are there for Him who manifests the various qualities, He who disguises Himself by the modes but who also because of the functioning of the modes can be acknowledged, He, who by His devotees is known as the [independent] witness of those basic qualities. (47) Oh Controller of the Senses, let there be our reverence for You who are so inscrutable in Your unmanifest state and so perfect in the state of all Your manifest forms, for You who acts so silently with the silent ones. (48) We worship Him, the Knower of the Higher and Lower Destinations, the Regulator of All Things, You who stand apart from the universe and [yet] are the universe itself, You who are the Overseer of That and the Root Cause of this all. (49) You are the Almighty Lord of the Creation, Maintenance and Destruction of this universe who, beginningless and without acting with the modes, with the potency of Time endeavors [to promote the balance] in relation to the modes. While impeccably playing Your game, You by Your glance awaken the distinctive dormant characteristics of each of these [modes]. (50) The souls of peace, the restless souls and those born in slowness are Your material embodiments [of the modes] in the three worlds. Wishing to maintain the dharma You [therewith being embodied Yourself] are present in this world in order to protect the saintly and the peace-loving souls dear to You. (51) The master for once should tolerate the offense that was committed by his own subject. You, oh Peace Personified, should forgive it this foolish one [our husband] who failed to understand You. (52) Oh Supreme Lord have mercy, the serpent is breathing his last. Since we women are pitied by the saints, our husband should be granted his life. (53) Please tell us, Your maidservants, what we should do. By the faithful execution of Your command one will surely be released from all fear.'

(54) **Ś**rī Śuka said: 'He, the Supreme Lord, thus extensively praised by the wives of the stupefied snake, thereupon released him whose heads were defeated by His trampling feet. (55) Slowly he regained his senses and vital force. Breathing with difficulty and being miserable, Kāliya spoke submissively to Kṛṣṇa. (56) Kāliya said: 'We [snakes] so vicious and ignorant by birth, are of a constant anger. For normal living beings it is difficult to give up the propensities by which they hold on to that what is untrue [their physicality], oh Lord! (57) Oh Creator, oh Lord of the Time and the Seasons, You are the one who generated this universe filled with the appearances of the natural modes that are endowed with different personal propensities in varieties of talents and physical capabilities, wombs and seeds, and different mentalities and forms. (58) And we present here in this world, oh Supreme Lord, who because of the serpent species are bound to anger, how can we in our bewilderment of our own accord get rid of Your insuperable *Māyā*? (59) Let there from Your good self, as the cause in this matter, as the Knower of this All, as the Master

of this Universe, for us be the arrangement You think fit, whether it concerns Your mercy or Your punishment.'

(60) **Ś**rī Śuka said: 'The Supreme Lord, in the role of a human being thus hearing the words then said: 'You, oh serpent, must not stay here any longer. Go directly to the ocean with your folk, your children and women. May the wealth of the river be enjoyed by the human beings and the cows. (61) Any mortal being who remembers this command of Mine to you and recites it at the beginning and the end of the day, will not be afraid of you. (62) He who at the place of this pastime of Mine bathes and gratifies the gods and others with the water, will be freed from all sins, when he remembers Me and is of worship and fasts. (63) Afraid of Garuḍa you abandoned the island Ramaṇaka and took shelter of this pool, but now that you are marked by My feet he will not devour you.'

(64) **T**he honorable sage said: 'Freed by Kṛṣṇa, the Supreme Personality whose actions are so wonderful, oh King, the serpent together with his wives worshiped Him with pleasure and reverence. (65-67) Worshiping and satisfying the Lord of the Universe with the finest clothing, strings of flowers and most valuable jewels, as also with ornaments, heavenly scents, ointments and with a wreath of lotuses, he was by Him who carries Garuḍa in His flag permitted to leave, contented as He was by the circumambulating and reverence accomplished by him and his wives, children and friends. Immediately after his departure to the island in the ocean, the nectarean water of the Yamunā became free from poison by the grace of the Supreme Lord who for His pastimes had assumed a human form.'

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10.17 - The History of Kāliya and Kṛṣṇa Swallows a Forest Fire

(1) **T**he king said: 'Why did Kāliya give up Ramaṇaka, the abode of the serpents, and what caused the enmity of Garuḍa especially towards him?'

(2-3) **Ś**rī Śuka said: 'The snake people of sacrifice here [in Nāgālaya] were in the past urged to pay tribute to the serpents every month at the base of a tree, oh mighty-armed one. In order to secure their protection the serpents themselves every new moon each presented his portion to Garuḍa, the great power over them. (4) Kāliya, the son of Kadru, conceited under the influence of his venom and strength, in defiance of Garuḍa ate that offering himself. (5) Hearing about it, oh King, that mighty and beloved devotee of the Supreme Lord with great speed rushed forward to kill Kāliya. (6) Garuḍa, swiftly attacking, fell upon him who, armed with poison and full size raised with his many hoods, looked most fearsome with his tongues and terrible eyes. The snake then bit him with the help of his weapons, the fangs. (7) The

carrier of Madhusūdana, the son of Tārkṣya [see 6.6: 21-22] with his formidable prowess full of anger swiftly moving, warded off Kāliya, the son of Kadru, and struck him with his left wing that glowed like gold. (8) Beaten by Garuḍa's wing Kāliya utterly distraught entered a lake of the Kālindī where it was difficult for Garuḍa to go.

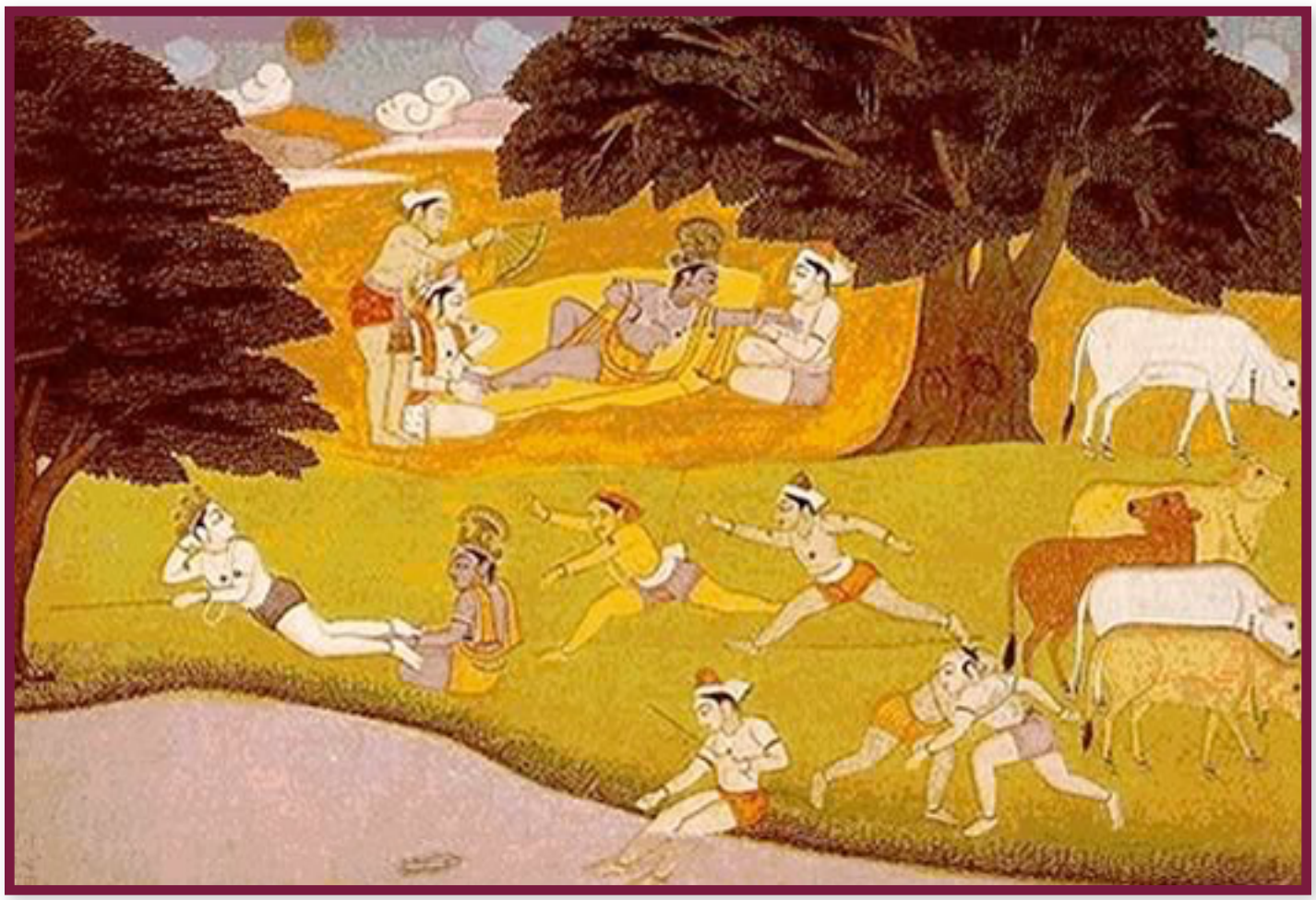
(9) **S**aubhari Muni [meditating under water] once had denied Garuḍa the right to desire any of its water creatures, his normal sustenance [see 9.6], but because he was hungry he resisted him and seized one. (10) Seeing the fish living there in a state of misery, most unhappy because the king of the fish had been killed [by Garuḍa], Saubhari, in order to set things right, out of compassion for the sake of their welfare said: (11) 'I swear, if Garuḍa enters this lake to eat fish, he will immediately lose his life!' (12) Kāliya was the only one who knew this, no other serpent, and therefore hiding in fear of Garuḍa he dwelled there, the very place from where he was expelled by Kṛṣṇa.

(13-14) **T**he moment the cowherds saw Lord Kṛṣṇa rising up from the lake, divinely clad with a garland and being scented, covered by many fine jewels and decorated with gold, they all revived full of joy, like the senses do [after one wakes up]. They embraced Him affectionately. (15) When Yaśodā, Rohiṇī and Nanda, the *gopīs* and the *gopas*, oh son of Kuru, rejoined with Kṛṣṇa, they regained all their functions, and that even happened with the dried up trees. (16) Rāma and Acyuta, the Infallible One, embraced each other laughing, well aware of Their potency. Out of love Balarāma raised Him on His lap and admired Him from all sides. Thus They, together with the cows, the bulls and she-calves, experienced the highest pleasure. (17) The learned and respectable personalities along with their wives all came to Nanda and said: 'Your son having been seized by Kāliya, has now by divine ordinance been freed. (18) For the sake of Kṛṣṇa's safety, please make donations to the brahmins', and Nanda, happy minded, oh King, gave them cows and gold. (19) The chaste Yaśodā, who had lost and retrieved her son, the One of Great Fortune, raised Him on her lap and hugged Him.

(20) **T**hat night, oh best of the kings, the cows and the people of Vraja, remained there at the shore of the Kālindī, for they were weakened because of thirst, hunger and fatigue. (21) Then, because of the summer heat, in the middle of the night from all sides a forest fire arose that closed in the sleeping Vrajasis and began to scorch them. (22) The people of Vraja thereupon woke up. In distress because they would burn, they turned to Kṛṣṇa for shelter, He the Master, who by the power of His spiritual potency had appeared like a human being [compare 10.8: 16]. (23) 'Kṛṣṇa, Kṛṣṇa, oh Greatest of Fortune! Oh Rāma of Unlimited Power, this most terrible fire is about to devour us who belong to You! (24) Please protect us, Your people, Your friends, against this insurmountable [deadly] fire of Time. Oh Master, we at Your benevolent,

blessed feet which drive away all fear, are incapable [to escape from here]!' (25) The Lord of the Universe, the Unlimited One who possesses endless potencies, seeing His people that desperate, thereupon swallowed that terrible fire.'

10.18 - Lord Balarāma Slays the Demon Pralamba



(1) **Ś**rī Śuka said: 'Surrounded by His happy-natured folk singing His glories, Kṛṣṇa thereafter [after the forest fire] entered Vraja that was so beautiful with its herds of cows. (2) While the two [Lords Balarāma and Kṛṣṇa] thus were sporting in Vraja in the disguise of a cowherd, the summer season approached that is not so pleasant for the living beings. (3) Nonetheless because of the special qualities of Vṛndāvana this place, were the Supreme Lord Keśava together with Rāma personally was staying, manifested characteristics similar to those of spring. (4) The constant noise of the waterfalls drowned out the sound of the crickets there, while the groups of trees embellishing the area were moistened by their spray. (5) From the waves of the lakes and the currents of the rivers cool breezes transported the pollen of the kahlāra, kañja and utpala lotuses. Because of them there was for the people living in the forest not the tormenting heat of the sun or the forest fires that belong to the summer season, but instead an abundance of grass. (6) The water of the very deep rivers drenched the shores, which caused muddy banks on all sides. The fierce sun radiating its venomous rays there, could not drive away the moist from the earth and the greenery. (7) In the forest that was beautifully filled with flowers, all sorts of animals made their noises: birds were singing, peacocks [cried], bees [hummed], and cuckoos and cranes were cooing. (8) While

sounding His flute, Kṛṣṇa, the Supreme Lord, intent on playing there, entered the forest area in the company of Balarāma, the *gopas* and the cows. (9) Being decorated with fresh leaves, peacock feathers, bunches of small flowers, garlands and colorful minerals, the *gopas* headed by Kṛṣṇa and Rāma were singing, dancing and romping about. (10) While Kṛṣṇa danced, some of them sang, some played on flutes, cymbals and horns, while others offered praise. (11) The demigods, disguised as cowherd folk, oh King, worshiped [see 10.1: 22] Kṛṣṇa and Rāma in their form of cow protectors, just like professional dancers do when they encourage another dancer. (12) Whirling in circles, jumping distances, throwing with things, slapping their arms and pulling with ropes they played and sometimes they held, when they wrestled, each other by the locks of their hair. (13) When so now and then the others danced They were the ones who played the instruments, who sang and who were of praise, oh King by saying: 'How good, how good this is!' (14) At times they played with bilva fruits and then again with kumbha fruits or with palmfuls of āmalaka fruits [myrobalan]. They played tag [*aspṛśya*] or blind man's buff [*netrabandha*] and such games, and sometimes they mimicked the animals and birds. (15) Then they jumped like frogs, told all kinds of jokes, and then again they were playing on the swings or acted like kings. (16) The two this way being engaged in common human play, roamed the forests, mountains, rivers and valleys, bowers, lakes and surrounding groves.

(17) [One day,] while Rāma and Kṛṣṇa together with the *gopas* were herding the animals in that forest, the demon Pralamba arrived there in the form of a *gopa*. He wanted to kidnap Them. (18) Since He, who stemmed from the house of Daśārha, was the omniscient Supreme Lord, He saw what he was up to. Thinking of killing him, He accepted to be friends with him. (19) Kṛṣṇa, the knower of all games thereupon called together the *gopas* and said: 'Oh *gopas*, let us play and divide us in two equal teams.' (20) For that purpose the *gopas* appointed Rāma and Janārdana as their leaders, so that some belonged to Kṛṣṇa's group while others joined the group of Rāma. (21) They engaged in several games of 'carrier and carried' [*harināKrīdanam*] that were defined by the rule that the winners would climb on the back of the defeated ones who then had to carry them. (22) While carrying and being carried they tended the cows. Led by Kṛṣṇa, they went to a banyan tree named Bhāṇḍīraka [*]. (23) After Rāma's party, consisting of Śrīdāmā, Vṛṣabha and others, had won the contest, each of them was carried by Kṛṣṇa and the members of His party, oh King. (24) Because Kṛṣṇa, the Supreme Lord, was defeated He carried Śrīdāmā, Bhadrasena carried Vṛṣabha and Pralamba [the Asura] carried the son of Rohiṇī [Balarāma]. (25) Considering Kṛṣṇa invincible, that foremost demon in great haste set off to carry [his passenger Rāma] beyond the finish line where one should dismount. (26) Holding Him high the demon lost his momentum though because Rāma became as heavy as the king of the earth and the planets [mount Meru]. As a consequence he resumed his original

body that was covered by golden ornaments. He shone like a cloud flashing with lightening that carried the moon. (27) Seeing that body moving fast through the sky with blazing eyes, frowned eyebrows, rows of terrible teeth, wild hair, with armlets, with a crown and with earrings, the Carrier of the Plow being amazed about the effulgence, was a bit put off. (28) Balarāma, being carried away from His company like He was being kidnapped, regained His wits and fearlessly hit His enemy angrily hard with His fist on the head. That happened as vehemently as the king of the gods hitting a mountain with his thunderbolt. (29) The head of the demon being struck split immediately in two so that he unconscious and lifeless, spitting blood from his mouth, fell to the ground with a loud noise that sounded like a mountain being hit by Indra's weapon. (30) When the *gopas* saw how Pralamba was killed by the force of Balarāma's display of power, they were most astonished and exclaimed: 'Very good, well done!' ['*sādhu, sādhu*'] (31) Pronouncing benedictions they praised Him for His deserving action. With their hearts overwhelmed by love they closed Him in their arms as if He had returned from death. (32) After the sinful Pralamba had been killed, the demigods, utterly satisfied, heaped flower garlands upon Balarāma and offered prayers exclaiming: 'Bravo, excellent!' '

*: Śrīla Sanātana Gosvāmī quotes the following verses from Śrī Harivaṁśa (Viṣṇu-parva 11.18 - 22), which describe the banyan tree:

dadarśa vipulodagra-
śākhinaṁ śākhināṁ varam
sthitaṁ dharaṇyāṁ meghābhaṁ
nibiḍaṁ dala-sañcayaiḥ

gaganārdhocchritākāraṁ
parvatābhoga-dhāriṇam
nīla-citrāṅga-varṇaiś ca
sevitaṁ bahubhiḥ khagaiḥ

phalaiḥ pravālaiś ca ghanaiḥ
sendracāpa-ghanopamam
bhavanākāra-viṭapaṁ
latā-puṣpa-sumaṇḍitam

viśāla-mūlāvanataṁ
pāvanāmbhoda-dhāriṇam
ādhipatyam ivānyeṣāṁ
tasya deśasya śākhinām

kurvāṇaṁ śubha-karmāṇaṁ
nirāvarṣam anātapam
nyagrodhaṁ parvatāgrābhaṁ

bhāṇḍīraṁ nāma nāmataḥ

"They saw that best of all trees that had many long branches. With its dense covering of leaves it resembled a cloud sitting on the earth. Indeed, its form was so large that it appeared like a mountain covering half the sky. Many birds with charming blue wings frequented that great tree whose dense fruits and leaves made it seem like a cloud accompanied by a rainbow or like a house decorated with creepers and flowers. It spread its broad roots downward and carried upon itself the sanctified clouds. That banyan tree was like the lordly master of all other trees in that vicinity, as it performed the all-auspicious functions of warding off the rain and the heat of the sun. Such was the appearance of that nyagrodha tree known as Bhāṇḍīra, which appeared just like the peak of a great mountain."

10.19 - Kṛṣṇa Swallows Again a Forest Fire

(1) **Ś**rī Śuka said: 'With the *gopas* being absorbed in their games, their cows wandered far off. Grazing on their own they hungry for grass entered the thickets. (2) The goats, cows and buffalo going from one part of the forest to the other, entered a cane forest where they, thirsty because of the heat, complained loudly. (3) The *gopas* led by Kṛṣṇa and Rāma not seeing the animals, regretted it not to have kept an eye on the cows and started searching for their trail. (4) Anxious about the loss of their livelihood, they all followed the hoofprints of the cows on the path, that was marked by the blades of grass broken by the hooves and the teeth of the cows. (5) Their cows and the other animals who had lost their way, they found back in the Muñjā forest, tired crying because of thirst. Thereupon they all turned back. (6) When they heard the sound of their names being shouted by the Supreme Lord with a voice as loud as the rumbling clouds, they answered most joyfully.

(7) **A**ll of a sudden, from all sides a huge and terrible conflagration appeared that with its tongues of fire threatened all moving and non-moving beings in the forest with a gruesome storm of sparks driven by their charioteer, the wind. (8) From all sides being caught by the forest fire, the *gopas* and the cows looked about in fear. Just like anyone else who, troubled by the fear of death, seeks the Supreme Personality, they thereupon in their distress addressed Kṛṣṇa and His Strength, Balarāma. (9) 'Kṛṣṇa, oh Kṛṣṇa, oh Greatest Hero! Oh Rāma of a never failing power, please save us, surrendered souls, from being scorched by the forest fire. (10) We, Your friends, oh Kṛṣṇa, with You, the perfect knower of all dharma, as our Lord we are devoted to, for sure can never deserve it to suffer destruction!'

(11) **Ś**rī Śuka said: 'The Supreme Lord Hari, thus hearing the pitiable words of His friends, said: 'Do not be afraid, just close your eyes.' (12) 'All right', they said, and having closed their eyes the Supreme Lord, the Controller of Yoga, delivered them from the danger by swallowing the terrible fire. (13) When they thereupon opened their eyes again, they stood amazed. Together with the cows they had been saved ànd transported to Bhāṇḍīra [the banyan tree, see 10.18: 22, ten miles away, so they say]. (14) Having witnessed their deliverance from the burning forest, by dint of the yogic power of Kṛṣṇa's internal control over the deluding material energy, they considered Him an immortal divine being. (15) Together with Rāma and the cows returning late that afternoon to the cowherd village, Kṛṣṇa on the road sounded His flute while He was praised by the *gopas*. (16) The young cowherd girls were exited to the greatest degree of bliss to see Govinda present again. For them it seemed to take a hundred ages to be without Him but for a moment.'

10.20 - The Rainy Season and Autumn in Vṛndāvana

(1) **Ś**rī Śuka said: 'The cowherd boys described to the ladies [of Gokula] the amazing actions of the two, who had delivered them from the forest fire and had killed Pralamba. (2) The elder *gopas* and *gopīs* were surprised to hear about this and considered Kṛṣṇa and Rāma messengers of God who had come to Vraja.

(3) **T**hen, with flashes of lightening at the horizon and rumbling skies, the rains began to fall that bring life to all living beings. (4) The sky being covered with dense, dark clouds accompanied by lightening and thunder was, with its diffuse light, like the spirit soul that manifests along with its material qualities. (5) For eight months in a row the sun with its rays drank the wealth of the earth that consists of water and now the time had arrived for its release. (6) Massive clouds, full of lightening and agitated by the fierce winds, released

their grace, just as persons of mercy give their life in this world. (7) The earth that dried up because of the heat, being sprinkled by the divine water, was fully replenished just like the sensually motivated body of a repentant person restores after obtaining the fruits of that practice. (8) Because of the darkness the glowworm in the evening twilight could shine its light, but that was not true for the luminaries, just like in Kali-yuga because of the sins the heresies are shining and certainly not the Vedas. (9) The frogs, at first sitting silently, hearing the sounds of the rain clouds thereupon emitted their sounds, just like the followers of Brahmā do [their recitations] after completing their [silent] morning duties [see *niyama*]. (10) After first having been insignificant streams, the rivers that had dried up strayed from their courses, just like it happens with the body size, the property and the means of a person who is controlled by his senses. (11) Emerald green from the newly grown grass, reddish from the indragopa insects and affording the mushrooms shelter, the earth manifested herself like a person who [suddenly] became rich. (12) The fields rich with grains brought joy to the farmers, but made others, the wealthy souls who were too proud for that type of work, feel sorry not to live by that grace of God. (13) The creatures of the land and water, all reborn from the water they honored, took on attractive forms, just like people do when they honor the Lord. (14) Where the rivers whirling met the ocean, waves were created that were blown up by the wind, just like the mind, of a by desire driven beginning yogi, is agitated who is still bound to material passions. (15) The mountains besieged by clouds filled with rain stood undaunted under their attack, just like the minds of souls dedicated to the Lord in the Beyond do, when they face trouble. (16) The roads, no longer used, faded away being overgrown by grass, just like written texts do that, not being studied by the brahmins, wither away under the influence of time. (17) The lightening in the clouds that are the friends of all the world, fickle in its friendship, could not keep its position, just like a lusty woman cannot [even] stay with men of merit. (18) When the [rain-]bow of the great Indra unstrung but clearly defined appeared in the sky, it was as if the Supreme Personality Free from the Modes had appeared within the manifest nature that is ruled by those basic qualities. (19) The moon did not shine because its light was covered by the clouds that radiated thereof, the same way the false ego of the living being shines because of its luster. (20) Because of the arrival of the clouds the peacocks cried joyously in celebration, the same way people who are troubled in their household existence are glad when the devotees of Acyuta arrive. (21) The trees, which drank the water through their feet, manifested various physical features [like fruits, leaves and sprouts], just like [the flourishing that happens] when one, after being emaciated and fatigued because of austerities, [finally] may delight in the object of one's desire. (22) The cranes kept staying at the muddy banks of the lakes, my best one, just like the citizens do who with vain hope restlessly engage themselves in their homes. (23) When Indra showers his rains the irrigation dikes break because of the floodwater, just as the paths of

the Vedas are broken up by the false theories of the heretics in Kali-yuga. (24) The clouds driven by the winds released their nectarean water over all living beings, just like kings, encouraged by the brahmins, from time to time give their donations in charity.

(25) The Lord and Balarāma surrounded by the cows and boys thus for their enjoyment entered that most resplendent forest with its ripe dates and jambu fruits. (26) The cows moved slowly because of their big and heavy udders, but being called by the Lord they came quickly with their udders wet out of affection. (27) He saw the joyful inhabitants of the forest, He saw its trees dripping sweet sap, and the waterfalls of the mountain that resounded from the nearby caves. (28) Sometimes when it rained, the Supreme Lord entered a hollow tree or a cave to play and eat roots and fruits. (29) The yogurt-rice brought from home He in the company of Saṅkarṣaṇa ate together with the boys, sharing the meal on a stone near the water.

(30-31) The bulls sat ruminating on a patch of grass, satisfied with their eyes closed, together with the calves and the cows that were tired because of the weight of their udders. It always pleased the Supreme Lord to see the riches of the rainy season that were promoted by His internal potency. That made Him offer His respects.

(32) With Rāma and Keśava residing this way in Vraja, the fall season manifested itself in full, with a cloudless sky, the clearest water and a gentle wind. (33) In autumn the lotuses regenerated, and the bodies of water regained their original state [of purity], just as the minds of fallen souls are restored by the practice of devotional service. (34) Autumn put an end to the clouds in the sky, cleared the turbid water, dried the muddy condition of the earth and stopped the increase of animals, the way devotion for Lord Kṛṣṇa puts an end to the troubles of all the spiritual departments [the status groups or *āśramas*]. (35) The clouds that had given all they had, shone with an effulgence as pure as the effulgence of the sages who, having forsaken desires, freed from sins found peace. (36) At one moment the mountains released their pure water while at another moment they did not, just as the nectar of spiritual knowledge only at times is bestowed by the *jñānis* [the spiritual philosophers]. (37) The living beings moving in shallow waters [the fish] could not appreciate that the water became less and less [after the rains], just like foolish people in a family setting do not appreciate the every day further diminishing of their life span. (38) Moving in shallow water they because of the autumn sun experienced hardship, just as a destitute man occupied by his family life feels miserable when he has no control over his senses. (39) Gradually the land had to give up its mud, and the plants had to give up their unripe condition [of bearing no fruits], just like sober souls who have to give up the egotism and possessiveness of being focussed on the non-spiritual nature of

the material body and that what belongs to it. (40) With the arrival of fall the waters became motionless and the ocean became quiet, just as a fully renounced sage desists from actions and [further] acquiring knowledge [see also *avadhūta* and 7.13]. (41) The farmers contained the water of the rice fields with strong irrigation banks, the same way yogis stop the stream of consciousness that through the senses reaches outside. (42) The moon removed the suffering of all living beings that was generated by the rays of the autumn sun, just like wisdom removes the suffering based on self-conceit with the body, and the way Mukunda [returning home] puts an end to the misery of the ladies of Vraja. (43) The cloudless sky of fall shone brilliantly clear full of stars, just like a mind moved by goodness radiates in the direct experience of the purport of the Vedas. (44) The moon and the stars shone unlimited forth in the sphere of the sky, just like the master of the Yadus, Kṛṣṇa, did when He walked the earth surrounded by the circle of the Vṛṣṇis [see family-tree]. (45) By embracing the wind, which was not too cold and not too hot blowing from the flower-filled forest, the people could forget their hardship, but not so the *gopīs* whose hearts were stolen by Kṛṣṇa. (46) The cows, the doe, the she-birds and the women were receptive in autumn, just like deeds in service of the Supreme Lord are followed by their respective mates, the good results. (47) Oh King, the lotuses, except for the night-blooming kumut lotus, bloomed abundantly at sunrise, just as the populace, except for the thieves, blossoms with a [righteous] king whom they do not fear. (48) During all the harvest rituals, other mundane celebrations and great festivals in the towns and villages, the fertile earth, rich with grains and especially with the two [of Kṛṣṇa and Balarāma], shone beautifully as an expansion of the Supreme Lord. (49) The kings, the merchants, the renunciates and the initiated householders who were checked by the rains, now could venture to achieve their goals, just like those who attain the perfection of life find their ultimate form [*svarūpa* or form of service] when the time has come.'

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10.21 - The Gopīs Glorify the Song of Kṛṣṇa's Flute

(1) **Ś**rī Śuka said: 'Acyuta together with the cows and *gopas* entered the place thus being cooled by the breezes sweet because of the fragrance of the lotus filled lakes with their pellucid, autumnal waters. (2) While the Sweet Lord with Balarāma and the cowherd boys was tending the animals between the groups of flowering trees, the lakes, rivers and hills, full of the sounds of maddened bees and flocks of birds, He was absorbed in playing His flute. (3) When the ladies of Vraja heard the song of the flute, that brought to mind the flourishing [of all existence], each of them confidentially revealed to her intimate companion her appreciation for Kṛṣṇa. (4) But once they started that description they, remembering Kṛṣṇa's deeds and getting excited in rapt attention, could no longer continue, oh ruler of man. (5) [Before their mind's eye they saw how] His glories were sung by the group of cowherds, and the holes of His flute were filled by the nectar of His lips, as He entered the forest of

Vṛndāvana that was so enchanting because of His footprints. [They pictured Him] with a peacock feather on His head, a body like that of the best dancers, a blue karṇikāra lotus behind His ears, golden, yellow colored garments and the *vaijayantī* garland around His neck [the garland 'of victory' with flowers of five different colors]. (6) Oh King, when the women of Vraja heard the sound of the flute that captivates the minds of all living beings, they in their praise all embraced [Him in their mind].

(7) **T**he *gopīs* said: 'Oh friends, we who have eyes know no greater achievement than this: to imbibe the loving glances radiating from the faces of the two sons of the king of Vraja while They play on Their flutes and with Their companions drive the cows from one forest to another. (8) With the mango sprouts, peacock feathers, garlands of flower buds, lotuses and lilies to Their colorful garments and Their occasional singing, the two of Them magnificently shine forth in the midst of the cowherd boys, just like two expert dancers on a stage. (9) Oh *gopīs*, how meritorious must the deeds have been of this [bamboo] flute of Kṛṣṇa to be entitled to enjoy all alone the taste that is left behind by the nectar of His lips that [actually] belongs to the *gopīs*? His forefathers, the bamboo trees, are shedding tears of happiness, and also the river [where they grew] is full of shivers of joy. (10) Vṛndāvana having received the treasure of the lotus feet of the son of Devakī, oh friends, adds to the glories of the earth. The sound of Govinda's flute makes the peacocks dance madly and stuns all the other creatures looking down from the hillsides. (11) How fortunate are the doe who, however ignorant they were born, in hearing the sound of the flute of the so very nicely dressed son of Nanda, with their affectionate glances performed worship in the company of their black husbands? (12) It is for the women a festival to listen to the clear song of Kṛṣṇa's flute and observe His beauty and personality. Of the wives of the gods of heaven flying around in their heavenly vehicles slip, agitated and bewildered as they are by the thought of Him, the flowers tied in their hair and slacken their belts. (13) The cows raise their ears high to catch with those cups the nectar of the sounds emitted by Kṛṣṇa holding the flute to His mouth. The calves, with mouths full of the milk that exuded from the udders, stand silently with in their eyes and hearts Govinda who moves them and fills their eyes with tears. (14) Dear sisters, the birds in the forest rising to the branches of the trees beautiful with creepers and twigs, sit there like great sages in their eagerness to see Kṛṣṇa. With their eyes closed they listen to the sweet vibrations produced by His flute that silences other voices. (15) Hearing that song of Kṛṣṇa the rivers, with their currents broken in whirlpools because of their minds steeped in love, seize and firmly hold the two feet of Murāri, while carrying offerings of lotus flowers in the embrace of their wavy arms. (16) While the Lord was herding Vraja's animals together with Rāma and the *gopas,* a cloud seeing Him continually loudly playing His flute in the heat of the sun, out of love expanded itself high above its friend to create with its body a parasol carrying a great

number of [cool droplets that descended like] flowers. (17) The aboriginal women of Vraja, the Pulindas, are tormented to see the grass being marked by the red, transcendental *kuṅkuma* powder stemming from the lotus feet of this Cupid. But smearing on their breasts and faces that powder that once decorated the breasts of the girlfriends of the widely celebrated Lord, they are fully satisfied and forget that pain. (18) And oh, this [Govardhana] hill my friends, is the Lord's best servant because it, from being touched by the lotus feet of Kṛṣṇa and Rāma, jubilantly proves its respect with offerings of drinking water, tender grass and edible roots for the cows, the calves and the cowherds. (19) The two of Them, who can be recognized by the ropes [*] They have for binding the rear legs of the cows, accompanied in all freedom together with the cowherd boys the cows to every place in the forest. With the vibrations of the sweet tones of Their flutes, oh friends, They therewith wondrously stunned the living entities that can move while They moved the otherwise immobile trees to ecstasy.'

(20) **T**he *gopīs,* picturing for each other the pastimes of the Supreme Lord the way He wandered around in Vṛndāvana, thus being engaged became fully absorbed in Him.'

*: Śrīla Viśvanātha Cakravartī Ṭhākura explains that the ropes of Kṛṣṇa and Balarāma are made of yellow cloth and have clusters of pearls at both ends. Sometimes They wear these ropes around Their turbans, and the ropes thus become wonderful decorations.

10.22 - Kṛṣṇa Steals the Garments of the Unmarried Gopīs

(1) **Ś**rī Śuka said: 'During the first month of the winter season [*hemanta*: Nov./Jan.] the unmarried girls of Nanda's Vraja observed a vow of worshiping the goddess Kātyāyanī: they subsisted on unspiced *khichrī* [a mix of rice and lentils]. (2-3) Rising at dawn they took a bath in the water of the Yamunā and made from clay a deity of the goddess. Oh ruler of men, both opulent and simple they were of worship with sandalwood pulp, fragrant garlands, gifts [of food, clothes etc.], incense and lamps, as also with presentations of fresh leaves, fruits and bethel nuts. (4) The young girls performed worship repeating a mantra with the words: 'Oh Kātyāyanī, our obeisances unto you, oh great power, greatest *yoginī*, oh supreme control, please make the son of the *gopa* Nanda my husband!' [*] (5) The girls thus for an entire month executed their vow to be of proper worship before Bhadrakālī with: 'May He, Nanda's son, become my husband.' (6) Every day at dawn they called each other's names, held their hands and, loudly singing their respect for Kṛṣṇa, went to the Kālindī to bathe there. (7) One day arriving at the river singing about Kṛṣṇa, they left their clothes on the shore as usual and enjoyed sporting in the water.

(8) **K**ṛṣṇa, the Supreme Lord, who as the Master of all yoga masters approved this, surrounded by His companions went to that spot to make their

actions a success. (9) He stole their clothes away and quickly climbed in a Kadamba tree. Laughing together with the boys He made fun by saying: (10) 'Come here, oh girls, if you like, and take each your own garment. Seriously, I am not joking, for you must be tired because of the vow. (11) All these boys know I have never spoken a lie. Therefore, oh slender girls, come [out of the water] either one by one or all together, to cover yourselves.'

(12) **W**ith that prank of Him He saw how the *gopīs*, steeped in love for Him, looked at each other and had to laugh, but being embarrassed they did not come out of the water. (13) Govinda thus having spoken, had with His joking caught the minds of those who, up to their necks shivering in the cold water, said to Him: (14) 'Oh You, do not be unfair, we beg You, behave like the beloved son of the *gopa* Nanda we know, as the one renown throughout Vraja, oh dearest one. Please give us our garments, we are cold! (15) Oh Śyāmasundara ['beautiful dark one'] we, as Your maidservants, must do whatever You say! Please give us our clothes back, oh Knower of the Dharma, or else we will tell the king about it!'

(16) **T**he Supreme Lord said: 'If you are My servants, must you then not do what I told you and with your innocent smiles come out of the water to pick out your garments? I will not give them if you do not do so, and with the king being angry, what can he do about it?' (17) Thereupon all the girls shivering of the cold came out of the water, covering their pubic area with their hands. (18) The Supreme Lord seeing them defeated, put satisfied about the purity of their love their garments over His shoulder and said with a loving smile: (19) 'Because you during the observance of a vow were bathing naked in the water, you have offended Varuṇa and the other gods. To atone for that sin you must pay your obeisances with your palms joined together over your heads and then take your garments back.'

(20) **W**ith this being pointed out by the Infallible Lord, the Vraja girls considered their skinny-dipping a fall from their vow. Intent on successfully completing that vow, they therefore offered their obeisances to the Purifier of All Sins, He who was the directly visible result of their actions as also countless other [pious] activities. (21) The Supreme Lord, the son of Devakī, satisfied to see them bowing down, thereupon mercifully gave them back the garments. (22) Despite seriously having been cheated, not being acknowledged in their shame, being laughed at and made to act like puppets on a string with their clothes being stolen, they felt no enmity towards Him, for they were happy to associate with their beloved one. (23) Having put on their garments they, smitten by the association with their beloved, with their minds being captivated, were completely incapable of moving and full of shyness glanced at Him. (24) The Supreme Lord understood from them that they were determined to live up to their vow and that they wanted to touch His feet. Dāmo-

dara said to the girls: (25) 'Oh pious souls, I understand your motivation to worship Me. That pleases Me and so it has to come true. (26) The desire of those whose consciousness is fully absorbed in Me, does not lead to material lust, just as roasted and cooked grains as a rule are not capable of causing new growth [see also e.g. 1.6: 35, 3.15: 20, 7.7: 51-52]. (27) Dear girls, go now to Vraja. Having achieved the supreme state of fulfillment, you one of these nights will enjoy together with Me. That was what you had in mind with the vow to be pure in your worship of the Goddess.'

(28) **Ś**rī Śuka said: 'Thus being instructed by the Supreme Lord, the young girls, with their desire fulfilled meditating upon His lotus feet, could only with great difficulty [bring themselves to] return to the cowherd village. (29) The son of Devakī some time later surrounded by the *gopas* went at a distance from Vṛndāvana to herd the cows together with His brother. (30) Seeing how the trees in the fiercely hot sun of the season with their shade served Him as parasols, He said to the boys: (31-32) 'Oh Stoka Kṛṣṇa and Aṁśu, Śrīdāma, Subala and Arjuna, Viśāla, Vṛṣabha and Ojasvī, Devaprastha and Varūthapa, just look at these fortunate trees protecting us against rain, wind, heat and snow. Their life is exclusively there for the benefit of others! (33) Just see the benediction of these trees that offer support to all living entities, like great souls do. No one in need of them will ever go away disappointed. (34) With their leaves, flowers and fruits, shade and roots, bark and wood, their fragrance, sap, ashes, pulp and shoots, they offer everything you desire. (35) To perform with one's life, wealth, intelligence and words always for the sake of the welfare of all embodied beings, to be in this world of such a kind of birth, is the perfection of life for every living being [see also the Vaiṣṇava Pranāma].'

(36) **T**hus speaking among the trees bowing down with their abundance of leaves, clusters of fruit, flowers and twigs, He arrived at the Yamunā. (37) There the *gopas* drenched the cows in the crystal clear, fresh and cool, wholesome water, oh ruler, and also themselves drank their fill of the sweet tasting water. (38) In a grove along the Yamunā where they allowed the animals to roam freely, oh ruler of the people, they [the *gopas*] plagued by hunger approached Rāma and Kṛṣṇa and said the following.'

*: The distinction between the internal of *yoga-māyā* and the external, or illusory, potency of the Lord of *mahā-māyā* is described in the Nārada-pañcarātra, in the conversation between Śruti and Vidyā:

jānāty ekāparā kāntaṁ
saivā durgā tad-ātmikā
yā parā paramā śaktir
mahā-viṣṇu-svarūpiṇī

yasyā vijñāna-mātreṇa
parāṇāṁ paramātmanaḥ
mahūrtād deva-devasya
prāptir bhavati nānyathā

ekeyaṁ prema-sarvasva
svabhāvā gokuleśvarī
anayā su-labho jñeya
ādi-devo 'khileśvaraḥ

asyā āvārika-śaktir
mahā-māyākhileśvarī
yayā mugdaṁ jagat sarvaṁ
sarve dehābhimāninaḥ

"The Lord's inferior potency, known as Durgā, is dedicated to His loving service. Being the Lord's potency, this inferior energy is nondifferent from Him. There is another, superior potency, whose form is on the same spiritual level as that of God Himself. Simply by scientifically understanding this supreme potency, one can immediately achieve the Supreme Soul of all souls, who is the Lord of all lords. There is no other process to achieve Him. That supreme potency of the Lord is known as Gokuleśvarī, the goddess of Gokula. Her nature is to be completely absorbed in love of God, and through Her one can easily obtain the primeval God, the Lord of all that be. This internal potency of the Lord has a covering potency, known as *Mahā-māyā*, who rules the material world. In fact she bewilders the entire universe, and thus everyone within the universe falsely identifies himself with the material body." See also 8.12: 40 for Durgā.

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10.23 - The Brahmin Wives Blessed

(1) **T**he *gopas* said: 'Rāma, oh Rāma, oh mighty-armed one, oh Kṛṣṇa, destroyer of the wicked, we are troubled by hunger, please do something about it.'

(2) **Ś**rī Śuka said: 'Kṛṣṇa wanted to please some brahmin wives devoted to Him. Thus being informed by the *gopas,* the Supreme Lord, the son of Devakī said the following: (3) 'Please go to the sacrificial arena of the brahmins who, striving for a place in heaven, in accord with the Vedic injunctions at the moment are performing a sacrifice named Āṅgirasa. (4) Going there, dear *gopas*, ask them for some food and tell them that you have been sent by Bhagavān [Balarāma], My elder brother, and by Me.'

(5) **W**ith this order of the Supreme Lord going there, they asked as was told. Petitioning with folded hands, they before the brahmins fell to the ground like sticks: (6) 'Oh earthly gods, we wish you all the best. Please listen. Know that we, cowherd boys, were sent by Rāma and have arrived here with a mission from Kṛṣṇa. (7) Rāma and Acyuta graze Their cows not far from here, and being hungry they want to ask you if you could supply Them with some food, oh twice-born souls. So, if you have faith, then please donate, oh finest knowers of the religion. (8) From the beginning of a sacrifice until the end of sacrificing the animal, oh lovers of the truth, it is, except for when it is a [Sau-

trāmaṇi] sacrifice to Indra [*], not even for an initiate an offense to enjoy [or hand out] food.'

(9) **T**hus hearing about the Supreme Lord's request, they nevertheless took no heed. In the trivial pursuit of their ritualistic engagement they, for being elder, most childishly thought to know it better. (10-11) Even though the place and time, the items used, the hymns, the rituals, the priests and the fire, the officiating God-conscious souls, the performer of the sacrifice, that what was sacrificed and the dharmic result, are all part of the directly visible reality of His Absolute Truth, of Him, the Supreme Lord Beyond the Senses, they with their borrowed intelligence considered Him arrogantly just an ordinary person. (12) Not even having received a yes or a no from them, the *gopas* being discouraged, oh chastiser of the enemies, thereupon returned to inform Kṛṣṇa and Rāma about it. (13) Hearing that, the Supreme Lord, the Controller of the Universe, had to laugh and again addressed the cowherd boys in order to show them the ways of the world: (14) 'Communicate to their wives that I have arrived together with Saṅkarṣaṇa. They will give you all the food needed, for they, with their intelligence residing in Me, are full of affection for Me.'

(15) **N**ext going to the house of the wives, they saw them sitting there, nicely ornamented. The gopas bowed with reverence before the chaste women of the twice-born souls and said humbly: (16) 'Our obeisances, oh wives of the brahmins, please listen to what we have to say: not far from here we are roaming with Kṛṣṇa who has sent us here. (17) Tending the cows together with the *gopas* and with Rāma, He came a long way. He and His companions are hungry and should be given some food.'

(18) **H**earing that Kṛṣṇa was nearby whom they, with their minds enchanted by His stories, always had wanted to see, they got very excited. (19) Like rivers flowing towards the ocean the four types of food [to be chewed, sucked, licked and drunk] in the form of all kinds of dishes were brought together and in vessels transported to the One they all loved. (20-21) Even though their husbands, brothers, sons and other relatives tried to stop them, they, who for such a long time had heard about Him and longed for Him, headed for the Supreme Lord Praised in the Scriptures. The ladies found Him, wandering with the *gopas* and His elder brother, in a grove near the Yamunā full of blooming aśokas. (22) With His dark complexion, golden colored garment and garland of forest flowers, with His peacock feather, colored minerals and sprigs of buds, He was dressed like a dancer on a stage. His hand rested on a friend's shoulder and with the other hand He twirled a lotus. His lotus face was smiling, His hair fell over His cheeks and He had lilies behind His ears. (23) Over and over having heard about the glories of their most beloved [Kṛṣṇa], the gem to their ears in whom their minds were submerged, they

embraced Him, now brought within their view, for a long time [within their hearts] and gave up the inner distress, oh sovereign of the people, that had resulted from their identifying with their bodies. (24) With understanding for the state of these women who out of their desire for Him had abandoned all material desires, He who knows each his point of view, addressed them with a smile upon His face. (25) 'You are most welcome, oh finest graceful ladies, please sit down. What can I do for you? How becoming of you to come here to see Me! (26) People of discrimination who are well aware of what is good for them, keep themselves directly focussed on Me, their dear most Self. They are then constantly of devotional service, a service that is as should when delivered without any ulterior motive. (27) What other object [or who else] would be more attractive than this Self, connected to which one's life force, intelligence, mind, relatives, body, wife, children, wealth etc., became so very dear? (28) Go therefore to the sacrificial arena so that your husbands, as brahmin householders, with your help can complete their sacrifices.'

(29) **T**he wives answered: 'Do not speak so harshly with us, oh Almighty One, please be true to Your [scriptural] promise that someone who has attained the basis of Your lotus feet and has turned away from all his relations, may carry upon his hair the *tulsī* garland that was dismissed by Your feet. (30) Our husbands, fathers, sons and brothers, other relatives and friends will not accept us! And how would other people respond? Would You please therefore grant that to us, whose bodies have fallen at Your feet and for who there is no other destination, oh Chastiser of the Enemies?'

(31) **T**he Supreme Lord said: 'Your husbands will not be angry out of jealousy, nor will your fathers, brothers, sons or other people. Even the demigods will, on My word, regard you favorably. (32) Physical association does not make the people in the world more happy or loving. When you [in stead thereof] fix your minds upon Me, you will very quickly be with Me. (33) Hearing, attending [to the deity or the gathering of devotees], meditating and singing about Me, you are of love for Me, not so much with being physically close to Me. Therefore return to your homes.'

(34) **Ś**rī Śuka said: 'After this was said to the wives of the brahmins, they went back to the place of sacrifice. Having arrived there their husbands were not spiteful and together with them completed the ceremony. (35) One of them had been forcibly held back by her husband. Hearing from the others about the Supreme Lord, she embraced Him in her heart and gave up the material body that is the source of karmic bondage. (36) The Supreme Lord, who is also known as Govinda, fed the *gopas* with the four types of food [that were brought by the women], after which He, the Almighty One, also took a share. (37) He thus in His pastimes, with His transcendental appearance, delighted to imitate the human ways and please the cows, the *gopas* and the *gopīs* with

His beauty, words and actions. (38) The brahmins afterwards came to their senses and felt great remorse about having been so offensive in their conceit with the humble request of the Lords of the Universe who appeared like human beings. (39) Seeing the high flight of the devotion of their wives for Kṛṣṇa as the Supreme Personality, a devotion they completely lacked, they condemned themselves lamenting: (40) 'To hell with our threefold births [biological, brahminical and ritual], our vows, our extensive spiritual knowledge, our lineage and our expertise in the rituals, when we are inimical towards the Lord Beyond the Senses. (41) *Māyā,* the illusory potency of the Supreme Lord which even deludes the greatest yogis, has been the cause that we, the twice-born souls, the spiritual teachers of society, were bewildered about our true interest. (42) Just see that unlimited devotion of the women for Kṛṣṇa, the spiritual teacher of the universe, a devotion that even has broken the bonds of death [of their attachment] to family life. (43-44) They never underwent purification rites of rebirth, they did not stay with the guru, did not practice austerities, nor were they of philosophical inquiry into the true nature of the self or of any special cleanliness or pious actions. Nevertheless they, contrary to us so full of all that purification, are firm in their devotional service for Kṛṣṇa, the Lord Praised in the Verses and the Master of all Masters of Yoga. (45) Oh, how much has He through the words of His cowherd boys not reminded us of the ultimate destination of all transcendentalists, and has He helped us who in our bewilderment about our household interests indeed were inattentive! (46) Why else would He, the Master of Liberation and of all other benedictions, who is satisfied in every respect, be of this disguise [in the form of a *gopa*] with us, the souls resorting under His control? (47) The Goddess of Fortune refrains from all others and constantly only worships Him, in the hope of touching His feet and putting an end to the faults [of pride and fickleness e.g.] in her own being. His request [for food] really perplexes everyone. (48-49) He constitutes the place and time, the items used, the hymns, the rituals, the priests and the fire, the officiating God-conscious souls, the performer of the sacrifice, the performance and its dharmic result [see verse 10-11]. He, the Supreme Lord Viṣṇu, the Master of all Yoga Masters, has directly visible taken birth among the Yadus, but despite having heard about this we foolishly failed to understand that. (50) The Supreme Lord Kṛṣṇa, who is of an unlimited intelligence and because of whose illusory power we with bewildered minds are wandering along the paths of fruitive action, we offer our obeisances. (51) He, our Original Lord and Supreme Personality of Godhead, whose influence cannot be fathomed by our minds which are bewildered because of His *māyā*, should forgive us our offense.'

(52) **T**hus thinking about their offense of having disregarded Kṛṣṇa, they wished to meet Him, but afraid of [drawing the attention of] Kaṁsa, they decided not to go to Vraja.'

*: It is said that every one consecrated by the Sautrāmaṇi sacrifice for Lord Indra enters among the gods and is born *sarva-tanūh*, that is, with his entire body.

10.24 - Kṛṣṇa Defies Indra in Favor of the Brahmins, the Cows and Govardhana Hill

(1) **Ś**rī Śuka said: 'The Supreme Lord staying there [in Vraja] in the company of Baladeva, saw how the *gopas* were busily engaged in arranging a sacrifice for Lord Indra. (2) Even though the Supreme Lord, the Omniscient Soul of Everyone, knew everything about it [see B.G. 9: 23], He bowed down humbly and inquired of the elderly headed by Nanda [His stepfather]: (3) 'Tell Me, dear father, what is all this goings-on of you about? Where does it lead to, for whom is it done and what are the means by which this sacrifice is accomplished? (4) Please tell Me about it. I have this great desire to hear about it, oh father. Surely it cannot be so that the activities of saintly men, equal towards everyone in this world, being indifferent about mine and thine, and neutral towards friends and foes, are something to be secretive about, is it? (5) A stranger one may avoid like he is an enemy, but a friend one should treat like oneself, so they say. (6) When common people do something in the world, they sometimes engage with knowledge and sometimes they engage without. Engaging with expertise one achieves an optimal result and with ignorant actions that is not the case. (7) With that being said, I ask you whether this combined effort of yours is something that is prescribed [in the scriptures] or just a custom. That you should explain clearly to Me.'

(8) **Ś**rī Nanda said: 'Indra is the great lord of the rain and the clouds are his personal representatives. They provide the rain for all living beings. Rain is the gratifying life force, just like milk. (9) Because of the liquid discharged by this lord and master of the clouds, my dear son, we - and also other people - worship him with fire sacrifices and various paraphernalia. (10) With the remnants of those sacrifices people sustain their lives in three different ways

[religiously, economically and sensually]. He is the superhuman being who brings the fruits to those who from their human actions expect a certain yield [like farmers]. (11) Anyone who rejects this dharma [of sacrificing to Indra] that was handed down by tradition, is a person who, because of lust, enmity, fear and greed, cannot find happiness in life [see B.G. 10: 36].'

(12) **Ś**rī Śuka said: 'After having heard Nanda's words and also what the other residents of Vraja had to say, Lord Keśava spoke to His father in a way that made Lord Indra angry. (13) The Supreme Lord said: 'It is because of karma that a living entity takes birth and it is by [the force of] his karma alone that he meets his demise. Happiness or unhappiness, security and fear are all the result of one's karma. (14) If there would be some controller who awards others the fruit of their actions, then that ruler still depends on those who engage in action. After all, he cannot be the master of someone who does nothing! (15) Living beings have to face the consequences of their actions, what have they to do with Indra who cannot change what is determined by their own nature? (16) A person is controlled by his nature - he follows his nature. This entire world with its gods, demons and common men, exists on the basis of everyone's personal nature. (17) Living beings as a consequence of their actions obtain and forsake higher and lower evolved bodies. Karma alone is their enemy, friend and impartial judge, their Lord and their teacher [see also B.G. 8: 15 & 16, 4.29: 26-27 and 7.7: 46-47]. (18) One should therefore, keeping to one's duties, exercise respect for the karma of one's own nature [see *varṇāśrama*]. One lives rightly by that karma, it is no doubt someone's worshipable deity. (19) The way an unfaithful woman, resorting to another living being, does not gain any real benefit with her lover, it is also not to someone's advantage to prefer a thing [or deity] different from the one sustaining one's life. (20) The *brāhmaṇas* maintain their life [by teaching and explaining] the Vedas, the *kṣatriyas* by protecting the land, the *vaiṣyas* by trading and the *śūdras* by serving the twice-born souls [the former three, see also 7.11: 21-24]. (21) The fourfold occupational duty of the *vaiṣya* consists of farming, trading, cow protection and banking as the fourth. Among these the constant care for the cows is the duty we are engaged in. (22) [The natural qualities of] goodness, passion and ignorance are the cause of the maintenance, creation and destruction [in the world. See *guṇa*]. From the quality of passion this universe is generated and from the mutual [sexual] action therein we find the [biological] diversity of this world. (23) The clouds, impelled by that passion, pour down their water everywhere, and by that water they factually maintain the population. So what would Indra then do? (24) The cities, the cultivated lands and the villages are not the places where we are at home. We are the forest people, dear father, we always live in the forests and the hills. (25) Let us therefore begin with a sacrifice for the cows, the brahmins and the hill [Govardhana], and use for this worship the paraphernalia of Indra's sacrifice [see also footnote 10.8*3]! (26) Let us cook all sorts of preparations and soups, begin-

ning with sweet rice, porridge, buns and cakes, and let us use all kinds of dairy products. (27) Let there be properly prayed before the fires by brahmins versed in the Vedas whom you should feed with well prepared dishes and reward with cows and other gifts. (28) To act appropriately in respect of everyone, also should be thought of others: fallen souls like dogs and outcasts. After next having given grass to the cows the offerings should be presented to the mountain. (29) After having eaten our fill, we in our best clothes, being smeared with sandalwood pulp and nicely adorned, should circumambulate the cows, the brahmins, the fires and the hill [always kept to the right]. (30) This is my view, oh father, may it be done, if you please. This will not only be dear to the brahmins, the cows and the hill, but also to Me.'

(31) **Ś**rī Śuka said: 'When Nanda and the elders heard these words being spoken by the Supreme Lord, by the Time in person, in order to break the pride of Indra, they accepted them as excellent. (32-33) And so they executed everything Madhusūdana had spoken about: they arranged for the auspicious recitations, they all together respectfully paid tribute to the hill and the brahmins with the paraphernalia mentioned, they offered grass to the cows, the bulls and the calves, and next they circumambulated the hill with the animals in front of them. (34) The cowherd women, nicely ornamented and riding wagons that were yoked with oxen, sang the glories of Śrī Kṛṣṇa, while the twice-born souls chanted their benedictions. (35) To instill faith in the *gopas*, Kṛṣṇa thereupon assumed another form. Saying 'I am the hill' He devoured the abundance of offerings with the immensity of His body [see *vapu* and footnote *]. (36) Together with the people of Vraja He, by means of Himself, offered His obeisances to Himself: 'Oh, just see, how this hill, by assuming its form, has bestowed His mercy upon us!'

*: Śrīla Prabhupāda writes to this (Kṛṣṇabook ch. 24): "The identity of Kṛṣṇa and Govardhana Hill is still honored, and great devotees take rocks from Govardhana Hill and worship them exactly as they worship the Deity of Kṛṣṇa in the temples. Devotees therefore collect small rocks or pebbles from Govardhana Hill and worship them at home, because this worship is as good as Deity worship."

10.25 - Lord Kṛṣṇa Lifts Govardhana Hill

(1) **Ś**rī Śuka said: 'Indra, who realized that the worship of his person had been rejected, oh King, thereupon got angry with the *gopas* headed by Nanda, who had accepted Kṛṣṇa as their Lord. (2) In order to put an end to it all, clouds were sent forth by Indra that carried the name Sāṁvartaka. Deeming himself the supreme controller he enraged spoke the words: (3) 'Just see how enormously bewildered about their wealth these forest dwelling cowherds are. Having taken shelter of a mortal being like Kṛṣṇa, they have committed an offense against the gods! (4) They abandoned the spiritual knowledge and try to get across the ocean of material existence by performing ritual sacrifices that, profit-oriented, are inadequate to pass as boats [for that ocean]. (5) By taking shelter of Kṛṣṇa, this prattling, arrogant child, ignorantly thinking Himself to be the wisest, the *gopas* have acted to my displeasure. (6) Bring [oh clouds] destruction to their animals and put an end to their arrogance, because they, proud and foolish because of Kṛṣṇa and their wealth, are full of conceit. (7) Riding my elephant Airāvata, I shall also come to Vraja. Accompanied by the

wind gods I, moving hither with great power, will wipe out Nanda's cowherd community [see e.g. also 6.11 & 12].'

(8) **Ś**rī Śuka said: 'The clouds thus on the command of Indra being released from their positions, with all their power tormented Nanda's cowherd village with a massive downpour of rain. (9) Propelled by the wind gods they, illumined by lightening bolts and roaring with thunder, showered down hailstones. (10) With the rain incessantly pouring down from the clouds in curtains, the higher and lower parts of the earth submerged by the flood of water, could no longer be discerned. (11) The *gopas* and *gopīs,* plagued by the abundance of rain and excessive wind, shivering from the cold, together with their cattle went to Govinda for shelter. (12) Covering their heads and protecting their children with their bodies they, tormented by the rains, quivering approached the basis of the lotus feet of the Supreme Personality of Godhead: (13) Kṛṣṇa, oh Kṛṣṇa, oh Greatest Fortune. You are Your own master, oh Lord, please protect the cow community against the godhead [Indra] who is angry with us, oh Protector of the Devotees! [see also 10.8: 16]'

(14) **T**he Supreme Lord Hari seeing them witless under the attack of the hail, the rain and the extreme winds, considered the anger of Indra responsible for this: (15) [He thought:] 'Because I rejected Indra's sacrifice he, bent on destruction, is flooding us now with these unusual out-of-season fierce rains and great winds full of hailstones. (16) To counteract that properly I will, by the power of My yoga, arrange for the defeat of the pride and ignorance of all those who, with their wealth, are as foolish to consider themselves falsely Lord and Master over the world. (17) Of the demigods who, as controlling lords being falsely identified, are certainly not moved by goodness, I eradicate the false pride in order to pacify them [see also B.G. 14: 14]. (18) The cowherd community that has taken shelter of Me as their master is My family. Therefore I will protect them with My mystic power. That is the vow I have taken [see also B.G. 9: 22].'

(19) **H**aving said this [to Himself this incarnation of] Viṣṇu took up with one hand [His left one] Govardhana hill and held it high as easily as a child holding a mushroom. (20) The Supreme Lord then said to the *gopas*: 'Oh mother, oh father, oh residents of Vraja, please come, together with your cows, to the free space below this hill. (21) Do not be afraid that, because of the wind and the rain, the mountain would fall from My hand. You have feared enough, and in order to deliver you therefrom, I have provided [this solution] for you.'

(22) **W**ith their minds thus being pacified by Kṛṣṇa, they entered the space underneath the mountain where they found ample room for their cows, wagons and everyone belonging to them. (23) Putting aside pain, hunger, thirst and all considerations of personal comfort, He before the eyes of the re-

sidents of Vraja held up the mountain for seven days without moving from His place. (24) When Indra saw the result of Kṛṣṇa's mystic power, he most amazed, bereft of his pride and broken in his determination, called back his clouds. (25) With the sky free from clouds and the sun visible again, now that the fierce wind and rain had ended, the Lifter of Govardhana Hill said to the cowherds: (26) 'Please leave this place, together with your property, women and children. Give up your fear, dear *gopas*, the wind and rain have ceased, and the water in the rivers is low again.'

(27) The *gopas* each took their personal cows and left, with their belongings loaded on the wagons, and the women, children and old people slowly following. (28) And while all the living beings were looking on, the Supreme Almighty Lord easily put down the hill back where it stood before. (29) The residents of Vraja, overwhelmed by the pure love they felt for Him, came forward with embraces and so on, each expressing his personal relationship with Him. The *gopīs* joyfully with great affection showered their fine blessings and respected Him with presentations of yogurt, whole grains and water. (30) Yaśodā, Rohiṇī, Nanda and Balarāma, the Greatest of the Strongest, embraced Kṛṣṇa and full of affection eagerly all offered Him their blessings. (31) In heaven all the demigods - the perfected souls, the saints, the heavenly singers and the venerable souls - sang the Lord's praises and showered satisfied a rain of flowers, oh earthly ruler. (32) They sounded conch shells and played kettle-drums in their abode while the leading Gandharvas headed by Tumburu sang, oh ruler of men. (33) Oh King, Kṛṣṇa together with Balarāma, surrounded by the loving animal tenders, thereupon left for the place where they were grazing their animals. The *gopīs* also went away singing about the glories of His heroic deeds, happy as they were with Him who had touched their hearts.'

10.26 - Nanda Recapitulates the Words of Garga Before the Puzzled Gopas

(1) **Ś**rī Śuka said: 'The *gopas,* witnessing activities of Kṛṣṇa like this one [lifting the hill], had no idea how He could be that powerful, and most astonished approached Nanda saying to him: (2) 'How could the boy, considering His extraordinary actions, deserve a birth among simple countryfolk, that would be contemptible for Him? (3) How can a boy of seven years old, playfully with one hand hold up the best of all hills, [as easily] as a mighty elephant holds up a lotus flower? (4) As a new-born child with hardly His eyes open, He sucked [the poisoned milk] from the breast of the greatly powerful Pūtanā, in the process also sucking away her life air, just like the force of time sucks away the youth from a body [see 10.6]. (5) When He, a few months old, lying beneath a cart was crying, He with His legs [kicking] upwards turned over the cart that was struck by the tip of His foot [see 10.7]. (6) At the age of one, sitting outside He was transported into the sky by the demon Tṛṇāvarta. He seized him by his neck, made him suffer and killed him [see 10.7]. (7) One day His mother tied Him to a large mortar because He had stolen butter. He [crawling with the mortar] on His hands moved between the two arjuna trees

and caused their crash [see 10.10]. (8) Together with Balarāma and the boys grazing the calves in the forest, He with His two arms tore apart the beak of the enemy Baka who wanted to kill Him [see 10.11]. (9) Vatsa, [another demon] desirous to kill Him, in the form of a calf hid among the other calves. Kṛṣṇa killed him and sportively [throwing the corpse in a tree] made kapittha fruits fall down with him [see 10.11]. (10) Together with Balarāma killing the jackass demon [Dhenuka] and his jackass companions, He secured the safety of the Tālavana forest that was full of ripe fruits [see 10.15]. (11) After arranging that the terrible Pralamba would be killed by the most powerful Balarāma, He released Vraja's *gopas* and their animals from a forest fire [see 10.18 & 19]. (12) Subduing the most venomous chief of the snakes [Kāliya] by climbing on top of him, He managed to defeat his pride and with force send him away from the lake of the Yamunā, the water of which thus was freed from its poison [10. 16 & 17]. (13) Dear Nanda, how can it be that all of us inhabitants of Vraja cannot give up our feelings of love for your son, who on His part is just as natural towards us? (14) The fact that He as a boy of seven years old has lifted the big hill, has with us, oh master of Vraja, raised questions about your son.'

(15) Nanda said: 'Please listen to my words, dear *gopas*. Let go of your doubt concerning the boy. This is what Garga in the past has told me referring to this child [see also 10.8: 13-19 for the same verses]: (16) 'And this one [the son of Yaśodā] has according to the *yuga* accepted forms with a white, a red or a yellow color. Now He is Kṛṣṇa [of a dark complexion, see **]. (17) This child previously was born somewhere else as the son of Vasudeva, and therefore the souls who know this will speak about this child of yours as the glorious Vāsudeva. (18) There are many names and forms according to the qualities and activities of His appearances. These are known to me, but the common people do not know them. (19) Being a *Nanda-Gokula* cowherd this child will always act to what is most beneficial to all of you. With His support you will easily overcome all dangers [*3] (20) Oh King of Vraja, in the past, when there was a faulty regime, He has protected pious souls who were disturbed by rogues so that they, with those bad elements defeated, could flourish [see also 1.3: 28]. (21) Just like those faithful to Viṣṇu have nothing to fear from the Asuras, those who are as fortunate to associate with this child in love and affection, will not be overcome by enemies. (22) Therefore, oh Nanda, take the greatest care raising this child. As for His qualities, opulences, name and fame this son of yours is as good as Nārāyaṇa!' (23) After Garga had pointed this out to me, he went home. [Ever since] I consider Kṛṣṇa, who frees us from all obstacles, an expansion of Nārāyaṇa.'

(24) **H**aving heard Nanda's words about what Garga had said, the residents of Vraja, enlivened by him and with their perplexity gone, worshiped Lord Kṛṣṇa. (25) The demigod [Indra] who caused the rain, made in his anger

about the loss of his sacrifice, the cowherds, animals and women suffer by engaging lightning bolts, hail and winds. Kṛṣṇa, considering Himself their only shelter, smiled out of compassion, and in order to protect the cowherd community picked up the hill with one hand the way a small child picks up a mushroom. May He, the Lord of the Cows, the destroyer of the conceit of the great king of the sky, be satisfied with us!'

*: These colors will later be explained in the eleventh canto of of the Bhāgavatam, in the verses 11.5: 21, 24, 27 and 34.

10.27 - Lord Indra and Mother Surabhi Offer Prayers

(1) **Ś**rī Śuka said: 'After He held up the hill Govardhana to protect Vraja against the rains, from the world of the cows mother Surabhi [the celestial cow] came to Kṛṣṇa. And so did Lord Indra. (2) Indra, ashamed of having been offensive, approached Him in a secluded place [*] and touched His feet with his helmet that shone like the sun. (3) Having heard about, and having witnessed, the power of Lord Kṛṣṇa, whose immeasurable potency had put an end to his arrogance of being the lord of the three worlds, he with folded hands spoke as follows.

(4) **I**ndra said: 'Your majesty, oh You abode of pure goodness, being of peace and the illumination of penance, You destroyed the passion and ignorance that are based on illusion. This continuous stream of the material qualities, to which one is bound in one's attachment, is not present in You. (5) How, oh Lord, can there in You [as I supposed, see 10.25: 3] exist the causes of being entangled - like greed and such - that symptomize an ignorant person? Are You not the Supreme Lord who, in defense of the dharma, exercises Your authority to chastise the wicked ones? (6) You are the father and the guru of the entire universe, the Original Lord and the insurmountable Time who, when You by Your own decision assume Your transcendental forms, stri-

ves to be the authority to eradicate the self-conceit of those who think they are the Lord of the Universe. (7) Ignorant souls like me, who think they are the master of the universe, quickly abandon their arrogance the moment they see You fearless [in confrontation]. This happens when they, no longer conceited because of the lesson You teach the wicked, wish to take the path of civilization only. (8) Unaware of Your influence I, because of my rulership, bathed in arrogance. Being offensive my intelligence got bewildered. Therefore please forgive me, oh Master who has assumed this form. Please let my consciousness never again be that foul, my Lord. (9) Your descent into this world, oh Lord of the Beyond, happened for the sake of the existence of those who serve Your lotus feet, oh Godhead, and for the non-existence of warlords, who constitute a great burden with the many disturbances they create. (10) I offer You my obeisances, the Supreme Lord and Original Personality, the great Soul Śrī Kṛṣṇa, the son of Vasudeva. My respects for the Master of the Servants of the Absolute Truth. (11) My obeisances for Him who assumes physical forms in response to the desires of His devotees, for Him whose form is pure spiritual knowledge, who is the seed of all and everything, and who is the indwelling Soul of all living beings. (12) Oh Lord, when the sacrifice was frustrated I, fiercely arrogant and angry, wanted to destroy the cowherd community by means of rain and wind, oh Supreme Lord. (13) You, oh Controller, showing Your mercy have shattered my rigidity and rendered my attempts fruitless. I came to You, the True Self and spiritual master, to seek Your shelter.'

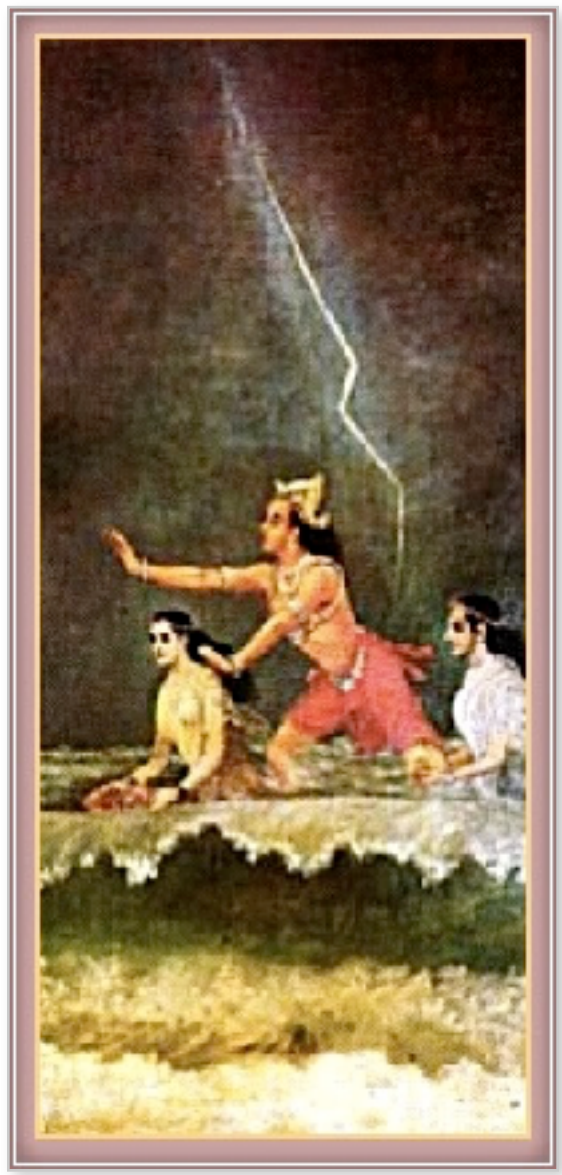
(14) **Ś**rī Śuka said: 'With Kṛṣṇa this way been glorified by the munificent Indra, the Supreme Lord smiled and spoke, as grave as the clouds, the following words to him. (15) The Supreme Lord said: 'I have engaged in the arrest of your sacrifice to show you My mercy and to ensure that you, as the king of heaven who was so greatly intoxicated by the opulence, would remember Me forever. (16) He, who blinded by the intoxication of power and opulence, does not see Me standing with the rod in My hand, I will, wishing to promote him, prepare a fall from his affluent position [see also B.G. 9: 22]. (17) Oh Indra, you may go now, I wish you all good fortune. Executing My order you may, free from false pride, remain engaged in your responsibilities.'

(18) **T**hen mother Surabhi spoke to Kṛṣṇa. Peaceful of mind offering her respects she, together with her cows, asked for the attention of the Supreme Lord who had appeared as a cowherd boy. (19) Mother Surabhi said: 'Kṛṣṇa, oh Kṛṣṇa, oh Greatest Mystic! Oh Soul and Origin of the Universe, with You as the director of the world, we have found our master, oh Infallible One. (20) You are our Supreme Godhead. Oh Lord of the Universe, please, for the welfare of the cows, the brahmins and those who are godly and saintly, be there as our Indra. (21) For You to be our Indra, we shall perform a bathing ceremony to the directions of Lord Brahmā, oh Soul of the Universe who descended to relieve the burden of the earth.'

(22-23) **Ś**rī Śuka said: "After this request Lord Kṛṣṇa was by Surabhi bathed with her own milk. On the order of the mothers of the demigods [the daughters of Aditi] He thereupon by Indra was bathed with the heavenly Ganges water carried in Airāvata's trunk. He, the descendent of Daśarha, thus, in the company of the enlightened souls and the seers, received the name Govinda ['he who finds the cows']. (24) Tumburu, Nārada and the others, the singers of heaven, the scholars, the perfected and the venerable souls, came to that place and sang the glories of the Lord that eradicate the impurity of the world. The wives of the demigods danced together filled with joy. (25) He, as the emblem of all the gods, was praised and covered with wonderful showers of flowers. Everyone in the three worlds experienced a supreme satisfaction and the cows saturated the earth with their milk. (26) The rivers flooded with all kinds of liquids, the trees provided honey, the plants developed fully without being cultivated and the mountains produced jewels. (27) Oh [Parīkṣit,] beloved one of the Kuru dynasty, after Lord Kṛṣṇa had been bathed, all living beings, even the ones that are dangerous [predators, false people], were freed from their enmity. (28) After Govinda, the master of the cows and the cowherd community, thus had been bathed by him, Indra took leave and returned to heaven, surrounded by the gods and the others.'

*: The specific "solitary place" where Indra approached Śrī Kṛṣṇa is mentioned by the sage Śrī Vaiśampāyana in the Hari-*vaṁśa* (Viṣṇu-parva 19.3): *sa dadarśopaviṣṭaṁ vai govardhana-śilā-tale*. "He saw Him [Kṛṣṇa] sitting at the base of Govardhana Hill".

10.28 - Kṛṣṇa Rescues Nanda Mahārāja from the Abode of Varuṇa



(1) **T**he son of Vyāsa said: 'After having fasted the eleventh day [of a lunar fortnight, *ekādaśī*] and having worshiped the Maintainer of All [Janārdana], Nanda entered the water of the Yamunā for a bath on the twelfth day. (2) An obscure servant of Varuṇa seized him and led him to his master, for he had neglected that it was an unfavorable time to enter the water at night. (3) Oh King, the *gopas* not seeing him, cried loudly: 'Oh Kṛṣṇa, oh Rāma!', upon which the Supreme Lord, who makes His people fearless, found out that His [step]father had been arrested by Varuṇa. He went to Varuṇa's place. (4) As soon as he saw that the Lord of the Senses had arrived, the presiding godhead of that region [of the waters] elaborately honored Him, being greatly pleased to have Him present.

(5) **Ś**rī Varuṇa said: 'Today I may experience the true wealth of the success of my physical existence, oh Lord, for it is so that those who earned the privilege to serve Your lotus feet, have achieved the transcendence of their

material life. (6) I offer You my obeisances, oh Supreme Personality of Godhead, You who are the Absolute Truth and the Supreme Soul free from the influence of the deluding material energy of *māyā* that makes up the material universe. (7) That ignorant servant of mine was a fool who did not know his duty [*] when he brought this man to me who is Your father. I beg Your pardon, Your goodness. (8) Towards me, oh Kṛṣṇa, Govinda, oh You who sees everything, please be of mercy. Take this person who is Your father with You, oh You who care so much about Your parents.'

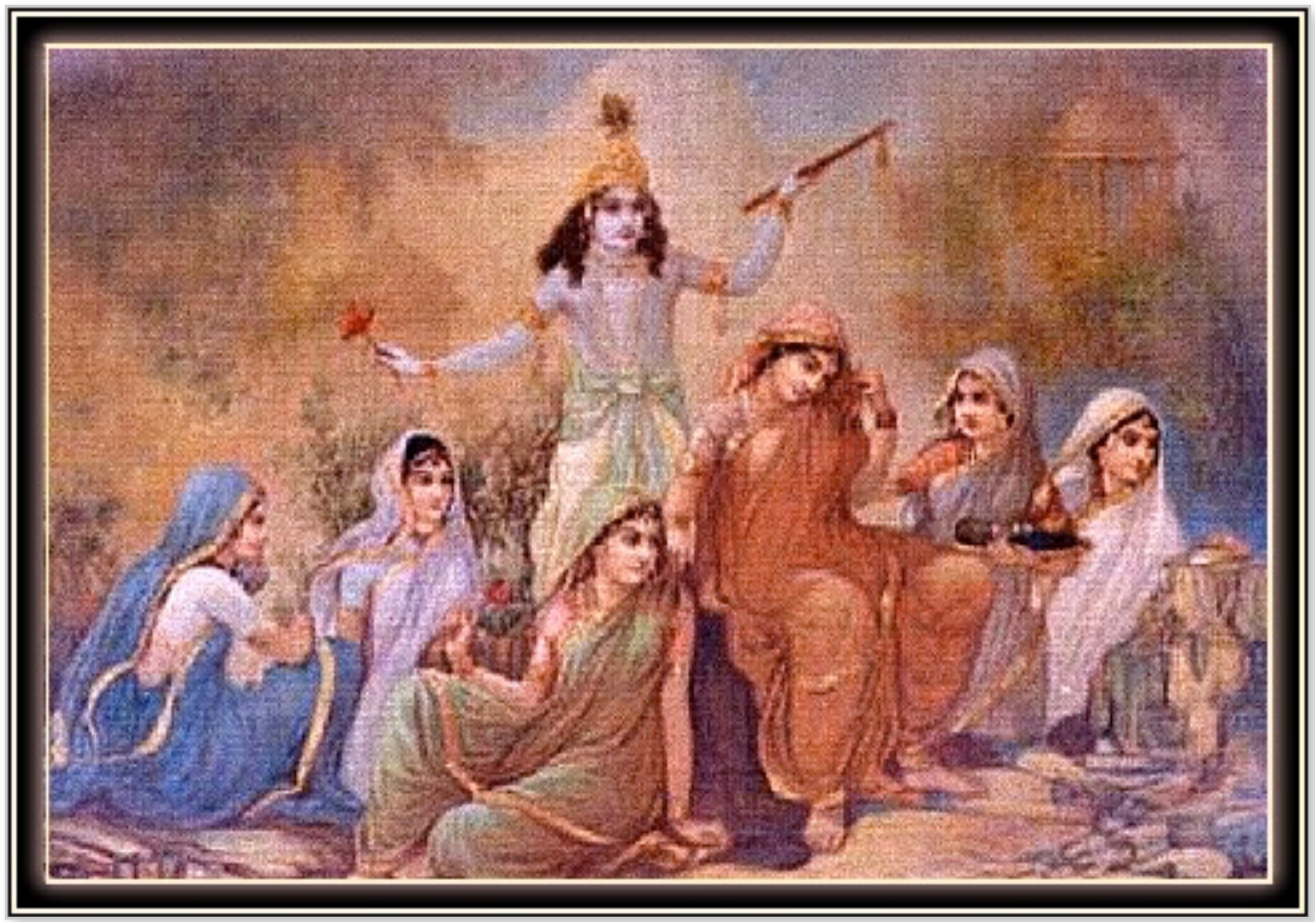
(9) **Ś**rī Śuka said: 'Kṛṣṇa, the Supreme Lord and Controller of all Controllers, thus being satisfied, took His father with Him and went back to His relatives whom He brought great joy with it. (10) Nanda, who never before had met with the great opulence of the lord of the realm [of the waters], nor had witnessed the obeisances they [Varuṇa and his followers] offered Kṛṣṇa, most amazed spoke to his friends and relatives. (11) Oh King, the *gopas*, excited to hear about Him, their Lord, thought: 'Maybe the Supreme Master is going to grant us His transcendental abode!'

(12) **H**e, the Supreme Lord who sees and understands everything of His devotees, full of compassion thought about the fulfillment of their desire: (13) 'The people in this world, ignorantly engaged in their wanton activities, wander between higher and lower purposes, without being aware of their actual destination.'

(14-15) **W**ith this consideration the Supreme Lord Hari in His great compassion showed the *gopas* His abode beyond the darkness of matter: the true, unlimited, spiritual knowing which is the light of the eternal absolute, the way it is seen by the sages when they in trance are removed from the material qualities. (16) They were by Kṛṣṇa brought to the lake of the One Spirit [*brahma-hrada*] and submerged in it. Lifted out again they saw the abode of the Absolute Truth, the way Akrūra has seen it [3.1: 32, 10.38 & 10.40]. (17) With that vision Nanda and the others were overwhelmed by supreme bliss, and they were most surprised to see Kṛṣṇa Himself present there, extensively being praised with Vedic hymns.'

*: Prabhupāda's pupils comment to the precise execution of *ekādaśī* fasting matters and auspicious times of bathing: 'Of course, Varuṇa's servant should have been aware of these technical details, which are meant for strict followers of the Vedic rituals.'

10.29 - The Rāsa Play: Kṛṣṇa Meets and Escapes the Gopīs at Night



(1) **T**he son of Vyāsa said: 'Even though Kṛṣṇa was the Supreme Lord, He, resorting to His inner potency [see *yoga-māyā*], decided to enjoy those nights in autumn when He saw the jasmine flowers blossoming. (2) The king of the stars [the moon] at the time painted with his action the face of the east red, thus giving comfort to all who longed for him, just like a lover approaching his beloved ends her grief when he after a long time shows up again. (3) Kṛṣṇa saw how the kumuda lotuses opened to the full disc of the moon, that glowed as red as the fresh *kuṅkuma* on the face of the goddess of fortune. He saw how the forest was reddened by the gentle rays of that light, and sweetly played His flute that enchanted the minds of the [*gopīs* with their] beautiful eyes. (4) That song being heard by the women of Vraja awakened Cupid in their hearts, so that each of them, unknown to the others, with her mind seized by Kṛṣṇa and with earrings swinging in the haste, went to the place where He, her boyfriend, was situated. (5) Some left behind the cows while they were milking them, some abandoned in their eagerness the milk they had on the stove, while others went away without taking the cake out of the oven. (6-7) Some put aside the children they were feeding milk, and dressed up without thinking of the service they would render to their husbands. Some left during their meals, some while they were oiling themselves, were smearing their bodies or were making up their eyes. Others went to Kṛṣṇa with their clothes and

ornaments in disarray. (8) They were checked by their husbands, fathers, brothers and other relatives but, enchanted by Govinda they, with their hearts stolen, did not turn around [to their duties]. (9) Some *gopīs* who could not get away, stayed at home and closed their eyes to meditate on being [transcendentally] connected in love with Him [see footnote* and 10.1: 62-63]. (10-11) The intolerable, intense agony of being separated from their Beloved One, drove away all bad-mindedness. At the same time their material virtue was also reduced to zero because of the joy they obtained from meditating on Acyuta's embrace. Despite the fact that He was the Supreme Soul, they thought of Him as their paramour. Getting His direct association though their karmic bonds were counteracted so that they immediately gave up their physical interest ruled by the natural modes.'

(12) **Ś**rī Parīkṣit said: 'They only knew Kṛṣṇa as their beloved one, and not as the Absolute Truth, oh sage. How could there, for them being so mindful of the material affair, be an end to the mighty current of the *guṇas*?'

(13) **Ś**rī Śuka said: 'I spoke to you about this before [in 3.2: 19 and in 7.1: 16-33]. When the king of Cedi [Śiśupāla] could attain perfection even by hating the Lord of the Senses, what then would that mean for those dear to the Lord in the Beyond? (14) The personal appearance of the Supreme, Imperishable and Inscrutable Lord who, free from the modes, is the controller of the modes, is there to lead humanity to the perfection of life, oh King. (15) They who towards Him are constantly of lust, anger, fear, affection, unity or friendship will surely achieve absorption in Him. (16) You should not be surprised about this [fact] concerning the Unborn Supreme Personality, the master of all masters of yoga, Kṛṣṇa, by whose grace this world finds liberation. (17) When the Supreme Lord saw the girls of Vraja coming to Him, He, the best of all speakers, used charming words that confused them. (18) The Supreme Lord said: 'All of you, be welcome, oh fortunate ladies. What can I do to please you? Please tell Me whether Vraja is all right and for what reason you came here. (19) This night is full of ugly fearsome creatures, so please return to Vraja, oh slender girls. You women should not hang around here. (20) Your mothers, fathers, sons, brothers and husbands undoubtedly are looking for you and cannot find you. Do not make your families afraid. (21-22) You have seen Rākā [the goddess of the full moon day] resplendent with her moonlight. You have seen the forest full of flowers, which is even more pleasurable by the breeze, coming from the Yamunā, that plays through the leaves of the trees. Go therefore, without delay, back to the cowherd village. You must serve your husbands, oh chaste ladies, the calves and the children are crying for you to give them milk. (23) Or else, if you have come with your hearts overtaken by your love for Me, that is indeed praiseworthy of you, for all living beings have affection for Me. (24) For women it indeed is the highest dharma to be diligently of service to her husband, to be simple and honest towards the relati-

ves, and to take good care of her family. (25) Unless he fell down [from his belief or being unfaithful] a husband, even being bad-tempered, unfortunate, old, decrepit, sickly and poor, must not be rejected by women who want to go to heaven [see also 9.14: 37 and B.G. 1: 40]. (26) For a well-educated woman to go astray dishonorably in adultery, is in all cases a contemptible weakness that creates fear and harms the reputation. (27) By listening, being in My presence [with the deity and the devotees], by meditation and by narrating [proclaiming and publishing], one is of love for Me, not so much with physical proximity. Therefore, please return to your homes [see also 10.23: 33].'

(28) **Ś**rī Śuka said: 'The *gopīs* thus hearing the not so pleasant words of Govinda, being dejected because they were disappointed in their strong desires, felt an anxiety that was hard to overcome. (29) Saddened letting their faces hang down and their bimba-red lips dry up, they sighed while scratching the ground with their feet. With their tears spoiling their make-up and washing away the *kuṅkum* on their breasts, they silently carried the burden of their great distress. (30) Their Beloved One, not so loving at all, had addressed them contrarily, while they for His sake had desisted from all their material desires. They wiped their tears and stopped their crying and then, with their voices choked up in the attachment, in agony said something back. (31) The beautiful *gopīs* said: 'You, oh Mighty One, oh Goodness should not speak so harshly. Please reciprocate with our devotion at Your feet for which we have denounced everything else. Do not play so hard-to-get rejecting us. Be just like the Godhead, the Original Personality who reciprocates with those who desire liberation. (32) Oh dearest one, You as the Knower of the Dharma spoke to us about the duty of women, that would consist of faithfulness to her husband, children and relatives. So be it, but is it not so that You, oh Lord, the Godhead, the most appreciated one, who as the Soul for all embodied beings is the closest relative, are the real object of this instruction? (33) The experts are constantly of service to You, who always endear them as their very own Self. So, what do our husbands, children and relatives mean to us who give us trouble? Have mercy with us, oh Supreme Controller, do not take away the by us for so long entertained hopes for You, oh Lotus-eyed One! (34) You easily stole our minds that were absorbed in our households, as also our hands that were engaged in household duties. Our feet will not move one step away from Your feet. How can we go back to Vraja, what should we do instead? (35) Please, oh Dearest One, pour the flood of the nectar of Your smiling glances and melodious songs, which [by the flute] escape from Your lips, over the fire in our hearts. Otherwise we will place our bodies in the fire that burns of separation, and by meditation on Your feet attain Your abode, oh Friend. (36) Oh You with Your lotus eyes, for the goddess of fortune it is a festival whenever she resides at the base of Your feet, the feet that now are held dear by [us] the people dwelling in the forest. Touching them we, being filled by Your joy, from that moment on will never be able to stand in the direct presence of any other

man! (37) The goddess of fortune, who together with Tulasī-devī has achieved a position on Your chest, is served by servants, and the other gods try to acquire her look of approval. But the same way as even she desires the dust of Your lotus feet, we also have sought the shelter of the dust of Your feet. (38) Therefore be of mercy with us, oh Vanquisher of all Distress. Renouncing our homes we have approached Your feet in the hope to worship You. Please allow us to serve You, oh gem of all people, oh You with Your beautiful smiles and glances for which our hearts have burned with an intense desire. (39) Seeing Your face encircled by Your hair, the beauty of Your earrings at Your cheeks, the nectar of Your smiling lips, the glances that make one fearless, Your two mighty arms, and with seeing Your chest, the only source of pleasure for the goddess, we are delivered as Your servants. (40) Which woman within the three worlds, oh dearest, would, completely being bewildered by the drawn-out melody lines of the song of Your flute, not deviate in her civil conduct, after seeing this grace of the three worlds, this beautiful form because of which [even] the cows, the birds, the trees and the deer manifested a shiver of joy? (41) You clearly have taken birth as the Godhead, the remover of the fear and distress of the people of Vraja, as no one else but the Original Personality who protects all the gods and worlds. Therefore, oh Friend of the Distressed, kindly place Your lotuslike hand on the burning breasts and heads of Your maidservants.'

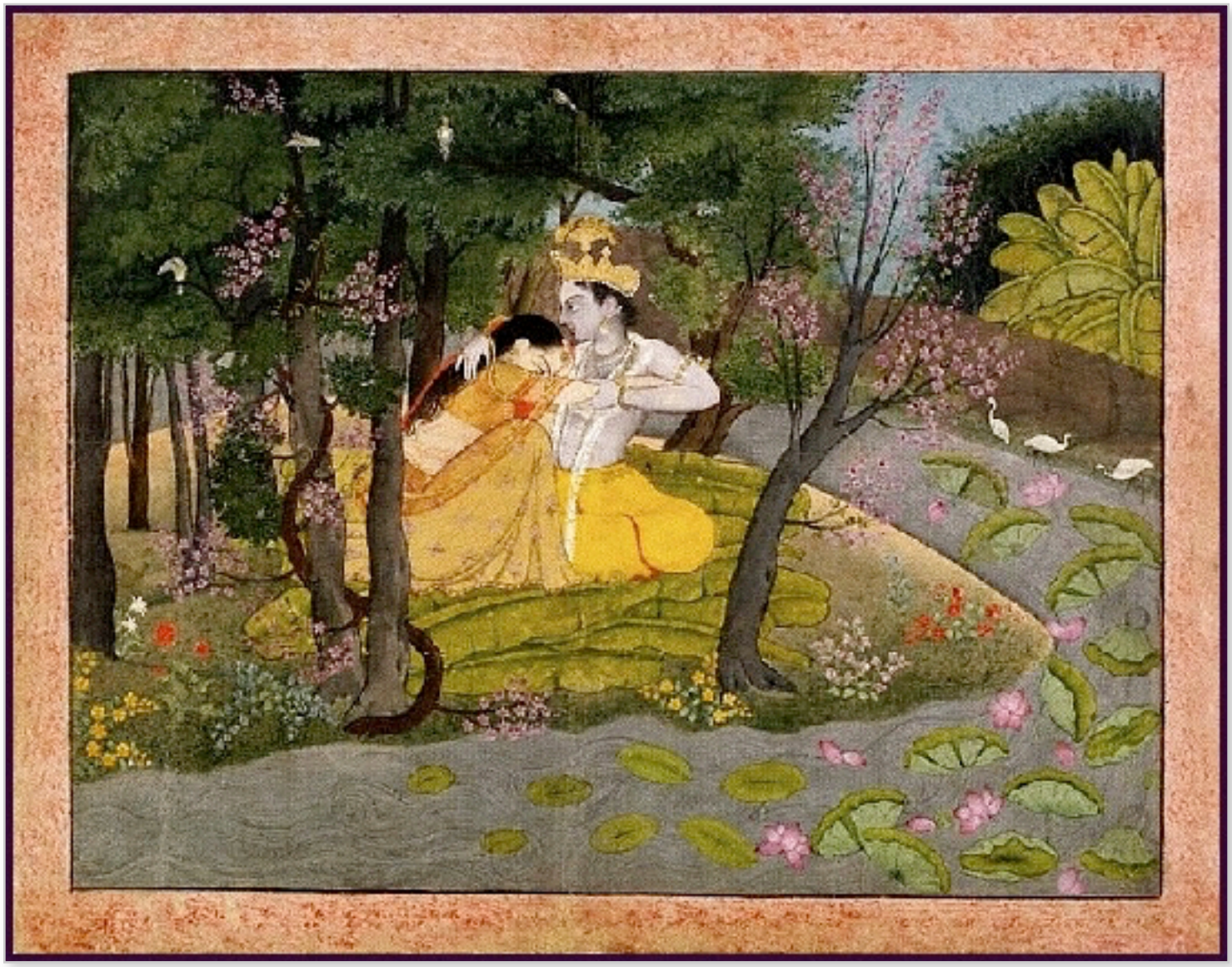
(42) **Ś**rī Śuka said: 'Having heard the *gopīs'* despondent words, the Lord of all the Lords of Yoga full of mercy smiled, He who had been satisfied despite His ever being satisfied within. (43) Being together with all of them He - like the spotted deer - was as splendid as the blemished moon surrounded by the stars. As the Infallible Lord who is so magnanimous in His glances and proofs of affection, He made their faces blossom with His broad smiles that beamed His jasmine-like teeth. (44) Being sung and singing Himself as the commander of hundreds of women moving among them, He wore the five-colored [Vaijayantī] garland with which He increased the beauty of the forest. (45-46) Together with the *gopīs* He arrived at the riverbank that, served by the waves, was cool with its [wet] sand and was pleasant with the fragrance of the lotuses that was carried by the wind. Together with the Vraja beauties awakening Cupid, He took pleasure in throwing His arms around them in embraces. That way touching their hair, belts, thighs and breasts with His hands, He, challenging striking them with His fingernails, glanced at them and played and laughed with them. (47) This way receiving from Kṛṣṇa, the Supreme Personality of Godhead, the special attention of the Greater Soul, they, getting proud, considered themselves the best of all women on earth. (48) Observing that they, due to their fortune, were caught in an intoxicated state of self-conceit, Lord Keśava, as a form of grace, disappeared from the spot in order to abate it.'

*: The different types of *gopīs* suggested here are also mentioned in the Padma Purāṇa:

gopyas tu śrutayo jñeyā
ṛṣi-jā gopa-kanyakāḥ
deva-kanyāś ca rājendra
na mānuṣyāḥ kathañcana

'It is understood that some of the *gopīs* are personified Vedic literatures (*śruti-cārī*), while others are reborn sages (*ṛṣi-cārī*), daughters of cowherds (*gopa-kanyās*), or demigod maidens (*deva-kanyās*). But by no means, my dear King, are any of them ordinary humans.' There is also mention of *sādhana-siddhas* and *nitya-siddhas*: those perfect of spiritual discipline and those born that way.

10.30 - The Gopīs Search for Kṛṣṇa Who Disappeared with Rādhā



(1) **Ś**rī Śuka said: 'After the Supreme Lord that sudden had disappeared, the young ladies of Vraja were as sorry not to see Him any longer as she-elephants who miss their bull. (2) The women who in their hearts were overwhelmed by the movements, affectionate smiles, playful glances, charming talks and other graceful gestures of the husband of Ramā, being absorbed in Him thereupon enacted each of those wonderful activities. (3) The dear ones lost themselves in imitating the movements, smiles, beholding, talking and so on, of their Beloved One, who factually thus was expressing Himself through their bodies. Under the influence of Kṛṣṇa's ways they confided to each other: 'He is completely in me!' (4) Together they sang loudly about Him and searched like mad everywhere in the forest, asking the trees for the Original Personality who, like the ether, is both present inside and outside: (5) 'Oh aśvattha [holy fig tree], oh plakṣa [waved-leaf fig tree], oh nyagrodha [banyan], have you seen the son of Nanda who has disappeared after He with His loving smiles and glances stole our hearts? (6) Oh kurabaka [red amaranth], aśoka, nāga,

punnāga and campaka, have you seen passing the younger brother of Balarāma who with His smile vanquishes the pride of every girl who is too haughty? (7) Oh sweet tulasī, have you, who loves Govinda's feet so very much, seen our dearest Acyuta who carries you with swarms of bees around His neck? (8) Oh mālati, jāti, yūthikā and mallikā jasmine, have you seen Mādhava pass by who with His touch gives you pleasure? (9) Oh cūta [mango creeper], priyāla, panasa and āsana [jackfruit trees]; oh kovidāra [mountain ebony], jambu [rose-apple], arka, bilva [bell fruit], bakula [mimosa] and āmra [mango tree]; oh kadamba and nīpa, and who else of you who for the sake of others live here near the bank of the Yamunā, please be so kind to tell us whose minds were stolen, the path that Kṛṣṇa took. (10) Oh [mother] earth, what austerity did you perform to have been touched by Keśava's feet with a joy that made your bodily hair [her grasses and such] stand on end? Or do you maybe owe your beauty to being trodden by the feet of Vāmanadeva [see 8.18-22] or maybe because you were embraced by the body of Varāha [3.13]? (11) Oh wife of the deer, oh friend, did you encounter Acyuta and His beloved one here, He who with all His limbs is a festival to your eyes? There is the fragrance in the air of the garland of the Master of the Gopīs that in touch with the breasts of His girlfriend was colored by the *kuṅkum*. (12) Oh trees, when Rāma's younger brother passed by, with His arm placed on the shoulder of His sweetheart, with in His hand a lotus and with the tulasī flowers [around His neck] followed by a swarm of bees blind of intoxication, did He, with His loving glances, acknowledge that you were bowing down? (13) Let us ask these creepers. Despite embracing the arms of their master tree, they must have noticed the touch of His fingernails. Just see how their skins erupt with joy!'

(14) **T**he *gopīs* thus speaking madly, being distraught in their search for Kṛṣṇa, got fully immersed in Him when each of them began to act out a certain pastime of the Fortunate One. (15) One of them drank as Kṛṣṇa from another one acting as Pūtanā, like an infant from her breast, while yet another one, acting for the cart, was kicked over by the foot of another *gopī* who was crying [see chapters 10.6 and 7]. (16) One *gopī* acting as Kṛṣṇa was carried away by another *gopī* imitating a Daitya [Tṛṇāvarta, see 10.7], while yet another one, crawling about, was tinkling with her ankle bells while dragging her feet behind her. (17) Two behaved like Kṛṣṇa and Rāma, with some others who acted like the *gopas,* and killed one who played for Vatsāsura, while yet another couple enacted what happened with Bakāsura [see 10.11]. (18) Just like Kṛṣṇa calling for the cows far away, one *gopī*, who played for Him and acted like she was vibrating a flute, was praised by the others who said: 'Well done!' (19) One of them walked about with her arm placed over a [friend's] shoulder and declared: 'Look at my gracious movements, I am Kṛṣṇa!' and was thus keeping her mind fixed on Him. (20) 'Do not be afraid of the wind and rain, I will take care of your deliverance', one of them said while she with one hand managed to lift up her shawl [like it was Govardhana Hill, see

10.25]. (21) Oh master of men, one *gopī* climbing on top of another one declared with her foot on her head: 'Oh you vicious snake, go away, I have taken birth as the one to chastise the wicked!' [see 10.16] (22) One of them said: 'Oh *gopas*, look at this fierce forest fire, quickly close your eyes, I shall without any problem arrange for your protection.' (23) One slender *gopī* was tied up with a flower garland by another *gopī* who said: 'There You are, I bind You to the mortar, You pot breaker and butter thief!' and with that being said the other one covered her face and beautiful eyes, pretending to be afraid.

(24) **E**ngaged this way and asking the trees and creepers everywhere in Vṛndāvana where He was, they at one spot in the forest saw the footprints of the Supreme Soul: (25) 'These are clearly the footprints of the son of Nanda. You can tell by [the marks of] the flag, the lotus, the thunderbolt, the barleycorn and the elephant goad [see *]'. (26) The girls who, led by the various footprints, followed His trail, noticed to their dismay that they all the way were accompanied by the footprints of one of them. They thereupon said: (27) 'Whose footprints are these next to the ones of the son of Nanda? Over whose shoulder has He, as a bull with a she-elephant, placed His arm? (28) He must have been perfectly honored by her [*ārādhitaḥ*, see Rādhā] as being the Supreme, One Lord and Controller, for Govinda, thus being pleased, has turned us down and taken her separate. (29) Oh girls, how sacred are the particles of dust of Govinda's lotus feet that by Lord Brahmā, Lord Śiva and Śrī Ramādevī [Lakṣmī] are taken on their heads to drive away the sins? (30) For us these footprints of her are most unsettling, because, whom of us *gopīs* was taken aside to enjoy Acyuta's lips in seclusion? Look, here we do not see her feet anymore. The blades of grass and sprouts must have hurt the soles of her tender feet so that her love has lifted up His sweetheart. (31) Carrying His sweetheart the footprints pressed much deeper... Just see, oh *gopīs*, how, burdened by the weight, our so intelligent object of desire Kṛṣṇa has placed His girlfriend down to pick some flowers. (32) And see these half footprints over here. To gather flowers for His sweetheart the One Beloved made this imprint by standing on His toes. (33) Furthermore, in order to arrange the design of her hair the love-stricken friend with His loving girl sat down precisely here, in order to make for His sweetheart a crown from the flowers.'

(34) [**Ś**rī Śuka said:] 'Even though Kṛṣṇa was perfectly contented, satisfied and undivided within Himself, He enjoyed with her and thus demonstrated the covetousness and selfhood of men and women who are motivated by lust. (35-36) Kṛṣṇa this way showed for which *gopī* He had abandoned the other women, the other *gopīs* who completely bewildered wandered around in the forest. She in her turn then thought of herself: 'He has accepted me, the best of all women, as His beloved and has turned down the *gopīs* who were led by lust!'

(37) **T**hereupon going to that spot in the forest, she got proud and said to Kṛṣṇa: 'I cannot move on, please carry me wherever You want to go.'

(38) **T**hus being addressed Kṛṣṇa said to His sweetheart: 'Climb on My back.' and then He disappeared. She felt very sorry.

(39) '**O**h Master, oh Lover, oh Dearest, where are You, where are You? Oh mighty armed One, please my friend, show Yourself to me, Your wretched maidservant!'

(40) **Ś**rī Śuka said: 'The *gopīs*, not far away following the trail of the Supreme Lord, discovered their unhappy friend in a state of bewilderment about being separated from her Beloved. (41) To their utter amazement they heard her saying that she had received Mādhava's respect but that He also had let her down because of her bad behavior. (42) As far as the light of the moon permitted, they thereupon entered the forest [to look for Him], but noticing it got [too] dark, the women desisted. (43) Absorbed in Him, discussing Him, imitating Him and filled with His presence they, simply singing about His qualities, no longer thought about their homes [see also 7.5: 23-24]. (44) Turning back to the bank of the Yamunā they meditated on Kṛṣṇa, sang together and eagerly awaited His arrival.'

*: In the Skanda Purāṇa is found an explanation of these [in total nineteen] marks: 'At the base of the large toe on His right foot, the unborn Lord carries the mark of a disc, which cuts down the six [mental] enemies of His devotees. At the bottom of the middle toe of that same foot Lord Acyuta has a lotus flower, which increases the greed for Him in the minds of the bee like devotees who meditate on His feet. At the base of His small toe is a thunderbolt, which smashes the mountains of His devotees' reactions to past sins, and in the middle of His heel is the mark of an elephant goad, which brings the elephants of His devotees' minds under control. The joint of His right large toe bears the mark of a barleycorn, representing all kinds of enjoyable opulences. The thunderbolt is found on the right side of His right foot, and the elephant goad below that.' See the Vedabase file of 10.30: 25 for further info.

10.31 - The Songs of the Gopīs in Separation

(1) The *gopīs* said: 'Because of Your birth the land of Vraja is more and more glorious and the goddess of fortune resides there perpetually. Show Yourself, oh dear beloved, You for whom the devotees, who search for You everywhere, sustain their life breath. (2) Not being here, oh Finest of Grace, You, with the beauty of Your glance which excels the exquisite beauty of the heart of the lotus that so perfectly grew in the pond of autumn, put an end to the life of us, the maidservants who gave themselves to You without expecting anything in return, oh Lord of Love. Is that not murder? (3) Time and again, oh Greatest Personality, we have been protected by You against all that is fearsome: perishing by the water [of Kāliya, 10.16], by the demon [Agha, 10.12], by the rains, the storm and thunderbolts [of Indra, 10.25], and by the bull and the son of Maya [the incidents with Ariṣṭāsura and Vyomāsura which Śuka discusses later]. (4) Oh Friend, You who appeared in the dynasty of the devotees [the Sātvatas] are actually not the son of the *gopī* [Yaśodā]. You, oh Lordship, are the seer, the inner consciousness of all embodied beings, oh You who appeared on the request of Brahmā who was praying for the protection of the universe [see also 3.8: 16 and 10.14]. (5) You who took the hand of the goddess, oh best of the Vṛṣṇis, made those fearless who, in the fear about their

material existence, approached Your feet. Please, oh Lover, place as an answer to our desires Your lotuslike hand on our heads. (6) Oh You who put an end to the suffering of the inhabitants of Vraja, oh Hero of the women who with His smile defeats the false smiles of the people, please oh Friend, accept us, Your eternal maidservants. Please show us Your beautiful lotus face. (7) Your lotus feet, which remove the sins of the embodied souls surrendered to You, which follow the cows grazing grass, which are the abode of the goddess and which stood on the hoods of the serpent, please put them on our breasts, and dispel the lust in our hearts. (8) Oh You with Your lotus eyes, because of Your sweet charming voice and words which are so attractive to the intelligent souls, these maidservants, oh Hero, are getting bewildered. Please restore us to life with the nectar of Your lips. (9) The nectar of Your talks as described by the great thinkers drive away the sins of the individual souls who suffer [in this material world]. Charged with spiritual power they are a blessing for everyone who hears them. Oh how beneficent are the persons who with song spread those talks all over the world [*].

(10) **W**e are happy to meditate on Your affectionate smiles full of divine love, Your glances and Your pastimes, but the intimate conversations, which go straight to our hearts, oh deceiver, agitate our minds! (11) When You leave Vraja to herd the animals, oh Master, it does not feel good, oh Lover, to think of Your feet being hurt by the sharp and hard grasses and sprouting plants, oh Master, those feet that are more beautiful than a lotus. (12) When You at the end of the day show again Your bluish black locks and Your lotus face, thickly covered with dust, You time and again bring Cupid to our minds, oh Hero. (13) Your lotus feet, which fulfill the desires of those bowing down to them and which are worshiped by the one born on the lotus [Brahmā], are the ornament of the earth and the proper object to meditate in times of distress. Therefore please, oh Lover, oh Remover of the Anxiety, place Your feet, which grant the highest satisfaction, upon our breasts. (14) Sorrow ends and the pleasure of love increases by the vibrations of the flute that, so perfectly handled [by You], makes us forget the attachments to other persons. So please, oh hero, grant us the nectar of Your lips! (15) When You wander about the forest during the day, a single moment becomes like an eon for us not seeing Your curling locks of hair and Your beautiful face. How foolish is he [Brahmā] who created the eyelids of those looking at You! (16) Completely neglecting our husbands, children, ancestors, brothers and other relatives, we sought Your presence, oh Acyuta, oh You who know the reasons of our movements. Oh cheater, how could You in the dead of night abandon the women who were bewildered by the clear sound of Your flute? (17) By intimately chatting with You finding the lust rising in our hearts, by seeing Your smiling face, loving glances and Your broad chest that is the abode of the goddess, our minds so full of craving, time and again got bewildered. (18) For those living in the forests of Vraja Your so very, for each and all, auspicious appearance constitutes

the destruction of their distress, oh dearest. Please grant us a bit of that medicine counteracting the disease in the hearts of Your devotees hankering for You. (19) Your so tender lotus feet we, oh beloved, place gently on our breasts, afraid that the forest You roam might be too rough for them. We who consider Your Lordship our very life, with restless minds are concerned that they do not suffer any harm from small pebbles and so on [see further the Śikṣāṣṭaka].'

*: The pupils of Prabhupāda here refer to the following story: 'King Pratāparudra recited this verse to Śrī Caitanya Mahāprabhu during Lord Jagannātha's Ratha-yātrā festival. While the Lord was resting in a garden, king Pratāparudra humbly entered and began massaging His legs and lotus feet. Then the king recited the thirty-first chapter of the tenth Canto of the Śrīmad Bhāgavatam, the songs of the *gopīs*. The Caitanya-Caritāmṛta relates that when Lord Caitanya heard this verse, beginning *tava kathāmṛtam*, He immediately arose in ecstatic love and embraced king Pratāparudra. The incident is described in detail in the Caitanya-Caritāmṛta (Madhya 14.4 - 18), and in his edition Śrīla Prabhupāda has given an extensive commentary.'

10.32 - Kṛṣṇa Returns to the Gopīs

(1) **Ś**rī Śuka said: 'The *gopīs*, oh King, thus went on singing and speaking deliriously, endearingly weeping loudly and hankering for the audience of Kṛṣṇa. (2) The son of Vasudeva [or Śauri, 'the Son of the Hero'], the Bewilderer of [Cupid] the bewilderer of the mind, thereupon appeared directly before them, smiling with His lotuslike face and wearing a yellow garment and a garland. (3) When they saw that He, their dearest one, had returned to them, the girls full of affection opened their eyes wide and stood all simultaneously up as if life had returned to their bodies. (4) One of them joyfully seized the hand of Śauri with her folded palms while another one put His arm, adorned with sandalwood paste, around her shoulder. (5) A slender *gopī* took the remnants of the bethel He had chewed in her joined hands and another one took His lotus feet and placed them on her burning breasts. (6) Another one with frowning eyebrows biting her lips threw, beside herself in her love, agitated, sidelong looks at Him as if she wanted to harm Him. (7) Another one [said to be Rādhā] staring at Him relished His lotus face but could, despite the full taste, not get enough, just like saints cannot get enough of His feet. (8) One of them placed Him, through the openings of her eyes, in her heart and kept embracing Him there with her eyes closed, like a yogi being drowned in ecstasy while her hairs stood on end [*]. (9) All of them experienced a supreme jubilation at the sight of Keśava and gave up the distress of their separation, just like

normal people do when they meet a spiritually enlightened person. (10) In the midst of those who were relieved of their sorrow, Acyuta, the Supreme Lord, appeared even more brilliant, my dear King, as the Original Person complete with all His spiritual potencies. (11-12) The Almighty One took them with Him and arrived at the banks of the Yamunā. There the auspicious river with the hands of her waves had collected soft sands. The kunda and mandāra flowers fragrantly bloomed with bees [attracted] by the autumnal breeze, while the moon, plentifully shining, with its rays dispelled the darkness of the night. (13) The pain of the desires in their heart was dispelled by the ecstasy of seeing Him. By arranging a seat for their dear friend, with their shawls which were smeared with the *kuṅkuma* from their breasts, the *gopīs* attained the ultimate fulfillment of their souls as [described in] the scriptures [see also 10.87: 23]. (14) The Supreme Lord and Controller for whom the masters of yoga arrange a seat in their hearts, present in the assembly of the *gopīs* was seated there resplendently. Thus exhibiting His personal form He was worshiped as the exclusive reservoir of all beauty and opulence in the three worlds. (15) He who awakens Cupid, was honored with smiles, with playful glances, with sporting their eyebrows, with massaging His feet and hands upon their laps, and was thus offered praise, but still being somewhat incensed they addressed Him. (16) The fine *gopīs* said: 'Some are of respect for of those who respect them, some show respect without being respected themselves and some have no respect for anyone. Oh dear one, can You explain that to us?'

(17) **T**he Supreme Lord said: 'Friends respecting each other for their self-interest only, are no real friends that way because they, in just desiring their benefit, do not follow the principle. (18) They who are respectful and kind without being respected themselves, like parents e.g., are faultless in their sense of duty and of real friendship, oh slender girls. (19) As for those who have no respect for the ones who respect them, not even answering the love they receive: with them one may speak of either [spiritually] self-satisfied souls, of people whose material desires were fulfilled, of ungrateful, dissatisfied human beings, or else of persons inimical towards venerable personalities [like spiritual masters and superiors]. (20) My dear friends, I on the other hand do not [always] answer the respect I receive from other living beings, not even when I am worshiped, because I want to make that respect [that propensity for pure love] grow. It works like with a poor man who collected some wealth and, out of fear to lose it, can think of nothing else then [see also B.G. 4: 11 and 10.29: 27]. (21) Because you for My sake defied what the people, the scriptures and your relatives all say, and because of [My desire to increase] your propensity to love Me, I have answered actually out of love by disappearing from your sight, My dear girls [**]. So do not be displeased with your Beloved, oh dear ones. (22) I will, not even living as long as a god in heaven, be able to repay you for your unadulterated worship of Me. May your pious

activities constitute the return [the reward] for your cutting with the so difficult to break chains of your household lives.'

*: Śrīla Viśvanātha Cakravartī Ṭhākura states that the seven *gopīs* mentioned thus far in this chapter are the first seven of the eight principal *gopīs* of which the Śrī Vaiṣṇava-toṣaṇī in a verse gives the names as being Candrāvalī, Śyāmalā, Śaibyā, Padmā, Śrī Rādhā, Lalitā and Viśākhā. The eighth one is understood to be Bhadrā. The Skanda Purāṇa declares these eight *gopīs* to be the principal ones among the three billion *gopīs* and Rādhā is, as confirmed in the Padma Purāṇa, Bṛhad-gautamīya-tantra and the Ṛg-pariśiṣṭa, the Lord's most beloved one.

**: Intermitted reinforcement as practiced by Kṛṣṇa so evanescently here, in fact creates the strongest bond, so confirms modern behavioral science. Thus with all His religions everywhere in the world there are days of materially motivated work where we do not see Him as He vanishes into the background, and days of prayer where we do meet Him by His representatives.

10.33 - The Rāsa Dance

(1) **Ś**rī Śuka said: 'When the *gopīs* heard these most charming words of the Supreme Lord, they gave up their lamentation about having been deserted. Touching His limbs had fulfilled all their desires. (2) Govinda thereupon on the spot engaged in a dance [a *rāsa,* or sport] in which the faithful jewels among women all satisfied joined with their arms linked together.

(3-4) The festival of the dance commenced with the *gopīs* positioned in a circle. Kṛṣṇa, the Controller of the Mystic Union, always keeping Himself situated between two of them, held His arms around the necks of the women next to Him. At that moment the sky was crowded by hundreds of celestial carriers belonging to the denizens of heaven with their wives whose minds were carried away by curiosity. (5) Thereupon kettledrums resounded and a rain of flowers came down, while the chief singers of heaven together with their wives sang about His immaculate glories. (6) In the circle of the dance there was a great rumor of the bracelets, ankle bells and waist bells of the women being

together with their Beloved. (7) The Supreme Lord, the son of Devakī, being together with them appeared as handsomely splendid as an exquisite [blue] sapphire in the midst of golden ornaments. (8) The way they placed their feet, by the gestures of their hands, their smiles, playful eyebrows and their bending waists, by their breasts moving beneath their clothes, their earrings at their necks and their perspiring faces, with the braids of their hair, their tightly tied belts and their singing about Him, they, in the role of Kṛṣṇa's consorts, shone as streaks of lightening amidst the clouds. (9) They by whose song the entire universe is pervaded, sang loudly with their colored throats, danced joyfully and were happy in their dedication to be touched by Kṛṣṇa. (10) One *gopī* who together with Kṛṣṇa raised [her voice relative to His] in pure tones of close harmony, was praised by Him who pleased exclaimed: 'excellent, excellent!' And another *gopī* who vibrated along with them with a special metre, He also showed His great appreciation. (11) A certain *gopī* [Rādhā probably] whose bracelets and flowers were slipping, stood fatigued because of the dancing at the side of the Master of the Ceremony ['He who holds the club'] and grasped His shoulder with her arm. (12) Somewhere else there was one who placed Kṛṣṇa's arm, which was as fragrant as a blue lotus, over her shoulder and kissed it, as she smelled the sandalwood with her hair standing on end. (13) Another one, looking beautiful with the glittering of her earrings shaking because of the dancing, placed her cheek next to His and received from Him the betel nut He had chewed. (14) One of them who with Acyuta at her side was dancing and singing with tinkling ankle bells and waist bells, feeling tired, placed His auspicious lotus hand on her breasts. (15) Now that the *gopīs* had achieved the Infallible Lord, the Exclusive Lover of the Goddess of Fortune, as their lover, they enjoyed it, with His arms around their necks, to sing about Him. (16) With the lotus flowers behind their ears and the wreaths in their hair falling to the ground, with the locks of their hair decorating their cheeks and their beautiful faces perspiring, with the reverberation of the harmonious sounds of their armlets and bells and the bees buzzing around them, the *gopīs* danced together with the Supreme Lord in the arena of the dance. (17) The Master of the Goddess of Fortune, thus with His embraces, the touches of His hands, His affectionate glances and His broad playful smiles, enjoyed it to be together with the young women of Vraja, just like a boy does playing with His own reflection. (18) From the bodily contact with Him being overwhelmed in their senses, it was for the ladies of Vraja not easy to keep their hair, their dresses and the cloths, which covered their breasts, sufficiently tidy. Their flower garlands and ornaments were in disarray, oh best of the Kurus. (19) Seeing Kṛṣṇa thus playing, the goddesses moving through the sky were seized by desires of love and the moon and his followers [the stars] got amazed. (20) Expanding Himself to as many [appearances] as there were cowherd women, He, despite being the Supreme Lord satisfied within, enjoyed the pastime He had with them. (21) Lovingly He, with His most soothing hand, kindly wiped the faces of the *gopīs*, my best one, when they felt tired

from the pleasure of the romance. (22) The *gopīs* greatly pleased by the touch of His fingernails, sang about the exploits of their Hero, honoring Him with the beauty of their smiles, glances and cheeks, that was heightened by the effulgence of their shining locks of hair and golden earrings.

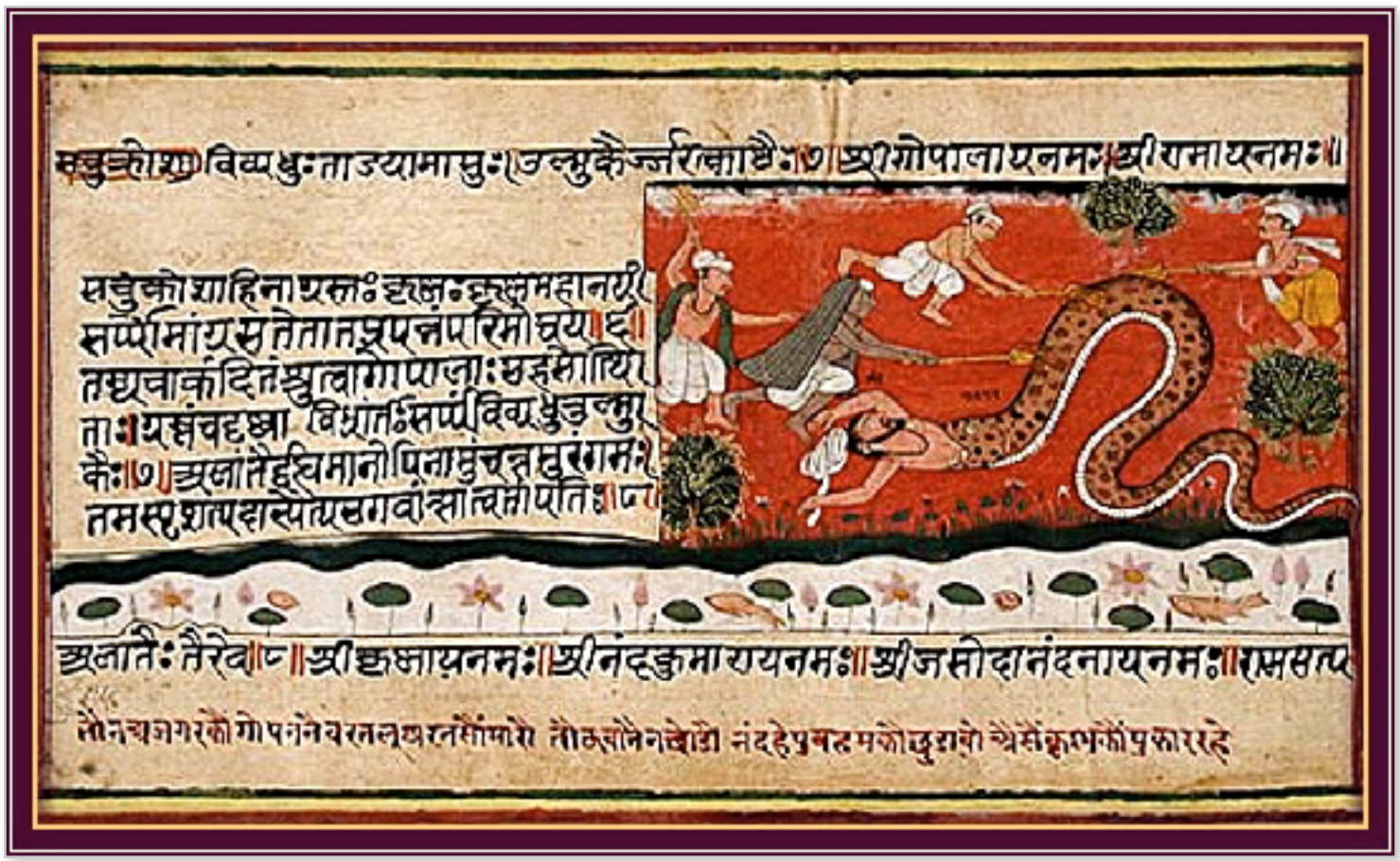
(23) **B**eing tired, He, with His garland crushed and smeared by the *kuṅkuma* of their breasts, quickly being followed by the bees [singing] like the best Gandharvas, entered together with the *gopīs* the water [of the Yamunā] in order to dispel the fatigue, just as a bull elephant does when he with his wives has broken the irrigation dikes [in their case: the normal rules of conduct]. (24) In the water He was splashed from all sides by the girls who looked at Him with love and laughter, my best one. Thereto from the heavenly carriers [of the gods] being worshiped with a rain of flowers He, who is personally always satisfied within, in that place reveled in playing [with the *gopīs*] like He was the king of the elephants [see also 8.3]. (25) Just like an elephant that is dripping rut with his wives, He then, surrounded by the swarm of His bees and women, passed through a grove nearby the Yamunā that everywhere was filled with the - by the wind carried - fragrance of the flowers in the water and on the land. (26) He, the Truth of all Desires, thus with His many adoring girlfriends spent the night that was so bright because of the moonlight. He thereby controlled within Himself [during that one night] the romantic feelings He wished to honor during all autumn nights, the nights that so very much inspire for poetic descriptions of spiritual moods [or *rasas*].'

(27-28) Śrī Parīkṣit said: 'In order to establish the dharma and to subdue the defiant souls, He, the Supreme Lord, the Controller of the Universe, descended with His plenary portion [Balarāma]. How could He, the original speaker, executor and protector of the codes of moral conduct, behave so to the contrary, oh brahmin, by touching the wives of other men? (29) What did He, being satisfied within, have in mind with this no doubt contemptible performance, oh upholder of the vows? Please dispel our doubt about this.'

(30) **Ś**rī Śuka said: 'When mighty authorities transgress the rules of dharma and act boldly, it does not mean they are at fault. They are like an all-consuming fire [that is not affected by what it consumes]. (31) Someone not in control [of himself] must not even think of ever doing a thing like this. Being as foolish to act in such a way, means one's demise, one is not a Rudra who can drink the poison of the ocean [see 8.7]. (32) It are the *words* of the authorities that are true, their *acts* should only occasionally be taken as an example. Someone intelligent does only what is in agreement with their words [see also B.G. e.g. 3: 6-7, 3: 42, 5: 7]. (33) Just as they who act egolessly do not benefit from the good acts they perform, they neither will suffer any disadvantage when they act contrary to the virtue. (34) How can one speak in terms of right or wrong concerning the Controller(s) of those who are controlled - all the

created beings, animals, human beings and denizens of heaven? (35) The sages [His representatives] who abandoned all karmic bondage by serving the dust of the lotus feet, are satisfied by the power of yoga and act freely, they never get entangled because of Him. Therefore one can never speak of a state of bondage of, or of being bound by, Him who assumed His wonderful bodies [for the sake of detachment, see *vapu*]. (36) He who, within the *gopīs* and their husbands, indeed within all embodied beings, lives as the Supreme Witness, assumes a form in this world in order to engage in His pastimes. (37) In order to show His mercy to His devotees, He, with assuming a humanlike body, engages in such [amorous] pastimes, that one hearing them becomes devoted to Him [see also 1.7: 10]. (38) The cowherd men of Vraja, who were bewildered by the power of His *māyā*, were not jealous of Kṛṣṇa. They all thought that their wives had stayed at their side. (39) Even though the *gopīs* did not want to, the sweethearts of the Supreme Lord, on Kṛṣṇa's advise went home after that [endless] night of Brahmā had passed. (40) Anyone who with faith listens to, or gives an account of, this pastime of Lord Viṣṇu with the cowherd girls of Vraja, will achieve the transcendental devotional service of the Supreme Lord. He will quickly become sober and forthwith drive away the disease of lust in his heart.'

10.34 - Sudarśana Delivered and Śaṅkhacūḍa Killed



(1) **Ś**rī Śuka said: 'The *gopas* one day, eager for God, with bullock carts went on a trip into the Ambikā forest. (2) There they took a bath in the Sarasvatī and worshiped with paraphernalia devotedly the mighty demigod Paśupati [Śiva as the lord of the animals] and the goddess Ambikā [*], oh King. (3) Respectfully donating cows, gold, clothing and sweet grains to all the brahmins, they prayed: '*devo nah prīyatām*' [may God be pleased with us]. (4) Following strict vows only drinking water [see 8.16], the highly blessed Nanda, Sunanda [Nanda's younger brother] and the others stayed that night on the bank of the Sarasvatī. (5) Some giant snake that was very hungry, happened to live in that forest and slithering on his belly began to swallow the sleeping Nanda. (6) Seized by the python he shouted: 'Kṛṣṇa, oh Kṛṣṇa, my dear boy, save this surrendered soul. This huge serpent is devouring me!' (7) Hearing his cries, the *gopas* rose immediately, and seeing what happened, they perplexed took up firebrands to attack the snake. (8) The snake, despite being burned by the torches, did not release Nanda. But the Supreme Lord, the Master of the Devotees came and touched him with His foot. (9) The divine touch of the Supreme Lord's foot put an end to his badness. He gave up his snake body and next assumed a form that was worshiped by the Vidyādharas [he was their leader]. (10) The Lord of the Senses then questioned the personality who, offering his obeisances and with his body adorned with a golden

necklace, brilliantly shining stood before Him. (11) 'Who might you be who, shining so beautifully, are wonderful to behold? Tell Me what led to this terrible fate of having been forced to assume such a ghastly form [7.13: 11]?'

(12-13) **T**he [erstwhile] serpent said: 'I am Sudarśana, a certain Vidyādhara well-known for his opulence and appearance. I used to wander all the directions in my celestial carrier. Because I, conceited about my appearance, ridiculed the sages who descended from Āṅgirā I, for my sin of deriding them, was made to assume this ugly form. (14) They, in their compassionate nature, with pronouncing their imprecation included the favor that all my viciousness would be destroyed after having being touched by the foot of the Master of All Worlds. (15) I beg You, that same person who for the surrendered souls are the remover of the fear of a material existence, oh You who by the touch of Your foot freed me from the curse, for Your permission [to return to my world], oh Destroyer of All Distress. (16) I am surrendered to You, oh Greatest of All Yogis, oh Supreme Personality, oh Master of the Truthful Ones. Please let me go, oh Lord, oh Controller of all the Controllers of the Universe. (17) Seeing You I was immediately freed from the punishment of the brahmins, oh Acyuta, oh You whose name being sung instantly purifies all those who may hear it as also the singer himself. How much more then, would it mean to be touched by Your foot?'

(18) **T**hus circumambulating Him and offering his obeisances, Sudarśana took leave. He returned to heaven and Nanda was delivered from his awkward position. (19) The men of Vraja, witnessing Kṛṣṇa's personal display of power, stood amazed. Thereupon they on the spot finished their duties [unto Śiva] and returned to the cowherd village, oh King, [on their way] with reverence recounting what had happened.

(20) **S**ome day thereafter [at Gaura-pūrnimā so one says] Govinda and Rāma, whose deeds are so wonderful, in the middle of the night were playing in the forest with the girls of Vraja. (21) Their glories were charmingly sung by the group of women bound in affection to Them, whose limbs were finely decorated and smeared, wearing flower garlands and spotless clothes. (22) The two of Them [together with them] honored the nightfall with the appearance of the moon and the stars, the jasmine buds which with their fragrance intoxicated the enjoying bees, and the breeze that transported the fragrance of the lotuses. (23) They both sang for the mind and ears of all living beings to be happy, therewith in harmony from high to low producing the entire scale of notes available. (24) The *gopīs* who listened to Their singing, in their fascination did not notice, oh ruler of man, that their dresses slipped and their hair and flowers got disheveled. (25) While the Two thus were amusing Themselves to their heart's content, singing to the point of ecstasy, a servant of Kuvera arrived on the scene carrying the name Śaṅkhacūḍa ['wealthy-crest']. (26)

Straight in front of their eyes, oh King, he shamelessly drove the group of women away in the northern direction, while they were crying out to the Two they had chosen as their Lords. (27) Seeing that they who belonged to Them were seized by a thief like a couple of cows and were crying out 'Oh Kṛṣṇa, oh Rāma, help us!', the two brothers ran after them. (28) Calling out 'Do not be afraid', They comforted them with Their words. Quickly moving with śala logs in Their hands They soon caught up with that worst specimen of all Yakṣas who was speeding away with great haste. (29) When he saw the Two approaching like Time and Death personified, he became afraid. In his confusion he left the women behind and ran for his life. (30) Govinda pursued him wherever he fled in order to rob him of his crest jewel, while Balarāma stayed behind to protect the women. (31) Overtaking him like it was nothing, the Almighty Lord with His fist knocked off the crest jewel of the villain together with his head. (32) After thus having killed Śaṅkhacūḍa He brought the shining jewel to His elder brother and handed it satisfied over to Him while the *gopīs* were watching.'

*: Ambikā means mother, good woman, a name scripturally associated with the femininity of Ūma and Pārvatī in relation to Skanda, Śiva or Rudra, as a term of respect. Ambikāvana is found in the Gujarat province, near the city of Siddhapura. Śrīla Viśvanātha Cakravartī Ṭhākura quotes authorities here who claim that Ambikāvana is situated at the bank of the Sarasvatī river [that does not exist any longer] and is found northwest of Mathurā. Ambikāvana is notable for its deities of Śrī Śiva and his wife, the goddess Ūma.

10.35 - The Gopīs Sing about Kṛṣṇa as He Wanders in the Forest

(1) **Ś**rī Śuka said: 'Whenever Kṛṣṇa had left for the forest, the *gopīs,* unhappy chasing Him in their mind, passed their days singing loudly about Kṛṣṇa's pastimes.

(2-3) The *gopīs* said [in double verses]: 'With His left cheek put to His left arm He, oh *gopīs*, with His eyebrows moving, places the flute at His lips, while stopping the holes with His tender fingers. Where Mukunda thus sounds His flute, the women travel the sky together with the Siddhas. Embarrassed about the desires pursued by their minds, they listen in amazement and forget the sadness they felt, as also their girdles. (4-5) Oh girls, listen how wonderfully Nanda's son, the giver of joy to people in trouble, He with His brilliant smile and fixed streak of lightning [the Śrīvatsa or the goddess] on His chest, sounds His flute. Groups of bulls kept in the pasture, deer and cows, with their ears pricked up at a distance, with their mouths filled, stop chewing and, transfixed by His play, dreaming, stand frozen as if it concerned

a drawn picture. (6-7) When Mukunda dear *gopīs*, looking like a wrestler with an arrangement of [peacock] feathers, [mineral] colors and leaves, together with Balarāma and the *gopas,* calls for the cows, the flow of the rivers is interrupted. The rivers, just like us lacking in piety, trembling out of love, with their arms of water stand perplexed, while hankering for the dust of His lotus feet that is transported by the wind. (8-9) When He, moving around in the forest and on the hillsides, as the Original Person with His flute calls for the cows and He, for His prowess and inexhaustible opulences, by His company extensively is praised in every way, the creepers and the trees, heavy with flowers and fruits, bend over all by themselves. As if they wanted to reveal Viṣṇu present within them, they in their love rain down torrents of sweet sap, while the growths on their bodies stand on end in ecstatic love. (10-11) The very moment He, as the most attractive one to behold, raises His flute, with respect for the desirable song of the strongly humming swarm of bees around His divine garland which is intoxicated by the honey sweet [subtle] fragrance of the *tulsī* flowers, oh then, the cranes, swans and other birds in the lake, with their minds seized by the charm of the song, come forward to pay Him homage with their eyes closed, keeping silent with their minds under control. (12-13) Oh Vraja *devīs*, when He, being together with Balarāma, for fun wears a garland on His head, and He at the mountain side gives happiness vibrating on His flute and makes the whole world delightfully enjoy, the deck of clouds, afraid to offend such a great personality, in return most gentle minded, thundering and raining flowers upon his Friend, offers its shade as a parasol. (14-15) Oh pious lady [Yaśodā], when your son, who is an expert in different cowherd matters and a genius in the different styles of playing, places His flute to His bimba-red lips to produce the harmonious sounds of His music, the masters of spiritual authority like Indra, Śiva and Brahmā, who hear that tonal variety, with their minds confounded bow their heads because they cannot fathom its essence. (16-17) When He plays His famous flute and, moving with the grace of an elephant, with His flower petal lotus feet marks the soil of Vraja with the different symbols of the flag, thunderbolt, lotus and elephant goad, He with His body relieves the earth from the distress caused by the hooves [of the cows]. As He walks [by] and bestows His playful glances, we get excited in our amorous feelings and stand transfixed like trees, in our bewilderment not knowing anymore [what the condition would be of] our dresses and braids.

(18-19) **A**t times, when He, with the garland around His neck smelling of the by Him favored *tulsī*, counts the cows on a string of colored beads and then, throwing His arm over the shoulder of a loving companion, sings, the wives of the black deer, the doe - just like the *gopīs* who gave up their civil aspirations -, approach that ocean of transcendental qualities to sit at His side with their hearts stolen by the sound produced by Kṛṣṇa's flute. (20-21) Oh sinless lady, your darling child, the son of Nanda, is now, with His attire ornamented with a garland of jasmine flowers and surrounded by the *gopas* and

the cows, having fun playing with His companions along the Yamunā. The wind gently blowing in His favor, honors Him there with a touch of sandalwood scent, while the lesser divinities [the Upadevas] surrounding Him present Him gifts and offer praise with instrumental music and songs. (22-23) Taking care of the cows of Vraja and at His feet being worshiped as the lifter of the mountain [see 10.25] He, at the end of the day, collected the herd of cows. Playing His flute with His companions, He on His way was everywhere worshiped by all adults [and demigods]. This moon, born from the womb of Devakī, who came with the wish to fulfill the desires of His friends, was, even when He was tired and His garland was colored by the dust raised by the hooves, a feast for the eyes. (24-25) He greets His well-wishing friends while slightly rolling His eyes as if He is intoxicated. With His garland of forest flowers, with His face paled like a jujube plum [a badara], with the soft line of His cheeks and with the beauty of the golden earrings adorning Him, He is the Lord of the Yadus, the Lord sporting just like the lord of the elephants. His joyful face is like the moon, the lord of the night, who at the end of the day dispels the miserable heat of the cows [and the *gopīs*] of Vraja .'

(26) **Ś**rī Śuka said: 'Oh King, the women of Vraja, with their hearts and minds absorbed in Him, thus enjoyed their days, highly spirited singing about Kṛṣṇa's pastimes.'

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10.36 - The Bull Ariṣṭāsura Defeated and Akrūra Sent by Kaṁsa

(1) The son of Vyāsa said: 'Some time later the bull demon named Ariṣṭa, who had a huge hump, came to the cowherd village. The earth trembled because of his body as he ripped open the soil with his hooves. (2) Bellowing very loudly and scraping the ground with his hooves he, with his tail upward and with the tips of his horns tearing up the mud walls and throwing up clods, with glaring eyes released little bits of urine and stool. (3-4) The harsh sound he produced and the frightening sight of his pointed horns and his hump, which looked like a mountain with amassing clouds, so terrified the *gopas* and *gopīs*, my best one, that the women and the cows in their fear untimely lost their fetuses in miscarriages. (5) The animals panicked and fled from the pasture, oh King, while all the people cried 'Kṛṣṇa, Kṛṣṇa!', seeking Govinda for shelter. (6) The Supreme Lord, seeing the entire cow-community distraught fleeing in fear, pacified them with the words 'do not fear' and called out to the bull demon: (7) 'You dull-witted, bad creature, how dare you in the

presence of Me, the chastiser of foul miscreants like you, to frighten these *gopas* and their animals?!'

(8) **A**cyuta, the Lord, thus speaking, slapped His arms to anger Ariṣṭa with the sound of His palms and assumed a posture thereto in which He threw His serpentine arm over a friend's shoulder. (9) He indeed managed that way to enrage Ariṣṭa who furiously scratched the earth with his hoof and with his tail raised to the wandering clouds attacked Kṛṣṇa. (10) Bloodthirsty staring from the corners of his eyes, he pointed his horns straight ahead and ran full speed toward Acyuta, like he was a thunderbolt released by Indra. (11) The Supreme Lord though, seized him by the horns and threw him back eighteen feet, like he was an elephant with a rival. (12) Warded off he quickly restored to charge again in blind anger, to which he, sweating all over, breathed heavily. (13) Attacking Him he was [by the Lord] seized by his horns and made to trip by His foot, so that he slapped down to the ground like a wet garment. The Lord thereupon struck him with his horn [broken off] until he lay flat. (14) Vomiting blood, excreting a mass of urine and stool, and throwing his legs about, he in pain rolling with his eyes left for the abode of Death. The demigods thereupon scattered flowers upon the Lord in worship. (15) After thus having killed the demon with the big hump, He, that feast for the eyes of the *gopīs*, together with Balarāma entered the cowherd village while being praised by the twice-born souls.

(16) **W**ith the demon Ariṣṭa being killed by the Worker of Miracles, Kṛṣṇa, the powerful sage Nārada, who has the vision of God, said to Kaṁsa: [see 1.6: 25-29] (17) 'Devakī's daughter actually was Yaśodā's girl, Balarāma was the son of Rohiṇī and Kṛṣṇa was also born from Devakī. Vasudeva out of fear placed Them in charge of his friend Nanda, They [Kṛṣṇa and Balarāma] were the two who killed your men.'

(18) **T**he lord of Bhoja hearing that, raging with anger, took up a sharp sword to kill Vasudeva. (19) Nārada withheld Kaṁsa [by saying] that Vasudeva's two sons would bring about his death. With that in mind he then chained him and his wife up with iron shackles [see also 10.1: 64-69]. (20) After the *devaṛṣi* had left, Kaṁsa spoke with the demon Keśī and told him: 'You are the one to kill Rāma and Keśava.'

(21) **T**hen he called together Muṣṭika, Cāṇūra, Śala, Tośala and others, as also his ministers and his elephant keepers. The king of Bhoja said to them: (22-23) 'Muṣṭika and Cāṇūra, dear mates, please listen to what I have to say, oh heroes. The two sons of Ānakadundubhi are living in the cowherd village of Nanda. It was foretold that Kṛṣṇa and Balarāma would cause my death. If we manage to get Them here for the sake of a wrestling match, you can kill Them. (24) Build a ring with various stages around it. Let all subjects from inside

and outside the city witness an open competition. (25) Dear elephant-keeper, you my good man, should take the elephant Kuvalayāpīḍa to the entrance of the arena and destroy there my enemies. (26) It has to commence on the fourteenth [Caturdaśī] of the month with the bow-sacrifice performed according to the injunctions. For the Lord of the Spirits [Śiva], the graceful one, the proper kind of animals should be offered in sacrifice.'

(27) **T**hus having issued his orders he, well versed in the art of securing one's personal interest, called for Akrūra ['the one not cruel'], the most eminent Yadu. He took his hand into his own and then said: (28) 'Dear master of charity, please do me a favor. With all respect, there is no one among the Bhojas and Vṛṣṇis to be found who is as merciful as you are. (29) The way Indra, the mighty king of heaven achieved his goals by taking shelter of Lord Viṣṇu, I have taken shelter of you, oh kind one, for you always carry out your duties respectfully. (30) Go to Nanda's cowherd village where the two sons of Ānakadundubhi live and bring Them without delay here on this chariot. (31) These Two have been sent by the gods, under the protection of Viṣṇu, for the sake of my death. Bring Them together with the *gopas* headed by Nanda over here, and tell them to take along gifts of tribute. (32) When you have brought Them here I will have Them killed by the elephant, that is as mighty as time itself. And if They manage to escape that, my wrestlers, who are as strong as lightning, will put an end to Them. (33) After the two of Them are dead I will next kill the pained relatives whose leader is Vasudeva: the Vṛṣṇis, Bhojas and the Daśārhas [see again 10.1: 67]. (34) And my old father Ugrasena, so greedy for the kingdom, I will give the same treatment, as also his brother Devaka and my other opponents. (35) The thorns of this earth, oh friend, will thus be destroyed. (36) Together with my elder relative [my father-in-law] Jarāsandha and my dear friend Dvivida, as also with determined comrades like Śambara, Naraka and Bāṇa, I will enjoy this earth, killing all those kings who side with the demigods. (37) And now, with this knowledge, bring me quickly the young boys Rāma and Kṛṣṇa, to attend the bow-sacrifice here and to respect the glory of the Yadu capital [of Mathurā].'

(38) **Ś**rī Akrūra said: 'Oh King, there is nothing wrong with your approach to free yourself from unwanted elements. One should act irrespective failure or success, destiny after all determines the end result. (39) Even though providence foils his plans, the common man fervently acts to his desires and is confronted with happiness and distress. Nonetheless I will execute your order.'

(40) **Ś**rī Śuka said: 'After Kaṁsa thus had instructed Akrūra and dismissed his ministers, he entered his quarters, and Akrūra returned home.'

10.37 - Keśī and Vyoma Killed and Nārada Eulogizes Kṛṣṇa's Future

(1-2) **Ś**rī Śuka said: 'Then there was Keśī being sent by Kaṁsa [in 10.36: 20]. He as a huge horse with his hooves with the speed of mind ripped open the earth and scattered the clouds as also the celestial carriers of the gods. With his manes and neighing he frightened everyone. The Supreme Lord in response to the stir of the clouds created by his tail and his whinnying that terrified His cowherd village, thereupon stepped forward to fight. He called for Keśī who roaring like a lion was searching Him. (3) The moment he, who was hard to conquer and approach and most aggressively with a wide open mouth was swallowing the sky, saw Him before him, he rushed furiously forward to attack the lotus-eyed Lord with his legs. (4) The Lord of the Beyond alert to that dodged that attack and seized him with His arms by the legs. He whirled him around indifferently and threw him at a distance of a hundred bow lengths, standing there just like the son of Tārkṣya [Garuḍa] throwing a snake. (5) Regaining his consciousness he stood up in bitter rage and ran, [with his mouth] wide open, full speed at the Lord. With a smile He then put His left arm in Keśī's mouth, like it was a snake in a hole. (6) As Keśī's teeth came in touch with the Lord's arm they fell out as if they had come in contact with a red-hot iron. Thereupon the arm of the Supreme Soul swelled within his body so that his belly expanded like a diseased belly does after being neglected. (7) Because Kṛṣṇa's arm thus expanded, his breathing was arrested.

Kicking with his legs, perspiring all over, rolling with his eyes and excreting feces, he thereupon fell lifeless to the ground. (8) After the Mighty-armed One had retracted His arm from the dead body, which looked like a cucumber [*karkaṭikā*], He, unassuming as He was in His effortlessly having killed His enemy, was honored from above by the gods with a rain of flowers.

(9) **T**he *devaṛṣi* [Nārada], the most exalted devotee of the Lord, oh King, approached Kṛṣṇa in private and said the following to Him who is so effortless in His actions: (10-11) 'Kṛṣṇa, oh Kṛṣṇa, oh Vāsudeva, immeasurable Soul, oh Lord of Yoga, oh Controller of the Universe, oh shelter of each, oh You master and very best of the Yadus! You alone are the Soul of all living beings who, like fire hidden in firewood, resides within the heart as the Witness, the Lord, the Supreme Personality. (12) You, as the refuge of the spiritual soul, first of all, through Your energy, produced the basic qualities of nature. Unfailing in Your purpose You through these modes create, destroy and maintain this universe. (13) You, this one [creator] Himself, have descended for the protection of the virtuous souls and for the destruction of the demons [Daityas], the savages [Rākṣasas] and tormentors [Pramathas], who have the world of the living beings in their grip. (14) To our great fortune You in person have sportively killed this demon who assumed the form of a horse and because of whose neighing being terrified the vigilant gods abandoned heaven. (15-20) The day after tomorrow, I will see that Cāṇūra, Muṣṭika and other wrestlers, as also the elephant [Kuvalayāpīḍa] and Kaṁsa, are killed by You, oh Almighty One. Thereafter [the demons] Śaṅkha, [Kāla-]yavana, Mura and Naraka will follow, You will steal the pārijāta flower and defeat Indra. I will see You marry the daughters of the heroes [the kings] as a reward for Your valor. In Dvārakā You will deliver King Nṛga from his curse, oh Master of the Universe, and capture the jewel named Syamantaka together with a wife. You will retrieve the deceased son of a brahmin [Sāndīpani Muni] from Your abode [of death] and then You will kill Pauṇḍraka, burn down the city of Kāśī [Benares] and see to the demise of Dantavakra. Thereafter You will kill the king of Cedi [Śiśupāla] at the great sacrifice [see also 3.2: 19, 7.1: 14-15]. The poets on this earth will be singing about these and other great feats, that I will see You perform during Your stay in Dvārakā. (21) Then I will see You, as the charioteer of Arjuna, assume the form of Time in bringing about the destruction of the armed forces of this world. (22) Let us approach [You who are] this Supreme Lord, full of the purest wisdom, who is completely fulfilled in His original identity, whose will in none of His exploits can be thwarted, and who, by the power of His potency, always desists from [identifying with] the flow of things occurring with the [interaction of the] basic qualities of the illusory, material energy. (23) For You I am bowed down, You the Greatest of the Yadus, Vṛṣṇis and Sātvatas, the self-contained Controller who, by Your creative potency, has arranged for an endless number of specific situations in which You immediately could act and

in which You have taken upon Yourself [the burden of] humanity being divided [in warfare].'

(24) **Ś**rī Śuka said: 'The most eminent sage among the devotees thus respectfully having honored Kṛṣṇa, the leading Yadu, received permission to leave and went away most delighted about having seen Him. (25) Govinda, the Supreme Lord who in a fight had killed Keśī, still tended the animals together with the cowherd boys, who were most pleased with the happiness He brought to Vraja. (26) One day, when the *gopas* were grazing the animals on the slopes of the hill, they engaged in the game 'stealing and hiding', playing the roles of thieves and herders. (27) Some of them were therein the thieves, some were the shepherds, while a couple of them, oh King, played for the unsuspecting sheep. (28) A son of the demon Maya named Vyoma ['the sky'], a powerful magician, disguised himself as a *gopa* and then, engaging as one of the many thieves, led away almost all the boys who acted as the sheep. (29) The great demon threw them one by one in a mountain cave the entrance of which he blocked with a boulder, so that only four or five of them remained. (30) Kṛṣṇa, He who offers shelter to all pious souls, finding out what he was doing, seized the *gopa* carrier as forcefully as a lion would seize a wolf. (31) The demon resumed his original form that was as big as a mountain. By all means he tried to free himself, but held tightly in His grip he, being debilitated, failed. (32) Controlling him with His arms, Acyuta forced him to the ground and, while the gods in heaven were watching, He killed him like it concerned a sacrificial animal. (33) He broke through the blocked entrance of the cave and led the *gopas* out of their awkward position, whereupon He, praised by the *gopas* and the gods, returned to His cowherd village.'

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10.38 - Akrūra's Musing and Reception in Gokula

(1) **Ś**rī Śuka said: 'The high-minded soul Akrūra spent the night in the city of Mathurā [after 10.36: 40] and then mounted his chariot to go to Nanda's cowherd village. (2) On his way he experienced an exceptional amount of devotion for the greatly fortunate lotus-eyed Personality of Godhead, and thus he thought as follows: (3) 'What good works have I done, what severe penance did I suffer, or else of what worship have I been or what charity have I given, that I today may see Keśava? (4) My attainment of the presence of the One Praised in the Verses is, I think, for someone with a worldly mind [like me] as difficult to achieve as the chanting of the Vedas is for someone of the lowest class. (5) But enough of that, even for a fallen soul like me there is a chance to acquire the audience of Acyuta. Some time someone, pulled along by the river of time, may reach the other shore! (6) Today my impurity will be uprooted and my birth will bear fruit, for it are the lotus feet of the Supreme Lord, whereupon the yogis meditate, that I am going to respect. (7) Kaṁsa sending me here did me a great service indeed by obliging me to look for the feet of the Lord who descended into this world. It is by the effulgence of His rounded toenails that in the past many a soul succeeded in freeing himself from the hard to overcome darkness of a material existence. (8) On these [feet] that, marked by the red *kuṅkum* from the breasts of the *gopīs,* are worshiped by Brahmā, Śiva and the other demigods, by Śrī the goddess of fortune, the sages and the devotees, He with His companions moves about in the forest while tending the cows. (9) The deer are passing me on my right side [an auspicious sign]! I certainly will behold Mukunda's beautiful cheeks and nose, His smiles, the glances of His reddish lotus eyes and the hair curling around His face. (10) Today I no doubt will enjoy the direct sight of Viṣṇu. I unfailingly will directly behold that paragon of beauty, who of His own accord assumed the form of a human being to diminish the burden of this earth. (11) Even though He is a witness [just like me] to the true and untrue, He is free from [false]

ego. By that personal potency of Him He has dispelled the darkness and bewilderment of an existence in separation [see also 2.5: 14, 2.10: 8-9, 3.27: 18-30 and 10.3: 18]. Working from the inside out, He, by the created beings that manifested after He cast His glance upon the material energy of His creation, in their bodies can [only indirectly] be approached through the vital airs, senses and intelligence [see also 2.2: 35]. (12) His auspicious words, in combination with the qualities, activities and the incarnations [of Him and His expansions], put an end to all sins in the world and bring life, beauty and purity to the entire universe, while words devoid of these are considered as [useful as] things that beautify a corpse. (13) And now He, to the delight of the chief demigods, has descended in the dynasty of His faithful souls [the Sātvatas] who maintain the codes of conduct, He who, with His presence in Vraja, spreads His fame as the Controller whose all-auspicious nature is glorified by the godly souls. (14) Today I will certainly see Him, the destination and spiritual master of all the great souls in the three worlds, He the real beauty and great feast for everyone endowed with eyes, He who exhibits the form that is the desire of the Goddess, He who is my safe haven, the One because of whom all my dawns became [a sign of] His auspicious presence. (15) The moment I alight from my chariot to respect the feet of the two Lords, the Principal Personalities upon whom even the yogis fix their intelligence in their self-realization, I will certainly bow down to Them as also to the friends [and the others] who live with Them in the forest. (16) And when I have fallen at the base of His feet, the Almighty One will place upon my head His lotus hand that dispels the fear for the serpent of time, the snake because of whose swift force the people terrified seek shelter. (17) By placing in that hand an offering, Purandara [see 8.13: 4] and also Bali [see 8.19] acquired rulership [the position of Indra] over the three worlds. It is the same hand that, fragrant like an aromatic flower, during the pastime with the ladies of Vraja, by its touch wiped away their fatigue [see 10.33]. (18) Even though I am a messenger sent by Kaṁsa, Acyuta will not adopt an attitude of enmity towards me. He, the Knower of the Field [of the body, see B.G. 13: 3], witnessing everything taking place inside and outside the heart, sees with a perfect vision. (19) Smiling affectionately He will look upon me, with my joined palms being fixed at the basis of His feet. With the immediate eradication of all my sins by His glance, I will thus be freed from doubt and achieve intense happiness. (20) With me [standing before Him] as His best friend and as a family member who is exclusively devoted to Him, He will close me in His two large arms. As a result my body will instantly become sanctified and my karma determined bonds will slacken. (21) When I, with my head down and palms joined, have achieved physical contact with Him, Uruśrava ['the renown Lord'] will address me with words like 'Oh Akrūra, dear relative...' Because of the Greatest of All Persons my life will thus be a success. How pitiable is the birth of the one not this way honored by Him! (22) No one is His favorite or best friend, nor is anyone disliked by Him, hated or held in contempt by Him [see B.G. 9: 29]. Nevertheless He

reciprocates with His devotees [see also 10.32: 17-22] according to their actions, just like a [desire] tree from heaven that, upon approach, brings whatever one desires [see *Vaiṣṇava pranāma*]. (23) In addition His elder brother, the most excellent Yadu [Balarāma], smiling at me who stands there with a head bowed down, will embrace me, take hold of my hands and take me into His house to receive me with all respects, and then inquire how Kaṁsa fares together with the members of His family.'

(24) **Ś**rī Śuka said: 'Thus on his way with his chariot pondering over Kṛṣṇa, the son of Śvaphalka [see 9.24: 15] reached the village of Gokula as the sun was setting behind the mountain, oh King. (25) The imprints of His feet, of which the rulers of all worlds hold the pure dust on their crowns, he saw in the pasture: a wonderful decoration on the ground showing the shapes of the lotus, the barleycorn, the elephant goad and so on [see also 10.16: 18 and 10.30: 25*]. (26) The ecstasy of seeing them exited him greatly, made his hair stand on end and filled his eyes with tears. Getting down from his chariot he rolled himself in the footprints exclaiming: 'Oh this is the dust from my master's feet!' (27) This is what for all embodied beings is the goal of life: to give up one's pride, fear and sorrow when one is faced with the message of the signs of the Lord and hears about them and such [see 7.5: 23-24].

(28-33) **I**n Vraja he saw Kṛṣṇa and Rāma, who, wearing yellow and blue garments and with eyes that looked like autumnal lotuses, were going to the place where the cows were milked. The two boys who are the shelter of the Goddess were, bluish-dark and fair skinned, most beautiful to behold with their mighty arms, attractive faces and a gait like that of a young elephant. With Their feet marked by the flag, bolt, goad and lotus, and with Their smiles and glances full of compassion, the two great souls increased the beauty of the cow pasture. They whose pastimes were so magnanimous and attractive, were freshly bathed, impeccably dressed, wore flower garlands and jeweled necklaces, and had smeared Their limbs with auspicious, fragrant substances. The two original, most excellent persons, who are the Cause and the Masters of the universe [see also 5.25], had for the welfare of that universe descended in Their distinct forms of Balarāma and Keśava. Oh King, with their effulgence They, as a mountain of emerald and a mountain of silver both decorated with gold, dispelled the darkness in all directions. (34) Quickly climbing down from his chariot Akrūra, overwhelmed with affection, prostrated himself at the feet of Rāma and Kṛṣṇa. (35) Seeing the Supreme Personality he, because of the tears of joy overflowing his eyes and the eruptions [of ecstasy] marking his limbs, in his eagerness could not announce himself, oh King. (36) The Supreme Lord, the Caretaker of the Surrendered Souls, recognized him, drew him near with His hand, which is marked with a chariot wheel [the *cakra*], and happily embraced him. (37-38) Thereupon the magnanimous Saṅkarṣaṇa [Rāma] embraced him who stood there with his head bowed down. With His

hand taking hold of his two hands He took him together with His younger brother into the house. There He inquired whether he had enjoyed a pleasant journey. He offered him an excellent seat and washed his feet with sweetened milk, as was prescribed as a form of reverential respect. (39) Donating a cow in charity and respectfully giving the tired guest a massage, the Almighty One faithfully served him pure food of different tastes [fit for a sacrifice]. (40) After having eaten Rāma, the Supreme Knower of the Dharma, with love further arranged for herbs to serve the tongue and for fragrances and flower garlands for the highest satisfaction.

(41) **A**fter thus having honored him Nanda asked: 'Oh descendant of Daśārha, how are you faring with the merciless Kaṁsa alive, that boss who is [treating his subjects] just like a butcher [deals] with sheep? (42) If he, being cruel and self-indulgent, killed the babies of his own sister to her great distress, what then would that mean for the well-being of his subjects, for you?'

(43) **T**hus by Nanda properly being respected with true and pleasing words, Akrūra shook off the fatigue of his journey.'

10.39 - Kṛṣṇa and Balarāma Leave for Mathurā

(1) **Ś**rī Śuka said: 'After comfortably seated on a couch thus having been honored that much by Rāma and Kṛṣṇa, he [Akrūra] saw that everything had taken place what he on his way had pictured in his mind. (2) What would be unattainable when the Supreme Lord, the shelter of Śrī, is satisfied? Still, the souls devoted to Him, oh King, do not desire anything. (3) After having enjoyed supper the Supreme Lord, the son of Devakī, asked how Kaṁsa treated His friends and relatives, as also what his plans were. (4) The Supreme Lord said: 'Oh gentle one, have you recovered from your trip? I wish you all the best! Are your friends, relatives and other associates all hale and hearty? (5) But why, My dear one, would I ask about the well-being of us, our relatives and the citizens, as long as Kaṁsa, that disease of the family, who only in name is our maternal uncle, is prospering? (6) Ah! Because of Me there was great suffering for My noble parents: their sons were killed and they were imprisoned. (7) Fortunately, today My wish has been fulfilled to see you, My close relative, oh gentle soul. Please uncle, tell Me why you came here.'

(8) **Ś**rī Śuka said: 'On the request of the Supreme Lord the descendant of Madhu [Akrūra, see 9.23: 29] described everything of the inimical attitude [of Kaṁsa] towards the Yadus and his murderous intentions in relation to Vasudeva. (9) He disclosed what the message was he was sent for as an envoy and what Nārada had told him [Kaṁsa] about Kṛṣṇa being born as a son of Ānakadundubhi. (10) When Kṛṣṇa and Balarāma, the destroyer of all boldness in opposition, heard what Akrūra had to say, They laughed and told Nanda, Their [foster] father, what the king had ordered. (11-12) Nanda then issued the following official announcement to the *gopa*s and the other people of Gokula: 'Gather all dairy products, take gifts and yoke the wagons. Tomorrow we together with all the people, will go to Mathurā to offer the king our products and have a great festival.'

(13) **W**hen the cowherd girls heard that Akrūra had come to Vraja to take Rāma and Kṛṣṇa along to the city, they got totally upset. (14) That created in the hearts of some of them such a great pain, that their beautiful faces turned pale because of their sighing, while the knots in the hair, the bracelets and dresses of other girls slipped away. (15) Of other *gopīs* fixed in meditation on Him, all the sensory functions ceased, so that they took no notion of this world anymore, just like it happens with those who attained the realm of self-realization. (16) Women fainted, thinking of how Śauri had touched their hearts by sending His loving smiles and expressing Himself in wonderful phrases. (17-18) Thinking about Mukunda's charming movements, His activities, affectionate smiles, His glances that removed all unhappiness, His jesting words and mighty deeds, they joined in fear of the separation, greatly distressed, in groups to speak deeply absorbed with tears on their faces, about Acyuta. (19) The fine *gopīs* said: 'Oh Providence, where is your mercy to bring together the embodied souls in love and friendship? Separating us you leave us unfulfilled in our purposes. How uselessly you, just like a child, toy with us! (20) Having shown to us the face of Mukunda framed in black locks, His fine cheeks, straight nose, and the beauty of His modest smile dispelling the misery, you are not doing any good by [now] making all of this invisible to us. (21) By the name of Akrūra ['not-cruel'] you certainly are cruel, in your, like a fool, alas, taking away from us the Perfection of All Creation in one form, the enemy of Madhu, you allowed our eyes to see. (22) The son of Nanda breaks in a moment with His friendship. He has taken up a new love and has, alas, no eyes for us [anymore], we who under His influence were made to give up our homes, relatives, children and husbands, and directly serve Him. (23) How happy the dawn is after this night, when unfailingly the hopes have been fulfilled of the women of the city [of Mathurā]! For then they imbibe the face of the master of Vraja arriving there with the nectarean smile from the corners of His eyes. (24) However subservient and intelligent Mukunda may be, once His mind is seized by their honey-sweet words, oh girls, what chance is there for us? Would He, spellbound by the enchantments of their bashful smiles,

still return to us rustics? (25) Today there certainly will be a great festival before the eyes of the Dāśārhas, Bhojas, Andhakas, Vṛṣṇis and Sātvatas and all others out there, when they on the road see the Darling of the Goddess, the reservoir of all transcendental qualities who is the son of Devakī. (26) Such an unkind person, a person as extremely cruel as he, should not be called '*akrūra*' because he, without the least excuse, removes from the presence of us people [of Vraja] full of sorrow, the one dearer to us than the dearest. (27) He who so coldly has mounted the chariot [Kṛṣṇa], is by these foolish *gopas* followed in their bullock carts. And the elders do not even say a word. Today providence is not working in our favor! (28) Let us go to Him now and stop Him! What will that do to us, the family, the elders and our relatives, we who not even for half a second can miss the association of Mukunda? Separated by that fate our hearts will be broken! (29) For us, who by the charm of His loving affection, attractive smiles, intimate discussions, playful glances and embraces, were drawn to the assembly of the *rāsa* dance [10.33], the night passed in a single moment! How, oh *gopīs*, can we ever defeat the insurmountable darkness of His absence? (30) How can we ever exist without Him, that Friend of Ananta [Balarāma], who at the end of the day, surrounded by the *gopas* entered Vraja with His hair and garland smeared with the dust of the hoofs, He who, playing His flute and smiling from the corners of His eyes, stole our minds with His glances?'

(31) **Ś**rī Śuka said: 'Thus speaking in pain about the separation, the ladies of Vraja, in attachment thinking of Kṛṣṇa, forgot all their shame and cried out loudly: 'Oh Govinda, oh Dāmodara, oh Mādhava!'

(32) While the women were lamenting thus, Akrūra at sunrise, after having performed his morning duties, set out with his chariot. (33) The *gopas,* who led by Nanda followed Him in their wagons, took along an abundance of offerings and clay pots filled with dairy products. (34) Also the *gopīs* followed their beloved Kṛṣṇa [for some time] and [then] stood waiting, hoping for some pleasing words from the Lord. (35) The Greatest among the Yadus saw them lamenting at His departure and consoled them lovingly with the message: 'I will do My best!' (36) Sending their minds after Him for as long as the flag and the dust of the chariot were visible, they stood there like painted figures. (37) Without the hope of ever seeing Him back, they returned and free from sorrow spent their days and nights singing about the activities of their Beloved.

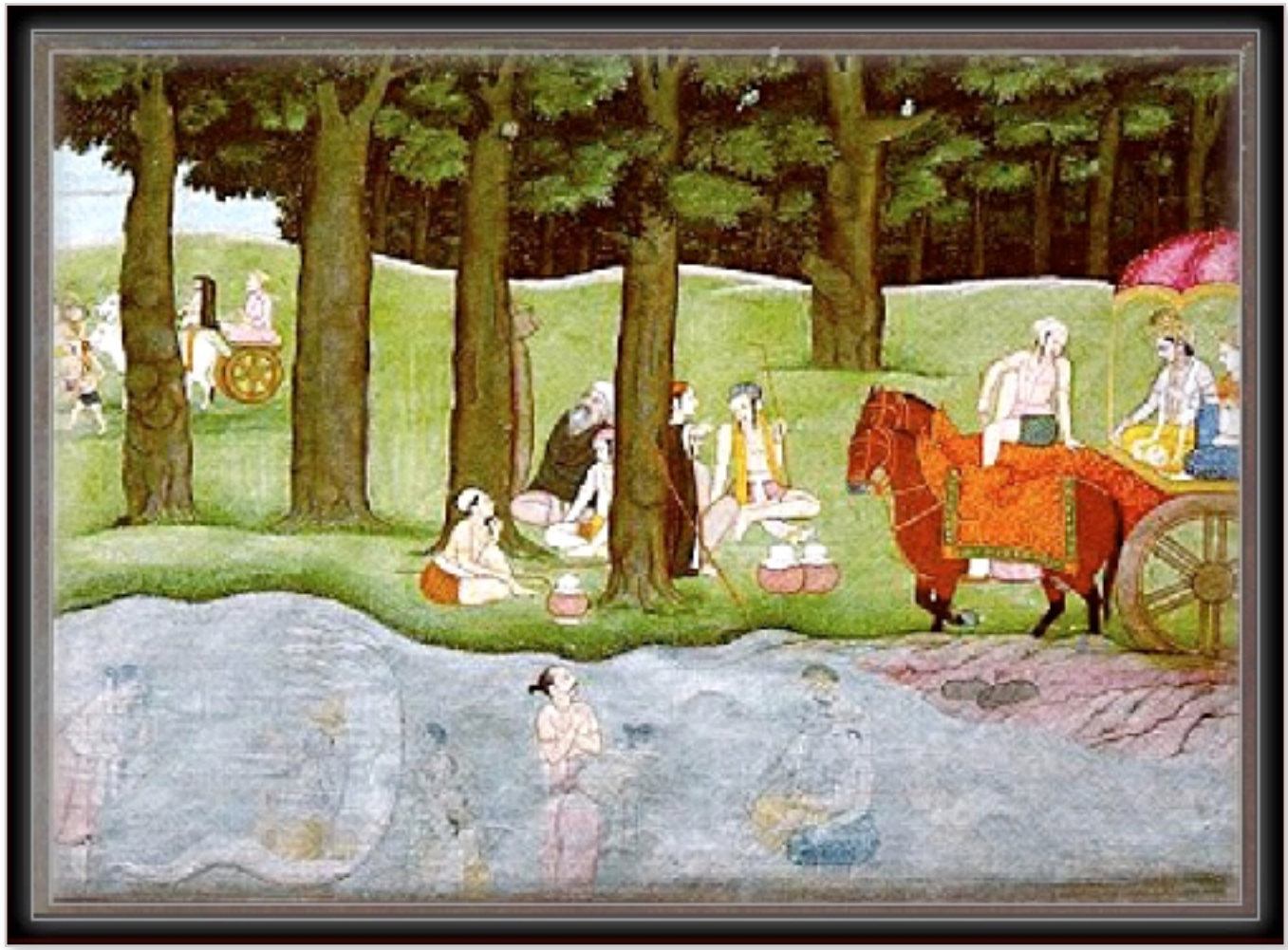
(38) **W**ith the chariot moving as swiftly as the wind, the Supreme Lord together with Rāma and Akrūra, oh King, arrived at the Yamunā, the river removing all sin. (39) After touching the water there with His hand and drinking the sweet liquid that was as effulgent as jewels, He led the chariot to a grove and then climbed [back] on it together with Balarāma. (40) Akrūra as-

ked Them to stay behind on the chariot and went to a pool in the Yamunā to perform a bath in accord with the injunctions. (41) Immersing himself in that water and reciting perennial mantras, Akrūra saw before him the likeness of Rāma and Kṛṣṇa. (42-43) He thought: 'How can the two sons of Ānakadundhubhi positioned on the chariot be present here? Let me see whether They are still there...', and rising from the water he saw Them sitting where he had left Them. Again alone entering the water he wondered: 'Was my vision of Them in the water a hallucination maybe?' (44-45) And again he saw in that same place the Lord of the Serpents [Ananta or Balarāma], the Godhead with the thousands of heads, hoods and helmets, who by the perfected souls, the venerable souls, the singers of heaven and those of darkness was praised with bowed heads. Clad in blue and [with a complexion] as white as the filaments of a lotus stem, He was situated there like mount Kailāsa with its white peaks. (46-48) On His lap there was situated peacefully, like a dark cloud, the Original Personality with the four arms, clad in yellow silk. He had reddish eyes like the petals of a lotus, an attractive cheerful face with a charming, smiling glance, fine eyebrows, ears and a straight nose, beautiful cheeks and red lips. He had high shoulders and a broad chest home to the Goddess, stout, long arms and a conch shell-like neck, a deep navel and a belly with lines like those of a [banyan] leaf. (49-50) He had firm hips and loins, two thighs like an elephant's trunk, shapely knees and an attractive pair of shanks. His ankles were high, reddish were the rays emanating from His toenails, and the soft toes of His lotus feet surrounding His two big toes glowed like flower petals. (51-52) Adorned with a helmet bedecked with large and precious gems, wearing bracelets, armlets, a belt, a sacred thread, necklaces, ankle bells and earrings, He carried an effulgent lotus, a conch shell, a disc and a club in His hands, next to the Śrīvatsa mark on His chest, His brilliant Kaustubha jewel and a flower garland. (53-55) He was accompanied by attendants headed by Nanda and Sunanda and was, according to each different type of loving attitude, praised in sanctified words by Sanaka and the others [the Kumāras], by the leading demigods headed by Brahmā and Śiva, by the foremost twice-born souls [headed by Marīci] and by the most exalted devotees led by Prahlāda, Nārada and Vasu. He was served by His [feminine] internal potencies of fortune [Śrī], development [Puṣṭi or also strength], speech [Gīr or knowledge], beauty [Kānti], renown [Kīrti], contentment [Tuṣṭi or renunciation - these first ones are His six opulences]; comfort [Ilā, *bhū-śakti*, the earth-element or *sandhinī*] and power [Ūrjā, expanding as Tulasī] as also by His potencies of knowing and ignorance [*vidyā* and *avidyā*, leading to liberation and bondage], His internal pleasure potency [Śakti or *hlādinī*], [His marginal potency, *jīva-śakti*] and His creative potency [Māyā].

(56-57) **W**itnessing this to his great pleasure, he [Akrūra], stood enthused with supreme devotion, with the hairs of his body standing on end and with his eyes and body getting wet because of his loving ecstasy. Regaining his

composure the great devotee with a choked voice offered his respects with his head bowed down. Joining his hands he attentively prayed slowly.'

10.40 - Akrūra's Prayers



(1) **Ś**rī Akrūra said: 'I bow down to You, oh Lord Nārāyaṇa, Cause of All Causes, oh Original Inexhaustible Person, oh You from whose navel the lotus sprouted on the whorl of which Lord Brahmā appeared who generated this world. (2) Earth, water, fire, air, the ether including its source [the false ego]; the totality of matter [see footnote 10.13: ***] and its origin [the Puruṣa]; the mind, the senses, the objects of all the senses and the demigods [belonging to them], together constitute the [secondary] causes of the universe that have generated from Your [transcendental] body. (3) They, under the [outer] direction of the material realm, have because of that lifelessness no knowledge about the true identity of the Supreme Self, Your Soul. Also the unborn one [Brahmā] being bound to the modes of material nature, cannot know Your form transcendental to these modes [see also 10.13: 40-56]. (4) It is to the honor of You that the yogis perform sacrifice, You, the Supreme Personality and Controller within each, within the material elements, and within the ruling gods and saints. (5) Some brahmins worship You, with respect for the three sacred [*agni-traya*] fires, by means of the mantras of the three Vedas elaborately with various rituals for deities of different names and forms. (6) Some who strive for spiritual knowledge, attain peace by renouncing all fruitive actions and worship the embodiment of knowledge [the guru, the Lord] by means of sacrifices in the field of spiritual knowledge [see e.g. B.G. 4: 28, 17:

11-13, 18: 70]. (7) Others, whose intelligence is purified by the principles [the *vidhi*] included by You, worship You, absorbed in You, as the one form assuming many forms. (8) Still others worship You, the Supreme Lord, in the form of Lord Śiva, by treading the path described by Lord Śiva that in different ways is presented by many teachers. (9) Even though they as devotees of other divinities are of a different attention, they all worship You who, as the Controller, comprises all the gods [see B.G. 9: 23]. (10) Just like the rivers that, filled by the rain and springing from the mountains, from all sides enter the ocean, oh master, similarly all these paths [of the demigods] finally lead to You [see B.G. 2: 70, 9: 23-25, 10: 24 and 11: 28]. (11) All the conditioned living beings, from the unmoving ones up to Lord Brahmā, are caught in the qualities [*guṇas*] of goodness [*sattva*], passion [*rajas*] and ignorance [*tamas*] of Your material nature [see B.G. 14]. (12) I offer You, the Soul of All Souls my obeisances, You who, with a detached vision, are present as the witness and the consciousness of everyone, as He who, with this stream of the material modes which was created by Your lower energy, deals with the souls who identify themselves therewith as gods, human beings and animals. (13-14) One considers fire as Your face, the earth as Your feet, the sun as Your eye, the sky as Your navel, and the directions as Your sense of hearing. Heaven is Your head, the ruling demigods are Your arms, the ocean is Your abdomen and the wind is Your vital air and physical strength. The trees and the plants are the hairs on Your body, the clouds are the hair on Your head and the mountains are the bones and nails of Your Supreme Being. Day and night are the blinking of Your eye, the founding father is Your genitals and the rain is regarded as Your semen [see e.g. also 2.6: 1-11]. (15) Just like the aquatics that move about in the water or the small insects in an udumbara fig, in You all the worlds found their origin, including their rulers and the many souls that crowd them, in You, their Inexhaustible One Personality comprising all mind and senses.

(16) **F**or the sake of Your pastimes You in this world manifest various forms, with which the people, to be purified from their unhappiness, full of joy sing Your glories. (17-18) My respects for You, the Original Cause who in the form of Matsya [the fish, see 8.24] moved about in the ocean of dissolution and for Hayagrīva [the Lord with the horse head, see 5.18: 6]. My obeisances unto You, the slayer of Madhu and Kaiṭaba, unto the huge master tortoise [Kūrma, see 8.7 & 8] who held the mountain Mandara, and all glory to You in the form of the boar [Varāha, see 3.13] whose pleasure it was to lift the earth out of the ocean. (19) My obeisances to You, the amazing lion [Nṛsiṁha, see 7.8 & 9] who removes the fear of every righteous soul, and to You who as the dwarf [Vāmana, see 8.18-21] covered the three worlds in one step. (20) All glories to You, the Lord of the descendants of Bhṛgu [Paraśurāma, see 9.15 & 16] who cut down the forest of conceited nobles, and my obeisances to You, the best one of the Raghu dynasty [Lord Rāma, see 9.10 & 11] who put an end

to Rāvaṇa. (21) My obeisances to You, oh Lord of the Sātvatas, oh You who are Lord Vāsudeva [of His consciousness], Lord Saṅkarṣaṇa [of His ego], Lord Pradyumna [of His intelligence] and Lord Aniruddha [of His mind, see further 4.24: 35 & 36]. (22) My obeisances to Lord Buddha [He as the awakened One], the Pure One, the bewilderer of the demoniac descendants of Diti and Dānu. My respects for You in the form of Lord Kalki [the Lord descending 'for the wicked ones'], the annihilator of the meat-eaters [the *mlecchas*] who pose as kings [see also 2.7].

(23) **O**h Supreme Lord, the individual souls in this world are bewildered by Your deluding material energy [*māyā*], and are, because of the false conceptions of 'I' and 'mine' [*asmitā*], driven to wander along the paths of fruitive activities [karma]. (24) As for my own body, children, home, wife, wealth, followers and so on, I too am deluded in foolishly thinking that these would be true, oh Mighty One, while they are more like dream images [that come and go]. (25) Thus groping in the dark with a mentality of wishing to enjoy a world of opposites, I, in not being of the true self or what is eternal while taking misery for the contrary [of happiness], fail to know You who are my dearmost self and soul. (26) Like a fool overlooking water that is covered by plants or like someone running after a mirage, I have turned away from You. (27) With a pitiable intelligence because of material desires and actions, I could not find the strength to check my disturbed mind which, by the so very powerful willful senses, was diverted from one thing to another [see B.G. 13: 1-4 & 5.11: 10].

(28) **I**n this condition, I now approach Your feet that for any impure person, I think, are impossible to attain without Your mercy. Only by serving the truthful [of Your devotees, nature and culture, *sat*] a person can develop Your [Kṛṣṇa] consciousness and put an end to the cycle of rebirth in this material world, oh Lord with the lotus navel. (29) I offer my obeisances to You, the Embodiment of Wisdom and the Source of All Forms of Knowledge, You, the Absolute Truth of unlimited potencies who rules over the forces in control of the [conditioned] person. (30) My reverence is there for You, the son of Vasudeva, in whom all living beings reside. You I prove my respect, oh Lord of the Senses, please protect me in my surrender, oh Master.'

10.41 - The Lords' Arrival in Mathurā

(1) **Ś**rī Śuka said: 'While he [Akrūra] was praying, Kṛṣṇa, the Supreme Lord, having shown His personal form in the water, withdrew Himself the way an actor winds up his performance. (2) When he saw that the image had disappeared, he emerged from the water, quickly finished his different ritual duties and surprised went to the chariot. (3) Hṛṣīkeśa asked him: 'Have you seen something miraculous on the earth, in the heavens or in the water? We gather you did!'

(4) **Ś**rī Akrūra said: 'Whatever wonderful things there may be out here on earth, in the sky or in the water, are all situated in You who comprise everything; what would I, seeing You, have not seen? (5) Beholding You, the One Person in whom all wonders of the earth, the sky and the waters are found, oh Absolute of the Truth, what else that I see in this world would amaze me?'

(6) **W**ith those words the son of Gāndinī [Akrūra] drove the chariot forward to take Rāma and Kṛṣṇa to Mathurā, [where they arrived] at the end of the day. (7) The people of the villages who here and there on the road approached Them, were pleased to see the sons of Vasudeva, oh King, and could not take their eyes off Them. (8) In the meantime, Nanda, the *gopas* and the rest of the inhabitants of Vraja had arrived there and stayed in a park outside the city to wait for Them. (9) Catching up with them the Supreme Lord, the Master of the Universe, with a smile said to humble Akrūra while taking his hand into His own: (10) 'You go ahead of Us to the city with the chariot and go home. We will rest here and then see the city.'

(11) **Ś**rī Akrūra said: 'How can I enter Mathurā without the two of You, oh Master? Do not let me down, oh Lord, oh Caretaker of the Devotees, I am Your devotee! (12) Please, oh supreme well-wisher, come together with Your elder brother, the *gopas* and Your friends to our house, so that my mansion is graced with its Master, oh Lord of the Beyond. (13) Please, bless with the dust of Your feet this home of us householders attached to rituals, and may by that purification my forefathers, the sacrificial fires and the demigods be satisfied. (14) The great king Bali, by bathing Your two feet, became glorious [see 8.19] and achieved unequaled power, as also the destination reserved for unalloyed devotees. (15) The purified water washing from Your feet that Lord Śiva received on his head [9.9], has sanctified the three worlds, so that the sons of king Sagara [9.8] attained heaven [9.9]. (16) Oh God of the Gods, oh Master of the Universe about whom one piously hears and chants, oh Best of the Yadus, oh Lord Praised in the Verses, oh Lord Nārāyaṇa, let there be the obeisance unto You.'

(17) **T**he Supreme Lord said: 'I will come to your house accompanied by My elder brother. After killing My enemy in the midst of the Yadus [Kaṁsa], I will grant My well-wishers the satisfaction.'

(18) **Ś**rī Śuka said: 'After thus being addressed by the Supreme Lord, Akrūra somewhat disheartened entered the city. He informed Kaṁsa on his efforts and thereupon went home. (19) Later in the afternoon Kṛṣṇa, together with Saṅkarṣaṇa [Rāma] and the *gopas,* entered Mathurā to take a look around. (20-23) There He saw the high gates and doorways of crystal, front doors and immense archways of gold, storehouses of copper and brass and inviolable moats, [everywhere] beautified by public gardens and attractive parks. The intersections decorated with gold, the mansions with their pleasure gardens, the assembly halls of the guilds and the houses with their columned balconies, as also the ornate paneled rafters, were bedecked with vaidūrya gems, diamonds, quartz crystals, sapphires, coral, pearls and emeralds. Sounds vibrated of the pet doves and peacocks that sat in the openings of the lattice windows and on the gem-studded floors. The avenues, streets and

courtyards were sprinkled with water and [for a welcome] were strewn with garlands, new sprouts, parched grains and rice. The doorways of the houses were nicely decorated with pots filled with yogurt smeared with sandalwood paste, ribbons and flower petals, rows of lamps, leaves, bunches of flowers, trunks of banana trees and betel nut trees and flags. (24) As the sons of Vasudeva entered there surrounded by Their friends, oh King, the women of the city, eager for a look, all hurried to stand along the main road and climb on top of the houses. (25) Some had put on their clothes backwards and forgotten one of their pair of ornaments, putting on only one earring or one set of ankle bells. Other ladies made up one eye but not the other one. (26) Some in their excitement had abandoned the meals they were taking or did not finish their massage. They left their bathing or, hearing the commotion, got up not finishing their nap. Others as mothers put aside the infant they were feeding milk. (27) Striding like a bull elephant in rut, He boldly stole their minds with the glances of His lotus eyes and the game of His smiles. With His body, that source of pleasure to the Goddess of Fortune, He afforded their eyes a festival. (28) Seeing Him whom they repeatedly had heard about, their hearts melted. Receiving the honor of being sprinkled by the nectar of His glances and broad smiles, they, with goose pimples, through their eyes innerly embraced their idol, this embodiment of ecstasy, and gave up their endless distress [of missing Him], oh subduer of the enemies. (29) With faces out of love blooming like lotuses the women, having climbed on the rooftops of their mansions, showered Balarāma and Keśava with flowers. (30) With yoghurt, barleycorns and pots filled with water, fragrant substances and other items of worship, the brahmins honored the Two joyfully at every step. (31) The women of the city said: 'Oh what great austerity the *gopīs* must have performed to may constantly witness these Two, who for human society are the greatest source of pleasure.'

(32) **K**ṛṣṇa, the elder brother of Gada [see 9.24: 46], saw a certain washerman, a dyer of clothes, coming His way and asked him for first class, clean garments. (33) 'Please, oh best man, give the two of Us some suitable clothes. When you donate them to Us, who deserve it, that will bring You the highest benefit, that suffers no doubt!'

(34) **R**equested by the Supreme Lord who is complete and perfect in every way, he, most falsely proud as a servant of the king, indignantly said full of anger: (35) 'Is it no impudence of You who roam the mountains and the forests, to put on garments like these belonging to the king? (36) Get lost You fools, do not beg like this if You want to live! I swear, people as bold as You, are arrested, looted and killed by the king's men!'

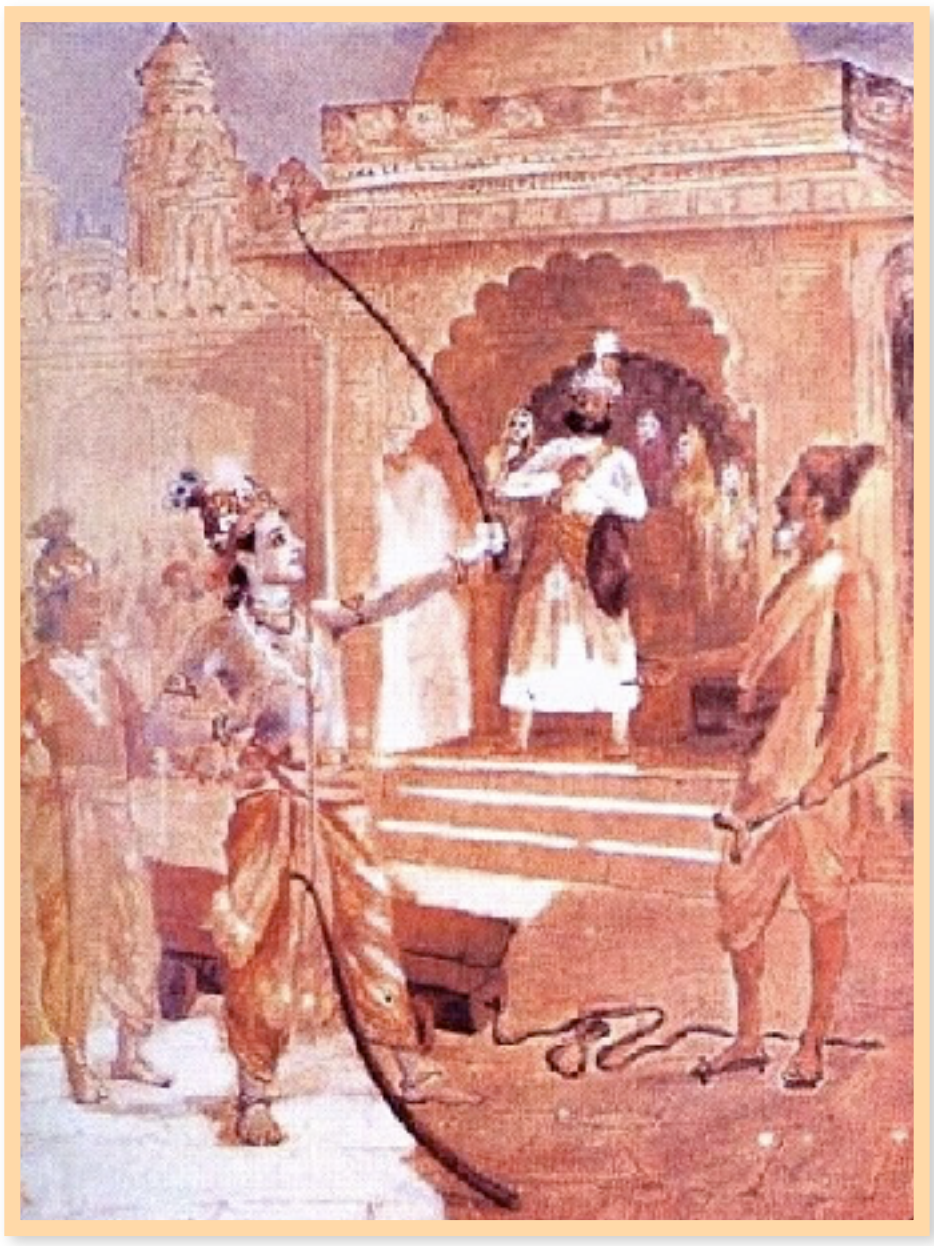
(37) **T**hus humiliating Them, he raised the anger of the son of Devakī who, with the side of one hand, hit his head from his body. (38) When his as-

sistants fled in all directions, they left behind bundles of clothes. Acyuta took the garments. (39) Kṛṣṇa and Balarāma dressed Themselves with a set of clothes to Their liking, left several of them behind on the ground and gave the rest to the *gopas*. (40) Thereupon a weaver came who, full of love for Them, befittingly ornamented Their clothes with pieces of cloth of different colors. (41) Kṛṣṇa and Rāma with each His own specific high quality outfit and nice decorations, looked as resplendent as a pair of young elephants, one light and one dark, adorned for a festival. (42) The Supreme Lord being pleased with the weaver, granted him *sārūpya,* that he in this world would be liberated with a similar form and the same supreme opulence, physical strength, influence, memory and sense control [the grace of His characteristics, see also *mukti*].

(43) **T**hey both next went to the house of Sudāmā ['well-giving'], the garland-maker. Seeing Them he stood up and bowed down putting his head to the ground. (44) He brought seats for Them, water to wash Their feet and hands, presents and such, and honored Them and Their companions with garlands, betel nut and sandalwood paste. (45) He said: 'Our birth has been worthwhile and the family has been purified, oh Master. Together with me, my forefathers, the gods and the seers are satisfied that You came here. (46) You two, who constitute the Ultimate Cause of the Universe, have with Your plenary portions descended to this world for its protection and happiness. (47) Even though You reciprocate with those who are of worship, with You there is no bias in Your vision. You as the Soul of the Universe, as well-wishing friends are equal to all living beings. (48) You Two should order me, Your servant, what I should do for You. For this is for anyone the greatest blessing: to be appointed by You.'

(49) **Ś**uka said: 'Thus understanding what to do, oh best of kings, Sudāmā, steeped in love, presented garlands made of fresh and fragrant flowers. (50) Beautifully adorned with them, the two benefactors Kṛṣṇa and Rāma, who together with Their companions were most satisfied, granted the surrendered soul who bowed down, every benediction he wished. (51) He chose for an unshakable devotion unto Him alone, the Supreme soul of the Complete Whole, for friendship with His devotees and for divine mercy towards all living beings. (52) Thus blessing him with prosperity, a thriving family, strength, a long life, renown and beauty, He left together with His elder brother.'

10.42 - The Breaking of the Sacrificial Bow



(1) **Ś**rī Śuka said: 'Walking the king's road, Kṛṣṇa saw a woman carrying a tray with ointments for the body. She was hunchbacked [*], was young and had an attractive face. The Bestower of the Essence with a smile asked where she was going. (2) 'Who are you with your nice thighs? Ah dear woman, look at those ointments! Please tell Us honestly for whom this all is meant. Offer, if you want, the two of Us that ointment for the body, then there will soon be the supreme benefit for you.'

(3) **T**he maidservant said: 'Oh handsome One, I am a servant of Kaṁsa known as Trivakrā ['three-bend'] respected indeed for my work with ointments. Prepared by me they are very dear to the chief of the Bhojas. But okay, who else but the two of You would deserve them?'

(4) **W**ith her mind overwhelmed by the beauty, charm and sweetness of Their talks, smiles and glances, she gave Them plenty of ointment. (5) Ador-

ning Their bodies with the colors that contrasted with Their complexions, the ointments proved to be of the highest quality. Thus being anointed They appeared beautifully. (6) To deliver proof of the benefit of meeting Him, the satisfied Supreme Lord decided to straighten the crooked back of Trivakrā who had such an attractive face. (7) With both His feet pressing down on her toes, Acyuta with both His hands took hold of her chin and raised her up with two fingers pointing upwards. (8) Thereupon all of a sudden straight by Mukunda's touch, she had become a most perfect woman with evenly proportioned limbs, large hips and breasts. (9) Thus endowed with beauty, quality and good feelings she was roused to the notion of sleeping with Him. With a smile she addressed Keśava while pulling at the end of His upper garment. (10) 'Come, oh hero, let us go to my house. I cannot bear to leave You here; please, oh Best of All Men, have mercy with me whose head is reeling.'

(11) **W**ith this request of the woman Kṛṣṇa glanced at Balarāma who watched what happened and then at the *gopas*. He laughed and said to her: (12) 'Oh you with your beautiful eyebrows, I will visit your home where men may find relief of their anxieties, when I have accomplished what I came for. That will do good to us, travelers far from home. For you are the best one might wish for.'

(13) **A**fter leaving her behind with these sweet words, He, walking down the road with His brother, was by the merchants honored with various offerings of betel nut, garlands and fragrant substances. (14) With Him before their eyes the women could not think straight any longer. Agitated by Cupid, they stood nailed to the ground with their clothes, bangles and hair in disarray. (15) After asking the residents for the place of the sacrificial bow, Acyuta entered there. It was a bow as magnificent as a rainbow, the bow of Indra. (16) The bow was guarded by many men and worshiped with the greatest wealth. Kṛṣṇa forced His way past the guards who blocked Him and picked it up. (17) Before the eyes of the guards He lifted it easily with His left hand and pulled the string in a second. Lord Urukrama ['giant-step'] broke it in two like an elephant eager for a piece of sugar cane. (18) The sound of the breaking bow penetrated all directions of the sky and the earth, and made Kaṁsa, who heard it, tremble with fear. (19) Trying to get hold of Him, He and His comrades were surrounded by the guards who enraged had taken up their weapons and shouted: 'Grab Him, kill Him!' (20) Seeing their evil intentions, Balarāma and Keśava each took up a piece of the bow and vehemently struck them down.

(21) **A**fter They had also slain an armed force that was sent by Kaṁsa, the Two walked out of the gate of the arena, happy to observe the exciting riches of the city. (22) The citizens who had witnessed Their amazing heroic act

deemed Them, because of their strength, boldness and beauty, the finest among the gods. (23) Freely wandering around, the sun began to set and Kṛṣṇa and Rāma, accompanied by the *gopas,* returned to the place outside the city where they had left their wagons. (24) The [predictions of] benedictions in Mathurā, expressed by the *gopīs* who were tormented by feelings of separation when Mukunda left, [10.39: 23-25], all came true, for now these people had the full vision of the body of this paragon of male beauty, of Him, the shelter so much desired by the Goddess of Fortune that she forgot about others worshiping her. (25) After the both of Them had washed Their feet and eaten boiled rice with milk, They, aware of Kaṁsa's scheme, spent the night there quite comfortably. (26-27) But Kaṁsa stayed awake a long time, having heard of the game Govinda and Rāma had played in breaking the bow and killing his small army of guards. In his fear he saw with his bad mind, in his sleep as also being awake, many bad omens and messengers of death. (28-31) In the mirror he could not see the reflection of his own head and for no reason he saw a double image of the heavenly bodies. In his shadow he saw a hole and he could not hear the sound of his breath. He saw a golden hue over the trees and could not spot his own footprints. In his sleep he was embraced by ghosts, he rode a donkey and swallowed poison. He saw someone going about naked being smeared with oil and wearing a garland of nalada flowers [indian spikenards, a Valerian type]. In his sleep as also awake seeing these and similar omens, he was mortally afraid and could not sleep anymore.

(32) **W**hen the night had passed, oh descendant of Kuru and the sun rose above the water, Kaṁsa held the great wrestling festival he organized. (33) The king's men ceremoniously vibrated musical instruments and drums in the arena, having decorated the galleries with garlands, flags, ribbons and arches. (34) The citizens and the people from elsewhere, headed by the state officials and the brahmins, were comfortably seated upon them, while the royalty received special seats. (35) Kaṁsa surrounded by his ministers sat on the royal dais, but positioned there in the midst of his governors, his heart trembled. (36) As the musical instruments played in rhythms appropriate for the wrestling, the richly ornamented wrestlers proudly entered together with their instructors and sat down. (37) Canura, Muṣṭika, Kūṭa, Śala and Tośala, enthused by the pleasing music, took their place on the wrestling mat. (38) The *gopa* Nanda and the cowherds he led, were called forward by the king of Bhoja [Kaṁsa] to present their offerings and next sat down in one of the galleries.'

*: The pupils of Prabhupāda elucidate: 'According to Śrīla Viśvanātha Cakravartī Ṭhākura, the young hunchbacked girl was actually a partial expansion of the Lord's wife Satyabhāmā. Satyabhāmā is the Lord's internal energy known as Bhū-śakti [see 10.39: 53-55], and this expansion of hers, known as Pṛthivī, represents the earth, which was bent down by the great burden of countless wicked rulers. Lord Kṛṣṇa descended to remove these wicked rulers, and thus His pastime of straighte-

ning the hunchback Trivakrā, as explained in these verses, represents His rectifying the burdened condition of the earth.'

10.43 - Kṛṣṇa Kills the Elephant Kuvalayāpīḍa

(1) **Ś**rī Śuka said: 'After Kṛṣṇa and Rāma had washed Themselves, oh chastiser of the enemies, They heard the vibrations of kettledrums for the wrestling match and went hither to take a look. (2) When Kṛṣṇa reached the gate of the arena He saw the elephant Kuvalayāpīḍa standing there, directed by his keeper. (3) Tightening His clothes and tying together His curly locks, He spoke to the elephant keeper with words as grave as the rumbling clouds: (4) 'Elephant keeper, oh elephant keeper, let Us pass, move aside right now, or else I will send you, together with your elephant, today to the abode of Yama [the lord of death].'

(5) Thus being threatened the elephant keeper got angry and goaded the furious elephant that was like Yama, time and death, in the direction of Kṛṣṇa. (6) The master elephant ran toward Kṛṣṇa and violently seized Him with his trunk, but Kṛṣṇa, dealing him a blow, escaped from the grip and disappeared between his legs. (7) Angry about not seeing Him anymore, he spotted Him by his sense of smell and grabbed Him with the end of his long nose, but Kṛṣṇa used force and freed Himself once more. (8) Kṛṣṇa seized him by the tail and dragged him, that mountain of power, for twenty-five bow-lengths with the ease with which Garuḍa plays with a snake. (9) Acyuta, moving him to the left and the right, was also moved about by him, just like a calf does with a young boy [at its tail. See also 10.8: 24]. (10) The moment they came to stand face to

face, He slapped the elephant with His hand and then quickly moved away again. Thus He hit him at every step and then made him trip. (11) Running away He pretended to fall to the ground, but then He suddenly got up so that the elephant angrily came to strike the earth with his tusks. (12) With his prowess foiled that lord of the elephants was driven into a frenzy, and urged on by his keepers, he furiously attacked Kṛṣṇa again. (13) The Supreme Lord, the killer of Madhu, confronting him in his attack, with His hand seized him by his trunk and made him fall to the ground. (14) With the ease of a lion jumping on the fallen giant, the Lord yanked out a tusk and killed the elephant as also his keepers with it.

(15) **L**eaving aside the dead elephant He, being sprinkled with drops of the elephant's blood and sweat, took the tusk on His shoulder and entered [the arena] with His lotus face shining with the fine drops that had appeared by His own perspiring. (16) Oh King, Baladeva and Janārdana, surrounded by several cowherd boys, thus appeared before the audience with the elephant's tusks as their chosen weapons. (17) For the wrestlers He was lightning, for the men He was the best, and for the women He was Cupid incarnate. For the cowherds He was a relative, for the impious rulers He was a chastiser, and for His parents He was a child. For the king of Bhoja He was death, for the unintelligent souls He was merely a material form, for the yogis He was the Supreme Reality, and for the Vṛṣṇis He was the most worshipable deity. In these ways being regarded differently, He entered the arena together with His brother [see * and rasa]. (18) When Kaṁsa saw that Kuvalayāpīḍa had been killed and that the two of Them were invincible, his mind was overtaken by a very great anxiety, oh ruler of man. (19) The two mighty-armed Lords, the way They were dressed in each His own garments, with ornaments and garlands, looked in Their excellent costumes like two actors and radiated, being present in the arena, with an effulgence that overwhelmed the minds of all onlookers. (20) The people sitting in the galleries, the citizens and the people from outside, oh King, seeing the two Supreme Personalities, in sheer delight opened their eyes and mouths wide, and drank in the vision of Their faces, never getting enough of Them. (21-22) As if they were drinking Them through their eyes, licking Them up with their tongues, smelling Them through their nostrils and embracing Them with their arms, they spoke with each other commemorating the beauty, qualities, charm and bravery they had seen and heard from Them: (23) 'These two who descended to this world in the home of Vasudeva, are no doubt the direct expansions of Hari, the Supreme Personality. (24) This one here was born from Devakī and brought to Gokula, where He, growing up in the house of Nanda, lived in secret all the time. (25) He put an end to Pūtanā, the whirlwind-demon and the two Arjuna trees, and also ended the lives of others like Śankhacūda, Keśī and Dhenuka. (26-27) He saved the cows and their tenders from the forest fire, He subdued the serpent Kāliya and sobered up Indra by delivering all the residents of Gokula from rain, wind

and hail, when He for seven days with one hand held up the best of all mountains. (28) The *gopīs* seeing His always cheerful, smiling face and glance, that are free from fatigue, could transcend all sorts of distress and live happily. (29) They say that, because of Him, this Yadu dynasty will become very famous and, being protected in every way, will achieve all riches, power and glory. (30) And this brother of His, the lotus-eyed Rāma, He is of all opulence and killed Pralamba, [and we think... **] Vatsāsura, Bakāsura and others.'

(31) **W**ith the people thus speaking and the musical instruments resounding, Cāṇūra addressed Kṛṣṇa and Balarāma, using these words: (32) 'Oh son of Nanda, oh Rāma, You two heroes are well respected and skillful at wrestling; the King heard about it, wanted to see that and called for You. (33) When citizens in mind, deeds and words perform to the pleasure of the King, they will acquire good fortune, but not acting so they achieve the opposite. (34) The *gopa*s evidently are always very happy to tend their calves and play and romp, as they wander about deep in the forests. (35) Let us together with the two of You therefore act to the pleasure of the King. Everybody will be pleased with us, for the King embodies the interest of all living beings.'

(36) **W**hen Kṛṣṇa heard this He, welcoming the fight and [thus] considering it desirable, spoke words befitting the time and place [see also 4.8: 54]: (37) 'Even though we wander in the forest, we are also subjects of the Bhoja King. Therefore we must always do whatever pleases him, for that will bring us the supreme benefit. (38) We young boys should, befittingly, contest with those equal in strength. The wrestling match should take place in such a manner that the assembled audience in this arena will not fall from its belief.'

(39) **C**āṇūra said: 'You who sported to kill the elephant that had the strength of a thousand elephants, are not a boy or a youngster, and neither is Balarāma, who is the strongest of the strong! (40) Therefore the two of You should fight with those who are strong. There surely is no injustice in that, it is Your prowess against mine, oh descendent of Vṛṣṇi, and let Balarāma take it up with Muṣṭika.'

*: Thus one speaks of ten rasas, attitudes or moods toward Kṛṣṇa: fury [perceived by the wrestlers], wonder [by the men], conjugal attraction [the women], laughter [the cowherds], chivalry [the kings], mercy [His parents], terror [Kaṁsa], repulsion [the unintelligent], peaceful neutrality [the yogis] and loving devotion [the Vṛṣṇis].

**: Vatsāsura and Bakāsura were factually killed by Kṛṣṇa.

10.44 - The Wrestling Match and the Killing of Kaṁsa

(1) **Ś**rī Śuka said: 'The Supreme Lord Madhusūdana thus firmly determined, positioned Himself opposite to Cāṇūra, and so did the son of Rohiṇī with Muṣṭika. (2) They seized each other's hands, blocked each other's legs with their legs, and then pulled and pushed with force to attain the victory. (3) With elbows against elbows, knees against knees, heads against heads and chests against chests, they struck each other. (4) Wheeling, shoving, crushing and throwing down, releasing, running in front and running behind, they offered each other resistance. (5) Desiring the victory they hurt each other, lifted each other up and carried each other, pushed each other away and held each other fast.

(6) Compassionate about that fight between the weak and the strong, the women assembled in groups, oh King, and said: (7) 'Alas, what an enormous lack of responsibility on the part of the people present in the king's assembly. Together with the king they wish to see a fight between the strong and the weak! (8) On one side we see the appearances of these two mountains of master wrestlers with limbs as strong as lightning, while on the other side there are these two youths with tender limbs who have not reached maturity yet! (9)

This association violates the rules of dharma. There where unrighteousness rises, one should not remain a moment longer! (10) A wise person should not attend an assembly where the members are bent on improprieties. When a human being in silent consent ignorantly subscribes to wrong assumptions, he incurs sin. (11) Just see how wet Kṛṣṇa's lotuslike face is from the effort of dancing around his opponent. He looks like the whorl of a lotus flower with water droplets. (12) Look how Balarāma's face is even more beautiful the way He, laughing and with eyes red like copper, in His anger is focussing on Muṣṭika. (13) How meritorious indeed are the tracts of Vraja where the Original Personality in this disguise of human traits, with a wonderful variety of forest flower garlands, together with Balarāma vibrates His flute, moves about in different pastimes and herds the cows, while His feet are worshiped by the lord on the mountain [Śiva] and the goddess of fortune. (14) What austerities would the *gopīs* have performed to be allowed to drink in through their eyes the form of such an essence of unequaled, unsurpassed loveliness perfect in itself, ever new and difficult to attain as the only abode of fame, beauty and opulence? (15) The fortunate ladies of Vraja, with their milking, threshing, churning, smearing [with dung], swinging on swings, with their crying babies, their sprinkling, cleaning and so on, sing about Him, with their minds attached and choked up with tears, and thus find their way thanks to their consciousness of Urukrama. (16) The women who hear Him playing the flute, while He together with the cows early in the morning leaves and late in the evening returns to Vraja, in utter piety hurry outside to meet Him on the road with His smiling, merciful face and glances.'

(17) **W**hile they were speaking thus, the Supreme Lord, the Controller of Mystic Power, decided to kill His enemy, oh hero of the Bhāratas. (18) When their parents [in prison] heard about the women's words of concern about their sons they, in their love, burned full of remorse being overwhelmed with sorrow, for they did not know how strong their sons were. (19) As Acyuta and His opponent fought each other with all the different wrestling techniques, Balarāma and Muṣṭika did the same. (20) Due to the crushing, lightning hard blows dealt by the hands and feet of the Supreme Lord, Cāṇūra felt more and more pained and exhausted, and was physically completely broken. (21) Clenching both his hands into fists he with the speed of a hawk fell upon the Supreme Lord Vāsudeva and enraged struck Him on His chest. (22-23) No more being moved by his blows than an elephant hit with a flower garland, the Lord seized Cāṇūra by his arms, whirled him several times around and threw him with great force to the ground. Crashing like a massive festival column he, with his clothes, hair and garland all scattered, lost his life. (24-25) Likewise also Muṣṭika, after striking the powerful Lord Balabhadra with his fist, received a violent blow from His palm so that he trembling, giving up blood from his mouth, right where he stood, fell lifeless to the ground like a tree struck down by the wind. (26) Then Kūṭa stepped forward. Nonchalantly he with

great ease was killed by the fist of Rāma, the best of all fighters, oh King. (27) Thereupon Śala was kicked in the head by Kṛṣṇa and Tośala was torn to pieces by Him, so that they both fell. (28) After Cāṇūra, Muṣṭika, Kūṭa, Śala and Tośala had been killed, the remaining wrestlers all fled away hoping to save their lives. (29) Kṛṣṇa and Rāma joined Their young cowherd friends, sported with them, played musical instruments and danced about, tinkling with Their ankle bells. (30) Except for Kaṁsa all the people rejoiced in the accomplishment of Rāma and Kṛṣṇa, while the leading brahmins and *sādhus* exclaimed: 'Excellent, excellent!'

(31) **S**eeing the best of his wrestlers killed or fled away, the Bhoja king silenced his instrumental music and spoke the words: (32) 'Expel the two sons of Vasudeva who behaved so badly from the city, seize the *gopas'* wealth and tie up that fool Nanda! (33) And ignorant Vasudeva, that darn dullard, and my father Ugrasena and his followers, should, for their siding with the enemy, be killed right away.'

(34) **W**hile Kaṁsa thus most angrily was raving, the Imperishable Lord with ease jumped up and quickly climbed on the high royal dais. (35) Seeing Him coming, his own death, Kaṁsa, smart as he was, immediately stood up from his seat and took up his sword and shield. (36) Kaṁsa, sword in hand moved about from the left to the right as quick as a hawk in the sky, but he was seized by the force of the Lord's irresistible and fearsome strength, like a snake by the son of Tārkṣya [Garuḍa]. (37) He grabbed him by the hair and knocked the crown off his head. The Lord with the Lotus Navel then hurled him from the high platform down into the wrestling arena, whereupon He, the Independent Support of the Entire Universe, threw Himself on top of him [to kill him]. (38) Like a lion with an elephant, He dragged him dead along the ground before the eyes of all the people, from whom then loudly arose an 'Oh, oooh!' sound, oh King of the humans. (39) Since he, constantly being filled with anxiety, had seen Him, the Controller with the *cakra* in His hand, before his mind's eye whenever he drank or ate, walked, slept or breathed, he [being liberated] thus obtained that very same so most difficult to acquire form [see also *sārūpya* 10.41: 42 and 10.29: 13]. (40) His eight younger brothers Kaṅka, Nyagrodhaka and the rest, then infuriated attacked to avenge their brother. (41) Thus rushing forward ready to strike, they were beaten down by Balarāma who wielded His club like the lion king ruling the animals. (42) Kettledrums resounded in the sky and Brahmā, Śiva, the other gods and expansions of the Lord, being pleased, chanted praises and showered flowers upon Him while their wives were dancing.

(43) **T**he wives [of Kaṁsa and his brothers], oh Emperor, grieving over the death of their well-wishers, approached the spot with tears in their eyes and beating their heads. (44) Embracing their husbands lying on the hero's

bed, the women lamented loudly, shedding a river of tears: (45) "Alas, oh master, my dearest, oh defender of the holy duty, oh kindness, oh you so full of compassion for the ones unprotected! The very moment that you found your death we, your household and offspring, have found our death. (46) This city bereft of you, its master, does, just like us, oh most heroic of men, not appear as beautiful now that its festivity and bliss has all ended. (47) The terrible violence you have committed against innocent living beings, has brought you in this condition, oh dearest. How can he who causes harm to other living beings end well? (48) He who is neglectful of Him, the One who for certain is the origin, maintenance and disappearance of all living beings in this world, can never prosper in happiness.'

(49) **Ś**rī Śuka said: 'The Supreme Lord, the Maintainer of All the Worlds, consoled the wives of the king [and his brothers], and arranged as prescribed the funeral rites for the deceased. (50) Kṛṣṇa and Rāma thereupon freed Their father and mother from their fetters and proved Their respect for them by touching their feet with Their heads. (51) Devakī and Vasudeva offered, in recognition of [Them as being] the Controllers of the Universe, their obeisances with joined palms and - apprehensively - did not embrace their sons.'

10.45 - Kṛṣṇa Rescues His Teacher's Son

(1) **Ś**rī Śuka said: 'Knowing that His parents had arrived at the notion that He would be the Supreme Personality, He said to Himself: 'This should not be so'. And thus He expanded His personal illusory potency [His *yogamāyā*] that bewilders the people. (2) Approaching them together with His elder brother, He, the Greatest Devotee of All [the Sātvatas], with humility bowed down to His parents in order to satisfy them and respectfully said: 'Dear father and mother! (3) Oh father, because of Us you were always afraid and could never enjoy anything of the toddler age, the boyhood and youth of your two sons [*]. (4) As ordained by fate We, being deprived of living in your presence, could not experience the cherised happiness of children living at home with their parents. (5) A mortal man is never, not even for a lifespan of a hundred years, capable of repaying the debt to his parents. He took his birth from them and by them he is maintained. They are the source of the body suitable for all goals of life [*all puruṣārthas*, compare 10.32: 22]. (6) A son who, even though capable, with his resources and wealth does not provide for their sustenance, will after his death be forced to eat his own flesh [see also 5.26]. (7) When one is capable of, but not maintains one's mother and father, the elderly, one's chaste wife, one's very young child, one's spiritual master, a [depending] brahmin or anyone seeking one's protection, one is a person who is dead even though he breathes [see B.G. 11: 33]. (8) Because of Kaṁsa who always disturbed Our minds, We could not honor you and have spent Our

days [of youth] without being of any consequence to you. (9) Please, oh father and mother, forgive Us the fact that We, controlled by others, from Our part could not serve you and that the hardhearted one [Kaṁsa] thus could cause such great pain.'

(10) **Ś**rī Śuka said: 'Thus bewildered by the words of Him, the Lord and Soul of the Universe who through His *māyā* appeared as a human being, they raised Them upon their laps to experience the joy of closing Them in their arms. (11) Bound by the rope of affection crying a river they, with their throats full of tears being overwhelmed, could not say a word, oh King. (12) The Supreme Lord, the son of Devakī, who thus comforted His parents, then made His maternal grandfather Ugrasena, King over the Yadus. (13) He told him: 'Please, oh great King, with Us as your subjects, take command, for because of the curse of Yayāti [see 9.18: 42] one, being born as a Yadu, should not sit on the throne. (14) When I am there as a servant to attend to you, the demigods and such will bow down before you to offer you tribute. Then what may be expected from the other rulers of men?'

(15-16) **A**ll His close relatives and other relations, the Yadus, Vṛṣṇis, Andhakas, Madhus, Dāśārhas, Kukuras and other clans, who, disturbed in their fear of Kaṁsa, had fled in all directions, were honored and consoled, for living in foreign regions had made them weary. He, the Maker of the Universe, brought them back to their homes and satisfied them with valuable gifts. (17-18) Protected by the arms of Kṛṣṇa and Saṅkarṣaṇa they in their homes enjoyed the complete fulfillment of their desires because, now that they day after day saw the loving, always cheerful, beautiful lotus face and merciful, smiling glances of Mukunda, with Kṛṣṇa and Balarāma the fever [of a material existence] had ended. (19) Even the elderly were youthful and full of strength and vitality, now that they, there [in Mathurā], time and again through their eyes could imbibe the nectar of Mukunda's lotus face. (20) Thereupon the Supreme Lord, the son of Devakī, and Saṅkarṣaṇa approached Nanda, oh great King. They, embracing him, said: (21) 'Oh father, with the great affection and fondling of you both, you have cherished Us greatly. The love the parents have for their children is truly greater than the love they have for each other. (22) They are father and mother who nourish, like they were their own sons, the children who were abandoned by relatives unable to maintain and protect them. (23) Please return all together to Vraja, dear father, We will come to see you, relatives frustrated in your love, after We have made Our friends [out here] happy.' (24) The Supreme Lord, the Infallible One, thus appeasing Nanda and the people from Vraja, thereupon respectfully honored them with clothing, jewelry and pots and such.

(25) **T**hus being addressed, Nanda engulfed by affection, embraced Them with tears filling his eyes, and went together with the *gopas* to Vraja.

(26) The son of Śūrasena [Vasudeva], oh King, then arranged for a priest and brahmins to properly perform the second-birth initiation of his sons. (27) For their remuneration he donated in worship fully decorated cows with golden chains and ornaments, complete with calves and linen wreaths. (28) Magnanimously he gave them in charity the cows that were stolen away by Kaṁsa, the same cows he previously had donated within his mind the very day Kṛṣṇa and Rāma were born [see 3.10: 11-12]. (29) After having been initiated into the twice-born status, They, of proper vows, took the vow of celibacy [to be a student] from Garga, the preceptor of the Yadus [see also *gāyatrī* and *brahmacārya*]. (30-31) The Lords of the Universe who are the source of any form of knowledge, concealed in Their human activities the perfection of Their omniscience not founded on any knowledge from the outside. They [nevertheless] then desired to reside in the school of the *guru* and approached Sāndīpani, a native of Kāsī [Benares], who dwelt in the city of Avantī [Ujjain]. (32) Thus obtaining [the company of] these self-controlled souls, he was by Them respected as if he was the Lord Himself. Doing this They in Their devotion formed an irreproachable example of service to the teacher. (33) That best of the twice-born souls as Their *guru*, taught Them, contented as he was with Their pure love and submissive acts, all the Vedas with their corollary literatures and philosophical treatises [Upaniṣads], [**] (34) the Dhanur-veda [military science, archery] along with all its secrets [the mantras], the dharma [the codes of human conduct, the laws] and the *nyāya* [the methods of logic] as also the *ānvīkṣikīm* [the knowledge of philosophical debate or *tarka*] and the six aspects of the *rāja-nītim* [political science, see ***]. (35-36) As the best of all first class persons and as the promulgators of all knowledge They, oh ruler of man, fixed in concentration, fully assimilated with simply having heard it only once, the complete of the sixty-four arts in as many days and nights [*4], and satisfied Their preceptor, oh King, by offering him compensation [*gurudakṣinā*]. (37) Oh King, in consideration of the amazing greatness of Their superhuman intelligence, the brahmin, after consulting with his wife, arrived at the wish to see his child again that had perished in the ocean at Prabhāsa [see also 1.15: 49, 3.1: 20, 3.3: 25]. (38) 'So be it' the two great warlords of unlimited prowess said and next mounted a chariot to head for Prabhāsa. Having arrived there, they walked up to the shore to sit there for a moment. The [god of the] ocean recognized Them and offered Them tribute [compare 9.3: 13]. (39) The Supreme Lord said to him: 'Present Us at once the son of Our guru, a young boy you have seized here with a mighty wave.'

(40) **T**he person of the ocean said: 'It was not I who took him away, oh Lord, it was a powerful Daitya named Pañcajana, oh Kṛṣṇa, a demon who moves through the water in the form of a conch. (41) He, who lives here, indeed has kidnapped him.' Hearing that, the Master quickly entered the water and killed him, but He could not find the boy in his belly. (42-44) He took the

conch shell, which had grown as a part of the demon, returned to the chariot and went to the beloved city of Yamarāja [the lord of death] known as Samyamanī [*5]. [Arriving there,] Janārdana, together with the Lord who has a plow for His weapon [Balarāma], blew loudly on His conch shell [see also B.G. 1: 15] so that Yamarāja, he who restrains the living beings, could hear the sound. Overflowing with devotion Yamarāja worshiped Them elaborately and humbly bowing down said to Kṛṣṇa, who dwells in the heart of each: 'What can I do for the two of You, oh Viṣṇu who, for Your pastime, has appeared in the form of [two] human beings?'

(45) **T**he Supreme Lord said: 'Please bring Me the son of My guru who was brought here because of his karmic bondage, oh great King. It is My command that should be given priority.'

(46) '**S**o be it', he said, and brought forward the preceptor's son. The Best of the Yadus gave him back to Their guru to whom They then said: 'Please make another wish.'

(47) **T**he honorable guru said: 'My dear Boys, I am completely fulfilled by the remuneration for the guru the two of You have offered. What more could a spiritual master wish from Persons like You? (48) Please go home, oh heroes, may Your fame purify [the entire world] and may the mantras [Your appearance and delight] ever be fresh in this life and in the next [see also 10.13: 2]!'

(49) **T**hus by Their guru permitted to leave, They reached Their city on Their chariot, that was as fast as the wind and thundered like a cloud. (50) The citizens who had not seen Balarāma and Janārdana for many days, all rejoiced to see Them again, like having regained a lost treasure.'

*: Śrīla Viśvanātha Cakravartī points out: 'The *kaumāra* stage lasts until the age of five, up to *paugaṇḍa* age ten and *kaiśora* to age fifteen. From then on, one is known as *yauvana*.' According to this statement, the *kaiśora* period ends at the age of fifteen. Kṛṣṇa was only eleven years old when He killed Kaṁsa, according to Uddhava's words: *ekādaśa-samās tatra gūdhārcih sa-balo 'vasat*. 'Like a covered flame, Lord Kṛṣṇa remained there incognito with Balarāma for eleven years' (S.B. 3.2: 26). The three years and four months that Lord Kṛṣṇa stayed in Mahāvana were the equivalent of five years for an ordinary child, and thus in that period He completed His *kaumāra* stage of childhood. The period from then to the age of six years and eight months, during which He lived in Vṛndāvana, constitutes His *paugaṇḍa* stage. And the period from the age of six years and eight months through His tenth year, during which time He lived in Nandīśvara [Nandagrāma], constitutes His *kaiśora* stage. Then, at the age of ten years and seven months, on the eleventh lunar day of the dark fortnight of the month of Caitra, He went to Mathurā, and on the fourteenth day thereafter He killed Kaṁsa. Thus He completed His *ka-*

iśora period at age ten, and He eternally remains at that age. In other words, we should understand that from this point on the Lord remains forever *a kiśora.'*

**: These are the so-called *aṅgas* and Upaniṣads. The six *aṅgas* are: *śikśa* (phonetics), *chanda*, (prosody), *vyākarana* (grammar), *jyotiṣa* (astronomy), *kalpa* (content and rules for the rituals) and *nirukta* (etymology).

***: The six aspects of political science are: (1) *sandhi*, making peace; (2) *vigraha*, war; (3) *yāna*, marching or expedition; (4) *āsana*, sitting tight or encampment; (5) *dvaidha*, dividing one's forces or separating one's allies; and (6) *saṁśaya*, depending on allies or seeking the protection of a more powerful ruler.

*4: The Lords learned: (1) *gītam*, singing; (2) *vādyam*, playing on musical instruments; (3) *nṛtyam*, dancing; (4) *nāṭyam*, drama; (5) *ālekhyam*, painting; (6) *viśeṣaka-cchedyam*, painting the face and body with colored unguents and cosmetics; (7) *taṇḍula-kusuma-bali-vikārāḥ*, preparing auspicious designs on the floor with rice and flowers; (8) *puṣpāstaraṇam*, making a bed of flowers; (9) *daśana-vasanānga-rāgāḥ*, coloring one's teeth, clothes and limbs; (10) *maṇi-bhūmikā-karma,* inlaying a floor with jewels; (11) *śayyā-racanam*, covering a bed; (12) *udaka-vādyam*, ringing waterpots; (13) *udaka-ghātaḥ*, splashing with water; (14) *citra-yogāḥ*, mixing colors; (15) *mālya-grathana-vikalpāḥ*, preparing wreaths; (16) *śekharāpīḍa-yojanam*, setting a helmet on the head; (17) *nepathya-yogāḥ*, putting on apparel in a dressing room; (18) *karṇa-patra-bhangāḥ*, decorating the earlobe; (19) *sugandha-yuktiḥ*, applying aromatics; (20) *bhūṣaṇa-yojanam*, decorating with jewelry; (21) *aindrajālam*, jugglery; (22) *kaucumāra-yogaḥ*, the art of disguise; (23) *hasta-lāghavam*, sleight of hand; (24) *citra-śākāpūpa-bhakṣya-vikāra-kriyaḥ*, preparing varieties of salad, bread, cake and other delicious food; (25) *pānaka-rasa-rāgāsava-yojanam*, preparing palatable drinks and tinging draughts with red color; (26) *sūcī-vāya-karma*, needlework and weaving; (27) *sūtra-krīḍā*, making puppets dance by manipulating thin threads; (28) *vīṇā-ḍamarukavādyāni*, playing on a lute and a small X-shaped drum; (29) *prahelikā*, making and solving riddles; (29a) *pratimālā*, capping verses, or reciting poems verse for verse as a trial of memory or skill; (30) *durvacaka-yogāḥ*, uttering statements difficult for others to answer; (31) *pustaka-vācanam*, reciting books; and (32) *nāṭikākhyāyikā-darśanam*, enacting short plays and writing anecdotes.(33) *kāvya-samasyā-pūraṇam*, solving enigmatic verses; (34) *paṭṭikā-vetra-bāṇa-vikalpāḥ*, making a bow from a strip of cloth and a stick; (35) *tarku-karma*, spinning with a spindle; (36) *takṣaṇam*, carpentry; (37) *vāstu-vidyā*, architecture; (38) *raupya-ratna-parīkṣā*, testing silver and jewels; (39) *dhātu-vādaḥ*, metallurgy; (40) *maṇi-raga-jñānam*, tinging jewels with various colors; (41) *ākara-jñānam*, mineralogy; (42) *vṛkṣāyur-veda-yogāḥ*, herbal medicine; (43) *meṣa-kukkuṭa-lāvaka-yuddha-vidhiḥ*, the art of training and engaging rams, cocks and quails in fighting; (44) *śuka-śārikā-pralāpanam*, knowledge of how to train male and female parrots to speak and to answer the questions of human beings; (45) *utsādanam*, healing a person with ointments; (46) *keśa-mārjana-kauśalam*, hairdressing; (47) *akṣara-muṣṭikā-kathanam*, telling what is written in a book without seeing it, and telling what is hidden in another's fist; (48) *mlecchita-kutarka-vikalpāḥ*, fabricating barbarous or foreign sophistry; (49) *deśa-bhāṣā-jñānam*, knowledge of provincial dialects; (50) *puṣpa-śakaṭikā-nirmiti-jñānam*, knowledge of how to build toy carts with flowers; (51) *yantra-mātṛkā*, composing magic squares, arrange-

ments of numbers adding up to the same total in all directions; (52) *dhāraṇa-mātṛkā,* the use of amulets; (53) *samvācyam*, conversation; (54) *mānasī-kāvya-kriyā*, composing verses mentally; (55) *kriyā-vikalpāḥ*, designing a literary work or a medical remedy; (56) *chalitaka-yogāḥ*, building shrines; (57) *abhidhāna-koṣa-cchando-jñānam*, lexicography and the knowledge of poetic meters; (58) *vastra-gopanam*, disguising one kind of cloth to look like another; (59) *dyūta-viśeṣam*, knowledge of various forms of gambling; (60) *ākarṣa-krīḍa*, playing dice; (61) *bālaka-krīḍanakam*, playing with children's toys; (62) *vaināyikī vidyā*, enforcing discipline by mystic power; (63) *vaijayikī vidyā*, gaining victory; and (64) *vaitālikī vidyā*, awakening one's master with music at dawn [see also Kṛṣṇa book chapter 45].

*5: *Samyama* means self-control, restraint, holding together, the integration of concentration [*dhāranā*], meditation [*dhyāna*], and absorption [*samādhi*] in yoga.

10.46 - Uddhava Spends the Night in Gokula Talking with Nanda

(1) **Ś**rī Śuka said: 'The best adviser of the Vṛṣṇis was Kṛṣṇa's beloved friend Uddhava [see also 3.2], a direct disciple of Bṛhaspati and a man of the finest intelligence. (2) One day the Supreme Lord Hari, who removes the distress of the surrendered souls, grabbed his hand and spoke to him, His dearest and most faithful devotee. (3) 'Please Uddhava, oh gentle soul, go, for the satisfaction of My parents, to Vraja and relieve, through My message, the *gopīs* from the mental pain of being separated from Me. (4) With their minds fixed on Me, they, absorbed in Me, have made Me the purpose of their lives and abandoned all their material ties [with their husband, home and children, see 10.29: 4]. Understanding the souls who for My sake left behind this world and its moral obligations, I sustain those who have only Me as their beloved and dearmost Self. (5) My best one, when the women of Gokula remember Me, their dearest object of love being far away, they become stunned being overwhelmed by the anxiety of separation [see also B.G. 2: 62-64]. (6) With My promises to return, the cowherd women who are fully dedicated to Me, with great difficulty manage to hold on and in some way keep their lives somewhat going.'

(7) **Ś**rī Śuka said: 'After having said this, oh King, Uddhava respectfully accepted the message of his Maintainer, mounted his chariot, and set off for

the cowherd village of Nanda. (8) Just as the sun was setting, the fortunate soul reached Nanda's pastures, passing there unnoticed because of the dust of the hooves of the animals coming home. (9-13) With the sounds of the bulls in rut fighting each other for the fertile cows, with the cows with filled udders running after their calves, with the beauty of the white calves capering here and there, and with the milking and the loud reverberation of flutes, the finely ornamented *gopīs* and *gopas*, auspiciously singing about the deeds of Balarāma and Kṛṣṇa, were resplendent to behold. It was all most attractive with the homes of the *gopas* filled with incense, lamps and flower garlands for the worship of the fire, the sun, the guests, the cows, the brahmins, the forefathers and the gods [see also 10.24: 25]. The forest, flowering on all sides, echoed with the swarms of bees, singing birds, the kāraṇḍava ducks and the swans crowding around the adorning bowers of lotuses. (14) After having arrived there, Nanda approached the dear follower of Kṛṣṇa and embraced him, happy to be reverential with Lord Vāsudeva in mind. (15) He fed him with the finest food, had him comfortably seated on a nice sofa to be relieved of the fatigue and had his feet massaged and so on. Then he inquired: (16) 'Oh dear and most fortunate soul, does our friend the son of Śūra [Vasudeva] who is so devoted to his well-wishers, fare well now that he is released and was reunited with his children? (17) What a luck that the wicked Kaṁsa, who constantly hated the always righteous and saintly Yadus, together with his followers has been killed because of his sins! (18) Is Kṛṣṇa still thinking of us, His mother, His well-wishers and friends, the *gopas* of Vraja of whom He is the master, the cows, Vṛndāvana forest and the mountain [see 10.24: 25]? (19) Is Govinda coming back to see His relatives once again, so that we may glance upon His face, His beautiful nose, His nice smile and eyes? (20) Kṛṣṇa, that so very great Soul, has protected us against insurmountable mortal dangers like a forest fire, the wind and rain, as also against a bull and a serpent. (21) The memory of Kṛṣṇa's valorous deeds, playful sidelong glances, smiles and words, my dear, made all of us forget our material actions. (22) In Him the mind of those who see the locations where He played - the rivers, the hills and the different parts of the forest that were decorated by [the prints of] His feet - finds its total absorption. (23) I think that Kṛṣṇa and Rāma who arrived here for a great and divine cause of the gods, as confirmed by Garga [see 10.8: 12], are the two most elevated souls among the demigods. (24) After all, Kaṁsa, who had the strength of ten thousand elephants, the wrestlers, and the king of the elephants, have been playfully killed by the both of Them, as easy as animals are by the lion king. (25) A solid bow as long as three *tālas* [tree lengths] was by Him, regal as an elephant, broken like a stick, and for seven days He with one hand held up a mountain! (26) Pralamba, Dhenuka, Ariṣṭa, Tṛṇāvarta, Baka and other demons who had conquered both Sura and Asura, were by Them killed out here with ease.'

(27) **Ś**rī Śuka said: 'Nanda fully immersed in Kṛṣṇa thus over and over remembering Him, became extremely anxious and fell silent, overcome by the force of love. (28) Also mother Yaśodā overhearing the descriptions of her son's activities, in her love with her breasts moistened gave way to her tears. (29) When Uddhava saw the two of them in their love for the Supreme Lord, in this condition of supreme attraction, he, filled with joy, spoke to Nanda. (30) Śrī Uddhava said: 'Having developed a mentality like this for Nārāyaṇa, the spiritual master of all, the two of you are for certain the most praiseworthy of all embodied beings on the planet, oh respectful souls. (31) Mukunda and Balarāma together constitute the seed and womb of the universe, They are the Original Male Principle [*Puruṣa*] and His Creative Primeval Energy [*pradhāna*], who for Their knowledge and control are followed by the confused living beings. (32-33) The person who, giving up his life, but for a moment immerses his impure mind [in Him], that very instant will immediately eradicate all traces of his karma and find himself heading for the supreme destination in a spiritual form with the luster of the sun. With you, good souls, giving Him, Nārāyaṇa, the Soul and Cause of All, the purest and most exceptional love, what other good deeds would there for you remain to perform? (34) Before long Acyuta, [as] the Lord Supreme, the Master and Protector of the Devotees, will satisfy His parents and return to Vraja. (35) In the [wrestling] arena having killed Kaṁsa, the enemy of all Yadus, Kṛṣṇa will be true to His word that He would return to you. (36) Please do not falter, oh most fortunate souls, you will see Kṛṣṇa in the near future. He is present within the hearts of all living beings like fire in firewood. (37) No one is dear or not dear to Him, nor does He, who is free from false pride, regard anyone superior or inferior. He is of an equal respect for everyone [compare Śrī Śrī Śikṣāṣṭaka and B.G. 9: 29]. (38) For Him there is no father and mother, no wife, no children and so forth. No one is related to Him, nor is anyone strange to Him, and with Him there is neither a question of a [material] body or birth [compare B.G. 10: 3]. (39) For Him there is no karma in this world obliging Him to appear in wombs of a pure, impure or mixed nature. Yet He for the sake of His pastimes manifests to redeem His saintly devotees [see B.G. 3: 22; 4: 7; 13: 22]. (40) Even though He is transcendental beyond the modes called goodness, passion and ignorance, He accepts it to play by the modes. He, the Unborn One, is thus of creation, maintenance and destruction. (41) Just as for someone when he whirls around, the ground seems to be whirling, so too it appears to a person thinking to be the body, that he himself is the doer, while it is the mind that is acting [*, compare B.G. 3: 27]. (42) He is not just the son of the two of you, He is the Supreme Lord Hari, the Lord of Control who is the Son, the Soul, the Father and the Mother of everyone. (43) All that one sees or hears, what is in the past, the present or in the future, what is stationary, mobile, large or small, can in no way be assigned a status separate from Acyuta. He, the Supersoul, is the reality and welfare of all and everything.'

(44) **W**hile Nanda and Kṛṣṇa's messenger were speaking this way, the night came to an end, oh King, and the *gopīs* who had risen, lighted the lamps in the house for the worship and began to churn the butter. (45) As the women were moving their hips and breasts while pulling the ropes, they radiated in the light of the lamps, with the rows of bangles on their arms, with their jewels, with their faces red of the *kuṅkum* and glowing from their earrings and necklaces. (46) All inauspiciousness was dispelled in every direction with the loud singing of the lotus-eyed women of Vraja whose reverberating sound, mixed with the sounds of churning butter, filled the air. (47) When the almighty sun rose, the residents of Gokula saw the golden chariot outside the house of Nanda and wondered: 'Whose chariot is this? (48) Maybe Akrūra has come, that servant of Kaṁsa's desires who took our lotus-eyed Kṛṣṇa to the city of Mathurā. (49) Would he, with his master satisfied, be here now to perform the funeral rites with us?' And while the women were speaking thus, Uddhava came walking who had finished his morning duties.'

*: Śrīla Viśvanātha Cakravartī gives a parallel idea: Although our happiness and distress are caused by our own interaction with the material qualities, we perceive the Lord to be their cause.

10.47 - The Gopī Reveals Her Emotions: The Song of the Bee

(1-2) **Ś**rī Śuka said: 'When the women of Vraja saw him, the servant of Kṛṣṇa, with his long arms, with his lotus eyes, wearing a yellow garment and a lotus garland, with his effulgent lotuslike countenance and polished earrings, they were quite astonished and wondered where this handsome, young man came from and to whom he belonged who wore clothes and ornaments like those of Kṛṣṇa. Talking like this they all eagerly crowded around him who enjoyed the protection of the lotus feet of Uttamaśloka [the Lord Praised in the Scriptures]. (3) With due respect bowing down before him in humility and shyly smiling with their glances, sweet words and such, they asked it him, after first having taken him separate and offered him a seat, for they had understood that he was an envoy of the Husband of the Goddess of Fortune. (4) 'We know that you arrived here as the personal associate of the chief of the Yadus who, as your Master, has sent you here to satisfy His parents. (5) We really would not know why else He should have thought of this cow place. Even for a

sage the bonds of affection with one's relatives are difficult to relinquish. (6) The interest in others manifested out of self-interest proves itself as friendship for as long as it takes; it is a pretense as good as the interest of bees for flowers or of men for women. (7) Prostitutes abandon a penniless man, citizens deny an incompetent king, graduates leave behind their teacher and priests leave [their attendants] after being compensated. (8) Birds abandon a tree rid of its fruits and guests leave the house where they ate. Animals leave the forest that burned down and a lover likewise leaves the woman he enjoyed to unite with.'

(9-10) **N**ow that Uddhava, the messenger of Kṛṣṇa, had arrived in their midst, the *gopīs,* who thus with their words, bodies and minds were focussed on Kṛṣṇa, put aside their worldly concerns. Without restraint they sang and cried in the constant remembrance of the youth and childhood activities of their Sweetheart. (11) One *gopī* [noted as Rādhā, see also *] seeing a honeybee as she meditated on the association with Kṛṣṇa, imagined it to be a messenger sent by her Beloved and spoke as follows. (12) The *gopī* said: 'Oh honeybee, you friend of a cheater, do not touch my feet with your whiskers still carrying the *kuṅkum* from His garland, the powder that rubbed off from the breasts of a rival lover. One who sends a messenger like you is derided in the assembly of the Yadus. Let the Lord of Madhu [Himself] be of mercy with the women [instead] [*prajalpa* **]! (13) One time He made us drink the nectar of His bewildering lips and then suddenly abandoned us like we were some flowers. I wonder why the goddess of fortune [Padmā] serves His lotus feet just like you [oh bee]. That must be so because her mind, alas, has been stolen by Kṛṣṇa's chitchat [*parijalpa* ***]. (14) Oh mister six-legs, dear bee, why are you singing so busily about the Master of the Yadus in front of us who are old friends of this Friend of Vijaya [Arjuna] and who left behind their homes? You better sing of His topics before His [new] girlfriends, the pain of whose breasts He [now has] relieved. His sweethearts will provide you the charity you seek [*vijalpa* *4]. (15) What women in heaven, on earth and below would not be available to Him who, so unattainable, can deceive you with His charming smiles and arching eyebrows? When the wife of the Fortunate One is of worship in the dust of His feet, what then would be our value? Luckily for those feeling bad about it, there is the sound vibration [to be chanted of] 'Uttamaśloka' [*ujjalpa* *5]. (16) Keep your little head away from my feet! I know you, you expert who as a messenger from Mukunda learned the diplomacy of flatter! Why should I make amends with Him who, so ungrateful, has abandoned us, we who for His sake in this life have left behind their children, husbands and everything else [*sañjalpa* *6]? (17) Against all rules He [as Rāma, see 9.10 & 11] as cruel as a hunter shot the king of the monkeys [Vālī], was conquered by a woman [Sītā], disfigured a woman driven by lust [Śūrpanakhā, the sister of Rāvaṇa] and, after consuming His tribute, [as Vāmana] bound up Bali like a crow [see 8.21]. Therefore enough of all friendliness with that Black Boy who

impossibly can be given up when we keep talking about His stories [*avajalpa* *7]. (18) Those ears are freed from all sins, that just once enjoyed but a drop of the nectar of the pastimes that He constantly performed. Such a person is completely liberated from the duality, wherefrom any [personal, material] sense of duty is instantly ruined. For that reason many people here [in Vṛndāvana], by therewith rejecting their miserable homes and families, end up wretched and, just like birds, practice the livelihood of begging [*abhijalpa* *8]. (19) We, taking His deceptive words for true, just like the black deer's foolish doe wives who trust the hunter's song, repeatedly experienced this sharp pain of lust that was caused by the touch of His fingernails. Oh messenger, I beg you, talk of something else [*ajalpa* *9]! (20) My sweet little friend, have you been sent back here by my Beloved? Please ask me what you want, you are to be honored by me, my dearest. Why are you here raising in us these [amorous] feelings for Him that are so impossible to relinquish? For is, oh gentle one, His consort the goddess of fortune Śrī, not always present with Him on His chest [*pratijalpa* *10]? (21) What a pity that the son of Nanda resides in Mathurā now. Does He think so now and then of the household affairs of His father, His friends and the cowherd boys, oh great soul? Or else, does He still talk about us, His maidservants? When will He lay His aguru-scented hand on our heads [*sujalpa* *11]?'

(22) **Ś**rī Śuka said: 'Uddhava, having heard how the cowherd girls were longing to see Kṛṣṇa, in order to pacify them thereupon related to them the message of their Sweetheart. (23) Śrī Uddhava said: 'You have dedicated your minds unto the Supreme Lord Vāsudeva and are thus honorable to all people because you, oh good selves, therewith fulfilled your life's purpose [of giving shape to the emotions of relating to Him]. (24) By means of donations, vows [of poverty, celibacy and fasting], sacrifices, using prayer beads [*japa*], studying and by turning inward, concentrating and meditating, as also by other kinds of auspicious practices [see also *yama, niyama, vidhi* and *bhāgavata dharma*], bhakti, devotional service unto Kṛṣṇa, is realized. (25) The unexcelled [standard of] devotion unto the Supreme Lord Uttamaśloka, which by you good people fortunately has been established, is even hard to attain for the sages. (26) To your great fortune you have chosen to leave your sons, husbands, physical comforts, relatives and homes, for the sake of that superior, male personality called Kṛṣṇa. (27) By the wholehearted love, which ruled you because of your separation from Adhokṣaja [the Transcendental Lord], oh glorious souls, you have done me [the Lord and everyone] a great favor. (28) Please, good ladies, listen to the message that I for the sake of your happiness, as a faithful servant of my master, brought to you from your Beloved.

(29) **T**he Supreme Lord has said: 'You women are actually never separated from Me, ever being present as the Soul of All. Just as all the elements, the ether, the fire, the air, the water and the earth are part of all beings, I am there

as the union of all the elements of the mind, the life air, the senses and the natural modes. (30) By means of Myself I create, destroy and sustain Myself within Myself, through the power of My deluding potency consisting of the material elements, the senses and the modes of nature. (31) The soul full of pure spiritual knowledge, which separately exists free from the association of the modes, is perceived [as the constant witness] in the operations of deep sleep, dream sleep and waking consciousness. (32) The mind by which one meditates on the objects of the senses, constitutes a mirage, just as a dream constitutes an illusion when one wakes up. Staying alert one should bring under control that what [in the mind] gathers from the input of the senses [compare B.G. 2: 68 and 6: 35-36]. (33) Just as the ocean is the end station for all the rivers, this [insight] is the end conclusion of all Vedic literatures, analysis and yoga, of all intelligent people, renunciation, penance, sense control and truthfulness [compare B.G. 2: 70]. (34) The fact then that I, so dear to your eyes, am situated so far away from you, is according to My wish that your mind - that is subjected to attraction - meditates on Me. (35) The mind of a woman remains more absorbed when her lover is far away, than when she has him present before her eyes. (36) Because in the constant remembrance of Me your minds are totally absorbed in Me and free from all restlessness, you will see Me appear soon. (37) Those remaining here in Vraja while I was sporting at night in the forest [see 10.29: 9] and for that reason did not experience the *rāsa* dance, were as fortunate to achieve Me by thinking of My lustre.'

(38) **Ś**rī Śuka said: 'The women of Vraja hearing the instructions thus imparted by their Beloved, pleased as they were to have their memories revived by the message, thereupon addressed Uddhava. (39) The *gopīs* said: 'Kaṁsa, the enemy of the Yadus, the cause of the suffering, together with his followers has fortunately been killed. What a blessing that Acyuta at present lives happily with His well-wishers who [therewith] achieved everything they desired. (40) Oh gentle soul, maybe the elder brother of Gada [Kṛṣṇa, see 9.24: 46] gives the women of the city, affectionately revering Him bashfully with inviting smiles and glances, the love that belongs to us. (41) How can our Darling, so expert in all matters of love, not be bound by the bewildering gestures and words of the city women, who [just like us] are also constantly of worship? (42) And... does Kṛṣṇa, oh pious soul, remember us; does He ever mention us, village girls, when He freely talks in the company of the city women? (43) Does He still remember those nights in which He enjoyed in Vṛndāvana, that place so enchanting because of the lotus, the jasmine and the moon? He at the time with tinkling ankle bells danced with us, His beloved girlfriends, who glorified Him for His attractive stories. (44) Will that descendant of Daśārha return to this place and with His touch bring back to life us, who are tormented by the sorrow He gave rise to Himself? Will He do that just as Indra with his clouds would [replenish] a forest? (45) But why would Kṛṣṇa come here, now that He, surrounded by all His well-wishers, is happy

having attained a kingdom, having killed His enemies and having married the daughters of kings? (46) What purpose would there, for us forest-dwellers or for other women, be to fulfill unto Him, the great Soul and husband of the goddess of fortune, whose every desire is already fulfilled? He is complete in Himself! (47) The greatest happiness is found in non-expectancy, so even the unchaste Piṅgalā stated [a courtesan, see 11.8]. Yet, for us focused on Kṛṣṇa who very well know this, it is most difficult not to cherish any hope. (48) Who is capable of forgetting the intimate talks with Uttamaśloka, He from whose body the goddess never moves away despite Him not desiring her? (49) In the company of Saṅkarṣaṇa, oh *prabhu*, Kṛṣṇa with the cows and the sounds of the flute wandered through the different places in the forest, by the rivers and the hills. (50) Ah, time and again those places, carrying the glory of His foot-prints, remind us of the son of Nanda we can never forget. (51) Oh, how can we ever forget Him with our hearts being stolen by His lovely gait, His playful glances, His generous smiles and nectarean words? (52) Oh Master, Master of the Goddess and Master of Vraja; oh Destroyer of the Suffering, oh Govinda, lift Gokula out of the ocean of misery it is submerged in!'

(53) **Ś**rī Śuka said: 'With their fever of separation removed by Kṛṣṇa's messages, they thereupon worshiped him, Uddhava, recognizing him as Adhokṣaja Himself. (54) Remaining there for some months he, singing about the topics of Kṛṣṇa's pastimes, gave joy to Gokula by dispelling the sorrow of the *gopīs*. (55) All the days that Uddhava dwelled in Nanda's cowherd village, passed for the residents of Vraja in a single moment, because they were filled with discussions about Kṛṣṇa. (56) Seeing the rivers, forests, mountains, valleys and flowering trees, the servant of the Lord took pleasure in reminding the people of Vraja of Kṛṣṇa. (57) Whitnessing how confused and such the *gopīs* were in their absorption in Kṛṣṇa, Uddhava was extremely pleased and offered them all respect while singing the following: (58) 'On this earth these young cowherd women are the only ones [of real success] in acquiring a body, for they achieved the perfection of an exclusive love for Govinda, the Soul of All - a love that is desired by sages, by ourselves and by those afraid of a material existence. Of what use would the [three] brahminical births be [of deriving an existence from one's parents, one's guru and one's sacrifices] for someone who has a taste for the topics of the Unlimited Lord? (59) What is one compared to these women who, impure in their conduct towards Kṛṣṇa, wander through the forests? What is one's position compared to this stage of perfect love for the Supreme Soul? For the soul who is of constant worship, even when not being very learned, most certainly the Lord directly bestows the highest good, the good that, being imbibed, works like the king of all medicines [that is: irrespective the person]. (60) The blessing the Vraja ladies during the *rāsa* dance found in the embrace of Uttamaśloka, was not bestowed on the goddess on His chest who is so intimately associated with Him, was not His mercy for the heavenly damsels with their lotus flower scent and luster, nor was it gran-

ted to any other kind of woman [10.33]. (61) Oh, let me be devoted to the dust of the lotus feet of the *gopīs* in Vṛndāvana! Let me be any of the bushes, creepers or herbs there [in relation] to them, to those women who in worship of the feet of Mukunda, whom one seeks with the help of the Vedas, abandoned the path of civil correctitude and left behind the family members that are so difficult to give up. (62) The feet of the Supreme Lord where the goddess, Lord Brahmā and the other gods with all their desires fulfilled, just like accomplished masters of yoga, can only dream of, were by Kṛṣṇa in the gathering of the *rāsa* dance placed on their breasts, so that they by embracing them could overcome their anguish. (63) I offer my obeisances again and again to the dust of the feet of the women of Nanda's cowherd village, whose loud chanting of Kṛṣṇa's glories purifies the three worlds.'

(64) **Ś**rī Śuka said: '[Uddhava,] the descendant of Daśārha thereupon took leave of Yaśodā, Nanda, the *gopas and* the *gopīs*, mounted his chariot and was about to leave. (65) But when he left, Nanda and the others approached him with various items of worship in their hands and said, affectionately and with tears in their eyes: (66) 'May our mental activities be founded on Kṛṣṇa's lotus feet, may our words be an expression of His names and may our bodies when they bow down and such, do so for His sake. (67) May there wherever we for our work have to wander to the Lord's disposition, may there with whatever we do and give away in charity, be the attachment to Kṛṣṇa, our Lord.'

(68) **A**fter the *gopas* thus had honored him with Kṛṣṇa bhakti, oh first among men, Uddhava returned to Mathurā, the city that [now] enjoyed the protection of Kṛṣṇa. (69) After bringing Kṛṣṇa his obeisances, he told Him about the intense devotion of the residents of Vraja and next gave Vasudeva, Balarāma and the king [Ugrasena] the gifts sent along for them.'

*: To substantiate the claim that this concerns Rādhā, quotes Śrīla Jīva Gosvāmī the following verses from the Agni Purāṇa: "At dawn the *gopīs* inquired from Kṛṣṇa's servant, Uddhava, about the Lord's pastimes and recreation. Only Śrīmatī Rādhārāṇī, immersed in thought of Kṛṣṇa, withdrew Her interest in the talks. Then Rādhā, who is worshiped by the residents of Her Vṛndāvana village, spoke up in the midst of Her girlfriends. Her words were full of pure transcendental knowledge and expressed the ultimate portion of the Vedas."

**: Śrīla Viśvanātha Cakravartī points out that this and the following nine verses exemplify ten kinds of impulsive speech [*citra-jalpa* or strange chatter] spoken by a lover as expressions of god conscious folly or divine madness [*divyonmāda*]. Śrīla Rūpa Gosvāmī in the Ujjvala-nīlamaṇi (14.182) says to this expression: "*Prajalpa* is speech that denigrates the tactlessness of one's lover with expressions of disrespect. It is spoken in a mood of envy, jealousy and pride."

***: Ujjvala-nīlamaṇi (14.184): "*Parijalpa* is that speech which, through various devices, shows one's own cleverness by exposing the mercilessness, duplicity, unreliability and so on of one's Lord."

*4: Ujjvala-nīlamaṇi (14.186): "According to learned authorities, *vijalpa* is sarcastic speech that is addressed to the killer of Agha and that openly expresses jealousy while at the same time hinting at one's angry pride."

*5: Ujjvala-nīlamaṇi (14.188): "The declaration of Lord Hari's duplicitous nature in a mood of spite born of pride, together with jealously spoken insults directed against Him, has been termed *ujjalpa* by the sages."

*6: Ujjvala-nīlamaṇi (14.190): "The learned describe *sañjalpa* as that speech which decries with deep irony and insulting gestures the beloved's ungratefulness and so on."

*7: Ujjvala-nīlamaṇi (14.192): "Saintly persons have concluded that when a lover, impelled by jealousy and fear, declares that Lord Hari is unworthy of her attachment because of His harshness, lustiness and dishonesty, such speech is called *avajalpa*."

*8: Ujjvala-nīlamaṇi (14.194): "When a lover indirectly states with remorse that her beloved is fit to be given up, such speech, uttered like the plaintive crying of a bird, is called *abhijalpa*."

*9: Ujjvala-nīlamaṇi (14.196): "A statement spoken in disgust, describing how the male lover is deceitful and brings one misery, and also implying that He gives happiness to others, is known as *ājalpa*."

*10: Ujjvala-nīlamaṇi (14.198): "When the lover humbly states that although she is unworthy of attaining her beloved she cannot give up hoping for a conjugal relationship with Him, such words, spoken with respect for her beloved's message, are called *pratijalpa*."

Śrīla Viśvanātha Cakravartī explains that the goddess of fortune, Śrī, has the power to assume many different forms. Thus when Kṛṣṇa enjoys other women, she stays on His chest in the form of a golden line. When He is not consorting with other women, she puts aside this form and gives Him pleasure in Her naturally beautiful form of a young woman.

*11: Ujjvala-nīlamaṇi (14.200): "When, out of honest sincerity, a lover questions Śrī Hari with gravity, humility, unsteadiness and eagerness, such speech is known as *sujalpa*."

10.48 - Kṛṣṇa Pleases His Devotees

(1) **Ś**rī Śuka said: 'The Supreme Lord, the Soul of All who Sees Everything, with understanding [for Uddhava's report of desirous women] wished to please the serving girl [Trivakrā, as He had promised 10.42: 12], and went to the house of the woman who was troubled by lust [see 10.42: 10]. (2) It was richly endowed with expensive furnishings, replete with sensual articles, and was beautified with strings of pearls and banners, canopies, beds and seats, as also with fragrant incense, oil lamps, flower garlands and sandalwood. (3) Seeing Him arriving at her house, she immediately rose to her feet and, together with her girlfriends, hurried to approach Acyuta properly by respectfully welcoming Him with an excellent seat and so on. (4) Uddhava was honored also, but, correct as he was, he touched his seat and sat on the floor. Kṛṣṇa, faithful to the ways of human society, then laid Himself without delay upon a luxurious bed [in the inner chambers]. (5) She prepared herself by bathing, anointing her body, dressing up with ornaments and garlands, and by using perfume, bethel nut, a fragrant mouth wash and such, whereupon she shyly

and with playful smiles approached Mādhava with tempting glances. (6) Calling forward the lovely woman, who was shy in fear of the novel contact, He took hold of her two with bangles ornamented hands and placed the beauty on the bed to enjoy together with her, she whose only proof of piety consisted of having offered ointment. (7) Smelling the feet of the Unlimited Lord and embracing within her arms, between her breasts, her Lover, the Personification of All Ecstasy, wiped away the pain that because of Cupid burned in her breasts, chest and eyes. Thus she succeeded in losing her so very long standing distress. (8) Because she had offered body ointment to Him, the Master of Enlightenment, she had obtained the Lord who is so hard to obtain. But then she unfortunately [compare 4.9: 31] begged the following: (9) 'Please Beloved, stay here for a few days together with me! Enjoy, for I cannot bear to give up Your association, oh Lotus Flower Eyes.'

(10) **H**e who is of Respect for Others, considerate with her granted her the boon she desired [in the form of a promise], whereupon the Lord of All, together with Uddhava, returned to His own supremely opulent residence. (11) The one who, in full worship of Viṣṇu, the Controller of All Controllers who is so difficult to honor [other than by pure devotion], choses for a benediction that is spiritually too easy, is with that superficiality not engaged very intelligently [see also 7.15: 36].

(12) **K**ṛṣṇa, the Master, who [also] desired to please Akrūra and wanted to engage him in some business, went together with Uddhava and Balarāma to his house. (13-14) When he saw Them coming, the greatest of all illustrious personalities who were his relatives, he joyfully rose to his feet to greet and embrace Them for a welcome. Bowed down to Kṛṣṇa and Rāma he was greeted in return, whereupon he, after They had taken their seats, worshiped Them as was prescribed. (15-16) The water he had used to wash Their feet he sprinkled over his head, oh King, after which he presented gifts: the finest clothing, sandalwood, garlands and excellent ornaments. With his head bowed down he in worship placed Kṛṣṇa's feet on his lap to massage them, and then with humility, facing down, addressed Kṛṣṇa and Rāma as follows: (17) 'To our good fortune the two of You have killed the sinful Kaṁsa and his brothers and followers. Thus delivering Your dynasty from endless troubles You made it prosper. (18) You two are the *pradhāna* and *puruṣa* [material and efficient] causes of the universe who are one with the universe. Apart from You not a single cause or effect [*para-apara*] can be found. (19) This universe You created from Your energies, You have subsequently entered. Thus You can be perceived in the many [forms], oh Absolute Truth, we know about from both listening to the scriptures and by direct experience. (20) Just as the earth element and the other elements differently manifest themselves in various species of living mobile and immobile beings, You, the Single One Self-reliant Self, the Supersoul, manifest in a multitude [of souls] within those different

life forms. (21) You create, maintain and then again destroy the universe, but You are, with the qualities of Your potencies - [respectively] the passion, the goodness and the ignorance [the *guṇas*], not bound to those actions or their modes. For what could for You, who are the Soul of All Knowledge, constitute a cause of bondage? (22) Because it has never been proven that You are determined by physical matters and such, there is with You no question of a literal birth or of material opposites. For that reason there exists for You in fact no bondage or any liberation [compare 10.14: 26]. And if that appears to be so according to Your sweet will [see e.g. 10.11: 7], it is the consequence of our mistaken notion about You [like in 10.23: 10-11]. (23) For the benefit of this universe You proclaim the classical path of the Veda and assume forms in the mode of goodness when wicked persons adhering to the path of godlessness are obstructing it. (24) You as that very same person, oh Master, have now descended in the home of Vasudeva together with Your plenary portion [Balarāma]. This You have done in order to spread the fame of this [Yadu] dynasty and to remove from this earth the burden of the hundreds of armies present there, by killing the kings [see also 1.11: 34], belonging to the enemies of the God-fearing souls [see e.g. 7.1: 40-46]. (25) Today, oh Lord, our residence has been most blessed by the arrival of You, Adhokṣaja, the Spiritual Master of the Universe who are the embodiment of all the gods, forefathers, living beings and humans, You from whose feet the water [of the Ganges, see 5.17] washes that purifies the three worlds. (26) What other scholar would there be for us? To whom else should we turn for shelter but to You, the well-wisher whose loving words for His devotees are always faithful? For being grateful to the supporters who worship You, You give all they desire, even Yourself with whom there is never any diminution or increase [see also B.G. 2: 40]. (27) To our fortune, Janārdana, we can see You here, who even for the masters of yoga and the most prominent among the enlightened souls are a goal hard to attain. Please, swiftly cut through the ties of our delusional existence that result from Your material energy: our children, wife, wealth, honorable friends, our home, body and so on.'

(28) Thus extensively being worshiped by His devotee, Kṛṣṇa, the Supreme Lord, smiled at Akrūra and spoke with words that practically swept him of his feet. (29) The Supreme Lord said: 'You, Our paternal uncle and praiseworthy friend, are Our spiritual master. We are always the ones depending on you and [as your sons] need to be protected, maintained and graced by you. (30) Someone like you belongs to the most elevated among the honorable souls and deserves it to be served by anyone desiring the saintliest and highest good. Demigods are always after their own interests, but pure devotees are not. (31) Not to decry the sacred places that consist of water [rivers] or the deities that are made of clay and stone: they purify in the course of time, but the saints [themselves] bring purification after just once having met them. (32) You certainly are the very best of all Our well-wishers. I would like

you to go for Us to the city named after the elephant [Hastināpura] and find out what it is that for the sake of the welfare of the Pāṇḍavas needs to be done. (33) When their father died, they as young boys together with their mother were in great distress. They were by the king [Dhṛtarāṣṭra] taken to his capital, where they are residing since, so I have heard. (34) The King, the son of Ambikā [see 9.22: 25], was blind and was, under the control of his wicked sons [one hundred of them led by Duryodhana, 9.22: 26], weak-minded, so that the sons of his brother [Pāṇḍu] certainly were not treated equally by him. (35) Go and find out whether his actions are good or bad at present, so that We with that knowledge can make arrangements for the benefit of Our dear friends.'

(36) **A**fter Akrūra fully having instructed with these words, the Fortunate One, Lord Hari, returned to His residence together with Uddhava and Saṅkarṣaṇa.'

10.49 - Akrūra's Mission in Hastināpura

(1-2) **Ś**rī Śuka said: 'He [Akrūra] went to Hastināpura, the city marked by the glory of the kings of the Pūru dynasty [see family-tree], and saw there the son of Ambikā [Dhṛtarāṣṭra, see 9.22: 25] together with Bhīṣma, Vidura and Pṛthā [Kuntī], as also Bāhlika and his son [Somadatta], Droṇācārya and Kṛpācārya, Karṇa, Duryodhana, the son of Droṇa [Aśvatthāma], the Pāṇḍavas and other friends. (3) After the son of Gāndinī [Akrūra, see 9.24: 15] appropriately had greeted his relatives and friends, they inquired with him for news about their kin, whereupon he in turn asked how they were faring. (4) He stayed there for a couple of months in order to find out what the king, who could not raise his voice against his wicked sons, was doing in following the advise of mischievous persons [like Karṇa]. (5-6) Both Vidura and Kuntī told him everything about the unbecoming acts - like the administering of poison - that the sons of Dhṛtarāṣṭra had perpetrated in their intolerance for the influence, skill, strength, bravery, humility and so on of the sons of Pṛthā, whose excellent qualities were loved by the citizens. (7) Now that Pṛthā saw her [Vṛṣṇi-]brother Akrūra before her, she, remembering her place of birth [Mathurā], addressed him and said with tears in her eyes: (8) 'Oh gentle soul, do our parents and brothers, my sisters, nephews and the women of the family, as also my [old girlhood] friends, still remember us? (9) Do the son of my brother, Kṛṣṇa, the Supreme Lord, the shelter full of care for the devotees, and Balarāma with His lotus petal eyes, still think of the sons of His father's sister?

(10) And... will He come to console me with His words, I who with young boys deprived of their father in the midst of enemies am lamenting like a doe between the wolves? (11) Kṛṣṇa, oh Kṛṣṇa, oh Greatest Yogi, oh Soul and Protector of the Universe, please watch over this surrendered soul who together with her children is drowning in distress, oh Govinda [see also 1.8: 17-43]! (12) For mankind in fear of death and rebirth, I see no other shelter than Your lotus feet, oh Master and Controller granting liberation. (13) My obeisances unto You, Kṛṣṇa, the pure Absolute Truth and Supersoul, the Lord of Yoga and Unifier of Consciousness; You I approach for shelter.'

(14) **Ś**rī Śuka said: 'Oh King, Your own great-grandmother thus remembering her relatives and Kṛṣṇa, the Controller of the Universe, began to cry loudly over her misfortune. (15) Akrūra, equanimous in distress and happiness, and the illustrious Vidura, consoled Kuntī by reminding her of those [the gods] who fathered her sons [see family-tree]. (16) When it was about time to leave, he approached the king amidst his supporters, who was fully determined by his sons [and his foster sons] whom he treated unequally. He wanted to relate to him what in friendship was communicated by his well-wishing relatives [Kṛṣṇa and Rāma]. (17) Akrūra said: 'Oh dear, beloved son of Vicitravīrya [9.22: 21-25], to the greater glory of the Kurus you, after the demise of your brother Pāṇḍu, have now assumed the throne. (18) Dutifully protecting the earth and the citizens, delighting the people with your good character, and treating your relatives equally, you will achieve perfection and renown! (19) Acting to the contrary however, you will be condemned in this world and land in darkness. Therefore always be equal toward the Pāṇḍavas and your own sons. (20) No one in this world, oh King, is given a continuous association with whomever. Not even with one's own body the association continues. So what to say about a wife, children and so on? (21) A living being is born alone and dies alone. Alone one enjoys the good consequences [of one's actions] and alone one has to face the bad consequences. (22) The wealth that was acquired by an unintelligent person lacking in dharma, is seized by others in the guise of dependents [like relatives], just like the water of a fish [will be occupied by its own offspring]. (23) Those who, lacking in wisdom, maintain their life, wealth and children in disrespect of dharmic matters and think 'I am the owner', end up destitute and abandoned, being frustrated in their purposes [see 4.31 6.15: 21-23 and 7.15]. (24) Blind to his own dharmic duties being abandoned by them, he, not conversant with the purpose of life and with his goals unfulfilled, has to carry his load [all alone] and will enter the deepest darkness [see also 3.30; 5: 26; 6.1: 40]. (25) Therefore, seeing this world as a dream, oh King, as something magical, as a thing of the mind, bring that mind under control with intelligence and thus find your balance and peace, *prabhu*.'

(26) **D**hṛtarāṣṭra said: 'I can never get enough of the auspicious words you speak, oh master of charity, they are, for a mortal like me, as the nectar of immortality! (27) But however pleasing they might be, oh gentle one, they are, just like lightening in a cloud, not fixed in my wavering heart, because I am partial in my attachment to my sons. (28) What person can defy what is ordained by the Lord who descended in the Yadu family in order to diminish the burden of the earth [see B.G. 9: 8]? (29) He whose path is inconceivable, creates this universe by His own creative energy, distributes the modes and enters them. My obeisances unto Him whose actions are inscrutable, the Supreme Lord with whom we find liberation from the cycle of birth and death.'

(30) **Ś**rī Śuka said: 'The descendant of Yadu [Akrūra] thus being apprised of the mentality of the king, took leave of his well-wishers and returned to the capital of the Yadus. (31) According to the purpose for which he was sent, oh descendant of Kuru, he reported to Rāma and Kṛṣṇa how Dhṛtarāṣṭra was behaving toward the Pāṇḍavas,'

10.50 - Kṛṣṇa Uses Jarāsandha and Establishes the City of Dvārakā

(1) **Ś**rī Śuka said: 'Asti and Prāpti, the two queens of Kaṁsa, oh hero of the Bhāratas, were unhappy that their husband had been killed and in distress went to their father's house. (2) They told their father, the king of Magadha named Jarāsandha [see also 1.15: 9, 9.22: 8, 10.2: 1-2, 10.36: 36], everything about the cause of their widowhood. (3) Hearing those bad tidings, oh King, he full of sorrow and indignation embarked upon the extreme endeavor of ridding the earth of the Yādavas. (4) With twenty-three *akṣauhiṇīs* he amassed around Mathurā to besiege the royal capital of the Yadus on all sides. (5-6) When Kṛṣṇa, the Supreme Lord Hari, saw how his army, like an ocean that overflowed its boundaries, besieged His city and filled His subjects with fear, He as the Ultimate Cause in a Human Form, considered what, to the purpose of His descent into this world, would be the best course of action considering the time and place: (7-8) 'I will surely annihilate his army, this burden of the earth gathered by the king of Magadha, in which he brought together all who, subservient to him, have assumed leadership and now can be

counted in *akṣauhiṇīs* of infantry, cavalry, chariotry and elephantry. Jarāsandha however, I should spare so that he again will try to assemble an army. (9) For this purpose I have descended: to remove the burden of this earth, to protect the virtuous souls and put an end to the rest [that is bad]. (10) As soon as after a certain period of time injustice predominates I, in order to protect the dharma, also assume other bodies [see also 2.7 and B.G. 4: 7].'

(11) **W**hile Govinda was thinking this way, suddenly two chariots [from Vaikuṇṭha] appeared in the sky, as effulgent as the sun, complete with drivers and equipment. (12) Also the Lord's classical divine weapons appeared of their own accord. Seeing them the Lord of the Senses said to Saṅkarṣaṇa: (13-14) 'Oh Respected Soul, please take notice of this imminent danger for the Yadus who are protected by You, *Prabhu*. This is Your chariot that arrived with Your favorite weapons. We indeed were born for this purpose: to act for the benefit of the saintly souls, oh Lord. So please remove now from this earth the burden of these twenty-three armies.'

(15) **A**fter thus having invited Him, the two descendants of Daśārha in armor, resplendent with Their weapons, left the city in Their chariots, accompanied by a very small contingent. (16) Appearing [from the city], the Supreme Personality with Dāruka at the reins, blew His conch shell so that the hearts of the enemy soldiers trembled with fear. (17) Jarāsandha looked at the two of Them and said: 'Kṛṣṇa, You worst of all persons, I do not desire to contest with You. It is shameful to fight with someone who is but a boy, a fool like You, hiding away. Get lost You murderer of Your relatives! (18) And Rāma, if You dare to fight, then muster courage. You either, cut by my arrows, drop Your body and go to heaven, or You kill me!'

(19) **T**he Supreme Lord said: 'Truly, heroes do not have to vaunt, they simply show their prowess. How, oh King, can We take serious the words of a man who, facing his death, is delirious?'

(20) **Ś**rī Śuka said: 'The son of Jarā, then marched with his gigantic number of mighty forces toward the two descendants of Madhu, who thereupon were surrounded by the soldiers, chariots, flags, horses and charioteers, just like the wind covers the sun with clouds or a fire with dust. (21) When the two chariot banners of Hari and Rāma, which were marked by the palm tree and by Garuḍa, could not be seen anymore in the fray, the women of the city who were positioned on the watchtowers, the palaces and gateways, swooned, being stricken by grief. (22) The Lord witnessing how His army was harassed by the most fearsome clouds of arrows that the enemy forces repeatedly rained upon them, then twanged His most excellent bow the Śārṅga, that is worshiped by Sura and Asura. (23) From His quiver He fixed, pulled

back and released floods of sharp arrows with which He, whirling around like a burning torch, relentlessly stroke the chariots, elephants, horses and foot soldiers. (24) Elephants fell down with their foreheads split open, many a horse had its neck severed, chariots including their horses and flags were destroyed, and the arms, legs and shoulders of the charioteers, their masters and the foot soldiers, were cut by the arrows. (25-28) From the cut off limbs of the two-legged humans, the elephants and the horses, the blood flowed in hundreds of streams, which were filled with arms that looked like snakes, people's heads that looked like turtles, dead elephants that resembled islands and dead horses that resembled crocodiles. Hands and thighs appeared like fish, human hair like water weeds, bows like waves and weapons like separate bushes. The rushing streams, disturbing to the timid and inspiring to the intelligent, were crowded with chariot wheels resembling frightening whirlpools and were filled with precious gems and fine jewelry that looked like stones and gravel. Saṅkarṣaṇa, with His unbound potency, stroke with His plow His furious enemies down one after the other. The military force, dear King, which was supervised by the king of Magadha for the sake of destruction and was as unfathomable, frightening and unsurpassable as the limitless ocean, was for the Lords of the Universe, the two sons of Vasudeva, but a plaything. (29) Despite the fact that one describes Him [in response to philosophers who proclaim His being unconcerned] as playing His game in imitation of the human ways, it is not at all surprising that He, who with His Unlimited Qualities effects the maintenance, creation and annihilation of the three worlds, subdues an opposing party. (30) The so very strong Jarāsandha whose army had been destroyed and who, deprived of his chariot, was left with only his breath, was seized by Balarāma as forcibly as one lion seizing another lion. (31) But, as He was tying him, who had killed so many adversaries, up with the ropes of Varuṇa [compare 5.24: 23] and of normal man, He was checked by Govinda, for He needed Jarāsandha for another purpose.

(32-33) **H**e [Jarāsandha], honored by heroes, was ashamed to be released by the two Lords of the Universe and considered to perform penances, but he was on that path checked by the rest of the nobles who explained to him in clear terms, with meaningful words and practical arguments: 'Your being defeated by the Yadus occurred as a consequence of your karmic bondage.' (34) The son of Bṛhadratha, all of whose soldiers had been killed and who had been left alone by the Supreme Lord, then dispirited returned to Magadha.

(35-36) **M**ukunda, who had overcome the ocean of enemy forces without losing His army, was praised by the servants of the three worlds who showered Him with flowers. Then He met the citizens of Mathurā who, with their fever allayed, felt great joy, while His glory was sung by bards, heralds and panegyrists. (37-38) As He entered the city with its sprinkled roads, many banners and festively decorated gateways, conch shells and kettledrums,

drums and horns together with vinās, flutes and *mṛdaṅgas* [two-sided devotional drums] resounded, while the elated citizens loudly recited Vedic verses. (39) The women gazed at Him affectionately with wide open eyes full of love, and covered Him with flower garlands, yogurt, parched rice and sprouts. (40) The countless valuables, consisting of the ornaments of the heroes fallen on the battlefield, were by the Lord all presented to the king of the Yadus [Ugrasena]. (41) And so it happened that the king of Magadha thus with his *akṣauhiṇīs* seventeen times fought against the Yadus who were protected by Kṛṣṇa's military strength. (42) The Vṛṣṇis with the help of Kṛṣṇa's power entirely destroyed the forces of the king. And every time his soldiers lay dead, he was abandoned and then went away. (43) Just as the eighteenth battle was about to take place, a foreign fighter [Kālayavana] appeared who was sent by Nārada. (44) Having heard about the Vṛṣṇis he arrived with three crores of barbarians [*mlecchas*] and besieged Mathurā, for among the human beings he had found no one who could match him. (45) Seeing him, Kṛṣṇa together with Saṅkarṣaṇa [Balarāma] thought: 'Ah, [an attack] from two sides. A great problem has risen for the Yadus! (46) This Yavana who opposes Us today, is of the same great strength as Jarāsandha, who will also arrive here either today, tomorrow or the day after tomorrow. (47) While the two of Us are fighting with him, the son of Jarā, when he comes, will kill our relatives or else move them to his own stronghold. (48) Let us therefore today build a fortress impenetrable to human beings to house our intimates and then kill the barbarian.'

(49) **A**fter deliberating on the matter, the Supreme Lord arranged for a fortress [with a circumference] of twelve *yojanas* within the sea, where He had a city built [called Dvārakā or 'many-gated', see also 1: 11] that had all kinds of wonderful facilities. (50-53) The science of the architecture of Tvaṣṭā [Viśvakarmā] could be admired there, who with his expertise constructed the main avenues, courtyards and service roads to the plots of land. It contained splendid gardens and parks with the trees and creepers of the gods and gateways made of quartz with upper levels that with their turrets of gold touched the sky. The service buildings fitted with silver and brass were decorated with pots of gold and had jeweled rooftops. It had houses with floors with precious emeralds, which were occupied by people from the four *varṇas,* it had watchtowers and temples housing the presiding deities, and radiated with the palaces of the Lord of the Yadus. (54) Lord Indra delivered to the Lord the pārijāta [coral-]tree as also the Sudharmā-hall ['good law'] situated in which a mortal is not affected by the laws of mortality. (55) Varuṇa delivered horses as swift as the wind that had a white and exclusively dark-grey color. The treasurer of the gods [Kuvera] delivered the eight mystic treasures [see *nidhi*] and the local rulers contributed with each their own wealth. (56) Now that He had arrived on earth, whatever powers of control the Supreme Lord had delegated to them for their own perfection, were all returned to Kṛṣṇa. (57) After Kṛṣṇa by the power of His yoga had transported all His subjects to that place [*], He

consulted with Balarāma, the protector of the citizens, and then unarmed went out by the city gate, wearing a garland of lotus flowers.'

*: Śrīla Viśvanātha Cakravartī quotes the following verses here from the Śrī Padma Purāṇa, Uttara-khanda: "*In the middle of the night, as the citizens of Mathurā slept, Lord Janārdana suddenly removed them from that city and placed them in Dvārakā. When the men awoke, they were all amazed to find themselves, their children and their wives sitting inside palaces made of gold.*"

10.51 - The Deliverance of Mucukunda

(1-6) **Ś**rī Śuka said: 'Seeing Him coming out [of the city, see 50: 57] like the rising moon, most beautiful to behold, with a dark complexion, a yellow silk garment, the Śrīvatsa on His chest, the brilliant Kaustubha gem decorating His neck, His mighty, long four arms and eyes as pink as newly grown lotuses, His always effulgent, clean, joyful smile to His beautiful cheeks, His lotus like face and the display of His shark-shaped earrings, he [Kālayavana] thought: 'This person indeed, with the Śrīvatsa, the four arms, the lotus eyes, wearing forest-flowers and with a great beauty, must be Vāsudeva. Considering the marks as mentioned by Nārada, He, going there without weapons on foot, can be no one else. I shall fight Him without weapons!' The Yavana in pursuit thus decided to catch up with Him who had turned His face and fled away, He, who is unattainable even for mystic yogis. (7) With every step seeming to be within the reach of his hands, the Lord led the leader of the Yavanas over a great distance to a mountain cave. (8) In his pursuit he insulted Him with words like 'Fleeing does not behove someone like You born in the Yadu dynasty!' Yet he, whose mischief had not found its end, could not get hold of Him. (9) Despite being insulted this way, the Supreme Lord entered the mountain cave. The Yavana followed Him, but saw another man lying there. (10) 'And now, after leading me over such a long distance, He lies here like a saint!' Thus erroneously thinking that the man was Acyuta, he struck him

full force with his foot. (11) The man woke up after a long period of sleep and slowly opened his eyes. Looking around in every direction, he saw him standing at his side. (12) Oh descendant of Bharata, with the glance the angered man cast on him, he was instantly burned to ashes by a fire that was generated from within his own body [*].'

(13) The honorable king [Parīkṣit] said: 'Who precisely was that person, oh brahmin, of which family was he and of what powers? Why had he retreated into the cave to sleep, and from whose seed was that destroyer of the Yavana born?'

(14) **Ś**rī Śuka said: 'He is known as Mucukunda. He was born in the Ikṣvāku dynasty as a son of Māndhātā [see 9.6: 38 and 9.7]. He is a great personality devoted to the brahminical order and someone true to his vow in battle. (15) On the request for help of the gods headed by Indra, who were terrified because of the Asuras, he for a long time was of service to offer them protection. (16) After having secured Guha ['from the cave'; Skanda or Kārttikeya] as their guardian of heaven, they said to Mucukunda: 'Oh King, please desist from the difficult task to protect us. (17) Forgetting all your personal desires, you, oh hero, with abandoning a kingdom in the world of man, have removed those [*asura*] thorns for our protection. (18) Your children, your queens and your other relatives, ministers, advisors and subjects, do not live anymore. Time has swept them away. (19) The Supreme, Inexhaustible Lord of Control is the Time itself, more powerful than the most powerful, who, playing a game of herdsman and flock, sets the mortal beings in motion. (20) We wish you all good fortune, please choose today any benediction from us, except for the boon of liberation that can only be conferred by the Supreme Inexhaustible Lord Śrī Viṣṇu.'

(21) **H**e, who for his great fame thus was addressed by the demigods, respectfully saluted them and entered a cave to enjoy the sleep the gods had granted him [**]. (22) After the barbarian was burned to ashes, the Supreme Lord, the great hero of the Sātvatas, revealed Himself to sage Mucukunda. (23-26) He, as dark as a cloud, was clad in a yellow, silken garment, carried the Śrīvatsa on His chest and the brilliant Kaustubha gem that radiated. With His four arms and the beautifying Vaijayantī garland, with His attractive, calm face and glittering shark-shaped earrings, with His affectionate smile appealing to all mankind and His glance, with His youthful handsome form, His noble gait and His fire that was like that of a lion, He formed an appearance of an overwhelming effulgence. Facing this unassailable splendor he, who was highly intelligent, filled with awe hesitantly posed a question. (27) Śrī Mucukunda said: 'Who are You to join with me in the wilderness in a mountain cave, while You with Your feet, that are like the petals of a lotus, walk the thorny ground? (28) Maybe You are the Supreme Lord, the origin of all em-

powered beings, or else the god of fire, the sun god, the moon god, the king of heaven or perhaps a ruler from another planet. (29) I think You are the leading godhead [Viṣṇu] among the three principal demigod personalities [Brahmā, Śiva and Viṣṇu], the Greatest One, for You dispel the darkness of this cave [the 'heart'] like a lamp with its light. (30) Oh Most Eminent Among All Man, if You like, please describe truthfully for us eager to hear, Your birth, activities and lineage. (31) We from our side, oh tiger among men, are descendants of Ikṣvāku, a family of *kṣatriyas*. I myself was born from the son of Yuvanāśva and am called Mucukunda, oh Lord. (32) Because I remained awake for a long time and my fatigued senses were overwhelmed by sleep, I for my comfort lay down in this solitary place. Then I was awakened by someone. (33) That person because of his sinful mentality turned to ashes. Immediately thereafter I then saw Your good Self so glorious, oh Chastiser of the Enemies. (34) Because of Your unbearable effulgence we, being diminished in our faculties, cannot behold You, oh most Gracious One; You deserve it to be honored by all embodied beings!'

(35) **T**hus being addressed by the king, the Supreme Lord and Origin of the Entire Creation replied, with a broad smile using words rumbling as deep as the clouds. (36) The Supreme Lord said: 'There are thousands of My births, activities and names, My dear one, limitless as they are, they cannot even be enumerated by Me! (37) Some time, after many lives, one may succeed in counting all the dust particles of the earth, but that will never be accomplished with My qualities, activities, names and births. (38) Not even the greatest sages enumerating My births and activities, which take place in respect of the three aspects of time [past, present, future], oh King, can reach the end [compare 8.5: 6 and 8.23: 29]. (39-40) Nonetheless, oh friend, just listen to what I have to tell you about My current birth. In the past I was beseeched by Lord Brahmā [see 3.9 and also 10.14] to secure the dharma and destroy the demons who constituted a burden to the earth. Thus I descended into the Yadu dynasty in the home of Vasudeva, and because of that fact the people call Me Vāsudeva, the son of Vasudeva. (41) I killed Kālanemi [see 10.8: 56] as also Kaṁsa [10.44], Pralamba [10.18] and others who were hateful with the virtuous souls. This Yavana, oh King, was burned by your scorching glance. (42) I, the one person caring for the devotees, approached this cave for the sake of favoring you, for in the past you have often prayed for it. (43) Tell Me what blessing you want from Me, oh saintly King, I will fulfill all your wishes. Any person who has satisfied Me, will never again need to lament.'

(44) **Ś**rī Śuka said: 'Thus being addressed Mucukunda bowed down to Him and spoke. Knowing He was Nārāyaṇa, the [original] Godhead, he filled with joy remembered the words of Garga [***]. (45) Śrī Mucukunda said: 'Man being cheated by Your bewildering potency *māyā*, oh Lord, is not of worship for You. Not understanding the true purpose of life he - whether he is

male or female - seeking his happiness gets entangled in household affairs that make him unhappy. (46) The person who somehow or other in this world attains the rarely obtained, highly evolved human form of life and not an idle [animal] form, oh sinless one, will, with an impure mind, not be of worship at Your lotus feet, and like an animal be fallen in the blind well of his home. (47) Oh Unconquerable One, I thus have wasted my time with building a kingdom and acquiring opulence. All of this is now gone. Intoxicated like an earthly ruler who mistakes his mortal frame for himself, I suffered endless anxieties; I got attached to children, wives, riches and land. (48) Minding this body, which is a confinement like a pot or a wall, I thus thought myself to be a god among man. Surrounded by chariots, elephants, horses, infantry and generals I traveled around on this earth, but, in my great pride, I never seriously regarded You. (49) Forgetful about what needs to be done, hankering for sense objects and endlessly ruminating with an ever growing greed, one is suddenly placed before You, who are as attentive as a hungry snake licking its fangs to kill a mouse. (50) The same vehicle of time, the body which first was called 'the king', riding in chariots furnished with gold or on fierce elephants, is unavoidably in the course of time named 'feces', 'worms' and 'ashes' [see also 16.4: 2-6]. (51) Full circle having conquered the directions, without further conflicts, being seated on a throne and praised by rulers alike, the person in his home is led about like a pet animal, while deriving his happiness from intercourse with women, oh Lord. (52) Reaching in that situation for having more than others, he, by strictly avoiding pleasures, performs his duties with penance, but thinking of himself as 'I am mightier, I am my own master' he, whose urges are so pronounced, cannot attain happiness. (53) When the wandering person reaches the end of his material existence, he, oh Infallible One, may find association with those who are good and honest [the *sat-sanga*]. With that good company thereupon devotion unto Him will develop, He who, as the Lord of the Higher [cause] and Lower [effects], for pious souls is the only goal. (54) Oh Lord, I think that with the spontaneous disappearance of my attachment to my kingdom, You have shown me Your mercy. For that is what the saintly rulers of endless stretches of land pray for, when they enter the forest in want of their solitude. (55) I do not desire anything else but to be of service at Your feet, for they are, to those not desiring a material life, the object of desire, the boon that is sought, oh Almighty One. Which faithful man of worship for You, the Bestower of the Path of Emancipation, oh Lord, would choose as a boon for that which causes his bondage? (56) Therefore, oh Lord, entirely putting aside the worldly blessings because of which one is entangled in the modes of passion, ignorance and goodness, I approach You, the Original Person of Pure Knowledge, who, free from mundane designations and duality, are transcendental to the modes. (57) Tormented by disturbances I, for a long time, was full of sorrow being distressed in the world. With my six enemies [the senses and the mind] never being satisfied, there was no way to find peace, oh Bestower of the Shelter. Please, oh Lord, protect me who, facing

these dangers, oh Supreme Soul, has approached Your lotus feet, the truth that is free from sorrow and fear.'

(58) **T**he Supreme Lord said: 'Oh great King, emperor of all, you have a pure and capable mind, for, even though you were tempted to ask for benedictions, you were not spoiled by desires. (59) Please know that I tempted you with benedictions in order to ascertain whether you are free from bewilderment. The exclusive[ly to Me devoted] intelligence of the *bhakta*s is never diverted by material blessings. (60) Those who, not devoted to Me, occupy themselves with breathing exercises and such, did not diminish their material desires [the *vāsanās*], oh King, so that one sees that their minds again assert themselves [materially]. (61) Wander this earth at will, and may there, with your mind fixed on Me, for you thus always be an uninterrupted devotion unto Me. (62) Following the dharma of the ruling class you have killed living beings when you were hunting and with other actions. That sin you should now uproot completely by fully immersing yourself in penances with Me as your shelter. (63) In your birth following this one, oh King, you, becoming a supreme well-wisher to all living beings, will be a fine brahmin and attain Me for certain [see also B.G. 5:29].'

*: Mucukunda, the man asleep, as stated hereafter fought for a long time on behalf of the demigods and finally took as his benediction the right to sleep undisturbed. The *paramparā* by Śrīla Viśvanātha Cakravartī quotes the Hari-vaṁśa that explains he secured the further benediction of being able to destroy anyone who disturbed his sleep. He further elucidates that Mucukunda made this rather morbid request to scare Lord Indra, who, so Mucukunda thought, might otherwise wake him up repeatedly to request his help in fighting Indra's cosmic enemies. Indra's consent to Mucukunda's request is described in the Śrī Viṣṇu Purāṇa as follows: "The demigods declared, 'Whoever awakens you from sleep will suddenly be burnt to ashes by a fire generated from his own body.' "

**: Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following lines from an alternate reading of this chapter. These lines are to be inserted between the two halves of this verse:

nidrām eva tato vavre
sa rājā śrama-karṣitaḥ
yaḥ kaścin mama nidrāyā
bhaṅgaṁ kuryād surottamāḥ
sa hi bhasmī-bhaved āśu
tathoktaś ca surais tadā
svāpaṁ yātaṁ yo madhye tu
bodhayet tvām acetanaḥ
sa tvayā dṛṣṭa-mātras tu
bhasmī-bhavatu tat-kṣaṇāt

"The King, exhausted by his labor, then chose sleep as his benediction. He further stated, 'Oh best of the demigods, may whoever disturbs my sleep immediately be burned to ashes.' The demigods replied, 'So be it,' and told him, 'That insensitive person who wakes you in the middle of your sleep, will immediately turn to ashes simply by your seeing him."

***: The *parampará* states: 'Śrīla Śrīdhara Svāmī informs us that Mucukunda was aware of the prediction of the ancient sage Garga that in the twenty-eighth millennium the Supreme Lord would descend. According to Ācārya Viśvanātha, Garga Muni further informed Mucukunda that he would personally see the Lord. Now it was all happening.'

10.52 - The Lords Leap from a Mountain and Rukmiṇī's Message to Lord Kṛṣṇa

(1) **Ś**rī Śuka said: 'Thus being blessed by Kṛṣṇa, the descendant of Ikṣvāku [Mucukunda] circumambulating Him bowed down and left through the mouth of the cave. (2) Noticing that the human beings, the animals, plants and trees were all in a poor condition [were small], he concluded that the Age [the *yuga*] of Kali had arrived and went in the northern direction [compare 1.15: 44]. (3) He had faith in the process of penance, was of self-control and free from attachments and doubts. With his mind thus absorbed in Kṛṣṇa he entered the realm of the mountain Gandhamādana ['the nice smell']. (4) Reaching Badarikāśrama [see e.g. 3.4: 4, 4.12: 16, 5.4: 5, 7.11: 6], the residence of Nara-Nārāyaṇa, he who conquering all duality had found peace in his austerity, worshiped the Lord. (5) The Supreme Lord returned to His city Mathurā that was surrounded by the Yavanas, killed the barbarian army and brought their riches to Dvārakā. (6) As Acyuta was engaged in taking the wealth with oxen and men, Jarāsandha arrived on the scene leading twenty-three armies. (7) Seeing the mighty waves of soldiers of the enemy armies, the two Mādhavas adopting a human course, quickly ran away, oh King. (8) Abandoning the

load of riches, appearing afraid but factually being free from fear, They on Their lotus petal feet covered many *yojanas*. (9) Seeing the Two escape, the mighty ruler of Magadha loudly laughed and pursued the Lords with charioteers and soldiers, not being quite aware of Their special nature. (10) Exhausted from full speed having run a long distance, They climbed a very high mountain known as Pravarṣaṇa ['the rainy one'] where the mighty Lord [Indra] is always showering rains. (11) Knowing that They were hiding on the mountain, but not exactly where, oh King, he [Jarāsandha], with firewood set ablaze the mountain on all sides. (12) Quickly leaping down from the eleven *yojanas* high, everywhere burning mountain, They fell to the ground. (13) Not being seen by Their opponent or his helpers, the two finest Yadus returned to Their city that had the ocean as its moat, oh King. (14) The king of the Magadhas mistakenly thought that Balarāma and Keśava had burned in the fire, pulled back his huge force and returned to Magadha. (15) As previously stated, the opulent sovereign of Ānarta, named Raivata, on the order of Brahmā gave Balarāma his daughter Raivatī in marriage [9.3: 33-36]. (16-17) The Supreme Lord Govinda, oh hero among the Kurus, married Vaidarbhī [Rukmiṇī] the daughter of Bhīṣmaka, on her own request. She was a plenary portion of the Goddess of Fortune. With force overruling Śālva and the other kings in support of Śiśupāla, He accomplished this [by stealing her away] before the eyes of all the people, just like the son of Tārkṣya [Garuḍa, stole] the nectar from heaven.'

(18) **T**he honorable king said: 'In the manner of a Rākṣasa [by kidnapping thus], so I heard, the Supreme Lord thus married Rukmiṇī, the daughter of Bhīṣmaka with the charming face. (19) Oh lord, I would like to hear how Kṛṣṇa, He with His immeasurable potency, stole away His bride and [therewith] defeated such kings as Jarāsandha and Śālva. (20) What intelligent person, oh brahmin, can ever get enough of listening to the righteous, enchanting and always new stories [see 10.45: 48] we hear about Kṛṣṇa, which remove the worldly contamination?'

(21) **T**he son of Vyāsa said: 'There was a king named Bhīṣmaka, the great ruler of Vidarbha, who had five sons and one daughter with an exceptionally pretty face. (22) Rukmī was the first born son, followed by Rukmaratha, Rukmabāhu, Rukmakeśa and Rukmamālī. Rukmiṇī was their chaste sister [*rukma* means: 'what is bright or radiant']. (23) Hearing Mukunda's beauty, prowess, character and opulences being sung by those who came to her family home, she deemed Him a suitable husband. (24) Kṛṣṇa knowing her to be a repository of intelligence, auspicious marks, magnanimity, beauty, good behavior and other qualities, likewise considered her a suitable wife, and decided to marry her. (25) But Rukmī, who hated Kṛṣṇa, prevented this, even though his family wanted to give his sister to Kṛṣṇa, oh King. He thought of Śiśupāla. (26) The princess of Vidarbha with her dark eyes, was unhappy with

that knowledge. She pained her mind and quickly sent a certain dependable brahmin to Kṛṣṇa. (27) After arriving in Dvārakā he was ushered in by the gatekeepers and saw the Original Personality sitting on a golden throne. (28) The moment the Lord who is good to the brahmins, saw him, He came down from His throne, seated him and performed worship the same way the residents of heaven worship Him. (29) With him having eaten and rested, He who is the goal of the devotees approached him to personally massage his feet. Patiently He asked him: (30) 'Oh My best one, are the religious activities supported by your first-class, twice-born seniors, proceeding without too much difficulty, and are you always happy within? (31) When a brahmin remains satisfied with whatever [comes his way] and does not fail in his religious duty, that will bring him all he desires. (32) Dissatisfied he, even as a master of enlightened souls, will keep moving from world to world, while satisfied he, even when he possesses nothing, will sleep well with all his limbs [and mind] free from distress. (33) I bow My head again and again to those brahmins who are satisfied with what they get, for they, peaceful and free from false ego, are the best well-wishers of all living beings [see also B.G. 2: 71, 12: 13-14]. (34) Are you faring well as a subject to your king? He in whose kingdom the people being protected lead a happy life, is very dear to Me. (35) Where have you come from, crossing the [ocean of] troubles, and for what purpose have you come here? Please tell Us everything, if it is not a secret. What is it that We may do for you?'

(36) **A**fter the Supreme One, who for the sake of His pastimes assumes His bodies, thus had asked these questions, the brahmin related everything to Him. (37) 'Śrī Rukmiṇī told me: 'Oh Most Beautiful One of all the Worlds, I heard about Your qualities. For all who listen and whom You have entered through the openings of their ears, You thus remove the distress of their bodies. To those who have eyes, the sight of Your beauty constitutes the complete fulfillment of their life's purpose. Therefore I have without any shame devoted my mind to You Acyuta! (38) Who, oh Mukunda, compares to Your greatness, Your lineage, character, beauty, knowledge, youth, property and influence? Which sober and marriageable girl of a noble birth would, coming of age, not choose You for her husband, oh lion among men, oh You who fills the mind of every member of society with joy? (39) I thus have chosen Your good Self, oh dear Lord, for my husband. I offer myself hereby to You as Your wife, oh Omnipotent One. Please accept me! May the king of Cedi [Śiśupāla], who like a jackal wants to steal away the portion belonging to the king of the animals, never touch what is allotted to the [real] hero. (40) When I sufficiently have worshiped the Supreme Personality of Godhead, the Lord, by the performance of pious works, with sacrifices, charity, observances and vows, by honoring the gods, the gurus and the brahmins, and with other activities, may [Kṛṣṇa] the elder brother of Gada [9.24: 46] then [please] come and take my hand, and not the son of Damaghoṣa or others like him? (41) Come tomorrow

when the marriage takes place, unseen to Vidarbha, oh Invincible One. Fight surrounded by Your officers then to crush the armed resistance of the kings of Caidya and Magadha, and next, as the reward for Your valor, marry me in the *Rākṣasa* style [by taking me with You]. (42) You may wonder how, with me moving within my quarters, You can carry me away without killing my relatives. Let me tell You how: the day before there is a large ceremonial procession outside [the palace] for the presiding deity of the family. In that ceremony the new bride approaches the goddess Girijā [Ambikā in her temple]. (43) Great souls like [Śiva] the husband of Ūma, in order to overcome their own ignorance, long to bathe in the dust of Your lotus feet. When I, oh Lotus-eyed One, cannot obtain Your mercy, I should, being weakened by vows, give up my life to attain You [only] after hundreds of births.' (44) The brahmin ended with: 'This is the confidential message I bring you, oh Lord of the Yadus, please consider what needs to be done right now in this matter.'

10.53 - Kṛṣṇa Kidnaps Rukmiṇī

(1) **Ś**rī Śuka said: 'When [Kṛṣṇa] the descendant of Yadu heard the confidential message of the princess of Vidarbha, He took the hand of the messenger into His own and addressed him with a smile. (2) The Supreme Lord said: 'I as well have to think of her constantly and cannot sleep at night. I know that Rukmī in his enmity is against My marriage with her. (3) I will bring her, that indisputable beauty who deems Me the best, over here and crush in battle that half-breed royalty, the way one ignites a fire from firewood!'

(4) **Ś**rī Śuka said: 'Knowing the exact [astronomical] time of Rukmiṇī's marriage, Madhusūdana told His charioteer: 'Dāruka, get the chariot immediately ready.' (5) He brought the chariot yoked with the horses Śaibya, Sugrīva, Meghapuṣpa and Balāhaka [*], and stood with folded palms before Him. (6) Śauri mounted His chariot together with the brahmin and drove swiftly with His horses in a single night to the Vidarbha kingdom. (7) King Bhīṣmaka, who out of affection for his son [Rukmī] obeyed his control, was about to give his daughter away to Śiśupāla and saw to it that the required duties were performed. (8-9) The city was thoroughly cleansed and its avenues, streets and intersections were abundantly sprinkled with water. It was decorated with banners on flagpoles and with archways. The women and men of the city in their opulent homes aromatic with aguru, arrayed in spotless clothing, wearing their jewels, having smeared their bodies with fragrant substances and having decorated themselves with flowers and other ornaments. (10) He [Bhīṣmaka] saw to it that the forefathers, the demigods and the brahmins were worshiped according to the rules, oh King, that they were properly fed and that the aus-

picious mantras were recited. (11) The bride properly bathed, cleaned her teeth, put on her auspicious marriage necklace as also a brand-new set of clothes and adorned herself with the most excellent jewels. (12) For the protection of the bride, the best among the brahmins recited mantras from the Sāma, Ṛg and Yajur Veda, and the priests expert in the Atharva mantras poured oblations of ghee to pacify the ruling planets. (13) The king, very well versed in the *vidhi*, donated gold, silver, clothing and sesame seeds mixed with raw sugar to the brahmins. (14) King Damaghoṣa, the lord of Cedi, the same way arranged for the knowers of the mantras to perform for his son [the bridegroom] everything that was conducive to his prosperity. (15) He traveled to Kuṇḍina [Bhīṣmaka's capital] accompanied by hordes of elephants dripping with *mada,* golden chariots decorated with garlands and many regiments infantry and cavalry. (16) The master of Vidarbha met him half way to prove his respects, and with pleasure settled him in a specially constructed residence. (17) Śālva, Jarāsandha, Dantavakra and Vidūratha, who all sided with Śiśupāla, came together with Pauṇḍraka and thousands of others. (18-19) Those who were inimical towards Kṛṣṇa and Rāma had decided on the following: 'When Kṛṣṇa together with Rāma and the other Yadus comes to steal Śiśupāla's bride we, in order to secure her, together will join to fight Him.' All the kings thus had arrived with a complete contingent of troops and vehicles.

(20-21) **W**hen Lord Balarāma heard about these preparations of the hostile kings and that Kṛṣṇa had set off alone to steal the bride, He, fearing a fight, filled with love for His brother swiftly went to Kuṇḍina together with a mighty force of elephants, horses, chariots and soldiers on foot. (22) The daughter of Bhīṣmaka with her lovely hips who awaited the arrival of Kṛṣṇa, did not see the brahmin return and then wondered: (23) 'Alas, only three *yamas* [nine hours] remain before I will marry. How unlucky I am, the Lotus-eyed One does not come and I do not know why, nor has as yet the brahmin carrying my message returned. (24) Perhaps the One Faultless in Mind and Body, despite His initial willingness saw something contemptible in me, so that He does not come to take my hand. (25) What a misfortune! The creator is not favorably disposed towards me, nor is the great Lord Śiva... or maybe Devī has turned against me, his consort [known as] Gaurī, Rudrāṇī, Girijā or Satī.'

(26) **R**uminating this way the young girl, whose mind had been stolen by Kṛṣṇa, closed her eyes brimming with tears, aware of the time [that was left]. (27) While the bride thus was waiting for Govinda's arrival, oh King, her left thigh, arm and eye twitched, foretelling something desirable. (28) That very moment the purest one among the brahmins appeared, following the command of Kṛṣṇa, to see the divine princess who stayed in the inner chambers of the palace. (29) Noticing his joyful face and the relaxed movements of his body she, as an expert in telling signs, inquired with a pure smile. (30) He told

her about the arrival of Yadunandana [the 'Child of the Yadus'] and related the words He had said to assure her that He would marry with her. (31) Realizing that He had come, the mind of Vaidarbhī cleared, whereupon she gladdened knew no better answer than to bow down to the dear brahmin. (32) [The king] hearing that Rāma and Kṛṣṇa had arrived eager to witness his daughter's marriage, accompanied by the sounds of instruments came to welcome Them with abundant offerings. (33) As was prescribed he performed worship with desirables like honey-milk [*madhu-parka*], and brought new clothes. (34) Generously arranging for an opulent place to stay he afforded Them, Their soldiers and associates, proper hospitality. (35) With all that was wanted he was thus of respect for the kings who had assembled, according to each his power, age, strength and wealth. (36) The residents of Vidarbha-pura hearing that Kṛṣṇa had arrived, all came to drink in His lotus face with the cupped palms of their eyes [and said]: (37) 'He who also possesses such a perfect body, is the only one to deserve Rukmiṇī as a wife. He is the most suitable husband for princess Bhaiṣmī! (38) May Acyuta, the Cause of the Three Worlds, be pleased with whichever of our good deeds and be as merciful to accept the hand of Rukmiṇī.' (39) This is what the citizens bound to their increasing pure love said.

The bride protected by guards left the inner palace and went to the temple of Ambikā [see also 10.52: 42]. (40-41) Going there on foot to see the lotus petal feet of Bhavānī, she, totally absorbed in meditating on Kṛṣṇa's lotus feet, kept silent in de midst of her mothers and female companions. She was guarded by the valiant, armed soldiers of the king, and while they stood prepared with their weapons raised, cymbals and *mṛdaṅgas*, conch shells, horns and other wind instruments were played. (42-43) The bride was accompanied by the well ornamented wives of the brahmins, thousands of prominent courtesans carrying various items of worship and presents, flower garlands, fragrances, clothing and jewelry, as also by singers who sang and offered prayers, by musicians and bards and by chroniclers and heralds. (44) Reaching the temple of the goddess she washed her feet and lotus like hands, sipped water for purification and entered, sanctified and peaceful, the place where Ambikā resided. (45) The so very young girl was by the elderly wives of the brahmins, who were well acquainted with the injunctions, accompanied in offering her respects to Bhavānī, who was there together with her consort Lord Bhava [Śiva]. (46) [She prayed:] 'Again and again, oh Ambikā, I offer you and also your children [Ganeśa and Kārtikeya] my obeisances. Please allow Kṛṣṇa, the Supreme Lord, to be my husband.'

(47-48) **W**ith different offerings of water, fragrant substances, whole grains and incense, gifts of clothing, garlands, necklaces and ornaments, and an array of lamps, she offered worship, as also did the wives of the brahmins with savories, cakes, prepared betel nut, sacred threads, fruits and sugar cane.

(49) The women gave her what remained of the offering as also their blessings, whereupon the bride bowed down to them and to the deity and ate some of the food that was sacrificed. (50) Then she ended her vow of silence and left the temple of Ambikā, while she with her hand, beautified by a jeweled ring, held on to a maidservant. (51-55) With her well-formed waist, the earrings decorating her face, her pure beauty, the gem-studded belt on her hips and her budding breasts, she was just like the illusory potency of the Lord which bewilders even the sober souls [Māyādevī, see also 8.12: 38-40; 10.2***]. Seeing her pure smile, her bimba red lips reflected in her jasmine-bud teeth, her gait like a royal swan as she walked her feet which were tinkling and were beautified by the effulgence of her finely crafted ankle bells, the assembled and respectable heroes were bewildered and distressed by the lust she generated. With her, on the pretext of the procession, offering her beauty to Lord Kṛṣṇa, the minds of the kings, who saw her broad smiles and shy glances, were stolen, and their weapons dropped to the ground as they fainted and fell from their horses, elephants and the chariots on which they were seated. Slowly walking, she put the two whorls of her lotus flower feet one before the other, meanwhile eagerly expecting the arrival of the Supreme Personality. Throwing aside her hair with the nails of her hand she, coyly looking at the kings present, from the corners of her eyes that very moment spotted Acyuta. Straight in front of the eyes of His enemies Kṛṣṇa then seized the king's daughter who stood prepared to mount His chariot. (56) He lifted her onto His chariot which was marked with [the flag of] Garuḍa, drove back the circle of kings and slowly left the place with Balarāma in front, just like a lion would do removing his prey from the midst of jackals. (57) The adversaries headed by Jarāsandha, could in their conceit, with their honor ruined, not bear the defeat: 'We archers are damned with those cowherds, like a bunch of puny animals, stealing the honor of us, the lions!'

*: Śrīla Viśvanātha Cakravartī quotes the following text of the Padma Purāṇa describing Lord Kṛṣṇa's chariot horses: "Śaibya was green like a parrot's wings, Sugrīva yellow-gold, Meghapuṣpa the color of a cloud, and Balāhaka whitish.""

10.54 - Rukmī's Defeat and Kṛṣṇa Married

(1) **Ś**rī Śuka said: 'And so they all [realizing that they had been robbed], most angrily and in armor, mounted their vehicles and with their bows ready, each surrounded by his own troops, went after Them. (2) When the Yādava army noticed that they were being followed, the officers stopped to face them, oh King, and twanged their bows. (3) From the backs of their horses, the shoulders of their elephants and the seats of their chariots, the [enemy] masters of arms released a rain of arrows the way the clouds release their water over the mountains. (4) The moment the slender-waisted girl saw the army of her Lord being covered by heavy rains of arrows, she embarrassed looked at His face with eyes full of fear. (5) The Supreme Lord laughed and said: 'Do not be afraid, oh you with your beautiful eyes, your troops will destroy this enemy force right now.' (6) The heroes Gada [Kṛṣṇa's younger half-brother], Saṅkarṣaṇa and the others, could not tolerate the display of power of the enemy forces, and thus they struck their horses, elephants and chariots down with arrows of iron. (7) The heads of those riding the chariots, the horses and the elephants, fell by the thousands to the ground, complete with earrings, helmets and turbans. (8) One could see the heads of horses, donkeys, mules, elephants and camels, as also [loose] heads of humans, clubs and bows, hands with swords, hands without fingers, thighs and legs. (9) The kings headed by Jarāsandha who, eager for the victory, saw that their armies were annihilated

by the Vṛṣṇis, lost their courage and left. (10) They approached and addressed Śiśupāla who, with the wife of his choice being stolen away, was dispirited and perturbed with a dried up face that had lost all its color. (11) [Jarāsandha said:] 'Oh Sir, tiger among men, please give up your gloom, for the embodied beings there is no permanence of desirable or undesirable matters. (12) The way a woman that is made of wood dances to the desire of a puppeteer, this world, which is concerned with joy and sorrow, is controlled by the Lord. (13) I myself with twenty-three armies have lost seventeen battles with Śauri [Kṛṣṇa]. Only one I have won. (14) Nevertheless I never lament or rejoice, for I know that the world is driven by Time and fate combined. (15) Also now we all, leaders of the commanders of heroes, have been defeated by Yadus with a meager entourage who were protected by Kṛṣṇa. (16) Our enemies, with the time in their favor, have won now, but then again, when our time has come, we will win.'

(17) **Ś**rī Śuka said: 'Śiśupāla thus persuaded by his friends, went back to his city with his company, and so too each of the surviving kings returned to his own place. (18) The mighty Rukmī however, who hated Kṛṣṇa and could not bear the fact that his sister got married in the *Rākṣasa* style, pursued Kṛṣṇa surrounded by an entire *akṣauhiṇī*. (19-20) Rukmī, mighty armed with his bow and armor, most angrily full of resentment swore to all the kings listening: 'Let me tell you this: I truly will not return to Kuṇḍina without having killed Kṛṣṇa in battle and having retrieved Rukmiṇī.' (21) After having said this, he climbed on his chariot and told his charioteer: 'Quickly, drive the horses to the place where Kṛṣṇa is found, there must be a fight between Him and me. (22) Today I, with my sharp arrows, will break the pride of that evil-minded Cowherd who so violently abducted my sister!'

(23) **T**hus vaunting foolishly he, not realizing what the Lord was all capable of, thereupon with a single chariot came forward and shouted at Kṛṣṇa: 'Stand still, stop!' (24) Drawing his bow he most firmly struck Kṛṣṇa with three arrows and said: 'Wait a minute, You corrupter of the Yadu dynasty! (25) Where do You think You are going, having stolen my sister like a crow stealing the sacrificial butter? Today I will put an end to Your false pride, You foolish cheater, You devious fighter! (26) If You do not want my arrows to kill You, lay off and release the girl'. But Kṛṣṇa smiled and struck Rukmī with six arrows that broke his bow. (27) After Kṛṣṇa had fired eight arrows at his four horses, two at his charioteer and three at his flagpole, he took up another bow and struck Kṛṣṇa with five arrows. (28) Even though He was struck by all these arrows Kṛṣṇa broke his bow again, and when Rukmī picked up yet another one, Acyuta also broke that one. (29) The spiked bludgeon, the trident, the lance, the shield and sword, the pike, the javelin or whatever weapon he took up were all broken by Him, the Lord. (30) He then leaped from his chariot and ran, sword in hand and as furious as a bird in the wind, forward with the

intent to kill Kṛṣṇa. (31) With His arrows Kṛṣṇa broke the sword and shield of His attacker to pieces and next, ready to kill Rukmī, took up His own sharp sword. (32) When the saintly Rukmiṇī saw that He wanted to kill her brother, she, beset with fear, fell at the feet of her husband and spoke piteously.

(33) **Ś**rī Rukmiṇī said: 'Oh Lord of Yoga, oh Inscrutable Soul, oh God of Gods, oh Master of the Universe, oh Auspicious One, please do not kill my brother, oh Mighty-armed One.'

(34) **Ś**rī Śuka said: 'As she, with her limbs trembling with fear, her mouth dry of sorrow, her throat choked and her golden necklace disheveled in her agitation, was holding His feet, He desisted out of compassion. (35) He tied him up with a piece of cloth and shaved him, making a mess of him with only little bits of his hair and mustache remaining. Meanwhile the amazing army of the Yadu heroes crushed their opponents the way elephants crush a lotus flower [compare 1.7]. (36) When the Yadu soldiers approached Kṛṣṇa they found Rukmī in a sorry condition, as good as dead. The almighty Supreme Lord Saṅkarṣaṇa, feeling pity, thereupon released him from his ties and said to Kṛṣṇa: (37) 'Oh Kṛṣṇa, what a terribly bad shaving job You have done with his mustache and hair! Disfiguring a family member like this equals to killing him!'

(38) [**T**o Rukmiṇī:] 'Oh saintly lady, please be in your care not angry with Us for making such a mess of your brother. For one's happiness and grief no one else can be held accountable. A human being after all has to face the consequences of his own actions.' [*]

(39) [**A**nd to Kṛṣṇa again:] 'Even though a relative because of his wrongdoing may deserve to be killed, he should not be killed by a relative but rather be banned [from the family]. Why should he who because of his evil deeds ended his own [honorable] life, be killed a second time?'

(40) [**T**o Rukmiṇī:] 'The code of conduct for warriors, as established by the founding father [Brahmā], is that a brother must not even hesitate to kill his own brother. And that indeed is something most dreadful.'

(41) [**B**ack to Kṛṣṇa again:] 'Blinded as they are in their infatuation with the wealth, those who are proud of a kingdom, land, riches, women, honor, power or something else [other than the soul], do therefore commit offenses.'

(42) [**A**nd to Rukmiṇī again:] 'In this attitude of you toward all living beings, of always wishing evil to foes and wishing good to friends [and family], you are just as partial as an ignorant person. (43) Because of the Lord's illusory power the people are bewildered about the Real Self [the soul]. [In *māyā*]

taking the body for their self, they speak in terms of having a friend, an enemy or someone neutral. (44) Being bewildered one perceives the One and Only Supreme Soul of Every Inanimate and Animate Being as many, just like seeing different luminaries [in stead of one radiating fire] or considering the air [as different in case of an enclosed space, see also B.G. 18: 20-21 and 1.2: 32]. (45) The physical body having a beginning and an end is composed of the physical elements, the senses and the basic qualities of nature. In a state of ignorance it is something [that by conditioning is] imposed on the soul and produces [the experience of] the cycle of birth and death. (46) For the soul [who knows though] there is no oneness with or separation from anything material in the manifest world, oh chaste one, since matter is caused and arranged by the soul. It is like the perceiving and that what is perceived with the sun [which cannot separate from or unite with the manifest world].

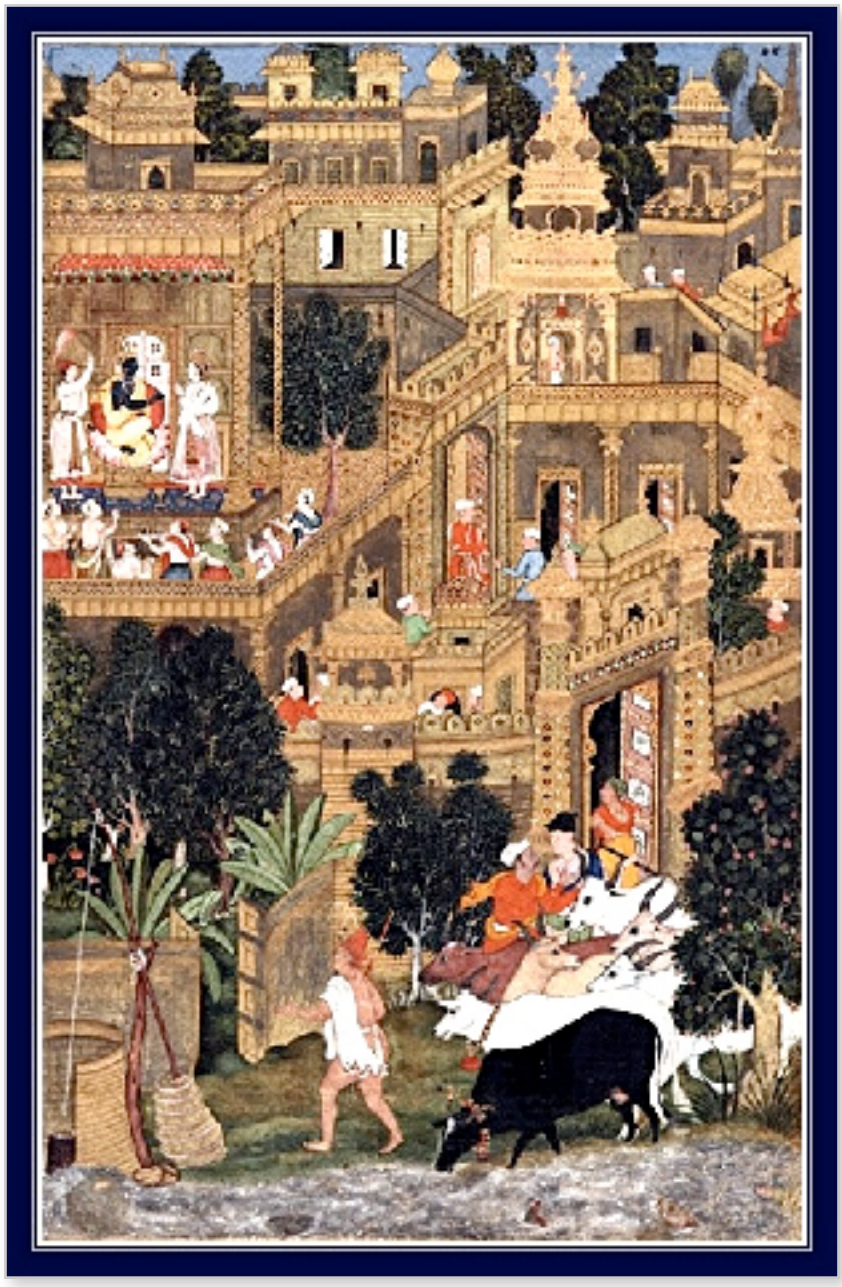
(47) Being born and such are but transformations of the body and not of the soul, just as the lunar phases do not imply that the moon has died on the day of a new moon [see B.G. 2: 20]. (48) An unintelligent person undergoes his material existence the way a sleeping person, for the purpose of the unreality [of a dream], experiences himself, the objects of his senses and the results of his actions [see also 6.16: 55-56]. (49) Oh you with the pristine smile, please be therefore yourself again [as the goddess of fortune] and dispel, with the knowledge of the essence, the sadness born from ignorance that drained and confused you.'

(50) **Ś**rī Śuka said: 'Slender-waisted Rukmiṇī thus being enlightened by the Supreme Lord Balarāma, gave up her resignation and with intelligence regained her composure. (51) Left with only his life air, expelled by his enemies and deprived of his strength and luster, he [Rukmī] had to think constantly of the way he had been misshapen. Frustrated in his personal desires he then built a residence, a city named Bhojakaṭa ['having experienced the vow']. (52) Because he had said: 'I will not return to Kuṇḍina without having killed the evil-minded Kṛṣṇa and having brought back my sister', he in his anger resided at that very spot [where he was humiliated]. (53) The Supreme Lord, thus defeating the earthly rulers, took the daughter of Bhīṣmaka to His capital and married her according to the *vidhi*, oh protector of the Kurus. (54) To that occasion there was a great rejoicing among the citizens in each and every home of the Yadu city, oh King, where no one else but Kṛṣṇa, the leader of the Yadus, was the great love. (55) The men and women filled with joy, with shining jewels and earrings, respectfully presented wedding gifts to the celebrated couple that was exquisitely dressed. (56) The city of the Vṛṣṇis appeared beautifully with the festive columns that were erected, the variety of flower garlands, the banners, the gems, the arches and at every doorway an arrangement of auspicious items like pots full of water, *aguru* incense and lamps. (57) It's streets were sprinkled and the entrances were beautified with plantain and

betel nut stems that were placed by elephants, dripping with *mada,* belonging to the popular personalities who were invited. (58) The members of the Kuru, Sṛñjaya, Kaikeya, Vidarbha, Yadu and Kunti families enjoyed the occasion of being together in the midst of the people who excitedly ran about. (59) When they heard about the kidnapping of Rukmiṇī, which was being sung all around, the kings and their daughters were greatly impressed. (60) Oh King, all the citizens in Dvārakā were overjoyed to see Kṛṣṇa, the Master of All Opulence, joined in marriage with Rukmiṇī, the goddess of fortune.'

*: This verse does not mean that it is meant that one should not be compassionate with forms of suffering as caused by oneself, by others or by natural occurrences, like one has with parasitical diseases, floods and earthquakes. Of course this 'karma blaming', to accuse someone of his fate, often considered a Hindu weakness, is a fundamental philosophical issue, for, on the one hand, each and everyone in the adult world is responsible for his own actions and the consequences thereof, while, on the other hand, someone else or nature can also cause a lot of grief to the innocent. All three cases in fact in Vedic philosophy constitute hindrances, so-called *kleśas*, constituting a fate that needs to be overcome by yogic discipline and devotional service. In this verse evidently the adult responsibility for one's own actions is meant. Also is shown, by Kṛṣṇa's shaving act, and other acts of His forgiveness, that, when possible, even for murderous intent compassion should be exercised and not directly an eye-for-an-eye retribution.

10.55 - The History of Pradyumna



(1) **Ś**rī Śuka said: 'Cupid [Kāmadeva], an expansion of Vāsudeva who previously got burned by the anger of Rudra, had returned to Him in order to again obtain a body [see also 3.1: 28 and 8.10: 32-34 and B.G. 10; 28]. (2) Born from the seed of Kṛṣṇa in the daughter of the king of Vidarbha [Rukmiṇī], He was thus known as Pradyumna ['the prominently mighty one', see also *vyūha*]. He was in no respect inferior to His Father. (3) Śambara ['the juggler' see 7.2: 4-5, 10.36: 36], who could assume any form he wanted, stole the child away that was not even ten days old yet. Recognizing Him as his enemy, he threw Him in the ocean and returned home. (4) Pradyumna was swallowed by a mighty fish which, together with others being trapped in a huge net, was seized by fishermen. (5) The fishermen presented it to Śambara, who sent the gift to the cooks who with a knife cut it open in the kitchen. (6) The child they found in its belly was given to Māyāvatī, who was astonished. From Nārada she heard the facts about the child's birth and how it had ended

up in the belly of the fish. (7-8) She was by Śambara appointed to prepare rice and vegetables, but she in fact was Cupid's famous wife named Rati. She [after pleading with Lord Śiva and being directed to Śambara] was waiting for her burned husband to obtain a new body. Understanding that the infant was Kāmadeva, she developed love for the child. (9) He, the son of Kṛṣṇa, soon attained full youth and became very enchanting to the women who saw Him. (10) Dear King, full of love she with a bashful smile, raised eyebrows, glances and gestures of conjugal attraction approached Him, her husband, who with His long arms and eyes the size of a lotus petal, was the most beautiful one to be found in society. (11) The Lord in the form of Kṛṣṇa's own son said to her: 'Oh mother, you, in your attitude acting like a girlfriend differently, therewith overstep the [standards for the] mood of motherly affection.'

(12) **R**ati replied: 'You are the son of Nārāyaṇa by Śambara stolen from Your home and I am Your legitimate wife Rati, oh Cupid, my master! (13) Not yet being ten days old You were by that demon Śambara thrown into the ocean, where a fish devoured You from the belly of which we received You here, oh master! (14) Please put an end to that hard to approach and difficult to conquer enemy of Yours who knows hundreds of magic spells. This You can realize with the help of bewildering magic and such! (15) Your mother, with her son gone, is distressed like a cow missing her calf. Overwhelmed with love for her child she is pitifully crying like an osprey.'

(16) **S**peaking thus Māyāvatī gave the great soul Pradyumna the mystic knowledge called Mahāmāyā ['the great bewildering potency'], that puts an end to all magic spells. (17) Thereupon He approached Śambara to call him to battle. He reviled him with intolerable insults and thus provoked a fight. (18) Offended by the harsh words he, with eyes red as copper, infuriated like a snake being struck by a foot, came forward holding a mace. (19) Whirling his club swiftly, he threw it at the Great Soul Pradyumna, producing a sound as sharp as a stroke of lightning. (20) The weapon was in its flight by Lord Pradyumna knocked away with His club, oh King. Gotten angry He thereupon hurled His club at the enemy. (21) The demon resorted to the Daitya magic he had learned from Maya Dānava, and released, moving through the sky, a downpour of weapons over the son of Kṛṣṇa [compare 3.19: 20]. (22) Harassed by the rain of weapons the powerful warrior, the son of Rukmiṇī, implemented the great charm that, rooting in goodness, supersedes all magic. (23) The demon then used hundreds of weapons belonging to Kuvera's guardians [Guhyakas], the heavenly singers [Gandharvas], the ogres [Piśācas], the celestial snakes [Uragas] and the man-eaters [Rākṣasas], but the son of Kṛṣṇa stroke them all down. (24) Drawing His sharp-edged sword He with one violent blow severed Śambara's head from his body, complete with helmet, earrings and his red mustache. (25) As the gods full of praise from above rained flowers upon Him, He was by His wife, who traveled the sky, through the air

brought to the city [of Dvārakā]. (26) Together with His wife He, like a cloud with lightning, from the sky entered the inner spaces of the most exquisite palace, oh King, which was crowded with hundreds of women. (27-28) When they saw Him, dark as a cloud, dressed in yellow silk, with long arms, reddish eyes, a pleasing smile, His charming countenance, His nicely decorated lotus like face and His bluish-black curling locks, the women, who thought He was Kṛṣṇa, bashfully hid themselves here and there. (29) Gradually the ladies noticed slight differences in His appearance, whereupon they delighted and most surprised approached Him and [Rati,] that jewel among women. (30) When the sweet-voiced and dark-eyed Rukmiṇī saw Him, she remembered her lost son and her breasts got wet out of affection.

(31) [**S**he thought:] 'Who would this gem among men be, whose son is He, which lotus-eyed woman has carried Him in her womb, and what is more, who is this woman won by Him? (32) If the son I lost, who was taken from the maternity room, were alive somewhere, He would be of the same age and appearance! (33) How can He have the same physical appearance, have the same gait, limbs, voice, smile and glance as the Wielder of the Śārṅga [Kṛṣṇa's bow]? (34) Considering my great affection for Him and the trembling in my left arm, it has got to be Him, He must be the child I carried in my womb!'

(35) **W**hile the daughter of the king of Vidarbha thus was conjecturing, the Lord Hailed in the Scriptures arrived there together with Devakī and Anakadundubhi. (36) Even though the Supreme Lord Janārdana knew all about the matter, He remained silent. It was Nārada who told the whole story, beginning with the kidnapping by Śambara. (37) When the women of Kṛṣṇa's residence heard about that great miracle, they cheered in ecstasy to welcome Him, who had been lost for so many years, as if someone had returned from death. (38) Devakī, Vasudeva, Kṛṣṇa, Balarāma, and also the women [of the palace] and Rukmiṇī, embraced the couple and rejoiced. (39) Hearing that Pradyumna, who had been lost, had returned, the residents of Dvārakā declared: 'Ah, by providence the child we thought dead has come back!'

(40) It was not surprising that they, who constantly thought of the resemblance with His father, their master, in the full of their attraction, as His mothers, kept their feelings of reverence for Him private. When they felt that way when He appeared before their eyes as the spitting image of the form of the Shelter of the Goddess of Fortune, as Cupid the God of Love in person, then what would that have meant for the feelings of other women?'

10.56 - How the Syamantaka jewel Brought Kṛṣṇa Jāmbavatī and Satyabhāmā

(1) **Ś**rī Śuka said: 'Satrājit ['always victorious', see 9.24: 13], who had offended Lord Kṛṣṇa, did his best for Him and gave Him his daughter and the jewel Syamantaka.'

(2) **T**he honorable king said: 'What offense committed Satrājit against Kṛṣṇa, oh brahmin? Where did the Syamantaka come from and why gave he his daughter to the Lord?'

(3) **Ś**rī Śuka said: 'Satrājit was a devotee of the sun god. The godhead was very satisfied with him and gave him, his best friend, out of affection the jewel called Syamantaka. (4) He, who wore the jewel that shone as brilliant as the sun around his neck, was upon his arrival in Dvārakā, because of its effulgence not recognized, oh King. (5) The people blinded by the glare thought, when they saw him from a distance, that he was Sūrya, and reported that to the Supreme Lord who was engaged in a game of dice. (6) 'Oh Nārāyaṇa, our obeisances unto You, oh Holder of the Conch, Disc and Club, oh Dāmodara, oh Lotus-eyed One, oh Govinda, oh son of the Yadus! (7) Savitā ['the radiant one'], he who with the intense radiation of his glowing disc robs the people of their vision, has arrived to see You, oh Lord of the Universe. (8) Knowing that You at the moment are hiding among the Yadus, the leaders of the demigods

in the three worlds are eagerly looking for You. And now the one unborn [Sūrya], has come to see You, oh Master!'

(9) **Ś**rī Śuka said: 'When He with the lotus eyes heard these innocent words, He said with a smile: 'This person is not Ravideva, it is Satrājit who glows because of his jewel.'

(10) **A**rriving at his opulent home Satrājit festively executed auspicious rituals in the temple room, where he, with the help of scholars, installed the jewel. (11) Day after day that brought him eight *bhāras* [of about 9.7 kg] of gold, oh *prabhu*, and nothing inauspicious, like food scarcity, a premature death, catastrophes, snakebites, mental and physical disorders and cheaters, occurred there in the presence of the correctly worshiped gem. (12) Once Śauri [Kṛṣṇa] on behalf of the king of the Yadus [Ugrasena] asked for the gem, but Satrājit, greedy for the wealth, considered it no offense not to hand it over.

(13) **P**rasena [Satrājit's brother] one day hung the intensely radiating jewel around his neck, mounted a horse and went hunting in the forest. (14) A lion killed Prasena and his horse and took the jewel into a cave, where he in his turn was killed by Jāmbavān ['he from the Jambu trees', the king of the bears] who wanted the jewel. (15) In the cave he gave the jewel to his offspring as a toy to play with. Satrājit meanwhile not seeing his brother, got deeply troubled. (16) He said: 'My brother who disappeared in the forest wearing the jewel around his neck, is probably killed by Kṛṣṇa.' The people, hearing this, whispered it in each other's ears. (17) When the Supreme Lord heard about this He, in order to exonerate Himself from the imputation, together with some citizens followed the path Prasena had taken. (18) In the forest they discovered that he and his horse were killed by a lion and that, further on a hillside, the lion in its turn had been killed by Ṛkṣa [Jāmbavān]. (19) The Supreme Lord positioned His men outside the terrifying cave of the king of the *ṛkṣas* [the bears], and then entered the pitch-dark place alone. (20) When He saw that that most precious of all jewels was used as a child's toy, He decided to take it away and approached the child. (21) Seeing the stranger the nurse cried in fear so that Jāmbavān, that strongest of the strong hearing it, infuriated came running. (22) Unaware whom he dealt with, he took Him for a worldly person and angrily fought against Him, the Supreme Lord, his own Master [compare 5.6: 10-11 and B.G. 16: 18]. (23) A most furious fight ensued between the two, who each tried to win with the help of stones, trees, their arms and with weapons, as if they were two hawks fighting over some meat. (24) For twenty-eight days they continued fighting day and night without interruption, with fist against fist dealing blows as hard as lightening. (25) Jāmbavān with the muscles of his huge body pummeled by the blows of Kṛṣṇa's fists, perspired all over and exhausted addressed Him in great amazement: (26) 'I know You, You are the life air, the physical and mental strength of all

living beings, Lord Viṣṇu, the Primeval Personality, the All-powerful Supreme Controller. (27) You are the Eternal Creator of All Creators and Created Beings of the Universe, the Subduer of the subduers, the Lord, the Supreme Soul of all Souls [compare 3.25: 41-42]. (28) You are the One because of whose commanding glances, manifesting a slight anger, the crocodiles and whale-eaters [*timingilas*] became agitated and the ocean was directed to give way. You are the One to the glory of whom a bridge was built and by whose arrows the heads of the Rākṣasa [Rāvaṇa] were severed and fell to the ground [see 9: 10].'

(29-30) **O**h King, Acyuta, the lotus-eyed Supreme Lord, the son of Devakī, then, from His great compassion for His devotees, addressed the king of the bears who had understood the truth. He touched him with the hand that bestows all blessings and said with a voice as deep as the [rumbling] clouds: (31) 'Oh lord of the bears, We came here to this cave because of the jewel. I want to disprove the false accusation held against Me in association with this jewel.' (32) Thus being addressed, he [Jāmbavān] happily presented to Kṛṣṇa his maiden daughter Jāmbavatī together with the jewel, as a respectful offering.

(33) **H**is people, not seeing Śauri coming out who had entered the cave, after waiting for twelve days, most unhappily returned to their city. (34) Devakī, Rukmiṇī devī, Vasudeva and all His friends and relatives, lamented after hearing that Kṛṣṇa had not reappeared from the cave. (35) The residents of Dvārakā full of sorrow cursed Satrājit and then worshiped Candrabhāgā [the 'fortune of the moon'], Durgā, in order to retrieve Kṛṣṇa. (36) After having worshiped the goddess she thereupon granted them the benediction. To their great jubilation the Lord, who had achieved His purpose, then directly appeared together with His [new] wife. (37) Greatly aroused on finding out that Hṛṣīkeśa had arrived with both a wife and with the jewel around His neck, they all rejoiced as if someone had risen from death. (38) Satrājit, by the Supreme Lord summoned to the royal assembly, was in the presence of the king informed that the jewel had been recovered, which then was presented to him. (39) Most ashamed he, hanging his head, accepted the gem and went home, leaving full of remorse about his sinful behavior. (40-42) Pondering over his offense [of having kept it for himself and having accused Kṛṣṇa] he, apprehensive about a conflict with those in power, thought: 'How will I cleanse myself of the contamination and how can I satisfy Acyuta? What good should I do, so that the people will not curse me for being narrow-minded, petty, befooled and avaricious after the wealth? I will give Kṛṣṇa the [Syamantaka] jewel and also my daughter, that jewel among women. That is the way to make it up with Him and nothing else!'

(43) **T**hus intelligently having taken a decision, Satrājit set himself to it and presented both his fair daughter and the jewel to Kṛṣṇa. (44) Satyabhāmā, who was sought by many men for her qualities, her fine character, her beauty and the magnanimity she was blessed with, married the Lord according to the customs. (45) The Supreme Lord said: 'We do not wish to have the jewel back, oh King. You are devoted to the godhead [Sūrya], let it be yours so that We also may be the enjoyers of its fruits.'

10.57 - Satrājit Murdered, the Jewel Stolen and Returned Again

(1) **T**he son of Vyāsa said: 'When Kṛṣṇa heard [the rumor] that the sons of Pāṇḍu and queen Kuntī had burned to death [in the house of lac], He, who exactly knew what had transpired, together with Balarāma went to the Kuru kingdom for His family obligations. (2) Meeting Bhīṣma, Kṛpa, Vidura, Gāṇḍhārī and Droṇa They equally sorrowful said: 'Ah how painful this is!'

(3) [**M**eanwhile in Kṛṣṇa's absence in Dvārakā] Akrūra and [the Bhoja] Kṛtavarmā saw an opportunity and said to Śatadhanvā ['hundredbow', a bad character]: 'Why not take the jewel? (4) He [Satrājit] promised us his gem of a daughter, but he ignored us and gave her to Kṛṣṇa. Why then should Satrājit not follow his brother [in death, see 10.56: 13 and *]?' (5) Thus influenced by the two that most wicked man, in his sinfulness shortening his lifespan, killed out of greed Satrājit while he was sleeping [compare 1.17: 39]. (6) As the women [in Satrājit's residence] helplessly cried, calling for help after he had killed him like a butcher kills animals, he took the jewel and disappeared.

(7) **W**hen Satyabhāmā saw that her father had been killed, she thrown in grief lamented: 'Oh father, alas, oh father, with you being killed I am killed!' and then she fainted. (8) Putting the corpse in a large vessel of oil she went to Hastināpura to Kṛṣṇa, who [already] knew of the situation, and related sorrowfully the murder of her father. (9) The Lords hearing that, oh King, imitating the human ways both lamented with eyes full of tears: 'Oh what a tragedy fell upon us!'

(10) **T**he Supreme Lord thereupon returned to His capital together with His wife and elder brother, prepared to kill Śatadhanvā and take the jewel from him. (11) When he heard about it, he in fear took action to save his life and asked Kṛtavarmā for assistance. But he told him: (12-13) 'I cannot commit such an offense against the Lords Rāma and Kṛṣṇa. How can anyone who causes Them trouble find happiness? Kaṁsa and his followers lost their wealth and lives because they hated Them, and Jarāsandha lost after seventeen battles [even] his chariot!'

(14) **T**urned down by him, he next begged Akrūra for help. But he said likewise: 'Who, knowing the strength of the Lordships, can oppose Them? (15-17) He who maintains, creates and destroys this universe as a pastime, He whose purpose is not even known to the secondary creators [headed by Brahmā] who are bewildered by His invincible [*māyā*] potency, He who playing as a child of seven years old uprooted a mountain which He held up with a single hand like a boy holds a mushroom [see 10.25], Him, Kṛṣṇa the Supreme Lord to whose wondrous acts there is no end, I worship. I offer my obeisances to Him who, as the source of all existence, is the Supreme Soul, the immovable center.'

(18) **Ś**atadhanvā, also being rejected by him, left the precious jewel with him, mounted a horse that could cover a hundred *yojanas* and took off. (19) Kṛṣṇa and Rāma mounted the chariot with the emblem of Garuḍa and pursued the murderer of Their respected senior with the fastest horses, oh King. (20) In a park in a suburb of Mithilā Śatadhanvā's horse collapsed. He abandoned it and continued on foot in terror, with a furious Kṛṣṇa after him who also ran. (21) With him on the run the Lord, on foot, severed with His sharp-edged disc, his head from his body and then searched his upper and lower garments for the gem. (22) Not finding the stone, Kṛṣṇa approached His elder brother and said: 'Śatadhanvā was killed in vain, he did not carry the jewel.'

(23) **B**alarāma then said: 'Śatadhanvā must have left the rock with some person, therefore go [back] to the city [of Dvārakā] and search for him. (24) I myself wish to pay a visit to the king of Videha [the later Janaka, see 9.10: 11] who is most dear to Me.' Having said this, the descendant of Yadu, oh King,

entered Mithilā [the capital of Videha]. (25) Seeing Him, the king of Mithilā immediately, with a mind full of love, rose to his feet and honored Him who was so worshipable with all available means, as was prescribed. (26) He, the Mighty One, honored by the affectionate great soul Janaka, lived there in Mithilā for several years. During that time He taught Dhṛtarāṣṭra's son Duryodhana to wield the club.

(27) **W**hen Keśava, the Almighty Lord, arrived in Dvārakā, He, to comfort His beloved [the grieving Satyabhāmā], told her about the demise of Śatadhanvā and the failure to get hold of the jewel. (28) He, the Supreme Lord, together with all His friends then saw to it that the necessary ritual duties for the funeral of the deceased relative [Satrājit] were performed. (29) As soon as the ones responsible, Akrūra and Kṛtavarmā, heard that Śatadhanvā had been killed, they out of fear went into exile, somewhere outside of Dvārakā. (30) With Akrūra in exile ill omens arose for the residents of Dvārakā. They continually experienced physical and mental troubles, and had problems with other living beings and the higher powers [natural disasters included, compare 1.14; 1.17: 19 **]. (31) Some citizens, my dear, were thus lost in guesses, forgetting completely what formerly was said about Him, the refuge of the sages. How can with Him being present any calamity arise? (32) [They said:] 'When Indra withheld the rains, the king of Benares [Kāśī, see also 9.17: 4] gave his daughter Gāndinī to Śvaphalka [Akrūra's father, 9.24: 15], who visited him. Thereupon it rained in Kāśī. (33) Wherever his son Akrūra stays, who has his [father's] prowess, lord Indra will shower rains and no painful disturbances or untimely deaths will be seen.'

(34) **H**earing these words of the elders, Janārdana, convinced that this [absence of Akrūra] was not the only explanation for the omens happening [***], ordered that Akrūra should be brought back. (35-36) Greeting him with respect and honor, and pleasantly discussing topics, He, fully aware of everything that went on in his heart, smiled and said: 'We of course, oh master of charity, are already familiar with the fact that you at present possess the opulent Syamantaka jewel entrusted to you by Śatadhanvā. (37) Since Satrājit had no sons it are his daughter's sons [she ànd her sons] who should receive his inheritance, after having presented water, offerings and having cleared his remaining debts. (38-39) Nevertheless, the jewel should stay with you, for it is for others impossible to manage, oh trustworthy keeper of the vows. My brother however, does not fully believe Me concerning the gem. To bring peace to My relatives, please show it now to Us, oh most fortunate soul who with your altars of gold uninterrupted continue with your sacrifices.' (40) Thus won over by the conciliatory words, the son of Śvaphalka took the gem hidden in his garment and handed over the jewel that shone as brilliant as the sun. (41) After showing the Syamantaka jewel to His relatives, [and thus] doing away with the emotions [of the accusations] against Him, the Lord returned it to him.

(42) Whoever recites, hears or remembers this narration full of the prowess of the Supreme Controller Viṣṇu that most auspiciously removes all distress, will attain peace and drive away his sins and bad reputation.'

*: Being pure devotees they could not actually be unhappy about this match, nor could they become jealous rivals of the Lord. Therefore they had an ulterior motive in behaving like His rivals. So there are speculations in the *parampara* about Akrūra being cursed for his taking Kṛṣṇa away from Gokula [see 10.39] or about Kṛtavarmā being a member of Kaṁsa's family, or that the two might have been angry with the victim because he spoiled Kṛṣṇa's good name by slandering that He would have killed his brother.

**: According to Śrīla Śrīdhara Svāmī, reasoning after verse 32 and 35-36, Akrūra took the Syamantaka jewel and went to reside in the city of Benares, where he became known as Dānapati, "the master of charity." There he executed elaborate fire sacrifices on golden altars with assemblies of qualified priests.

***: Also concerning this there are speculations on why there could have been this trouble despite the Lord's gracious presence. Some suggest that Kṛṣṇa would deliver the bad times because He was compromised by Akrūra who took the jewel elsewhere in rivalry with His rule. At the other hand it is not that unusual that murder in a community, to the rule of God and Kṛṣṇa, delivers that community a bad time, as one often sees taking place after major wars as pointed out in the Bhāgavatam with its description of the bad times when Kṛṣṇa after the great Kuru war Himself departed for His heavenly abode [1.14].

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10.58 - Kṛṣṇa also Weds Kālindī, Mitravindā, Satyā, Lakṣmanā and Bhadrā*

(1) **Ś**rī Śuka said: 'One day the Supreme Personality, the Possessor of all Opulence, went to Indraprastha accompanied by Yuyudhāna [Sātyaki, His charioteer] and others, to visit the sons of Pāṇḍu who had surfaced again [after the fire in the house of lac]. (2) When they saw Him, Mukunda, the Lord of the Entire Universe arriving, the heroes all stood up at once, as if the master of their senses, their life air, had returned. (3) The heroes who embraced Acyuta found all their sins annihilated by the contact with His body, and experienced the joy of beholding His affectionately smiling face. (4) After Kṛṣṇa first had offered His obeisances at the feet of Yudhiṣṭhira and Bhīma [because they were older] and firmly had embraced Phālguṇa [or Arjuna, who was only eight days older], He next respectfully greeted the twin brothers [Nakula and Sahadeva, who were younger]. (5) Kṛṣṇa sitting on an elevated seat was slowly, step by step, shyly approached by the impeccable, newly [to the Pāṇḍavas] wed [Draupadī], to offer her obeisances. (6) Sātyaki was similarly welcomed, honored and seated by the sons of Pṛthā, as were also the others who found a seat around Him. (7) He thereupon approached Queen Kuntī [His aunt] to offer His obeisances and was by her embraced with eyes wet because of her intense affection [see also 1.8: 18-43]. Inquiring after the welfare of her and her

daughter-in-law [Draupadī], she in her turn, as the sister of His father [Vasudeva], inquired in detail after His relatives. (8) With tears in her eyes and with a throat choked up by emotion she, in her love for Him who shows Himself to dispel the distress, remembering the many trials and tribulations, said: (9) 'We only fared better when You, oh Kṛṣṇa, remembering us, Your relatives, protected us by sending my brother [Akrūra, see 10.49]. (10) For You, the Well-wisher and Soul of the Universe, there is never the delusion of 'ours' and 'theirs.' Nonetheless You, situated in the heart, put an end to the sufferings of those who remember [You] continuously [see also B.G. 9: 29].'

(11) **Y**udhiṣṭhira said: 'I do not know what good deeds we, who have but a poor intelligence, have performed to [be allowed to] see You, oh Supreme Controller rarely seen by [even the] masters of yoga.'

(12) **U**pon the request of the king to stay with them, the Almighty One happily was their guest during the months of the rainy season [see also 10.20], and thus He, for the eyes of the residents of Indraprastha, constituted a source of joy. (13-14) One day [**] Arjuna, the killer of powerful enemies, in armor mounted his chariot with the monkey [or Hanumān] flag, holding his Gāṇḍīva [his bow] and taking his two inexhaustible quivers of arrows, and entered together with Kṛṣṇa a large forest filled with many beasts of prey to have a good time there [see also B.G. 1]. (15) There he with his arrows pierced tigers, boars, wild buffalo, *rurus* [a kind of antelopes], *śarabhas* [a kind of deer], *gavayas* [a kind of oxen], rhinoceroses, black deer, rabbits and porcupines [see also 4.28: 26 and 5.26: 13]. (16) Servants carried the animals to the king [to Yudhiṣṭhira] to be sacrificed at a special occasion [otherwise the hunt would have been forbidden, see 9.6: 7-8]. Bibhatsa ['the frightening one', Arjuna], being fatigued, was overcome by thirst and went to the Yamunā. (17) As the two great chariot fighters took a bath and drank from the clear water, the two Kṛṣṇas [see B.G. 10: 37] spotted a maiden charming to behold walking there. (18) Sent by his Friend, Phālguṇa approached the exquisite woman who had fine hips and teeth, and an attractive face. He inquired: (19) 'Who are you, to whom do you belong, oh slender-waisted girl, where do you come from and what are your plans? I think you are looking for a husband. Tell me all about it, oh beauty!'

(20) **Ś**rī Kālindī said: 'I am the daughter of the demigod Savitā [the sun god]. I want Viṣṇu, the most excellent granter of boons, to be my husband and am engaged in severe penances. (21) I accept no other husband but Him, the Abode of Śrī [the goddess]. May He, the Supreme Lord Mukunda, the shelter of the helpless, be satisfied with me. (22) Until I meet Acyuta, I am living in a mansion built by my father in the Yamunā waters and am thus named Kālindī [see also bhajan verse 2 and 10.15: 47-52].' (23) Gudākeśa ['thick-haired' Ar-

juna] related this to Vāsudeva, who already knew this. He lifted her up on His chariot and together with her drove back to king Dharma [Yudhiṣṭhira].

(24) **K**ṛṣṇa [in the past] at the request of the sons of Pṛthā, had ordered Viśvakarmā to build a most amazing colorful city for them [Indraprastha]. (25) The Supreme Lord resided there for the pleasure of His devotees. [Before the city was built] He wanted to give the Khāṇḍava forest [at Kurukṣetra] to Agni, and so He became Arjuna's charioteer. (26) Pleased with that offer, oh King, Agni gave Arjuna a bow and a chariot with white horses, two inexhaustible quivers of arrows, and an armor impenetrable to whatever armed opposition. (27) Maya [the demon who was] delivered from the fire, presented [out of gratitude] an assembly hall to his friend [Arjuna], in which Duryodhana mistook the water he saw for a solid floor [so that he fell into it, see 10.75]. (28) After He [Kṛṣṇa] from him [from Arjuna] and his well-wishers received permission to leave, He returned to Dvārakā accompanied by Sātyaki and the rest of His entourage [see also 1: 10]. (29) He who was so very meritorious, then married Kālindī on a day when the seasons, the stars and the other luminaries were most favorable for spreading the greatest happiness among His people.

(30) **V**indya and Anuvindya, two kings from Avantī [Ujjain] subservient to Duryodhana, forbade their sister [Mitravindā] who was attracted to Kṛṣṇa, [to choose for Him] during her *svayaṁvara* [ceremony for selecting a husband]. (31) Mitravindā, the daughter of Rājādhidevī, His father's sister [9.24: 28-31], oh King, was by Kṛṣṇa with force abducted before the eyes of the kings [compare 10.53].

(32) **F**rom Nagnajit, the most religious ruler of Kauśalya [Ayodhyā, see 9.10: 32], there was a divine daughter named Satyā, who was also called Nāgnajitī, oh King. (33) None of the kings would marry her if he could not defeat seven uncontrollable, vicious bulls with the sharpest horns, that could not tolerate the smell of warriors. (34) When the Supreme Lord heard that she was available for the one who defeated the bulls, the Master of the Sātvatas, surrounded by a large army, went to the Kauśalya capital. (35) The lord of Kośala joyfully rose to his feet [upon His arrival] and seated Him with substantial offerings and such, and he was greeted in return. (36) As soon as the daughter of the king saw that the suitor of her choice had arrived, she expressed the wish: 'May He, the Husband of Ramā, become my husband! When I have fulfilled my vows, let the fire [of sacrifice] make my hopes come true. (37) The Goddess of Fortune, the one on the lotus [Brahmā] and the master of the mountain [Śiva] hold, together with the various rulers of the world, the dust of His lotus feet on their heads. How can He be pleased by me, that Supreme Lord, He who for His pastime assumes a body with the desire to protect the

codes of dharma, the fixed rules that He Himself has instigated every time [He descended]?'

(38) **H**e [Nagnajit] said to the One worshiped further the following: 'Oh Nārāyaṇa, oh Lord of the Universe, what may I, who am so insignificant, do for You who are filled with the happiness of the Soul?'

(39) **Ś**rī Śuka said: 'Oh child of the Kurus, the Supreme Lord being pleased, accepted a seat and with a smile spoke to him in a voice as deep as a [rumbling] cloud. (40) The Supreme Lord said: 'Oh ruler of man, for a member of the royal order who follows his dharma, to beg for something is condemned by the learned souls. Nevertheless I beg you for your friendship. This with an eye for your daughter, for whom We offer nothing in return though.'

(41) **T**he King said: 'Who else but You, oh Supreme Lordship, would in this world be a desirable groom for my daughter? You, on whose body the Goddess resides and from whose side she never leaves, are the only One who possess the qualities! (42) But in order to secure a [suitable] husband for my daughter, oh best of the Sātvatas, previously a condition has been set by us to test the prowess of the suitors of my daughter. (43) These seven wild bulls, oh hero, are untamable. A great number of princes broke their limbs being defeated by them. (44) If You manage to subdue them, oh descendant of Yadu, You have my permission as the bridegroom for my daughter, oh Husband of Śrī.'

(45) **H**earing of this condition, the Lord tightened His clothes, divided Himself into seven and subdued the bulls as if it concerned a simple game. (46) Śauri tied them up with ropes and dragged them, broken in their pride and strength, behind Him like He was a boy playing with a wooden toy. (47) The king was astonished and pleased gave Kṛṣṇa his suitable daughter. The Supreme Lord, the Master, thereupon accepted her in accord with the Vedic injunctions. (48) The queens [of king Nagnajit] were exhilarated to attain Kṛṣṇa as the dear husband of the princess, and that led to great festivity. (49) Conch shells, horns and drums resounded together with songs and instrumental music. The twice-born souls pronounced blessings, and joyful men and women in their finest dresses adorned themselves with garlands. (50-51) The mighty king gave away ten thousand cows as a wedding gift, including three thousand excellently dressed maidens with golden ornaments around their necks, nine thousand elephants, a hundred times as many chariots with a hundred times as many horses completed by a hundred times as many men. (52) The king of Kośala placed the couple on a chariot and, with his heart melting with affection, sent them off surrounded by a large army. (53) The [rival] kings who heard about it, could not accept the frustration. In their strength just as broken by the Yadus as they were before by the bulls, they blocked the road along which He was taking His bride. (54) They released volleys of arrows at

them, but were, like vermin, driven back by Arjuna, the wielder of the Gāṇḍīva, who acted like a lion in his desire to please his Friend. (55) The son of Devakī, the Supreme Lord and Chief of the Yadus, took the dowry, arrived in Dvārakā and lived there happily with Satyā.

(56) **B**hadrā was a princess of Kaikeya. She was the daughter of Śrutakīrti, a paternal aunt of the Lord. She was by her brothers headed by Santardana [see 9.24: 38] given in marriage to Kṛṣṇa.

(57) **T**he Lord also married Lakṣmaṇā, the daughter of the king of Madra. She was endowed with all good qualities and was by Kṛṣṇa single-handedly carried away at her *svayaṁvara* ceremony, just like the nectar of the demigods once was stolen by Garuḍa [see also 10.83: 17-39].

(58) **A**fter Kṛṣṇa had killed Bhaumāsura [***], thousands equally beautiful women who were taken captive by the demon, also became His wives.'

*: In sum Kṛṣṇa wed 16008 wives: 1: Rukmiṇī, 2 Jāmbavatī, 3 Satyabhāmā, 4 Kālindī, 5 Mitravindā, 6 Satyā (Nāgnajitī), 7 Bhadrā, 8 Lakṣmaṇā, as discussed in 10.83: 17, and the 16000 wives held captive by Bhaumāsura.

**: A date after the burning of the Khāṇḍava forest, referred to later in verse 25.

***: A demon, according to the Viṣṇu-purāṇa, born as a consequence of Lord Varāha touching mother earth when He lifted her up from the ocean [see 3.13: 31].

10.59 - Mura and Bhauma Killed and the Prayers of Bhūmi

(1) **T**he honorable king said: 'How was Bhaumāsura [the demon Naraka], who captured these women, killed by the Supreme Lord? Please tell me about this adventure of the wielder of the Śārṅga [Kṛṣṇa].'

(2-3) **Ś**rī Śuka said: 'Bhauma had stolen lord Indra's Varuṇa parasol, the earrings of his relative [his mother Aditi, see 8.17], as also a certain location [called Maṇi-parvata] on the mountain of the gods [Mandara hill, see 8.6: 22-23]. Lord Indra then informed Him [Lord Kṛṣṇa] about what Bhaumāsura all had done. Together with His wife [Satyabhāmā see *] seated on Garuḍa, He thereupon traveled to the city of Prāgjyotiṣa [Bhauma's capital, now Tejpur of Assam], which lay protected surrounded by mountains and weapons, fire, water and wind. The place was fortified by a [*mura-pāśa*] fence consisting of tens of thousands of tough and dreadful wires on all sides. (4) With His club He broke through the rock fortifications, with His arrows He defeated the weapon systems, with His disc He forced a way through the fire, the water and

wind defenses and with His sword He likewise got through the fence. (5) Resounding His conch shell He broke the seals [of the fortress] as also the hearts of the brave warriors, and with His heavy mace Gadādhara He broke through the ramparts. (6) Hearing the vibration of the Lord's Pāñcajanya, which sounded like the thunder at the end of the universe, the five-headed demon Mura rose up who lay asleep in the water [of the moat]. (7) With his trident raised and with an effulgence as terrible as the fire of the sun most difficult to behold, he, as if he with his five mouths would swallow the three worlds, launched his attack the way the son of Tārkṣya [Garuḍa] would attack a snake. (8) Whirling his trident he threw it with all his strength at Garuḍa with such a tumultuous roar from his five mouths, that the earth, the sky and outer space in all directions of the egglike shell of the universe reverberated. (9) Lord Kṛṣṇa then with two arrows broke the trident flying at Garuḍa in three pieces, and next, with great force, hit his faces with more arrows. The demon furiously hurled his club at Him. (10) That club flying at Him on the battlefield was by Gadāgraja [Kṛṣṇa as the Elder Brother of Gada] broken into thousands of pieces with His own club. But when he next with his arms raised rushed forward at Him, the unconquerable One with ease sliced off his heads with His disc. (11) Lifeless he with his heads severed fell into the water, as if Indra with his force had split off a mountain peak. His seven sons, feeling greatly distressed upon their father's death, thereupon angrily moved into action to retaliate.

(12) Incited by Bhaumāsura, Tāmra, Antarikṣa, Śravaṇa, Vibhāvasu, Vasu, Nabhasvān and the seventh son Aruṇa, with their weapons stepped forward on the battlefield headed by their general Pīṭha. (13) In their attack they furiously used swords, clubs, spears, lances and tridents against the Invincible One, but the Supreme Lord of Infallible Prowess with His arrows cut their complete mountain of weapons into tiny pieces. (14) Cutting off their heads, thighs, arms, legs and armor, He sent the ones who were headed by Pīṭha all to the abode of Yamarāja. Bhauma, the son of mother earth, who saw that his army and leaders succumbed to the arrows and disc of Kṛṣṇa, could not accept that and marched forward with elephants in rut that were born from the milk ocean. (15) Seeing Lord Kṛṣṇa with His wife sitting on Garuḍa like a cloud with lightning sitting above the sun, he released his Śataghnī [spiked missile] at Him while at the same time all his soldiers attacked. (16) The Supreme Lord, the Elder Brother of Gada, turned their bodies as also the bodies of the horses and elephants of Bhaumāsura's army, with differently feathered sharp arrows into a collection of severed arms, thighs and necks. (17-19) Each of the sharp and shafted weapons that the warriors employed, oh hero of the Kurus, were by Kṛṣṇa with three arrows at a time cut to pieces. Garuḍa who carried Him, stroke the elephants with his two large wings and thus defeated them. Harassed by his wings, beak and talons they moved back into the city while Naraka ['hell' or Bhauma] continued with the battle. (20) Bhauma,

annoyed to see his army forced in retreat because of Garuḍa, struck him with the spear that [once] withstood the thunderbolt [of Indra]. But he was not shaken more by it than an elephant being hit with a flower garland. (21) Bhauma, frustrated in his endeavors, next took up his trident to kill Acyuta, the Infallible One, but before he could even release it, the Lord with the razor-sharp edge of His *cakra* cut off the head of Naraka as he was sitting on his elephant. (22) That head, complete with its brilliant, shining decorations of earrings and a nice helmet, fell to the ground. [There were exclamations of] 'Alas, alas' and 'Bravo, bravo!', while the sages and ruling demigods showered Lord Kṛṣṇa with flower garlands.

(23) **M**other earth thereupon approached Kṛṣṇa and presented golden earrings, glowing with shining jewels, and a Vaijayantī garland of forest flowers. She gave Him the parasol of Varuṇa and the Great Gem [the peak of Mandara]. (24) Oh King, the goddess with a mind full of devotion then folded her palms, bowed down, and praised the Lord of the Universe who is worshiped by the best of the demigods. (25) Bhūmi said: 'I offer You my obeisances, oh God of Gods, oh Lord, oh holder of the conch, the disc and the club, who, to the desire of Your devotees, have assumed Your forms, oh Supreme Soul. Let there be the praise unto You. (26) I worship Him with the lotuslike depression in His belly, my reverence for the One with the garland of lotuses, my respects for Him whose glance is as cool as a lotus, my praise unto You who have feet like lotuses [as in 1.8: 22]. (27) My obeisances unto You, the Supreme Lord, Vāsudeva, Viṣṇu, the Original Person, the Primeval Seed and the Complete of Knowledge; unto You my salutations. (28) May there be the veneration for You, the Unborn Progenitor, the Absolute of unlimited energies, the Soul of the higher and lower, the Soul of the creation, the Supersoul! (29) Desiring to create, oh Master, You stand out as being the Unborn One [as Brahmā], for the purpose of annihilation You adopt the mode of ignorance [as Śiva], and for the sake of maintenance You are [manifested as] the goodness [as the Viṣṇu *avatāras*] of the Universe. [Yet You are] not covered [by these modes], oh Lord of Jagat [the Living Being that is the Universe]. Being Kāla [time], Pradhāna [the unmanifested state of matter, the primal ether] and the Puruṣa [the Original Person], You nevertheless exist independently thereof. (30) This self of mine [the earth], the water, the fire, the air and the ether, the sense objects, the demigods, the mind, the senses and the doer, the total material energy - in sum everything that moves around or does not move around, constitutes the bewilderment, oh Supreme Lord [when one supposes that it would exist independently of You]. Everything after all resides within You, the One Without a Second [see also *siddhānta*]! (31) This son of him [called Bhagadatta, son of Bhauma, Bhūmi's grandson] has in his fear approached the lotus feet of You who removes the distress of those who take shelter. Please protect him and place on his head Your lotus hand which eradicates all sins.'

(32) **Ś**rī Śuka said: 'The Supreme Lord, with these words being entreated by Bhūmi with devotion and humility, took his fear away and entered the residence of Bhauma which was equipped with all conveniences. (33) The Lord found there sixteen thousand [**] maidens of the royal order, who by Bhaumāsura by force were taken away from the kings. (34) When the women saw Him enter, the most excellent of all men, they enchanted chose for Him, who by fate was brought to them, as the husband of their desire. (35) Absorbed in Kṛṣṇa they thought: 'May providence make that He becomes my husband.' Thus contemplating they, one after the other, all installed Him in their heart. (36) After they were properly washed and clad in spotless clothes, He sent them off in palanquins, to Dvārakā together with the enormous treasure of chariots, horses and a great number of other valuables [that was captured]. (37) Keśava also dispatched sixty-four swift white elephants with four tusks from the family of Airāvata [Indra's elephant]. (38-39) Thereupon He went to the abode of the king of the gods and gave Aditi her earrings. next He together with His beloved [Satyabhāmā] was worshiped by Indra, the head of the thirty [chief] demigods, and the great king's wife. Urged by His own wife He uprooted the [heavenly tree, the] pārijāta and placed it on Garuḍa. He defeated the demigods including Indra [who wanted to prevent that] and brought it to His city. (40) All the way from heaven being followed by bees greedy for its sweet fragrance and juice, the tree beautified the garden of Satyabhāmā's residence after being planted there. (41) [Indra] that great soul among the demigods, had bowed down, touched His feet with the tips of his crown and begged Acyuta to fulfill his desire, but now that he had achieved his purpose [viz. the Lord], he nevertheless started to quarrel with Him [about the pārijāta]. To hell [those demigods] with their wealth, what an ignorance [see also: 3.3: 5]! (42) The Supreme Lord then properly married all those women, at the same time living in various residences with them. For that purpose the Imperishable One assumed as many forms [see 10.58: 45, 10.69: 19-45 and B.G. 9: 15; 13: 31]. (43) Happily engaged with the women eager to please Him, He who performs the most inconceivable deeds never left their unequalled and superior palaces. Even though He is perfectly satisfied within, He carried out His duties as a householder and enjoyed life like any other man [see also 1.11: 37-39]. (44) The women shared, in an ever-increasing happiness, the always fresh, loving attraction of associating with Him in smiles and glances, intimate talks and bashfulness. Thus having obtained the Husband of Ramā they this way managed to attain Him in a manner, that is not even available to Brahmā and the other gods. (45) Even though they had hundreds of maidservants, they personally served the Lord by approaching Him to offer a seat, to be of first-class worship and wash His feet, as also to serve Him with betel nut, massages and fanning, fragrances, garlands and dressing His hair, arranging His bed, bathing and presenting gifts.'

*: The *ācāryas* explain that Satyabhāmā would accompany Kṛṣṇa to give permission to kill Bhauma, despite the promise He once made to Bhūmi, the earth-goddess, not to hurt her son Bhauma without her permission. She would also come along to procure the pārijāta flower tree Kṛṣṇa had promised her after He brought Rukmiṇī one such flower [see also 10.50: 54 and 3.3: 5]

**: As to the number of Kṛṣṇa's queens there is no absolute agreement. Here is written 16000. The Viṣṇu Purāṇa V.19 - 9.31 mentions 16100, while even others speak of 16001. Not counting the verse 10.90: 29, which again mentions over 16100 of them, would, reasoning from the Bhāgavatam stories only, there be 16008 queens [see also previous footnote *].

10.60 - Lord Kṛṣṇa Teases Queen Rukmiṇī

(1) **T**he son of Bādarāyaṇa [of Vyāsa] said: 'He, the Spiritual Master of the Universe one day comfortably being positioned on Rukmiṇī's bed, was served by her who together with her female companions was fanning Him, her Husband. (2) The Unborn Lord, the Supreme Controller who sends forth, protects and devours the universe, now had taken birth among the Yadus to play His game and defend His rule [*, see also 6.3: 19]. (3-6) That private part of the palace was brilliantly decorated with strings of pearls and resplendent with a canopy, with lamps made out of jewels and with jasmine flower garlands swarming with humming bees. The light of the spotless moon was filtered through the openings of the lattice windows, the wind carried the fragrance from the grove of pārijāta trees and thus transported the atmosphere from the garden, and the exciting scent of *aguru* incense, oh King, was escaping through the window openings. There she served her Husband, the Controller of All Worlds, who was comfortably seated on an excellent pillow on the bed which shone white as milk foam. (7) The goddess took a yak-hair fan with a

jeweled handle from the hand of a maidservant and, performing worship, fanned her Master with it. (8) Standing at Kṛṣṇa's side making sounds with her jeweled ankle bells, she appeared beautifully with her rings, bangles and fan in her hand, with her garment which with its tip concealed her breasts red of the *kuṅkum*, with the glow of her necklace and with the priceless belt she wore around her hips. (9) As she pleased smiled with her locks, earrings and jewels around her neck, her bright and happy face and sweet lips, He recognized her as an appearance of the goddess of fortune who, with no other purpose in life, for the sake of His pastime corresponds with bodies befitting the forms He assumes [**]. The Lord then spoke.

(10) **T**he Supreme Lord said: 'Oh princess you were desired by kings, rulers of the world of beauty, strength and generosity who were abundantly endowed with great powers, influence and opulence. (11) Rejecting suitors at your disposition like Śiśupāla and others who, mad because of Cupid, were offered to you by your brother and father, I wonder why you have chosen for Us, so different from them. (12) In fear of the kings, oh lovely-browed one, and having moved to the ocean for shelter [to Dvārakā], We were of enmity with those in power and have well-nigh relinquished the throne. (13) Oh beautiful eyebrows, women concerned with men whose behavior is uncertain, usually have to suffer. They follow a path not acceptable to normal society. (14) We, with no possessions, are dear to those people who have nothing themselves, and therefore we as a rule are not very popular among the rich who rarely pay Me any respect, oh fine-waisted lady. (15) Marriage and friendship is there between two people equal in property, birth, influence, physique and prospects and never between a superior and an inferior [in this]! (16) Oh princess of Vidarbha, you could not foresee this, you did not know when you chose for Us who miss the good qualities, We who are praised by beggars out of their mind! (17) Now, please accept for yourself a husband that is suitable, a first class noble capable of fulfilling all your wishes in this life and the next. (18) Śiśupāla, Śālva, Jarāsandha, Dantavakra and other kings all hate Me, oh you with your beautiful legs, and so does your elder brother Rukmī. (19) I took you with Me, oh good lady, in order to dispel the pride and arrogance of those who are blinded by the intoxication of their power. We wanted to restrain the power of the wicked [see also B.G. 4: 7]. (20) Indifferent about a home and a body We do not really care about wives, children and wealth; free from any endeavoring We remain completely satisfied within Ourselves, just like a light doing nothing more.'

(21) **Ś**rī Śuka said: 'After the Supreme Lord had said this as the destroyer of the pride of she who, as His beloved one, thought herself inseparable, He stopped. (22) From the Master of the Lords of the Three worlds, her own Beloved, she, the goddess, had never before heard such an unpleasant thing. With fear growing in her heart she, trembling with a terrible anxiety,

then began to sob [see Śrī Śrī Śikṣāṣṭaka verse 6 & 7]. (23) With her most delicate foot, which glowed red of her nails, she scratched the earth and, while she with her tears smeared the makeup of her eyes and sprinkled the red *kuṅkuma* powder on her breasts, she froze, face downward, with her speech checked by her extreme sorrow. (24) Because of her great grief, fear and anguish not thinking clearly anymore, her bangles slipped and her fan fell from her hand. With her mind disrupted she suddenly swooned. Her body fell to the ground with her hair scattered, like she was a plantain tree blown over by the wind [see *rasa*]. (25) The moment He understood what the full import of His, not by her understood, joking meant to the bond of divine love with His beloved, the Supreme Lord, merciful Kṛṣṇa, felt sorry for her. (26) He quickly got down from the bed and picked her up with His four arms. Gathering her hair, He wiped her face with His lotus hand. (27-28) Wiping her tear-filled eyes and smeared breasts, oh King, He put His arm around her who, chaste as she was, knew no other object of desire. The Master, the Expert in Pacification, compassionately consoled her who was so pitiably confused by His clever joking. [Being motivated] for the Goal of All Pure Souls she did not deserve this. (29) The Supreme Lord said: 'Oh Vaidarbhī, do not be unhappy with Me, I know you are fully dedicated to Me, My dearest. I acted in jest to hear what you would say. (30) This is how I wanted to see the face of love: with lips trembling in agitation, glances cast from the corners of reddish eyes, and beautiful eyebrows knit together. (31) To spend time joking with one's beloved is indeed, for a mundane householder, the greatest achievement in family life, oh timid one of temperament.'

(32) **Ś**rī Śuka said: 'Vaidarbhī, oh King, thus completely pacified by the Supreme Lord, understood that His words had been playful and gave up her fear of being rejected by her Beloved. (33) Bashfully, with a charming smile looking the Supreme Lord in the face, she, oh descendant of Bharata, with affectionate glances addressed the Best of All Men. (34) Śrī Rukmiṇī said: 'Well, so be it, it is as You said, oh Lotus-eyed One. I am different from You who are the Supreme Lord. Who am I compared to the Almighty One who takes pleasure in His own glory? Who am I compared to the Controller, the Supreme Lord of the Three [principal deities]. What now would be my position as someone whose feet are held by fools because of her material qualities? (35) It is true, You, oh Urukrama ['Lord of the Greater Order'], laid Yourself down in the ocean as if You would be afraid of the modes. You always, in the pure awareness of the Supreme Soul, battle against the badness of the material senses and, with Your servants, have rejected the position of a king because it means blind ignorance [see also Śrī Śrī Ṣaḍgosvāmī-aṣṭaka verse 4 and Śrī Śrī Śikṣāṣṭaka verse 4]. (36) For sages who relish the honey of Your lotus like feet, Your path is not that apparent, while it is even impossible to comprehend for animals in a human form [materialists]. For, as uncommon as the activities of You, the Supreme Controller are, oh All-powerful One, just as unusual are the

actions of those who follow You. (37) You are without possessions, for beyond You there is nothing to be found. To You even enjoyers of offerings like Brahmā and others carry offerings. Materially satisfied persons who are blinded by their status, do not know You as their death, but You are most dear to the great enjoyers [the gods], just as they are dear to You [see also 1.7: 10]. (38) You are the ultimate goal comprising all goals of human life, You are the very Self longing for whom intelligent persons discard everything. They are the souls who delight in Your association, oh Omnipotent One, and not the man and woman who in their mutual attraction [their lust] experience pleasure and pain. (39) You are the Supreme Soul of all the Worlds who gives Himself away and about whose prowess the sages speak who gave up their staff [for wandering around, becoming Paramahaṁsas, see 5.1*]. You were for that reason chosen by me in rejection of those masters of heaven - the one born on the lotus [Brahmā] and the one ruling existence [Śiva]. What would my interest be in others whose aspirations are destroyed by the force of Time generated by Your eyebrows? (40) How foolish were the words You used saying that You have taken shelter in the ocean out of fear, oh Gadāgraja, oh You who by twanging Your Śārṅga drove back the kings when You abducted me, Your deserved tribute, the way a lion snatches his share away from the animals [see also *jalpa* 10.47: 12-21]. (41) The kings Aṅga [father of Vena, 4.13: 47], Vainya [Pṛthu, 4.23], Jāyanta [Bharata, 6.7: 11], Nāhuṣa [Yayāti, 9.19], Gaya [5.15: 6-7] and others, for want of You have abandoned their crown, their absolute sovereignty over their kingdoms, and entered the forest, oh Lotus-eyed One. Would they, being fixed on Your path, have suffered in this world [see text 13]? (42) Which woman would take shelter of another man, once she has smelled the by the saints described aroma of Your lotus feet, the feet where Lakṣmī resides and that for all people bestow liberation? Which mortal woman with the insight to ascertain what is best for her, would not take You seriously as the Abode of All Qualities, and would chose for someone who is always most afraid [because of his false ego]? (43) I have chosen for Him, Yourself, the Ultimate Master and Supreme Soul of All Worlds, as the one suitable to fulfill my desires in this life and the next [see last verse Śrī Śrī Śikṣāṣṭaka]. May there for me, who wandered on different paths [or in births], be the shelter of Your feet which, when they approach their worshiper, award with liberation from all falsehood. (44) Leave the kings You mentioned [in verse 10], oh Acyuta, to the mercy of those women in whose homes they are like asses, oxen, dogs, cats and slaves, because these women never put their ears close to the core that You as the plague of Your enemies are, oh You who are sung and discussed in the scholarly assemblies of Mṛḍa ['the gracious one' or Śiva] and Viriñca ['the pure one beyond passion' or Brahmā]. (45) The woman who is not smelling the honey of Your lotus feet, is of a totally foolish notion. She worships as her partner a living corpse containing flesh, bones, blood, worms, stool, mucus, bile and air, that is covered by skin, whiskers, bodily hair, nails and head hair. (46) Oh Lotus-eyed One, let there be my love

for the feet of You who take more pleasure in the True Self than in me. The very moment You, in order to expand this universe, assume a predominance of passion and glance upon Me [as *prakṛti*], You show us the greatest mercy [see also 10.53: 2]. (47) I think Your words are not entirely untrue, oh Killer of Madhu, an unmarried girl once in a while may feel attracted [to another man], like it happened to Ambā [daughter of the king of Kāśī who was attracted to Śālva, see Mahābhārata and note 9.22: 20*]. (48) Even being married the mind of a promiscuous woman is attracted to yet another man. When one is intelligent one should not keep such an unfaithful woman, for when one stays attached to her, one will have fallen both ways [both in this and the next life, see also 9.14: 36].'

(49) **T**he Supreme Lord said: 'All that you replied is correct. What I have said fooling you, oh princess, I did because I wanted to hear you speak about this, oh virtuous lady! (50) Oh fair lady, you can always count on whatever benedictions you desire from Me in order to be freed from the lust, oh gracious one, oh You who are exclusively devoted to Me. (51) Oh sinless one, I have understood your pure love and adherence to your husband in vows, for being disturbed by My words, your mind attached to Me could not be diverted. (52) They who with lust in their hearts fall for civil status and worship Me with penances and adherence to vows, are bewildered by the illusory energy of Me, the Controller of the Final Beatitude [see also B.G. 2:42-44]. (53) Oh sweetheart, unfortunate are they who having achieved Me, the Master of both Emancipation and Riches, only desire material benefits. These are even available for persons living in hell, and therefore is, for those who are obsessed with sense gratification, hell the most suitable place [see also 3.32, and 7.5: 32]. (54) Fortunately, oh mistress of the house, you constantly rendered the faithful service to Me that grants liberation from material existence. That service is most difficult for mischievous characters, in particular for women with bad intentions, who only care for their own life breath and derive pleasure from breaking off relations. (55) Oh respectful one, in my palaces I can find no wife as loving as you, you who at the time of her marriage disregarded the kings who had arrived, you who, having heard the stories about My truth, sent a brahmin carrier to Me with a confidential message. (56) When your brother, who was defeated in battle and disfigured [10.54], on the day of the marriage ceremony [of Aniruddha, her grandson, see next chapter] got killed during a gambling match, you suffered unbearable grief, but afraid to be separated from Us, you did not say a word and that is how You conquered Us. (57) When I did not show up after you sent a messenger with the most confidential bidding to obtain My person, you considered this world all empty and wanted to give up this body that would not be of anyone else's service [see 10.53: 22-25]. May you always be that way [of fortitude] and may We always rejoice in it.'

(58) **Ś**rī Śuka said: 'Thus in intimate conversations following the course of the human world, the Supreme Lord and Ruler of the Universe, took pleasure in enjoying Himself with Ramā. (59) In the residences of the other queens He, the Almighty Lord and Spiritual Master of All the Worlds, behaved similarly like a householder and carried out the duties of a family man.'

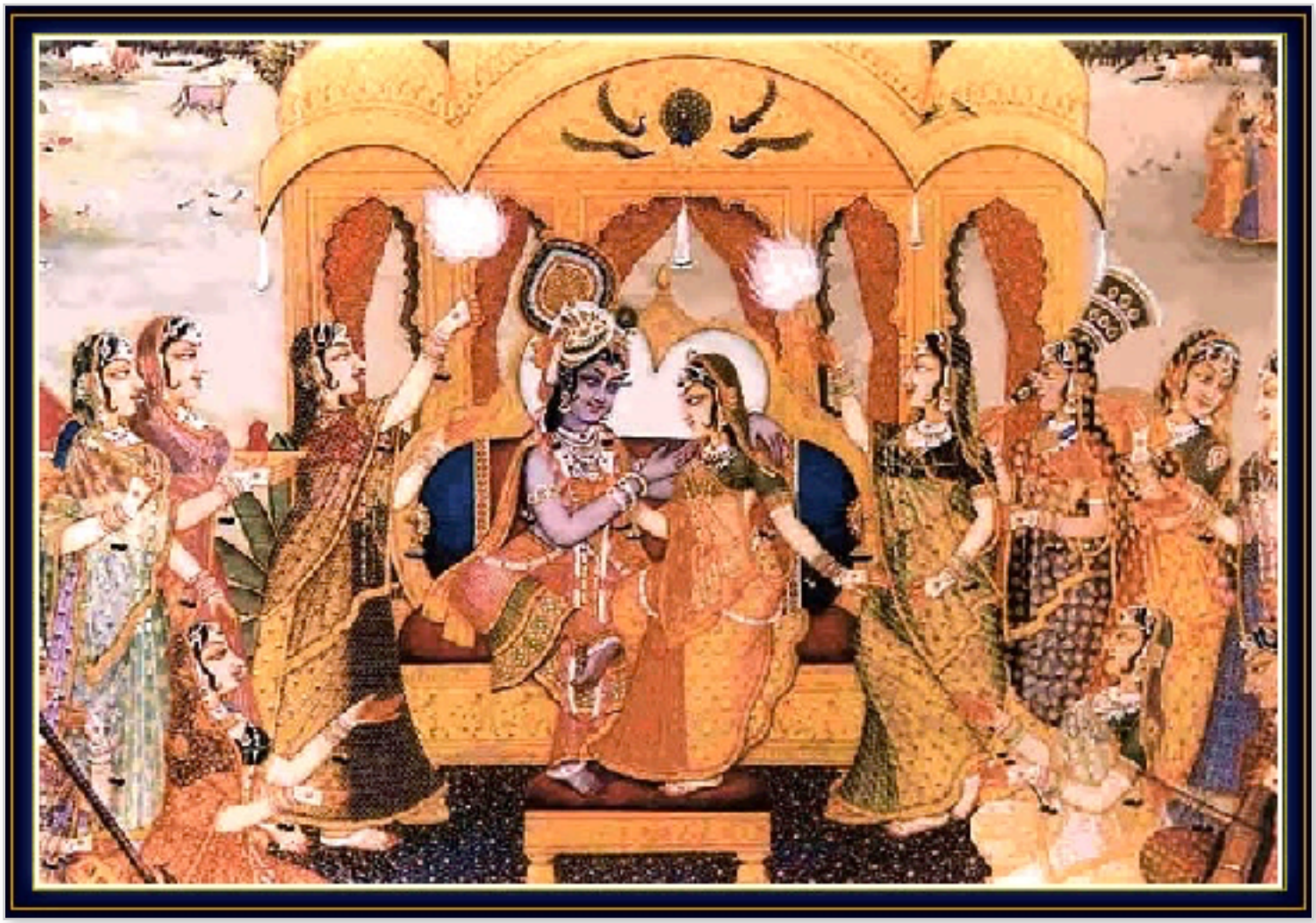
*: The Sanskrit word used here is *setu*: it means bridge, dam, boundary limit, thus in this context His guidance, religion, rule and law.

**: Spoken by Śrī Parāśara in the Viṣṇu Purāṇa there is, so Śrīla Śrīdhara Svāmī reminds us, a verse confirming this one:

devatve deva-deheyam
manuṣyatve ca mānuṣī
viṣṇor dehānurūpām vai
karoty eṣātmanas tanum

"When the Lord appears as a demigod, she [the goddess of fortune] takes the form of a demigoddess, and when He appears as a human being, she takes a humanlike form. Thus the body she assumes matches the one Lord Viṣṇu takes."

10.61 - Lord Balarāma Slays Rukmī at Aniruddha's Wedding



(1) **Ś**rī Śuka said: 'Each of the wives of Kṛṣṇa gave birth to ten sons not inferior in any respect to their Father's personal opulence. (2) Never seeing Acyuta leave their palaces, each of the princesses considered herself the dearest one. The women had no notion of His truth. (3) Fully enchanted by the Supreme Lord's face, which was as beautiful as the whorl of a lotus, His long arms, His eyes and loving glances, His witty approach and charming talks, the women with their appeal, could not conquer the mind of the Almighty One. (4) Despite the romantic signs they beamed from their arched brows, their hidden looks and coy smiles which so charmingly displayed their intentions, the sixteen thousand wives were not capable of agitating His senses with their arrows of Cupid and with other means. (5) These women, who obtained the Lord of Ramā as their partner and thus achieved what not even Lord Brahmā and the other gods can attain, first of all eagerly looked forward to enjoy His ever-fresh intimate association, and exchanged with pleasure, incessantly and with an increasing loving attraction, smiles and glances with Him [as in 10.59: 44]. (6) Even though they [as stated] had hundreds of maidservants, they personally approached Him to offer Him a seat, to be of first-class worship, wash His feet and serve Him betel nut. They gave massages, fanned Him, and ser-

ved the Almighty Lord with fragrances, garlands, dressing His hair, arranging His bed, bathing and presenting gifts [as in 10.59: 45]. (7) Among those [16008 *] wives of Kṛṣṇa, who each had ten sons, there were, as I previously stated, eight principal queens. I will sum up their sons beginning with Pradyumna.

(8-9) **H**e was by the Lord begotten in Rukmiṇī [see 10.54: 60] and was in no way inferior to Him, just as were Cārudeṣṇa, Sudeṣṇa and the powerful Cārudeha, Sucāru, Cārugupta, Bhadracāru and another son called Cārucandra, as also Vicāru and Cāru, the tenth son. (10-12) The ten sons of Satyabhāmā [10.56: 44] were Bhānu, Subhānu, Svarbhānu, Prabhānu, Bhānumān and Candrabhānu, as also Bṛhadbhānu and the eighth son Atibhānu followed by Śrībhānu and Pratibhānu [*bhānu* means luster, splendor]. Sāmba, Sumitra, Purujit, Śatajit and Sahasrajit, Vijaya and Citraketu, Vasumān, Draviḍa and Kratu were the sons of Jāmbavatī [10.56: 32]. These sons headed by Sāmba were the ones favored by their Father [see also 7.1: 2 & 12]. (13) Vīra, Candra and Aśvasena, Citragu, Vegavān, Vṛṣa, Āma, Śaṅku, Vasu and the mighty Kunti, were the sons of Nāgnajitī [or Satyā, see 10.58: 55]. (14) Śruta, Kavi, Vṛṣa, Vīra, Subāhu, the one called Bhadra, Śānti, Darśa, Pūrṇamāsa and Somaka, the youngest one, were the sons of Kālindī [10.58: 23]. (15) Praghoṣa, Gātravān, Siṁha, Bala, Prabala, and Ūrdhaga were together with Mahāśakti, Saha, Oja and Aparājita, the sons of Mādrā [see *]. (16) Vṛka, Harṣa, Anila, Gṛdhra, Vardhana, Unnāda, Mahāṁsa, Pāvana, Vahni and Kṣudhi were the sons of Mitravindā [10.58: 31]. (17) The sons of Bhādra were Saṅgrāmajit, Bṛhatsena, Śūra, Praharaṇa and Arijit, Jaya, Subhadra, Vāma, Āyur and Satyaka [10.58: 56]. (18) Dīptimān, Tāmratapta and others were the sons of Lord Kṛṣṇa and Rohiṇī [*]. Oh King, Pradyumna living in the city of Bhojakaṭa [Rukmī's domain] begot in Rukmavatī, the daughter of Rukmī, the greatly powerful Aniruddha [see also 4.24: 35-36]. (19) From these sons and grandsons of the sixteen thousand mothers, tens of millions descendants of Kṛṣṇa took their birth, oh King.'

(20) **T**he king said: 'How could Rukmī give his daughter in marriage to the son of his Enemy? Defeated by Kṛṣṇa in battle he waited for an opportunity to kill Him. Please, oh learned soul, explain to me how this marriage between the two enemies could be arranged. (21) Yogis [like you] are perfectly able to see the past, the present and what has not happened yet, as also things far away, things blocked by obstacles and matters beyond the senses.'

(22) **Ś**rī Śuka said: 'At her *svayaṁvara* ceremony she [Rukmavatī] chose the, for her manifest, Cupid [Pradyumna] who took her away after He, with a single chariot, in battle had defeated the assembled kings. (23) In order to please his sister [Rukmiṇī], Rukmī granted his daughter his nephew, even though he always thought of his enmity with Kṛṣṇa who had insulted him

[10.54: 35]. (24) Oh King, the young large-eyed daughter of Rukmiṇī, Cārumatī [**], married Balī, the son of Kṛtavarmā. (25) Despite being bound in enmity to the Lord, Rukmī, gave his granddaughter named Rocanā to Aniruddha in marriage, he who was the son of his daughter. Knowing that it was against the dharma [not to side with one's enemy], he, constrained by the ropes of affection, preferred to please his sister with that marriage. (26) Oh King, on the occasion of that happy event, Rukmiṇī, Balarāma and Keśava [Kṛṣṇa], Sāmba, Pradyumna and others came to the city of Bhojakaṭa.

(27-28) **A**fter the ceremony, some arrogant kings led by the ruler of Kaliṇga said to Rukmī: 'You should defeat Balarāma in a game of dice. He, oh King, is really not that good at it, but is nevertheless greatly fascinated by it.' Thus being addressed, Rukmī invited Balarāma to play a game of dice with him. (29) In that match Balarāma accepted a wager of first hundred, then thousand and then ten thousand [gold coins]. But it was Rukmī who won. The king of Kaliṇga thereupon loudly laughed at Balarāma, baring his teeth freely. The Carrier of the Plow could not tolerate this. (30) When Rukmī next accepted a bet of a hundred thousand coins that was won by Balarāma, Rukmī resorted to deceit and said: 'I have won!'

(31) **W**ith a mind boiling like the ocean on the day of a full moon, handsome Balarāma, whose naturally reddish eyes were burning with anger, accepted a wager of a hundred million coins. (32) Balarāma fairly also won that game, but Rukmī again resorted to deceit and said: 'It is won by me. May these witnesses confirm that!'

(33) **T**hen a voice spoke from the sky: 'It was Balarāma who fairly won the wager, what Rukmī said is a lie!'

(34) **U**rged on by the wicked kings to head for his death, the prince of Vidarbha discarding that voice, derided Saṅkarṣaṇa by saying: (35) 'You cowherds roaming in the forest are no experts in playing dice. To play dice and shoot arrows is something for kings and not for the likes of you!'

(36) **T**hus being insulted by Rukmī and laughed at by the kings present in this gathering of powerful men, He angrily raised His club and struck him dead. (37) Quickly He seized the fleeing king of Kaliṇga on his tenth step, and knocked in His rage the teeth out he had bared while laughing at Him [see also 4.5: 21]. (38) Tormented by Balarāma's club the [other] kings fled in terror, drenched in blood, with their arms, legs and skulls broken. (39) The fact that his brother-in-law, Rukmī, had been slain, oh King, was by the Lord neither welcomed nor condemned, out of fear to break the bond of affection with Rukmiṇī and Balarāma. (40) The descendants of Daśārha whose purposes under the shelter of Madhusūdana all had been fulfilled, thereupon placed the

groom Aniruddha together with His bride on a chariot and led by Balarāma left Bhojakaṭa to head for Kuśasthalī [another name of Dvārakā].'

*: This one called Mādrā is the eighth principal wife of Kṛṣṇa not mentioned before; she is the daughter of the ruler of Madra, called Bṛhatsena, and is also known as Lakṣmaṇā. From the Bhāgavatam knowing her story as told in 10.83: 17, it is clear that she belonged to the eight queens He married before. Thus there were the 16008 of them. Rohiṇī [not to confuse with Balarāma's mother who has the same name], not being considered a principal wife, seems to have been the one heading the sixteen thousand princesses. So taking Mādrā as the cause for speaking of 16001 wives in stead of 16000, we in sum have: 1 Rukmiṇī, 2 Jāmbavatī, 3 Satyabhāmā, 4 Kālindī, 5 Mitravindā, 6 Satyā (Nāgnajitī), 7 Bhadrā and 8 Mādrā (Lakṣmaṇā) and then the sixteen thousand headed by Rohiṇī who came second [see also footnote 10.59** and the list of them in 10.83].

**: Śrīla Śrīdhara Svāmī explains that every queen of the Lord had one daughter.

10.62 - Ūṣā in Love and Aniruddha Apprehended

(1) **T**he honorable king said: 'Bāṇa's daughter named Ūṣā ['dawn'], married the best of the Yadus [Aniruddha]. Because of the marriage a great and terrible battle took place between the Lord and Śaṅkara [Śiva as 'the auspicious one']. Oh great yogi, it is up to you to explain all this.'

(2) **Ś**rī Śuka said: 'Bāṇa ['arrow'], the eldest son of the one hundred sons born from the semen of Bali ['gift'] - the great soul who donated the earth to the Lord who had appeared in the form of Vāmana [see 8.19-22] -, was respectable, magnanimous, intelligent and truthful in his vows, and always fixed in his devotion for Lord Śiva. In the charming city known as Śoṇita ['resin'] he founded his kingdom, where the immortals served him like menial servants. They did that because Śambhu ['the beneficent one' or Śiva] in the past had been pleased by him as he, endowed with a thousand arms, had played musical instruments while Mṛḍa [Śiva as 'the gracious one'] was dancing. (3) He, the great lord and master of all created beings, the compassionate one offering shelter to his devotees, rewarded him with a benediction of his choice. Bāṇa then chose for him [Śiva] as the protector of his city. (4) Intoxicated by his strength, Bāṇa, one day being present at his side, said to Giriśa [Śiva as the lord of the mountain] while touching his lotus feet with a helmet as bright as the sun: (5) 'I bow down to you Mahādeva [‘great god’], oh controller and spi-

ritual master of the worlds, who, like a tree from heaven, fulfills all the wishes of the people who feel unfulfilled. (6) The one thousand arms you gave me have become but a burden to me. Except for you I cannot find an equal opponent in the three worlds. (7) With my arms itching to pulverize mountains, I proceeded to fight the elephants of all directions, oh primeval one, but terrified of me they all ran away.'

(8) **H**earing that the great lord said infuriated: 'Your flag will be broken, oh fool, when your pride is vanquished in a battle you have with someone like me.' (9) Thus being addressed, the foolish character went home full of delight, oh king, unintelligently waiting there for the demise of his heroism as was predicted by the lord of the mountain [compare 2.1: 4].

(10) **H**is virgin daughter named Ūṣā, in a dream had an amorous encounter with the son of Pradyumna, a lover she thus had found without ever having seen or heard of him before [see *]. (11) Not seeing him anymore in her dream, she - being among her girlfriends - rose up disturbed and was most embarrassed to hear herself say: 'Where are you my lover?' (12) The daughter Citralekhā ['the fine sketch artist'] of a minister of Bāṇa named Kumbhāṇḍa, thereupon as a friend of hers most curiously questioned her companion Ūṣā. (13) 'Who is it you are looking for, oh beautiful eyebrows, and what do you expect from him, for we as yet have not seen anyone winning your hand, oh princess.'

(14) '**I**n my dream I saw a certain man with a dark complexion, lotus like eyes, yellow garments and mighty arms - one of the kind that stirs a woman's heart. (15) He is the one I am seeking. That lover made me drink the honey of his lips, went elsewhere and left me hankering for him, being thrown in an ocean of distress.'

(16) **C**itralekhā said: 'I will take your distress away! If he can be found anywhere in the three worlds, I will bring him to you, that [future] husband, that thief who stole your heart. Please point him out to me.'

(17) **T**hus having spoken she accurately drew for her the demigod and the heavenly singer, the perfected soul, the venerable soul and the lowlife serpent, the demon, the magician, the supernatural being and the human being. (18-19) Of the humans she drew Vṛṣṇis like Śūrasena, Vasudeva, Balarāma and Kṛṣṇa, but seeing Pradyumna Ūṣā became bashful and with Aniruddha being drawn she bent down her head in embarrassment, oh great lord, and said smiling: 'That is Him, that One here!' (20) Citralekhā, the *yoginī*, with Him, Kṛṣṇa's grandson [Aniruddha], being recognized, oh King, then traveled by the higher spheres [the mystical way] to Dvārakā, the city under the protection of Kṛṣṇa. (21) Using her yogic power, she took Pradyumna's son who

was sleeping on a fine bed, to Śoṇitapura and showed her girlfriend her Beloved. (22) Seeing Him, that most beautiful man, her face lit up. Together with the son of Pradyumna she then enjoyed in her private quarters that men were not allowed to see. (23-24) She worshiped Him in faithful service with priceless garments, garlands, fragrances, lamps, sitting places and such, with beverages, liquid and solid food and with words. Thus continuously keeping Him hidden in the maiden quarters He, who because of Ūṣā's greatly increasing affection was diverted in His senses, lost count of the days. (25-26) Thus enjoyed by the Yadu hero she, in breaking her vow [of chastity], could not conceal the symptoms of her extreme happiness. They were noticed by her governesses who reported [to Bāṇa, her father]: 'Oh King, we have noticed that your daughter is of a conduct not respectable for an unmarried girl, she besmirches the family. (27) She was well guarded by us within the palace and never left, oh master. We have no idea how she, hidden from the looks of men, could have been dishonored.'

(28) **W**hen Bāṇa heard that his daughter had been defiled, he most disturbed quickly headed for the maiden quarters. Arriving there he saw the most superior Yadu. (29-30) He stood perplexed to behold that son of Cupid sitting in front of her. That exclusive beauty of all the worlds, dark-skinned in yellow clothes, with His lotus eyes, mighty arms, earrings and locks, sat there with a face lit up by His glowing ornaments and smiling glances. He was playing dice with His all-auspicious sweetheart, the red *kuṅkuma* of whose breasts was found all over the, by her manufactured, springtime jasmine garland that hung between His arms. (31) Seeing him entering surrounded by many armed guards, the Sweet Lord raised His club made of *muru* [a type of iron] and stood firm ready to strike, like death personified holding the rod of punishment. (32) Closing in from all sides to apprehend Him, He attacked them like a dominant boar cornered by a pack of dogs, so that they all with their heads, arms and legs crushed, being hurt ran away to escape from the palace. (33) But even as He was striking down the guards, the son of Bali himself furiously captured Him with the [mystical] snake ropes [of Varuṇa, see also 8.21: 28]. Ūṣā, utterly defeated and discouraged, was overwhelmed by sorrow upon seeing the arrest and cried bitter tears.'

*: Here Śrīla Viśvanātha Cakravartī Ṭhākura quotes the following verses from the Viṣṇu Purāṇa (V.32), which explain Ūṣā's dream: 'Oh brāhmaṇa, when Ūṣā, the daughter of Bāṇa, happened to see Pārvatī playing with her husband, Lord Śambhu, Ūṣā intensely desired to experience the same feelings. At that time Goddess Gaurī [Pārvatī], who knows everyone's heart, told the sensitive young girl: ‘Don't be so disturbed! You will have a chance to enjoy with your own husband.' Hearing this, Ūṣā thought to herself: 'But when? And who will my husband be?' In response, Pārvatī addressed her once more: 'The man who approaches you in your dream on

the twelfth lunar day of the bright fortnight of the month Vaiśākha will become your husband, oh princess.'

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10.63 - The Fever in Conflict and Bāṇa Defeated

(1) **Ś**rī Śuka said: 'Not seeing Aniruddha any longer, oh son of Bharata, His relatives passed the four months of the rainy season in sadness. (2) Hearing from Nārada the news of what He had done and that He had been captured, the Vṛṣṇis, who had Kṛṣṇa as their worshipable deity, went to Śoṇitapura. (3-4) The best of the Sātvatas, knowing Pradyumna, Yuyudhāna [Sātyaki], Gada, Sāmba and Sāraṇa, Nanda, Upananda, Bhadra and others, being led by Balarāma and Kṛṣṇa assembled with twelve *akṣauhiṇīs* and besieged on all sides Bāṇa's city completely. (5) Seeing the city gardens, the city walls and watchtowers ravaged he, fuming with anger, came out to meet them with an army equally big. (6) Bhagavān Śiva appeared together with his son [Kārtikeya, his general] from the city on the back of Nandi, his bull, in order to fight, accompanied by the Pramathas [his different mystic attendants], at the side of Bāṇa against Rāma and Kṛṣṇa. (7) Oh King, a most tumultuous, astonishing and hair-raising fight took place of Kṛṣṇa against Śaṅkara and Pradyumna against Kārtikeya. (8) Balarāma fought against Kumbhāṇḍa and Kūpakarṇa, Sāmba fought against Bāṇa's son and Sātyaki fought against Bāṇa himself. (9) To be a witness, the leaders of the godly souls headed by Lord Brahmā came

in their celestial vehicles, as also the sages, the perfected souls and the venerable personalities, the singers and dancing girls of heaven, and the spirits. (10-11) Discharging sharp-pointed arrows from His bow, the Śārṅga, Śauri [Kṛṣṇa] drove away the Bhūtas [spirits of the dead], the Pramathas [mystic spirits], the Guhyakas [the wealth keepers of Kuvera], the Ḍākinīs [female imps of Kālī] the Yātudhānas [practitioners of black magic], the Vetālas [vampires], the Vināyakas [demons of education, distracters, humiliaters], the Pretas [ghosts, hobgoblins], the Mātās [demoniac mothers], the Piśācas [child demons], the Kuṣmāṇḍas [meditation disturbers, diseasing demons] and the Brahma-rākṣasas [fallen brahmins as in 9.9: 25] who all followed Śaṅkara . (12) The holder of the trident [Piṇākī or Śiva] using different types of weapons against the Wielder of the Śārṅga, saw them all neutralized with befitting counter weapons. They could not daunt the Carrier of the Śārṅga. (13) He used a *brahmāstra* against a *brahmāstra*, a mountain weapon against a wind weapon, a rain weapon against a fire weapon and His *nārāyaṇāstra* [His personal weapon] against Śiva's [personal] *pāśupatāstra* [the 'beast strap' weapon]. (14) After Śauri next had bewildered Lord Śiva by making him yawn with a yawning weapon, He attacked Bāṇa's army with His sword, club and arrows. (15) Kārtikeya, distressed by Pradyumna's arrows raining down from all sides, with blood streaming from his limbs fled from the battlefield on his peacock carrier. (16) Kumbhāṇḍa and Kūpakarṇa tormented by the club [of Balarāma] fell, and their armies, whose leaders were killed, fled in all directions.

(17) **B**āṇa seeing his troops torn apart, left aside Sātyaki whom he was fighting, crossed with his chariot the battlefield and most furiously attacked Kṛṣṇa. (18) Bāṇa, in a frenzy because of the fighting, fixed two arrows on each of his bows and simultaneously pulled back all five hundred of them. (19) These bows were by Bhagavān all split at the same time, and after He had hit the chariot, the horses and the charioteer, He blew His conch shell. (20) [then] Hoping to save her son's life, his [Bāṇa's] mother, named Koṭarā, positioned herself naked, with her hair loosened, in front of Kṛṣṇa. (21) When Lord Gadāgraja thereupon turned His face away not to look at the naked woman, Bāṇa, without his chariot and with his bow broken, took the opportunity to escape into the city. (22) But after Śiva's followers had been driven away, Jvara, the [personification of Śiva's hot] fever with three heads and three feet, attacked the descendant of Dāśarha like he wanted to set fire to the ten directions [*]. (23) Seeing him, Lord Nārāyaṇa thereupon released His own fever [of extreme cold], so that the two Jvaras of Māheśvara and Viṣṇu came to fight each other. (24) The one of Māheśvara, tormented by the force of Viṣṇu's fever, cried out in pain. Not finding a safe refuge anywhere Māheśvara's Jvara, thirsting for protection, thereupon with folded hands devout began to praise Hṛṣīkeśa. (25) The Jvara said: 'I bow down to You, the Supreme Lord Unlimited in His Potencies, the Soul of All Pure Consciousness, the Cause of the tota-

lity of the creation, dissolution and maintenance of the universe, down to You, the Absolute Truth of Perfect Peace to whom the Vedas indirectly refer. (26) I approach You for being the negation of this *māyā*, this material bewilderment of time, fate, karma, the individual propensities, the subtle elements, the field [that is the body], the life force [*prāṇa*], the self, the transformations [the eleven senses] and the aggregate of all of this [in the form of the subtle body called the liṅga]. That illusory reality constitutes a never ending flow [like that] of seeds and sprouts. (27) With various intentions you engage in divine missions [*līlās*] in order to maintain the pious souls, the sages, and the codes of conduct in the world and put an end to those who abandoned the path and turned to violence. This incarnation of Yours is there to remove the burden from this earth [see also B.G. 9: 29 and 4: 8]. (28) I am tormented by this most terrible fever of Your power, which is unbearably cold but, nevertheless, is burning, for indeed, as long as the embodied souls are caught in their desires and do not serve the soles of Your feet, they must suffer continually.'

(29) **T**he Supreme Lord said: 'Oh three-headed one, I am satisfied with you, may your fear, raised by My fever, leave you. For anyone who remembers our conversation there will be no reason to be afraid of you.'

(30) **T**hus being addressed, the fever weapon of Māheśvara bowed down to Acyuta and went away, but Bāṇa, riding his chariot, came forward with the intent to fight Janārdana. (31) Thereupon, oh King, the demon with his thousand arms carrying numerous weapons, fuming with anger, released arrows at Him who Carries the Cakra. (32) As he again and again was hurling weapons, the Supreme Lord with the razor-sharp edge of His disc cut off his arms like they were the branches of a tree. (33) While Bāṇa's arms were being severed, the great Lord Bhava [- of existence, Śiva] approached out of compassion for his devotee and spoke to the Wielder of the Disc. (34) Śrī Rudra said: 'You alone are the Absolute Truth, the Light of the Supreme hidden in the language of the Absolute [of the Veda]. They whose hearts are spotless can see You being as pure as the blue sky. (35-36) The atmosphere is Your navel, the fire Your face, the water Your semen, heaven Your head, and the directions are Your sense of hearing. The earth is Your foot, the moon Your mind and the sun Your sight. I am Your awareness of Self, the ocean is Your abdomen and Indra is Your arm. Your good self, with the plants as the hair on Your body, the clouds as the hair on Your head, with Viriñca as Your intelligence, with the Prajāpati as Your genitals and the religion as Your heart, are the Puruṣa from whom all the worlds originated. (37) You, oh unbounded glory, are present with this descent in order to defend the dharma in favor of the Complete of the Living Being [the universe], and we [demigods], enlightened and authorized by You, jointly manifest and develop the seven worlds [see *dvīp*a]. (38) You are the Original Supreme Person without a second, the Transcendental, Self-manifesting Cause without a prior cause, the Lord. Yet You, for the sake

of the full manifestation of Your qualities, come back as an apparition of Your illusory potency [in different lifeforms, gods and *avatāras*]. (39) Just as the sun in its own shade [behind the clouds], hidden from sight, illumines the visible forms, You, Almighty One, similarly self-luminous, are covered by the basic qualities of nature [by false ego] and illumine the reality of the modes, as also the beings who have these qualities. (40) Those who are fully entangled in their respect for their children, wife, a home and so on, are in their intelligence bewildered by *māyā*, and [like drowning persons first] rise to the surface [of the ocean of misery] and [then] sink [to the bottom. See B.G. 9: 21]. (41) Pitiful is the person who by the grace of God has attained this human world, but not in control of his senses fails to honor Your feet, for he is someone fooling himself. (42) The mortal being who, opposing [politically e.g.] because of the sense objects [material interests], rejects You, his True Self and dear most Guide, is eating the poison and avoiding the nectar. (43) I, Brahmā, as also the demigods and the sages, with a pure consciousness have surrendered themselves wholeheartedly to You, the Master, the dearmost Self. (44) Let us worship You, the Godhead, the cause of the rise, the maintenance and the demise of the Living Being that is the Universe [*jagat*], You who, perfectly in peace equipoised, as the unique, unequalled Friend, True Self and worshipable Lord of all the worlds and all the souls, constitute the shelter to find liberation from one's material existence. (45) This person [Bāṇa] is my favorite, my dearest follower whom I awarded with fearlessness, oh Lord. Please, grant him therefore Your grace, the way You were also of mercy for the master of the Daityas [Prahlāda].'

(46) **T**he Supreme Lord said: 'We shall do what you told us you would like, oh great Lord, I fully agree with your conclusion. (47) This [grand]son of Virocana [**] will be spared by Me, for I granted Prahlāda the benediction that his descendants would not be killed by Me [see 7.10: 21]. (48) His arms were severed by Me in order to subdue his pride, and I destroyed his huge military force because it had become a burden to the earth. (49) The Asura who left with four of his arms, will become your principal associate, he will not age and be immortal, he has nothing to fear on any account.'

(50) **T**he Asura thus attaining freedom from fear, bowed his head down to Kṛṣṇa, brought the son of Pradyumna and His wife, and placed them on a chariot. (51) Putting Him and His wife, ornamented and with fine clothes, in front, He [Kṛṣṇa] with the permission of Śiva left, being surrounded by an *akṣauhiṇī* [a military division]. (52) When He entered His capital, which was fully decorated with flags, arches of victory and with its streets and crossroads sprinkled, He was respectfully welcomed by the people of the city, His relatives and the twice-born souls, with the sounds of conch shells, side drums and kettledrums. (53) For the person who rises at dawn and remembers this victory of Kṛṣṇa in the battle with Śaṅkara , there will be no defeat.'

*: Here Śrīla Viśvanātha Cakravartī Ṭhākura quotes the following description of the Śiva-jvara: "The terrible Śiva-jvara had three legs, three heads, six arms and nine eyes. Showering ashes, he resembled Yamarāja at the time of universal annihilation."

**: Bāṇa was in fact a grandson of Virocana. First there was Prahlāda, then Virocana, then Bali, then Bāṇa.

10.64 - On Stealing from a Brahmin: King Nṛga a Chameleon

(1) The son of Vyāsa said: 'One day [in their youth], oh King, the Yadu boys Sāmba, Pradyumna, Cāru, Bhānu, Gada and others went to a small forest to play. (2) Playing there for a long time they, being thirsty, looked for water and discovered an amazing creature in a dry well. (3) They saw there a chameleon that was as big as a mountain, and with a mind filled with wonder they, moved by compassion, tried to lift it up. (4) With straps of leather and twisted ropes attached to it, the boys failed to lift the creature out of the well and so they reported it excitedly to Kṛṣṇa. (5) The lotus-eyed Supreme Lord, the Maintainer of the Universe, taking a look saw it and picked it easily up with His left hand. (6) Being touched by the hand of Uttamaśloka, the chameleon form was immediately given up for the one of a beautiful heavenly being with a complexion of molten gold, wonderful ornaments, clothes and garlands. (7) Even though He was very well aware of what had led to this situation, Mu-

kunda asked, so that the common man (also) could know: 'Who are you, oh fortunate soul? Considering your excellent appearance, I dare say you are an exalted demigod! (8) What action has brought you, oh good soul, in this condition you certainly did not deserve? Please tell Us, eager to know, all about yourself - that is to say, if you deem this the proper place to speak about it.'

(9) **Ś**rī Śuka said: 'The king thus being questioned by Kṛṣṇa, whose forms are unlimited, with his helmet as brilliant as the sun bowed down to Mādhava and addressed Him. (10) Nṛga said: 'I, the ruler of man called Nṛga [see 9.1: 11-12, 9.2: 17], am a [grand]son of Ikṣvāku, oh Master. Maybe You have heard that I am counted among the men of charity. (11) What would be unknown to You, oh Master, oh Witness of the Mind of all Beings whose vision is not impeded by time? Nevertheless I shall speak as You wish. (12) I have donated as many cows as there are grains of sand on earth, as there are stars in the sky, or as there are raindrops in a shower of rain. (13) I gave away dairy cows who were honestly acquired, who were young, sweet, of beauty, brown and fair and endowed with many other qualities, together with their calves, with gold on their horns, silver on their hooves and adorned with fine fabrics and garlands. (14-15) I, of pious works and performing worship with fire sacrifices, was of charity and gave ornaments to truth-loving, young and talented brahmins with families in need, who were known for their austerity and vast knowledge of the Vedas, and who had good qualities and a good character. I donated cows, land, gold, houses, horses and elephants, marriageable girls with maidservants, sesame seeds, silver, bedding and clothing, jewels, furniture and chariots. (16) Unknowingly I gave a cow owned by a certain first-class *dvija* [a brahmin not accepting gifts anymore, see 7.11] away to another twice-born soul. Having wandered off, the cow had mingled with my herd. (17) As the cow was led away, she was spotted by her master who said: 'She is mine!' But he who had accepted the gift said thereupon: 'Nṛga gave this one to me!'

(18) **T**he two learned souls, arguing in defense of their own interest, said to me: 'You sir, as a giver have been a thief!' Hearing this, I was dumbstruck.

(19-20) **T**hus being embarrassed in respect of my religious duty, I begged the two men of learning: 'Please give me this one cow, and I will give you a hundred thousand of the best quality in return! Please, you both, have mercy with your servant. I did not know what I was doing. Save me from the danger of falling down into a dirty hell!'

(21) '**I** do not want that at all, oh King!' the owner said and went away.

'**I** am not interested in all those other cows', the other one said and left.

(22) **A**fter this had happened I was by the messengers of Yamarāja taken to his abode and there, oh God of Gods, oh Master of the Universe, questioned by the Lord of Death and Retribution [as follows, see also 5.26: 6, 6.1: 31 and 6.3]. (23) 'Do you first want to face the consequences of your bad deeds, oh King, or those of your good deeds? As for your unlimited deeds of charity, I see a splendid world.'

(24) **I** thus said: 'Let me first experience my bad deeds, oh Godhead.' He then said: 'Then fall!' and as I was falling, oh Master, I saw myself as a chameleon! (25) Being Your servant generous towards the brahmins and hankering for Your presence, oh Keśava, not even today the memory of You has left me [see also 5.8: 28]. (26) Oh Almighty One, how can You now in person be visible to me, You, the Supreme Soul, upon whom the masters of yoga within their spotless hearts meditate through the eye of the scriptures? How, oh Adhokśaja, can I, whose intelligence was blinded by severe troubles, now be able to perceive You? Is that not reserved for those whose material life in this world has ended? (27-28) Oh God of Gods, Master of the Universe, Lord of the Cows and Supreme Personality! Oh Path Laid Out for Man, Master of the Senses, Grace of the Verses, oh You Infallible and Undiminishing! Please permit me to leave for the world of the gods, oh Kṛṣṇa, oh Master; may, wherever I reside, my mind take to the shelter of Your feet! (29) My obeisances unto You, the Source of All Beings, the Absolute of the Truth and the Possessor of Unlimited Potencies. I offer You, Kṛṣṇa [*], the son of Vasudeva, the Lord of all forms of yoga, my respects.'

(30) **T**hus having spoken and having circumambulated Him, he, after touching Kṛṣṇa's feet with his crown, received permission to leave and boarded, for all humans to see, a most excellent celestial chariot. (31) Kṛṣṇa, the Supreme Lord, the son of Devakī, the God and Soul of Dharma devoted to the brahmins, addressed His personal associates and was as follows of instruction for the royalty: (32) 'If even for someone, who is of a greater potency than fire, the smallest amount of property of a brahmin that he consumes [steals or denies], is difficult to enjoy, what then to say of kings who think they are the Lord Himself? (33) The *hālāhala* poison [which was churned with Mandāra] I do not consider real poison because there was a remedy for it [namely Śiva, see 8.7]. That what belongs to a brahmin though, I call real poison [when it is misappropriated], for there is no antidote for that in the world. (34) Poison destroys the one who ingests it, and fire is extinguished with water, but the fire that burns with the kindling wood of the belongings of a brahmin, burns one's community down to the ground. (35) When one enjoys a brahmin's property without his permission, that will destroy three of one's generations [in a family line see **], but when one enjoys it with force by means of an external power [as by governmental actions or by corporate interests], ten previous and ten subsequent generations will be affected [with a contamination of

one's honor, see also 9.8]. (36) Members of the royal class, do, blinded by royal opulence [see also B.G. 1: 44], not foresee their downfall into hell, when they childishly covet the legitimate property of a brahmin. (37-38) Those kings and other members of the royal family who, failing in their control, usurped the share of a brahmin, will for as many years be cooked in the hell called Kumbhīpāka [5.26: 13], as there were particles of dust touched by the teardrops of generous brahmins who, for the sake of their beloved ones, had to cry over the means of support that were stolen from them. (39) Whether it concerned a gift of oneself or of someone else, he who deprives a brahmin of his livelihood will for sixty thousand years be born as a worm in feces. (40) May I never acquire the wealth belonging to a brahmin. They who desire such a thing are short-lived and will be defeated. They will lose their kingdom and turn into horrifying snakes. (41) Dear followers, do not be inimical towards a man of learning, not even when he has committed a sin. Whether he strikes you physically time and again or curses you, you should always honor him. (42) The way I always take care to bow down to persons of learning, all of you should be of the same respect. He who acts otherwise, qualifies for being punished by Me. (43) The property taken away from a brahmin leads to the downfall of the taker, even done unknowingly. Just like we saw it happen to the person of Nṛga with the brahmin's cow.'

(44) **A**fter thus having exhorted the residents of Dvārakā, the Supreme Lord Mukunda, the Purifier of All Worlds, entered His palace.'

*: In the Mahābhārata (Udyoga-parva 71.4) is stated about the name of Kṛṣṇa: "The word *kṛṣ* is the attractive feature of the Lord's existence, and *ṇa* means 'spiritual pleasure.' When the verb *kṛṣ* is added to *ṇa*, it becomes *Kṛṣṇa*, which indicates the Absolute Truth."

**: According to Śrīla Śrīdhara Svāmī, *tri-pūruṣa*, the Sanskrit term used here, refers to oneself, one's sons and one's grandsons.

10.65 - Lord Balarāma in Vṛndāvana and the Stream Divided

(1) **Ś**rī Śuka said: 'O best of the Kurus, [one day] the Supreme Lord Balarāma mounted His chariot eager to see His friends, and traveled to Nanda's cowherd village. (2) Rāma was embraced by the *gopas* and *gopīs*, who indeed for a long time had missed Him. After offering His respects to His parents He was joyfully greeted with prayers: (3) 'O descendant of Daśārha, Lord of the Universe, may You and Your younger brother [Kṛṣṇa] always protect us.' Having said this they pulled Him close on their laps and embraced Him, wetting Him with the water from their eyes. (4-6) In accordance with the scriptures He headed for the elder *gopas*, following which He was welcomed by the younger ones. Next He approached the cowherds whom He, according to each his age, friendship and family relationship, greeted with smiles and taking their hands into His. After having offered Him a comfortable seat, so that He could rest a while and such, they, who had dedicated their all and everything to the service of their lotus-eyed Kṛṣṇa, gathered around Him and asked Him, with voices faltering because of their love, questions relating to the welfare of their loved ones [in Dvārakā]. (7) 'Oh Balarāma are all our relatives faring well? Are all Your wives and children still remembering us, oh Rāma? (8) To our great fortune sinful Kaṁsa was killed and our relatives were freed! Luckily, they took shelter in a fortress [Dvārakā] and managed to kill

and conquer our enemies!' (9) Honored to see Balarāma in their midst, the *gopīs* asked with a smile: 'Is Kṛṣṇa, the darling of the city women, living happily? (10) Is He still thinking of His people, His [foster] father and His mother? Will He ever come to see His mother personally and does He with the mighty arms remember our enduring service? (11-12) For His sake, oh Lord, we have detached ourselves from those who are so difficult to give up: our mothers, fathers, brothers, husbands, children and sisters, oh descendant of Daśārha. Suddenly rejecting us and leaving us, He broke with the friendship, but which woman would not trust His words [that He would return]? (13) How can those smart city women, who are attracted by His eloquence, nice smiles and the lust He raises in their hearts, put faith in the words of Him who, so ungrateful, has His heart easily elsewhere and breaks off contact? (14) But why would we dilate about Him any longer, oh *gopīs?* Let us talk about something else. If He wants to pass His time without us, we will do the same [and try to live without His presence. See also 10.47: 47].'

(15) **T**hus speaking together the women remembered Śauri's laughing, conversations, attractive glances, gait and loving embrace, and that made them cry. (16) Saṅkarṣaṇa, the Supreme Lord, being an expert in different kinds of conciliation, consoled them with Kṛṣṇa's confidential messages which touched their hearts. (17) Rāma resided there during the two months Madhu and Mādhava [the first two of the vernal equinox], and also at night brought [amorous] delight to the *gopīs* [see also 10.15: 8]. (18) In a grove near the Yamunā [known as Śrīrāma-ghaṭṭa] where the wind carried the fragrance of kumuda [night-blooming] lotuses and the full moon bathed the place in its light, He enjoyed it to be served in the company of the many women. (19) From the hollow of a tree the divine [intoxicating liquor] vāruṇī flowed that was brought by Varuṇa and, with its aroma, made the entire forest even more fragrant. (20) Balarāma, smelling the fragrance of that honey flow carried by the wind, sought the place where it could be found and drank from it together with the women. (21) As the singers of heaven sang His glory He, beautified by the circle of young women, enjoyed just like Indra's bull elephant with a herd of females. (22) Kettledrums resounded in the sky, the Gandharvas joyfully rained down flowers and the sages praised Balarāma for His heroic deeds. (23) While His pastimes were sung by the women Halāyudha [Balarāma as 'armed with the plow'], inebriated, with his eyes heavy from the intoxication, wandered through the forest.

(24-25) **H**e with His flowers, with a single earring, mad with joy, carrying His Vaijayantī garland and with His smiling lotuslike face covered by beads of perspiration like it were snowflakes, then called for the Yamunā with the purpose to play in the water. But when the river thereupon ignored His drunken words and did not come, she was by Him angrily dragged with the tip of His plow: (26) 'Being called by Me, oh sinful one, you did not come. Because you,

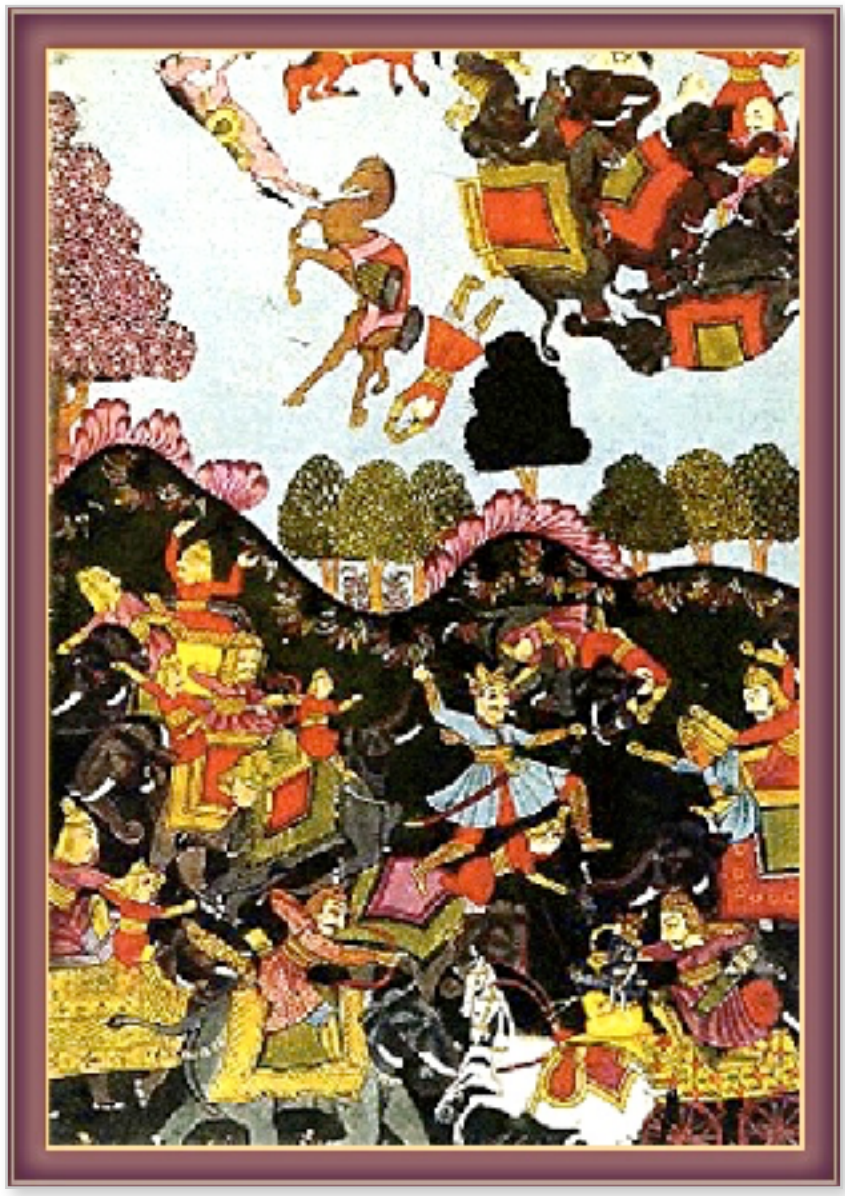
in disregard of Me, are moving about as you like, I shall bring you here with the tip of My plow in a hundred little streams!'

(27) The [goddess of the] Yamunā thus being chided, fell afraid at His feet, oh King, and spoke trembling the following words to the Yadu descendant [*]: (28) 'Rāma, Balarāma, oh mighty armed soul, what do I know about Your prowess, oh Master of the Universe who with a single portion of Yourself [of Śeṣa] upholds the earth? (29) Please, Supreme Lord, let me go, I surrender myself to You. I was not aware of Your status as the Supreme Personality, oh Soul of the Universe taking care of the devotees!'

(30) **B**alarāma, the Supreme Lord, being entreated by the Yamunā, then released her and together with the women entered the water, like He was the king of the elephants with his wives. (31) After having played to His heart's content He came out of the water, whereupon Kānti ['the female beauty, the brightness of the moon', a name of Lakṣmī] presented Him a set of blue garments, most valuable ornaments and a splendid necklace. (32) He put on the blue clothes and hung the golden necklace around His neck. Excellently being ornamented and anointed, He looked as resplendent as the elephant of the great Lord Indra. (33) Oh King, even today the currents of the Yamunā, the way they were drawn by the unlimitedly powerful Balarāma, are considered a proof of His prowess. (34) This is how for Balarāma, with His mind enchanted by the charm and love of the women of the cow community, the nights He enjoyed in Vraja passed like a single one.'

*: The *paramparā* comments: 'According to Śrīla Jīva Gosvāmī, the goddess who appeared before Lord Balarāma is an expansion of Śrīmatī Kālindī, one of Lord Kṛṣṇa's queens in Dvārakā. Śrīla Jīva Gosvāmī calls her a "shadow" of Kālindī, and Śrīla Viśvanātha Cakravartī confirms that she is an expansion of Kālindī, not Kālindī herself. Śrīla Jīva Gosvāmī also gives evidence from Śrī Hari-vaṁśa - in the statement *pratyuvācārṇava-vadhūm* - that Goddess Yamunā is the wife of the ocean. The Hari-vaṁśa therefore also refers to her as Sāgarāṅganā.'

10.66 - The False Vāsudeva Pauṇḍraka and His Son Consumed by Their Own Fire



(1) **Ś**rī Śuka said: 'After Balarāma had left for Nanda's cowherd village, oh King, the ruler of Karūṣa [called Pauṇḍraka] who foolishly thought 'I am Vāsudeva', sent a messenger to Kṛṣṇa. (2) People childishly had suggested: 'You are Vāsudeva, the Supreme Lord who has descended as the Master of the Universe!' and so he thought of himself as the Infallible One. (3) Like a boy of little intelligence who by kids was appointed king he, being silly, sent a messenger to Kṛṣṇa who resided in Dvārakā, to Him whose ways are inscrutable. (4) The envoy arriving in Dvārakā, relayed, in the royal assembly, to Kṛṣṇa Almighty with the Lotus Petal Eyes the message of his king: (5) 'I am the one and only Vāsudeva and no one else. I have descended to this world with the purpose of showing mercy to the living beings. You however, have to give up Your false claim on that title! (6) Oh Sātvata, give up my symbols which You carry out of ignorance. You better come to me for shelter! If You do not, then give me battle instead.'

(7) **Ś**rī Śuka said: 'Hearing that boasting of the stupid Pauṇḍraka, the members of the assembly headed by Ugrasena laughed out loud. (8) After the screaming was over, the Supreme Lord said to the messenger: [Tell him:] 'I will hurl the symbols you so boast about, oh fool, for certain at you! (9) You will be the shelter of dogs, you ignoramus, when you lie dead with that face of yours covered by flocking herons, vultures and *vaṭas*.'

(10) **T**hus being addressed, the messenger conveyed that insulting reply in full detail to his master. Kṛṣṇa with His chariot rode to the vicinity of Kāśī [Vārāṇasī]. (11) As soon as the mighty warrior Pauṇḍraka noticed His preparations for battle, he appeared from the city joined by two *akṣauhiṇīs*. (12-14) He was followed by his friend the king of Kāśī who covered his back with three *akṣauhiṇīs*. Oh King, Kṛṣṇa saw Pauṇḍraka complete with a conch, a disc, a sword and a club, a Śārṅga bow, a Śrīvatsa mark and other symbols, including a Kaustubha gem and the decoration of a garland of forest flowers. Wearing a pair of fine silken yellow garments and carrying Garuḍa in his banner, he wore a valuable crown and had ornamented himself with gleaming, shark-shaped earrings. (15) The sight of him dressed up as His spitting image, like he was an actor on a stage, made the Lord laugh heartily. (16) The enemies attacked the Lord with tridents, clubs and bludgeons, pikes, blades, barbed missiles, lances, swords, axes and arrows. (17) Kṛṣṇa however, with His club, sword, disc and arrows, fiercely tormented the military force of elephants, chariots, horses and infantry of Pauṇḍraka and the king of Kāśī, like He was the fire at the end of the age tormenting the different kinds of living beings. (18) The battlefield, strewn with the chariots, horses, elephants, bipeds, mules and camels cut to pieces by His disc, shone like the horrible playground of the Lord of the Ghosts [Bhūtapati, or Śiva], who pleases the sages therewith. (19) Śauri then said to Pauṇḍraka: 'Those weapons you mentioned by mouth of your messenger, I will now release at you. (20) I will force you to renounce My name and everything that you falsely assumed, oh fool! And today I will turn to you for shelter [as you wanted], when I do not wish to fight you.'

(21) **T**hus deriding him, He drove Pauṇḍraka out of his chariot with His sharp arrows and with His disc lopped off his head, just like Indra with his thunderbolt splits a mountain top. (22) So too He with His arrows severed the head of the king of Kāśī from his body, sending it flying into Kāśī-puri like the wind transporting the flower cup of a lotus. (23) Thus having killed both the envious Pauṇḍraka and his friend, the Lord entered Dvārakā where He was honored by the Siddhas [the perfected souls] who recited His nectarean stories. (24) By assuming the personal form of the Supreme Lord and [thus] constantly meditating on Him, oh King, he [Pauṇḍraka] had destroyed all his material ties and became fully immersed in Him [Kṛṣṇa conscious, also see *sārūpya*]. (25) Seeing the head with the earrings that had landed near the palace gate, the people wondered: 'Whose head would this be?' (26) Recognizing it as

the head of the king, the ruler of Kāśī, his queens, his sons, his other relatives and the citizens loudly cried: 'Alas master, oh master, oh King, we are killed!' (27-28) His son named Sudakṣiṇa executed the funeral rites for his father, reflected and decided: 'In order to avenge my father I will kill my father's murderer'. And thus 'the excellence of charity', with great attention together with the priests prayed to Maheśvara [Lord Śiva]. (29) At [the holy place of] Avimukta the great lord, being satisfied, offered him the choice of a benediction. He asked the mighty demigod for the benediction of a means to slay the One who had killed his father. (30-31) [Śiva said:] 'Be together with the brahmins and the leading priest of service to the *dakṣiṇa* [southern] fire following an *abhicāra* ['hurting'] ritual. It is a ritual used against an enemy of the brahmins. That ritual fire together with the Pramathas [Śiva's attendants, see also 10.63: 6] will fulfill your desire.' Thus being instructed he observed the vows in order to harm Kṛṣṇa. (32-33) Thereupon from the fire of the altar pit an impressive, most horrendous figure rose with a tuft of hair, beard and mustache red like molten copper, hot radiating cinders of eyes, terrible teeth and a harsh face with arched and furrowed eyebrows. With his tongue licking the corners of his mouth, he was naked waving with a blazing trident [see also 4.5: 3 and 6.9: 12]. (34) With legs as big as palm trees shaking the earth he, accompanied by ghosts, ran to Dvārakā while setting fire to all the directions. (35) Seeing the [creature risen from the] *abhicāra* fire approaching, all the residents of Dvārakā were struck with fear, just like animals facing a forest fire. (36) Most afraid, they upset ran to the Supreme Personality of Godhead, who at the royal court was playing a game of dice [and said to Him]: 'Save us, oh Lord of the Three Worlds, save us from the fire burning down the city!'

(37) **H**earing the despondency of the people and seeing how upset His own men were, Śaraṇya, the Protector, laughed loudly and said: 'Do not be afraid of this, I will protect you!'

(38) **T**he Almighty Lord, everyone's Witness within and without, understood that the creature came from Maheśvara and then, in order to put an end to him, sent off the *cakra* He always carries with Him. (39) This weapon of Kṛṣṇa, the Sudarśana *cakra*, which like a million suns was blazing with an effulgence like the fire at the end of the universe, tormented with its heat both the sky, the heavens, the earth in its ten directions and the fire [of the demon; see also 9.4: 46]. (40) Frustrated by the power of the weapon of Him with the Disc in His Hand, the [creature of] fire that was created turned around, oh King. In its violence it from all sides closed in on Vārāṇasī and burned to death Sudakṣiṇa and all his priests. The man [finally] was consumed by the *abhicāra* [fire] he had created himself. (41) The *cakra* of Viṣṇu in pursuit directly thereafter entered Vārāṇasī with its gateways and watchtowers, its many raised porches, assembly halls, market places, warehouses and the buildings housing the elephants, horses, chariots and grains. (42) Having burned all of

Vārāṇasī to ashes, Viṣṇu's Sudarśana disc returned to the side of Kṛṣṇa, He whose actions are effortless. (43) Any mortal being who in full attention recounts or hears this heroic pastime of the Supreme Lord Praised in the Verses, will be released from all sins.'

10.67 - Balarāma Slays the Ape Dvivida

(1) **T**he honorable king said: 'I wish to hear more about Balarāma, the Unlimited and Immeasurable Lord whose activities are so amazing. What else did He do?'

(2) **Ś**rī Śuka said: 'There was a certain ape named Dvivida ['the two-faced one'], a friend of Naraka [or Bhaumāsura, see 10.59]. He was the mighty brother of Mainda and an advisor of Sugrīva [the monkey-chief, see also 9.10: 32, *]. (3) In order to avenge his friend [who was killed by Kṛṣṇa] this ape wreaked havoc by setting fire to the cities, villages, mines and cowherd communities of the kingdom. (4) Sometimes he tore loose rocks and devastated with them all regions, especially the province of Ānarta where the Lord resided who had killed his friend. (5) Then again he stood in the middle of the ocean and, with a force of ten thousand elephants, with his arms churned the ocean water, thus flooding the coastal regions. (6) At the *āśramas* of the exalted seers he wickedly broke down the trees and fouled the sacrificial fires with urine and

stool. (7) In a mountain valley he, like a wasp hiding an insect, brutally threw men and women in caves that he sealed with large boulders. (8) Thus ravaging the lands and [even] defiling women of standing, he [one day] heard very sweet singing originating from the mountain named Raivataka and went hither. (9-10) There he saw Balarāma, the Lord of the Yadus, who, most attractive in all His limbs and wearing a lotus garland, was positioned in the midst of a bevy of women. Intoxicated from drinking *vāruṇī* [see also 10.65: 19] He rolled with His eyes and was singing, while His body shone as magnificently as an elephant in rut. (11) The mischievous tree-dweller climbed on a branch and presented himself by shaking the tree and crying out frantically. (12) Seeing his impudence Baladeva's consorts laughed out loud. The women, in for some fun, at first thought little of it. (13) The ape ridiculed them with odd gestures of his eyebrows and such, and showed them, while Rāma was watching, his bare behind straight in front of them. (14-15) Balarāma, the best of all launchers, angrily threw a rock at him, but the rascal ape made fun of Him dodging it, seized the jar of liquor and further aggravated Him. Wickedly laughing he broke the jar and pulled at the ladies' clothes. Full of false pride about his power, he thus with his insults offended the Strong One. (16) Faced with the rudeness and the ravage this terror created all around, He full of anger took up His club and plow, determined to kill the enemy. (17) So also did the mighty Dvivida. He uprooted a śāla tree with one hand, ran toward Balarāma and struck Him on the head with it. (18) But as it descended on His head, Saṅkarṣaṇa, unperturbed like a mountain, with His great strength took hold of it and struck back with His Sunanda [His club]. (19-21) Hit on his skull by the club, the ape, with the resulting downpour of blood, looked as nice as a mountain red of oxide. Ignoring the blow, he next charged in his turn, again violently uprooting and stripping another tree. But Balarāma, now really getting angry, smashed it into a hundred pieces, just as He did with yet another one that by the ape was taken up in great fury. (22) Time and again being beaten by the Supreme Lord, he, thus raging with everywhere uprooting the forest, stripped it of all its trees. (23) Frustrated about it he thereupon released a hail of stones over Baladeva, but the Wielder of the Club pulverized them all with ease. (24) With both his arms as big as palm trees the champion of the apes, clenching his fists, attacked the Son of Rohiṇī and beat Him on the chest. (25) The Great Lord of the Yadus thereupon threw aside His club and plow, and hammered him with His hands furiously on the collarbone, so that Dvivida vomited blood and came down. (26) Because of the fall he made, the mountain with all its cliffs and trees shook, oh tiger among the Kurus, just like a boat by the wind tossed about in the water. (27) 'Jaya!', 'All glories!' and 'Excellent!', the enlightened souls, the perfected ones and the great sages residing in heaven exclaimed and poured down a shower of flowers.

(28) **T**hus having finished Dvivida who wreaked havoc in the world, the Supreme Lord, upon entering the city, was glorified by the people singing hymns.'

*: According to Śrīla Jīva Gosvāmī, the Mainda and Dvivida mentioned in this verse are empowered expansions of the same Ramāyana deities, who as residents of Lord Rāmacandra's Vaikuṇṭha domain fell down because of an offense against Lakṣmāṇa. Śrīla Viśvanātha Cakravartī compares the fall out of bad association with Naraka, made by Dvivida and Mainda - whom he considers eternally liberated devotees - to the fall of Jaya and Vijaya.

10.68 - The Marriage of Sāmba and the Kuru City Dragged Trembling of His Anger

(1) **Ś**rī Śuka said: 'Oh King, the daughter of Duryodhana named Lakṣmaṇā was by Sāmba ['with the mother'], the son of Jāmbavatī who was always victorious in battle, abducted from her *svayaṁvara*. (2) The Kauravas became angry and said: 'How ill-behaved this boy is, insulting us with his by force taking the maiden against her will. (3) Arrest him who is so undisciplined. What can the Vṛṣṇis do against it? By our grace they enjoy the land that we gave them! (4) When the Vṛṣṇis find out that their son has been captured, they will come here. Then we will break their pride so that they will find peace, just as the senses do when they are firmly controlled.'

(5) **H**aving said this, Karṇa, Śala, Bhūri, Yajñaketu [or Bhūriśravā] and Duryodhana, with the permission of the eldest Kuru [Bhīṣma], set out to fight Sāmba. (6) The moment the great warrior Sāmba saw the followers of Dhṛtarāṣṭra rushing at him, he took up his splendid bow and single-handedly stood his ground like a lion. (7) Determined to capture him, they who were headed by Karṇa filled with anger said: 'You there stop, stand and fight!', upon which the bowmen, getting in front of him, showered him with arrows. (8) He, the descendant of the Yadus, oh best of the Kurus, unjustly attacked by the Kurus [all against one], as the son of the Inconceivable One [Kṛṣṇa], could not accept that any more than a lion would tolerate an attack from lo-

wer animals. (9-10) Twanging his wonderful bow, the hero all by himself, in one move, pierced the six warriors of Karṇa in their chariots with as many arrows. Four arrows he employed for each team of four horses and one arrow for each its charioteer and warrior. For that feat of arms he thereupon was honored by the great bowmen. (11) But then four of them pierced his horses, one pierced his charioteer and one split his bow. Thus they drove him out of his chariot. (12) Now that the Kurus in the fight had gotten the young boy out of his chariot, they tied him up with difficulty and, with their girl, victoriously returned to their city.

(13) **H**earing about this from Nārada Muni, oh King, [the Yadus] got very angry with the Kurus [see also 10.49: 27], and prepared for war on the command of Ugrasena. (14-15) But Balarāma, He who purifies the Age of Quarrel [Kali-yuga], calmed down the Vṛṣṇi heroes who already had put on their armor, for he did not wish a quarrel between the Vṛṣṇis and the Kurus. On His chariot that shone like the sun, going to Hastināpura surrounded by the brahmins and the elders of the family, He looked like the moon surrounded by the seven planets [then known, see also 5.22]. (16) After reaching Hastināpura, Balarāma remained outside in a park and sent Uddhava ahead to find out what Dhṛtarāṣṭra had in mind. (17) According to the rules offering his respects to the son of Ambikā [Dhṛtarāṣṭra], to Bhīṣma and Droṇa, Bāhlika and Duryodhana, he informed them that Balarāma had arrived. (18) Extremely pleased to hear that He, Balarāma, their Dearest Friend, had arrived, they all, after duly having paid Uddhava their respects, went to meet Him with auspicious offerings in their hands. (19) Meeting Balarāma they, as was proper, presented cows and water to welcome Him. They who knew about His [true] power bowed down their heads to Him. (20) Asking each other whether their relatives were hale and hearty, Balarāma next straight from His heart spoke the words: (21) 'After with undivided attention having taken notice of what Ugrasena our master, the ruler of the rulers of the earth, asks of you, you without delay should act accordingly. [He tells you:] (22) As for now I have tolerated that you in defiance of the rules, with the many of you have defeated and tied up but a single man who did respect the codes [of war], for I wish to keep the unity among my relatives... .'

(23) **H**earing the words of Baladeva that befitting His power were filled with potency, courage and strength, the Kauravas answered angrily: (24) 'Look how wondrously inescapable Time moves on. That what is a shoe now wants to step on a head that is ornamented with a crown! (25) These Vṛṣṇis who are connected to us by marital ties, share with us our beds, seats and meals. We treated them as equals and gave them their thrones. (26) Because we looked the other way, they could enjoy the yak-tail fan, the conch shell, the white sunshade, the crown, the throne and the royal bed [compare 10.60: 10-20]. (27) The Yadus no longer should be allowed to carry the divine insig-

nia of kings. Those symbols work as much to the disadvantage of the giver [who we are] as when one gives nectar to a snake! The Yadus now assuming the command, could prosper through our grace. They have lost all shame! (28) How would even Indra dare to appropriate what was not granted by Bhīṣma, Droṇa, Arjuna or the other Kurus? It is like a sheep claiming a lion's kill!'

(29) **T**he son of Vyāsa said: 'Oh best of the Bharatas, the low men intoxicated by their birth, relations and the opulence that gave them their status, thus used these harsh words against Balarāma and then entered their city. (30) Faced with the bad character of the Kurus and hearing their unbecoming words, the Infallible Lord became angry and then said, while He repeatedly laughed and not bothered to present Himself nicely: (31) 'Given the big mouth these impudent losers have to their various passions, they clearly do not aim at peace. They apparently need to be pacified by walloping, like animals that one has to beat with a stick! (32-33) Oh, looking for peace with these people, I have come here, after tactfully having calmed the Yadus who boiled with anger, as also Kṛṣṇa who was mad. And those very same dull-headed people addicted to quarreling, now full of conceit, in their wickedness of not respecting Him - Me thus -, have the audacity to use harsh words! (34) And Ugrasena would not be fit to command the Bhojas, Vṛṣṇis and Andhakas, while Śakra ['the powerful one' or Indra] and other rulers follow his orders?? (35) And He [Kṛṣṇa], sitting in Sudharmā [the heavenly council-hall], thanks to Whom the pārijāta tree is enjoyed that was brought down from the immortals [see 10.59: 38-39], not even He would deserve an elevated seat??? (36) He, the Ruler of the Complete Whole, whose two feet are worshiped by the Goddess of Fortune herself, He, truly the Lord of Śrī, would not even deserve the paraphernalia of a human king?!?! (37) He of whom all the exalted rulers of the world hold the dust of His lotus like feet on their helmet, the feet that constitute the place of worship of all holy places and of whom Brahmā, Śiva and also I, next to the goddess, as portions of a portion, also constantly carry the dust with care... where would His royal throne stand????! (38) The Vṛṣṇis may enjoy whatever small piece of land granted to them by the Kurus and... We would be the so-called shoes, while the Kurus would be the head?!!!? (39) Ah, those proud madmen intoxicated by their would-be power of rule..., which man in command can tolerate their inconsistent, dismal drivel? (40) Today I will rid the earth of the Kauravas!', and speaking thus He enraged took His plow and rose up as if to set fire to the three worlds.

(41) **W**ith the tip of His plow He infuriated pulled up the city of Hastināpura and dragged her along with the intention to throw her into the Ganges. (42-43) When the Kauravas saw how the city, about to fall in the Ganges, being dragged tumbled about like a raft, they got very agitated and, in order to save their lives, together with their families went to the Master for shelter. Led

by Lakṣmaṇā and Sāmba they folded their hands: (44) 'Rāma, oh Balarāma, oh Foundation of Everything [Akhilādhāra], we, the infatuated, who poor of understanding do not know Your Majesty, beg You to forgive us our offense. (45) You alone are the unique, original cause of the generation, continuation and reuniting [of this universe]. Oh Lord, one says that the worlds are the playthings You play with. (46) You, oh Unlimited One, playfully carry on Your head the globe of the earth, oh Thousand-headed One [see also 5.25], and when the creation ends, You, the One Without a Second, withdraw the universe into Your body, remain alone and lie down [see also 6.16: 29-64]. (47) Your anger is meant for the instruction of everyone, oh Bhagavān, Sustainer of the Mode of Goodness. It is not there out of hatred or envy, but is there for the purpose of maintaining and protecting the living being. (48) We bow down to you, oh Soul of All Beings, oh Holder of [the symbols of] All Energies, oh Inexhaustible One and Maker of the Universe, our obeisances for You whom we sought for shelter.'

(49) **Ś**rī Śuka said: 'Lord Bala being propitiated by the surrendered souls in distress because of their trembling place of refuge, thus being satisfied relieved them of their fear by the words: 'Do not be afraid.' (50-51) As a dowry for his daughter, Duryodhana as a loving father gave away twelve hundred sixty-year-old elephants and hundred and twenty thousand horses, sixty thousand golden chariots shining like the sun, and a thousand maidservants with jeweled lockets around their necks. (52) The Supreme Lord, the chief of the Sātvatas, accepted all of that and then departed together with His son and daughter-in-law, being bid farewell by His well-wishers. (53) After entering His city and having met the relatives who carried Him, the Wielder of the Plow, in their hearts, He in the midst of the assembly of the Yadu leaders related everything that had passed between Him and the Kurus. (54) And truly, even today this city shows the signs of Balarāma's prowess. It can be seen where it is being prominently elevated to the south, down by the Ganges.'

10.69 - Nārada Muni's Vision of Kṛṣṇa in His Household Affairs

(1-6) **Ś**rī Śuka said: 'Hearing that Lord Kṛṣṇa had killed Naraka [see 10.59] and that He alone had married so many women, Nārada wanted to see that with his own eyes [and thought]: 'How wonderful it is that He with a single body is married to that many women, at the same time in sixteen thousand separate residences being alone with each of them.' Thus eager to take a look the sage of the gods came to Dvārakā, the place so flowery with its parks and pleasure gardens resounding with the noise of flocks of birds and swarms of bees. Blooming blue lotuses [indīvaras], day-blooming ones [ambhojas], white esculent ones [kahlāras], moonlight-blooming lotuses [kumudas] and water lilies [utpalas] filled the lakes where the sounds were heard of swans and cranes. There were nine hundred thousand palatial mansions embellished with crystal glass, silver and great emeralds, that were splendidly furnished with gold and jewels. The city was systematically planned with many avenues, roads, intersections and squares, assembly houses and charming temples for the gods. Its paths and courtyards, shopping streets and patios were all sprinkled with water, while the sun was warded off by banners that waved from the flagpoles. (7-8) In the city there was an opulent quarter honored by all the local authorities. Tvaṣṭā [the architect Viśvakarmā], had there for the

Lord [who resided there], in full exhibited his talents by making the sixteen thousand residences for Śauri's wives as beautiful as he could. Nārada entered one of the great palaces. (9-12) The building was supported by coral pillars that were excellently decorated with vaidūrya ['cat-eye' gemstone]. The walls were covered with sapphires and the spotless floors shone everywhere. It was built with canopies that by Tvaṣṭā were constructed with hangings of pearls, and had seats and beds made of ivory that were decorated with the finest jewels. There were well-dressed, adorned maidservants with lockets around their necks, and finely clad men with turbans and armor, jewels and earrings. Many gem-studded lamps dispelled with their light the darkness, and on the carved eaves, my best, the peacocks danced, crying loudly taking the *aguru* smoke they saw curling upwards from the latticed windows for a cloud. (13) Inside, the man of learning saw the Lord of the Sātvatas together with His wife who fanned Him with a yak-tail fan with a golden handle. She in her turn was every instant supported by a thousand maidservants equal to her in personal qualities, beauty, youth and fine dress. (14) The Supreme Lord, the best defender of all dharma, noticing him, immediately rose from Śrī's couch and offered him His own seat while bowing down with joined palms. (15) Even though He was the Supreme Guru of the Living Being, He washed his feet and took that water on His head. He, as the master of all saintly souls, justly carries the transcendental name of 'the Well-wisher of the Brahmins' [Brāhmanya deva], because one by dint of the holy shrine of His feet finds full purification [see also the stories of the Ganges flowing from His feet. 5.17 & 9.9]. (16) Having been of full worship for the *devaṛṣi* as was prescribed by the scriptures, He, the Greatest Sage, the Original Nārāyaṇa, the friend of Nara, conversed with him in weighed words that were as sweet as nectar and asked: 'Oh Master, oh Fortunate One, what may We do for you?'

(17) **Ś**rī Nārada said: 'It is not that surprising that You show friendship for all people, oh Almighty Ruler of All the Worlds who subdues the envious. We very well know that You, who are universally praised, out of Your own will have descended for the highest good of the continuation and the protection of the Living Being [*]. (18) Having seen Your two feet, which for Your devotees are the path of liberation upon which Lord Brahmā and the other gods of unfathomable intelligence meditate in the heart and which for those, who are fallen in the well of a material existence, are the shelter for deliverance, I ask for Your blessing to remember You so that I during my travels may constantly think of You.'

(19) **N**ārada, my best, thereupon entered another residence of a wife of Kṛṣṇa, with the wish to know the mystical power of illusion [*yogamāyā*] of the Master of All Masters of Yoga. (20-22) And there he saw Him also. He was playing a game of dice with His beloved and Uddhava. He stood up for him, honored him with transcendental devotion and seated him etc., asking him -

as if He did not know: 'When has your good self arrived? How can those [householders] who are not so fulfilled, like Us, do what should be done for those [*sannyāsīs*] who are fully satisfied [within]? Anyway, please tell Us, oh brahmin, how We can make a success of this birth.' But Nārada who was astonished, stood up, said nothing and went to another palace. (23) And there he saw Govinda cuddling His small children. Next in another palace, he saw Him preparing for a bath. (24) In one place he saw Him offering oblations, elsewhere he saw Him worshiping the five sacrificial fires [see *mahā-yajñas*] with the obligatory rituals, then again He was feeding brahmins, and in yet another place He was eating the remnants [of sacrifices]. (25) Somewhere He was of sunset-worship while controlling His speech with reciting the mantra [for it, see *Gāyatrī* and *japa*], and elsewhere He moved about with His sword and shield in areas of practice. (26) Here the Elder Brother of Gada rode horses, elephants and chariots, and there He was lying on His sofa being praised by bards. (27) This place He was consulting with advisers, Uddhava and others, and that place He was engaged sporting in the water surrounded by dancing girls and other women. (28) Somewhere He donated excellent, well ornamented cows to brahmins, and elsewhere He listened to the auspicious classical stories [Purāṇas] and epic histories [Itihāsas]. (29) Laughing and joking with His beloved in this mansion, He elsewhere practiced the religion [dharma], the economy [*artha*] and the [regulation of] physical lusts [*kāma*, see also *puruṣārthas*]. (30) Sitting alone in one place to meditate on the Original Person Transcendental to Material Nature, He in another place rendered menial service to the elders, serving them attentively with things they liked. (31) Planning for war with certain people here, and there again making peace, Keśava together with Balarāma elsewhere minded the welfare of the pious souls. (32) [He saw Him] arranging opulent weddings for daughters and sons in accordance with the *vidhi*, at the right time, with wives and husbands compatible to them. (33) [He saw] the people astonished to witness the grand celebrations in which the Master of the Masters of Yoga sent away from home His children and welcomed in-laws in the family. (34) With elaborate sacrifices in worship of all the gods being busy in one place, He was in another place of dharma in civil service arranging for wells, parks and monasteries and such. (35) For a hunting expedition He somewhere was mounting a horse from Sindhī, while He elsewhere, surrounded by the most valorous Yadus, was killing the animals to be offered in sacrifice [see **]. (36) In another place the Yoga master was moving about in disguise in the city and in other homes, eager to find out what the mentalities of the different people were. (37) Nārada almost laughed about that what of His *yogamāyā*, of assuming the human role, had unfolded before his eyes, and said to Hṛṣīkeśa: (38) From serving Your feet one can know Your mystical potencies, potencies which even for the great mystics are hard to conceive, oh Lord of Yoga, oh Supreme Soul. (39) Permit me to follow You in humility, oh Godhead, I will wander about the [fourteen] worlds,

which are flooded with Your glory, and loudly sing about Your pastimes, which purify all the worlds.'

(40) **T**he Supreme Lord said: 'Oh brahmin, I am both the spokesman of the dharma and its performer. I am also the sanctioner of dharma, as I teach it to the world. Do not be bewildered acknowledging it, my son [when I set an example].'

(41) **Ś**rī Śuka said: 'He [Nārada] thus saw [as no one else could see ***] Him present in one and the same form in all the palaces where He performed the spiritual principles of dharma which purify the householders. (42) After repeatedly having witnessed Kṛṣṇa's unlimited prowess in the elaborate manifestation of His *yogamāyā*, the seer filled with wonder stood amazed. (43) With [his witnessing of] the *artha, kāma* and dharma [civil duties of household life, see also 7.14], thus by Lord Kṛṣṇa's faithful heart thoroughly honored, he satisfied went away with Him constantly in his mind. (44) Nārāyaṇa, who for the welfare of everyone had manifested His potencies, my dear, thus following the path of human existence, enjoyed the shy affectionate glances and satisfied laughter of His sixteen thousand most excellent women. (45) Anyone, oh dear King, who chants, listens or appreciates [to read about] the unequaled activities performed by the Lord in this world, by Him who is the cause of the generation, continuation and dissolution of the universe, will become devoted to the Supreme Lord who constitutes the path of liberation.'

*: The *paramparā* adds here: 'As pointed out by Śrīla Viśvanātha Cakravartī, all living beings are in fact servants of the Lord. The *ācārya* quotes the following verse from the Padma Purāṇa to elucidate:

a-kāreṇocyate viṣṇuḥ
śrīr u-kāreṇa kathyate
ma-kāras tu tayor dāsaḥ
pañca-viṁśaḥ prakīrtitaḥ

"[In the mantra AUM] the letter a signifies Lord Viṣṇu, the letter u signifies the goddess Śrī, and the letter m refers to their servant, who is the twenty-fifth element." The twenty-fifth element is the *jīva*, the living being. Every living being is a servant of the Lord, and the Lord is the true friend of every living being. Thus even when the Lord chastises envious persons like Jarāsandha, such punishment amounts to real friendship, since both the Lord's chastisement and His blessing are for the benefit of the living being.

**: Even though this activity for the common people and for the brahmins is forbidden, by the *vidhi* rule of *dayā* for the sake of being compassionate with all living beings, it is in certain cases allowed to kill animals in Vedic society. Śrīla Prabhupāda comments: "According to Vedic regulations, the *kṣatriyas* were allowed to kill prescribed animals on certain occasions, either to maintain peace in the forests

or to offer the animals in the sacrificial fire. *Kṣatriyas* are allowed to practice this killing art because they have to kill their enemies mercilessly to maintain peace in society." [see also e.g. 4: 26, 7.15, 10.1: 4, 10.56: 13 and 10.58: 13-16].

***: The *parampara* adds to this: 'As stated in text 2 of this chapter, all the Lord's activities in the many palaces were performed by the Lord's single spiritual form (*ekena vapuṣā*), which manifested in many places at once. This vision was revealed to Nārada because of his desire to see it and the Lord's desire to show it to him. Śrīla Viśvanātha Cakravartī points out that the other residents of Dvārakā could see Kṛṣṇa only in the particular part of the city they themselves occupied, and not anywhere else, even if they would sometimes go to another precinct on some business. Thus the Lord gave a special view of His pastimes to His beloved devotee Nārada Muni.'

10.70 - Kṛṣṇa's Routines, Troubles and Nārada Pays Another Visit

(1) **Ś**rī Śuka said: At the break of dawn the crowing roosters were cursed by the wives of the Sweet Lord who, with around their neck the arms of their husband [the One Yogamāyā Lord in Many], were disturbed over the [consequent] separation. (2) The birds, awakened from their sleep by the bees in the breeze of the pārijāta trees, woke up Kṛṣṇa with their noisy singing, like they were the poets at the court. (3) But Vaidarbhī [Rukmiṇī] did not like that most auspicious time of the day, because she then would have to miss the embrace of her beloved [Kṛṣṇa]. (4-5) Mādhava rose during the *brāhma-muhūrta* [the hour before sunrise], touched water and cleared His mind to meditate on the unequaled, exclusive, self-luminous Self beyond all dullness of matter. This True Self dispels, infallible as it is, by its [His] own nature, perpetually the impurity and gives the joy of existence. It is known as the Brahman that, with its [His] energies, constitutes the cause of the creation and the destruction of this universe [see also 3.29: 31 & 36-37, B.G. 7: 5 & 6 and *]. (6) After according to the *vidhi* having bathed in pure water, He, the most truthful One, first

dressing in lower and upper garments, performed the entire sequence of the worship at dawn and such, and then, after offering oblations in the fire, quietly controlling His speech, chanted the Vedic mantra [the Gāyatrī, see also **]. (7-9) Faithful to His own nature, He in worship of the rising sun propitiated His own expansions. With due respect for the gods, the sages and forefathers, His elders and the souls of learning, He donated day after day many, many good-natured cows with gold on their horns, silver on their hooves and pearl necklaces around their necks, cows that were rich with milk and had given birth to one calf only. Nicely caparisoned they were presented to the learned brahmins together with linen, deerskins, sesame seeds and ornaments [see also ***]. (10) Paying His respects to the cows, the men of learning, the godly souls, the elders, the spiritual teachers and to all living beings who were but expansions of Himself, He [giving *darṣan*], laid His hand on all [persons and] auspicious matters. (11) He, the very ornament of society, decorated Himself with the clothes, divine garlands, fragrant pastes and jewelry that befitted Him. (12) He cared for both the ghee [used in the sacrifices] and the mirror, and attended to the cows, the bulls, the twice-born souls, the gods and the objects of desire. He provided gifts to the satisfaction of all societal classes living in the city and in the palace, and welcomed His ministers responding to all their needs in full. (13) After first having distributed garlands, betel nut and sandalwood paste to the learned souls, [and then] to His friends, His ministers and His wives, He next would take His own share. (14) His driver, who by then had brought His supremely wonderful chariot yoked with the horses Sugrīva and so on [see 10.53: 5], stood bowing before Him. (15) Holding the hand of the charioteer He then together with Sātyaki and Uddhava mounted the chariot, like He was the sun rising over the mountains in the east. (16) With difficulty leaving the women behind in the palace, who looked at Him with shy and loving glances, He departed, displaying a smile that seized their minds. (17) Awaited by all the Vṛṣṇis, my dear, He entered the assembly hall named Sudharmā [see also 10.50: 54] which, for those who enter, fights the six waves [of material life. See *ṣaṭ-ūrmi*]. (18) The Almighty One, the Best of the Yadus seated there high on His throne in the midst of the Yadus who were the lions among men, illuminated all the quarters with His effulgence, shining like the moon in the sky surrounded by the stars. (19) There were jesters, oh King, who served the Almighty One with various forms of amusement, professional entertainers [like magicians] and women who dancing energetically were of service. (20) They danced to the sounds of *vīṇās, mṛdaṅgas* and *muraja*-drums, flutes, cymbals and conches, while the bards, storytellers and panegyrists sang and offered praise. (21) Some brahmins sitting there, continually recited Vedic mantras, while others recounted stories about kings from the past famed for their piety.

(22) **O**ne day a person arrived, oh King, who was never seen there before. Announced by the doorkeepers he was given access to the Fortunate One. (23)

After his reverence before Kṛṣṇa, the Supreme Lordship, he with joined palms submitted that [a certain number of] kings were suffering because they were being held captive by Jarāsandha. (24) During a conquest of all the directions by him, those kings had been captured who had not accepted him in complete subservience. They - about twenty thousand of them - were forcibly detained in the fortress of Girivraja. (25) The kings had sent the message: 'Kṛṣṇa, oh Kṛṣṇa, oh immeasurable Soul, oh You who takes away the fear of the surrendered souls. We, being so different in mentality, afraid as we are in our material existence, have come to You for shelter! (26) The whole world delighting in misconduct, is bewildered about the duties out here to be of one's own worship for You according to Your [*varṇāśrama*] command. May there be the obeisances unto You, the Ever Vigilant ['unblinking eye of Time'], who all of a sudden [at the time of one's death] cuts off that headstrong hope for longevity in this life. (27) You, the predominating authority of this universe, have descended together with Your expansion [Balarāma] in order to protect the saintly and to subdue the wicked. We fail to understand, oh Lord, how anyone transgressing Your law [like Jarāsandha] could achieve such an authority, nor how anyone else [like us, provided he takes his refuge with You], has to reap the fruit [of adversity]. (28) With the burden of this mortal frame carried by us with a constant fear, our happiness is like the conditional happiness of kings, oh Lord, which is [as ephemeral] as a dream. When we reject the happiness of the soul that is obtained by selfless service unto You, we have to suffer the greatest misery with Your bewildering material reality of *māyā* out here. (29) Therefore, oh Goodness whose two feet remove the sorrow, please release us, the surrendered souls, from the fetters of karma formed by the king of Magadha. Like the king of the animals capturing sheep, he all by himself wielding the prowess of a ten thousand mad elephants, has imprisoned us in His palace. (30) Eighteen times [facing him] You [seventeen times] raised Your *cakra* and crushed him. Only once he managed to defeat You in battle when You, confiding in Your unlimited power, were absorbed in human affairs [see 10.50: 41 & 10.52: 7]. And now he filled with pride torments us, Your subjects, oh Unconquerable One. Please rectify that!' (31) The messenger said: 'Those who are held captive by Jarāsandha thus hanker to see You in their surrender at the base of Your feet. Please bestow Your welfare on these poor souls!'

(32) **Ś**rī Śuka said: 'After the envoy of the kings thus had spoken, the supreme *ṛṣi* [Nārada] appeared who with his yellowish mass of matted locks had an effulgence like that of the sun. (33) As soon as the Supreme Lord Kṛṣṇa, the Supreme Controller of the controllers of all the worlds, saw him, He together with His followers and the members of the assembly gladdened stood up and bowing His head proved His respects. (34) After the *muni* had accepted a seat, He pleased him with worship according to the rules and spoke next the truthful, pleasing words: (35) 'It is a fact that the three worlds today are

completely freed from all fear, for that is the quality of a great and fortunate soul like you, who travels the worlds. (36) Within the three worlds created by the Lord there is nothing you do not know, let us therefore hear from you what the plans of the Pāṇḍavas are.'

(37) **Ś**rī Nārada said: 'I often witnessed [the different appearances of] Your inscrutable *māyā*, oh Almighty One, oh Bewilderer of [even] the Creator of the Universe [see 10.14]. It does not amaze me, oh All-encompassing One, that You, being covered by Your own energies, are moving among the created beings like a fire with its light covered. (38) Who is able to properly understand the purpose of You, who by Your material energy creates and withdraws this universe, [which for its beings is] manifested to exist in relation to You [to experience the essence]. My obeisances for You whose nature is inconceivable. (39) For the individual soul in *samsāra*, who knows no liberation from the trouble that the material body brings, He lights His torch of fame through the pastimes of His *avatāras*. You, that Lord, I approach for shelter. (40) I will nonetheless tell You, oh Highest Truth who imitates the human ways, what Your devotee, the king [Yudhiṣṭhira], the son of Your father's sister, intends to do. (41) The king, the son of Pāṇḍu, desires the sovereignty and wants to perform for Your sake the greatest sacrifice called the Rājasūya. Can You please give Your blessing to this? (42) Oh Lord, that best of all sacrifices will be attended by all the enlightened and likewise souls eager to see You, as also by all the kings of victory and glory. (43) When the dregs of society find purification from just hearing about, chanting and meditating on You, the Full Manifestation of the Absolute, what may then be expected in case of those who [factually may] see and touch You? (44) The spotless reputation of You, which is expanding in all directions, is proclaimed in heaven, in the lower regions and on earth, oh Bringer of Good Fortune to All the Worlds. In the form of the water washing from Your feet which purifies the entire universe, that grace is called the [river] Mandākinī in the divine spheres, the Bhogavatī in the lower worlds, and the Ganges here on earth.'

(45) **Ś**rī Śuka said: 'When His supporters [the Yādus] did not agree with this proposition [for a Rājasūya], because they desired the defeat [of Jarāsandha], Keśava with a smile and a charming use of words addressed His servant Uddhava. (46) The Fortunate One said: 'You, as the apple of Our eye and Our well-wishing friend, from that position know perfectly well what expression would be of use in this regard. Please tell Us what should be done, We have full faith in you and will do what you say.'

(47) **W**ith that request from his Maintainer who acted as if He, the all-knowing One, was puzzled, Uddhava humbly accepting the order on his head, gave a reply.'

*: Concerning the matter of Brahman relating to the person of Kṛṣṇa the *param-parā* adds: 'One who is favored by the Lord's internal potency can understand the nature of the Absolute Truth [or Brahman]; this understanding is called Kṛṣṇa consciousness.'

**: According to Śrīdhara Svāmī Lord Kṛṣṇa, before sunrise first offering oblations and then doing the mantra, in this would follow the disciplic succession of Kaṇva Muni [mentioned in 9.20].

***: With the M.W. dictionary confirming to the term *badva* used here the meaning of 'a great number' Śrīdhara Svāmī quotes several Vedic scriptures to show that in the context of the Vedic ritual, a *badva* here refers to 13.084 cows, and further gives evidence that the usual practice for great saintly kings in previous ages was to give away 107 such *badva*, or groups of 13.084 cows. Thus the total number of cows given in this sacrifice, known as Mañcāra, could have amounted to 14 lakhs, or 1.400.000.

10.71 - The Lord Travels to Indraprastha on the Advice of Uddhava

(1) **Ś**rī Śuka said: 'The gifted Uddhava hearing what thus was stated by the *devaṛṣi*, spoke with understanding for the stance taken by Kṛṣṇa and the royal assembly. (2) Śrī Uddhava said: 'Oh Lord, You should do what the *ṛṣi* said and assist Your cousin who wants to perform the sacrifice. You should also protect those [kings] who seek their refuge. (3) Since the Rājasūya sacrifice should be performed by someone who gained the upper hand in all directions, oh Almighty One, You to my opinion will serve both the purposes [of the sacrifice and the protection] when you triumph over the son of Jarā. (4) This way releasing the imprisoned kings, there will be a great advantage for us, as also glory for You, oh Govinda. (5) He [Jarāsandha] is a king as strong as a thousand elephants. He cannot be defeated by other men in power, save for Bhīma who is equally strong. (6) He can only be defeated chariot-to-chariot, not when he is together with a hundred *akṣauhiṇīs*. Devoted as he is to the brahminical, he will also never refuse what the men of learning ask from him. (7) Bhīma visiting him wearing the dress of a brahmin, must beg for charity

and without hesitation kill him in a one-to-one fight in Your presence. (8) Hiraṇyagarbha ['the one of the golden light' or Brahmā] and Śarva [‘he who kills by the arrow’, Śiva, see 7.10: 67] are but the instruments, in universal creation and annihilation, of the Supreme Lord of the Universe, of You in the form of formless Time. (9) The godly wives of the [imprisoned] kings sing in their homes about Your spotless deeds. They sing about You killing their enemy and delivering them. They sing about You, just as the *gopīs* do [missing You, see 10.31] and the lord of the elephants [Gajendra did being captured, see 8.3], just as the daughter of Janaka [Sītā] did [for Rāmacandra, see 9.10] and Your parents [prayed for Your grace being imprisoned by Kaṁsa, see 10.3], just as the sages do upon having obtained Your shelter [see e.g. 9.5], as also we now do singing about You. (10) The killing of Jarāsandha, oh Kṛṣṇa, will surely bring us an immense advantage, namely the consequent excellence [of the kings], as also the sacrifice favored by You.'

(11) **Ś**rī Śuka said: 'The words Uddhava thus spoke, in every way auspicious and infallible, oh King, were praised in response by the *devaṛṣi*, the Yadu elders and also by Kṛṣṇa. (12) The Almighty Supreme Lord, the son of Devakī, took leave from the souls He owed respect [following the human ways]. Next He ordered His servants Dāruka, Jaitra and others to prepare for His departure. (13) He assembled His wives, sons and luggage, said goodbye to Saṅkarṣaṇa [Balarāma] and the Yadu king [Ugrasena], oh killer of the enemies and then mounted His chariot brought by His driver, from which the flag of Garuḍa waved. (14) Then, surrounded by His chiefs and fierce guard, chariots, elephants, infantry and cavalry - His personal army - He moved out, with from all sides the vibration of the sounds of *mṛdaṅgas, bherī* horns, *gomukha* horns, kettledrums and conch shells. (15) In golden palanquins carried by strong men, Acyuta's wives along with their children followed their Husband, well guarded by soldiers with shields and swords in their hands, clad in fine clothes, ornamented, with garlands and with perfumed oils. (16) Next came the ornamented women of the household and the courtesans on human carriers, camels, bulls, buffalo, donkeys, mules, bullock carts and she-elephants, that [further] were fully loaded with grass huts, blankets, clothing and more items like that. (17) The huge army, carrying a choice of long flagpoles, banners, luxurious sunshades, yak-tail fans, weapons, jewelry, helmets and armor, appeared that day glittering and shining in the rays of the sun. With the noise of its sounds it sounded like an ocean restless with *timiṅgilas* and waves. (18) After having heard and approved His plan, the *muni* [Nārada], being honored by the Lord of the Yadus and feeling happy over his meeting with Mukunda, bowed down to Him, placed Him in his heart and then left through the sky. (19) In order to please him with His word the messenger of the kings was told the following by the Supreme Lord: 'Do not fear, oh envoy, I wish you [and your kings] all good fortune. I will see to it that the king of Māgadha will be put to death.'

(20) Thus being addressed the messenger departed and informed the kings in detail. And so they, eager for their liberation, awaited the moment they would meet Śauri. (21) The Lord traveling through Ānarta [the region of Dvārakā], Sauvīra [eastern Gujarat], Marudeśa [the Rajasthan desert] and Vinaśana [the district of Kurukṣetra], on his way passed [many] hills, rivers, cities, villages, cow pastures and quarries. (22) After first crossing the river Dṛṣadvatī, Mukunda next crossed the Sarasvatī, then passed through the province of Pañcāla and Matsya, and finally reached Indraprastha. (23) Hearing that He had arrived whom one sees but rarely among human beings, the one whose enemy still had to be born [king Yudhiṣṭhira, in order to welcome Him], joyfully came out [of his city] surrounded by priests and relatives. (24) With an abundance of sounds of songs and instrumental music, and with the vibration of hymns, he headed for Hṛṣīkeśa, as much filled with reverence as the senses are tuned to life. (25) The heart of the Pāṇḍava seeing Lord Kṛṣṇa after so long a time, melted with affection, whereupon he embraced Him, his dear most friend, over and over. (26) The ruler of man closing the body of Mukunda, the shining abode of Ramā in his arms, found all his ill-fortune destroyed and achieved the highest bliss. In his exhilaration having tears in his eyes he forgot the illusory affair of being embodied in the material world. (27) Bhīma filled with joy embraced Him, his maternal nephew, and laughed out of love with eyes brimming with tears. And also from the eyes of the twins [Nakula and Sahadeva] and of Kirītī ['he with the helmet' or Arjuna] flowed profusely the tears as they with pleasure embraced Acyuta, their dear most friend. (28) After being embraced by Arjuna and having received obeisances from the twins, He, according to the etiquette, bowed before the brahmins and the elders, and honored [the rest of] the honorable Kurus, Sṛñjayas and Kaikayas. (29) The bards, the chroniclers, the singers of heaven, the eulogists and jesters with *mṛdaṅgas*, conches, kettledrums, *vīṇās*, small drums and *gomukha* horns, all sang, danced and glorified with hymns the Lotus-eyed one, as also did the brahmins. (30) The Supreme Lord, the Crest Jewel of all Souls of Pious Renown, thus being glorified by His well-wishers around Him, entered the decorated city. (31-32) In the city of the king of the Kurus He saw, on the roads sprinkled with water that were fragrant of the *mada* [the rut-liquid] of elephants, colorful flags, gateways decorated with golden pots full of water and young men and women all clad in new apparel who wore ornaments, flower garlands and had sandalwood on their bodies. In each home lamps were lit and offerings of tribute displayed. The smoke of incense drifted through the latticed windows and banners waved from the rooftops that were adorned with golden domes with large silver bases. (33) Hearing of the arrival of Him who for the eyes of man is a reservoir to drink from, the young women, in order to witness that, went onto the king's road. Thereby they immediately abandoned their households - or their husbands in bed -, with [sometimes] in their eagerness, the knots in their hair and their dresses loosened. (34) On

that road, very crowded with elephants, horses, chariots and soldiers on foot, they caught the sight of Kṛṣṇa with His wives. And while they embraced Him in their hearts, the women who [because of the commotion] had climbed onto the rooftops, scattered flowers and prepared Him a heartfelt welcome with broadly smiling glances. (35) Seeing Mukunda's wives on the road like stars around the moon, the women exclaimed: 'What have they done that the Foremost of Men, with but the small portion of His glances and playful smiles, grants their eyes the [greatest] joy?' (36) Citizens here and there approached Him with auspicious offerings in their hands and the masters of the guilds, who had banned their sins, performed worship for Kṛṣṇa. (37) As He entered the king's palace, the members of the royal household all approached in a hurry to greet Mukunda, filled with love and with blossoming eyes. (38) The moment Pṛthā [queen Kuntī] saw her brother's son, Kṛṣṇa, the Controller of the Three Worlds, she with a heart full of love together with her daughter-in-law [Draupadī] rose from her couch in order to embrace Him. (39) The king brought Govinda, the Supreme God of All Gods, to His quarters but, overwhelmed by his great joy, he forgot what all had to be done to honor Him with reverence. (40) Kṛṣṇa, oh King, performed His obeisances in respect of His aunt and the elderly women, whereupon His sister [Subhadrā] and Kṛṣṇā [Draupadī] bowed down to Him. (41-42) Urged by her mother-in-law [Kuntī] Kṛṣṇā [Draupadī] honored all Kṛṣṇa's wives with clothing, flower garlands and jewelry and such: Rukmiṇī, Satyabhāmā, Bhadrā, Jāmbavatī, Kālindī, Mitravindā - the descendant of Śibi, the chaste Nāgnajitī, as also the others who had come. (43) The king of dharma [Yudhiṣṭhira] comfortably accommodated Janārdana, His army, His servants, ministers and His wives, and saw to it they suffered no lack. (44-45) He stayed a couple of months, because He wanted to please the king, and went, sporting with Arjuna, surrounded by guards out riding in His chariot. Together with Arjuna He satisfied the fire-god by offering him the Khāṇḍava forest. Maya [Dānava, a demon] whom He had saved, then built a celestial assembly hall for the king [in Hastināpura].'

10.72 - Jarāsandha Killed by Bhīma and the Kings Freed

(1-2) **Ś**rī Śuka said: 'Yudhiṣṭhira one day sat in his court surrounded by the sages, the nobles, the popular personalities, the business men and his brothers. With all the *ācāryas*, the elders of the family, his blood relatives, inlaws and friends listening, he addressed Kṛṣṇa saying the following. (3) Śrī Yudhiṣṭhira said: 'Oh Govinda, I wish to honor Your different heroic deeds with the purifying sacrifice that is the king of all fire sacrifices named Rājasūya. Please allow us to perform that sacrifice, oh Master. (4) They who constantly, in full service meditate on and glorify Your slippers, which cause the destruction of all inauspicious things, find purification. They and not other persons, oh You whose navel is like a lotus, manage by their prayers to put an end to their material existence, or else, as far as they desire something, get the things done they want. (5) Therefore, oh God of Gods, let the people see the power of serving Your lotus feet in this world. Please, oh All-powerful One, show them both the status of the Kurus and the Sṛñjayas who are of worship, and the status of those who are not of worship. (6) In Your mind of Absolute Truth there can be no difference between 'mine and thine', for You are the Soul of All Beings who, equal in Your vision, experience the happiness within Yourself. Those who properly serve You, You, just like the desire tree, grant the desired results according to the service rendered. There is no contradiction in this [catering to desires].'

(7) **T**he Supreme Lord said: 'There is nothing wrong with your plan, oh King, following it all the world will witness your auspicious fame, oh tormentor of the enemies! (8) For the sages, the forefathers, the gods and the friends, oh master of Us, as also for all living beings, [the performance of] this king of

sacrifices [the literal meaning of Rājasūja] is desirable. (9) Bring the earth under control by conquering all the kings, collect all the necessities [for the ceremony], and [next] perform the great sacrifice. (10) These brothers of yours, oh King, were born as partial aspects of the demigods who rule the worlds [see family-tree], and I, who am unconquerable for those not in control with themselves, am conquered by you who are of self-control. (11) No person, not even a demigod - not to mention an earthly ruler -, can by his strength, beauty, fame or riches in this world subdue someone who is devoted to Me.'

(12) **Ś**rī Śuka said: 'The king, with a face blossoming like a lotus, was pleased to hear the song [the Gītā] of the Supreme Lord. Energized by the potency of Viṣṇu, he engaged his brothers in the conquest of all the directions. (13) He sent Sahadeva with the Sṛñjayas to the south, Nakula with the Matsyas in the western direction, Arjuna with the Kekayas to the north and Bhīma with the Madrakas to the east. (14) The heroes, by their personal strength subduing many kings, brought him from everywhere an abundance of riches, because for him, intent upon performing the sacrifice, the enemy still had to be born, oh King. (15) The king heard that Jarāsandha was not defeated and thought about it. The Original Person, the Lord, then enlightened him on the means Uddhava had mentioned [in 10.71: 2-10]. (16) And so Bhīmasena, Arjuna and Kṛṣṇa disguised as brahmins together went to Girivraja, my dear, where the son of Bṛhadratha [Jarāsandha] resided. (17) Going to his residence at the hour appointed for receiving [uninvited] guests, the nobles, appearing as brahmins, begged with the religious householder of respect for the brahminical culture: (18) 'Oh King, know us as guests in need who have arrived from afar. We wish you all the best. Please grant us everything we desire. (19) What would for a patient person be intolerable, what would for an impious person be impossible, what would by a generous person not be donated, and who would exclude someone who has an equal vision towards all? (20) He is reprehensible and pitiable who, while being very well capable, fails to acquire with the temporary body the lasting fame glorified by the saints. (21) Many souls like Hariścandra, Rantideva, Uñchavṛtti Mudgala, Śibi, Bali, and the legendary pigeon with its hunter [see*], attained the eternal [Soul] by [forsaking] the impermanent.'

(22) **Ś**rī Śuka said: 'However, from their voices, their physical stature and even the bowstring marks on their arms, he [Jarāsandha] recognized them as nobles, as members of the family he had seen before. (23) [He thought:] 'These relatives of the royal class wearing the insignia of brahmins, I should give whatever they demand, even something as difficult to forsake as my own body. (24-25) Was Bali not known as someone whose spotless glory spread wide in all directions, even though he was brought down by Lord Viṣṇu [Vāmana] who, appearing in the form of a twice-born soul, of a brahmin, wan-

ted to take away from him Indra's opulence? Despite the advise against it [from his guru, see 8.19], the Daitya king [Bali] knowingly gave away the entire earth. (26) Of what use is it for someone from a *kṣatriya* background, to be alive but, with his perishable body, not to endeavor in favor of the greater glory of the brahmins?' (27) With that mentality the generous soul said to Kṛṣṇa, Arjuna and Vṛkodara ['wolf-belly' or Bhīma]: 'Oh men of learning, I will give you whatever you want, even if you ask for my own head!'

(28) The Supreme Lord said: 'Please, oh high and mighty King, accept the challenge to give us battle in a one-to-one fight, if you deem that fit. We, members of the royalty, have come here with the wish to fight and do not want anything else. (29) That is Bhīma the son of Pṛthā, the other one is his brother Arjuna, and know Me to be Kṛṣṇa, their maternal cousin, your enemy [see 10.50].'

(30) Thus being invited, the king of Magadha laughed loudly and said contemptuously: 'In that case, I will give you battle, you fools! (31) But I will not fight with You. Cowardly You, lacking in strength in the battle, abandoned Your city Mathurā and left for a safe place in the ocean. (32) As for this one, Arjuna, he is not old enough nor very strong, he is no match for me and should not be my opponent. Bhīma is the one equal in strength to me.'

(33) Thus having spoken he gave Bhīma a large club and went outside the city, himself taking up another one. (34) Then opposing on the battle ground, the two heroes stroke each other with their lightning-bolt like clubs. The fight drove them to mad fury. (35) Skillfully circling each other to the left and the right, the fight appeared as beautiful as of a couple of actors on a stage. (36) The clash of their clubs swung against each other, oh King, resembled a crash of lightning or the clattering of elephant tusks. (37) Infuriated vigorously fighting like a couple of elephants, their clubs, which with the rapid force of their arms were powerfully swung against each other's shoulders, hips, feet, hands, thighs and collarbones, were in the contact smashed to pieces like they were some arka branches. (38) With their clubs thus being ruined, the two great heroes among men angrily pummeled each other with their iron-like fists. [And also] the slapping of their hands sounded like elephants crashing into each other or as harsh claps of thunder. (39) The fight of the two men striking each other who were equally trained, just as strong and of the same endurance, thus remained undecided and continued unabated, oh King [**]. (40) Kṛṣṇa who had knowledge about the birth and death of the enemy and how he by Jarā was brought to life [see 9.22: 8 and ***], then shared the power of His thought with [Bhīma,] the son of Pṛthā. (41) He whose Vision is Infallible had determined the means to kill their enemy, and demonstrated it to Bhīma by tearing apart a twig for a sign. (42) Understanding the sign, the immensely strong Bhīma, the best of all fighters, seized his enemy by the feet

and threw him to the ground. (43) Standing with his foot on top of one leg, he with both hands took hold of the other one and, just like a great elephant with a tree branch, tore him apart from the anus upward. (44) His subjects then saw him separated in two pieces, with each one leg, one thigh, one testicle, one hip, one backside, one shoulder, one arm, one eye, one eyebrow and one ear. (45) After the lord of Magadha had been killed, a great cry of lamentation rose, while Arjuna and Acyuta both congratulated Bhīma and embraced him. (46) The Unfathomable One Supreme Lord and Sustainer of All Living Beings then freed the kings who were imprisoned by the king of Magadha and crowned his son Sahadeva as the lord and master of the Magadhas.'

*: The story goes that the pigeon and his mate gave their own flesh to a hunter to prove their hospitality, and thus they were taken to heaven in a celestial airplane. When the hunter understood their situation in the mode of goodness, he also became renounced, gave up hunting and went off to perform severe austerities. Because he was freed of all sins, was he, after his body burned to death in a forest fire, elevated to heaven.

**: Some *ācāryas* include the following two verses in the text of this chapter, and Śrīla Prabhupāda has also translated them in *'Kṛṣṇa'*:

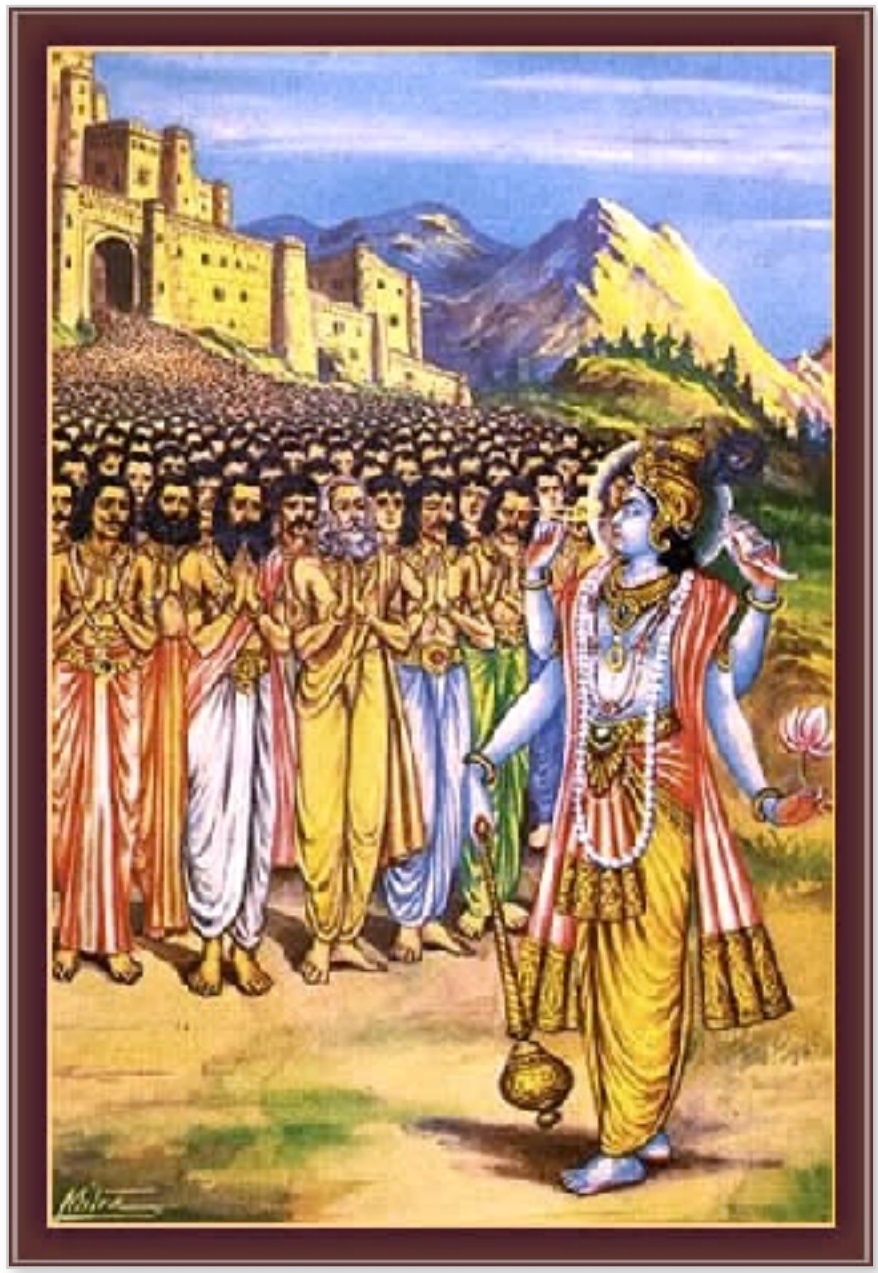
evam tayor mahā-rāja
yudhyatoḥ sapta-vimśatiḥ
dināni niragams tatra
suhṛd-van niśi tiṣṭhatoḥ

ekadā mātuleyam vai
prāha rājan vṛkodaraḥ
na śakto 'ham jarāsandham
nirjetum yudhi mādhava

"Thus, oh King, they continued to fight for twenty-seven days. At the end of each day's fighting, both lived at night as friends in Jarāsandha's palace. Then on the twenty-eighth day, oh King, Vṛkodara [Bhīma] told his maternal cousin, 'Mādhava, I cannot defeat Jarāsandha in battle.' "

***: Śrīla Prabhupāda writes "Jarāsandha was born in two different parts from two different mothers. When his father saw that the baby was useless, he threw the two parts in the forest, where they were later found by a black-hearted witch named Jarā. She managed to join the two parts of the baby from top to bottom. Knowing this, Lord Kṛṣṇa therefore also knew how to kill him."

10.73 - Lord Kṛṣṇa Blesses the Liberated Kings



(1-6) **Ś**rī Śuka said: 'The twenty thousand eight hundred [kings] who in battle were defeated [by Jarāsandha] came out of the fortress of Giridroṇī [the capital] being filthy and with dirty clothes. Emaciated by hunger, with dried up faces and because of their imprisonment being greatly weakened, they drank Him in with their eyes and appeared to be licking Him up with their tongues, to be smelling Him with their nostrils and embracing Him with their arms. For Him, dark grey like a rain cloud, in yellow clothing, marked by the Śrīvatsa, with His four arms, charming eyes pinkish as the whorl of a lotus, pleasant face and the gleaming makara [sea monster shaped] earrings; for Him with a lotus, a club, a conch shell and a disc in His hands, adorned with a helmet, necklace, golden bracelets, a belt and armlets and with the splendid, brilliant jewel and a forest flower garland around His neck; for Him they, whose sins were destroyed, bowed their heads down at His feet. (7) The kings

with joined palms praised the Master of the Senses with their words, and by the ecstasy of seeing Kṛṣṇa the weariness of their imprisonment was dispelled.

(8) **T**he kings said: 'We offer You our obeisances, oh God of the Gods, oh Lord of the Surrendered Souls and Remover of Distress. Oh Inexhaustible One, please, oh Kṛṣṇa, save us who take refuge in You in our despondency about this terrible material existence. (9) Oh Madhusūdana, we do not want to blame the ruler of Magadha, oh Master, for it is by Your grace, oh Almighty One, that the kingdoms of the rulers of man [who defy You] fall down. (10) Intoxicated by his wealth and power of rule a king loses his self-restraint and does not obtain the real benefit, because he, deluded by Your *māyā,* takes his temporary assets for permanent. (11) The same way a child takes a mirage for a reservoir of water, those lacking in discrimination take the illusory affair, which is subject to transformation, for substantial. (12-13) We who in the past, in our lusting about the wealth, were blinded and quarreled with each other about ruling this earth, have very mercilessly harassed our citizens, oh Master, and have with [You in the form of] death standing before us, arrogantly disregarded You. We, oh Kṛṣṇa, have been forced to part with our opulence and were hurt in our pride by Your mercy in the form of the irresistible power of the Time moving so mysteriously. We beg You to allow us to live in the remembrance of Your feet. (14) We henceforth no longer hanker for a kingdom which, appearing like a mirage, constantly must be served by the material body subjected to demise, which constitutes a source of disease. Nor do we, oh Almighty One, hanker for the fruits of pious work in an hereafter that is so attractive to our ears [compare B.G. 1: 32-35]. (15) Please instruct us in the means by which we may remember Your lotus feet, even though we cannot stop returning over and over to this world [see B.G. 8: 14]. (16) Again and again we offer our obeisances to Kṛṣṇa the son of Vasudeva, the Lord and Supersoul of those who know to surrender, to Govinda, the Destroyer of Distress.'

(17) **Ś**rī Śuka said: 'The Supreme Lord, the Giver of Shelter, thus being praised by the kings who were freed from their bondage, dear King, mercifully addressed them with kind words. (18) The Supreme Lord said: 'Oh Kings, I assure you, as from now, as you wish, in you there will rise a very firm devotion to Me, the Self and Controller of All. (19) Your resolve is a fortunate one, oh rulers, for I see you truthfully speak about the impudent infatuation with opulence and power which drives mankind to madness. (20) Haihaya [or Kārtavīryārjuna 9.15: 25], Nahuṣa [9.18: 1-3], Veṇa [see 4.14], Rāvaṇa [9.10], Naraka [or Bhauma 10.59: 2-3] and others fell from their positions as gods, demons and men, because they were intoxicated by the opulence. (21) Understanding that this material body and such, have a beginning and an end, you, with [Vedic] sacrifices being connected to Me in worship, have the duty to protect your citizens in accordance with the dharma. (22) Engaged in beget-

ting generations of progeny and encountering the facts of happiness and distress, birth and death, you should fix your minds on Me. (23) Neutral in respect of the body and everything to it and steadfast to the vows being satisfied within, you, fully focussing your minds on Me, will finally reach Me, the Absolute of the Truth [compare B.G. 4: 9; 8: 7; 9: 28; 12: 3-4].'

(24) **Ś**rī Śuka said: 'Kṛṣṇa, the Supreme Lord and Controller of All the Worlds, this way having instructed the kings, then engaged men and women servants to give them a bath. (25) Oh descendant of Bharata, He took care that Sahadeva [Jarāsandha's son] served them with clothing, ornaments, garlands and sandalwood paste befitting them. (26) Properly bathed and well decorated they were fed with excellent food and bestowed with various pleasures worthy of kings, like betel nut etc. (27) Honored by Mukunda, the kings, freed from their distress, shone splendidly with their gleaming earrings, like they were the planets at the end of the rainy season. (28) After assigning them chariots adorned with gold and jewels, and pulled by fine horses, He, gratifying them with pleasing words, sent them off to their kingdoms. (29) They who thus by Kṛṣṇa, the greatest of all personalities, were liberated from hardship, went away, with in their minds nothing but the deeds of Him, the Lord of [the Living Being that is] the Universe. (30) With their ministers and other associates they discussed what the Supreme Personality had done, and then attentively carried out what the Lord had instructed. (31) After having Jarāsandha killed by Bhīmasena, Keśava accepted worship from Sahadeva and departed accompanied by the two sons of Pṛthā. (32) Arriving in Indraprastha they blew the conch shells that previously had made the enemies unhappy they defeated, but now brought delight to their well-wishers. (33) The residents of Indraprastha were pleased in their hearts to hear that sound. They understood that Jarāsandha was put to rest and that the king [Yudhiṣṭhira] had achieved his purpose. (34) Having offered the king their obeisances, Arjuna, Bhīma and Janārdana recounted everything they had done. (35) The king of dharma could not utter a word when he heard that. In ecstasy over Kṛṣṇa's mercy he shed tears out of love.'

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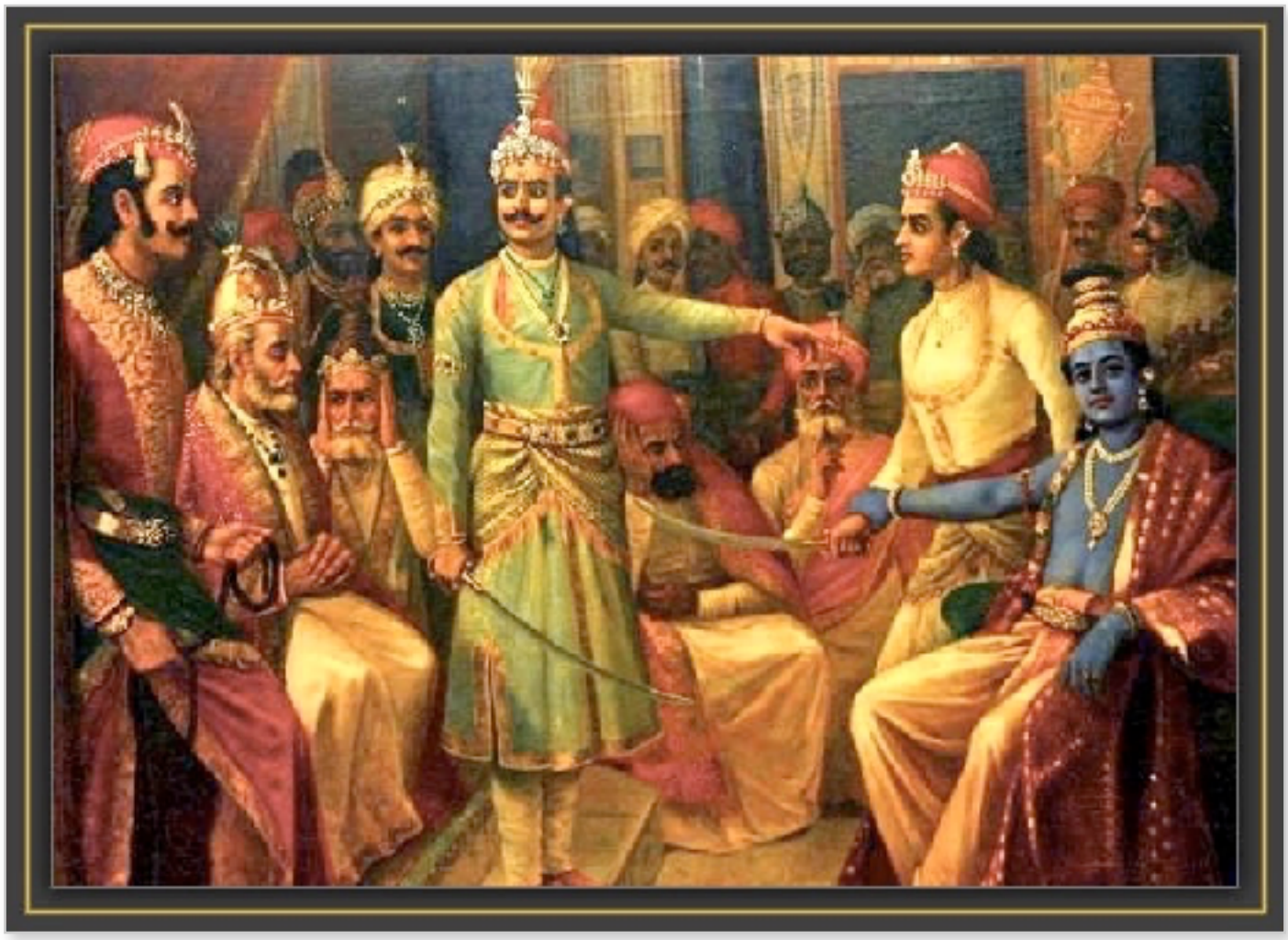
10.74 - The Rājasūya: Kṛṣṇa Number One and Śiśupāla Killed



(1) **Ś**rī Śuka said: 'King Yudhiṣṭhira, thus hearing about the death of Jarāsandha and the display of power of the almighty Kṛṣṇa, was pleased about it and addressed Him. (2) Śrī Yudhiṣṭhira said: 'All the spiritual masters, inhabitants, and great rulers in the three worlds, carry the difficult to obtain command [of You] on their heads. (3) That You Yourself, the Lotus-eyed Lord, take directions from by the day living people [like us] who consider themselves controllers, is, oh All-pervading One, a great pretense [of you imitating our ways]. (4) The way it is with the movements of the sun, the power of the One without a Second, the Absolute Truth, the Supersoul, does not increase nor diminish by [His] activities [see B.G. 2: 40]. (5) Oh Mādhava, the perverted animalistic mentality of making distinctions of 'I and mine' and 'you and yours', is truly not Yours, oh Unconquerable One, nor of Your *bhaktas*.'

(6) **Ś**rī Śuka said: 'The son of Pṛthā thus having spoken, chose with the permission of Kṛṣṇa, at a proper time for the sacrifice, the priests who were suitable, brahmins who were Vedic experts: (7-9) Dvaipāyana [Vyāsa], Bharadvāja, Sumantu, Gotama, Asita, Vasiṣṭha, Cyavana, Kaṇva, Maitreya, Kavaṣa, Trita, Viśvāmitra, Vāmadeva, Sumati, Jaimini, Kratu, Paila, Parāśara,

Garga, Vaiśampāyana as also Atharvā, Kaśyapa, Dhaumya, Rāma of the Bhārgavas [Pāraśurāma], Āsuri, Vītihotra, Madhucchandā, Vīrasena and Akṛtavraṇa. (10-11) Also others were invited like Droṇa, Bhīṣma, Kṛpa, Dhṛtarāṣṭra with his sons and the highly intelligent Vidura. Kings with their royal entourages, brahmins, *kṣatriyas, vaiśyas* and *śūdras,* all came there eager to attend the sacrifice, oh King. (12) The brahmins with golden plowshares then furrowed the place for worshiping the gods, and inaugurated there the king according to the injunctions. (13-15) The utensils were golden, like it had been in the past when Varuṇa was of sacrifice [compare 9.2: 27]. The rulers of the worlds headed by Indra, including Brahmā and Śiva, the perfected souls and the heavenly singers with their entourage, the scholars, the great serpents [v.i.p.s, egos], the sages, the wealth keepers and the wild men, the birds of heaven [see *khaga*], the mighty ones, the venerable souls and the earthly kings, as also the wives of the kings who were invited, came from everywhere to the Rājasūya sacrifice which they, not surprised at all [about all the wealth], deemed quite appropriate for a devotee of Kṛṣṇa. (16) The priests who were as powerful as the gods, performed the Rājasūya sacrifice for the great king as was Vedically prescribed, the way the demigods did it for Varuṇa. (17) On the day set for extracting the soma juice, the king properly with great attention worshiped the sacrificers and the most exalted personalities of the assembly. (18) The members of the assembly pondered over who of them should be honored first, but could not arrive at a conclusion, because there were many [members who qualified]. Then Sahadeva [the Pāṇḍava] spoke up: (19) 'Acyuta deserves the supreme position, He is the Supreme Lord, the leader of the Sātvatas. He stands for all the demigods as also for the place, the time and the paraphernalia, and such. (20-21) This universe as also the great sacrificial performances, the sacred fire, the oblations and the incantations are founded upon Him. The analytical perspective and the science of yoga are aiming at Him. He is the One and Only without a second upon whom the living being [the universe] is based, oh members of the assembly. He is the Unborn One relying on Himself only, who creates, maintains and destroys. (22) His grace brings about the various activities out here, and because of His grace the entire world endeavors for the ideals characterized by religiosity and such [the *Puruṣarthas*]. (23) Therefore the greatest honor should be given to Kṛṣṇa, the Supreme One. If we do that, we will be honoring all living beings, ourselves included. (24) It should be awarded to Kṛṣṇa, the Soul of all beings who considers no one as separate from Himself, to the Peaceful One Perfectly Complete who for anyone who wishes his love to be answered constitutes the Unlimited [of an Infinite Return].'

(25) **A**fter Sahadeva, well known with Kṛṣṇa's dignity, thus had spoken, he fell silent whereupon all the souls of excellence and truth who heard this, filled with happiness said: 'This is excellent, very fine!'

(26) **H**earing the twice-born souls say this, the king, pleased to know the heart of the assembly, overwhelmed by love worshiped Hṛṣīkeśa in full. (27-28) He washed His feet and took the water that purifies the world on his head. Then he carried it joyfully to his wife, his brothers, his ministers and family. And, as he with precious yellow silken garments and jewelry honored Him, he could not look straight at Him because of the tears that filled his eyes. (29) Seeing Him honored this way all the people with joined palms exclaimed: 'Obeisances to You, all victory to You!' and saying this they bowed down to Him and showered Him with flowers.

(30) **T**he son of Damaghoṣa [Śiśupāla, see 10.53] hearing this, aroused by the descriptions of Kṛṣṇa's qualities, angrily rose from his seat waving with his arms and said, indignantly addressing the Fortunate One with harsh words, the following in the middle of the assembly: (31) 'The Vedic word of truth that Time is the unavoidable controller, has by this been proven, for even the intelligence of the elders could be led astray by the words of a boy! (32) You all know best who would be the most praiseworthy one! Please, oh leaders of the assembly, pay no attention to the statements of the boy that Kṛṣṇa should be chosen to be honored. (33-34) You overlook the leaders in the assembly who are the best among the wise, who are dedicated to the Absolute Truth and are worshiped by the rulers over the planet. They are men who by spiritual understanding, austerity, Vedic knowledge and vows eradicated their impurities. How can a cowherd who is a disgrace to His family, deserve it to be worshiped? He deserves it no more than a crow deserves the sacred rice cake! (35) How can He who, engaging of His own accord, acts outside the bounds of all religious duties, devoid of *kula* [a proper upbringing] *varṇa* [vocational propriety] and *āśrama* [sense of duty according to one's age], thus missing the qualities, deserve it to be worshiped? (36) With His [Yadu-]dynasty cursed by Yayāti [see 9.18: 40-44], being ostracized by well-behaved persons [see 10.52: 9] and wantonly addicted to drinking [e.g. 10.67: 9-10], how can such a one deserve the worship? (37) Abandoning the lands [of Mathurā] graced by the brahmin sages, He with His associates took to a fortress in the sea [10.50: 49] where the brahminical order is not observed [10.57: 30] and where they as thieves cause the people a lot of trouble [e.g. 10.61].'

(38) **T**he Supreme Lord did not say a word to him who, using such and more harsh words, had spoilt all his chances. He kept silent like a lion to a jackal's cry. (39) Hearing that intolerable criticism, the members of the assembly covered their ears and walked away, while angrily cursing the king of Cedi. (40) A person who does not leave the place where the Supreme Lord or His devotee is criticized, loses his pious credit and will fall down. (41) Then the sons of Pāṇḍu, as also the Matsyas, Kaikayas and Sṛñjayas, stood up infuriated with raised weapons, prepared to kill Śiśupāla. (42) Śiśupāla, oh scion of Bharata, thereupon, undaunted, took up his sword and shield and challen-

ged with insults the kings in the assembly who were the proponents of Kṛṣṇa. (43) That very moment, the Supreme Lord stood up and stopped His devotees. Displeased He attacked His enemy with His sharp-edged disc and severed his head from his trunk. (44) With Śiśupāla being killed a tumultuous uproar rose from the audience. The kings siding with him feared for their lives and fled away. (45) Right before the eyes of everyone alive, from the body of Śiśupāla a light rose that entered Kṛṣṇa, like it was a meteor falling from the sky to the earth [see also 10.12: 33]. (46) Throughout three lifetimes he had been obsessed with this mentality [of enmity], and thus meditating he [now finally] attained Oneness with Him [B.G. 4: 9, see also 10.12: 33]. It is indeed so that one's attitude is the cause of one's rebirth [see B.G. 8: 6 & Jaya and Vijaya]. (47) The emperor rewarded the priests and the members of the assembly abundantly with gifts, respecting them all properly according to the scriptural injunctions, and next performed the *avabhṛtha* ceremony [of washing himself and the utensils to conclude the sacrifice]. (48) Kṛṣṇa, the Master of all Yoga Masters, saw to it that the great sacrifice of the king was concluded and stayed, on the request of His well-wishers, a couple of months more [in Indraprastha]. (49) The son of Devakī, Īśvara, then took leave from the king - who did not feel for it at all - and together with His wives and ministers went back to His city. (50) The story of the two Vaikuṇṭha residents who, because of a curse of the sages [the Kumāras], had to take birth repeatedly, I have related to you in great detail [see 3.16]. (51) When King Yudhiṣṭhira bathed at the *avabhṛtha* of the Rājasūya, he, in the midst of the brahmins and *kṣatriyas,* shone as brilliant as the king of the demigods. (52) All the gods, human beings and travelers of the sky [the lesser gods, the Pramathas], being honored by the king, happily returned to their domains, full of praise for Kṛṣṇa and the sacrifice. (53) [All were happy], except for the sinful Duryodhana who was the pest of the Kuru dynasty and the personification of the Age of Quarrel. To face the flourishing opulence of the Pāṇḍavas was something he could not tolerate.

(54) **H**e who recites these activities of Lord Viṣṇu, the deliverance of the kings, the [Rājasūya] sacrifice and the killing of the king of Cedi and such, is delivered from all sin.'

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10.75 - Concluding the Rājasūya and Duryodhana Laughed at

(1-2) **T**he honorable king said: 'All the people of God, oh brahmin, who assembled at the Rājasūya sacrifice of Ajātaśatru [‘he whose enemy was never born’, or Yudhiṣṭhira], were delighted about the great festivity they saw: all the kings, the sages and enlightened souls, so I heard, my lord, except for Duryodhana. Please tell us what the reason was.'

(3) **T**he son of Vyāsa said: 'At the Rājasūya sacrifice of the great soul who is your grandfather, the family members, who were bound in divine love, were engaged in humbly serving his cause. (4-7) Bhīma was in charge of the kitchen, Duryodhana supervised the finances, Sahadeva managed the reception and Nakula procured the required items. Arjuna served the preceptors, Kṛṣṇa washed the feet, the daughter of Drupada served the food and the magnanimous Karṇa handed out the gifts. Yuyudhāna, Vikarṇa, Hārdikya, Vidura and

others, like the sons of Bāhlīka headed by Bhūriśravā and Santardana, were, eager to please the king, willing to engage in the different duties during the elaborate sacrifice, oh best of the kings. (8) The priests, the prominent officials, the highly learned souls and all the best well-wishers, being well honored with pleasing words, auspicious offerings and gifts of gratitude, executed the *avabhṛtha* bathing ceremony in the river [the Yamunā], after the king of Cedi had entered the feet of the master of the Sātvatas. (9) During the *avabhṛtha* celebration the music sounded of a variety of *gomukha* horns, kettledrums, large drums, *mṛdaṅgas*, smaller drums and conch shells. (10) Female dancers danced and singers sang joyfully in groups, as the loud sound of their *vīṇās*, flutes and hand cymbals reached the heavens. (11) The kings, wearing necklaces of gold, took off together with foot soldiers, nice flags and banners of different colors, and well ornamented majestic elephants, chariots and horses. (12) The Yadus, Sṛñjayas, Kāmbojas, Kurus, Kekayas and Kośalas, with their armies headed by [the king,] the performer of the sacrifice, made the earth tremble. (13) The officials, the priests and the brahmins of excellence loudly vibrated Vedic mantras, while the demigods and sages, the forefathers and singers of heaven sang praises and rained down flowers. (14) Men and women nicely adorned with sandalwood paste, garlands, jewelry and clothes, smeared and sprinkled each other, playing with various liquids. (15) The courtesans were by the men playfully smeared with oil, yogurt and perfumed water with plenty of turmeric and vermilion powder, and they smeared them in return [*]. (16) Guarded by soldiers, the queens went out to witness this firsthand, just as did the wives of the gods in their celestial chariots in the sky. By their cousins and friends being sprinkled in their turn, they offered a beautiful sight with their blossoming faces and shy smiles. (17) Squirting their brothers-in-law, their friends and so on with syringes, in their excitement, their arms, breasts, thighs and waists became visible, because their dresses got drenched and loosened and the braids of small flowers in their hair slipped. With their charming play they thus agitated those who are impure of mind. (18) The emperor mounted his chariot harnessed with the finest horses and shone, hung with gold, with his wives in all directions like he was the king of sacrifices, the Rājasūya with all its rituals, in person. (19) After the priests had guided him through the *patnī-saṁyāja* [**] and *avabhṛtha* ceremonies, they made him perform the *ācamana* of sipping water for purification and bathe in the Ganges together with Draupadī. (20) The kettledrums of the gods resounded together with those of the human beings, while the demigods, the sages, the forefathers and the humans released a downpour of flowers. (21) Thereafter humans of all occupational and spiritual orders bathed in that place where even the greatest sinner can instantly be freed from all contamination. (22) The king next put on a new set of silken garments and nicely ornamented honored the priests, the officials and the brahmins with jewelry and clothing. (23) The king, devoted to Nārāyaṇa, in diverse ways went at lengths in proving his respects to the kings, his friends, well-wishers, direct family, and

more distant relatives as also to others. (24) All the men with their jewels and earrings, flowers and turbans, jackets and silken garments, as also with the most precious pearl necklaces, shone like the demigods. The women also radiated brilliantly with the beauty of their faces adorned with pairs of earrings and locks of hair, and wearing golden belts. (25-26) Oh King, the highly qualified priests, the officials, the Vedic experts, the brahmins, the *kṣatriyas, vaiśyas, śūdras* and the kings who had come, and together with their followers, the planetary rulers, the spirits, the forefathers and demigods had been worshiped, then with his permission all returned to their abodes. (27) Like mortal men drinking *amṛta,* they never had enough of glorifying the great celebration of the Rājasūya sacrifice performed by the wise king, the servant of the Lord. (28) In his love for his family members, friends and relatives, king Yudhiṣṭhira then stopped them. He was in pain about being separated from Kṛṣṇa. (29) My best one, in order to please him the Supreme Lord then stayed there. The Yadu heroes headed by Sāmba He sent off to Dvārakā. (30) The king, the son of Dharma [of Yamarāja or Dharma, the lord of the duties] by Kṛṣṇa being freed from his feverish condition [see also 10.63: 23], thus successfully managed to cross over the so difficult to overcome ocean of his great ambition.

(31) **W**hen Duryodhana one day saw the opulence in the palace, he was troubled by the greatness of the Rājasūya and of him [Yudhiṣṭhira] whose life and soul belonged to Acyuta. (32) All the different opulences of the kings of men, the kings of the demons and the kings of the gods could be seen there. With that wealth, which was provided by the cosmic architect [Maya Dānava], the daughter of king Drupada served her husbands [the Pāṇḍavas]. The Kuru prince lamented, for his heart was fixed on her. (33) The thousands of queens of the Lord of Mathurā were there also present at the time, most attractive with their waists and heavy hips moving around slowly on their feet that charmingly tinkled, wearing their pearl necklaces, reddened by the *kuṅkuma* from their breasts, and with their beautiful faces richly adorned with earrings and locks of hair. (34-35) In the assembly hall constructed by Maya it so happened that the son of Dharma, the emperor in person, in the company of his attendants, his family and also Kṛṣṇa - who was his all-seeing eye - was seated on a throne of gold, being endowed with the opulences of supreme rulership and praised by court poets, like he was Indra. (36) There, oh King, then entered Duryodhana surrounded by his brothers. Proud as a peacock wearing a crown and necklace, he with a sword in his hand was ranting angrily [at the doorkeepers]. (37) Bewildered by the magic of Maya taking the solid floor for water, he held the end of his garment high, but further on he fell into water that he mistook for a solid floor. (38) Bhīma seeing it laughed out loudly, just as the women, the kings and the rest did, my dear. Even though they were checked by the king, it carried the approval of Kṛṣṇa. (39) He [Duryodhana], burning with anger, embarrassed with his face turned down, being hurt within

left for Hastināpura whereupon from the saintly souls rose a very noisy 'Alas alas!' Ajātaśatru [the king] felt a little sad, while the Supreme Lord, from whose glance the bewilderment had risen, kept silent. He was prepared to remove the burden from the earth [see also 1.15: 25-26, 10.2: 38 and 10.63: 27].

(40) **O**h King, this is what I have to tell you concerning your question about the bad-heartedness of Duryodhana during the great Rājasūya sacrifice.'

*: Present day India knows the tradition of the Holi celebrations, the festival of colors, once a year on the morning after the full moon in early March every year, where one plays this game. It celebrates the arrival of spring and the death of the demoness Holika. Holika was the sister of Hiraṇyakaśipu who, fighting Prahlāda, could not succeed in killing him [see 7.5]. She, said to be fire resistant, sitting with him in a fire could not harm him. He remained unscathed, but she burned in the fire to ashes. Thus with Holi the night before great bonfires are lit to commemorate the story. Although Holi is observed all over the north, it is celebrated with special joy and zest at Mathurā, Vṛndāvana, Nandgaon, and Barsnar (the places where Lord Kṛṣṇa and Śrī Rādhā grew up). Lord Kṛṣṇa, while growing up in Vraja, popularized the festival with His ingenious pranks. The *gopīs* of Vraja responded with equal enthusiasm, and the festivities have continued ever since. Role reversal with travesty, feminism etc. are accepted customs for the duration of the festival. Men and women of Vraja clash in a colorful display of a mock battle of the sexes. A naturally occurring orange-red dye, kesudo, is used to drench all participants.

**: The *patnī-samyāja* ritual is the ritual performed by the sponsor of the sacrifice and his wife, consisting of oblations to Soma, Tvaṣṭā, the wives of certain demigods, and Agni.

10.76 - The Battle Between Śālva and the Vṛṣṇis

(1) **Ś**rī Śuka said: 'Please, oh King, now listen how Kṛṣṇa, in His body playing the human, in yet another wonderful deed killed the lord of Saubha. (2) Śālva, as he was called, was a friend of Śiśupāla. He came to Rukmiṇī's wedding and was, together with Jarāsandha and others, by the Yadus defeated in battle [see 10.54 and also 10.50]. (3) Before all the kings listening he swore: 'Wait and see, I will, with all I can, rid the earth of the Yādavas!'

(4) **T**he foolish king this way vowed, only once a day ate a handful of dust while worshiping as his master the lord who protects the animallike [Paśupati or Śiva *]. (5) After a year had passed Āśutoṣa [Śiva, 'as the one who is quickly pleased'] offered the master of Umā, Śālva, who had approached him for shelter, the choice of a benediction. (6) He chose a vehicle terrifying to the Vṛṣṇis with which he could travel at will and that could not be destroyed by the gods, the demons, the humans, the singers of heaven, the serpents or the wild men.

(7) Giriśa [Śiva as the Lord of the mountain] said 'so be it' and ordered Maya Dānava, who was there to conquer the cities of the enemies [see 7.10: 53], to build a [flying] fortress made of iron named Saubha and offer it to Śālva. (8) The vehicle filled with darkness, moved as one liked and was unassailable. When Śālva obtained it he, remembering the enmity the Vṛṣṇis had shown, went to Dvārakā with it. (9-11) Oh best of the Bharatas, Śālva besieged the city with a large army and destroyed the parks, the gardens and the towers, gateways, mansions, outer walls, outlook posts and recreational areas surrounding it. From his superior *vimāna,* torrents of weapons came down including stones and trees, thunderbolts, snakes and hailstones. A fierce whirlwind rose that covered all the directions with dust. (12) The city of Kṛṣṇa, thus terribly being tormented by Saubha, oh King, could not find peace, just as the earth could not with [its being besieged by the threefold flying fortress of] Tripura [see 7.10: 56].

(13) The Great Lord Pradyumna seeing how His subjects were being harassed then said to them: 'Do not fear!', after which the great hero, who was of an untold glory, mounted His chariot. (14-15) Eminent leaders among chariot heroes like Sātyaki, Cārudeṣṇa, Sāmba, Akrūra and his younger brothers, Hārdikya, Bhānuvinda as also Gada, Śuka, Sāraṇa and other bowmen, came forward [from the city] in armor, being protected by chariotry, elephantry, cavalry and infantry. (16) Thereupon a hair-raising battle commenced between the Yadus and the followers of Śālva, that was as tumultuous as the battle between the demons and the demigods [see 8.10]. (17) The way the warm rays of the sun dissipate the darkness of the night, by the son of Rukmiṇī with His divinely empowered weapons in an instant the magical tricks were destroyed of the master of Saubha. (18-19) With twenty-five iron-tipped, in their joints perfectly smoothened arrows with golden shafts, He struck Śālva's commander-in-chief [Dyumān]. With a hundred of them He pierced Śālva, with one shaft He pierced each of his soldiers, with ten shafts He pierced each of his charioteers, and with three shafts He pierced each of his carriers [elephants, horses]. (20) When they saw that amazing, mighty feat of Pradyumna, the great personality, He was honored by all the soldiers on His side and the side of the enemy. (21) The magical illusion created by Maya, which then was seen in many forms, next seen in a single form and then again was not seen at all, constituted an inconstancy that made it impossible for his opponent to locate him. (22) Moving hither and thither like a whirling firebrand, the airship of Saubha never stayed in one place; from one moment to the next it was seen on the earth, in the sky, on a mountain top or in the water. (23) Everywhere Śālva with his soldiers appeared with his Saubha ship, the arrows were aimed by the army commanders of the Yadus. (24) Śālva lost his grip because of his enemy, for his army and fortress had to suffer from the arrows shot, that, striking like fire and the sun, were as intolerable as snake poison. (25) Even though the heroes of Vṛṣṇi, eager for a victory here and in the hereafter, were extremely

pained by the floods of weapons launched by the commanders of Śālva, they did not leave their positions. (26) Śālva's companion named Dyumān, who was previously hurt by Pradyumna, then positioned himself before Him with a club of *maura* iron and struck Him with a powerful roar. (27) Pradyumna, the subduer of the enemies, received a full blow in the chest. His chariot driver, the son of Dāruka, knew what his duty was and removed Him from the battlefield.

(28) The son of Kṛṣṇa quickly regained His consciousness and said to His chariot driver: 'It is not right, oh driver, for Me to be removed from the battlefield! (29) Except for Me, no one born in the house of Yadu has ever been known to have abandoned the battlefield. Now My reputation is stained because of a driver who thinks like a eunuch! (30) What should I, having fled from the battlefield, now say when I meet My fathers Rāma and Kṛṣṇa? How should I excuse Myself, being questioned concerning the matter? (31) My sisters-in-law certainly will deride Me, saying: 'Oh hero, how could Your enemies succeed in turning You into a coward in battle?'

(32) The charioteer said: 'Oh Long-lived One, what I did I have done in full awareness of my prescribed duty, oh Lord. A driver should protect the master who ran into danger, just as the master should protect the driver. (33) With that in mind I removed You from the battlefield. Seeing you knocked unconscious by the enemy, I thought You were wounded!'

*: The Monier-Williams dictionary states: "According to one legend every deity acknowledged himself to be a mere *paśu* or animal when entreating Śiva to destroy the Asura Tri-pura."

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10.77 - Śālva and the Saubha fortress Finished

(1) **Ś**rī Śuka said: 'After touching water, fastening His armor and picking up His bow, He [Pradyumna] said to His charioteer: 'Take Me to the warrior Dyumān.' (2) Dyumān [in His absence] had decimated His troops, but now the son of Rukmiṇī with a smile counterattacking struck back with eight *nārāca* arrows [made of iron]. (3) With four of them He struck the four horses, with one the driver, with two the bow and flag, and with one his head. (4) Gada, Sātyaki, Sāmba and others killed the army of the master of Saubha. All occupants of Saubha fell into the ocean with their throats cut. (5) Thus for twenty-seven days and nights the tumultuous and fearsome fight continued between the Yadus and the followers of Śālva striking one another. (6-7) Kṛṣṇa, who was called away by [Yudhiṣṭhira,] the son of Dharma, stayed in Indraprastha [see 10.71] and noticed there, after the Rājasūya was completed and Śiśupāla had been killed, very bad omens. He took leave of the Kuru elders, the sages and Pṛthā and her sons, and headed for Dvārakā. (8) He said to Himself: 'With Me coming to this place accompanied by My honorable elder brother, the kings siding with Śiśupāla very well may be attacking My city.'

(9) **W**hen He saw king Śālva's Saubha and the destruction of all He had, Keśava arranged for the protection of the city and said to Dāruka: (10) Get My chariot, oh driver, and quickly take Me near Śālva; and take care not to be outsmarted by this lord of Saubha, he is a great magician.'

(11) **D**āruka with that command taking the reigns drove the chariot forward, so that, with Him arriving there, all of His own men and the soldiers of the opposing party could see [the emblem of] Garuḍa ['the younger brother of Aruṇa']. (12) Śālva, who as the chief of a practically completely destroyed army, saw Lord Kṛṣṇa on the battlefield, hurled his spear, which made a scary sound, at Kṛṣṇa's charioteer. (13) In its flight illumining all directions like it was a great meteor, it was by Kṛṣṇa midair swiftly cut into a hundred pieces. (14) Like being the sun with its rays in the sky, He pierced him with six arrows and struck the Saubha fortress that was moving about with torrents of them. (15) But when Śālva struck Śauri's left arm, the arm with His bow, most amazingly, the Śārṅga fell from the hand of Śārṅgadhanvā. (16) From all the living beings witnessing it a great cry of dismay arose. The lord of Saubha roared loudly and said this to Janārdana: (17-18) 'Because You, oh fool, straight in front of our eyes stole away the bride of our brother and friend [Śiśupāla 10.53], and he unsuspecting by You within the assembly was killed [10.74], You Yourself, who are so convinced of Your invincibility, today with my sharp arrows will be sent to the land of no return, provided You have the guts to stand in front of me!'

(19) **T**he Supreme Lord said: 'You, dullard, boast in vain not seeing your impending death. Heroes do not prattle, they rather demonstrate their prowess!'

(20) **H**aving spoken thus, the Supreme Lord, infuriated with a frightening power and speed, struck Śālva with His club on the collarbone, so that he reeled and had to vomit blood. (21) But when He lifted His club again, Śālva had disappeared, and a moment later a man bowing his head appeared before Kṛṣṇa who lamenting spoke the words: 'Mother Devakī has sent me! (22) Kṛṣṇa, oh Kṛṣṇa, oh Mighty-armed One so full of love for Your parents, Your father has been captured and led away by Śālva, like a domestic animal by a butcher being led to the slaughterhouse.'

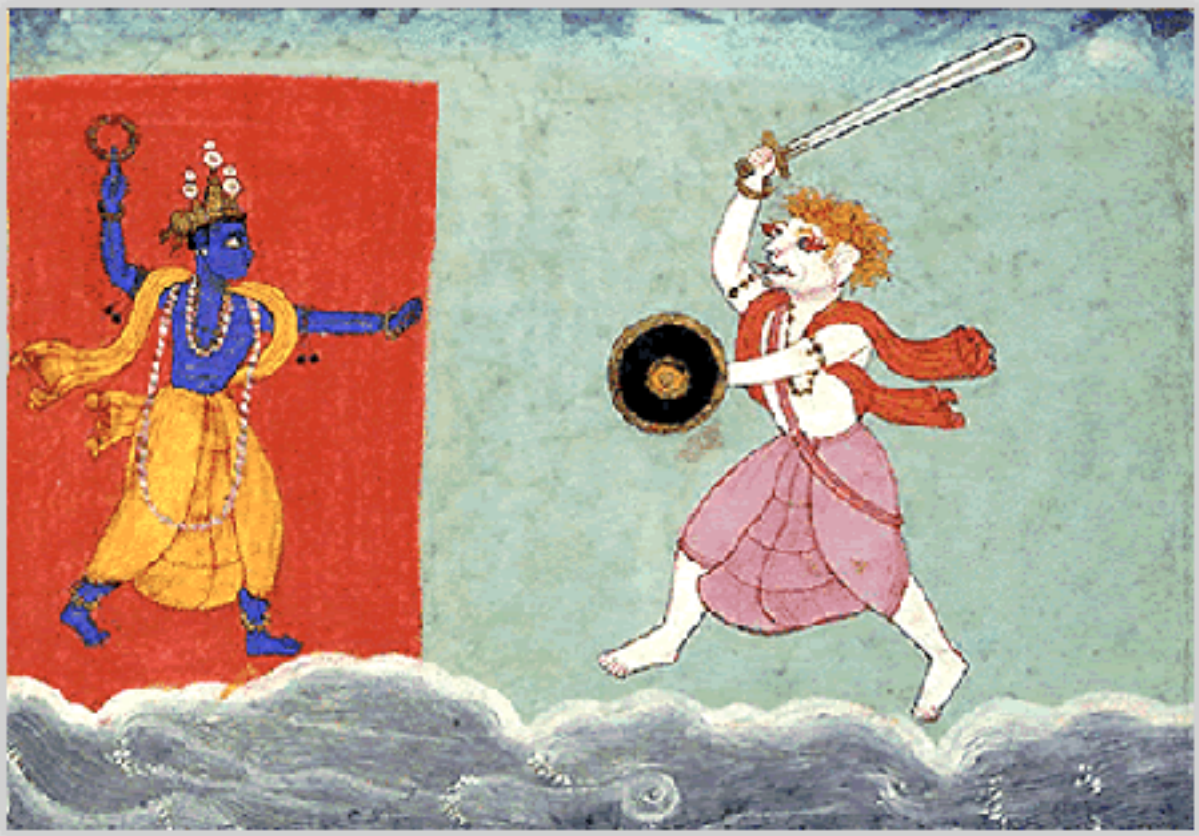
(23) **H**earing these disturbing words, Kṛṣṇa, who had assumed the nature of a human being, said out of love disconsolate and with compassion like He was a normal man: (24) 'How could that petty Śālva abduct My father and defeat Balarāma who is never confounded or defeated by Sura or Asura? Fate indeed is powerful!'

(25) **A**fter Govinda had said this, the master of Saubha approached Kṛṣṇa like he was leading Vasudeva before Him and then said the following: (26) 'He here is the one who begot You and for whom You live in this world. I will kill him straight in front of Your eyes. Save him if You can, You ignoramus!'

(27) The magician thus mocking Him, cut off the head of the 'Ānakadundubhi', took the head and climbed in the Saubha vehicle hovering in the sky. (28) In spite of His full knowledge and great powers of perception He, out of love for the ones dear to Him, for a moment remained absorbed in His normal humanity. But then it dawned on Him that Śālva had used a demoniac, magic trick designed by Maya Dānava. (29) Alerted on the battlefield, as if He awoke from a dream, He saw neither the messenger nor His father's body anywhere. Noticing His enemy sitting in his Saubha, moving about in the sky, Acyuta prepared to kill him. (30) This is how some sages say it who do not reason correctly, oh seer among the kings. They most certainly then contradict the words they once spoke but have forgotten again [compare e.g. 10.3: 15-17; 10.11: 7; 10.12: 27; 10.31: *; 10.33: 37; 10.37: 23; 10.38: 10; 10.50: 29; 10.52: 7 and 10.60: 58]. (31) How can the lamentation, bewilderment, affection or fear that are all born from ignorance, belong to the Infinite One in whom one by contrast finds the undivided complete of wisdom, spiritual knowledge and opulence? (32) Those who, encouraged by service in self-realization at His feet, dispel the bodily concept of life that bewildered man since time immemorial, attain the eternal glory in a personal relationship with Him [*svarūpa*] - so how can there be any bewilderment then with Him, the Supreme Destination of Truthful Souls? (33) And while Śālva with great force attacked Him with torrents of weapons, Lord Kṛṣṇa, whose prowess never fails, pierced his armor, bow and crest jewel with His arrows, and smashed the Saubha vehicle of His enemy with His club. (34) Shattered into thousands of pieces by the club in Kṛṣṇa's hand, it fell into the water. Śālva thereupon abandoned it, took position and rushed forward with his club in his hands towards Acyuta. (35) As he ran toward Him carrying his club, Kṛṣṇa severed his arm with a *bhalla* cutting arrow. In order to kill Śalva, He next raised His wonderful disc weapon. Looking like a mountain beneath a rising sun, He shone with a radiation resembling the light at the end of time. (36) The Lord severed with it the head of that master of great magic, complete with earrings and crown, the way lord Indra with his thunderbolt severed Vṛtrāsura's head [see 6.12]. From his men then rose a loudly voiced 'alas, alas!'

(37) After the sinner had fallen and the Saubha fortress was destroyed by the club, kettledrums sounded in the sky, oh King, played by a host of demigods. And then... it was Dantavakra who, in order to avenge his friends, furiously ran forward.'

10.78 - Dantavakra Killed and Romaharṣaṇa Slain with a Blade of Grass



(1-2) **Ś**rī Śuka said: 'Out of friendship for the absent Śiśupāla, Śālva and Pauṇḍraka, who all had passed on to the next world, the wicked one [Danta-vakra, see 9.24: 37] appeared who, all alone, on foot and with a club in his hand, oh great King, infuriated made the earth tremble under his feet by his great physical power. (3) Seeing him coming His way, Lord Kṛṣṇa quickly took up His club, leaped down from His chariot and stopped him in his tracks like the shore does with the sea. (4) Raising his club, the king of Karūṣa arrogantly said to Mukunda: 'What a luck, what a luck I have today to see You crossing my path. (5) You, oh Kṛṣṇa, who as our maternal cousin was of violence against my friends, want to kill me. Therefore I will kill You, oh fool, with my thunderbolt club. (6) I who care about my friends will have paid my debt to them only after having killed You, oh ignoramus, You, oh enemy in the form of a family member, who are like a disease to one's body.'

(7) **T**hus with harsh words harassing Kṛṣṇa like one does an elephant with goads, he roared like a lion and stroke Him with his club on the head. (8) Kṛṣṇa, the deliverer of the Yadus, despite being hit by the club, did not move an inch on the battlefield and struck him with His Kaumodakī [His club] hea-vily in the middle of his chest. (9) With his heart shattered by the club, he vo-mited blood and fell lifeless to the ground with his hair, arms and legs spread

wide. (10) Then, oh king, before the eyes of all living beings, an amazing, very subtle light entered Lord Kṛṣṇa, just as it happened with Śiśupāla [see 10.74: 45]. (11) Thereupon Vidūratha, his brother, plunged in sorrow about his relative, stepped forward with sword and shield, breathing heavily in his desire to kill Him. (12) As he attacked Him, oh King of kings, Kṛṣṇa with the razor-sharp edge of His *cakra* sliced off his head, complete with its helmet and earrings. (13-15) After thus having killed the, for others insurmountable, Śālva and his Saubha fortress, along with Dantavakra and his younger brother Vidūratha, He was praised by gods and men, sages and the perfected souls. The heavenly singers and scientists, the great souls of excellence and the dancing girls, the forefathers and the keepers of the wealth, as also the venerable and the mighty ones, all sang His glory, showering flowers the moment He surrounded by the most eminent Vṛṣṇis entered His decorated capital. (16) This is how the Controller of Yoga, Kṛṣṇa, the Supreme Lord and Master of the Living Being, is victorious. It is to those who have an animalistic vision that He seems to suffer defeat [*].

(17) **W**hen Lord Balarāma heard about the preparations the Kurus and Pāṇḍavas made for war, He, being neutral, departed under the pretext of going to bathe in holy places. (18) After at Prabhāsa having bathed and having honored the demigods and sages, forefathers and human beings [there], He, surrounded by brahmins, went to the Sarasvatī [where she is] flowing westward to the sea. (19-20) Oh son of Bharata, He visited the broad body of water of Bindu-saras, Tritakūpa, Sudarśana, Viśāla and Brahma-tīrtha, Cakra-tīrtha, the Sarasvatī where she flows eastward and all [the holy places] along the Yamunā and the Ganges. He also went to the Naimiṣā[ranya] forest where the *ṛṣis* were engaged in the performance of an elaborate sacrifice [see also 1.1: 4]. (21) They who for a long time had been engaged in the sacrifice, recognized Him upon His arrival and properly greeted Him reverentially by standing up and bowing down to Him. (22) After He together with His entourage had been worshiped and had accepted a seat, He noticed that the disciple [Romaharṣaṇa, see also 1.4: 22] of the greatest of all sages [Vyāsa] had remained seated. (23) Seeing that the *sūta* [a son of a mixed marriage of a brahmin father and *kṣatriya* mother] who had not bowed down or joined his palms, was sitting higher than the rest of the learned souls, the sweet Lord got angry: (24) 'Because he, born as a *pratiloma*, sits higher than these brahmins and also higher than Me, the Protector of the Religion, he, being so arrogant, deserves it to die. (25-26) As a disciple of the Lord among the sages [Vyāsa thus] he has fully studied the many Itihāsas, Purāṇas and Śāstras about the religion, but this has not led to good qualities. Not in control of himself, he, vainly lacking in humility and not having subdued his mind, deems himself a scholarly authority and is thus engaged like an actor. (27) It is for this purpose indeed that I have descended into this world: to put an end to those who pose as religious but factually are most sinful.'

(28) **E**ven though He was on a pilgrimage and thus had stopped with killing the impious, the Supreme Lord, after having said this, did what had become inevitable. The Lord put an end to him by means of the tip of a blade of grass that He held in His hand. (29) All the sages said 'Ohhh, ohhh', and in distress they said to Saṅkarṣaṇa deva: 'You have committed an irreligious act, oh Master. (30) We, oh Darling of the Yadus, have granted him the master's seat for the duration of the sacrifice, as also a long life and freedom from physical worries. (31-32) Even though You, oh Master of Mystic Power, are not dictated by scriptural injunctions, You have unknowingly killed a brahmin. But if You, oh Purifier of the World, atone for Your killing of a brahmin, the common man, who is inspired by no one else, will benefit from Your example.'

(33) **T**he Supreme Lord said: 'I want to be of compassion for the common people and will perform the atonement for this killing. Please tell Me what the prescribed ritual would be to be done first. (34) Oh, please say the word, and by My mystic potency I will bring about the long life, strength and sensory power you promised him.'

(35) **T**he sages said: 'Please, oh Balarāma, arrange it so that both Your potency of killing by means of that [grass] weapon and that what we have said, may remain.'

(36) **T**he Supreme Lord said: 'The Vedas tell us that the child taking birth from you is truly one's own self. Therefore his son [Sūta Gosvāmī, see 1.2: 1] should be the speaker [of the Purāṇa, endowed] with a long life, strong senses and physical power [see also **]. (37) Oh best of sages, please tell Me what you want. I shall do it, and again, please, oh intelligent souls, think of what the proper atonement would be, for I have no idea.'

(38) **T**he *ṛṣis* said: 'The fearsome demon Balvala, the son of Ilvala, comes here every new moon and spoils our sacrifice. (39) The best You can do for us, oh descendant of Daśārha, is to defeat that sinner who pours pus on us, blood, feces, urine, wine and meat. (40) Subsequently, You for twelve months should do penance by serenely traveling around the land of Bhārata [India] and find purification by bathing at the holy sites.'

*: It is in these verses that the Bhāgavatam says that one has the vision of an animal if one thinks that the Lord would ever suffer defeat, as seemed to be the case with Kṛṣṇa fleeing from Jarāsandha [10.52], Kṛṣṇa acting as if he would be impressed by Śālva's tricks [10.77: 27-32], the Buddha being food-poisoned or Jesus Christ being crucified. In the end to His evanescence there is the victory, the enlightenment, the resurrection and the second birth in acceptance of the teaching.

**: To illustrate the principle enunciated here by Lord Balarāma, the *paramparā* in the person of Śrīla Śrīdhara Svāmī quotes the following Vedic verse which appears in both the Śatapatha Brāhmaṇa (14.9.8.4) and the Bṛhad-āraṇyaka Upaniṣad (6.4.8):

aṅgād aṅgāt sambhavasi
hṛdayād abhijāyase
ātmā vai putra-nāmāsi
sañjīva śaradaḥ śatam

"You have taken birth from my various limbs and have arisen from my very heart. You are my own self in the form of my son. May you live through a hundred autumns."

10.79 - Lord Balarāma Slays Balvala and Visits the Holy Places

(1) **Ś**rī Śuka said: 'Then, on de day of the new moon, a fierce and frightening wind arose scattering dust, oh King, with the smell of pus everywhere. (2) Thereupon a rain of abominable things produced by Balvala poured down upon the sacrificial arena, after which he himself appeared carrying a trident. (3-4) The sight of that immense body looking like a heap of charcoal with a topknot and a beard of burning copper, his fearsome teeth and his face with contracted eyebrows, reminded Rāma of His club, which crushes opposing armies, and His plow, which subdues the Daityas. Both the weapons presented themselves immediately at His side. (5) With the tip of His plow Balarāma got hold of Balvala, who moved about in the sky, and with His club then angrily struck the harasser of the brahmins on the head. (6) He produced a cry of agony and fell, with his forehead cracked open, gushing blood to the ground like a red mountain struck by a thunderbolt. (7) The sages praised Rāma,

awarded Him practical benedictions and ceremonially sprinkled Him with water, just like the great souls did with [Indra] the killer of Vṛtrāsura [see 6.13]. (8) They gave Rāma a Vaijayantī flower garland of unfading lotuses in which Śrī resided, and a divine set of clothes together with celestial jewelry.

(9) **N**ext receiving permission to leave them He together with [a group of] brahmins went to the Kauśikī river where He took a bath. From there He headed for the lake from which the Sarayū flows. (10) Following the course of the Sarayū He arrived in Prayāga where He bathed to propitiate the demigods and other living beings. Thereafter He went to the hermitage of Pulaha Ṛṣi [see also 5.7: 8-9]. (11-15) After having immersed Himself in the Gomatī, the Gaṇḍakī the Śoṇa and Vipāśā river, He went to Gayā to worship His forefathers, and to the mouth of the Ganges to perform ritual ablutions. At Mount Mahendra He saw Lord Paraśurāma. After honoring Him He then bathed where the seven branches of the Godāvarī river converge with the rivers the Veṇā, the Pampā and the Bhīmarathī. Having seen Lord Skanda [Kārttikeya] Balarāma next visited Śrī-śaila, the residence of Lord Giriśa [Śiva], and saw the Master in Draviḍa-deśa [the southern provinces], the most sacred hill, the Veṅkaṭa [of Bālajī]. After [having visited] the cities of Kāmakoṣṇī and Kāñcī He went to the river the Kāverī as also to the greatest of them all, the most holy Śrī-raṅga, where the Lord manifested [as Raṅganātha]. He went to the place of the Lord, the mountain Ṛṣabha, then to southern Mathurā [Madurai where the goddess Mīnākṣī resides] and next to Setubandha [Cape Comorin], where one is even released from the gravest sins. (16-17) There the Wielder of the Plow, Halāyudha, gave a great number of cows away to the brahmins. He went to the rivers the Kṛtamālā and the Tāmraparṇī, and to the Malaya mountain range, where He bowed down to pay respect to Āgastya Muni who, sitting there in meditation, gave Him his blessings. Leaving with his permission, He went to the southern ocean where he saw the goddess Durgā [known as Kanyā]. (18) Then reaching Phālguṇa and taking a bath in the sacred lake of the five Apsaras where Lord Viṣṇu manifested, He again gave away a myriad of cows. (19-21) The Supreme Lord thereupon traveled through Kerala and Trigarta, and arrived at Gokarṇa [northern Karṇataka], a place sacred because of the manifestation of Dhūrjaṭi ['he with a load of matted locks'], Śiva. Seeing the honored goddess [Pārvatī], residing on an island off the coast, Balarāma went to Śūrpāraka, where He touched the waters of the Tāpī, the Payoṣṇī and the Nirvindhyā. Next He entered the Daṇḍaka forest and went to the Revā, where the city of Māhiṣmatī is found. There He touched the water of Manutīrtha and then returned to Prabhāsa.

(22) **F**rom the brahmins [there] He heard about the annihilation of all the kings in a battle [at Kurukṣetra] between the Kurus and the Pāṇḍavas. He concluded that the earth was been relieved of her burden [see also e.g. 10.50: 9]. (23) He, the beloved Son of the Yadus, then went to the fight, where He

tried to stop Bhīma and Duryodhana who with their maces were fighting each other on the battlefield [see also 10.57: 26]. (24) But when Yudhiṣṭhira, the twins Nakula and Sahadeva, Kṛṣṇa and Arjuna saw Him, they were silent while offering their obeisances with the burning question: 'What does He want to tell us, coming here?' (25) He saw the two with clubs in their hands skillfully moving in circles, furiously striving for the victory. He said: (26) 'Oh King, oh Great Eater, the two of you warriors are equal in prowess. One, I think, is of a greater physical power, while the other is technically better trained. (27) I do not see how from any of you, who are equally skilled, a victory or defeat can be expected. So stop this useless fight.'

(28) **I**n spite of being sensible people, the two, who fixed in their enmity kept each other's harsh words and misdeeds in mind, did not take heed of His words, oh King. (29) Balarāma decided that it was their fate and went to Dvārakā, were He was greeted by a delighted family headed by Ugrasena. (30) When He [later on] turned back to Naimiṣāranya, the sages engaged Him, the Embodiment of All Sacrifice who had renounced all warfare, with pleasure in all the different kinds of rituals [*]. (31) The Almighty Supreme Lord bestowed upon them the perfectly pure spiritual knowledge by which they could perceive this universe as residing within Him, and also see Him as pervading the entire creation. (32) After together with His wife [Revatī, see 9.3: 29-33] having executed the concluding ritual *avabhṛtha* bath, He, well dressed, nicely adorned and surrounded by His family members and other relatives and friends, appeared as splendid as the moon in its full glory [full and surrounded by the stars].

(33) **T**here are countless other [pastimes] like this of the mighty, unlimited and unfathomable Balarāma, who through His illusory power appears as a human being. (34) Whoever regularly, at dawn and dusk, remembers the activities of the unlimited Balarāma, which are all amazing, will become dear to Lord Viṣṇu.'

*: Śrīla Prabhupāda writes here: 'Actually Lord Balarāma had no business performing the sacrifices recommended for ordinary human beings; He is the Supreme Personality of Godhead, and therefore He Himself is the enjoyer of all such sacrifices. As such, His exemplary action in performing sacrifices was only to give a lesson to the common man, to show how one should abide by the injunctions of the Vedas.'

10.80 - An Old Brahmin Friend Visits Kṛṣṇa

(1) **T**he honorable king said: 'My lord, I would like to hear, oh master, what valorous deeds there are more of Lord Kṛṣṇa, the Supreme Soul of Unlimited Powers. (2) How can anyone who is disgusted with running after material desires and knows the essence oh brahmin, desist from listening to the transcendental topics of the Lord Hailed in the Scriptures after repeatedly having heard them? (3) The actual power of speech is the one describing His qualities, the hands that really work are the ones that do His work, the true mind is the mind remembering Him as dwelling in both the mobile and immobile living beings, and the ear that actually hears is the ear listening to His sanctifying topics [compare 2.3: 20-24]. (4) It is about the head that bows to both of His manifestations [among the mobile and immobile beings], about the eye that sees Him only and about the limbs that regularly honor the water that washed the feet of Viṣṇu or His devotees."

(5) **S**ūta [1.2: 1] said: "After Viṣṇurāta [Parīkṣit as being Viṣṇu-sent] had asked this question, he was addressed by the powerful sage, the son of Vyāsa whose heart was fully absorbed in Vāsudeva. (6) Śrī Śuka said: 'There was a certain friend of Kṛṣṇa [called Sudāmā, not the same one as mentioned in 10.41: 43], a brahmin well versed in the Vedas, who, peaceful of mind and in control of his senses, was detached from the sense objects. (7) As a household-

der he subsisted on that what came of its own accord. His wife was, just like him, poorly dressed and emaciated of hunger. (8) Distressed by the poverty she, with her face dried up and trembling legs, faithful to her husband, approached him and said: (9) 'Is it not so, oh brahmin, oh master of devotion, that the Husband of Śrī is your friend, and that that best one of the Sātvatas is filled with compassion for the brahmins and is willing to give them shelter? (10) Please approach Him, my most gracious man, for He, the Ultimate Shelter of the Saintly Souls, will then provide you with abundant wealth because you have such a hard time maintaining your family. (11) If the Lord of the Bhojas, Vṛṣṇis and Andhakas who is now present in Dvārakā, even gives Himself to a person [just] remembering His lotus feet, then what would the Spiritual Master of the Universe not do for people of worship who are not so much interested in economic success and sensual gratification?'

(12-13) **T**he brahmin, who thus repeatedly in various ways was entreated by his wife, then thought: 'The sight of Uttamaśloka is indeed the highest attainment.' He took the decision to visit Him and asked her: 'If there is anything in the house that I can bring as a gift, my good woman, please give it to me!' (14) She begged with the other brahmins for four fists of husked and parched rice, wrapped it in a piece of cloth and gave it to her husband to bring as a gift.

(15) **H**e, the best of the scholars, took it with him, and on his way to Dvārakā wondered: 'How will I ever get this audience with Kṛṣṇa?' (16-17) Together with a couple of local brahmins the scholar passed three gates and guard stations, and walked between the houses of Acyuta's faithful followers, the Andhakas and Vṛṣṇis. One normally could not go there and so he felt as if he had attained the bliss of the Pure Spirit. He next entered one of the opulent sixteen thousand residences of the Lord's queens [*]. (18) Acyuta, who sat on His consort's bed, saw him from a distance, immediately rose and came forward to close him gladly in His arms. (19) The Lotus-eyed One, in touch with the body of His dear friend, the wise brahmin, extremely ecstatic released affectionately some teardrops from His eyes. (20-22) Having him seated on the bed He fetched some items to honor His friend and washed his feet. The Supreme Lord of All the Worlds took the water on His head, oh King. Then the Purifier anointed him with divinely fragrant sandalwood and aloe-wood [lignaloes or aguru] paste and *kuṅkuma*. He gladly honored His friend with aromatic incense and series of lamps, and offered him bethel nut and a cow. Next He spoke a word of welcome. (23) The goddess [Rukmiṇī] was personally of service by carefully fanning with a yak's tail the dirty and poorly dressed, emaciated twice-born soul, whose veins could be seen. (24) The people in the palace thus seeing Kṛṣṇa engaged in His spotless reputation, were amazed about the intense love with which the shabby soul [the *avadhūta*] was honored: (25-26) 'What pious deeds has he performed, this unkempt, condemned

and lowly mendicant deprived of all prosperity in the world? How can he with reverence be served by the Spiritual Master of the Three Worlds who is the abode of Śrī? Leaving the goddess sitting on her bed He embraced him as an older brother!'

(27) **T**aking hold of each other's hands, oh King, they discussed the charming topics of the past when they together lived in the school of their spiritual master [see 10.45: 31-32]. (28) The Supreme Lord said: 'Oh brahmin, after the guru received his remuneration from you and you returned [home], oh knower of the dharma, did you marry a suitable wife or not? (29) With your mind occupied by household affairs, you were not driven by desires and I also know that you do not take much pleasure, oh wise soul, in the pursuit of material happiness. (30) Some people perform their worldly duties without being disturbed by desires in their minds. Acting to set an example as I do, they shake off the propensities that naturally arise. (31) Do you, oh brahmin, still remember our stay in the *gurukula*? It is there that a twice-born soul learns to understand what needs to be known and he thus manages to transcend his ignorance. (32) One is born twice, my dear friend: after first being born materially one [secondly] manifests through a spiritual master, a bestower of spiritual knowledge like Myself, who teaches what the duties are for all spiritual orders [or stages of life, see *āśrama* and 7.12]. (33) Among those engaged in the *varṇāśrama* system [see also B.G. 4: 13] in this world, they [who thus are twice born] are the expert knowers of the true welfare, oh brahmin, for they cross over the ocean of material existence with the help of the words stemming from Me in the form of the spiritual master. (34) I, the Soul of All Beings, am not as satisfied by ritual worship, a new life, austerity or self-control, as I am by faithful service to the spiritual master [compare 7.14: 17]. (35-36) Oh brahmin, do you still remember what we did, while living with our spiritual master, when we once by the wife of our guru were sent away to fetch firewood? Having entered a big forest, oh twice-born soul, all out of season, a fierce harsh thundering wind arose with rain. (37) With the sun having set we, with all directions covered in darkness and with all the water around us, could neither recognize the direction nor high or low areas. (38) Constantly heavily besieged by the fierce wind and water in that flood, we did not know what way to go and in distress wandered through the forest holding each other's hands. (39) Our guru Sāndīpani knew this and at sunrise set out to search for us, his disciples. The *ācārya* then found us suffering. (40) 'Oh you children, for my sake you have to suffer heavily! In your devotion for me you have disregarded that what is most dear to all living beings: the [comfort of your] body! (41) Well, this is what true disciples have to do to pay the debt to their spiritual master: being perfectly pure in their love, they must be willing to offer the spiritual master their very self and possessions. (42) I am satisfied with you, my dear boys, oh best of the brahmins. May your desires be fulfilled and may in this world and the next your words, your mantras, never lose their attraction

['their freshness' compare 10.45: 48].' (43) Many things like this happened when we were living at the house of the guru. Only by the mercy of the spiritual master a person will find [spiritual] fulfillment and attain peace.'

(44) **T**he brahmin said: 'What more is there for me to achieve in life, oh God of Gods, oh Guru of the Universe, than to have lived together at the guru's house with You, whose every desire is fulfilled? (45) Oh Almighty One, Your body, constituting the fertile field of all welfare, comprises the Absolute Truth that is celebrated [in the Vedas]. Your residing with spiritual masters is nothing but an extraordinary role-play [see also e.g. 10.69: 44 and 10.77: 30]!'

*: Śrīla Viśvanātha Cakravartī quotes from the Padma Purāṇa, Uttara-khaṇḍa, which says that the brahmin actually entered the palace of Rukmiṇī: *'sa tu rukmiṇy-antaḥ-pura-dvāri kṣaṇaṁ tūṣṇīṁ sthitaḥ'*; 'He stood for a moment in silence at the doorway of Queen Rukmiṇī's palace.

10.81 - The Brahmin Honored - Lord Kṛṣṇa the Godhead of the Brahmins

(1-2) **Ś**rī Śuka said: 'He, Bhagavān Kṛṣṇa, the True Goal of the Devotees, the Lord Who Perfectly Knows the Minds of All Beings, in this manner conversing with this best soul among the brahmins, then, in His dedication to the ones of learning, laughed and spoke with a smile and a loving glance to His dear friend. (3) The Supreme Lord said: 'What gift have you brought for Me from home, oh brahmin? Even the slightest that in pure love is offered by devotees, turns into something immense for Me, whereas not even the greatest that is being presented by non-devotees pleases Me. (4) Whoever offers Me a leaf, a flower, a fruit and water with devotion, that offer brought from the heart by a soul of good habits I accept [same as in B.G. 9: 26].'

(5) **B**ut the twice-born soul thus being addressed, was too embarrassed with Him, the Husband of the Goddess of Fortune, bowed down his head and did not offer the few hands of rice grains, oh King. (6-7) As the direct witness in the heart of all living beings fully cognizant of the reason why he had come, He thought: 'He worshiped Me in the past and never desired opulence. But because he, My friend, in order to keep his chaste and devoted wife happy, has come to Me now, I will give him riches not attainable for [even] the immortals [see also B.G. 9: 22].' (8) With that in mind He Himself from under the garment of the twice-born soul snatched away the rice grains that were tied in a

bundle, and said: 'What is this? (9) Have you brought this for Me, My dear friend? That gives Me the greatest pleasure! These rice grains satiate Me and the whole universe [that I am]!'

(10) **S**peaking thus He took a handful to eat and a second one, whereupon Śrī [Rukmiṇī devī], devoted to Him, the One Supreme, seized His hand [for the beaten grains were hard to digest]. (11) 'That, oh Soul of Each and Everyone, is enough to make a person, wishing to satisfy You, prosper in this world and the next with all opulence available.'

(12) **A**fter to his satisfaction having drunk and eaten, the brahmin spent that night in Acyuta's palace. He thought he had attained heaven. (13) The next day, dear King, as he returned home, he was honored by Him, the Self-satisfied Maintainer of the Universe, who made him happy as he walked along the path. (14) Even though he had received no wealth from Kṛṣṇa and had been too embarrassed to ask for it himself, he on his way home was filled with joy about the audience he had had with the Great One. (15) 'Ah, what a privilege it is to have witnessed the devotion of the Godhead of the Brahmins for the twice-born souls. He who carries Lakṣmī in His chest embraced the poorest wretch! (16) Who am I? A destitute sinner! And who is Kṛṣṇa? The temple of Śrī! And He, this friend of the brahmins, closed me in His arms! (17) He seated me on the bed of His consort like one of His brothers. Tired as I was, I was fanned by His queen holding a [yak-tail] hair fan. (18) Being served with sincerity with a massage for my feet and such, I was worshiped like a demigod by the God of Gods, the Godhead of the Scholars! (19) The worship of His feet is the root of all perfections and opulence that man in his emancipation may find in heaven, on earth and in the lower regions. (20) 'If this poor soul acquires opulence he, delighting in excess, will not remember Me', He must have thought in His grace, and thus did not grant me the slightest amount of wealth.'

(21-23) **T**hus lost in thought he arrived at the vicinity of his home. There he found himself placed before high rising palaces rivaling the sun, the fire and the moon. On all sides they were surrounded by wonderful courtyards and gardens swarming with hordes of cooing birds, ponds full of lilies and day and night blooming white lotuses. There were well adorned and ornamented men and women with deer-like eyes. 'What is this, whose place is this, how could this come about?' (24) This way paining his mind, he was welcomed by the men and women with a luster like the demigods, who most fortunately loudly sang to instrumental music. (25) His wife, hearing that her husband had arrived, extremely jubilant quickly appeared excitedly from the house like she was the goddess of fortune manifesting herself from her abode. (26) Seeing the husband she was so devoted to, she solemnly held her head down, embracing him within her heart with closed eyes filled with tears because of her

eagerness and love. (27) He stood amazed at the sight of his wife who, shining in the midst of maidservants with golden lockets around their necks, radiated like a goddess in a *vimāna*. (28) Pleased he together with her entered his home which, with its hundreds of gem-studded pillars, resembled the palace of the great Indra. (29-32) There were ivory beds ornamented with gold [with bedding] white as foam and couches with golden legs, yak tail fans, golden chairs with soft cushions and canopies hung with strings of pearls. Seeing the sparkling clear quartz walls inlaid with precious emeralds as also the shining jeweled lamps and the women decorated with jewels, the brahmin, now free from worries with all the excessive opulence, reasoned about the cause of his unexpected prosperity: (33) 'This prosperity here, of me always so unlucky and poverty stricken, must be the consequence of the glance that He, the Best of the Yadus who is of the Greatest Opulence, has cast on me. (34) It is no doubt my Friend, the most exalted among the Daśarhas and Enjoyer of Unlimited Wealth, who, without saying a word, like a cloud [pouring rain] has given me this opulence when He, with me in His presence, noticed that I came begging. (35) With pleasure the great Soul accepted a palmful of roasted rice that I brought. [Thus] He makes something great of the meager gift of a friend [like me] and something insignificant of the great gift He gave. (36) May there life after life, repeatedly be my love [*sauhṛda*], friendship [*sakhya*], sympathy [*maitrī*] and servitude [*dāsya*] for Him, the Supremely Compassionate Reservoir of Transcendental Qualities, as also my adherence to the intimate association with His devotees. (37) The Supreme and Never Born Lord does not bestow the wonderful opulences of a kingdom and material assets upon His devotee, when he [not initiated or not twice-born, see 10.80: 32] fails in understanding. In His wisdom He sees how the rise of false pride [the arrogance, the conceit with the wealth or the *mada*] leads to the downfall of the wealthy.'

(38) **H**e [Sudāmā] this way firmly being fixed in intelligence, was most devoted to Janārdana and enjoyed free from intense desire [for wealth or profit] together with his wife. Therewith he always kept in mind that he [sooner or later] would have to abandon the objects of his senses. (39) The brahmins are even the master of Him, the God of Gods, Hari, the Master and Lord of Sacrifice. There exists no higher worshipable deity than them [see also 7.11: 14, 7.14: 17-18, 10.24: 25, 10.45: 32]. (40) By thus recognizing the Unconquerable One as being conquered by His own servants [see also 9.4: 63 and 10.9: 19] he, the learned friend of the Supreme Lord, was released from his bondage to the [material] self. By the force of his meditation upon Him he soon attained His abode, the destination of the truthful souls. (41) The human being who hears about this sympathy for the brahmins of the Godhead of the Brahmins, will find love for the Supreme Lord and be freed from the bondage of [fruitive] labor [karma, see also 7.11: 35].'

10.82 - All Kings and the Inhabitants of Vṛndāvana on Pilgrimage Reunite with Kṛṣṇa

(1) **Ś**rī Śuka said: 'When Balarāma and Kṛṣṇa lived in Dvārakā, there was one day [*] an eclipse of the sun so complete that it seemed to be the end of the *kalpa* [a day of Brahmā]. (2) The people knowing that beforehand, oh King, came from everywhere to the field of Samanta-pañcaka ['the five lakes' at Kurukṣetra] in the hope that that would work favorably. (3-6) It is the place where Lord Paraśurāma, the greatest hero among the warriors, rid the earth of its [tyrannical] rulers and with the streams of their blood created the great lakes [see 9.16: 18-19]. Even though Bhagavān Lord Paraśurāma was unaffected by karmic reactions, He, in order to set an example for the common man, was there of worship like a normal person who wishes to dispel the sin. To that occasion therefore, oh son of Bharata, a great number of people of Bhārata came there on a holy pilgrimage. Vṛṣṇis like Gada, Pradyumna and others, as also [the elders] Akrūra, Vasudeva and Āhuka [Ugrasena] who all wanted to eradicate their sins, went to that holy place. Aniruddha together with Sucandra, Śuka, Sāraṇa and the army commander Kṛtavarmā remained behind to guard [the city]. (7-8) As effulgent as Vidyādharas they in chariots resem-

bling heavenly vehicles moved on in waves of horses, bellowing elephants and masses of foot soldiers. Resplendent with their wives, with golden necklaces, flower garlands, attire and armor, they appeared on the road as supremely divine and majestic as [demigod] sky travelers. (9) The greatly pious Yādavas bathing and fasting there, carefully saw to it that cows, garments, garlands, gold and necklaces were donated to the brahmins. (10) After once more in the lakes of Paraśurāma as prescribed having taken a bath [the next day to conclude their fast], they fed the leading brahmins with the finest food and prayed thereto: 'Let there be our devotion for Kṛṣṇa.' (11) The Vṛṣṇis thereupon with the permission of Kṛṣṇa, their exclusive deity, comfortably sat down to eat in the cool shade of the trees. (12-13) Having arrived there they saw their befriended and related kings of the Matsyas, Uśīnaras, Kauśalyas, Vidarbhas, Kurus, Sṛñjayas, Kāmbojas, Kaikayas, Madras, Kuntīs, Ānartas and Keralas, and also met hundreds of other kings, both allies and adversaries, oh King. They as well saw their dear friends, the *gopas* and *gopīs* headed by Nanda, who had been aching [to see them] for so long. (14) Meeting again, with their hearts and faces blooming as beautiful as lotuses because of the emotions, they embraced each other firmly and thus experienced the greatest delight with streams of tears, goose pimples and a choked-up voice. (15) The women looking at one another, with great eyes filled with tears of pure love, smiled with the greatest friendship and closed each other in their arms, pressing breasts to breasts that were smeared with *kuṅkum* paste. (16) Thereupon they paid their respects to the elders and received obeisances from their younger relatives. Having inquired after their well-being and having discussed the comfort of their journey, they next started to talk with each other about Kṛṣṇa.

(17) **K**untī saw her brothers and sisters with their children, her parents, her sisters-in-law and Mukunda, and gave up her sorrow while talking to them. (18) Kuntī said: 'Oh respectable brother, I feel most unfulfilled in my prayers because you, who are so very good, forgot what happened to me during my times of emergency [see also 1.8: 24]! (19) Friends, relatives, sons, brothers, and even parents, easily forget the one [among them] suffering misfortune.'

(20) **Ś**rī Vasudeva said: 'Dear sister, do not be cross with us, men are the playthings of fate. Whether someone acts of his own accord or follows the directions of others, he always falls under the control of the Lord. (21) Pestered by Kaṁsa we scattered in all directions [see 10.2: 7 and 10.4]. Only now we, by Divine Ordinance, have returned to our places, oh sister.'

(22) **Ś**rī Śuka said: 'All the kings who there were honored by Vasudeva, Ugrasena and the other Yādavas, found peace in the supreme happiness of seeing Acyuta. (23-26) Bhīṣma, Droṇa, the son of Ambikā [Dhṛtarāṣṭra], Gāṇḍhārī with her sons, as also the Pāṇḍavas and their wives, Kuntī, Sañjaya,

Vidura and Kṛpa; Kuntībhoja and Virāṭa, Bhīṣmaka, the great Nagnajit, Purujit, Drupada, Śalya, Dhṛṣṭaketu and the king of Kāśi; Damaghoṣa, Viśālākṣa, the kings of Maithila, Madra and Kekaya, Yudhāmanyu, Suśarmā, Bāhlika and others with their sons, as also, oh best of kings, many other kings resorting under Yudhiṣṭhira, were all amazed to see the personal form of Śāuri, [Kṛṣṇa] the abode of Śrī, there together with His wives. (27) After from both Balarāma and Kṛṣṇa having received proper proof of respect, the kings in their turn filled with joy, enthusiastically praised the Vṛṣṇis, the personal associates of Kṛṣṇa: (28) 'Oh master of the Bhojas [Ugrasena], you have chosen a commendable birth among men in this world, for you continually see Kṛṣṇa, He who even by the yogis is rarely seen. (29-30) His fame as praised in the Vedas, the water washing from His feet and the words of the revealed scriptures thoroughly purify this universe [see also B.G. 15: 15]. Even though her wealth had been ravaged by Time, the earth's vitality has been awakened by the touch of His lotus feet with her fulfilling all our desires like an abundance of rain. By seeing Him in person, by touching Him and walking with Him, conversing, lying down, sitting, eating, being bound through marriage with Him and having Him as a blood-relative, you [normally] following the hellish path of family life have now found Viṣṇu, liberation and heaven [in person] who constitutes the cessation [of one's searching in life. See also 5.14 and 7.14 and B.G. 11: 41-42].'

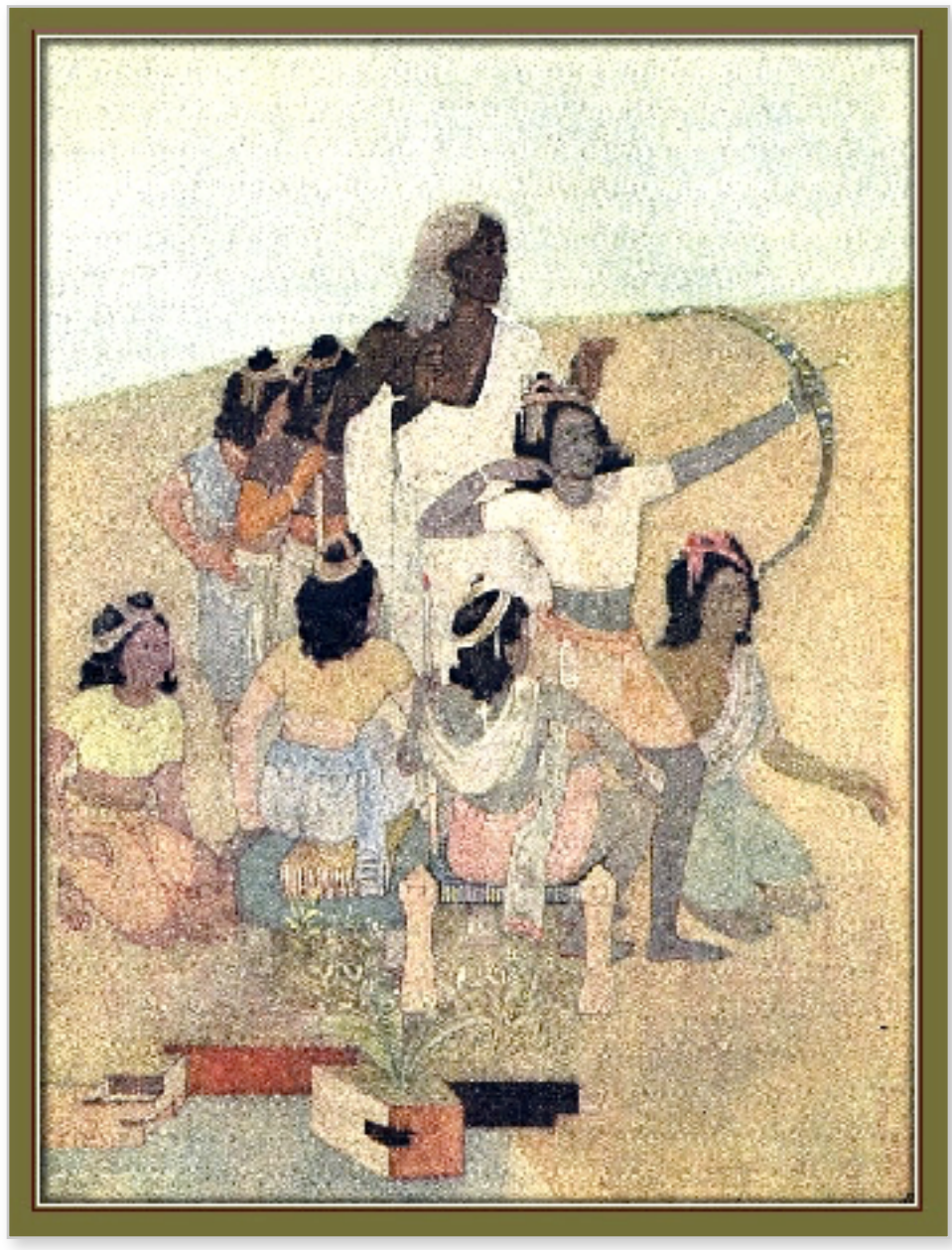
(31) **Ś**rī Śuka said: 'When Nanda found out that the Yadus headed by Kṛṣṇa had arrived there, he went to meet Him, accompanied by the *gopas* with their belongings on their wagons. (32) In their delight excited to enjoy His presence after so long a time, the Vṛṣṇis revived, as if awakened from death, and embraced Him firmly. (33) When Vasudeva, beside himself of love, overjoyed embraced Him, he remembered the troubles created by Kaṁsa because of which he had to leave his sons behind in Gokula [see 10.3 & 10.5]. (34) Kṛṣṇa and Rāma embraced Their [foster] parents and offered Their respects, but could, with throats filled with tears of love, not utter a word, oh greatest hero of the Kurus. (35) The so very fortunate couple, Nanda and Yaśodā, in their turn raised their sons on their laps, held Them in their arms and gave up their sorrow [of having been separated from Them]. (36) Thereupon Rohiṇī and Devakī embraced the queen of Vraja and addressed her with their throats full of tears, remembering what she had done [for them] in her friendship: (37) 'What woman can forget your unceasing friendship, oh queen of Vraja? Not even obtaining the wealth of Indra suffices to repay you in this world! (38) When these Two [boys] had not yet met Their [real] parents, They, residing with the two of you as Their [foster] parents, received the education and affection, nourishment and protection. My good lady, in the custody of you, saintly souls strange to no one and as protective as eyelids to eyes, They had nothing to fear.'

(39) **Ś**rī Śuka said: 'The *gopīs* seeing Kṛṣṇa, their object of desire after such a long time, the One for the sight of whom they would curse the creator of their eyelids [see 10.31: 15], all, by their eyes, took Him into their hearts to embrace Him there to their satisfaction. Thus they attained the ecstatic absorption that, even for souls constantly united [with Him in meditation], is difficult to attain. (40) The Supreme Lord approached them more privately, embraced them, informed after their health and with a smile said the following: (41) 'Dear girlfriends, do you still remember Us, We who, intent on destroying the enemy party, for that purpose stayed away so long? (42) Maybe you think ill of Us being afraid that We have put you out of Our mind - but in fact it is the Supreme Lord who brings together and separates the living beings. (43) The way the wind brings together masses of clouds, grass, cotton and dust and scatters them again, the same way the Creator of the living beings brings together and scatters His subjects [compare 10.5: 24-25]. (44) By the love for Me, you fortunately developed on your part, you have obtained Me; it is indeed the devotion unto Me that leads the living beings to immortality [compare B.G. 9.33]. (45) Oh ladies, being present both inside and outside, I am both the beginning and the end of all created beings, the same way ether, water, earth, air and fire applies to all material things [see also e.g. 10.9: 13-14]. (46) These material entities, who thus [on the one hand] exist within the elements of creation and [on the other hand] according to their true nature pervade those elements in the form of the *ātmā* [the Soul, self and person], you should both ways consider as being present within Me, within the Imperishable, Supreme Truth [see also e.g. 1.3: 1, 3.26: 51, 10.59: 29, B.G. 9: 15 and *siddhānta*].'

(47) **Ś**rī Śuka said: 'The *gopīs*, this way being instructed by Kṛṣṇa's teaching about the *ātmā,* eradicated the subtle covering of their soul [their false ego, see *liṅga*, 7.2: 47 and 4.29] by constantly meditating on Him and were thus fulfilled by Him. (48) They said: 'With that what You said, oh Lord with the Lotus navel, we wish that our minds, however being engaged in household affairs, are ever vigilant at Your lotus feet, the feet that the great yogis and highly learned philosophers keep in mind to meditate upon, for they constitute, for those who fell into the dark pit of a material existence, the only shelter of deliverance [see also 7.5: 5, 10.51: 46, 7.9: 28, 7.15: 46].'

*: According to Śrīla Sanātana Gosvāmī in his Vaiṣṇava-toṣanī commentary this event, described in retrospect, would have occurred after Balarāma's visit to Vraja (10.65) and before Mahārāja Yudhiṣṭhira's Rājasūya sacrifice (in 10.74) because the enmity within the Kuru family, the exile of the Pāṇḍavas and the ensuing war at Kurukṣetra arose directly after the sacrifice.

10.83 - Draupadī Meets the Queens of Kṛṣṇa



(1) **Ś**rī Śuka said: 'The Supreme Lord, the spiritual master and goal of the *gopīs* who thus showed His favor, then asked Yudhiṣṭhira and the rest of His good-hearted relatives about their welfare. (2) They, who by seeing His feet were freed from their sinful reactions, felt very honored thus being questioned by the Lord of the World and gladly replied: (3) 'How can they be unhappy who ever drank the intoxicating nectar of Your lotuslike feet that is poured out by the minds and mouths of the great souls? How can they who, with the drinking cups of their ears, drank to their fill, not experience the happiness, oh Master, oh Destroyer of the forgetfulness of the embodied souls about the Creator who granted them their physical existence? (4) By the light of Your personal form we are released from the bonds of the three [states] of material consciousness [wakefulness, dreaming and sleeping]. Being totally immersed therein, we are of spiritual happiness having bowed down to You, the goal of the perfected saints [the *paramahaṁsas*], who by the power of Your illusion

have assumed this form for the protection of the unlimited and ever fresh Vedic knowledge, which is threatened by time.'

(5) **T**he great sage said: 'While the crest jewel of all personalities who is praised in the scriptures thus was being glorified by His people, the women of the Andhaka and Kaurava clans met to discuss with each other the stories about Govinda that are sung in the three worlds. Please listen as I describe them to you. (6-7) Śrī Draupadī said: 'Oh Vaidarbhī [Rukmiṇī], Bhadrā, Jāmbavatī and Kauśalā [Nāgnajitī]; oh Satyabhāmā, Kālindī, Śaibyā [Mitravindā], Rohiṇī [see * and 10.61*] and Lakṣmaṇā [Mādrā] and other wives of Kṛṣṇa, please tell us how it came to pass that Acyuta, the Supreme Lord Himself, by the grace of His mystic power lived the way one lives in the world and got married to you?'

(8) **Ś**rī Rukmiṇī said: 'Like a lion taking his share from a herd of goats and sheep, He, who puts the dust of His feet upon the heads of invincible fighters, took me away when the kings, with their bows ready, were about to offer me to Śiśupāla. May the feet of Him, the abode of Śrī, be my object of worship [see 10.52-54].'

(9) **Ś**rī Satyabhāmā said: 'Being accused [by my father King Śatrājit] He, in order to clear His name, defeated the king of the bears [Jāmbavān] and brought the jewel back to my father whose heart was distressed about the death of his brother [Prasena]. Afraid [about this accusation] he offered me to the Lord, even though I was spoken for [see 10.56].'

(10) **Ś**rī Jāmbavatī said: 'The creator of my body, not realizing that He, the Husband of Sītā, was his master and worshipable deity, fought for twenty-seven days with Him. After he recognized Him he came to his senses, took hold of His feet and presented me to Him together with the jewel. I am His maidservant [see also 10.56].'

(11) **Ś**rī Kālindī said: 'Knowing that I was executing penances with the desire to touch His feet, He came together with His friend [Arjuna] and took my hand. I am the one cleaning His residence [10.58: 12-23].'

(12) **Ś**rī Mitravindā said: 'During my *svayaṁvara* He came forward and stole me away the way the enemy of the elephants [a lion] claims his share amidst a pack of dogs. After having defeated the kings and my brothers, who insulted Him, He took me to His capital where Śrī resides. May I there, life after life, serve Him with washing His feet [10.58: 31].'

(13-14) **Ś**rī Satyā said: 'Seven great, strong and vital bulls with the sharpest horns, which by my father were arranged to test the prowess of the kings,

destroyed the pride of the heroes. But they were quickly subdued and tied up by Him, with the ease of children playing with young goats. This way with His valor paying for me, He defeated the kings on the road with an army of four divisions and took me, being protected by maidservants, with Him. May there be my servitude unto Him [10.58: 32-55].'

(15-16) **Ś**rī Bhadrā said: 'With me in love with Him, oh Kṛṣṇā [Draupadī], my father of his own accord invited my maternal cousin Kṛṣṇa, and gave me to Him together with a retinue of female companions and a military escort of one *akṣauhiṇī*. May there for me, birth after birth wandering because of my karma, be that betterment of myself in touching His feet [10.58: 56].'

(17) **Ś**rī Lakṣmaṇā said: 'Oh Queen, because I repeatedly heard the glorification by Nārada of Acyuta's births and activities, my heart became fixed upon Mukunda, He who, by her [the goddess Śrī] holding the lotus, after due consideration was chosen in rejection of the [demigod] rulers of the world. (18) My father, also known as Bṛhatsena, oh saintly lady, knew my state of mind and out of love for his daughter arranged for means to meet this end [of marrying with Kṛṣṇa]. (19) Just as with your *svayaṁvara*, oh Queen, a fish was used [hung high as a target] that had to be won by Arjuna, also in my case there was such a target. Hidden from sight however, it could only be seen as a reflection in water [in a pot below]. (20) Hearing about this, from everywhere all the kings expert in the art of archery and wielding other weapons, came to my father's city together with their thousands of teachers. (21) My father honored all of them with full respect for each his strength and age. Then they, who had set their minds upon me, took up the bow and arrows to pierce [the target] in the assembly. (22) Some of them after lifting [the bow] were unable to string it and gave up, and some, having pulled the bowstring, fell down because they were hit by it. (23) Other heroes like the kings of Magadha [Jarāsandha], Cedi [Śiśupāla] and Ambaṣṭha, as also Bhīma, Duryodhana and Karṇa, managed to string the bow, but could not locate the target. (24) Arjuna managed to locate it and, aiming carefully while looking at the reflection of the fish in the water, took a shot, but the arrow did not hit the target, it just brushed it. (25-26) After the kings were defeated in their pride and had given up, the Supreme Lord playfully took up the bow and managed to string it. At the moment the sun was situated in Abhijit [in 'victory', or at noon] He fixed an arrow on it and pierced, with a single look in the water, the fish with His arrow so that it fell down. (27) Kettledrums resounded in the sky and on earth the sounds of *'jaya'* were heard, while the demigods, overwhelmed by joy, released torrents of flowers. (28) Next, with a shy smile on my face and a wreath of flowers in my hair, I entered the arena with gently tinkling ankle bells on my feet, a golden necklace with brilliant jewels around my neck and a pair of fine silken, new garments held together by a belt. (29) I lifted up my face, encircled by its many locks of hair and with my cheeks effulgent because of the

earrings, and looked all around at the kings. With a cool smile casting sidelong glances I slowly placed my necklace around the neck of Murāri who had captured my heart. (30) At that moment conch shells, *mṛdaṅgas*, tabors, kettledrums and war drums, and such instruments, resounded while the singers sang and male and female dancers danced. (31) The leading kings could not accept the choice I thus made for the Supreme Lord as my master, oh Draupadī. Upset and with a heart full of imprecation they became quarrelsome. (32) Faced with that situation He lifted me on the chariot with its four excellent horses. He prepared His Śārṅga, donned His armor and stood firm to offer battle with His four arms [displayed in full]. (33) Dāruka drove the chariot that was trimmed with gold, oh Queen, while the kings looked on as if they were [startled] animals seeing the lion king. (34) Like village dogs with a lion the kings went after Him. Some of them then tried to block His way by raising their bows against Him. (35) Because of the floods of arrows shot from the Śārṅga some of them fell with their arms, legs and necks severed, while others gave it up and fled. (36) Like the sun god reaching his abode [or the western horizon] the Lord of the Yadus then entered Dvārakā, His city glorified in heaven and on earth, which was profusely decorated with wonderful archways and banners on flagpoles blocking the sunlight. (37) My father honored his friends, immediate relations and other family members with the most valuable clothing and jewelry, with beds, seats and with other furniture. (38) In his devotion he presented the Lord of the Complete [Pūrṇasya] the most valuable weapons, as also maidservants endowed with all riches, infantry, elephantry, chariotry and cavalry. (39) By abruptly breaking off our material bonds and doing penances, we have all become the maidservants of His household, of Him, the One Satisfied Within Himself.'

(40) **T**he other queens said [as expressed by Rohiṇī]: 'After He in battle had killed the demon Bhauma and his followers, He discovered that we, the daughters of the kings the demon defeated during his conquest of the earth, had been imprisoned by him. Because we constantly had remembered His lotus feet as the source of liberation from a material existence He, the One All of whose Wishes are Fulfilled, married us after our release. (41-42) Oh saintly lady, we do not desire rulership over the earth, a heavenly kingdom, unlimited pleasures or mystic power. Nor do we strive for the supreme divinity, to achieve immortality or the abode of Hari. We [just] want to carry on our heads the dust of the divine feet of the Wielder of the Club that is enriched with the fragrance of the *kuṅkuma* from the bosom of Śrī [see also 10.47: 60, ** and the Śrī Śrī Śikṣāṣṭaka verse 4]. (43) We desire the same as what the Pulinda women [the *gopīs*] desire, as what the grass and the plants and the grazing cows and *gopas* of Vraja desire: to be touched by the feet of the Supreme Soul.'

*: The one called Rohiṇī here is not Rohiṇī, the mother of Balarāma, but the one queen representing the sixteen thousand queens whom Kṛṣṇa wed next to His eight principal queens.

**: The *paramparā* points out that the Śrī referred to here is the supreme goddess of fortune as identified by the *'Bṛhad-gautamīya-tantra'*:

devī kṛṣṇa-mayī proktā
rādhikā para-devatā
sarva-lakṣmī-mayī sarva
kāntiḥ sammohinī parā

"The transcendental goddess Śrīmatī Rādhārāṇī is the direct counterpart of Lord Śrī Kṛṣṇa. She is the central figure for all the goddesses of fortune. She is endowed with the power to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord."

10.84 - Vasudeva of Sacrifice to the Sages at Kurukṣetra Explaining the Path of Success

(1) **Ś**rī Śuka said: 'When Pṛthā, the daughter of the king of Subala [Gāṇḍhārī], Draupadī, Subhadrā and the wives of the kings, as also His *gopīs*, heard of the loving attachment [of the wives] to Kṛṣṇa, Lord Hari, the Soul of All, they were all greatly amazed with tears filling their eyes. (2-5) As the women thus were conversing with the women and the men with the men, sages arrived at the place eager to see Kṛṣṇa and Rāma: Dvaipāyana, Nārada, Cyavana, Devala and Asita; Viśvāmitra, Śatānanda, Bharadvāja and Gautama; Lord Paraśurāma and his disciples, Vasiṣṭha, Gālava, Bhṛgu, Pulastya and Kaśyapa; Atri, Mārkaṇḍeya and Bṛhaspati; Dvita, Trita, Ekata and the sons of Brahmā [the four Kumāras] as also Āṅgirā, Agastya, Yājñavalkya, sages like Vāmadeva and others. (6) Seeing them, the Pāṇḍavas, Kṛṣṇa, Balarāma, the kings and others who sat down, immediately stood up to bow down to the souls who are honored throughout the universe. (7) They all, including Balarāma and Acyuta, honored them befittingly with words of welcome, sit-

ting places, water to wash their feet and water to drink, flower garlands, incense and sandalwood paste. (8) With the sages sitting down comfortably the Supreme Lord, who in His embodiment defends the dharma, addressed the with rapt attention listening assembly of great souls. (9) The Supreme Lord said: 'We who achieved this birth have now all obtained its fruit: the audience of the masters of yoga which even by the demigods is rarely won. (10) How is it possible that human beings, who are not very renounced and see God in the form of the temple deity, now may enjoy your company and may touch you, ask you questions, bow down, and be of worship at your feet and such? (11) By just seeing you, the saints, one is instantly purified, while that is not so with the holy places consisting of water or with the deities made of clay and stone, which only after a long time make that happen [1.13: 10]. (12) Neither the fire, the sun, the moon nor the firmament, neither the earth, the water, the ether, the breath, the speech nor the mind, take away, when they are worshiped, the sins of someone entangled in material opposites. But they are wiped away by just a few moments of service to men of [brahminical] learning. (13) With the idea of himself, as being the body which can be so smelly with its three elements [of mucus, bile and air], with the notion of a wife and all of that as being his property, with the view of clay as being something worshipable, with the thought of water as being a place of pilgrimage, he [the common man going for appearances] is not of [respect for] men of wisdom. As such he is [not much better than] a cow or an ass.'

(14) **Ś**rī Śuka said: 'Hearing this being said by Kṛṣṇa, the Supreme Lord of Unlimited Wisdom, the scholars were silent, confounded by the words that were hard to digest. (15) The sages pondered for some time over the Lord and the subordinate position [He had assumed], and concluded that what He had said was meant to enlighten the people. Thus they addressed Him, the Spiritual Master of the Universe, with a smile on their faces. (16) The honorable sages said: 'Just see how we, the best knowers of the truth and chief creators of the universe, are bewildered by the power of the material illusion created by the activities of the Supreme Lord, who so amazingly covert in His operations pretends to be the one controlled. (17) Effortlessly He creates, all by Himself, the variety of this universe and maintains and destroys it without getting entangled Himself. He is in His actions just like the earth element with the many names and forms of its transformations. What an actor [imitator] the Almighty One is in His activities [see also 8.6: 10]! (18) Your good Self, the Original Personality of the Soul, nonetheless at times assume the mode of goodness in order to protect Your people and to chastise the wicked; thus You maintain the eternal Vedic path of the *varṇāśrama* divisions [of status/vocational orientations] by means of Your pastimes [see also *sanātana* dharma]. (19) The Spirit of the Absolute [as known by the Vedas] is Your pure heart, wherein the manifest, the unmanifest and the timeless transcendental position is realized by means of austerities, study and turning inward in concentra-

ted meditation [see also B.G. 7: 5]. (20) Oh Absolute Truth, You show Your respect for the community of the brahmins because one, through those perfect representatives, can understand the revealed scriptures. Consequently You are the leader of all souls of respect for the brahminical culture. (21) Today we achieve the fulfillment of our birth, education, austerities and vision, for it is the goal of the saintly souls to find association with You, the Ultimate of all Welfare. (22) We offer [You,] Kṛṣṇa our obeisances, You, the Supreme Lord whose wisdom is always fresh, the Supersoul who covers His greatness with His *yogamāyā*. (23) None of these kings who enjoy Your company, nor the Vṛṣṇis, know You, hiding behind the curtain of *māyā*, as the Supreme Soul, the Time and the Lord [B.G. 6: 26]. (24-25) The way a sleeping person envisions an alternate reality with the names and forms he pictures in his mind, and therewith has no knowledge of a separate reality beyond it, one with You, similarly having names and forms, has no clue, because of the discontinuity of one's memory created by the activity of the senses which bewilder one's consciousness with Your *māyā* [compare B.G. 4: 5 and 4.29: 1, 10.1: 41 and 7.7: 25]. (26) Today You granted us the vision of Your feet forming the source of the Ganges which washes away an abundance of sins. When one [with them] well installed in the heart has ripened in one's yoga practice and fully has matured in devotional service, the material mentality covering the individual souls is destroyed and Your destination is attained - so please, show Your devotees Your mercy.'

(27) **Ś**rī Śuka said: 'The sages having said this took leave of Daśārha [Kṛṣṇa], Dhṛtarāṣṭra and Yudhiṣṭhira, oh sage among kings, and prepared to return to their hermitages. (28) Seeing this the greatly renown Vasudeva [the father of Kṛṣṇa] approached them bowing down, and took hold of their feet while expressing the following, carefully chosen words. (29) Śrī Vasudeva said: 'My obeisances to you who [represent] all the gods [*]. Oh seers, please listen, tell us this: how can we be freed from our karma by doing work?'

(30) **Ś**rī Nārada said: 'Oh scholars, this question asked by Vasudeva in his eagerness to learn about his ultimate benefit, is not that surprising at all considering the fact that he thinks of Kṛṣṇa as being a child [of his, his son]. (31) When people are close in this world, it is easily a cause of disregard, just as it is e.g. with someone living at the Ganges who leaves to seek purification elsewhere. (32-33) The quality of [the Lord] His awareness is never disturbed by time-dependent matters like the creation, destruction and so on of this universe, not by its own activity nor by another agency [see B.G. 4: 14 and 10: 30]. The consciousness of Him, the One Controller without a Second, is not affected by hindrances, material actions and their consequences, and the basic qualities of nature with their flow of changes [*kleśa,* karma and *guṇa*]. Others [though] may consider Him as being covered by His own expansions of *prāṇa*

and other elements of nature, just like the sun is hidden by clouds, snow or eclipses.'

(34) **T**hen, before all the kings, as also before Acyuta and Rāma listening, oh King, the sages addressed Vasudeva saying: (35) 'It has been ascertained as being correct that karma is counteracted by this [type of] work: to honor with faith and with festive sacrifices Viṣṇu, the Lord of All Sacrifices. (36) Scholars demonstrated from the viewpoint of the Śāstras that this religiousness of being connected [in yoga] is the easiest way to pacify the mind; it brings joy to the heart. (37) For the twice-born soul at home to go for the Personality of Godhead by performing sacrifices faithfully with spotlessly [justly] acquired possessions, constitutes the path that brings success [**]. (38) An intelligent person should renounce the desire for wealth by means of sacrifices and charity. He should give up the desire for a wife and kids by engaging in temple affairs. With the help of [the *cakra* order of] Time [the Time that is also the destroyer of all worlds, see also 9.5 and B.G. 3: 16] he should forget the desire for a world for himself, oh Vasudeva. All sages renounced their [three types of] desires for [the wealth, the family and his own command of] a household life and went into the forest for doing penances [see also B.G. 2: 13]. (39) Prabhu, a twice-born soul is born with three debts: a debt to the gods, a debt to the sages and a debt to the forefathers. Not liquidating them by [respectively] sacrifice, studying the scriptures and by begetting children [or by pupils and brainchildren like books, see ***] he, upon leaving the body, will fall down [back into the material world]. (40) But you [Vasudeva] are presently free from two of the debts, the debt to the sages and the debt to the forefathers, oh magnanimous soul. Be now free from your debt to the gods and renounce your homestead. (41) Oh Vasudeva, [in a previous life] your good self must have been of much worship with devotion for the Supreme Lord of the Universe, for He assumed the role of your son [see also 10.3: 32-45 and 11.5: 41].'

(42) **Ś**rī Śuka said: 'Vasudeva having heard the words they spoke, chose for the sages as his priests and propitiated them by bowing his head. (43) The *ṛṣis* being asked, oh King, then engaged the pious soul in fire sacrifices that strictly to the principles with excellent arrangements were performed at the holy field [of Kurukṣetra]. (44-45) When he was about to be initiated the Vṛṣṇis came joyfully to the sacrificial pavilion, bathed and well-dressed, wearing garlands and being elaborately ornamented. They came together with their queens who, carrying the items of worship in their hands, were clad in the finest clothes, wore golden lockets around their necks and who were smeared with sandalwood paste, oh King. (46) Clay tom-toms and tabors, kettle drums and drums, conch shells and other musical instruments sounded, male and female dancers danced, and bards and panegyrists sweet voiced sang together with the female singers of heaven and their husbands. (47) According

to the rules by the priests being sprinkled with sacred water [for his initiation], Vasudeva, with his eyes decorated with collyrium and with his body anointed, together with his eighteen wives [see 9.24: 21-23 & 45] looked like the moon king surrounded by the stars. (48) With them, all finely decorated, wearing silk *sārīs* and bangles, necklaces, ankle bells and earrings, he, being initiated and clad in deerskin, shone brilliantly. (49) Oh great King, his officials and priests radiated, with their jewels and garments of silk, as if they were standing in the sacrificial arena of the killer of Vṛtra [Indra, see 6.11]. (50) At that time the two Lords Rāma and Kṛṣṇa also stepped forward. With each of Them being accompanied by His own wives, sons and family members as expansions of Their glory, They shone just as splendidly. (51) Vasudeva exercised, in accordance with the rules, respect for the Lord of Rituals, Mantras and Paraphernalia, by performing [both the types of] fire sacrifices, and such, that are differently characterized as 'original' [or primary, different prototypes as described in the *śruti*] and 'changed' [or secondary, offerings following adapted procedures, see *4]. (52) Next he as prescribed compensated at the designated time the priests, who were already richly decorated, with gifts of gratitude that made them look even more beautiful, as also with marriageable girls, cows and land of great value. (53) After the great sages had executed the ritual with oblations by the sponsor and his wife [*patnī-saṁyāja*], as also the concluding ritual [*avabhṛthya*], the brahmins, with [Vasudeva] the chief of the *yajña* in front, bathed in the lake of Lord Paraśurāma [9.16: 18-19]. (54) Having bathed, he together with the women gave their jewelry and clothing away to the bards and next, in his finest apparel, honored all the classes of people, and even the dogs, with food. (55-56) His relatives, their wives and children, the leaders of the Vidarbhas, Kośalas, Kurus, Kāśīs, Kekayas and Sṛñjayas, the officials, the priests, the different types of enlightened souls, the ordinary humans, the paranormal souls [the 'ghostly'], the forefathers and the venerable personalities, he gave opulent gifts. Then they took leave from Kṛṣṇa, the Abode of Śrī, and departed, full of praise for the sacrifice that was performed. (57-58) The immediate family members Dhṛtarāṣṭra and his younger brother [Vidura], Pṛthā and her sons [Arjuna, Bhīma and Yudhiṣṭhira], Bhīṣma, Droṇa, the twins [Nakula and Sahadeva], Nārada, Bhagavān Vyāsadeva and others, embraced their friends and relatives, the Yadus, and then, with hearts melting of affection upon the separation, with difficulty returned to their respective places, as also did the rest of the guests. (59) Nanda out of affection for his relatives stayed together with the cowherds [a little longer]. They were by Kṛṣṇa, Balarāma, Ugrasena and the rest honored with extra opulent worship. (60) Vasudeva, who with ease had crossed over the ocean of his great ambition [see also 10.3: 11-12], felt most satisfied. Surrounded by his well-wishers he took Nanda's hand and spoke to him.

(61) **Ś**rī Vasudeva said: 'The by God forged bond of men called affection is, I think, even for heroes and yogis difficult to give up. (62) Even though the

friendship you offered so very saintly has not been reciprocated by us being so forgetful of what you did, it will never cease, for it is beyond compare. (63) Formerly [sitting in Kaṁsa's prison] we could not act on your behalf, and now, well-to-do, oh brother, we even with you standing in front of us fail to see you, because our eyes are blinded being intoxicated by our opulence. (64) May someone who is after the real benefit of life never find the fortune of kings, oh you so full of respect, for with his vision thus being clouded he is blind to even the needs of his own family and friends [compare 10.10: 8].'

(65) **Ś**rī Śuka said: 'Thus with tears filling his eyes remembering what he [Nanda] all had done in his friendship, Ānakadundubhi, with his heart softened by the intimacy, had to weep. (66) Out of love for his friend who showed his affection and for Kṛṣṇa and Rāma, Nanda then said: 'I will go later, I will go tomorrow', but stayed three months longer with the Yadus who honored him. (67-68) Being satisfied with desirables, like the most valuable ornaments, finest linen and various priceless pieces of furniture, he accepted the gifts offered by Vasudeva, Ugrasena, Kṛṣṇa, Uddhava and others. Seen off by the Yadus, he departed together with the inhabitants of Vraja and his family. (69) As they went to Mathurā, Nanda, the *gopas* and the *gopīs* could not put Govinda's lotus feet out of their minds and consequently looked back [many a time]. (70) With their relatives having departed, the Vṛṣṇis, who had Kṛṣṇa as their deity, saw that the rainy season was about to begin and therefore turned back to Dvārakā. (71) To the people [at home] they gave an account of the great festivity and of what had taken place in relation to the lord of the Yadus [Vasudeva] and all the well-wishers they had seen during the pilgrimage [see 10.82].'

*: This statement, so reminds the *paramparā*, is confirmed in the authoritative śruti-mantras, that declare '*yāvatīr vai devatās tāḥ sarvā veda-vidi brāhmaṇe vasanti*': "Whatever demigods exist, all reside in a brāhmaṇa who knows the Veda."

**: The *paramparā* adds: 'Both Śrīdhara Svāmī and Śrī Jīva Gosvāmī here agree that the ritual karma of Vedic sacrifices is particularly meant for attached householders. Those who are already renounced in Kṛṣṇa consciousness, like Vasudeva himself, need only cultivate their faith in the Lord's devotees, His Deity form, His name, the remnants of His food and His teachings, as given in Bhagavad Gītā and Śrīmad Bhāgavatam.'

***: The word *putra* used here usually refers to a child, but also means doll or any other artificial thing to care for like a home, or works of art, a book or another by-product as Prabhupāda and his pupils called it as e.g. in 3.28: 38 and 11.20: 27-28. It literally means 'preserving from the hell called Put', the place where the childless ones reside.

*4: The *paramparā* explains: 'The Brāhmaṇa portion of the Vedic *śruti* specifies the complete step-by-step procedure of only a few prototype sacrifices, such as the Jyotiṣṭoma and Darśa-pūrṇamāsa. These are called the *prākṛta*, or original, *yajñas*; the details of other *yajñas* must be extrapolated from the patterns of these *prākṛta* injunctions according to the strict rules of the Mīmāṁsā-śāstra. Since other *yajñas* are thus known by derivation from the prototype sacrifices, they are called *vaikṛta*, or "changed".'

10.85 - Lord Kṛṣṇa Instructs Vasudeva and Retrieves Devakī's Sons

(1) The son of Vyāsa said: 'One day, Saṅkarṣaṇa and Acyuta, the two sons of Vasudeva, visited Their father who, after They had honored his feet, welcomed Them affectionately and spoke to Them. (2) Having heard the words of the sages referring to the superhuman qualities of his two sons, he became convinced of Their heroic deeds. Addressing Them by name he said: (3) 'Kṛṣṇa, oh Kṛṣṇa, oh greatest yogi, oh eternal Saṅkarṣaṇa, I know that the two of You are the direct [representatives] of the original nature [or *pradhāna*] and the supreme principle [the *Puruṣa* or person] of this universe. (4) You are directly the Supreme Lord, the masters of the original substance and the person. Whatever comes into existence, whenever, or for whatever reason, originates from You, is created by You and exists within You, is there for Your sake and belongs to You. (5) Oh Lord of the Beyond, this variegated universe You created from Yourself, is entered by You, oh Unborn One, and also maintained by You, the Supersoul [the Paramātma], as the life principle of vitality [*prāṇa*] and individuality [*jīva*]. (6) Of both [the animate, and inanimate] entities, which differing from each other all belong to the Supreme and are thus dependent, You are the One constituting the creative potency, active within the life air and the other basic forces of the universe [see also 2.5: 32-33]. (7) The glow, brilliance, luminosity and the particular existence of the moon, the fire, the sun, the stars and lightning [B.G. 15: 12], the permanence of the

mountains, and the fragrance and sustaining power of the earth, are all You in fact. (8) The quenching and the vitalizing capacity of water, as also the water itself and its taste, are You, oh Lord. Oh Controller, on the basis of Your air [the oxygen...] there is the body heat, the mental and physical vigor, the endeavor and the movement [see also B.G. 11: 39]. (9) You are the directions and the spaces they describe, the omnipresent ether and the elemental sound belonging thereto. You are the [primeval] sound constituting the syllable AUM and its differentiation in particular forms [of language, see also B.G. 7: 8]. (10) You are the power of sense perception, You are their gods [see also 3.12: 26] and of them You are the mercy [granting these sensations]. You are of the intelligence the power to decide and of the living being the power to remember things correctly [B.G. 7: 10 & 15: 15]. (11) You, the primeval Cause of all Causes [the non-manifest original substance *pradhāna*], are the source of [the false ego associated with] the physical elements [*tamas*], the passions of the senses [*rajas*] and the stream of consciousness of the creative gods [*sattva*, see also B.G. 14]. (12) Among the entities subject to destruction in this world, You are the imperishable being, just as the substance of something is observed [and not lost] with its transformations. (13) The modes of goodness, passion and ignorance, and their functions, are in this [imperishable] way regulated within You, the Supreme Absolute Truth, by Your internal potency [the *yogamāyā* of Your pastimes]. (14) On that account there is in You [Yourself] no question of these modifications. Whenever they are conditioned by You [and in You] as products of creation, they have You inside of them, You who otherwise are not material [eternally free, *nitya-mukta*, see also B.G. 2: 12, 9: 4-5 & 8: 19]. (15) In this world they are ignorant who, impelled by their karma, [eternally bound, *nitya-bandha*] move around in the cycle of rebirth; they fail therewith to understand the transcendental destination that is the Soul of the Complete. (16) I was as fortunate to acquire with this life this difficult to attain, most suitable form of human existence, but because of Your deluding energy [*māyā*] I have spent my entire life in confusion about what one's own purpose in life would be. (17) With You, who in this world ties everyone together with the ropes of affection, there is, with the body and the progeny and other relations, the 'this I am' and 'these are mine' associated with it [see also e.g. 2.9: 2, 4.28: 17, 4.29: 5, 5.5: 8 and 6.16: 41]. (18) The two of You are not our sons but evidently the Lords of *pradhāna* and *Puruṣa* who descended to remove the burden of rulers from the earth, as You have said [10.50: 7-10]. (19) I therefore today seek the shelter of Your lotus feet which, from the surrendered, from the distressed souls, take away the fear of being entangled [in the material world], oh Friend, and that is all. Enough, I have enough of the hankering for sense enjoyment that binds me to the mortal frame and makes me think of You, the Supreme One, as being my child. (20) In the maternity room You indeed said [see 10.3: 44] that You were the Unborn Soul who, age after age having taking birth with us, thus operates to defend Your dharma and therewith just like a cloud [changing form] assume and give up various

bodies [see B.G. 4: 8]. Oh, who can understand the mystic potency and powerful expansions of You, the all-pervading, most glorified Lord?'

(21) **Ś**rī Śuka said: 'Having heard these statements of His father, the Supreme Lord, the best of the Sātvatas, with humility bowed down and then in a gentle voice replied, broadly smiling. (22) The Supreme Lord said: 'I consider these meaningful words of yours appropriate, oh father, since by referring to Us, your Sons, you have expressed the complete of reality. (23) I, you, He, My brother, and these residents of Dvārakā, must, together with everything moving and not moving, all be considered the same way [as expansions of Me], oh best of the Yadus [B.G. 9: 5 & 15 and the *siddhānta*]. (24) The Supreme Soul, being indeed one, self-luminous, eternal and distinct, by means of the basic qualities, from Himself has created the material entities belonging to those modes. Being free from the modes He is thus seen as many. (25) It is as with the ether, the air, the fire, the water and the earth, that, being single elements, depending their locations, in their manifest and un-manifest, small and large products, appear as many [see also B.G. 13: 31].'

(26) **Ś**rī Śuka said: 'Vasudeva thus having been addressed by the Supreme Lord, oh King, was liberated from his thinking in opposites and became silent, being satisfied within. (27-28) Then at that place, oh best of the Kurus, Devakī, the worshipable goddess of all who to her utter amazement had heard of [the retrieval of] the son of Their guru [10.45], asked Kṛṣṇa and Rāma loudly and clear to bring back her own sons who were murdered by Kaṁsa. With that in mind looking back, she spoke sad and distraught with tears in her eyes. (29) Śrī Devakī said: 'Rāma, oh Rāma, oh Immeasurable Soul; oh Kṛṣṇa, Master of the Yoga Masters, I know that the two of You are the Original Personalities, the Lords of the Creators of the Universe [see also *catur-vyūha*]. (30) Having taken birth from me, You have now descended because of the kings who, living in defiance of the scriptures and with their good qualities destroyed by the time [of Kali-yuga], became a burden to the earth. (31) Oh Soul of All That Be, today I have come to seek shelter with You, who, by a partial expansion [the modes] of an expansion [the material energy] of an expansion [Nārāyaṇa] of Yours, gives rise to the generation, prospering and dissolution of the universe [see also 2.5]. (32-33) One says that Your guru ordered You to retrieve his son who had died a long time ago. You brought him from the place of the forefathers to Your spiritual master as a gift of gratitude to the teacher. Please, oh You two Masters of the Yoga Masters, fulfill the same way my desire. I would like to see my sons brought back who were killed by Kaṁsa [see 10.4].'

(34) **T**he *ṛṣi* [Śuka] said: 'Thus entreated by Their mother, oh descendant of Bharata, Rāma and Kṛṣṇa entered the nether world of Sutala, utilizing Their internal potency [see 5.24: 18]. (35) The Daitya king [Bali], who saw

Them entering, stood immediately up to bow down to Them together with his entourage. He was overwhelmed with joy of seeing Them, the Supreme Soul and Self of the Universe, who were his favorite divinity of worship. (36) Bringing Them royal seats, They were happy to sit down there. He washed the feet of the two Great Souls and together with his followers took the water [upon their heads] that purifies [everyone], up to Brahmā. (37) He worshiped Them by presenting all the wealth of himself and his family: the most valuable riches, garments, ornaments, fragrant pastes, bethel nut, lamps, nectarean food and so on [*]. (38) He who had conquered Indra [see 8.15], over and over took hold of the Supreme Lord's feet. With a heart melting of love, with tears of happiness in his eyes and with his hair standing on end, oh King, he spoke with a choked up voice. (39) Bali said: 'My obeisances to Ananta, the Greatest Being, and Kṛṣṇa, the Absolute Truth, the Supersoul, the Disseminator and Creator of analytical knowledge [*sāṅkhya*, see 3.25-32] and [the science of bhakti-]yoga. (40) To see You is indeed something rarely achieved by the living beings. But [if You endeavor to reach us] of Your own accord, it lies even within the reach of people like us, whose natures are of passion and ignorance [see B.G. 3: 21-23]. (41-43) The sons of Diti and Dāna, the singers of heaven, the perfected souls, the scientists, the venerable persons, the wealth keepers, the wild, the carnivorous and the paranormal ones, the mystics, the politicians, we and others like them, are constantly fixed in a grudge against the physical presence of You, the direct embodiment of the revealed scriptures who are of pure goodness. Some are obstinate with hatred and some are of devotion with a certain lust [an ulterior motive], while the enlightened souls, predominated by the mode of goodness, are not so attracted [compare: the *ātmārāma*-verse 1.7: 10]. (44) Oh Master of Yoga Masters, when not even expert yogis know Your bewildering power of yoga, which for the greater part is characterized by terms like this [*svarūpa* and *viśeṣa,* on inborn and outer differences based, game of identity], what then to expect of us? (45) Have therefore mercy with me and lead me out of the blind well of a householder's life towards the other shelter of Your lotus feet sought by selfless souls. Thus I may wander everywhere alone, or else under the protection of those [saints, devotees, Vaiṣṇavas, desire trees] who are willing to help everyone in the world, the souls at whose feet one finds peace and obtains what one needs in life [the '*vṛtti*']. (46) Please direct us, oh Controller of the ones [self-]controlled, make us sinless, oh Master, turn us into a person who executes with faith and is thus freed from [scriptural, ritual] fixations.'

(47) **T**he Supreme Lord said: 'Once, during the first Manu, Marīci fathered six sons born from Ūrnā. They were demigods who laughed when they saw that the loving one [*'kam'*, or Brahmā in this case] wanted to copulate with his daughter [called Vāk, see 3.12: 28-35, compare 3.20: 23]. (48-49) Because of that offense they immediately entered a womb to be born to Hiraṇyakaśipu. They were then by Yogamāyā transferred to be born from the womb of

Devakī, oh King. They were murdered by Kaṁsa. She laments over them as being her own sons. These same sons are living here near you [see also ** and 10.2*]. (50) We would like to take them from here in order to dispel their mother's sadness. When thereafter the curse is lifted, they, being freed from the misery, will come back to their own [heavenly] world. (51) By My grace these six - Smara [Kīrtimān, see 10.1: 57], Udgītha, Pariṣvaṅga, Pataṅga, Kṣudrabhṛt and Ghṛṇī - will return to the destination of the saintly souls.'

(52) **T**hus having spoken, They, both being honored by Bali, took the sons back to Dvārakā and presented them to their mother. (53) When she saw the boys, the breasts of the goddess flowed because of her affection for her sons. She placed them on her lap and embraced them, over and over smelling their heads. (54) Bewildered by the illusory energy of Viṣṇu because of which the creation comes into being, she lovingly allowed her sons to drink from her breasts, which were wet as they touched them. (55-56) Having drunk her nectarean milk, which had remained from the milk the Wielder of the Club had drank [before Vasudeva carried Him to Gokula], they, because of [thus] coming in touch with the body of Nārāyaṇa, regained the awareness of their original selves. Bowing down to Govinda, Devakī, their father and Balarāma, they, for everyone to see, went to [heaven,] the abode where the gods reside. (57) Seeing this return and departure of the dead [her sons], divine Devakī thought in great amazement about the magic that was arranged by Kṛṣṇa, oh King. (58) Oh descendant of Bharata, there are of Kṛṣṇa, the Supreme Soul unlimited in His valor, countless heroic acts like this.'

(59) **Ś**rī Sūta said [at Naimiṣāranya, 1.1: 4]: "Whoever devoutly hears or recounts the way this pastime of Murāri, whose glories are unlimited, is described by Vyāsa's respected son, will, by thus fixing his mind on the Supreme Lord, go to His all-auspicious heavenly abode, for this true delight for His devotees' ears fully annihilates the sins of the living being."

*: The *paramparā* adds here that there are nine standard processes of devotional service as Prahlāda points out in 7.5: 23-24, and that the last, *ātma-samarpanam*, the handing over of one's wealth as modeled by Bali Mahārāja for the sake of the *ātma-nivedanam* of self-communication with the Lord, is the culmination at which every endeavor should aim. If one tries to impress the Lord with wealth, power, intelligence and so on, but fails to humbly understand oneself as being His servant, one's so-called devotion is only a presumptuous show. The *paramparā* thus warns here against the false religion of pompous ceremony without regard for the yogic retreat as of Dakṣa in 4.2 [See also B.G. 2: 42-43].

**: The *paramparā* explains with the *ācāryas* Śrīdhara Svāmī and Viśvanātha Cakravartī that, after taking Marīci's six sons from Hiraṇyakaśipu, Lord Kṛṣṇa's Yogamāyā first made them pass through one more life as children of another great demon, Kālanemi [the previous incarnation of Kaṁsa, see 10.1: 68], and then she

finally transferred them to the womb of Devakī. For the full story see footnote 10.1***.

10.86 - Arjuna Kidnaps Subhadrā, and Kṛṣṇa Instructs Bahulaśva and Śrutadeva

(1) **T**he honorable king [Parīkṣit] said: 'Oh brahmin, we would like to know how she who is my grandmother, the sister of Kṛṣṇa and Rāma [Subhadrā, see 9.24: 53-55], got married to Arjuna.'

(2-3) Śrī Śuka said: 'Arjuna, the great lord, while on a pilgrimage wandering the earth, reaching Prabhāsa heard that Balarāma intended to give His maternal cousin away to Duryodhana and to no one else. Desirous of her, he therefore went to Dvārakā disguised as a renunciate with a *tridaṇḍa* [*]. (4) Determined to fulfill his purpose, he resided there during the months of the rainy season and was [according to the custom] all the time honored by Balarāma and the citizens without them being aware who he was. (5) One day being invited as a guest he was brought to the house of Balarāma, who faithfully presented him a meal which he then ate. (6) With his eyes wide open of happiness, he saw the wonderful girl there who enchanted heroes. Smitten he fixed his mind on her. (7) Seeing him who stole each woman's heart, she desi-

red him also. She fixed her heart and eyes upon him and full of desire bashfully smiling cast sidelong glances. (8) Thinking of nothing but her, Arjuna awaited the right opportunity. With his heart trembling of the strongest desire, he could find no peace. (9) When she during an important religious festival rode away from the fortress in a chariot, the mighty warrior seized the opportunity to abduct the girl who had stolen his heart. That occurred with the consent of her parents [see 10.1: 56] and Kṛṣṇa. (10) Standing on the chariot he, like the king of the animals claiming his share, raised his bow and drove back the heroes and guards who tried to stop him while her relatives were angrily shouting. (11) Balarāma, upon hearing about it, was as perturbed as the ocean during a full moon. Lord Kṛṣṇa and His family had to grasp Him respectfully by His feet in order to pacify Him. (12) With pleasure He then sent presents of great value, elephants, horses and male and female servants, as a wedding gift for the groom and bride.'

(13) **Ś**rī Śuka continued: 'There was among Kṛṣṇa's brahmins one named Śrutadeva. He was one of the best, being exclusively devoted to Kṛṣṇa, and was known for the fullness of his realization - his serenity, learning and freedom from sense gratification. (14) As a householder dwelling in Mithilā in the kingdom of Videha, he performed his duties without being concerned about what he received for his sustenance. (15) Day by day doing his tasks as required, he was satisfied with just that - and nothing more, of what he by providence acquired as his share for his sober maintenance. (16) The ruler of that kingdom, stemming from the line of King Mithilā, [Janaka] was known by the name of Bahulāśva. He was just as selfless as he was my dear King. They were both equally dear to Acyuta. (17) Pleased with the two of them, the Supreme Lord mounted His chariot brought by Dāruka. Together with a group of sages the Master went to Videha. (18) He was accompanied by Nārada, Vāmadeva, Atri, Kṛṣṇa Dvaipāyana Vyāsa, Paraśurāma, Asita, Aruṇi, I myself [Śuka], Bṛhaspati, Kaṇva, Maitreya, Cyavana and others. (19) Everywhere He came, the citizens and villagers approached, carrying *arghya* [offerings of water] to welcome Him, like He was the risen sun surrounded by the planets. (20) In Ānarta [where Dvārakā is], Dhanva [the desert region], Kuru-jāṅgala [Thaneswar and Kurukṣetra], Kaṅka, Matsya [Jaipur and Aloyar], Pañcāla [the Ganges region], Kunti, Madhu, Kekaya [north-east Punjab], Kośala [from Kāśī to the Himalayas], Arṇa [east of Mithilā] and in many other kingdoms, the men and women drank, with their eyes, the gentle smiles and affectionate glances of His lotus face, oh King. (21) By [thus] bestowing upon them the fearlessness of the spiritual vision, the Spiritual Master of the Three Worlds put an end to the blindness of their eyes. This way gradually reaching Videha, He heard His glories being sung by the God-conscious souls and the commoners, the glories eradicating all misfortune and purifying every corner of the universe. (22) The moment the villagers and citizens heard that Acyuta had arrived, oh King, they joyfully came forward to greet Him with offerings in

their hands. (23) Seeing Him who is Praised in the Verses, they, with their faces and hearts blossoming of love and with joined palms held to their heads, bowed down to Him and the sages, whom they till then only knew from hearsay. (24) Both the king of Mithilā and Śrutadeva prostrated at His feet, with each of them in his mind the thought that the Spiritual Master of the Universe especially for him had arrived to be of mercy. (25) Bahulāśva and Śrutadeva then, both with their palms joined, at the same time invited the Descendant of Daśārha and the brahmins to be their guests. (26) The Supreme Lord wanted to please them both, and accepted their offer by entering each his house [simultaneously] without them seeing this [*vaibhava-prakāśa* miracle]. (27-29) The descendent of Janaka [Bahulaśva] who, later that day, saw them fatigued coming from a distance to his house, mindfully brought fine seats outside for them, so that they could sit comfortably. Overjoyed at heart with intense devotion and eyes clouded with tears, he bowed down to wash the feet, the water of which is capable of purifying the entire world. Together with his family he took it on his head and honored the Lords [and sages] with sandalwood paste, garlands, clothing, jewelry, incense, lamps, *arghya*, cows and bulls. (30) After they had eaten their fill, he, while happily massaging the feet of Viṣṇu on his lap, in order to please them, slowly said the following in a gentle voice.

(31) **Ś**rī Bahulāśva said: 'You, oh Almighty One, the Self-illumined Witness and Soul of All Created Beings, have now become visible to us, those who are remembering Your lotus feet. (32) To be true to the statement You have made that: 'No one, not even Ananta, Śrī or the Unborn Brahmā is as dear to Me as the unalloyed devotee', You have manifested before our eyes [see also 7.7: 51-52, 10.9: 20-21, 10.47: 58-63]. (33) What person who knows this would abandon Your lotus feet, when You give Yourself to peaceful sages free from possessiveness? (34) Descending in the Yadu dynasty for the sake of those caught in the cycle of birth and death [*samsāra*], You have, in order to put an end to it, disseminated Your fame removing the sins of the three worlds. (35) All glories to You, oh Kṛṣṇa, oh Supreme Lord of an unlimited intelligence, oh Nara-Nārāyaṇa who are perfectly peaceful in Your austerity. (36) Please, oh Omnipresent One, dwell together with the brahmins for a few days in our home and sanctify this dynasty of Nimi with the dust of Your feet.'

(37) **Ś**rī Śuka said: 'Thus being invited by the king, the Supreme Lord and Maintainer of the Entire World stayed there and thus made the men and women of Mithilā happy. (38) Śrutadeva, who just like Bahulaśva received Kṛṣṇa in his house, bowed down to the sages and [then] in great delight danced with waving clothes. (39) He made them sit on mats of darbha grass that were brought, he greeted them with words of welcome, and then together with his wife washed their feet with pleasure. (40) Overjoyed of having all his desires fulfilled, he most piously sprinkled himself, his house and his family with

the water. (41) With offerings of fruits, aromatic root [*uśīra*], pure nectarean sweet water, fragrant clay, *tulsī* leaves, kuśa grass and lotus flowers, he honored them with all items of worship at his disposition, as also with food conducive to the mood of goodness [see B.G. 17: 8]. (42) He wondered: 'How could it happen that I who fell down in the blind well of family life, may enjoy this association with Kṛṣṇa and these godly people in whom He resides? It is the dust of their feet that constitutes the dignity of all the holy places.' (43) Having shown his hospitality, Śrutadeva, with them comfortably being seated, sat close together with his wife, relatives and children, and addressed them while massaging [the Lord] His feet.

(44) **Ś**rutadeva said: 'It is not just today that we see the Supreme Personality present before us. We in fact enjoy His presence ever since He created this universe with His energies and [as an *avatāra*] entered it in His [transcendental] state. (45) He enters this world and appears there the way a sleeping person, alone with his mind, creates a separate world in his imagination. (46) You appear in the heart of those persons who, with a pure [by meditation peaceful] mind, time and again hear and speak about You, glorify You, worship You and converse about You. (47) In spite of being situated in the heart You are far removed from minds agitated by material affairs. One [indeed] cannot get hold of You by one's own [material] powers, but You support those souls who know to appreciate Your qualities [see also B.G. 7: 25]. (48) May there be my obeisances unto You, who are the Supersoul for the knowers of the Supreme Spirit, unto You, who [in the form of Time **] brings death to the conditioned soul, unto You, the One who assumes the forms of effect as also the forms of cause, unto You whose vision is not covered by Your deluding potency but who are covered to our vision. (49) Please, oh You as that Supersoul, command us Your servants. What, oh Lord, should we do? Oh, having this form of Your good Self visible before our eyes is what puts an end to the troubles of humanity!'

(50) **Ś**rī Śuka said: 'Having heard what he thus said to Him, the Supreme Lord, the destroyer of the distress of the surrendered souls, addressed him with a broad smile while taking his hand in His own. (51) The Supreme Lord said: 'Oh brahmin, you should know that these sages came along for the purpose of blessing you. Wandering with Me, they purify all the worlds with the dust of their feet. (52) The deities, pilgrimage sites and sacred rivers being visited, being touched and being worshiped, purify gradually, but the same thing is attained [at once] by the glance of those [sages] who are most worshipable [see also 4.30: 37, 7.9: 44, 10.9: 21, 10.84: 11]. (53) A brahmin is by birth the best of all living beings, and even more so, when he, as a portion of Me, is endowed with austerity, learning and contentment! (54) [Even] this four-armed form is not as dear to Me as a brahmin. A man of [brahminical] learning comprises all the Vedas, the way I comprise all the gods [see also

10.84: 12]. (55) Those whose intelligence is spoiled and fail to understand it thus, lack in respect and are envious. While they do consider the visible form of an idol worthy of worship, they are of neglect towards their guru, the [brahminical] scholar, who in fact is Me, their very Self. (56) A learned man of respect for Me, keeps the moving and nonmoving part of this universe, as also the elementary categories basic to it, in mind as being forms of Me [see also B.G. 5: 18]. (57) Therefore, oh brahmin, just worship these brahmin seers with the same faith as you have in Me. You will thus directly be of worship for Me, and not in any other way as with [e.g. offering] vast riches [and such].'

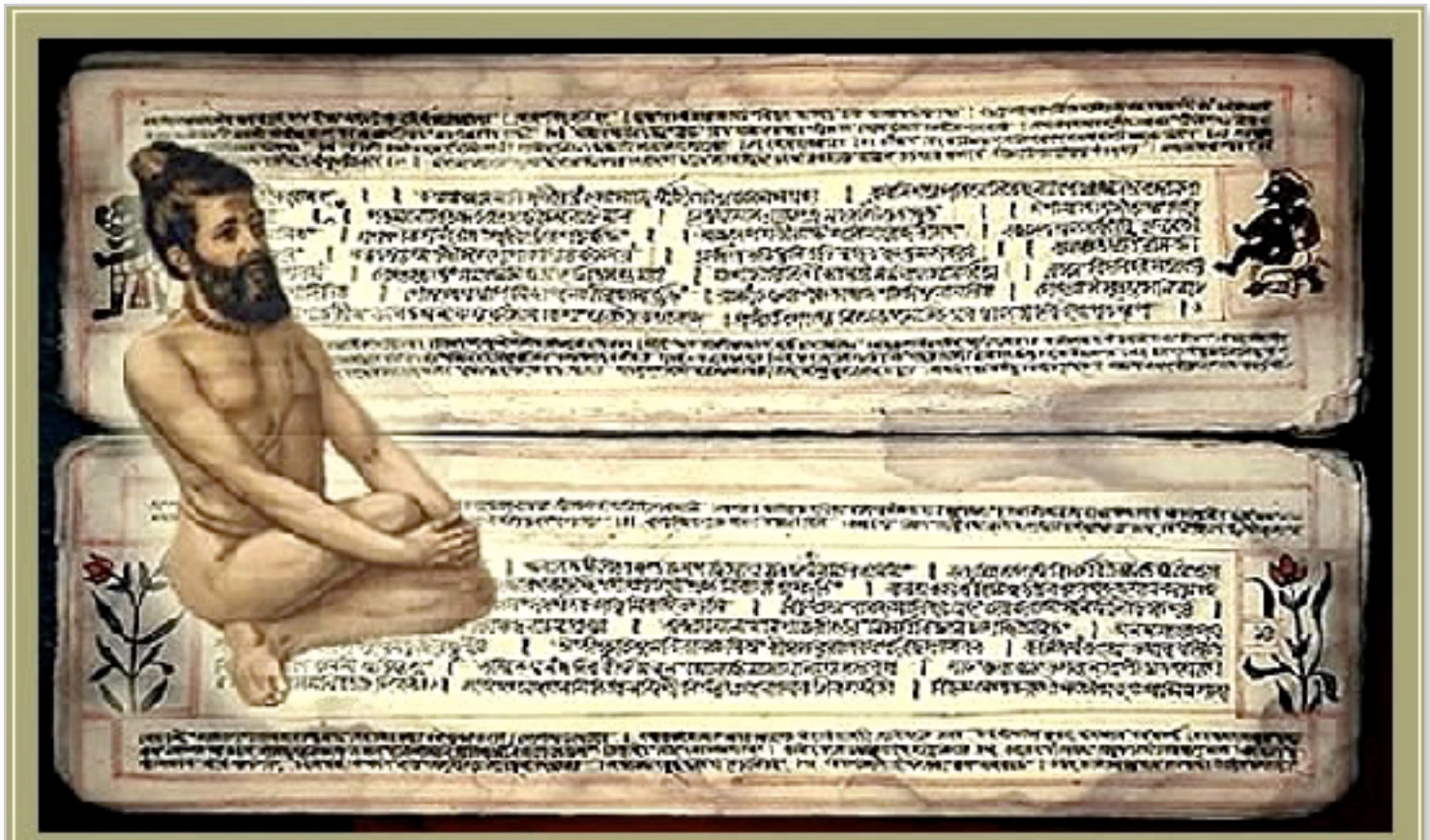
(58) **Ś**rī Śūka said: 'He [Śrutadeva] as also the king of Mithilā, who thus received instruction from the Lord, by their single-minded devotion unto Kṛṣṇa and His company of most exalted brahmins, attained the transcendental destination. (59) The Supreme Lord, who is of devotion for His own devotees, stayed with the two devotees, taught the path of the truthful soul [***], oh King, and returned to Dvārakā.'

*: The *tridaṇḍa* is a staff carried by *Vaiṣṇava sannayāsīs* symbolizing the threefold austerity of thought, speech and action. In this threefold the renunciate is vowed to serve Viṣṇu. The staff consists of three sticks wrapped in saffron cloth with a small extra piece wrapped in at the top.

**: Time is the Lord's impersonal feature. The *paramparā* says: 'It is understood from the Vedic science of epistemology, the 'Nyāya-Śāstra', that knowledge of an object (*prameya*) depends on a valid means of knowing (*pramāṇa*)' (pp 10.86: 54). Thus would knowing Kṛṣṇa in the form of Time as-He-is (I am the Time, the light of the sun and the moon, as He says to be in the Gītā) - by means of so-called equation clocks managed validly to His nature, knowing the Sun, as with a sundial, and calendars managed validly to His order, the moon, like with its phases - constitute the proper brahminical conduct. With weeks settled to the moon and clocks settled to the sun, standard time with its mean time deadness, zone time arbitrary false oneness and summertime instability, then would constitute the time of ignorance in denial of Kṛṣṇa, the father of Time, even though Kṛṣṇa does affirm the worship of Time with the pragmatical and thus karmic dictate of standard time, to which He still calls that demigod (...) worship less attractive and wrong [see also *cakra*, *kāla* en 1.2: 26, B.G. 9: 23, 10: 21, 30 & 33, 7: 8 and the Bhāgavatam time quotes].

***: Prabhupāda adds here: "The instruction we receive from this incident is that King Bahulāśva and Śrutadeva the *brāhmaṇa* were accepted by the Lord on the same level because both were pure devotees. This is the real qualification for being recognized by the Supreme Personality of Godhead."

10.87 - The Underlying Mystery: Prayers of the Personified Vedas



(1) **Ś**rī Parīkṣit said: 'Oh brahmin, the Absolute Truth [*brahma*] cannot be described in words [*] and has no material qualities. How can the revealed scriptures [the *śruti*, the Vedas] dealing with the basic qualities of nature, directly refer to that what is elevated above cause [the subtle] and effect [the gross]?'

(2) **Ś**rī Śuka said: 'The intelligence, senses, mind and the life force of the living beings were by their Lord and Master evolved for the sake of [dealing with, being satisfied with] elementary matter, for the sake of getting a life and for the sake of the [emancipation of the] soul and its ultimate liberation. (3) The predecessors [like the Kumāras] of our predecessors [like Nārada] were fixed on this same underlying mystery [*upaniṣad*] concerning the Absolute Truth. Whoever with faith holds on to it, will be free from material attachment and attain peace and happiness [see also 8.24: 38]. (4) I will here relate to you now an account concerning Lord Nārāyaṇa. It is about a conversation between Nārāyaṇa Ṛṣi and Nārada Muni.

(5) **O**ne day, when the Supreme Lord's beloved Nārada was traveling the worlds, he went for a visit to the *āśrama* of the Eternal Seer, Nārāyaṇa. (6) From the beginning of Brahmā's day, He [Nārāyaṇa Ṛṣi] has, just for the wel-

fare in this and the next life of human beings, maintaining the dharma, in Bhārata-varṣa been engaged in penances, spiritual knowledge and peacefulness [see *kalpa*]. (7) Having arrived there he [Nārada] bowed down to Him who sat there surrounded by sages from Kalāpa - the village where He resided - and asked this very same question, oh best of the Kurus. (8) As the seers were listening, the Supreme Lord related the following ancient discussion about the Absolute Truth that took place between the inhabitants of Janaloka [the world of the celibate saints]. (9) The Supreme Lord said: 'Oh son of the self-born Lord [Brahmā], long ago in Janaloka a sacrificial ceremony took place held by the [*ūrdhva-retah*] celibate sages there who had found their life in Brahmā. (10) You [Nārada] had left for Śvetadvīpa to see the Lord [Aniruddha]. Thereupon a lively discussion ensued [between the sages of Janaloka] about Him [Viṣṇu in the function of Aniruddha] in whom the Vedas lie down to rest [after the dissolution of the material world] that gave rise to the question you are now again asking Me. (11) Even though they were equally qualified as for their penance and study of the *śruti,* as also equal minded towards friends, foes and neutrals, they appointed one of them as their speaker while the rest eagerly listened.'

(12-13) **Ś**rī Sanandana said: 'When He [Mahā-Viṣṇu], after having created this universe, withdrew for the sake of its dissolution and was lying asleep, the Vedas in person awakened the Supreme One with descriptions of His characteristics, the way a sleeping king by his court poets is awakened when they as his servants approach him at dawn with [recitations of] his heroic deeds. (14) The Vedas said: 'All glories, oh all glories to You! Please, Unconquerable One, defeat the eternal illusion which assumed the form of the natural modes and constitutes the [human] weakness. Because You, who in Your original status are complete with all opulences, at times engaging with Your spiritual and material energies awaken the powers of the mobile and immobile embodied beings [awake them to consciousness], You can by us, the Vedas, be supported [**]. (15) The world we perceive is by the seers regarded as a product of something greater [of *brahman*], as something which no more than clay [as a resource] undergoes any change itself when it is transformed in forms that dissolve again. For that reason the seers dedicated their minds, words and actions to You. Where else could the footsteps of men be placed than on the ground they are walking [see also 6.16: 22, 11.24: 18 and B.G. 7: 20-25]? (16) Your people of enlightenment, oh Master of All the Three Worlds, therefore dive deep into the nectarean ocean of the narrations [about You, the *kathā*], which eradicate the impurity and put an end to their troubles. It is therefore not that surprising that they who by the power of their own minds dispelled the [unwanted] qualities of the [identification with one's] temporality, oh Supreme One, experience the uninterrupted happiness of Your abode in their worship. (17) They who, like a bellows, are just displacing some air as they breathe [see B.G. 18: 61], are full of vitality [only] when

they are Your faithful followers, [for] You, who are elevated above cause and effect, constitute the underlying reality from whose mercy the universal egg of the material complete, the separate existence [the ego] and the other aspects of creation were produced [see 3.26: 51-53]. Adapted to the particular forms of the living being, You then appear here as the Ultimate Form among the different gross and subtle physical coverings [the *kośas* and B.G. 18: 54]. (18) Among those living according to the standards of the seers, they who are engrossed in their vision worship the abdomen [the lower centers], while the Ārunis [the superior yogis] first of all fix their attention on the *prānic* knot of the subtle energies [see *cakra*] of the heart. From there, oh Unlimited One, they move [their attention] upward to the head, which is Your abode and then they go to the highest destination from which they, having reached it, never again fall down in the mouth of death [see also B.G. 8: 16]. (19) Entering in a certain manner the, by You differently created, species of life as their motivation, You become visible depending the higher or lower form of Your own created beings, just as fire manifests itself [depending the form ignited]. You thus existing among them as the 'real' among the 'unreal', are understood as being one unchanging, pure, central refuge, by those who, free from material entanglements, have spotless minds [see also B.G. 2: 12]. (20) The person, residing within the bodies he owes to his karma, is, as an expansion of You who are the possessor of all energies, as is stated [by the Vedas], in fact not of the external [the gross body, the *deha*], nor of the internal [the subtle body, the *liṅga*], but is [by these bodies] enveloped. When scholars of the scriptures have developed faith in ascertaining the status of the living entity as being of that manifestation [as an expansion or part and parcel of Yours, a person], they worship Your feet as the source of liberation and the field in which all offerings are sown. (21) By diving deep into the vast nectar ocean of the adventures of the forms You assumed to propagate the hard to grasp principle of the soul, the few souls who found relief from the fatigue [of a material life] do not even wish to be liberated from this world, oh Lord. This is so because they, after abandoning their homes, found association with the community of the swans [the transcendental people] at Your lotus feet [see e.g. 4.24: 58, 4.30: 33, 5.12: 16, 5.13: 21, 7.6: 17-18, 7.14: 3-4]. (22) This body useful for serving You, acts as one's self, one's friend and beloved. They however, who alas fail to delight in You, rather find the degradation of the physical frame [in successive births], in spite of You as their very Self being favorably disposed, helpful and affectionate. As a matter of fact they, failing to find their way with their great existential fears, cling to material desires and are [thus] self destructive ['soul killing'] in their worship of the unreal [see also B.G. 16: 19]. (23) That what by the sages, with their breathing, mind and senses being brought under control in steadfast yoga, is worshiped in the heart, is also attained by those who remember You in enmity [see also 3.2: 24 and 10.74: 46]. We [the *śrutis*] will likewise attain You and, being equally considered by You, equally relish the nectar of the lotus feet enjoyed by the women [the *gopīs*, Your wives] whose

minds are attracted to Your arms firm as mighty snake bodies. (24) Ah, who out here, who but recently was born and soon will die, has an inkling of the One Who Came First, from whom the [leading] seer [Brahmā] arose who was followed by the two groups of demigods [controlling the senses and the principles. See B.G. 7: 26]? When He lies down to withdraw, at that time nothing remains of the gross and the subtle, nor of that what comprises them both [the bodies], while also the flow of Time and the Śāstras are no longer there [B.G. 9: 7]. (25) They who, teaching with authority, declare that life springs from dead matter, that that what is eternal would end [see B.G. 2: 16], that the soul would not be one [see 10.14: 9] and that doing business would constitute reality [see B.G. 17: 28]; they who state that the living being thus would have been produced from the three modes [see B.G. 14: 19 and 13: 28], are fixed on a dualistic notion born from ignorance. Such a thing cannot exist in Your transcendence, in You, who are the Essence of Full Perception [see also 5.6: 9-11]. (26) The threefoldness and its forms up to the human beings, appears as something real to the mind, but is in You seen as something untrue [as temporal]. The entirety of this world with its forms is by the knowers of the Self not rejected as being different from the Self [though]. Because the forms [and also persons] created by Him are transformations not different from Him, like forms of gold all being gold, they consider this creation, which was entered by Him, as being Him in person [see also 6.16: 22]. (27) They who worship You as the shelter of all created beings, simply put their feet on the head of Death and look away from him. With Your words You tie up even the scholars [among the non-devotees], the way one ties up animals. Those [among them] who consider themselves Your friends [thus] arrive at purification, but not so they who turned away from You. (28) You are the self-effulgent causeless One [free from the senses] who maintains the power of the sensory functions of all creatures. The demigods, together with the unborn Lord Brahmā, take part in paying You tribute and partake of the offerings carried, just as the local rulers in a kingdom, together with the sovereign who rules the entire country, are of respect [for You] and enjoy their share. That is how they who are the appointed leaders perform their duties in fear of You. (29) The species of life, which manifest themselves as stationary and moving, are by Your material energy motivated for action. But that can happen only when You, the One aloof, oh Eternally Liberated One, cast Your glance briefly [expecting] upon it [by assuming Your forms] for having Your pastimes in the material world. To [You] the Supreme [Personality of Godhead], no one can be a stranger or a friend, just as the ether can have no perceptible qualities. In that sense You are like the void of space. (30) If the countless embodiments of the living beings would be eternal, the omnipresent [Time] as a consequence would not be such a sovereign rule, oh Unchanging One. But it is not otherwise. Because the substance cannot be independent from that from which it was generated [- *pradhāna*, the primeval ether -] [You] the regulator [who are the Time, B.G. 10: 30] must be known as being equally present everywhere [as the 'fourth di-

mension']. When one supposes that one knows [You materially], one is mistaken in the falsehood of an opinion [on the local order, see 6.5: 19]. (31) Material nature [*prakṛti*] and the person [*puruṣa*] do not find their existence at a particular point in time. Not originating as such, [from one or the other] it is from the combination of these two [primordial elements] that living bodies find their existence in You, just as bubbles find their existence as a combination of water and air. And just as rivers merge into the ocean and all flavors [of flower nectar] merge into the honey, these living beings with all their different names and qualities [in de end] merge [again] in [You,] the Supreme [see also B.G. 9: 7]. (32) Those who are wise understand the extend to which Your *māyā* bewilders human beings, and frequently render traditional service unto You, the source of liberation. How could there, for the souls who faithfully follow You, be any kind of fear about a material existence, a fear that by the three rimmed [wheel of Time - of past, present and future] - by Your furrowing eyebrows - repeatedly is raised in those who do not take shelter of You [see also B.G. 4: 10, 7: 14 & 14: 26]? (33) The mind, being conquered by the senses and the breath, is like a horse not under control [B.G. 2: 60 and 5.11: 10]. Those who in this world strive for regulation but have abandoned the feet of the guru, find, being most unsteady with the various methods of control, full of distress hundreds of obstacles on their way, oh Unborn One. They are like merchants [sailing] on the ocean who failed to employ a helmsman [see 10.51: 60 & B.G. 4: 34]. (34) What do servants, children, a body, a wife, money, a house, land, vitality and vehicles mean to human beings for whom You became their very Self, the Embodiment of All Pleasure? And what at all would to those, who fail to appreciate the truth [of You] and carry on with their indulgence in sexual matters, bring [real] happiness in this world subject to destruction that, on itself, is lacking meaning [see also B.G. 13: 8-12]? (35) The seers free from false pride who, with the greatest piety, on this earth direct themselves at the places of pilgrimage and the sites of His pastimes, have installed Your feet in their heart and destroy all sins with the water that washed their feet. They who but once turned their mind towards You, the Supreme Soul of Eternal Happiness, will never again devote themselves to the homely affair [of a family life] that steals away a person's essential qualities. (36) If someone says: 'From the real [of God] the real [of the universe] has manifested', that can certainly be doubted and refuted [*4]. The combination is inconsistent, for it is true in a number of cases, while it is an illusion not being so in other cases. For the sake of worldly purposes, rows of people with a dark vision like to consider it alternatively and bewilder, with different meanings and implications of Your numerous words of wisdom, those who are not using their minds with the ritual praises. (37) Because this universe did not exist in the beginning and after its annihilation neither will exist, can be concluded that what in-between appears within You, the sole object of love, is a useless show [or a false representation]. We understand this universe thus as an [illusory, bewildering] combination of different categories of the [real] primal

substance [see text 26], while the less intelligent souls prone to falsehood, take for real what the mind makes of it [see B.G. 6: 8]. (38) For reason of [the insurmountable presence of] material nature, he [the living entity] reconciles himself to that undeveloped state and, taking to her qualities [the *guṇa*s], accordingly assumes forms. Bound to those forms he is deprived of spiritual qualities and runs into [the facts of birth and] death. You Yourself, on the other hand, leave her [the material energy] aside like a snake shedding its skin and are, in Your eightfold greatness [see *siddhis*] glorified as the One Unlimited in His Glories who is endowed with all spiritual qualities. (39) When those who restrain themselves do not uproot the desires in their hearts, they, in their impurity, cannot reach You who have entered their heart. They are like someone who has forgotten the jewel he hung around his neck. Yoga practitioners who are satisfied with an animalistic life will be unhappy in both [worlds here and hereafter]: [here with] death they cannot escape [and hereafter with] You whose kingdom they cannot reach [see also B.G. 6: 41-42]. (40) Someone who understands You, is not concerned about the favorable or unfavorable, good or bad associated with the body he has assumed, neither does he care about what others say. Oh You of All qualities, day after day he fills his ears with the song heard in every age through the disciplic succession. For that reason the children of Manu [the human beings, see 3.22: 34-39 and 5.13: 25] consider You the ultimate goal of liberation. (41) Neither the masters of heaven nor even You, can reach the end of Your glories, oh Unlimited One, oh You within whom the many universes by the drive of Time, each in their own shell, are blown about in the sky like particles of dust. The *śrutis* bearing fruit by [*neti neti*] eliminating that what is not the Absolute Truth, find in You their ultimate conclusion [see siddhānta].'

(42) **T**he Supreme Lord said: 'Having heard this instruction about the True Self, the sons of Brahmā understood their final destination and worshiped thereupon, perfectly satisfied, the sage Sanandana. (43) This is how in the past the nectar of the underlying mystery of all the Vedas and Purāṇas [the Upaniṣad philosophy] was distilled by the great souls [the classical sages] who appeared in this world to roam in higher spheres. (44) Oh heir of Brahmā [Nārada], wander the earth as you wish, meditating with faith on this instruction about the Soul that turns the desires of man into ashes.'

(45) **Ś**rī Śuka said: 'The self-possessed *ṛṣi,* thus receiving the command of the sage, accepted it faithfully, oh King. Now completely being of success he, whose vow was as firm as a *kṣatriya's*, after due consideration said the following. (46) Śrī Nārada said: 'My obeisances to Him, the Supreme Lord Kṛṣṇa of a spotless renown, who manifests His attractive expansions for the liberation of all living beings [1.3: 28].'

(47) **T**hus having spoken, Nārada bowed down to the Original Ṛṣi [Nārāyaṇa] and to the great souls who were His pupils. Then he went from there to the hermitage of my physical father, Dvaipāyana Vedavyāsa. (48) He was honored by the great devotee [Vyāsa] who offered him a seat, whereupon Nārada sat down and described to him what he had heard from the mouth of Śrī Nārāyaṇa. (49) Thus I answered your question, oh King, on how the mind can be engaged in the Absolute Truth [- the reality] without material qualities that cannot be expressed in words. (50) He who watches over this universe in the beginning, the middle and the end, He who is the Controller of the unmanifested matter [*pradhāna*] and the individual soul [*jīva*], He who sent forth this universe, entered it along with the individual seer and producing bodies [with him] regulates them, He because of whom one surrendering abandons the material energy one embraces the way a sleeper abandons his body, is the Supreme Lord upon whom one incessantly should meditate to be free from fear [see B.G. 16: 11-12, 1.9: 39 and the bhajan Sarvasva Tomāra Carana].'

*: Śrīla Śrīdhara Svāmī elaborately analyzes this problem, of describing the inexpressible Truth in definable terms, by means of the traditional discipline of Sanskrit poetics that states that words have three kinds of expressive capacities, called *śabda-vṛttis*. These are the different ways a word refers to its meaning, distinguished as *mukhya-vṛtti* - literal meaning (divided in *rudhi*, conventional use and yoga, derived use as in etymology), *lakṣaṇā-vṛtti* - metaphorical meaning, and the closely related *gauna-vṛtti*, a similar meaning; exemplified by: the word lion has the three expressive forms of: it is a lion - literal, he is a lion - metaphorical and he is like a lion - similar use. So in fact the question is how the Absolute would be covered taken literal, in metaphor and in simile.

**: According to Śrīla Jīva Gosvāmī, the twenty-seven verses of the prayers of the personified Vedas (Texts 14 - 41) represent the opinions of each of the twenty-eight major *śrutis*. These chief Upaniṣads and other *śrutis* are concerned with the various approaches of the Absolute Truth. See the purports p.p. 10.87 of this chapter of the *paramparā* for specific quotes.

***: The *Kaṭha Upaniṣad* (2.2.13) proclaims:

nityo nityānāṁ cetanaś cetanānām
eko bahūnāṁ yo vidadhāti kāmān
taṁ pīṭha-gaṁ ye 'nupaśyanti dhīrās
teṣāṁ śāntiḥ śāśvatī netareṣām

"Among all the eternal, conscious beings, there is one who supplies the needs of everyone else. The wise souls who worship Him in His abode attain everlasting peace. Others cannot."

*4: The *paramparā* writes here: "According to Śrīla Viśvanātha Cakravartī Ṭhākura, the Upaniṣads teach that this created world is real but temporary."

10.88 - Lord Śiva Saved from Vṛkāsura

(1) **T**he king [Parīkṣit] said: 'The demigods, demons and human beings who worship the austere Lord Śiva, are usually rich and enjoy their senses, contrary to those who honor Lakṣmī and her Husband, Lord Hari. (2) We are in great doubt about this and would like to understand this matter of the contradictory destinations of the worshipers of the two Lords, who are of such opposite characters.'

(3) **Ś**rī Śuka said: 'Śiva, who is always united with his *śakti*, covers the basic qualities of nature with the three characteristics of his emotion [his *sattva*], his authority [his *rajas*] and his darkness [his *tamas*]. He thus constitutes the [embodiment of the] threefold principle of [false] ego. (4) From them the sixteen transformations [*liṅgas*] have manifested [of the mind, the ten senses and the five elements]. Someone who turns to [the Śiva manifestation ruling over] any of them, will enjoy all kinds of [corresponding] material wealth [see under Śiva]. (5) Lord Hari however, the Original Person, is transcendental to material nature and absolutely untouched by the modes. He is the [inner] witness seeing everything. By worshiping Him one is freed from [the influence of] the *guṇas*. (6) This is what your grandfather the king [Yudiṣṭhira] asked Acyuta when he, after completing his horse sacrifices, heard from Him about the dharma. (7) The Supreme Lord, his Master, who for the sake of the ultimate benefit of all men had descended into the Yadu family, then was pleased to speak to him as he eagerly listened. (8) The Supreme Lord

said: 'From the one I favor I gradually take away the wealth. Wanting he will suffer one distress after the other and be abandoned by his friends and relatives [see also 7.15: 15, 9.21: 12, 10.81: 14 & 20, 10.87: 40, B.G. 9: 22]. (9) When he, failing in his attempts to endeavor for money, gets frustrated and becomes friends with My devotees, I will show him My mercy. (10) Intelligent with the wisdom, understanding that the subtle, pure, eternal spirit of the Supreme Infinite Brahman constitutes one's true self, one is freed from *samsāra*. (11) Leaving Me aside because I am most difficult to worship, people worship others, who are quickly satisfied. From them receiving royal opulence, they become arrogant and proud, and next, surprisingly, become negligent and insulting towards those whom they owe the benedictions [see also B.G. 2: 42-44; 4: 12; 7: 20-25; 17: 22, 18: 28].'

(12) **Ś**rī Śuka said: 'Brahmā, Viṣṇu, Śiva and others, are capable of pronouncing curses and granting favors. Brahmā and Śiva are quick with their condemnations and blessings, my dear King, but the Infallible One [Lord Viṣṇu] is not. (13) In this connection the following ancient story is told as an example about Giriśa [Śiva], who ran into danger because he offered the demon Vṛkāsura the choice of a benediction. (14) The demon, called Vṛka, was a son of Śakuni [see 9.24: 5]. He once met Nārada on the road and wickedly asked him whom of the three Lords would be most quickly pleased. (15) He said: 'For quick success you better worship Śiva. He is as quickly satisfied with your qualities, as he is angered by your faults. (16) Satisfied about Ten-head [Rāvaṇa] and Bāṇa, who like minstrels sang his glories, he ran into great trouble when he gave them unequaled power.'

(17) **T**hus being informed, the Asura worshiped him [Lord Śiva] at Kedāra [in the Himalayas], by offering oblations of flesh from his own limbs into the fire that is Śiva's mouth. (18-19) Out of frustration not to obtain the sight of the Lord, he, at the seventh day, with his hair wetted in the waters of that holy place, was about to cut off his head with a hatchet. But at that moment Śiva supremely merciful rose from the fire, looking like Agni. He stopped him by seizing his arms, just like we would do. By that touch his body was restored to its original complete state. (20) He told him: 'Enough, enough, dear man, please listen. Choose a benediction from me, I will bestow whatever boon you desire. Ah, tormenting your body so greatly is useless, for I am [already] pleased by persons who with some water approach me for shelter [see also B.G. 17: 5-6]!'

(21) **T**he sinner then asked the god for a boon that terrified all living beings: 'May everyone die upon whose head I place my hand!'

(22) **O**h son of Bharata, when Rudra heard this, he disgruntled vibrated *om* in consent and granted the request with a forced smile, like he was giving

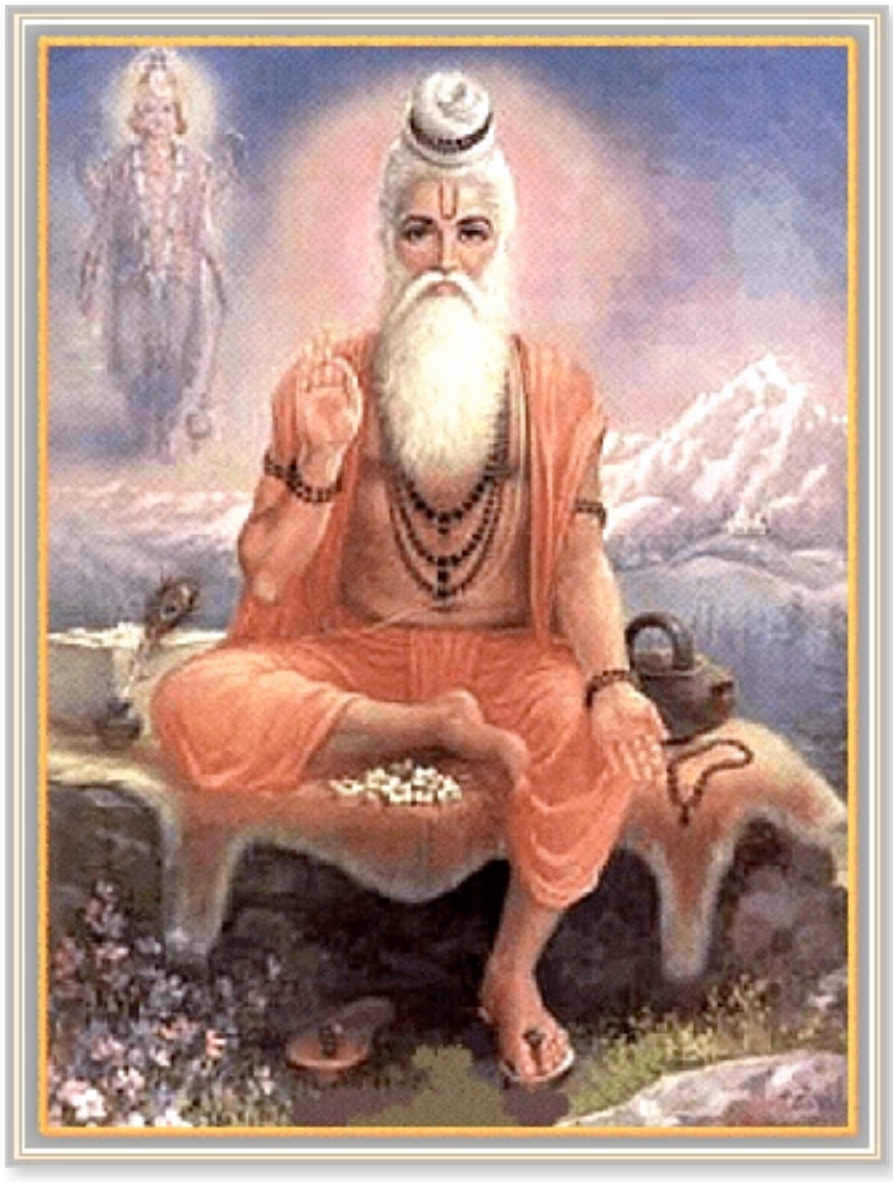
milk to a snake [see also 10.16: 37]. (23) To put the favor to a test, the demon then tried to put his hand on the head of Lord Śambu, Śiva, who thus became afraid of what he had caused himself. (24) Trembling with fear being pursued by him, he from the north [of his residence] fled in all directions, to the limits of the earth and the sky. (25-26) Not knowing what to do against it, the chief demigods remained silent. He [Śiva] thereupon went to Vaikuṇṭha, the place of light beyond all darkness, where Nārāyaṇa, the Supreme Goal, is personally present. That place constitutes the destination from where renunciates do not return who stopped with the violence [against other creatures] and found peace [see also Śvetadvīpa]. (27-28) The Supreme Lord, the Eradicator of Distress, who from a distance saw the danger, by the power of His *yogamāyā* turned Himself into a young brahmin student and came before him. Complete with a belt, deerskin, rod and prayer beads, He had an effulgence that glowed like fire. He respectfully greeted him humbly with *kuśa* grass in His hands. (29) The Supreme Lord said: 'Dear son of Śakuni, you seem to be tired. Why have you come from so far? Please rest a while, should we not attend to all the desires of this personal body? (30) If We may hear about it, oh mighty one, please tell Us what you have in mind. One usually accomplishes one's purposes with the help of others, is it not?'

(31) **Ś**rī Śuka said: 'Thus being questioned by the Supreme Lord with words that rained like nectar, all his fatigue vanished. He told Him what he had done. (32) The Supreme Lord [then] said [to Vṛka]: 'If that is the case, We cannot put faith in Śiva's statements, for he has been cursed by Dakṣa to become diabolical as the king of the ghosts and devils [see 4.2: 9-16]. (33) If you, oh King of the Dānavas, put faith in him as the 'spiritual master of the universe', then see right now what happens when you place your hand on your own head! (34) If Śambhu's words thus or otherwise prove to be false, oh best of the Dānavas, then please kill him who has been fooling you, so that he never lies again.'

(35) **H**e was thus as bewildered by the so very clever, excellent words of the Supreme Lord, that he no longer thought and foolishly placed his hand on his own head. (36) Like being hit by lightening his head was instantly shattered. He fell down, whereupon from the sky the sounds could be heard of 'Victory!', 'Hail!' and 'Well done!' (37) Now that, with the death of the sinful Asura Vṛka, Śiva was freed from the danger, the celestial sages, the ancestors and the singers of heaven released a rain of flowers. (38-39) Bhagavān, the Supreme Personality, then addressed the delivered Giriśa: 'Ah, dear Mahādeva, see how this sinner was killed by his own sinfulness! What happiness, oh master, can there be for a living being of offense towards the elevated saints, not to mention being of offense with the Lord of the Universe, the Guru of the Living Being [see also 1.18: 42, 7.4: 20 and B.G. 16: 23]? (40) Whoever hears or speaks about this rescue of Lord Śiva by the Lord of the Supersoul, the Incon-

ceivable Personal Manifestation of the Ocean of All Energies, will be freed from his enemies as also from the repetition of birth and death.'

10.89 - Viṣṇu, the Best of the Gods, and the Kṛṣṇas Retrieve a Brahmin's Sons



(1) **Ś**rī Śuka said: 'Among sages performing a sacrifice at the bank of the Sarasvatī, oh King, a controversy arose as to whom of the three [Lords] who are there from the beginning, would be the greatest. (2) Desirous to know this they sent the son of Brahmā called Bhṛgu to find this out, oh King. He went to the court of Brahmā. (3) To test his goodness, he did not bow down to him nor did he utter a prayer. That kindled the great Lord's passion, who then got angry. (4) In spite of the anger towards his son that was rising in his heart, the self-born one managed to control himself, just as fire is extinguished by its own [evolutionary] product [water, see also 3.12: 6-10]. (5) Next he went to Mount Kailāsa, where Śiva, glad to see him, rose to his feet in order to embrace his brother. (6-7) But when Bhṛgu denied this and said: 'You are a transgressor of the path', he became angry and ready to kill rose, with eyes shooting fire, his trident against him. The goddess [Pārvatī] fell at his feet and pacified him verbally. Bhṛgu subsequently went to Vaikuṇṭha where Lord Janārdana resides. (8-9) The Supreme Lord, the Destination of the Devotees,

was lying with His head on the lap of the goddess of fortune. He kicked Him in the chest whereupon He together with Lakṣmī rose up. He came down from the bed, bowed His head down to the sage and said: 'Be welcome, oh brahmin, take this seat, please forgive Us, oh master, for a moment We did not notice you had arrived! (10-11) Please purify Me, My world and the rulers of all worlds devoted to Me, with the water washing from the feet of your good self that creates the sacredness of the sites of pilgrimage. Today, My lord, I have become the exclusive shelter of the goddess of fortune, because with your foot having freed My chest from all sin, she will consent to reside there.'

(12) **Ś**rī Śuka said: 'Bhṛgu, delighted and pleased by the solemn words the Lord of Vaikuṇṭha thus spoke, fell silent, with tears in his eyes being overwhelmed by devotion. (13) Oh King, Bhṛgu returned to the sacrifice of the sages defending the Veda, and described in full what he personally had experienced. (14-17) Hearing this the sages fell in amazement, because putting faith in Lord Viṣṇu as the greatest One bringing peace and fearlessness, they were freed from their doubts. The direct proof of His dharma, spiritual knowledge, detachment, realization [of *tat*], eight mystic powers [*siddhis*] and fame, drives away the impurities of the mind. He is called the Supreme Destination for all selfless souls and saintly sages who, with minds that are equipoised and peaceful, have forsaken the violence [of ruling by passion]. His favorite embodiment is the mode of goodness and the brahmins are His worshipable deities, they who are peaceful persons of keen intellect who revere Him without ulterior motives [see 1.2: 7; 3.25: 37 and 10.81]. (18) In accord with the *guṇas* there are three types of conditioned beings who find their existence by His material energy: the wild ones [of *tamas*, the Rākṣasas], the unenlightened ones [of *rajas*, the Asuras] and the godly ones [of *sattva*, the Suras]. Among these three beings, those in the mode of goodness [the Suras] are the souls leading the way [see B.G. 14: 6 & 14: 14].'

(19) **Ś**rī Śuka said: 'The scholars [being assembled] at the Sarasvatī in order to dispel the doubt of the common people, thus [with this conclusion] served the lotus feet of the Supreme Personality [of Pure Goodness] and attained His destination.' "

(20) **Ś**rī Sūta [at Naimiṣāraṇya] said: "This is how this nectar with the fragrance of a lotus flowed from the mouth of the son of the sage [Vyāsa]. That nectar, dealing with the Supreme Personality, shatters the fear of a material existence and makes the traveler on the [worldly] road constantly drink the fine verses through the holes of his ears, and makes him forget the fatigue of his wanderings. (21) Śuka said: 'Once, in Dvārakā, it happened that the child born from the wife of a brahmin died the very moment it, as one says, touched the ground, oh descendant of Bharata. (22) The brahmin took the corpse to the gate of the king [Ugrasena] and then, presenting it, in misery lamenting

with an agitated mind said the following: (23) 'Because this unqualified, avaricious *kṣatriya* addicted to sense gratification, with a deceitful mind and hostile to the brahmins, failed in his duties, my son had to die. (24) Citizens in service of a wicked ruler of man who, out of control with his senses, delights in violence, will always suffer poverty and be unhappy.'

(25) And so it came to pass a second and a third time that the wise brahmin the same way left [a dead child] at the gate and sang the same song [of lamentation]. (26-27) Arjuna, who one day was in the vicinity because of Keśava, happened to hear about it when the brahmin lost a ninth child. He said: 'Oh brahmin, is there not someone out here who can wield the bow at your home? Truly these members of the ruling class behave like brahmins attending a sacrifice! (28) There where brahmins have to lament the loss of wives, children and wealth, those dressed up as kings are but actors living for their own material interest. (29) Oh great lord, I will protect the offspring of the two of you who are so miserable in this matter. And if I fail to fulfill my promise, I will enter the fire to put an end to my sins [compare B.G. 2: 34].'

(30-31) **T**he brahmin said: 'Neither Saṅkarṣaṇa, Vāsudeva, Pradyumna the greatest archer, nor Aniruddha the incomparable chariot fighter, could save them [my sons]. Then why do you so naively try to do that what could not be done by the [*catur-vyūha*] Lords of the Universe? We therefore cannot believe it.'

(32) **Ś**rī Arjuna said: 'I am neither Saṅkarṣaṇa, oh brahmin, nor Kṛṣṇa, nor even a descendant. I am the one called Arjuna whose bow is the Gāṇḍīva! (33) Do not underestimate my prowess that satisfied the three-eyed one [Lord Śiva], oh brahmin. I will defeat Death in battle and bring your children back, oh master!'

(34) **O**h tormentor of the enemies [king Parīkṣit], the scholar thus being convinced by Arjuna went home, satisfied about what he had heard about the prowess of the son of Pṛthā. (35) When his wife was about to deliver again, the most elevated brahmin said distraught to Arjuna: 'Save, please save my child from death!'

(36) **H**e touched pure water, offered his obeisances to the mighty Lord [Śiva], remembered [the mantras for] his weapons and strung the bowstring of his Gāṇḍīva. (37) Upwards, downwards and sidewards he, with arrows being charged with the mantras, created a cage of arrows and thus fenced in the house of delivery. (38) The child that next took birth from the brahmin's wife, cried for some time but then suddenly disappeared into the sky complete with its body. (39) The brahmin thereupon in the presence of Kṛṣṇa derided Arjuna by saying: 'Just see what a fool I am, I who trusted the boasting of an

eunuch! (40) When neither Arjuna, Aniruddha, Balarāma nor Keśava could save them, who else would be capable to offer protection in a situation like this? (41) Damn that Arjuna with his false words, damn the bow of that braggart who so dumb and delusional thought he could return the ones taken by fate!'

(42) **W**hile the wise brahmin thus was cursing him, Arjuna resorted to a mystic incantation and went straight to the heavenly city of Saṁyamanī where the great Yamarāja lives. (43-44) Not finding the brahmin's child there he, with his weapons ready, went from there to the cities of Indra, Agni, Nirṛti [the god of death subordinate to Yamarāja], Soma [the moon god], Vāyu and Varuṇa. Next he searched all the other regions, from the subterranean world up to the highest position in heaven. Failing to obtain from them the son of the twice-born soul, he was ready to enter the fire as he had promised, but then was opposed by Kṛṣṇa who stopped him. (45) [He said:] 'I will show you the sons of the brahmin, please do not despise yourself! Men [as critical with us] like this, are going to bring the spotless fame of the two of us.'

(46) **A**fter this statement, the Supreme Lord, the Divine Controller, mounted his chariot together with Arjuna and set off in the western direction. (47) Passing over the seven continents with their seven seas and seven mountain ranges, He crossed the [*lokāloka*] border, which separated the worlds from outer space, and entered the vast darkness [see also 5.1: 31-33]. (48-49) There in the darkness the horses Śaibya, Sugrīva, Meghapuṣpa and Balāhaka [see also 10.53*] lost their way, oh best of the Bharatas. Seeing their plight, the Supreme Lord, the Great Master of All Yoga Masters, sent His personal *cakra,* shining like a thousand suns, ahead of the chariot. (50) The Sudarśana disc, which with its extremely intensive effulgence was speeding ahead as fast as the mind, cut itself through the immense dense and fearsome darkness of the manifestation, like an arrow from Lord Rāmacandra's bow shot at an army. (51) Arjuna followed the path of the *cakra* beyond that darkness and beheld the all-pervasive, endlessly expanding, transcendental light [the *brahma-jyoti*], that hurt his eyes so much that he closed them [see also 10.28: 14-15]. (52) From there they entered a body of water that by a mighty wind was moved about into a splendor of huge waves. In the water was situated a wondrous abode, that supremely radiated with columns shining brightly with thousands of inlaid gems. (53) The huge serpent Ananta resided there. Amazing with His thousands of heads which radiated with the gems upon the hoods and His twice as many frightening eyes, He with His dark blue necks and tongues resembled the white mountain [Kailāsa]. (54-56) On that serpent he saw the almighty, highest authority of the Personality Supreme to all Personalities of Godhead, sitting comfortably, looking like a dense raincloud, with beautiful yellow garments, a pleasing attractive face and broad eyes. His thousands of scattered locks bathed in the brilliance of His earrings and the

clusters of large jewels in His crown. Being framed by a garland of forest flowers, He with His eight handsome long arms, Kaustubha jewel and Śrīvatsa mark, was, as the Chief of the Rulers of the Universe, served by His personal associates headed by Nanda and Sunanda, as also by His *cakra* and His other weapons that manifested their personal forms, [the consorts of] His energies for prosperity, beauty, fame and material creation [resp. Puṣṭi, Śrī, Kīrti and Ajā], and the complete of His mystic powers [*siddhis*]. (57) Acyuta paid homage to Himself in His Unlimited Form, as did also Arjuna who was amazed by the sight [of Mahā-Viṣṇu]. The Almighty Lord and Master of the Rulers of the Universe, then with a smile and an invigorating voice addressed the two of them who had joined their palms. (58) 'I brought the sons of the brahmin over here with the desire to see the two of you, who descended as My expansions to protect the dharma. Please quickly return to My presence after you have killed those of darkness who burden the earth [see 2.2: 24-27 and 2.6: 26]. (59) Even though all the desires of the two of you have been fulfilled, oh best of all persons, you should be engaged in upholding the dharma for the sake of the common man, just as the sages Nara and Nārāyaṇa did.'

(60-61) **T**he two Kṛṣṇas [see also B.G. 10: 37] thus being instructed by the Supreme Lord of the Highest Abode, said '*om*' while bowing down to the Almighty One. They took the sons of the twice-born soul with them and returned elated to their abode [Dvārakā], the same way they had come. There they handed the sons, who had the same bodies and the same age [as they had when they were lost], over to the brahmin. (62) Having seen the abode of Viṣṇu, Arjuna was most surprised. He concluded that whatever powers human beings have, it are all manifestations of Kṛṣṇa's mercy. (63) He [Kṛṣṇa] performed many heroic acts like this in the world, enjoyed the normal sensual pleasures [see also 1.11: 35-39] and was of worship with the most important sacrifices [e.g. in 10.24 and 10.74 & 75]. (64) Just like Indra at the right time pours his rain, the Supreme Lord in exercising His Supremacy, rained down all that was desired upon His subjects, beginning with His brahmins. (65) By killing all the kings who opposed the dharma and therein having engaged Arjuna and others, He has paved the way for the son of Dharma [Yudhiṣṭhira] to carry out the principles of religion [see also 1.14 & 15].'

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10.90 - The Queens Play and Speak, and Lord Kṛṣṇa's Glories Summarized

(1-7) **Ś**rī Śuka said: 'The Master of the goddess of fortune resided happily in Dvārakā. His city, opulent in every respect, was populated by the most prominent Vṛṣṇis and their excellently, in new apparel dressed women, who in the beauty of their youth shone like lightening when they on the rooftops were playing with balls and other toys. Its roads were always crowded with well ornamented and honored elephants dripping with *mada*, with foot soldiers and horses and chariots shining with gold. The city was richly endowed with gardens and parks with rows of flowering trees, where from all sides the sounds of the bees and the birds were heard that frequented them. He [Kṛṣṇa] enjoyed there with His sixteen thousand wives for whom He, as their one and only love, had expanded Himself in their richly furnished residences in as many different forms [see also 10.69: 41]. There were crystal clear ponds filled with the cooing of flocks of birds and the aroma of the pollen of night and day blooming lotuses and water lilies. The Great Appearance sported there by diving into the water of the streams, whereby His body, being embraced by the

women, was smeared with the *kuṅkuma* of their breasts. (8-9) Being glorified by the singers of heaven who played two-sided drums, kettledrums and tabors, as also by male and female reciters playing *vīṇās*, His laughing wives squirted Him wet with syringes. Squirting them wet in His turn, He sported like the lord of the treasure keepers [Kuvera] with his nymphs. (10) With their clothes wet revealing their thighs and breasts, they looked resplendently as they, with the flowers of their large braids scattered all over the place and with blooming faces beaming wide smiles, tried to seize His syringe and under the spell of Cupid embraced their Spouse. (11) Like He was the king of the elephants surrounded by she-elephants, Kṛṣṇa enjoyed the being sprayed by and spraying of the women, while the *kuṅkuma* from their breasts stuck to His garland and the arrangement of His wealth of hair was disheveled from being absorbed in the game. (12) Done playing Kṛṣṇa gave the male and female performers, who earned their livelihood by singing and playing music, the ornaments and garments of Himself and His wives. (13) Kṛṣṇa thus sporting, stole away the hearts of the wives with His movements, talks, glances and smiles, with His jokes, exchanges of love and embraces. (14) Having focussed their minds exclusively on Mukunda they, being entranced, spoke like they were mad. Now listen to me as I relate to you the words they spoke thinking about the Lotus-eyed One.

(15) **T**he queens said [see also 10.47: 12-21, 10.83: 8-40]: 'Oh kurari, you are lamenting! Deprived of sleep you cannot rest, while the Controller tonight is sleeping somewhere in the world at an unknown place. Can it be that your heart, just like ours, oh friend, was deeply pierced by His smiling and the munificent, playful glance of His lotus eyes? (16) Oh cakravākī, having closed your eyes for the night, you nevertheless are crying pitifully for your unseen friend. Or do you perhaps, after having attained the servitude, just like us desire to carry in your braided hair the garland that was honored by Acyuta's feet? (17) Oh dear, dear ocean, you are always making such a noise, never getting any sleep. Are you suffering from sleeplessness? Or were, maybe, your personal qualities stolen by Mukunda, so that you also ended up in this hard to cure [diseased] condition? (18) Oh moon, are you, in the grip of the fell disease of consumption, so emaciated that you cannot dispel the darkness with your rays? Or are you maybe dumbstruck, oh dearest, because you, just like us, cannot remember what Mukunda all said? (19) Oh wind from the Malaya mountains, what have we done that displeased you, so that our hearts are led by Cupid [Kāmadeva], hearts that are already torn apart by Govinda's sidelong glances? (20) Oh honorable cloud, you surely are a friend most dear to the Chief of the Yādavas with the Śrīvatsa on His chest. We are, in our meditation on pure love, just as bound to Him as your good self is. Your most eager heart is just as distraught as ours. We, just like you, remember Him over and over. And that results in torrents of rain with you, just as it time and again makes us shed streams of tears. It can be so hurtful to associate with Him!

(21) Oh sweet-throated cuckoo, please tell me what I should do to please you, who vibrate His so very dear sounds, in this voice that is capable of reviving the dead. (22) Oh mountain with your broad-minded intelligence, you do not move or speak. Are you preoccupied with great matters, or do you maybe, just like us, desire to hold on your breasts the feet of the darling son of Vasudeva? (23) Oh [rivers,] wives of the ocean, your lakes have alas lost their wealth of lotuses that shriveled away now that they dried up, just like us, who became very thin because of not obtaining the loving glance of our beloved husband, the Lord of Madhu, who so often stole our hearts [see also 10.47: 41 and 10.48: 11]? (24) Oh swan, be welcome and sit down, please drink some milk and tell us the news, oh dear one, for we know you to be a messenger of Śauri. Is the Unconquerable One all well? Does He, who is so fickle in His friendship, still remember that He talked to us a long time ago? Why should we [run after Him to] be of worship, oh servant of the campaka? Tell Him who raises the desire, to visit us without the goddess of fortune. Why should that woman have the exclusive right of devotion?'

(25) **Ś**rī Śuka said: 'Speaking and acting with such ecstatic love for Kṛṣṇa, the Master of Yoga masters, the wives of Lord Mādhava attained the ultimate goal. (26) He, who in numerous songs is glorified in numerous ways, attracts with force the mind of any woman who but heard about Him. And how much more attractive would He then be to those who directly see Him? (27) How can we ever describe the austerities of the women who, with the idea of having as their husband the Spiritual Master of the Universe, with pure love served His feet perfectly with massages and so on? (28) Thus proceeding according to the dharma as defended by the Vedas, He, the Goal of all Saintly Souls, demonstrated how one at home may arrive at the regulation of one's religiosity, economic development and sense gratification [the *puruṣārthas*]. (29) With Kṛṣṇa answering to the highest standard of a householder's life, there where over sixteen thousand and one hundred queens [see also 10.59** and 7.14]. (30) Among them there were eight gems of women, headed by Rukmiṇī, who I, along with their sons, one after the other have described previously, oh King [see 10.83 & 10.61: 8-19]. (31) Kṛṣṇa, the Supreme Lord Who Never Fails in His Purpose, begot in each of His many wives ten sons [and one daughter]. (32) Among these there were eighteen *mahārathas* of an unlimited prowess, whose fame spread wide. Hear now from me their names. (33-34) They were Pradyumna and [His son] Aniruddha; Dīptimān and Bhānu; as also Sāmba, Madhu and Bṛhadbhānu; Citrabhānu, Vṛka and Aruṇa; Puṣkara and Vedabāhu; Śrutadeva and Sunandana; Citrabāhu and Virūpa; Kavi and Nyagrodha. (35) Oh best of kings, Pradyumna, the son of Rukmiṇī, was the most prominent one of these sons of Kṛṣṇa, the enemy of Madhu. He was just like His father. (36) He, the great chariot fighter, married the daughter of Rukmī [named Rukmavatī] from whom next Aniruddha was born who was endowed with the strength of a ten thousand elephants [see 10.61]. (37) He, as you

know, married Rukmī's granddaughter [Rocana] from whom next His son Vajra was born, one of the few who survived the battle with the clubs [see 3.4: 1 & 2]. (38) Pratibāhu was his son, who next fathered Subāhu, whose son Śāntasena had Śatasena as his son. (39) No one born in this family was poor in wealth or had few children, was short-lived, small in prowess or neglecting the brahminical interest.

(40) **T**he glorious deeds of the men born in the Yadu dynasty cannot be summed up, oh King, not even in a ten thousand years. (41) I heard that there were thirty-eight million eight-hundred thousand teachers for the children of the Yadu family. (42) Who can keep count of the Yādavas when Ugrasena alone among its great personalities was assisted by ten thousand times ten thousand, hundreds of thousands of men [*]? (43) The most pitiless Daityas, who in [past ages in] wars between the gods and the demons had been killed, took their birth among the human beings and arrogantly troubled the populace. (44) In order to subdue them, the devas were by the Lord ordered to descend in the one hundred-and-one clans of the family, oh King [see 10.1: 62-63]. (45) Kṛṣṇa, on account of His mastery, represented for all the Yādavas who were His faithful followers, the authority of Lord Hari, and that is why they prospered. (46) Because the Vṛṣṇis always thought of Kṛṣṇa, they, in their activities of sleeping, sitting, walking, conversing, playing, bathing and so on, forgot the presence of their own bodies [and hence were fearless, see also 10.89: 14-17]. (47) Oh King, when Kṛṣṇa took His birth among the Yadus He outshone the pilgrimage site of the heavenly river [the Ganges] that washes from His feet. Because of His embodiment friends and foes attained their goal [7.1: 46-47]. The undefeated and supremely perfect goddess Śrī belongs to Him, she for whom others are struggling. His name, being heard or chanted, is what destroys the inauspiciousness. He settled the dharma for the lines of [disciplic] succession [the schools of the sages]. With Lord Kṛṣṇa holding the weapon that is the wheel of Time [His *cakra*], it is no wonder that the burden of the earth was removed [see also 3.2: 7-12]. (48) He triumphs as the Ultimate Abode and is known as the son of Devakī. He is the devotion of the Yadu nobles who with His arms [or His devotees] puts an end to the unrighteous ones. He is the Destroyer of the distress of the moving and not-moving living beings. He is the One who, always smiling with His beautiful face, awakens Cupid in the damsels of Vraja [see 10.30-33, 10.35, 10.47]. (49) Thus proceeding with the wish to protect His transcendental path [of devotional service], He for the sake of His *līlā* has assumed various personal forms. With them imitating the [human] ways, He has destroyed the [burden of the] karma [belonging to them]. When one wants to follow His feet one will have to listen to the stories about this Best One among the Yadus. (50) A mortal who at every sacrificial ceremony hears about, sings about and meditates on the beautiful topics concerning Mukunda, heads from his home for His abode, the

place where the inescapable sway of death is arrested. Even those who ruled this earth [like Dhruva and Priyavrata] went into the forest for this sake.'

*: The paramparā adds here that according to the rules of Mīmāṁsā interpretation the number of three is taken as the default number when no specific number is given. So literally would strict to the rules be said here that Ugrasena would have had 30 trillion attendants.

Thus the tenth Canto of the Śrīmad Bhāgavatam ends named:
The Summum Bonum.

Title, Artist and Source Pictures Canto 10 (up to ch. 68)

10.1
Title: 'The Story of Krishna's birth', page from the tenth book of the Bhāgavata Purāṇa.
Source: Ackland Museum of Art, ackland.org

10.2
Title: The two images to the right and the left are both details from a painting titled: 'The Gods in Vishnu's heaven with Vishnu sitting enthroned on a heap of lotus petals', Punjab Hills (India), 1745-1754.
Source: © Victoria & Albert Museum

10.3
Title: (computer enhanced) Image of Vasudeva with Krishna escaping from prison.
Artist: Raja Ravi Varma
Source: Wikipedia.org

10.4
Title: "Kamsa māyā"
Artist: Raja Ravi Varma
Source: wikipedia.org

10.5
Title: "Rao Ram Singh I of Kota Plays Nanda".
Style: Possibly a page from a dispersed series of the Bhāgavata Purāṇa (Story of Lord Vishnu). Made in Kota ca. 1700, Rajasthan, India.
Source: Internet. Philadelphia Museum of Art

10.6
Title: The (computer enhanced) painting of Pūtanā is a Rajasthani painting. India, Punjab Hills, Kangra or Guler(?), 18th century.
Source: Ackland Museum of Art, ackland.org

10.7
Title: "Krishna Kills the Tornado Demon Trinavarta".
Style: Folio from a Bhāgavata Purāṇa (Ancient Stories of the Lord), India, Gujarat, c. 1625-1650.
Source: Los Angeles County Museum of Art (LACMA), collectionsonline.lacma.org

10.8

Title: Detail “Maharao Shatru Sal I of Kota and Courtiers Celebrate Krishna’s Birthday”.
Style: Made in Kota, Rajasthan, India, 1764.
Source: Internet. Philadelphia Museum of Art.

10.9
Title: Rajasthani painting of Krishna Lila
Source: Internet. geocities.com

10.10
Title: “Krishna Splits the Double Arjuna Tree”.
Style: Page from a dispersed series of the Bhāgavata Purāṇa, made in Surat, Gujarat, India, ca. 1720
Source: Internet, Philadelphia Museum of Art

10.11
Title: Fruit vendor
Artist: B.K. Mitra
Source: Collectie van Gita Press, Gorakhpur

10.12
Title: “Krishna Destroys the Demon Agha”.
Style: Page from a dispersed series of the Bhāgavata Purāṇa. Kota, Rajasthan, India c. 1740-50.
Source: Internet, Philadelphia Museum of Art

10.13
Title: Painting of Brahmā returning the boys and prostrating before Krishna
Style: Pahari
Source: Internet, Gallery of Pahari Paintings, geocities.com

10.14
Title: "Brahmā Offers Homage to Krishna”.
Style: Page from a dispersed series of the Bhāgavata Purāṇa (Story of the Lord Vishnu), India. c. 1570-75
Source: Internet, Philadelphia Museum of Art

10.15
Title: (detail) “Balarāma Kills Dhenukasura”, attributed to Basawan.
Style: Folio from a Harivamsha (Lineage of Hari [Vishnu]), India, c. 1585-1590.
Source: Los Angeles County Museum of Art (LACMA), collectionsonline.lacma.org

10.16
Title: “Krishna conquers the serpent Kāliya”
Style: Page from a dispersed Bhāgavata Purāṇa
Source: Internet, Brooklyn Museum

10.17
Title: “Krishna consuming the all-consuming forest fire in Mujavana”

Style: Early Rajasthani
Source: Internet, geocities.com (Rajasthani Paintings of Krishna Lila).

10.18
Title: “Krishna and Balarāma relaxing with the gopas”
Style: Pahari
Source: Internet, geocities.com

10.19
Title: “The Cowherds Beg Krishna to Rescue Them from a Forest Fire”
Style: Page from a dispersed series of the Bhāgavata Purāṇa, Gujarat, India, c. 1720
Source: Internet, Philadelphia Museum of Art

10.20
Title: "Krishna and Radha under a tree in a storm”.
Style: Opaque watercolor and gold on paper, c. 1790 - early 19th. century
Source: Internet. Brooklyn Museum

10.21
Title: “Sri Krishna with the flute”.
Style: Guler/Kangra region, India, c. 1790-1800 Rajput.
Source: Internet, Smithsonian National (Freer) Museum of Asian Art.

10.22
Title: "Gopis Beseech Krishna to Return Their Clothing"
Style: Internet, Page from the Dispersed 'Isarda' Bhāgavata Purāṇa (Ancient Stories of Lord Vishnu), [India, probably Delhi-Agra area] (1972.260). In Heilbrunn Timeline of Art History.
Source: New York: The Metropolitan Museum of Art, 2000 (October 2006)

10.23
Title: The painting is a page from a dispersed Bhāgavata Purāṇa Series. Rajasthan, India, c. 1680.
Source: Internet, Brooklyn Museum.

10.24
Title: Unknown
Source: Internet

10.25
Title: “Krishna Holding Mount Govardhan” ca. 1790.
Style: Attributed to Mola Ram (1760-1833)
Source: Internet, Smithsonian National Museum of Asian Art, Sackler Gallery.

10.26
Title: “Krishna and Balarama Play with Gopas”
Style: Folio from a Bhāgavata Purāṇa. India, Delhi region or Rajasthan, South Asia 1525-1550.

Source: Los Angeles County Museum of Art (Courtesy LACMA), collectionsonline.lacma.org

10.27
Title: “Indra paying homage to Krishna”
Style: Folio from a Bhāgavata Purāṇa, India Andhra Pradesh, ca 1840.
Source: Los Angeles County Museum of Art (Courtesy LACMA), collectionsonline.lacma.org

10.28
Title: Detail of a painting titled “Rama-Varuna”
Artist: Raja Ravi Varma
Source: wikipedia.org

10.29
Artist: Raja Ravi Varma
Source: wikipedia.org

10.30
Style: Kangra from the Punjab Hills (India). 1775 - 1784 India.
Source: Internet © Victoria & Albert Museum

10.31
Title: 'Gopis searching for Krishna’.
Style: Bhāgavata Purāṇa, c. 1780, Guler-Kangra region, India.
Source: Internet, Smithsonian National Freer Museum of Asian Art, Sackler Gallery.

10.32
Title: ‘Krishna returns to the gopis’.
Artist: Unknown
Source: Internet

10.33
Title: ‘Rāsadance’
Source: © Victoria & Albert Museum.

10.34
Title: ‘The Python Swallows Nanda (Recto), Singeing of the Python (Verso)’.
Style: Folio from a Bhāgavata Purāṇa (Ancient Stories of the Lord). India, Rajasthan, Mewar, South Asia, circa 1600-1650.
Source: Los Angeles County Museum of Art (Courtesy LACMA), collectionsonline.lacma.org

10.35
Title: 'Krishna and Radha’. India, first quarter 18th. century.
Source: Internet. Courtesy of Berkeley Art Museum/Pacific Film Archive

10.36

Title: 'Krishna Slays Arishta, the Bull Demon'.
Style: Page from a dispersed series of the Rasikapriya (Connoisseur's Delights) of Keshavadasa, Madhya Pradesh, India c. 1640.
Source: Internet, Philadelphia Museum of Art

10.37
Title: Krishna killing the Kes'i demon
Artist: Unknown
Source: The Hare Kṛṣṇas, harekrsna.com

10.38
Title: Krishna and Balarama in Vraja
Artist: © Vrindavan das, used with permission
Source: Internet, Vrindavan Art

10.39
Title: 'Akrura invites Krishna and Balarama to Mathura'.
Style: Pre-Mughal period, Delhi-Agra, India, ca. 1525-40.
Source: Internet, Smithsonian National Freer Museum of Asian Art, Sackler Gallery.

10.40
Title: 'Akrura is amazed by his visions of the Lord Vishnu being one and the same as Krishna and Balarama', 18th century.
Style: Pahari (Himalaya)
Source: Internet. Courtesy by Shri Nathji's Galleries

10.41
Title: 'Krishna and the Cowherds Receiving Garlands in Mathura'
Style: Folio from a Bhāgavata Purāṇa (Ancient Stories of the Lord). India, Gujarat, Surat (?), South Asia, circa 1625-1650.
Source: Los Angeles County Museum of Art (Courtesy LACMA), collectionsonline.lacma.org

10.42
Title: 'Krishna Breaks the Sacrificial Bow'.
Artist: Unknown
Source: Internet

10.43
Title: Krishna and Balarama killing Kuvalayapida
Artist: Kailash Raj
Source: © Exotic India, exoticindiaart.com, used with permission

10.44
Title: Krishna and Balarama killing Kamsa
Artist: Kailash Raj
Source: © Exotic India, exoticindiaart.com, used with permission

10.45
Title: ‘Krishna Receives the Sacred Thread and Returns his Preceptor Sandipani's Son’.
Style: India, Madhya Pradesh, Malwa, South Asia, folio from a Bhāgavata Purāṇa (Ancient Stories of the Lord), circa 1640.
Source: Courtesy Los Angeles County Museum of Art (Courtesy LACMA), collectionsonline.lacma.org

10.46
Title: Detail of a large pichhwai (hangging for a Krishna shrine)
Style: Probably Nathadwara in Rajasthan, early 19th century
Source: © Victoria & Albert Museum

10.47
Title: Classical Rajasthani pictures of Radha and the Gopis in separation
Source: Internet. Sri Nathji Galleries

10.48
Title: "Kubja invites Krishna", Rajasthan, India (ander plaatje, zelfde Title?)
Source: Internet

10.49
Title: The Pāṇḍavas
Artiest: Nandalal Bose
Source: Internet. Kamat.org

10.50
Title: ‘Jarasandha, the King of Magadha, Besieges Mathura for the First Time’.
Style: Leaf from a Series Illustrating the 10th Book of the Bhāgavata Purāṇa
Source: Ackland Museum of Art, ackland.org

10.51
Title: ‘Kalayavana surrounds Mathura’.
Style: Page from a Dispersed Bhāgavata Purāṇa Series.
Source: Internet. Brooklyn Museum

10.52
Title: ‘Jarasandha's army besieges Mathura'.
Style: Folio from a Bhāgavata Purāṇa. India, ca. 1775-1800
Source: Smithsonian Free Sackler Gallery

10.53
Title: ‘Krishna abducts Princess Rukmini’.
Style: folio of a Rukmini-Harana (Abduction of Rukmini) India, Himachal Pradesh, Guler, South Asia, ca. 1800
Source: Los Angeles County Museum of Art (Courtesy LACMA), collectionsonline.lacma.org

10.54

Title: 'Marriage of Krishna and Rukmini'.
Style: Folio of a Rukmini-Harana (Abduction of Rukmini) India, Himachal Pradesh, Guler, South Asia, ca. 1800
Source: Los Angeles County Museum of Art (Courtesy LACMA), collectionsonline.lacma.org

10.55
Title: "Dvaraka", ca. 1600, Mughal dynasty, Reign of Emperor Akbar.
Source: Smithsonian Free Sackler Gallery

10.56
Title: 'Story of the Syamantaka gem', India 1780 - 1800.
Artist/Style: Unknown
Source: Courtesy by Berkeley Art Museum/Pacific Film Archive

10.57
Title: 'Akrura presenting the jewel Syamantaka to Krishna', 1520-1540 (painted).
Source: © Victoria & Albert Museum.

10.58
Title: 'Krishna Abducts Mitravinda'.
Style: Folio from a Bhāgavata Purāṇa (Ancient Stories of the Lord) Nepal, Himalayas, 1775-1800
Source: Los Angeles County Museum of Art (Courtesy LACMA), collectionsonline.lacma.org

10.59
Title: 'Krishna Battles the Armies of the Demon Naraka'.
Style: Page from a Dispersed Bhāgavata Purāṇa (Ancient Stories of Lord Vishnu), Deli-Agra area,
India, ca. 1520-30.
Source: Internet. The Metropolitan Museum of Art

10.60
Title: 'Radha and Krishna'. Made in Kishangarh, Rajasthan, India c. 1750.
Source: Internet. Philadelphia Museum of Art.

10.61
Title: Unknown
Source: Internet

10.62
Title: 'Usha's dream'.
Artist: Raja Ravi Varma
Source: Wikipedia.org

10.63
Title: Krishna cuts the many arms of Bāna

Style: Scene from the Aniruddha Usha Section of Krishna Lila, ca. 1840. India, Pahari, possibly Garhwal, 19th century
Source: Internet, Cleveland Museum of Art

10.64
Title: Collage of a picture of Vishnu with a chameleon
Artist: Anand Aadhar
Source: Internet

10.65
Title: Balarāma Diverting the course of the Yamuna River with his plough, ca. 1760-1765
Style: Opaque water color and gold on paper
Source: Internet. Brooklyn Museum

10.66
Title: Battlefield
Source: Internet. Unknown

10.67
Title: 'Dvivida'.
Artist: Onbekend
Source: Internet. Smithsonian Sackler Gallery

10.68
Title: 'Balarāma pulling Hastinapur toward the Ganges'.
Style: Page from a Bhāgavata Dasamskanda series. Mid 17th century.
Source: Internet. Brooklyn Museum

10.69
Title: Unknown
Source: Internet

10.70
Title: Image of little Krishna before His Vishnu-appearance.
Style: Traditional Hindu image
Source: Internet

10.71
Title: Image shows Krishna enjoying in the midst of His wives
Artist: Unknown
Source: Internet

10.72
Title: Image of the relief shows Bhīma tearing Jarāsandha in two.
Source: Internet

10.73
Title: Lord Krishna blesses the liberated Kings.

Artist: B.K. Mitra
Source: Collection of the Gita Press, Gorakhpur

10.74
Title: Unknown
Artist: Raja Ravi Varma
Source: Wikipedia.org

10.75
Title: Picture shows Krishna celebrating Holi festival.
Artist: Unknown
Source: Internet

10.76
Title: Hindu vintage image of Paśupati or Śiva, together with Śālva as a boy praying together with Yama
Source: Internet

10.77
Title: "Krishna kills an enemy".
Source: Internet. Courtesy of Berkeley Art Museum/Pacific Film Archive

10.78
Title: Picture shows Krishna being attacked by Vidūratha.
Source: Internet

10.79
Title: 'Crowned god Balarāma'. Early 18th century.
Style: Panel from a temple hanging; opaque watercolor, gold, and paper applique on cotton.
Tirupati, India.
Source: Internet, Smithsonian National (Freer) Museum of Asian Art, Sackler Gallery.

10.80
Title: 'Sudāmā's wife urges him to seek Krishna's help', ca. 1775 - ca. 1790
Source: © Victoria & Albert Museum

10.81
Title: Image shows Sudāmā finding a golden palace returning home
Style: Punjab Hills (Pahari), ca. 1775-1790
Source: Internet. V&A Collections

10.82
Title: "Krishna and Balarama Arrive in the Forest"
Style: Folio from a Bhāgavata Purāṇa (Ancient Stories of the Lord), India, Orissa, South Asia ca. 1800-1825
Source: Courtesy by Los Angeles County Museum of Art (Courtesy LACMA), collectionsonline.lacma.org

10.83
Title: 'The Trial of the Princess'
Artist: Nandalal Bose
Source: Internet. Wikipedia.org

10.84
Title: Unknown
Source: Internet

10.85
Title: "Krishna returns Devakī's sons"
Artist: B.K. Mitra
Source: Collection of Gita Press, Gorakhpur

10.86
Title: "Arjuna and Subhadrā"
Artist: Raja Ravi Varma
Source: Wikipedia.org

10.87
Title: Collage with Viśvāmitra
Artists: Raja Ravi Varma & Anand Aadhar
Source: wikipedia.org

10.88
Title: "Brahmā, Vishnu and Shiva seated on lotuses with their consorts, Sarasvati, Lakshmi and Paravati", ca. 1770, Guler, India
Source: Victoria and Albert Museum, UK. Wikipedia.org

10.89
Title: Traditional vintage image of the sage Bhrigu
Source: Internet

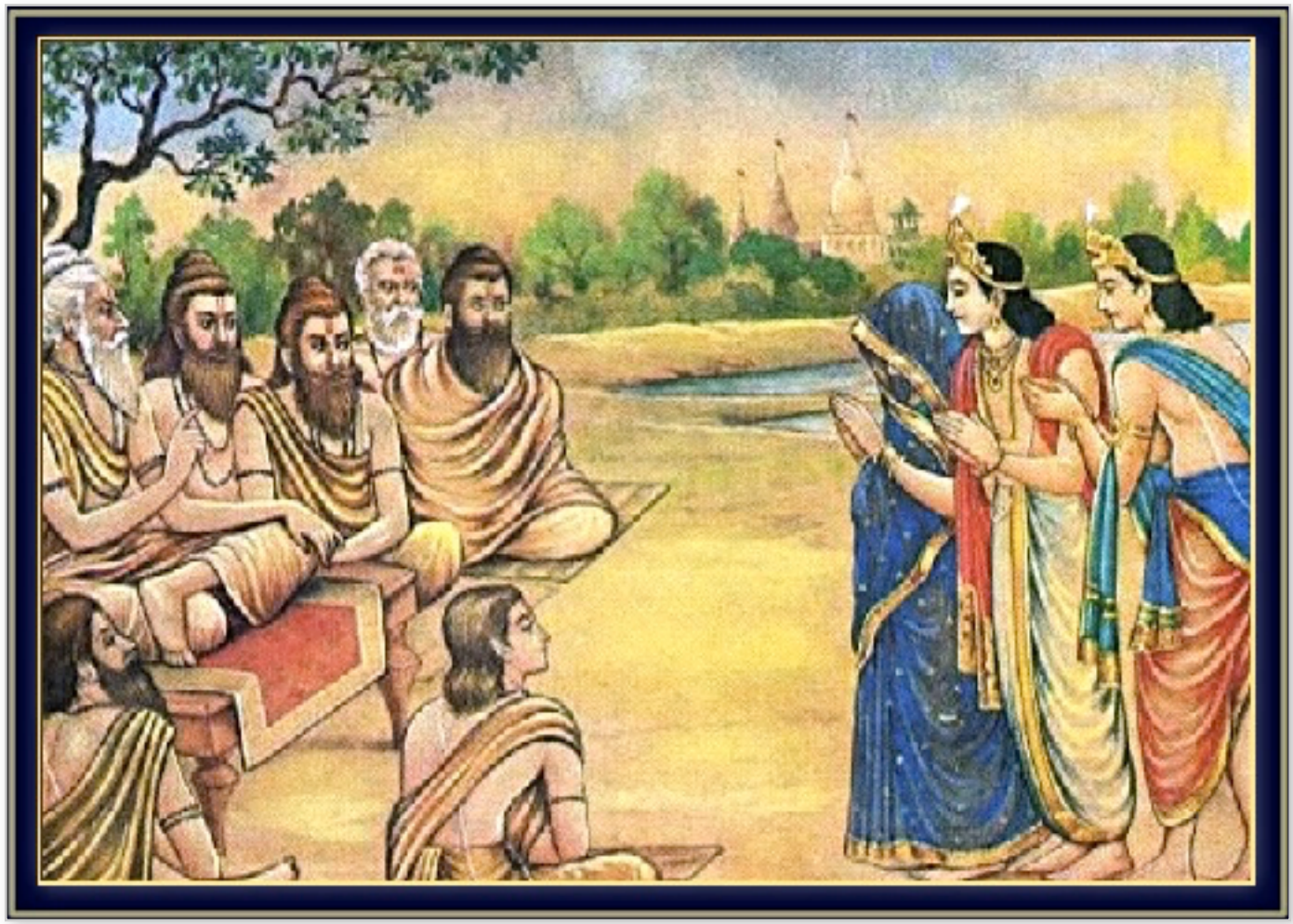
10.90
Title: Traditional Hindu image
Source: Internet

Śrīmad Bhāgavatam

Canto 11:
Kṛṣṇa's Final Instructions

The end of the dynasty, king Nimi and the Yogendras and Lord Kṛṣṇa instructs Uddhava

11.1 - The Curse Upon the Yadu Dynasty



(1) **Ś**rī Śuka said: 'After Lord Kṛṣṇa, together with Balarāma and surrounded by the Yadus, had realized the elimination of the Daityas and had reduced the burden of the earth, very soon a conflict arose [between the Kauravas and the Pāṇḍavas]. (2) They [the Pāṇḍavas] who time and again were angered by the duplicitous gambling, the insults, the grabbing by the hair [of Draupadī] and the other transgressions of their enemies [their nephews, the Kauravas], constituted the immediate cause [with the historical dynastic struggle, see also Yayāti and 10.49 & 10.68] for the Supreme Lord to [further] relieve the earth of her burden and [also] kill all the kings who assembled [at Kurukṣetra] to take opposite sides. (3) And after the Yadus, being protected by His arms, had eliminated the kings who with their royal armies had burdened the earth, the Unfathomable Lord thought to Himself: 'One may say that the burden of the earth has been eliminated, but I do not think the load is gone. The intolerable burden [alas] remains with the Yadu dynasty itself. (4) They, who in every respect sought their refuge in Me, were never frustrated in the exercise of their power. Since they have no defeat to fear from any other side, I will arrange a quarrel within the Yadu dynasty, just like fire in a bamboo-grove [is generated by the wind through mutual friction]. That is how I will achieve [My purpose:] My abode of peace [see also 3.3: 14 and 8.8: 37].'

(5) **T**hus having decided, oh King, the Lord, the Almighty One who realizes everything He wants, withdrew His family by means of a curse that was pronounced against them by the brahmins. (6-7) After by His form, the beauty of all the worlds, having freed the eyes of men, by His words having attracted the minds of all who remembered them, and by His feet having redirected the [wrongful] activities of anyone who saw them, the Lord, who effortlessly on earth spread His glories which are praised in the most beautiful verses and by which one may cross the ocean of ignorance, achieved His [desired] position [of peace and beatitude, see also 7.5: 23-24].'

(8) **T**he King said: 'How could it happen that this curse against the Vṛṣṇis was pronounced by the brahmins? The Vṛṣṇis, who were fully absorbed in Kṛṣṇa, were always charitable and respectful towards the brahmins and served the elders. (9) What led to that curse and what kind of curse was it, oh purest among the twice-born souls? Please tell me how this dissension [could rise] among those who share the same soul [of Kṛṣṇa].'

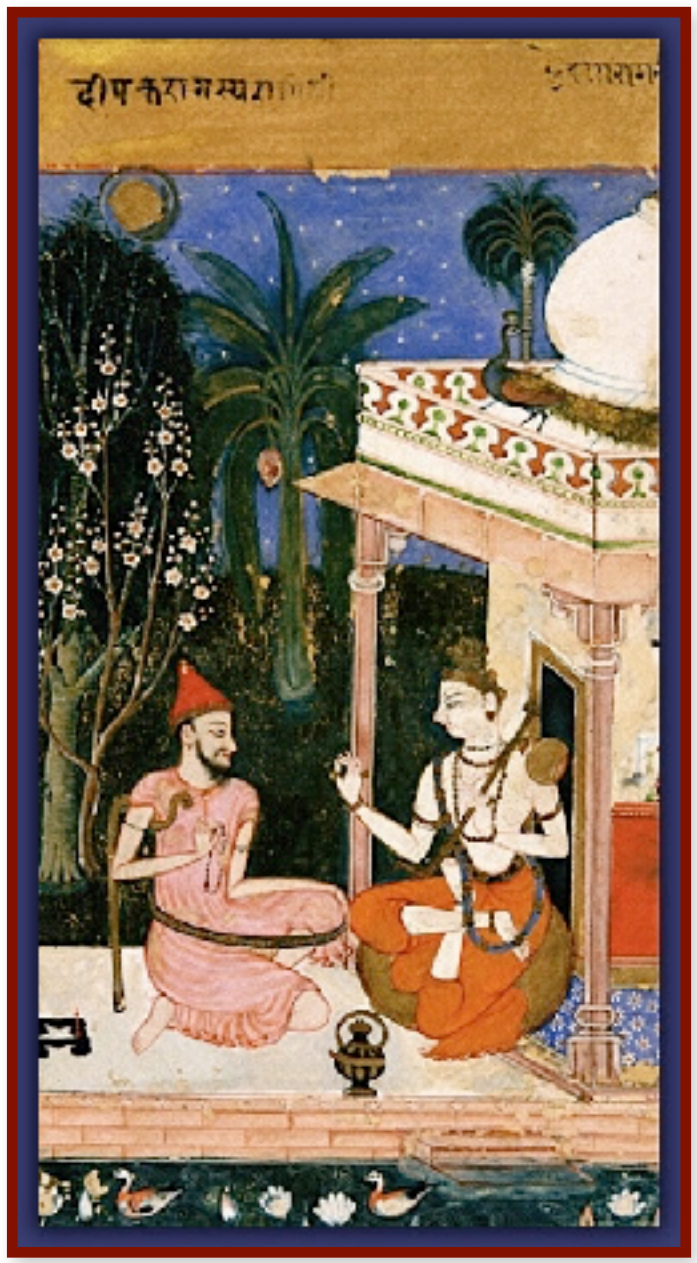
(10) **T**he son of Vyāsa said: 'Embodied in a form that was the amalgamation of all things beautiful, on earth performing the most auspicious activities, and to His full satisfaction enjoying His life as He resided in His abode [of Dvārakā], He, so greatly famed, [now] wanted to destroy His dynasty. That was the only thing left to do for Him. (11-12) After in the house of the lord of the Yadus [Vasudeva] having performed most favorable rituals to bestow piety and take away the impurities of Kali-yuga, the sages Viśvāmitra, Asita, Kaṇva, Durvāsā, Bhṛgu, Aṅgirā, Kaśyapa, Vāmadeva, Atri, Vasiṣṭha, Nārada and others, were by The Soul of Time [Lord Kṛṣṇa] sent away to go to Piṇḍāraka [a pilgrimage site]. (13-15) [Having arrived there] they were approached by young boys of the Yadu dynasty in a game in which Sāmba, the son of Jāmbavatī [see also 10.68], had dressed up in women's clothes. Feigning humility they took hold of their feet and impudently asked: 'This black-eyed pregnant woman would like to ask you something, oh men of learning, but she is too embarrassed to do it herself. Can you tell whether she, who is about to give birth and desires a son, will get one?'

(16) **O**h King, the sages, thus being tricked, said angrily to them: 'She, oh fools, will for you give birth to a mace that will destroy the dynasty!'

(17) **M**ost terrified to hear that, they hastily uncovered the belly of Sāmba, where indeed a club made of iron could be seen. (18) 'What have we done? What will the family say of us? What a misfortune!' they said perturbed, took the club and went home. (19) With the beauty of their faces faded, they brought the club to an assembly of the king [Ugrasena] and told, in the presence of all the Yadus, what had happened. (20) When they saw the club and heard about the infallible curse of the learned souls, oh King, the inhabitants

of Dvārakā were astonished and distraught with fear. (21) Āhuka [Ugrasena], the Yadu king, ordered the club to be ground to bits, and next threw the iron, together with the remaining pieces of the club, into the water of the ocean. (22) The iron was swallowed by a certain fish, while the fine dust was carried away by the waves and washed ashore where it grew into canes with sharp-edged blades [called *eraka*]. (23) The fish was, together with other fish in the ocean, by a fisherman caught in a net. The piece of iron, contained in the fish's stomach, was by a hunter [called Jarā] fixed on a shaft [as an arrowhead]. (24) Even though the Supreme Lord very well knew what it all meant, He did not want to reverse the curse of the scholars and so He, in His form of Time, accepted it.'

11.2 - Mahārāja Nimi Meets the Nine Yogendras



(1) **Ś**rī Śuka said: 'Desirous to worship Kṛṣṇa, oh best of the Kurus, Nārada continued to stay in Dvārakā, the capital protected by the arms of Govinda [see also 6.5: 43 & 10.69]. (2) What sensible person faced with death coming from all sides, oh King, would not be of worship for the lotus feet of Mukunda who is so worshipable for even the best of the immortals? (3) One day Vasudeva said the following to the *devaṛṣi,* who came over to his house and was respectfully greeted and worshiped with paraphernalia and a comfortable seat. (4) Śrī Vasudeva said: 'Oh great lord, this visit of yours compares to the visit of a good father, for you, who are there for both the misers and everyone on the path of Uttamaśloka, appear for the benefit of all embodied souls. (5) What the gods do, means misery and happiness to the living beings, but what saints like you do, who accepted the Infallible One as their very soul, results in happiness only [see also 1.2: 25-26, 3.25: 21]. (6) The gods behave

like one's shadow. They care for their worshipers depending the obeisances one makes and the karma one has. But the saints are of mercy for the fallen souls [irrespective of what they did. See also B.G. 3: 12, 4: 12, 7: 20-23]. (7) Oh brahmin, I nevertheless would like to ask you about the religious duties to please the Supreme Lord, [for] the mortal soul, who with faith hears about them, will be freed from all fear [compare 10.2: 30-33]. (8) A long time ago [in a previous life], I, bewildered by His *māyā*, worshiped Ananta, the Lord who Awards Liberation, for begetting a child in this world and not for my liberation [see also 10.3: 32-45 and 4.1: 20]. (9) Please instruct us therefore, oh you true to the vow, so that we without much trouble by your mercy may find liberation from this world full of dangers that frightens us at every step.'

(10) **Ś**rī Śuka said: 'Oh king, thus being asked by the intelligent Vasudeva, the *devaṛṣi* was pleased to speak to him because his qualities reminded him of the Lord. (11) Śrī Nārada said: 'This question you asked about the *bhāgavata-dharma* is the correct one, oh best of the Sātvatas, for the entire universe is purified by that dharma. (12) By hearing or talking about it, by meditating upon it, accepting it with reverence or appreciating it when done by others, this dutiful respect of the truth purifies immediately even those who are averse to the gods and the entire world. (13) Today you brought the Lord, the Personality of Godhead Nārāyaṇa, to my mind [see also 10.87: 5], chanting and hearing about whom one becomes supremely blissful and pious. (14) Concerning this matter one often mentions the example of the ancient story of a conversation between the sons of Ṛṣabha and the king of Videha, who was a broad-minded soul. (15) The son of Svāyambhuva Manu, named Priyavrata, had a son named Āgnīdhra. From him there was Nābhi and his son is remembered as Ṛṣabhadeva [see also 5.3]. (16) He appeared in this world with the desire to teach the dharma of finding liberation, and is considered a plenary expansion of Vāsudeva. Of Him there were one hundred sons who perfectly observed the Absolute Truth. (17) The eldest one, Bharata [see 5.7], was completely devoted to Lord Nārāyaṇa. It is because of his name that this wonderful part of the world is called Bhārata-varṣa [or India]. (18) When his earthly pleasures ended and he consequently rejected a material life, he left his home behind and achieved, in three consecutive births, His destination by practicing austerities in worship of Lord Hari. (19) Nine of His [Ṛṣabha's] sons became rulers over the nine separate areas [*nava-dvīpa*] of this subcontinent, while eighty-one other sons of him became twice-born brahmins who initiated the complete of the [*karma-kāṇḍa*] path of fruitful Vedic sacrifices [see 5.2: 19-21]. (20-21) The nine remaining sons, Kavi, Havir, Antarīkṣa, Prabuddha, Pippalāyana, Āvirhotra, Drumila, Camasa and Karabhājana, were greatly fortunate sages engaged in explaining the [Vedic] purpose. They were rigorous ascetics learned in the science of spirituality, who wandered around naked ['dressed by the wind only']. (22) Wandering the earth they [being called the *nava-yogendras*] saw the entire universe, consisting of the gross and the

subtle, as one and the same form of the Supreme Lord and as non-different from the Self [see also 1.5: 20 and B.G. 13: 14 & 15: 7]. (23) Unimpeded moving at will, they go wherever they like, and thus freely travel the worlds of the enlightened souls, the perfected souls and those to be propitiated, the heavenly singers, the treasure keepers, the [common] humans, those of superpower and the serpentine, visiting the sages, the angels, the ghostly followers of Śiva, the scientists, the twice-born souls and the cows. (24) Once in Ajanābha [name of India before Bharata], they arrived during the soma sacrifice of the great soul Nimi [see also 9.13], that was carried out to the wishes of the seers. (25) Seeing those pure devotees, whose brilliance rivaled the sun, oh King, the performer of the sacrifice, the brahmins, everyone, nay even the fires, rose up in respect. (26) The ruler of Videha [Nimi], recognizing them as devotees of Nārāyaṇa, gladly seated them and honored them with all the respect they deserved. (27) With humility bowing down to the nine of them, who glowed with an effulgence like the sons of Brahmā [the Kumāras, see 4.22: 6], the king, immersed in transcendental rapture, posed questions. (28) Śrī Videha [Nimi] said: 'I consider you to be direct associates of the Supreme Lord, the enemy of Madhu, as servants of Viṣṇu who travel around for the sake of purifying all the worlds. (29) I think that to achieve the association of those dear to the Lord of Vaikuṇṭha, is as difficult as it is for embodied beings to achieve a human body that any moment can be lost [see also B.G. 8: 16 and 16: 19-20]. (30) I therefore ask you, oh sinless souls, what the supreme good would be in this material ocean, where, for human beings, the greatest treasure consists of enjoying but a second the association of the devotees. (31) Please speak about the science of devotional service, provided you deem us qualified enough to hear about it. Satisfied with that service He, the Unborn Lord, will even give Himself personally to the one who sought His refuge.'

(32) **Ś**rī Nārada said: 'They, the greatest of the great, oh Vasudeva, thus at the request of Nimi in their turn affectionately spoke with reverence to the king in the company of the priests and the members of the sacrificial assembly. (33) Śrī Kavi said: 'Someone whose intelligence in this world is constantly disturbed because he takes the temporal [body] for the true self, can in my view reach fearlessness [only] when he worships the lotus feet of the Infallible One, the Soul of the Universe, in whom all fear ceases [see 3.9: 6 and e.g. B.G. 2: 56, 2: 71, 4: 10, 12: 13-14]. (34) The method thereto is discussed by the Supreme Lord and known as the *bhāgavata dharma* by which people, who suffer from ignorance, may easily realize the Supreme Soul. (35) A person accepting that dharma, oh King, will never be caught in illusions, nor ever trip or fall on this path, not even when he closes his eyes running [see also the *catuḥślokī* of B.G. 10: 8-11 and verse 5: 17]. (36) Whatever one according to one's nature physically, verbally, mentally or sensually does with intelligence or a purified consciousness, should all be offered to the Supreme with the thought: 'This I do for Nārāyaṇa' ['*nārāyaṇāya iti*', compare B.G. 3: 9 and 9: 27]. (37)

For those who, led by the illusory energy and forgetful about Him, have turned away from the Supreme Lord in falsely identifying themselves [with the body], fear will rise, because they are absorbed in matters second to Him. For that reason an intelligent person should be fully and purely devoted to the Lord, and consider his spiritual master as his soul and salvation [see B.G. also 4: 34, 1.5: 12 and B.G. 7: 14, 15: 7]. (38) Even though [the object of a mental image may] not [be] present in reality, to the mind of a person experiencing [the material world, its] duality can be manifest like in a dream that is moved by desire and fear [by 'its two mental chariots']. An intelligent person should therefore bring the mind under control which, because of [its reference to] material activities, is committed to positive and negative emotions. That is how one arrives at fearlessness [see also B.G. 6: 35]. (39) Hearing about the all-auspicious appearances and activities of Him with the Wheel in His Hand [see 1.9: 37], of whom the with them associated names are chanted in this world, one should, singing without the material association [of a wife, home and children], freely and without shame move in all directions. (40) Thus being vowed one, by repeating ['chanting'] His so very dear, holy name, develops the attachment of a mind dissolved in laughing and crying loudly, and in getting exited like a madman in dance and song, without any concern about what others think of it [*]. (41) One should bow to the ether, air, fire, water, earth and the luminaries, all living beings, the directions, the trees and other immovable beings, the rivers and oceans, and whatever that might exist in the Supreme Lord's body of creation, while considering nothing as existing separately [from the Soul, **]. (42) Devotion, experiencing the presence of the Supreme Lord and detachment from everything else, are the three [characteristics] that simultaneously occur with someone who sought refuge [in Him] - just about the way things are with someone, being engaged in eating, who experiences satisfaction with the nourishment he gets and with the reduction of hunger with every bite. (43) For the devotee who thus in obedience [to the disciplic succession] is worshiping the feet of Acyuta, devotion, detachment and knowledge of the Supreme Lord will manifest, oh king Nimi, whereupon he then directly will attain transcendental peace [see B.G. 2: 71].'

(44) **T**he king said: 'Please tell me next about the devotee of the Fortunate One. What are his duties, what is his nature, how does he behave among men, what does he say and by which symptoms is he dear to the Lord?'

(45) **Ś**rī Havir said: 'The one who sees this Soul [this basic principle of all existence] in all forms of existence [of matter and spirit, and also is] of devotional service to [the Supreme Spirit Soul,] the Lord, with the notion that all forms of existence are situated within the [gigantic universal body of the] Supreme Lord, belongs to His most advanced devotees [an *uttama adhikārī*, see also B.G. 6: 29 & 30]. (46) In the stage before this one, on the middle platform, he [the so-called *madhyama adhikārī*] is of love for the Supreme Lord,

of friendship with advanced persons, of mercy to the neophytes, and indifferent toward [envious,] hostile souls [see also 4.24: 57, 7.9: 43, B.G. 4: 8 & 15: 7 and ***]. (47) He who, in his worship of the Lord, faithfully engages with the deity [the *mūrti*], but is neither respectful towards the devotees nor towards others, is a materialistic devotee [a *prākṛta* or a beginner, a *so-called kaniṣṭha adhikārī*, see also B.G. 7: 20 and 3.29: 24-25 & 7.14: 40]. (48) He who, despite the engagement of his senses with their objects, hates nor rejoices and recognizes this universe as the deluding material energy of Lord Viṣṇu, is certainly a first-class devotee [see also B.G. 5: 3]. (49) He who, because he keeps the Lord in mind [see also 6.2: 14], is not bewildered by the [inescapable] nature of a material life consisting of birth, decay, hunger, fear, thirst, sensory functions, the life air, the mind and the intelligence, is the foremost devotee [see also B.G. 2: 56-57]. (50) In the mind of someone who has Vāsudeva as His only shelter, lust [see B.G. 3: 37-43], karma and [its consequent] material desires [see also B.G. 6: 4] will never develop. Such a one is truly a first-class devotee. (51) A person who is not attached in the egotistical sentiment of a bodily concept of life - in the sense of being of a good birth, of meritorious acts or a certain *varnāśrāma* status orientation, caste or race, is someone dear to the Lord [see B.G. 2: 71 & 12: 13-14]. (52) He who does not think in opposites in the sense of 'mine' and 'thine' about property and the body, someone who is equal and peaceful with all living beings, no doubt belongs to the best devotees [see B.G. 13: 28-31 & 14: 22-25]. (53) He who neither is tempted by the opulence found in the three worlds, nor, not even for a moment, half a second or a split of a second, moves away from the lotus feet of the Supreme Lord, which are the refuge of the enlightened souls and others, he who - undisturbed in his remembrance - regards the Unconquerable One as his very soul, is a topmost Vaiṣṇava [see also B.G. 18: 66]. (54) Again: how can of the toes of the Supreme Lord's feet, the feet of all those great heroic acts, how can of the lunar light radiating from the jewel-like nails that takes away the pain in the hearts, there be any pain of importance with those who are of worship? Can the burning heat of the sun be of any effect when the moon has risen [see also 10.14: 58]? (55) He never leaves the heart of the one whom one calls His foremost devotee, however accidentally that devotee directly might have called for Him [by means of His names], He who, bound by the ropes of love, destroys the sins regardless of their number [see also B.G. 4: 36 and *4].'

*: Śrī Caitanya Mahāprabhu also emphasized this by quoting: '*harer nāma harer nāma harer nāmaiva kevalam kalau nāsty eva nāsty eva nāsty eva gatir anyathā* [Adi 17.21]': 'In this age of Kali there is no alternative, there is no alternative, there is no alternative for spiritual progress but the holy name, the holy name, the holy name of the Lord.' Also Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura recommends to this that one studies the following verse: '*parivadatu jano yathā tathā vā nanu mukharo na vayaṁ vicārayāmaḥ hari-rasa-madirā-madāti-mattā bhuvi viluṭhāmo naṭāmo nirviśāmaḥ*': 'Let the garrulous populace say whatever they like;

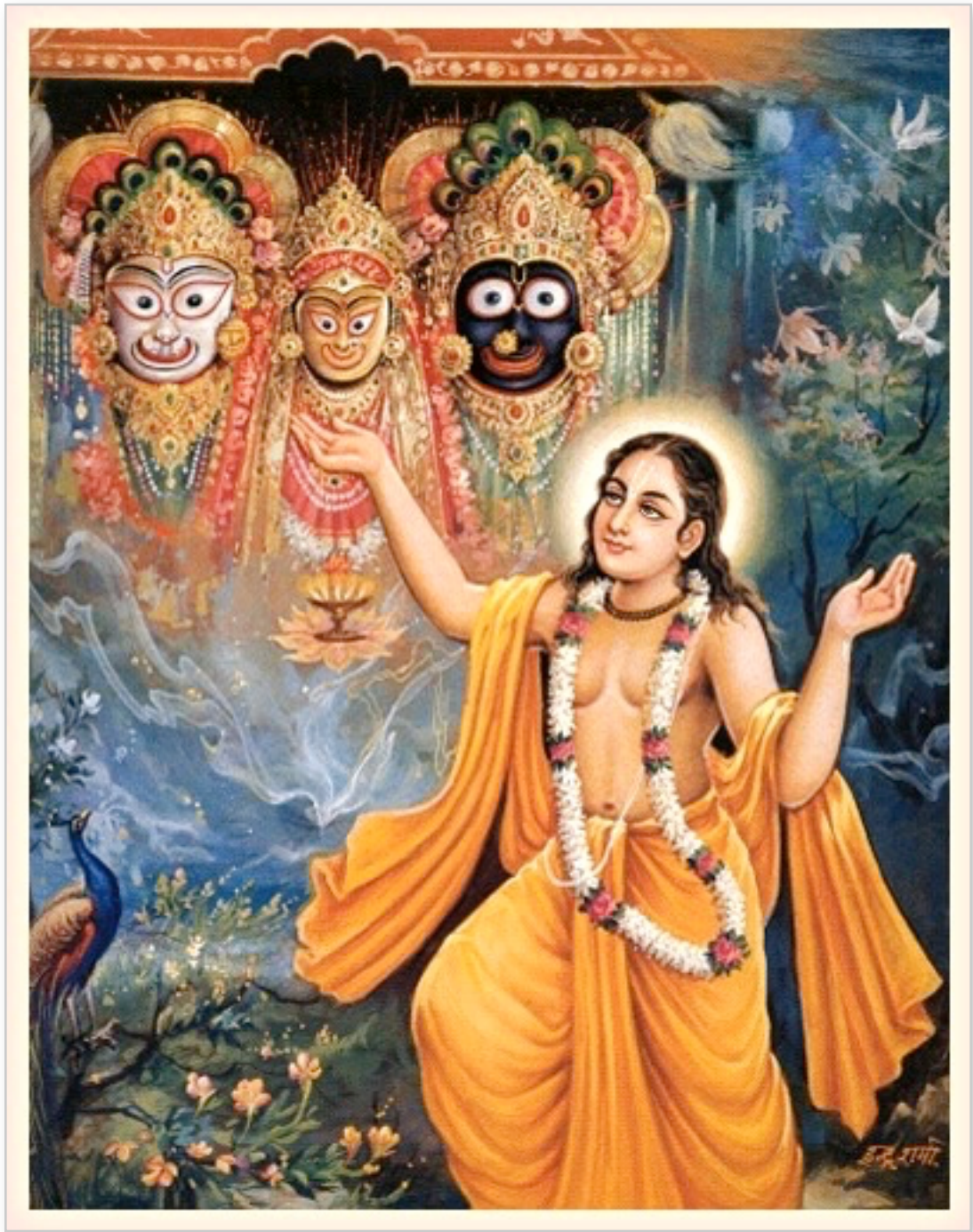
we shall pay them no regard. Thoroughly maddened by the ecstasy of the intoxicating beverage of love for Kṛṣṇa, we shall enjoy life running about, rolling on the ground and dancing in ecstasy.' (Padyāvalī 73) This is what defines Kṛṣṇa-consciousness.

**: Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has warned us that if we do not see everything as a manifestation of the Supreme Personality of Godhead, we shall become victims of *phalgu-vairāgya*, or immature renunciation.

***: The *paramparā* adds here: 'Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has given a nice explanation of the difference between *arcana* and *bhajana*. *Arcana* refers to the platform of *sādhana-bhakti*, in which one serves the Lord to carry out the rules and regulations of the process. One who has achieved the shelter of the Lord's holy name and is totally engaged in the attempt to serve the Lord should be considered to be on the platform of *bhajana*, even though his external activities may sometimes be less strict than those of the neophyte engaged in *arcana*. This apparent lack of strictness, however, refers to laxity not in the basic principles of sane behavior and renunciation of sense gratification, but rather in the details of Vaiṣṇava ceremonies.'

*4: Nimi, the King of Videha, asked, so helps us the *paramparā*, the following nine questions of the nine Yogendras, the saintly sons of Ṛṣabha. (1) What is the highest good? (11.2: 30); (2) What are the religious principles (dharma), natural proclivities (*svabhāva*), behavior (*ācāra*), speech (*vākya*) and outward symptoms (*lakṣana*) of a *bhāgavata*, a Vaiṣṇava devotee of the Lord? (11.2: 44); (3) What is the external energy of Viṣṇu, the Supreme Lord? (11.3: 1); (4) How can one become dissociated from this *māyā*? (11.3: 17); (5) What is the true identity of Brahman? (11.3: 34); (6) What are the three types of karma, namely karma based on the enjoyment of the fruits of work, karma offered to the Supreme Lord, and *naiṣkarmya*? (11.3: 41); (7) What are the various pastimes of the various incarnations of God? (11.4: 1); (8) What is the aim or destination of one who is against the Supreme Lord and devoid of bhakti (in other words, a non-devotee)? (11.5: 1); and (9) What are the respective colors, forms and names of the four *yugāvatāras*, the four incarnations of the Supreme Lord who appear in the four ages, and what is the process of worshiping each of Them? (11.5: 19). The transcendental answers to these inquiries were given by the great devotees Kavi, Havir, Antarīkṣa, Prabuddha, Pippalāyana, Āvirhotra, Drumila, Camasa and Karabhājana. These nine *paramahaṁsas* answered the nine questions, each in turn, in the following verses: (1) 11.2: 33-43; (2) 11.2: 45-55; (3) 11.3: 3-16; (4) 11.3: 18-33; (5) 11.3: 35-40; (6) 11.3: 43-55; (7) 11.4: 2-23; (8) 11.5: 2-18; and (9) 11.5: 20-42.

11.3 - Liberation from Māyā and Karma Knowing and Worshiping the Lord



(1) **T**he honorable king [Nimi] said: 'My lords, please tell us about the illusory potency [or *māyā*, see also 11.2: 48] of the Supreme Lord Viṣṇu, we would like to understand that what bewilders even the great mystics. (2) We enjoy the nectar of your talks about Lord Hari, but we are not yet satisfied by that antidote against the pain a mortal experiences being tormented by the misery of *saṁsāra*.'

(3) **Ś**rī Antarīkṣa said: 'The Soul of All Living Beings evolved all creatures high and low, by means of the elements of the greater creation [see B.G. 13: 22 & 14: 18], oh mighty armed one, so that they, the Original Person's own [parts and parcels], could be successful with [the choice between] the sense objects

and the true self, the Soul [see also 10.87: 2]. (4) Having entered the living beings that thus were created with the help of the five gross elements and having divided Himself as the one [witness] to the ten [senses of perception and action], He was pleased to engage them [in a life] with the basic qualities of nature. (5) The living being, which by the Supreme Soul was given a life with the basic qualities, enjoys those modes and consequently takes this created body for the true self - as also himself for the master, and thus becomes entangled [see also B.G. 15: 8, compare 11.2: 37]. (6) The proprietor of the body is, because of the sense-motivated actions, driven by desires and engaged in different karmic - fruitive - activities from which he reaps the different fruits. And thus he moves through this world in both a state of happiness and the contrary thereof [see B.G. 2: 62]. (7) This way by his karma reaching destinations that bring him a lot of things not so good, the living being till the end of time helplessly experiences birth and death. (8) When the dissolution of the material elements is at hand, [the Lord in the form of] Time, which has no beginning or an end, withdraws the manifest universe, consisting of the gross objects and subtle modes, back into the not manifest [see also 3.29: 40-45, 3.26: 51]. (9) There will be a terrible drought on earth that lasts for a hundred years, so that the three worlds during that period will be seriously scorched by the accumulated heat of the sun. (10) Beginning from the lower regions [Pātāla], the fire, with its flames fanned by the winds shooting upwards from the mouth of Saṅkarṣaṇa, will burn all directions. (11) Great masses of *saṁvartaka* ['end time'] clouds will rain for a hundred years, with torrents as long as elephant trunks, so that everything will be inundated. (12) Oh King, the universe will thereupon, like a fire running out of fuel, be abandoned by the Personality of the Universal Form, as He [in the form of Brahmā] enters the subtle reality of the unseen [*pradhāna*, see also B.G. 8: 19, 3.32: 12-15]. (13) The earth, by the wind deprived of its aroma, changes [back] into water and the water by the same process [of the wind] being deprived of its taste, becomes fire [again, see *]. (14) Fire, by darkness deprived of its [quality, its] form, turns into air and the air, losing its [quality of] touch, dissolves into the ether. When the sky [the ether], by the Supreme Soul of Time is deprived of its quality [of sound], it merges into the ego [of not-knowing]. (15) The senses, the mind and the intelligence, oh King, merge together with the gods [representing the emotions] into the ego-element, and the I-awareness merges together with all its *guṇa*-qualities into the Supreme Self [see also 3.6 and 3.26: 21-48]. (16) After thus for you having described the three departments of this bewildering energy, this agent of the Supreme Lord consisting of maintenance, creation and dissolution [characterized by goodness, passion and ignorance], what would you like to hear more from us?'

(17) **T**he honorable king said: 'Oh great sage, please tell how [even] materialistic people with ease may overcome this material energy of the Lord that is so unsurpassable for those lacking in self-control.'

(18) **Ś**rī Prabuddha said: 'Understand that people who live as husband and wife, with their endeavors to lessen the distress and to gain in happiness, achieve the opposite result. (19) What happiness can one expect from the unsteadiness of having a home, children, relatives, domestic animals and the hard to acquire wealth always giving distress, that mean death to the soul? (20) Know that the idealized world for which one thus settles, is founded upon fruitive labor, cannot be sustained and is characterized by matters like a loss of behaving properly in groups of equals as also with superiors [B.G. 8: 16]. (21) Someone eager to know about the highest good, should therefore take shelter of a spiritual master who resides in the supreme tranquility of the Absolute Truth, and is also well versed in the conclusions of the Vedas [see e.g. 5.5: 10-13, 7.11: 13, 7.12: 1-16, 7.15: 25-26, 10.86: 57 and B.G. 4: 34]. (22) With the guru as one's soul and worshipable deity, one should learn the science of devotional service [the *bhāgavata dharma* or emancipation process, see 11.2: 34] by which, free from illusion being of faithful service, the Supreme Soul can be satisfied who bestows His own Self [**]. (23) One should first of all detach the mind from everything and properly, with mercy, friendship and reverence for all living beings, cultivate association with devotees [compare 11.2: 46]. (24) [That entails: inner and outer] cleanliness, penance, tolerance and silence, scriptural study, simplicity, celibacy, nonviolence and equanimity concerning the known opposites [see also *yama, niyama* and B.G. 12: 13-20]. (25) In solitude, without [attachment to] a fixed residence, wearing old rags and satisfied with anything, one should with the Lord constantly kept in mind, meditate on the omnipresent True Self [see also 2.2: 5, 7.13: 1-10]. (26) With faith in the scriptures about the Supreme Lord and not blaspheming other scriptures, one should, with respect for the truth and with one's mind, speech and activities strictly controlled, be innerly peaceful and master one's senses [see also B.G. 15: 15]. (27-28) Hearing, chanting and meditating the incarnations, pastimes and qualities of the Lord whose activities are all wonderful, one must do everything for His sake. Whatever worship, charity, penance, *japa* or piety one performs, everything held dear, one's wife, sons, home and very life air, one should dedicate to the Supreme [see also B.G. 9: 27]. (29) In rendering service to both [the moving and nonmoving living beings] one must be of friendship with the common man as also with the devotees, the great souls who accepted Kṛṣṇa as the Lord of their heart. (30) By the glories of the Lord one may find in mutual discussions, in being attracted to each other, in pleasing one another and in one's together putting an end to material activities, the purification of [one's relation with] the soul [see also B.G. 3: 38]. (31) Remembering [Him] and reminding one another, the bhakti unto the Lord who puts an end to the chain of sins, because of that devotion leads to an awakening whereby the body responds with goose bumps [see also 11.2: 40]. (32) Sometimes one cries by the thought of Acyuta, sometimes one laughs or takes great pleasure or speaks, acts wondrously, dances and sings, and sometimes

one, following the example of the Unborn One, is freed from distress and becomes silent while attaining the Supreme [see also 10.35]. (33) Thus learning about the *bhāgavata dharma* and taking lessons from the bhakti resulting, someone aimed at Nārāyaṇa will easily overcome the *māyā* so difficult to defeat [see also 1.1: 2].'

(34) **T**he honorable king [Nimi] said: 'Please, all of you expert knowers of the Supreme, be so kind to speak to us about the transcendental position of the Supersoul of the Absolute Truth, that is associated with the name of Nārāyaṇa [see also 1.2: 11].'

(35) **Ś**rī Pippalāyana said: 'Oh King, know that the Supreme gives life, it is that on the basis of which the senses, the life air and the minds of the bodies of all living beings are moving. It constitutes the cause without cause of the creation, destruction and maintenance of this universe, that exists in the state of wakefulness, in the dream state and in the unconscious state, as also external to these states [of consciousness]. (36) This [Supreme Truth] cannot be covered by the mind, by the faculties of speech, sight, intelligence, the life air or by the senses, just as a fire cannot be covered by its own sparks. Not even the Vedic word may express it, for the Vedas deny that the Supreme Self can be expressed in words. It can only be achieved by indirect expressions, by words referring to that without which there would be no ultimate purpose to the scriptural restrictions [compare 10.87]. (37) In the beginning being One, it thereafter became known as the threefold of goodness, passion and ignorance [of the *guṇas*] that is associated with the power to act, the power of consciousness and the I-awareness, that one calls the individual living being [the *jīva,* the individual soul]. Assuming the forms of spiritual knowledge [the gods], of actions [of the senses] and their objects, and of [good and bad] results, it thus possesses a great variety of energies. It is the Supreme alone that [as the Absolute Truth or Brahman] is manifest beyond both the [relative of the] gross and the subtle [see also *mahat-tattva, pradhāna,* 4.29: 79, B.G. 10: 42, 13: 13 & 7: 14]. (38) This Soul, never born and never dying, grows nor decays. It is the knower of the stages of life of the living beings subjected to change. That Soul, omnipresent and everlasting, which is pure consciousness, became many [*jīvas*], just as the [one] life air [*prāṇa*] by the power of the senses resulted in a variety [of vital forms, see also B.G. 2: 23-30 and ***]. (39) [With beings that originated] from eggs, with embryos, with plants and with that what is difficult to discern in moisture [micro-organisms], the vital air accompanies the [same] individual soul [see also *liṅga*] from one [life form] to the other, just as the self, apart from the thought process, invariably stays the same when one's memory restores upon awakening from a deep sleep in which the ego and the senses were merged [see B.G. 2: 22]. (40) When one desires the feet of Him with the Lotus navel, the dirt in the heart that was generated by the modes of nature and the fruitive action, is cleansed away by the

power of bhakti. After thus being purified completely, the truth of the soul is directly realized, just as the rising sun becomes visible to the naked eye [B.G. 2: 55 and 6: 20-23 and *nyāyika*].'

(41) **T**he honorable king said: 'Please explain to us the *karma-yoga* by which a person being purified in this life quickly gets rid of his fruitive actions and, freed from karmic reactions, achieves the Supreme [see also B.G. 1-6 or 3.5]. (42) In the presence of my father [Ikṣvāku, see also 9.6: 4] I in the past asked the sages [the Kumāras] a similar question, but the sons of Brahmā did not reply. Can you speak about the reason for this?'

(43) **Ś**rī Āvirhotra replied: 'Right action, non-action and wrong action [karma, *akarma, vikarma*] are Vedic subject matters, not a worldly subject, and since Vedic knowledge comes from the Lord Himself, [even such great] enlightened souls [easily] get confused about this matter [see also B.G. 4: 16-17 and 4.29: 26-27]. (44) Offering guidance to ignorant human beings, the Vedas in covert terms prescribe material activities [duties] to be freed from karma, the way one also prescribes a medicine [see also B.G. 3: 26, see 5.5: 17, 10.24: 17-18]. (45) Someone ignorant who has not subdued his senses and fails to do what the Vedas say, by his lack of dharma following a wrong course of action [*vikarma*], will achieve death time and again [see also B.G. 3: 8, 16: 23-24, 17: 5-6, 18: 7]. (46) When one, according to what the Vedas prescribe, without attachment performs and sacrifices for the sake of the Supreme Lord, one will certainly achieve the perfection that, to raise interest, is put in terms of tangible results [*karma-kāṇḍa* and B.G. 4: 17-23]. (47) Someone who quickly wants to cut the knot [of attachment] in the heart that binds the soul to the body, should, with [respect for] the regulative principles [the *vidhi*], worship Lord Keśava, as also study the divine as described in the supplementary Vedic literatures [the *tantras*, see also B.G. 12: 6-7]. (48) Having obtained the mercy [the initiation] of the teacher of example [the *ācārya*], who shows him what is handed down by tradition, the devotee should worship the Supreme Personality in the particular form he prefers [see also B.G. 3: 35, 7: 20]. (49) Cleansed, sitting in front [of His idol], with a concentrated mind controlling his breath and such [see *aṣṭaṅga-yoga*], and purifying the body by invoking His protection in renunciation [by assigning the different parts of his body to Him by marking them with mantras], he should worship the Lord [see also B.G. 5: 27-28 and 6.8: 4-6]. (50-51) With all available ingredients he [thereto] prepares himself in his heart and mind. He takes the deity and everything belonging to it, as also the items to be offered, and sprinkles the floor and the place to sit. He prepares the water for the sacrifice and attentively puts the deity in its proper place. He draws sacred marks on His heart and the other parts of His body. Next he is of worship with the appropriate mantra [4*]. (52-53) With the mantras belonging to Him he should be of worship for each particular deity and its limbs, His special features [like His *cakra*] and

His associates [like the *pañca-tattva*, see the Śiśumāra-mantra or the Ambariśa prayers for the *cakra* mentioned in 5.23: 8 and 9.5]. The worship in every respect as enjoined presenting with water for His feet, scented water to welcome, water for the mouth and for bathing and such, with clothing, ornaments, fragrances, necklaces, unbroken barleycorns [meant for applying *tilaka*], and with garlands, incense, lamps and such offerings, he should bow down to the Lord with reverence and prayer. (54) Absorbing himself in that activity [as a servant and not falsely identifying himself] he should, thus meditating, fully be of worship for the *mūrti* of the Lord. Then, taking the remnants to his head [for acceptance], he should put Him respectfully back where He belongs. (55) He who thus worships the Lord, the Supreme Soul, who is present in the fire, the sun, the water and so on, as also in the guest and in one's own heart [see also 2.2: 8], will soon be liberated.'

*: When a quality is removed, an element becomes non-different from the element that evolved earlier in the evolution of the universe, it then merges, changes, or dissolves into it. That is how the annihilation of the universe takes place.

**: Śrīla Rūpa Gosvāmī formulated four preliminary requisites for advancement in this: '[1] Accepting the shelter of the lotus feet of a bona fide spiritual master, [2] becoming initiated by the spiritual master and learning from him how to discharge the duties of devotional service, [3] obeying the orders of the spiritual master with faith and devotion, and [4] following in the footsteps of the great *ācāryas* [teachers] under the direction of the spiritual master.' (Bhakti-rasāmṛta-sindhu 1.2.74)

***: Śrīla Madhvācārya here quotes, from the Mokṣa-dharma section of Vyāsadeva's Mahābhārata, the Lord saying:

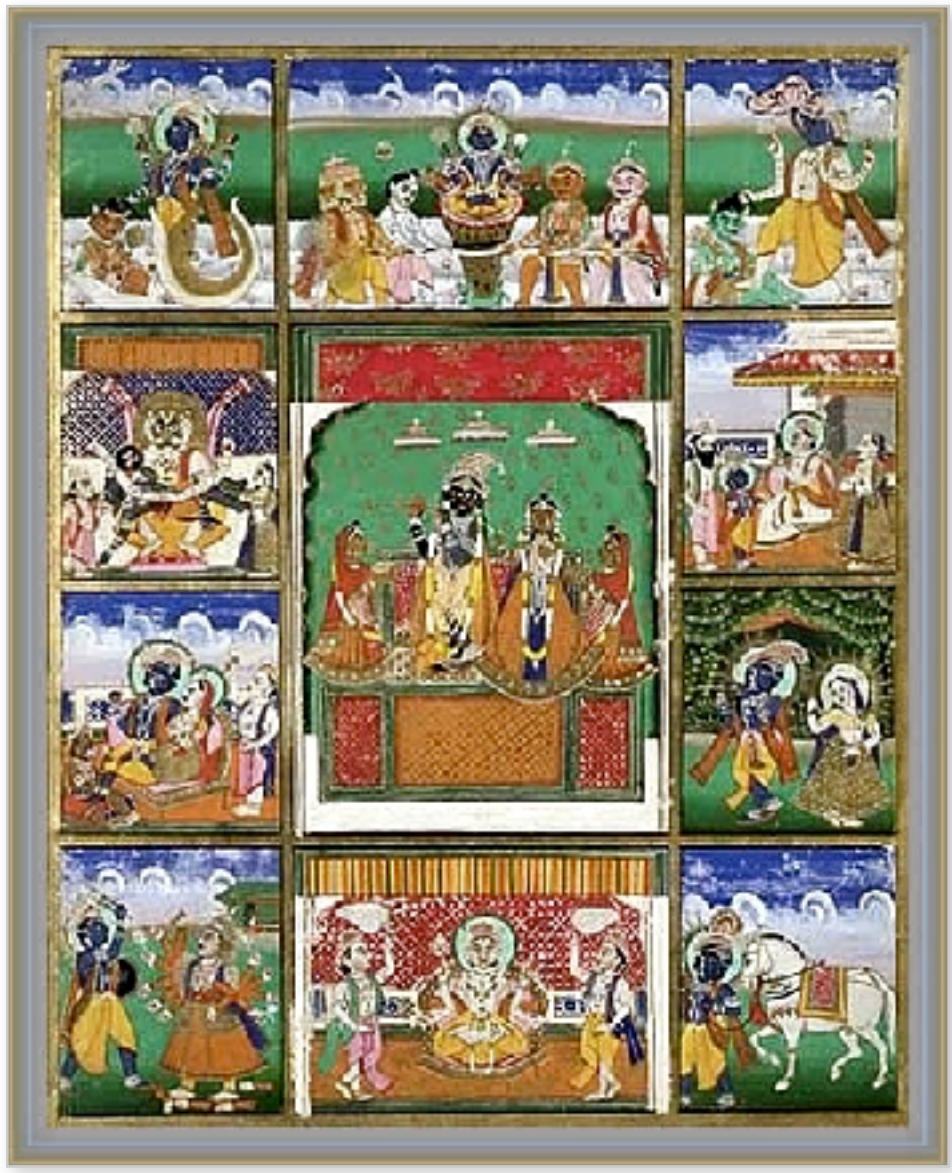
ahaṁ hi jīva-saṁjño vai
mayi jīvaḥ sanātanaḥ
maivaṁ tvayānumantavyaṁ
dṛṣṭo jīvo mayeti ha
ahaṁ śreyo vidhāsyāmi
yathādhikāram īśvaraḥ

'The living entity, known as *jīva*, is not different from Me, for he is My expansion. Thus the living entity is eternal, as I am, and always exists within Me. But you should not artificially think, 'now I have seen the soul.' Rather, I, as the Supreme Personality of Godhead, will bestow this benediction upon you when you are actually qualified.'

*4: Just as each *prākṛta*, impersonalist, materialistic devotee, is worshiping the Lord as the deity of his preference in His form of Time, with pragmatically perverted, unleaped clocks and week divisions [see the Order of Time and *kāla* for correcting on this] and with mantras like 'be on time' and 'time is money', so too does classical bhakti with the *kaniṣṭha* or beginning personalist devotee, more faithful to the Vedic authority, worship the personal form of the Lord in the form of a [Kṛṣṇa]

deity, while saying '*oṁ namo bhagavate vāsudevāya*' [4.8: 54], the Gāyatrī, the Mahāmantra and other mantras. In all these cases should be remembered what Vyāsa in 11.2: 47 says about *mūrti* worship in general.

11.4 - The Activities of Nara-Nārāyaṇa and the other Avatāras described



(1) **T**he honorable king [Nimi] said: 'Please speak to us about the activities of each of these self-chosen appearances by which the Lord performed, is performing and will perform in this world [see also 2.7].'

(2) **Ś**rī Drumila said: 'Truly, he who tries to enumerate the unlimited transcendental qualities of the Unlimited One, is a person with the intelligence of a child. One may somehow, in due course of time, be able to count the dust particles on earth, but one can never count the qualities of the Reservoir of all Potencies [see also 10.14: 7, 10.51: 38]. (3) When the Original Personality of Godhead Nārāyaṇa assumed the, from Himself generated, body of the universe that was created out of the five material elements, and entered it in His plenary expansion, He thus became known as the *Puruṣa* [see also 1.3: 1]. (4) In the vastness of this three-world body originated, from His senses, the two kinds of senses of action and perception of the embodied beings, originated from His Will the spiritual knowledge, and from His breathing strength,

ability and endeavor. He is the prime mover of the creation, destruction and maintenance, in passion, ignorance and goodness [see B.G. 3: 27, 13: 30 and S.B. 6.17: 19, 3.26: 7, 3.27: 2, 3.32: 12-15, 10.46: 41, 10.83: 3]. (5) In the beginning He with the mode of passion became Śata-dhṛti [Lord Brahmā] for the creation of this universe, for the maintenance of dharma and protection of the brahmins He became Viṣṇu, the Lord of Sacrifice, and for the annihilation in ignorance the Original Person assumed the form of Rudra [Lord Śiva]; among the created beings He is thus always of creation, maintenance and destruction [see also 2.10: 41-46, 4.29: 79, 4.30: 23].

(6) **H**e was born from Mūrti, the daughter of Dakṣa and wife of Dharma [*], as Nara and Nārāyaṇa, the best of sages perfectly of peace. They spoke in favor of performing the duty that is characterized by a cessation of all material activities, and even live today being served by the greatest of sages at Their feet [see B.G. 9: 27 and also 2.7: 6, 4.1: 49: 57, 5.19: 9]. (7) Lord Indra was afraid and thought: 'He [Nārāyaṇa] wants to usurp my kingdom.' He engaged Cupid who went to Badarikāśrama together with his associates the Apsaras. There he in the gentle breeze of spring with his arrows, [consisting of] the glances of the women, tried to pierce Him, not knowing His greatness. (8) The Original Godhead understood the offense committed by Indra and spoke free from pride with a smile to the ones who stood there trembling: 'Please do not fear, oh mighty Madana [Lord of Love], oh god of the wind and wives of the demigods, please accept these gifts from Us and bless this *āśrama* with your presence.'

(9) **O**h god of men [Nimi], after He who Brings Fearlessness had spoken this way, the gods full of shame bowed to Him and said, begging for compassion with their heads down: 'Oh Almighty One, with You, the Supreme Unchanging One, this [kind of respect] is not that unusual, not with You at whose feet in great numbers those bow down who are self-controlled and satisfied within [see also 1.7: 10]. (10) For those who serve You to transcend their material worlds and to reach the Supreme, there exist many hindrances [temptations] created by the enlightened souls [or the demigods]. But when one allots those souls their share by means of offerings in sacrifices, there are, for this other type of devotee, no such impediments. Because of You being the Protector he can get over those obstacles [see also 9.4: 8 and 10.2: 33]. (11) Some people [dealing] with us in the form of [penances like] hunger, thirst, the three time bound qualities [of seasonal heat, cold and rain], the wind, the tongue and the genitals, fall victim of anger finding no results and abandon their difficult austerities as being useless. Having crossed endless oceans [of hardship] they then [with their anger, so to speak] drown in [the water of] a cow's hoof print [see B.G. 17: 5-6, 6.1: 16 and compare 5.8: 23 and 10.12: 12].'

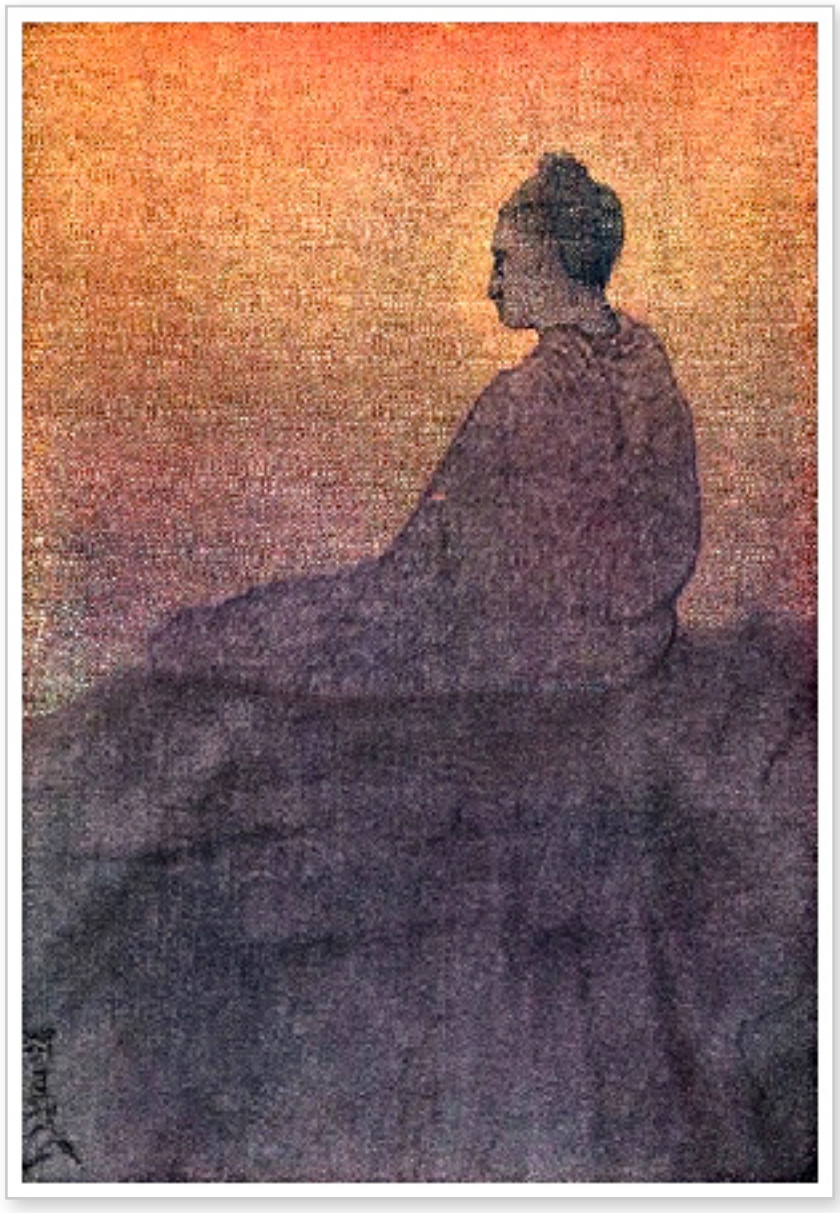
(12) As they were praising Him [Nārāyaṇa] He before their eyes showed [a number of] women most wonderful to behold, who nicely being decorated were serving the Almighty One [see also 2.7: 6]. (13) Seeing these women, who were like the Goddess of Fortune in person, the followers of the god [of love] were bewildered by the magnificence of the beauty and fragrance that humbled their own luster. (14) The Lord of All Lords with a faint smile said to those who bowed down before Him: 'Please, choose from these ladies one you deem suitable as an ornament of heaven.'

(15) The servants of the demigods, vibrating *'om'* in consent, offered Him their obeisances, chose Urvaśī, the best of the Apsaras, and then returned to heaven with her put in front. (16) Bowing down before lord Indra in his assembly they, before an audience of all the residents of the three heavens, told him about the strength of Nārāyaṇa. He stood amazed. (17) The Infallible Lord, Viṣṇu who with His expansions descends into this world for the welfare of the entire universe, spoke about self-realization assuming the forms of the [transcendental] swan [Haṁsa], Dattātreya, the Kumāras and our father, the Supreme Lord Ṛṣabha [B.G. 14: 4]. The original texts of the Vedas were brought back by Him, the killer of Madhu, in His horse incarnation [Hayagrīva]. (18) In His fish incarnation [Matsya] He protected Vaivasvata Manu [Satyavrata], the planet earth, and the herbs during the deluge. In His boar incarnation [Varāha] He delivered the earth from the waters and killed the demoniac son of Diti [Hiraṇyākṣa]. In the form of a tortoise [Kurma] He held the mountain [Mandara] upon His back with which the nectar was churned. He [in His transcendental form, Viṣṇu] freed the king of the elephants [Gajendra] who in his distress surrendered to Him because of the crocodile. (19) He delivered the ascetic sages [the tiny Vālakhilyas] offering prayers, who had fallen [into the water of a cow's hoof print]. He delivered Indra from being absorbed in darkness after he had killed Vṛtrāsura. He delivered the wives of the demigods who were helplessly imprisoned in the Asura palace [by Bhaumāsura]. He in the form of Nṛsiṁhadeva killed Hiraṇyakaśipu, the Asura king, in order to free the saintly devotees from fear. (20) As Lord Vāmana He, on the pretext of charity, took the earth away from Bali and gave her to the sons of Aditi. By His various appearances [the *aṁśa-avatāras*] He during the reign of each Manu protects the worlds. For the sake of the God-fearing souls He [seated on Garuḍa thus also] killed the Daitya leaders in a battle between the gods and demons [see 8.10]. (21) As Lord Paraśurāma He rid the earth of the members of the ruling class and destroyed, as the fire that He descending from Bhṛgu was, twenty-seven times the dynasty of Haihaya. As the husband of Sītā [Rāmacandra] He subdued the ocean and killed on Laṅkā Ten-head [Rāvaṇa] along with his soldiers. When one tells the stories about the glories of Him who is always victorious, the contamination of the entire world is annihilated. (22) The Unborn Lord will take His birth [as Kṛṣṇa] in the Yadu dynasty and will, in order to diminish the burden of the earth, perform deeds

that are even hard to perform for the demigods. At the end of Kali-yuga He [as the Buddha] with speculative arguments will bewilder those who perform their sacrifices apart from Him [or the traditions]. He [as Lord Kalki] will finally put an end to all low-class rulers. (23) There are of the so very glorious Lord of the Living Being [the Lord of the Universe Jagadīśvara] we have thus described, oh mighty-armed one, countless appearances and activities just like these.'

*: According to the Matsya Purāṇa (3.10), Dharma, the father of Nara-Nārāyaṇa Ṛṣi, was born from the right breast of Brahmā and later married thirteen of the daughters of Prajāpati Dakṣa.

11.5 - Nārada Concludes His Teachings to Vasudeva



(1) **T**he honorable king [Nimi] said: 'Oh you perfect in the knowledge of the soul, what is the destination of those who as good as never worship the Supreme Personality of Hari [see also 11.3: *4] and, with their lusts not at peace, are out of control with themselves?'

(2) **Ś**rī Camasa said: 'From the face, arms, thighs and feet of the Original Person originated, with the different [combinations * of the three] basic qualities of nature, the four spiritual orders [or *āśramas*] and vocations headed by the brahmins [or *varṇas*, see also B.G. 4: 13]. (3) In case any member of these [orders] is not of worship, or is of disrespect for the Supreme Lord who is the source of his very self, he will, having strayed from his position, fall down [see B.G. 16: 23]. (4) Many people see no chance to engage in talks about the Lord and never consider Acyuta's glories. Personalities like yourself should be of mercy with [especially] women [compare 5.17: 15], with *śūdras* and others

[who thus have lost their way]. (5) Even intellectuals, nobles and traders who [by initiation] got access to the lotus feet of the Lord, lose their way in their commitment to [all kinds of] philosophies of life [see also 5.6: 11, B.G. 2: 42-43]. (6) Ignorant about karmic matters they, who factually lack in experience but proudly consider themselves very learned, are enchanted by the beauty of the [Vedic] language and express themselves [to the demigods] in flattering entreaties that lead them astray [see also B.G. 9: 3]. (7) Full of passion, with evil desires and lusty, they are as angry as snakes, deceitful and conceited, and sinfully make fun of those dear to Acyuta. (8) In their homes arranged for the sake of sexuality they speak amongst each other about the blessings of their worship of women. Killing animals without considering the consequences, they are of sacrifice for the sake of their own maintenance only and have no regard for the distribution of food and gifts in gratitude [to the spiritual leaders and their following, see also B.G. 16]. (9) With their intelligence blinded by pride about their wealth, special abilities, lineage, education, renunciation, beauty, strength and performance of rituals, they hard-hearted deride the saintly souls dear to the Lord, nor respect the Controller Himself [see also e.g. 1.8: 26, 4.2: 24, 4.31: 21, 5.1: 12, 7.15: 19, 8.22: 26 and also B.G. 2: 42-43]. (10) Less intelligent persons [preferably] do not hear about the most worshipable Lord glorified in the Vedas, the Supreme Soul who, [as separate] as the ether, is eternally situated in all embodied beings. They rather discuss the [materialistic] ideas that keep them going. (11) In the material world the conditioned soul is always led by sexual intercourse, meat-eating and intoxication [by alcohol and drugs] in disregard of the scriptural injunctions. These matters [though] are settled in [respectively] marital relationships, in sacrifices and in ritual usage with the purpose to suspend them [see also 1.17: 38-39]. (12) One only benefits from the fruit of dharma, for therewith there is both the knowledge and the wisdom that lead to liberation. But in their houses they [the materialists] do not see the insurmountable power of death over the body they identify themselves with [see also 3.30: 7, 7.6: 8, 4.29: 52-55 but also 4.22: 10]. (13) It is enjoined that wine should be accepted by smelling it and that likewise an animal should be killed as prescribed and not by hurting it [the 'wrong' violent way]. Sexual intercourse the same way is there to beget children and not so much for sensual pleasure [B.G. 7: 11]. For this purest fulfillment of duty according to the rules they [the less intelligent souls] have no understanding. (14) Those who have no knowledge of these facts and most unholy presumptuously consider themselves saintly, harm innocently trusting animals. After they have left their bodies those animals will eat them [compare 5.26: 11-13 and 4.25: 7-8]. (15) Envying their own True Self, their Lord and Controller living [within their body and] in the bodies of others, they fall down, in their affection being bound to their own mortal frame and its relations. (16) They who did not achieve beatitude but managed to leave behind their ignorance, following the threefold path [of the three goals of pious living: rituals, an income and regulated desires, see also the *pu-*

ruṣārthas, 10.2: 32] will [still] ruin their life when they are not of any [reflection, meditation and] leisure [or work too hard]. (17) All those who kill their soul [by slaving without meditation] and miss the peace, presume in their ignorance to have knowledge, but in due course of time they suffer the destruction of all their hopes and dreams when they fail to fulfill their [spiritual] duties. (18) Those who turned their face away from Vāsudeva unintentionally enter the darkness, as is arranged by the illusory energy of the Supreme Soul, when they [at the end of their life] leave behind their homes, children, friends and wives.'

(19) **T**he honorable king said: 'What color and form had the Supreme Lord in which time period and what are the names and methods by which He is worshiped by men? Please enlighten us about this.'

(20) **Ś**rī Karabhājana replied: 'Lord Keśava [Kṛṣṇa] has in the [*yugas*] named Kṛta [or Satya], Tretā, Dvāpara and Kali different complexions [see also 10.26: 16], names and forms, and is accordingly worshiped by various processes. (21) In Satya-yuga He is white, has four arms and matted locks, and carries a tree bark garment, a black deerskin, a sacred thread, akṣa seed prayer beads, a rod and a water pot. (22) The human beings in that age are peaceful, free from envy, kind to all, equipoised, and of worship for the Lord by means of both austerity and mind and by sense control. (23) He is thus celebrated as Haṁsa ['the Swan'], Suparṇa ['Beautiful Wings'], Vaikuṇṭha ['the Lord of the Kingdom of Heaven'], Dharma ['the Maintainer of the Religion'], Yogeśvara ['the Controller of Yoga'], Amala ['the Immaculate One'], Īśvara ['the Supreme Controller'], Puruṣa ['the Original Person'], Avyakta ['the One Unmanifest'] and Paramātmā ['the Supersoul']. (24) In Tretā-yuga He has a red complexion, golden locks and four arms, and wears three belts [according to the initiations for the first three *varṇas*] while carrying, as the personification of the three Vedas, sacrificial ladles [**] and such as His symbols. (25) The human beings who as seekers of the Absolute Truth are fixed in their religiosity, worship Him in that age with the rituals of sacrifice of the three Vedas as Hari, the godhead covering all the gods [see also 1.16: 20]. (26) One calls Him [in Tretā-yuga] Viṣṇu ['the All-pervading One'], Yajña ['the Lord of Sacrifice'], Pṛśnigarbha [the son of Pṛśni, 10.3: 32], Sarvadeva ['God of All Gods'], Urukrama ['the Lord of the Wide Strides'], Vṛṣākapi [the Lord as being memorable and rewarding, who dispels the distress], Jayanta ['All-victorious'] and Urugāya ['Most Glorified']. (27) In Dvāpara-yuga the Supreme Lord is gray blue, wearing yellow garments and characterized by His attributes [the disc, club, lotus and conch] and His physical characteristics, like His Śrīvatsa, [peacock feather and Kaustubha gem]. (28) Oh King, mortal men who want to gain knowledge of the Supreme worship Him, the Original Person, in that age in the role of a great king, according to the Vedas and Tantras [like e.g. in 1.10: 16-18 and 10.74: 17-24 and ***] as follows. (29-30) 'We offer Saṅkarṣaṇa,

Pradyumna, Aniruddha and You, Vāsudeva our obeisances, You Nārāyaṇa Ṛṣi, the Original and Supreme Personality of Godhead, the Greater Soul, the Controller of the Creation, the Very Form of the Universe and the True Self of all Living Beings [see *catur-vyūha*].' (31) Oh King, the Lord of the Universe is thus praised in Dvāpara-yuga. Please hear also how one in respect of the scriptural regulations is of worship in Kali-yuga [see also 7.9: 38]. (32) [in Kali-yuga] people of proper understanding worship, through sacrifices mostly consisting of congregational chanting, the Lord with a dark complexion and a bright luster [Kṛṣṇa and Kṛṣṇa-Caitanya], accompanied by His associates, devotees, weapons and companions [see also Pañca-tattva] as follows. (33) 'Oh Supreme Personality, let me worship Your lotus feet. One always meditates on them for they put an end to the humiliation [by the dominance of matter]. Answering to [all] the desire [of the soul] they constitute the authority and place of pilgrimage to which Śiva and Brahmā bow down. Taking away the distress of Your servants, they are the most worthy shelter, oh protector of the ones who surrender, and the boat for the ocean of birth and death. (34) Oh Supreme Personality let me honor Your lotus feet, for You fixed in dharma abandoned upon the words of a brahmin [like Akrūra, Śrī Advaita] the so hard to forsake and by the demigods anxiously desired, opulence of Śrī, oh You who, being of mercy for those caught in animal nature, [as Rāma, Kṛṣṇa, the Buddha, as Caitanya etc.] went to the distant land [of India, the wilderness, the forest, the desert, into *sannyāsa*] to pursue Your desired purpose [Your mission, Your dharma, Your presence as the Lord of the devotees, 4*].'

(35) **O**h King, this is how the Supreme Lord Hari, the Lord of All Blessings, by the people of each *yuga* is worshiped with the names and forms belonging to that age. (36) Respectable souls knowing the value of the age praise Kali-yuga pointing out that it's essence consists of the blessing that all desired goals can be attained by the mere congregational chanting [of His names]. (37) For the embodied soul wandering around in this universe there is no greater gain than this [*saṅkīrtana*], by which the cycle of birth and death is broken and [His] Supreme Peace is attained [see also 2.1: 11, 3.33: 7, 8.23: 16 and 8.23*]. (38-40) The inhabitants of Satya-yuga and the other *yugas*, oh King, want to take birth in Kali-yuga because one in that age, oh great monarch, everywhere can find devotees of Nārāyaṇa. One especially finds them in great numbers in the provinces of South India. The human beings there who drink from the water of the rivers the Tāmraparṇī, the Kṛtamālā, the Payasvinī, the extremely pious Kāverī, the Mahānadī and the Pratīcī, oh lord of men, are mostly pure hearted devotees of the Supreme Lord Vāsudeva. (41) Oh King, when someone forsakes his material duties and takes to the shelter of Mukunda, the One Affording Shelter, he is neither the servant nor the debtor of the gods, the sages, ordinary living beings, friends and relatives, society or of the forefathers [see also B.G. 3: 9]. (42) Someone who devoted to the shelter of His feet has given up his inclination for others, is very dear to the Supreme

Lord Hari. Whatever misconduct [*vikarma*] somehow took place, will be removed by Him who is situated in everyone's heart [see 8.23: 16 and B.G. 9: 22, 9: 30, 18: 56].'

(43) **Ś**rī Nārada said: 'After he thus had heard about the science of devotional service [king Nimi,] the master of Mithilā felt most satisfied and offered together with the priests prayers to the wise sons of Jayantī [the Yogendras 5.4: 8]. (44) The perfected souls thereupon disappeared before the eyes of everyone present. The king faithfully followed this dharma and achieved the supreme destination. (45) You also [Vasudeva], oh most fortunate soul, will attain the Supreme when you, with faith in these religious duties, are situated in the devotional service you heard about and have abandoned your material concerns. (46) Because the Supreme Lord, the Controller Hari, assumed the position of your son, the earth was fulfilled by your glories as husband and wife. (47) Showing your love for Kṛṣṇa as your son, by your embracing and conversing, taking rest, sitting and eating with Him, your hearts were purified. (48) Kings like Śiśupāla, Paundraka and Śālva, who enviously competing related to His movements, glances and so on, and thus meditating fixed their minds upon Him as they lay down, sat down and such, have achieved a likewise [spiritual] position. What kind of blessings may then be expected for those who were favorably minded [see *mukti* and also Jaya & Vijaya]? (49) Do not think of Kṛṣṇa that He would be your son. He is the Supreme Soul and Controller of All, who by the power of His illusory potency appeared as a normal human being and concealed His opulence as the Supreme Infallible One [see also B.G. 4: 6]. (50) The fame of Him who descended to award liberation spread wide over the world, because He appeared for both putting an end to the *asura* members of the noble class who burdened the earth, and for the protection of the transcendentalists devoted to Him [see also B.G. 4: 7].'

(51) **Ś**rī Śuka said: 'Having heard this, the greatly fortunate Vasudeva and Devakī were most amazed and gave up the illusion they had cherished [of considering Kṛṣṇa their son]. (52) He who, one-pointed of attention, meditates on this pious, historical account, will this very life shake off his [material] contamination and achieve spiritual perfection.'

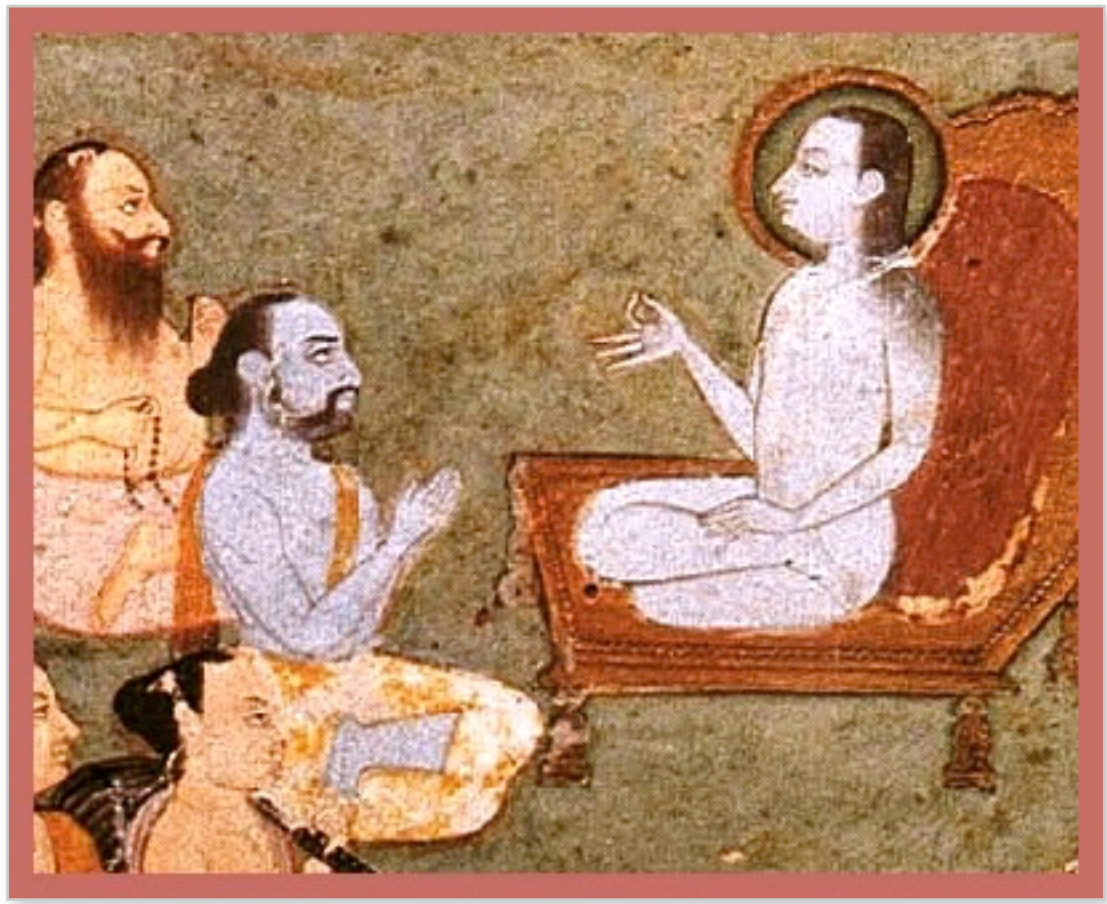
*: With the Ṛk-saṁhitā (8.4: 19), the Śukla-yajur Veda (34: 11) and the Atharva Veda (19: 66) all saying 'The *brāhmaṇa* appeared as His face, the king as His arms, the *vaiśya* as His thighs, and the *śūdra* was born from His feet', according to Śrīdhara Svāmī, the brahmins are considered to be born from the mode of goodness, the *kṣatriyas* from a combination of goodness and passion, the *vaiśyas* from a combination of passion and ignorance and the *śūdras* from the mode of ignorance.

**: Mentioned here are the *vikaṅkata* wooden *sruk* and the *khadira* wooden *sruvā* that serves the *sruk* for pouring ghee into the fire.

***: The *paramparā*, as to remind us of the degradation of devotion through the *yugas* [see also 1.16: 20], elucidates: 'The inhabitants of Satya-yuga were described as *śāntāḥ, nirvairāḥ, suhṛdaḥ* and *samāh*, or peaceful, free from envy, the well-wishers of every living entity, and fixed on the spiritual platform beyond the modes of material nature. Similarly the inhabitants of Tretā-yuga were described as *dharmiṣṭhāḥ* and *brahma-vādinaḥ*, or thoroughly religious, and expert followers of the Vedic injunctions. In the present verse, the inhabitants of Dvāpara-yuga are said to be simply *jijñāsavaḥ*, desiring to know the Absolute Truth. Otherwise they are described as *martyāḥ*, or subject to the weakness of mortal beings.' One after the other age one is thus worshiping by meditation, sacrifices, temple worship and congregational chanting.

4*: The *paramparā* adds to this: 'Corroborating the explanation of this verse, the followers of Caitanya Mahāprabhu also worship Him in His six-armed form of *ṣaḍ-bhuja*. Two arms carry the waterpot and *daṇḍa* of the *sannyāsī* Caitanya Mahāprabhu, two arms carry the flute of Lord Kṛṣṇa, and two arms carry the bow and arrow of Śrī Rāmacandra. This *ṣaḍ-bhuja* form is the actual purport of this verse of the Śrīmad Bhāgavatam'.

11.6 - Retirement on the Advise of Brahmā and Uddhava Addressed in Private



(1) **Ś**rī Śuka said: 'Thereafter Lord Brahmā arrived [in Dvārakā] being surrounded by his sons, the gods and the lords of man. Lord Bhava [Śiva] also came, the for all living beings favorable controller, who was accompanied by a host of ghostly beings. (2-4) Also Indra, the powerful controller, and his gods [the Maruts] came, the sons of Aditi, the good souls of clarity [the Vasus], the protectors of health [the Aśvins], the artists [the Ṛbhus], the descendants of Aṅgirā, the expansions of Śiva [the Rudras], the demigods of the intellect [the Viśvedevas], of commerce [the Sādhyas], and other demigods, the singers and dancing girls of heaven [Gandharvas and Apsaras], the souls of excel [the Nāgas], the perfected souls [Siddhas] and the venerable souls [Cāraṇas], the treasure keepers [Guhyakas], the seers [the Ṛṣis], the forefathers [Pitas] and the scientists [Vidyādharas], as also the souls of special talents [the Kinnaras], all came together in Dvārakā eager to see Kṛṣṇa, the Supreme Lord who removes the impurities everywhere in the universe, who with His transcendental form enchants the entire human society, and spreads His fame in all the worlds. (5) In that splendid city rich with a great abundance, they with their hungry eyes saw Lord Kṛṣṇa who is so wonderful to behold.

(6) **A**fter having covered the best of the Yadus with flower garlands brought from the gardens of heaven, they praised Him, the Lord of the Living

Being, and expressed themselves in all kinds of amazing ideas and words. (7) The gods said: 'We with all our intelligence, senses, vital air, mind and words, bow down at Your lotus feet, oh Lord, the feet upon which they meditate in their heart who are connected in the love of striving for liberation from the powerful grip of karmic consequences. (8) You, by [engaging] the material energy consisting of the three basic qualities, create, protect and destroy the inconceivable cosmic manifestation within Yourself while being situated within those modes. [Nevertheless] You are by them not entangled in karmic activities at all, oh Unconquerable One, because You, the irreproachable Lord, are always absorbed in Your unrestricted happiness [see also B.G. 3: 22]. (9) Oh Worshipable One, the purification of those persons who have a contaminated consciousness is not as much brought about by incantations, respecting injunctions, study of the scriptures, charity, penances and rituals, oh Greatest of All, as it is caused by listening to those souls who are situated in pure goodness and have a fully matured and transcendental faith in Your glories [see also 4.29: 36-38]. (10) May there for us be Your lotus feet, the fire that annihilates our inauspicious mentality and that by sages desiring the real benefit is carried in their appeased hearts, the fire of Your four forms [of soul, ego, mind and intelligence, the *catur-vyūha*] that three times a day is worshiped by the self-controlled devotees so as to reach beyond the [material] heavens and acquire an opulence [*bhaga*] like Yours. (11) On them [Your feet] they are meditating, oh Lord, who, having folded their hands, pour the ghee they took into the fire of sacrifice in the [*nirukta*] process of understanding the three Vedas. On them the yoga practitioners are meditating who, inquisitive about Your [*yoga*-]*māyā* mystic potency, are united in the realization of the True Self. [But] they are fully attained [only] by the most elevated devotees [see *uttama* and 11.2: 45-47]. (12) With the withered flower garland that we offer You, Your Lordship's consort Śrī [dwelling there], oh Almighty One, feels challenged like a jealous co-wife, for You accept this offering as being properly performed [see also B.G. 9: 26]. May there always be Your lotus feet, the fire that consumes our impure desires! (13) Your feet that like flags decorating flagpoles with three mighty steps [defeat the possessiveness and bring down the water of the Ganges] in each of the three worlds [see 8.20], create fear among the armies of the demons and fearlessness among the troops of the God-fearing souls. For the virtuous souls they are there for the attainment of heaven and for the mischievous ones they are there for exactly the opposite, oh Most Powerful One. May these feet, oh Supreme Lord, free us, Your worshipers, from our sins. (14) Brahmā and all the other embodied beings have their existence like oxen bound by a rope through their nose. Being controlled by Time they trouble each other. May the lotus feet of You, the Supreme Personality transcendental to both material nature and the individual person, bring us transcendental happiness [compare 1.13: 42, 6.3: 12]. (15) You are the cause of the creation, maintenance and annihilation of this [universe]. You are the cause of the unseen, of the individual soul and of the complete whole of the

manifest reality. They say that You, this very same personality, are the time factor controlling all, who appears as a wheel divided in three [summer, winter and spring/autumn]. One says that You are the Supreme Personality who, in the form of Time, uninterrupted in Your flow effects the decay of everything [*]. (16) The living being [beginning with Mahā-Viṣṇu] acquires its power [potency] from that [time aspect] of Yours. You establish the vastness of matter with it [*mahat-tattva*]. United with that same nature You therefrom generate - the way an ordinary fetus is produced - the golden primeval egg of the universe endowed with its [seven] outer layers [see *kośa*]. (17) You are therewith the original Controller of everything that moves and keeps its place. You after all, are in Your activities, oh Master of the Senses, never affected Yourself by the change of the objects of the senses that presents itself because of the operating modes of nature. Others by contrast, engaged of their own accord [in austerities], having turned away live in fear [see also B.G. 16: 23-24]. (18) Your sixteen thousand wives were enchanting every time they launched the arrows of Cupid by showing their feelings with their eyebrows, smiles and glances. But they were not able to perturb Your senses by all the methods of their messages and advances of conjugal love [see also 1.11: 36]. (19) The rivers of nectar of Your stories and the rivers resulting from the bathing of Your feet, can put an end to all the impurities of the three worlds. Those who strive for purification and seek association, approach [You therefore] in two places: by making their ears listen to the stories the tradition offers [in the temples] and by bringing their bodies [in the rivers] in contact with the water that flows from Your feet.'

(20) **T**he honorable son of Vyāsa [Śuka] said: 'After he who commands hundreds [of sages, Brahmā] together with Śiva and the demigods thus had praised Govinda, the Supreme Lord, he addressed Him offering his obeisances from his position in the sky. (21) Śrī Brahmā said: 'Oh Lord, we requested You previously to diminish the burden of the earth. Oh Unlimited Soul, You have fulfilled that request the way we wanted it. (22) Having established the principles of dharma among both the pious souls and the seekers of truth, it is indeed Your glory, spread by You in all directions, that removes the impurity of all the worlds. (23) For the benefit of the universe assuming a form and descending in the Yadu dynasty, You with magnanimous deeds have performed incomparable activities. (24) Oh Lord, those saintly souls who in the age of Kali hear and chant about Your activities, will easily overcome the darkness [see also 10.14]. (25) Oh Supreme Personality, since Your descent in the Yadu-vaṁśa one hundred and twenty-five autumns have passed, oh Master. (26-27) Oh You, Foundation of Everything, for You there is no longer any obligation to the God-fearing souls, and the remaining part of the dynasty has factually been annihilated by this curse of the brahmins [see 11.1]. Therefore we ask You whether You intend to leave for Your Supreme Abode, and if You please

want to protect us, the servants of Vaikuṇṭha and the guardians of all worlds and their inhabitants.'

(28) **T**he Supreme Lord said: 'I have understood what you said, oh controller of the demigods. All the work has been accomplished for your sake; the burden of the earth has been removed. (29) This same Yadu family that [with My appearance has] expanded its power, courage and opulence, threatened to devour the entire world and has therefore been checked by Me, just like an ocean is checked by its shore. (30) If I would not withdraw the vast dynasty of overly proud Yadus, this world would be destroyed by that flood. (31) Because of the brahmins' curse, right now the annihilation of the family has begun. After that has taken place, oh sinless Brahmā, I will pay a visit to your abode.'

(32) **Ś**rī Śuka said: 'Thus being addressed by the Lord of the World, the self-born one fell down at His feet to offer Him his obeisances. The godhead then returned to his abode together with the different gods. (33) The Supreme Lord thereafter observed the development of serious portents in the city of Dvārakā. He spoke to the assembled Yadu elders. (34) The Supreme Lord said: 'These very serious disturbances appearing everywhere are a consequence of the curse the brahmins pronounced against our family, it is impossible to counteract. (35) We should not stay here if we want to continue with our lives. Let us not delay, oh venerable souls, and this very day go to Prabhāsa, that so very pious place [**]. (36) The king of the stars [the moon god] who was seized by consumption because of a curse of Dakṣa, once took a bath there, was immediately freed from his offense and resumed the waxing of his phases. (37-38) When we also bathe there to the satisfaction of the forefathers, offer different kinds of foodstuff to the demigods and the venerable scholars, and also distribute gifts with faith in them as being worth the charity, we will overcome the terrible danger, just as one with boats crosses the ocean.'

(39) **Ś**rī Śuka said: 'Oh child of the Kurus, the Yādavas who were thus instructed by the Fortunate One, decided, after due consideration, to go to the holy site and yoked their horses to their chariots. (40-41) Oh King, Uddhava [see also 3.2 and 10.46 & 47], as an ever faithful follower of Kṛṣṇa, happened to hear what the Lord had said. Facing the fearful evil omens [see also 1.14: 2-5] he approached the Lord of the lords of the universe in private, and addressed Him with folded hands bowing down his head at His feet. (42) Śrī Uddhava said: 'Oh Lord and God of Gods, oh Master of Yoga, oh Piety of Hearing and Singing, You are about to withdraw this family now and give up this world. Even though You as the Supreme Controller are very well capable of it, You are not willing to counteract the curse of the brahmins! (43) Oh Keśava, I cannot even for half a moment tolerate to give up Your lotus feet, please take me with You to Your abode [see also 3.29: 13]! (44) Your pastimes are supremely auspicious, oh Kṛṣṇa, they are nectar to the human ear. Once people

have the taste of them, they forsake all desire for other things. (45) How can we, who were always devoted to You when we were lying down, sitting, walking, standing, bathing, recreating and eating, and such, ever abandon You, our dear most Self? (46) Eating the food remnants and adorned with the garlands, fragrances, garments and ornaments that You enjoyed, we, Your servants, will conquer the illusory energy for certain. (47) The but in air clad sinless, peaceful members of the renounced order, who as sages of strict observance always send their seed upwards, go to the abode known as Brahman [see *ūrdhva retaḥ* and also 10.2: 32]. (48-49) We on the other hand, oh Greatest of All Yogis, who in this world wander on the paths of fruitive labor, will together with Your devotees pass beyond the hard to conquer darkness, by discussing the topics that make us remember and glorify Your deeds, words, movements, broad smiles, glances and Your amorous sports after the example of the human world.'

(50) **Ś**rī Śuka said: 'Thus being informed, oh King, the Supreme Lord, the son of Devakī, for a long time spoke in private with His dear servant Uddhava.'

*: Time in three can be regarded as the three types of seasons - summer, winter and spring/autumn, or as the three to the order, the *cakra*, of the sun, the moon and the stars, or as the past, the present and the future, and also as the time of nature, culture and the psychological experience [see also *trikālika*, 5.22: 2, time quotes and B.G. 10: 30 & 33, 11: 32].

**: Prabhāsa is a famous holy place located near the Veraval railway station, within the region of Junagarah. At the base of the same pippala tree under which Lord Kṛṣṇa was reported to have reposed, there is now a temple. One mile away from the tree, on the seashore, there is the Vīra-prabhañjana Maṭha, and it is said that from this point the hunter Jarā fired the arrow that marked the end of His earthly presence [as described in the last two chapters of this Canto].

11.7 - Kṛṣṇa Speaks about the Masters of the Avadhūta and the Pigeon of Attachment

(1) The Supreme Lord said: 'That what you said to Me, oh greatly fortunate one [Uddhava], is indeed My plan [to withdraw the dynasty]. Brahmā, Bhava and the leaders of the worlds, are looking forward to see me back in My abode [see 11.6: 26-27]. (2) I have completed My task here for the sake of the God-conscious souls [to diminish the burden of the earth], for which I, upon the prayers of Lord Brahmā, have descended together with My partial expansion [Balarāma]. (3) Because of the curse [of the brahmins] this family will certainly find its end. It will be destroyed in a mutual quarrel, and on the seventh day [from now] the ocean will inundate this city [Dvārakā]. (4) Oh man of virtue, when I have abandoned this world, it will soon fall victim of Kali and be bereft of all piety [see also 1.16 & 17]. (5) After I have left, you certainly should not stay here, oh gentle soul, for in Kali's time the people on earth will take pleasure in misconduct. (6) With your mind fully fixed on Me, you should in fact forsake all emotional ties with your family and friends, and being equal towards all wander around in this world [see B.G. 6: 9, 6: 29, 14: 22-25]. (7)

This world you think of, talk about, look at, listen to and such, you should consider a transitory presentation of matters, a game of shadows that captures your imagination [see also 10.40: 25]. (8) Someone not [spiritually] connected, is confused about many values and assumes things to be right or wrong. Thus considering good and evil he makes a difference between right action, no action and wrong action [he judges, see further B.G. 4: 16]. (9) Consider therefore, with your senses under control and your mind connected, this world as situated within the Self that expanded everywhere, and that Self as being situated in Me, the Supreme Lord. (10) Fully endowed with knowledge and wisdom, being satisfied in one's mind and of understanding with the Self that for every embodied soul constitutes the object of affection, one is never discouraged by hindrances. (11) Having risen above the two of [right and] wrong, he does not turn away from what is forbidden, thinking it is bad, nor does he engage in what is enjoined because of considering it good - like a young child he does not judge. (12) When one, firmly being fixed in knowledge and wisdom, sees the universe as being pervaded by Me and peacefully, as a well-wisher, acts towards all living beings, one will never again fall into [the] misfortune [of repeated births].'

(13) Śrī Śuka said: 'Oh King, after thus by the Supreme Lord having been instructed, the exalted and fortunate Uddhava, eager to learn about the supreme principle, bowed down to the Infallible Lord to offer his obeisances and spoke. (14) Śrī Uddhava said: 'Oh Lord of Yoga, oh Unity keeping us together, oh Essence of uniting in consciousness and Source of mystical power, You spoke to my advantage about the forsaking as is known in the renounced order [*sannyāsa*]. (15) This renunciation is difficult to perform, my Lord, when one is dedicated to [the not regulated love of one's] lust and sense gratification, in particular when one is not devoted to You, I think [compare B.G. 6: 33-34]. (16) With my consciousness merged with the body and its relations, as arranged by Your *māyā,* I am thus foolish [being caught in the notion] of 'I' and 'mine'. Teach me therefore, so that Your servant may easily perform according to the process You teach. (17) Who else is there but You, who are of the Truth and personally reveal Yourself to me? Who else but my Lord, the Supreme Soul, does actually qualify for this? Not even among the awakened souls I find such a one. Everyone up to the one led by Brahmā, is in his consciousness an embodied soul who, when he takes the external world for substantial, is bewildered by Your *māyā*. (18) I who with my mind, in renunciation am tormented by distress, approach You therefore for shelter Nārāyaṇa, oh Friend of Man, oh You perfect, unlimited and omniscient Lord ever fresh in Your abode of Vaikuṇṭha.'

(19) **T**he Supreme Lord said: 'Human beings well acquainted with the state of affairs in this world, generally deliver themselves, with the help of their own intelligence, from the inauspicious disposition [of the 'I' and 'mine'

perspective]. (20) A person in a way constitutes his own guru because he, with the help of his reasoning and direct perception [his self-instruction], may find his [real] benefit. (21) They who are wise and experienced with the order of [*sāṅkhya* or analytic] yoga, can see Me in their human existence, clearly manifested in My full glory, with all My energies [see also Kapila]. (22) Many types of bodies have evolved with one, two, three, four or more legs, or with none at all. The human form among these is the one most dear to Me [see also 3.29: 30, 6.4: 9]. (23) In this world being situated in such a body, one may look for Me, the Supreme Controller, by following direct signs [in bhakti listening and meditating] with the help of one's qualities of perception [intelligence, mind and senses]. [But in mere *jñāna*] by logical reasoning following indirect symptoms [- the ones of My creation -], I cannot be perceived [as a person and am even rejected, see also 2.2: 35, 2.9: 36]. (24) Concerning this one cites the following ancient story of a conversation between the oh so mighty king Yadu and an *avadhūta*.

(25) **Y**adu, who was well versed in the dharma, once saw a young brahmin mendicant wandering around unafraid of anything and took the opportunity to ask him questions [see also 7.13]. (26) Śrī Yadu said: 'How did you acquire this extraordinary intelligence, oh brahmin? How can you, fully cognizant not being engaged in any work, travel the world with the confidence of a child? (27) People who are religious, work for an income, gratify their senses and pursue knowledge, are normally endeavoring for the purpose of opulence, a good name and a long life. (28) You however, capable, learned, experienced, handsome and eloquent as you are, are not a doer and do not desire a thing, like a stupefied, maddened, ghostly creature. (29) Everyone burns in the forest fire of lust and greed, but you stand, to be free from the fire, like an elephant in the Ganges and are not burned. (30) We ask you, oh brahmin, to please tell us what the cause is of the inner happiness that you, living all by yourself, experience without any form of material enjoyment.'

(31) **T**he Supreme Lord said: 'The brahmin thus being asked and honored by the greatly fortunate and intelligent Yadu, who out of his respect for brahmins humbly bowed his head, then spoke. (32) The honorable brahmin said: 'There are many spiritual masters I took shelter of by my intelligence, oh King. Having learned to understand through them I now, being freed, wander around in this world. Please listen to their description. (33-35) The earth, the air, the sky, the water, the fire, the moon and the sun, the pigeon, the python, the sea, the moth, the honeybee and the elephant, the honey thief, the deer, the fish, the prostitute [Piṅgalā], the osprey and the child, the girl, the arrow maker, the serpent, the spider and the wasp, are my twenty-four spiritual masters, oh King. From studying their actions I in this life have learned everything about the Self. (36) Listen, oh son of Nāhuṣa [or Yayāti], oh tiger among men, I shall tell you what I have learned from each of them separately.

(37) **F**rom the earth I learned the rule that a learned person should not deviate from the path and keep steady, however much he is harassed by his fellow living beings who simply follow what is arranged by fate. (38) From the mountain one must learn to be always there for others, that one must devote all one's actions to the welfare of others. In following the example of a tree, for a pious person to be dedicated to others [see Śrī Śrī Śikṣāṣṭaka-3] constitutes the sole reason for his existence [see also 10.22: 31-35 and B.G. 17: 20-22].

(39) **A** sage should be happy with the mere movement of his vital air and not seek his satisfaction in sense gratification. His spiritual knowing will thus not be lost and his mind and speech will not be distracted. (40) A yogi free from selfhood should, just like the wind, never get entangled in relating to the objects of the senses and all their different favorable and unfavorable qualities. (41) When a self-realized soul has entered different bodies made of earth [elements] in this world and is endowed with their different qualities, he, well aware of himself, will not connect himself with these qualities, just like the wind does not with different odors.

(42) **A** sage should meditate on the soul stretched out in all moving and nonmoving living beings, and thereby, with his different contacts [embodiments], consider himself a pure spirit, equal to the ether that expands everywhere [see also B.G. 2: 24, 3: 15, 6: 29-30, 9: 6, 11: 17, 12: 3-4 and 13: 14]. (43) Just as the realm of the ether is not touched by the winds that blow the clouds, a person [in his real self] is not affected by his physical bodies consisting of fire, water and earth, that are moved by the basic qualities of nature created by Time.

(44) **A** sage who by nature is a pure, softhearted, sweet and gentle place of pilgrimage for human beings, sanctifies, just like water, the souls who gather [the friends], by being seen by them, touched and honored [see also *sākhya*].

(45) **B**rilliant, glowing and immovable because of his austerity, he who only eats when it is necessary is connected in the soul. Even when he eats everything [and thus goes beyond necessity], he does not lose his purity, just like a fire does not [irrespective of what it consumes]. (46) Sometimes [like a fire under ashes being] concealed, sometimes being manifested and being worshipable to those who desire the real benefit, he [the sage, when he serves as their guru] always enjoys their offerings and burns both their past and subsequent [present] misfortune [see also 10.81: 4 and B.G. 3: 14]. (47) The Almighty One assumes the identity of each after, just like fire appearing in firewood, having entered the different types of bodies of the higher and lo-

wer life forms He created by His potency ['true' and 'untrue' ones, god or animal].

(48) **T**he state of the body [one undergoes] from one's birth until one's death, changes by the course of Time that itself cannot be seen; it is the body that changes, not the soul, just as the phases of the moon [change, but not the moon itself, B.G. 2: 13, 2: 20]. (49) Just as with flames [which one cannot see apart] from a fire, individual souls cannot be seen separately from the bodies that constantly die and are born again, also the [absolute of] Time itself cannot be seen, despite [the relativity of] its speeding, compelling stream [*].

(50) **A** yogi with his senses accepts and forsakes sense objects depending the moment [according to the *cakra* order] and does not attach to them, just as the sun, with its rays engaged in [evaporating and returning] bodies of water, is not ruled by them. (51) When the sun seems to have fallen apart in its reflections one, unless one is dull-witted, does not consider its original form as being different. Similarly the soul, despite of having entered in reflections [of different selves], is not seen as different.

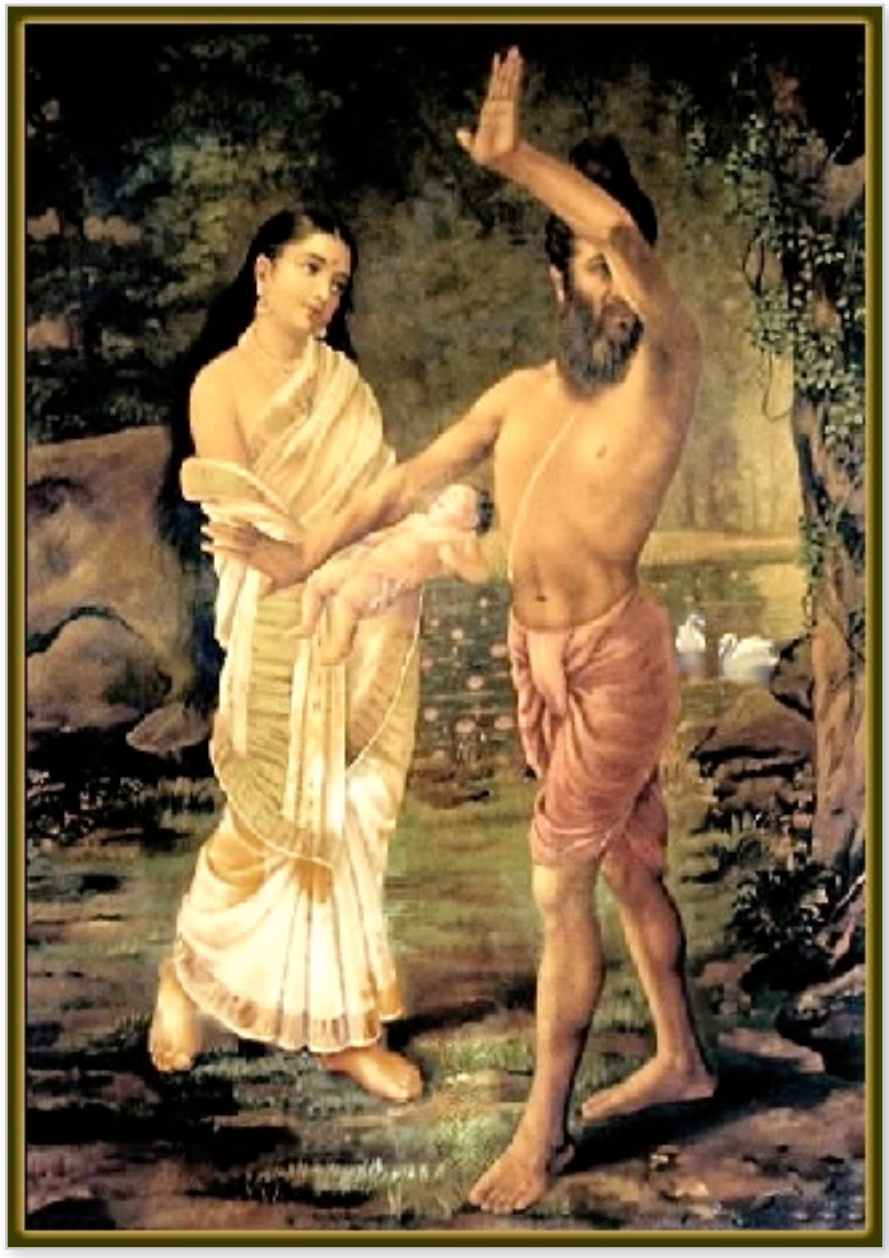
(52) **O**ne should never lose oneself in too much affection or close association with anyone, because thus indulging one will suffer great distress, just like a foolish pigeon [see also 7.2: 50-56]. (53) A certain pigeon once in the forest built its nest in a tree and dwelt there for some years with a female companion. (54) The pigeons, with their hearts full of love, lived a householder's life whereby their glances, bodies and minds were tied to each other [like with ropes]. (55) Trusting each other making love, they in the trees of the forest were engaged in resting, sitting, walking, standing, communicating, playing, eating, and so on. (56) Whatever she would like, oh King, was what he, desirous to please her, did. He mercifully catered to all her desires, even when it was difficult, and had no control over his senses. (57) The chaste female pigeon got pregnant for the first time and delivered, in due course, in the nest the eggs in the presence of her husband. (58) From them at the appropriate time the little ones hatched with the tender limbs and feathers that were created by the inconceivable potencies of the Lord. (59) The couple then, most pleased, nourished their progeny, to which they compassionately listened to the awkward sounds of the chirping children that surrounded them. (60) To see the little ones happy, with their fluffy wings, their endearing chirping and their activities of jumping up to fly, filled the parents with joy. (61) With their hearts bound together by their affection, they, not giving it any further thought, completely being bewildered by the illusory potency of Viṣṇu, fed their children, their offspring. (62) One day the two heads of the family left for finding food for the children and wandered far away, most anxiously searching all around in the forest. (63) Some hunter, who happened to pass through the forest, saw the young birds moving near their nest and caught

them with a net he had spread. (64) The male and female pigeon, who were always eagerly engaged in taking care of their children, thereupon returned to the nest to bring them food. (65) The female pigeon saw that the little ones born from her, her children, were trapped in the net and rushed forward, in utter distress crying out to them who were also crying. (66) Bound to her love constantly she had looked after her children without a thought for herself, and so she, overwhelmed by the *māyā* of the Unborn One, forgot about herself and was also trapped in the net. (67) The unfortunate male pigeon most miserably lamented that his children and his wife, so much alike him, had been caught. They were more dear to him than his life: (68) 'Alas, just see how I, so unintelligent and of little merit, find my destruction. Unfulfilled I failed in my life's purpose and have ruined my family life, the threefold path [of the *puruṣārṭas*]! (69) She who suitable and faithful accepted me as her husband, as her god, has gone to heaven with her saintly children, leaving me behind in an empty house. (70) What now is the purpose of my life with my wife and children dead? What should I live for, miserable and wretched living in an empty nest?' (71) Seeing them caught within the net, still in the grip of death, he in misery sat motionless, and empty minded also landed in the net. (72) The ruthless hunter who had achieved his purpose, took the householder, his children and his pigeon wife, and headed for his home.

(73) **A** family man who dissatisfied with the soul takes pleasure in material opposites [like that of man and wife], will [unmeditated] suffer greatly with his relatives, just like this bird so miserable in maintaining its family. (74) A person who achieved the human position, but with the door of liberation wide open, is attached to family affairs like this bird, may, to whatever height he might have reached, be considered fallen [see also 3.30, 3.32: 1-3, 4.28: 17, 5.26: 35, 7.14, 7.15: 38-39, 7.15: 67, 8.16: 9 and 10.69: 40].'

*: This analytic method, of in this case returning to the subject of the fire after having introduced the next subject of the moon, is called *siṁhāvalokana*, or 'the lion's glance', by which one simultaneously proceeds forward and casts backward glances to see whether anything has been overlooked.

11.8 - What One Learns from Nature and the Story of Piṅgalā



(1) **T**he honorable brahmin said: 'Since there is sensual happiness, oh King, in both heaven and hell and also feelings of unhappiness exist for all embodied beings [as their counterpart], an intelligent person should not desire such happiness [see B.G. 2: 14].

(2) **H**e should eat, as passive as a python, what is acquired accidentally, whether it is much or little, tasteless or pure and delicious food [7.13: 37-38]. (3) When no food is coming he, just like a big python that eats whatever providence provides, should lie down and fast for many days [7.15: 15]. (4) Both physically and mentally being strong, he, even though endowed with senses, should stay free from desire and, resting [but] clear-minded, carry his body without engaging in action.

(5) **A** sage is pleasing, grave, unfathomable, unlimited, unsurpassable [in his knowing] and never disturbed, just like the calm waters of the ocean [see also B.G. 12: 15]. (6) Someone wise who accepts Nārāyaṇa as the One Supreme, does not dry up or swell, just like the ocean with its rivers, whether he flourishes to his liking or is penniless [B.G. 2: 70].

(7) **W**hen someone who did not conquer his senses, sees a woman, he is tempted by that seductive illusory energy of the Lord and lands in darkness, just like a moth lands in the fire. (8) Upon seeing the by *māyā* produced clothing, golden ornaments and so on of the women, a person lacking in discrimination will, with his desire for sense-gratification, feel aroused by lusty desires and no doubt lose his spiritual bearings, just like a moth is destroyed [B.G. 2: 62-63].

(9) **A** sage has to practice the occupation of a honeybee by going door to door, without giving trouble, and only eat little bits of food, just enough to keep the body alive [5.5: 3, 7.2: 11-13, 7.12: 6. 7.14: 5, 7.15: 15 and B.G. 4: 21]. (10) Just like a honeybee obtains its nectar from small and large flowers, a well versed man must extract the [Vedic] essence from both the smallest and the largest scriptures [11.7: 23, B.G. 15: 15]. (11) With the belly as his container and the hand as his plate he should, not being a collector like a honeybee, accept food in charity and not keep it for the night or the next day. (12) A mendicant should not collect for the night or the following day, because he, just like a honeybee [collecting more and more], will lose himself thereby [in excess].

(13) **A** mendicant must not touch a girl, not even with his foot, nor one of wood, because he otherwise will be captured by the physical contact, just like an elephant in the grip of a she-elephant. (14) A man of intelligence should never try to get a woman, because he otherwise may find himself killed [because of a rival], the way an elephant will be destroyed by other elephants superior in strength.

(15) **R**iches that with great difficulty are accumulated by a greedy person who neither enjoys them himself nor shares them with others, are rather enjoyed by someone else who steals them away, just like the honey collector does upon discovering honey [see also 5.13: 10]. (16) The way a honey thief is the first one to enjoy the honey that was painstakingly collected, also the ascetic is the first one to enjoy the eagerly desired blessings of the wealth that with a lot of trouble was acquired by householders [see e.g. 1.19: 39 and 7.14: 17].

(17) **A**n ascetic moving through the forest should not listen to worldly songs; he should learn from the deer that was captured for being fooled by the hunter's call [see the *bhajans*]. (18) Taking pleasure in common dancing, mu-

sical entertainment and songs, Ṛṣyaśṛṅga, the son of Mṛgī ['deer'], was subdued by women, like he was a plaything [see *, 5.8 and 5.25: 11].

(19) The way a fish that follows its taste with no intelligence is hooked and finds its death, also a person, most harassed being fooled by what the tongue dictates, may against his better judgement waste his life. (20) Sages [even] who are of self-restraint quickly conquer the material senses, except however for the tongue, the desire of which increases with the fasting [see *prasādam* prayer]. (21) A human being not in control of his tongue but in control of his other senses, is not of self-control. But, when someone has conquered his tongue, he has mastered them all [see also 8: 16 and B.G. 2: 59].

(22) In the city of Videha there used to be a prostitute called Piṅgalā. Oh son of kings, learn now from me something I learned from her. (23) She one night as a prostitute stood outside her door showing off her beautiful figure to get a customer into her house. (24) Oh best among men, desiring money she looked at all the men passing in the street and thought: 'Oh this lover can pay the price, that one is wealthy enough.' (25-26) With them coming and going thus subsisting on selling her love, she thought: 'Maybe some guy carrying plenty will approach me for love and give me a bundle...' Giving thought to this vain hope, while standing in the doorway and spoiling her sleep, walking down the street and returning to the house, it became midnight. (27) As she sadly dropped her face in her desire for money, her anxiety started to give way to a supreme detachment that brought her happiness. (28) Please hear from me the song she sang after this disgust of her mind, a detachment that is like a sword to the ties of someone's hopes and desires. (29) Dear King, a person who has not developed detachment is not willing to give up his physical ties, just as a human being lacking in wisdom is not willing to give up his [claims of] ownership. (30) Piṅgalā said: 'See how greatly illusioned I am! I must be out of my mind, making a fool of my self in my lust to desire useless pleasures from a lover. (31) Being ignorantly devoted to a most insignificant and unsatisfactory lust that only leads to illusion, grief, distress, misery and fear, I have refrained from the love of Him, the Eternal One bringing welfare, most dear and close to me. (32) Oh, uselessly subjecting my soul to torture, I engaged as a prostitute, the most reprehensible of all occupations! Desiring money and sexual pleasure, I sold my body to greedy, lusty, pitiable womanizers. (33) What other woman would devote herself [so] to this house with nine doors, full of stool and dripping urine, that is constructed with the bones of a spine, the ribs, hands and legs, and is covered by a skin, hair and nails [compare B.G. 5: 13 and 4.25-28]? (34) Among the residents of Videha I am the one as foolish of intelligence to desire, most unfaithful lusting, another man than Him who gives us the Soul, Acyuta. (35) When I pay the price of giving myself to Him, the well-wisher who is the one most dear, the Lord and Soul of all embodied beings, I will enjoy with Him, just like [the goddess] Ramā. (36)

How little happiness did the sensual pleasure give me and the men who pleased my senses! The enjoyment of having a man or [even the grace of] the gods has, being spread in time, all its beginning and its end. (37) I who so stubbornly went for pleasure, therefore with my disgust somehow must have pleased the Supreme One, Lord Vishnu, who brings the happiness I now experience! (38) Had I been unlucky, there would not have been this misery leading to disgust, this loathing that makes someone relinquish his bondage and find [real] peace [compare 1.8: 25]. (39) Having refrained from cherishing vain hope in my addiction to sensual pleasures, I now approach Him for shelter and accept devotedly the great help that He, the Original Lord, offers me. (40) Fully satisfied being convinced that I thus can handle whatever comes my way, I will succeed in living and enjoying just with Him, the Self of love and the Happiness that is certain. (41) When one has fallen in the well of a material existence, by sensual pleasures has been robbed of one's insight and is caught in the grip of the snake of Time, who else but the Original Lord, would deliver one's soul [see also 10.34]? (42) The moment a soul attentively sees the universe as being seized by the snake of Time, he, being sober, will detach from everything material and be fit to serve as his own protector.'

(43) **T**he honorable brahmin said: 'Thus being determined to put an end to the desperation caused by her desire for lovers, she sat down on her bed, having found inner peace. (44) The greatest unhappiness results from [material] desires and the greatest happiness from the absence of them. Therewith putting an end to her hope for a lover, Piṅgalā [finally] slept happily.'

*: Ṛṣyaśṛṅga, meaning 'deer-horn' to the deer that is musically attracted, was the young son of the sage Mṛgī, intentionally brought up by his father in an atmosphere of complete innocence. Mṛgī Ṛṣi thought that if his son was never exposed to the sight of women, he would always remain a perfect *brahmacārī*. But by chance the inhabitants of the neighboring kingdom, who were suffering from a long-term drought, received divine advice that rain would return to their kingdom only after the *brāhmaṇa* named Ṛṣyaśṛṅga stepped foot in it. Therefore they sent beautiful women to the hermitage of Mṛgī to entice Ṛṣyaśṛṅga and bring him back with them. Since Ṛṣyaśṛṅga had never even heard about women, he easily fell for their trap [quoted from pp. 11.8: 18].

11.9 - Detachment from All that is Material

(1) **T**he honorable brahmin said: 'When one strives to own all the things held dear by man [a house, a wife, goods etc.], that will be a source of unhappiness. Anyone who knows this and is of detachment, achieves unlimited happiness.

(2) **A** large hawk [the osprey] who had a prey, was attacked by others who were very strong and without meat. The moment he gave up his [desire for] prey, he achieved happiness.

(3) **I** am not concerned with honor or dishonor, nor do I know the worries of people with a house and children. I wander around in the world like a child, sporting and enjoying the soul only. (4) There are two types of people free from anxiety and merged in great happiness: those who are childish and foolish, and those who reached [the Lord] beyond the natural modes.

(5) **O**nce, at the house of a young girl all of whose relatives [that day] had gone to another place, a couple of men arrived who wanted to marry her. She received them with great hospitality. (6) Being alone she beat the rice so that her guests could eat, and doing so the conch shell bracelets on her arms made a lot of noise. (7) Shy she, filled with shame, thought about that [servant] noise and then intelligently one by one broke the shell bracelets from her arms, leaving but two on each wrist. (8) From those two there was still the noise of course as she was husking the rice, but after she further removed one from each pair of shell ornaments, only one remained and no sound could be heard anymore. (9) Oh subduer of the enemy, I, wandering around in all regions searching for the truth about the world, personally witnessed the lesson taught by this girl. (10) When there are many people in one place there will be discord; even among two people there will be arguing. Therefore one should live alone, just like the bracelet of the girl. (11) The mind should be controlled by detachment and a regulated yoga practice [*vairāgya* and *abhyāsa*], in which one conquers one's breathing in sitting postures and one carefully focusses on one point [the true self, see also B.G. 6: 10-15 and 6: 46-47]. (12) When the mind thus has been stabilized one, step by step, is freed from its contamination of karma and sees the quality of goodness increase, while passion and ignorance recede. Free from fuel [for one's karma] one attains beatitude [*nirvāna*, see also B.G. 6: 26 and 14: 6-8].

(13) **W**hen one is thus being fixed in the soul, one does not know anything about what is outside or inside, just like the arrow maker who absorbed in his arrow did not notice the king standing at his side [see B.G. 7: 27-28].

(14) **A** sage must walk alone without a fixed residence [or temple], must very alert exercise restraint and should not be recognized in his actions. Without companions he speaks only little. (15) Building a home for one's temporary self is a vain and troublesome endeavor. A serpent happily prospers having entered a home built by others [see also B.G. 4: 18].

(16) **T**he one Self, the One Lord without a second who became the Foundation and Reservoir of All, is Nārāyaṇa, the Godhead who by His own potency created the universe in the beginning and by His potency of Time withdraws His creation within Himself at the end of the *kalpa*. (17-18) When the material powers of *sattva* and so on, are balanced by the time factor that is the potency of the True Self [the Soul, the Lord], the Original Personality, the *puruṣa* is found as the Supreme Controller, the Lord of both the primary nature [*pradhāna*] and the person. He, the worshipable object of all conditioned and transcendental souls, has His existence in the purest experience that one describes as *kaivalya* [or beatitude], the fulness of the blissful state without [*guṇa*] attributes [see also B.G. 7: 5 and *]. (19) By means of the pure potency of His Self, His own bewildering energy composed of the three basic qualities,

He, oh subduer of the enemies, at the onset of creation agitating [in the form of Time], manifests the plan of matter [the *sūtra*, the thread, the rule or direction of the *mahat-tattva*, see also 3.26: 19]. (20) This universe, in which the living being finds its existence [of repeated births], is strung and bound to that [thread, that plan], that manifested itself as the cause of the three modes, that [in their turn] bring about the different categories of the manifestation, so one says [see also B.G. 7: 7]. (21) The way a spider expands its thread from itself, with that thread by its mouth enjoys [its meal] and swallows that thread again, the Supreme Lord also operates.

(22) **W**hether a conditioned soul out of love, hate or fear, with intelligence fixes his mind on a particular form of existence, he will attain that existence [see B.G. 8: 6]. (23) Oh King, a wasp larva, meditating on the fully grown wasp that put him in the hive, reaches without leaving his previous body [by transformation] the same state of being when fully grown.

(24) **T**his is what I know from taking instruction from all these gurus. Now please, oh King, hear from me what I have to say about the knowledge I acquired by learning from my own body. (25) With one's body one always has to suffer because of the inevitable burden of its maintenance and future destruction. I contemplate the truths of the world with it and the body is therefore, despite being there for the service of others, to me a teacher of renunciation and discrimination who convinces me to wander about in detachment. (26) Wishing to give it pleasure, one has to divide one's care over the different departments of the wife, the children, the animals, the servants, the home and the relatives. Just as in nature a tree drops the seed that was produced and dies, the body at the time of death must give up the wealth it with great struggle accumulated. (27) One moment the tongue distracts the cherished body and sometimes thirst is doing this, the other moment the genitals distract and then the sense of touch is pressing, the belly demands attention, the ears lead elsewhere, the smell points in a direction or the fickle eyes are leading astray. The operating forces of the body are thus pulled in many directions, just like the head of a household is, being led by many co-wives. (28) After He from His powers had created the many different physical forms of the crawling creatures [the insects], the mammals, birds, snakes and so on, the Lord, in His heart not satisfied with it, created the human life form that He endowed with an intelligence fit for envisioning the Absolute Truth, and that brought Him gladness. (29) After many births having attained this human form that is so difficult to attain and, though not eternal, has a great value, someone in control of himself but doomed to die, must as long as he has not ended, without delay in this world endeavor for the ultimate liberation, [the way out]; sense-gratification after all is available in all forms of life.

(30) **T**hus [with all these twenty-four plus one masters] without ties having awakened and with wisdom looking [at the world] from within the soul, I wander the earth free from attachment and false ego. (31) The knowledge acquired from a single teacher cannot be very solid or complete [see 11.3: 21]. The Absolute Truth without a second, is by the sages sung in many ways.'

(32) **T**he Supreme Lord said: 'After the so very intelligent brahmin [who in fact was Lord Dattātreya, see 2.7: 4 and **] thus had spoken to king Yadu and properly was honored by the king offering his obeisances, he thereupon bid farewell and went away, just as contented as he had come. (33) Yadu, the forefather of our forefathers, having heard the words of the *avadhūta,* became liberated from all his attachment in a consciousness equal toward all.'

*: Considering verse 3.25: 34 stating that devotees seek company to associate with Kṛṣṇa, the *ācāryas* to this verse say that that single-mindedness with the Lord without speculating as a *jñānī,* is the same as being alone to prevent quarrels [see pp. 11.9: 10].

**: The *paramparā* [pp. 11.9: 32] confirms: 'This verse [2.7: 4] mentions that Yadu was purified by contact with the lotus feet of Dattātreya, and similarly the present verse states, *vandito sv-arcito rājñā* - King Yadu worshiped the lotus feet of the *brāhmaṇa*. Thus, according to Śrīla Śrīdhara Svāmī, the *avadhūta brāhmaṇa* is the Personality of Godhead Himself, and this is confirmed by Śrīla Viśvanātha Cakravartī Ṭhākura.'

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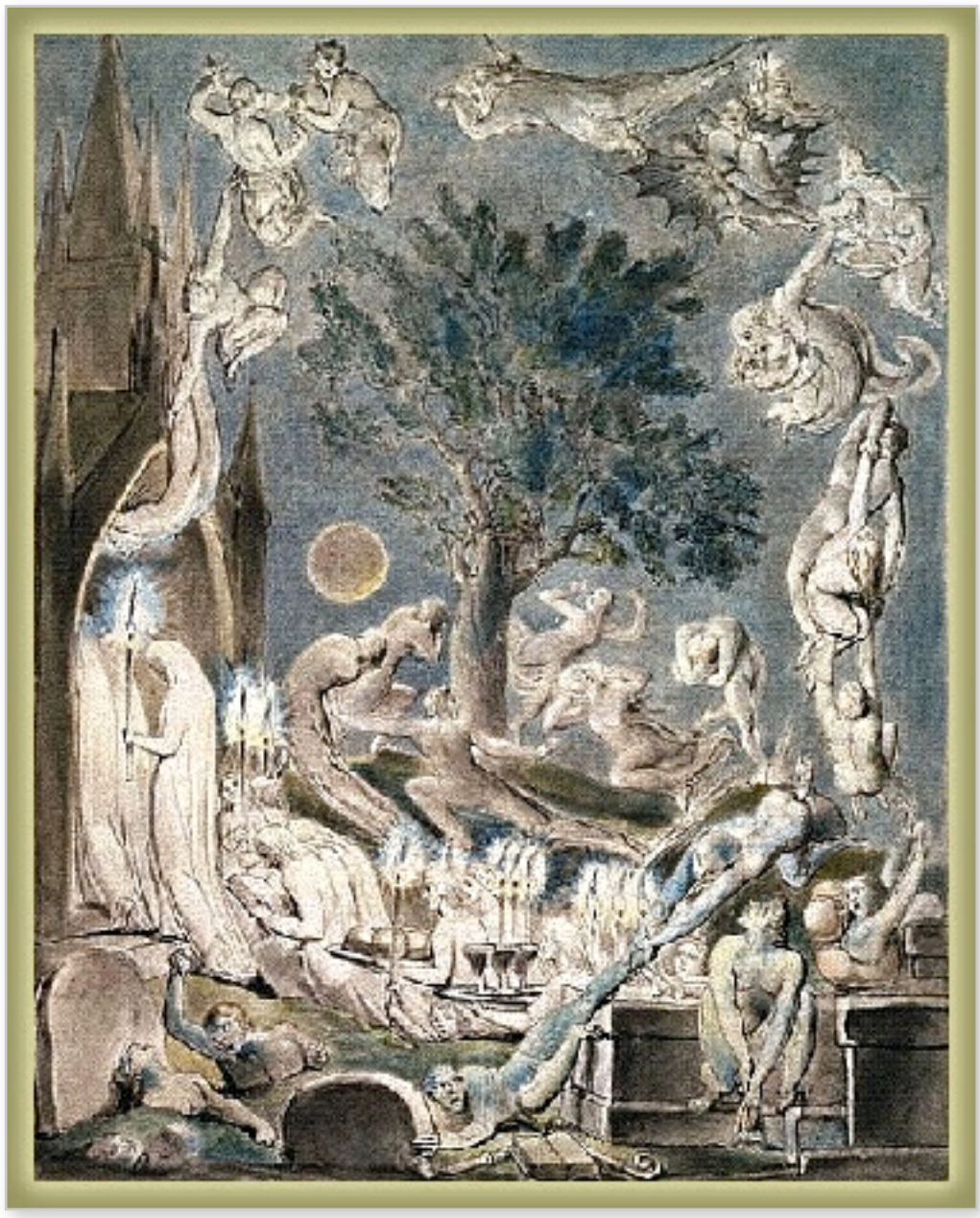
11.10 - The Soul Free, the Soul Bound



(1) **T**he Supreme Lord said: 'A soul free from desire who accepts My shelter, should, conscientiously performing the personal duties I spoke about [see also in e.g. 10.60: 52 and B.G. 3: 35], practice the *varṇāśrama* system of behaving oneself in society [B.G. 4: 13]. (2) A purified soul should understand that all endeavors of embodied souls who, focussed on sense gratification, take the material qualities for true are doomed to fail [see also B.G. 13: 32]. (3) Just as the sensual matters, seen by the meditator in the realm of sleep or in his fantasy, do not help him because of their great variety, also the intelligence is ineffectual when being lead by the senses directed at a diversity of outer appearances [B.G. 2: 41 & 9: 15]. (4) Devoted to Me one gives up one's active [material] life [*pravṛtti*] and engages in a contemplative life [*nivṛtti*]; when one is fully absorbed in [self] inquiry one is no longer bound to the injunctions for performing material labor [karma, see 7.15: 47]. (5) Devoted to Me one should at all times respect the vow of yoga [*yama*, the *vidhi*] and its regulated practice [*niyama*] as good as one can, as also respect a guru who

knows My form and is peaceful under My control [see also 7.14: 41-42]. (6) Humble without false pride and jealousy, be industrious [in devotion], non-possessive, fixed in friendship, without haste, interested in inquiring and free from spite and idle talk. (7) Remaining neutral with an equal vision towards one's wife, children, home, land, relatives and bank account and such, one should recognize one's self-interest in that of others [see B.G. 5: 18]. (8) The soul is the self-enlightened seer different from the gross and subtle body, just as fire, emitting light as it burns, differs from the firewood [see also B.G. 2: 16-24]. (9) Just like the different qualities of being dormant, manifest, being large or small are there [of the fire], there are also the qualities of the material body the higher self accepts that has entered it [see also 3.24: 6, 4.9: 7, 10.37: 10-11, 10.46: 36]. (10) This body, which was formed by the basic qualities of nature [expanding] from the Original Person, ties the living entity to a material existence [to *saṁsāra*], from which it breaks away by the knowledge of the Soul. (11) One should therefore, by cultivating knowledge, get in touch with the pure, transcendental [Supreme] Soul situated within oneself [2.2 and B.G. 9: 5] and gradually give up one's minding about the material affair. (12) The *ācārya* can be compared to the lower part of [a pile of] kindling wood, the disciple to the top part and the instructions to the [kindling] stick used in between, while the knowledge that brings happiness is there like the fire [that brings light, compare 9.14: 44-46]. (13) This purest intelligence of the souls of experience [the *ācāryas*], drives away the illusion originating from the *guṇas*. Thereupon that intelligence, which rose because of those modes, finds peace itself, the way a fire burns up when it runs out of fuel [see also 11.3: 12].

(14-16) For the controllers and enjoyers of karma, fruitful labor, there is of course the eternal duality of happiness and grief, time and place, to have and to be. When you take all that is matter for eternal and complete, your intelligence is ruled by all the different forms and changes belonging to it. All living beings thinking thus, oh Uddhava, time and again will find themselves being born [falling ill and dying] and so on [see 3.11]; after all, being united with a form one is bound to the [conditioning] limbs of time [of sun and moon, day and night etc.]. (17) In this, one can clearly see the lack of independence of the karmic controller, as also the happiness and unhappiness of such an enjoyer. What purpose is served by someone [that] helpless [see B.G. 9: 3 and 11.9: 1]? (18) Among the embodied beings the fool is sometimes unhappy and even the sage is neither always happy. Wishing to be happy always is a useless endeavor and in fact something most egotistical [see also B.G. 2: 15 and 11.9: 4]. (19) Even if one manages to achieve happiness and escape distress, one still has no direct knowledge of the [yoga] process by which death loses its power [compare B.G. 10: 34]. (20) What guarantee of material happiness would a material object or lust be able to provide the person? With death never pleasing close at hand such a thing gives no satisfaction, like with a person condemned who is led to his place of execution. (21) What we heard

about [heaven] as also what we know from our own experience [on earth], is spoilt by rivalry, fault-finding, lapse and decay. Just like with agriculture where many obstacles are in the way [of a happy result], it is useless to desire for [perfect] material happiness [see also 11.3: 20]. (22) When one manages to perfectly practice one's righteousness [dharma] without being troubled by hindrances, even the status one thus acquires will not last forever. Please, listen therefore to the following [see also B.G. 2: 14].

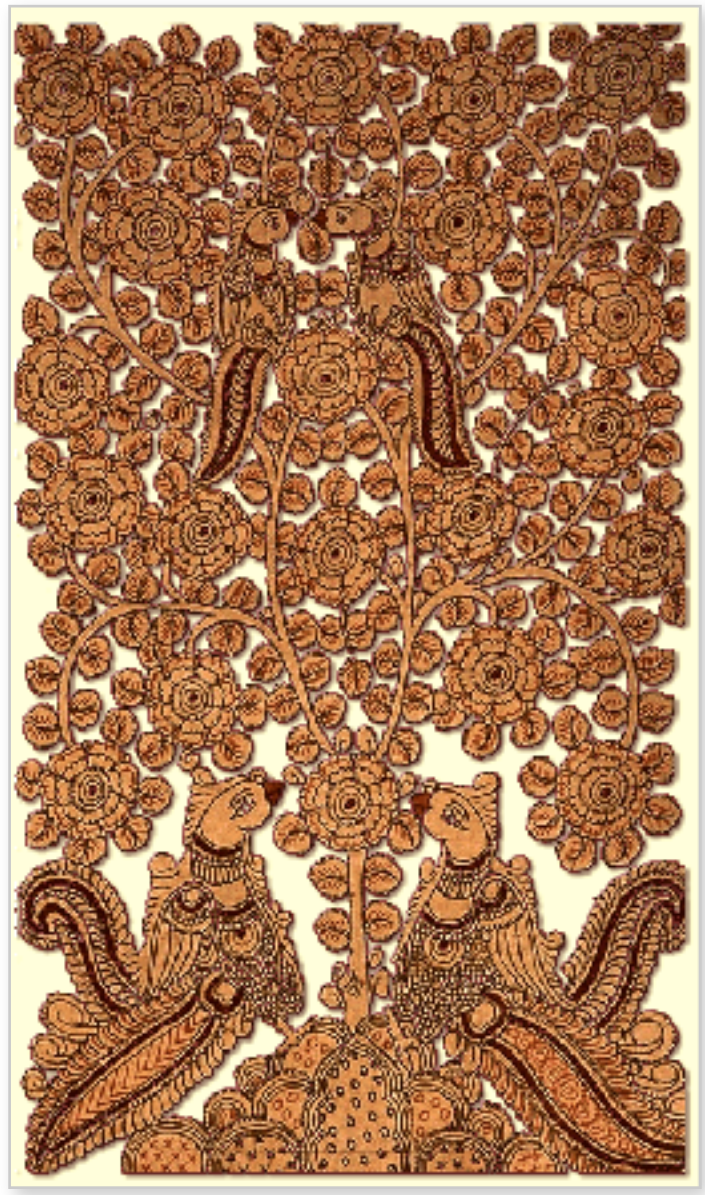
(23) **O**n earth having worshiped the gods with sacrifices, the performer goes to the heavenly worlds where he may enjoy like a god the celestial pleasures he achieved [see B.G. 3: 11 and 4: 12]. (24) Shining in the temple [the '*vimāna*'] because of his accumulated merit he enjoys, being surrounded by goddesses wearing charming clothes, while he [as he leaves this earth] is glorified with songs by the singers of heaven. (25) Surrounded by the sounds of bells he fares to his desire with heavenly women, but while relaxing comfortably in the pleasure gardens of the gods, he in his delight has no awareness of his downfall [see e.g. 7.15: 69-73]. (26) After for long having enjoyed the heavens until his pious credits were used up, having exhausted his merits he against his will falls down from heaven, [not properly fixed] being forced from his course by time [compare B.G. 9: 20-22]. (27-29) When he, due to his material involvement, is engaged in actions against the dharma or, not having conquered his senses, lives wantonly as a miserable, greedy philanderer, is of violence against other living beings, kills animals against the rules and worships hordes of ghosts and spirits [compare 7.12: 12], a living being will, once he passed away, thereupon helplessly land in the deepest darkness of the hellish worlds. He will, because of what he did, again have to accept a material body to perform therewith activities that [again] cause him great grief in the future. What happiness would someone find being sworn to activities that invariably lead to death [see also 5.26: 37 and B.G. 16: 19-21]? (30) In all the worlds among all their leaders there exists fear of Me [in the form of Time]; the individual souls living as long as a *kalpa* fear Me, and even the one supreme, Brahmā, who lives for two *parārdhas*, fears Me [see also 1.13: 17-20, 3.8: 20, 3.11: 33, 3.25: 42, 3.26: 16, 3.29: 37, 3.29: 40-45, 5.24: 15, 5.24: 28]. (31) The material senses, stimulated by the qualities of nature, give rise to activities, and the individual soul, the *jīva*, who is fully engaged by the materially oriented senses and the *guṇas*, undergoes the various karmic consequences [see also 3.32 and B.G. 3: 27]. (32) As long as there is the differentiation of the modes of nature, there will be the different forms of existence of the soul, and as long as there are these different states of the soul, there will be [karmic] dependence [see also B.G. 17: 2]. (33) As long as one is not free from this dependence there will be fear for the Lord and Controller [who is the Time]. They [then] who enjoy this [karmic bond] will become bewildered and always be full of sorrow. (34) With the given reciprocal action [or the operation] of the basic qualities of nature, one calls Me variously the Time, the Soul, the

Vedic Knowledge, the World, [the original nature or] Nature [at large], as also the Dharma.'

(35) Śrī Uddhava said: 'Even though the one embodied is present in the midst of the natural modes, he is not necessarily bound to what incessantly operates upon him from the material body [like happiness and distress]. In other words, how can it happen that someone, as a free soul, is caught in the grip of those basic qualities, oh Almighty One? (36-37) How is he situated, how does he enjoy, or by what symptoms can he be known? What would he eat or how would he evacuate, lie down or sit [compare B.G. 14: 21]? Please explain to me what I ask You, oh Infallible One, oh Best Answerer of Questions. This at the same time being eternally bound and being eternally liberated is something confusing me.'

*: This philosophy is known to be propounded by the followers of Jaimini Kavi who defend the *pravṛtti mārga* of regulated sense gratification before the *nivṛtti-mārga* of activities in renunciation; something to which the *paramparā* offering this book, with this verse, strongly opposes pointing out that one is thus eternally stuck, *nitya-baddha*, in repeated birth, old age, disease etc.

11.11 - Bondage and Liberation Explained and the Devotional Service of the Saintly Person



(1) The Supreme Lord said: 'One cannot really say that one is bound or liberated here due to My modes. To be in the grip of the natural qualities or to be free from them is not caused by My illusory energy [*]. (2) There is lamentation, bewilderment, happiness, distress and the acceptance of a material body because of illusion. Material life with its successive states is [merely] an idea of the soul just as unreal as a dream is. (3) Please Uddhava, understand that knowledge and ignorance are two forms of Myself that, as a result of My original potency, give rise to the liberation and bondage of the embodied beings. (4) The bondage of the living entity, which is part and parcel of My Oneness, oh great intelligence, is there since time immemorial because of ignorance, and the opposite [of liberation] is there because of knowledge. (5) Let Me now, My dearest, dilate on the different characteristics of the opposing nature of being conditioned and being liberated, an opposition that is found in one and the same practice. (6) Two birds of a similar nature and friends of each other, one day make a nest in a tree. One of them eats from the fruits of

the tree, while the other does not eat, even though he is the strongest of the two [see also 6.4: 24]. (7) The one not eating the fruits of the tree, is conscious and knows both himself and the other one, while the one that eats does not have a clue. The latter is always bound, while the one full of knowledge is eternally liberated [see also B.G. 4: 5]. (8) Although engaged in a body an enlightened person does not abide by the body, like having risen from a dream. A foolish person abides by the body even though he is not the body itself, like seeing a dream [see B.G. 16: 18]. (9) Someone not enlightened is invariably obliged to the false ego, that thinks in accord with the senses directed by the *guṇas* and the sense objects generated by the modes [see B.G. 3: 28]. (10) The ignorant soul who thus, by fate ordained, was caught here in this body because of his by the *guṇas* generated karmic activities, thinks: 'I am the doer' [see also B.G. 3: 27]. (11) An intelligent person is not bound that way. Wherever he goes, rests, sits, walks, bathes, sees, touches, smells, eats, hears and so on, he remains detached from the qualities he experiences. (12-13) Though being situated in the material world, he, turned away from its ruling powers and assisted by the most expert and in detachment sharpened vision, cuts with all doubts. Just as the sky, the sun and the wind do not attach themselves, he neither attaches to the variety of matters [the duality of the world], like he has awakened from a dream. (14) The person whose functions of the life breath, senses, mind and intelligence are free from desires, is liberated, despite being situated in a body [ruled] by the natural modes. (15) One's body is sometimes for some reason attacked by animals or destructive people, and sometimes one is worshiped [by a lover or a follower]. An intelligent person is never seriously moved when that happens [see B.G. 14: 22-25]. (16) With an equal vision having moved beyond the notion of good and bad, a wise man will neither praise those who are behaving very well or speaking excellently, nor criticize others who are acting or expressing themselves poorly [see also B.G. 5: 18]. (17) Someone satisfied within should live free from acting, without saying a word and not contemplating good or evil, and that way wander around like being dumb [see also 5.9]. (18) When someone well versed in the Vedic literatures is not absorbed in the Supreme [does not meditate or perform devotional service], the fruit of his effort, his work, will be like that of someone taking care of a cow that gives no milk. (19) Oh Uddhava, he who takes care of a cow that gives no milk, an unchaste wife, a body fully dependent upon others, children without service, wealth wrongly spent, and speaks [about Vedic knowledge] without [ever] mentioning Me [see also 10.14: 4 and 5.6: 11], will suffer one misery after another. (20) A wise person, My dear Uddhava, will not accept words [or texts] devoid of My purifying activities or desired appearances as *līlā-avatāras* for the sake of the maintenance, creation and annihilation of the world. (21) When one desirous of knowledge thus gives up the misconception of a [material] diversity as existing [separately] from the soul [**], one should put an end to one's materialistic life and fix one's purified mind upon Me, the All-pervading One [see also B.G. 7: 19, B.G. 18: 55]. (22)

In case you are not able to steady your mind on the spiritual platform, then dedicate, not deviating [from the regulative principles], all your actions to Me without expecting anything in return [B.G. 12: 11, 10: 10, 18: 54]. (23-24) When one with belief listens to, sings about and constantly remembers the narrations about My birth and activities that purify the entire world, and also enacts them dramatically, and thereto, for My sake, under My protection regulates one's religiosity, sensual pleasure and finances [the *puruṣārtas*], one will develop an unflinching devotion unto Me, the One Eternal, oh Uddhava. (25) By the devotion as acquired in the [*sat-saṅga*] association with devotees, someone very easily will be able to attain My refuge that those pure souls undoubtedly will show him.'

(26-27) **Ś**rī Uddhava said: 'What kind of person would in Your opinion, oh Uttamaśloka, be a pure soul, and what sort of worship unto You would carry the approval of Your honored faithful followers? Please speak about this to me, Your surrendered devotee who loves You as his only shelter, oh Master of the Universe, Supervisor of the World and Commander of the Person. (28) You, the Supreme Truth and Spirit as [unattached] as the sky, the Original Person transcendental to material nature, are the Supreme Lord who, descending to the desire of Your devotees, has accepted a diversity of forms.'

(29-32) **T**he Supreme Lord said: 'When someone is merciful, causes no harm, is tolerant towards all embodied beings, is firmly anchored in the truth, an irreproachable soul, is equal-minded and helpful towards everyone; when someone is of an intelligence that is not disturbed by material desires, is of restraint, is soft-natured, pure-hearted, non-possessive, not worldly, eats little, is peaceful, steady, has Me for his shelter and is thoughtful; when someone is vigilant, a profound soul, of a firm resolve, has conquered the *ṣaṭ-guṇa* [the six different forms of material misery], offers respect, inspires, is friendly, compassionate and learned; when someone knows the qualities and shortcomings as taught by Me, and, worshiping Me, is even willing to give up all his religious preferences [see also B.G. 18: 66], he belongs to the best of the truthful souls [see also 5.18: 12, B.G. 12: 13-20]. (33) Whether someone knows or does not know what I am, who I am or how I exist, when he is exclusively devoted to Me, I count him among the best devotees. (34-41) Seeing, touching and worshiping My appearance in this world, My devotees render personal service and offer prayers of glorification and obeisance, to which they regularly sing about My qualities and activities. Hearing the topics about Me they always with faith meditate upon Me, oh Uddhava, and offer as servants in full surrender all that they acquire. Discussing My birth and activities they take great delight in engaging with musical instruments and songs and dance, with discussions and festivals in My sacred houses. Sacrificing at all celebrations and annual festivities as mentioned in the Vedic literatures and their tantras, they observe vows and are of initiation in relation to Me. With faithfully in-

stalling My deity they endeavor, for themselves as also for others, by working for flower gardens, orchards, playgrounds, cities and temples. Sincere as servants they serve Me by thoroughly cleaning and dusting the house [the temple], washing it with water [and cow-dung, see also 10.6: 20*], sprinkling it with scented water and making mandalas. Modestly without pride, not advertising their devotional service, they not even use for themselves the light of the lamps presented to Me and offer Me articles most dear to them or most desirable in the material world. With that kind of offering one qualifies for immortality.

(42) **T**he sun, the fire, the brahmins, the cows, the Vaiṣnavas, the sky, the wind, the water, the earth, the self and all living beings, My dearest, constitute the places of My worship. (43-45) In the sun one can find Me by offering selected verses from the three Vedas [see also the Gāyatrī and the Sūrya-namaskār]. In fire one finds Me with oblations of ghee. One can find Me as the best among the scholars when one worships Me by offering them hospitality. With the cows, My dear, you reach Me by means of offerings of grass and such. One finds Me in the Vaiṣnavas by honoring them with loving friendship. I am found in the sky [of one's inner space] when one is fixed in meditation in the heart. In the air one finds Me by considering it the most important [life giving principle of *prāṇa*, by means of *prāṇāyāma* see B.G. 4: 29]. In water one can find Me by using articles of worship together with water [see B.G. 9: 26]. In the earth [one finds Me] with confidential mantras and within the self one can find Me by offering food to the embodied soul [see e.g. Prasāda sevāya and Bhoga ārati]. One may worship Me as the knower of the field in all living beings [see Paramātmā and B.G. 13: 3] by seeing Me as equally present everywhere [see *niyama*]. (46) Peacefully being absorbed in Me thus meditating these different places, one should be of worship for My transcendental form that is equipped with the conch shell, the disc, the club and the lotus flower. (47) Someone who with his mind fixed on Me thus worships Me with sacrificial performances and pious works [as mentioned], obtains loving service unto Me and has My remembrance [of realized knowledge] because of his fine service [see also B.G. 5: 29].

(48) **O**h Uddhava, apart from the bhakti-yoga realized through association with My devotees, there are no means that actually work, for I am the path of life, the refuge, for the souls of virtue [see also 4.31: 12]. (49) And now, oh child of the Yadus, I will speak to you, who are willing to listen, even about the most confidential supreme secret [of intimate association with Me], for you are My servant, well-wisher and friend [compare B.G. 18: 63 & 68].'

*: The *parampará* adds: 'The Supreme Personality of Godhead is not different from His potencies, yet He is always above them as the supreme controller.... Liberation means that the living entity should transfer himself to the spiritual potency

of the Lord, which can be divided into three categories - *hlādinī*, the potency of bliss; *sandhinī*, the potency of eternal existence; and *saṁvit*, the potency of omniscience.' This is another formulation of the divine in terms of *sat-cit-ānanda*; Kṛṣṇa as being eternity, consciousness and bliss.

**: Quoting from the *Viveka*, Śrīla Madhvācārya states that *nānātva-bhramam,* the mistake one makes with the material diversity, indicates the following illusions: considering the living entity to be the Supreme; considering all living entities to be ultimately one entity without separate individuality; considering that there are many Gods [independent of one another, see 5.18: 12]; thinking that Kṛṣṇa is not God [is not both personal and impersonal, the complete whole, *vāsudevaḥ sarvam iti*, B.G. 7: 19]; and considering that the material universe [the impersonal nature] is the ultimate reality [see also 1.2: 11]. All these illusions are together fought by chanting, meditating, the Mahāmantra, or attending to the other bhajans, for two hours a day.

11.12 - The Confidential Secret Beyond Renunciation and Knowledge

(1-2) **T**he Supreme Lord said: 'One does not ascend to Me by mysticism or analysis, common piety or the study of the scriptures, by penances, renunciation, pious works or charity, by respecting vows, ceremonies, Vedic hymns, pilgrimage, by general discipline or the basic rules. One rather closes Me in one's heart by the *sat-saṅga* with My devotees [see 11.11: 25] that drives away all attachment to sense gratification. (3-6) By associating with My devotees many living beings in every age achieved My refuge, like the sons of Diti, the malicious ones, the animals, the birds, the singers and dancers of heaven, the souls of excellence and of perfection, the venerable souls and the treasure keepers, the scientific ones among the humans and the merchants, laborers and women, the uncivilized ones and those of passion and slowness. So also did Vṛtrāsura, the son of Kayādhu [Prahlāda, see 6.18: 12-13] and others like them, Vṛṣaparvā [see 9.18: 26], Bali, Bāṇa, Maya as also Vibhīṣaṇa [brother of Rāvaṇa], Sugrīva [leader of the Vānaras] and Hanumān, Jāmbavān, Gajendra, Jaṭāyu, Tulādhāra, Dharma-vyādha, Kubjā and the *gopīs* in Vraja, the wives of the brahmins [see 10.23] and others. (7) Not having studied the sacred scriptures, nor having worshiped the great saints, they all, without vows and not having undergone austerities, attained Me by association with My devotees. (8-9) Only by unalloyed love indeed, the *gopīs,* just as others of a limited intelligence like the cows, the immobile creatures, the snakes [like Kāliya] and more animals, managed to achieve perfection and quite easily attained Me, I

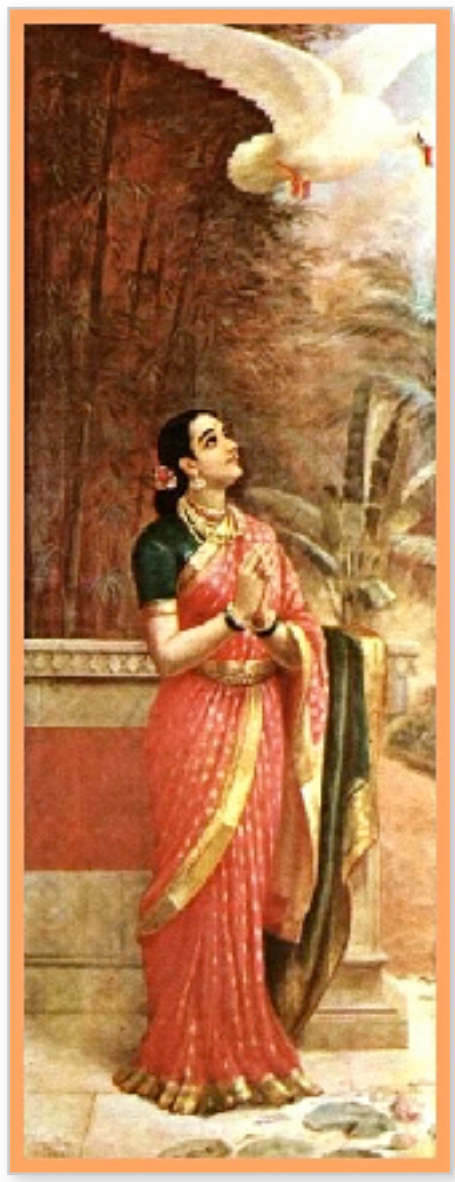
who cannot even be reached by greatly endeavoring in yoga, analysis, charity, vows, penances, ritualistic sacrifices, exegesis, personal study or taking to the renounced order. (10) When Akrūra took Me and Balarāma to Mathurā, they, [the inhabitants of Vṛndāvana] whose hearts were attached [to Me] with the deepest love, suffered greatly because of the separation, for they saw no one else to make them happy [see 10: 39]. (11) All the nights they in Vṛndāvana spent with Me, their most dearly Beloved, oh Uddhava, seemed to take but a moment to them, but again bereft of Me they became as long as a *kalpa*. (12) Just as sages fully absorbed lose the awareness of names and forms - like they are rivers entering the water of the ocean - also they, whose consciousness was intimately bound to Me, had no awareness anymore of their bodies, their present or their future [see also B.G. 2: 70]. (13) The hundreds and thousands [of women] who desired Me as their friend and lover, had no knowledge of My actual position and attained Me by associating with Me, the Absolute Supreme Truth. (14-15) Therefore, oh Uddhava, give up the [religious] precepts and prohibitions, denial and routines, and that what you should listen to and have listened to. Choose for Me alone, the actual shelter of the Soul within all embodied beings. With that exclusive devotion you will enjoy My mercy and have nothing to fear from any side [compare B.G. 18: 66].'

(16) **Ś**rī Uddhava said: 'Hearing Your words, oh master of all yoga masters, has not dispelled the doubt in my heart that is clouding my mind.'

(17) **T**he Supreme Lord said: 'He, the living being in person [the Lord], is manifest within along with the *prāṇa*. He after all entered the heart and has His place in the subtle sound vibration that fills the mind with the grosser form of the [sounds of words, that are] different intonations of short and long vowels and consonants. (18) Just as fire confined within wood, with the help of air, kindled by friction is born very tiny and increases with ghee, I similarly manifest Myself in this [Vedic, inner] voice. (19) Speech, the function of the hands and legs, the genitals and the anus [the *karmendriyas*], smell, taste, sight, touch and hearing [the *jñānendriyas*], and the functions of one's determination, wisdom and self concern [or 'mind, intelligence and false ego'], as also the primary cause of matter [*pradhāna* or the 'thread', see 11.9: 19] and [the *guṇas*] *rajas, tamas* and *sattva*, are thus [to be understood as] transformations [of My nature]. (20) This living entity, one and unmanifest, which is concerned with the threefold [nature of the *guṇas*], constitutes the source of the lotus of creation. He who is eternal, in the course of time divided [therewith] His potencies in many divisions, just like seeds do that fell on fertile soil. (21) The complete of this universe, expanding long and wide like cloth expanding along the threads of its warp and woof, is situated in Him [on His thread, see also 6.3: 12 and B.G. 7: 7]. Since time immemorial there is this tree of material existence [*saṁsāra*] that, blossoming and producing fruits, is naturally inclined to fruitive action [or karma]. (22-23) Of this tree extending in

the sun there are two seeds [sin and piety], hundreds of roots [the living entities], three lower trunks [the modes], five upper trunks [the elements], five saps produced [sound, form, touch, taste and aroma], eleven branches [the mind and the ten *indriyas*], two birds having a nest [*jīva* and *ātmā*], three types of bark [air, bile and mucus] and two fruits [happiness and distress]. Those who fervently desiring live a household life [the 'vultures'], enjoy one fruit of the tree [that of sin], whereas the other fruit [of piety] is enjoyed by the swanlike [sages] who live in the forest. He who, with the help of the worshipable souls, [the devotees, the gurus] knows the Oneness of Him who, by dint of His *māyā*, appears in many forms, knows the [actual meaning of the] Vedas. (24) The sober soul who, thus with unalloyed devotion, honors the spiritual master and with the axe of knowledge cuts with the subtle body of attachment entertained by the individual soul, attains with the greatest care [living spiritually] the Supreme Soul, and then abandons the means [by which he attained, see also B.G. 15: 3-4].'

11.13 - The Haṁsa-avatāra Answers the Questions of the Sons of Brahmā



(1) The Supreme Lord said: 'The goodness, passion and ignorance we know from the *guṇas* are matters of the mind and not of the soul; with goodness the other two can be counteracted while goodness itself is controlled by character and good sense [*]. (2) The goodness of someone leads to - and strengthens - the dharma that is characterized by devotional service unto Me. That what belongs to the mode of goodness [like nature, consciousness, courage and wisdom] will result in [*bhāgavata*-]dharma when one seriously cultivates [its] inner strength. (3) When goodness increases and dominates, dharma puts an end to passion and ignorance. When they are superseded the godlessness [*adharma*] that is the root of the two is quickly vanquished. (4) The doctrine [followed], [the way one deals with] water, the people [one associates with], one's surroundings and [the way one behaves with] time, one's [occupational] activities, one's birth [or social background], as also [the type of] meditation, mantras and purificatory rites [one respects], are the ten [factors] determining the [prominence of a particular] mode. (5) That what of

these matters belongs to the mode of goodness is appreciated by the classical sages, that what belongs to the mode of ignorance is criticized by them, and that what belongs to the mode of passion they are neutral about. (6) As long as there is no self-realization [self-remembrance] making amends [for the influence of the basic qualities], a person should cultivate the things belonging to the mode of goodness, so that the character develops from which the religiousness rises that leads to spiritual insight. (7) Just as fire, which in a forest of bamboos was generated by friction of the stalks, pacifies after having burned [see also 1.10: 2, 3.1: 21], also the activity of the material body [and the mind] will pacify that was generated by the interaction of the natural modes.'

(8) **Ś**rī Uddhava said: 'Mortals generally are very well known with the fact that sense gratification is a source of trouble, but they nevertheless delight in it, oh Kṛṣṇa. How can it be that they willingly behave like dogs, asses and goats?'

(9-10) **T**he Supreme Lord said: 'It is because a fool has another intelligence in his I-awareness. Not paying attention [to his dharma] a terrible passion arises in his heart that leads his mind astray. Bound to that passion the mind thus convinced imagines all kinds of things. Focussed on the qualities of nature [the *guṇas*] he is thus beset with desires that make his life unbearable. (11) With the senses not under control someone, bewildered by the force of passion and under the sway of desires, engages in fruitful activities, despite being well aware of the resulting unhappiness. (12) Even though [also] the intelligence of a learned person gets bewildered by passion and ignorance, no attachment arises in him because he, well aware of the contamination, carefully puts his mind back on the right track. (13) When one has conquered the breathing process [*prāṇāyāma*] and has mastered the sitting postures [*āsana*], one should attentively, step by step, without slackening gather one's mind by concentrating on Me at appointed times [to the positions of the sun and the moon, see B.G. 7: 8 and 5: 26-28]. (14) The yoga system as instructed by My pupils under the lead of Sanaka [the Kumāras] boils down to the following: turn the mind away from everything and directly find absorption in Me the way it should [with mantras, see also 8.3: 22-24].'

(15) **Ś**rī Uddhava said: 'When and in what form, dear Keśava, have You instructed Sanaka and the others in this yoga? That is what I would like to know.'

(16) **T**he Supreme Lord said: 'The sons headed by Sanaka who took their birth from the mind of him who originated from the golden egg [Hiraṇyagarbha or Brahmā], inquired of their father about the so very subtle, supreme goal of the science of yoga. (17) Sanaka and the others said to him: 'The mind is directed at the *guṇas*, the qualities of nature, and the *guṇas* impose them-

selves on the mind. Oh Master, what is for someone who desires liberation, for someone who wishes to cross over this material ocean, the process of breaking away from that mutual effect [see also B.G. 2: 62-63]?'

(18) **T**he Supreme Lord said: 'The great self-born godhead, the creator of all beings, thus being questioned, seriously pondered over what was asked but could not find the words to describe the essential truth, for his mind was bewildered because of his creative labor [see also 2.6: 34, 2.9: 32-37 and 10: 13]. (19) With the desire to find closure he remembered Me, the original godhead [he originated from, see 3.8], and at that time I became visible in My Haṁsa form [the Swan **]. (20) Seeing Me they, headed by Brahmā, approached Me, offered their obeisances at My lotus feet and asked: 'Who are You?' (21) Thus being questioned by the sages interested in the ultimate truth, I spoke to them. Please Uddhava, hear now what I thereupon said to them. (22) 'Oh brahmins, if you with that question mean to say that, relating to the one true essence, there would be no difference between our individual souls, how then would you be able to pose a question like this, oh sages, or how could I as a speaker then be of any authority [or constitute a refuge]? (23) Also if you would refer to the five elements our bodies are equally composed of, your question about who I am would in fact be a meaningless gesture of words. (24) That what by the mind, speech, sight and the other senses is grasped, is what I all am. There is really nothing that exists outside of Me, that is what you have to understand clearly. (25) The mind is directed at the *guṇas* and the *guṇas* impose themselves on the mind, dear men, but to the living entity of which I am the Soul, both the mind and the *guṇas* are outer appearances. (26) With the mind directed at the natural qualities and the qualities that, imposing themselves by stimulating the senses, constantly put the mind at work, the one who is of [realization with] My transcendental [Haṁsa] form, [by means of meditation] has to give up both the mind and the [operation of the] *guṇas* [see also *vṛtti* and *neti neti*]. (27) Wakefulness, dreaming and deep sleep are the transformations of the mind due to the basic qualities of nature. The individual soul is, with characteristics different from them, known to be their witness [see also 7.7: 25 and B.G. 7: 5]. (28) The materially motivated intelligence constitutes the bondage that keeps the soul occupied with the modes of nature, but when one is situated in Me, in the fourth state of consciousness [*turīya*], one at that moment can give up both the mind and the sense objects [see 11.3: 35]. (29) The bondage of the soul as a result of identifying oneself with the body [of false ego,] constitutes the opposite purpose. A soul of knowledge who detached in *saṁsāra* is situated in the fourth state, gives up the anxiety [about those ego-matters]. (30) As long as a person is convinced of many different purposes and does not desist [from that engagement] by means of meditation, he, even though awake, will be sleeping with his eyes open, just as unaware as someone who sees something in a dream [see also B.G. 2: 41]. (31) The states of existence apart from the Supreme Soul are ines-

sential because of the separation created by them; to the seer who is filled with motives and objectives they are just as deluding as what one experiences in a dream. (32) In the waking state he enjoys the qualities of the external matters at the moment. In his dreams he undergoes with all his senses a similar experience in the mind. In deep sleep he withdraws himself completely. But being one in his remembrance [in *turīya*] he, as a witness of the functioning of the three successive states of consciousness, becomes lord and master over his senses [see also 4.29: 60-79 and B.G. 15: 7-8]. (33) After considering the three states of consciousness that originate from the modes of My nature, My deluding potency, then be resolute about the purpose [of realizing Me as the fourth state] and cut in your heart with the cause of all doubts [the *ahaṅkāra*] by means of the sword of discrimination sharpened by the logic and instructions concerning the truth. (34) Regard this delusional state of mind, [with images] popping up today and gone tomorrow, as the most restless sphere of a firebrand. The one spiritual soul deceptively appears in many divisions as an illusion, a threefold dream of variations operated by the *guṇa* creation [see also B.G. 9: 15, 15: 16, *liṅga* and *siddhānta*]. (35) When you turn your eye away from that [creation] and become silent with your desires ended, you [in meditation] must arrive at the realization of your [actual] happiness. And in case you happen to be [full of thoughts] about this earth, you have to understand that that is insubstantial. That what you give up you will remember till the end of your life and will not confuse you again. (36) Just as someone blurred by liquor is indifferent about the clothes he put on, it makes no difference to the one of perfection whether his perishable body sits or stands, or whether he by providence leaves this earth or obtains [a new body], for he reached his original position [of service, his *svarūpa*]. (37) The body will as long as its karma, its chain of fruitive actions, lasts, continue with the breathing it took up as ordained by fate. But having awakened to his original position someone highly situated in the absorption of yoga will no longer cultivate any such [ego driven] dreaming or manifest as such. (38) Oh learned souls, understand that with this explanation about the confidential, analytical knowledge of yoga, the science of uniting one's consciousness, I have come to you as Yajña [Viṣṇu, the Lord of Sacrifice] with the desire to describe the dharma of persons like you. (39) Oh best of the twice-born souls, I am the Supreme Way of yoga, of analysis, of the truth and the sacred law, as also the [ultimate] path of [all] beauty, fame and self-control. (40) For being free from the natural modes, all the excellence, such as being transcendentally situated, being free from expectations, being the Well-wisher, the Dearest One, the True Self, the One Equal, the detachment and so on, belongs to My honor.'

(41) [**K**ṛṣṇa said to Uddhava:] I thus put an end to the doubts of the sages headed by Sanaka. Honoring Me with transcendental devotion, they with beautiful hymns chanted My glories. (42) Perfectly worshiped and glorified by

the greatest among the sages I thereupon, before the eyes of Brahmā, returned to My abode.'

*: In Sanskrit the term *sattva*, is, apart from meaning goodness, inner strength, good sense and true nature, another word for character. Character, moral backbone, is also described as *śila* or *svarūpa*; 'form, piety, morality, habit or custom' or 'one's own form, one's true nature' or one's constitutional position of relating to Kṛṣṇa as Swami Prabhupāda preferred to speak of.

**: The *paramparā* comment here says: "Haṁsa means 'swan', and the specific ability of the swan is to separate a mixture of milk and water, extracting the rich, milky portion. Similarly, Lord Kṛṣṇa appeared as Haṁsa, or the swan, in order to separate the pure consciousness of Lord Brahmā from the modes of material nature."

11.14 - The Devotional Coherence of the Methods and the Meditation on Viṣṇu

(1) **Ś**rī Uddhava said: 'Kṛṣṇa, the defenders of the Absolute Truth speak of many processes for spiritual advancement, are they supreme in their combination or would one of them be the most important? (2) You stated clearly, oh Master, that the yoga of devotion by which the mind becomes fixed on You, practiced free from desires, removes all material attachment.'

(3) **T**he Supreme Lord said: 'This message known as the Vedas that concerns the dharma that is founded on Me, was lost at the time of the universal annihilation [*pralaya*], but was by Me at the beginning [of a new era] spoken to Brahmā [see also 3.9: 29-43]. (4) Brahmā spoke this to his eldest son Manu, and the seven great sages headed by Bhṛgu in their turn accepted it from Manu [see 8.1 & 8.13 and B.G. 4: 1-3]. (5-7) From these forefathers, there were the following descendants: the godly and the demoniac souls, the Śiva followers, the human beings, the perfected souls and the singers of heaven, the scientists and the venerable souls. From [different combinations of] *rajas,*

tamas and *sattva* [the *guṇas*] the many different natures generated of the different humanoids [Kimdevas], the half-humans [Kinnaras], the snake-like types [Nāgas], the wild men [Rākṣasas] and the ape-like souls [Kimpuruṣas]. From all these living entities, who by their propensities are divided in many types and just as many leaders, the diversity of rituals and mantras flowed [like rivers from a mountain]. (8) Due to this great variety of natures the philosophies of life are thus divided among the human beings. Some of those philosophies in this constitute traditions of disciplic succession while others are heretical [*pāṣaṇḍa*]. (9) The people whose intelligence is bewildered by My illusory power, oh best of all persons, express themselves in countless ways about what according to their karma and taste would be better. (10) Some people speak in favor of pious activities while others speak of fame, sense gratification, truthfulness, self-control and peacefulness. Some propound self-interest, political influence, renunciation or consumption and others defend sacrifice, penance, charity, vows and arrangements of do's and don'ts [*yama-niyama*]. (11) With inevitably a beginning and an end to the meager ends gained with one's karma, there is the prospect of misery as a consequence; situated in ignorance one is doomed to a miserable existence full of complaints. (12) Someone who has fixed his consciousness on Me, oh man of learning, and in every respect is free from material desires, knows the happiness of My spiritual Self. How can such a happiness ever be attained by those who are attached to worldly affairs [see 4.31: 12]? (13) He who does not desire, who is of peace and controls his senses, whose consciousness is equal whatever the circumstances and who has a mind that is completely satisfied with Me, is filled with happiness wherever he goes. (14) A soul fixed on Me, wants Me and nothing else. He does not desire the position of Brahmā, nor the position of Indra. He neither wants an empire on earth nor a sovereign position in the lower worlds, he does not desire the perfections [the *siddhis*] of yoga or a second birth [see e.g. 5.1: 6]. (15) Neither the one born from My body [Brahmā], nor Śankara [Śiva], Saṅkarṣaṇa [Balarāma], the Goddess of Fortune [Śrī] or even My own Self, is as dear to Me as you [see also B.G 12: 20]. (16) The sage [the devotee] who without personal desire is of peace, who is not inimical to anyone and of an equal vision, I always follow closely so that there is purification with the dust of the lotus feet [see also 7.14: 17]. (17) The great souls who, not eager for sense gratification, are of a mind that is constantly attached to Me, who are of inner peace, who care for all individual souls and whose consciousness is not ruled by lusts, experience My happiness that can only be known in complete independence [in detachment]. (18) Despite being harassed by sensual desires, a devotee of Mine who did not conquer his often strong senses, by dint of his devotion will not be defeated by them [see also 1.5: 17, 8.7: 44, 11.13: 12 and B.G. 9: 30, 2: 62-64]. (19) Just as firewood because of the blazing flames of a fire turns into ashes, devotion with Me as the object burns the [consequences of one's] sins completely, oh Uddhava. (20) The yoga system, analytical philosophy, pious activities, Vedic study, austerity and re-

nunciation, oh Uddhava, do not keep Me as satisfied as a well developed devotional service unto Me. (21) One obtains Me by single-minded devotion with faith in the Supreme Soul, the object of love of the devotees. Devotional service directed at Me will even purify someone who has eaten dogs. (22) Neither dharma accompanied by truthfulness and mercy, nor knowledge linked to austerity, will purify one's consciousness fully when bereft of devotional service unto Me. (23) How can without bhakti one's hair stand on end, without loving service the heart melt, without devotion the tears flow, the bliss be and one's heart be purified? (24) The universe is purified by the one whose voice chokes up, whose heart melts, who cries again and again, sometimes laughs, is ashamed, loudly sings and dances in the connectedness of My bhakti [see also Śrī Śrī Śikṣāṣṭaka and 11.2: 40]. (25) Just like gold being molten in fire gives up impurities and returns to its original state, also the contamination of karma is removed from the spirit soul when one worships Me united in My loving service. (26) Even as the power to see restores once the eye is treated with ointment, the spirit soul again sees the One Subtle Essence once being cleansed by hearing and chanting My pious narrations. (27) Just as the intelligence of someone meditating the objects of the senses is entangled in the sense experience [see B.G. 2: 62-63], one's thought becomes dissolved in Me when one keeps thinking of Me. (28) One's material considerations are therefore like the figments of a dream; [having awakened being] absorbed in Me one forsakes them. The mind is purified when one is completely absorbed in My love. (29) Giving up being associated [intimately] with women and keeping away from those who chase women, one should [thus free from being physically identified] composed sit at ease in seclusion and with great care concentrate on Me [see also 11.8: 13-14 *]. (30) No other attachment brings a man as much suffering and bondage as the attachment to women and the association with those who are attached to women [see also 1.4: 25, 5.5: 2, 5.13: 16, 6.9: 9, 7.12: 9, 9.14: 36, 9.19: 17, 10.10: 8, 10.51: 51, 10.60: 44-45 & 48].'

(31) **Ś**rī Uddhava said: 'Oh Lotus-eyed One, how should one meditate on You when one desires liberation, in what way and on what form? Please, can You speak to me about meditation?'

(32-33) **T**he Supreme Lord said: 'Sitting straight and comfortably on a seat at the level of the floor, one should place one's hands in one's lap and focus one's eyes on the tip of one's nose. Then one should clear the path of one's *prāṇa*, one's vital air, step by step exercising inhaling, retaining and exhaling and the other way around - while controlling one's senses [**, see *prāṇāyāma*, and B.G. 4: 29]. (34) With the help of one's life breath [*prāṇa*] one should, like through the fibre of a lotus stalk, guide the sound AUM upwards to the heart to vibrate it there continuously like a ringing bell so as to reunite the [15 after] sounds of recitation [in the nose, *anusvāra* ***]. (35) The life breath thus joined with the Praṇava [see also 9.14: 46] must be practiced ten

times, at sunrise, noon and sunset. After one month one will then be in control of one's vital air [*4]. (36-42) With one's eyes half closed one should, alert and with one's face lifted, concentrate on the lotus within the heart that is directed upwards. Within the whorl of its eight petals one should one after the other picture the sun, the moon and the fire. Within the fire one should consider My harmonious form, so auspicious for meditation, that is gentle, cheerful and endowed with four beautiful arms. The neck and the forehead are of a charming beauty as also the pure smile and the ears with the glowing shark shaped earrings. One should meditate on the golden dress, the complexion with the color of a rain cloud, the curl on the chest where the goddess resides, the conch and the disc, the club and the lotus, as also on the beauty of the forest flower garland. One should also meditate on all the beautiful and charming parts of My body: the feet with their shining bells, the richly glowing Kaustubha gem, the shining crown and bracelets, the girdle and armlets, the merciful smile and the delicate glance. By turning the mind away from the senses and their sense objects, one thus with intelligence should lead the charioteer of one's thinking [the soul, the master of intelligence], sober and grave, [with love] in the direction of My completeness. (43) One's consciousness spread over all of this then must be withdrawn to one point by focussing on the wonderful smile of the face, and by no longer regarding other parts. (44) Thus being established, one should withdraw one's consciousness by meditating on the ether. Also forsaking that, one next must ascend to Me and not think of anything else anymore. (45) With one's consciousness thus fully absorbed, the individual soul sees Me in the self and all selves in Me, the same way the rays of the sun are united in the sun [see also B.G. 9: 29]. (46) The deluded state of considering oneself the owner, the knower and the doer, will all together soon find its dissolution in the mind of the yogi who, most concentrated, practices the meditation as mentioned [compare 2.2: 8-14].'

*: Not to have this verse misinterpreted with the Sanskrit word *saṅgam* that one would have to shun association with women in stead of shunning the attachment of being together with them, was by Svāmī Prabhupāda stressed - contrary to the tradition in India - that women and men can very well associate both living within one temple or household within the culture of Kṛṣṇa consciousness. This was one of his great feats of reform to the lead of a traditional temple tradition that was negative about living together with women. Nor must from this verse be concluded that one should not be intimate with women, for procreation would stop then and the human race would end. It is all about not getting attached that way by proper regulation of *kāma* as a basic civil virtue or *puruṣārtha*. One should, preferably being married, always be prepared - at times - to give up the intimacy with each other and embrace celibacy, the same way as one should always be prepared - at times - to engage in intimacy and embrace each other in Kṛṣṇa's love for and from women.

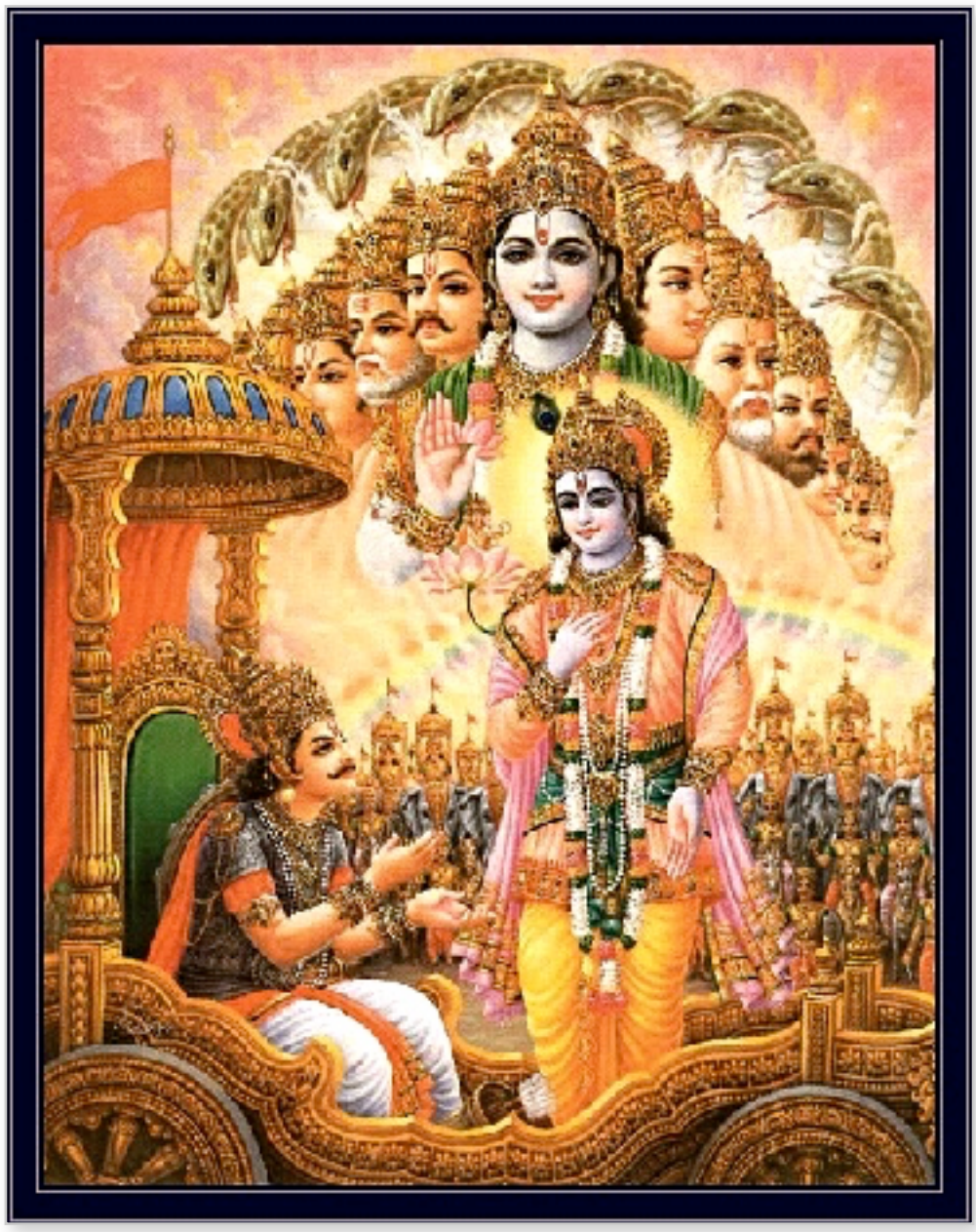
**: The reversal technique of *prāṇāyāma* as described here practically could mean that one pauses halfway inhaling and exhaling, that is to say, one half way begins to

inhale and then half way back does the opposite exhaling. One normally inhales, pauses and exhales following the natural flow of breath, but in this case one focusses half way this continuous flow of breath for the sake of a balance between one's inhaling and exhaling.

***: *Anusvāra* refers to a nasal vibration pronounced after the fifteen Sanskrit vowels. When one is culturally not of a regular mantra practice of reciting Sanskrit and thus does not have any *anusvāra*, nasal vibration to integrate, it is the advise for this Age of Quarrel to practice the Mahāmantra to appease the mind so wayward with modern time: *hare Kṛṣṇa, hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, hare hare, hare Rāma, hare Rāma, Rāma Rāma, hare hare.*

*4: Considering the greatly variable length of day worldwide it is customary to do this at the fixed times of the regular hours of a [meditation] clock preferably set to the sun at twelve when the sun goes through the south [see also *cakra*].

11.15 - Mystical Perfection: the Siddhis



(1) **T**he Supreme Lord said: 'When a yogi is connected [in the Absolute Truth], has conquered his senses and breathing, and has fixed his attention on Me, the mystical perfections of yoga are at his disposal.'

(2) **U**ddhava said: 'Oh You who bring all yogis perfection, kindly tell me which method is required for concentration and how these perfections work. And, Acyuta, how many perfections are there?'

(3) **T**he Supreme Lord said: 'The masters of yoga speak of eighteen mystical perfections [*siddhis*] and meditations [leading to them]. Eight of them are [primary and] prominent in Me and ten of them [are secondary and] originate from the quality [of goodness]. (4-5) Oh gentle one, the eight mystical perfections consist of the ability to become, as for the form, the smallest [*aṇimā*], the biggest [*mahimā*] or the lightest [*laghimā* relative to *garimā*, the heaviest], the ability to acquire whatever material object [*prāpti*], the abi-

lity to enjoy sensually whatever can be seen or heard [*prākāmya*], the ability to have the upper hand in employing the forces [*īśitā* or *īśitvā*], the ability to be in control by means of magic unobstructed by the modes [*vaśitā*], and the ability to answer to any desire that seeks [His] favor [*kāmāvasāyitā*]. Know them to be the ones prominent in Me. (6-7) [The ten secondary *siddhis* consist of] the ability in this body not to be plagued by hunger and thirst and such, the ability to hear from afar, the ability to see things far away, the ability to be transported with the speed of mind, the ability to assume any form at will, the ability to enter into the bodies of others, the ability to die at will, the ability to witness the sporting [of the heavenly girls] with the gods, the ability to be of perfect accomplishment as one likes, and the ability to have one's commands fulfilled unimpeded. (8-9) To know the past, the present and the future, to be free from the dualities, to know the minds of others, to check the potency of fire, the sun, water, poison and so on, and not to be conquered by others, are examples of the perfections that are described as being the result of concentrating in yoga. Please learn now from Me by means of which type of meditation what perfection occurs.

(10) **M**y worshiper who focusses his mind, pertaining to the subtle elements of perception [*tanmātra*], on Me as the Self of those sense elements and nothing else, obtains the *aṇimā* perfection [the ability to enter the smallest]. (11) Focussing one's mind on the truth of the complete [the *mahat-tattva*] with Me as the inhabiting soul, one achieves the perfection of *mahimā* [to enter the greatest] as also grip on each element separately. (12) The yogi may obtain *laghimā* [lightness] by attaching to Me as the supreme element of the smallest elements [the atoms], the subtle property of Time [see also *cakra*]. (13) He who with his mind focussed on Me narrows down the mind completely to the emotionality of the I-principle, obtains the *siddhi* of *prāpti* [mystic acquisition] by which he becomes the proprietor of the senses of all living beings. (14) In order to obtain from Me, whose appearance lies beyond perception, the super excellent *siddhi* of *prākāmya* [to enjoy whatever whenever], one should fix one's mental activity on Me, the Supersoul that is the thread running through the huge reality of matter [see also *sūtra*]. (15) When one focusses one's consciousness on Viṣṇu, the Original Controller of the Three [*guṇas*, see also B.G. 7: 13] who is the mover in the form of Time, one will obtain the *siddhi* of *īśitvā* [the supremacy] by means of which the conditioned body [the field] and its knower can be controlled [*]. (16) The yogi who fixes his mind on Me, Nārāyaṇa, the fourth state [*turīya*] that is described by the word fortunate [*bhagavat* **], obtains, being endowed with My nature, the *vaśitā* perfection [the ability to subdue by means of magic]. (17) When one focusses one's mind, which is pure in Me, on the impersonal absolute [*brahman*] that is free from material qualities [or transcendental], one obtains the supreme of happiness wherein one's desire finds its complete fulfillment [*kāmāvasāyitā*].

(18) **W**hen a human being concentrates on Me as the Lord of Śvetadvīpa, the personification of goodness, the sum total of dharma, he obtains a pure existence free from the six waves [of material disturbance: hunger, thirst, bewilderment, decay, grief and death, *anūrmi-mattvam,* see also *ṣaṭ-ūrmi*]. (19) When one in the mind leads home the transcendental sound that is present in the *prāṇa* [see 11.14: 35], in Me, the personification of the sky, one perceives therein the Swan [Lord Haṁsa or the saintly person, see 11.13: 19] and hears the words spoken by all living beings [*dūra-śravaṇa*, see also *divyam śrotam*]. (20) When one merges one's eyes with the sun and the sun with one's eyes [doing so transcendentally and not staring physically into the sun] one can, with one's mind in meditation on Me, therein see anything that is far away [*dūra-darśana*, see also 2.1: 30]. (21) By virtue of fully uniting in Me one's mind, one's body, and one's breath following the mind, one's self goes wherever the mind goes [*manojava*]. (22) Because it lies within the power of My yoga [to appear in different forms], for the mind intent on assuming whatever form, when I am the shelter, the very form will appear that was desired [*kāmarūpa*]. (23) When a perfected yogi [a *siddha*] wishes to enter the body of another person, he must give up his own gross body and project himself into that body. That he should accomplish by, like being the wind, entering it through the vital breath, the way a bee switches flowers [*para-kāya-praveśanam*]. (24) When [a yogi is about to die and] wants to give up the material body, he blocks his anus with his heel and carries his *prāṇa* from the heart up to the chest, and from there to the throat to go to the head, from where he, rising to the spiritual seat at the top of the skull [the *brahma-randhreṇa*], leads himself to the spiritual world [*svacchandu-mṛtyu*, see also 2.2: 19-21]. (25) When one desires to enjoy the pleasure gardens of the demigods, one should meditate on the mode of goodness situated in Me, so that one sees the by goodness moved women of the demigods arrive in their vehicles [their *vimānas, devānāṁ saha-krīḍānudarśanam*]. (26) When someone by means of his reason became convinced of My truth, or else by his devotion unto Me, he with his mind thus absorbed, consequently will achieve his purpose [*yathā-saṅkalpa-saṁsiddhi*]. (27) The person who arrived at the realization of My nature, supremacy and dominion, is someone who by no means can be frustrated, for his order and command are as good as Mine [*ājñāpratihatā gatiḥ*, see also B.G. 9: 31].

(28) **A** yogi, pure of character, who by dint of his devotion unto Me knows how to focus his mind [*dhāranā*], acquires insight in the three phases of time [past, present and future] including knowledge of birth and death [see *trikālika*]. (29) Of a sage versed in uniting consciousness whose mind was pacified in My yoga, the body cannot be injured by fire and so on, just as aquatics cannot be harmed by water [see also 7.5: 33-50]. (30) He [my devotee] becomes unconquerable when he meditates on My expansions that are deco-

rated with the Śrīvatsa and the weapons, flags, ceremonial umbrellas and different fans [see also B.G. 11: 32].

(31) **T**he man of wisdom who worships Me thus by the process of concentrating in yoga, will in every respect be attended by the mystical perfections as described. (32) What perfection would be difficult to achieve for a sage who, being focussed by meditation on Me, subjugated his senses, his breathing and his mind? (33) One says [though] that they [these *siddhis*], for the one who practices the highest form of yoga - the [bhakti-]yoga by means of which one obtains everything thinkable from Me - are a hindrance and a waste of time. (34) All perfections one in this world may acquire by birth, by herbs, austerities and by mantras, are all obtained by the practice of [bhakti-]yoga. Progress in uniting one's consciousness cannot be achieved by any other method [***]. (35) I am the cause and the protector of all the perfections. I am the Lord of Yoga [the final union], the Lord of analysis, of dharma and of the [Vedic] teachers, propounders and adherents. (36) The same way material elements have their existence inside and outside the living beings, I Myself, the Soul, who cannot be enclosed, exist both inside and outside of all the embodied beings [see also B.G. 2: 29-30].'

*: Verse 15 refers to attainment of spiritual perfection by meditation on the personal, transcendental aspect of time of Viṣṇu, as opposed to meditating time as mentioned in verse 12, relating more to the impersonal aspect of the natural order belonging to the elements, of the *cakra* that is Viṣṇu's weapon.

**: Apart from the three *guṇas* to Lord Nārāyaṇa and the three states of consciousness of waking, dreaming and dreamless sleep, there is also mention of the three planes of existence of the physical gross of the greater universe consisting of the five elements; the astral, subtle, plane of the ten senses of action and perception and their objects, the mind and intelligence, and the causal plane of the consciousness and the knower; in short: the world, the sensual body and the individual knower to which there is the Original Person of God as the fourth authority [see also B.G. 13: 19].

***: The actual perfection of yoga is, following verse 35 coming next, named Kṛṣṇa consciousness by the Vaiṣṇavas who defend the Bhāgavatam in the West.

11.16 - The Lord's Opulence

(1) **Ś**rī Uddhava said: 'You are the Supreme Spirit in person, not restrained and without a beginning and an end. You are the [true] protector and the maintenance, destruction and creation of all that exists. (2) Oh Supreme Lord, while You for souls lacking in self-control are hard to understand, the brahmin knowers worship Your presence within both the superior and the inferior entities of creation. (3) The great sages achieve perfection by worshiping You with devotion for this and that form. Please speak to me about these forms. (4) Oh Maintainer of All Beings, not being visible You are engaged as the Very Soul of the living beings. You see them while they, bewildered by You[r external reality], do not see You. (5) And, please, oh greatest Might, explain to me what all the potencies are that You manifest in all directions on earth, in heaven and in hell. I offer my obeisances at Your lotus feet, the abode of all holy places.'

(6) **T**he Supreme Lord said: 'This question, oh best of all questioners, was at the time of the destruction posed by Arjuna who desired to fight his rivals [at Kurukṣetra, see B.G. 2: 54, 13: 1-2, 14: 21, 18: 1]. (7) Aware of the fact that the killing of his relatives for the sake of sovereignty was an irreligious, abominable act, he desisted and said in a worldly mind: 'Having them killed I would be the killer' [B.G. 1: 37-45, compare 2: 19]. (8) That tiger among men, asked Me just before the battle took place questions like you did and was then by Me instructed with the needed arguments.

(9) **I** am the Supersoul of these living entities, oh Uddhava, their Well-wisher and Lord and Master; I am the maintenance, creation and annihilation of all living beings. (10) I am the goal of those who seek progress, the Time of those who exert control, I am the equilibrium of the basic qualities of nature, as also the virtue of those endowed with good qualities. (11) I am the thread (the rule, *sūtra*) for everything that has quality, I am the totality of all great things, among that what is subtle I am the spirit soul, and of all things that are difficult to conquer I am the mind. (12) I am Hiraṇyagarbha [Brahmā, the original teacher] of the Vedas, among the mantras I am the three-lettered Oṁkāra, of the letters I am the first one [the 'a'], and among the sacred metres I am the three-footed one [the Gāyatrī mantra]. (13) Among the gods I am Indra, among the Vasus I am Agni, among the sons of Aditi I am Viṣṇu [Vāmana], and among the Rudras I am Nīla-Lohita [the one colored red-blue, Śiva. See also 3.12: 7]. (14) I am Bhṛgu among the brahmin sages, I am Manu among the saintly kings, among the demigod sages I am Nārada and among the cows I am Kāmadhenu [the cow of plenty]. (15) Among those of perfect control I am Kapila, Garuḍa I am among the birds, Dakṣa among the founding fathers, and Aryamā among the forefathers. (16) Oh Uddhava, know Me among the sons of Diti as Prahlāda, the lord of the unenlightened souls, know Me as the [order of the] moon for the stars and the herbs, and as Kuvera, the lord of wealth among the Yakṣas and Rākṣasas. (17) Among the lordly elephants I am Airāvata, I am Varuṇa, the master of the aquatics, of everything that heats and illumines I am the sun, and among the human beings I am the master of the realm [the king]. (18) Uccaiḥśravā I am among the horses, among the metals I am gold, Yamarāja I am among those who exercise control, and among the serpents I am Vāsuki. (19) Among the hooded snakes I am Anantadeva, among the beasts with teeth and horns I am the lion, among the social orders [the status-groups, the *āśramas*] I am the fourth order [the *sannyāsīs*] and among the vocations [the *varṇas*] I am the first one [of the brahmins], oh sinless one. (20) Among the holy rivers I am the Ganges, I am the ocean among the expanses of water, I am the bow among the weapons, and among the wielders of the bow I am the destroyer of Tripura [Śiva]. (21) I am Meru among the abodes, among the places that are inaccessible I am the Himalayas, among the trees I am the aśvattha, and among the plants I am the ones bearing grains [barley]. (22) Among the priests I am Vasiṣṭha, among

those vowed to the Veda I am Bṛhaspati, Kārtikeya [Skanda] I am among the military leaders, and among the foremost [of spiritual leadership] I am the unborn, supreme Lord [Brahmā, the Creator]. (23) Among the sacrifices I am the study of the Veda, among the vows I am the vow of nonviolence [vegetarianism], and among the purifiers fire, wind, sun, water, speech and soul I am the purest [the Supersoul]. (24) Of the [eight-fold] process of yoga I am the full restraint with the soul [the final stage of *samādhi*], to those desiring victory I am prudent counsel, I am the [metaphysical] logic of all discrimination [of distinguishing between spirit and matter], and for the speculative [opinionated, reputed] philosophers I am the diversity of views [*ṣad-darśana*]. (25) Among the ladies I am Śatarūpā [wife of Manu, see 3.12: 54] and among the men I am Svāyambhuva Manu. Among the sages I am sage Nārāyaṇa [see 10.87: 4] and among the celibates I am Sanat-kumāra. (26) Among the principles of religion I am renunciation, of all things basic I am the inner awareness, of the secrecy I am pleasant speech and silence, and of the sexual couple I am the unborn one [the original Prajāpati who is Brahmā, see 3.12:53-54]. (27) Of that what constitutes a stable vision I am the solar year, of the seasons I am spring, among the months I am Mārgaśīrṣa [November-December] and of the lunar mansions [the twenty-seven *nakṣatras*] I am Abhijit. (28) Among the *yugas* I am Satya-yuga, among the steady I am Devala and Asita, of the Vedic editors I am Dvaipāyana [Vyāsadeva], and among the scholars learned in spirituality I am Śukrācārya. (29) Among those named Bhagavān [the Supreme Lord] I am Vāsudeva, among My devotees I am indeed you [Uddhava], among the ape-like souls I am Hanumān, and among the scientists I am Sudarśana. (30) I am the ruby among the jewels, of all things beautiful I am the lotus cup, of all types of grass I am the kuśa grass, and of the oblations I am the ghee of the cow. (31) I am the wealth of those engaged in business, of the cheaters I am the gambling, I am the forgiveness of the tolerant, and I am the character of those in the mode of goodness. (32) I am the mental and physical strength of the strong. Please know that I am the [devotional] work performed by the devotees and that of My nine forms [*nava mūrti*] by which these Sātvatas are worshiping Me, I am the Supreme Original Form [Vāsudeva]. (33) Among the singers of heaven I am Viśvāvasu, and among the heavenly dancing girls I am Pūrvacitti. I am the steadiness of the mountains and the pure aroma of the earth. (34) I am the supreme taste of water and of what is most brilliant I am the sun. I am the effulgence of the moon, the stars and the sun, and I am the transcendental sound vibration in the ether [see also 11.15: 19]. (35) Among those devoted to the brahminical culture I am Bali, among the heroes I am Arjuna, and I am the generation, stability and dissolution of all living beings. (36) Of all the senses I am the potency of walking, speaking, evacuating, handling and enjoying [the *karmendriyas*], as also the touching, seeing, tasting, hearing and smelling [the *jñānendriyas*].

(37) **A**ll this I enumerated - earth, air, sky, water and fire, the ego, the greater [principle, the intellect], the [additional eleven] transformations [the ten *indriyas* and the mind], the person, that what is unmanifest and the modes of *rajas, tamas* and *sattva* - stands, together with the spiritual knowledge and the steady conviction [therewith], for Me, I, the One Supreme. (38) I, the Supreme Lord, the living entity, the [good] qualities and the possessor of the qualities, am the Soul of all; I am indeed everything, the one outside of whom nothing whatsoever exists. (39) I who create the universes by the millions, may count their atoms after a certain time, but not so My opulences [compare 10.14: 7]. (40) Whatever power, beauty, fame, dominion [see 11.15], humility, renunciation, enjoyment, fortune, strength, tolerance or wisdom one may find, all constitutes an integral part of Me. (41) All these spiritual potencies I briefly described to you [see also B.G. 7, 9 and 10] are transformations that by the mind are put in corresponding words [in the scriptures, in the teachings]. (42) [Therefore] control your mind, control your speech, control your breath and senses. Control yourself [through meditation] from within the soul, so that you will never again stumble on the path of material existence. (43) Of a transcendentalist who is not by meditation completely in control of his speech and mind, his vows, penance and charity will flow away like water from an unbaked pot. (44) Someone devoted to Me, should therefore control his words, mind and life air. With that intelligence thus being connected in devotion unto Me, he achieves his life's purpose.'

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11.17 - The Varṇāśrama System and the Boat of Bhakti: the Students and the Householders

(1-2) **Ś**rī Uddhava said: 'Oh Lotus-eyed One, You previously described the religious principles of being devoted to You that are respected by all *varṇāśrama* followers and even by those who do not follow this system. Explain now to me how human beings by mindfully executing their occupational duties may arrive at devotional service unto You. (3-4) Dear Mādhava, oh Mighty-armed One, in the past You in the form of Lord Haṁsa approached Brahmā about the religious principles by which one finds supreme happiness [11.13]. After having ruled for such a very long time, oh Subduer of the Enemies, these principles that You have taught today, will no longer be common in human society [see also 5.6: 10 and 11.5: 36 and Kali-yuga]. (5-6) Dear Acyuta, there is no speaker, creator and protector of dharma other than You; not on earth and not even in the assembly of Brahmā where You are present in a supporting manifestation of Yours [viz. the Vedas, see also 10.87]. When the earth is abandoned by Your lordship, oh Madhusūdana, oh Creator, Protector and Speaker, who then, oh Lord, will speak about the [knowledge that

was] lost? (7) Please describe therefore to me, oh Master, oh Knower of All Dharma, who would qualify to observe the original duties that are characterized by devotion unto You, and how one should perform them.'

(8) **Ś**rī Śuka said: 'He, the Supreme Lord Hari, thus being questioned by the best of His devotees, was pleased and then spoke, for the sake of the welfare of all conditioned souls, about the eternal duties of dharma. (9) The Supreme Lord said: 'This question of yours is one faithful to the dharma, it leads man to beatitude. Please, Uddhava, learn from Me about these forms of good [*varṇāśrama*] conduct concerning the societal status [*āśrama*] and vocation [*varṇa*]. (10) In the beginning in Satya-yuga there was [only] one class of human beings and they were called *haṁsa* [swan]. The citizens of that age were by birth well known with the duties to be performed - hence the scholars know that age as Kṛta-yuga, the age of the fulfillment of duty. (11) One during that time with the Praṇava gave expression to the [not in four divided] Veda, knowing Me to be the duty in the form of the bull of religion [see 1.16: 18 and 1.17: 24]. Fixed in austerity and free from sins, one worshiped Me as Lord Haṁsa. (12) At the beginning of Tretā-yuga, oh greatly fortunate one, in My heart from the *prāṇa* the threefold of knowing [the three Vedas, Ṛg, Sāma and Yajur] originated, whereby I appeared in the three forms of sacrifice [hence the name Tretā, see *ṛtvik*]. (13) From the Original Personality the intellectuals, the rulers, the merchants and the laborers [the *varṇas*] generated whose personal activities can be recognized as [respectively] those from the mouth, the arms, the thighs and feet [legs] of the universal form [compare 2.1: 37]. (14) The celibate students came from My heart, the householders are from My loins, from My chest those [of retreat] living in the forest found their existence and the renounced order of life is found in My head [see *āśramas*]. (15) The natures of the people of the different societal classes [*varṇas*] and status groups [*āśramas*] evolved according to the situation of their birth [in My body]: in a low position inferior natures evolved and in a high position superior natures developed. (16) Equanimity, sense-control, austerity, cleanliness, contentment, forgiveness, sincerity, devotion to Me, compassion and truthfulness are the natural qualities of the brahmins [compare 7.11: 21 and B.G. 18: 42]. (17) Ardor, physical strength, determination, heroism, tolerance, generosity, endeavor, steadiness, being mindful of the brahminical culture and leadership are the natural qualities of the *kṣatriyas* [My arms, compare 7.11: 22 and B.G. 18: 43]. (18) Faith, dedication to charity, straightforwardness, service to the brahmins and always engaged in the accumulation of money, constitute the natural qualities of the *vaiśyas* [My thighs, compare 7.11: 23 and B.G. 18: 44]. (19) Free from deceit being obedient towards the twice-born souls [the three higher *varṇas*], of service for both the cows and the divine personalities, as also being perfectly contented with the reward thus acquired, are the natural qualities of the *śūdras* [His feet or legs, compare 7.11: 24 and B.G. 18: 44]. (20) To be unclean, deceitful, thievish, faithless, quar-

relsome, lusty, fiery and of constant hankering, constitutes the nature of those who occupy the lowest position [the outcasts]. (21) It is the duty of all members of society to be of nonviolence, truthfulness and honesty, to be free from lust, anger and greed and to desire the welfare and happiness of all living entities.

(22) **A** twice-born soul having undergone a second birth with purificatory rites [with *saṁskāras* receiving a sacred thread] and [initiation into] the Gāyatrī mantra, should reside in the residence [the school] of the guru and must, with his senses under control, on his request study the scriptures [see also B.G. 16: 24]. (23) Carrying a belt, a deerskin, a staff, prayer beads, a brahmin thread, a water pot and matted hair, he [the *brahmacārī*] without neglecting [*] his teeth and clothes, uses kuśa grass [to sit upon] and [does] not [desire] a pleasant seat. (24) Bathing and eating, attending sacrifices and doing *japa*, passing stool and urine, he does in silence [Vaiṣṇavas actually murmur doing *japa*]; he should not [fully] trim his nails or hair, including the hair under his arms and in the pubic area [see also *śikhā*]. (25) Someone under the vow of celibacy should never spill his semen and, when it flowed of its own, he should take a bath, control his breath and chant the Gāyatrī [see also *ūrdhva-retāḥ*]. (26) Purified with fixed attention, at the beginning and the end of the day performing his *japa* silently, he should serve the fire-god, the sun [see *cakra*], the *ācārya*, the cow, the brahmin, the teacher, the elder and the God-fearing soul [compare: 11.14: 35]. (27) He has to recognize Me in the teacher of example [the *ācārya*]. The *ācārya* he should never at any time enviously deny respect considering him a mortal being, for the spiritual master represents all the gods [see also rule of thumb and compare e.g. 7.14: 17, 10.81: 39, 10.45: 32 and 11.15: 27]. (28) In the morning and evening he should bring him the food that was collected and offer it to him together with other articles. In self-restraint he should accept what he allows [to be his share]. (29) He should always humbly be engaged in serving the *ācārya*, following him closely, proving his respect with folded hands wherever he goes, rests, sits or stands. (30) Thus being engaged he [the *upakurvāṇa brahmacārī*], free from [unregulated] sense gratification and without breaking the vow [of celibacy], should live in the school of the guru until the education is completed [see also *Kumāras*]. (31) If he [*naiṣṭhika*, faithful for the rest of his life] desires to climb up to the world of the verses [Maharloka], the heaven of Brahmā, he should, for the sake of his Vedic studies, offer his body to the guru with the great vow [of permanent celibacy, see *yama*]. (32) Actively engaged in the spirit and sinless, he should worship Me as being the Supreme Undivided Intelligence present in the fire, in the spiritual master, in himself and in all living beings [see also B.G. 5: 18, *siddhānta* and *advaita*]. (33) The first thing to be forsaken by someone [sexually ripe but spiritually directed who is] not running his own household, is to glance at, touch, converse and joke and such with [sexually receptive] women or other sexually active living beings [see

11.14: 29 and 6.1: 56-68]. (34-35) Cleanliness, washing one's hands, bathing, in the morning in the afternoon and evening, being of religious service, worshiping Me, visiting holy places, handling the prayer beads, avoiding things untouchable, things not fit for consumption and things not to be discussed - this all, oh Uddhava, constitutes the voluntary penance that, in order to restrain the mind, the words and the body with Me, I who reside within all beings, is enjoined for all spiritual departments [*āśramas*]. (36) A brahmin observing the great vow becomes as bright as a fire. Thus he burns his karmic mentality by the intensity of his penance and becomes a spotless devotee of Mine. (37) When after thus properly having studied the Vedic knowledge he [the *brahmacārī*] desires [to enter family life], he must offer the spiritual master remuneration and with his permission bathe himself, [put on nice clothes and leave **].

(38) **E**xcept for when he is My devotee, a true *dvija* [a person from the three higher classes] should either enter family life [*gṛhastha*], enter the forest [*vānaprastha*], or else become a monk, a mendicant ['*samniyāsin*' or *sannyāsī*]; he should move from one authorized societal position [*āśrama*] to the other and not act otherwise. (39) Desiring a household one should marry a wife with similar qualities who is beyond reproach and younger in age. When the first wife is of the same vocation another one may follow [of a lower class - *varṇa* - or subdivision of it, the caste - *jati*]. (40) Sacrifice, Vedic study and charity are the activities of all twice-born souls, but only the brahmins practice the acceptance of charity, giving [Vedic] instructions and performing sacrifices for others [compare 7.11: 14]. (41) When a brahmin considers the acceptance of charity as detrimental to his penance, spiritual power and glory, he must subsist on the other two [of teaching and sacrifice], and when he considers also these two as incompatible with his spirituality, he must subsist on gathering ears of corn left behind in the field [live 'of the stones', see also 6.7: 36, 7.15: 30 and B.G. 9: 22]. (42) The body of a brahmin is not meant for futile sense gratification [and the consequent involuntary penances of war, disease and incarceration], it is meant for [voluntary] penances in this world and an unlimited happiness in the world hereafter [see also 11.6: 9 and B.G. 17: 14-19]. (43) With his consciousness perfectly contented in his occupation of gleaning grains and magnanimously, free from passion cultivating dharma, someone who has fixed his mind upon Me - and who is thus not that attached - can achieve liberation even when he lives a householder's life [compare B.G. 3: 22 and 10.69]. (44) He who delivers a brahmin surrendered to Me [or an experienced devotee] from a life of suffering [poverty], I before long, like a boat in the ocean, will deliver from all misery. (45) A king saves himself by delivering, like a father, his people from difficulties, just as a bull elephant without any fear for himself protects himself and other elephants [see also 4.20: 14]. (46) The human ruler who thus proceeding on earth removes all sins, will therefore enjoy heaven, together with the king of heaven [Indra] riding a hea-

venly vehicle as brilliant as the sun. (47) When a [Vedic] scholar suffers want, he can engage in doing business like a merchant, or suffering misfortune he must take up the sword [engage in politics]. In no case of misfortune he can behave like a dog [follow a lower master]. (48) A king in case of emergency may maintain himself by acting like a merchant, by hunting or by acting like a man of knowledge. But he can never follow the course of a[n obedient] dog. (49) A *vaiśya* may adopt the business of a *śūdra* and a *śūdra* may adopt the way of an artisan and make baskets and mats, but once he is freed from misery he must no longer desire a livelihood by engaging in a lower type of work [see also 7.11: 17]. (50) [Being a householder] one should perform worship on a daily basis for the demigods, the sages, the forefathers and all living beings as being My potencies, by studying Vedic knowledge, saying the mantras *svadhā* ['blessed be'] and *svāhā* ['hail to'], and by offering food and such, depending the prosperity one enjoys [see also 11.5: 41]. (51) Whether one's money was acquired without endeavor or acquired by performing one's straight duty, one should without burdening one's dependents, be of proper respect with the help of Vedic rituals. (52) One should not be fixed on one's family members nor get bewildered by them [trying to control them]; being wise one sees that things ahead are just as temporary as matters of the past. (53) The association with one's children, wife, relatives and friends is like an association with travelers; one is separated from all of them in a next body, just like a dream disappears that occurs in one's sleep [see also 7.2: 21, 9.19: 27-28]. (54) A liberated soul thus convinced who does not identify with the body and selflessly lives at home like a guest, will not get entangled in the domestic situation. (55) When one with the activities of a family life worships Me, one may as a devotee remain at home or enter the forest, or also, given responsible offspring, take to the renounced order. (56) Someone though whose consciousness is disturbed by his desire for a home, children and money, is in a state of bondage and thinks - henpecked - being of a miserly mentality, unintelligently in terms of I and mine. (57) 'Oh my poor old mom and dad. Oh my wife with a baby in her arms and, oh my young, unprotected children! How in the world can they live when they, wretched because of missing me, have to suffer greatly' [see e.g. also 11.7: 52-57]? (58) Such a person whose mind in his domestic situation thus is overwhelmed by thoughts and emotions, will because of his bewildered intelligence of constant concern about his family, find no satisfaction and land in darkness when he dies.'

*: The term *adhauta* used here means, according the Monier Williams Dictionary, the negative of *dhauta*, which means white, washed, and purified as also removed and destroyed. Concerning teeth and clothes this could mean unpolished teeth and unwashed clothes as also teeth not broken, neglected or rotting and clothes properly covering the body. So it is to the context of the other values of renunciation to decide what meaning would apply. Since *adhauta* in the first sense would be at odds with the value of cleanliness, *śaucam* [see e.g. verse 20 of this chapter and

1.17: 24], here therefore, contrary to previous interpretations, is chosen for the second sense of well maintained teeth and clothes properly covering the body, which is more in line with the normal code of conduct of *Vaiṣṇava brahmacārī* devotees in acceptance of a spiritual master [see also pp. 11.17: 23].

**: This process of 'tidying' is called the *samāvartana-saṁskāra* that marks the completion of the studies and returning home from living with the guru.

11.18 - The Varṇāśrama System: the Withdrawn and the Renounced

(1) The Supreme Lord said: 'When one in the third phase of one's life wants to retreat into the forest, one should, in order to reside there peacefully, entrust the wife to one's sons or else together with her dwell in the forest. (2) One should arrange for the pure [*] sustenance of the bulbs, roots and fruits of the forest, and dress oneself with tree bark, grass, leaves or animal skins. (3) [In the forest] one should allow the hair on one's head and body, one's facial hair and nails [to grow], as also the filth of one's body, not [extensively] clean one's teeth, [but] bathe three times a day and [at night] sleep on the ground. (4) Thus proceeding one must ascetically tolerate the five fires during the summer [the sacrificial fires in four directions and the sun above], the torrents of rain during the rainy season, and the cold of winter when one is submerged in water up to one's neck [see also 4.23: 6]. (5) One eats what is either prepared on a fire, what has ripened by time or what was pulverized with a mortar, with a stone or ground with one's teeth. (6) One should personally collect whatever that is needed for one's sustenance depending the place, the

time and one's energy, and understand that [living in the forest] one must not store anything for another time [see also 7.12: 19]. (7) A *vānaprastha* may choose for oblations [of rice, barley and dāl], may offer rice cakes or offer fruits according to the season, but he may never worship Me with sacrificing animals, [even though it is] mentioned in the scriptures. (8) As he did before [when he was a *gṛhastha*] he should perform the fire sacrifice, the sacrifice on a new moon day and a full moon day, as also the four months' sacrifice [of *cāturmāsya*], that are enjoined by the Vedic experts. (9) When he with that ascetic practice has worshiped Me, the sage [the v*ānaprastha*] all skin and bones, from the world of the seers will achieve Me, the Goal of All Penance [see also *maharloka*]. (10) Is there a greater fool than someone who, for a long time being of this difficult but glorious penance which awards liberation, practices this penance for the purpose of trivial sense gratification [see also *vāntāśī*]? (11) When he in his regulated activities due to old age with his body trembling is no longer able to carry on, he should place the sacrificial fire in his heart, concentrate on Me and enter the fire [see also 7.12: 23]. (12) But in case full detachment from all result-minded action has developed in him and [the achievement of] a higher world means nothing more to him than hell, he may give up the [*vānaprastha*] sacrificial fire and take to the renounced order [see also B.G. 18: 2 and **].

(13) **A**fter having worshiped Me according to the injunctions and having given all he has to the priest, he [the *vānaprastha*] must place the sacrificial fire within his life breath and free from desires and worries wander about [as a *sannyāsī*, see also 9.6*]. (14) The demigods to begin with create obstacles for him in the form of his wife [and other allurements later on]; these he should surpass and transcend [see also B.G. 6: 25, 1.19: 2-3, 5.6: 4, 11.4: 7]. (15) If a sage wishes to wear clothes he uses another cloth to cover his loin-cloth [or *kaupīna*]. All the rest he gives up, besides a water pot and a staff [accepting] nothing else without necessity. (16) He should place his foot on a clear place [free from living beings], clear the water he wants to drink with his cloth, speak the truth in clear terms and engage in action with a clear mind. (17) Saying little, reserve and breath control constitute the strict disciplines for the voice, the body and the mind. He with whom these are not found My dearest, can, despite his bamboo rods, never be considered a real *sannyāsī* [see also *tridaṇḍa*]. (18) When he goes begging with the four *varṇas* he should at random approach seven different houses, avoid impure [sinful, polluted] households and be satisfied with whatever he acquired [see also *cakra*, compare 1.4: 8]. (19) He next somewhere outside has to go to a reservoir of water, wash himself and then without saying a word distribute the food that was begged and purified. Thereafter he should eat the food that remained in its entirety. (20) He should move about alone on this earth free from attachment, with his senses fully under control, and, satisfied and amused with the True Self, steady on the spiritual platform, be of an equal vision [B.G. 5: 18,

see bhajan Ohe! Vaiṣṇava Ṭhākura]. (21) In a remote and safe place the sage, with his consciousness purified by his love for Me, should concentrate on the soul only as being non-different from Me. (22) By focussing in knowledge he must gain insight in the bound and liberated state of the self. He is bound when the senses are distracted and he is liberated when he has them under control [when he - devoted to Me - concentrates, meditates and gets absorbed, see also 11.10]. (23) The sage with his six senses [the five physical senses and the mind] fully under control being conscious of Me, having experienced the greater happiness of the soul, therefore should live detached from futile material desires. (24) He should travel to the pure places on earth with rivers, mountains and forests. The cities, towns and pasturing grounds he should enter only to beg for alms from those working for material purposes. (25) He in the withdrawn position of life should always go for alms, for by food [thus] obtained by begging [and not by performing fruitful labor, karma], he is freed from illusion and quickly achieves spiritual perfection. (26) He should never take the perishable things he sees with his eyes for the ultimate reality; with a consciousness free from attachment he should turn away from all designs for [material progress in] this life or a future existence. (27) Fixed in his [true] self he should no longer keep the universe in mind and thus arguing [as previously] forsake all that illusory energy that in the self binds together mind, speech and vital air [see *ahaṅkāra*]. (28) Whether he in detachment is devoted to knowledge or as My devotee not even desires liberation, he [ultimately] should abandon the *āśrama* duties and their rituals, and move beyond the range of rules and regulations [see also 10.78: 31-32, 3.29: 25 and 5.1*]. (29) Despite his intelligence he [the detached soul, a *sannyāsī*] should play like a child, despite his expertise he should act as if incompetent, despite his learning he should speak like being absent-minded and despite his knowing the injunctions he should behave in an unrestricted manner ['wander as a cow']. (30) He should never attach to the [*karma-kāṇḍa*] Vedic philosophy [of sacrificing for the sake of return], nor should he heretically oppose it; he should refrain from scepticism and empty talk, nor take sides in [political] arguments. (31) Someone wise should never feel disturbed by other people nor should he disturb others. He should tolerate harsh words, never treat anyone with disrespect and never - like an animal to the interest of the body - with anyone create hostility [see also B.G. 12: 15]. (32) The One Supreme Soul is situated within all living beings as also within one's own body. Just like the one moon is reflected in different reservoirs of water, all material bodies are composed of the energy of the One [Lord, see also B.G. 6: 29 & 13: 34]. (33) He [the *sannyāsī*] should not feel dejected when there is no [or no proper] food, nor should he rejoice at times when there is plenty of food; he should be firmly fixed in the notion that both matters [of plenty and scarcity] are determined by fate [by the Lord]. (34) He should endeavor to eat and sustain his personal life force properly, for by that strength he contemplates the spiritual truth that, being understood, leads to liberation [see B.G. 6: 16]. (35) The food he

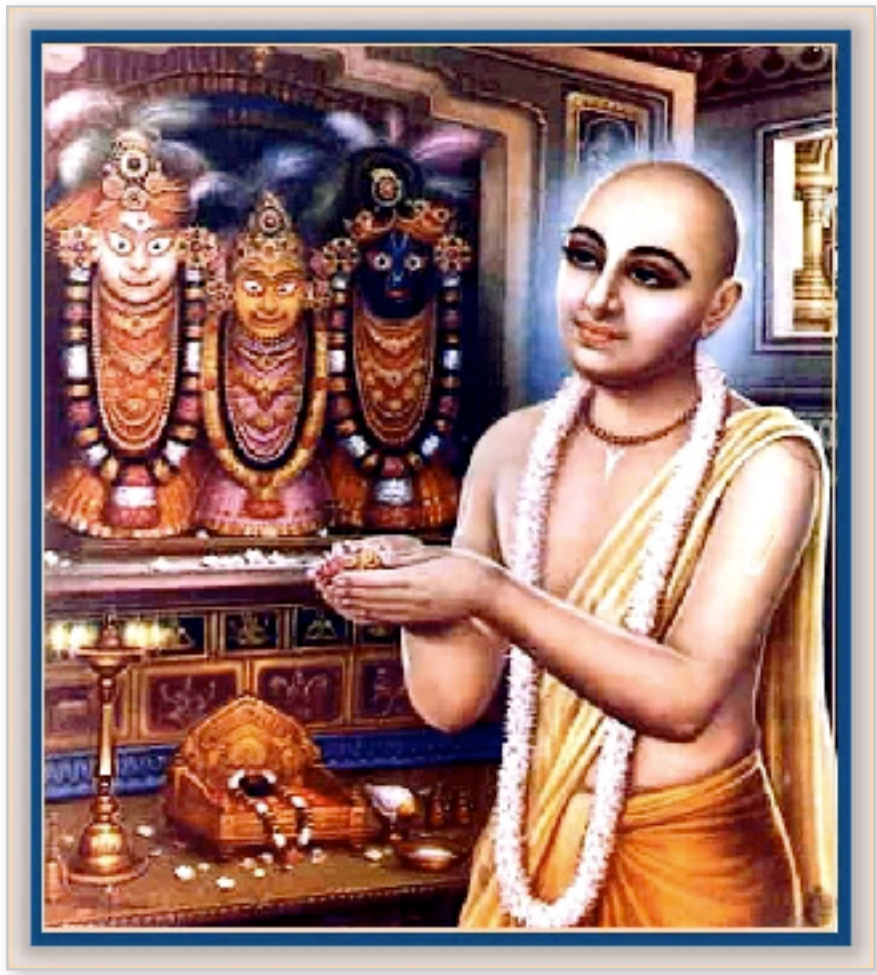
happened to obtain he must eat, whether it is first class or of a low quality. Similarly the clothes and place to sleep must by a sage be accepted the way they came of their own accord [see also 7.13]. (36) General cleanliness, washing the hands, taking a bath and other regular duties are to be performed without any compulsion by a person of spiritual realization, just as [free as] I, the Controller, act according to the game I play. (37) For him the perception of things [as existing] separate from Me is over, for having Me in view such a perception is destroyed. Sometimes such a notion lingers till the body dies, but he will attain Me then. (38) He who has no notion of My dharma, but in his desire for spiritual perfection developed detachment from the lusty sense enjoyment that leads to unhappiness, should approach a wise [bonafide] spiritual master [of proper reference, a guru, see also B.G. 16: 23-24, 4: 34 & 17: 14]. (39) The devotee should serve the spiritual master who embodies Me, with great faith without envy and offenses for as long as it takes to arrive at a clear realization of the Absolute Truth [see also 11.17: 27]. (40-41) He though who is not in control of the six forms [of vice, the *anarthas*], who allows the charioteer of the body to be led by the senses, is bereft of knowledge and detachment, and just wants to subsist on [and not learn from] the three-stick staff, denies Me, himself and the divine personalities within himself and harms the dharma; not having overcome the contamination of this world he will also be lost and abandoned in the world hereafter.

(42) **N**onviolence and equanimity constitutes the dharma of a mendicant [a *sannyāsī*], discrimination [between body and soul] and penance constitutes the dharma of someone living in the forest [a *vānaprastha*], protecting all living beings and performing sacrifices constitutes the dharma of a householder [a *gṛhastha*], and serving the teacher of example [the *ācārya*] constitutes the dharma of a celibate student [a *brahmacārī*]. (43) Of all those who worship Me with celibacy, austerity, cleanliness, contentment and being friendly towards all living entities, it is the householder who may approach his wife for intercourse at the proper time. (44) Someone who thus according to his dharma worships Me, who is not devoted to anything else and understands Me to be present in all living entities, will obtain unflinching devotional service unto Me. (45) Oh Uddhava, he will come to Me by bhakti, by loving service unto Me, the Supreme Lord of All Worlds, the Absolute Truth and cause, the origin and dissolution of everything. (46) When one thus by one's dharma has purified one's existence, fully understands My supreme position and is endowed with spiritual knowledge and wisdom, one will very soon reach Me. (47) The followers of the *varṇāśrama* dharma are characterized by this [traditional] code of conduct. This sense of duty combined with my bhakti awards the highest perfection of life. (48) Oh saintly soul, this what I described to you on your request, constitutes the means by which one as a devotee can be perfectly engaged in one's duty, and thus come to Me, the One Supreme.'

*: Śrīla Bhaktisiddhānta Sarasvatī Ṭhākur quoting from the Manu-saṁhitā points out that the word *medhyaiḥ* or 'pure' in this context means that while residing in the forest a sage may not accept honey-based liquors, animal flesh, fungus, mushrooms, horseradish or any hallucinogenic or intoxicating herbs, not even on the pretext of a medicinal treatment.

**: Shastri C.L. Goswami comments here to his translation of the book: 'The *śruti* lays down that a *brāhmaṇa* may turn out to be a recluse whenever true *vairāgya* appears in him in whatever stage of life.'

11.19 - The Perfection of Spiritual Knowledge



(1) **T**he Supreme Lord said: 'Someone who, endowed with knowledge in accord with the oral tradition, is of self-realization and does not lose himself in speculations [about what would be true knowledge], must, known with the fact that this universe is a complete illusion, for both the sake of Me and spiritual knowledge renounce his worldly concerns. (2) For a person of spiritual knowledge I am the object of worship, the goal, the motive and final conclusion. Besides Me as his favorite, his light and final beatitude, he has no other purpose. (3) They who have fully perfected their knowledge and wisdom know My lotus feet as most auspicious. For that reason the learned transcendentalist who by means of spiritual knowledge holds on to Me, is most dear to Me [see also B.G. 7: 17-18]. (4) Performing austerities, visiting holy places, doing *japa*, giving charity or other pious activities cannot provide the perfection that is created by but a fraction of this spiritual knowledge [compare 10.46: 32-33]. (5) Therefore, oh Uddhava, knowing your true self in association with this spiritual discrimination that you accomplished by intelligence and consciousness, be of your personal way [*svarūpa*] of serving Me with devotion. (6) With the sacrifice of Vedic knowledge and wisdom, the sages achieved the highest perfection by worshiping Me, the Lord of All Sacrifices who is the Supersoul inside of them. (7) The transformation of the three departments [of nature, the *guṇas*] that surrounds you, oh Uddhava, constitutes an illusion that appears in the present [of the bewildering material energy] that is not

there in the beginning nor in the end [of the universe]. In what sense can the being born and such of your material body, that at first did not exist, is not there afterwards, but only exists in between, have any relation to you[r essence, your true self, your soul]?'

(8) **Ś**rī Uddhava said: 'Oh Controller of the Universe, oh You in the Form of the Universe, please explain the yoga of devotion unto You that is also sought by the greatest souls. This devotion encompasses the extensive, perfectly pure knowledge endowed with detachment and wisdom, that carries the approval of the established tradition [of storytelling]. (9) Oh Lord, for the one who, tormented on the path of material existence, is overwhelmed by the threefold misery [see 1.17: 19], I see no other shelter but the canopy of Your two lotus feet that shower the nectar. (10) Please uplift this person who so badly craving for some insignificant happiness, bitten by the snake of time, hopelessly fell down in this dark pit [of material existence]. Oh Greatest Authority, pour out Your words of mercy that lead to liberation!'

(11) **T**he Supreme Lord said: '[Yudhiṣṭhira,] the king who considered no one his enemy, in the past asked Bhīṣma, the best of the upholders of dharma, this question while we were all attentively listening [see 1.9: 25-42]. (12) When the war between the descendants of Bharata had ended, he, overwhelmed by the destruction of his beloved friends and relatives, after having heard about the many principles of religion, finally asked about the path of liberation. (13) I shall describe to you what was heard from the mouth of that soul vowed to the divine [Bhīṣma] in support of higher knowledge, detachment, self-realization, faith and devotional service. (14) That knowledge by which one recognizes the one element [of the Absolute Spirit, the Supersoul, the Lord, see 1.2: 11] within the nine, eleven, five and three elements of all living beings, has been determined by Me to be higher knowledge [*jñāna*]. (15) When one is not in that sense concerned with all the elements composed of the three basic qualities, but rather sees, as should, the One who brings about, maintains and annihilates this universe, one at that time speaks of self-realization [*vijñāna*]. (16) That what is there in the beginning, is halfway present from one creation to another, and still remains when there is the annihilation of everything, is what one considers true and eternal. (17) Vedic knowledge [*śruti*], direct experience [*pratyakṣa*], traditional instruction [*aitihya* or *smṛti*] and logical inference [*anumāna*] are the four forms of correct perception in facing the flickering nature by which a person masters [becomes detached from] the material diversity [see *pramāṇa*]. (18) Inauspiciousness is found up to the heaven of Viriñca [Brahmā] because all material routines [including rituals] are subject to change. An intelligent person should understand that, just like the things he sees, everything he is about to see is transitory [see also *ṣaḍ-ūrmi*, 11.3: 20 and B.G. 8: 16].

(19) **B**ecause of your love for Me I formerly talked to you about bhakti-yoga, oh sinless one. Let Me now also expound on the supreme process of devotional service unto Me. (20-24) Faith in the nectar of the narrations about Me, always recite [sing] My glories, to be fixed on ceremonial worship, to relate to Me with hymns and prayers; to have great respect for My devotional service, to offer obeisances with all of one's limbs, to be of first-class worship for My devotees, to think of Me as being present in all living beings, to dedicate all one's normal activities to Me, to describe with words My qualities, to offer one's mind to Me and reject all material desires; to give up wealth for My sake, to renounce sensual pleasures and material happiness, to be of sacrifice with charity and offerings, to do *japa* and to keep to vows and austerities for My purpose, are for human beings of surrender, oh Uddhava, the different forms of religiosity from which arises loving service unto Me - what other purpose would remain for My devotee [to be accomplished]? (25) When situated in peace one's consciousness is absorbed in the [supreme] soul, one achieves, being strengthened by the mode of goodness, religiosity, spiritual knowledge, detachment and opulence. (26) But when one, being fixed on the material variety, with one's senses chases in every direction and thus becomes a prisoner of one's passion, you should understand that one, by that [materialistic] consciousness dedicated to the impermanent, will achieve the opposite. (27) Dharma is said to lead to My devotional service and spiritual knowledge [*jñāna*] to witnessing the presence of the Supreme Soul. Detachment [*vairagya*] results in disinterestedness in the objects of sense gratification and opulence [*aiśvarya*] culminates in the mystical perfections of *aṇimā* and so on [perfections and powers, see 11.15 & 11.16 and *bhaga*].'

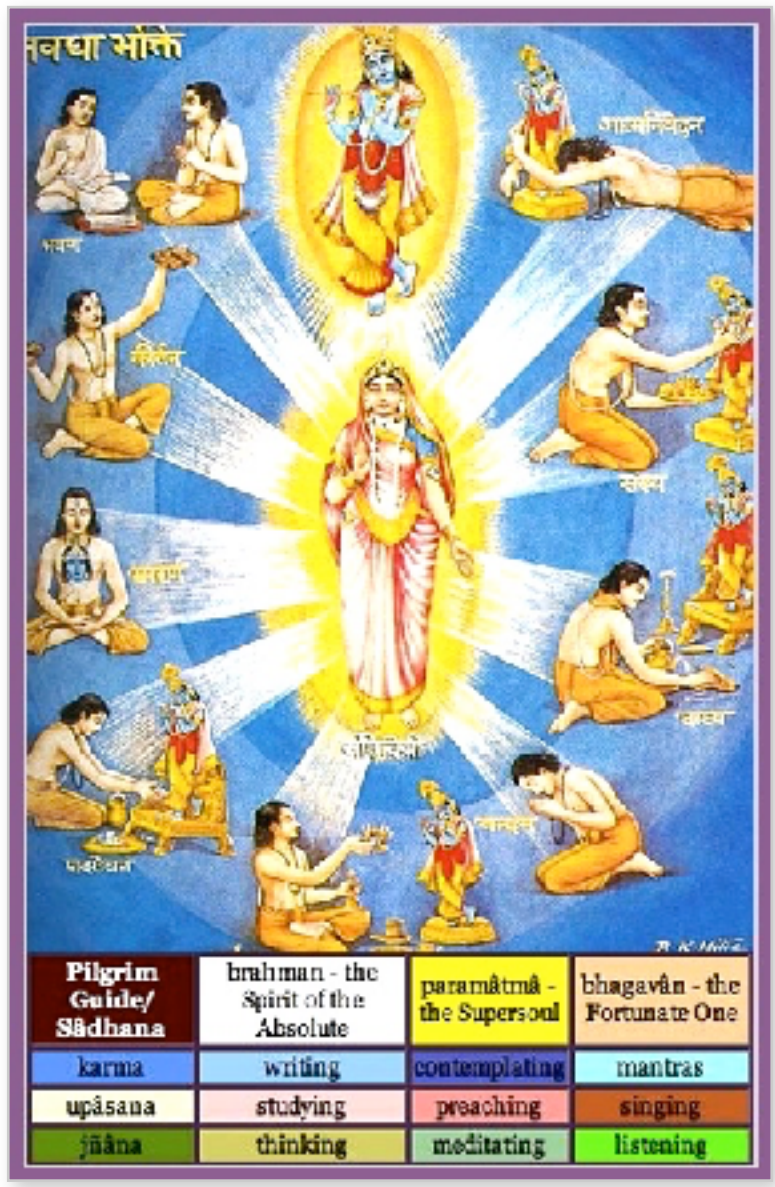
(28-32) **Ś**rī Uddhava said: 'How many types of restrictions [*yama*] and regular duties [*niyama*] does one speak of, oh Subduer of the Enemy, what is equilibrium, what is self-control, dear Kṛṣṇa, what is tolerance and what is constancy, my Lord? What is charity and what is penance, what is heroism, what does one say about reality and truth, what is renunciation and wealth, what is desirable, what a sacrifice and what is religious remuneration? What do you think is the strength of a person, oh Fortunate One, what is opulence and gain, oh Keśava, what is education, what is modesty, what is superior, what is beauty and what is happiness as also unhappiness? Who is learned, who is a fool, what is the real path and what is the false path, what is heaven and what is hell, and who do You say is a friend and what is home? Who is wealthy, who is poor, who is a wretch and who is a controller; please speak to me about these matters as also about the opposite qualities, oh Lord of the Truthful Souls.'

(33-35) **T**he Supreme Lord said: 'Nonviolence, truthfulness, not coveting or stealing the property of others, detachment, modesty, non-possessiveness, trustfulness, celibacy, silence, steadiness, forgiveness and fearlessness

are the twelve types of restrictions [of *yama*]. [Inner and outer] cleanliness, doing *japa*, penance, sacrifice, faith, hospitality, worship of Me, visiting holy places, care for the welfare of others in this world, contentment and serving the spiritual master, are the twelve regular duties [of *niyama*]. These two times twelve types of principles and duties that human beings remember and honor, My dear one, yield results [like beatitude or prosperity] depending each his desire [*]. (36-39) Mental equilibrium means the absorption of one's intelligence in Me [see also 11.16: 10] and self-control entails the disciplining of the senses. Tolerance means that one has to endure unhappiness and constancy entails the conquering of the tongue and genitals. The highest charity is to forsake the rod [to punish others] and giving up one's lust one thinks of penance. One is a hero when one conquers one's propensity to enjoy materially and there is sense of reality when one sees [the One, the Lord] equally present. Next [the truth] is found in the veritable and pleasing words as proclaimed by the sages. One speaks of cleanliness when one is detached from performing productive labor [see also e.g. 1.1: 2 and B.G. 18: 6] and in case of renunciation one speaks of *sannyāsa* [the renounced order]. Religiousness constitutes for human beings the wealth to be desired, and I Myself, the Most Fortunate One, the Supreme Personality, am the sacrifice. The spiritual reward follows upon wise instruction and the control of one's breath constitutes supreme strength. (40-45) Opulence is My divine nature [see 11.16 and *bhaga*], gain is My bhakti, education is the nullifying of the division of the self [see *siddhānta* and *advaita*] and modesty [sense of shame] is the disgust against improper action [sin]. Beauty means to be of good qualities - like being detached from material desires and such, happiness means to transcend both [material] happiness and distress, unhappiness is to rely on the [physical] happiness of lust and a wise person is someone who can tell the difference between liberation and bondage. A fool is someone who identifies himself with the body and so on [the mind etc.], the right path is the one leading to Me, the wrong path is to be understood as the one leading to a bewildered mind, and heaven implies the predominance of the mode of goodness. Hell is the domination by the mode of ignorance, one's real friend is the spiritual master who is Me, My dear friend, and the human body is one's home. He who is enriched with good qualities is called a rich person while a poor person is someone who is discontented. A wretched person is someone who did not subdue his senses, a controller is someone whose intelligence is not attached to the material affair, and someone attached to sense gratification is of the opposite [kind of qualities, a slave]. These, oh Uddhava, are the subjects of your inquiry I all properly have elucidated. But why should one elaborately describe the characteristics of good and bad qualities when thinking about good and bad still means that one fails to see the [true] quality [compare with 3.10: 28-29, 6.16: 10-11, 11.7: 8, 11.11: 16 and B.G. 7: 5].'

*: Patañjali formulates in his Yoga Sūtras II: 30-32, the restrictions and duties of the yoga adept as follows: "Nonviolence, love of truth, non-stealing, celibacy and the not striving for possessions together constitute the renunciation [*yama*]. This is the great universal vow valid independent of the place, the time, the circumstance and one's birth. Cleanliness, contentment, penance, consideration and surrender to the person of God constitute the regulation [*niyama*]."

11.20 - Trikāṇḍa-Yoga: Bhakti Surpasses Knowledge and Detachment



(1) **Ś**rī Uddhava said: 'The Vedic literature of Your Lordship, oh Lotus-eyed One, that pays attention to the injunctions concerning actions and prohibitions, deals with the good and bad sides of karma [*akarma* and *vikarma*]. (2) They also discuss the differences within the *varṇāśrama* system wherein the father may be of a higher [*anuloma*] or a lower [*pratiloma*] class than the mother, they are about heaven and hell and expound on the subjects of having possessions, one's age, place and time [see also 4.8: 54 and *]. (3) How can human beings without Your prohibitive and regulatory words concerning final beatitude, tell the difference between virtue and vice [compare 11.19: 40-45]? (4) The Vedic knowledge emanating from You offers the forefathers, the gods as also the human beings a superior eye upon the - not for everyone that evident - meaning of life, what would be the goal, and how we may achieve. (5) The difference between virtue and vice one can see with the help of Your Vedic knowledge and that insight does not arise by itself, but the Vedas also nullify such a difference and thus clearly confuse the issue....'

(6) The Supreme Lord said: 'The three ways of yoga I described in My desire to grant human beings the perfection, are the path of philosophy [*jñāna*], the path of work [karma] and the path of devotion [bhakti]; no other means can be found [for one's emancipation. See also B.G. contents and *trikāṇḍa*]. (7) For those who disgusted with fruitful labor [or sacrifices] forsake such activities, there is the yoga of spiritual knowledge, and for those who have not turned themselves consciously away and do feel for material happiness, there is the path of karma-yoga. (8) When it happens that in a person, who is neither averse nor very attached, faith awakens in My narrations and such, the path of bhakti-yoga will bring perfection. (9) For as long as one is not fed up [with one's material life] and no faith has awakened in My discourses and listening etc. [7.5: 23-24], one will have to continue with one's fruitful labor [see also 1.2: 7, 11.5: 41]. (10) Someone will not go to heaven nor to hell, oh Uddhava, if he holds on to his prescribed duties without deviating and, free from ulterior motives, is of worship with performing sacrifices [see also B.G. 8: 16]. (11) When one, existing in this world, free from sin is situated in one's duties and is pure [in one's motives], one obtains transcendental knowledge and eventually My bhakti [compare 1.5: 23-31]. (12) Just as the residents of hell, even the residents of heaven desire for this planet earth that is so conducive to the spiritual knowledge and devotional service, effective neither in hell nor in heaven. (13) A wise human being should not strive for hell or heaven, nor for this planet earth, because one gets bewildered when one enters a physical body. (14) Even though [the body is] subject to death, it brings the perfection of one's life purpose within reach. Someone who knows this should [therefore], before he dies, attentively endeavor for transcendence. (15) Not being attached a bird attains happiness after giving up the nest it made in a tree that was cut down by some messengers of death. (16) Knowing that with every day and night one's life span is shortened [likewise], one is beset with fear; free from attachment [though] one, with the intelligence of transcendence being without desires, attains perfect peace. (17) A person is the killer of his own soul when he, in this well suited boat of the so rarely attained but naturally acquired physical human body, does not cross over the ocean of material existence, being propelled by the favorable winds that I am, and with the spiritual master as the captain. (18) When a yogi, disgusted with material endeavoring, being detached is in full control of his senses, he has to concentrate his mind to stabilize it with self-discipline. (19) The mind being narrowed down to the spiritual platform should, when suddenly being drawn away, carefully - according to the rules of the game - be brought under the control of the self [see also B.G. 6: 26]. (20) When one conquers one's breath and senses, one should not forget what the actual purpose of the mind is. With one's intelligence perfect in goodness, it should always be led back under the supervision of the soul [to be its servant, see B.G. 3: 42]. (21) This restraining of the mind with the intimate confidentiality with which one also constantly observes a

horse that one wants to tame, is what is known as the most supreme practice of yoga [see also B.G. 6: 33-34]. (22) By analyzing how all the different elements [of matter and the fields and principles of spiritual knowledge] cohere and are in conflict, how they originate and how they are lost, the mind should be kept attentive until [spiritually] satisfied. (23) The mind of someone who, guided by the instructions [of the spiritual master], being disgusted got detached, will by analysis of and meditation on what is perceived, give up its false identification [with matter and the body]. (24) The mind must not be focussed on any other practice than on the austerities and procedures of the [eightfold] yoga method, on logical analyses and spiritual knowledge, or on the exercises of respect for My form [thus on *trikāṇḍa*, threefold yoga: karma-, *jñāna*- or bhakti-yoga]. (25) When a yogi out of negligence commits a reprehensible deed, he should burn away that sin by means of the yoga method only; never at any time he should try this a different way [compare B.G. 1.5: 17, 4: 19, 9: 30]. (26) When each is firmly grounded in his own position one speaks of virtue, but because of the nature of karmic activities one is impure in one's engagement. Driven by desire to put an end to those [impurities or destabilizing] attachments, one consequently with this rule of virtue and vice [by Me, then] arrives at [the needed *niyama*] regulations. (27-28) When faith in my narrations and disgust with all karma has awakened in someone, he [the *ātmānandi bhakta*], knows that his lusts are the root of his misery, despite his lack of ability to [fully] renounce them. Even though sometimes being engaged in them, he should remain happy and resolute in that faith worship Me, repenting the sense gratification that makes him unhappy. (29) All the lusts a devotee has in his heart, are destroyed when his heart is firmly established in Me by constantly worshiping Me in the bhakti-yoga as described [see *sthita-prajña*]. (30) The knots in the heart are cut, all misgivings are in shreds and the chain of fruitful actions ends, when one sees Me as the Supreme Soul of All. (31) For a yogi connected in My devotional service who fixed his mind on Me, for that reason generally neither the path of knowledge nor the path of detachment [from fruitful activities] is the way to become happy in this world. (32-33) When one happens to desire heaven, final beatitude or My abode, that what is obtained by fruitful action, penance, the cultivation of knowledge and detachment, that what is achieved by mystical yoga, charity, religious observances, auspicious actions or other methods, will by My devotee easily be achieved in being engaged in My bhakti. (34) Saintly persons well versed and skillful, devotees fully dedicated to Me, never desire anything but Me, I who grant them beatitude and freedom from birth and death. (35) It is said that it is best not to desire anything, so that with the one who does not seek any personal gain, that with someone who is fully independent, the bhakti unto Me may arise that grants the greatest happiness [see also 2.3: 10]. (36) With Me the unfavorable qualities of the modes of nature [like bewilderment, slowness and restlessness] cannot [again] manifest themselves in pure devotees, because they, free from desire, under all circumstances are stable in their conscious-

ness. They now belong to those who moved beyond that what can be understood with a materially motivated intelligence [see also B.G. 9: 30].

(37) **T**hose who follow these methods I have now instructed, achieve the security of My abode in the direct perception of that what is the Absolute Truth.'

*: The *vaidehakas* consist of those born of a *śūdra* father and *brāhmaṇa* mother, the *sūtas* are those born from a *kṣatriya* father and a *brāhmaṇa* mother or from a *śūdra* father and *kṣatriya* mother. The *mūrdhāvasiktas* are those born of a *brāhmaṇa* father and *kṣatriya* mother. *Ambaṣṭhas* are those born from a *brāhmaṇa* father and *vaiśya* mother [these often work in the healthcare business]. *Karaṇa* indicates those born of a *vaiśya* father and *śūdra* mother or of a *kṣatriya* father and *vaiśya* mother.

11.21 - On Distinguishing between Good and Bad

(1) **T**he Supreme Lord said: 'They who give up My paths of *jñāna*, karma and bhakti, will, in the cultivation of their lusts and fickle senses, keep moving through the cycle of birth and death. (2) When one manages to be steady in one's position that is called virtue, while the opposite of it is considered vice; this is the conclusion about these two [see also B.G. 2: 16]. (3) What would be pure or impure concerning the religion, what would be vice or virtue in normal affairs and what would be favorable or unfavorable for one's physical survival, are matters [of good and bad] one must evaluate from the same category of elements, oh sinless one [what is good for the body e.g. is not necessarily good for the religion]. (4) This approach of matters I put forward for the sake of those who bear the burden of religious principles. (5) Earth, water, fire, air and ether are the five basic elements that, from Lord Brahmā down to the nonmoving creatures, constitute the bodies of the living beings who are all connected in the Supreme Soul. (6) Even though they consist of the same

elements and in that sense are equal, the Vedas assign different names and forms to them in service of their self-interest, Uddhava [see *varṇāśrama*].

(7) **W**hat would be the right and wrong considerations concerning the time, place, the things and so on, is established by Me with the purpose of restricting materially motivated activities. (8) Among all places, those places are impure where there is no respect for the brahminical culture and no spotted antelopes can be found, where there are no saintly, cultured men even when there are spotted antelopes, where it is unclean like Kīkaṭa [a place of low-class men, see *mleccha* and *], places not consecrated and unprepared, and places where the earth is barren. (9) The time that by its nature [solar position, lunar phase] or by its objects [appointment by calendar and sundial] is suitable for performing one's prescribed duties is considered good and the time that impedes the performance of one's duties or is unsuitable [night time e.g. or times of different obligations] is considered bad [see also B.G. 7: 8, 11.20: 26, *kāla* and *kālakūṭa* **]. (10) The purity or impurity of a thing [or of a substance] is determined [validated] with the help of another thing, in respect of what one says about it, by means of a ritual performance [of purification], in respect of time or according to its relative magnitude [***]. (11) Whether it [- viz. the quality of a thing -] imposes accordingly a sinful [or pious] reaction upon a person depends on that person's power or impotence, intelligence, wealth, condition and place. (12) By a combination of time, air, fire, earth and water, or by each of them separately, [matters are purified, like] grains, things made of wood, clay and bone, thread, skins, liquids and things won from fire. (13) When something in touch with that what is impure removes a bad smell or dirt and thus restores the original nature of an object, one speaks of purification. (14) A twice-born soul should be pure in his activities with cleansing himself, in remembrance of Me, by bathing, charity and austerity, as also by performing his duties and purificatory rituals according to his age and individual capacity. (15) The purification derived from a mantra is a consequence of the correct knowledge about it. The purification by a certain act is the consequence of one's dedication to Me. Dharma [religiosity] prospers by [the purity of] the six factors [as mentioned: the place, the time, the substance, the mantras, the doer and the devotional act], whereas godlessness [*adharma*] is produced by the contrary.

(16) **S**ometimes though, a virtue turns out to be a vice and a vice - by providence [or Vedic instruction] - turns out to be a virtue. Respecting the regulative principles one is thus faced with the fact that the distinction between what is good and bad is factually effaced by them [4*]. (17) The same performance of karma because of which one person falls down is not the cause for another to fall down. Someone who fell [in love e.g.] does not fall any further; for such a one natural attachment changes into a virtue. (18) Whatever one desists from one is freed from - this is for human beings the foundation of re-

ligious life [natural pious living] that takes away the suffering, fear and delusion. (19) When one presumes the objects stimulating the senses to be good, a person will develop attachment as a consequence, from that attachment lust originates and because of that lust [to enjoy at will] there is quarrel among people. (20) Because of quarreling there is the anger that is difficult to handle and because of anger there is ignorance; and thus someone's broad consciousness is quickly overtaken by darkness [or narrowed consciousness]. (21) Oh saintly soul, a living being bereft that way [of clear understanding] becomes empty-headed so that, as a consequence having fallen away from the goals in life, such a person - just like dull matter - is as good as dead [compare B.G. 2: 62-63]. (22) Adhering to the sensual affair, vainly living the life of a tree, one fails in knowing oneself and others, so that one's breathing is nothing more than pumping air. (23) The awards promised in the [*karma-kāṇḍa* part of the] scriptures are for man not the highest good; they are merely enticements to create a taste for the ultimate good [*upāsana-kāṇḍa*], similar to what one says to make someone take a medicine. (24) From the moment they are born, mortals develop a mind of attachment to their family, their vital functions and the objects of their desire, because of which they lose sight of the interest of their soul. (25) Why would those of intelligence [the Vedic authorities] encourage souls to further engage in those [attachments], because of which they, on the path of danger blind to their real interest, in submission [to karmic actions] land in darkness [see also 5.5: 17]. (26) Some who thus with a perverted intelligence do not understand the purpose [of finding fulfillment in Kṛṣṇa], speak in [*karma-mīmāṁsā*] flowery language about [sacrificing for the sake of] material benefits; something about which he who really knows the Vedas does not speak [see also B.G. 2: 42-44]. (27) Those who are lusty, miserly and greedy take the flowers [of karmic sacrifices] for the fruit [of realization]; bewildered by the fire they suffocate from the smoke and do not realize their position [their true identity of being an individual soul instead of a body]. (28) Armed with their expressions, My dear, they do not know Me who is seated within their heart and from whom this universe generated that is also Me. In their self-indulgence they are like people staring into fog. (29-30) Not understanding My confidential conclusion [see also 10.87 and B.G. 9] they, absorbed in their sensuality, [as meat eaters] are attached to the violence [against animals] that may occur under conditions [in nature], but certainly never is encouraged for sacrifices. In reality they take pleasure in being violent against the animals that [without necessity] were slaughtered for their sense gratification. With their ritual worship of the gods, the forefathers and the leading spirits, they are mischievous people. (31) In their hearts they all - like business men investing their money - imagine to achieve in a world that in words sounds nice, but which is as unreal as a dream. (32) Established in the mode of passion, goodness or ignorance, they worship the gods and others headed by Indra who likewise delight in passion, goodness and ignorance; but Me they do not worship properly [thus, see also B.G. 9: 23 and 10:

24 & 25]. (33-34) [They think:] 'When we worship the demigods with sacrifices here, we will enjoy heaven, and when that has ended, we will turn back to earth in a nice home and a fine family.' With their minds thus bewildered by the flowery words [of the Vedas] they nevertheless, as proud and most greedy men, are not attracted to My topics.

(35) **T**he *trikāṇḍa* divided Vedas have the spiritual understanding of the true self, the soul, as their subject matter, but also the seers, who esoterically express themselves more indirectly [the 'other gurus'], are dear to Me. (36) The transcendental [Vedic] sound [the *śabda-brahman*] manifesting itself [at different levels] in the *prāṇa*, the senses and the mind [of the pure, self-realized, enlightened person], is most difficult to understand; it is unlimited and as unfathomably deep as the ocean [see also 11.12: 17-18]. (37) The groundless, changeless Absolute of endless potencies that I promote [as My nature, see *Oṁkāra*], is represented within the living beings in the form of sound vibrations, just as in a lotus stalk there is the appearance of a single strand of fiber [see also 11.18: 32 and 6.13: 15]. (38-40) The way a spider weaves its web from the heart by its orifice, the breath of the Lord [the *prāṇa*] from the ether is manifesting the sound vibration through the mind in the form of the different phonemes. Full of nectar comprising all the shapes that branch out in thousands of directions, the Master, decorated with consonants, vowels, sibilants and semivowels, has expanded from the syllable *oṁ*. By the elaborated diversity of expressions and metrical arrangements - that each have four more syllables -, He Himself creates and withdraws again the vast, unlimited expanse [of the Vedic manifestation of sound, see also B.G. 15: 15]. (41) For instance the metres Gāyatrī, Uṣṇik and Anuṣṭup; Bṛhatī and Paṅkti as also Triṣṭup, Jagatī, Aticchanda, Atyaṣṭi, Atijagatī and Ativirāṭ [have each in this order four more syllables]. (42) The [confidential] heart of the matter of what these literatures [*karma-kāṇḍa*] enjoin [to be done], what they [*upāsana-kāṇḍa*] indicate [as being the object of devotion], what aspects they describe or what alternatives they [*jñāna-kāṇḍa*] thus offer [as philosophy], is in this world not known by anyone else but Me [compare 11.20, B.G. 4: 5, 7: 26, 10: 41]. (43) I am the One enjoined, I am the object of worship, I am the alternative [the philosophical hypothesis] that is offered and the One who is explained away [5*]. The transcendental sound vibration of the Vedas establishes Me as being their meaning, and elaborately describes the material duality as the department of the bewildering energy one has to emasculate to ultimately become happy.'

*: Śrīla Madhvācārya quotes from the Skanda Purāṇa as follows: 'Religious persons should reside within an eight-mile radius of rivers, oceans, mountains, hermitages, forests, spiritual cities or places where the *śālagrāma-śīlā* [a black oval river-stone suitable for worship] is found. All other places should be considered *kīkaṭa*, or contaminated. But if even in such contaminated places black and spotted antelopes are

found, one may reside there as long as sinful persons are not also present. Even if sinful persons are present, if the civil power rests with respectable authorities, one may remain. Similarly, one may dwell wherever the Deity of Viṣṇu is duly installed and worshiped.'

**: The *parampar*ā adds here: 'Political, social or economic disturbances that obstruct the execution of one's religious duties are considered inauspicious times.' Therefore the - form of, type of - time with which one achieves the association of the Supreme Lord or the Lord's pure devotee, is the most auspicious time, whereas the form of time which is politically, economically or socially determined and with which one loses such association, is most inauspicious. Religious timing - to the sun and moon e.g. - is *sat-kāla,* or true timing and proper conditioning, whereas humanly determined timing is *asat-kāla*, or time conditioning by false authority, a karma motivated time driven by ulterior motives. Scientifically it concerns a biological conflict at the level of the nervous system between natural stimuli of time, like the regularity of daylight, and the cultural stimuli of time that oppose with linear and generalized concepts of time like mean time and zone time. The time sense of modern man is for this reason disturbed, he suffers psychological time, an unstable sense of time which is fundamental to the cultural neurosis, or the problematic experience of one’s culture.

***: An example to illustrate this rather abstract formulation is the clock: the clock is pure or impure relative to its object measured: the time of nature as another 'thing' of time. This is called the criterion of scientific validation or the determination of the zero point of measurement. But also speaking of it in a scientific lecture telling that the mean of time, the clock deviating from nature, is derived from and refers to nature itself through a scientific formula that expresses the so called equation of time, is a political way of sanctifying, declaring the truth of, an obviously deviating clock. Furthermore there is also the religious ritual that presents the cross of Jesus Christ for instance, or the Mahāmantra of Lord Caitanya, to the standard of time on the clock in order to forgive the sin of the pragmatical deviating from Kṛṣṇa's nature of time and the scientific rationalization about it. Next we can simply set the clock to the nature of time, to the time of Kṛṣṇa, to be true to the religious insight [see Full Calendar of Order]. And finally, realizing that the confidentiality of Kṛṣṇa's time cannot be imposed politically, there is the purity to the relative magnitude, as this verse states, that with the modern complexity of time awareness can be respected with a dual display of time offered by some clocks or else with two clocks combined: one display set to nature and one to the politics of pragmatical timekeeping. Thus we can by this verse tolerate the impurity of profit motivated karmic time manipulations, and still manage with purity as devotees [Prabhupāda who on the one hand demanded punctuality, requested his devotees to further study the subject of time. 'All days and hours are the same to me. I leave that matter to you', he confided in '*A Transcendental Diary'* by Hari Śauri Dāsa].

4*: The *parampar*ā gives an example: 'Someone who abandons one’s wife and children is certainly irresponsible and thoughtless. If one takes *sannyāsa,* however, and remains fixed on a higher spiritual platform, he is considered to be a most saintly person. Piety and sin therefore depend upon particular circumstances and are at times difficult to distinguish.' According to Śrīla Madhvācārya, persons above

the age of fourteen are considered capable of distinguishing between good and bad and are thus responsible for their pious and sinful activities.

5*: This 'explaining away' of Him as an absolute norm is associated with the relationship between form and content. In bhakti one is faced with His form, the form of the *ācārya* and the form of the other devotees as the entrance gate giving access to the Vedic knowledge. Once having passed that gate on one's way inside, the gate for which the Lord stands with His form is of a lesser importance than the content taken care of by *jñāna*. When one has accessed the content, the form is just as obsolete as the package of a product is when one wants to use it after being bought. But Lord Kṛṣṇa is of course just as well the form as the content. In that sense one rather finds Him on one's way inside. The explaining away pertains to the form thus. Thus the necessity is demonstrated of the *trikāṇḍa* threefoldness of yoga: *karma-yoga* constitutes the way, bhakti-yoga constitutes the shop and *jñāna-yoga* shows the contents of spiritual realization to procure there.

11.22 - Prakṛti and Puruṣa: Nature and the Enjoyer

(1-3) **Ś**rī Uddhava said: 'Oh Lord of the Universe, how many basic elements of creation [*tattvas*] have been enumerated by the seers? Oh Master, I heard You speak about the twenty-eight basic elements of this world [see also 11.19: 14]. Some say there are twenty-six, others speak of twenty-five or twenty-seven, some speak of nine, some of four and others of eleven elements, while others speak of sixteen, seventeen or thirteen elements. Oh Eternal Supreme One, could You please explain to us what the sages, who so differently express themselves with the calculations of their divisions, have in mind with them?'

(4) **T**he Supreme Lord said: 'With them [those elements] present everywhere, the brahmins speak the way it suits them, after all, what would there for those who lifted up [the veil of] My *māyā,* be difficult to say? (5) 'It is not the way you say it, it is the way I say it': this is what My unsurpassable [bewildering] energies do to those who argue about causes [see *darśanas* and 6.4: 31]. (6) Because My energies are interacting, differences of opinion arise among those who talk about this subject [of causation], but when one finds peace in the control over one's senses the controversy subsides and the arguing stops [one attains the true nature of the Supreme Spirit, *ātmatattva*].

(7) Because the various [subtle and gross] elements mutually pervade one another, oh best among men, a speaker wants to give a fitting description with an enumeration of causes and consequences. (8) With each of those divisions any single element refers to the other elements; whether it is there as a cause or an effect, when you see one element [like the ether] you also see all the other elements that element is part of [*]. (9) Discrimination as heard from the mouth of anyone who wants to reflect upon cause and effect, we accept [as authoritative], when that distinction originated from consistent reasoning. (10) A person is stuck to eternal ignorance and cannot all by himself figure out what the process of self-realization entails. That knowledge is derived from someone else familiar with the Absolute Truth [compare 11.21: 10]. (11) In this knowledge, belonging to the quality of goodness of material nature, there is not the slightest difference between the *puruṣa* - the Supreme Being, the Soul, the actual person - and *Īśvara* the Lord. To suppose that it would be otherwise is a useless figment [see B.G. 18: 20 and 9: 15 and **]. (12) The basic qualities of goodness, passion and ignorance, as the causes of [respectively] maintenance, creation and destruction, constitute an equilibrium in material nature [*prakṛti*] but [do] not [control] the soul [see also B.G. 3: 27]. (13) In this world the mode of goodness is of knowledge [light], the mode of passion is of fruitive labor [karma] and the mode of ignorance is of a lack of wisdom. The interaction of the modes is called Time and [the combination of] their natural disposition [*svabhāva*] constitutes the thread [or lead, symbolically worn by the first three *varṇas*, see also 11.12: 19-21].

(14) **T**he original person [*puruṣa*], the primary substance [*prakṛti,* elementary nature], the visible manifestation [*mahat-tattva, the* 'great principle'], the identification with the form [*ahaṅkāra,* false ego], ether, air, fire, water and earth are thus the nine elements of creation I referred to [in verse 1]. (15) Hearing, touching, seeing, smelling and tasting are the five [senses] by which one acquires knowledge; the speech organ, the hands, the genitals, the anus and the legs constitute their operation, oh dear one, and the mind is there for both of them. (16) Sounds, tactile qualities, tastes, fragrances, and forms [or colors] are the categories of the sense objects [see *viṣaya*] and speech, manufacturing, excretion [by anus and genitals] and locomotion are the functions covered by them. (17) In the beginning of creation the *puruṣa* uninvolved witnesses the material nature of this universe, the universe that by the operation of *sattva* and the other modes assumes the forms of the gross manifestations and subtler causes [see also 2.10: 10]. (18) All the elements of the visible manifestation [the *mahat-tattva*] and what belongs to it, received their potencies from the glance of the Lord [the Original Person], undergo transformation and create, amalgamated by the power of nature, the egg of the universe [see also 2.5: 35, 3.20: 14-15, 3.26: 51-53, 3.32: 29, 5.26: 38, 11.6: 16]. (19) With the five physical elements beginning with the ether on the one hand and the individual knower [the *jīva*] with the Supreme Soul [the

Paramātma] on the other hand, we speak of seven constituent elements as the foundation from which the body, the senses and the life air [are produced]. (20) Departing from six elements one speaks of the Transcendental Person as the sixth element connected to the five material elements, the elements He first projected as His creation and thereupon entered. (21) When one speaks of four elements, fire, water and earth arise from the Original Self; from these elements this cosmos originated, the birth place of all material products. (22) Counting seventeen there is the consideration of the five gross elements, the five senses and their five objects together with the one mind and the soul as the seventeenth element. (23) The same way counting sixteen elements the soul is identified with the mind. With thirteen elements one has the five gross elements, the five senses, the mind and the [individual and supreme] soul. (24) Counting eleven elements one speaks of the soul, the gross elements and the senses. With the eight natural elements [the five gross ones, mind, intelligence and false ego] and the *puruṣa*, the Original Person, one thereupon has nine. (25) In this way the various divisions of the *tattva* elements have been contrived by the seers, all logically being supported by rational arguments; with the sages there is no lack of clarity.'

(26) **Ś**rī Uddhava said: 'Because both nature and the enjoyer [*prakṛti* and *puruṣa*], despite being constitutionally different, cover one another, oh Kṛṣṇa, there seems to be no difference between the two: one sees the soul within nature and nature within the soul [see also B.G. 18: 16]. (27) Please, oh Lotus-eyed One, All-knowing and Very Expert in Reasoning, cut down with Your words the great doubt in my heart. (28) The living beings receive from You the knowledge that by the potency of Your outer illusion is stolen away [again]. Only You understand the real nature of Your illusory power and no one else [see also B.G. 15: 15].'

(29) **T**he Supreme Lord said: '*Prakṛti* and *puruṣa* [nature and the enjoyer] are completely different, oh best of all persons. This creation [*prakṛti*] is subjected to transformation because of the interaction of the *guṇas*. (30) My dear, the deluding energy consisting of the three modes establishes by those basic qualities a diversity of combinations and mentalities. This changeable nature based upon the *guṇas* is of three kinds, one is called *adhyātma*, the next *adhidaiva* and another *adhibhūta* [see also *kleśas* and 1.17: 19]. (31) In this world one's sight [*adhyātma*, as caused by oneself], that what one sees [*adhibhūta*, as caused by others] and the light upon it [*adhidaiva*, as caused by nature], create each other's perfection with the sun independently in the sky. [So too] the [Super]soul, the original cause separate from these three aspects, by its own conscious experience acts as the perfection of all that was achieved. (32) Next to the eyes the same [trinity] applies to the sense of touch and what one feels with it, to the ear and what one hears, to the tongue and its occupation, to the nose with what is smelled and to one's consciousness to-

gether with its attributes. (33) The agitation of the modes takes place on the basis of the primal ether and leads to changes [or *pradhāna* constitutes the cause of the time phenomena]. The principle of the intellect [the *mahat-tattva*, see also ***] therefrom gives rise to a false I-awareness that is the cause of three different types of bewilderment: emotion [*vaikārika*], ignorance [*tāmasa*] and sensual pleasure [*aindriya*]. (34) Lacking the full knowledge of the Supersoul one says things like 'this is real and that is not real' with the focus of discussion on material dualities. Although useless, such [speculations] will not cease for as long as persons have turned their attention away from Me, their true abode.'

(35-36) **Ś**rī Uddhava said: 'How do those souls whose minds are diverted from You by the fruitful activities they perform, oh Master, accept and give up higher and lower material bodies? Please Govinda, explain to me what by those, who are not that spiritual, is not understood because they, predominantly with the knowledge of this world, were cheated.'

(37) **T**he Supreme Lord said: 'The mind of the people ruled by their fruitive labor, is bound to the five senses. Traveling from one world to the next, the soul, which has a separate existence, follows that mind [see also *liṅga, vāsanā* and B.G. 2: 22]. (38) The mind that depending its karma always contemplates, rises because of what is seen or heard through the senses, but inert [when dying away from the sense objects] the remembrance [of that life] is then lost. (39) This total forgetfulness of the living entity in which it does not remember a self that for this or that reason was absorbed in the objects of the senses, is what one calls death. (40) Oh man of charity, what one calls birth is when a person completely identifies himself with the body he assumed, just like what one does in a dream or when one has a fantasy. (41) And just as one in a dream or fantasy has no remembrance of a previous dream or fantasy, one neither thinks of having had a previous existence [*4 en B.G. 4: 5]. (42) Because of the creation of this sense refuge, this body, a threefold notion [of being of a high, middle or low class birth] appears concerning the form assumed. This leads the person to [believe in] an outer duality also found inside, like giving birth to bad offspring. (43) My best one, created bodies constantly find and lose their existence as a consequence of Time, the imperceptible stream not seen for being that subtle. (44) The lifespan, the circumstances and such of all created beings are determined by it, just like the flame of a candle, the stream of a river and the fruits of a tree are. (45) One has it wrong when one says 'this light is the same as this lamp' and 'this flow of water is the same as this river'. The same way it is wrong to say that 'this human [body] is the same as this person'. It is a way of reasoning by which men are wasting their lives [see also 6.16: 58, 7.6: 1-2]! (46) Actually this person does not take birth from the seed of his own activities, nor does he die. He is immortal and is only by illusion joined [with this body], just like fire in firewood [see B.G. 2:

24]. (47) Impregnation, gestation, birth, infancy, childhood, youth, middle age, old age and death are the nine stages of the body. (48) These superior or inferior physical conditions - that one owes to one's own motives [of karmic rebirth] -, a soul accepts as his own because of being bound to the modes, but sometimes he [by the grace of the Lord with due effort in yoga] manages to distance himself from them. (49) From the birth of one's offspring and death of one's forefathers one may conclude to the truth [of one's own life]. He who properly understands the characteristics of this duality [and thus knows he is the continuing soul] is no longer subject to this generation and destruction of things. (50) Someone knowing about the seed and maturity of a tree, is the witness distinct from the birth and death of that tree. One is the same way the witness separate from the [birth and death of] the physical body. (51) An unintelligent person who fails to distinguish between soul and matter and in touch with matter takes the external world for the real thing, lands completely bewildered in the cycle of birth and death [see also B.G. 9: 21-22 and 1.7: 5]. (52) Wandering around because of his karma he, when he follows the mode of goodness, will go to the sages and the gods. Following the lead of passion he will move among the common people or among the demons, and by the mode of ignorance he will find himself among the ghosts and spirits or reach the animal kingdom [see also B.G. 6: 41-42, 9: 25; 17: 4]. (53) Observing dancing and singing persons one tends to imitate them. The same way one is, despite [as a silent witness] not being engaged, inclined towards a material intelligence when one is faced with the qualities of matter [see also 11.21: 19-21]. (54-55) Just as trees seem to move when seen in water that moves and the world seems to spin when one's eyes are spinning around, one's mental impressions of experienced sense objects are neither real. Just like the things one sees in a dream are but figments of one's imagination, also the soul's image of a life of birth and death is but a phantom. (56) For someone meditating the objects of the senses, material life will not stop despite being an illusory affair, just like the occurrence of unpleasant things in a dream [may repeat itself *5]. (57) Therefore Uddhava, do not delight in the sense objects that play games with the senses. Just see how one, based upon the illusion of the material duality risen within the self, fails to realize the soul. (58-59) When one is insulted, neglected, ridiculed or envied by bad people, or else chastised, held captive or deprived of one's means of livelihood, or when one is repeatedly spat or urinated upon by ignorant people, someone desiring the Supreme who thus being shaken is having difficulties, should save himself by resorting to his essence [see also 5.5: 30].'

(60) **Ś**rī Uddhava said: 'How do I learn this? Please, oh Best of All Speakers, tell us that. (61) The offenses of ignorant people against oneself, is what I find most difficult to tolerate. Even for scholars it is difficult, oh Soul of the Universe. Except for those who, fixed in Your dharma, in peace reside at Your lotus feet, material nature no doubt constitutes the greatest burden.'

*: Two examples: A pot is part of the element earth and earth is part of a pot. All matter is part of the ether [substantial space] and ether is part of all the elements.

**: The *paramparā* adds here: 'Śrī Caitanya Mahāprabhu described the actual situation as *acintya-bhedābheda-tattva* - the supreme controller and the controlled living entities are simultaneously one and different. In the material mode of goodness the oneness is perceived. As one proceeds further, to the stage of *viśuddha-sattva*, or purified spiritual goodness, one finds spiritual variety within the qualitative oneness, completing one's knowledge of the Absolute Truth' [see also *siddhānta*].

***: To differentiate the basic terms used in this chapter: *Prakṛti* is the material nature with its living beings and *guṇas*, *pradhāna* is the primordial, undifferentiated state of matter without the specific creatures and *guṇas* and the *mahat-tattva* is the totality of the greater reality of it all, also known as the principle of intellect or the cosmic intelligence. The *puruṣa* is the original person who is the enjoyer: the Lord and the living beings who are the same in quality.

*4: According to the well-known exception that confirms the rule says Śrīla Viśvanātha Cakravartī Ṭhākura here that by the mystic power of *jāti-smara* one may remember one's previous body. Patañjali in the *Yoga Sutra* III.18 says: 'Impressions which, carried along in the self, surface, give insight in previous states of life'.

*5: The classical philosophical stance defended here is: 'When one has a body one is a soul, when one is a body one is a pig', where the pig is here the fallen soul returning time and again to a materialistic life.

11.23 - Forbearance: the Song of the Avantī Brāhmaṇa

(1) **T**he son of Vyāsa said: 'After Uddhava, the greatest of the devotees, had said this to Him, the chief of the Dāśārhas whose heroism is so worth mentioning, He praised His servant for his words and replied. (2) The Supreme Lord said: 'Oh disciple of Bṛhaspati, in this world there is virtually no pious soul capable of keeping his mind in check after being disturbed by the insulting words of an uncivilized person. (3) A person is not as much hurt when pierced by arrows through a sensitive part of his body, as by the painful arrows of the harsh words of uncivilized people getting lodged in his heart. (4) In this regard, Uddhava, a most pious story is told. Please listen carefully, I shall describe it to you. (5) It was related by a mendicant who, upon being insulted by bad people, kept his composure reminding himself that it happened as a consequence of his past deeds. (6) In Avantī [in the district of Malwa] there once lived a certain brahmin, very rich with many opulences, who earned his livelihood doing business; but he was a miserly person, full of lust, greed and very prone to anger [see also B.G. 2: 49]. (7) He had no respect for his relatives and guests, not even in words, nor catered he, devoid of religiosity, timely to his own needs. (8) His sons, in-laws, his wife, daughters and ser-

vants turned against the miser with his bad character and in disgust withheld their affection. (9) Thus lacking in dharma as also in pleasure, the five claimants of sacrifice [the deities, see *pañca-bhāga*] became angry with that obsessive treasurer who failed for both the worlds [this and the next]. (10) By his neglect of them he lost all his credit, oh magnanimous one, and all the wealth he so painstakingly had troubled himself for was lost. (11) Oh Uddhava, a part of the wealth of this so-called brahmin was seized by his relatives, some by thieves, some by providence, some by time, some by common people and some by higher authorities [see also 10.49: 22]. (12) When he had lost his property a hard to endure anxiety arose in him who, devoid of religiosity and pleasure, was neglected by his kin. (13) Thus ruminating he, choked with tears, for a long time lamented in pain over his lost riches, whereupon a great feeling of disgust for worldly affairs came over him.

(14) **H**e then said to himself: 'Alas, how painful to trouble myself that much with all this toiling for money that brought me neither pleasure, nor served the dharmic purpose. (15) In general the wealth of misers never ever results in any happiness: in this life it leads to self-torment and when they die they end up in hell with it. (16) However pure the reputation of the famous may be or however praiseworthy the qualities of the virtuous are, it is all destroyed with a little greed, just like what white leprosy [vitiligo] does with an enchanting, physical beauty. (17) In the building up, realizing, increasing, protecting, spending, losing of and rejoicing with capital, man must toil, fear, worry and live with uncertainty. (18-19) Theft, violence, lies, duplicity, lust, anger, perplexity, pride, discord, enmity, lack of faith, competition and [the three] dangers [of intoxication, promiscuity and gambling, see also 1.17: 24], are the fifteen unwanted things known by man as the consequence of fostering riches. He who desires the ultimate benefit in life should therefore keep the undesirable, which poses as wealth, at a great distance. (20) One's brothers, wife, parents and friends who are unified in love, all, from one moment to the next, turn into enemies over a single penny. (21) For the smallest amount of money they agitated give in to anger, and very quickly, as an adversary out for destruction, forget their goodwill and turn you down in the wink of an eye. (22) They who do not appreciate it as a human being to have achieved a birth the immortals pray for, with next to that [having the option of even] a superior second birth, destroy their self-interest and head for an unfavorable destination [see also B.G. 16: 19-20]. (23) What person who achieved this human life, this gateway to heaven and liberation, would attach to property, a realm of meaninglessness where one is subject to death? (24) When one does not share with those who deserve a share - the greater family of the gods, the seers, the forefathers, one's relatives, the living entities and oneself - one falls down like a money minded Yakṣa. (25) What can one do as an old man when one, maddened by one's youth, strength and wealth - the means by which a smart man settles for his perfection - has wasted one's life endeavo-

ring for money [and status etc., see B.G. 3: 35]? (26) How does [even] a man of intelligence fall victim to a never ending, vain pursuit of wealth? All the world is most bewildered enchanted by some kind of inescapable illusory power! (27) What is the use of the goods or those who provide them, or what would be the use of the objects of desire or the people who try to satisfy you? Or, differently stated, of what use is it for someone in the grip of death to be engaged in fruitful activities that only lead to yet another birth? (28) The Supreme Lord, the Supreme Personality who comprises all the gods and who, satisfied with me, led me to this condition of detachment, constitutes the boat for the soul [to cross the material ocean. See also 11.17: 44]. (29) With the time remaining [in my life] I will, free from confusion about my true self-interest, restrict my body to the minimum and find peace within my self [see also 2.2: 3, 7.12: 6]. (30) May the gods, the controllers of the three worlds with this be pleased with me. Was it not Khaṭvānga [see 9.9: 41-47] who achieved the spiritual abode in a single moment?'

(31) **T**he Supreme Lord said: 'Thus making up his mind, the most pious brahmin from Avantī untied the knots [of desire] in his heart and became a peaceful, silent mendicant. (32) He wandered this world alone and inconspicuous, and entered, with his self, senses and vital air under control [see *tridaṇḍa*], its cities and villages to subsist on charity. (33) Seeing him as an old, dirty beggar, low-class people dishonored him with many an insult, oh blessed soul. (34) Some stole away his triple staff, his begging bowl, his water pot and his seat, while others took his prayer beads and his torn rags. Showing them to him they offered them back and then took them again away from the sage. (35) When he at the river shore wanted to enjoy his share of the food he had acquired by begging, the grave sinners urinated upon it and spat on his head. (36) He who after his vow of silence did not speak, they would challenge to speak, beating him when he kept silent. Some shouted: 'This one is a thief' while others said: 'Tie him up, bind him!' and bound him in ropes. (37) Some taunted him with disrespect like: 'This one is a religious hypocrite, a cheater who lost his wealth, was thrown out by his family and has now taken to this profession.' (38-39) 'See how this person, who in his silence pursues his goal as powerful and steadfast as the king of the mountains, is as firmly determined as a [deceptive] heron.' Some ridiculed him speaking thus, while others passed foul air and, binding him in chains, kept the brahmin captive like a pet animal. (40) Thus subjected to [the three types of] impositions, as caused by other living beings, by higher powers and by his own nature [see *kleśa*], he understood that whatever came his way, befell him because of fate. (41) Being insulted by lowly people trying to get the better of him he, fixed in goodness keeping firm to his duty, sang the following song [see also B.G. 18: 33].

(42) **T**he brahmin said: 'These people are not the cause of my happiness or distress, nor can I blame the demigods, my body, the planets, my karma or

the time. It is, according to the standard authorities [the *śruti*], nothing but the mind that causes someone to rotate in the cycle of material life. (43) The mind acquiring the qualities of the modes, becomes very strong because of them and thus gives rise to the different sorts of white [good], red [passionate] and black [ignorant] activities, that lead to the conditions [the societal classes] corresponding to those colors. (44) The uninvolved Supersoul of transcendental enlightenment as a friend exists along with - and perceives - the struggling mind, that, with the image of the world it carries, embraces the objects of desire. It is in the engagement with the modes of nature that the individual soul [bewildered by that mind] gets entangled in attachment [see also B.G. 3.42-43]. (45) Charity, one's prescribed duty, *niyama*, *yama*, and listening [to the scripture], pious works and the purification by vows, all entail the subduing of the mind and have as their aim the absorption of the mind [*samādhi*] that constitutes the supreme [self-realization] of yoga. (46) What would be the use of charitable rituals and such for someone whose mind has been pacified by perfectly being absorbed [in Him]? Or, why would one in addition, occupy oneself with these processes of distribution and such when one has lost one's way with a mind not under control? (47) Other gods [and the senses they represent] have always fallen under the control of the mind that itself never allows the control of anything [or anyone] else. It constitutes a fearsome god stronger than the strongest and the One who [in the form of His mantras] can bring it under control, is therefore the God of gods [see also B.G. 6: 35-36, *]. (48) When one [being worldly engaged] fails to subdue that difficult to conquer enemy [see B.G. 6: 6] tormenting and attacking because of its unmanageable urges, some therefore being utterly bewildered create useless quarrels and are thus, with the mortals in this world, friends, neuters and rivals. (49) People whose entire mind is seized by their body, think in terms of 'I' and 'mine' and are thus blinded in their intelligence. Because of this difficult to defeat illusion of 'this I am' and 'that is someone else', they wander around in darkness. (50) When you say that [*adhibhautika*] another human being is the cause of your happiness or distress, you may wonder what this means for the soul; happiness and distress [thus seen] belong to the earth [and not to the soul who finds happiness by self-realization]. With whom can you be angry about the pain when your tongue happens to be bitten by your own teeth? (51) When you [*adhidaivika*] say that the gods are responsible for your suffering, then how would that relate to your soul? That suffering pertains to the changeable nature [of the senses and their rulers, the soul stands apart from]. With whom should you be angry when one limb of your body hurts another limb? (52) When you say that the soul itself [*adhyātmika*] would be the cause of your happiness and distress, such a difference would be part of your own nature. But how can one blame anyone when there is only the soul and nothing outside - neither happiness nor distress? That difference after all would be unreal then [see B.G. 2: 14]. (53) If the planets would be the cause of one's happiness and distress, how would that relate to the soul who is

unborn? The heavenly bodies relate to that what is born. A planet is only troubled by other planets, so they [the astrologers] say, so with whom should the living being distinguished from his body [and his planetary positions] be angry then? (54) If you assume karma to be the cause of your happiness and distress, what does that karma then mean to your soul? Certain is that with the animating person on the one hand and this animated body on the other hand endowed with consciousness [that on itself is] not alive, neither of both constitute the root cause of your karma. What is there left to be upset about then? (55) And if we say that time would be the cause of our happiness and distress, where do we find the soul in that notion? The soul is not equal to the time [phenomena], the way fire is not equal to its heat and snow is not equal to [cold]. With whom must one be angry when there is no duality in the transcendental position [see also B.G. 18: 16 and time quotes]? (56) For him, [the spiritual soul] superior in transcendence, there is not from anyone, from whatever side or in any way the influence of the duality [of happiness and distress], the influence of the world of opposites, as can be seen with the arising false ego [of the mind being seized] that shapes one's material existence. He who awakens to this intelligence has nothing to fear from the material creation [with all her living beings]. (57) By the worship of Mukunda's feet I will cross over the difficult to defeat ocean of material nescience. I am certain of this because of the foregoing great seers [or *ācāryas*] who were firmly fixed in the worship of the Supreme Soul [see also B.G. 6: 1-2].'

(58) **T**he Supreme Lord said: 'While he had lost his wealth and gotten detached, while he had left his home and free from moroseness traveled the earth, the sage, despite being insulted by rascals, did not forsake his duties and spoke this song. (59) There is no other cause of happiness and grief than the bewilderment of someone's mind that in material life out of ignorance created its friends, neuters and enemies [see also 10.32: 17-22, B.G. 9: 29]. (60) Therefore, My best, bring in every respect with an intelligence absorbed in Me, the mind under control and [attain] thus being connected the essence of the science of yoga [see also Śrī Śrī Śikṣāṣṭaka verse 1]. (61) Whoever with full attention meditates on, makes others listen or listens himself to this [song] based upon the knowledge of the Absolute as sung by the mendicant, will for certain never [again] be overwhelmed by the dualities [of happiness and grief].'

*: Some think that the essence of yoga is to stop the mind all together, but Kṛṣṇa stresses in this chapter clearly that it is about the control, not the stopping. That stopping is an impersonalist *māyāvāda* buddhist technique to concentrate on one's essence and constitutes a willfully created illusion [see Buddhism]. Saying *neti-neti* like Prahlāda e.g., the mind will indeed concentrate on the essence which exactly will boost the mind in that direction. So with the stopping of its worldly engagement, the real engagement of the mind in prayers and philosophy begins. Not going

for the *siddhis*, the mystical perfections, the mind must thus be engaged for the Fortunate One, for Kṛṣṇa, by means of concentration on His names, mantras and stories. By *śravaṇam, kīrtanam* etc. one has to learn to listen, sing and follow according to the scripture, the guru and the co-believers. The first two yoga *sūtras* I.1 & 2 *atha yogānuśāsanam, yogaḥ citta vṛtti nirodaḥ*, should be translated with 'as the lesson of yoga, now curb the rumination of the mind about worldly things' and not with 'your yoga lesson now is to stop the mind from working'. Of course one has to use one's mind, in obedience to the Holy Spirit, to the voice of God; the mind is after all an aspect of the divine ruled by Aniruddha in the *catur vyūha* (see also *vṛtti* and *siddhi*).

11.24 - Analytic Knowledge, Sāṅkhya, Summarized

(1) The Supreme Lord said: 'I shall now discuss with you the analytic knowledge as established by the classical authorities. Knowing this a person can immediately give up the bewilderment based upon the material duality. (2) In the first age of dutifulness [Kṛta], in the beginning when there were [only] persons expert in [spiritual] discrimination, as also before that time [during the period of annihilation], the Knower was simply one and the same as the [universe] known [see also 11.22: 29]. (3) That One Great Undifferentiated Truth inaccessible to speech and mind [Brahman], turned into the two forms of material nature on the one hand and the enjoyment [of the enjoyer of that result] on the other hand [see 11.22]. (4) One essential half, material nature [*prakṛti*], is she [the 'mother'] who is of a dualistic nature, while he, the other entity, the knower, is called the *puruṣa* [the enjoying person or male principle]. (5) By My agitation of the elementary nature [in the form of time, of *kāla*], the modes of *tamas, rajas* and *sattva* [the *guṇas*] have manifested in order to fulfill the desires of the living entity. (6) From them the thread [the activating principle of the *sūtra*] arose, together with the principle of intelligence [*mahat*]. From the transformation of *mahat* came about the false ego [the *ahaṅkāra* of the *puruṣa* who identifies with the object of perception] that is the cause of bewilderment. (7) That I-awareness is thus of the three [*guṇa*] categories and [accordingly makes] with clarity, emotion and ignorance [al-

ternately use of] the sense objects [*tanmātra*], the senses [*indriyas*] and the mind [*manas*]. Thus it [the identified self] constitutes the cause of understanding and not understanding [the so-called conscious and unconscious]. (8) The darkness of the false ego gave rise to the subtle sensations [or perceptions] of gross matter, its emotion awakened the senses and the clarity of the identified self called for the eleven gods [see *deva*]. (9) Because all the elements combined to function under My influence, they brought about the egg of the universe that serves as My supreme residence [see from 11.22: 18].

(10) **I** appeared [as Nārāyaṇa] in the egg that was situated in the water of the causal ocean, and from My navel a lotus arose that is known as the universe. On that lotus the self-born one found his existence [Brahmā, see 3.8]. (11) He, the soul of the universe endowed with passion, created from his penance by My mercy the three different worlds called earth, the atmosphere [or ether] and heaven [*bhūḥ, bhuvaḥ* and *svaḥ*], as also its rulers [see Gāyatrī and *loka*]. (12) Heaven became the residence of the demigods, the atmosphere the home of the ghostly spirits, the earthly places offered the humans and other living beings shelter and the place beyond these three is there for the Siddhas, the souls of perfection [Siddhaloka]. (13) The places of the underworld were by the master created as the residence for all *asuras* ['unenlightened souls' or demons] and those perfect in their ego [the 'snakes', the Nāgas]. All the destinations of the three worlds thus owe their existence to the fruitful activities proper to the modes [see B.G. 4: 17, 10.1: 42-43]. (14) By penance, yoga and by forsaking [in *sannyāsa*] one is of the spotless destinations of *mahar, janas, tapas* and *satya*, but My destination [Vaikuṇṭha] is reached by performing devotional service. (15) As arranged by Me, the Supporter, the Soul [the energy] of Time, one rises up from or drowns in the mighty stream of the modes of this world in which one is bound to performing fruitive labor. (16) Whatever the small, the big, the thin and the massive of manifestation, is all brought about by the combination of material nature and its enjoyer [see also B.G. 18: 16]. (17) That what constitutes the cause of something - common matters like things of gold and things of clay - is there in the beginning, during the life as also in the end of that what was produced and is subject to transformation [and is thus illusory as for its form, compare 6.16: 22, 10.87: 15, 11.22: 8]. (18) Something that serves as a previous ingredient of a thing that - as something different - constitutes a change of form of that ingredient, is called the true of something provided it is present from the beginning to the end [compare B.G. 2: 13, 2: 16]. (19) Material nature [*prakṛti*] the foundation of which is constituted by the causal [transformed] ingredient of the Supreme Person [the *puruṣa*], together with that what is the agitating agent, viz. Time [*kāla*], makes up the threefold of the Absolute Truth [Brahman] that I am. (20) For as long as I look after it [or cast My glance], the grand creation will perpetually, for the sake of the variegation of its qualities, generation after generation continue to exist until its dissolution [see also B.G. 3: 24]. (21) When the form of

the universe that is pervaded by Me has manifested the planetary variety of its time periods [of creation, maintenance and decay], this variety with its different worlds [losing its synergy] arrives at [a dissolution into] its five composing gross elements [see *yugas, manvantaras*, and B.G. 11: 13]. (22-27) The mortal frame [at the time of annihilation] will merge with the food, the food with the grains, the grains with the earth and the earth with the fragrance. Fragrance becomes merged with the water, the water with its quality of taste, the taste with the fire and the fire with the form. Form merges with air, air merges with touch and touch merges thereupon with the ether. Ether merges with the subtle object of sound and the senses [of sound etc.] become merged with their sources [the gods of the sun and moon etc.]. The sources, My dear Uddhava, merge with the mind of the ego of goodness, the controller of the sound, that dissolves in the original state of the elements [the ego of slowness]. This all-powerful primal elementary nature then merges with the cosmic intelligence [*mahat*]. That greater principle dissolves in its own basic qualities and they in their turn merge with their ultimate abode, the unmanifest state of nature that merges with the infallible Time. Time merges with the individuality [the *jīva*] of the Supreme in command of the illusory potency and that individuality merges with Me, the Supreme Self Unborn [*ātmā*], who, characterized by creation and annihilation, is perfectly established in Himself and remains alone [see also 3.11: 28, 4.23: 15-18, 11.3: 12-15]. (28) Just as with the darkness when the sun rises in the sky, how can the bewilderment of the dual mind remain in the heart of the one who seriously studies this? (29) This is what I, the Supervisor of the Spiritual and Material world, had to say concerning this *sāṅkhya* instruction of analysis [see also 3.25 - 3.33] that breaks through the bondage of doubts of the people who both go along with and go against nature.'

11.25 - The Three Modes of Nature and Beyond

(1) The Supreme Lord said: 'Oh best of persons, try to understand what I am about to say concerning the way someone is influenced by a certain mode of My material nature [*]. (2-5) With the basic quality of goodness one finds equanimity, sense control, tolerance, discrimination, penance, truthfulness, compassion, remembrance, contentment, renunciation, freedom from desire, faithfulness, modesty and pleasure within. With the mode of passion there is lust, endeavor, conceit, dissatisfaction, false pride, a desire for blessings, separatism, sense gratification, rashness, love of praise, ridicule, display of valor and hard sanctioning. With the natural quality of ignorance one runs into intolerance, greed, deceitfulness, violence, attention seeking, hypocrisy, listlessness, quarrel, lamentation, delusion, the suffering of depression, sloth, false expectations, fear and indolence. These, one after the other described by Me, constitute the majority of the effects of the modes. Hear now about their combinations [see also B.G. 14]. (6) Oh Uddhava, the notion of 'I am this way' and 'that is a trait of mine' that people have [in relation to these qualities] when they are engaged with their mind, senses, sense objects and life breath, reflects a combination of the modes [see also 11.23: 49, 11.24: 7, 11.24: 13]. (7) In case a person is fixed in his religiosity, economic development and sense gratification, [also] the resultant faith, wealth and enjoyment is an expression of the interaction of the different modes. (8) When a person in family life is of a

dedication characterized by sense gratification and thereafter performs his religious duties, a combination of the modes is a fact. (9) From someone's self-control can be deduced that he is endowed with goodness and so on, his lust is indicative of the mode of passion and such, and from his anger etcetera one may conclude that he is caught in ignorance. (10) When someone worships Me with devotion and indifference about the results of his labor, such a person should be understood to be of a practice of goodness, whether he is a man or a woman. (11) When one in the fulfillment of one's duties worships Me hoping for benedictions, such devotion must be understood as being of the nature of passion, and when one does so with violent intentions one is of ignorance [see also B.G. 17: 20-22]. (12) The modes of *sattva, tamas* and *rajas* influence the [conditioned] individual but not Me; one is bound to them because they manifest in the mind and lead to attachment to life-forms and sense-objects [see also B.G. 4: 14]. (13) When the mode of goodness - which is pure, luminous and auspicious - predominates over the other two [of passion and ignorance], a person will be blessed with happiness, religiosity, knowledge and other good qualities [see also B.G. 14: 11, 18: 37]. (14) When passion defeats goodness and ignorance one gets attached, wants to make a difference and tends to impermanence, because of which one becomes unhappy by profit minded actions and striving for a good name and wealth [see also B.G. 14: 12, 18: 38]. (15) When ignorance dominates passion and goodness one's discrimination is defeated, one's consciousness is covered, one's initiative is lost and one becomes endowed with bewilderment, complaints, sleeping too much, violence and false hopes [see also B.G. 14: 13, 18: 39]. (16) When one's consciousness clears up and the senses are not distracted, one achieves physical self-confidence and a detached mind; know that to be the goodness of My refuge. (17) When the intelligence is disturbed by too much activity, when one fails to disengage from one's senses, when one is not at ease with one's body and when the mind is unsteady, you should understand that to be the symptoms of passion. (18) Failing in the higher functions of consciousness, getting dull, being unable to focus, not being mindful, not understanding things and being gloomy, you should recognize as the mode of ignorance. (19) When goodness increases the strength of the gods increases, when passion increases the demons grow stronger, and when ignorance increases, Uddhava, the wild men will get on top. (20) Know that one is wakeful in the mode of goodness, that one is sleepy in passion, that one is not aware in the ignorant mode of the living entity and that the fourth [transcendental] state [of consciousness *turīya*] pervades the three [see also 7.7: 25 and B.G. 6: 16]. (21) In the mode of goodness spiritual [Vedic] persons reach higher and higher, in the mode of ignorance one reaches head first lower and lower [births], and in the mode of passion one is stuck in between [in attachments, see also B.G. 6: 45, 16: 19]. (22) Those who die in goodness go to heaven, those who die in passion go to the human world and those who die in ignorance go to hell. They however who are free from the modes come to Me [see also B.G. 9: 25, 14: 18]. (23)

Work dutifully done as a sacrifice unto Me without desiring the fruits is in the mode of goodness, work done with a profit motive is of the mode of passion, and work performed with violence and pressure and such, is of the mode of ignorance [B.G. 17: 20-22]. (24) Spiritual knowledge of detachment is of the mode of goodness, fostering opinions one is of the mode of passion, and a materialistic conviction belongs to the mode of ignorance. Spiritual knowledge focussed on Me [however] is considered to be free from the modes [see also 6.14: 2]. (25) To have one's residence in the forest is of the mode of goodness, to reside in a town is said to be of the mode of passion, to reside in a gambling house is of the mode of ignorance, but My residence is elevated above the modes [see also 7.12: 22, 11.18: 25]. (26) A worker free from attachment is of the mode of goodness, blinded by personal desire one is of the mode of passion, having lost one's memory one speaks of the mode of ignorance [see 11.22: 38-39], [but] the one who has taken shelter of Me is free from the modes. (27) In the mode of goodness one believes in spiritual matters, in the mode of passion one believes in fruitful activities, in the mode of ignorance one is irreligious, but one is transcendental to the modes with faith in My devotional service. (28) Food that is wholesome, pure and attained effortlessly is considered to be of the mode of goodness, [strongly] catering to the senses it is of the mode of passion, and impure food that makes one suffer is of ignorance [see also B.G. 17: 7-10]. (29) Happiness derived from the soul is of the mode of goodness, generated by sense objects it is of passion, happiness derived from delusion and depravity is of the mode of ignorance, but free from the modes happiness is found in Me [see 11.15: 17 & B.G. 5: 21, but also 6: 7].

(30) **M**aterial substance, the place, the fruit of action, time, knowledge, activity, the performer, faith, the state of consciousness and the species and destinations of life thus all belong to the three *guṇas*. (31) Oh best among men, all that exists, being seen, heard or pictured in one's mind, is a composition of the three basic qualities that was established by the unseen [Original] Enjoyer. (32) These forms of existence [and stages of life] of the [repeatedly incarnating] living being, are bound to the operation of the modes. Oh gentle one, the individual soul who, dedicated to Me in bhakti-yoga, conquers these natural qualities that manifest themselves in the mind, qualifies for My transcendental love. (33) They who obtained this human body by which one acquires knowledge and develops wisdom, should therefore be as smart to shake off their attachment to the natural modes and worship Me. (34) A learned man should worship Me free from attachment; attentively having subdued his senses a sage should take to the mode of goodness and conquer the modes of passion and ignorance. (35) With his intelligence pacified he, being connected [in bhakti] without any [other] dependency, should also conquer the mode of goodness. The embodied soul who [thus] freed from the modes gives up the cause of his conditioning, reaches Me. (36) The living entity, who as an individual soul by Me thus was liberated from the basic qualities of nature that

nestled in his mind, achieves thus, by dint of the Absolute Truth, complete fulfillment and will neither internally nor externally, any longer wander around.'

*: The word nature can also be taken literally as the modes in the sense of the seasons and their primary demigods. Kṛṣṇa says that Viṣṇu, who is the original controller above the modes, the best of the gods [10.89: 14-17], is of goodness [11.15: 15], the purest mode [B.G. 14: 6], leading to the godliness of Him [B.G. 14: 14], and that of the seasons He is the season of spring [B.G. 10: 35]. Autumn/Spring is as such His season of balance and of the mode of goodness. The same way the inertia of cold is representative for the mode of ignorance that is ruled by Śiva, and the hyperactivity and heat of the summer is a display of the mode of passion that is ruled by Brahmā.

11.26 - The Song of Purūravā

(1) The Supreme Lord said: 'Having acquired this human body that is My characteristic, one achieves, being situated in My dharma, Me, the Supreme Soul of Spiritual Happiness situated in the heart. (2) Someone who, fixed in spiritual knowledge, has become free from the cause of material life based on the products of the modes, does not get entangled in their illusory qualities despite of being surrounded by them; although present before his eyes they are insubstantial and nothing but illusion to him. (3) One should never at any time seek the company of materialists devoted to the gratification of their genitals and bellies, for they who follow such people will fall into the darkest pit, like a blind man following another one. (4) The descendant of Ilā [called Aila or Purūravā, see also 9.14: 15-16], the well-known great emperor, sang the following mighty song when he, bewildered being separated from Urvaśī, in resignation managed to restrain his grief. (5) The moment she abandoned him and left, he like a madman naked and crying ran after her calling out: 'Oh my wife, oh you terrible woman, please stop!' (6) With his mind possessed by Ur-

vaśī he, after years of insignificantly gratifying his lusts, was not satisfied and did not notice the nights coming and going.' (7) Purūravā said: 'Just see how bewildered I got! With my consciousness contaminated by lust I, in the embrace of this goddess, did not notice my life time passing. (8) Captivated by her I had no idea whether the sun was rising or setting and have thus alas, for many years, spent my days. (9) Oh what a pity this total bewilderment of mine because of which the body of this mighty emperor, this crown jewel of kings, became a toy animal for women! (10) When she abandoned me, the mighty controller, together with all of my kingdom as if I were a blade of grass, I ran crying naked like a madman after the woman. (11) Where is now the influence, strength and sovereignty of the person I am? I ran after this woman leaving me, just like an ass being kicked with the hoof for punishment! (12) What is the use of knowledge, austerities, renunciation, the scriptures, or of solitude and silence, for the one whose mind is stolen by women? (13) To hell with the fool I am unaware of what is good for him; I who thought to be a scholar in achieving the position of a lord and controller but who, just like a bullock or ass, was conquered by women! (14) For so many years serving Urvaśī's lips, I, with the lust born from my mind, never got enough of the nectar, just like a fire one can never satisfy with oblations. (15) Who else but the Innerly Satisfied Lord of the Sages, the Supreme Lord Beyond the Senses, can free someone who lost his mind with a courtesan? (16) Out of control with myself being dull-minded, I saw no end to my confusion, even though the goddess [Urvaśī] eloquently gave me advice [see 9.14: 20-22]. (17) What would she have done wrong to a 'seer' like me who, taking a rope for a snake, has no notion of his real nature [his *svarūpa*]? I am the one out of control with his senses is it not? (18) What does this filthy body have to offer, unclean and full of bad odors; what are those 'pleasing [feminine] qualities' and so on anyway? They constitute an influence rooting in ignorance! (19-20) One can never tell whether this body belongs to one's parents, wife or employer, to [the funeral] fire, the dogs and jackals or to the [indwelling] soul or one's friends. One gets attached to this unholy matter and praises it, in case of a woman, for having such a cute nose, beautiful smile and face, but one heads with it for the lowest destination [of decay]. (21) In what sense would one differ from worms when one enjoys that what is composed of skin, flesh, blood, muscle, fat, marrow and bone, urine, stool and pus? (22) A man understanding what is best for him, should never run after women or associate with men thus engaged, for the sole reason that the mind, united with the senses, reaches for sense objects and thus gets agitated [compare 5.5: 2, 7.12: 9, 9.19: 17, 9.14: 36]. (23) [Because] a thing not heard or seen gives no rise to mental agitation, the mind of someone not engaging his senses calms down and finds peace. (24) When not even wise men can rely on the six enemies [lust, anger, greed, bewilderment, intoxication and envy; the *ṣaṭ-varga*], then what about persons like me? One therefore should not get sensorily attached to women or to men attached to women [see also *yoṣita*].'

(25) The Supreme Lord said: 'He, the worshipable lord of gods and men, who thus sang his song [of lamentation], then gave up the world of Urvaśī. Realizing Me, the Supersoul in his heart, he by the transcendental knowledge found peace within himself and ended his illusion. (26) An intelligent person having abandoned bad association therefore should be fixed on devotees, for only by their words he can cut with the deep attachment of his mind. (27) Devotees with their minds fixed on Me do not depend [on lusts] and are, with an equal minded vision, completely peaceful and free from possessiveness, false ego, dualities and greed. (28) Oh most fortunate one, these greatly fortunate souls are constantly discussing My stories that have the power to completely eradicate the sins of anyone choosing for them. (29) They who, faithfully dedicated to Me, hear, chant and respectfully take them [My stories] to heart, will attain My bhakti. (30) What else would there remain [to be accomplished] for a devotee once he has achieved devotional service unto Me, the Absolute Truth of Countless Qualities, comprising the experience of spiritual happiness? (31) Just as cold, fear and darkness will dissipate for the one who resorts to the supreme grace of fire [Agni], similarly dullness, apprehension and ignorance will dissolve for someone who serves the devotees. (32) For those who submerge and again rise in the fearful ocean of material life, the saintly devotees, peaceful in understanding the Absolute, constitute a supreme shelter as good as a life boat for people drowning in the water [compare 11.23: 28 and 11.17: 44]. (33) Just as food is there to grant the living beings their life, just as I exist as the shelter for the distressed and dharma is there as the wealth of the deceased, so my devotees constitute the refuge of those afraid to fall down. (34) The devotees grant you the [divine] eyes while the sun [only] shows the external world after having risen; they are the worshipable ones, one's [true] relatives, they are one's actual self and Me as well [see also e.g. 1.1: 15, 3.5: 47, 3.6: 28, 11.2: 6]. (35) He [Purūravā] who for that reason no longer desired the world of Urvaśī, thus liberated from all attachment, innerly satisfied wandered this earth.'

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11.27 - On Respecting the Form of the Lord

(1) **Ś**rī Uddhava said: 'Can You please explain the yoga of rites [*kriyā-yoga*], the yoga of the service unto You as a deity, oh Master? Who is of that worship, in respect of what form is one of worship and in what manner are You worshiped then, oh Master of the Sātvatas [see also *mūrti* and 11.3: 48-55]? (2) The sages Nārada, Bhagavān Vyāsa and my preceptor the son of Aṅgirā [Bṛhaspati], repeatedly say that for the welfare of men there is nothing as conducive. (3-4) The words about this that emanated from Your lotus mouth were spoken by the great unborn Lord [Brahmā] unto his sons headed by Bhṛgu, as also by the great Lord Śiva speaking to the goddess [Pārvatī, see B.G. 3: 9-10]. This [service to Your deity form] is approved by all classes and spiritual orders of society and is, I think, most beneficial for women and the working class, oh Magnanimous One. (5) Oh Lotus-eyed Lord, please, oh Controller of All Controllers in the Universe, speak to Your devoted bhakta about this means of liberation from the bondage of karma.'

(6) **T**he Supreme Lord said: 'The number of [*karma-kāṇḍa*] prescriptions for worshiping deities [see e.g. B.G. 1-6] is endless, Uddhava, let Me in brief explain it nicely one step at a time. (7) One should worship Me as one desires following one of the three kinds of sacrifice according to the Vedas, the explanatory literatures [*tantras* like the Pañcarātra] or a combination of them. (8) Now hear from Me how a person, who according to the for him specific Vedic precepts [*] achieved the status of a second birth, should worship Me with faith and devotion. (9) He must, connected in bhakti, free from ulterior motives ['honestly'] with the necessary paraphernalia worship Me, his worshipable guru, as being present in a deity, in a sacrificial area, a fire, in the [position of the] sun, in water or in the twice-born heart itself [**]. (10) For purification he should first bathe and brush his teeth and next purify himself with both types of [Vedic and tantric] mantras while applying clay and such [see *tilaka, kavaca* and 6.8: 3-10]. (11) To be freed from his karma, he perfectly convinced should engage in My ritual worship [*pūjā*] and thereto perform duties as prescribed in the Vedas [see also 11.14: 35] with worship and such [like expressing the Gāyatrī-mantra] at the three junctures of the day [dawn, noon and sunset].

(12) **T**here are eight types of forms with which one remembers Me: in stone, wood, metal, smearable substances [like clay], being painted, in sand, in jewels and as an image kept in mind. (13) Of the two kinds of individual temple deities that are moved and not moved, the installed deity, oh Uddhava, is for His worship not taken away (*udvāsa*) or again brought forward (*āvāhane*). (14) Not being installed one has these options, but when assigned a fixed place the following two possibilities are found: not being of a smearable substance [or being painted or made of wood] He is washed, in all other cases He is cleansed without water. (15) There is the worship of My different deities with excellent paraphernalia, there is the worship of a devotee free from material desire using whatever that is readily available and there is the worship in the heart in a mental respect [by love and meditation only].

(16-17) **W**ith a deity [in the temple] customary bathing and decorating is most appreciated, Uddhava, for a holy place that is an exercise of respect in mantras [*tattva-vinyāsa*] and for fire oblations [of sesame, barley etc.] drenched in ghee are considered best. With the sun that is an exercise of respect [with a sundial, see Sūrya-namaskar] and with water offerings of water and such are most suitable. Offerings presented with faith by a devotee of Mine are most dear to Me, even if it is just a bit of water. (18) And what to say of an offering [by devotees] of foodstuffs, flowers, lamps, fragrances and incense [see also B.G. 9: 26]? An offer [by contrast] that, even if it is very rich, is made by a non-devotee, will not satisfy Me [see also B.G. 16]. (19) Being cleansed he should then be of worship, having collected the necessary items, having arranged the seat with blades [of *kuśa* grass] pointing to the east and sitting

down facing the east or the north, or else directly facing the deity [compare 1.19: 17, 4.24: 10, 8.9: 14-15]. (20) After having assigned mantras to his own body and also having done this to My form, he should clean My deity with his hand and properly prepare the sprinkling vessel and the sacred pot. (21) With the water of the vessel sprinkling the area of the deity, the utensils and his own body, he next should prepare three vessels with water and arrange for the necessary auspicious items as far as available [like flowers, grains, blades of grass, sesame seeds etc., see ***]. (22) With the mantras for the heart [*hṛdayāya namaḥ*], the head [*śīrase svāhā*] and the tuft of hair [*śikhāyai vaṣaṭ*] the worshiper should purify the three vessels of water for His feet [*pādya*], His hands [*arghya*], and His mouth [*ācamana*], and do the same with the Gāyatrī. (23) He should meditate on the Original Individuality of all Expansions, the very subtle transcendental form of Mine that, within his body that was fully purified by air and fire, is situated on the lotus of the heart and by perfected souls is experienced in the end vibration of the Praṇava [see also 2.2]. (24) With that [meditated form] by his own realization conceived as pervaded within his body, he, of worship fully being absorbed in thought of Me, should invite Me within the deity - and all that is respected along with it - by touching My limbs with mantras [*nyasta*] and thereupon honor Me [externally by performing *pūjā*]. (25-26) After first having imagined My seat, decorated with the nine *śaktis* and the [deities of] dharma etc. [*4] as an effulgent eight-petaled lotus with saffron filaments in its whorl, he should offer to Me the *pādya, arghya* and *ācamana* water and other items of worship to be perfect with the two [of enjoyment and liberation] in respect of both the Vedas and the *tantras*. (27) One after the other he next must honor My disc-weapon [the Sudarśana *cakra*], conch [the Pāñcajanya], club [the Kaumodakī] and arrows and bow [the Śarnga], My [Balarāma items of the] plow and pestle [*hala* and *muṣala*], My gem [the Kaustubha], garland [the Vaijayantī] and chest mark curl of white hairs [the Śrīvatsa]. (28) [He also honors] Garuḍa, Nanda, Sunanda, Pracaṇḍa and Caṇḍa, Mahābala, Bala, Kumuda and Kumudekṣaṇa [My carrier bird and eight associates]. (29) Durgā, Vināyaka [Ganeśa], Vyāsa, Viṣvaksena [see 6.8: 29, 9.21: 25-26], the spiritual masters and the demigods - each in their own place in front of the deity - should be worshiped with the sprinkling of water and other rituals [*5]. (30-31) Every day [the deity] should be bathed, as far as the means permit, using different kinds of water scented with sandalwood, *uśīra* root, camphor, *kuṅkuma* and *aguru*. Also hymns should be chanted, such as those from a section of the Vedas known as Svarṇa-gharma, the incantation called Mahāpuruṣa, the Puruṣa-sūkta [from the Ṛg Veda] and songs from the Sāma Veda, like the Rājana and others. (32) My devotee should lovingly decorate Me with clothing, a sacred thread, ornaments, marks of *tilaka*, garlands and [apply] fragrant oils, the way it is enjoined. (33) The worshiper should with faith present to Me *pādya* and *ācamana* water, fragrances and flowers, whole grains, incense, lamps and other items. (34) According to his means he should make offerings of foodstuffs, like can-

dy, sweet rice, ghee, rice flour cake [*śaṣkulī*], sweet cakes [*āpūpa*], sweet rice flour dumplings with coconut [*modaka*], spicy sweet wheat cake of ghee and milk [*saṁyāva*], yogurt and vegetable soups. (35) On special days, or else every day, [the deity] should be offered a massage with ointment, a mirror, an eucalyptus stick for cleaning the teeth, a bath, food to be chewed and not to be chewed, as also song and dance. (36) In a sacrificial area set up as prescribed he should, wearing a girdle, using a fire pit and an elevation for sacrificing, by hand build and bring to a blaze a fire that is equally piled up. (37) Spreading [*kuśa* grass mats] and then sprinkling and ceremonially [*anvādhāna*] placing wood in the fire according to the rules, he should, having arranged for the *ācamana* water, sprinkle the items to offer and meditate on Me as residing in the fire. (38-41) Meditating in worship of Me as being brilliant, with a color of molten gold, with My conch, disc, club and lotus, with My four arms and peacefulness; with My garment with the color of the filaments of a lotus, shining helmet, bracelets, belt, the ornaments on My arms, with the Śrīvatsa on My chest, the effulgent Kaustubha and with a flower garland; while throwing pieces of wood soaked in ghee into the fire and in the course of the *arghya* ritual making the two offerings of sprinkling ghee [in two ways called āghāras] and [two different] oblations of ghee [called ājyabhāgas], a learned person should, with root mantras and the [sixteen lines of the] Puruṣa-sūkta hymn, offer the oblations into the fire for Yamarāja and the other demigods called Sviṣṭikṛt in due order using a mantra for each [see also 11.14: 36-42, 11.19: 20-24, 11.21: 15]. (42) Thus having been of worship he should bow to offer obeisances unto My associates and next present offerings chanting the basic mantra for the deity in question, thereby remembering Nārāyaṇa as the Original Self of the Absolute Truth. (43) After having offered *ācamana* water and giving the remnants of the food to Viṣvaksena, he should present to Me prepared betel nut with fragrant substances for the mouth [see also 11.3: 48-53, 11.25: 28]. (44) He should [next] for some time [see *kāla*, 11.21: 9] become absorbed in My celebration, by listening himself - and make others listen - to My stories, by acting out My transcendental activities, by dancing, by chanting loudly and by singing along with others [see also e.g. 11.5: 36-37, 11.14: 23-24]. (45) With prayers from the Purāṇas, with large or small prayers from other ancient scriptures, with prayers written by others [see bhajans] and prayers from more common sources, he should prostrate himself, pay his obeisances and say: 'Oh Lord, please show Your mercy [*prasīda bhagavan*].' (46) Placing his head at My feet with his palms brought together [he may say a prayer like:] 'Oh Lord, please protect this surrendered soul who in this material ocean is afraid of being devoured by death [*prapannam pāhi mām īśa, bhītam mṛtyu-grahārṇavat,* compare B.G. 11: 19].' (47) Praying thus he should put the remnants granted by Me to his head and do this prayer once more - when the deity respectfully is to be bidden farewell - to give the light [of the deity] a place within the light [of his heart *6].

(48) **W**henever one develops faith in Me, in whatever deity form or other manifestation, one should for that form be of worship, since I, the Original Soul of All, am situated within My own form as also in all living beings [see also B.G. 6: 31 and *7]. (49) By thus being of worship with the [ritual] processes of acting in yoga as described in the Vedas and in more specialized texts, a person will, in both this life and the next, by My grace achieve the perfection he desired. (50) In order to properly establish My deity, the devotee should build a strong temple and maintain beautiful flower gardens [that provide flowers] for daily *pūjā,* festivals and yearly occasions. (51) He who donates land, shops, cities and villages, so as to assure the continuance of the daily worship and the special occasions, will achieve an opulence equal to Mine. (52) Installing a deity one attains the entire earth, building a temple one attains the three worlds, and performing *pūjā* and likewise services one attains the realm of Brahmā, but when one does all of these three, one will attain a quality [a transcendental integrity] equal to Mine. (53) He who free from ulterior motives worships Me thus, will by bhakti-yoga unite his consciousness in devotion and attain Me [see also 5.5: 14, 11.12: 24 and B.G. 6: 44]. (54) The one who steals [or destroys] the property [and/or the service] delivered to the gods and the brahmins, whether given by himself or by others, is bound to take birth as a stool-eating worm for a hundred million years [compare 10.64: 39]. (55) Both the perpetrator and his accomplice, the one who instigated it and the one who approved it, all will have to share, over and over, the karmic consequences in the life that follows [depending the degree of the damage done].'

*: The *paramparā* says to this that members of the three higher classes of society all achieve the twice-born status by initiation into the Gāyatrī mantra. *Brāhmaṇa* boys may according to the tradition after due preparation be initiated at the age of eight, *kṣatriya* boys when they are eleven and *vaiśya* boys at the age of twelve.

**: The materialistic devotee - almost any person thus - is of devotion with the help of an image of God in the form of a timetable, the sacrificial ground in the form of the desk in his office, the fire in the stove on which he regularly cooks his meals, the sun with the date on the solar calendar and the clock he is manipulating pragmatically, the water with the daily shower he takes and the dishes he washes, and with the twice-born heart that he in his daily contemplations according to the wisdom as an adult acquired from personal experience and from his teachers. Everyone is thus, more or less engaged in devotional service in the practices of devotion as mentioned here, be it at an unconscious materialist and rather impersonal level (see *prākṛta*).

***: 'Śrīla Śrīdhara Svāmī gives references from the Vedic literature stating that the water meant for bathing the feet should be combined with millet seeds, *dūrvā* grass mixed in water, Viṣṇukrānta flowers and other items. The water used for *arghya* should include the following eight items - fragrant oil, flowers, unbroken barley-

corns, husked barleycorns, the tips of *kuśa* grass, sesame seeds, mustard seeds and *dūrvā* grass. The water for sipping should include jasmine flowers, ground cloves and kakkola berries' (p.p. 11.27: 21).

*4: The seat of dharma is imagined here as consisting of righteousness, wisdom, detachment and supremacy for its legs, the opposite values for the sides of the seat and the three *guṇas* for the three planks of the base.

*5: According to Śrīla Jīva Gosvāmī the personalities mentioned here are eternally liberated associates of the Lord who reside in the spiritual sky beyond the material manifestation. Not so much the Ganeśa who in this world, as the son of Lord Śiva, is famous for awarding financial success, and the goddess Durgā, the wife of Lord Śiva, renown as the external, illusory potency of the Supreme Lord. (p.p. 11.27: 29).

*6: Devotees accepting flowers, food or fire from the deity customarily take the offering first to their head as a token of respect.

*7: The *parampārā* adds here: 'By regulated, faithful worship one gradually understands that the deity is completely non-different from the Supreme Lord Himself. At that stage one, on the strength of deity worship, rises to the second-class platform of devotional service. At this more developed stage one desires to make friendship with other devotees of the Lord, and as one becomes solidly established in the community of Vaiṣṇavas, one completely gives up material life and gradually becomes perfect in Kṛṣṇa consciousness' (p.p. 11.27: 48).

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11.28 - Jñāna-Yoga or the Denomination and the Real

(1) The Supreme Lord said: 'When one understands that the world, this combination of matter and person, is based upon one and the same reality, one should refrain from praising and criticizing someone else's nature and activities. (2) He who praises or criticizes someone else's nature and actions quickly will stray from his [real] interest [of self-realization], because he thus adheres to the falsehood [of the world of opposites]. (3) A person aware of the objective diversity is just [as unaware of the one reality] as an embodied soul whose senses, overcome by sleep, experience the illusory reality [of a dream] or the deathlike state of having lost consciousness. (4) What would be good or what would be bad in this unreal, deceptive material duality that, considered by the mind and put into words, results in a false [insufficient] image of reality [*]. (5) Even though shadows, echoes and mirages constitute mere suggestions, they create motives [in people]; the same way the body and what belongs to it gives rise to material conceptions [identifications] that create

fear until the day one dies [for they offer no firm hold]. (6-7) The Master, the Lord, the Soul alone, manifests this universe and Himself, protects all that exists and Himself, and withdraws both the creation and Himself. Apart from the Soul, outside of Him, hence no separate living being can be found, just as no other basis can be found for this, within the Self perceived, threefold splendor of the *guṇas*, that you must know as the threefold manifestation generated by the illusory energy of *māyā* [under the influence of Him in the form of Time, see also B.G. 14: 19]. (8) Someone who, perfectly conversant and experienced, is well aware of what I have now described, does not blame or praise [in looking for another cause], and wanders the earth as free as the sun. (9) When one by direct perception, logical deduction, scriptural truth and one's self-realization knows that that what is inessential has a beginning and an end, one should move around in this world free from attachment [see also B.G. 2: 16].'

(10) Śrī Uddhava said: 'Material existence is not the experience of the seer who is a soul of self-realization, nor the experience of the spiritless body that constitutes the seen. Whose experience might it be then, oh Lord? (11) The inexhaustible soul, free from the modes, is pure, self-luminous and uncovered just like a fire, while the material body is like firewood that is without understanding. To which of the two belongs the experience of a material life in this world?'

(12) The Supreme Lord said: 'As long as the soul is attracted to the body, the senses and the life force, material existence will continue to flourish, despite being meaningless to the ignorant. (13) Even though not having a purpose of its own, the course of mundane existence [the 'wheel'] does not cease to exist; one keeps, like [being caught] in a dream, contemplating the objects of the senses and the meaninglessness associated with it [compare 3.27: 4, 4.29: 35 & 73, 11.22: 56, B.G. 2: 14]. (14) But that [dreaming], presenting someone not awakened many undesirable experiences in his sleep, will certainly not confound the one who awakened. (15) Lamentation, elation, fear, anger, greed, confusion, hankering and such, one observes with the birth and death of the false ego [*ahaṅkāra*] and [is] not [seen] with the soul [that does not take birth or die, see 11.22: 12, 11.23: 50-56, 11.25: 30]. (16) The individual soul [of identification] with his attention directed at the body, the senses, the life force and the mind, assumes, depending the *guṇas* and the karma, his form within the [great universal] Self. With the lead [the *sūtra*] of the complete of nature thus very differently denominated [as a dog, ape or human being], he then, controlled by time, moves around in material existence. (17) A sober sage free from desire moving around in this world will, with the sword of transcendental knowledge sharpened by worship, cut with this, without a firm basis, [in false ego] being represented in the many forms of the mind, the speech, the life force and the bodily functions. (18) Spiritual knowledge [*jñā-*

na, entails] the discrimination [of spirit and matter and is nourished by], scripture and penance, personal experience, historical accounts and logical inference. [It is based upon] that what is there in the beginning, what stays the same in between and what remains in the end of this [creation], namely the Time and Ultimate Cause [of *brahman*, the Absolute Truth, see also B.G. 10: 30 & 33, 11: 32 and *kāla*]. (19) Just like gold alone being present before it is processed, is present when it is processed and is also present in the final product of the processing, I am present in different disguises of [the with the *guṇas* processing of] this creation. (20) My dearest, this spirit of wisdom [this transcendental intelligence] in its three states [of wakefulness, sleep and unconscious sleep], constitutes, with its manifestation in relation to the three natural basic qualities as the causing [of *rajas*], the caused [of *tamas*] and the causal agent [of *sattva*, compare 11.22: 30], the fourth factor [the 'gold' or *turīya*] that as an independent variable stands for the single [Absolute] truth of each of them. (21) That what was absent before, is absent afterwards, and is not there [independently] in between, is but a designation, a reference. Whatever that was created and is known by something else, is actually only [a reference to] that something else - that is how I see it. (22) Even though this creation, which appears with the transformations of the mode of passion, does not really exist, it thus shines forth as [a reference to] the Absolute Truth standing in its own light, as the Brahman [the impersonal form of God] of the variety of senses, their objects, the self and the transformations [of the five elements, see also *siddhānta*]. (23) When one by discriminating this way has achieved clarity about the Absolute of the Spiritual Truth, one must wisely speak against the opposite [of falsely identifying oneself], cut with the doubt regarding the Soul, and in the contentment of one's own spiritual happiness desist from all lusty [unregulated] matters [see B.G. 3: 34]. (24) The body made of earth is not the true self, nor are the senses, their gods or the life air, the external air, water, fire or a mind only interested in matter ['food']; nor is the intelligence the true self, or material consciousness, the I that considers itself the doer, the ether, the earth, material things or the restraint [the universal primeval state of equilibrium]. (25) What would the merit be of someone who, by the meditative control of the senses - which are manifestations of the *guṇas* -, properly has distinguished My abode [or personal identity]? Or whom would he blame when the senses are agitated? What difference would it make to the sun whether the clouds gather or disperse? (26) Just as the sky itself is not affected by the coming and going qualities of the atmosphere, fire, water and earth, or by the qualities of the seasons [of heat and cold], also the Imperishable Supreme remains free from the influence of *sattva*, *rajas* and *tamas*, the modes at the foundation of the I-concept of material existence [see also 1.3: 36, 3.27: 1, B.G. 7: 13]. (27) One must nevertheless, by firm bhakti-yoga unto Me, ban all the impurity of passion from one's mind, until the contamination by the modes has been eliminated that was produced by the deluding material energy [see B.G. 7: 1 & 14 and **]. (28) The same way a disease

that was treated imperfectly time and again returns and gives a man trouble, also a mind not purified of its karmic contamination will torment an inexperienced yogi who is still of all kinds of attachment. (29) Imperfect yogis who are commanded by impediments in the form of the human beings [family members, disciples etc., see e.g. Śrī Śrī Śikṣāṣthaka-4] sent to them by the thirty gods [see *tridaśa*], will, by their perseverance in their previous life, once again [in a new life] engage in the practice of yoga, but never more be entangled in fruitful activities [see also 11.18: 14, B.G. 6: 41-42]. (30) A normal living being affected by the work he performs, his karma, impelled by sometimes this and then again that impulse, remains in that position until the moment he dies. But someone intelligent is, despite being situated in the material position, not that [fickle], because he, with the experience of the happiness he found, gave up his material desire. (31) Someone whose consciousness is fixed in the True Self does not give it a moment's thought whether he is standing, sitting, walking or lying down, urinating, eating food or doing whatever else that manifests from his conditioned nature. (32) When one is intelligent one does not take anything else [but the soul] for essential. Whenever such a one faces the not really [independently] existing matters of the senses, he from his logic denies them their separateness, so that they are like the things of a dream that disappear when one wakes up. (33) The soul is not something one accepts or rejects [that comes and goes], but the ignorance [resulting in a material body] that you in many forms under the influence of karma and *guṇa* accepted as an inextricable part of yourself, My best one, [ultimately] dissolves again in simply that [spiritual] vision. (34) Just as the rising sun puts an end to the darkness in the human eye, without creating that what exists, also a clever and thorough search for My pure truth puts an end to the darkness of someone's intelligence. (35) This self-luminous, unborn, immeasurable Greatness of Understanding who is aware of everything, is the One Without a Second in whom words find their closure and, by whom impelled, speech and the life airs are moving. (36) Whatever notion of duality one might have of the [Supreme] Soul is nothing but a figment of the mind; for such an idea there is no other ground than one's own [identified] self [compare 7.13: 7]. (37) The explanations [in terms of good and bad, see also 11.21: 16] offered by the so-called scholars of the meaning of this, in names and forms perceivable, duality that unmistakably consists of the five elements, are [completely] in vain [see also 5.6: 11].

(38) **T**he body of a yogi who with a lack of experience tries to engage in the practice of yoga, may be hindered by rising disturbances. In that case the following rule of conduct is prescribed. (39) Some disturbances may be overcome by postures [*āsanas*] combined with concentration exercises [*dhāranā*], penance [*tapas*, see ***], mantras and medicinal herbs. (40) Certain inauspicious matters one can overcome step by step by constantly thinking of Me [Viṣṇu-*smarana*], by [loudly or silently] honoring My names and such [*japa*, *saṅkīrtana*], and by following in the footsteps of the masters of yoga [see also

B.G. 6: 25]. (41) Some [yogis] keep their bodies under control and make them fit by focussing on health, employing different methods and exercises for the sake of material perfection [*siddhis*]. (42) It goes without saying that good health should not be worshiped when such an endeavor is useless [when one is very old e.g.], for in matters of the body one is subject to decay, just like a fruit on a tree [see also 11.15: 33]. (43) Although the material body of someone regularly practicing yoga will attain fitness, being intelligent My devotee does not put faith in such yoga and will [eventually] give it up [*4]. (44) The yogi who, free from desires, takes to My shelter and practices this process of yoga, experiences the inner happiness [of the soul] and accepts no defeat by disturbances.'

*: Contrary to popular notions that the medium would be the message, here is stated clearly that the medium is not the message. The words and the ideas, and also the so-called fixed form of things, are all false relative to the original truth, the message, the essence. That what is expressed is the essence, not the expression itself. So the one living being of the person and the living material nature with her Time as the masculine aspect, is the essence and all ideas, fixed things of it and words about it are actually false. Thus we have the paradox of the in itself false expression in words and ideas, this sentence before you as a reader e.g., of that what is true on itself as the wholeness of life. So there are idols of Kṛṣṇa being worshiped with the strict warning not to consider them as something material. Thus praise and criticism, good and bad, are dual notions missing the point of what is objectively the value free reality of *brahman*, the Absolute Truth of the reality free from illusion that is equally present both outside and inside. Or as one puts it these days: science is value-free.

**: The purport of this is that, even though material nature as His gigantic *virāṭ-rūpa* form is nondifferent from the Supreme Lord (as elaborately described in this and other chapters), one who has yet to conquer material desire must not artificially seek solace in material things, declaring them to be nondifferent from the Lord [see p.p. 11.28: 27].

***: Concerning penance the beginner is reminded of the fact that voluntary penance, voluntary suffering, is better than penance enforced from the outside in the form of a disease, legal prosecution, shortage, calamities etc. Like the Jews in Exodus would be ready to leave Egypt, one should be ready for the coming of the Lord [see also 11.17: 42 and B.G. 2: 40, 12: 16].

*4: Here one is reminded of the fact that characters like Rāvaṇa and Hiraṇyakaśipu also practiced yoga and attained fitness; attaining perfections that way can also be something demoniac and is thus not the object of belief as stated here. Attaining the Lord is rather the motive for the yogi. Control, health and order is something nice to achieve, but without the Lord it is just as well something demoniac.

11.29 - Bhakti-Yoga: the Most Auspicious way to Conquer Death

(1) **Ś**rī Uddhava said: 'This process of yoga is, I think, most difficult to execute for someone not spiritual. Please, oh Acyuta, tell me in simple terms how a person may easily succeed [see also B.G. 6: 33-34]. (2) Generally, oh Lotus-eyed One, [beginning] yoga practitioners get frustrated trying to unite the mind and grow weary of subduing their thoughts being unable to find absorption. (3) For that reason, oh Lotus-eyed Lord of the Universe, the swanlike [devotees] delight in taking to the shelter of Your lotus feet that are the source of all ecstasy, while they who take pride in the results of their yoga, do not [take shelter] and are defeated by Your material energy. (4) It comes as no surprise Acyuta, that You as a friend to all servants with no other shelter, are joined in intimacy with them [are commanded by them], You who [as Rāma] were affectionate with the animal-like [Vānaras] while the edges of Your footstool were covered by the effulgent helmets of the great controllers [like Brahmā]. (5) Knowing the benefit You offer, oh Supreme Soul, Bestower of All Perfections and dearest Lord to those seeking shelter, who would reject You or ever be devoted to anything else and forget [about You in exchange] for some opulence? What would not be granted to those serving the dust of Your feet [see also 10.44: 15, 10.47: 46]? (6) The scholars - despite all their work - would not even with a lifetime as long as Brahmā's be capable of expressing the gratitude [we owe You], oh Lord. For You, in order to remind us of the

greater [spiritual] joy of dispelling the sadness of being embodied, show us Your path in two ways: in the form of that what from the *caittya* authority [of the Supersoul] is mentally conceived within and that what from the outside is conceived on the authority of the *ācārya* [the *paramparā*-guru of the tradition].'

(7) **Ś**rī Śuka said: 'Thus questioned by Uddhava who in his heart was most attached to Him, the Lord of all Lords spoke lovingly with an attractive smile, He who - with the universe as His plaything - by His energies assumed His three [principal] forms [the *guṇa-avatāras*].' (8) The Supreme Lord said: 'I shall explain to you My most auspicious dharma by means of which, with faith executed, a mortal being may defeat unconquerable death. (9) He whose mind is attracted to My devotional service and has offered his heart and intelligence unto Me, should remember to perform, step by step, all his prescribed duties for My sake. (10) One should take shelter of the holy places frequented by My saintly devotees and [follow the example of] the conduct of My devotees among the demigods, humans and demons. (11) Either alone or in association one should with respect for the position of the moon [e.g.], at special occasions and at festivals, engage in singing and dancing and so on, with royal opulence [and generous contributions]. (12) With a pure heart one should see Me, the Supreme Soul free as the sky, as being present within and without oneself and all living beings [see also B.G. 13: 16 and 1.7: 10]. (13-14) Oh brighest spirit, when one with My love thus is of respect for all living beings, one with such an approach has taken shelter of the highest possible knowledge, the absolute unity of spirit. This way regarding the brahmin and the outcast, the thief and the man faithful to the brahminical culture, the sun and the spark, the gentle one and the cruel one equally, one is considered a wise person [see B.G. 5: 18]. (15) Of the person who constantly meditates on My presence in all men, quickly the rivalry, envy, disdain and false ego will disappear. (16) Ignoring the laughter of one's friends and without being embarrassed about outer appearances, one should [factually] throw oneself like a rod to the ground and offer one's obeisances to [all,] even [to] dogs, outcasts, cows and asses [see also Śrī Śrī Śikṣāṣṭhaka-3]. (17) With the functions of what one says, thinks and does, one this way will have to be of worship as long as one has not developed the vision of Me being present in all living beings [see also *tridaṇḍa*]. (18) For the one who by knowledge and realization sees the Supreme Soul everywhere, everything is based upon the Absolute Truth. Thus free from doubt he desists [from activities so as to unite within]. (19) I consider this - with the functions of one's mind, words and actions seeing Me within all living beings - the most appropriate of all processes. (20) My dear, because this by Me perfectly established method is free from the modes and has no ulterior motives, there is, when one thus tries to be of service unto Me, Uddhava, not even the slightest loss [see also B.G. 2: 40]. (21) Oh best among the pious souls, when one is capable of performing one's duty free from ulteri-

or motives for the sake of Me, the One Supreme, [the emotions] of that endeavor like fear and such, will be futile [see also B.G. 18: 6]. (22) This in one's life, by means of [desisting from] the deceptive and mortal, achieving of Me, the One Immortal, constitutes the cleverness of the clever and the intelligence of the intelligent.

(23) **T**his survey, I thus both in brief and in detail explained to you, constitutes the complete science of the Absolute Truth, that even for the demigods is difficult to access. (24) With clear, logical arguments I repeatedly explained to you the spiritual knowledge; properly understood this will put an end to the doubts a person may have, and liberate him. (25) He who concentrates on this question of yours as also on My clear reply, will attain the eternal secret of the Vedas, the Supreme, Absolute Truth. (26) I shall give Myself to that person who, without reservation, passes on to devotees this traditional instruction of Mine, this knowledge of the Absolute Truth. (27) He who repeats [for others] this Supreme [Knowledge] that is so sanctifying and clear, reveals My presence with the lamp of knowledge and will find purification day after day. (28) The person who attentively and with faith regularly listens to this and is of transcendental devotional service unto Me [is a *bhakta*], will not get entangled in karmic activities [see also B.G. 3: 9]. (29) Uddhava, oh friend, do you have a clear understanding of the spiritual now and has this lamentation and illusion that arose in your mind been removed [see 11.6: 42-49 and also B.G. 18: 72]? (30) Do not share this with a hypocrite, an atheist or a cheat, nor with someone not willing to listen, a non-devotee or an obstinate person [compare to B.G. 18: 67]. (31) Share it with a person free from these bad qualities, someone virtuous and pure, kindly disposed and dedicated to the welfare of the brahmins, as also with laborers and women if they are of devotion [compare B.G. 9: 32]. (32) For the inquisitive one fully understanding this, there is nothing further to know; once one has drunk the nectar of this palatable beverage, nothing will remain. (33) Everything that people of success with the four goals of life [*catuḥ-vidhaḥ*] may find in knowledge, in fruitful labor, in mystical yoga, in ordinary activities or in political ruling, you can equally find in Me, My best one [see also B.G. 18: 66]. (34) When a mortal surrenders himself to Me and forsakes all his self-interested labor in his desire of service, he at that time attains freedom from birth and death and qualifies for sharing in My nature.'

(35) **Ś**rī Śuka said: 'After he had heard the words of Uttamaśloka and thus was shown the path of yoga, Uddhava with folded hands said nothing because his throat was choked up with love and his eyes were brimming with tears. (36) Checking himself to steady his mind that was overwhelmed by love, oh King, he felt most grateful. With folded hands he touched the lotus feet of the Hero of the Yadus with his head and addressed Him. (37) Śrī Uddhava said: 'The great darkness of the delusion I embraced, oh Unborn Primeval

Person, was dispelled by Your presence. What cold, darkness and fear would have power over someone who approached the sun? (38) You who are so merciful in Your goodness offered to me, Your servant, in return the torchlight consisting of Your wisdom. Whoever filled with gratitude can abandon the basis of Your feet and look for another shelter? (39) The because of Your *māyā* firmly binding rope of my affection for the Dāśārhas, Vṛṣṇis, Andhakas and Sātvatas, cast by You for the production of offspring, was severed by the sword of the correct knowledge about the soul. (40) Let me offer my obeisances unto You, oh Greatest Yogi, please tell me how I as a surrendered soul can be steadfast in the attraction of Your lotus feet.'

(41-44) **T**he Supreme Lord said: 'Please Uddhava, accept My advice to head for My hermitage called Badārika. At the riverbanks there be purified by the touching of and bathing in the water emanating from My feet [see 5.17]. Be, with your eyes fixed upon the Alakanandā [a tributary of the Ganges] cleansed of all impurities, dress yourself in bark, My dear, eat from the forest and be happy freed from desire. Exercise with your intelligence, spiritual knowledge and wisdom, forbearance with all dualities, keep saintly to your principles, restrict your senses and live in peace and absorption. Believe in and meditate on that what you from Me have learned to discriminate. When you with your words and mind absorbed in Me thus devote yourself to My dharma, you will, with that discipline reaching beyond the three destinations [the three worlds], thereupon reach Me.'

(45) **Ś**rī Śuka said: 'After thus having been addressed by the Lord of Understanding, Uddhava circumambulated Him keeping Him to the right, and even though he at the time of his departure was free from the influence of material opposites, he with a breaking heart with his head bowed down flooded His feet with his teardrops. (46) Finding it most difficult to let go of His love, he because of the departure was overwhelmed by emotions and could not abandon Him. Filled with pain he again and again offered his obeisances and placed the slippers of his Maintainer on his head. Then he departed [*]. (47) The great devotee then installed Him permanently in his heart and went to the illustrious place of pilgrimage [which as such is also called Viśālā] the One Friend in the Universe had mentioned. There properly executing his austerities, he attained the Lord's destination [Vaikuṇṭha]. (48) Anyone who with honest belief is full of attention for [listens to, speaks about and practices] this ocean of ecstasy, this nectarean sea of spiritual knowledge [of bhakti-yoga] that by Kṛṣṇa, He whose feet are served by the masters of Yoga, was collected for His devotee, will liberate [himself and therewith] the entire world. (49) I am bowed down to the greatest and first of all beings, the personality named Kṛṣṇa, who makes His many devotees drink the nectar from the [milk] ocean that is de essence of the Vedas, the essence of the spiritual knowledge and

wisdom that He, as the author of the Vedas, like a bee delivered in order to take away the fear of material existence.'

*: The *paramparā* adds here: 'According to the Śrīmad Bhāgavatam [3.4: 5], while Uddhava was enroute to Badarikāśrama he heard about the Lord's journey to Prabhāsa. Turning back and following Lord Kṛṣṇa from behind, he saw the Lord alone just after the withdrawal of the Yadu dynasty. After being again mercifully instructed by the Personality of Godhead (along with Maitreya, who had just arrived), Uddhava felt his knowledge of the truth reawaken, and then, by the order of the Lord, he went on his way.'

11.30 - The Disappearance of the Yadu Dynasty

(1) The honorable king [Parīkṣit] said: 'What did the Supreme Lord and Protector of All Living Beings do in Dvārakā after Uddhava, the great devotee, had left for the forest? (2) Please tell how He, the Chief of the Yadus, gave up His body most dear to all eyes, when His family found destruction after being cursed by the brahmins [see 11.1]? (3) Attached to His form the women could not turn their eyes away from Him and, having entered the ears of the sages, His form, occupying their minds, would not leave them. How attractive were the words that by the ambitious poets were used to express His beauty? And what to say of those who, seeing Him on the battlefield on Arjuna's chariot, acquired a similar status [of being liberated]?'

(4) The powerful *ṛṣi* [Śuka] said: 'Observing the great disturbances that had appeared in the sky, the earth and in outer space, Kṛṣṇa addressed the Yadus seated in the Sudharmā hall [see 10.50: 54] as follows [see also 1.14]. (5) The Supreme Lord said: 'Oh best of the Yadus, considering these fearful, great and inauspicious omens, which are like the flags of the king of death, we should not stay a moment longer here in Dvārakā. (6) The women, the children and the elderly should go from here to Śaṅkhoddhāra [halfway Dvārakā and Prabhāsa] and we will go to Prabhāsa, where the Sarasvatī flows westward. (7) There we should purify by bathing, fasting and fixing our minds [in meditation], and then worship the gods [the idols] with various offerings, ab-

lutions and *ālepa* [smearing with sandalwood]. (8) When the brahmins have performed the ceremonies for our well-being, we will give them cows, land, gold, clothing, elephants, horses, chariots and houses [see also 3.3: 26-28]. (9) This is the course we have to follow in order to avert misfortune and bring about good fortune, for to worship the best among the living beings - the gods, the brahmins and the cows - brings about the highest perfection [compare to 10.24: 25].' (10) After they all thus had listened to the Enemy of Madhu, the elderly Yadus said: 'So be it!', and crossed over by boat [to the mainland] to head for Prabhāsa in chariots. (11) There the Yadus performed, in accordance with the instructions of the Lord of the Yadus, the Supreme Personality, all auspicious rituals with transcendental devotion and everything else that would strengthen them. (12) Then they, as destined [see 11.1: 4], lost their intelligence drinking from a large supply of sweet tasting *maireya* [honey-liquor], the ingredients of which overpowered their minds [see also 6.1: 58-60]. (13) Among the heroes, bewildered by Kṛṣṇa's illusory potency, a terrible quarrel arose because they, intoxicated of the excessive drinking, became arrogant. (14) Infuriated they on the shore took up their weapons - their bows, swords, bhalla arrows [arrows with a particular arrowhead] clubs, lances and spears - and fought. (15) Attacking with arrows, they most enraged faced each other with flying flags riding chariots, elephants and other carriers - asses, camels, bulls, buffalos, mules and even humans -, just like elephants in the forest fighting with their tusks. (16) With their enmity aroused Pradyumna in the battle fought ferociously against Sāmba, Akrūra against Bhoja, Aniruddha against Sātyaki, Subhadra against Saṅgrāmajit, Sumitra against Suratha and the two Gadas [the brother and a son of Kṛṣṇa] against each other. (17) Others also, like Niśaṭha, Ulmuka and more of them headed by Sahasrajit, Śatajit and Bhānu, confronted and killed each other, blinded by their intoxication and totally being bewildered by Mukunda. (18) Completely forgetting their friendship, the Kuntis, the Kukuras, the Visarjanas, the Madhus and Arbudas, Vṛṣṇis and Andhakas, the Bhojas, the Sātvatas, the Dāśārhas and the inhabitants of Māthura and Śūrasena slaughtered each other. (19) In their bewildered state relatives killed relatives and friends killed friends; sons fought against their fathers and their brothers, nephews against uncles, paternal uncles against maternal uncles and well-wishers against well-wishers. (20) Running out of arrows and having their bows broken and missiles used, they took up cane stalks [*eraka*, see 11.1: 22]. (21) Those stalks held in their fists turned into iron rods as strong as thunder bolts as they attacked their enemies with them, and even though Kṛṣṇa tried to stop them, they attacked Him as well. (22) Confused with their minds turned to killing, they mistook Balarāma for an enemy, oh King, and also raised their weapons against Him. (23) The Two [of Balarāma and Kṛṣṇa] then also most furiously joined the fight, oh son of the Kurus, and engaged in killing, using the stalks in Their fists as clubs as They moved about in the fight. (24) In the grip of the brahmin curse with their minds clouded by

Kṛṣṇa's *māyā,* the fury of their rivalry led to their destruction, just like a fire of bamboos turns a forest into ashes.

(25) **W**hen all of His clans this way had found destruction, Kṛṣṇa concluded that [as was planned, 11.1: 1-4], the remaining burden of the earth had been removed. (26) Balarāma on the shore of the ocean resorted to meditation on the Original Person and, merging Himself within Himself, gave up the human world. (27) Seeing that Balarāma had left, the Supreme Lord, the son of Devakī, found a pippala tree and quietly sat down under it [see also 3.4]. (28-32) Exhibiting His four-armed form He, like a fire without smoke, with His brilliant effulgence dissipated the darkness in all directions. With His Śrīvatsa mark and gray-blue cloud-like color, He wore a heavenly pair of silken garments and radiated [with His ornaments] like molten gold. His face, which like a blue lotus smiled beautifully with His charming lotus eyes, was adorned with His locks of hair and gleaming shark-shaped earrings. Splendid with a belt, a sacred thread, a helmet and bracelets, arm-ornaments, necklaces, ankle bells and other royal symbols, there was also the Kaustubha gem. And so He sat there with His right foot reddish like a lotus placed on His thigh, with the forms of His personal weapons in His hands and with a garland of forest flowers around His neck. (33) His foot that had the form of a deer's face, was [then] pierced by an arrow of a hunter named Jarā who thought he saw a deer. The arrow was fashioned from a fragment of the iron that had remained [from the by the brahmins cursed club that had been destroyed, see 11.1: 23]. (34) When he [Jarā] saw the four-armed personality he, afraid of having committed an offense, with his head down fell at the feet of the Enemy of the Asuras. (35) 'This sinful person acted in ignorance, oh Madhusūdana, please forgive this sinner's deed, oh Uttamaśloka, oh Sinless One. (36) Oh Master, what I did in disrespect of You, Viṣṇu, was wrong, oh You, whose constant remembrance, so they say, destroys the darkness of ignorance of all men. (37) Please kill me therefore immediately, oh Lord of Vaikuṇṭha, so that I, a sinful deer hunter, may not again commit such an offense against the saints [*]. (38) What can I, impure by birth, say about Him, about You [and the destruction of the Yadus]? The operation of Your mystic power is not even understood by Viriñca, Rudra and the other masters and sons of the Vedic word, because their vision is clouded by Your bewildering potency!'

(39) **Ś**rī Bhagavān said: 'Fear not, oh Jarā, please get up, for what you did was My desire; you have My permission to go to heaven, the abode for those who are of good deeds.'

(40) **A**fter thus having been instructed by Kṛṣṇa, the Fortunate One who generated His own form, he circumambulated Him three times. Then bowing down to Him he departed in a *vimāna* [a heavenly vehicle, also: a 'higher spirit'] to heaven. (41) Dāruka searching where Kṛṣṇa was, coming close scented

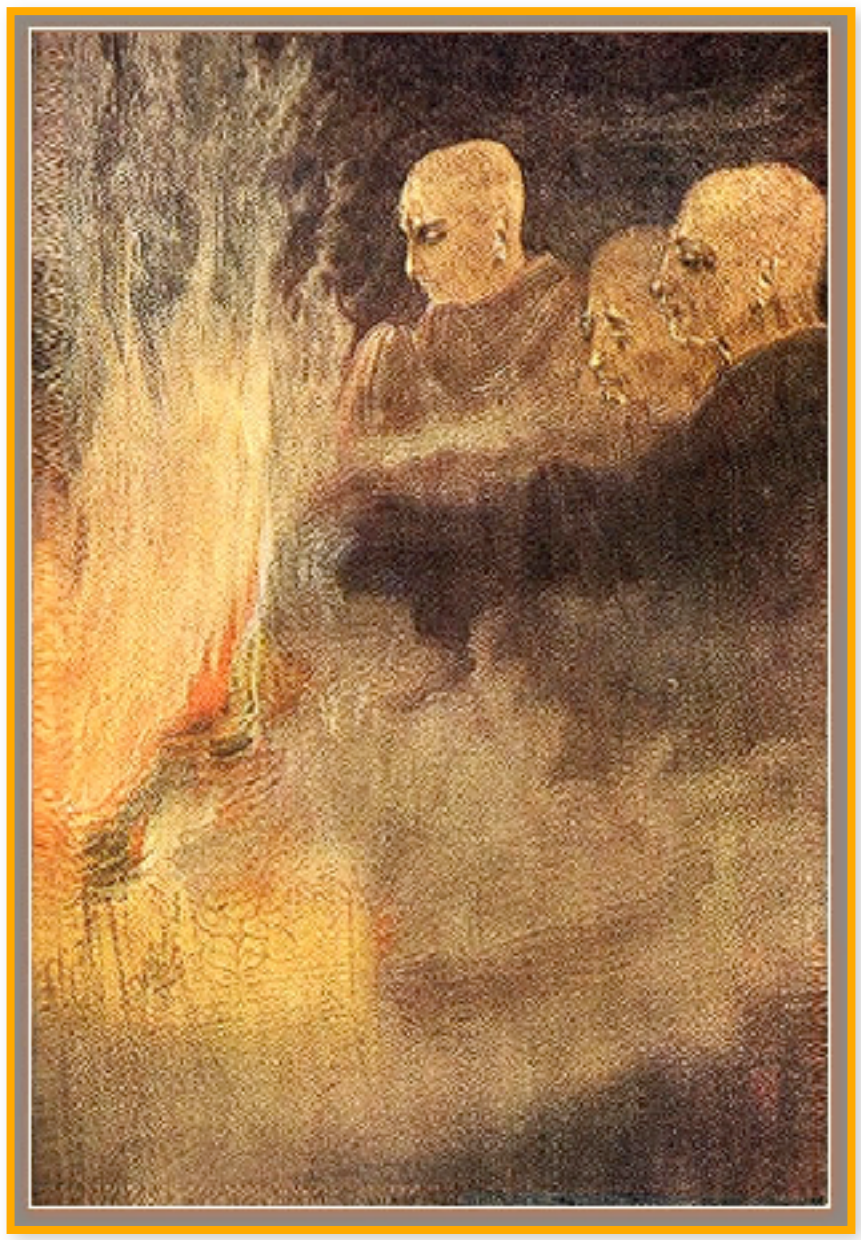
the fragrance of tulasī and went in that direction. (42) He found Him there brilliant and effulgent, surrounded by His weapons and resting at the base of the aśvaṭha. With his heart overwhelmed by emotions he rushed down from the chariot and fell with his eyes full of tears at His feet. (43) 'Oh Master, not seeing Your lotus feet my power of vision is lost and I fail to know the directions, nor can I find peace; just the way one in the night of a new moon lands in darkness.'

(44) **A**s he was speaking thus, straight in front of the eyes of the chariot driver, the chariot, along with the horses and the flag of Garuḍa marking it, rose up in the sky, oh king of kings. (45) And while Viṣṇu's divine weapons were following, Janārdana spoke to the driver who stood perplexed about what was happening. (46) 'Oh driver, go to Dvārakā and inform Our family members about the mutual destruction of their close relatives, about My condition and about the passing away of Saṅkarṣaṇa. (47) You and your relatives should not remain in Dvārakā. Now the Yadu capital has been abandoned by Me, it will be flooded by the ocean. (48) Each of you should take your own family as also Our parents with you, and under the protection of Arjuna go to Indraprastha. (49) You however, [I wish to] remain firm in My devotional service with indifference [about material affairs] being fixed in spiritual knowledge. Understand that [all of] this was a creation of My *māyā,* and thus find inner peace.'

(50) **A**fter being addressed by Him he [Dāruka] circumambulated Him, over and over offering his obeisances. He placed his head at His lotus feet, and went with a sad heart to the city.'

: Śrīla Viśvanātha Cakravartī Ṭhākura wonders, since deer are by nature fearful and timid, how any deer could possibly be on the scene of such a huge battle, and how a hunter could calmly go about his business in the midst of such carnage. Therefore, the withdrawal of the Yadu dynasty and Lord Kṛṣṇa's own disappearance from this earth were not material historical events; they are instead a display of the Lord's internal potency for the purpose of winding up His manifest pastimes on earth [p.p. 11.30: 37]. Also the name of the hunter Jarā, meaning old age, is indicative of the metaphorical purport of this incident [see also footnote 10.87:]. In the Mahābhārata-tātparya-nirnaya, Śrī Madhvācārya-pāda wrote that the Lord for His mission created a body of material energy into which the arrow was shot. But the Lord's actual four-armed form was never touched by the arrow of Jarā, who is actually an incarnation of the Lord's devotee Bhṛgu Ṛṣi. In a previous age Bhṛgu Muni had offensively placed his foot on the chest of Lord Viṣṇu.

11.31 - The Ascension of Lord Kṛṣṇa



(1) **Ś**rī Śuka said: 'Then Brahmā arrived there [in Prabhāsa], along with Śiva with his consort, the demigods led by Indra, the sages and the masters of mankind. (2-3) The forefathers, the perfected souls and divine singers, the scientists and the champions, the venerable souls, the treasure keepers and the wild men, the ones of superpower and the dancing girls of heaven and all those of Garuḍa [the *dvijās*], desirous to witness the passing away of the Supreme Lord, eagerly chanted and praised the birth and activities of Lord Śauri [Kṛṣṇa]. (4) Crowding the sky in a great number of *vimānas*, oh King, they showered flowers being joined in transcendental devotion. (5) When the Supreme Lord saw the great father [Brahmā] and his powerful expansions [the demigods], the Almighty One closed His lotus eyes and fixed His consciousness within Himself. (6) Without in meditation on the fire burning in a mystic trance the object so auspicious for all concentration and meditation, viz. His body most attractive to all the worlds, He entered His heavenly abode [compare 4.4].

(7) **A**nd while in heaven kettledrums resounded and flowers fell from the sky, Truth, Righteousness, Constancy, Fame and Beauty followed Him as He left the earth [*, see also 10.39: 53-55]. (8) The demigods and others headed by Brahmā not knowing the path that Kṛṣṇa took, did not all see Him entering His abode, but those who did were most amazed. (9) Just as mortals cannot determine the path lightning describes in the sky while leaving the clouds, the demigods could not determine Kṛṣṇa's path. (10) But Brahmā, Śiva and the others who saw it, in astonishment glorified the yogic power of the Lord. Thereupon each of them returned to his own world. (11) Oh King, understand the appearance and the disappearance of the Supreme One among the embodied beings to be a false show like that of an actor, enacted by His illusory potency. Creating this universe by Himself, entering it, engaging in pastimes in it and in the end winding it up, He ceases [with these functions] and remains in the greatness of the Supreme Self. (12) He who brought the son of His guru back in the same body after he had been taken to the world of Yamarāja [10.45], He who protected you against being burned by the superior weapon [1.12], He who even conquered Śiva who is the death of the agents of death [10.63], why would He who brought the deer hunter [Jarā] body and all to the spiritual world, not be capable of preserving Himself? (13) Despite the fact that He as the One Possessing Unlimited Potencies constitutes the exclusive cause of the maintenance, creation and annihilation of all created beings, He did not desire to keep His physical frame here in the mortal world. Why would He, who is the destination for those who are fixed upon Him, keep up appearances [see also 3.2: 10-11]? (14) Anyone who, rising early in the morning, attentively with devotion glorifies this supreme destination of Kṛṣṇa, will undoubtedly reach that unsurpassable position [see also B.G. 8: 6].

(15) **W**hen Dāruka arrived in Dvārakā, he fell down at the feet of Vasudeva and Ugrasena, that he wet with his tears because of missing Kṛṣṇa. (16-17) He told the story of the complete destruction of the Vṛṣṇis, oh ruler of man. When they heard it the people, with their hearts upset, were rendered senseless in their grief. Overwhelmed by the separation from Kṛṣṇa, they struck their faces and quickly went to the place where their relatives were lying lifeless. (18) Devakī, Rohiṇī and Vasudeva thereupon could not find their sons Kṛṣṇa and Balarāma, and lost their consciousness because of the pain of their bereavement. (19) Tormented by their separation from the Supreme Lord they gave up their lives on the spot, my best one. Then the [Yādava] wives climbed on the funeral pyre and embraced their [dead] husbands. (20) The wives of Balarāma entered the fire and embraced His body, and so did the wives of Vasudeva and the Lord's daughters-in-law for Pradyumna and the others. Also Kṛṣṇa's wives led by Rukmiṇī, His first queen, fully absorbed in Him entered the fire. (21) Arjuna, distressed because of his separation from Kṛṣṇa, his dear friend, consoled himself with the transcendental words of Kṛṣṇa's song [like 2:

11-12 , 2: 20-21, 2: 27, 4: 7, 4: 6, 7: 25 and 14: 27 of the Bhagavad Gītā]. (22) Arjuna saw to it that for the relatives, who had died and who had no remaining family members, the funeral rites were executed in order of the seniority of the deceased as is prescribed. (23) Immediately after Dvārakā had been abandoned by the Lord, it was flooded by the ocean, except, oh King, for the residence of the Supreme Personality of Godhead [see archeology pictures 1, 2 & 3 of the site]. (24) In that very place Madhusūdana, the Supreme Lord, is eternally present; as the most auspicious of all auspicious places, its remembrance alone is enough to take away everything inauspicious. (25) Arjuna moved the survivors - the women, the children and elders of the deceased - to Indraprastha and placed there Vajra [Aniruddha's son] on the throne. (26) After Your grandfathers had heard from Arjuna about the death of their Friend, oh King, they all left to make the great journey, but not before they had first installed you as the maintainer of the dynasty [they went northwards, see also 1.15: 34-51]. (27) Any conditioned soul who with faith sings about the birth and activities of Viṣṇu, the God of Gods, will be freed from all sins [see Śrī Daśāvatāra Stotra]. (28) The attractive and most auspicious exploits and childhood pastimes of the incarnation of the Supreme Lord Hari [with all His expansions, see 10.1: 62-63], have now been described here [in this Story of the Fortunate One] as also elsewhere [in other scriptures]. Anyone who proclaims them will attain the transcendental devotional service that is the destination of the perfect sages [the *paramahaṁsas*].'

*: Śrīla Viṣvanātha Cakravarti Ṭhākura comments here: 'Truth and other qualities departed so that various bad qualities could become prominent in Kali-yuga.'

Thus the eleventh Canto of the Śrīmad Bhāgavatam ends named:

Kṛṣṇa's Final Instructions.

Title, Artist and Source Pictures Canto 11

11.1
Artist: B.K. Mitra
Source: Collection of Gita Press, Gorakhpur

11.2
Title: Nārada visiting: ‘Redar Raini from the Chunar Ragamala’, 1591 Shaykh Hatim (Indian, Hara Dynasty), Chunar, India
Source: Internet, Smithsonian National (Freer) Museum of Asian Art, Sackler Gallery.

11.3
Title: Lord Chaitanya Mahaprabhu
Style: Vintage Hindu image
Source: Internet

11.4
Title: Painting of the ten Vishnu avataras, 19th. century, Jaipur, India
Source: Victoria and Albert Museum

11.5
Title: The first painting suggestive of Nārada is titled "Victory of the Buddha".
Artist: Abanindranath Tagore, Wikipedia
Source: 'Myths of the Hindus and Buddhists', Ballantine Press, Oct. 1913

11.6
Title: The image shows Krishna speaking to Uddhava
Source: Internet

11.7
Title: "Buddha as a mendicant”.
Artist: Abanindranath Tagore, Wikipedia
Source: 'Myths of the Hindus and Buddhists', Ballantine Press, Oct. 1913

11.8
Title: "Vishwamitra and Menaka"
Artist: Raja Ravi Varma
Source: Wikimedia Commons Internet

11.9
Title: Unknown
Artist: Raja Ravi Varma

Source: Wikimedia Commons Internet

11.10
Title: "The gambols of ghosts".
Artist: William Blake bij Robert Blairs 'The grave'.
Source: William Blake Archive. blakearchive.org

11.11
Title: "Tree of life with two peacock pairs".
Artist: Unknown
Source: Internet

11.12
Title: The image is of a statue of Lord Krishna-Caitanya Mahaprabhu singing with His close associates [Pañca-tattva].
Source: Internet

11.13
Title: 'Princess Damayanthi, sending the Royal Swan as messenger to Nalan'.
Artist: Raja Ravi Varma
Source: Wikimedia Commons Internet

11.14
Title: The vintage image shows Vishnu with His attributes and Ananta
Artist: Unknown
Source: Internet

11.15
Title: The vintage image pictures Krishna showing His universal form to Arjuna on the battlefield.
Artist: Unknown
Source: Internet

11.16
Title: The image shows the Universal Form of Lord Viṣṇu.
Source: Internet

11.17
Title: Painting of the goddess Gāyatrī
Artist: Raja Ravi Varma
Source: Wikimedia Commons Internet

11.18
Title: Solvyns, Les Hindoūs: II.4.2. "Purrum-hungse, Penitent".
Style: A Collection of Two Hundred and Fifty Coloured Etchings (1799), Sec. VII, No. 6. "A Soonassey".
Source: Internet. © of the collection of prof R.L. Hardgrave, University of Texas. Used with permission.

11.19
Title: The vintage image shows Lord Caitanya in sacrifice before the mūrtis of Lord Jagannātha.
Source: Internet

11.20
Title: Collage of Bhāgavata-dharma
Artist: B.K. Mitra & Anand Aadhar
Source: Collection of Gita Press, Gorakhpur & Wikipedia (Game Wiki)

11.21
Title: “Saguna”.
Artist: © Wim Kuenen. Used with permission.
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11.22
Title: “Devotee”.
Artist: © Wim Kuenen. Used with permission.
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11.23
Title: "A Brahmin Approaches Shiva, Vishnu, and Brahmā".
Style: From the Story of the Sages Markandeya and Bhavana India, Andhra Pradesh, South Asia, circa 1850-1900
Source/Courtesy: Los Angeles County Museum of Art (LACMA), collectionsonline.lacma.org

11.24
Title: ‘Drieluik’ (middenpaneel)
Artist: © Wim Kuenen. Used with permission.
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11.25
Title: 'Brahmā, Vishnu and Shiva seated on lotuses with their consorts, Sarasvati, Lakshmi and Parvati respectively.’ Ca. 1770, Guler, India
Source: Internet. Victoria and Albert Museum

11.26
Title: ‘The Song of Purūravā’
Artist: Khitindra Nath Mazumdar
Source: 'Myths of the Hindus and Buddhists', Ballantine Press, Oct. 1913.

11.27
Title: The vintage Hindu image portrays the balancing between worldly riches and the interest of devotional service unto Krishna
Artist: Unknown
Source: Internet

11.28

Title: 'Michael Binding Satan'
Artist: William Blake.
Source: wikipedia.org & blakearchive.org

11.29
Title: The picture shows Uddhava sitting at the feet of Krishna
Artist: Unknown
Source: Internet

11.30
Title: The vintage image shows Krishna driving Arjuna's chariot on the battlefield.
Artist: Unknown
Source: Internet

11.31
Title: 'Final Release’
Artist: Abanindranath Tagore, Wikipedia
Source: 'Myths of the Hindus and Buddhists', Ballantine Press, Oct. 1913

Śrīmad Bhāgavatam

Canto 12:
The Age of Deterioration

The end of emperor Parīkṣit, Mārkaṇḍeya Ṛṣi and Kali-yuga described

12.1 - The Degraded Dynasties and Corrupt Nature of the Rulers of Kali-yuga

(0) **Ś**rī Parīkṣit said: 'Please, oh sage, can you tell me whose dynasty ruled over the earth after Kṛṣṇa, the jewel of the Yadu dynasty, had left for His heavenly abode [*]?'

(1-2) **Ś**rī Śuka said: 'The last descendant of Bṛhadratha in the future [see 9.22: 49] was named Purañjaya [not the one mentioned in 9.6: 12]. His minister Śunaka will assassinate his master to make his own son named Pradyota [historical: Bimbisāra] king. His son Pālaka will have Viśākhayūpa as his son and Rājaka will be his successor. (3) His son will be Nandivardhana. These five Pradyotana kings will enjoy the earth for one hundred thirty-eight years. (4) Then Śiśunāga will take birth and Kākavarṇa will be his son, from whose son Kṣemadharmā, Kṣetrajña will be born. (5) The son Vidhisāra [of Kṣetrajña] will have Ajātaśatru as his son and Darbhaka, his son, will have Ajaya as his successor. (6-8) From Ajaya there will be [another] Nandivardhana whose son is Mahānandi. These ten Śiśunāga kings, oh best of the Kurus, will rule

over the earth in the age of Kali for three hundred sixty years. Oh King, the son of Mahānandi, a certain Nanda, will take birth from the womb of a working class woman and will, as a powerful master over millions, be the destroyer of the royal class. The kings will become irreligious and be no better than *śūdras*. (9) He [Mahāpadmānanda], that ruler over millions, will be like a second Paraśurāma and as an unchallenged authority bring the entire earth under one rule [see 9.15 & 16]. (10) From him eight sons headed by Sumālya will take birth and enjoy this earth as kings for a hundred years. (11) A certain brahmin [called Cāṇakya] trusted by the nine Nandas [Mahāpadmānanda and his sons] will overturn them. With them removed the Mauryas will rule the earth in Kali-yuga [**]. (12) The brahmin will put Candragupta on the throne and his son Vārisāra will next be succeeded by Aśokavardhana. (13) Suyaśā [Daśaratha Maurya] will be born to him, Saṅgata [Samprati], his son, will father Śāliśūka of whom next Somaśarmā [Devavarman] will be born who will father Śatadhanvā from whose loins Bṛhadratha will take his birth. (14) These ten Maurya kings, oh eminent hero of the Kuru dynasty, will rule the earth in Kali-yuga for the time of one hundred thirty-seven years. (15-17) From Agnimitra [the son of the first Śuṅga king named Puṣpamitra, a general who will murder Bṛhadratha] there will be Sujyeṣṭha [Vasujyeṣṭha] who will father Vasumitra whose son will be Bhadraka [Andhraka] who will be succeeded by Pulinda [Pulindaka]. His son will be Ghoṣa to whom Vajramitra will be born. His son Bhāgavata [Bhagabhadra] will beget Devabhūti, oh eminent Kuru. These ten Śuṅga kings will enjoy the earth for more than hundred [109] years. Thereafter this earth will be ruled by the Kāṇva dynasty poor in qualities, oh ruler of man. (18) Vasudeva, a most intelligent minister from the Kāṇva family, [with the help of a female slave] will kill the lusty Śuṅga king Devabhūti and thereupon himself assume leadership. (19) His son Bhūmitra will have a successor called Nārāyaṇa [with a son named Suśarmā]. These Kāṇva kings will rule the earth for three-hundred-forty-five more years in Kali-yuga. (20) A low-class most degraded man of the Andhra race called Balī, will as a servant kill Suśarmā, the [last] Kāṇva king, and rule the earth for some time. (21-26) His brother named Kṛṣṇa, will be the next ruler of the earth. His son Śāntakarṇa will have Paurṇamāsa as his successor. His son Lambodara will beget king Cibilaka. Cibilaka will father Meghasvāti, who in his turn will beget Aṭamāna who will be succeeded by Aniṣṭakarmā. Hāleya, his son, will have Talaka as his son whose son Purīṣabhīru will have Sunandana as the next king. Cakora [his son] will be succeeded by the eight Bahus, among whom Śivasvāti will be a great subduer of enemies. To Gomatī, his son, Purīmān will be born, whose son will be called Medaśirā. Śivaskanda, born from his loins, will have Yajñaśrī as his son and his descendant will be Vijaya, who will father the sons Candravijña and Lomadhi. These thirty kings will rule the world for four hundred fifty-six years, oh son of the Kurus [***]. (27) From the city of Avabhṛti then seven Ābhīra kings will follow, ten Gardabhīs and sixteen Kaṅka kings, earthly rulers who will be very greedy. (28) Next there will be eight

Yavanas, fourteen Turuṣkas and furthermore ten Guruṇḍas and eleven kings of the Maula dynasty. (29-31) The eleven Maulas will rule for three hundred years after these [preceding three dynasties] have ruled the earth for one thousand ninety-nine years, my dear. When they are all dead and gone, in the city of Kilakilā the kings Bhūtananda, Vaṅgiri, Śiśunandi, his brother Yaśo-nandi and then Pravīraka will rule for one-hundred-and-six years. (32-33) To them [the Kilakilās] thirteen sons will be born called the Bāhlikas. Thereafter the kings Puṣpamitra, his son Durmitra as also seven Andhras, seven Kauśalas and the rulers of Vidūra and Niṣadha will reign at the same time [over different realms]. (34) In the province of Māgadha a king named Viśvasphūrji will assume power, who like another Purañjaya will turn the people of all classes into inferior Pulindas, Yadus and Madrakas [low-class, uncivilized men, see *4]. (35) This unintelligent king, who, protected in the city of Padmavatī, will rule over the earth from the source of the Ganges to Prayāga, will in respect of the citizens predominantly act against the brahminical order and ruin the mighty class of the *kṣatriyas*. (36) The twice-born souls living in the provinces Śaurāṣthra, Avantī, Ābhīra, Śūra, Arbuda and Mālava will [at that time] fail to fulfill their vows, while they who rank first among the people [the kings] will become no better than *śūdras*. (37) The lands at the river Sindhu, as also the districts of Candrabhāgā, Kauntī and Kāśmīra, will be ruled by uncivilized men [*mlecchas*], *śūdras* and others who, lacking spiritual strength, deviate from the standard.

(38) **O**h King, these generally uncivilized, earthly caretakers [politicians] who, simultaneously ruling, are dedicated to irreligious and unrealistic practices will, with fierce tempers [competing for the dominion] allow their subjects hardly any freedom [economically]. (39) They will ruin the lives of women, children, cows and intellectuals, and hanker for money and the wives of other men. Lacking in strength they mostly have short, unstable careers of success and failure, and live short lives. Not initiated and devoid of regulative principles these barbarians behaving like kings, under the sway of passion and ignorance, will virtually devour the citizens. (40) The people in the cities following the example of the character, behavior and speech of these men, will, harassed by these rulers and by each other, thus be destroyed [in wars, economic collapse and natural disasters, see also *kleśa*, Kali-yuga and B.G. 16: 6-12].'

*: The *paramparā* of ISKCON left out this first line of Parīkṣit questioning, where other sources like Śastri C.L. Gosvāmī do begin this chapter thus.

**: The *paramparā* adds: 'The great historical narration Śrīmad Bhāgavatam, which began with the events prior to the cosmic manifestation, now reaches into the realm of modern recorded history. Modern historians recognize both the Maurya dynasty and Candragupta, the king mentioned in the following verse [p.p. 12.1.11].'

***: According to an academic translator of the Bhāgavatam, Ganesh Vasudeo Tagare [1989, Morilal Banarsidass], this period would be found short before the beginning of the Christian year count. Analyzing this text in reference to historical sources he, stating that there are many discrepancies with the cultural [manipulated?] records, also concludes that historically the Kaṇva dynasty would have only ruled for forty-five years from 75 to 30 B.C., and not for the three hundred forty-five as the Sanskrit text states here. According to him this part of the Bhāgavatam would have been of a later date and consist of a mishmash of hearsay historical knowledge, which is a position contested by the *paramparā* of course, since it is more likely to err in the discordance of worldly interest than in the harmony of a consciousness motivated by spiritual discipline.

*4: The total span of generations covered here from the first Purañjaya to the last one in the line of the Kali-yuga decay, thus would have stretched from about 2000 B.C. to about the twelfth century A.D.

12.2 - Despair and Hope in the Age of Quarrel

(1) **Ś**rī Śuka said: 'And then, oh King, under the strong influence of the time [of Kali-yuga] religiousness, truthfulness, cleanliness, tolerance and mercy, as also the quality of life, physical strength and memory, will diminish day after day [see also 1.16]. (2) Among the people of the age of Kali all one attains by good birth, behavior and qualities will be wealth, while material power will be the only factor determining what is just and reasonable. (3) Relations between men and women will be based upon sensual pleasure, business will be ruled by deceit, masculinity and femininity are there for sexual attraction, and a sacred thread will suffice to be considered learned. (4) Spiritual status and one's progress in this respect will be determined by outer marks only, one is considered questionable when one lacks in funds, while scholarship will consist of word jugglery. (5) Poverty will simply be considered a lack of virtue, while the standard of virtue will be hypocrisy and deceit. Verbal agreement is enough to be married and a bath suffices to start the day. (6) A holy place is a reservoir of water somewhere far away, beauty depends on one's hair style, life's purpose is to fill one's belly, someone audacious is considered truthful, when one can maintain a family one is an expert, and religious principles are observed for the sake of one's reputation. (7) With the earth being crowded with a populace thus corrupted, anyone who is the strongest among the intellectuals, the rulers, the merchants and the working class,

will be called the king [or president]. (8) The citizens, whose wives and property are stolen by a merciless and avaricious ruling class behaving like ordinary thieves, will flee to the mountains and the forests. (9) Plagued by draughts, famine and taxation, they will be ruined and resort to the consumption of leaves, roots, meat, honey, fruits, flowers and seeds [see also 1.16: 20, 4.20: 14, 4.21: 24, B.G. 3: 14]. (10) Heavily burdened by cold, wind, heat, rain and snow, as also by quarrels, hunger, thirst and diseases, they suffer a great deal of distress and anxiety. (11) In Kali-yuga men for no more than fifty years can enjoy a decent quality of [family] life. (12-16) When the bodies of all living entities are in decay from the contamination of Kali-yuga, when the dutifulness of the members of all status-orientations is lost, when the Vedic path for all man has changed into a predominantly atheistic sense of duty, when the kings [or governors] mainly consist of thieves, and the people in their various occupations are lying criminals of useless violence [against specially animals], when the societal classes as good as all are engaged in profit-minded labor, cows have the same value as goats, the hermitages hardly can be distinguished from materialistic households, family bonds do not reach beyond the ties of marriage, when the plants and herbs are mostly small sized and all trees are like śamī trees, when there is always lightning in the clouds and the homes are ruled by loneliness [voidism and impersonalism, see Pranāti], when Kali-yuga is running at its end and the people behave like asses, the Supreme Lord will descend in the mode of pure goodness to defend the dharma.

(17) The spiritual master of all the moving and nonmoving living beings, Lord Viṣṇu, the Supreme Personality and Controller of All, takes birth for the protection of the religion and to put an end to the karma of the saintly souls. (18) In the village of Śambhala Lord Kalki will appear in the home of the great soul, the eminent brahmin Viṣṇuyaśā ['the glory of Viṣṇu']. (19-20) Mounting His swift horse Devadatta, the Lord of the Universe endowed with His sword, transcendental qualities and eight mystic opulences [*siddhis*], will subdue the reprobates. With speed traveling the earth on His horse He, unrivaled in His splendor, will slaughter the thieves dressing as kings by the millions. (21) When all the robbers have been killed, the minds of all the residents of the towns and cities will clear up who came in touch with the breeze carrying the most sacred fragrance of the [with sandalwood paste] decorated body of Lord Vāsudeva. (22) When Vāsudeva, the Supreme Lord, is situated in their hearts in the transcendental form of His goodness, the production of offspring will be abundant. (23) After the Supreme Lord Kalki, the Lord and Master of Dharma, has incarnated, Satya-yuga will begin and progeny will be created in the mode of goodness [see *yuga*]. (24) The moment the sun and the moon together with Jupiter [Bṛhaspatī] in the same constellation [of Karkaṭa or Cancer] enter the lunar mansion of Tiṣyā [or Puṣyā, 3° 20´ to 16° 40´ see zodiac], Satya-yuga [Kṛta] will begin.

(25) **I** briefly described all the past, present and future kings belonging to the solar and lunar dynasties [see also *vaṁśa*]. (26) Beginning from the birth of your good self up to the coronation of king Nanda [see 12.1: 12] eleven hundred and fifty years will pass [*]. (27-28) On the [northwest] line between the two stars [Pulaha and Kratu] one first sees rising in the constellation of the seven sages [Ursa Major, the Great Bear], one in the nightly sky sees their [ruling] lunar mansion. The sages [the stars] in that lunar mansion remain connected with it for a hundred human years. Now, in your time, they are situated in the *nakṣatra* called Maghā. (29) When Viṣṇu, the Supreme Lord, the sun known as Kṛṣṇa, returned to heaven, this world entered the age of Kali in which people delight in sin. (30) For as long as He, the Husband of Ramā, touched the earth with His lotus feet, Kali could not prevail on earth. (31) Kali-yuga begins when the [constellation of the] seven divine sages enter[s] Maghā. That period covers twelve hundred [godly] years [or 432.000 human years, see also *kāla*]. (32) When the seven sages pass from Maghā to the lunar mansion of Pūrvāsāḍhā, this age of Kali will attain its full strength beginning with the time of king [Mahāpadma] Nanda and his descendants. (33) The historians say that the age of Kali began the very day that Śrī Kṛṣṇa departed for the spiritual world. (34) At the end of the thousand celestial years of the fourth [Kali] age, Satya-yuga will start again, the time when the minds of men will be self-enlightened.

(35) **T**hus this dynasty from [Vaivasvata] Manu has been enumerated as it is known on earth. The positions of the scholars, the traders and the workers in each age can therewith also be understood. (36) Of these personalities, these great souls, one only remembers their names; all that remains of their glory on this earth are their stories. (37) Devāpi, the brother of Śāntanu [9.22: 12-17] and Maru [9.12: 5-6] who took birth in the Ikṣvāku dynasty, are endowed with great mystical power and both live [even now] in Kalāpa. (38) At the end of the age of Kali they will return to human society and promulgate the *varṇāśrama-dharma* as it was before, deriving from the instructions they received from Vāsudeva [Kṛṣṇa]. (39) The four ages of Kṛta [Satya], Tretā, Dvāpara and Kali that the living beings undergo in this world, will repeat themselves continuously following this sequential order [see also *mahāyuga*]. (40) Oh King, these kings, these gods among man and the others I described, who arriving on this earth exert their possessiveness, in the end all have to forsake this world and face their demise. (41) Even if someone's body carries the name of king it is nevertheless destined to be known as stool, worms or ashes. For the sake of that body he was an enemy of other living beings and therefore ends up in hell. What does such a one know about his self-interest [compare 6.18: 25, 7.15: 37, 10.10: 10, 10.51: 50]? (42) [A king may think:] 'How can this same undivided earth as controlled by the personalities of my predecessors and now under my control, stay in the hands of my son, grandson and other descendants?' (43) When one accepts this body that is composed of earth, wa-

ter and fire, with a notion of 'I' and when one says 'mine' to this earth, one lacks in intelligence, for in the end reaching one's own absence one has to forsake both this body and this earth [see also 4.9: 34-35]. (44) Oh King, of whatever that kings may enjoy in the world with all their power, is by Time nothing more preserved than some accounts and histories [compare with 2.9: 33, 5.19: 28, 11.19: 16, 11.28: 21].'

*: From this statement can be derived, that the Candragupta that after Nanda by Cānakya was put on the throne must have been another Candragupta than the one who 1500 years later supposedly defeated Alexander the Great in the fourth century B.C. The *parampará* adds to the discrepancy of three centuries further: 'Although Śukadeva Gosvāmī previously described approximately fifteen hundred years of royal dynasties, it is understood that some overlapping occurred between kings.

12.3 - The Song of Mother Earth and the Remedy for Kali-yuga

(1) **Ś**rī Śuka said: 'When the earth saw the kings busily engaged in conquering her, she laughed and said: 'Ah, just see how these kings, these playthings of death, wish to conquer me! (2) This lust of the rulers over man and even of the sages, is doomed to fail; those kings are putting their faith in a lump of matter that compares to a water bubble.' (3-4) 'Let us first conquer the sixfold [of the senses and the mind], then subdue the leading ministers and then the advisors. Next we subdue the citizens, the friends, the elephant keepers and the thorns [the thugs]. This way we will step by step conquer the earth and her girdle of seas', but thinking thus with their hearts caught in expectations, they do not realize the finality of their existence [compare B.G 16: 13-18]. (5) Having conquered the lands by the sea they, with all their might, next enter the seas. Of what use is such a victory over the self? Spiritual liberation is the fruit of conquering oneself!

(6) **T**he Manus and their sons, oh best of the Kurus, all gave up [ruling over me] and left [for the forest] the way they came, but those lacking in intelligence try to conquer me through warfare. (7) Because of me among materialistic persons conflict arises between fathers and sons, and between brothers, for their hearts are ruled by possessing power. (8) Saying: 'This entire land is mine and not yours, you fool', the rulers quarrel, and for my sake kill each other and get killed. [compare e.g. 2.5: 13, 2.7: 42, 4.29: 5, 5.5: 8, 6.16: 41, 7.8: 7-10, 9.4: 2-12]. (9-13) Pṛthu, Purūravā, Gādhi, Nahuṣa, Bharata, Kārtavīryārjuna, Māndhātā, Sagara, Rāma [*], Khaṭvāṅga, Dhundhuhā [or] Kuvalayāśva [9.6: 23-24], Raghu [9.10: 1], Tṛṇabindu [9.2: 30], Yayāti, Śaryāti [9.3: 1], Śantanu [9.22: 12-13], Gaya [5.15: 6-13], Bhagīratha [9.9: 2-17], Kakutstha [9.6: 12], Naiṣadha [Nala, 9.9: 16-17, 9.23: 20-21, from the descendants of Niṣadha, 9.12: 1], Nṛga [Nābhāga, 10.64: 10], Hiraṇyakaśipu, Vṛtra, Rāvaṇa, who made the whole world lament, Namuci [8.11: 29-49], Śambara [10.36: 36], Bhauma, Hiraṇyākṣa and Tāraka [8.10: 19-24], as also many other demons and kings of great control over others, were all heroes who, well informed, were unconquerable and subdued everyone. Living for me, oh mighty one, they expressed great possessiveness but, by the force of Time being subjected to death, they failed to accomplish their goals, historical accounts is all that remained of them [see also B.G. 4: 7].

(14) [**Ś**uka continued:] These narrations I related to you about great kings who spread their fame in all the worlds and then departed, do not express the highest purpose, oh mighty one. They are but a wealth of words [a backdrop] for dilating on renunciation and wisdom. (15) It is rather the repeated discussing and singing about the qualities of the Lord Praised in the Verses, what destroys everything inauspicious. He who desires Lord Kṛṣṇa's pure devotional service should therefore do that regularly [seeking that association] and hear [about Him] time and again.'

(16) **T**he honorable king [Parīkṣit] said: 'By what means, my Lord, do the people living in Kali-yuga eradicate the faults accumulating because of that age? Please explain that to me. (17) How about the *yugas*, the duties prescribed for them, the time they last and when they end, as also the Time itself that represents the movement of the Controller, of Lord Viṣṇu the Supreme Soul [see also time quotes page].'

(18) **Ś**rī Śuka said: 'The religion of the people in Satya-yuga, oh King, is by the people of the time maintained with all its four legs: the powerful legs of truth [*satya*], compassion [*dayā*], austerity [or penance, *tapas*] and charity [*dāna*, or also *śauca*, purification [**], compare 1.17: 24, 3.11: 21 and see *niyama*]. (19) The [*haṁsa*-]people [of that age] are content, merciful, friendly, peaceful, self-controlled, tolerant, satisfied within, equal-minded and mostly ascetic [see also 3.13: 35 and 11.17: 10]. (20) In Tretā-yuga one fourth of [the

strength of each of] the legs of dharma is gradually lost because of the pillars of *adharma* or godlessness: untruth, violence, dissatisfaction and discord [compare 1.17: 25]. (21) During that age people are of devotion with rituals and austerities, without any excessive violence or wanton desires. Prospering in their respect for the three Vedas they follow the three paths [of regulating the religion, the economy and sense gratification], while the four classes are predominantly brahminically oriented, oh King. (22) The dharmic qualities of austerity, compassion, truth and charity are in Dvāpara-yuga reduced to one half [of their strength] because of the *adharmic* characteristics of violence, discontent, lies and hatred. (23) One is [in that age] of a high moral fiber, one loves glory and is absorbed in Vedic study. One is opulent with large families and joyful, while brahmins and nobles constitute the greatest number among the four classes. (24) Because of the constant increase of the motives of godlessness, in Kali-yuga the legs of religiousness further decrease to one fourth [of their strength, compare 1.17: 25], until they finally will be destroyed. (25) In that age the people will be greedy, ill-mannered, lacking in compassion, prone to useless quarrel, unfortunate and obsessed with material desires, while they will mainly consist of laborers and less civilized characters. (26) The qualities of goodness, passion and ignorance that thus [depending the age] are observed in a person, undergo - being impelled by [the operation of] Time - permutations within the mind [***]. (27) The time when the mind, the intelligence and the senses flourish in the mode of goodness, should be understood as Satya-yuga, the age of taking pleasure in knowledge and austerity. (28) Oh intelligent one, when the conditioned souls devoted to their duties are of ulterior motives and strive for honor, that predominance of passion must be considered the time of Tretā. (29) When greed and dissatisfaction, false pride, envy and hypocrisy are seen everywhere and actions are dominated by selfhood, one speaks of the time of Dvāpara, the age of passion in combination with ignorance.

(30) **K**ali-yuga is known as the age of ignorance, where there is deceit, false testimony, sloth and lethargy, violence, depression, lamentation, delusion, fear and poverty. (31) As a consequence the mortals will be shortsighted, unfortunate, eating too much, lusty and poverty-stricken while the women will act of their own accord and be unchaste. (32) In the populated areas uncivilized people will take high positions [and act like thieves], the Vedic scriptures will be slighted by false doctrines [heretics], the political leaders will devour the people and the twice-born souls will be dedicated to their bellies and genitals. (33) The youngsters [the students] will be averse to vows and impure in their engagements, the householders will be beggars [with what they claim], the withdrawn souls [the middle-aged, with no nature left to retreat into] will be city-dwellers and the renounced order will greedily endeavor for wealth [be engaged in 'reli-business']. (34) Smaller in size, voracious and having many children, [the women will have] lost their timidity and constantly

speak harshly and with great audacity be as deceitful as thieves. (35) The merchants will indulge in cheating so that their business dealings will be wicked while the people unnecessarily will consider any contemptible occupation [in the sex industry or gambling business] a good job. (36) Servants will abandon a master who lost his wealth - even if he is the best one around, masters will abandon a handicapped servant - even when he belonged to the family for generations, and cows will be abandoned [and killed] as soon as they stopped giving milk. (37) Under the control of women, men in Kali-yuga will be wretched and forsake their fathers, brothers, friends and relatives, while regularly associating with their brothers and sisters-in-law in a conception of friendship based on sexual ties. (38) Laborers dressed up as mendicants of austerity, will accept religious charity to earn their living and mount a high seat to speak about religious matters without any knowledge of dharmic principles. (39-40) With their minds constantly full of stress, emaciated by famine and taxes in times of scarcity with droughts on the surface of the earth, oh King, the people of Kali-yuga will be troubled by countless worries and live in fear. Lacking in clothing, food, drink, rest, sexual love [*vyavāya*], bathing and personal ornaments, they will appear like ghostly creatures. (41) In the age of Kali one will even over a single coin develop enmity [5.14 and 5.14: 26], reject friendly relations, kill oneself [be suicidal] and even kill one's relatives [domestic violence]. (42) Only interested in the petty service of the stomach and the genitals, one, even being born in a respectable family, will not protect the elderly parents, the wife and the children. (43) Oh King, with their minds diverted by atheism the mortals in Kali-yuga in general will not worship the Infallible One, the Personality of Godhead who is the Supreme Spiritual Master of the three worlds at whose feet the various masters bow down. (44) In Kali-yuga the people do not worship Him, even though He is the One by whom a person, who dying in distress collapsing with a faltering voice helplessly chants His name, is freed from the chains of karma and achieves the topmost destination [see also B.G. 8: 10 and 6.2]. (45) The objects [and food], places and the individual nature of man are, as a result of Kali-yuga, all polluted [diseased, full of faults], but when one installs Bhagavān, the Supreme Personality in one's heart, He takes all this contamination away.

(46) **O**f those human beings who but even heard, glorified, meditated, worshiped or venerated the Supreme Lord, the inauspiciousness is cleansed away that from a thousand births accumulated in their hearts. (47) Just as the discoloration one finds in gold because of other metals is removed by fire, the impurities of the mind of yoga practitioners are removed when Lord Viṣṇu has entered their heart. (48) Education, penance, breath control, friendship, bathing in holy waters, vows, charity and praying with prayer beads, do not realize as full the purification of the mind as the presence of Him, the Unlimited Personality of Godhead, in the heart. (49) Therefore, oh King, do your utmost best to establish Lord Keśava in your heart; the moment you die [here

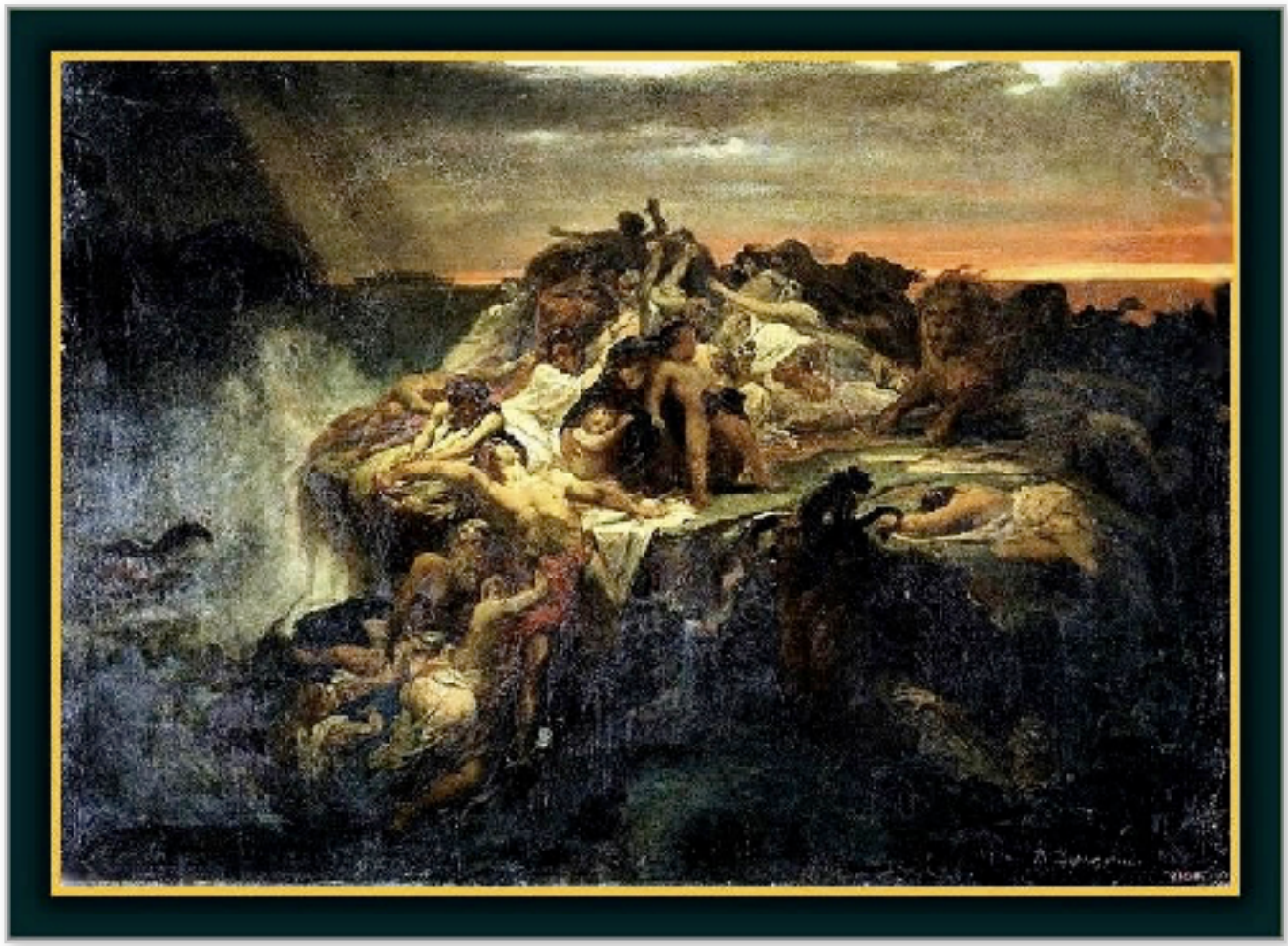
after this week] you will, with your attention focussed on Him, attain the highest destination. (50) The Supreme Lord meditated upon by those who are dying is the Supreme Controller, the Soul and Shelter of All, who leads them to their true identity, my dearest. (51) In the ocean of faults of Kali-yuga, oh King, there is luckily one great good quality: just by singing about [and meditating on] Kṛṣṇa['s name, see bhajans] one can be liberated from material bondage and achieve beatitude [see also *bhāgavata dharma* and *kīrtana*]. (52) The same result one achieves in Satya-yuga by meditating on Viṣṇu, one in Tretā-yuga achieves by worshiping with sacrifices, one in Dvāpara-yuga achieves by serving the lotus feet [of Him in the form of a king], one in Kali-yuga achieves by singing about [and meditating on the names of] the Lord [see also 11.5: 38-40].'

*: According to Śrīla Śrīdhara Svāmī, and as confirmed by Śrīla Viśvanātha Cakravartī Ṭhākura, the king Rāma mentioned here is not the incarnation of Godhead Rāmacandra. This is corroborated by the M.W. dictionary mentioning the demigod Varuṇa, writers, teachers and other great personalities addressed with that name. Probably Bhārgava is meant, also known as Uśanā, who most powerfully formed a dynasty descending from the sages Bhṛgu and Mārkaṇḍeya [see 9.16: 32 and 4.1: 45].

**: In the M.W. dictionary three meanings are given for the word *dāna*: 1. donating, giving gifts 2. sharing or communicating and 3. purification. The last meaning confirms the use of the term *śauca* in the First Canto of Śrīmad-Bhāgavatam as the fourth leg of the bull of religion. This alternative definition of the word *dānam* is confirmed by Śrīla Viśvanātha Cakravartī Ṭhākura.

***: The *parampará* adds to this: 'The particular age represented by goodness (Satya), passion (Tretā), passion and ignorance (Dvāpara) or ignorance (Kali) exists within each of the other ages as a sub factor.'

12.4 - Pralaya: The Four Types of Annihilation



(1) **Ś**rī Śuka said: 'Time, beginning with the smallest unit of the atom and culminating in the two halves [or *parārdhas* of the life of Brahmā], oh King, has been described [in 3.11] together with the duration of the *yugas*. Now hear about the annihilation of a *kalpa*. (2) A thousand cycles of four *yugas* is called a *kalpa*, a day of Brahmā, in which there are fourteen original progenitors of mankind [Manus], oh ruler of the citizens. (3) At their end there is a period of dissolution of the same duration that is described as the night of Brahmā. During that time the three worlds are subject to destruction. (4) This is said to be the occasional annihilation [or *naimittika pralaya*] in which [Nārāyaṇa] the creator of the universe lies down upon His bed Ananta, to absorb the universe including Lord Brahmā. (5) After the completion of two *parārdhas* [the two halves of the entire life] of the highest situated living being, Lord Brahmā, the seven elements [*mahat, ahaṅkāra* and the five *tanmātras*] are subject to destruction. (6) This [occasion], oh King, at which the universal egg, this aggregate [of these seven universal aspects] reaches the time of its disruption and dissolves, constitutes the elemental [*prākṛtika*] annihilation. (7) For a hundred years, oh King, the clouds will not shower rain upon the earth. The people being confounded by the time will, in the distress of their hunger with the lack of food that follows, [even] consume each other and step by step find their destruction. (8) The sun with its terrible rays will

evaporate all the juice of the earth, the ocean and the living bodies, and not give the slightest [precipitation] in return. (9) Thereupon from the mouth of Lord Saṅkarṣaṇa the fire of destruction will issue, that, raised by the force of the wind, will burn all levels of existence on earth [and the other planets, 3.11: 30, 8.5: 35]. (10) The universal egg burning on all sides with the flames of the fire from below and the sun above, will glow like a ball of cow dung. (11) Next for more than a hundred years the terrible wind of the ultimate destruction [*sāṁvartaka*] will blow and turn the sky gray with dust. (12) Clusters of multicolored clouds, dear King, then will pour down rain for a hundred years with tremendous claps of thunder. (13) The shell of the universe will thereupon fill up and constitute a single [cosmic] body of water. (14) The moment the water of the flood takes away the quality of fragrance, the element earth, being deprived of its fragrance, will dissolve [see also 3.26: 49-61, 11.3: 9, 11.24: 22-27].

(15-19) **F**ire then takes away the taste of water, after which it, deprived of this quality, dissolves. Next follows fire that by air is deprived of its form because it takes its quality [of touch] away, after which the air enters the ether that takes away that quality. Then, oh King, the ether dissolves in the original element of nature [*ādi*, false ego in ignorance] that takes away its quality of sound. Subsequently the senses are seized by the vital power of the universe [*tejas* or false ego in passion], my best, while the gods are absorbed by the universal modification [*vikara*, the false ego of goodness]. Cosmic intelligence [*mahat*] seizes the false ego with all its functions after which *mahat* is absorbed by the modes of nature of *sattva* and so on. These three modes, oh King, are then, under the pressure of Time, overtaken by the inexhaustible doer [the original unmanifest form of nature]. The original doer is not subject to transformation in divisions of time [*ṣaḍ-ūrmi*] and such qualities; being unmanifest without a beginning and an end, it [or He] constitutes the infallible eternal cause. (20-21) Therein [in His primal state] one finds no speech, mind, or the mode of goodness, passion or ignorance. Neither the elements of the complete whole - the vital air, the intelligence, the senses and so on - are found there, nor are the gods there or the arrangement of the different planetary orders. There is no sleeping, waking or deep sleep, no water, air, ether, fire, earth or sun. That what is like a void or someone fast asleep, is the [primal] substance that defies all logical explanation and serves as the root [the *pradhāna*], so say the authorities. (22) This [state] constitutes the [*prākṛtika pralaya*] dissolution wherein all the material elements of nature and energies of the unseen Original Person are completely dismantled by Time and helplessly merge.

(23) **It** is spiritual knowledge [the consciousness, the Absolute Truth alone] that is the foundation which manifests in the form of these elements of intelligence, the senses and the sense objects. Whatever that is perceived as ha-

ving a beginning and an end is insubstantial, for it has no existence apart from its cause [only being a reference to it, compare 11.28: 21]. (24) A lamp, an eye that perceives and the form perceived do not stand apart from the light [that is treated by them]. The same way intelligence, the senses and sense perceptions do not stand apart from the [one Supreme] reality [the Absolute Truth] that is quite different [see also *siddhānta* and B.G. 9.15]. (25) The wakefulness, sleep and deep sleep that belong to the intelligence are therefore called a deception of the senses [relative to the fourth state of meditation called *turīya*]. This, oh King, is the duality experienced by the soul [11.13: 27-34]. (26) Just as clouds are there and are not there in the sky, this entire universe with its different parts being generated and having vanished is there and not there within the Absolute of the Truth. (27) The ingredient cause my best, of any composite entity out here, is something real [that can be perceived] so is stated [in the Vedānta-sūtra], just as the threads of a piece of cloth can be perceived separately from the fabric they form [see also 6.3: 12, 11.12: 21]. (28) Whatever one may experience as having a general cause and a specific effect constitutes a form of illusion, error or mistake; everything with a beginning and an end is insubstantial because of the interdependence [of cause and effect]. (29) Even though it is knowable to us, the changeable nature of [the phenomenal world or] even a single atom, can in no way be explained without [- or as standing apart from -] the Self inside [of the Time, the Lord, the expansion of the universe, the 'fourth dimension'], for if that would be so [if there would be not such a Self] it should, being equal to the consciousness, stay the way it is. (30) There is no duality or opposition in the Absolute Truth; if an unknowing person thinks in terms of opposites, that is just like having two skies, two daylights or two life breaths. (31) Just as gold appears to men in many forms depending its use, the Supreme Lord Adhokṣaja who is inconceivable to the senses, is described in different terms by a worldly person and by a person of Vedic knowledge. (32) A cloud brought about by the sun is made visible by the sun but means darkness to the eyes that are a partial expansion of the sun. Similarly the ego, one's I-awareness, is a quality of the Absolute made visible by the Absolute, but as a partial expansion of the Absolute that ego means darkness [falsehood] to the individual soul being bound to the material self. (33) When a cloud produced by the sun is riven, the eye sees the sun's form. When the same way the false ego that covers the spirit soul is destroyed by spiritual [self-]inquiry, remembrance [of the Original Self] will be the result. (34) When one thus with this sword of discrimination has cut away the false ego originating from illusion that binds the soul and one has developed a firm realization of the Infallible Supreme Soul, one speaks of the entire annihilation [of one's materially determined existence, *ātyantika pralaya*], dear King.

(35) **O**h subduer of the enemies, some expert knowers of the subtle all-pervading spirit assert that the creation and destruction of all living beings

beginning with Brahmā, is an everlasting [*nitya*] process. (36) The [more or less favorable living] conditions of all living beings subject to transformation, are rapidly and continuously wiped out by the mighty force of the current of Time and constitute the causes of their birth and death. (37) These states of existence created by the Time, the form of the Lord without a beginning or an end, one does not see [directly], just as the [movements of the] planets in the sky are not seen [directly, see also 3.10: 10-14]. (38) Annihilation in the sense of a continuous [*nitya*], periodical [*naimittika*], natural [elemental or *prākṛtika*] and complete [*ātyantika*] destruction has been described. This is how Time [*kāla*] operates.

(39) **T**hese narrations about the *līlā* of the creator of the universe, Nārāyaṇa, the reservoir of all existences, have been related briefly and clearly to you, oh best of the Kurus. Not even the Unborn One [Lord Brahmā] would be able to enumerate them completely. (40) For a person distressed by the fire of the different miseries of life and the desires to cross the hard to overcome ocean of material existence, there is no boat but the one of being devoted with a taste for the narrations of the pastimes of the Fortunate One, the Supreme Personality. (41) Long ago the infallible Lord Nara-Nārāyaṇa taught this essential compendium of all the classical stories to Nārada Muni, who passed it on to Kṛṣṇa Dvaipāyana [Vyāsa, the author; see 5.19: 10-15]. (42) He, that powerful Lord Bādarāyaṇa, thereupon was pleased to teach me this Bhāgavatam, oh Mahārāja, this anthology equal in status to the four Vedas. (43) Sūta Gosvāmī, sitting here with us, oh best of the Kurus, will [in his turn] pass it on when he is questioned by sages headed by Śaunaka during a lengthy sacrificial ceremony in the forest of Naimiṣāraṇya [see 1.1].'

12.5 - Final Instructions to Mahārāja Parīkṣit

(1) **Ś**rī Śuka said: 'In this [narration] I have elaborately described the Supreme Lord Hari, the Soul of the Universe, from whose grace Lord Brahmā was born [3.8] from whose anger Lord Śiva [3.12: 7] took birth. (2) Oh King, you who think 'I am going to die', have to give up this animalistic mentality; it is not so that you - just like the body - [as a soul] have been born while you before were non-existent. You likewise neither shall die today [see also B.G. 2: 12 & 2: 20]. (3) You will not get a new life as a child of yours or in the form of a grandchild, the way a plant sprouts from its own seed; you differ from the body and that what belongs to it as much as fire [differs from the wood it is burning *]. (4) The way one in a dream can witness one's own head being cut off [while staying alive] one also witnesses the physical body composed of the five elements and so on. That is why the soul of the body is of an unborn and eternal nature [see also B.G. 2: 22]. (5) When a pot is broken the air in the pot again will be as the air before; so too the individual regains his original spiritual state when the body is dead. (6) The material bodies, qualities and actions of the spirit soul result from a materially oriented mind; and it is *māyā*, the illusory potency of the Lord, that brings about the material mind and the consequent [repeated] material existence of the individual living being [through *ahankāra*, see also 2.5: 25, 3.26: 31-32, 3.27: 2-5]. (7) The combination of oil, a vessel, a wick and fire is what one sees together with the burning

of a lamp. Likewise one sees how because of the interaction of the modes of passion, goodness and ignorance the material existence of the physical body develops and finds destruction. (8) The soul differing from the gross [*deha*] and the subtle [*liṅga*] body, is self-luminous, and constitutes, because it is as unchanging as the sky, the foundation [*ādhāra*] that is eternal and beyond comparison. (9) Oh *prabhu*, engaging your intelligence thus with logical inferences in meditation upon Lord Vāsudeva, you should carefully consider your essence, your true self, that is covered by your physical frame. (10) Takṣaka [the snake-bird] sent by the words of the brahmin [1.18] will not burn you; the messengers of death cannot supersede you [your soul] who [now] have mastered the causes of death and death itself [see also 11.31: 12]. (11-12) With the consideration 'I am the Original Supreme Spirit, the Abode of the Absolute and the Supreme Destination' you should place yourself within the Supreme Self that is free from material designations. [Having done this] you will, with the entire world thus set apart from the self, not even notice Takṣaka or your own body when he, licking his lips and with his mouth full of poison, bites your foot. (13) Dear soul, is there anything more you want to know, oh King, after all that I in response to your questions told you about the activities of the Lord?'

*: In the *śruti*-mantra it is said: *pitā putreṇa pitṛmān yoni-yonau*: "A father has a father in his son, because he may take birth as his own grandson."

12.6 - Mahārāja Parīkṣit Liberated and the Veda Handed Down in Four

(1) **Ś**rī Sūta said: "After Mahārāja Parīkṣit, the one protected by Viṣṇu, had heard what was said by the sage, the equal minded seer of the Supreme Soul, the son of Vyāsa, he approached his lotus feet, bowed his head down and said with his hands folded the following to him. (2) The king said: 'With the great mercy shown by your goodness full of compassion, I have attained perfection because you described directly to me the Lord Without a Beginning or End. (3) It is no surprise at all for great souls absorbed in the Infallible One to be of mercy with the ignorant conditioned souls who are tormented by distress. (4) We [thus] heard from you this collection of classical stories in which the Supreme Lord Uttamaśloka is being described [*]. (5) My lord, I do not fear Takṣaka or any other living being, nor do I fear repeated deaths; I have entered the Spirit of the Absolute revealed by you as [*nirvāṇa, as*] standing apart from everything material, and [am now] free from fear. (6) Please allow me, oh brahmin, to resign my speech [and other sensory functions] to Adhokṣaja, so that I, with an absorbed mind having forsaken all sensual desires,

can give up my life. (7) With the help of you who showed the all-auspicious, supreme shelter of the Lord Almighty, I have become fixed in non-material knowledge and wisdom, and has my ignorance been eradicated.' "

(8) **S**ūta said: "Thus having been addressed the powerful saint, the son of Vyāsa, gave him the permission. After the king, that god among the people, along with the renounced sages thereupon had paid his respects, the sage left. (9-10) Parīkṣit, the saintly king, by the power of reason thereupon fixed his mind on his soul, meditated on the Supreme Truth and arrested his breath. On the bank of the Ganges sitting on darbha grass laid to the east, the great yogi, facing the north, free from all attachment in perfect realization of the Absolute Spirit broke with all doubts and became as motionless as a tree. (11) Dear scholars, when Takṣaka, being triggered by the angered son of the brahmin sage [Samika], was on his way to kill the king, he encountered Kaśyapa Muni [see 1.18]. (12) He was an expert in countering poison, but Takṣaka satisfied him with valuables and persuaded him to return home. Thereupon he, able to assume any form desired, disguised himself as a brahmin and bit the king. (13) Before the eyes of all embodied souls the body of the fully self-realized saint among the kings was consumed by the fire of the snake's poison and turned immediately to ashes. (14) From every direction of the earth and the sky a great cry of lamentation was heard from all amazed demigods, demons, human beings and other creatures. (15) The kettledrums of the demigods resounded, the Gandharvas and Apsaras sang, and the self-realized souls spoke words of praise and rained down a shower of flowers. (16) When Janamejaya heard that his father had been bitten by Takṣaka, he most enraged accordingly together with the brahmins offered all the snakes [of the world] as oblations in a sacrificial ceremony. (17) Takṣaka, seeing the great serpents being burned in the blazing fire of the snake sacrifice, agitated by fear went to Indra for shelter. (18) King Janamejaya, not seeing Takṣaka among them, said to the brahmins: 'Why has Takṣaka, the lowest of all serpents, not been burned?'

(19) [**T**hey answered:] 'Oh best of the kings, he is hiding, having approached Indra for shelter. The snake is protected by him and therefore did not end up in the fire.'

(20) **A**fter the highly intelligent son of Parīkchit heard these words, he said to the priests: 'Dear scholars, why not make Takṣaka fall into the fire along with Indra?'

(21) **H**earing that, the priests performed the ritual for offering Takṣaka along with Indra. [They prayed:] 'Oh Takṣaka, may you quickly fall into this fire here together with Indra and his host of demigods.' (22) Indra who together with Takṣaka and his *vimāna* was thrown from his position by the de-

rogatory words of the brahmins, became most disturbed. (23) Bṛhaspati, the son of Aṅgirā, who saw him in his *vimāna* together with Takṣaka fall from the sky, addressed the king: (24) 'This snake-bird does not deserve to be killed by you, oh ruler of men. He, this king of the snakes, drank from the nectar [of the gods] and is therefore beyond any doubt free from aging and immortal! (25) The life and death of a living being and his destination [in a next life], oh King, are solely the result of his karma, his own actions; no other agent is accountable for his happiness and distress. (26) A living being dying because of snakes, thieves, fire and lightening, hunger, thirst, disease or other agents, oh King, undergoes that because of his accumulated karma. (27) For that reason, oh King, this sacrifice should be stopped that is performed with the intent to harm others. People burning innocent snakes will have to suffer that fate themselves [see also the Mahābhārata 1.43].' "

(28) **S**ūta said: "Thus being addressed he said: 'So be it!', and with respect for the words of the great sage he ceased with the snake sacrifice and worshiped that master of speech [Bṛhaspati]. (29) It is this hard to discern great material illusion [*mahāmāyā*] belonging to Viṣṇu that causes misfortune because of the interaction of the material qualities [the *guṇas*]. The souls who are part and parcel of Him get bewildered by it always causing trouble, and are consequently caught in material bodies. (30-31) The directly visible illusory energy, wherein abiding one lacking in peace thinks in terms of deceit [by blaming others], will not [prevail] when one constantly investigates what goes on in the soul. This is so because one therein, [in that state] the transcendentalists speak about, is not of the materialistic arguments that assume so many forms, nor because of it is of a mind full of decisions and doubts. In that [transcendental consciousness] the living entity is not of worldly concerns or of their causes and the benefits achieved by them, nor is he therein of the I-awareness [that is so strong] in its being bound to the basic qualities. That is all excluded then. A wise soul should take pleasure in warding off the waves of worldly conditioning as also anyone thus being entangled [see also e.g. 6.4: 31-32]. (32) The supreme refuge of Lord Viṣṇu is, by those who wish to give up everything inessential, designated as that what is 'neither this, nor that' [see also *neti neti*]. Rejecting the immorality [of materialism] and with their emotions directed at nothing else, they embrace in their hearts the 'not-that' [of the Soul, of Him] to which they hold on deeply absorbed in meditation [in *samādhi*]. (33) [Thus] not being corrupted by the 'I' and 'mine' that is based upon having a body and a home, they attain this supreme refuge of Lord Viṣṇu. (34) Insulting words one should tolerate and one should never disrespect anyone, nor should one identify with this material body or hold a grudge against whomever. (35) I offer my obeisances to Him, the Supreme Personality of Godhead Śrī Kṛṣṇa, whose knowledge is always new and upon whose lotus feet meditating I have assimilated this collection of wisdom [*saṁhitā*]'."

(36) **Ś**rī Śaunaka said: "Please tell us this, oh gentle soul [Sūta]: in what way have Paila and the other highly intelligent disciples of Vyāsa who constitute the Vedic authority, spoken about the Vedas, and how have they divided them?"

(37) **S**ūta said: "Oh brahmin, Lord Brahmā, the most elevated being, had his mind perfectly under control and heard in his heart the subtle transcendental sound [of *ta-pa*, 2.9: 6] that arose from the ether. One can hear that sound when one closes one's ears [for sounds from the outside. See also *śabda*]. (38) By the worship of that sound, oh brahmin, yogis cleanse the contamination away from the heart that is known as the substance, the activity and the doer [**], and find liberation from rebirth. (39) From that [sound] the threefold *Oṁkāra* [A-U-M] came into being that, manifesting itself unseen, constitutes the representation of the Supreme Lord [Bhagavān], the Absolute Truth [Brahman] and the Supersoul [Paramātmā, see also 1.2: 11, B.G. 7: 8]. (40-41) One perceives this [eternal, itself imperceptibly manifesting] sound, outside the physical sense of hearing and power of vision. The complete of the Vedic sound one employs, is an elaboration of this *Oṁkāra* that from the soul manifests itself in the ether. It constitutes the direct expression of the self-generating Absolute Truth and Supersoul, it constitutes the eternal seed of the Vedas and constitutes the secret of all mantras [see also 7.15: 31, 9.14: 48, 11.14: 34-35, 11.21: 36-40]. (42) Oh eminence of Bhṛgu, the three sounds of the alphabet beginning with A that came into being [the sounds A, U and M], are fundamental to [all] the threefold forms of material existence: the modes [the *guṇas*], the names [of the three Vedas], the destinations [the three types of *lokas*] and the states of consciousness [*avasthātraya*]. (43) The mighty unborn Lord [Brahmā] created from it [that threefold sound] the different sounds of the total collection of vowels, sibilants, semivowels and consonants, as they are known by their short and long forms. (44) For the purpose of giving instruction on the four sacrifices [see *ṛtvik*], the almighty one created with all these sounds from his four faces the four Vedas, along with his *Oṁkāra* and *vyāhṛti* invocations [of the names of the seven *lokas*]. (45) He taught them [as a complete set] to his sons who were the great *ṛṣis* among the brahmins most expert in the art of Vedic recitation, and they in their turn imparted them as instructors of dharma [*ācāryas*] to their sons. (46) Throughout the four *yugas* generation after generation, one after the other disciple fixed in his vows received them [these Vedas] by disciplic succession [*paramparā*]. They were divided among the prominent sages at the end of Dvāpara-yuga. (47) The brahmin sages, inspired by the Infallible Lord situated in their hearts, came to that dividing among each other of the Vedas when they saw that under the influence of time the intelligence [of the people] diminished, the life span shortened and the strength weakened [see also 1.4: 16-18]. (48-49) Oh brahmin, in this period [of Manu], Brahmā and Śiva and other ru-

lers over the worlds requested the Supreme Lord, the Maintainer of the Universe, to protect the principles of religion. Oh most fortunate soul, the Lord [in the form of Kṛṣṇa Dvaipāyana Vyāsa], by Parāśara begotten in the womb of Satyavatī, then descended as a partial expansion of His plenary portion [Saṅkarṣaṇa] and divided the Veda in four. (50) Like someone sorting out gems, he separated the group of mantras in four categories of collections [*saṁhitās*]: the Ṛg, Atharva, Yajur and Sāma Veda [see Vedas]. (51) The highly intelligent and mighty sage, asked four of his disciples to approach him one by one, oh brahmin, to give each of them one of the [four] collections. (52-53) He taught Paila the first collection [the Ṛg Veda] named Bahvṛca ['many verses'], to Vaiśampāyana he spoke the collection of Yajur mantras called Nigada ['the recited'], the Sāma mantras titled Chandoga ['singer in metre'] he told Jaimini, and the [Atharva] mantras from [the sages] Atharva and Aṅgirā he entrusted to his dear disciple Sumantu [see also 4.21: 22]. (54-56) Paila told his *saṁhitā* [that he divided in two] to Indrapramiti and Bāṣkala. The latter one, oh son of Bhṛgu [Śaunaka], divided his collection in four parts he handed down to his disciples Bodhya, Yājñavalkya, Parāśara and Agnimitra. The self-controlled sage Indrapramiti taught his collection to the learned seer [his son] Māṇḍūkeya, and his disciple Devamitra taught it to Saubhari and others. (57) Śākalya, his son, divided his collection in five parts he gave to Vātsya, Mudgala, Śālīya, Gokhalya and Śiśira. (58) Sage Jātūkarṇya, also a disciple of his, added to the collection he received a glossary when he passed it down to Balāka, Paila, Jābāla and Viraja. (59) Bāṣkali [the son of Bāṣkala] assembled from the different branches [of the Ṛg Veda] the collection called the Vālakhilya-saṁhitā that was received by [the Daitya sons] Vālāyani, Bhajya and Kāśāra. (60) This is how those many collections of the Ṛg Veda verses were maintained by these brahmin seers [in disciplic succession]. Anyone who hears about the distribution of these sacred verses is freed from all sins.

(61) [**S**ome] disciples of Vaiśampāyana were known as the Carakas ['the ones vowed'] because they for their guru executed a vow to atone for the sin of having killed a brahmin. They became authorities on the Atharva Veda. (62) Yājñavalkya, another disciple, said: 'Oh master, what value have the endeavors of these weak fellows? I will perform a most difficult penance!'

(63) **T**hus being addressed his spiritual master got angry and said: 'Go away, enough of you, a disciple insulting scholars; give immediately everything up that I taught you!'

(64-65) **T**he son of Devaratā then regurgitated the collected Yajur mantras. After he had left, the sages greedily looked at these Yajur mantras and turned into partridges picking them up. These branches of the Yajur Veda thus became known as the most beautiful Taittirīya-saṁhitā ['the partridge collection']. (66) Oh brahmin, Yājñavalkya, looking for extra mantras un-

known to his spiritual master, thereupon carefully worshiped the Lord of the sun.

(67) **Ś**rī Yājñavalkya said: 'My obeisances unto the Supreme Personality of Godhead, who, appearing as the sun and just like the ether, in the form of the Supersoul inside and in the form of Time outside, is present in the hearts of the four kinds of living entities beginning from Brahmā down to the blades of grass [as born from wombs, eggs, moist and seed, see also 2.10: 37-40]. You who cannot be covered by material terms, all by Yourself, with the flow of years made up of the tiny fragments of *kṣanas, lavas* and *nimeṣas* [see 3.11: 7], carry out the maintenance of this universe by taking away and returning its water [in the form of rain]. (68) Oh Lord of the Sun, oh Glowing One, oh Best among the Gods, by the rules of the sacred tradition I daily meditate, at the [three] junctures of the day, with full attention on Your glowing sphere, on You, the mighty controller, who burn all the sins, the consequent suffering as also what led to them, of all souls offering prayers [see also 11.14: 35 and the Gāyatrī]. (69) You, who in this world are the Lord dwelling in the hearts of all the moving and nonmoving living beings depending on Your shelter, awaken [and inspire] their unconscious material mind, senses and different vital airs [the *vāyus*]. (70) This world was seized and swallowed by the horrible mouth of the python known as darkness, and became unconscious like being dead. You alone, most magnanimous mercifully casting Your glance, awaken [the sleeping souls] with the gift of insight. At the beginning, half way and at the end of the day You thus, day after day engage [the pious] in the ultimate benefit known as one's own nature of delivering service in a spiritual existence [*svadharma*]. (71) Like an earthly king You [in the form of the sun] travel around everywhere creating fear among the sinners, while the deities of the directions holding lotus flowers, with folded palms offer their respects. (72) Hoping for Yajur mantras not known to anyone else, I therefore with prayer approach Your two lotus feet, oh Lord, that are honored by the spiritual masters of the three worlds [*lokas*, and see 5.23: 8].' "

(73) **S**ūta said: "He, the Supreme Lord of the Sun thus glorified being satisfied, assumed the form of a horse and presented to the sage the Yajur mantras that were never learned by any other mortal being [see also 5.18: 6]. (74) The mighty sage divided the hundreds of Yajur mantras in fifteen branches that were accepted by the disciples Kāṇva, Mādhyandina and others under the name Vājasaneyi: 'stemming from the manes of the horse'. (75) Of Jaimini Ṛṣi, the manager of the Sāma Veda, there was a son Sumantu as also a grandson Sutvān. Each of them he told one half of the collection. (76-77) Sukarmā, another disciple [of Jaimini] and great thinker, divided the tree of the Sāma Veda into a thousand collections of Sāma mantras, after which, oh brahmin, the disciples Hiraṇyanābha - the son of Kuśala - Pauṣyañji, as also another one named Āvantya who was most advanced in spiritual realization, took

charge of them. (78) From Pauṣyañji and Āvantya there were five hundred disciples who are called the Sāma Veda singers of the north, or also [in later times, some of them] the singers of the south. (79) Laugākṣi, Māṅgali, Kulya, Kuśīda and Kukṣi, [five] other disciples of Pauṣyañji, each took care of a hundred collections of mantras. (80) Kṛta, a disciple of Hiraṇyanābha, communicated twenty four *saṁhitās* to his disciples and the remaining ones were handed down by the self-realized sage Āvantya."

*: The Śrīmad Bhāgavatam is also known by the name of '*Paramahaṁsa-saṁhitā*': the collection of stories about the Supreme Swanlike Lord.

**: The substance, the activity and the doer as impurities are understood as manifestations of the ego-inspiring modes of the ignorance of inert matter, the passion of movement and the goodness of knowledge, also known as the *adhibhautika* hindrance of the body, the *adhyātmika* hindrance of the organs of action and the *adhidaivika* hindrance of the senses of perception [see *kleśa*].

12.7 - The Devotion in Saṁhitā Branches and the Ten Topics of the Purāṇas

(1) **Ś**rī Sūta said: "Sumantu Ṛṣi, the knower of the Atharva Veda [see 12.6: 52-53], instructed his mantra collection to his disciple [named Kabandha], who [dividing it in two] spoke it to Pathya and Vedadarśa. (2) Please listen: Śauklāyani, Brahmabali, Modoṣa and Pippalāyani, the disciples of Vedadarśa and the disciples Kumuda, Śunaka and Jājali of Pathya, my dear brahmin, were also all of them authorities on the Atharva Veda. (3) Then Babhru and Saindhavāyana, two disciples of Śunaka [Aṅgirā], the same way learned two Saṁhitās, and other disciples headed by Sāvarṇa learned them [from them again] in their turn. (4) Also Nakṣatrakalpa, Śāntikalpa, Kaśyapa, Āṅgirasa and others belong to these *ācāryas* of the Atharva Veda. Hear now, oh sage, about the authorities of the Purāṇas.

(5) **T**rayyāruṇi, Kaśyapa, Sāvarṇi, Akṛtavraṇa, Vaiśampāyana and Hārīta are the six masters of the Purāṇas. (6) Each of them learned one collection from the mouth of Vyāsa's pupil, my father [Romaharṣaṇa], and I, as a disciple of [all] these [masters], became well versed in all [the collections]. (7) Kaśyapa, I, Sāvarṇi and Akṛtavraṇa, who is a disciple of Rāma [Pāraśurāma, see also 10.74: 7-9], learned four basic collections from [Romaharṣaṇa,] the disciple of Vyāsa. (8) Oh brahmin, please listen attentively to what the characteristics are of a Purāṇa, as ascertained by the most intelligent brahmin seers in accordance with the Vedic scriptures. (9-10) The creation [of this universe,

sarga], the subsequent creation [of different worlds and beings, *visarga*], the maintenance [the sustenance, the *vṛtti* or *sthāna*] and protection [the *rakṣā* or *poṣaṇa* of the living beings], the reigns [of the various Manus], the dynasties [*vaṁśas*], the narrations about them [*vaṁśa-anucaritaṁ*], the annihilation [of different kinds, *pralaya* or *saṁsthā*], the reason [the individual living entity or *hetu*] and the supreme shelter [of the Fortunate One or *apāśraya*], oh brahmin, are the ten topics characterizing a Purāṇa as understood by the authorities on the matter. Some state that relative to the greater ones, the smaller Purāṇas deal with only five of these subjects [see also Śuka on this 2.10: 1-7 and *].

(11) **C**reation [*sarga*] is what one calls the generation from the primordial state. From that state the agitation of the modes raised the cosmic intelligence [the great principle or *mahat-tattva*], from which the identification with matter rose that is divided in three aspects [or types of beings to the modes]. This further led to the manifestation of the subtle forms of perception, the senses and the objects of sense perception [formation by the conditioning of and identification with Time, compare 2.10: 3].

(12) **T**he secondary creation [*visarga*] consists of the collection of ideas [impressions, desires, expectations, the *vāsanās*] of the moving and nonmoving living beings. These propensities are, by the grace of the Original Person [the puruṣa], produced the same way as seed that produces [even more] seed.

(13) **L**iving beings subsist on other living beings that move around or else do not move around. For human beings specifically this [*vṛtti*] means that one therein acts according to either one's personal nature, one's lust or to scriptural regulations.

(14) ***R**akṣā* [or protection] concerns the [activities of the] incarnations of the Infallible One who, age after age, are present here among the animals, the mortals, the seers and the demigods of this universe, and kill the enemies of the threefold Veda [see also B.G. 4: 7].

(15) **W**ith every reign of a Manu one speaks of the sixfold [manifestation of the] Lord: the Manu, the demigods, the sons of the Manu, the different controllers of the enlightened souls [the Indras], the seers [or *ṛṣis*] and the partial incarnations [of the Lord, the *aṁśa-avatāras*].

(16) **D**ynasties [*vaṁśas*] originating from Brahmā extend as series of kings through the past, present and future [*trikālika*], and their histories [*vaṁśa-anucaritam*] describe the activities of the prominent members in succession.

(17) **T**he periodical, natural, continuous and complete annihilation taking place as a consequence of His potency, constitutes the four aspects of what the scholars describe as the dissolution of this universe [as *saṁsthā* or *pralaya*, see also 12.4].

(18) **T**he reason [*hetu*] of the [existence of the] creation [*sarga*] and everything thereto [the maintenance and destruction] of this [universe] is [constituted by] the individual living soul [the spiritual and personal *jīva*], who out of ignorance is of result-minded action [accumulates karma], someone of whom others speak as the unmanifest [impersonal and conditioned] self.

(19) **T**he Absolute Truth ['God', *brahma*, *devadeva*] as the supreme shelter [*apāśraya*] is present both separate from and connected with [or inside] the waking, sleeping and dreamless state, the material forms presented by the illusory energy and the individual [moral] conduct. (20) Just as the basic substance of material objects exists both separately from as in connection with existing matters with a name and form, it [the Absolute Truth] throughout the various phases of a bodily existence, is connected with and separate from the seed in the beginning up to the five elements [one returns to] in the end [compare 8.6: 10]. (21) When the mind stops out of its own by giving up the three functions of consciousness [*vṛtti-traya*] or by practicing [bhakti-]yoga, one knows the Supreme Soul and ceases from material endeavoring [see also 3.25: 32-33].

(22) **T**he sages expert in the ancient stories, say that, thus being distinguished by their characteristics, there are eighteen big and [eighteen] small Purāṇas [from 9.000 up tot 81.000 verses, see also Upa-Purāṇa]. (23-24) They [the big ones] are known as the three times six Purāṇas [according to each *guṇa-avatāra*] named Brahmā, Padma, Viṣṇu, Śiva, Liṅga, Garuḍa, Nārada, Bhāgavata, Agni, Skanda, Bhaviṣya, Brahma-vaivarta, Mārkaṇḍeya, Vāmana, Varāha, Matsya, Kūrma and Brahmāṇḍa [see Purāṇas]. (25) Oh brahmin, I thus described thoroughly the branches [of Vedic knowledge] conducive to one's spiritual potency, the way they were divided by the sage [Vyāsa], his disciples and the disciples of his disciples."

*: The Vedic verse (in the *Amarkhasa*, Chapter 12, Puranic Literatures) to this secondary status of a Purāṇa says: *sargaś ca pratisargaś ca vaṁśo manvantarāṇi ca vaṁśānucaritaṁ ceti purāṇaṁ pañca-lakṣaṇam*; "Creation, secondary creation, the dynasties of kings, the reigns of Manus and the activities of various dynasties are the five characteristics of a Purāṇa."

Śrīla Jīva Gosvāmī has explained to this that the ten principal topics of Śrīmad Bhāgavatam are found within each of the twelve cantos. One should not try to assign each of the ten topics to a particular canto. Nor should the Śrīmad Bhāgava-

tam be artificially interpreted to show that it deals with the topics successively. The simple fact is that all aspects of knowledge important to human beings, summarized in the ten categories mentioned above, are described with various degrees of emphasis and analysis throughout the Śrīmad Bhāgavatam [pp. 12.7: 9-10].

12.8 - Mārkaṇḍeya Resists All Temptation and Prays to Nara-Nārāyaṇa Ṛṣi

((1) **Ś**rī Śaunaka said: "Oh Sūta, saintly soul, may you live long. Oh best of speakers, please talk to us, for you are, for a mankind wandering in endless darkness, the seer of the opposite [of the light]. (2-5) People say that the son of Mṛkaṇḍu, a seer [called Mārkaṇḍeya], was blessed with an exceptionally long life span and that he was the only soul to remain at the end of the *kalpa* when this entire universe was engulfed. He, the foremost descendant of Bhṛgu, this *kalpa* factually took birth in my own family. We as yet have not seen any great deluge of all creation taking place in our age. When he alone wandered this great ocean [of destruction] he spotted, so the story goes, a single wonderful personality, an infant boy, lying within the fold of a banyan leaf. About this, oh Sūta, we are in great doubt. Oh yogi by everyone regarded the greatest authority on the Purāṇas, please put for us, so eager to know about it, an end to that doubt."

(6) **S**ūta said: "Oh great sage, the effect of your question is that it will take away the confusion of the entire world, for it leads to the discussion of

the story of Nārāyaṇa that removes the dirt of Kali-yuga. (7-11) After Mārkaṇḍeya had received the second-birth initiation rituals from his father and orderly had studied the Vedic hymns and principles of religion, he was equipped with austerity and recitation. Keeping to the great vow [of lifelong celibacy, see *yama*] he was peaceful with matted hair and bark clothes, and carried a water pot, a mendicant's staff, a sacred thread and a celibate's belt. With the skin of a black deer and lotus-seed prayer beads he for the sake of his regulated practice [see *niyama*] worshiped at sunrise and sunset the Lord in the form of the fire, the sun, the guru, the scholars and the Supreme Soul. In the morning and the evening he brought what he had collected by begging to his spiritual master and, being invited by his guru, then joined in the eating in silence, or else, not being asked, he would fast [see also 7.12: 5 and 7.14: 17]. When he thus with penance and study had worshiped the Master of the Senses for countless [or millions of] years, he had conquered what is impossible to conquer: death. (12) Brahmā, Bhṛgu, Śiva, Dakṣa, the sons of Brahmā and many others among the human beings, demigods, forefathers and ghostly spirits, all stood amazed about that [achievement]. (13) This way with his austerities, recitations and restraint maintaining the great vow of celibacy, the yogi, having turned his mind inwards, meditated on the Lord in the Beyond and rid himself of all hindrances. (14) As he was thus fixing his mind with the powerful practice of yoga, the enormous lapse of time passed consisting of six *manvantaras* [of 71 *mahāyugas* each]. (15) In the seventh period of Manu, Purandara [Indra] heard about the austerities, became afraid of them, oh brahmin, and decided to obstruct them. (16) He sent celestial singers and dancing girls to the sage, as also Cupid, the spring season, the [sandalwood scented] Malaya breeze, the child of passion [or greed] and the child of intoxication. (17) Oh mighty soul, they all went to his hermitage, on the northern side of the Himalaya mountains, where the river Puṣpabhadrā and the peak named Citrā are situated. (18-20) The fine site of the *āśrama* was crowded with twice-born souls, was marked with nice trees and creepers, and with reservoirs of pellucid water everywhere. Humming with maddened bees it was filled with families of birds - excitedly cooing cuckoos and busily dancing, proud peacocks. The winds blowing there transported the cooling drops of mist from the waterfalls and, being embraced by the charm of flowers, called for the god of love. (21) With the moon rising at night showing its face, springtime appeared there with series of new sprouts and blossoms from the multitude of creepers closely embracing the trees. (22) The god of love, the master of hoardes of heavenly women, showed himself there holding his bow and arrows, as he was followed by groups of singing Gandharvas playing musical instruments. (23) The servants of Indra found him sitting there in meditation after having offered his sacrificial oblations, with his eyes closed as invincible as fire personified. (24) The women danced in front of him and the celestial singers sang, making charming music with drums, cymbals and vīṇās. (25) And while the servants of Indra, the child of greed and the child of spring

tried to agitate the mind of the sage, Cupid fixed his five-pointed arrow [concerning one's sight, smell, sound, touch and taste] on his bow. (26-27) The wreath of flowers fell from the hair of Puñjikasthalī [an Apsara] who, with her waist greatly challenged by her heavy breasts, was playing with a number of balls. Running after the balls with her eyes wandering here and there, the belt of her thin garment loosened and the wind lifted up the fine fabric [see also 3.20: 35-36, 3.22: 17, 5.2: 14, 8.12: 17-24]. (28) Cupid, thinking he had conquered him, then shot his arrow, but all these actions directed at the sage proved to be as futile as the endeavors of a disbeliever. (29) Oh sage, this way trying to compromise the sage, they felt themselves being burned by his potency and thus desisted, just like children having aroused a snake. (30) Oh brahmin, even though the followers of Indra had violated the great *muni*, he did not yield to the sentiments of ego. For a great soul that is not so surprising at all.

(31) **S**eeing and hearing how, because of the strength of the brahmin seer, Kāmadeva along with his associates stood powerless, the mighty king of heaven was greatly amazed. (32) In order to show the sage His mercy who thus had fixed his mind in austerity, recitation and restraint, the Lord manifested Himself in the forms of Nara and Nārāyaṇa. (33-34) One of Them was white and the other black. Their eyes were like blooming lotuses, They had four arms, had clothes of bark and black deerskin, They carried a water pot and a straight staff of bamboo in Their most purifying hands and had three-stranded sacred threads. With prayer beads of lotus seeds and with the Vedas that purify all living beings [in the form of bundles of darbha] They, being worshiped by the chief demigods and standing tall with an effulgent yellowish color, radiating like lightning were austerity personified. (35) Seeing the sages Nara and Nārāyaṇa, the forms of the Supreme Personality of Godhead, he stood up to offer his obeisances with the greatest respect and prostrated himself. (36) Because he, when he saw Them, experienced happiness all over his body, mind and senses, and the hairs on his body stood on end, he was unable, from the tears filling his eyes, to see Them clearly before him. (37) Standing humbly with folded hands, he addressed Them eagerly as if he wanted to embrace Them, and choking said to the two Lords the syllables '*na-maha, na-ma-ha*' (my obeisances, my obeisances). (38) He offered Them seats, bathed Their feet and worshiped Them with incense and flower garlands while anointing Them with sandal wood and other fragrant substances. (39) As They sat comfortably on Their places ready to bestow Their mercy upon the sage, he again bowed down at Their feet and spoke the following words to the supremely worshipable personalities.

(40) **Ś**rī Mārkaṇḍeya said: 'Oh Almighty One, how can I describe You who moves the vital breath of all embodied living beings including Brahmā, Śiva and myself, and who, following, stirs into action the power of speech, the

mind and the senses. Nevertheless [despite this physical imposition] You become the loving friend of everyone worshipping You. (41) These personal forms of the Fortunate One, oh Supreme Lord, You manifest for the ultimate benefit of the cessation of material misery and the defeat of death. And while You, for the sake of protection, manifest various other forms, You - like a spider [with its web] - once having created this universe, again swallow it up completely. (42) Because of You being the Protector, the Supreme Controller of the moving and nonmoving living beings, the one situated at the soles of Your feet is never touched by the emotions of *karma, guṇa* and *kāla*; it is before You indeed that the sages, with the Veda in their heart, at every moment in praise bow down to worship and meditate to attain You. (43) We know of nothing else but the attainment of Your feet, the very form of liberation, oh Lord, that benefits the person who has to fear from all sides. Brahmā whose time takes two *parārdhas*, is most afraid on account of this because You are the Time. And how much more would that not be true for the worldly entities created by him [see 10.13: 56]? (44) Let me therefore, with forsaking the covering of my soul, worship the foundation of Your feet, of You who are the intelligence of the real and the teacher of the soul who are the Absolute Truth. The material body with everything thereto is but temporal, one remembers it for only a moment and without its essence it has no meaning. One must attain You and thus see all desired purposes fulfilled. (45) Oh Lord, oh Friend of the Soul, even though all the products of Your illusory potency carrying the names *sattva, rajas* and *tamas*, exist as a form of [Your] pastime for the sake of the maintenance, destruction and creation of this universe, it is the mode of goodness, *sattva,* that exists for our liberation and not any of the other two [basic qualities of passion and ignorance] that bring men danger, bewilderment and fear [see also *guṇa-avatāras* and 10.89: 18]. (46) Because fearlessness, the happiness of the soul and the spiritual world are attained by the mode of goodness, the Sātvatas, Your devotees, are of that consideration and never of any other [mode or] form of the Original Person. For that reason the spiritual authorities in this world worship as most dear to them the transcendental personal form of You [Viṣṇu], as also the form of those who have only eyes for You [the Vaiṣṇavas], oh Supreme Lord [see also 1.2: 26]. (47) The All-pervading, All-inclusive Manifestation and Master of the Universe, the Supreme Personality of Godhead, I offer my obeisances, for He is both the supremely worshipable deity Nārāyaṇa, the sage of perfect purity, and Nara, the best of the humans and master of the Vedic scriptures in command of His speech [see *haṁsa*]. (48) He who by the deceptive command of his eyes, becomes diverted in his intelligence and fails to recognize [Your presence] within his own senses, heart and even within the objects perceived, may, despite his understanding being covered by Your *māyā*, nevertheless succeed [and arrive at realization] when he directly obtains the Vedic knowledge from its source, from You, the Spiritual Master of All. (49) The vision of the Supreme Soul, the mystery revealed by the Vedic texts, is what the great scholars

headed by the Unborn Lord [Brahmā] become bewildered about when they try to adjust, with all sorts of philosophies, the subject matter of Your person to their way of life. You, the Supreme Personality who escapes the understanding of the [materially conditioned] spirit soul, I offer my respects [compare 1.3: 37, 4.31: 11, 4.18: 5, 5.6: 11, 5.14: 1, 7.15: 58, 11.19: 1, 11.20: 7 and B.G. 16: 23-24]."

12.9 - Mārkaṇḍeya is Shown the Lord's Bewildering Potency

(1) **Ś**rī Sūta said: "The Supreme Lord Nārāyaṇa, Nara's Friend, who thus by Mārkaṇḍeya, the intelligent sage, was properly respected, thereupon satisfied spoke to the eminent follower of Bhṛgu. (2) The Supreme Lord said: 'Oh dear man perfectly absorbed in the soul, you are the best of all brahmin seers for by your austerities, recitations and concentration you do not deviate in your devotional service unto Me. (3) We are perfectly satisfied about your steady adherence to the great vow. We wish you all the best. Please choose a benediction to your liking. I am the Giver of All Benedictions you desire.'

(4) **T**he honorable *ṛṣi* said: 'You, oh Lord of Lords, oh Infallible One, are victorious as the Remover of the Distress of the Surrendered Soul. We are perfectly satisfied with as much as the benediction of having seen Your good Self. (5) Brahmā and others with a mind matured in yoga all acquired the sight of Your omnipotent lotus feet and now You in person are visible before my eyes. (6) Nonetheless, oh Lotus-eyed Crest Jewel of Fame, I would like to witness the illusory potency because of which the entire world, along with its rulers, knows the Absolute Truth as a material differentiation [compare B.G. 11: 3-4].'

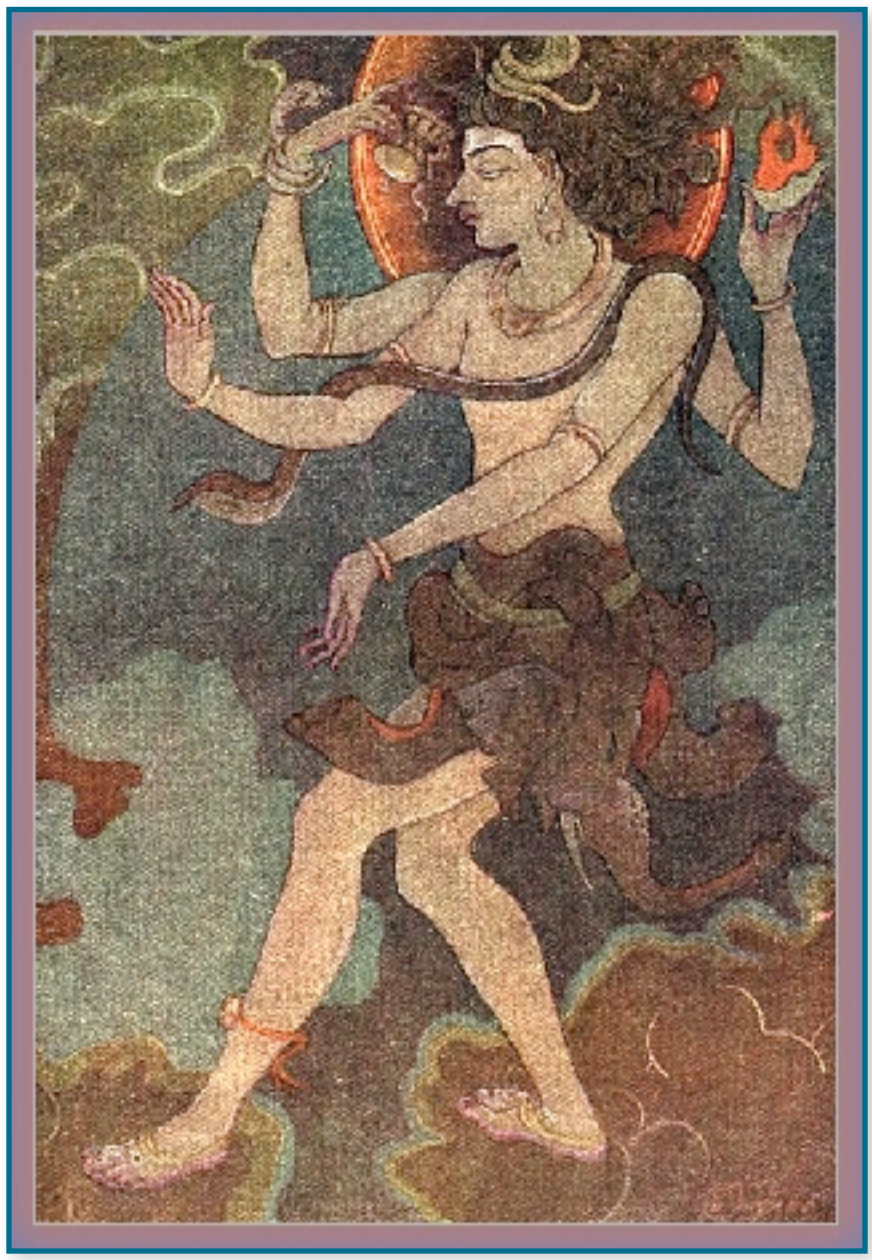
(7) **S**ūta said: 'Oh sage [Śaunaka], the Supreme Lord by the *ṛṣi* to His satisfaction being glorified and worshiped with these words, said with a smile to him 'So be it'. Thereupon the Lord departed for Badarikāśrama. (8-9) The *ṛṣi* remained behind in his hermitage thinking only of that purpose [of witnessing the energy of the Lord] and venerated and meditated under all circumstances the Lord to the best of his ability [as being present] in the fire, the sun, the moon, the water, the earth, the wind, the lightning as also in his heart. Thus immersed in the stream of pure love [*prema*], he sometimes forgot to prove his respects. (10) Oh best of Bhṛgu, when the sage one day was performing his evening worship on the bank of the Puṣpabhadrā, a great wind arose, oh brahmin. (11) It created a terrible sound followed by the appearance of threatening clouds as solid as wagon wheels that resounded loudly with lightning and torrential showers of rain everywhere. (12) Then from all sides the four oceans appeared that engulfed the surface of the earth with wind-tossed waves in which there were terrible sea monsters and fearful whirlpools accompanied by ominous sounds. (13) Perplexed the sage became afraid seeing how the earth flooded and all the four types of inhabitants of the universe [as born from moist, seed, embryos and eggs] including himself, inside and outside were plagued by the fierce winds, the bolts of lightning and the great waves of water rising higher than the sky. (14) Before his eyes the water of the great ocean was swirled around by hurricanes in frightening waves, as it swelled with the rain from the clouds and covered the entire earth, including its continents, islands and mountains. (15) With the three worlds, the earth, outer space, the celestial bodies and heavenly places flooded in all directions, the great sage, as the only soul remaining, wandered about like a dumb and blind person, with his matted locks scattered. (16) Suffering hunger and thirst, attacked by monstrous crocodiles and whale-eaters, and plagued by the winds he, tormented by the waves, moved about in the infinite darkness he had fallen into, overcome by fatigue and not knowing which direction of the sky or the earth he went. (17-18) Sometimes drowning in a great whirlpool and then beaten by the waves, he was threatened by monsters that tried to eat him the one moment and the other moment were attacking each other. In distress he sometimes felt sick and suffered pains with occasional depressions, bewilderment, misery, unhappiness and happiness, while fearing for his life at other times. (19) Countless and countless, hundreds and thousands of years passed with him in bewilderment wandering around in that *māyā*, that deluding material energy of Viṣṇu.

(20) **O**ne day, as he was roaming about there, the twice-born soul spotted upon a raised mound of earth a beautiful young banyan tree with fruits and blossoms. (21) Upon a branch of it toward the northeast he saw an infant boy lying within the fold of a leaf swallowing the darkness with His effulgence [see also 3.33: 4]. (22-25) Amazed the king among the scholars drank with his

eyes from the sight of His complexion that was as blue as a great emerald, His beautiful lotus face, His conch shell-striped throat, His broad chest, fine nose and beautiful eyebrows. His splendid hairs trembled to His breath, His beautiful shell-shaped ears resembled pomegranate flowers, His coral lips by their effulgence slightly reddened the nectarean charming smile on his face and the corners of His eyes were reddish like the whorl of a lotus. His breathing moved the lines of His abdomen contorted by His deep leaf like navel and ... he saw how the infant with the graceful fingers of His two hands grabbed one of His lotus feet and placed it in His mouth [*]. (26) When he saw the baby, his weariness was dispelled instantly and out of pleasure the lotus of his heart and his lotus eyes spread wide open. With his hair standing on end he wondered who that wonderful appearance could be, and went straight for the child to find an answer. (27) That very moment the man of Bhṛgu, with a breath of the infant, was drawn into His body like a mosquito, whereupon he utterly surprised stood perplexed to see from that position the entire universe the way it was before. (28-29) He overlooked the entire expanse of all the stars, the mountains and oceans, the directions of the great islands and continents, the enlightened and unenlightened souls, the forests, countries, rivers, cities and mines, the peasant villages, the cow pastures and the various engagements of the *varṇāśrama* society. Of this universe being manifested as real, he saw the basic elements of nature and all their gross manifestations, as also the Time itself in the form of the different *yugas* and *kalpas,* and whatever other object of use in material life. (30) In front of the universe seeing the Himalayas, the Puṣpabhadrā river and his hermitage where he had met the *ṛṣis* [Nara and Nārāyaṇa], he was by the breath of the infant thrown outside again and fell back into the ocean of dissolution. (31-32) And there, on the raised stretch of land in the water where the banyan grew, was the child again lying in the fold of its leaf, glancing at him with a nectarean smile of love from the corner of His eyes. Placing the vision of the infant within his heart he greatly excited ran to embrace the Lord of the Beyond. (33) That very instant He, the Supreme Lord, the master of yoga in person who is hidden in the heart of all living beings, suddenly became invisible to the *ṛṣi*, the same way things that are made by an incompetent person may suddenly fail to serve. (34) Oh brahmin, following Him immediately also the banyan disappeared and the waters of the annihilation of the world and he found himself in front of his *āśrama* as before."

*: The infant putting its foot into its mouth is by Śrīla Viśvanātha Cakravartī Ṭhākura interpreted as the Lord saying, 'see how sweet my feet are to the taste of the devotee'.

12.10 - Śiva, Lord and Helper Glorifies Mārkaṇḍeya Ṛṣi



Śrī Sūta said: "He who this way experienced the might of the *yoga-māyā* as arranged by Nārāyaṇa, sought shelter with Him. (2) Śrī Mārkaṇḍeya said: 'I fall at the soles of the feet of You who takes away the fear of those who approached You, oh Lord who with Your illusory potency in the form of knowledge even bewilders the scholars.' "

(3) **S**ūta said: "The great Lord Rudra [Śiva] who, accompanied by Rudrāṇī [Umā] and surrounded by his entourage, traveled through the sky on his bull, saw how he was thus absorbed in meditation. (4-5) Umā observing the seer then said to Giriśa: 'Look at this man of learning who with his body, senses and mind motionless is as calm as the water and schools of fish of the ocean with the wind laid down. Please, oh you who are the bestower of it, award him the perfection of his penances.'

(6) **T**he mighty Lord said: 'I am sure that the brahmin seer does not desire any benedictions in any field, not even liberation, for he has achieved the transcendental devotional service unto the Supreme Lord, the Inexhaustible Original Person. (7) Nevertheless Bhavānī, let us talk to this pure devotee. It certainly is man's highest achievement to gain the association of saintly souls.' "

(8) **S**ūta said: "Thus having spoken he, the master of all knowledge, the controller of all embodied souls and the shelter of the righteous ones, approached him. (9) Having arrested the functions of his mind, he [the sage] had neither knowledge of himself or the outer world, nor of the arrival of the two powers of control over the universe in person. (10) Giriśa, the Controller, the great Lord, understanding that, entered the ethereal privacy of Mārkaṇḍeya's heart by means of his mystic potency, just like the wind passing through an opening. (11-13) Śiva appeared inside of him with hair locks blond like lightening, having three eyes and ten arms, and rising as high as the sun. Together with a tiger skin he used for his garment, he exhibited his bow and trident, arrows and sword, shield, prayer beads, damaru (a small drum), ax and skull. When he saw him in his heart manifesting suddenly, the sage desisted from his trance and wondered in surprise: 'Who is this and where did he come from?'

(14) **O**pening his eyes and seeing that Lord Rudra had arrived with his associates and Umā, the sage with his head offered the one guru of the three worlds his obeisances. (15) He honored him together with his company and Umā with words of welcome, sitting places, water for their feet, water to drink, perfumed oil, garlands, incense and lamps. (16) He said: 'Oh mighty one, what can I do for you, oh Lord who pacifies the universe by the full satisfaction of your ecstatic experience? (17) I offer you my obeisances who delights in the mode of ignorance, you who, devoted to passion, are horrifying and you who give pleasure in the mode of goodness.' "

(18) **S**ūta Gosvāmī said: "Praised by these words he, the mighty Lord, the foremost of the demigods and shelter of the truthful soul, perfectly satisfied and happy-minded addressed him with a smile. (19) The great Lord said: 'Please, choose a boon to your liking, for of all [demigod] givers of benedictions the three of us are the [*guṇa-avatāra*] Lords by whose audience a mortal being never fails to find immortality. (20-21) The local rulers and inhabitants of all worlds, I, the great Lord Brahmā and Lord Hari, glorify, worship and assist those who saintly, peaceful and free from material attachment, care for all living beings and who, free from enmity and equal towards all, are of a single-minded devotion unto us. (22) They [these devotees] do not even acknowledge the slightest difference between me, the Infallible One and the one unborn,

nor between themselves or other people, and that is why we praise you. (23) Mere bodies of water are no holy places and deities on themselves are devoid of life; they purify the soul only after a long time, but you do so by simply being seen [see also 10.48: 31]. (24) We offer the brahmins our respects who carry our forms, as represented by the three Vedas, and who, by penances, study and concentration in yoga [*saṁyama*], are absorbed in the True Self. (25) Even the greatest sinners and outcasts find purification by seeing you and hearing about you, and what would that not mean when one directly speaks with you [see also 7.14: 17, 10.64: 41-42]?' "

(26) **S**ūta Gosvāmī said: "Thus with his ears drinking from the nectar reservoir of words full of the secret of dharma of the one decorated with the moon (Śiva), the sage had not yet enough. (27) He who because of Viṣṇu's *māyā* was terribly exhausted from having wandered for such a long time, had been freed from a great load of trouble by the grace of Lord Śiva's nectarine words and spoke to him. (28) Śrī Mārkaṇḍeya said: 'Ah, how inconceivable for embodied souls this pastime is of the great controllers: they offer their obeisances to souls they control who praise them as the lords of the universe! (29) In general the authorized speakers act [by precept and example] for the embodied souls to accept the dharma, and [for that purpose] encourage and praise those who do so. (30) Such an attitude of the Fortunate One [and His associates] does not compromise the power of His activities formed by His illusory energy [*māyā*], any more than the ability of a magician is compromised by his tricks. (31-32) He who as the Supersoul from His mind [by Himself in the form of Time] created this universe and subsequently entered it [in the form of the *avatāras*], manifests Himself like being the doer through the operating modes of nature, just like a person witnessing a dream. Let me offer my obeisances to Him, the Supreme Personality who, endowed with the three *guṇas*, is the true Self on top of them. He is the pure, unequaled spiritual master who is the original form of the Absolute Truth [see B.G. 4: 13, 13: 30, 14: 19]. (33) From seeing You a person can achieve whatever he desires, irrespective what. But what other benediction should I desire from you, oh all-pervading Lord whose presence itself is the highest [one may attain]? (34) Nevertheless I would like to ask from you who stand for the Complete that entails the fulfillment of all wishes, one benediction: the unfailing devotional service unto the Supreme Personality of Godhead and unto the both of you, as also unto the souls devoted to Him.' "

(35) **S**ūta Gosvāmī said: "Thus being worshiped and glorified by the well-spoken words of the sage, the great Lord, Śarva, thereto encouraged by his consort, said: (36) 'Oh great sage full of devotion for Adhokṣaja, may all your wishes be fulfilled. And may you also till the end of the *kalpa* enjoy fame, piety and freedom from old age and death. (37) May you have knowledge of the threefold nature of time [*tri-kālika*], oh brahmin, as also wisdom in combina-

tion with a free heart. May there for you being blessed with brahminical potency, be the status of teacher of the Purāṇa.' "

(38) **S**ūta Gosvāmī said: "After having granted the sage these blessings he, the Lord with the three eyes, went away, on his way telling the goddess what he [Mārkaṇḍeya] in the past had accomplished and experienced. (39) He, that best soul of Bhṛgu, who had achieved the greatest of the great in yoga, even today travels about, on his path of serving the Lord with single-minded devotion. (40) This is what I could describe to you of the amazing potency of the illusory energy of the Supreme Personality, as experienced by the intelligent Mārkaṇḍeya. (41) Some declare that this unprecedented life [of the sage] stands for the repeatedly being born of the human being in the illusory creation of the Supreme Soul, but they have no idea what they are talking about. (42) Oh best one of Bhṛgu [Śaunaka], the story I described is infused with the potency of the Lord with the Chariot wheel in His hand [Kṛṣṇa as the Lord of Time]; for anyone who hears it himself or makes someone else listen to it, there will never be a repetition of births based on karma, a worldly conditioned existence."

12.11 - Viṣṇu's Attributes and the Order of the Month of Him as the Sun god

(1) **Ś**rī Śaunaka said: "Oh great devotee of the Supreme Personality known with the essence. You, oh best knower who knows so much, we now ask about this matter of the definitive conclusion of all the supplementary literatures [the *tantras*]. (2-3) We wish you all fortune! Please describe to us eager to learn, the *kriyā-yoga* method of proceeding with His form by which, expertly performed, a mortal being may attain immortality. How do the followers of the tantric prescriptions [the *tāntrikas*] in their regular worship conceive of the limbs, associates, weapons and ornaments of the Master of the Goddess of Fortune who is pure consciousness in person?"

(4) **S**ūta said: "My obeisances to the gurus! I shall speak about the opulences of Lord Viṣṇu that by the standard authorities, beginning with Padmaja [Lord Brahmā as the one born on the lotus], are described in the Vedas and

tantras. (5) He, the universal form [the complete of the universe, the *virāṭ-rūpa*], consists of the nine elements of creation [the *tattvas*] beginning with *māyā* [or *prakṛti*] and their [sixteen] transformations [*vikāras*]. In that conscious existence the three worlds [the *lokas*] produced are discerned [see also 11.22: 4-25]. (6-8) This form of the Puruṣa, has the earth for His feet, heaven for His head, cosmic space for His navel, the sun for His eyes, the air for His nostrils and the directions for His ears. The Master, the Lord, has the Prajāpati for His genital and death for His anus. The Absolute Controller has the local rulers [the demigods] for His many arms, the moon for His mind, *yama* [or Yama] for His eyebrows, shame for His upper lip and greed for His lower lip. The moonlight stands for the teeth, delusion for the smile, the trees for the hairs on the body of the Almighty Lord and the clouds are the hair on the head of the Puruṣa [see also e.g. 2.6: 1-11, 2.10: 24-32, 10.40: 13-14, 11.12: 18-20]. (9) Just as one can determine the dimensions of a normal individual by measuring the spread of his limbs, one can determine the dimensions of Him, the Gigantic Person, by the spread of planetary systems [see also 5.20-24]. (10) The Kaustubha gem carried by the Unborn One represents the spiritual light of the individual soul. The Śrīvatsa mark on the chest of the Almighty represents its expansive effulgence [of the gem/the soul]. (11-12) His material energy, consisting of different combinations of the natural modes, is represented by His flower garland. The yellow garment He wears stands for the Vedic meters and His sacred thread represents the three syllable AUM. The processes of *sāṅkhya* and yoga are carried by the Godhead in the form of His *makara* ['sea-monster'] earrings, and His crown, freeing all the worlds from fear, represents the superior [transcendental] position. (13) The seat He sits on is called Ananta [the snake bed] - it is unevolved matter [*pradhāna*, the primal ether]. The lotus [the Lord's throne] thereupon is the goodness associated with dharma, spiritual knowledge and so on. (14-15) The club He carries constitutes the principle element [of *prāṇa* or the vital air] relating to the sensory power, physical power and the power of mind. His excellent conch shell is the element water and His Sudarśana disc is the principle of *tejas* [the vital power, the dignity, the fire in opposition]. His sword is, [pure] as the atmosphere, the ether element, His shield consists of the mode of ignorance, His bow Śārṅga is the specific order [or spirit, the *rūpa*] of time, and His quiver of arrows consists of the karma [the action or the *karmendriyas*]. (16) His arrows, they say, are the senses, His chariot is the incitement to action [the mind], His external appearance constitutes the objects of perception [*tānmatras*], and His gestures [*mudrās*] represent the essence of purposeful action. (17) The cyclic order [of time, viz. the sun and the moon] constitutes the exercise of respect for the Godhead, spiritual initiation [*dīkṣā*] is the purification process for the spiritual soul, and devotional service to the Fortunate One is how one puts an end to a bad course [sin]. (18) The supreme lotus of Bhagavān refers to the meaning of the word *bhaga* [His opulences], and the fan and whisk the Supreme Lord has accepted for His worship, are religion and fame. (19) Dear

brahmins, His umbrella is Vaikuṇṭha, the place free from foolishness, and the one called Suparṇa [Garuḍa], who is the carrier of the Personality of Sacrifice [Viṣṇu or Yajña], represents the threefold Veda [see footnote]. (20) The goddess Śrī inseparable from the Lord constitutes His visible inner nature [*], Viṣvaksena is known as the personification of the *tantra* scriptures and the eight doorkeepers headed by Nanda [**] stand for the Lord's qualities of *aṇimā* and such [the *siddhis*]. (21) Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha are, as you know, the names of the manifested forms [the *vyūha* expansions] of the Original Person Himself, oh brahmin [Śaunaka]. (22) Bhagavān, the Supreme Lord, can be discussed in terms of [the states of consciousness concerning] the entire universe [*viśva*], the passionate ego [*taijasa*], the individual learning [*prājnã*] and the transcendence [*turīya*], that stand for [respectively His] functions of the [omnipresent perception of] external objects [as embodied by the expansion of His mind Prayumna], of sense itself [of the force, by the expansion of His ego Saṅkarṣaṇa], of the one who senses [of the expansion of His personal intelligence Aniruddha] and of spiritual self-realization [the transcendental beatitude of Him, Vāsudeva]. (23) In His four personal forms [His expansions], Bhaga-vān [the possessor of the fullness], the Lord and Controller, maintains these four states with the help of His major [arms; as in verse 14-15] and minor limbs [His extra limbs, His guardians], His weapons and His ornaments. (24) Oh best of the brahmins, He alone is the self-illuminating source of the Absolute Truth [the Vedas] who, perfect in His own greatness and completeness, by His own material energy creates, withdraws and maintains this universe. As such [a performer of various material functions] He, while not being covered in His transcendental awareness, is [sometimes] described as being materially unfolded [as divided]. But by those who are devoted to Him He can be realized as their one true self, their very Soul. (25) Śrī Kṛṣṇa, friend of Arjuna, chief of the Vṛṣṇis, Annihilator of the Rebellious Royal Dynasties whose prowess never deteriorates, oh Govinda, place of pilgrimage whose glories, which bring about auspiciousness by just hearing about them, are sung by Vraja's cowherd men and women and their dependents, please protect Your servants! (26) Anyone who rises at dawn and with his mind absorbed in Him [in *tat*] in meditation murmurs these characteristics of the Supreme Original Person, arrives at the realization of the Absolute Truth present in his heart."

(27-28) **Ś**rī Śaunaka said: "The great sage Śuka described to the listening king Parīkṣit ['the grace of Viṣṇu'] the seven [pairs of] attendants of the sun god occupying a different position in each month. Please speak to us so faithful, about the names and actions of these expansions of the Lord's manifestation as Sūrya, and the deities involved [see also 5.21: 18]."

(29) **S**ūta said: "This regulator of all the planets [the sun] revolving in their midst [around mount Meru, see 5.22: 2] was [by the Lord in the form of

Time] created from the [proto]material primal energy [*pradhāna*] of Viṣṇu, the Supreme Soul of all embodied beings. (30) The sun being the one and only Lord, the original creator and self indeed of all the [planetary] worlds, constitutes the basis of all ritualistic activities of the Vedas that are differently described by the sages. (31) Oh brahmin, the material energy of the Lord is thus described in nine: the time, the place, the endeavor, the performer, the instrument, the specific ritual, the scripture, the paraphernalia and the result [compare B.G. 18: 13-15].

(32) **T**he Supreme Lord assuming the form of Time, is there for the [regulation of the] planetary motion to the rule of twelve [months or *māsas*, see also B.G. 10: 21], beginning with Madhu. In each of the twelve He [accompanying the sun god] moves differently with His [six] associates [He as a certain Deva together with a different Apsara, Rākṣasa, Nāga, Yakṣa, sage and Gandharva]. (33) Dhātā [as the Sūrya Deva], Kṛtasthalī [as the Apsara], Heti [as the Rākṣasa], Vāsuki [as the Nāga], Rathakṛt [as the Yakṣa], Pulastya [as the sage] and Tumburu [as the Gandharva] are the ones ruling the month of Madhu [or Caitra at the vernal equinox, March/April]. (34) [Likewise respectively] Aryamā, Puñjikasthalī, Praheti, Kacchanīra, Athaujā, Pulaha and Nārada rule the month of Mādhava [Vaiśākha, April/May]. (35) Mitra, Menakā, Pauruṣeya, Takṣaka, Rathasvana, Atri and Hāhā are the ones ruling the month of Śukra [Jyaiṣṭha or Jeṣṭha, May/June]. (36) Varuṇa, Rambhā, Citrasvana, Śukra, Sahajanya, Vasiṣṭha and Hūhū are the ones ruling the month of Śuci [Āṣādha, June/July]. (37) Indra, Pramlocā, Varya, Elāpatra, Śrotā, Aṅgirā and Viśvāvasu are the ones ruling the month of Nabhas [Śrāvaṇa, July/August]. (38) Vivasvān, Anumlocā, Vyāghra, Śaṅkhapāla, Āsāraṇa, Bhṛgu and Ugrasena are the ones ruling the month of Nabhasya [Bhādrapada, August/September ***]. (39) Pūṣā, Ghṛtācī, Vāta, Dhanañjaya, Suruci, Gautama and Suṣeṇa are the ones ruling the month of Tapas [Māgha, January/February]. (40) Parjanya, Senajit, Varcā, Airāvata, Ṛtu, Bharadvāja and Viśva are the ones ruling the month of Tapasya [Phālguṇa, February/March]. (41) Aṁśu, Urvaśī, Vidyucchatru, Mahāśaṅkha, Tārkṣya, Kaśyapa and Ṛtasena are the ones ruling the month of Sahas [Mārgaśīrṣa, November/December]. (42) Bhaga, Pūrvacitti, Sphūrja, Karkoṭaka, Ūrna, Āyu and Ariṣṭanemi are the ones ruling the month of Puṣya [Pauṣa, December/January]. (43) Tvaṣṭā, Tilottamā, Brahmāpeta, Kambalāśva, Śatajit, Jamadagni the son of Ṛcīka and Dhṛtarāṣṭra as the Gandharva are the ones ruling the month of Iṣa [Āśvina, September/October]. (44) And Viṣṇu, Rambhā, Makhāpeta, Aśvatara, Satyajit, Viśvāmitra and Sūryavarcā are the ones ruling the month of Ūrja [Kārttika, October/November].

(45) **A**ll these [personalities] constitute the glories of Viṣṇu, the Supreme Personality of Godhead in the form of the sun god; they take away the sinful reactions of everyone who in the morning and the evening, day after day re-

members them. (46) The Lord who [as the Deva] with His six types of associates thus moves in all directions through this universe, therewith disseminates in each of the twelve months a pure consciousness for its inhabitants in this and a next life. (47-48) While the sages glorify Him with the Sāma, Ṛg and Yajur hymns that reveal His identity, the Gandharvas sing loudly about Him, the Apsaras dance in front of Him, the Nāgas prepare the chariot, the Yakṣas harness the horses and the strong Rākṣasas push it from behind. (49) In front of the chariot the sixty thousand pure Vālakhilya brahmin sages go, being of worship with prayers to the Almighty [see also 4.1: 39]. (50) The Unborn Lord Hari, the Supreme Controller, the Possessor of All Opulences without a beginning or an end, protects the worlds, by expanding Himself thus in each *kalpa* into [all these] various forms."

- Threefold Veda: The Ṛg- Yajur- and Sāma Veda are the three Vedas of the principal original division of the Vedic verses also called *trayī vidyā*. They are about the reciting of hymns (Ṛg), the performance of sacrifices (Yajur) and the chanting of songs (Sāma). The Atharva Veda is a later addition dealing with the so-called *ātharvanas*, the procedures for everyday life.

*: According to the Skanda Purāṇa in the verses beginning with '*aparaṁ tv akṣaram yā sā*' there are thus three infallible energies: the external material energy of *māyā*, the internal potency of Śrī and the Supreme Energy of the Puruṣa, the Lord Himself.

**: The Padma Purāṇa (256.9-21) lists eighteen guardians or attendants of the Lord: Nanda, Sunanda, Jaya, Vijaya, Caṇḍa, Pracaṇḍa, Bhadra, Subhadra, Dhātā, Vidhātā, Kumuda, Kumudākṣa, Pundarīkṣa, Vāmana, Śaṅkukarna, Sarvanetra, Sumukha and Supratiṣṭhita.

***: From this point is broken with the regular order of the months. The different translators do not agree about the cause of this break of order and some have suggested to correct the order of the verses given to correct this.

12.12 - The Topics of Śrīmad Bhāgavatam Summarized

(1) **S**ūta said: "Offering my obeisances to Lord Kṛṣṇa, to the creator, to the brahmins and to the supreme of dharma, I shall now discuss the eternal principles of dharma [the *sanātana-dharma*, in terms of the topics discussed in the Bhāgavatam]. (2) Oh sages, upon your request I related to you these wondrous pastimes of Lord Viṣṇu, that are especially suitable for people of respect for the person. (3) The direct interest of this [narration] is the glorification of the Lord, the Remover of All Sins, Nārāyaṇa, the Lord of the Senses, the Supreme Personality and Master of the Sātvatas. (4) Herein the creation and annihilation of this universe is discussed, as also the confidential knowledge of the One Self-existent Supreme Spirit, including the purity of perception and the means of cultivating that [self-]realization.

(5-6) **B**hakti yoga and the renunciation belonging to it are discussed at length [in 1.2, 7.5-10 and 11.29], just as the history of Nārada [1.4-6] and the

story of Parīkṣit that describes how the sage among the kings fasted until death because of a curse of [the son of] a sage, to the occasion of which he had a conversation with Śuka, the best of the brahmins [see 1.8-18]. (7) What follows is a discussion of how one may attain liberation by concentrating in yoga in case one has to die [2.2: 15-21], a conversation between Nārada and Brahmā [2.5], the row of *avatāras* [1.3 en 2.7] and how the process of evolution takes place from primary nature [or *pradhāna*, 3.26: 10-72]. (8) Next there is the discussion Vidura had with Uddhava [3.1: 25 - 3.4] and the one Vidura had with Maitreya [3.5 - 4.31], [preceded by] what a Purāṇa entails [in general, see 2.10: 1 and 12.7: 9-10], following which the subject is discussed of the winding up of creation within the Mahāpuruṣa [2.10: 6, 3.11: 30, 8.5: 35, 11.3: 8-15, 12.4]. (9) It then continues about the creation as happening from [the modes of] material nature, the generation of the seven derivatives [of *mahat, ahaṅkāra* and the *tanmātras*, see 3.20: 12-17] and the evolution of the egg of the universe from which the universal form of the Lord arises [3.6]. (10) The gross and subtle movements of time [3.11 are also discussed, including] the generation of the lotus [3.8] and the killing of Hiraṇyākṣa for the sake of delivering the earth from the ocean [3.17-19]. (11) [Then there is a discussion about] the creation of the higher beings, the animals [the mammals] and the lower species [3.12: 37-48], the birth of Rudra [3.12] and the appearance of Svāyambhuva Manu from the male/female division of the Lord [see 3.12: 49-53, 4.1]. (12-13) [Discussed are] the progeny of the first woman, Śatarūpā, the excellent consort [of Manu], the offspring of [the nine daughters of] the pious wife [Devahūti] of the founding father Kardama [see 3.24: 20-25 and 4.1], the descent of the Supreme Soul, the Supreme Personality of Lord Kapila and the conversation the scholarly Kapila had with Devahūti [His mother, 3.25-33]. (14-15) The stories about the descendants of the nine brahmins [who married Kardama's daughters, 4.1], the destruction of Dakṣa's sacrifice [4.2-7] and the history of Dhruva [4.8-13] are then followed by those about Pṛthu [4.15-23] and Prācīnabarhi [4.24-29], his conversation with Nārada [4.29] and the stories about Priyavrata [5.1], Nābhi [5.3] and the lives of Ṛṣabha [5.3-6] and Bharata Mahārāja, oh brahmins [5.7-13]. (16) The continents, subcontinents and oceans, the mountains and rivers are described in detail [5.19-20], as also the complete of the celestial sphere [5.21-23] and the situation of the subterranean regions and hell [5.24-26]. (17) [Next there are the descriptions of] Dakṣa's [re]birth as the son of the Pracetās [6.4] and the progeny of his daughters constituting the demigods, demons and human beings, the animals [the mammals], serpents, birds and other species [6.6]. (18) [There is also an account of] the birth and death of [Vṛtra, 6.9-12,] the son of Tvaṣṭā, and the two sons of Diti, Hiraṇyākṣa [3.14-19] and Hiraṇyakaśipu, oh brahmins, and the history of the great soul Prahlāda, the lord of the Daityas [7.2-8]. (19-20) The reigns of the Manus [8.1] are described in detail as also the liberation of the king of the elephants [Gajendra, 8.2-4] and the *avatāras* of Lord Viṣṇu for each period of Manu [8.5 and 13], like Hayaśīrṣā [8.24: 8

and 57; 5.18: 1], Nṛsiṁha [7.9-10], Vāmana [8.18-22], Mātsya [8.24] and the descent of Kūrma for the purpose of [supporting the] churning by the inhabitants of heaven of the nectar from the milk ocean [8.7-8]. (21) [Next there is an account of] the great war between the demons and the gods [8.10], as also of the succession of the dynasties of kings [9.2, 7, 9, 12, 13, 17, 20-24], of the dynasty of the great soul Sudyumna [9.1] and of the birth of Ikṣvāku and his dynasty [9.6]. (22) In this book the stories about Ilā [9.1: 16-27] and Tārā [9.14: 4-13] are discussed, including a description of the descendants of the Sūrya-vaṁśa, like Śaśāda [Vikukṣi, 9.6: 6-11] and Nṛga [9.1: 11-12, 9.2: 17 and 10: 64]. (23) Then there are the stories about Sukanyā [9.3], [the daughter of] Śaryāti, the intelligent Kakutstha [Purañjaya, 9.6: 12-19], Māndhātā [9.6: 33-37 and 9.7], Saubhari [9.6], Sagara [9.8] and Khaṭvāṅga [9.9: 41-47]. (24) The actions of Lord Rāmacandra, the king of Kośala [are presented] that dispel all sin [9.10 and 11], of Nimi who gave up his material body [9.13], and also the appearance of the descendants of king Janaka [or Śīradhvaja] are discussed [9.13: 18-27]. (25-26) The elimination of the ruling class by Lord Paraśurāma, the greatest descendant of Bhṛgu [is discussed 9.15 and 16], as also Aila [Purūravā, 9.14 and 15], Nahuṣa [9.18: 1], Yayāti [9.18 and 19], Duṣmanta's son Bharata [9.20], Śāntanu [9.22: 12-13] and Śāntanu's son Bhīṣma [9.22: 18-19] of the Candra-vaṁśa, and the celebrated dynasty of Yadu, the eldest son of Yayāti [9.23: 18-29]. (27) [It is] the dynasty in which the Supreme Lord known as Kṛṣṇa, the Master of the Universe, descended in the house of Vasudeva. Subsequently His birth [10.3] and how He grew up in Gokula are described [10.4-10]. (28-30) His countless exploits are [next] glorified: how He sucked the milk along with the life air out of Pūtanā [10.6], how He as a child broke the cart and trampled Tṛṇāvarta [10.7], killed Baka, Vatsa [10.11] and Agha, [10.12 and how He dealt with] Brahmā who hid the calves and boys [10.13 and 14], how He with His companions destroyed Dhenuka [10.15] and Pralamba [10.18], and how He saved them [the *gopas*] from a forest fire that entrapped them [10.17 and 19]. (31-33) There is the [story about the] taming of the snake Kāliya [10.16-17], the contentment of the Infallible Lord about the vows observed by the young *gopīs* [10.21 and 22], the mercy for the sorry wives of the brahmins performing a sacrifice [10.23]; the lifting of Govardhana hill [10.25] and the worship and ritual bathing next performed by Indra and Surabhi [10.27], Kṛṣṇa's sporting with the *gopīs* during the nights [10.29-33], the rescue of Nanda Mahārāja from a great serpent [10.34], and the killing of the foolish Śaṅkhacūḍa [10.34], Ariṣṭa [10.36] and Keśī [10.37]. (34) [There is the description of] the arrival of Akrūra [10.38] and the departure thereafter of Rāma and Kṛṣṇa, the lamentation of the women of Vraja [10.39] and the tour [of the Lords] in Mathurā [10.41]. (35) The killing of the elephant Kuvalayāpīḍa [10.43], of the wrestlers Muṣṭika and Cāṇūra, and of Kaṁsa and others [10.44] is discussed as also the retrieval of the deceased son of Sāndīpani, the guru [10.45]. (36) Residing in Mathurā in the company of Uddhava and Balarāma, oh brahmins, the Lord performed pastimes for the satis-

faction of the circle of the Yadus [10.48]. (37) [Next there are the stories about] the repeated annihilation of the troops assembled by Jarasāndha [10.50], about the founding of Dvārakā and about the killing of the king of the barbarians [Kālayavana, 10.51]. (38) [These are followed by descriptions of] the kidnapping of Rukmiṇī, to the occasion of which the Lord defeated His rivals in battle [10.53], and how the pārijāta tree together with the Sudharmā hall were obtained from the abode of the demigods [from Indra, 10.50: 54]. (39) The killing of the master of Prāgjyotiṣapura [Bhauma or Naraka] and the taking away of the young maidens [is discussed in 10.59], with next following the forced yawning of Śiva in the battle with Bāṇa and the severing of Bāṇa's arms [10.63]. (40-41) The [Bhāgavatam also discusses the] prowess and death of Pañcajana [10.45: 40-41], Śambara [10.55], Pīṭha [10.59], Mura [10.59], Dvivida [10.67], the king of Cedi [10.74], Śālva [10.76-77], the foolish Dantavakra [10.78] and others, how the Pāṇḍavas became the direct cause [for Kṛṣṇa] to relieve the earth's burden [10.49] and how the burning of Vārānasī came about [10.66]. (42-43) [There is the story of] the withdrawal of His family [11.30] on the pretext of a curse from the brahmins [11.1] and [an account of] the wonderful discussion between Vāsudeva and Uddhava in which the science of the true self came to its full expression in ascertaining the dharma [of how to live with Kṛṣṇa not physically being present anymore, see 11.6-29]. Thereafter His forsaking the mortal world by the strength of His own mystical power [is related, 11.31]. (44) [Also discussed are] the characteristics of the different *yugas* and their corresponding behaviors [11.17 and 12.3], the disturbance of man in Kali-yuga [12.1-3], the four types of annihilation and the three [*guṇa*] kinds of creation [12.4]. (45) [Finally there is an account about] Viṣṇurata [Parīkṣit], the intelligent saintly king who had to relinquish his body [12.5-6], the story of how the seer [Vyāsa and others] conveyed the branches of the Veda [12.6-7], the pious narration about Mārkaṇḍeya [12.8-10], the composition of the [universal form of the] Mahāpuruṣa and the arrangement [of time] in relation to the sun, the self of the universe [12.11].

(46) **T**hus, oh best of the brahmins, I have discussed here everything that you asked about. Therewith I have praised the complete of the activities of the Lord's *līlā-avatāras*. (47) When one falls, trips, hurts oneself or sneezes and then spontaneously loudly cries *'haraye namah*' [obeisances to Hari], one is freed from all [reactions to one's] sin. (48) Of persons glorifying the Supreme Lord and hearing about the potency of the Unlimited One, all vice that enters the heart is cleansed away entirely, the same way the sun removes the darkness or a strong wind removes the clouds. (49) False, meaningless, empty words are all those discussions wherein the Supreme Lord in the Beyond is not mentioned. Only those stories are true, auspicious and meritorious that have the qualities of the Fortunate One as their conclusion. (50) Those words are pleasing, attractive and always new that praise the glories of Uttamaśloka, the One Celebrated in the Verses; to the mind they mean a constant great ce-

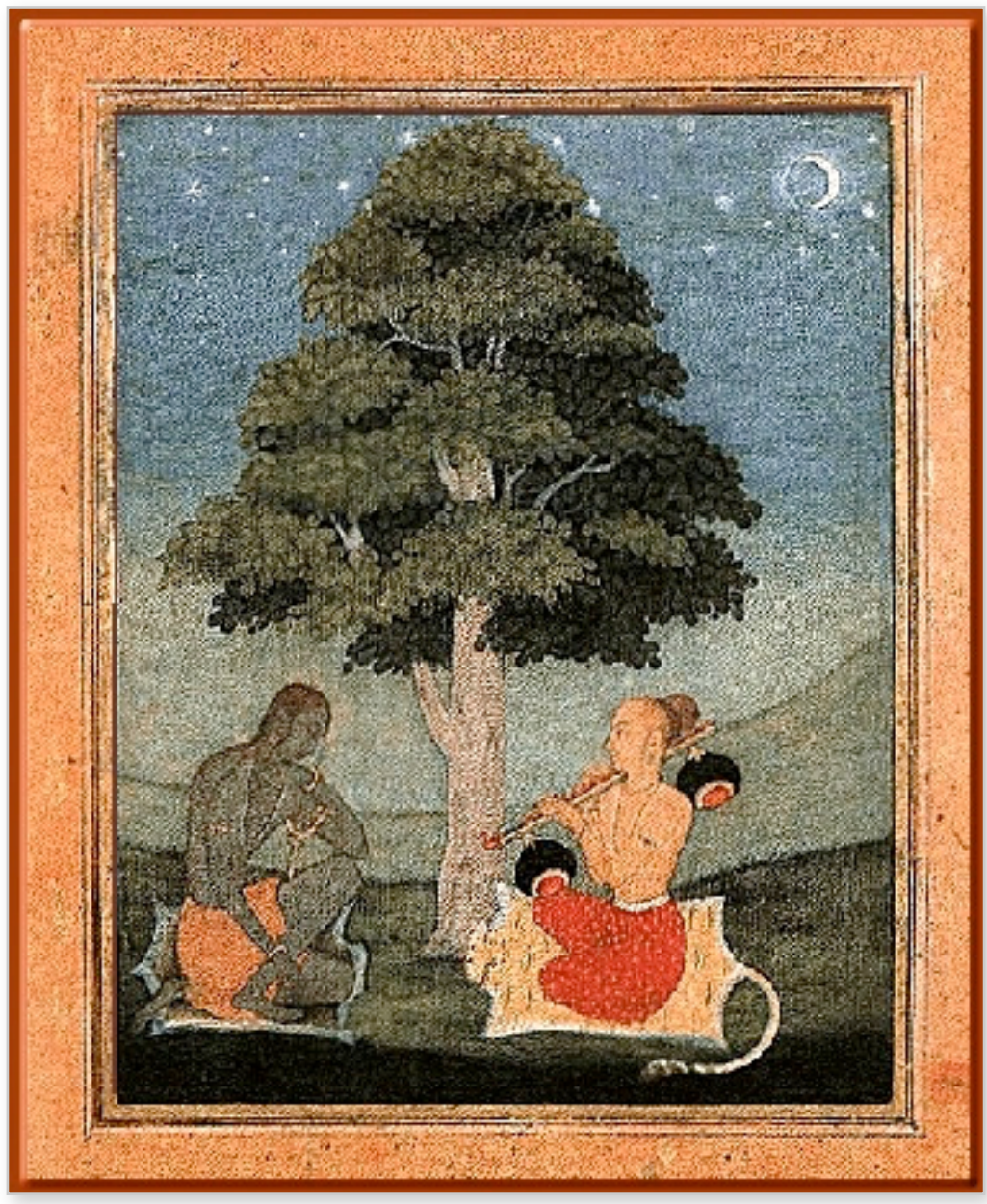
lebration that for everyone dries up the ocean of misery. (51) A use of colorful words never describing the glories of the Lord that sanctify the entire universe, compares to a place of pilgrimage for crows and is never served by the swanlike, pure saintly devotees who think of Acyuta only [alike 1.5: 10]. (52) That creation of words which revolutionizes the sins of the people and in which, although imperfectly composed, each verse depicts the names and glories of the unlimited Lord, is heard, sung and accepted by the ones who are purified and honest [identical to 1.5: 11]. (53) Even endeavoring free from material motives, spiritual knowledge devoid of the love of the Infallible One actually does not look very good. What is the use of fruitive labor always giving pain - even when done perfectly - when it is not offered to the Lord [alike 1.5: 11]? (54) The great effort of faithful to the scriptures and with penance fulfilling one's duties within the *varṇāśrama* system, leads to nothing but a good name and wealth. But when one listens and exercises respect and so on with glorifying His qualities, one obtains the remembrance of the lotus feet of the Maintainer of the Goddess of Fortune. (55) The remembrance of Lord Kṛṣṇa's lotus feet destroys everything inauspicious and leads to good fortune. Connected in knowledge, wisdom and detachment one with devotion unto the Supreme Soul arrives at purification of the heart. (56) You, oh most eminent brahmins, are all extremely fortunate with in your heart a fixed position for Nārāyaṇa, the Original Soul and Godhead of all. With that love for the Heavenly Lord Beyond Whom No Other is Found, be perpetually of worship! (57) I also was reminded of this science of the Soul, hearing it in the attentively listening assembly of great sages from the mouth of Śuka, the supreme sage, when king Parīkṣit was fasting until death. (58) Oh brahmins, this what I told you about the glories of Vāsudeva whose great actions are so worthy to be described, completely puts an end to all inauspiciousness. (59) Someone who with unswerving attention every *yāma* [three hour period] and every *kṣaṇa* [a moment or 1.6 second] with faith makes others listen or faithfully listens himself to but one verse or even half a verse, but one line or even half a line, [therewith] certainly purifies his soul. (60) If one, refraining from eating, with careful attention recites from or listens to [the Bhāgavatam] on the eleventh or either twelfth day [Ekādaśī or Dvādaśī of a 15-day lunar fortnight, see 3.11: 10], one will be blessed with a long life and be freed from all that causes a fall. (61) When one self-controlled and fasting studies this collection of verses at [the holy places of] Puṣkara, Mathurā or Dvārakā, one will be freed from the fear [of time, or of a material life, see also 1.13: 19]. (62) The demigods and sages, the perfected souls and the forefathers, the progenitors and the kings will bestow all that one desires, when one glorifies these verses by proclaiming them or listening to them. (63) A twice-born soul who studies them will as a result obtain the same rivers of honey, ghee and milk that one acquires by studying the Ṛg, Yajur and Sāma verses. (64) Diligently studying this essential compilation of classical stories, someone twice-born will attain that supreme position the Supreme Personality of Godhead spoke about. (65) An educated

man studying them acquires knowledge of matters, a king acquires the domain encircled by the oceans, a businessman acquires the control over treasures and a worker will rid himself of all that leads to a fall down. (66) While the Fortunate One in His countless forms is extensively described in the form of stories in each of these verses, by contrast Hari, the Lord of all beings who annihilates all the impurities of Kali-yuga, is elsewhere [in other scriptures] not constantly glorified. (67) I am bowed down to Him, the Unborn, Unlimited, Real Self, by whose energies there is the creation, maintenance and destruction of the universe, to Him, the Infallible Lord, whose glory is hard to understand for [even] the masters of heaven being headed by the unseen one [Aja or Brahmā], the mighty one [Śakra or Indra], and the beneficent one [Śaṅkara or Śiva]. (68) My obeisances to the Eternal Lord, the Best of All the Gods, to the Fortunate One whose Manifestation is Pure Consciousness and who by the collection of His nine powers [*śaktis* or potencies] settled for His own Self as the refuge for the moving and nonmoving living beings.

(69) **I** bow down to him, the son of Vyāsa who defeats everything inauspicious, he who, attracted in his heart by the pleasing pastimes of the Unconquerable Lord, in denial though of any other type of consciousness, was as merciful to give up his solitary happiness and disclose the [Bhāgavata] Purāṇa about His activities, the light of reality."

ॐ

12.13 - The Glories of Śrīmad Bhāgavatam



(1) **S**ūta said: "I offer Him my obeisances, the Godhead who in arrangements of mantras from the Vedas, their limbs [the *aṅgas*] and the Upaniṣads with transcendental prayers is praised by Brahmā, Indra, Rudra and the children of heaven [the Maruts], the Godhead about whom the Sāma Veda chanters are singing, the Godhead upon whom the yogis who see Him in their minds concentrate in meditation, He whose end is not known to anyone among the enlightened and unenlightened souls. (2) The Supreme Personality of Godhead in the form of a tortoise [Kūrma] became sleepy from the scratching edges of the stones of Mandara mountain that most heavily rotated upon His back. May all of you be protected by the winds that are the traces left behind by the flow of His breathing and by the ceaseless tides of the ebb and flow of the water that up to the present day follows the example of His in- and outgoing breath. (3) Please listen now to a summation of the number [of verses] of the Purāṇas, what the purpose is of its subject matter, how the book

should be given as a gift, what the glory of that gift-giving is and what the blessing is of the reading and such of this text.

(4-9) **T**he Brahmā Purāṇa has ten thousand verses, the Padma Purāṇa counts fifty-five thousand, the Śrī Viṣṇu Purāṇa twenty-three thousand and the Śiva Purāṇa twenty-four thousand. The Śrīmad Bhāgavatam counts eighteen thousand verses, the Nārada Purāṇa has twenty-five thousand, the Mārkaṇḍeya Purāṇa nine thousand and the Agni Purāṇa fifteen thousand four hundred verses. The Bhaviṣya Purāṇa has fourteen thousand five hundred verses, the Brahma-vaivarta Purāṇa counts eighteen thousand and the Liṅga Purāṇa eleven thousand verses. The Varāha Purāṇa offers twenty-four thousand verses, the Skanda Purāṇa eighty-one thousand one hundred and the Vāmaṇa Purāṇa is described in ten thousand verses. The Kūrma Purāṇa is described in seventeen thousand verses, the Matsya Purāṇa has fourteen thousand of them, the Garuḍa Purāṇa next has nineteen thousand verses and the Brahmāṇḍa Purāṇa counts twelve thousand verses. In sum the Purāṇas are thus expressed in four hundred thousand verses [*]. Eighteen thousand of them constitute, as said, the Bhāgavatam [see further under Purāṇa].

(10) **T**his [tale of wisdom] was by the Supreme Personality of Godhead [Narāyāṇa, see 3.8-10] out of mercy for the first time in its entirety revealed to Brahmā who, fearful of a material existence, sat upon the lotus that grew from His navel [see also 1.1: 1]. (11-12) From the beginning to the end filled with accounts about renunciation, it delights the saintly and godly souls with the nectar of its many narrations about the Lord's pastimes. With beatitude [or eternal happiness by emancipation in devotional service] as its one ultimate goal, it has as its prime subject the One Reality Without a Second - the essence of all Vedānta philosophy - that is characterized by the non-difference of the Absolute [impersonal] Truth [*brahman*] and the One [personal] Soul [*ātma* **]. (13) He who gives the Bhāgavatam as a gift on the day of the full moon in the month Bhādra [August/September, in its full glory as the king of all literature] seated on 'a golden throne' [in the constellation of Leo], reaches the supreme destination. (14) Other classical collections of stories [other bibles, other Purāṇas or holy scriptures] are prominent in the assembly of the saintly only for as long as the great ocean of nectar that is the Bhāgavatam is not heard. (15) The Śrīmad Bhāgavatam constitutes the essence of all Vedānta philosophy, someone who found satisfaction from the taste of that nectar, will never feel attracted to anything else [to other sacred scriptures]. (16) Of all Purāṇas this one is like what the Ganges means in relation to all rivers flowing towards the sea, what Acyuta, the Infallible One, means in relation to all deities and what Śambhu [Śiva] means in relation to all Vaiṣṇavas. (17) Just as unsurpassed Kāśī [Benares] is among all holy places, Śrīmad Bhāgavatam is matchless among all the Purāṇas, oh brahmins. (18) Śrīmad Bhāgavatam is the spotless Purāṇa most dear to the Vaiṣṇavas in which the perfectly pure and supreme

spiritual knowledge is celebrated of none but the best devotees. Therein the freedom from all fruitive labor is revealed together with the [therewith associated] knowledge, detachment and devotion that will deliver the person who, in consideration of the transcendence, with his devotional service manages to listen and exercise the mantras the way it should.

(19) **I** meditate on the incomparable torch light of the Immortal Supreme Immaculate Pure Truth Free from Sorrow, who long ago revealed this transcendental knowledge to the deity ['Ka' or Brahmā], who transferred it to Nārada the great sage, who delivered it by means of his personal form to Kṛṣṇa Dvaipāyana Vyāsa, who next handed it down to the king of the yogis [Śukadeva], who in his turn was as merciful to reveal it to [Parīkṣit] the grace of the Fortunate One. (20) I offer Him my obeisances, the Supreme Personality of Godhead Lord Vāsudeva, the Supreme Witness who mercifully explained this [story, this science] to [Brahmā] the deity who desired liberation. (21) I offer him my obeisances, the king of the yogis, Śukadeva Gosvāmī, the personal manifestation of the Absolute Truth who freed [Parīkṣit] the grace of Viṣṇu who was bitten by the snake of material existence. (22) Oh Lord of Lords, You are our Master, therefore please make it so that we life after life may rise up in bhakti at Your feet. (23) I offer my obeisances to Him, the Supreme Lord, whose congregational chanting of the holy name destroys all sins and to whom bowing down all misery finds its end."

*: Next, so affirms the Matsya Purāṇa, there are besides the Purāṇa also a hundred thousand verses found in the Itihāsa (the single history) of Vyāsa's Mahābhārata and a twenty-five thousand in the Itihāsa of Vālmīki's Ramāyaṇa. Thus the complete number of verses for the complete collection of classical stories amounts to five-hundred twenty-five thousand [the smaller Upa-Purāṇas not counted].

**: This reminds one of the theme of Kṛṣṇa as being the Time or Kāla, and Kṛṣṇa as being the person, the Supreme Soul, the Original Person manifest before our eyes and present in the beyond. The world seems to be divided in impersonalist science, philosophy and governance on the one hand and personalistic religion of detachment and personal sentiment in civil attachment on the other. But when one with respecting the Time [of nature] as it should finds the person and with respecting the person as it should [in Kṛṣṇa consciousness] finds the original Time, the problem is solved knowing the oneness of the personal/impersonal opposition to be our equal minded friend and guiding father in the beyond Lord Kṛṣṇa. As the last word to this dual matter of respect for His reality He states: (in B.G. 18: 6) 'But with all these activities must without doubt, performing them out of duty, the association with their results be given up; that, oh son of Pṛthā, is My last and best word on it.' Therefore we are of emancipation in devotional service, free from ulterior motives.

Thus the twelfth Canto of the Śrīmad Bhāgavatam ends named: The Age of Deterioration.

With this last Canto the Story of the Fortunate One ends, the Bhāgavata Purāṇa also known as the Śrīmad Bhāgavatam and the Paramahaṁsa Saṁhitā. All glories to the Brahmā-Mādhva-Gaudiyā Sampradāya paramparā of the foregoing Vaiṣṇava ācāryas headed by Lord Gauranga, Śrī Kṛṣṇa Caitanya Mahāprabhu, who by their commentaries, translations, bhajans and lectures made this presentation possible and brought the full of the Vaiṣṇava culture to the humble western servant of Kṛṣṇa, Anand Aadhar Prabhu, who in truth is never finished with his work.

Title, Artist and Source Pictures Canto 12

12.1
Title: The image shows the advisor Cānakya conversing with emperor Maurya.
Artist: Unknown
Source/Courtesy: Vahini.org

12.2
Title: The picture of the Avātar Kalki is a detail of a scroll painting called 'Dasavatar', Andhra Pradesh, 19th century, India
Source: V&A Museum, Wikimedia.org

12.3
Title: The vintage image shows Lord Caitanya dancing for Kṛṣṇa
Artist: Unknown
Source: Internet

12.4
Title: The first painting is of the flood.
Artist: Wassilij Petrovich Wereschtschagin (1835 - 1909).
Source: Internet - Art Catalog Ru
Title: The second painting with title: 'Light and Colour (Goethe's Theory) - the Morning after the Deluge, Moses Writing the Book of Genesis' (1843)
Artist: Joseph Mallord William Turner
Source: Wikimedia.org

12.5
Title: The image is depicting a soul carried to heaven by two angels
Artist: William Bouguereau
Source: Ocean's Bridge - Share the Art

12.6
Title: The image of Parīkṣit before Śukadeva is a detail of the image used in Canto 2.8. It is a Kishangarh painting of the Rajasthani school. India, ± 17th. century.
Source: The Hare Kṛṣṇas, harekrsna.com
The second image is a collage by Anand Aadhar against the background of a painting called: "Yantra of Lord Viṣṇu with twenty-four Avatāras".
Artist: Vidya Devi and Dhirendra Jha.
Source: © Exotic India, exoticindiaart.com (used with permission)

12.7
Title: The image represents a couple of Śrīmad Bhāgavatam pages.
Source: Internet

12.8
Title: The image is a detail from a painting titled: 'Sage Mārkaṇḍeya's Ashram and the Milky Ocean', folio from the Durga Charit. Attributed to the "Durga Master", Jodhpur, ca. 1780-90.
Source: Meharangarh Museum Trust.

12.9
Title: The vintage image shows infant Kṛṣṇa holding His foot.
Artist: Unknown
Source: Internet

12.10
Title: 'Dance of Śiva'.
Artist: Kithindra Nāth Mazumdar.
Source: 'Myths of the Hindus and Buddhists', Ballantine Press, Oct. 1913.

12.11
Title: The first vintage image shows the Universal form of Kṛṣṇa He demonstrated to Arjuna.
Title: The second image is an artist's impression of Kṛṣṇa as the light in the heart of all mother nature.
Source: Internet

12.12
Title: The first picture is a vintage representation of the Dasāvatāra forms.
Title: 'Kṛṣṇa and Balarama Swing with Friends'.
Source: © Exotic India, exoticindiaart.com (used with permission).
Title: The third picture of Rādhā and Kṛṣṇa privately, is a detail of a classical Bhāgavata Purāṇa folio.
Source: The Hare Kṛṣṇas, harekrsna.com

12.13
Title: 'Nārada Muni and Vyāsadev'. Kedar Ragini from Ragmala. Rajasthan Bikaner, c. 1690.
Source: The Hare Kṛṣṇas, harekrsna.com

Glossary

A

Abhimanyu

The son born from the marriage between Subhadrā, Kṛṣṇa's sister, and Arjuna, one of the Pāṇḍavas. With his wife Uttarā, he fathered Parīkṣit, the emperor to whom the Bhāgavatam was spoken.

Abhiniveśa

One of the five kleśas, the hindrances on the path of self-realization: the attachment to life.

Abhyāsa

Steadiness, fortitude, endurance, resilience, discipline, regulated practice, repetition, repeated reading, study; use, habit, custom, the effort of the mind to remain in its unmodified condition of purity (sattva).

Ācārya

A bona fide, self-realized, spiritual teacher (guru) who instructs by example in representing the paramparā and whose statements can be verified in the scriptures.

Ācārya Śankara

Ācārya Śankara, also called Ādi Śankarācārya, was an influential spiritual teacher and philosopher, a yogi who led the school of advaita vedanta. Born in the brahmin caste in Kerala he lived around 800. According to the paramparā he together with Lord Buddha paved the path of theism. Vaiṣṇava ācāryas, specifically Lord Śrī Caitanya Mahāprabhu, led the people on this path towards a realization of going back to Godhead.

Acintya-bhedābheda-tattva

Lord Caitanya's doctrine of Kṛṣṇa as the 'inconceivable oneness and difference' of God and His energies (see also siddhānta).

- The heuristic, the rule of thumb of the Caitanya-Vaiṣṇava who poses: He is Me, but I am not Him; He is the unity in the manifold of the to Him only qualitatively equal parts and parcels; He is the Person of God that is the universe, of which I am only a part kalā (ekatvena pṛthaktvena bahudhā B.G. 9.15).

Acyuta

(Literally: someone who never falls). The Infallible One, said of Kṛṣṇa.

Adbhuta

Wonderment, amazement or bewilderment as an indirect rasa.

Ādhāra

Basis, fundament, foundation (tapas - is the ādhāra of the teaching of Kṛṣṇa, see S.B. 11.6: 26-27).

Adharma

Godlessness, neglect of duty, the counter natural, injustice, irreligion (see also dharma).

- What obstructs the original purpose of one's own duty is vidharma, misconceived or strange to one's own is it paradharma, directions that are turned against one's purpose in life are upadharma and one speaks of chala when by an opponent the words of the scripture are twisted and covered with pretense. That what by persons whimsically, as a dim reflection, is done in defiance of the purpose of one's own order of life [one's āśrama] is ābhāsa; [to all of this one has to pose the question:] in what respect would that what to one's own nature as being the appropriate dharma is arranged not be capable of bringing peace (S.B. 7.15: 12-13)?

- The irreligious counterparts of falsehood, violence, dissatisfaction and quarrel (S.B. 12.3: 20).

- See also māyāvādi.

Adhi

A prefix to verbs and nouns, expresses above, over and above, besides.

Ādhi

Place, situation, (see loka).

Adhibhūta

Material nature.

- The spiritual or fine substratum of material or gross objects.

- The all penetrating influence of the Supreme Spirit; the Supreme Spirit itself.

Adhidaiva

The universal form of the Lord is called adhidaiva, the original divinity (B.G. 8.4).

Adhidaivika

Adhidaivika, adhyātmika, adhibhautika kleśas: hindrances stemming from resp. nature, oneself and others, see further kleśas.

Adhikārī

Devotee.

Term for surrendered devotees in the temple. Three kinds:

- kaniṣṭha: beginning (bhaktas). At this level one develops: śraddhā, faith; sadhu-saṅga, association with devotees; bhajana kriya: the regular spiritu-

al practice of chanting the names reading the scriptures and such; this stage bridges to the next level via dīkṣā.

- madhyama: advanced (the initiated). At this level one develops: anārtha

- nivṛtti: sins gradually disappear: the purification of the heart; niṣṭha: determination; durable surrender; ruci: a higher taste; aśakti: the deeper relation with Kṛṣṇa; the individual character of a rasa.

- uttama: pure devotees stable in transcendence (see S.B. 11.2: 45-47, bhakta). At this level one develops: bhava: a strong emotional experience, ecstasy, of relating to Kṛṣṇa; prema: full-blown love of God.

Adhīṣthāya

To that circumstance, time and again (He takes birth).

Adhiyajña

The Supersoul, plenary part of the Lord in the heart of each living being.

Adhokṣaja

Name for the supreme Personality, Viṣṇu or the Viṣṇu-avatāra as being situated above and beyond the senses.

Adhvaryu

The priest reciting the yayur mantras at the beginning of a sacrifice (see also Ṛtvik).

Adhyātma-cetasā

Someone exclusively depending on Kṛṣṇa.

Ādi-śeṣa

('the secondary from the beginning') Also Śeṣa-nāga or Ananta-śeṣa: the snake bed of Garbhodakaśāyī Viṣṇu. Represents the secondary matter in the service to Kṛṣṇa. Portion of Saṅkarṣaṇa and is sometimes also so named (see also Ananta, Saṅkarṣaṇa and S.B. 5.25).

Aditi

The mother of the twelve demigods Vivasvān, Aryamā, Pūṣā and Tvaṣthā, Savitā, Bhaga, Dhātā, Vidhātā, Varuṇa, Mitra, Śatru and Lord Urukrama (Vāmana) (S.B. 6.6: 38-39; 8: 18).

- One of sage Kaśyapa's wives (see S.B. 8.16 & 17).

Ādityas

The twelve demigod sons of Aditi.

Advaita

Without duality, which relating to the Lord means that His body and Himself are non-different.

S.B.: 7.15: 63-65:
- One speaks of oneness of life conception [called bhāvādvaita] when one considers [the transcendental] cause and [material] effect as being one [as being part of one and the same reality], like seeing the cloth by its threads, its warp and woof. To consider them separately is what makes them unreal [see also B.G. 18: 16].

- One speaks of oneness in actions [called kriyādvaita] when one in all the activities of one's mind, words and body, directly is devoted to the transcendence of the absolute spirit [Brahman], oh Yudhiṣṭhira [compare B.G. 9: 27].

- One speaks of oneness of material interest [dravyādvaita] when that what one aspires for oneself is one and the same as what one wishes for one's wife and children, other people or whatever living beings [this is also called enlightened self-interest or the 'golden rule'].

Advaita-ācārya

(Advaita Prabhu) Pañca-tattva incarnation of Mahā-Viṣṇu. The oldest associate of Lord Caitanya responsible for beseeching His descend into the material world.

Āgastya

'He whose senses are not independent': a great sage, a seer, son of Kumbha, the pot. Residing in the Malaya hills he worshiped the Lord (S.B. 6.3: 35). Was with Vasiṣṭha born from the seed that Mitra and Varuṇa deposited in a clay pot when they saw Urvaśī. He wed the first daughter of Malayadhvaja and from her was born a son called Dṛḍhacyuta (S.B. 4.28: 32). He cursed the king of Pāṇḍya to become an elephant because he failed to receive him properly when he roaming the Malaya hills payed an unexpected visit. That elephant is known as Gajendra.

- A son begotten by Pulastya in Havirbhū who in his next life was called Dahrāgni, 'he of the fire of digestion', and Viśravā, 'the great one of austerity' (S.B. 4.1: 36).

- A name of Śiva.

Aghampāpāḥ

Serious sin.

Agni

The demigod ruling fire.

Agni-traya

Name of the three sacred fires, called respectively
- Garhapatya: the fire from which sacrificial fires are lighted.
- Ahavaniya: the fire prepared for receiving oblations; especially the eastern of the three fires burning at a sacrifice.
- Dakṣina: the fire to the south, the fire of collecting, where the cooking is done.

Āgnīdhra

Son of Priyavrata and grandson of Manu. He desired a woman from heaven and thus won the hand of the apsara Pūrvacitti. Thus he had good offspring like Nābhi, the father of avatāra Ṛṣabha (see S.B. 5.2).

Agnihotra-yajña

Sacrifice of fire. The ceremonial fire sacrifice performed in Vedic rituals.

Aham brahmāsmi

The Vedic aphorism "I am spiritual" or “I am spirit”.

Ahaṅkāra

(ahaṁkāra) False ego derived from being identified with the body is the seat of fear. In the behavioral science of psychology often called neurotic, viz. spiritually ineffective, because of being estranged from the True Self or self-ideal (Kṛṣṇa, see also Asmitā). Also commonly called simply ego. One cures from the neurosis of false identification by restoring the priority of the regulative principles defining the humanity (see Vidhi) or, in other words, by accepting the authority of Kṛṣṇa and His representatives (see Ācārya, Paramparā, Guru, Māyāvādī). If one refuses this, is one troubled by anarthas (non-virtues) and kleśas (hindrances) or with symptoms of psychic disfunctioning: repression (ignorance, lack of consciousness, unknowing, see Avidyā), projection (dveṣa), fear (phobias, bhaya), and obsessive compulsory behavior (the counter-natural, hysteria, perversion, false religion or adharma).

- The illusion of 'I' and 'mine' as discussed in e.g. S.B. 2.9: 2, 4.28: 17, 4.29: 5, 5.5: 8, 6.16: 41, 10.85: 17, and 11.28: 15.

Ahiṁsā

Nonviolence, not injuring anything, harmlessness, safeness, security (see e.g. S.B. 11.8: 9).

Airāvata

The elephant of Indra.

Aja

(the Unborn One) name of Kṛṣṇa referring to His eternal transcendental nature.

- Name of the Supreme Personality of God, "He who is unborn".

Ajāmila

A fallen brahmin who was saved from hell by unintentionally chanting the Lord's name at the time of his death (see S.B. 6.1 & 2).

Ajana

'Being unborn', name of the Lord as the Unborn One.

Ajita

Name for Kṛṣṇa as the Invincible One.

Akarma

'Not-working', freedom from reactions, selfless activity, devotional service, activity leading to self-realization (see Naiṣ(-kāma)karma).

Akrūra

'Not cruel, gentle'; name of Kṛṣṇa's trusted paternal uncle who was sent to Vraja by Kaṁsa to invite Kṛṣṇa and Balarāma for a wrestling match (see S.B. 10.36).

Akṣauhiṇī

Army division consisting of 21.870 chariots, 21.870 elephants, 109.350 infantry and 65.610 cavalry or ten anīkinīs (see also Gana).

Ākūti

['good intention'] One of Svāyambhuva Manu's three daughters and the wife of Ruci (see S.B. 4.1). She with Prajāpati Ruci gave birth to a son who was the avatāra Yajña, (S.B. 1.3: 12), also called Suyajña ['appropriate sacrifice'] (S.B. 2.7: 2).

Alarka

Pratardana, a noble belonging to the dynasty of Purūravā, also known under the names Śatrujit, Vatsa, Ṛtadhvaja en Kuvalayāśva, fathered a row of sons with Alarka as the eldest. Alarka is known as someone who, together with Prahlāda and others, received instruction in transcendence from the avatāra Dattātreya. He is the one and only who for the duration of sixty six thousand years ruled over the earth as a young man. His successor was named Santati (S.B. 9.17: 7).

Ambarīṣa Mahārāja

Great king and devotee, who perfectly exercised all nine methods of devotional service (see Bhāgavata dharma, S.B. 9: 4 & 5).

Ambikā

Means mother, good woman, a name scripturally associated with the feminine of Umā and Pārvatī, relating to Skanda, Śiva or Rudra, used as a term of respect. Together with Paśupati worshiped by the gopas in S.B. 10.34.

Amṛt

Nectar, the nectar of the Gods. A substance procured from the churning of the ocean of milk (see S.B. 8.7, 8.8, 8.9 and 8.10).

Aṁśa-avatāra

(Partial descend of the Lord). The Lord incarnates to inspire the inner life, but then for one particular purpose only (see also Channa and Avatāra).

Ānakadundubhi

Another name for Vasudeva, the father of Lord Kṛṣṇa, as the one who gave the Lord His place of birth (see S.B. 9.24: 28-31).

Anand Aadhar

'Basis of happiness'. The translator, or better said re-translator, of this book. Born in Breda, the Netherlands, 23-9-1954, he studied, after finishing a so-called HBS-B high school education, Clinical Psychology at the R.U.G. in Groningen (1972-1978). Graduating for his masters with a thesis on marital therapy, he after a personal crisis in 1981/1982 became a first-line psychologist/psychotherapist in Rotterdam. But there he, as a consequence of a transcendental revelation, converted to the philosophy of yoga in 1985. He left for India and joined thereafter in December 1987 the Caitanya Vaiṣṇavas, the Hare Kṛṣṇas of I.S.K.C.O.N., in Amsterdam. He served in temples in Petit Somme (Belgium), Amsterdam, London, New York and Philadelphia, where he developed his love for Kṛṣṇa and got acquainted with the discipline of bhakti-yoga. From the paramparā he was commissioned to develop skill in book distribution. But he only stayed for 9 months and left end of 1988 the temple in Amsterdam. He was send away because he in his preaching could not limit himself to the body of thought of A.C. Swami Bhaktivedanta Prabhupāda (1896-1977), the original spiritual leader. In September 1989 he in India received his spiritual name Swami Anand Aadhar, meaning 'the foundation of spiritual happiness', from the notorious guru Osho in Poonah, just before his departure from this earth. He also visited three times the āśrama of the āvatar and mystical bhakti guru Śrī Sathya Sai Baba, who gave him His blessings. Ever since he lives as a withdrawn devotee, a vānaprastha, in Enschede, in the east of the Netherlands, where he built the internetsite bhagavata.org he maintains together with Sakhya Devī Dāsī, his life partner (LAT). Because of that the entire world can download e.g. this book, the Bhāgavatam, under the Creative Commons Copyright.

Ānanda

Heavenly bliss, see also sat-cit-ānanda, eternity, consciousness, and happiness as the fundamental qualities of divine consciousness.

Anaṅga

'The bodiless one'; name of Kāmadeva or Cupid the God of Love so called because he was made bodiless by a flash from the eye of Śiva, for having attempted to disturb his life of austerity by filling him with love for Pārvatī, his consort.

- the ether (akaśa), the air, the sky; the mind; that which is not the aṅga.

Ananta

Ananta Śeṣa/Anantadeva: Name for the divine snake with the countless heads on which he carries the universe; the snake bed on which Viṣṇu reclines (see also Saṅkarṣaṇa and S.B. 5.25).

Anantavijaya

The name of King Yudhiṣṭhira's conch shell.

Anarthas

(Non-goals), unwanted quality, divided in six: kāma: lust, krodha: anger, lobha: possessiveness, mada: pride, mātsarya: envy and moha: delusion.

Anasūyā

A daughter of sage Kardama who became the wife of Atri Muni and mother of the avatāra Dattātreya for whom she had prayed (S.B. 1.3: 11). She also gave birth to two other very famous sons: Durvāsā and Soma [the moon god], who are [partial] incarnations of Lord Śiva and Lord Brahmā (S.B. 4.1: 15).

Anasūyanta

Life without envy.

Anavasthitva

Complain, inability to maintain progress.

Aṅga Mahārāja

The father of king Vena.

Angamejayatva

Instability of the body.

Aṅgas

Limbs, accessories of the Veda, viz. Śīkṣā (phonetics; how to represent vocal sounds by signs and written characters), kalpa (the rituals, prescriptions of rules for ceremony and sacrifice), vyākaraṇa (grammar; the art concerned with the right use and application of the rules of a language), chandas (prosody: syllable accents; the laws of versification or metrical composition), jyotiṣa (astronomy), nirukta (etymology; to retrace the original meaning of single or composite terms).

Aṅgirā

(Aṅgirās): one of the seven great sages (see S.B. 8.13) directly born from Lord Brahmā (see also Maharṣi). He wrote hymns, a code of law and an astronomical treatise.

- Renown sage and founding father or prajāpati who instructed Citraketu (see S.B. 6.14 & 15, 4.1: 33).

- One of the ten sons of Brahmā who came forth from his mouth (S.B. 3.12: 20-24).

- Far relative of Bharata (S.B. 5.9: 1).

- Sage married to two daughters of Dakṣa (S.B. 6.6: 2).

- Sage married to Śraddha a daughter of Kardama (S.B. 3.24: 22).

- Sage begotten by Puṣkarinī in Ulmuka (S.B. 4.13: 17).

- Is also called (a) Sumantu Muni because he strictly folowed the Atharva mantra's naleefde (S.B. 1.4: 22).

Aniruddha

(Unobstructed, ungovernable, self-willed). Aniruddha is a descendant of Vṛṣṇi, the son of Pradyumna and the grandson of Kṛṣṇa. He, as the fulfiller

of the desires of the devotees, as part of the Pañcatattva, is traditionally considered to be the birth channel for the Ṛg-Veda, to be the creator of the mind and to be the transcendental fourth plenary expansion of the Reality Principle [of Viṣṇu-tattva], besides Saṅkarṣaṇa - who rules the ego, Pradyumna - who rules the intelligence, and Vāsudeva - who rules of consciousness (see catur vyūha and S.B. 4.24: 35-37, 3.1: 34).

- Aniruddha was enticed by the daughter of Bāṇāsura into illicit sex, upon which a war ensued in which Bāṇa was defeated (see S.B. 10.62).

- A descendant of Vṛṣṇi.

- The rope for fastening cattle.

Añjanā

Mother of Buddha, the avatāra of Viṣṇu for the purpose of deluding the souls envious of the theists.

Anna

Food in four types called carvya, cūṣya, lehya and pehy - resp. food that is chewed, sucked in (swallowed as a whole), licked up and drunk (mentioned in S.B. 4.19: 9, see also Prasādam).

Anna-prāsana

Ritual at which a child for the first time receives solid food.

- One of the ten saṁskāras.

Anta

The end (see Vedānta and Siddhānta).

Antardhāna

('Disappearance'), Vijitāśva or 'he who won the horse', the son of Pṛthu who retrieved the by Indra stolen horse of the Aśvamedha sacrifice held by Atri after the demise of king Vena (see S.B. 4.24: 3).

Aṇu-ātmā

The atomic minute soul that is part and parcel of Kṛṣṇa (see also Jīvā - or Vibhu-ātmā).

Anukaraṇa

Imitation, blind following, third class devotion (see Kaniṣṭha).

Anuloma

The father is of a higher class than the mother as opposed to pratiloma, the reverse situation (see S.B. 11.20: 2). Other divisions are:

- Vaidehakas consist of those born of a śūdra father and brāhmaṇa mother.

- Sūtas are those born from a kṣatriya father and a brāhmaṇa mother or from a śūdra father and kṣatriya mother.

- Mūrdhāvasiktas are those born of a brāhmaṇa father and kṣatriya mother.

- Ambaṣṭhas are those born from a brāhmaṇa father and vaiśya mother (these often work in the healthcare business).

- Karana indicates those born of a vaiśya father and śūdra mother or of a kṣatriya father and vaiśya mother.

Anusaraṇa

To follow, in accord to serve to one's own nature in devotion; with an initiative of one's own. Second and first class devotion (see Madhyama and Uttama).

Apahṛta-cetasam

Term of Kṛṣṇa for confused people.

Apāna-vāyu

One of the internal bodily air-movements, which through the aṣṭāṅga-yoga-system can be controlled. The apāna-vāyu goes downward.

Aparā prakṛti

The lower, material energy of the Lord.

Aparigraha

To be without possessions (or possessiveness), nonacceptance of gifts (see Yama and Nirmama).

Apauruṣa

'Not spoken by a material person' (see Śruti).

Apavarga

The way towards liberation as revealed by Kṛṣṇa (see also Kaivalya-panthā). There are four stages of yogic evolution: that of karma-, jñāna-, aṣṭāṅga- to bhakti-yoga (see also Trikāṇḍa).

- Heaven, liberation, completion, end.

- The emancipation of the soul from bodily existence, exemption from further transmigration; final beatitude.

- Gift, donation, restriction.

Apsaras

Heavenly dancing girls, denizens of heaven. Wives of the Gandharvas.

- Pūrvacitti is the name of the apsara recognized by the Lord (see S.B. 11.16: 33).

Āranyaka

Name of a class of religious and philosophical writings closely connected with the brāhmaṇas and called so because they were either composed in forests or studied there. The Upaniṣads are considered to be attached to them (see also Vedas).

Ārati

Light offering; ritual at which before the idol, His arcā-form (see Mūrti), flowers, water, incense and light are being offered.

- One of the nine activities of devotional service (see Bhāgavata dharma).

- Ceremony with a lamp for welcoming or leaving the Lord.

Arca-vigraha

The incarnation of the Lord in a seemingly materially created form meant to facilitate new devotees, to worship Him (see Mūrti).

Arcana

Honoring, praise, homage paid, the reverence before a mūrti or the connecting of one's senses in the service of the Lord (see Bhāgavata dharma).

Arci

The wife of king Pṛthu (S.B. 4.23: 19-28).

Arjuna

Son of Queen Kuntī (Pṛtha) and King Pāṇḍu. Friend and nephew of Kṛṣṇa. The one to whom the Gītā is spoken (see also Pāṇḍavas, Gudākeśa and Parantapa).

Āroha

Induction, generalization, to generalize from an impersonal, material denominator; the 'ascending' method of knowledge acquisition. Characteristic of upādāna-kāraṇa.

Artha

Economic activity, economic development, profit. One of the four main goals of a material life (see puruṣārthas).

Aruṇi

A sage, not to confuse with Āruni, mentioned in S.B. 4.8: 1 and 6.15: 12-15.

Āruṇis

Saintly persons headed by Āruṇi, also called Uddālaka, who is a renown brahmin teacher, son of Aruṇa Aupaveśi and father of Śveta-ketu (S.B. 10.87: 18).

- Superior yogīs.

Aryamā

The demigod in charge of Pitṛloka, the world of the ancestors. One of the twelve sons of Aditi (S.B. 6.6: 38-39) and Kaśyapa.

- Of the union of Aryamā with his wife Mātṛkā were born many scholarly sons among whom Lord Brahmā created a species of man that was like them with an aptitude for self-examination (S.B. 6.6: 42).

- As long as Vidura played the part of a śūdra, administered aryamā officiating for Yamarāja, punishment as was suitable for the sinful ones (S.B. 1.13: 15).

Āryan

The civilized, progressive, cultured person of spiritual realization (abused: arian).

Asamprajñāta-samādhi

Unintentional, natural absorption in Kṛṣṇa, nor negative, nor positive, without false ego (see Samādhi and Dharmamegha-samādhi).

Āsana

Bodily postures (see Aṣṭāṅga-yoga).

Asānga

To detach oneself from material consciousness.

Asat

Of a temporary nature, temporal material form, the untrue, de material cause (see also sat en upādāna-kāraṇa).

Asat-kāla

Time assuming a certain form and therewith is falsified (e.g. standard time). This term is not directly mentioned in the śāstra but it is used for modern preaching to connect two essential terms. There is mention though of the kāla-kūṭa a ('false time' also called hālahala) poison that was produced from the churning of the ocean and which Lord Śiva drank (see Kāla, S.B. 8.7: 18 en 8.6: 25).

Asita

An ancient authority on the Vedas. One of the masters of perfection that are the wandering spiritual educators (S.B. 6.15: 12).

Asmitā

The illusion of I and Mine. Identification with the material and the notion of being the proprietor. Opposes the term soul and sharing (see Kleśa, Jīvātmā, Nirmama and Ahaṅkāra).

Āśrama

Department of spiritual life. Four kinds:

- Brahmacārī: bachelor, celibate, continent student of a bona fide spiritual teacher.

- Gṛhastha: married.

- Vānaprastha: withdrawn.

- Sannyāsa: detached (see varṇāśrama).
Going through these stages makes it possible to achieve full self-realization before one abandons the body. Thus one does not return to the material world and is one liberated from the cycle of birth and rebirth (see also samsāra, mukti).

- Remote hut serving as a place for meditation.

- Place or space where one together strives for self-realization, a hermitage.

Asteya

Non-stealing, free from unrighteous appropriation (see Yama).

Aṣtha-siddhis

The eight mystical perfections, acquired by the practice of yoga (see Siddhi).

Aṣṭāṅga-yoga

The eightfold path of yoga. Self-realization in eight consecutive phases: austerities (yama), observances (niyama), sitting postures (āsana), breath control (prāṇayāma), turning inward (pratyāhāra), concentration (dhāraṇā), meditation (dhyāna), absorption, oneness (samādhi).

Āstikyam

Religious connectedness, faithfulness, trust in the principles of religion, piety.

Aśubhāt

Evil fate avoided by the knowledge of action (see Karma and B.G. 4.16 & 9.1).

Asura

(Lit.: not of Surya, the sun god of sura, the light, enlightenment). A godless one, a demon, someone going against the rules, someone of darkness, an atheist, an unenlightened person of desire driven by lust and anger (see also Sura and Rākṣasas).

- Anyone who does not follow scriptural injunctions and whose only aim in life is to constantly enjoy worldly pleasures.

- Purely demonic being who publicly opposes the principles of the religion.

- Malicious monster of the kind that with Kṛṣṇa's stay on earth fought against Him.

Āsuri

A brahmin who from Kapila received an exposition on the nature of metaphysics and the elements of creation, because in the course of time that knowledge had been lost (S.B. 1.3: 10).

Āśutoṣa

Name for Lord Śiva as the one who is quickly pleased (see e.g. S.B. 9.9: 8).

Aśvamedha-yajña

Horse-sacrifice. At the end of the life or the rule of a king is a horse sent out with a plaquette around its neck followed by an army. Anyone contesting the honor inscribed on that plaquette is then fought.

- Method to take leave of worldly attachments and status.

- The sons of Sagara were burnt to ashes when the horse of their aśvamedha-sacrifice was found in the āśrama of sage Kapila whom they offended for it (see S.B. 9.8).

Aśvattha

The holy fig tree, also called bodhi or pippala, or one with no specific property, also often called a banyan; mentioned in the Gītā (10: 26) and in the Bhāgavatam (S.B. 11.16: 21 and 11.30).

Aśvatthāmā

The evil son of the great military leader Droṇācārya who murdered the children of the Pāndavas.

Aśvins

The Aśvini Kumāras: twin gods responsible for medical care and herbs born from Vivasvān and his wife Vadavā. They gave sage Cyavana his youth and thus achieved a share in the soma-rasa that before was denied to them. They received the protective shield of mantras that made them immortal from Dadhyañca (zie S.B. 4.7: 5, 5.23: 7, 6.9: 52, 8.13: 10, 9.23: 11).

- The twins Kula and Nakula of the Pāṇḍavas are regarded as incarnations of them.

Ātma

In the self, of the soul, or the self, self-realized, of the living being, of one's own, the body, what is personal, what is of the self.

Ātmā

Soul, but also body, mind, senses.

- 'The soul is eternal, does not dwindle, is pure, the individual, the knower of the field, the original foundation, the unchanging, self-illumined, actual cause, pervading all, independent and unmoving. From these twelve symptoms of the soul is a conscious person impelled to give up the false conception of 'I' and 'Mine' that originates from the illusion of everything that belongs to having a body (S.B. 7.7: 19-20)'.

- The being of God and man.

- Selfremembrance in alignment with Kṛṣṇa.

- The end of the illusion of I (see Ahaṅkāra).

See also Jivātmā, the individual soul, and Paramātmā, the Supersoul.

Ātmā-jyoti

'the light of the soul'. Spiritual knowledge (see also Vidyā, Ātmā-tattva and Brahmajyoti).

Ātma-rāma

The Lord satisfied within Himself, attractive to all, as explained by the famous verse of the Bhāgavatam named to this (see S.B. 1.7: 10).

- full surrender to Kṛṣṇa. Final position of the ninefold process of devotional service (see bhāgavata-dharma). Surrender to Kṛṣṇa from the inside (see also Chaitya).

Ātmānandis

Devotees who in seclusion with Kṛṣṇa want to stay alone and do not preach.

Ātmatattva

Term indicating the essential knowledge concerning the difference between the body and the soul.

- The perfect knowledge of the soul itself.

- The reality of the soul under the authority of regulation (see Niyama).

Atri

Atri Muni. One of the ten maharṣis born from Brahmā. Received from Kardama his daughter Anasūyā in marriage (S.B. 3.24: 22).

- Meditated for a hundred years on the mountain named Ṛkṣa and achieved the blessing of the demigods to be born from him (S.B. 4.1: 17-28).

- The wife of Atri Muni, named Anasūyā, bore three very famous sons: Dattātreya, Durvāsā and Soma (the moon god), who are (partial) incarnations of respectively the Supersoul (Viṣṇu), Lord Śiva and Lord Brahmā (S.B. 4.1: 15 and 9.14: 2).

- The sage who was involved in a conflict between Indra and Pṛthu about stealing a horse (see S.B. 4.19).

AUM

See Oṁkāra.

Avabhṛtha

A concluding ceremony in Vedic sacrifices in which one washes oneself and the utensils of the sacrifice.

Avadhūta

A saint of full renunciation, someone unconcerned about the things of the world like clothing or even being clean (see e.g. Ṛṣabha).

- Is discussed by Kṛṣṇa as having 24 masters (in S.B. 11.7, 8 & 9).

- Is questioned by Parīkṣit in S.B. 7.13.

Avaroha-panthā

The materialist wants to understand everything by the āroha-panthā - the path of argument and reason - but transcendental matters cannot be understood in this way. Rather, one must follow the avaroha-panthā, the process of descending knowledge, the path of surrender to the paramparā and acceptance of spiritual knowledge.

Avasaḥ

Helplessness (of materialists e.g.).

Avasthātraya

The three states of consciousness (see also Vṛtti-traya): waking, jāgrat, sleep svapna and deep sleep suṣupti that are the functions of the intelligence that follow the modes of nature; with characteristics different from them is the individual soul ascertained as being the witness (see S.B. 1.18: 26, 4.29: 71, 6.16: 61-62, 7.7: 25, 10.47: 31, 10.84: 24-25, 11.13: 27, 11.25: 20, and 11.28: 20).

- Above these three philosophically also designated as the viśva (the external), taijasa (physical power) and prājña (thought) state of the Lord, one also finds turīya (the superconscious state of the soul its self-realization, see S.B. 12.11: 22).

Avatāra

Descend of the Supreme Lord. Basically there are two kinds: vibhūti- and āveśa/sākṣad-avatāras: resp. empowered entities and incarnations and expansions of the full potency. The latter come in six types: Puruṣa, Līlā, Guṇa, Manvantara, Yuga and Śakti-āveśa avatāras (see below). Also divided in vaibhāva temporary, less known two-handed forms (like the Mohinī, Vyāsa and Haṁsa forms) and prabhāva eternal incarnations of the four-handed type (like the universal form Kṛṣṇa showed on the battlefield). Vaibhāva, are also appearances like Kūrma, Matsya, Nara-Nārāyaṇa, Varāha, Hayagrīva. There are 24 of these vaibhāva incarnations (see further purport C.C. adi. 2.97). Another difference is constituted by what is called the vilāsa (expansions) or the prakaśa (His own form) aspects of avatāras.

- A plenary expansion of the Lord.

- The empowered devotee of the Lord.

- Deductive process of the descending of the (Super-)soul in matter.

- Purport CC madhya 20,246 : The Guṇā-avatāras are three - Lord Brahmā, Lord Śiva and Lord Viṣṇu.

- All avatāras in Kali-yuga after Kṛṣṇa are, except for Kalki, Channa-avatāras or covert incarnations operating as a devotee, a son or a prophet of Himself.

- Of the Puruṣa-avatāras there are also three, the three Viṣṇus.

- Of the Līlā and Viṣṇu-avatāras there are a countless number.

- Of the avatāras who appear during the reign of each Manu, known as Manvantara-avatāras or also vaibhāva-avatāras, there are thus listed fourteen.

- Yajña and Vāmana are also counted among the Līlā-avatāras and Ṛṣabha under the Śaktyāveśa-avatāras.

- 'The four Yuga-avatāras are: (1) sukla (white) in Satya-yuga (S.B. 11.5: 21), (2) rakta (red) in Tretā-yuga (S.B. 11.5: 24), (3) āyāma (dark blue) in Dvāpara-yuga (S.B. 11.5: 27) and (4) generally kṛṣṇa (black) but in special cases pīta (yellow) as Caitanya Mahāprabhu in Kali-yuga (S.B. 11.5: 32 and 10.8: 13).

- The Śaktyāveśa-avatāras are categorized into (1) forms of divine absorption (bhagavad-āveśa), such as Kapiladeva or Ṛṣabhadeva, and (2) divinely empowered forms (śaktyāveśa), of whom are seven foremost (see further Channa, Svayamrūpa and Viṣṇu-tattva-avatāra, Guṇā-avatāra, Yugāvatāra, Aṁśa-avatāra, Puruṣa-avatāra, Līlā-avatāra, Manvantara-avatāra, Śaktyāveśa-avatāras and see S.B. 2: 7, for a description of Viṣṇu-avatāras).

Avidyā

Ignorance born from 'the shadow of Brahmā', darkness, unknowing. In five kinds:
1. false ego as slowness in ignorance (tamas),
2. lust as anger in jealousy (tāmisra),
3. pride as false ownership in materialism (mahā-moha),
4. complaining as the sense for death in death-illusion (andha-tāmisra).

- First introduced in 3.12: 2 as: ‘He first created the [five] forms of ignorant engagement: the idea that one would die [andha-tāmisra], followed by indignation [tāmisra], the craving of infatuation [mahā-moha], the delusional of errors [like identifying oneself with the body etc., moha] and the darkness of lacking in self-awareness [tamas].’

- As a mode of nature (see Guṇa): tamas or slowness.

- One of the five kleśas.

Āvṛtya

Concealment, the being covered (of the soul by the matter).

Avyakta

Non-manifest, not visible to our limited vision.

Avyaya

Changelessness. Characteristic of the soul.

Ayodhyā

City of Lord Rāma and the kings of the Sūrya-vaṁśa.

Āyu

(Or Āyur): the son of Purūravā and Urvaśī, the sage ruling over the month Puṣya or Pauṣa, December/January (see 12.11: 42).

B

Bādarāyaṇa

Name of the father of Śukadeva, Vyāsadeva, to his meditating in Badarikāśrama.

Badarikāśrama

The place of refuge in the Himalayas to where many retreat at the end of their life to meditate until death.

- Mentioned in S.B. 3.4: 4, 5.4: 5, 5.12: 16, 6.11: 6, 7.11: 6, 7.14: 30-33, 9.3: 36, 10.52: 4, 11.4: 7 and 11.29: 41-44.

- Badarikā means the fruit or berry of the jujube. It is the name of one of the sources of the Ganges and the neighboring hermitage of Nara-Nārāyaṇa.

-As an illustrious place of pilgrimage also called Viśālā.

Bāhuka

Churned from the legs of king Veṇa was Bāhuka (the dwarf) born. He had copper like hair and was called 'Just sit down here' or Niṣāda. From him the Naiṣādas are known living in the hills and forests, feared because, being born from Vena, they had taken the sins upon them of Veṇa (see S.B. 4.14: 43-46).

Balarāma

('Strength of joy'), Kṛṣṇa's first plenary portion operating as His elder brother. Also named Baladeva and Rāma. He is the protector and teacher of the devotees. Is also considered as Bhagavān (see also Saṅkarṣaṇa).

Bāṇa

‘Arrow’, see Bāṇāsura.

Bāṇāsura

An asura protected by lord Śiva who had a thousand arms and also was called Bāṇāsura. His daughter Ūṣā attracted Aniruddha, Kṛṣṇa's grandson. With Aniruddha being captured then ensued a terrible battle between Kṛṣṇa and Śiva and his followers (see S.B. 10.62-63).

Banyan

(Ficus benghalensis) asian sacred tree with areal roots and many trunks spreading wide. Starts its life as a parasite (see also Pippala and Aśvattha).

Barhiṣat

See Prācīnabarhi.

Barhiṣmān

See Prācīnabarhi.

Battle of Kurukṣetra

(Named so after the holy place where the battle occurred): a struggle five thousand years ago of the sons of Pāṇḍu denying the sons of Dhṛtarāṣṭra their rule over the earth. After only eighteen days of fighting, in which about 3.94 million warriors were killed, the sons of Pāṇḍu achieved the victory.

Betel

Tasty nut that chewed, colors the saliva red. An activity cherised by Kṛṣṇa and popular in India.

Betel nut is a very hard nut that grows at a 20 meters high palm tree. This tree is found in precipitous areas in Asia, East-Africa and Polynesia. The way one in the West drinks coffee, one uses it in Asia. For millions of asians is chewing betel one of the most important pastimes.

Effective ingredients: 0,3 to 0,6% alkaloids mainly arecoline, 14 to 18% fat oils, 15 to 25% tannin (arekared).

Effect: Stimulating agent, stimulates the central nervous system, speeds up the breathing and improves one's mood. It gives an euphoric and erotic feeling. The chewing of betel makes for a merry relaxation and a pleasant feeling in the mouth that by the temples goes to the brain.

Use: One teaspoon of powdered betel can be mixed with coffee or be taken with water, but the best effect is achieved by adding some chalk and chew it for some time. To flavor it one can eat a piece of lemon to it or other spices. De effective agents are through the mouth taken into the bloodstream, and the saliva and the chewed remnants can be spit out. In combination with other herbs like Kava Kava and Yogi tea the effect is increased.

Bhaga

The opulence of the Lord: intelligence (or knowledge), fame, power, riches, beauty and renunciation (Vedabase S.B. 3.24: 32).

- To a traditional verse: (Viṣṇu Purāṇa 6.5.47)
'aiśvaryasya samagrasya dharmasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva ṣaṇṇāṁ bhaga itīṅganā.'

"Lordship, religiosity or righteousness, glory, affluence, spiritual knowledge and non-attachment are the opulences by which the Pleasure of Engagement, the battle (He gives), prevails."

- By mouth of Kṛṣṇa Himself: 'Whatever power, beauty, fame, dominion [see 11.15], humility, renunciation, enjoyment, fortune, strength, tolerance or wisdom one may find, all constitutes an integral part of Me.' (S.B. 11.16: 40).

- The six attributes of lordship (power), piety (renunciation), glory (fame), affluence (riches), wisdom (intelligence) and dispassion (knowledge by calm observation, cool) (Śastri C.L. Gosvāmī).

- The gracious Lord, the patron; sun and moon; good fortune, happiness, welfare, prosperity; love, affection, sexual passion, amorous pleasure, dalliance (MW-dictionary).

- The six opulences can be linked to the six darṣanas: intelligence & knowledge (nyāya); (scientific) power (vaiṣeśika); beauty (samkhya); renunciation (yoga); fame (mimāmsa) riches (vedanta).

Bhagavad Gītā

The Song of God. The discourse of Kṛṣṇa about devotion and yoga taken from the epic the Mahābhārata (see also the Bhagavad Gītā of Order and the Uddhava Gītā).

- The Song of the Lord, an afterwards by avatāra Vyāsadeva recorded dialogue between Kṛṣṇa and His devoted friend Arjuna. It expounds on the knowledge of the absolute truth, the natural and eternal state of being of all living beings, material nature, time and the activity. It constitutes the kernel of all Vedic texts and prepares for the study of the Śrīmad Bhāgavatam (see further introduction to the Bhagavad Gītā).

- Story of Kṛṣṇa about the purport of Yoga. It is divided in three parts: karma, bhakti and jñāna-yoga, or the unification of consciousness through labor, through selfless unmotivated service in worship, and by means of spiritual knowledge.

Bhagavān

(Bhaga - fullness; of - possessing): the fortunate one, the worshipable one, the fulfilled, the one happy, the Supreme Lord characterized by the six opulences: riches, beauty, power, fame, knowledge and penance.

- Honorary title for the Supreme Personality. Next to the Viṣṇu-avatāra also used for Śiva, Vyāsa and Brahmā to express the meaning of their greatness.

- Highest level of self-realization after brahman and paramātmā (S.B. 1.2: 11).

- His ānanda-aspect (see sat-cit-ānanda).

- The name Bhagavān is also used for others, but of all those who are entitled to that name, He is first of all Vāsudeva (S.B. 11.16: 29).

Bhāgavata

Indication for all and everything in service of the Lord, including the Lord Himself (see Bhagavān).

- The personalistic school, adhered to by those believing in God as being the Supreme Personality, who therefore, contrary to what the māyāvādīs do, serve Him in devotion.

- The book bhāgavata: the Śrīmad-Bhāgavatam.

- The person bhāgavata, or the devotee who regulates his whole life according to the book the bhāgavata.

- Bhāgavata the Lord, especially Kṛṣṇa-Caitanya as the Lord in the form of His own devotee.

Bhāgavata Purāṇa

Another name for the Śrīmad Bhāgavatam, this book (see also purāṇa en saṁhitā).

Bhāgavata-dharma

Devotional service in nine divisions: śravaṇam (listening), kīrtanam (singing), Viṣṇu-smaranam (remembering), pāda-sevanam (visiting, helping), arcanam (worship of the idol), vandanam (prayer, japa), dāsyam (deliver service), sakhyam (friendship), ātma-nivedanam (surrender); (see S.B. 7.5: 23-24).

- Also in six: 'Therefore unto You, o Best of the Worshipable, do I offer my obeisances with prayers and perform I worship, do I work for You, do I remember You, attend to Your refuge and do I always listen to the talks about You; how can without such devotional service unto You in all these six forms a person attain the bhakti that is there for the best of transcendence?' (S.B. 7.9: 50).

Bhāgavata-saptāha

Public reading of the complete Śrīmad Bhāgavatam for the time of a week, to the example of Śukadeva Gosvāmī who did so before king Parīkṣit.

Bhāgavatam

See Śrīmad Bhāgavatam.

Bhajan

Sacred songs in bhakti-yoga, devoted singing, usually to the service of one or more holy names (see also Kṛṣṇa bhajan).

Bhajanānandi

Bhaktas who do not preach, but do sing.

Bhakta

Devotee (see also Adhikārī), practitioner of bhakti-yoga, in three kinds:

- Ātmānandis - those in solitude with Kṛṣṇa and do not preach.

- Bhajanānandis - those who do sing and gather, but do not preach.

- Ghostyānandis - surrendered devotees living together taking the risks and load of preaching (see also Vaiṣṇava, Yogi).

- Devotee of Lord Kṛṣṇa, also the name for a beginner (see also uttama).

- Also conceived as of two kinds: sakāma and akāma: resp. those who still keep attachments and suffer the reactions thereof, and those who are of service, detached and without ulterior motives (Prabhupāda purport Vedabase 6.9: 40).

Bhakti

Devotion, devotional service to Lord Kṛṣṇa, love of God, in nine phases of emancipation (see Bhāgavata dharma, Sādhana-bhakti and Kevala-bhakti). See S.B. 7.9: 9 about its unique property (see S.B. 11.27).

- 'Bhakti may be considered in three stages, called gunī-bhūta, pradhānī-bhūta and kevala, and according to these stages there are three divisions, which are called jnāna, jnānamayī and rati, or premā: that is, simple knowledge, love mixed with knowledge, and pure love. By simple knowledge, one can perceive transcendental bliss without variety. This perception is called māna-bhūti. When one comes to the stage of jnānamayī, one realizes the transcendental opulences of the Personality of Godhead. But when one reaches pure love, one realizes the transcendental form of the Lord as Lord Kṛṣṇa or Lord Rāma.' (Prabhupāda, 10.3: 32 purport).

Bhakti-rasāmṛta-sindhu

('The nectar-sea of pure love'): the authoritative explanation, the masterpiece, of Śrīla Rūpa Gosvāmī, in which he in detail expounds on the practice of devotional service. A manual of bhakti written in Sanskrit in the sixteenth century.

Bhakti-yoga

The science of uniting consciousness by devotion for the Supreme Personality of Godhead Lord Kṛṣṇa and His expansions (partial and plenary aspects or portions).

- The science of uniting consciousness by devotion for Him (the Supreme Personality of Godhead) present in one's heart and in the heart of all living beings (of which bhakti operates as compassion, love for the fellow man, to be of mercy, karuna). Also called buddhi-yoga.

- The way of developing bhakti, love of God, in its purest form, thus without any fruitive intentions (karma) and without further theoretical speculation (jñāna).

- The last phase of yoga according the directions of the Bhagavad-gītā, consisting of surrendering oneself to the Supreme Lord, Śrī Kṛṣṇa, according the nine forms of devotional service under the guidance of an ācārya (see Bhāgavata dharma).

- To connect oneself to the Lord by devotional service.

Bhaktidevī

The divine female representative of devotional service.

Bhaktisiddhānta Sarasvatī Gosvāmī

Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja Prabhupāda (Bhaktisiddhānta Sarasvatī Ṭhākur): the spiritual master of Śrī Śrīmad A.C. Bhaktivedanta Swami Prabhupāda (see also Paramparā).

Bhaktivedāntas

Spiritualists who by execution of devotional service in full have realized the conclusion of the Vedas (see also Vedanta and Siddhanta).

Bhaktivinoda Ṭhākur, Śrīla

(1838-1914) The spiritual master of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākur. A great ācārya, teacher of the teacher of Swami Prabhupāda, writer of many songs and books about Kṛṣṇa. He restored the stature of Navadvīpa (in Bengal), as the birth place of Lord Caitanya and is often found on the individual shrines of the Vaiṣṇavas as the founder of the modern method of adaptation to the innovations of society and the upgrading of devotional service.

Bhāra

A measure of gold or silver. Four rice grains are called one guñjā; five guñjās, one pana; eight panas, one karṣa; four karṣas, one pala; and one hundred palas, one tulā. Twenty tulās make up one bhāra. Since there are about 3.700 grains of rice in an ounce, the bhāra is about 21.50 pounds.

Bharadvāja

One of the seven sages of this manvantara (see Ṛṣi and S.B. 8.13: 5).

- From Bharata, the son of Duṣmanta (see below), by his three wives all the sons were killed in fear of their possible inferiority, so that with him being frustrated the Maruts delivered him Bharadvāja. He was so called ('a burden to both') because he in the procreative act had objected to both his parents, Mamatā and Bṛhaspati, of giving him life from an illicit bond. His parents then both turned away from him (see S.B. 9.20: 35-39).

Bharata

The eldest son of Emperor Daśaratha and elder brother of Lord Rāma, who kept his place on the throne while Rāma in exile was defeating Rāvaṇa to free Sītā (S.B. 9: 10 & 11).

- The Bharata born from the apsara Śakuntalā and king Duṣmanta became an emperor of great fame and glory celebrated as a partial representation of the Lord on this earth in the dynasty of Puru. Frustrated in generating offspring, as his wives had killed his sons out of fear for their imperfection, he performed a marut-stoma sacrifice to beget sons whereupon the Maruts presented him Bharadvāja (see S.B. 9: 20 & 21).

- The son of Mahārāja Duṣmanta, who in his youth gave up his kingdom and family. He made a lot of progress on the spiritual path, but later grew attached to a tame deer and had to take rebirth twice before he found liberation (see S.B. 5.7-14).

Bhārata-varṣa

('The land of Bharata') the name of the region with mountain Meru located in the center of Ilāvṛta-varṣa, in the midst of all varṣas or regions of living.

- The territory governed by Emperor Bharata, so called since his rule. By some considered to be the name of the planet earth because Vedic culture before Kṛṣṇa was said to rule over the entire earth (see also S.B. 5: 7-13).

- Name for the land that we now call India.

Bhāratī

See Sarasvatī.

Bhārgava

Relating to or coming from Bhṛgu.

- There is a Kavi Bhārgava: another name of Śukrācarya (see S.B. 4.1: 45)

Bhaumāsura

Bhauma: son of the earth goddess, also called Naraka. He was the demon holding captive 16.000 princesses in Prāgyotiṣa-pura, who were freed and taken in marriage by Kṛṣṇa (see S.B. 10.59).

- A demon who, according to the Viṣṇu-purāṇa, was born as a consequence of Lord Varāha touching mother earth, while lifting her up from the ocean (see S.B. 3.13: 31).

Bhava

Śiva as the Lord of existence (see e.g. S.B. 3.4).

Bhāva

Affection and love for Kṛṣṇa. Follows śraddhā.

- The phase preceding the transcendental love for the Lord.

- To be well matured in bhakti means to be matured in three stages of being emotional with Kṛṣṇa:

- sthāyi-bhāva or primary love, the type of emotions of having a loving relationship with the Lord, called direct rasas. They are provoked by vibhāva: emotions raised by devotees, Kṛṣṇa Himself and items connected to Him.

- anubhāva or consequent love, that what follows the relationship in the sense of specific emotions like laughing, crying, singing. There are also surging emotions called vyabhicāri-bhāva that come and go like excitement, shyness and jubilation. These are emotions also so-called indirect rasas.

- mahābhāva or sattva-bhāva is the ecstatic love; emotions arising without any conscious intention when one is overwhelmed with blissful love. Symptoms: becoming stunned, fainting and faltering of voice.

Bhaya

Fear, alarm, dread, apprehension; terror, dismay, danger, peril, distress; danger from or to; sickness, disease.

- Lord Kapila: 'By no other than Me, the Supreme Lord and ruler as the original person, the Soul of all souls, can the terrible fear [of birth and death] be forsaken (S.B. 3.25: 41). To the one who discriminates between himself and another, having a different outlook to his body, I, as death, will cause great fear (see Ahaṅkāra and S.B. 3.29: 26).'

- Vasudeva to Nārada: 'Oh brahmin, nevertheless I inquire with you about the dharma of relating to the Supreme Lord, hearing of which with faith the one destined to die is freed from all fear (S.B. 11.2: 7).'

- Lord Brahmā: '(12) No living entity that accepted a material body can escape from what was decided by Him; not by austerity nor by education, not by yoga nor by one's strength or intelligence, nor can one ever defy His will by one's opulence, by the virtue of one's duty, with the help of someone else or by any personal endeavor. (13) Oh my dear, under the direction of the One Unseen, all living entities accept it to be connected to a material body for performing actions according to their karma and are thus always bound to birth and death, sadness and illusion, fear, happiness and distress (see S.B. 5.1: 12-13).'

- Swami Prabhupāda's original first name was Abhaya: the one fearless.
- The Lord as the protector of the devotees is called the sure shelter of freedom from fear (see Prahlāda and e.g. S.B. 5.24: 25).
Lord Kṛṣṇa: 'That determination in which one unintelligently never gives up the sleeping, fearing, lamenting, drooping as also the presuming, is of the mode of ignorance, oh son of Pṛthā (B.G. 18: 35).'
'The different aspects I arrange in the living being are intelligence, knowledge, composure, forgiveness, truthfulness, control over the senses and the mind; happiness, grief, birth, death, fear and fearlessness as well, as also nonviolence, equilibrium, contentment, austerity, charity, fame and infamy (B.G. 10.4-5).'

- Fear personified as a Vasu, a son of Nirṛti or Nikṛti, a prince of the Yavanas and husband of the daughter of Time.

- The blossom of Trapa Bispinosa.

- A daughter of Time, Kāla or Vaivasvata, and wife of the Rākṣasa Heti.

Bhayānaka

Abhorrence as an indirect rasa.

Bheda

Division, divide, breaking, separation, expanding, part; e.g. Vasudeva's presentation of fear in two situations: in this life and the next is called bheda (addendum Prabhupāda S.B. 10: 37-45).

Bhīma

Also Bhīmasena ('fearful, tremendous'): one of the five sons of Pāṇḍu.
- Also called Vṛkodara: 'wolf-belly' for his enormous appetite.

Bhīṣma

Also Bhīṣmadeva ('the fearsome one'): a great devotee and one of the oldest members of the Kuru-dynasty. The grandfather stayed celibate because of a vow. He fought against Kṛṣṇa and Arjuna in the camp of Duryodhana (see S.B. 1.9).

Bhrama

Faults. One of the four weaknesses of the materially conditioned person (see also: illusions, deceit and wrong perception: Pramāda, Vipra-lipsa, Karaṇāpātava, C.C Ādhi 2.86).

Bhṛgu

The leader of the (seven or ten greatest) sages in the universe. Sages are sometimes called 'sons of Bhṛgu' (see also Ṛṣis, Maharṣi).

- Bhrigu came forth from his touch (S.B. 3.12: 23) of Lord Śiva. Bhṛgu begot of his wife Khyāti the sons Dhātā and Vidhātā and one daughter named Śrī, who was of great devotion to the Lord (S.B. 4.1: 43).

- Identity of Kṛṣṇa, as the sage of the brahminical sages (S.B. 11.16: 14).

- Married Khyāti, daughter of the sage Kardama (S.B. 3.24: 22-23).

Bhṛgupati

Another name of Paraśurāma

Bhū-mandala

The sphere of the entire earth that is divided in seven places of refuge or continents, see S.B. 3.13: 41, 4.12: 16, 5.1: 31 and 5.16: 1.

- The greater universe, S.B. 6.16: 48.

- 'Earth-circle', orbis terrarum, the terrestrial globe, the circumference or circuit of the earth.

Bhūta

(Living being), Bhūtas are the spirits, the dead, attendants of Lord Śiva.

Bibatsa

Being terrified as an indirect rasa.

Bībhatsa

('The revolting one'): a name of Arjuna as he who puts to flight, drives back the enemy.

Bilvamangala Ṭhākur

Great devotee, who wrote books with descriptions of the intimate pastimes of Lord Kṛṣṇa.

Body

Gross or material: The temporary "attire" that covers the bound soul (see also Māyā and Ahaṅkara).

Brahma

The impersonal spirit, the independent spiritual, the absolute, the Veda, the Vedic sound, the Being, the Supreme, the Bhraman, the brahminical, the Absolute Truth, the reality of Brahmā, God.

Brahmā

Or Brahmājī: the Creator. Demigod (see Deva). There is more than one Brahmā. He is the first living being originating from the navel of Viṣṇu (see also Śiśumāra Cakra). Sits on Mount Meru in the middle of the lotus that is the creation.

- Aspect of Viṣṇu. Origin of Lord Śiva.

- The personal representative of the creative aspect of God; God as the Creator.

- The creative personality devoted to Kṛṣṇa; creates a world of his own.

- Father of the Kumāras (see Ūrdhva-retāḥ) and all other living beings.

- The first being in the universe. He received from the Supreme Lord the power to create everything in the universe, of which he is the main ruler. He is part of a group of twelve mahājanas. Further is he the god ruling passion (rajo-guṇa).

- The first created living being and secondary creator of the material universe.

- The Unborn One or Self-born one. This name Brahmā shares with Kṛṣṇa (see Aja).

- One of the four priests during a sacrifice, the chief brahmin (see also Ṛtvik).

- First of all was with his shadow ignorance created in five varieties called tāmisra (forgetfulness), andha tāmisra (the illusion of death), tama (not knowing oneself), moha (the illusion of being matter) and mahāmoha (mad after matter, craving) (S.B. 3.20: 18, compare S.B. 3.12: 2).

Brahma-bhūta

Position of being freed from material contamination. The one in this condition enjoys superhuman happiness and cares to be of service for the Supreme Lord (see also Koṣa).

Brahma-jijñāsā

Spiritual investigation into the nature of one's identity.

Brāhma-muhūrta

Period of one to one and a half hour before the (mean time of) sunrise. Time most suitable for meditation (see Japa).

Brahma-saṁhitā

A very old scripture in Sanskrit, containing the prayers of Brahmā to Govinda; by Lord Caitanya discovered and empowered in a temple in South India (see the bhajan Govindam).

Brahma-sūtra

Scripture of Vyāsadeva about the impersonal nature of God. Because the impersonal did not satisfy him, Nārada urged him to write the Śrīmad Bhāgavatam. See also Vedānta-sūtra.

Brahma-teja

The prowess of the brahmins.

Brahmacārī

Bachelor, celibate, student of an ācārya. Two types: naiṣṭhaika, for life and upakurvāṇa, for a certain period of time (up to one's marriage).

- Married man taking heed of the Vedic norms for being married.

- Pupil practicing celibacy under the guidance of a bonafide spiritual master.

Brahmacārya

Continence, celibate (see also Kumāra, Ūrdhva-retāḥ).

- First āśrama of spiritual life.

- Period of living celibate, self-restraint and study supervised by an authorized spiritual master.

- Student-phase, the first 20-25 years of life.

Brahmājī

See Brahmā.

Brahmajyoti

The light of the creator, impersonal spiritual sphere, the enlightenment that on itself is rejected by the bhakta as a separate purpose. The blinding brilliance of the impersonal (see also Ātmā-jyoti and S.B. 2.5: 11).

- The effulgence of the Supreme Lord, who is the source of the radiating light of the spiritual sky (see S.B. 10.28: 15).

Brahmaloka

The abode of Lord Brahmā (see also Ilāvṛta-varṣa and Meru).

Brahman

Kṛṣṇa's impersonal sat-aspect. Is divided in parā and apara-brahman relating to having respectively the unseen and the visible of the creation. It is prakṛti, puruṣa and kāla rolled in one (S.B. 11.24: 19).

- The omnipresent effulgence in as well the material as the spiritual space known as light (see Brahmājyoti).

- The full of the spirit, of the spiritual, in two: saguṇa-brahman, the world driven by the guṇas and nirguṇa - brahman, the spiritual free from the influence of the modes of nature.

- The mindful, the spiritual, the spiritual soul (see Vijñānam brahman) in an impersonal sense.

- As the Absolute Truth, the Absolute or Supreme.

- Also indicating the Vedas (see Śabda-brahman).

- First level of realization preceding the one of paramātmā (S.B. 1.2: 11).

- Name for the complete of matter (mahā-brahman, mahā-tattva).

- The Vedic aphorism 'sarvaṁ khalv idaṁ brahma' says: 'Everything is Brahman'.

Brāhmaṇa

Or brahma-jñānas: brahmin, priest, wise, intellectual. The highest class in the Vedic society (see also Varṇa).

- Someone who through his knowledge of the Vedas is capable of taking the lead in society; member of the first order of life.

- The eight brahminical qualities are those of the mode of supreme goodness (sattva), the purification (pavitra), the control over the mind (sama) and the senses (dama), the truthfulness (satya), the mercy (anugraha), the penance (tapasya) and the tolerance (titikṣa), wherein the realization of God is found (see S.B. 5.5: 24, but also S.B. 7.9: 10, footnote).

Instruction for the brahmins in the performance of the very elaborate sacrificial rituals, brāhmanical explanation, explanations of sacred knowledge or doctrine; the brāhmaṇa portion of the Veda of prose works attached to the Saṁhitās, as distinct from its mantra and upaniṣad portion, containing rules for the employment of the mantras or hymns at various sacrifices, with detailed explanations of their origin and meaning and numerous old legends; they (to Sāyana) contain two parts:

1. vidhi, rules or directions for rites;
2. artha-vāda, explanatory remarks;

Each Veda has its own Brāhmaṇa.

Brahmānanda

The joy derived from Brahman-realization.

Brahmaṛṣi

Title meaning 'wise amongst the brahmins'.

Brahmāstra

Weapon used in the Vedic time, launched with the expression of a mantra that in its power can be compared to the present day nuclear arms.

- Kind of atomic weapon in a Vedic way.

- A kind of atomic weapon producing a bright glare and burning everything. It is released with mantras after touching water. Highly destructive used as a last resort in Vedic warfare. The ultimate weapon in Vedic times (see S.B. 1.7: 19, 1.8: 11 and 10.63: 13).

Brahmins

See brāhmaṇa.

Bṛhaspati

'Lord of prayer or devotion', the spiritual teacher of king Indra and the chief priest of the heavenly planets (see also B.G. 10: 24).

- Personification of piety and religion; the chief offerer of prayers and sacrifices, and therefore represented as the type of the priestly order, and the Purohita (the foremost priest) of the gods with whom he intercedes for men.

- In later times he is the god of wisdom and eloquence, to whom various works are ascribed; he is also regarded as a son of Aṅgirā (see also S.B. 9.14: 4-7).

- Husband of Tārā and father of Kaca, and sometimes identified with Vyāsa.

- In astronomy he is the regent of Jupiter and often identified with that planet.

Buddha

A Viṣṇu-avatāra from the beginning of Kali-yuga, who appeared to teach humanity non-violence and end all the killing of animals so as to pave the way towards enlightenment (S.B. 1.3: 24, 2.7: 37).

Buddhi

The intelligence, the sane mind; a product of a dynamic multifaceted conviction, self-realization and knowledge of the soul.

- Spiritually the being open to togetherness, authority and holiness.

Buddhi-nāśaḥ

Loss of intelligence through confusion in lust.

Buddhi-yoga

Connectedness in God through intelligence. Next to karma-yoga used as a synonym for bhakti-yoga

Buddhism

The teaching of Lord Buddha which to Vaiṣṇavas is too impersonal in proposing that the world, and thus the other person, would be illusion (see also Māyāvāda).

- The teaching, but not the Lord, mainly denounced in the Bhāgavatam as being māyāvāda:

- 'At the end of Kali-yuga He [as the Buddha] with speculative arguments will bewilder those who perform their sacrifices apart from Him [or the traditions] (S.B. 11.4: 22).

- 'the bewilderer of the demoniac descendants of Diti and Dānu' (S.B. 10.40: 22).

- 'For those who became well informed on the path of education but envious with the divine, roam the worlds and the ether with inventions of Maya [or with modern technology], He will dress up most attractively and [as the Buddha and His representatives] by extensive discourses bewilder their minds with the use of many terms deviating from the tradition (S.B. 2.7: 37).

- 'with the name Buddha for the purpose of deluding the ones envious of the theists [*]' (S.B. 1.3: 24).

- 'and may Lord Buddha protect me against the hosts of heretics and madness [as a consequence of negligence]' (S.B. 6.8: 19).

C

Caitanya

(Life force) name of the incarnation of Kṛṣṇa as Kṛṣṇa-bhakta in 1486 in Navadvīpa, West Bengal. Also named Mahāprabhu, Kṛṣṇa-Caitanya and Gauranga. Spoken as: Tsjétanja.

- An avatāra who ± 500 years ago in India appeared to teach mankind the yuga-dharma (the method of realization valid for a certain era or yuga) of our time, knowing the chanting of the holy names of God, in order to fight the corrupting influence of Kali-yuga. Although He was Kṛṣṇa Himself, he played the role of Krṣna's devotee, to show us how to awaken our love for Him.

- Reformer of the Vedic culture to fight the false authority of dry book wisdom and the caste-system. In de West positioned against impersonalism and voidism.

- The incarnation of the Lord who descended into this world to teach, by means of the saṅkīrtana-movement, on how to love God.

Caitanya Mahāprabhu

See Caitanya.

Caitanya-caritāmṛta

The book of Kṛṣṇa dāsa Kavirāja Goswāmī about the life and teachings of Lord Caitanya, the Lord of Vedic Reform. The 'New Testament' of the Caitanya-vaiṣṇava written in the sixteenth century.

Caitanya-vaiṣṇavas

School of devotees of Lord Viṣṇu who follow Caitanya. Based on the Vedic conclusion: Caitanya is the inscrutable unity in diversity (acinthya-bhedābheda-tattva). Caittya-guru.

(From caitta - belonging to thought, imagined, mental) the internalized guru of the Supersoul within, mentioned by Kṛṣṇa in S.B. 11.29: 6 in relation to the ācārya, the guru to the tradition outside.

Cakra

('Wheel, wheel or order of time, cyclic time, circle, totality') term in bhakti used for the totality of the celestial sky, or the disc of stars that is our Milky Way, that as a wheel or disc apparently revolves around the polar star but in fact revolves about the center of the galaxy (see Śiśumāra).

- The cyclic, the cyclic of time to the sun and moon and stars, that together with linear time (clock-time, the week-order) and psychological time; the past, the present and the future makes up the basic tri-kālika, or threefold of time (see also Kāla).

- Also disc of Kṛṣṇa or Sudarśana, the acute of His presence or supreme vision of Him; time as the weapon of Viṣṇu. A breach with the order of time or the cakra is a fall-down, a betrayal of niyama, or regulation. Consequence: a 'punishment' by the fire of unbounded energy released from the cakra-order, for the broken order is the lust that leads to anger and ultimately madness: the head is cut off by His cakra when one remains offensive towards Kṛṣṇa (see Śiśupala and Kāla, see S.B. 6.8: 23 en 9.5, see also the Cakra-order).

- Knots of subtle energies of prāṇā or nādis located on higher and lower levels in the body. They, divided in seven, serve the meditator in progression opening up the way to the higher destination. The lower centers are: the mūlādhāra-cakra, at the base of the spine, the svādhiṣṭhāna-cakra, in the area of the navel, and the maṇipūra-cakra, in the abdomen or the plexus. The higher centers are those of the anāhata-cakra in the heart, the viśuddhi-cakra in the throat, the ajnā-cakra between the eyebrows and the sahasāra-cakra at the top of the skull (see S.B. 10: 87: 18 and B.G. 6: 13-14). (The M.W. dictionary gives a six division assigning the centers somewhat differently).

Cakravākī

Popular bird, the female crane.

Cakrī

Name of the Lord as the wielder of the cakra, the disc.

Cākṣuṣa Manu

The sixth Manu who, free from passion, via his queen Naḍvalā gave the world the son Ṛta, one out of twelve sons (S.B. 4.13: 15-16).

Campaka

The Michelia-Campaka, a very fragrant type of magnolia tree with yellow flowers.

Cāṇakya Paṇḍita

The brāhmin counselor of king Candragupta. Possibly another Candragupta than the one responsible for checking Alexander the Great's invasion of India in the fourth century B.C. Famous for his books about politics and morality (S.B. 12.1: 12).

Caṇḍāla

'Dog-eater'. Lowest of man, outcast. Vaiṣṇava term for human trash (see also Paria).

- Man of the lowest and most despised kind of a mixed birth (born from a śūdra and a brāhmaṇa mother).

Candra

The demigod representing the order of the moon (see also Soma).

Candraśekhara Ācārya

A great householder devotee of Lord Śrī Caitanya Mahāprabhu.

Canto

Term derived from kāṇḍa: part or section, chapter, book. A name for the books, or twelve sections, of this purāṇa, the Bhāgavatam.

Cāraṇas

(From caraṇa, 'the feet of') the venerable souls, those belonging to a certain Vedic school and read the same scripture, the ones of good and moral conduct, those wandering around as singers and actors, those of observance dealing and managing. Also celestial singers or those pasturing and tending.

Cārvāka Muni

The originator of hedonistic philosophy.

Cātuḥ-hotra

Of the four types of sacrifice, see Ṛtvik.

Catuḥ-ślokī

The four essential verses in the Bhagavad Gītā and in the Śrīmad Bhāgavatam summarizing the teachings. In the Gītā the verses are found in chapter 10: 8-11. For the Bhāgavatam these verses are in S.B. 2.9: 33-36.

Catuḥ-vidaṁ

The four kinds of foodstuff; carvya (that what is chewed), lehya (that what one licks), cūṣya (that what is sucked up) and peya (that what is drunk).

Catuḥ-vidhaḥ

The fourfold goals of human life, kāma, artha, dharma, mokṣa, see Puruṣarthas.

Catuḥsana

'The four sanas'. The līlā-avatāra of the Lord in the form of the four Kumāras.

Catur vyūha

(Placing apart, distribution, arrangement but also: reasoning, logic, or from *vyu*: to urge on, incite, animate). Reality principle [of Viṣṇu-tattva] consisting of the four eternal forms, plenary expansions, of the Lord: Vāsudeva, the Lord of Consciousness; Saṅkarṣaṇa, the Lord of Ego, the individuality, the jīva; Aniruddha, the Lord of the Mind, and Pradyumna, the Lord of Intelligence (see also Pañcatattva and S.B. 12.11: 21).

Cāturmāsya

Vow of austerity for a certain period (of about half of July to half of November) of four months within one year during the rainy season in India. For that period one is advised to keep to special vows for personal purification.

- Name for the beginning of a season of four months; or the name for the three sacrifices of vaiśvadevam, varuṇa-praghāsāḥ and sākam-edhāḥ performed at the beginning of the three seasons of four months.

Chaitya-guru

See Caittya-guru.

Channa-avatāra

Name of the covert incarnations of Kṛṣṇa in Kali-yuga: this as opposed to His tri-yuga status.

- Kṛṣṇa as His own devotee: son, prophet, sannyāsī (see also S.B. 7.9: 38).

- Typical example of a channa-incarnation is Dattatreya appearing as the avadhūta, in the first chapters of the Uddhava-gītā discussing the different gurus one may learn from (see S.B. 11.7-8).

Cintāmaṇi

'Touchstone' with mystical power, mentioned in the Vedic scriptures (see also Kṛṣṇa-loka).

Cit

Consciousness. One of the three main characteristics of Kṛṣṇa (see Sat-cit-ānanda).

Citi-śakti

(Citi - knowledge; śakti - power) the inner or enlightening capacity of the Lord.

Citraketu

('The light of excellence') a good king, an emperor to all, a king of the Vidyādaras living in Śūrasena, of whom there of the earth was all that one could wish for (see S.B. 6.14: 10). He received instruction after his lamentation over a deceased son from Nārada and Aṅgirā and was blessed by the Lord (in S.B. 6.15), but later came to fall down, being cursed to be reborn among the demons because of an impudency with mother Pārvatī (in S.B. 6: 17).

Coverings

Layers, see Koṣa.

Cupid

(Kandarpa, Kāmadeva); the demigod who incites lusty desires in the hearts of the conditioned living entities.

Cyavana

A sage, a recluse, who was disturbed in his meditation by Sukanyā, the daughter of Manus' son Śaryāti, who for propitiation forced her to marry him, even though he was an old man. The Aśvins then gave him youth to be a good husband (see S.B. 9.3).

D

Daityas

The evil sons of Diti (see Hiraṇyakaśipu and Hiraṇyākṣa).

Ḍākinīs

Female attendants of Kāli, flesh-eating associates of lord Śiva.

Dakṣa

('The expert'), founding father or prajāpati. Son of Brahmā who was cursed by Lord Śiva because he had lost his respect for him. Got from Śiva the head of a goat when he arose from the death to which he was condemned (see S.B. 4.5-7). Dakṣa on his turn cursed Nārada because he would bind his sons too much to the celibate state, because of which the dynasty was threatened with extinction. Because of that curse Nārada, and thus also the pure devotees outside the āśrama, is not capable of staying in one place for more than three days (see S.B. 6.4-5).

Dākṣāyaṇī

Dakṣa's daughter, Satī, who consciously self-ignited after returning to her father who had disrespected her husband Lord Śiva (see Satī).

Dāl

Thick lentil soup. Belongs to each Vedic (feast-)meal as an extra to the rice (plus the vegetables, fruits and dairy) to combine thus the needed vegetable protein so that no meat needs to be consumed. In combination with dairy products taken for the vitamin B12, one can also consume soy beans (tofu)

or brown beans as a meat replacement, provided one sufficiently feeds on bread and/or rice.

Dāmodara

(Bound belly), name for toddler Kṛṣṇa who stole the butter.

Dāna

Non-desiring, charity (see Niyama). Dhana means welfare or riches.

- donating, giving gifts.

- sharing or communicating.

- purification (see Sauca).

Dānavas

Giants, a class of demons, sons of Dānu, another wife of Kaśyapa; often mentioned next to the Daityas, the evil sons of Diti.

Daṇḍa

Stick, staff, discipline, control (see also Tri-daṇḍa).

- Period of about thirty minutes also called a nāḍikā (S.B. 3.11: 8).

Daṇḍavat

Stretched on the ground paying obeisances before the mūrtis and/or the spiritual teacher.

Dantavakra

Demonic family member of Kṛṣṇa (see S.B. 9.24: 27) who in his rage about the death of his mates Śalva and Śiśupāla turned against Kṛṣṇa and was killed (see S.B. 10.78).

Darbha

Type of grass different from the flat kuśa grass, also used for mats to sit on. Name: Saccharum cylindricum.

Daridra-nārāyaṇa

False teaching saying that people are 'poor' manifestations of God (Nārāyaṇa).

Darṣan

('The seeing'), the presence of the guru; the favor of saints and great sages to their followers to enjoy their presence.

Darṣanas

('Perspectives, ways of seeing, visions) The six systems of Indian philosophy. Syncretically considered to be complimentary rather than contradictory, despite of the diverging and sometimes contradictory nature in formulating their tenets with the concepts of ātmā and brahma (see also S.B. 12.13:

11-12). These orthodox visions share, together with the heterodox religiosity of Buddhism, Jainism and Śankarism against which they rose at the time Christianity was founded a.) the upaniṣadic notion of cyclic time in yugas and rebirths and b.) the concept of mokṣa or liberation from that rebirth by means of emancipation and transcendence. The six are often organized in three dualities of philosophy: the unitarian/methodic (scientific), the analytic/connective (spiritual) and the ritual/exegetic (religious) approaches. There is also a suggestion of progress in emancipation from low to high in this order.

A: Scientific.
- 1 Vaiśeṣika, the atomistic view of reality.
- 2 The Ṅyāya vision of the methodic approach.

B: Spiritual.
- 3 The Sāṅkhya vision of analysis in tattvas as opposed to the puruṣa.
- 4 The Yoga vision of transcendence by meditation in eight 'limbs' or aṅgas.

C: Religious.
- 5 The Mīmāṁsā notion of regulated rituals and service.
- 6 The Vedānta view of the concluding and to time and place adaptive transcendental commentaries on the purāṇa, itihāsa and upaniṣad literatures.

- The Nyāya and Vaiśeṣika perspectives are part of science, the karma-mīmāṁsā one can recognize in the vision of the civil Hindu with his mandirs and pundits, the Yoga view is the popular version of the spiritual discipline of connecting with the Absolute, and the analytic of the Sāṅkhya vision was assimilated by the vedāntic uttara-mīmāṁsā approach we know in the West as the Hare Kṛṣṇas (see also Kapila and Yoga).

Dāsa

(Servant) instrument of the will of God, Kṛṣṇa.

Daśārha

('Worthy of service'), a common ancestor of the Vṛṣṇis, Kṛṣṇa's family name, described in S.B. 9.24: 3-4 (see also Yādavas).

Daṣendriyas

The ten sense organs consisting of the five senses of perception (jñānendriyas) and the five of action (karmendriyas), resp. ear, eye, tongue, nose, skin and the hands, legs, speech organ, arse and genitals.

Dāsya

A rasa, the servant-Lord relationship

Dattātreya

('The threefold given'), the son of Atri, a mighty yogī of Lord Viṣṇu, considered a partial incarnation of Him (S.B. 4.1: 15 & 33). He is prayed to for the protection against disloyal union (non-yoga, see S.B. 6.8: 16).

- The paramparā maintains the position that the brahmin, who Kṛṣṇa speaks of mentioning the twenty-four gurus of the Avadhūta (in S.B. 11.7, 8 & 9), would have been Dattātreya.

- He, also known as Datta, is said to contain the essence of Brahmā, Viṣṇu and Śiva. He grew up to be a mystic mendicant, roaming the world with his cow and four dogs. He mastered the Vedas and the Tantras; many sādhus, sannyāsīs, ascetics, yogīs, hermits and sages like Gorakhnath and Matsyendranath became his disciples. He also became the great leader of the kanphota-nathpanthi, the mystics with 'split-ears' who follow the antinomian way of opposing the fixed meaning - or universal applicability - of the moral law.

Dayā

Compassion as an indirect rasa.

- One of the four basic values of religiosity (see Dharma).

Deha

The physical body.

Demigod

Divine, godly, god conscious, devoted person (see Bhakta, Deva, Adhikārī).

- Living being in goodness, servant of God.

- Being endowed by God with the power to rule over a certain portion of the cosmic household, like the sun, rain, fire, and also to see to it that all beings suffer no want for anything.

- Inhabitant of the heavenly planets.

Demons

See Rākṣasa and Asura.

Deva

Demigod; great personality in devotion unto Kṛṣṇa, self-realized to independent management.

- Living being, empowered by the Lord with the might to rule over a certain section of the universe, like the sun, the rain, fire etc., and also to watch over the well-being of all living beings.

- Pious being, servant of God. Godly person, demigod. God conscious person.

- In three kinds: Adityas or sons of Aditi (see S.B. 8.16 & 17), the Vasus and the Rudras. The virtuous, the good and the purifiers.

- The Bṛhadaranyak Upaniṣad says that there are mainly thirty-three gods who are important in the celestial world in terms of the performance of Vedic rituals and the yajñas. Other celestial gods are affiliates to them. They

are: eight Vasus, eleven Rudras, twelve Adityas (forms of sun god), Indra and Prajāpati.

- In S.B. 11.24: 8 there is mention of eleven gods presiding over the working and perceiving senses and the mind. They are, one: the deities presiding over the quarters, two: Vāyu, three: Surya, four: Varuṇa, five: the Aśvinī-kumāras, six: Agni, seven: Indra, eight: Viṣṇu, nine: Mitra, ten: Prajāpati and eleven: Candra.

- In S.B. 3.6: 12-23 there is mention of Agni and the Veda (to the spoken word), Varuṇa, the Aśvins, Sūrya, Candra, Anila (to the air, touch), Brahmā (as the first Prajāpati), Mitra, Indra, Śiva, Viṣṇu and the rulers of the directions (according to the ears).

Devahūti

The mother of the incarnation of the Lord as Kapila (S.B. 3. 33).

Devakī

The mother of Lord Kṛṣṇa. When Kṛṣṇa appears in the material world, He sends ahead some devotees to serve Him as father, mother etc. (see also Yaśodā).

Devakī-nandana

Kṛṣṇa, the child of Devakī.

Devala

An ancient authority on the Vedas. His name is related to the story of Gajendra, the elephant that was captured by a crocodile. That crocodile was Hūhū, a singer of heaven who by a curse of sage Devala, had turned into one (see S.B. 8.4: 3-4).

Devarṣi

Great sage, wise among the gods, honorary title (of Nārada Muni e.g.).

Devī

Goddess, honorary title of female devotees, like mātājī, mother, or else prabhu, master, for the males.

Devotee

See Bhakta.

Devotee, Pure

Someone who, free from all the attachments to the fruit of his actions (karma) and to speculative thought, with body and soul surrenders to the service of the Lord, and thus achieves the perfections of devotion unto God and the pinnacle of spiritual realization (see also Bhakta, Bhagavata, Sadhu, Sadhaka, Paramahaṁsa, Ācārya, Gosvāmī).

Devotional service

See Bhakti.

Dhana

Wealth, property, riches, money.

Dhanañjaya

'Conqueror of wealth', name for Arjuna referring to his generosity.

Dhanvantari

('Moving in a curve') avatāra of Viṣṇu who appeared from the churning of the ocean, standing for the integrity of (ayurvedic) medicine (see S.B. 8.8).

Dhāraṇā

Concentration, retention, understanding, firmness, holding, bearing, collecting, supporting.

- Part of aṣṭāṅga yoga that comes before meditation and wherein one concentrates on the object to meditate with, usually a mantra.

- See also the different ways of concentrating for the different perfections, or siddhis, of yoga (S.B. 11.15: 10-30).

- The first part of the process of yogic integration, the restraint and self-control called saṁyama.

Dharma

(Sanātana-) the religious dutifulness bound to Kṛṣṇa which results in the eternal values of satya, dayā, tapah, sauca (or dāna): truthfulness, compassion, sobriety and purity (bull of dharma, see Kali-yuga and also Sva-dharma en Vidhi, see S.B. 1.17, 3.13: 35 and 11.17: 10 and 12.3: 18).

- Dharma-rāja or also Dharma: name of Yudhiṣṭhira.

- Dharma: as a name used for the son of Dharma or the son of Yamarāja, the king of the duties of religion.

- As Nara-Nārāyaṇa, the best of sages perfectly peaceful, He was born from Mūrti, the daughter of Dakṣa and wife of Dharma (S.B. 11.4: 6), and according to the Matsya Purāṇa (3.10), Dharma, the father of Nara-Nārāyaṇa Ṛṣi, was born from the right breast of Brahmā and later married thirteen of the daughters of Prajāpati Dakṣa.

- Religiosity.

- Universal and absolute religion (see also Adharma, Bhāgavata-dharma and Varṇāśrama-dharma).

- The nature of something. Its very character.

- Another name for the different religious, societal and ‘personal’ duties (sva-dharmas) of man.

- That what is defended by the Veda; to live in accordance with scriptural precepts (see S.B. 6.1).

- In two kinds: dutiful acting in attachment, pravṛtti dharma; and dutiful acting in detachment, nivṛtti dharma (see S.B. 3.32: 2-5 & 43-36, 4.4: 20 and 11.10: 4).

- What obstructs the original purpose of one's own duty is vidharma, misconceived or strange to one's own it is paradharma, directions turned against one's purpose in life are upadharma, and one speaks of chala when by an opponent the words of the scripture are twisted and covered with pretense. That what by persons whimsically, as a dim reflection, is done in defiance of the purpose of one's own order of life [one's āśrama] is called ābhāsa; [to all of this one has to pose the question:] in what respect would that, what to one's own nature as being the appropriate dharma is arranged, not be capable of bringing peace? (S.B. 7.15: 12-13).

- The Lord's seat of dharma is imagined to be consisting of the righteousness, wisdom, detachment and supremacy as its legs, its opposites as the sides, and the three guṇas as the three planks for the base (mentioned in S.B. 11.27: 25-26).

Dharma megha samādhi

'Seedless' absorption in contemplation of virtue and justice. Condition of enlightenment (see also Kaivalya).

- To dissolve in the One. A purpose denied by the Vaiṣṇava.

Dharma-kṣetra

('Field of righteousness) holy place of pilgrimage. Term used for Kurukṣetra, the battlefield of the great war.

Dharma-vyādha

A nonviolent hunter, described in the Varāha Purāṇa, quoted in S.B. 11.12: 3-6, to illustrate the importance of having association with devotees. In a previous life he somehow became a brahma-rākṣasa or brāhmin ghost, but he was eventually saved, since he in a previous Kali-yuga had association with a Vaiṣṇava king named Vāsu.

Dharmarāja

Another name of Yamarāja.

Dhīra

Unaffected, sober person.

- Someone not confounded by the material energy.

Dhoti

Long piece of cloth wrapped around the waist. Standard clothing for male devotees in the temple.

Dhṛṣṭadyumna

The son of Drupada who arranged the ranks of the Pāṇḍavas on the battle-field of Kurukṣetra

Dhṛtarāṣṭra

The father of the Kauravas. The Bhagavad-Gītā, as it was spoken on the battlefield of Kurukṣetra, was related to him by his secretary Sañjaya.

- The uncle of the Pāṇḍavas whose efforts to seize their kingdom for his own sons led to the war of Kurukṣetra.

Dhruva Mahārāja

(Dhruva means: permanent, eternal, constant) great devotee who in his fifth year of life underwent severe penances, and thus realized the Supreme Personality of Godhead (see S.B. 4.8-13).

Dhyāna

Seventh phase of the eight phases of aṣṭāṅga-yoga, consisting of the practice of meditation.

- Exercising meditation on the Supreme Lord, who resides in the heart as the Supersoul.

Digdevatā

(Or dikpati) a regent or guardian of a quarter of the sky.

Dīksā

Initiation, introduction, preparation for the spiritual soul, the way to purify (see S.B. 12.11: 17).

- The process of acquiring a spiritual identity with Kṛṣṇa by śraddha, faith; sādhu-saṅga, association with devotees and bhajana kriyā: the regular spiritual practice of chanting the names alone and together and reading the scriptures and such, and as a consequence receive a spiritual name after a due period of consolidation (normally about a year, see also Adhikārī).

- There are dīkṣā gurus and śiṣya-gurus, gurus of initiation and gurus of instruction (see Gurus).

Disciplic succession

See Paramparā.

Diti

The wife of Kaśyapa Muni and mother of the demons Hiraṇyākṣa and Hiraṇyakaśipu (see S.B. 3.14).

Diviyam śrotam

In yoga is to listen to ethereal sound one of the special abilities acquired by the practice; Patañjali describes it: śrota ākāsayohsam bandha saṁyamāt diviyam śrotam ('from saṁyama on the relation between space and sound there is the divine power of hearing'), Yoga-sutras III.42, and also Kṛṣṇa

discusses this secondary siddhi (see also Śrota and Apauruṣa, and S.B. 11.15: 19).

Divya-tantri

(Divya: godly) a yogī who engages in sexual behavior only for having offspring and brings the rest of his/her sexuality to a subliminal state of absorption in God (Kṛṣṇa)-consciousness.

Draupadī

Daughter of king Drupada and wife of the Pāṇḍavas.

Droṇācārya

The teacher of martial arts of Arjuna and the other Pāṇḍavas. He was the chief commander of the Kurus on the battlefield of Kurukṣetra.

- Aśvatthāmā, his evil son, murdered the children of the Pāṇḍavas.

Drupada

A warrior fighting at the side of the Pāṇḍavas on the battlefield of Kurukṣetra. Father of Draupadī, the wife of the Pāṇḍavas.

Duhkha

Unhappiness, reactions, misery. Alternates with material happiness or sukha.

Durga

Difficult to attain, hard to approach, danger, distress.

Durgā

Goddess. She handles the struggle for material interests of mahāmāyā.

- The impersonation of the material energy and the spouse of Lord Śiva.

- S.B. 8.12: 40 (see also for a picture). 'The moment one, [living] with time and all its different elements, is joined with Me in the form of Eternal Time [or the pure Time Spirit], the illusory energy of the modes of nature [the goddess Durgā in sum] will no longer be able to bewilder you.'

Durvāsā

Durvāsā Muni: mighty, mystical yogī, feared for his terrible curses. He had a conflict with Ambarīṣa Mahārāja about the order of time and finally had to seek his refuge with Ambarīṣa, who then pronounced the cakra prayers to restore the order and the mutual peace (see S.B. 9.4 & 5).

Duryodhana

Kaurava, nephew of Arjuna, who as the eldest lead the enemy armies together with his hundred other brothers, the sons of the blind uncle Dṛtharāṣṭra.

Duṣkṛtam

('of sin') crooks, miscreants, criminals, sinners resisting surrender to Kṛṣṇa.

Dvaipāyana

See Vyāsadeva.

Dvāpara-yuga

The third era preceding Kali-yuga, twice as long of duration (see Kali-yuga). Is part of a cycle of four (mahā-yuga); covers 864.000 years (see also S.B. 2.1: 8 & 11.5: 27-30).

Dvārakā

(many-gates; for all walks of life) The city within the sea to which Kṛṣṇa together with His loyals retreated after His stay in Mathūra, the capital of His region of birth (see S.B. 10: 50).

- The city where Lord Kṛṣṇa's pastimes as a head of state, well faring noble, father and lover took place.

Dvārakādhīsa

Name of the Supreme Personality of Godhead as Lord over the city of Dvārakā.

Dveṣa

Aversion, unhappiness, hate, connected with the irrationality of material logic. Belongs to the kleśas.

Dvijā

Dvijā-jana, twice-born: someone who accepted a spiritual life, who accepted a spiritual teacher and got initiated.

- Anyone of the three higher classes in the Vedic society (see Varṇa).

- Dvijas: The twice born, the ones of Garuḍa, the 'great birds'.

Dvīpa

'separate area, island or continent'. There are seven dvīpas as for the continents of the earth. Also Brahmā's lotus, the galaxy, is described as a dvīpa. The Eurasian continent is known as Jambhūdvīpa (see also Varṣa and S.B. 5.1: 33, 5.20 & 10.63: 37).

There is also a division of nine dvīpas, nava-dvīpa, named after the sons of Āgnīdhra: Nābhi, Kimpuruṣa, Harivarṣa, Ilāvṛta, Ramyaka, Hiraṇmaya, Kuru, Bhadrāśva and Ketumāla. These constitute the different parts of India or Bhārata-varṣa, later ruled by nine of the hundred sons of Ṛṣabha. Navadvīpa is also the name of the birthplace of Lord Caitanya (see Nava-yogendras, S.B. 5.2: 19-21 & 11.2: 19).

E

Ego

- spiritual: true identity of the living entity, another name for the soul (see Jīva, Ātmā, Ahaṅkāra).

Ekādaśī

Day of contemplation of Vaiṣṇavas, day of abstaining from cereal and beans at the eleventh day after the full and the new moon. Extra Japa (9 rounds) and reading are the recommended activities for the Vaiṣṇava on such a day.

Elements

(dhātavaḥ): the essential parts of existence; water, fire, earth, air and ether. Also the seven essential ingredients of the body are dhātava: skin, flesh, sinew, marrow, bone blood and fat [mentioned in S.B. 2.6: 1]. In a broader sense one also speaks of sixteen elements together with the intelligence and the ten working and perceiving senses. There are also divisions with 24 or 25 elements: the material elements, the subtle elements (the five objects of the senses: odor, color, taste, touch and sound), the ten senses of perception and action, spirit, intelligence, ego and consciousness with the element of time as the twenty-fifth element (see also Pradhāna and S.B. 3.26: 11-15, 6.1: 50). There are also the nine tattvas.

- Śrīla Prabhupāda, purport S.B. 10.13: 52: 'The twenty-four elements are the five working senses (pañca-karmendriya), the five senses for obtaining knowledge (pañca-jñānendriya), the five gross material elements (pañca-mahābhūta), the five sense objects (pañca-tanmātra), the mind (manas), the false ego (ahaṅkāra), the mahat-tattva, and material nature (prakṛti). All twenty-four of these elements are employed for the manifestation of this material world.'

- Kṛṣṇa approves of seeing them in twenty-eight as follows: the nine of material nature (prakṛti), the living entity (puruṣa), cosmic intelligence (mahat-tattva), the false ego (ahaṅkāra) and the five objects of the senses (the tanmātrās) of the sound, what touches, the form, the taste and the aroma; the eleven of the coordinate sixth sense of the mind (manas) combined with the five working senses (karmendriyas) of the voice, the hands, the legs the anus and the genital plus the five knowledge aquiring (jñānendriyas) senses of the ears, the touch, the eyes, the tongue and the nostrils; the three of the modes of nature (the guṇas) of passion, goodness and ignorance and the five of the gross elements (the mahā-bhūtas) of fire, water, earth, ether, sky and air (see also S.B. 11.19: 14 and 11.22).

Energies

The Lord's energies for nourishment, beauty, reputation and material creation (resp. Puṣṭhi, Śrī, Kīrti and Ajā, see S.B. 10.89: 54-56).

Energy

- deluding: see Māyā.

Energy, Higher

Higher or inner, spiritual energy (parā-prakṛti or parā-śakti): one of the three most important energies of the Lord (spiritual, intermediate and material energy). It is the manifestation of the Lord's inner potency; it covers

the spiritual world. Contrary to the material energy is it entirely of eternity, knowledge and bliss (sac-cid-ānanda). Is said to cover three quarters of the reality.

Energy, Intermediate

(jīva-śakti or tathastha-śakti): one of the three main energies of the Lord (spiritual, intermediate and material energy). It comprises the living being, the very tiny little part of God, who, though in fact being of a spiritual nature, as a consequence of its limited potency can be victim of bewilderment by the lower energy.

Energy, Lower

The outer or material energy (aparā-prakṛti, aparā-śakti or mahā-brahman): one of the three main energies of the Lord (spiritual, intermediate and material energy). It is the manifestation of the Lord's outer potency, comprising the twenty-four physical elements and the universe in which we live. The interactions between those elements take place under the influence of the time factor and by attraction with the spiritual energy of the Lord, from which it differs in the sense that it is manifest at times and non-manifest at other times. It is like an iceberg visible only for a quarter of the complete reality.

Expansion, Plenary

(Viṣṇu-tattva): manifestation of God, Kṛṣṇa, by means of a personal form differing from His Original form, but which is of the same almighty potency.

False Ego

The mistaken notion that one is the absolute master, the supreme owner and rightful enjoyer of all worldly pleasures, as a consequence of which the soul identifies with the material body.

- The 'knot' binding together soul and body, and everything connected thereto (appearance, nationality, race, family, religious denomination, joy and grief etc.).

- Identifying with the body, holding the body for the true self.

- A symptom of bewilderment.

- A source of being bound to matter.
Seat of fear and neurosis, viz. to have an ineffective spirit (see further Ahaṅkāra).

G

Gadādhara

Name of the Supreme Lord as the carrier of the club.

Gadādhara Pandita

Pañca-tattva incarnation of Śrīmatī Rādhārāṇī; most intimate associate of Lord Caitanya. Teacher of Mādhava Upadhyāya. Sannyāsī.

Gadāgraja

Kṛṣṇa as the elder brother of Gada (see S.B. 9.24: 46).

Gādhi

A king who came as the son of Kuśāmbu. Of Gādhi there was the daughter Satyavatī who by the brahmin Ṛcīka was requested to be his wife, but not considering him fit, King Gādhi replied that son of Bhṛgu: 'Please deliver me as a dowry to this daughter of the Kuśa-dynasty we belong to, one thousand horses as brilliant as the light of the moon with each one black ear... (see further S.B. 9.15: 4).

Gajendra

The elephant, figuring for the attachment to family matters, that was captured by a crocodile as a representative of the grip of māyā. The prayers of Gajendra model the prayer of the attached person in times of trouble (S.B. 8.2&3).

Gana

(flock, troop, multitude, number, tribe, series), class of living beings, one usually speaks of the animate and inanimate beings, the moving and the not moving, the fauna and the flora (see also Vasus).

- Attendant of lord Śiva.

- A company, any assemblage or association of men formed for the attainment of the same aims.

- A sect.

- A small body of troops or 27 chariots and as many elephants, 81 horses, and 135 foot soldiers or 3 gulmas (see also Akṣauhiṇī).

- A series or group of asterisms or lunar mansions classed under three heads: that of the gods, that of the men, and that of the Rākṣasas.

Gāṇḍīva

Name of the bow of Arjuna, the great bowman.

Gāna

Singing, song.

Gāṇḍhārī

The faithful wife of king Dhṛtarāṣṭra and the mother of a hundred sons. Blindfolded herself out of compassion with her blind husband (see S.B. 1.13).

Gandharvas

The supreme heavenly singers (sometimes chastised for being demoniac in their propensity for gambling, see S.B.: 9.7: 3) (see Upadeva, Apsara and Tumburu).

Gāṇḍīva

Name of the bow of Arjuna, the great bowman.

Ganeṣa

The demigod with the elephant head, in charge of material opulence and freedom from misfortune. Plays no part in the Bhāgavatam and belongs as the son of Lord Śiva to that culture.

Ganges

The holy river flowing from the lotus feet of Viṣṇu through the entire universe. It is recommended to take a bath in the river Ganges for atonement and purification (see also S.B. 5-17).

Garbādhna saṁskāra

Purification ritual for procreation; with the Vaiṣṇavas: extra rounds of japa (50).

- First purification rite (saṁskāra) of ten, which determines all life of the Vedic person. It serves to get someone born in the spiritual sphere.

Garbhodakaśāyī Viṣṇu

Second puruṣa-avatāra; the form in which Kāraṇodakaśāyī Viṣṇu enters each universe to generate all the diversity.

Garuḍa

A gigantic eagle carrying Lord Viṣṇu everywhere.

- Symbolizes the authority of the Scriptural Truth, as such also called Stotra. 'On the wings of the hymns' (S.B. 3.21: 34).

- Also called the son of Tārkṣya or Kaśyapa, see (S.B. 6.6: 21-22).

Gaudya-vaiṣṇava

Another name for Caitanya-vaiṣṇavas to the region of its origin.

- Devotees of Lord Kṛṣṇa in disciplic succession after Lord Śrī Caitanya Mahāprabhu (see also Sampradāya).

Gauracandra

(Of Gaura - gold and Candra - moon): another name for Lord Śrī Caitanya Mahāprabhu.

Gaurakisora dāsa Bābājī

The spiritual master of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura (see also Paramparā-method).

Gauranga

Name of Lord Caitanya, relating to His 'golden' color ('gaur').

Gaurasundara

('The golden beauty') another name for Lord Śrī Caitanya Mahāprabhu.

Gautama

One of the seven sages of this manvantara (see Ṛṣi and S.B. 8.13: 5).

- Name relating to Gotama, the founder of the Nyāya philosophy.

- Name mentioned in the Bhāgavatam in different enumerations of sages (see e.g. S.B. 1.19: 9-10, 6.15: 12-15 and 9.4: 22).

- Mentioned as being wed into the Mudgala-branch of the offspring of Pūru (in which also is found Kuru, the ancestor of the Pāṇḍavas) with Ahalyā from whom Śatānanda was begotten (S.B. 9.21: 34, and see family-tree).

- Name also associated with Kṛpācārya.

Gāyatrī

Mantra restoring the relationship with God and Lordship. By the Vaiṣṇavas for the sake of initiation kept secret, but in māyāvāda bhakti and to the common Hindu known in the form of: om Bhūr, Bhuvaḥ, Svaḥ, Tat Savitur Varenyam, Bhargo Devasya Dhīmahi, Dhiyo Yo Naḥ Prachodayāt, which means as much as:

'The original form of the body,
the life-force and the supreme abode;
that source of life most excellent,
that divine luster we meditate -
may this light illumine our intellect.'

- Three-feet metre. The gāyatrī as a four times three-feet metre goes from the beginning with om as:
-
bhūr bhuvaḥ svaḥ
tat savitur varenyām
bhargo devasya dhīmahi
dhiyo yo naḥ prachodayāt

Ghee

Clarified butter. A standard of the Vedic kitchen, often used for oblations in the fire.

Ghostyānandi

A self-sacrificing, preaching devotee living among devotees.

Giriśa

From giri, mountain; refers to the Lord of the Mountain Kailāsa or Śiva.

Gītā

Abbreviation of the term Bhagavad Gītā. Also: Gitopaniṣad (see Upaniṣad).

Go-dāsa

Servant of the senses. (see also Go-svāmī).

Go-svāmī

'Master of the senses'. Title for an ācārya.

- Someone in perfect control with his mind and senses, contrary to the godāsa, the servant of the senses or the materialistic person (sometimes part of the title of a great sage or an ācārya).

- One of the six great wise of Vṛndāvana, the intimate disciples of Caitanya Mahāprabhu: Rūpa Gosvāmī, Sanātana Gosvāmī, Raghunātha Bhatta Gosvāmī, Jīva Gosvāmī, Gopāla Bhatta Gosvāmī and Raghunātha Dāsa Gosvāmī. They elaborated on Śrī Caitanya's teachings in numerous scriptures on the science of devotional service (see also Paramparā).

Gokula

(Cow village), also called Vraja (place for keeping cattle); village where Kṛṣṇa was taken by His father Vasudeva directly after His birth in the prison of the evil-minded uncle Kaṁsa. Later on moved the entire community fleeing from Kaṁsa to Vraja in Vṛndāvana (see also S.B. 10.11).

Goloka

Name of Kṛṣṇa's planet, Kṛṣṇa's abode, Kṛṣṇa's world.

- Also: Kṛṣṇaloka; the world wherein Kṛṣṇa eternally lives in the company of His pure devotees; it is the most elevated of all material and spiritual worlds.

- His personal residences, Dvārakā, Mathurā and Vṛndāvana.

Goodness

One of the three modes of material nature. Under her influence the one who is involved in it finds happiness, purity, self-control, calm, humility and modesty. This mode is controlled by Viṣṇu (see Sattva-guṇa).

Gopāla

Kṛṣṇa as a cowherd, 'the one tending the cows'.

Gopāla Bhatta Gosvāmī

One of the six Vaiṣṇava spiritual masters who directly followed Lord Śrī Caitanya Mahāprabhu and systematically presented His teachings (see Gosvāmī).

Gopī

Cowherd woman or cowgirl (see Gopīs and Gopas).

Gopīs and Gopas

Cowgirls and -boys; the youthful companions of Kṛṣṇa during His youth in Vṛndāvana, the place where Kṛṣṇa grew up. In their pure love for Him they embody the supreme of devotion unto the Lord.

Govinda

(Friend of the cows, he who pleases the cows): name of Kṛṣṇa as the source of joy and happiness for the land, the cows and the senses of every living being (also: Gopāla).

Govinda dāsa Ṭhākur

An author of important Vaiṣṇava songs.

Gṛhastha

Āśrama of the married.

- Spiritual department relating to the life of a householder living according to the scriptures.

- Second order or phase of spiritual life; the period of family and societal life in accord with scriptural precepts and regulations.

- Someone living according to the norms for this āśrama.

-'The five daily sacrifices enjoined for a householder are (1) sacrifice to Brahman by studying the Vedas, (2) sacrifice to the forefathers by making offerings to them, (3) sacrifice to all creatures by putting aside a portion of one's meals, (4) sacrifice to human beings by extending hospitality and (5) sacrifice to the demigods by performing fire sacrifices and so on (see also S.B. 7.14).

- As a negative condition of attachment and downfall criticized by Kṛṣṇa in S.B. 10.60: 52-53.

Gṛhastha-āśrama

Another name for the department of the gṛhastha, or the householder.

Gudāka

(Gudākeśa): nickname for Arjuna, he who has overcome sleep.

Guhyaka

Guardians of Kuvera's treasures; term used for followers of Śiva (see e.g. S.B. 10.10: 6, see also Yakṣa).

- Name of a class of demigods who, like the Yakṣas, are attendants of Kuvera (the god of wealth) and guardians of his treasures.

Guṇa-avatāras

The three incarnations directing material nature. Brahmā rules the passion, Viṣṇu the goodness and Śiva the ignorance (see also Avatāra, S.B. 10.89: 18 and 12.8: 45).

Guṇas

The modes or basic qualities of material nature: tamo, rajo and sattva guṇa: ignorance, passion and goodness; marked by (respectively): matter (slowness), movement and knowledge. Ruled by: (respectively) Śiva, Brahmā and Viṣṇu (see also Avidhya, Māyā and B.G. 18.a).

Guroravajñā

The offense of mocking the Vedic literature and the literatures after it.

Guru

Teacher; spiritual master: self-realized soul capable to lead people on the path of self-realization and thus to liberate from the cycle of birth and death.

- Spiritual teacher or master, also called swamī (see Gosvāmī, Ācārya and Māyāvādi)

- In two kinds: dīkṣā and śiṣya: respectively initiation and instruction gurus.

- In two categories: māyāvāda and paramparā gurus: respectively preaching not and actual preaching from a disciplic succession or certain tradition. Māyāvāda tends to be more philosophical, only jñāna, and paramparā tends more to priesthood. The latter are also called ācāryas, spiritual teachers of example, while the former are more difficult to follow as they are less of equality and modeling in devotion.

- A third duplet is formed by the caittya-guru and the ācārya: the gurus inside and outside of oneself (see S.B. 11.29: 6).

Guru-kula

The āśrama, or school of the spiritual teacher, where the head of the family sends his children when they have reached the age of five.

- The community of devotees around a spiritual master.

H

Haihaya

-Also named Kārtavīryārjuna; the haughty king of the Haihayas and worshiper of Dattātreya: A Yadu descendent known for the fall he made from his position as a king, enviously stealing the cow of Jamadagni-muni (S.B. 9.15: 25).

- Of Yadu there were the four sons celebrated as Sahasrajit, Kroṣṭhā, Nala and Ripu, and from them had Śatajit, born from the first of them, as his sons then Mahāhaya, Renuhaya and Haihaya. Dharma then became Haihaya's son (S.B. 9.8: 5-6).

- Word for ruffian (S.B. 9.8: 5-6).

- Name of a race that is said to have been descendants of Yadu; they are described in the Purāṇas as separated into five divisions, viz. the Tālajanghas, Vīti-hotras, Āvantyas, Tundikeras, and Jātas; they are said to have overrun parts of India along with the Śakas or Scythian tribes.

Haladhara

Name of Balarāma, the Lord as the wielder of the plough, Saṅkarṣaṇa.

Halāhala

Poison produced during the churning of the ocean and swallowed by Śiva, which caused the blueness of his neck (see S.B. 8.7 and Kalākūtha).

Halāyudha

'The wielder of the plow', name for Balarāma, mentioned in S.B. 10.79: 16-17 (see also Saṅkarṣaṇa).

Haṁsa

Kṛṣṇa in the form of the transcendental swan giving counsel to lord Brahmā being unable to reach the truth, when he was questioned by the Kumāras on how to break away from the relation between the mind and the sense objects (see S.B. 11.13).

- The swan as a spiritual model of discrimination for its ability to separate milk from water with its beak (see also Paramahaṁsa).

- The name Vaiṣṇava of the people in satya-yuga being of one vocation (see S.B. 11.17: 10).

Hanumān

Monkey-god who led Lord Rāma's vanāras (ape-like forest dwellers) in the battle against the demon Rāvaṇa. He is carried in the banner of Arjuna as a sign of victory (see also the prayer of Hanumān S.B. Canto 5.19, and the S.B. Rāma chapters: 9, 10 & 11).

Harā

See Rādhārāṇī.

Hare

The energy of, the love of, of the Lord.

Hare Kṛṣṇa

('of Lord Kṛṣṇa'): popular name for the movement of the Caitanya-vaiṣṇavas of Swami Prabhupāda, the Viṣṇu-monks from the Bengal mission of Kṛṣṇa-Caitanya, who as a bhakti vedanta bhāgavata, or ācārya, or paramparā guru, took Indian Vedāntic Vaiṣṇavism to the West and founded the International Society for Kṛṣṇa Consciousness ISKCON. Though sectarian in their appearance of fanatic adherence to their guru, they represent a regular tradition of Viṣṇu worship that indeed is of a strong culture of respect for the spiritual teachers. The name is derived from their practicing the Mahāmantra, the great mantra of liberation, together practiced in the streets or alone on the rosary, the Japa-mālā.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare / Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare

The mahā-mantra or great saying of liberation. Kṛṣṇa and Rāma are names of the Lord and with Hare one addresses the inner energy of the Lord. The singing of these names is especially recommended for this time and age (see also Mahāmantra bhajan).

Hari

Often simply translated as the Lord, the Supreme Personality; name for Kṛṣṇa as the One removing all the inauspiciousness of sin and evil.

Hari-bhaktivilāsa

Sanātana Gosvāmī's book about the rules and regulations of Vaiṣṇavism-life.

Hari-nāma-yajña

The congregational chanting of the holy names of the Lord in public; it is the only sacrifice by the Vedas prescribed for this era (see Yajña).

Haribol

Literally: sing the names. Exclamation of joy (see also Jaya).

Haridāsa Ṭhākur

A great devotee, by Lord Caitanya recognized as nāmācārya (teacher of chanting the Holy name).

- He chanted three hundred thousand names of God a day.

Harijan

Child of God, name for the classless in India (see Paria and Caṇḍāla).

Harinām

The congregational chanting of the names of the Lord out in the streets. Sometimes performed with a mūrti of Lord Kṛṣṇa as Jagganātha, the Lord of the Universe: Ratha Yatra (see also Saṅkīrtan).

Hariścandra

A king of whom there was a great quarrel between Viśvāmitra and Vasiṣṭha, because of which the two for many years were as birds (S.B. 9.7: 7). He became famous (S.B. 9.7: 21) for pretending to sacrifice with Varuṇa the son Rohita he got on Varuṇa's blessing, which he replaced with the (worldly life of a) man to appease the sages. After that he, being cursed with dropsy by Varuṇa for his trick, was freed from it.

- Śrīla Śrīdhara Svāmī briefly gives an account of him as follows: "To pay off his debts to Viśvāmitra, Hariścandra sold everything he had, including his wife and children. Yet, even after attaining the status of a caṇḍāla, he did not become discouraged; thus he went to heaven, together with all the inhabitants of Ayodhyā.

Harivaṁśa parva

('Dynastic history of the Lord') an appendix to the Mahābhārata of 16.375 verses, written by Vyāsadeva , describing the life of Kṛṣṇa; not to confuse with the Harivaṁśa purāṇa, a jain text.

Haryakṣa

See Hiraṇyākṣa.

Hastināpura

City of the Kuru-family (see e.g. S.B. 1.10: 7, 10.49 and 10.68).

- Name of the city founded by king Hastin. It was situated about fifty-seven miles north-east of the modern Delhi on the banks of an old channel of the Ganges, and was the capital of the kings of the Lunar line, as Ayodhyā was of the Solar dynasty (see Vaṁśa); hence it forms a central scene of action in the Mahābhārata; here Yudhiṣṭhira was crowned after a triumphal progress through the streets of the city (see also MBh. xii , 1386-1410).

- Other names for this celebrated town are Gajāhvaya, Nāga-sāhvaya, Nāgāhva, Hāctina.

Hāsya

Humor, making fun as an indirect rasa.

Hatha-yoga

(Sun-moon): the yoga of bodily strength (āsana, prāṇayāma, see also Aṣṭāṅ-ga yoga).

Hayagrīva

Lord Kṛṣṇa's horse-headed incarnation, who returned the stolen Vedas to Brahmā (see also S.B. 8.24: 8 & 57; 5.18: 1).

Heavenly planets

Planets, abodes, worlds of the highest planetary system, the supreme refuge, the world above this world. The inhabitants are higher evolved, live longer and find much more satisfaction in the material than the inhabitants of other planets in the universe do. Souls in goodness go there to enjoy the re-sults of their good works. But there one also finds rebirth and death - the reason why devotees do not particularly feel attracted to residing in the hea-venly planets (see also Loka).

Hiraṇyagarbha

('The gold inside'), name of Brahmā, the Self-existent one inside the lotus, the one of the golden light, of the golden egg of the universe.

Hiraṇyakaśipu

('He who thinks of gold', 'the one feeding on gold'): the king of the Asuras, killed Kṛṣṇa in His incarnation as Nṛsiṁhadeva. Hiraṇyakaśipu's son was the great devotee Prahlāda Mahārāja (see S.B. Canto seven, the first chap-ters).

- Brother of Hiraṇyākṣa.

Hiraṇyākṣa

('He who lives for gold', 'the demon of the gold', 'the one with an eye for gold'): the demoniac son of Kaśyapa who was killed by Lord Varāha. Formed together with his demoniac brother Hiraṇyakaśipu a couple that once as Jaya and Viyaya guarded the entrance of Vaikuṇṭha but fell down in offense with the Kumāras (see S.B. Canto 3.16-19).

Hotā

The priest offering oblations during a sacrifice (see also Ṛtvik).

Hṛṣīkeśa

Name for Kṛṣṇa as the Master of the Senses.

I

Ignorance

(Tamo-guṇa) slowness, darkness. One of the three modes of nature. He who finds himself under her influence falls into bewilderment and confusion, laziness and the use of sedating and intoxicating drugs. This mode is ruled by Lord Śiva (see also Avidyā).

Ikṣvāku

A son of Manu, who in the past received the knowledge of the Bhagavad Gītā (see S.B. 9.6: 4). Also known under the name of his dynasty, in which Lord Rāma appeared.

Ilā

('The libation') was born as a daughter to Manu Śrāddhadeva who wanted a son. By prayers of Vasiṣṭha there was a turn to manhood so that king Sudyumna was born who turned into a woman again getting close to Lord Śiva (see S.B. 9.1: 16-27).

Ilāvṛta-varṣa

The central region, the place where Lord Śiva meditates. Also known as mountain Meru, the central area which as a seed or golden egg constitutes the nucleus of the galaxy or of all worlds (see also Varṣa and Dvīpa and S.B. 5.16: 7 and 5.17: 15-16).

Impersonalist

Someone who knows the Absolute Truth only to its energies and because of this only realizes its impersonal aspect.

- Another name for a Māyāvādi.

- Someone subscribing to Monism.

Indra

The king of the heavenly planets; the king of heaven. He killed the demon Vṛtra.

Indraloka

The planet where Lord Indra has his seat.

Indraprastha

('Indra's place', now Delhi) city where the Pāṇḍavas resided and where Kṛṣṇa arrived for the great Rājasūya sacrifice that declared Him the Supreme Personality and from where Duryodhana left angry being laughed at for his ignorance of falling into water he took for a solid floor (see S.B. 10.75).

- The city, built by Viśvakarma, was visited by Kṛṣṇa once, the center of events that lead to the burning of the Khāṇḍava forest and the resultant donation of Arjuna's weapons, chariot and horses by Agni (see S.B. 10.58: 24-29).

Indriya

The senses, karmendriyas en jñānendriyas: the working and knowing senses. The ten senses are the organs of the hearing, touching, seeing, tasting and smelling, (for perception) with the mouth, the hands, the legs, the genitals and the excretion organs as the tenth (for acting). Sometimes the mind is added as the eleventh sense (S.B. 3.26: 13 and see also Viṣaya).

Intelligence

or mindfulness:

- Physical or material intelligence: the power to assess data received in the mind and so be able to analyze both the greater of nature and the functioning of the material energy.

- Spiritual intelligence (buddhi): the original intelligence of the living being, from which it is capable to comprehend how everything (including the involved living being itself) relates to God, the Supreme Person. By this intelligence we rid us of our materialistic philosophies of life.

Irāvatī

Wife of Lord Śiva.

- Wife of Parīkṣit, daughter of King Uttara, who gave birth to four sons with him, with Janamejaya as the first (S.B. 1.16: 2).

Īśa

The name of the Almighty Lord in heaven (īśā means pole, plank, board or particular measure and īṣa is the month Āśvina and a person's name).

Īśāvāsya

(of Īśa: the Lord, and vāsya: rule): the principle that prescribes that everything must be engaged in the service of the Lord, the Supreme Enjoyer and Absolute Master, because everything belongs to Him.

ISKCON

International Society for Kṛṣṇa Consciousness: name of the in 1966 by Swamī Prabhupāda founded International Society for Kṛṣṇa Consciousness, also called the Hare Kṛṣṇa movement (see also Math).

Īsopaniṣad

A certain philosophical treatise about the wholeness of God. See Upaniṣads.

Īśvara

A ruler, a controller. Kṛṣṇa is Parameśvara, the supreme governor (see Yogiśvara).

- Independence, also the Lord (e.g. the Lord of Yoga: Yogiśvara).

- He who controls himself and thereby the whole world (see also Hiraṇyakaśipu).

Īśvarapranidhāna

From self-knowledge to God-consciousness. Another term for devotional service (see Bhāgavata dharma and Niyama).

Itihāsas

Histories e.g. dealing with the rise and fall of dynasties and their missions with God and such, like the Mahābhārata and Rāmāyaṇa.

J

Jaḍa Bharata

Bharata Mahārāja in his last life (see S.B. 5: 9-13).

Jagāi and Mādhāi

Two big womanizers and drunkards who by Lord Nityānanda were converted to Vaiṣṇavism (story from the Caitanya-caritāmṛta).

Jaganātha

Kṛṣṇa as the Lord of the Universe, His mūrti is worshiped together with the one of His sister Subhadrā (married to Arjuna) and His brother Balarāma and in procession taken around the city with Ratha Yātrā.

Jagat

Universe also meaning the living being. The Lord is often described as Jagatpati, Jagadīśvara or Jagannātha, the Lord of the Living Being that is the Universe (see also Puruṣa, and Virāṭ Rūpa).

Jalpa

(Chatter): the ten different types of strange talk or citra-jalpa that the gopīs in divine madness (divyon māda) have, missing the outer form of Kṛṣṇa:

prajalpa (denigrating), parijalpa (exposing), vijalpa (sarcasm), ujjalpa (spite), sañjalpa (decrying), avajalpa (belittleling), abhijalpa (plaintive remorse), ājalpa (disgust), pratijalpa (self-depreciating hope) and sujalpa (concern) (see S.B. 10.47: 12-21). With this they modeled meritoriously the emotional, irrational tie a devotee can have being separated from Kṛṣṇa (see also Rasa).

Jamadagni

One of the seven sages of this manvantara (see Ṛṣi and S.B. 8.13: 5).

- The sage who led the recitations of the Yayur-veda mantras at the sacrifice of Hariścandra, who for the sake of begetting a son had to sacrifice his son Rohita to Varuṇa (see S.B. 9.7: 9).

- The son of Satyavatī, the daughter of Gādhi from the line of Pūrurāva in the Kuśa-dynasty, who by sage Ṛcīka was cursed to be a harsh personality but was excused so that his son would be so and thus was from him married to Renukā, the avatāra Paraśurāma born (S.B. 9.15: 5-13).

- He was killed by the sons of Kārtavīryārjuna (see S.B. 9.15: 17) grieving over the losses caused by Paraśurāma and was resuscitated by Him, and thus he, because of the worship of Him, with his body was restored with all the symptoms of life, knowledge and remembrance, the seventh star in the constellation of seven, one of the great seers (S.B. 9.16: 24).

Jāmbavān

'He from the Jambu trees', the monkey chief, also called the chief or king of the bears. He contested with Kṛṣṇa for the Syamantaka jewel, was defeated, and handed his daughter Jāmbavatī over to Kṛṣṇa to marry her (see S.B. 10.56). A known character also mentioned in connection with Rāma in S.B. 8.21: 8 and in S.B. 9.10: 42-43.

Janaka

Ruler of the kingdom of Mithilā, a great self-realized sovereign; the father in law of Lord Rāmacandra. Father of Janakī or Sītā (a character from the Rāmāyaṇa).

Janaloka

'The world of men'; the 5th Loka or the one next above Mahar-loka, residence of the sons of Brahmā and other godly men (M.W.).

Janamejaya

The son of emperor Parīkṣit who offered all snakes in the fire in reaction to Takṣaka who had killed his father (S.B. 12.6: 16).

Janārdana

'He who incites, drives, stirs to action'. Viṣṇu or Kṛṣṇa as the maintainer of all living beings and the three worlds. He as the well-wisher.

Janmāṣṭhamī

Kṛṣṇa's birth of 3182 years B.C., according to many authorities is called Janmāṣṭhamī and occurred on the eight day of the dark half of the month of Bhādra or Śrāvaṇa, August-September, see also S.B. 10.3.

Japa

Mantra meditation; praying the Vedic way: repeating the holy name with the Māhāmantra and the Pañca-tattva mantra with the help of a Japa-mālā (Vedic rosary, see also the Gāyatrī).

Japa-mālā

String of prayer beads 108 in number plus one, on which every day 16 x 108 times the Māhāmantra is chanted (monotonously sung or more silently repeated) by the devotees of ISKCON. Material: Tulsi and Neem

Jarā

'Old age': name of the hunter who pierced Kṛṣṇa's foot at Prabhāsa (see S.B. 11.30). Also mentioned in S.B. 4.27: 19, and as the mother of Jarāsandha in S.B. 9.22: 8.

Jarāsandha

The son of Jarā, uncle of Kṛṣṇa and brother of Kaṁsa, who with twenty-three armies was defeated seventeen times by Kṛṣṇa who used him to assemble His enemies to defeat them before He withdrew in Dvārakā (see S.B. 10: 50). Rukmī and Śiśupāla were His allies.

Jatāyu

Eagle with the sharpest eyes who reported to Lord Rāmacandra the kidnapping of mother Sītā and was killed by Rāvaṇa as he tried to stop him in his scheme.

Jaya

All honor to, exclamation of joy and consent (pronounced: dzjéjà).

Jaya and Vijaya

The two gatekeepers of Vaikuṇṭha who were cursed because of having committed an offense towards the four Kumāra Ṛṣis, and therefore were condemned to be reborn three times in the material world as the great demons Hiraṇyakaśipu and Hiraṇyākṣa, Rāvaṇa and Kumbhakarṇa, and Śiśupāla and Dantavakra (see S.B. 7.1: 36-47).

Jayadeva Gosvāmī

A great Vaiṣṇava poet and author of the Gītā-govinda.

Jīva

Or jivātmā: the individual soul (see also Paramātmā, Ātmā. Aṇu-ātmā, Saṅkarṣaṇ, Ātmā).

Jīva Gosvāmī

One of the six great wise or Gosvāmīs of Vṛndāvana that succeeded Śrī Caitanya Mahāprabhu and systematically described His teachings.

Jīva or jiv-ātmā

The individual soul (see also Aṇu-ātmā and Saṅkarṣaṇ).

Jīva-śakti

The intermediate - energy of the Lord: the complete of the living beings (see also Yoga-māyā, Māyā and Śakti).

Jīva-tattva

The category of living beings (see Ātmā) who are the utterly small but complete parts of the Supreme Personality. As opposed to Viṣṇu-tattva.

Jivātmā

The individual atomic soul, as opposed to Paramātma, the Supersoul (see Ātmā).

Jñāna

(Literally: knowledge): religious, spiritual knowledge or knowledge of which one is capable to discriminate between the physical encasement and the spiritual soul.

- Search of truth at a philosophical level.

- As a negative term: only theoretical knowledge.

- The epistemology, the description of the grounds, the method, the theory of spiritual knowledge, as described in S.B. 11.28: 18, refers to the time factor, the ultimate cause (see also Ātma-tattva, Kāla and Brahman).

- Spiritual knowledge is based on four principles: sāṅkhya (analysis), tapas (austerity, penance), vairagya (detachment) and yoga (see also Vidyā and Kumāras).

Jñāna-kāṇḍa

Department of the Vedas dealing with the philosophical investigation of truth.

Jñāna-yoga

Yoga of the knowledge, yoga philosophy. To unite oneself in consciousness with the knowledge of self-realization.

- The way of knowledge. Who follows this path (the jñānī) tries to attain spiritual perfection by developing knowledge, specializing in the study of the scriptures and philosophic reflection. One can thus realize the impersonal Brahman.

Jñānendriyas

The senses of perception: touch, sight, taste, hearing and smell (see Indriyas).

Jñānī

(Jñāna-yogī): someone motivated for and engaged in the development of knowledge (especially by means of speculative thinking). Arriving at perfection, he is of surrender to Kṛṣṇa. Non-preaching, 'value-free'.

- Someone who has spiritual knowledge (see Jñāna).

- Spiritualist of the third plan (see Yogī), expert in Jñāna-yoga.

- As a negative qualification: someone developing knowledge through speculation

K

Kaivalya

Transcendence or the will for liberation; enlightenment; one realizes one's original state of being as being a plenary portion of Him. Spiritual independence. Phase preceding mukti. Aim of aṣthānga-yoga.

- Emancipation in/towards Kṛṣṇa-consciousness (see also Kaivalya panthā).

- Final beautitude (see also nirvāna and S.B. 11.9: 17).

Kaivalya-panthā

The path of enlightenment leading to liberation in devotional service; the ability to stand up after falling down; the way back to God that each human being has to figure out for himself (see Mukti).

Kalā

A portion of, part of an expansion. E.g. Balarāma is Kṛṣṇa's first (plenary) expansion and Viṣṇu is a part, kalā of that expansion.

- Śrīla Viśvanātha Cakravartī quotes the Medinī dictionary's definition of the word kalā as follows: kalā mūle pravṛddhau syāc chilādāv aṁśa-mātra-ke. "The word kalā means 'a root', 'increase', 'a stone' or 'a mere part'."

Kāla

Eternal time, cosmic time. The impersonal visible aspect of Kṛṣṇa. That what moves the material energy. Consecution of moments in relation to the sun, the moon and the stars, known by the rotation of the earth (see also Tri-kālika, Śiśumāra and Yuga).

- The Paramparā says: 'It is understood from the Vedic science of epistemology, the 'Nyāya-śāstra', that knowledge of an object (prameya) depends on a valid means of knowing (pramāṇa)' (purport 10.86: 54). So, to know Kṛṣṇa in the form of Time as-He-is (I am the Time, the light of the sun and the moon, as He says in the Gītā to be the objective of the universe) - by means of clocks managed validly to His nature, the sun as with a sundial, and calendars managed validly to His order, the moon, like with its phases - would constitute the proper brahminical conduct. With weeks to the moon

and clocks to the sun, pragmatical standard time with its mean time deadness, zone time arbitrary false oneness and summertime instability, would constitute the time of ignorance in denial of Kṛṣṇa, father Time, even though Kṛṣṇa affirms the worship of time with the pragmatical and thus karmic dictate of standard time, to which He still calls that demigod (...) worship less attractive and wrong (see also Cakra, S.B. 1.2: 26, B.G. 9.23, 10: 21, 30 & 33, 7: 8 and the Bhāgavatam time-quotes page).

- There are four ways of settling for the purity of time in reference to something else: by speech, by ritual, by accordance or by telling the difference; thus seen standard time is acceptable provided one is of these four methods (see S.B. 11.21: 10).

- To the body there are of time six phases: birth, growth, maintenance, production of by-products, dwindling and death.

- That time is valid which, either by its own nature (the not-for-profit time of nature) or the same way to the person (the Lord, or the object, the lakṣmī, the time for harvesting etc.), is suitable for executing one's prescribed duty; and bad and offensive is the time that impedes one's duty, the time that is unsuitable for doing work (lust- and profit-minded time, see also Kālakūṭa and S.B. 11.21: 9).

- Mathematically the complete of the division of time is described in 3.11 and in 5.20-23. Summarized here: according S.B. 3.11 time is divided according to the duration of occupying the space by - or the full of, or a part of -, a cycle of a combination of atoms. Thus we have, as the smallest unit of time, the atom of a parama-aṇu, and one after the other there are next a trasareṇu (double atom), a truṭi or hexatom of three trasareṇus (1/16.875 second), that times hundred forms a vedha; three of them are called one lava; three lavas are one nimeṣa (± 0.53 second) and the time of the three of them is called a kṣaṇa (± 1.6 second), the five of them are a kāṣṭhā (± 8 seconds) of which a laghu consists of fifteen (± 2 minutes). Fifteen of those laghus are named a nāḍikā (or daṇḍa, ± 30 minutes) and the two of them constitute one muhūrta (about an hour), while about three of these are a yāma or prahara, depending the season or the latitude (in case of irregular hours). Eight yāmas cover a night and day, or a pañcānga figuring as a thirtieth of a lunation called a tithi, and to the sun is named a kurukṣetrin or saura divasa - (with one single saura for one degree of the ecliptic, so that a year next may count 360 sauras) and fifteen days (of eight yāmas each) form one pakṣa or pañca-daśa which being measured is known as being either black or white (sukla or kṛṣṇa depending whether there is a full or waxing moon or either a waning or new moon). Two pakṣas constitute a māṣa (solar month), of which the two of them are a ṛtu or season of which there are six in (resp. 'cold' or hemanta, 'dew' or śiśira, 'spring' or vasanta, 'warm' or grīṣma, 'rainy' or varṣās and 'autumn' or śarad, counted from the 22-e Dec.). A tropical year, described as one solar course from the north to the south and back, is a saṁvatsara. There are five different types of years depending the heavenly body in question: a saṁvatsara (solar year of six seasons), a parivatsara (a planetary year, e.g. of Jupiter), an iḍāvatsara (year to the stars, viz. a galactic year, not to confuse with the optical illusion of the ± four minutes shorter sidereal year - for the stars do not spin around the polar star but around Sagittarius A in the centre of the Milky Way), een anuvatsara (a 'lunar year' or a lunar cycle or lunation) and a common vatsara, a year of celebration like the civil year and other tropical years measured.

A year of the gods is a period of 360 years and 12.000 of those divine years constitute a mahāyuga, or divya yuga, consisting of four yugas of respectively four, three, two and one times 1200 years of the gods; 71 6/14 mahāyugas constitute a manvantara of 852.000 years of the gods, preceded and followed by a period of transition called a sandhya-yuga of about the length of a satya-yuga of 4.800 years of the gods; there are fourteen manvantaras in a kalpa, a day of Brahmā, and a night of Brahmā takes about as long, namely ± 1000 mahāyugas. A year of Brahmā consists of 360 of his days and equally long nights, and fifty of Brahmā's years form a parārdha, the duration of 100 years of Brahmā constitutes the total lifespan of the cosmic creation, which is called a brahmāṇḍa, or the cosmic egg and thus, measured in human years, lasts 311.040.000.000.000 years (311 billion years 311. 10^{12} jaren). The life of Brahmā is but one course of breath of Mahā-Viṣṇu, of which there are, repeating themselves over and over with pralayas or periods of destruction in between, thus an endless number (see also the Vaiṣṇava encyclopedia about the time of the Purāṇas).

- N.B. A religious, subcultural year, in India and with the Vaiṣṇavas is usually a luni-solar year which, depending the local customs, may start at all sorts of dates; viz. once in the three years a month is leaped to it to realign the calendar with the sun, so that birthdays e.g are celebrated at different dates within the same month. But with the above description one could just as well use a solar calendar starting with the wintersolstice with the lunations separately indicated. The assumption of a 'lunar year' with it's gross and arbitrary way of leaping is, with respect for the lunations, not necessary and thus may the calendering chaos in India be overcome with the respect for the western tradition to ignore these 'lunar years' that as early as 45 B.C. were abolished by the roman empire.

- We now live in Kali-yuga of the 28th divya-yuga of the seventh manvantara of the twelfth kalpa called Sveta-Varaha (S.B. 2.10.46, Skanda Puraṇa 2.39-42), in the fifty-first year of Brahmā. This day of Brahmā began 2.3 billion years ago, thus the age of Brahmā would be settled at 155.521.972.949.000 human years. S.B. 12.2: 31 states that Kali-yuga started when the constellation of the seven sages (saptarṣi) passed through the lunar mansion of Magha. Hindu astrologers determined that this happened at 2 h. 27 min. of the 18th of February 3102 BC. This took place about thirty-six years after the battle of Kurukṣetra (see also Sat-kāla en Asat-kāla).

- The progress of kāla is described as being of a continuous (nitya), occasional (naimittika), natural (elemental or prākṛta) and final (ātyantika) type of annihilation or pralaya (S.B. 12.4: 38).
A name of Śiva (3.12: 12)

Kālakūṭa

('the false, the untruth or illusion of time', 'the peak, body or summit of time'), the poison also called halāhala, produced at the churning of the ocean swallowed by Śiva and causing the blueness of his neck (see S.B. 8.7).

- Poison in general.

Kali

See Kali-yuga

Kālī

Goddess unto whom meat-eaters perform their sacrifices (see Durgā).

Kali-yuga

(Iron age) era of quarrel and strife that commenced after Kṛṣṇa's departure 5000 years ago, eighteenth of February 3102 B.C, and is characterized by the four human weaknesses that form the opposite of the four religious virtues, the four legs of the bull of dharma (sauca, tapaḥ, dayā, satya): free sex, gambling, eating of meat and intoxication as opposed to purity, sobriety, compassion and truthfulness: the regulative principles (see also Vidhi and S.B. 5.6: 10, 1.16 & 17).

- The faithful souls (of spiritual progress) knowing of the value, praise the age of Kali pointing out it's essence that by (mere) congregational chanting as good as all one's goals are attained (S.B. 11.5: 36).

- Last yuga of a mahāyuga with a duration of 1200 x 360 = 432.000 years (see also Dharma).

- To this Śrī Caitanya Mahāprabhu qouted a verse from the Brahma-vaivarta Purāṇa:

aśvamedhaṁ gavālambhaṁ
sannyāsaṁ pala-paitṛkam
devareṇa sutotpattiṁ
kalau pañca vivarjayet

"In this age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of sannyāsa, the offering of oblations of flesh to the forefathers, and a man begetting children in his brother's wife."

- Discussed in: S.B. 1.1: 10, 1.15: 36, 1.16, 5.6: 9, 7.9: 38, 10.1: 14, 10.52: 2, 9.12: 6, 9.22: 33-45, 10.20: 8, 11.7: 4-5, 11.5: 32-34 and 12.1 and other chapters of that Canto.

Kāliya

The snake subdued by Kṛṣṇa dancing on his hoods see (S.B. 10: 16 & 17).

Kalki

The expected incarnation of Viṣṇu concluding Kali-yuga. At the end of Kali-yuga the Lord appears on a white horse to annihilate the burden of asuras posing as leaders in the world (see also S.B. 1.3: 26).

Kalpa

A day to the calculation of time of Lord Brahmā, consisting of a thousand cycles of four eras or mahā-yugas or: 4.320.000.000 years.

- Practicable, feasible, possible, proper, fit, able, competent, equal to, competent for duty (see also Kalpa-vṛkṣa).

- A sacred precept, law, rule, ordinance (vidhi, nyāya), manner of acting, proceeding, practice, a rule to be observed before any other rule, first duty, in this way.

- The most complete of the six vedāṅgas (that which prescribes the ritual and gives rules for ceremonial or sacrificial acts).

- One of two cases, one side of an argument, an alternative (pakṣa; vikalpa); investigation, research.

- Resolve, determination.

- Treatment of the sick, manner of curing; the art of preparing medicine, pharmacy; the doctrine of poisons and antidotes.

- Having the manner or form of anything, similar to, resembling.

Kalpa vṛkṣa

Desire Tree. A tree one can find on Goloka Vṛndāvana, it fulfills all one's wishes.

- Also a name for the Vaiṣnavas who fulfill each righteous wish (see also the Vaiṣnava Pranāma).

Kalpataru

Also kalpavṛkṣa: desire tree; one of the five trees of Svarga or Indra's paradise fabled to fulfill all desires, the wishing tree, tree of plenty; any productive or bountiful source; a generous person; name of various works; a particular kind of mixture.

Kāma

Lust, avarice. The desire for more plus the unwillingness to let go because of emotional preferences. Reprehensible trait: anartha.

- Term also used to indicate the regulation of desires (see Puruṣārthas).

- That what binds to the material world; the unregulated, undifferentiated, ignorant preference (see Avidyā).

- The product of attachment (see Rāga).

Kāmadeva

The god of love, Cupid.

Kāmadhenu

The celestial cow giving unlimited amounts of milk found in Goloka Vṛndāvana (see also Surabhi).

Kaṁsa

King of the Bhoja-dynasty; Kṛṣṇa's uncle, who constantly tried to kill Him, but in His youth by Him was thrown off the throne and killed (see Canto 10.4).

Kaṇāda

Founder of the Vaiśeṣika darṣana or school of Indian philosophy (see also Nyāya).

Kāṇḍa

(Sections, departments, chapters, books), see Trikāṇḍa and Canto.

Kandarpa

(Love, lust) 'inflamer even of a god'; 'of great wantonness'; name of Kāma-deva or Cupid, the god of love (see also Pradyumna).

- In music the name of a certain rāga.

- A form of time.

Kaṇḍu

A sage mentioned in the Rāmāyaṇa (IV-48) of whose severe austerities Indra was very afraid. Indra then sent the heavenly girl Pramlocā to break his vows and austerity. The daughter he got was Māriṣā, who married later with Dakṣa.

Kaniṣṭha

Immature undeveloped devotion. Name for beginners in Kṛṣṇa-consciousness or non-spontaneous devotees (see Bhakta and Adhikārī)

Kānti

'The female beauty, the brightness of the moon', a name of Lakṣmī mentioned in S.B. 10.65: 31.

Kaṇva

('Praiser') a renown Ṛṣi, author of several hymns of the Ṛg-veda; he is called a son of Ghora and is said to belong to the family of Aṅgirā.

- Born in the dynasty of Pūru as Apratiratha's son. Of him there was Medhātithi of whom came Praskanna and others who were all twice born souls. Of Sumati there was Rebhi whose son was the renown Duṣmanta (see S.B. 9.20: 6-7).

- The sage who wed king Duṣmanta, an early Pūru - ancestor of Bharata, with Viśvāmitra's daughter Śakuntalā, whom he had met in Kaṇva's āśrama (see S.B. 9.20: 18).

- According Śrīdhara Svāmī Lord Kṛṣṇa in S.B. 10.70: 6 before sunrise would, first offering oblations and then doing the mantra, follow to the disciplic succession from Kaṇva Muni.

Kapila

An incarnation (avatāra) of Kṛṣṇa, who appeared in Satya-yuga as the son of Devahūti and Kardama Muni (see S.B. 3.22) and expounded the sāṅkhya-philosophy: the analysis of matter and spirit as a means of cultivating devotional service unto the Lord (see S.B. 3.24-33).

Kāraṇa

The original cause, the remote, the underlying cause, the cause of everything, causality to the logic of divinity (see Nimitta).

Kāraṇa ocean

The primal waters of God, the causal waters, the corner of the spiritual universe where Lord Mahā-Viṣṇu lies down to create the complete of the material universes (see especially Canto 2 of the S.B.).

Karaṇāpāṭava

One of the four weaknesses of man: imperfection of the senses; failing perception (see Bhrama).

Kāraṇodakaśāyī Viṣṇu

Or Mahā-Viṣṇu: first puruṣa-avatāra: the plenary expansion of the Lord, fundamental to the material manifestation. From Him originate the mahat-tattva and all universes, who return back to Him at the time of annihilation.

Karatālas

Cymbals, also called karatalas.

- Little cymbals used in kīrtana.

Kardama

Sage who, married to Devahūti, the daughter of Manu, became the father of avatāra Kapila (see S.B. 3.21-24).

Karma

Literally: labor. Most of the time the term refers to fruitive or fruitful labor, or the attachment to the result of labor. Is also regarded as the consequence of the deeds in the past or as the consequence of greed. Kṛṣṇa speaks of three kinds:

1 Karma: fruitive labor.

2 Akarma: free from karma or devotional service. To work as a volunteer, to work for God.

3 Vikarma: unwanted activity, crime.

- See also S.B. 10.1: 39-40 and 10.24: 13-18 where He says '... as their enemy, their friend or impartial judge; that karma alone is their controller, their guru'.

- Law of -: law of cause and effect: all material activities, good or bad give reactions to what one does and not does.

- Each activity according the karma-kāṇḍa rules.

- Activity in the most general sense.

- Rūpa Gosvāmī, in Śrī Bhakti-rasāmṛta-sindhu, his definitive treatise on the process of devotional service, explains how with a Vaiṣṇava who is relieved of all karmic reactions, there are those who have not yet begun to manifest (aprārabdha), those who are just about to manifest (kūṭa), those who are barely manifesting (bīja) and those who have manifested fully (prārabdha) (see p.p. 10.88: 8 and the verse describing the gradual decline of the attachments in worship: 10.88: 8).

Karma-avaram

Horrible work (see also ugra).

Karma-kāṇḍa

The part of the Vedas in which is explained how the heavily entangled material person can turn his fruitive labor into that activity by which he is gradually purified.

Karma-mīmāṁsā

See mīmāṁsā.

Karma-yoga

Connectedness with God through labor free from desiring the fruits, characteristic of bhakti.

- By diverse activities to one's ability endeavoring, so that one is released from the bondage to the material world and one's actions get purified; undoing of karma so that one gets closer to Kṛṣṇa.

- Acting in Kṛṣṇa-consciousness; another name for bhakti-yoga.

- One of the first steps on the ladder of the yoga system. By means of karma-yoga the karma-yogī rids himself gradually more and more of all material contamination and learns he to purify his doing and not doing.

- Activity in devotional service.

- Fruitive activity performed in accord with Vedic precepts.

- Discussed by Kṛṣṇa in the first six chapters of the Gītā; in the Bhāgavatam in: 8.1: 14, 11.3: 41-55, 11.20: 7.

Karmendriyas

The working senses of the mouth (the speech), the hands, the legs, the genitals and the excretion organs, see indriyas.

Karmi

Fruitive person. Materially determined person. Person who builds up karma.

- The normal nature of the conditioned human being bent upon working and making money.

- Materialist, whose only goal it is to have sensual pleasure. The only result is that he gets more and more entangled in the never ending cycle of birth and death.

- Karma-yogī, or someone performing karma-yoga

Karṇa

Son of Kuntī and half brother of Arjuna. In the struggle at Kurukṣetra he fought against the Pāṇḍavas.

Kārtavīryārjuna

Great king in the Yadu-dynasty also called Arjuna who became emperor over the seven continents. He obtained all the great qualities (the eight siddhis) of yoga from Lord Dattātreya. There was indeed none to find on this earth who could equal him in his qualities of sacrifice, charity, austerity, yogic achievement, education, strength and mercy. For eighty-five thousand years his strength was without deterioration indeed to be factually inexhaustible. Of his thousand sons only five remained alive in the fight with Paraśurāma: Jayadhvaja, Śūrasena, Vṛṣabha, Madhu and Ūrjita (S.B. 9.23: 24-27).

Kārtikeya

(Skanda): the younger son of Lord Śiva and his consort Pārvatī; the presiding deity of warfare.

Karuṇa

Compassion, conviviality.

Kaśyapa

Sage tempted by his wife Diti to break with the dharma, as a consequence of which he became the father of two of the greatest demons, the fallen gatekeepers of heaven Jaya and Vijaya (see S.B. 3.15-16) Hiraṇyākṣa and Hiraṇyakaśipu (see S.B. 3.14 & 3.13 Varāha).

- Father of the dwarf incarnation of the Lord, Vāmanadeva.

Kaṭhā

Stories, anecdotes about Him; the pure of worship.

Kaṭha Upaniṣad

See Upaniṣads.

Kātyāyanī

See Durgā.

Kaunteya

The son of Kuntī (Arjuna, see also Pṛthā).

Kauravas

Another name for the Kuru-sons of Dhṛtarāṣṭra.

- Those descendants of Kuru who fought against their nephews the Pāṇḍavas in the Battle of Kurukṣetra.

Kaustubha

The jewel Kṛṣṇa wears around His neck.

- The jewel was obtained with thirteen other precious things during the churning of the ocean (see S.B. 8.7).

- A manner of joining the fingers.

- A kind of oil.

Kavaca (nārāyaṇa-)

Shield, term used for the protection by mantras as described in S.B. 6.8: 30-10, see also 6.6: 39 (see also tilaka).

- Kṛṣṇa speaks of bathing in mantras with the application of clay marks in S.B. 11.27: 10.

Keśava

(Killer of Keśi): name of Kṛṣṇa as the killer of the demon Keśi who as a mad horse threatened Gokula.

- Also: He with the fine black hair

Keśī

Demon that attacked the inhabitants of Vṛndāvana in the form of a wild horse, but who was killed by Lord Kṛṣṇa.

Kevala-bhakti

The devotion unto Kṛṣṇa from within the pure love of the gopīs and Śrīmatī Rādhārāṇī (see also Sahajiyā).

Khaga

(a bird, a hawk, falcon or vulture) name used for a type of divine being labeled as a bird of heaven or in relation to birds, possibly denoting eccentric personalities in enumerations of societal personalities (used in S.B. 10.74: 14-16). Also Garuḍa is a khaga.

- Also: a grasshopper, the sun, planet, air and wind.

Khaṭvāṅga

A king born from the famous king Viśvasaha. He, killing many a daitya, became an emperor, who in loving service gave up on all his worldly interests and reached the Spiritual Abode of Vāsudeva (see S.B. 9.9: 41-49). He was an ancestor of Rāma (see S.B. 9.10: 1).

- Mentioned by Lord Kṛṣṇa as an example of renunciation at the end of one's life (S.B. 11.23: 30).

Ki

(What?) used to call for an exclamation of joy (jaya). After mentioning the names of the litany it is called out loud.

Kimdevas

Humanoids, human beings living on other planets.

Kimpuruṣas

The inhabitants of that region, apelike humans (see S.B. 5.16: 9 and 5.19).

Kinnaras

The ones of superpower (see S.B. 7.8: 55) said to be capable of changing their form at will.

Kīrtan

Loudly chanting together. Second part of the ninefold process of devotional service (see Bhāgavata dharma). Saṅkīrtana or communal chanting is also used to indicate the preaching of the holy names: Lord Caitanya's saṅkīrtana movement. (See also Japa, defended in the Bhāgavatam in e.g. the verses: 1.18: 19, 2.3: 24, 3.7: 14, 3.25: 23-25, 3.28: 18, 3.29: 18, 4.10: 30, 6.3: 22-25, 7.9: 12, 10.14: 5, 10.44: 15, 11.2: 39-40, 11.5: 36-37, 11.27: 35 &44 and 12.3: 51-52).

Kleśa

Obstacle of a mental or emotional nature on the path of self-realization.

- The substance, the activity and the doer as impurities (see S.B. 12.6: 38).

- To Patañjali (Y.S. 5-9) five in number: avidhyā, asmitā, rāga, dveṣa, abhinidveṣa: (resp.) ignorance, I/Mine-illusion or egotism, desire or emotional preference, hate or aversion and death fear or tenacity of mundane existence.

- In three in the preaching of the Vaiṣṇava: limitations from within the person, from other people or from external influences of the world (resp. adhiātmika, adhibhautika and adhidaivika-kleśas) (see S.B. 1.17: 19, 3.6: 9 and 11.22: 30).

- In devotional service hindrances are overcome with the six leaves of the creeper of unfolding bhakti: "When we are beginning bhakti-sādhana, two leaves appear, and they are kleśaghnī (relief from distress) and śubhadā (auspiciousness). When bhāva-bhakti is coming, the second two leaves come, and they are mokṣa-laghutākṛt (elevation beyond the desire of liberation) and sudurlabha (the rarely attained love of Rādhā). When prema is coming, two more leaves appear, and they are sāndrānanda-viśeṣātmā (special happiness). When the essence of hlādinī and saṁvit mix together and appear on the platform of sandhinī, or śuddha sattva - see Sat-cit-ānanda) and śri-kṛṣṇa karṣanicasa (to find Kṛṣṇa Himself attracted) " (Tirtha Mahārāja: lecture june 2001).

Kośa

(Layer, whirl, hole, the inside, the covering, a sphere but also: treasure, scrotum, seedpod and dictionary). There are seven layers, dimensions or departments in the body of a person or the greater universe that must be seen as the body of God. The paramparā in the texts S.B. 2.1: 25 and 4.26: 1-3, 2.6: 1, 6.16: 37 speaks of the five elements, the noumenal and the phenomenal.
The Bhāgavatam speaks of layers each ten times the size of the preceding one after the other consisting of earth, water, fire, air, ether, the totality of energy and the false ego. In other Vedānta schools there is also mention of the layers anna-maya kośa to the earth of the senses of action, prāṇa-maya kośa to the water of the senses of perception, mano-maya kośa to the fire of the spirit, vijñāna-maya kośa to the air of the intellect, ānanda-maya kośa to the ether of I-consciousness, citta-maya kośa to the citta, the consciousness of the dual, the total energy of the phenomenal and ātma-maya kośa to mahat, the total energy of the puruṣa, the noumenal. It is also associated with the parts of the brain and the stages of samādhi: earth and water kośas for the frontal areas, the back brain for the fire kośa, the air kośa the base of the brain and the cortex the ether kośa (see also Dvīpa and Dhātava - see under elements).

- The koṣas are by the paramparā explained as being first four material stages before the development of Kṛṣṇa consciousness: anna-maya, prāṇa-maya, mano-maya and vijñāna-maya. In the last vijñāna-maya stage, the intellectual one, one realizes to be different from the body. The following fifth ānanda-maya stage is explained in the Bhagavad-gītā as the brahma-bhūta stage wherein one is equally disposed towards all living entities. Thus one, by devotional service expands to the higher stages of blissfulness, consciousness and soul (or ānanda, citta and ātma) in Kṛṣṇa-consciousness (see pp 10.87: 17).

- There is also mention of seven (layered) constituents or ingredients of the body (2.10: 31): nails, skin, fat, flesh, blood, bone and marrow (chyle and semen are also mentioned sometimes instead of skin and nails).

- The seven measures of this body of the totality of matter, the false ego, ether, air, fire, water and earth 'that surrounds me like a pot' (S.B. 10.14: 11).

- The seven layers of the cosmic golden egg as conceived by the five elements ego and mind (Sāstrī, 11.6: 16).

- Monier-Williams Dictionary: 'a term for the three sheaths or succession of cases which make up the various frames (or 'bodies') of the body enveloping the soul:
- 1. the ānanda-maya kośa or "sheath of pleasure", forming the kāraṇa-śarīra or "causal frame";
- 2. the vijñāna-maya or buddhi-maya-kośa or mano-maya-kośa or prāṇa-maya-kośa, "the sheath of intellect or will or life", forming the sūkṣma-śarīra or "subtle frame";
- 3. the anna-maya-kośa, "the sheath of nourishment", forming the sthūla-śarīra or "gross frame".

- The eight treasures or nidhis of Kuvera whom is also said to have eight teeth only.

Kratu

(Ritual) one of the seven great sages who were born directly from Lord Brahmā. He married Kriyā, daughter of Kardama Muni (S.B. 3.24: 22). With her he fathered the sixty thousand Vālakhilyas, the sages surrounding the sun god (see also Mahāṛṣi).

- One of the ten sons of Brahmā (S.B. 3.12: 22).

- A descendant of Dhruva begotten by Ulmuka in Puṣkariṇī as one of six very good sons (S.B. 4.13: 17)

- In the dictionary kratu stands next to worship and sacrifice for: plan, design, intention, resolution, determination, purpose, desire, will, deliberation, consultation, intelligence and understanding.

- In the worship of Lord Varāha kratu is one of the limbs or functions of the Lord: the Lord is yajña and kratu, sacrifice and ritual (S.B. 5.18: 35, according to Prabhupāda).

Krodha

Anger from being frustrated about the temporality. Shadow-side of desire. Anartha.

Kṛpācārya

(Kṛpa): 'the teacher with pity', spiritual master of the Kuru family, later on selected by Emperor Parīkṣit as this spiritual master whom he properly awarded at the Ganges were he had three horse-sacrifices performed (see S.B. 1.16: 3).

- One of the seven sages in the eighth manvatara to come (S.B. 8.13: 15-16).

- M.W.: A friend of Indra and the son of the sage Śaradvat who performed severe penance upon which the jealous Indra therefore sent a nymph to tempt him, but without success; however, a twin was born to the sage in a clump of grass, who were found by king Śāntanu (see S.B. 9.22: 16) and out of pity (or kṛpa) taken home and reared; the daughter, Kṛpī, married Droṇa, and had by him a son called Aśvatthāmā.

- M.W.: As the counselor at Hastināpura also sometimes named Gautama and Śāradvata.

Kṛpaṇa

(Miser) someone unwilling to invest in his own development, who does not arrive at bhakti; someone hiding his light under the bushel; someone wasting his life not striving for self-realization.

Kṛṣṇa

(Kṛṣṇa): (written in Sanskrit as Kṛṣṇa) the All-attractive One. Cowherd, warlord, lover, father, husband, friend and Vedic sovereign. Viṣṇu-avatāra.

- His Life: He took birth in the Yadu dynasty from Devakī with Vasudeva as His father. According many authorities that was in 3182 B.C., at the eighth day in the dark half of the month Bhādra or Śrāvaṇa (August-September). He was born in the prison where his uncle Kaṁsa had incarcerated His pa-

rents after he heard a voice from the sky predict that their eighth son would kill him. Kaṁsa persecuted Him for that reason so that already in His childhood, many demons were killed by Him as He grew up hidden from the enemy with the cowherds, first in Gokula and later in Vraja near Mathurā, where He stayed in the forest of Vṛndāvana with His foster-parents Nanda and Yaśodā. A village with the same name is till today with Him the place of pilgrimage and the center of Kṛṣṇa-bhakti in the world. The girlfriend He had there, so one says (not directly with her name mentioned in the Bhāgavatam though), is known as Rādhā or Śrīmatī Rādhārāṇī and the love of those two stand for the purest love of Godhead or personal love for God possible for a human being. The emotionality of that relation is called rasa and offers for each a wide range of human possibilities to relate to Him spiritually (see also Jalpa). His relation with also the other cowherd girls, the gopīs, figures for the relation between Him and His devotees in the form of the different rasas. He fought all false rulers on earth and considered it His life's mission to take the burden away from the earth. Next to Kaṁsa, whom He defeated first, later especially Jarāsandha and Śiśupāla and their associates were His arch-enemies. He fought them always together with His half-brother Balarāma, also called Rāma, who was begotten by Vasudeva in another wife of his named Rohiṇī. Balarāma is considered His first plenary portion with the same divine status as Him, and is seen as an incarnation of Saṅkarṣaṇa. For the sake of His mission, had He build a separate city in the ocean named Dvārakā. He developed, married to Rukmiṇī and the 16107 other wives He mostly liberated from being controlled by the scoundrels whom He defeated, an enormous family of over a million members, the Yadus who, when all enemies were defeated, according to His will at last fought against each other though, so that also they would not burden the earth. He assisted His nephew Arjuna as his charioteer during the great battle of Kurukṣetra when the entire Kuru dynasty found its demise as a consequence of the injustice caused by family attachments and favoritism. After the war Kṛṣṇa disappeared to His heavenly abode after being hit in His foot by an arrow fired by a hunter named Jarā, shortly after the battle at Prabhāsa, where as good as all the Yadus found their end. His life is described in the tenth Canto and His teaching He expounds in particular in the eleventh Canto. The Bhagavad Gītā He spoke to His friend and nephew Arjuna on the battlefield, is very similar to the yoga teachings explained by Him in the eleventh Canto to His nephew Uddhava. For the former He did so to inspire to fight injustice, for the latter He did so to clarify how one should live on this earth with Him physically not present anymore.

He is recognized as the puruṣa, the original personality of Godhead from whom Brahmā, the Creator originated. He is considered the most important, most complete and Supreme Personality of Godhead to descend on earth, who during His lifetime already was celebrated as such by His own family, because of His great heroism and favorable influence. His name literally means: dark, because of His dark blue-gray skin. He is, among other names, called Hṛṣīkeṣa as the master of the senses; Bhagavān as the Fortunate One of all opulences; as Mādhava, as a scion of Madhu, as the blooming one and as our Sweet Lord; as Madhusūdana, being the one who defeated the demon Madhu; Śauri as the son of the mighty one, - knowing His father Vasudeva - and as the scion of an ancestor called Śūra; Acyuta as the infallible one; Jagannatha as the Lord of the universe, the living being; Śyāmasundara as the beautiful one with the dark complexion; Keśava as the Lord who defeated Keśi or else the lord with the beautiful locks of hair; Govinda and Gopala as the protector and pleaser of the cows; Mukunda as the

Lord of liberation, Murāri as the enemy of the demon Mura, Vāsudeva as the son of Vasudeva and Lord of consciousness, Yogīśvara as the lord of Yoga; Yajña or Yajñeśvara as the Lord of sacrifice and Hari as the Supreme Personality, the Lord in person. And thus many more names are known of Him.

- Kṛṣṇa consciousness (natural consciousness) is that state of consciousness that results from the devotional service to Lord Kṛṣṇa.

- The name of the hero and teacher in the old Vedic times before He was known as the Viṣṇu-avatāra (see e.g. S.B. 6.9: 44 & 45).

- The name of a King predicted to Rule in Kali-yuga for the Kuru dynasty in decay then (see 12.1: 21).

Kṛṣṇa consciousness

The knowing of Kṛṣṇa, or the condition in which one is aware of Him, knows Him, meditates on Him, works for Him, proclaims His glories etc.

- That consciousness that is brought about by following the principles of yoga (vidhis) and the chanting of the holy names (japa).

- That consciousness that is propagated and practiced by ISKCON, the western branch of Vaiṣṇavism as founded by Śrīla Prabhupāda.

- Natural consciousness. The respecting of Kṛṣṇa as the Original Personality in His first manifestation: the complete of material nature (see Puruṣa and Oṁ pūrṇam)

- Consciousness of true time as presented by the light of the moon, the sun and the celestial sky. Kṛṣṇa as the impersonation of Time and the order of the luminaries moving around in the sky (see also Śiśumāra, Kāla and Vāsudeva).

Kṛṣṇa-Caitanya

Another name for Lord Caitanya Mahāprabhu (see also Gauranga)

Kṛṣṇa-kathā

Talks in which the Supreme Personality of Godhead is the subject of discussion.

Kṛṣṇadāsa Kavirāja Gosvāmī

Writer of the Caitanya-caritāmṛta about the life and teachings of Lord Śrī Caitanya Mahāprabhu.

Kṛṣṇakarma

To do everything for the sake of, to dedicate all one does to Kṛṣṇa.

Kṛṣṇaloka

Kṛṣṇa's abode. Goloka Vṛndāvana or Cintāmaṇi-dhāma: the planet or world wherein Kṛṣṇa in all eternity associates with His pure devotees, is the su-

preme planet, the highest goal of all - of both the material and the spiritual worlds.

Kṛta

Fulfillment of duty; Satya-yuga is also called Kṛta-yuga because the people in the beginning of the creation are natural in their fulfillment of the duties (see S.B. 11.17: 10, 12.3: 18).

Kṛyā-yoga

The practical method of cultivating the yoga; union with, or the connecting with, or the religion with the deity by due performance of the duties of every day life, active devotion (see S.B. 12.11).

Kṣara

Transitory.

Kṣatriya

Knight, warrior, politician, noble, state official. One of the varṇas.

- Someone who from within the system of societal classes and spiritual orders belongs to the class of the rulers and protectors (the second division) (see Varṇāśrama).

Kṣattā

Name of Vidura referring to his being born from a maid-servant (from a śūdra mixing with a kṣatriya).

Kṣetra

(The field): the body as the field of knowledge, both the soul and the Supersoul are kṣetra-jña, because the human soul is conscious of its own embodiment and the Supersoul is the awareness of all embodied beings (see Bhagavad-gītā 13-2).

Kṣīrodakaśāyī Viṣṇu

Third puruṣa-avatāra: the form in which Garbhodakaśāyī Viṣṇu enters the heart of each separate living being, enters the individuality of each atom and even in between the atoms. He is the Paramātmā, the local aspect of the omnipresent Supersoul.

- The divinity of the maintenance of the individual, localized soul.

- Lord Aniruddha (see also Śvetadvīpa).

Kubjā

The hunch-backed maid-servant also called Tṛvakrā (three-bent) who was straightened out by Kṛṣṇa in Mathurā and intimately received by her later on (see S.B. 10.41: 1-12 and 10.48).

Kulaśekhara

A great devotee-king and author of the Mukunda-mālā-stotra, prayers to Lord Kṛṣṇa.

Kumāras

The four ascetic sons of Brahmā who remained their child-form. Brahmācārīs leading to the four principles of knowledge: sāṅkhya (analysis), tapas (austerity, penance), vairaghya (detachment) and yoga.

- Sanaka (at the head) Sanātana, Sanandana and Sanat-kumāra (see S.B. 3.15).

Kumbhaka

That part of prāṇāyāma in which the breath is balanced and retained. Phase between pūraka and recaka (inhaling and exhaling). May not be practiced without āsanas (see also Prāṇa discussed by Kṛṣṇa in S.B. 11.14: 32 and B.G. 4.29).

Kuntī

Queen, wife of king Pāṇḍu, Arjuna's mother also known as aunt Pṛthā.

Kurarī

Popular bird, the female osprey

Kūrma

The Viṣṇu-avatāra in the form of a tortoise. On His back the ocean was churned with the snake Vāsuki (see S.B. 8.7, also Nāga).

Kurta

Long shirt. Standard attire of male devotees

Kuru

The founder of the dynasty in which the Pāṇḍavas as also their arch-rivals, the sons of Dhṛtarāṣṭra, took birth.

Kuśa

Holy grass used for Vedic rituals. Long and flat it is used for mats and sitting places.

- Name of a son of avatāra Rāmacandra after whom the dynasty that followed, was named the Kuśa-vaṁśa (see 9.12).

Kuṣmāṇḍas

Class of demonic attendants of lord Śiva who bring disease and disturb the meditation.

Kūṭa-yogīs

Fruitful yoga practitioners, yogīs motivated for a certain outcome.

Kuvera

The treasurer of the demigods.

L

Lāghava

(Dexterity, swiftness, lightness, thoughtlessness, disrespect) to lose one's value because of adharma. Also called cowardice.

Lakṣmāṇa

Brother of Rāma who went with Him into the wilderness at His exile. Is considered an incarnation of Saṅkarṣaṇa.

- Spelled Lakṣmaṇā: Name of a wife of Kṛṣṇa and of a daughter of Duryodhana who each were kidnapped by Kṛṣṇa and Sāmba at their Svayaṁvara (see S.B. 10.83: 17; 10.68: 1).

Lakṣmī

Or the goddess of fortune; the eternal female companion of the Lord in His Nārāyaṇa form, with which He resides in the Vaikuṇṭha worlds.

- Other names for her are: Śrī: the beautiful one and Ramā, the wife, the splendor, the fortune and Kānti, the female beauty, the brightness of the moon.

- Also the name used for money engaged in devotional service.

Liberation

Normally this term is understood as referring to escaping the stringent laws of nature (of birth, disease, old age and death) or also (with the Māyāvādis) the identification of oneself with Brahman, in which one wants to destroy the ego through unification with the Absolute Brahman (which should be considered an unrealistic approach).

- The ultimate liberation consists of the restoration of the original bond that binds us eternally to the Absolute, namely Kṛṣṇa, the Supreme Lord (see also Svarūpa, Svadharma and Mukti).

Līlā

The transcendental game, the pastime, the adventure of the Lord.

Līlā-avatāras

Countless incarnations like Matsya, Kūrma, Rāma and Nṛsiṁha sometimes called kalpa-avatāras since they appear in each kalpa, who descend in the material world to unfold the pastimes of the Personality of Godhead (see Avatāra, Līlā).

-They include: (1) Catuḥsana (the Kumāras), (2) Nārada, (3) Varāha, (4) Matsya, (5) Yajña, (6) Nara-Nārāyaṇa, (7) Kardama, Kapila, (8) Dattātreya, (9) Hayaśīrśā, (10) Haṁsa, (11) Dhruva priya, or Pṛśnigarbha, (12) Ṛṣabha, (13) Pṛthu, (14) Nṛsiṁha, (15) Kūrma, (16) Dhanvantari, (17) Mohinī, (18) Vāmana, (19) Bhārgava Paraśurāma, (20) Rāghavendra ('chief of the Raghavas' or Rāma), (21) Vyāsa, (22) Pralambāri Balarāma ('enemy of Pralam-

ba'), (23) Kṛṣṇa, (24) Buddha and (25) Kalki" (Caitanya-caritāmṛta, Madhya līlā 20:244 Purport).

Liṅga

The subtle body; that part of one's being one takes to one's next life, it contains the person in his material identifications and mind (see S.B. 4:29).

- Mind, intelligence and false ego in one (S.B. 7.2: 47).

- One of the sixteen forms Śiva is worshiped by according the sixteen elements to obtain the opulence belonging to that element. Formerly 12 principal Śiva-liṅgas existed, but the number of liṅgas in India is estimated at 30 millions.

- The liṅga, also as a symbol of the male phallus, is in stone in combination with a yoni from which he then rises worshiped as the union of the cosmic energy in the culture of Śiva (see also Tantra-yoga).

- A mark, spot, sign, token, badge, emblem, characteristic; a symptom, mark of disease; having anything for a mark or sign; any assumed or false badge or mark, guise, disguise, a proof, evidence; a sign of guilt, corpus delicti; the sign of gender or sex; the image of a god, an idol; the invariable mark which proves the existence of anything in an object as in the proposition "there is fire because there is smoke"; inference, conclusion, reason; anything having an origin and therefore liable to be destroyed again.

- The crude base or uninflected stem of a noun; an indication, a word that serves to fix the meaning of another word.

- The order of the religious student.

Lobha

Greed, possessiveness, avarice (see Anarthas).

Logic

See Nyāyika.

Loka

Planet, star, world, abode. Divided in fourteen: five higher ones, one of the atmosphere, the earth and seven lower ones.

- Tri-bhuvana: the three worlds of heaven, hell and purgatory.

- In three the worlds of the earth, the atmosphere and heaven: Bhūr, Bhuvaḥ Svaḥ.

- Svaḥ: The five celestial worlds: Svarloka, Maharloka, Janaloka, Tapoloka, and Satyaloka.

- Bhuvarloka, the areal region, the atmosphere, the life-force.

- Bhūrloka: or earthly regions, the middle, madhya or martyalokas including the seven lower, ādo (M.W.: to reduce to small pieces, to crush), viz.

Pātāla, Rasātala, Atala, Vitala, Nitala, Talātala, Mahātala en Sutala (see S.B. 2.5: 36-40; 2.1: 26-39 and 11.24: 11-14).

- Siddhaloka, the place of no return beyond the first three where the ones of perfection go to.

- In seven they are: bhūḥ, bhuvaḥ, svaḥ, mahaḥ, janaḥ, tapaḥ and satya. Their invocations are called vyāhṛtis (see S.B. 12.6: 44).

- Caitanya Mahāprabhu by His mercy promotes the most fallen souls of Kali-yuga to beyond these planets and even beyond Vaikuṇṭha, to the supreme planet of Lord Kṛṣṇa in the spiritual sky, called Goloka Vṛndāvana. 'A brahmacārī who practices celibacy perfectly in some particular stage of his life achieves Maharloka, and one who perfectly practices lifelong celibacy achieves Jñanaloka. By perfect execution of vānaprastha one may achieve Tapoloka, and one in the renounced order of life goes to Sathyaloka' (S.B. 11.24: 14).

Lokāyatikas

('A man experienced in the ways of the world') a group of philosophers related to the Buddhists, who were present on earth when Kṛṣṇa spoke the Bhagavad-gītā.

Lolārka

In a story is written how the sun-god once chased the demon Vidyunmālī, whereupon Śiva furiously attacked him with his trident. The sun-god fleeing toppled at Kāśī, where he became known as Lolārka.

Lotus feet

Of Pāda, feet. One says that Kṛṣṇa, has lotus feet to indicate that:

1) His feet will never leave Kṛṣṇaloka, that has the form of a lotus.

2) His feet look like lotus petals.

3) The soles of His feet are red and on top of that show the mark of the lotus.

4) The beauty, softness, freshness of His feet reminds one of the same qualities as that of a lotus.

One also says that Kṛṣṇa, but also His expansions and pure devotees, representing Him, have lotus feet, to indicate that, like the lotus that within the water is never wet, they, although being in touch with māyā, are never contaminated by the material energy. In that context the term refers to the protection of the Lord, the refuge one seeks in spiritual need.

M

Mada

False pride, arrogance (see Anartha).

- Hilarity, rapture, excitement, inspiration, intoxication; ardent passion for; sexual desire or enjoyment, wantonness, lust, ruttishness, rut, pride, arrogance, presumption, conceit of or about; intoxication or insanity personified.

- Any exhilarating or intoxicating drink, spirituous liquor, wine, soma; honey; the fluid or juice that exudes from a rutting elephant; semen; musk.

- Any beautiful object.

- A river.

- Name of the 7th astrological mansion.

- Any agricultural implement (as a plough).

Madana

Cupid, the demigod giving lusty desires to living beings.

Mādana-Mohana

Name of the Supreme Personality of Godhead, He who even captivates Cupid.

Mādhāi

See Jagāi and Mādhāi.

Mādhava

Of Madhu (sweetness, the blooming): name for Kṛṣṇa as the blooming hero, the sweet Lord, of the gopis as the spouse of Mā, the Goddess of Fortune.

- Śrīla Sanātana Gosvāmī has explained the various meanings of the word mādhava as follows: 'Mādhava normally indicates Kṛṣṇa to be "the Lord, who is the consort of the goddess of fortune, Lakṣmī." This name also implies that Lord Kṛṣṇa descended in the dynasty of Madhu. Since the spring season is also known as Mādhava, it is understood that as soon as Lord Kṛṣṇa entered the Vṛndāvana forest, it automatically exhibited all the opulences of spring, becoming filled with flowers, breezes and a celestial atmosphere. Another reason Lord Kṛṣṇa is known as Mādhava is that He enjoys His pastimes in madhu, the taste of conjugal love (from the purport to S.B. 10.15: 2).

Madhu

(Sweet, delicious, pleasant, charming) Kṛṣṇa is sometimes described as the Lord of, or the enemy of, Madhu or Madhusūdana, with Madhu being a demon defeated by Him of which the story is not found in the Bhāgavatam but in the Rāmāyaṇa. Madhu was a brother of Kaitabha and father of Lavana. Kṛṣṇa as Mādhava is then the Sweet Lord descended.

- Madhu as being the Vṛṣṇi descendant of Devakṣatra the son of Devarāta. From Madhu there was Kuruvaśa who begot Anu (S.B. 9.24: 5).

- A descendant of Priyavrata: from Utkalā, Marīci's wife Saraghā, there was a child named Madhu, and from Madhu's wife Sumanā came a son Vīravrata (S.B. 5.15: 14-15).

- Name of the first month of the Hindu calendar (Caitra, March-April).

- The season of spring.

Madhusūdana

(Killer of Madhu) name of Kṛṣṇa as the one who kills the demons.

Madhvācārya

A 13th century Vaiṣṇava spiritual master who preached the theistic philosophy of pure dualism.

Madhya

Kind of world or planet (see Loka).

Madhyama

(Middle) second rank devotion; association with Kṛṣṇa and His devotees without recognizing His omnipresence (see Adhikārī, S.B. 11.2: 46).

Mādrī

The co-wife (with Kuntī) of King Pāṇḍu and mother of Nakula and Sahadeva.

Maha

Literally: great. See Mahāprabhu. Also used for the external material potency of Yogamāyā.

Mahā-bhāva

The highest stage of love for God.

Mahā-laksmī

See Lakṣmī.

Mahā-Viṣṇu

Another name for Kāraṇodakaśāyī Viṣṇu.

Mahā-yajñas

The five great sacrifices, are defined as follows: pāṭho homaś cātithīnāṁ saparyā tarpaṇaṁ baliḥ - "reciting the Vedas, offering oblations into the sacrificial fire, waiting on guests, making offerings to the forefathers, and offering (a share of one's food) to living entities in general." (S.B. 10.69: 24).

- Prabhupāda: "This yajña is also known as pañca-sūnā. Knowingly or unknowingly, everyone, specifically the householder, is committing five kinds of sinful activities. When we receive water from a water pitcher, we kill many germs that are in it. Similarly, when we use a grinding machine or take foodstuffs, we kill many germs. When sweeping the floor or igniting a

fire, we kill many germs. When we walk on the street we kill many ants and other insects. Consciously or unconsciously, in all our different activities we are killing. Therefore it is incumbent upon every householder to perform the pañca-sūnā sacrifice to rid himself of the reactions to such sinful activities."

Mahābhāgavata

Pure devotee, traveling and preaching Vaiṣṇava; Paramparā sannyāsī (see also Uttama and Bhāgavata).

Mahābhārata

Epic relating the history of Bharata varṣa, the empire of India that controlled the world five thousand years ago. It deals with the struggle of the nobles of the Vedic culture at the time of Kṛṣṇa from which the Gītā is taken (see Vyāsadeva).

Mahābhārata dubbel

Epic relating the history of Bharata varṣa, the empire of India that controlled the world five thousand years ago. It is about the struggle, the great war at Kurukṣetra, of the nobles of the Vedic culture at the time of Kṛṣṇa (see Vyāsadeva).

- Known as the greatest epic poem in the world (over 100.000 verses).

- See also Itihāsa.

- The Bhagavad Gītā is part of this story.

- Belongs to the so-called fifth Veda.

Mahābhūta

The five physical, gross elements: earth, water, fire, air and ether or sky.

Mahādeva

'Great god', see Śiva.

Mahājanas

They represent the highest authorities in the spiritual field. The 'fathers of the religion', all great devotees, numbering twelve: Brahmā, Śiva, Manu, Kapila, Nārada Muni, Kumāra, Prahlāda, Bhīṣma, Śukadeva Gosvāmī, Yamarāja, Janaka and Bali Mahārāja.

Mahāmantra

('The great mantra'), the song of redemption, Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma, Rāma Rāma Hare Hare. Called Mahā because of the fact that it can be sung or chanted both aloud and softly, as also alone and together. Broadcasted by Caitanya Mahāprabhu as the remedy to liberate material mankind in Kali-yuga from the deluding power of matter and to awaken God and the ecstasy of a spiritual life (see also Mantra, Gāyatrī).

Mahāmāyā

'The great illusion'. The bewildering potency of the material world (see also Yoga-māyā).

- The bewildering material energy, the covering capacity, of the Lord (zie ook: Yoga-māyā).

Mahāprabhu:

‘Great master’, name of Lord Caitanya.

Mahāprasāda

Food that is offered to the Mūrtis.

Mahāpuruṣa

The great person, the original person, the Supreme Person (see also Virāṭ-puruṣa).

Mahārāja

‘Great king’.

- Honorary title for an ācārya.

Mahāratha

Invincible, never defeated warrior. Warrior all by himself able to withstand, so one says, thousands of enemies at the same time.

Maharloka

The higher world, the greater world of the Vedic verses, the world of the seers one attains after prolonged penances as a vānaprastha, see Loka.

- The abode of those saints who survive a destruction of the world (M.W.).

Mahāṛṣi:

A great ṛṣi or seer, any great sage or saint.

- Ten Mahāṛṣis who sprouted with Manu Svāyambhuva from Brahmā: Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Pracetas, Vasiṣṭha, Bhṛgu, Nārada (S.B. 3.12: 21-22); also called the ten Prajāpatis; sometimes the number is restricted to seven (S.B. 8.1 & 8.13), and sometimes Dakṣa, Dharma, Gautama, Kaṇva, Vālmīki, Vyāsa, Manu and Vibhāṇḍhaka are added (e.g. S.B. 4.29: 42-44).

- Name of lord Śiva.

Mahat-tattva

('The great principle, the principle of cosmic intelligence') the complete of material nature in her original undifferentiated form (see Tattva, Brahman).

- As the great principle we have the false ego, the three modes, the five elements, the individual way and the eleven senses (the five senses of action and perception, including the mind) as the material body of the living entity that sprouted from the egg that is the universe (S.B. 3.32: 29).

- Also called mahā-brahman: the complete of the twenty-four elements of material nature.

- The Intellect, the cosmic intelligence also called mahat.

- The second of the so-called sāṅkhya-tattvas.

- Name of one of Durga's servants.

Mahātmā

(Literally: great soul): he who is perfectly convinced that Kṛṣṇa is all, and is therefore surrendered to Him, fully being absorbed in devotional service to the Lord (see also Ātmā).

Mahāyuga

Period of four yugas, named Satya, Tretā, Dvāpara and Kali, together covering 4.32 million years taking 1/1000 day of Brahmā. Individual duration: 1200 x 360 years to multiply with a factor of respectively 4, 3, 2 and 1. To this 360 earthly years constitute one year of the gods.

Maheśvara

Name of Śiva meaning the great Lord.

Maireya

The intoxicating drink that the Yadus, the family clan of Kṛṣṇa, drank just before their self-destruction at Prabhāsa (see S.B. 11.30: 12, 6.1: 58-60 and Vāruṇī).

Maithunya āgāra

The material world as a prison of sexuality; one is locked up in one’s lusts.

Maitreya Muni

The great sage who in the Śrīmad-Bhāgavatam in Canto three and four is described as the one imparting fundamental Vedic truths to Vidura.

Makara-dhvaja

A name for the demigod Cupid.

Manas

The mind or the thought process from which one liberates oneself with a mantra.

Mandara

The golden mountain used for churning the ocean in the fight between the suras and the asuras (see S.B. 8.5, 6 & 7).

Māndhātā

Yuvanāśva's son Māndhātā ruled by the power of the Infallible One the surface of the earth with its seven continents as its one and only master. He also in full awareness of the true self worshiped Yajña, the Lord of Sacrifices, the God and Supersoul of everyone above the sensual, in great ritualistic performances. From where the sun rises above the horizon to everywhere one speaks of the field of action of the son of Yuvanāśva, Māndhātā (S.B. 9.6: 33-37).

Mandir

(Mandira): any waiting- or abiding place, habitation, dwelling, house, palace, temple, town, camp.

- Hindu temple.

- The body.

- The sea.

- Hollow back of the knee.

Maṅgala-ārati

Ceremony before sunrise to salute the Lord, with offerings of food, lamps, whisks, flowers and incense.

Maṇimān

Name of the Lord as the One with the Kaustubha jewel.

Mantra

Sound vibration or series of sounds freeing the mind (manas).

- The best known mantras are the Praṇāva, the Gāyatrī and the Mahāmantra.

- There is also a shield of mantras: see Kavaca.

- The mantra AUM, the Praṇava or Oṁkāra must, according to Kṛṣṇa, by a yogī three times a day ten times be resonated in the nose (see S.B. 11.14: 35).

Manu

Impersonation of Kṛṣṇa as the ruler, father and legislator of humanity. There are fourteen of them for each day of Brahmā or kalpa (see Mahāyuga) 308.6 millions of years ruling. Present Manu, the seventh: Śrāddhadeva (also called Vaivasvata; see S.B. 8.1).

- Writer of the Manu-saṁhitā.

- The first earthly creature created from Brahmā

- The fourteen Manus appearing in one day of Brahmā are: (1) Svāyambhuva, (2) Svārociṣa, (3) Uttama, (4) Tāmasa, (5) Raivata, (6) Cākṣuṣa, (7) Vaivasvata, (8) Sāvarṇi, (9) Dakṣa-sāvarṇi, (10) Brahma-sāvarṇi, (11) Dharma-sāvarṇi, (12) Rudra-sāvarṇi, (13) Deva-sāvarṇi and (14) Indra-sāvarṇi.

- To each period of Manu there is the sixfold of the Lord (see S.B. 12.7: 15).

- Svāyambhuva Manu: the founding father of mankind and the grandfather of Dhruva Mahārāja.

Manu-saṁhitā

The lawbook of mankind written by Manu.

Manvantara-avatāras

Also named vaibhava-avatāras; the incarnations to the reigns of the Manus, of which there are fourteen in a day of Brahmā (S.B. 8.1).

- (S.B. 8.1, 5 & 13): (1) Yajña, (2) Vibhu, (3) Satyasena, (4) Hari, (5) Vaikuṇṭha, (6) Ajita, (7) Vāmana, (8) Sārvabhauma, (9) Ṛṣabha, (10) Viṣvaksena, (11) Dharmasetu, (12) Sudhāmā, (13) Yogeśvara and (14) Bṛhadbhānu.

Marīci

One of the seven great sages who were directly born from Lord Brahmā (see Mahāṛṣi).

Māriṣā

The lotus-eyed daughter sage Kaṇḍu got from the heavenly girl named Pramlocā. She was left to the (divinity of the) trees to care for her, (S.B. 4.30: 13) and later married, by the trees, to the Pracetas to pacify them (S.B. 4.30: 48). From her Dakṣa took birth again after his demise in offense with Lord Śiva (S.B. 6.4: 15).

Mārkaṇḍeya Purāṇa

See Purāṇas.

Mārkaṇḍeya Ṛṣi

The son of Mṛkaṇḍu and foremost descendant of Bhṛgu who till the end of the kalpa, as the only soul remaining, as a sage meditates in the Himalayas and became known as the eternal celibate yielding to no temptation of Kāmadeva (Cupid) - who was sent by Indra - whatsoever. He receives from Viṣṇu the vision of His bewildering potency, and finally the vision of the Lord Himself with His foot in His mouth lying on a banana leaf. He was visited by Nara-Nārāyaṇa and ultimately glorified by lord Śiva. Discussed in 12.8-10.

Maruts

'the flashing ones';

- Associates of king Indra.

- The gods of the wind.

- Gods or godheads in general.

- Children of Diti (wife of Kasyapa Muni, S.B. 3.14) seven or seven times seven in number (S.B. 6.18).

Māsa

Month. The Vedic months, their names, their rulers and their correspondence to the Gregorian calendar are described in 12.11: 33-45. The months of end April to the end of September know 31 days in a row as a consequence of the Indian nirayaṇa year which leaps the month to the hour-angle relative to the stars and not regularly every second month the way the old roman calendar did originally and the Gregorian calendar still does, more or less.

Mataji

(Mata) mother. Name of all female devotees.

Math

Name for a school of Vaiṣṇavas who on their turn are part of a certain division (sampradāya) or branch of Viṣṇu-devotion. Name of the math for the West as founded by Swami Prabhupāda: ISKCON.

Mathurā

The capital where Kṛṣṇa was born, His parents were incarcerated, and where He defeated His bad uncle Kaṁsa.

- His original dwelling place after Vṛndāvana.

Mātsarya

Jealousy, an anartha. Mātsya

The fish-incarnation of the Lord protecting Satyavrata Muni, the planet earth and the herbs (S.B. 8: 24).

Maura

Carbonized iron, a type of iron used for maces, the gigantic clubs used in battles.

Mauṣala-līlā

Kṛṣṇa's illusory disappearance and appearance as a material form. A game to bewilder the demoniac and to defend the World.

- The by Lord Kṛṣṇa wanted self-destruction of the Yadu dynasty.

Māyā

(not-this; what is not): that what is not, the deluding quality of the material WORLD is also called mahā-māyā (see also Yoga-māyā); separateness from Kṛṣṇa.

- The individual soul because of her, by identifying itself with the deluding material energy (Ahaṅkāra), considers itself the lord and supreme enjoyer over the creation. This happens by identification with the body (the senses), the mind and the material intelligence. The consequence is that the eternal

bond (svarūpa) with the Lord is lost, and that the thus conditioned soul indulges in the pursuit of worldly pleasure and because of this gets more and more entangled in the cycle of birth and death (see Saṁsāra).

- Bewilderment; the forgetfulness about one's relation with Kṛṣṇa.

Maya Dānava

The architect of the asuras, challenging Lord Śiva's dominance which led to the fall of the city of Tripura (S.B. 7.10).

Māyāvāda

The doctrine affirming the world to be illusion. Related to the doctrine of vedānta and bhuddhism.

1) The philosophical school to which the māyāvādīs belong, as opposed to the bhāgavatas.

2) Name of the philosophy the māyāvādīs adhere to.

Māyāvādī

With this name all adherents are indicated of the two main philosophies known as impersonalism, or shankarism (preaching oneness of the soul with Brahman), and the nihilism (also known as the philosophy of voidism), that is related to Buddhism (which denies the existence of God).

- In the strict sense of the term not to confuse with the esoterical philosophers who express themselves indirectly and who are affirmed by Kṛṣṇa as being of His love (see also S.B. 11.21: 35).

- This title though is preominantly used for those to whom the Absolute Truth is without a form, personality, intelligence, senses etc., and who therefore reject the existence of God as the Supreme Personality, or who think that the form and activities of the Supreme Lord would be subject to the influence of māyā, the deluding material energy (the term māyāvādī can also be used as an adjective (singular) meaning 'typical for māyāvādīs.)

- In the broader sense, it is retorically used as a general negative: (one speaking of illusion) unofficial spiritual teachers or non-ācāryas who do not instruct by example, or who are not capable of giving one a better stability in transcendence. Narrowly defined: adherents of impersonalism (oneness, shankarism) and nihilism (voidism, denial of god and soul).

- Spiritual teachers outside a by the Lord enforced disciplic succession.

- Therapists and other mental healthcare people who deny Kṛṣṇa, but nevertheless want to give spiritual directions.

- False teachers and preachers, prophets, cheaters and/or charlatans who allure people with nice discourses, but estrange them from God and their fellow man by some sort of cult.

- Someone following the misery of Vedic heresy, which found its beginning with king Arhat who misinterpreted the example of Ṛṣabadeva after His disappearance (see 5.6: 9).

- Follower of buddhism.

Menakā

The famous society girl of the heavenly planets who seduced the sage Viśvāmitra.

Meru

The central, transcendental mountain, the highest mountain on which Lord Brahmā is sitting. It is situated in Ilāvṛta-varṣa, the central region. It must holistically be cpnsidered the center of both the spiritual ands the material world. Thus it must be considered both the galactic mountain, as the center of the universe, and the spiritual mountain, as the highest position that one possibly can attain in contemplation and transcendence..

Merudevī

She, the wife of king Nābhi who was the son of Āgnīdhra, offered together with her spouse with a lot of care prayers in worship of the Supreme Lord Viṣṇu, the enjoyer of all sacrifices, and then gave birth to the Almighty Lord king Ṛṣabha. Entrusting him to the brahmins Nābhi, with Merudevī in Badarikāśrama fully absorbed in yoga, with great satisfaction and skill performed penances in worship of Nara-Nārāyaṇa (1.1: 13 , 5.5: 1).

Mīmāṁsā

One of the six darṣanas.Purva-mīmāṁsā also called karma-mīmāṁsā, concerns the ritual nature of the earlier portion of the Vedas dealing with predominantly the mantras and the brahmaṇas. It is called purva because it, logically spoken, precedes, or is earlier (purva) than, the uttara-mīmāṁsā, which is another name for the vedānta vision.

Mithila

See Nimi.

Mitra

The controlling deity of everything running to its end (S.B. 2.6: 9) associated with Yamarāja, the Lord of death and retribution.

Mlecchа

Offensive meat eater.

- A foreigner, barbarian, non-Aryan, man of an outcast race.
- Any person who does not speak Sanskrit and does not conform to the usual Hindu institutions.

- A person who lives by agriculture or by making weapons.

- A wicked or bad man, a sinner.

- He who eats beef and indulges in self-contradictory statements and is devoid of righteousness and purity of conduct (according the law-giver Baudhāyana).

- Copper; vermilion.

Modes of material nature

(guṇas): basic qualities of nature, three in number: sattva-guṇa (goodness), rajo-guṇa (passion) and tamo-guṇa (ignorance). They are the different influences of the bewildering material energy upon the living beings and things. They e.g. determine how the soul, bound or conditioned by it, thinks and acts (see also māyā).

Mogha

Useless, in vain, concerning material existence.

Moha

Bewilderment. An illusion of power in controlling and enjoying. Follows anger. Consists of misconception, misattribution (wrong attribution); leads to a confusion of memory and the fall of intelligence.

- Illusion, see also Māyā (sammoha: of illusion).

- Self-deception; one of the five great obstacles (with ahaṅkāra, kāma, mada and anvasthitvā) or avidyā, ignorance, because of which the planet with a lack of sacrifice gets neglected.

Mohinī-mūrti

Kṛṣṇa's incarnation as the most beautiful woman, to pacify the suras and asuras fighting about Mandara, the mountain of gold (S.B. 8.9).

- The woman because of which Lord Śiva fell down, madly intoxicated running after her (S.B. 8.12).

Mokṣa

Liberation, see further under Mukti.

Monism

The from the viewpoint of dualism (see Vedānta) heretical theory according which the individual living being in all respects is equal to God and therefore can only be one with Him.

- About Śukadeva in S.B. 1.4: 4 is mentioned that he, despite being a devotee, was a balanced monist before he, not being recognized as the teacher of the teachers of example, the first ācārya who spoke the Bhāgavatam, frequented the houses of the people for his sustenance.

Mṛda

Lord Śiva as the compassionate one.

Mṛdaṅga

A drum played at two sides made of clay, bronze or plastic, that is often used in devotional service.

Mṛtyu

Death, dying; death in person, the god of disease. Sometimes: the god of love.

Mudgala,

also Uñchavṛtti

- A famous king who followed the practice of gathering grains left behind in the fields after the harvest. Yet still he was hospitable toward uninvited guests, even after his family had been suffering in poverty for six months. Thus he also went to Brahmaloka (hailed in S.B. 10.72: 21).

- Śānti's son Suśānti had Puruja, Arka was his son and from him Bharmyāśva generated, who had five sons with Mudgala as the eldest. He prayed to them: 'My sons, if you are really capable, then care for all the different states. Thus they received the name the Pañcālas (to the five states). From Mudgala there was a line consisting of brahmins known as Maudgalya (S.B. 9.21: 31-33).

Mūḍha

Fool, dull slave of work or donkey.

Mudrā

Gesture. The gestures of the Lord represent the essence of purposeful action (S.B. 12.11: 16).

Mukti

(Mokṣa): the final liberation from material existence meaning that one restores one's eternal bond with Kṛṣṇa in arriving at devotional service unto Him (see also Svarūpa and Kaivalya).

- Liberation or redemption. With this usually is indicated that one escapes the strict laws of material nature (birth, disease, old age and death).

- Vimukti is the special liberation of devotees on the spiritual platform of love and affection with the Lord.

- Further also (according the Māyāvādī concept) to unify oneself with Brahman in the sense of trying to destroy the ego (ahaṅkāra) with the purpose of becoming one with the Absolute (which is thus an artificial, concocted form of liberation). The ultimate liberation of the human being means that it restores its eternal, personal bond with God, Śrī Kṛṣṇa.

- Ramanuja (see Vedānta): we become just like God but for two aspects: one remains a spark, an atomic soul, and one is of a limited creativity.

- Madhvā (see Vedānta): there are four degrees of Mokṣa:

1) sālokya: the enrapturing vision of a God in heaven.
2) sāmīpya: living in the proximity of God, like the sages do.
3) sārūpya: living like a servant of God, with a form equal to His.
4) sāyujya: merging with the body of God - the prerogative of the Gods.

- Lord Kapila in S.B. 3.29: 13: Without being of My service, pure devotees will, not even when being offered these, accept to be living on the same planet, to have the same opulence, to be a personal associate, to have the same bodily features or to be in oneness (the so-called five forms of liberation of sālokya, sārṣṭi, sāmīpya, sārūpya and ekatva).

Mukti-devi

The goddess granting Liberation.

Mukunda

The Lord of Liberation, Kṛṣṇa as the One redeeming.

Muni

Wise or self-realized soul. E.g. Nārada Muni (see also Stitha-prajña, Ṛṣi and Sādhu)

Murāri

Lord Kṛṣṇa as the enemy of Mura, a demon defending the city of Prāgjyotiṣa (Bhauma's capital) with a trident (see S.B. 10.59).

Muraripu

(Muradviśa): a name of the Supreme Personality of Godhead, Kṛṣṇa, the killer of the demon Mura (see S.B. 10.59).

Mūrti

Idol, portrait, image, object of devotion and worship (see S.B. 11.27).

- Idol of Kṛṣṇa Himself, also called arcā form, considered a veritable incarnation of Him (manifestation).

- Difficulty (see also S.B. 3.29: 24-25 and 7.14: 40, 11.3*4).

- Remembered in eight forms (S.B. 11.27: 12).

- Manifestation of the Personal form of God in certain kinds of material; like one finds in temples. (see also Vigraha)

- A deity, an in a temple normally formally installed image of a godhead, with which a certain spiritual culture is defended.

- But also as being of a lesser importance than the sage to be respected in person: mūrtis are there for beginners, see S.B. 10.48: 31, 3.29: 25, B.G. 18: 68 & 69, and S.B. 10.86: 54, 12.10: 23.

- The material type of devotion (see Prākṛta) in the western countries or to the western model in the east consists mainly of the worship of God in His

impersonal form: clocks, time schedules and calenders are worshiped as the one and all of God.

- From Mūrti, the wife of Dharma and the daughter of Dakṣa, He took the form of Nara-Nārāyaṇa (S.B. 2.7: 6).

N

Nābhi

A king, the son of Āgnīdhra and grandson of Priyavrata who was a son of Manu, who, desiring to have sons with Merudevī who was childless, with great attention offered prayers in worship of Viṣṇu, and so became the father of the avatāra Ṛṣabha (see S.B. 5.3)

Nāgas

Snakes of heaven, inhabitants of Nāgaloka (see also Ananta Śeṣa); they have a human face but a snake's body. Known snakes: Vāsuki of the churning of the ocean on the back of Kūrma and Takṣaka, the snakebird that killed emperor Parīkṣit at the end of the reading of the Bhāgavatam by Śuka.

- Snake devil.

- people with snakelike bodies or such a character.

- A cruel person.

- The air escaping with belching (one of the five airs of the body).

- The best or most excellent of a sort.

Nahuṣa

Ancestor of Yadu. Of a son of Purūravā, Āyu, there was the powerful son Nahuṣa and other sons. Nahuṣa got Yayāti (also called Nāhuṣa) as his son plus five others (S.B. 9.17: 1-3). He is known by the brahmins to be forced down from his elevated position, for insulting Indra's wife Śacī, because of which he degraded to the life of a snake (S.B. 9.18: 1-3).

- Śrīdhara Svāmī: he became puffed up when he temporarily assumed the post of Indra. When out of pride Nahuṣa ordered some brāhmaṇas to carry him in a palanquin to an illicit meeting with Lord Indra's chaste wife, Śacī, the brāhmaṇas made him fall down from his position and become an old man.

Naimiṣāraṇya

The sacred forest in central India that is considered the exact middle of the universe. Here the sages listened to Sūta Gosvāmī telling the story of Śukadeva Gosvāmī relating the Bhāgavatam to Parīkṣit (see S.B. 1.1: 4).

Naiṣkama karma

Selfless work free from desire (see Akarma).

Naiṣkarma

See Akarma.

Nakula

One of Arjuna's younger brothers; twin brother of Sahadeva.

Nāma

Name, holy name, see also Harināma.

Nāmācārya

Teacher in the chanting of the holy name (see also Ācārya).

Nanda and Sunanda

Principal associates of the Lord in Vaikuṇṭha who came to get Dhruva in a celestial chariot at the end of his life and addressed him with wisdom (S.B. 4.12: 23-27).

- Nanda and Sunanda as the foster father of Kṛṣṇa and his younger brother (S.B. 10.34: 4).

Nanda Mahārāja

The king of Vraja, Lord Kṛṣṇa's foster father.

Nanda-nandana

A name of the Supreme Personality of Godhead Kṛṣṇa, who is the darling son of Nanda Mahārāja.

Nara-Nārāyaṇa

An incarnation of Lord Kṛṣṇa appearing as two sages to teach by their example the practice of austerities (see S.B. 5.19: 9-15, 2.7: 6, 4.1: 49-57, 11.4, 12.8: 35; see also Viṣṇu).

- From Mūrti, the wife of Dharma and the daughter of Dakṣa, He took the form of Nara-Nārāyaṇa (man, the course of man). Thus by seeing the strength of His personal penances, the Supreme Lord never would see His vows broken by the celestial beauties who came to Him with Cupid (S.B. 2.7: 6).

- Monier-Williams dictionary: ‘Nara: the primeval Man or eternal Spirit pervading the universe (always associated with Nārāyaṇa, son of the primeval man), both are considered either as gods or sages and accordingly called devau’.

Nārada Muni

A great devotee of the Lord, who freely moves about in the spiritual and material world to disseminate the glories of the Lord (is also considered an avatāra and named bhagavān). His story is explained in S.B. 1.5: 23-31. He

was cursed by Dakṣa for spoiling the youths with his pleading for the renounced order in S.B. 6.5, his previous life he explains in S.B. 7.15: 69-77, the canto consisting entirely of his instructions.

- First among the devotees, patron of the devotees. Purely transcendental personality, teacher of Vyāsadeva, pupil of Brahmā. Known for his vīṇā (stringed instrument).

- He incited Vyāsadeva to write the Bhāgavatam.

- He is counted among the ten sons of Brahmā, the mahāṛṣis.

- Belongs to the Pañca-tattva in the form of Śrī Vāsādi.

Nārada-pañcarātra

Nārada Muni's book on the methods of mūrti worship and mantra meditation.

Narādhama

(Literally: lowest among man): those souls politically and societally developed, but who have no religious principles.

Naraka

Hell, the hellish planets, a hellish life, described in S.B. 5.26.

- Another name of Bhaumāsura.

Nārāyaṇa

(Path of man, God of man, son of the original man): Viṣṇu-tattva-avatāra. He in whom all reside. Is presented with four arms as the one resisting worldly temptations in the holding out of heavenly beauties (see Viṣṇu).

- Plenary expansion of Kṛṣṇa with four hands, holding the conch, the disc, the mace and the lotus flower.

- Lord of the heavenly worlds, the Vaikuṇṭha planets.

- Name of the Supreme Personality of God, He who is the source and destination of all living beings (see also Viṣṇu and Puruṣa).

- The part (or lead) of God relating to man, that source from which the waters originated (S.B. 10.14: 14).

- Monier Williams dictionary: 'the son of the original Man with whom he is generally associated; he is identified with Brahmā, with Viṣṇu or Kṛṣṇa; the Apsara Urvaśī is said to have sprung from his thigh; elsewhere he is regarded as Kaśyapa or Aṅgirasa, also as chief of the Sādhyas, and with the Jains as the eight of the nine black Vāsudevas; the Puruṣa hymn is said to have been composed by Him... .'

- Sage Nārāyaṇa: for the welfare, in this and the next life, of the human beings abiding in dharma, jñāna and self-control in Bhārata-varṣa, he has

been performing penances from the beginning of Brahmā's day (see S.B. 10.87: 6).

Narottama dāsa Ṭhākur

Vaiṣṇava spiritual teacher in the disciplic line of Lord Śrī Caitanya Mahāprabhu; pupil of Kṛsna dāsa Kavirāja Gosvāmī and the spiritual teacher of Visvanātha Cakravartī Ṭhākur. Composed many of the Vaiṣṇava Bhajans.

Naṣṭān

The being destroyed of the careless.

- naṣṭa as a break in the disciplic succession; scattered.

Nature

Gross or material: another name for the material energy (see Śakti, Dharma, Māyā, Yoga-māyā).

Nava-mūrti

The nine forms of the Lord: the catur-vyūha (Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha) Nārāyaṇa, Varāha, Nṛsiṁha, Hayagrīva and Vāmana (in stead of the latter Brahmā is also mentioned; see also S.B. 11.16: 32).

Nava-yogendras

See Yogendra.

Nawab Hussain Shah

The muslim governor of Bengal during the time of Lord Śrī Caitanya Mahāprabhu's appearance.

Neti neti

This nor that: the way Prahlāda meditates on the essence of the Soul. See S.B. 7.7: 23 and also S.B. 12.6: 32-33.

Nidhana

(Having no property, poor, but also: settling, destroying, finding an end) the characteristic of all who are conquered; term used for all who were defeated at Kurukṣetra, term for all who are not as Arjuna with Kṛṣṇa (S.B. 11.19: 12).

Nidhis

The eight treasures or nidhis of Kuvera, of whom is said that he also has only eight teeth (see also Kośa).

- Śrīla Śrīdhara Svāmī mentions: padma, mahāpadma, matsya, kūrma, audaka (growing in water), nīla, mukunda en śankha (the conch).

- Or according to the M.W. lexicon: padma (purity, lotus), mahāpadma (great lotus, refuge), makara (matsya, fish, related to the crest-jewel or shark-shaped earrings of Kṛṣṇa), kacchapa (also kūrma, support or

tortoise), mukunda (giver of liberation), nanda (happiness, or a flute), nīla (a residence) en karva (love). They are also personified with the eight attendants of Kuvera or Lakṣmī.

Nihilism

Atheistic teaching according to which everything originally came from the 'void' and finally will return to the void (see Māyāvādīs).

Nimi

The son of Ikṣvāku and father of a son called Vaideha; he was also known as Videha for losing his body as he was cursed by Vasiṣṭha for not following his instructions. The godly trying to revive him he denied the wish to revive, and thus was his body churned. Because of that the son Vaideha born from that churning and city he founded both were named Mithila (see S.B. 9.13 for his story). The dynasty had always good ties with the Viṣṇu-avatāra, Sītā, the wife of Rāma, came from the dynasty through King Janaka, and also Kṛṣṇa had fine relations with the faithful ruler Bahulāśva of Mithila (see S.B. 10.87).

Nimitta

The material cause, the direct, efficient cause. The period or moment of time which may be regarded as causing the event (see also Kāraṇa).

Nimitta-mātraṁ

The remote cause; logic to the causality of the divine (see also Kāraṇa, Upādāna).

Nirahaṅkāra

Freedom from false ego (see Ahaṅkāra).

Nirāśīḥ

Causelessness; to have no ulterior motive, leading motive for obedience to the spiritual teacher.

Nirguṇa

To be above the modes of nature. Nature of Kṛṣṇa-consciousness (see Guṇa).

- Characteristic of Kṛṣṇa, His being above the material modes (see also Adhokśaja).

Nirguṇa-brahma

The impersonal concept of the Absolute Truth as being without qualities.

Nirmamā

(See also Aparigraha) indifferent, unselfish, freedom from greed or possessiveness, vow of poverty, sharing with others (see also Yama and the Śikṣāṣṭhaka).

Nirukta

The practice and process of the explicit use of the names of the Lord in pronouncing, explaining and defining the mantras and verses aloud as they are written and thus arriving at the knowledge of the Vedas.

Nirvāṇa:

The end of one's material activities or one's material existence, which, with the Vaiṣṇavas, does not mean that one denies spiritual activities or a spiritual existence (see e.g. S.B. 11.9: 12).

- State of being in which the material existence recedes; it precedes all spiritual, devotional activity.

- Final emancipation, beautitude, complete bliss, perfect calm, being immersed, quieted, extinguished, immovable, vanished.

Niṣāda

See Bāhuka.

Nitya

Eternal (continuing, maintaining).

Nitya-mukta

Eternally liberated. Characteristic of the liberated, spiritual being. The state of most the living beings. Also called nitya-siddha, as opposed to nitya-baddha, eternally bound (see also Svarūpa).

- The question of the confusing issue of at the same time being bound and being free as a soul, was raised by Uddhava in S.B. 11.10: 35-37.

Nityānanda

Pañca-tattva-incarnation (avatāra) of Lord Balarāma. The original spiritual teacher of the Caitanya-mission. Most important (eternal) companion of Lord Caitanya. Also celebrated as Bhagavān. Was a Gṛhastha.

- Incarnation of Lord Baladeva (see Balarāma).

Nivṛtti-mārga

The path of liberation (see also Apavarga). There are two dharmas: nivṛtti and pravṛtti or duties relating to detachment and duties relating to attachment (see 3-32: 2, 4.4: 20, 7.15: 47, 11.10: 4 and pravṛtti-mārga).

Niyama

(Restraining, checking, holding back, preventing, controlling) Kṛṣṇa's term for regulation, the things one has to do in devotional service.

- According to Kṛṣṇa: 'cleanliness (internal and external), doing the rosary, penance, austerity, sacrifice, trustfulness, hospitality, worship of Me, visiting holy places, acting and desiring for the Supreme, contentment and serving the spiritual master' (S.B. 11.19: 33-35).

- With Patañjali niyama is the second part of the eightfold of yoga concerning the observances. Consists of: saucam (purity), tapas, (penance), svādhyāya (study), santoṣa (contentment), dhānam (charity) of īśvaraprañidhāna (to dedicate oneself to Him).

Niyamya

Having restrained or to be restrained, limited, checked, bound, restricted, defined.

Non-devotee

Everyone who, contrary to the devotee, ignores or rejects the principles of devotional service.

Non-violence

Real non-violence means that one does nothing because of which whatever other living being, be it man, animal or plant, unnecessarily has to suffer or experience fear, or because of which one hinders its spiritual progress (see Ahiṁsā).

Nṛga

King in the sūrya-vaṁśa, who turned into a chameleon over an affair of stealing from a brahmin, but was released by Kṛṣṇa (S.B. 9.1: 11-12, 9.2: 17 & 10: 64).

Nṛsiṁha

See Nṛsiṁha-deva.

Nṛsiṁha-deva

Half-man half-lion incarnation of Lord Kṛṣṇa who liberated Prahlāda Mahārāja by killing the demoniac leader Hiraṇyakaśipu (S.B. 7: 8).

Nyāya

Method, standard, rule, axioma, plan, manner, the right approach, justice, logical argument, inference (see further Darṣanas, Nyāyika and Pramāṇa).

Nyāya-śāstra

By the Vedic science of epistemology, the nyāya-śāstra, it is understood that the knowledge of an object (prameya) depends on a valid method of knowing (pramāṇa, see S.B. 11.21: 10; pp 10.86: 54).

Nyāyika

Logic; standard logic in Vedic philosophy; comprises (not unlike the cartesian method, or nyāya of doubt, division, order and completeness):

- viṣaya, or, general thesis,
- saṁśaya, or an expression of doubt,
- pūrva-pakṣa, or opposing argument,
- siddhānta, or conclusion and
- saṅgati, the summary.

The saṅgati, or final word, is that one should become a pure devotee of the Personality of Godhead and worship the Lord's lotus feet (see also S.B. 11.3: 35-40; see also Śrīla Bhaktisiddhānta Sarasvatī Ṭhākur as quoted in pp 11.3: 40).

- Kavirāja Gosvāmī has said to this,

śrī-kriṣna-caitanya-dayā karaha vicāra vicāra karile citte pābe camatkāra:

'If you are indeed interested in logic and argument, kindly apply them to the mercy of Śrī Caitanya Maḥāprabhu. If you do so, you will find such mercy strikingly wonderful.' (Cc. Ādi 8.15).

O

Ocean of Causes

See Kāraṇa ocean

Oṁ

Oṁ(kāra): or AUM, the praṇāva, the highest combination of syllables of which the letters represent the fundamental trinity of guṇas, lokas, Vedas, levels of realization, names, kleśas etc.

- Sound vibration which represents the Absolute Truth, Śrī Kṛṣṇa; it vibrates along in the Hare Kṛṣṇa-mantra, to which it is subordinate.

- The holy sound Oṁ, with which many Vedic mantras begin, and which represents the Supreme Lord (see B.G. 9: 17, 8: 13 and 17: 24 and S.B 7.15: 31, 9.14: 48, 11.14: 34-35, 11.21: 36-40 and 12.6: 39-42).

- Kṛṣṇa's advice is to say three times a day ten times AUM for one's meditation so as to restore the prāṇa in a month's time (see S.B. 11.14: 35).

Oṁ pūrṇam

Mantra expressing the nature of God: God as the perfectly absolute complete, personal and impersonal, of all duality.

Oṁ tat sat

Mantra representing the Absolute Truth, God, the Supreme person. The Gītā explains: B.G. 17: 23.

P

Pāda

Feet (see Padma, lotus feet and Prabhupāda).

- Chapter, part of a book.

- The foot of a mountain.

- A wheel.

- The measure of one foot.

- A quarter.

- Pada (without the -): a step, space, point of view, position, home.

Pāda-vibhūti

The quarter of the complete world that is visible, the material world.

Padma

Lotus, the flower of the lotus plant Nelumbium Speciosum that closes at night; often confused with the water lilly Nymphaea Alba, related to it.

- Indication of spiritual purity.

- Pādma: of the lotus, everything relating to a lotus, also name of a certain Kalpa.

Paksa

Period of fourteen to fifteen days (see Pañca-daśa), to be precise half a lunar month; the first half from new moon to full moon was called pūrva or apūryamāna, later śukla or śuddha; the other half apara or apakṣīyamāna, later kṛṣṇa or tāmisra; each fortnight consists of 15 tithis or lunar days called prathamā (see also S.B. 5.20: 30).

Pañca-daśa

Period of fifteen days (ahāni).

Pañca-mahābhūta

The five material elements: earth, water, fire, air and sky (or ether).

Pañca-tattva

(Pañca: five) the reality of Lord Caitanya as consisting of five personalities:

1) Himself,
2) Lord Nityānanda,
3) Lord Advaita,
4) Lord Gadādhara
5) Lord Vāsādi.

They are all considered to be Viṣṇu-tattva, the reality of Viṣṇu (see also Pañca-tattva-mantra and Vyūha).

Pāñcajanya

The conch shell of Lord Kṛṣṇa.

Pañcarātra

Supplement to the Vedas, describing the way of mūrti worship for the devotees in the present era.

- To become a devotee of Kṛṣṇa implies to be subjected to an education: from being a human being affected by the symptoms of Kali-yuga (being like a śūdra)one is promoted to the status of a deva.

Pāñcarātrika

Collection of laws and precepts concerning the performance of devotional service.

- To become a devotee of Kṛṣṇa implies to accept an education: from a person contaminated by the symptoms of Kali-yuga (to be like a śūdra) one is promoted to the status of a deva.

Pañcaśikha

One who is liberated from the conceptions of annamaya, praṇāmaya, manomaya, vijñānamaya and ānandamaya, and who thus is perfectly aware of the subtle coverings (kośas) of the soul, is called pañcaśikha. According to the statements of the Mahābhārata (Sānti-parva, Chapters 218-219), an ācārya named Pañcaśikha took birth in the family of Mahārāja Janaka, the ruler of Mithila. The Sāṅkhya philosophers accept Pañcaśikhācārya as one of them.

Pañcatattva

Lorem ipsum dolor sit amet, consectetur adipisicing elit, sed do eiusmod tempor incididunt ut labore et dolore magna aliqua. Ut enim ad minim veniam, quis nostrud exercitation ullamco laboris nisi ut aliquip ex ea commodo consequat.

Pāṇḍavas

Brothers of Arjuna, the five warrior-brothers and intimate friends of Lord Kṛṣṇa, who were given rulership of the world by Him after their victory in the Battle of Kurukṣetra.

- The five sons of king Pāṇḍu and queen Kuntī: Arjuna, Sahadeva, Nakula, Bhīma and Yudhiṣṭhira.

Paṇḍita

(Hindu: pundit), scholar, the man of learning, the learned one (see S.B. 11: 29: 12 and B.G. 2: 11, 4: 19, 5: 4, 5: 18, 3: 25-26).

Pāṇḍu

A younger brother of Dhṛtarāṣṭra, who died young leaving behind his five sons, the Pāṇḍavas, under the care of Dhṛtarāṣṭra.

Pannaga

'Creeping low', low-life serpents, kings or foes; serpent killers or serpent eaters.

Pāpa

Sin, trouble.

Parā-bhakti

Intimate association with Kṛṣṇa (highest form). Pure devotion. As opposed to viddha-bhakti: contaminated with material motives (see also Vaidhī- and Rāgānugā-bhakti).

Parā-prakṛti

See Prakṛti

Para-tattva

Aspect of the Absolute Truth, 'the supreme reality'

Parābhava

Defeat, the way the muslim Kazi had to accept defeat from Lord Caitanya (C.C. Ādi 17.168).

- The fact that māyā seizes everyone. Reason of the sound incarnation of the Lord as the Hare Kṛṣṇa mahāmantra.

Parāg-ātmā

The soul attached to sense gratification.

Parakīya

Loving relationship apart from a marriage.

Param

Higher, transcendent, exalted, pure, spiritual, transcendental, beyond.

Param Brahman

The Supreme Brahman.

- The Personality of Godhead, Śrī Kṛṣṇa.

Param-dhāma

His abode, the spiritual world.

Param-guru

Another name for the spiritual master. Teacher who teaches from, and in favor of, the transcendental. The teacher in transcendence (see also Caittya).

Paramahaṁsa

(From parama: supreme, and haṁsa: swan) the most elevated of all the self-realized souls, or someone who, like a swan, a haṁsa, who knows to extract milk from a mixture of milk and water, is capable of seeing the Lord only in all circumstances, in whom he is completely absorbed (see also Sannyāsa).

Paramahaṁsa-saṁhitā

Another name for Śrīmad Bhāgavatam (Bhāgavata Purāṇa), the collection of stories about the Supreme Swanlike Lord.

Paramātmā

The Supersoul (Kṣirodakaśāyī Viṣṇu). Transcendental nature of Kṛṣṇa. The omnipresent local personal aspect of Kṛṣṇa: 'God'.

- Second level of realization between Bhagavān and Brahman (see also 1.2: 11, Vibhu-ātmā and Sat-cit-ānanda).

- Plenary expansion of Kṛṣṇa (Bhagavān) who resides in the heart of every living being, in each atom of the material creation and even in between the atoms. He represents the everywhere present local aspect of the Absolute Truth.

Parameśvara

The Supersoul, the Absolute Master.

Paramparā

('one after the other') disciplic succession. for the Hare Kṛṣṇas: the Brahmā-Madhvā-Gauḍīya-Sampradāya (see also S.B. 5.13: 24, 12.6: 46 and B.G. 4: 1-3 and Sampradāya).

- Succession of spiritual teachers who, without changing anything, passed on the original teachings of the Lord generation after generation till today.

Paramparā-guru

Bonafide teacher of spiritual knowledge, a self-realized soul who:

1) As a teacher is part of a disciplic succession.

2) He is a Tattva-darśinaḥ, a seer of truth (see also Sthita-prajña and Ācārya and Guru).

Paramparā-method

To transfer spiritual knowledge with the critical re-adaptation to time and place, for the sake of which one constantly is redirected towards Kṛṣṇa, His devotees and the original scriptures (see Sampradāya).

Parantapa

A name of Arjuna - he who chastises the enemies.

Parārdha

Half the lifetime of Brahmā, that in its entirety takes 311 trillion 40 billion years.

Parāśara Muni

A great sage, father of Vyāsadeva.

Paraśurāma

An incarnation of the Lord who a long time ago appeared to fight the class of warriors that ran into decay (paraśu means chopper).

Paravyoma

The spiritual sky, the spiritual abode, the spiritual goal. As a world on itself also called Vaikuṇṭha by the Vaiṣṇavas (see also Mokṣa and Brahman).

Paria

Untouchable, 'nonsocial element' with whom one avoids to associate (see Caṇḍāla and Harijan).

Pārijāta

The coral tree, Erythrina Indica. It loses its leaves in June and then is covered with large crimson flowers. It is one of the trees of paradise produced at the churning of the ocean (see S.B. 8.7 & 8.8) and taken possession of by Indra, from whom it was afterwards taken by Kṛṣṇa. Also famous for its wood (mentioned in the description e.g. of Dvārakā S.B. 10.50: 50-53).

Parīksit

(Parīkchit): grandson of Arjuna. Son of Abhimanyu and Uttarā. Mahārāja, the emperor who as a child in the womb was protected by Kṛṣṇa and later on was the continuation of the Yadu-dynasty. The first Vedic sovereign who laid out the norms for Kali-yuga and was cursed by the son of a brāhmaṇa to die in seven days because of not treating him properly. For him to attain perfection was next the Śrīmad Bhāgavatam explained by Śukadeva Gosvāmī, the son of Vyāsadeva, the original author of the book about the Lord and His devotees.

- Also called Viṣṇudatta or Viṣṇurata, the one given by, or presented by Viṣṇu.

Pārtha-sārathi

Kṛṣṇa, the charioteer of Arjuna (Pārtha).

Pārvatī

Satī, Lord Śiva's consort, reborn as the daughter of the king of the Himalaya Mountains. She cursed king Citraketu to be reborn among the demons for insulting her (see S.B. 6.17).

Pāṣaṇḍī

(Or pāṣaṇḍa): an atheist who thinks that God and the demigods are of the same level.

- Heretical, hypocritical impostor, an unrefering, non-bonafide, jealous philosopher or false teacher.

Passion

(Rajo-guṇa-rajas): one of the three modes of material nature. Under her influence one falls for greed, serious attachment to the world, uncontrollable desires, striving beyond necessity and - despite of the painstaking and enduring efforts to improve one's material position - chronic discontent. Passion is ruled by Brahmā

Paśu

Animal nature; the snake of time in four necessities, the four animal propensities; āhāra, nidrā, bhaya and maithuna; eating, sleeping, fearing or defending and mating (see S.B. 7.9: 5).

- Denotes in tantra-yoga, the yoga of the transformation of sexual energy, the interest of limiting oneself to one partner.

Patañjali

A great authority of the aṣthānga-yoga system and author of the yoga-sūtra (see also Yoga).

- Incarnation of Ananta Śeṣa or Saṅkarṣaṇa (see Catur-vyūha).

Paundraka

A king who, posing as Kṛṣṇa, was killed by Him (see S.B. 10.66).

Pavarga

Struggle for one's existence, accompanied by defeat, exhaustion, imprisonment, fear and death.

Pavitra

Pure.

Payo-vrata

(Only drinking-fast, fast on milk only) a form of fasting on a vow of only drinking, called sarva-yajña (the one covering all sacrifices) and is thus, with the charity pleasing the Lord, understood as the very essence of all austerities, so says Kaśyapa to his wife Aditi doing the fast to give birth to Lord Vāmana (see S.B. 8: 17).

Phala-śruti

'The fruit of listening', the promise of success given to one who hears it, usually at the end of a chapter as it regularly occurs in the Bhāgavatam at the end of discussing a subject of devotion.

Phalgu-vairāgya

The immature form of renunciation rejecting material things, modern means, the material world, on itself conducive to devotional service as opposed to yukta-vairāgya, engaging everything in the service of Lord Kṛṣṇa.

Phālguna

Name of Arjuna as the one born in the month, at the moment, during which the full moon is positioned in the Nakṣatra, the ascendant, (Pūrvā-)Phalgunī (February-March). Thus he was only eight days older than Kṛṣṇa, who was born with Rohiṇī rising.

Piṅgalā

Prostitute mentioned in a story of Kṛṣṇa for Uddhava, discussing her as one of the twenty-four masters of the avadhūta. From her one learns not to desire and thus reach Kṛṣṇa (see 11.8: 22-44).

Pipal

(Pippala) tree: (Ficus religiosa) or aśvattha, a native tree of India called the holy fig tree, held sacred by the Buddhists, who believe that Gautama Buddha received enlightenment under a Bo or Bodhi tree at Bodh Gaya. The Bo tree attains great size and age; the leaves, which hang from long, flexible petioles, rustle in the slightest breeze. Pipal is also spelled peepul or pipul. All parts of the Pipal tree, including roots, bark, leaf and fruit, are useful.
The botanical classification of the Bo tree is:

Division: Magnoliophyta; class: Magnoliopsida, order: Urticales; Family: Moraceae.
Description of the Plant: Large tree. Flower color red. Flowers in February. Fruits in May/June. Widely found in uplands and plain area.
Plant Parts Used: root/bark/leaf/fruit.

- Mentioned as being Him in the Gītā (at B.G. 10: 26) and in the Bhāgavatam as the tree at Prabhāsa under which Kṛṣṇa sat when He was hit by Jarā and consequently left for Vaikuṇṭha (see S.B. 11.30: 27).

Piśācas

Yellow meat-eating devils, or urchins as also: a fiend, an ogre, a demon, an imp, a malevolent or devilish being and a she-devil.

Pitās

Deceased ancestors who were promoted to an honorable position on one of the higher planets.

Pitṛloka

The planets, the world where the deceased ancestors live.

Planets

Hellish -: planets, spheres or worlds of living belonging to what is considered a lower life. They are dark and demoniac, and those souls who, because of their sinful ways come to live there, have a life there of unbearable suffering (see also Loka).

Heavenly -: planets, spheres or worlds of living belonging to what is considered a higher life. The beings living there are situated on a higher level, live much longer and have much more extensive - better regulated - sensual pleasures than those living on other planets of the universe (see also Loka).

Potencies

The Supreme Lord's (feminine) internal potencies of fortune (Śrī), development (Puṣthi or also strength), speech (Gīr or knowledge), beauty (Kānti), renown (Kīrti), contentment (Tuṣthi or renunciation - these first ones are His six opulences, see also bhaga); comfort (Ilā, bhu-śakti, the earth-element or sandhinī) and power (Ūrjā, expanding as Tulasī); His potencies of knowing and ignorance (vidyā and avidyā, leading to liberation and bondage); His internal pleasure potency (śakti or hlādinī), his marginal potency (ca or jiva-śakti) and His creative potency (Māyā) (see S.B. 10.39: 53-55).

- Liberation means that the living entity should transfer himself to the spiritual potency of the Lord, that can be divided into three categories:

  - sandhinī, the potency of eternal existence;

  - samvit, the potency of omniscience;

  - and hlādinī, the potency of bliss.

Kṛṣṇa's potency for existence, His potency for knowledge and His potency for pleasure, are distinct from yogamāyā. Each is an individual potency. This is another formulation of the divine in terms of sat-cit-ānanda; Kṛṣṇa as being eternity, consciousness and bliss (see also Śakti).

- The nine potencies, elements, energies of material nature (prakṛti), the living entity (puruṣa), cosmic intelligence (mahat-tattva), the false ego (ahaṅkāra) and the five objects of the senses (the tanmātrās) of the sound, what touches, the form, the taste and the aroma (see also the nine śaktis, and S.B. 11.19: 14 and 11.22).

Prabhāsa

('Splendor') place from where Kṛṣṇa left this earth.

Prabhu

Master, honorary title for respected bhaktas.

Prabhupāda

Literally master of the feet, honorary title for a spiritual master.

- Swami A.C. Bhaktivedānta Prabhupāda: the Vaiṣṇava ācārya who founded the Hare Kṛṣṇa movement (ISKCON) and brought the bhakti-yoga of Lord Kṛṣṇa-Caitanya to the West and translated the verses of the Gītā and the Bhāgavatam (see also Pāda)

- Also Viṣṇupāda: the refuge of the shelter that is Viṣṇu.

Prabodhānanda Sarasvatī:

Great Vaiṣṇava-poet and devotee of Lord Śrī Caitanya Mahāprabhu.

Pracetās

The sons of king Prācīnabarhi. They withdrew for the sake of austerities and received instruction from Lord Śiva (S.B. 4.24) and Nārada (S.B. 4.32). La-

ter they married Māriṣā who gave birth to Dakṣa (S.B. 4.30, 31 & 32) (see also Mahāṛṣi).

Prācīnabarhi

A king who, entangled in fruitfull activities, received instructions on the essence of the soul from Nārada Muni. This instruction culminates in the story of life's tribulations and the reality of reincarnation, with the character of Purañjana, who lived in the city of nine gates as an analogy to the soul inhabiting the body (see S.B. 4.24-29). He was the father of the Pracetās.

Pradhāna

The primary nature, the primeval ether, the primary or unevolved matter or nature; the undifferentiated reality in possession of the differentiated nature, consisting of the cause and effect of the combination of the three modes (see also Sūtra, elements, S.B. 3.26: 10, 3.29: 36, 10.85: 3, 11.22: 33, and 12.4: 20).

Pradyumna

'The pre-eminently mighty one', one of the four original expansions of Lord Kṛṣṇa in the spiritual world ruling the intelligence, reported to be the god of love incarnate. (See also Saṅkarṣaṇa - of the ego, Aniruddha - of the mind and Vāsudeva - of consciousness, see also Vyūhas, S.B. 4.24: 35-37 and Pañca-tattva).

- Name of Cupid, the God of Love incarnated as a son of Kṛṣṇa and His first wife Rukmiṇī.

- Pradyumna, the son of Kṛṣṇa fought against Śalva, a member of the family siding with Śiśupāla. He couldn't defeat the great magician and thus it was Kṛṣṇa in person who put Śalva down (see S.B. 10.76).

Prahasan

Smiling, characteristic of Kṛṣṇa.

Prahlāda

A great devotee of the Lord and son of Hiraṇyakaśipu, a demoniac ruler who by means of severe penance enforced not to be destroyed by any weapon, but ultimately was torn apart by the nails of Nṛsiṁhadeva. Prahlāda is of special significance to the devotees, the bhaktas, because by remembering Kṛṣṇa he ultimately found the grace of liberation from the misery of his terrorizing father (see also Bhāgavata Dharma, Nṛsiṁhadeva and the bhajan about him, see S.B. 7.5 and further).

Prajāpati

The founding father, e.g. Dakṣa and Kardama (see also Manu).

- Progenitor of the living beings.

- Lord Brahmā.

Prajñā

Scholarship, knowledge of the divine, consciousness of the true knowledge of God.

Prakāśa-vigraha

Form of Kṛṣṇa, that except for a few characteristics is identical to His original form.

Prākṛta

Third rank devotion on a material level: one has no clear idea yet of Kṛṣṇa and His devotees. Applies to Christians and Muslims.

Prakṛti

Material nature with the living beings (see S.B. 11.2: 47, apāra-prakṛti and parā-prakṛti).

Prakṛtiṁsvām

Kṛṣṇa's term for His own transcendental form.

Pralamba

A black demon sent by Kaṁsa in order to destroy Kṛṣṇa. He tried to run off with Balarāma on His back, but was slain by Him (S.B. 10.18).

Pralaya

Annihilation. The progress of kāla is described as being of a continuous (nitya), occasional (naimittika), natural (elemental or prākṛtika) and final (ātyantika) type of annihilation or pralaya (S.B. 12.4: 38).

- A second division of annihilation (pratisaṅkrama) is given in S.B. 3.10: 14: the three kinds of annihilation of the plants, who end with the universe, of the lower animals who go extinct and of the higher beings that end in the Lord.

Pramāda

Illusions by inattention, a wrong conception of reality (see also Bhrama).

Pramāṇa

(measure, scale, standard, correct notion, oneness, unity) a means of acquiring pramā or certain knowledge; evidence. There are according 11.19: 17, four types of certain knowledge or proof: śruti, smṛti (also called aitihaya or traditional knowledge), pratyakṣa (direct experience) and anumāna (logical inference). In bhakt is also the division is used of guru, the teacher, śastra, the scriptures, and sādhu the co-believer, as the sources of knowledge related to this.

- The four pramāṇas according the M.W.-dictionary are: perception by the senses, inference, comparison, and verbal authority.

- Truth by sense perception.

- Six in vedānta , viz. pratyakṣa, perception by the senses; anumāna, inference; upamāna, analogy or comparison; śabda or āpta-vacana, verbal au-

thority, revelation; anupalabdhi or abhāva-pratyakṣa, non-perception or negative proof; arthāpatti, inference from circumstances;

- Nyāya admits only four, excluding the last two.

- Sāṅkhya admits only three: pratyakṣa, anumāna and śabda.

Pramathas

('Thought out, wise, excogitate') the different mystic attendants of Lord Śiva, who array with him for battle as they did in the battle against Bāṇa in S.B. 10.63: 6 (and in 10.66: 31 and 10.74: 52).

Pramlocā

The heavenly girl sent by Indra to seduce sage Kandu and from whom the daughter Mārisā was born who became the wife of the Pracetās.

Prāṇa

The life breath, the vital breath.

- Cosmic energy potently present in oxygen; life generating principle pervading the entire universe (see also Vāyu).

Praṇaśyati

Because of a loss of intelligence yielding to temptations.

Pranava

Primal sound of God, identity of Kṛṣṇa as a transcendental sound vibration: AUM (see also oṁkāra and S.B. 11.14: 34, 11.21: 36-40).

- According to Śrīla Śrīdhara Svāmī, the Praṇava, or oṁkāra, has five parts - A.,U.,M., the nasal focus (bindu) and the reverberation (nāda). Liberated souls meditate upon the Lord at the end of that reverberation (see S.B. 11.27: 23).

Praṇava oṁkāra

see Oṁ(kāra).

Prāṇāyāma

Breath control by the vayus or the settling of the movement of the airs for the resut of well-being (see Vāyu; pūraka - inhaling, recaka - exhaling, kumbhaka - retaining).

- Fourth phase of aṣthānga-yoga, consisting of breath control discussed by Kṛṣṇa in S.B. 11.14: 32 and B.G. 4.29.

Prasāda

(-m): (Grace, favor) food offered to Kṛṣṇa prepared from milk, cereal, beans, vegetables and fruits. Is considered wholesome and blessing. By sacrificing to Kṛṣṇa the food acquires the quality of Kṛṣṇa.

- Each proof of mercy of the Lord.

Pratiloma

Someone born from the mixed marriage between a father from a lower and a mother from a higher caste. Mentioned in S.B. 10.78: 24.

- Something contrary to the natural course or order, reverse, inverted; adverse, hostile, disagreeable, unpleasant.

Pratyag-ātmā

The liberated soul freed from material bondage.

Pratyāhāra

Withdrawing from activity of the senses; one of the eight elements of aṣṭhānga-yoga, following the breath control of prāṇāyāma; the conscious refraining from all unnecessary sense activity, the turning inward of one's vision.

Pravṛtti-mārga

The way of sensual pleasure according to the Vedic directions.

- Devotional service to the Lord is called nivṛtti-dharma, the more sense oriënted worship of gods and forefathers with ceremonies of sacrifice for the purpose of material results, is called pravṛtti-dharma (see also S.B. 3.32: 2, 4.4: 20, 7.15: 47, 11.10: 4 and Dharma).

Prema

Real, spontaneous, devotional love for/of God (Kṛṣṇa), the result of śraddhā and bhāva.

Preta

Ghosts, hobgoblins, evil attendants of Lord Śiva.

Priyavrata

From the sexual life, according to the rules of religion, the father of mankind called Svāyambhuva Manu and his wife Śatarūpā, there was the increase of the generations. He begot with Śatarūpā five children, with Priyavrata and Uttānapāda as their sons and Ākūti (married to the sage Ruci), Devahūti (who married Kardama) and Prasūti (who married Dakṣa) as their daughters. The two sons were of the greatest prowess and their sons and grandsons spread all over the world. Dhruva was a grandson of Uttānapāda (see S.B. 3.12: 56, 4.1, 4.8: 7, 4.31: 26). Even though reluctant to do his duty, Priyavrata was convinced by Brahmā himself to engage in procreation. Thus from him sprouted the many generations. He perfectly thought to satisfy the Supreme Lord by circumambulating on a chariot the Mountain of Enlightenment of the sun god. With the rims of his wheels he is reported to have created the seven places of refuge, the islands of bhū-mandala (see S.B. 5.1 for the story). Another daughter named Ūrjasvatī he gave away as the wife to the great sage Usanā (Sukrācārya).

Pṛśnigarbha

Name of the Lord as the one born from the ancestor Pṛśni, or Vāmanadeva (see S.B. 6.18: 1-9).

Pṛthā

Arjuna's mother, wife of Pāṇḍu, see Kuntī.

Pṛthu Mahārāja

An empowered incarnation of Lord Kṛṣṇa who demonstrated how to be an ideal king (see S.B. 4.15-23).

Pūjā

Honour, worship, respect, reverence, veneration, homage to superiors or adoration of the gods. With ārati and kīrtan.

- The worship of the deity or the representative of God at home or in the temple (see Arcana and Bhāgavata dharma).

Pulaha

One of the ten mahāṛṣis born from Brahmā. He received from Kardama his daughter Gatī in marriage (S.B. 3.24: 22).

- Gatī, the wife of Pulaha gave birth to three chaste sons (Karmaśreṣṭha, Varīyān and Sahiṣṇu) who knew all about karma and were also very respectable and tolerant (S.B. 4.1: 38).

- His aśrāma, also called Hari-kṣetra, is situated in Hardwar and belongs to the holiest places (S.B. 5.7: 8) that time and again should be frequented by the one who desires the auspiciousness, because it is there that the religious activities performed by persons are a thousand times more effective (see S.B. 7.14: 30-33).

Pulastya

One of the ten mahāṛṣis born from Brahmā. He received from Kardama his daughter Havirbhū in marriage (S.B. 3.24: 22).

- Pulastya begot in his wife Havirbhū, Āgastya, who in his next birth would be Dahrāgni (the one of the digestive fire) and Visrava the great one of austerity (S.B. 4.1: 36).

- The one sage who told Parāsara Muni the Bhāgavatam, who later on told it to sage Maitreya, who instructed Vidura (see S.B. 3.8: 9).

- Bharata withdrew again in Pulastya's and Pulaha's āśrama as the deer he had changed into (see 5.8: 30).

Pundit

Paṇḍita: scholar, teacher, philosopher, brahmin sage, learned man officiator, priest in Hindu ceremonies (see also Mīmāṁsā and Darṣana).

- A Hindu brahmin who has memorized a substantial portion of the Vedas, along with the corresponding rhythms and melodies for chanting or singing them. Hindus hire them to chant Vedic verses at yajñas and other events, both public and private.

- A term of great respect given to Indian classical musicians (usually Hindu) acknowledged to be masters.

Pūraka

The phase inhaling the breath (see Prāṇāyāma).

Purāṇa

Narration; eighteen very old books about the history of the planet and other worlds (there are also eighteen upapurāṇas, smaller ones).

- The stories; eighteen very old books or bibles from big, 81.000 verses to small, 9.000 verses, six about Viṣṇu, six about Śiva and six about Brahmā, containing (Vedic) histories about the relation of mankind with the different forms of God and their worlds. The Viṣṇu-purāṇa the Śrīmad Bhāgavatam, also called the Bhāgavata Purāṇa and Paramahaṁsa Saṁhitā, is considered the most important one (see also S.B. 12.7: 23-24, 12.13: 4-9, Itihāsa, Veda). Creation, secondary creation, de dynasties of the kings, their activities and the reigns of the Manus are the five characteristics of each Purāṇa (Amarkhasa).

The six Viṣṇu Purāṇas:

1. The Bhāgavata Purāṇa, the Śrīmad Bhāgavatam (18.000 verses) has, because of its beautiful presentation style, a high rank in Sanskrit literature. It contains tales related to various incarnations of Lord Viṣṇu and deals mainly with the life and pastimes of Lord Kṛṣṇa.

2. The Viṣṇu Purāṇa (23.000 verses) also contains five parts. The first part discusses the creation of the universe, pralaya and the churning of the ocean. The second part contains a geographical description of the earth divided into seven islands. The third part describes the origin of Bhuddhism. The fourth part contains a description of the populating of the earth from the beginning. The fifth part is entirely devoted to the life and pastimes of Lord Kṛṣṇa (stories of various devotees; a description of Varṇāśrama; the six aṅgas of the Veda; a description of the age of Kali; a description of Sveta Varāha Kalpa, Viṣṇu dharmotara and Varāha Kalpa).

3. The Nāradiya Purāṇa (25.000 verses) is a Vaiṣṇava Purāṇa presented in the style of a dialogue between Nārada and Sanat-kumāra. This Purāṇa contains a detailed description of major places of pilgrimage (a synopsis of everything; it describes Jagannatha Puri, Dvārakā, Badrinatha, etc.).

4. The Padma Purāṇa (55.000 verses) contains five parts. In the first part, sage Pulastya explains the essence of religion to Bhīṣma. The second part contains a description of the earth. Third part contains tales of creation as also a geographical description of India. Fourth part describes the life of Lord Rāma. In the fifth part, essential knowledge of religion has been discussed in the form of a dialogue between Lord Śiva and Pārvatī (it contains

the glory of Śrīmad Bhāgavatam; the stories of Rāma, Jagannatha, Matsya, Ekādaśī, Bhṛgu, etc.).

5. The Varāha Purāṇa (24.000 verses) contains the tale of the rescue of the earth by the Viṣṇu avatār Varāha (boar incarnation) It describes different vratas; Lord Viṣṇu's glories.

6. The Garuḍa Purāṇa (19.000 verses) is about Lord Viṣṇu instructing his carrier, Garuḍa, about the subtleties of religion and life. Besides trivial tales related to religion and morality, this Purāṇa also contains description of diamond-like jewels and the ways to identify the best kind of jewels (the subject of the Bhagavad Gītā, reincarnation, viṣṇu-sahāsra nama, and a description of tarsya kalpa).

The six Brahmā Purāṇas are:

1. The Vāmana Purāṇa (10.000 verses) is the purāṇa entirely devoted to the Vāmana avatāra (incarnation) of Lord Viṣṇu, and is narrated in the form of a dialogue between the sage Pulastya and the devoted Nārada.

2. The Mārkaṇḍeya Purāṇa (9.000 verses) begins with a question posed by sage Jaimini. In reply to this question, sage Mārkaṇḍeya narrates what constitutes the subject matter of this purāṇa (Stories of Rāma and Kṛṣṇa).

3. The Brahmā Purāṇa (10.000 verses) contains two parts - Purva Bhāga and Uttar Bhāga. Purva Bhāga contains tales of creation, a description of Lord Rāma and Lord Kṛṣṇa. Uttar Bhāga contains a detailed description of Puruṣottama Tīrtha, prominent among all the holy places.

4. The Brahma Vaivarta Purāṇa (18.000 verses). This purāṇa contains four parts. The first part contains the tale of creation. The second part contains tales related to goddesses. The third part contains tales related to Lord Ganeṣa. In the fourth part, tales related to the life and pastimes of Lord Kṛṣṇa are offered (they contain the glories and pastimes of Rādhā and Kṛṣṇa).

5. The Brahmāṇḍa Purāṇa (12.000 verses) is the last of the eighteen Purāṇas. Presently it is available in different pieces and no connection seems to exist between these pieces. Once, it had contained Ādhyatma Rāmāyaṇa (describes the Vedangas and the Adi Kalpa).

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The six Śiva Purāṇas are:

1. The Skanda Purāṇa (81.100 verses). It is the largest purāṇa. It is mainly devoted to Kārtikeya (Skanda) the son of Lord Śiva and Pārvatī. Besides, it contains a lot of tales related to Lord Śiva and many holy places of pilgrimage devoted prominently to him.

2. The Śiva Mahāpurāṇa (24.000 verses) is also a huge compilation of tales devoted primarily to the life and pastimes of Lord Śiva. It is divided into se-

ven samhitās that together contain more than twenty-four thousand stanzas.

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6. The Agni Purāṇa (15.400 verses) is devoted to Agni. It is presented in the form of Agni preaching to sage Vasiṣṭha. It contains the description of various incarnations of God, Lord Rāma and Kṛṣṇa, as also of the earth and the stars (it contains the description of śālagrāma and describes the Īśāna Kalpa).

There are ten characteristics of a Purāna:

- the creation (of this universe, sarga),
- the subsequent creation (of different worlds and beings, visarga),
- the maintenance (the sustenance, the vṛtti or sthāna),
- and protection (the rakṣā or poṣana of the living beings),
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- the motivation (of individuality or hetu),
- and the supreme shelter (of the Fortunate One or apāśraya, see S.B. 2.10: 1 and 12.7: 9-10).

- Śrīla Jīva Gosvāmī has explained to this that the ten principal topics of Śrīmad Bhāgavatam are found within each of the twelve cantos. One should not try to assign each of the ten topics to a particular canto. Nor should the Śrīmad Bhāgavatam be artificially interpreted to show that it deals with the topics successively. The simple fact is that all aspects of knowledge important to human beings, summarized in the ten categories mentioned above, are described with various degrees of emphasis and analysis throughout the Śrīmad Bhāgavatam (pp. 12.7: 9-10).

Purāṇaḥ

The oldest; a quality of the soul.

Purāṇas

Purāṇa: narration; eighteen very old books about the history of the planet and other worlds (there are also eighteen upapurāṇas, smaller ones).

- The stories; eighteen very old books or bibles from big, 81.000 verses to small, 9.000 verses, six about Viṣṇu, six about Śiva and six about Brahmā, containing (Vedic) histories about the relation of mankind with the different forms of God and their worlds. The Viṣṇu-purāṇa the Śrīmad Bhāgavatam, also called the Bhāgavata Purāṇa and Paramahaṁsa Saṁhitā, is considered the most important one (see also S.B. 12.7: 23-24, 12.13: 4-9, Itihāsa, Veda). Creation, secondary creation, de dynasties of the kings, their activities and the reigns of the Manus are the five characteristics of each Purāṇa (Amarkhasa).

The six Viṣṇu Purāṇas:

1. The Bhāgavata Purāṇa, the Śrīmad Bhāgavatam (18.000 verses) has, because of its beautiful presentation style, a high rank in Sanskrit literature. It contains tales related to various incarnations of Lord Viṣṇu and deals mainly with the life and pastimes of Lord Kṛṣṇa.

2. The Viṣṇu Purāṇa (23.000 verses) also contains five parts. The first part discusses the creation of the universe, pralaya and the churning of the ocean. The second part contains a geographical description of the earth divided into seven islands. The third part describes the origin of Bhuddhism. The fourth part contains a description of the populating of the earth from the beginning. The fifth part is entirely devoted to the life and pastimes of Lord Kṛṣṇa (stories of various devotees; a description of Varṇāśrama; the six aṅgas of the Veda; a description of the age of Kali; a description of Sveta Varāha Kalpa, Viṣṇu dharmotara and Varāha Kalpa).

3. The Nāradiya Purāṇa (25.000 verses) is a Vaiṣṇava Purāṇa presented in the style of a dialogue between Nārada and Sanat-kumāra. This Purāṇa contains a detailed description of major places of pilgrimage (a synopsis of everything; it describes Jagannatha Puri, Dvārakā, Badrinatha, etc.).

4. The Padma Purāṇa (55.000 verses) contains five parts. In the first part, sage Pulastya explains the essence of religion to Bhīṣma. The second part contains a description of the earth. Third part contains tales of creation as also a geographical description of India. Fourth part describes the life of Lord Rāma. In the fifth part, essential knowledge of religion has been discussed in the form of a dialogue between Lord Śiva and Pārvatī (it contains the glory of Śrīmad Bhāgavatam; the stories of Rāma, Jagannatha, Matsya, Ekādaśī, Bhṛgu, etc.).

5. The Varāha Purāṇa (24.000 verses) contains the tale of the rescue of the earth by the Viṣṇu avatār Varāha (boar incarnation) It describes different vratas; Lord Viṣṇu's glories.

6. The Garuḍa Purāṇa (19.000 verses) is about Lord Viṣṇu instructing his carrier, Garuḍa, about the subtleties of religion and life. Besides trivial tales related to religion and morality, this Purāṇa also contains description of diamond-like jewels and the ways to identify the best kind of

jewels (the subject of the Bhagavad Gītā, reincarnation, viṣṇu-sahāsra nama, and a description of tarsya kalpa).

The six Brahmā Purāṇas are:

1. The Vāmana Purāṇa (10.000 verses) is the purāṇa entirely devoted to the Vāmana avatāra (incarnation) of Lord Viṣṇu, and is narrated in the form of a dialogue between the sage Pulastya and the devoted Nārada.

2. The Mārkaṇḍeya Purāṇa (9.000 verses) begins with a question posed by sage Jaimini. In reply to this question, sage Mārkaṇḍeya narrates what constitutes the subject matter of this purāṇa (Stories of Rāma and Kṛṣṇa).

3. The Brahmā Purāṇa (10.000 verses) contains two parts - Purva Bhāga and Uttar Bhāga. Purva Bhāga contains tales of creation, a description of Lord Rāma and Lord Kṛṣṇa. Uttar Bhāga contains a detailed description of Puruṣottama Tīrtha, prominent among all the holy places.

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Purañjana

A king in an allegory about the jīva living in the city with nine gates or the body (see S.B. 4.25 and further). A story told by Nārada to king Prācīnabarhi.

Pure Devotee

Someone who, free from all attachment to the fruits of his actions (karma) and to speculative thought (jñāna), surrenders with body and soul to the service of the Lord and thus achieves the perfection of devotion unto God and the acme of spiritual realization.

Pūrṇam

(Oṁ-pūrṇam) The fullness of Kṛṣṇa: in qualities in six: riches, beauty, fame, strength, knowledge and renunciation (see also Bhaga and Potencies).

- To the separate division called the Complete Whole: the unity of Him, the Lord; the soul, the matter, the activity and the Time (resp. Īśvara, jīva, prakṛti, karma en kāla).

Pūru

The son of king Yayāti who took the burden of old age from his father so that he could stay young. He thus became the founder of the dynasty named after him. Because Kṛṣṇa belonged to the dynasty of his brother Yadu, who refused his father's request, He in fact could not ascend the throne after Ugrasena (see S.B. 9:18). The descendants of Pūru, the Kaurava's, contested the rule of the Yadus. As a consequence of the curse of Yayāti, was Kṛṣṇa, with Jarāsandha and Śiśupāla pusuing Him fanatically in hatred after the death of Kaṁsa, forced into retreat in Dvārakā (see e.g. S.B. 10.68: 13-22). Together with the exile of the Pāṇḍavas from the Kaurava family to which they belonged, this ultimately led to the great war of Kurukṣetra and the downfall of the entire Candra-vaṁśa, the lunar dynasty of Purūravā that had ruled India after Rāmacandra (see S.B. 9.14 en 9.18).

Purūravā

A king born from the, to a woman, cursed Sudyumna and the powerful Budha. He later married the heavenly Urvaśī that left him in denial of his attachment (see 9.14).

- Founder of the dynasty that with the Yadus and the Kurus (descendants of Pūru) ran into conflict with themselves in the great war of Kurukṣetra.

Puruṣa

The male principle; the Absolute Truth in its original form (mahāpuruṣa). The lord as the puruṣa assumed the original form of the material world with her sixteen principles of material action (S.B. 1.3: 1, see also Virāṭ-rūpa)

- The original person, the incorporeal godhead.

- (As cause and effect), the mind, de elements, false ego, the guṇas, the senses, the Universal form or appearance (see Virāṭ-rūpa) with the moving and nonmoving living entities and the complete independence all together.

- The living being, the person as the enjoyer.

- Kṛṣṇa as the Supreme Enjoyer.

- Viṣṇu as the first avatāra (puruṣa-avatāra, see Viṣṇu).

- Separated frommaterial nature under the influence of Time (see S.B. 11.24: 3)

Puruṣa-avatāras

The first expansions of Kṛṣṇa as the Original Person, three in number, involved in the creation, maintenance and dissolution of the material univer-

se. (see also Avatāra and S.B. 2.7). These are the primary expansions of Lord Viṣṇu:

- Kāraṇodakaśāyī Viṣṇu (Māhā-Viṣṇu) lies within the Causal Ocean and breathes our innumerable universes;

- Garbhodakaśāyī Viṣṇu enters each universe and creates diversity;

- Kṣīrodakaśāyī Viṣṇu (the Supersoul) enters into the heart of every created being and into every atom.

Puruṣārthas

Goals of a material life. In four: kāma, artha, dharma, mokṣa; by resp. regulation of lust, profit and religious duty one finds liberation. Often mentioned in three not mentioning the mokṣa.

Pūrvacitti:

('foreboding, first notion or conception') the name of the apsara the Lord is confessed to (see S.B. 11.16: 33).

Pūrvataraṁ

(previous, anterior, ancient, prior, before, first) term relating to liberated souls of yore with whom one must be in touch to have proof of the soul (see also Paramparā).

Pūtanā

Witch in the form of a beautiful woman sent by Kaṁsa to kill baby Kṛṣṇa, but who instead was killed by Kṛṣṇa and thus found liberation (see S.B. 10.6).

R

Rādhā

See Rādhārāṇī.

Rādhārāṇī, Śrīmatī

Girlfriend of the young Kṛṣṇa, cowgirl from Vṛndāvana. Stands for the pure love of and for Kṛṣṇa. The cause of the madness of Lord Caitanya who completely identified Himself with her love for Him (see Gopī and different bhajans about her).

- Eternal companion of Kṛṣṇa, personal manifestation of His inner hlādinī potency of spiritual happiness. She embodies the perfect love and devotion unto the Lord.

- The Sanskrit word rādhana means: propitiating, conciliating; pleasure, satisfaction, obtaining, acquisition; the means or instrument of accomplishing anything, worship. The word ārādha means gratification, paying homage.

- Śrī Hayeśvar das, a dutch translator of Prabhupāda's works, says in his comments: The word "served" in all its intensity is the translation for ārādhika in S.B. 10.30: 28, which for the sandhi (the fluent connection at the end of one word with the beginning of a next one) is abbreviated to rādhika. With this word the holy name of Rādhikā, Kṛṣṇa's eternal companion Śrī Rādhā, is indirectly revealed: the name of Rādhikā for the rest is absent in the Bhāgavata Purāṇa.

Rāga

Attachment, preference, counterpart of aversion (dveṣa). A kleśa.

- A musical mood, note, harmony, melody. There are six main rāgas to excite some affection.

- Coloring, dying.

- Color, hue, tint.

- Redness, inflammation.

- Love, affection, sympathy for.

- Vehement desire, interest joy, delight in.

- Seasoning, condiment.

- Second daughter of Āṅgira.

- Sun or moon.

- A prince or king.

Rāgānuga-bhakti

Devotion of the advanced devotee who took up spontaneous love for Kṛṣṇa; who got attached to Him that way. Also called bhajana (as opposed to arcanā-bhakti temple devotion with murtis; see further Vaidhi-bhakti and Sādhana-bhakti). A form of parā-bhakti, in contrast with viddha-bhakti.

Raghavas

Descendants of King Raghu, in particular Rāma and Lakṣmāṇa.

Raghu

Ancestor of Rāmacandra. His dynasty was also called the Raghu dynasty.

Rajas

Rajo-guṇa: the mode of passion (see Guṇas).

Rājasūya-yajña

('the king of sacrifices-ceremony') Vedic ritual to the assuming of the throne by a Vedic sovereign, meant to settle his rule over other rulers (see S.B. 10:72).

Rajo-guṇa

The mode of passion in material nature (see also Guṇas, Brahmā).

Rākṣasas

A certain kind of demons, the wild men, also called asuras. A concept with a broader meaning indicating everyone not complying with the rules, who are bent on enjoyment only. Next to this are also the demons indicated who publicly oppose religious principles as also the malicious who fight against Kṛṣṇa.

- Man-eaters.

Ramā

Good luck, fortune, splendor, opulence, another name for Lakṣmī, the Goddess of Fortune.

Rāma

('Source of joy'): the Highest Enjoyer of eternal Bliss.

- Incarnation of Kṛṣṇa (Viṣṇu-tattva), also called Rāmacandra: the Viṣṇu-avatāra who together with Hanumān and his monkey-hordes and His eternal companion brother Lakṣmaṇa (see Saṅkarṣaṇa, Balarāma and Nityānanda) defeated the demon Rāvaṇa, to free Sītā, His wife who was abducted by the demon (see S.B. 9:10 & 9.11).

- Another name of Balārama.

- Another name for Uśanā.

- Another name of Paraśurāma.

Rāma-rājya

Perfect Vedic monarchy to the example of the rule of king Ramācandra, the avatāra of Kṛṣṇa as the ideal sovereign.

Rāmāyaṇa

('the path of Rāma'): the epic written by Vālmīki on the avatāra Śrī Rāma who in His youth was banned to the forest with Sītā, His wife, takes it up against Rāvaṇa, a demoniac ruler and thus obtained His kingdom.

Rantideva

A king famous for attaining brahmaloka while he, himself emaciated, after a long fast gave away his last bit of food to guests and even to dogs (S.B. 9.11).

Rasa

(literaly: taste, state of love, relation, mood, emotion, mellow): ecstatic emotional relation with Kṛṣṇa; relation of the Lord with the living beings (see also Viṣaya):

(literaly: taste, state of love, relation, mood, emotion, mellow): ecstatic emotional relation with Kṛṣṇa; relation of the Lord with the living beings (see also Viṣaya):
There are seven indirect rasas (by Śrīla Rūpa Gosvāmī in the Bhakti Rasāmṛta Sindhu 2.5.115 -116):

1. anger (raudra),
2. wonder (adbhuta),
3. ghastliness (bībhatsa),
4. dread (bhayānaka),
5. humor (hāsya),
6. chivalry (vīra) en
7. compassion (dayā)

and five direct main rasas:

1. the neutral (santa),
2. the servant-Master-relation (dāsya),
3. friendship (sākhya),
4. the parent-child relation (vātsalya)
5. the amorous relation (śṛṅgāra).

Marital (mādhurya) is distinguished śṛṅgāra in:
- svakhya, mature and
- parakhya, youthful. Indirect means distorted by temporality. Direct means experienced to the full in the liberated state.

- Also mentioned in the Bhāgavatam Canto 10.43: 17 where Vyāsa describes the different emotional states of the audience at the wrestling arena of Kaṁsa as Kṛṣṇa steps forward to wrestle for justice, explained by Śrīla Śrīdhara Svāmī in quoting the verse:

raudro 'dbhutaś ca śṛṅgāro
hāsyaṁ vīro dayā tathā
bhayānakaś ca bībhatsaḥ
śāntaḥ sa-prema-bhaktikaḥśāntah sa-prema-bhaktikah

"[There are ten different moods:] fury [perceived by the wrestlers], wonder [by the men], conjugal attraction [the women], laughter [the cowherds], chivalry [the kings], mercy [His parents], terror [Kaṁsa], ghastliness [the unintelligent], peaceful neutrality [the yogīs] and loving devotion [the Vṛṣṇis]."

- Also in five described in the Bhāgavatam 7.1: 30-32 as: (30) 'Of in lust, hatred, fear, affection and devotion having a mind absorbed in the Supreme have many given up the sin and by that attained the path of liberation. (31) The gopīs with their lusty desires, Kaṁsa out of fear, Śiśupāla and others out of hatred, many Kings out of kinship, Kṛṣṇa's family out of affection and you and us through bhakti did so, oh King. (32) Anyone but Vena would adopt one of these five in regard of the Original Person and one therefore by any means should fix one's mind on Kṛṣṇa.'

- Monier Williams dictionary: (...) the taste or character of a work, the feeling or sentiment prevailing in it (from 8 to 10 Rasas are generally enumerated, viz. {śringāra}, love; {vīra}, heroism; {bībhatsa}, disgust; {raudra}, anger or fury; {hāsya}, mirth; {bhayānaka}, terror; {karuNa}, pity; {adbhuta},

wonder; {śanta}, tranquillity or contentment; {vātsalya}, paternal fondness; the last or last two are sometimes omitted.

- Śrīla Bhakti Siddhānta Sarasvatī Ṭhākur quotes the following Vedic statement: 'raso vai saḥ, rasam hy evāyam labdhvānandī bhavati'. "He Himself is rasa, the taste or mellow of a particular relationship. And certainly one who achieves this rasa becomes ānandī, filled with bliss" (Taittirīya Upaniṣad 2.7.1).

- Śrīla Bhakti siddhānta Sarasvatī further quotes a verse to explain the word rasa:

vyatītya bhāvanā-vartma
yaścamatkāra-bhāra-bhūh
hridi sattvojjvale bādham
svadate sa raso matah

"That which is beyond imagination, heavy with wonder and relished in the heart shining with goodness - such is known as rasa."

- The sap or juice of plants, juice of fruit, any liquid or fluid, the best or finest or prime part of anything, essence, marrow, elixir, soup, serum, semen.

Rāsa-līlā

The so called rāsa-dance (rāsa means game or sport or dance). Famous dance of Kṛṣṇa with the gopīs at night outside of Vraja (the vicinity where He grew up). Erotically charged. Reason of the great renown of the Bhāgavatam in India, in particular chapter 33 of the tenth canto, the Summum Bonum.

Ratha-yātrā:

Festival of the chariot in which Kṛṣṇa as Lord Jagganātha is taken around the city placed on a cart, pulled by the devotees.

Raudra

Anger as a rasa (indirect).

Rāvaṇa

A mighty demon called ten-head, who wanted to build a staircase to heaven and pave the streets with gold, but by Kṛṣṇa in His Rāma incarnation was killed after he had abducted Sītā (see also Rāmāyaṇa and Hanumān and S.B. 9: 10).

Ṛbhus

(ṛbhu means: clever, skilful, inventive, prudent) an artist, one who works in iron, a smith, builder of carriages.

- Name of three semi-divine beings Ṛbhu, Vāja and Vibhvan. The name of the first being applied to all of them. By some thought to represent the three seasons of the year. Celebrated for their skill as artists, they are supposed to dwell in the solar sphere. They are the artists who formed the horses of Indra, the carriage of the Aśvins, and the miraculous cow of Bṛhaspati; They made their parents young and performed other wonderful works. They appear generally as accompanying Indra.

Recaka

The phase of breathing in which one exhales (see Prāṇayāma, Pūraka, Kumbhaka).

Regulative principles

(see also Vidhi): with this term the injunctions are indicated that are to be followed strictly by anyone who wants to advance spiritually. They are known in categories of values according to the different aspects of spiritual life, but the most important, followed naturally by every civilized person, and thus for certain also by the person of self-realization, are the following four:

1) No meat, fish or eggs for food but to be compassionate with respect for all living beings (see Dayā and Ahiṁsā).

2) No intake of any intoxicant, stimulating or sedating (drugs, alcohol or even coffee, tea and chocolate, tobacco etc.), but have respect for the natural order and the Absolute Truth of His creation (see Sathya, Kāla and Puruṣa).

3) Not to engage in any form of illicit sexuality, but to share faithfully and be pure of spirit and body (see Prema, Dāna and Sauca, no sex for the sake of sex outside of the marriage, and within the marriage only for the purpose of begetting children).

4) Not to engage in any form of gambling, not eat more or acquire more than is needed, but to be austere, not to go beyond necessity and to know where and when to stop (see Tapas and Bhāgavata dharma).

Rohiṇī

The mother of Balarāma, Kṛṣṇa's elder brother. Another wife of Vasudeva.

- The name of a wife of Kṛṣṇa, who supposedly was the one heading the 16.000 queens held captive by Bhaumāsura.

Romaharṣaṇa

A pupil of Vyāsadeva, a pratiloma, leading the great sacrifice of the sages in the Naimiṣa forest, where Balarāma, being on a pilgrimage with Kurukṣetra at hand, beat him 'to death' with a blade of grass because he impudently did not stand up on His arrival. His son Sūtadeva Gosvāmī took over the Vedic responsibility for the Purāṇa (see S.B. 10: 78).

Ṛṣabha

'The best', avatāra Lord Ṛṣabhadeva was an example as a king but was as an avadhūta misinterpreted (see Māyāvāda and S.B. 5.4-5). He had a hundred sons of whom the Nava-yogendras were the ones best known.

- Of them the eldest, Bharata, was indeed a great practitioner of yoga; he had the best qualities and it was he after whom by the people this land was called Bhārata-varṣa (S.B. 5.4: 9).

- As the son of King Nābhi (the pivot) He was born as Ṛṣabha (the best one) from Sudevī to go for the certainty of being equibalanced in the matter of yoga (S.B. 2.7: 10).

- Under the tenth Manu by Āyusmān begotten from the womb of Ambudhārā, Ṛṣabhadeva, a partial incarnation of the Supreme Lord, will take birth and of him Adbhuta will enjoy all opulence of the three worlds (S.B. 8.13: 20).

Ṛṣi

(Rishi): ('seer') sage, Vedic scholar, a saint (see also Muni, Vipra, Sādhu, Mahāṛṣi).

- From Brahmā were born the sons Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Bhṛgu, Vasiṣṭha, Dakṣa and the tenth son, Nārada (S.B. 3.12: 22). Not counting Dakṣa, Nārada and Bhṛgu one speaks also sometimes about the seven sages, who for each manvantara have different names (see also S.B. 8.13).

- Kaśyapa, Atri, Vasiṣṭha, Viśvāmitra, Gautama, Jamadagni and Bharadvāja are the names of the seven sages under the present Manu Vaivasvata also known as Śraddadeva (S.B. 8.13: 5).

Ṛta

(proper, right, fit, apt, suitable, able, brave, honest; settled order, law, rule; divine law, faith, divine truth) term used in contrast with anṛta to indicate the true and the false, the real and the unreal (see also sat-asat, S.B. 8.7: 25, 11.28).

- Ṛta is the living on leftovers, one says (S.B. 7.11: 18).

- A descendant of Mithila: Vijaya's son was named Ṛta (S.B. 9.13: 25).

Ṛtvik

The state of being a ṛtvij or priest; there are four of them:

5. the hotā priest (the one offering oblations and singing the Ṛg Veda verses),
6. the brahma priest (supervising the proceedings),
7. the adhvaryu priest (who chant the yayur-mantras and prepares the sacrifice by arranging the sacrificial ground, the altar, etc.)
8. and the udgātā priest (singing the Sāma-veda hymns) (see S.B. 9.11: 2).

- The three forms of sacrifice are constituted by the three Vedas that provide the verses used for the offerings by the hotā, the advaryu and the udgātā priest.

Rudra

The dreadful one; another name for Śiva, or for his eleven inferior expansions who rose from his male half as the Rudras.
- In the Vāyu-purāṇa the Rudras are named: Ajaikapad, Ahir-budhnya, Hara, Nirṛta, Īśvara, Bhuvana, Añgāraka, Ardha-ketu, Mṛtyu, Sarp and Kapālin.

Rukmī

(from rukma: 'golden, what is bright and brilliant'): son of Bhīṣmaka and the brother of Rukmiṇī, an ally of Jarāsandha and Śiśupāla conspiring against Kṛṣṇa and who was defeated by Kṛṣṇa but not killed (see S.B. 10.54).

Rukmiṇī

The daughter of the king of Vidarbha or Bhīṣmaka: Rukmiṇī, the first wife of Kṛṣṇa (see also Vaidarbhī). She was abducted just before she had to marry Śiśupāla.

Rūpa
Form, appearance (see also Vigraha, see e.g. S.B. 12.11: 14-15).

Rūpa Gosvāmī

Author of the Bhakti-rasāmṛta-sindhu. Translated and revised by Swami Prabhupāda as the 'Nectar of Devotion'.

- One of the so-called six gosvāmīs of Vṛndāvana; the most important followers of Lord Caitanya Mahāprabhu. They wrote his teachings down and are recognized as intimate pupils and great sages (see the bhajans: Nāma Sankīrtana, Śrī Śrī Śadgosvāmī-aṣthaka and Je Ānilo).

S

Śabda

Sound (known as Kṛṣṇa).

- A process of sacrificing sound in the controlled mind.

- Kind of pramāṇa, or a certain truth of evidence.

- An 'object' of the senses (see Viṣaya).

Śabda-brahman

The oral tradition, culture of precept and ritual giving access to Kṛṣṇa-consciousness (śābhda-brahman: the Veda).

- The spiritual sound manifesting itself in the vital breath, the senses and the mind (11.21: 36, and 11.15: 19). Mystically in self-realization and socially in the tradition of the personal conveyance of the knowledge.

- Śrīla Viśvanātha Cakravartī Ṭhākura explains the divisions of śabdha as follows in four phases.
1. The prāṇa phase of Vedic sound, known as parā, is situated in the ādhāra-cakra;
2. The mental phase, known as paśyantī, is situated in the area of the navel, on the manipūraka-cakra;
3. The intellectual phase, known as madhyamā, is situated in the heart area, in the anāhata-cakra;

4. Finally, the manifest sensory phase of Vedic sound is called vaikharī (see also Cakra).

Śabdaḥ khe

(Śabda khe): Kṛṣṇa's expression 'I am the sound in the ether' (see B.G. 7: 8).

- Also called ākāśa nāda in S.B. 12.6: 37 (see also Diviyam śrotam).

- Hearing the sounds of all living beings in the ether belongs to the secondary siddhi dūra śravaṇa ('remote hearing') mentioned in 11.15: 19.

Sac-cid-ānanda

See Sat-cit-ānanda.

Sac-cit-ānanda-vigraha

Kṛṣṇa in His form of eternity, consciousness and bliss (see also Oṁ tat sat)

Ṣaḍ-bhūja

The followers of Caitanya Mahāprabhu also worship Him in His six-armed form of ṣaḍ-bhuja. Two arms carry the waterpot and daṇḍa of the sannyāsī Caitanya Mahāprabhu, two arms carry the flute of Lord Kṛṣṇa, and two arms carry the bow and arrow of Śrī Rāmacandra. This ṣaḍ-bhuja form is the actual purport of verse S.B. 11.5: 34.

Ṣaḍ-ūrmi

To be subject to transformation in divisions of time (12.4: 19)

Sādhaka

Denomination for all entertaining a spiritual discipline (sādhana) in de yoga.

- Set apart from bhakta as a preceding concept.

Sādhana-bhakti

Devotion of beginners getting disciplined under guidance.

- Devotion which with sādhana, spiritual discipline, delivers service (see also Rāgānugā- and Vaidhi-bhakti).

- There are two kinds: contaminated and free from material motives: viddha and parā-bhakti.

Sādhu

(Straight) unerring, obedient straightened, a saint, a holy man, a devotee, a seeker of truth.

- He who in full surrender to Kṛṣṇa gives evidence of the greatest wisdom and holiness (see also Śanta).

Sādhyas

(Literally: those subdued, mastered, or won; to be (being) contrived or managed; to be accomplished or fulfilled, proved or demonstrated; conquerable, practicable, feasible, curable, attainable) as a term used for the type of demigods who are worshiped for commercial success (see S.B. 2.3: 2-7) or the allegiance of subjects in case of a king.

Sagara

('With poison') renown king called that way because of an offense committed by his parents relating to sage Aurva. On the word of Aurva, in yoga with the Supersoul of all Vedic knowledge and the enlightened souls, he was with horse-sacrifices of worship with the Lord. His sons were responsible for the place called Gangāsāgara. It was he who gave people of a dubious nature some standing. One day the horse, used in the worship,was stolen by Indra. The proud sons born from Sumati, a wife of Sagara, turned, ordered by their father, the earth up side down in search of the horse. They found it back in the aśrāma of sage Kapila who burnt them with his fiery look to ashes as they aggressively approached him. To wash away their sins the Ganges was brought down after ages of renunciation (see also S.B. 9.8 & 9.9).

Saguṇa

(Literally: endowed with qualities): relates to Kṛṣṇa, the Absolute Truth, in the sense that He has qualities that are completely transcendental (see Nirguṇa en Brahman).

Sahadeva

One of Arjuna's younger brothers. Twin brother of Nakula (see Pāṇḍava's).

Sahajiyā

Incorrect imitation of the love of the gopis; fake bhakti.

Sākhya

One of the five direct or primary rasas or manifestations of love standing out as the main rasas: the fraternal or friendly (see also Bhāgavata-dharma).

Sakti

(Śakti): strength, energy, power, might, ability, effort, capability. Feminine aspect in relation to material activities. In three kinds (see also Energy and further under Potencies):

1. Taṭasthā-, divine energy.
2. Antaraṅgā, lower material energy.
3. Bahiraṅgā-śakti, the energy in between of the living souls.

- The energy or active power of a deity personified as his wife and worshipped under various names depending on the godhead of concern.

Śakti

Power, energy. In three types: higher, in between and lower energy:

1) Antaraṅga-śakti of Kṛṣṇa and His expansion; His transcendental opulence.
2) Tataṣta-śakti concerning the individual soul.
3) Bahiraṅga-śakti: the material energy.

One speaks of the higher and lower energy of respectively Viṣṇu-śakti and Mahāmāyā-śakti (see also Potency).

- The nine śaktis or powers of the Lord: vimalā, purity; utkarṣiṇī, exalted state; jñānā, knowledge; kriyā, activity; yogā, yogic powers; prahvī, modesty; satyā, truthfulness; īśānā, sovereignty and anugrahā, grace (mentioned in S.B. 11.27: 25-26).

- Sakti as opposed to śakti means adherence, attachment, devotion or addiction to.

Sakti-aveṣa-avatāra

(Śakti)-aveṣa-avatāra: An incarnation of Kṛṣṇa as a partial incarnation (Jesus Christ e.g.).

Śakti-aveśa-avatāra

Specially empowered incarnations. See further under Avatāra.

- The śakti-āveśa-avatāras are categorized into:
a) Forms of divine absorption (bhagavad-āveśa), such as Kapiladeva or Ṛṣabhadeva.
b) Divinely empowered forms (śakti-āveśa), of whom seven are foremost:

1 Śeṣa Nāga in the Vaikuṇṭha world, empowered for the personal service of the Supreme Lord (sva-sevana-śakti),
2 Anantadeva, empowered to bear all the planets within the universe (bhū-dhāraṇa-śakti),
3 Lord Brahmā, empowered with the energy to create the cosmic manifestation (sṛṣṭi-śakti),
4 Catuḥsana, or the Kumāras, specifically empowered to distribute transcendental knowledge (jñāna-śakti),
5 Nārada Muni, empowered to distribute devotional service (bhakti-śakti),
6 Mahārāja Pṛthu, specifically empowered to rule and maintain the living entities (pālana-śakti) and
7 Parasurāma, specifically empowered to cut down rogues and demons (duṣṭa-damana-śakti). (Purport CC madhya 20,246, see also Avatāra).

- Jesus Christ is also considered a śakti-aveśa-avatāra.

Śālva

The demoniac member of the family who siding with Śiśupāla fought with Pradyumna, but because of his great power and magic was killed by Kṛṣṇa. He was reported to go to war with a flying fortress called Saubha (see S.B. 10.76-77).

Sāma

Means “pacifying". Vasudeva wanted to pacify Kaṁsa by indicating relations, gain, welfare, identity and glorification. Reference to these five concerns constitutes sāma, and Vasudeva's presentation of fear in two situations: in this life and the next: is called bheda (addendum Prabhupāda Canto 10.1).

Sāma-Veda

One of the four original Vedas. The Sāma-Veda consists of the musical compositions of the hymns.

Samādhi:

Spiritual absorption, Kṛṣṇa, perfect state of spiritual enrapture through a full commitment in devotional service.

- Final phase of aṣthānga-yoga, the eightfold path.

- Self-realization (see also Asamprajñata-, Dharmamegha- and Samprajñata-).

- Patañjali describes in his yoga-sūtra the different forms of samādhi as being with and without 'seed' (sabija and nirbija samādhi, Prabhupāda: life and lifeless yoga S.B. 3.28: 34). Seed means more than just the biology, it also implies having thoughts, discrimination, relating to objects: to control the mind about the lifeless of an object. Without seed would be without the object (and without thoughts).

Samāna-vāyu

The inner physical pressure which serves the balancing. It is one of the five types of air controlled by the technique of breathing in aṣthānga-yoga (see Vāyu).

Samatvam

To be balanced, equanimity.

Sāmba

'With the mother': son of Kṛṣṇa and one of his eight principal wives Jambavatī. He stole away the daughter of Duryodhana, was captured by the Kauravas, which then led to a campaign of Balarāma cursing the dynasty and dragging Hastināpura into the Ganges (see S.B. 10.68). Sāmba was the one Yadu who once as a boy had challenged the learned, playing he was a pregnant woman, which then led to the curse that destroyed the Yadu dynasty in the end, Kṛṣṇa's last mission to remove the burden from the earth (see S.B. 11.1).

Śambhu

Name of Lord Śiva as the beneficent one.

Saṁhitā

(Joined, attached, fixed, composed, put together): a collection of stories, a bible; the Bhāgavatam is also called the Paramahaṁsa Saṁhitā, the collection of stories about the supreme person, the paramahaṁsa who is the Lord.

Śamī

A small tree called Acacia Suma, also called Aapta, a type of mimosa with cream colored flowers and very hard wood that is used for obtaining fire by friction. So Agni, or fire, is called śamī-garbha, 'having the śami for its womb.' It is sometimes personified and worshipped as a goddess, śamī-devi.

- Mentioned in the discussion of the symptoms of Kali-yuga as the tree that all other trees will degrade to (see S.B. 12.2: 12-16).

- The mantra 'śamī-garbhād agniṁ mantha': 'from inside the śamī the fire is generated' was used by Purūravā when he with śamī wood kindled fire meditating on Urvaśi (see S.B. 9.14: 44-45).

Sampradāya

Organization of Vaiṣṇavas consisting of different schools or maths. For ISKCON: the Brahmā-Madhvā-Gaudīya-sampradāya; the bengal branch of the Brahmā-sampradāya. There are four main sampradāyas: the Brahmā-, Śrī-, Rudra and Kumāra-sampradāya who all worship Lord Viṣṇu (active as the: Ramanuja-sampradāya, the Madhvā-Gaudīya-sampradāya of Lord Caitanya, the Viṣṇusvami-sampradāya and the Nimbarka-sampradāya).

- The disciplic succession of the Brahmā-sampradāya is as follows: Brahmā, Nārada, Vyāsa, Madhvācārya(Pūrnaprajna), Padmanābha, Narahari, Mādhava, Akṣobhya, Jayatīrtha, Jñānasindhu, Dayānidhi, Vidyānidhi, Rājendra Tirtha, Jayadharma (Vijayadhvaja Tīrtha), Puruṣottama Tīrtha, Brahmanya Tīrtha, Vyāsa Tīrtha, Lakṣmīpati, Mādhavendra Pūrī, Īśvara Pūrī, Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara (Viśvambara) en Śrī Rūpa Gosvāmī en anderen, Śrī Raghunātha dāsa Gosvāmī, Kṛṣṇa dāsa Kavirāja Gosvāmī, Narottama dāsa Ṭhākura, Viśvanātha Cakravartī Ṭhākura, Baladeva Vidyābhūṣana, Jagannātha dāsa Bābājī, Bhaktivinoda Ṭhākura, Śrī Gaura Kiṣora dāsa Bābājī, Śrīmad Bhakti siddhānta Saraswatī, A. C. Bhaktivedanta Swāmi Prabhupāda.

- Disciplic succession of spiritual masters (see also Ācāryas). Line in succession in which the teaching is handed down (see also Paramparā).

Samprajnāta-samādhi

Deliberate absorption with discrimination or 'seed'thoughts (sabīja versus nirbīja).

Saṁsāra

Saṁsār(a): the world as an ocean of material suffering. Matter as a forest fire to the soul. The cycle or wheel of repeated birth and death.

Saṁśaya

Doubt.

Saṁskāra

Purification ritual (see Garbādhāna and Anna-prāśana).

- The following purification mantra is e.g. used when one takes a bath (from the Garuḍa Purāṇa, cited in Hari-bhakti-vilāsa 3.47); It belongs to the nārāyaṇa kavacha shield of mantras used to ward of fear (see S.B. 6.8: 4-6).

'om apavitraḥ pavitro vā
sarvāvasthāṃ gato 'pi vā
yaḥ smaret puṇḍarīkākṣaṃ
sa bāhyābhyantaraḥ śuciḥ
śrī-viṣṇu śrī-viṣṇu śrī-viṣṇu'

'whether one is holy or of sin
or even had to go through all
he remembering the lotus vision
is purified within without
Lord Viṣṇu, Lord Viṣṇu, Lord Viṣṇu'

Translation: "Unpurified or purified, or even having passed through all situations, one who remembers the lotus-eyed Supreme Personality of Godhead is cleansed within and without."

- Subliminal impression: Patañjali, Yoga Sutra III.18: 'In the observation of his subliminal impressions or saṁskāras is there the knowledge of previous lives' (see also Vāsanā)

Sāṁvartaka

The fire at the end of time.

Saṁvatsara

A complete year, a tropical jaar, a solar year (sāṁvatsara: yearly, but also: a lunar cycle of 29.5 days, vatsara: a year).

Saṁyama

The integration of concentration, meditation and absorption, dhāraṇā, dhyāna and samādhi (see also aṣthānga yoga).

Sanat-kumāra

One of the four Kumāras, great sages and godly devotees of the Lord.

Sanātana

Eternal.

Sanātana Gosvāmī

One of the six great spiritual teachers of Vṛndāvana, who by Lord Caitanya Mahāprabhu were empowered, to establish and spread the teachings of Kṛṣṇa-consciousness (see Gosvāmī).

Sanātana-dhāma

The eternal abode, the Vaikuṇṭha worlds in the spiritual sky (see also Loka).

Sanātana-dharma

The eternal duty unto Him (Kṛṣṇa) to be of service as a universal and absolute religion; the fight, the 'war of eternity' for His shelter (see also Bhāgavata-dharma en Varṇāśrama-dharma).

Sanātana-yoga

The eternal activities performed by the living being.

Saṅgaṁ

Association of devotees also called sat-saṅga, to associate in devotion to the true or the truth.

- In a worldly sense: be intimate with, to have sex with.

Saṅgaś

Attachment (also rāga); the emotional preference of associating with material things.

- Material involvement without being of service unto Him.

Sañjaya

He who passed on the Gītā to Dhṛtarāṣṭra, directly by clairvoyance. He was his secretary and a pupil of Vyāsadeva (See Kurukṣetra).

Sankara

(not to confuse with śankara): confusion, being mixed up, corruption.

- Unwanted offspring; of mixed marriages.

Śaṅkara

Lord Śiva as the cause of prosperity; the mightiest of the eleven Rudras, from whom the ten less powerful ones actually have originated.

- Causing prosperity, auspicious , beneficent.

- Name of a son of Kaśyapa and Danu (see also S.B. 6.6.: 27-31).

- Name of various authors and commentators, especially of Śaṅkarācārya.

- A particular Rāga or musical mode.

Śaṅkarācārya

Vedāntic philosopher and translator of the Gītā (lived 788-820 A.D., but to tradition 200 B.C.). He revived brahmanism preaching the oneness of the soul with Brahman; his leaning and sanctity were in such repute that he, also performing miracles, was held an incarnation of lord Śiva in his defending the impersonal aspect of Kṛṣṇa's teaching. His philosophy is often ranked as śaṅkarism under the impersonalists and together with the voidism of the buddhists fought by the Vaiṣṇavas as a māyāvāda threat to their personalist approach and defense of the classical order of the Indian society. Śaṅkara also himself contributed with his defense of Vedic culture against the buddhists.

- His four principal disciples were Padma-pāda, Hastāmalaka, Sureśvara or Mandana, and Trothaka; another of his disciples, Ānanda-giri, wrote a history of his controversial exploits, called Śaṅkara-vijaya.

- Tradition makes him the founder of one of the principal Saiva sects, the Daśana-nāmi-Dandins or 'Ten-named Mendicants.

- He is the reputed author of a large number of original works, such as the Ātma-bodha, Ānanda-lahari, Jñāna-bodhinī, Mani-ratna-mālā; and commentaries on the Upaniṣads the Brahma-mimāṁsā or Vedānta-sūtra, the Bhagavad-gītā, and the Mahābhārata.

- Name of various teachers and authors.

Saṅkarṣaṇa

('The one who unites, draws together, ploughs, see 10.8: 12): the first expansion of the Supreme Personality, who is responsible for the jīva, the individual soul or ego-consciousness (see also Aniruddha of the mind and Vāsudeva of the consciousness and Pradyumna of the intelligence, see also Vyūhas, S.B. 4.24: 35-37 and Pañca-tattva).

- As a transcendental expansion of Lord Balarāma (Nityānanda) named Mahā and Halāyudha, He represents the aspect of the individual soul (the jīva). Is the source of the puruṣa-avatāras (see Viṣṇu).

Sāṅkhya

Analytic knowledge; philosophical analysis of the material and the spiritual and the controller of both.

- Theistically to the avatāra Kapila (see S.B 3.25) a system of philosophy entailing the analytic study of the soul as distinguished from the twenty-four elements of material nature.

- Atheistically to the philosopher of the same name a system of material analysis of the world of appearances in all her different manifestations.

- School of yoga philosophy to which one reckons Patañjali (see also Vidhya, Yoga and Aṣthānga).

Sāṅkhya-yoga

Thorough study of the spiritual ego as differing from the physical body. This way the living soul is brought to bhakti-yoga, in which it can enter the spiritual activities that are his authentic action.

Saṅkīrtan

Preaching of His glory directly by oral reception or indirectly through the scriptures. Founded by Śrī Caitanya Mahāprabhu (see also Yajna).

Saṅkīrtana

All activity of preaching the glory of God for the good of everyone.

Saṅkīrtana-yajna

Or mahā-yajna: the most important of all sacrifices, settled by Śrī Caitanya Mahāprabhu, consisting of preaching the glory of God.

- The most important form of this consists of the congregational chanting of the holy names of the Lord in public, to which one always dances and distributes prasādam. The Bhāgavatam calls saṅkīrtana the only method possible to counter the corrupting influence of kali-yuga (see e.g. 1.2: 16, 1.6: 32, 2.1: 11, 5.5: 10-13, 6.3: 22, 7.5: 23-24, 8.17: 8, 9.5: 21, 11.5: 36-37, 11.11: 23-24, 11.14: 24, 11.27: 35, 11.28: 40).

Sannyāsa

- To detach oneself from the fruits of one's actions in doing one's duty.

- The order of renouncing the world, āśrama, of the mendicant preachers (see also Mahābhāgavata).

- Fourth and last order or phase of spiritual life (see Āśrama); complete detachment from a family or societal life in order to arrive at a perfectly controlled mind and senses and a full dedication of service unto Kṛṣṇa.

- There are four stages in accepting the renounced order:

1) Kutīcaka: one stays outside one's village in a cottage, and one's necessities, especially one's food, are supplied from home;

2) Bahūdaka: one no longer accepts anything from home: instead, one, madhukari, with the "profession of the bumblebees", collects one's necessities, especially one's food, from many places.

3) Parivrājakācārya: one travels all over the world to preach the glories of Lord Vāsudeva, collecting one's necessities, especially one's food, from many places, and

4) Paramahaṁsa: one finishes one’s preaching work and sits down in one place, strictly for the sake of advancing in spiritual life.

Sannyāsī

The devotee of Kṛṣṇa who gave up everything in order to serve the Lord (see S.B. 11.18).

- Someone who lives according the rules and regulations of sannyāsa (see also Āśrama).

Sanskrit

The language of the Vedas, one of the oldest languages in the world. A dead language fundamental to modern Indian languages as Hindi and Bangla, mainly practiced by priests reciting from the classical scriptures.

- The language is characterized by conjugations and contaminations of practically every word in a sentence to the verb ruling. As an old language it is endlessly connoted in which words like karma and dharma take several pages to describe and also for each English concept countless Sanskrit descriptions are found. To understand any Sanskrit thus heavily depends on the school of interpretation (see also Siddhānta).

- Grammatically, Sanskrit has eight cases for the noun (nominative, accusative, genitive, dative, ablative, instrumental, vocative, and locative), three genders (masculine, feminine, and neuter), three numbers for verbs, nouns, pronouns, and adjectives (singular, dual, and plural), and three voices for the verb (active, middle, and passive). The language is very highly inflected.

- The original script is called Devanāgarī. De translation in western letters is called I-trans (see downloads).

Santa

One of the five direct or primary rasas or manifestations of love considered the main rasas: the neutral one.

Śanta

A devotee of realization, those who have attained peace (see also Muni and Sādhu).

Śānti

Peace.

Santosa

Santuṣ: peacefulness; contentment to be satisfied, part of niyama.

Śaraṇya

Kṛṣṇa as the Protector, the refuge, the Giver of Shelter (see S.B. 10.66: 37).

Sarasvatī

The goddess of education and scholarship. Eternal companion of Lord Brahmā.

Sarga

The material creation, the primary creation. The five gross elements, the objects of the senses and the senses themselves including the mind give rise to the manifestation which is called the created universe (S.B. 2.10: 3, see also Visarga and S.B. 2.10.1-7 and 12: 7: 9-11).

Sārī

Long seamless colorful cloth used by the female devotee to dress herself.

- Traditional Indian vesture, wrapped cloth, for women.

Śārṅga

The name of the bow of Kṛṣṇa.

Śarva

He who kills with arrows, a name of lord Śiva (see S.B. 12.10: 35).

Sarva-gataḥ

Omnipresence. Quality of the soul.

Śāstra

(Order, command precept, rule, instruction advise, counsel) the Vedic studies, the revealed instructions, treatises, the manuals, the body of teaching to the sacred scriptures of the Vedas and Upaniṣads (see also Śruti and Veda).

Śāśvata

Durability, quality of the soul (used in B.G. 1.42, 2.20).

Sat

(Being, existing, occurring, happening, being present; the real, the true, the good, the right; the beautiful wise and honest) in the opposition of sat-asat is by this term the absolute truth indicated as opposed to the relative truth, nature as opposed to culture, the Time of the dynamic living reality of the natural world as opposed to manmade illusory (though necessary) fixations of order; the denominated relative to the denomination (see also Ṛta-anṛta and S.B. 11: 28).

- The resounding of the word Sat is used in the agreed upon activities of the devotion unto the nature of the Supreme; it is uttered to indicate the activities meant and the Absolute of the truth (B.G. 17: 26-27)

Sat-cit-ānanda

Eternity, consciousness, bliss. Main qualities of Kṛṣṇa relating to the three levels of realization: brahman, paramātmā and bhagavān: the impersonal spirit, the localized aspect, and His complete. What counts in self-realization is the consecutive realization of the continuity of the impersonal spirit, the consciousness of the local aspect and the happiness of His opulence, His Person.

- The qualities of the spiritual and absolute form (vigraha) of the Supreme Lord; but also of the original form of the living beings, who so sure are part of His being.

- The qualities of spiritual existence on itself.

- The transcendental spirit soul exhibits his own qualities of eternality (sat), knowledge (cit) and bliss (ānanda), in bhakti called resp. the sandhinī, samvit and hlādinī potencies of the Supreme Lord (see S.B. 11.22: 12, potencies).

Ṣaṭ-guṇa

The six qualities of a material existence: hunger, thirst, lamentation, old age, illusion and death (see next term).

Sat-kāla

Eternal time for itself, with no further denomination or division, known as the movement of, or that what moves the, matter (see Kāla and Asat-kāla).

Gekoppelde termen in woordenlijstSat-saṅga

Association of devotees or simply saṅgam, to meet with; the eternal bond of Kṛṣṇa and His devotees.

Ṣat-ūrmi

The six forms of material misery, the six 'waves' of the ocean of matter or the six 'enemies of the body: thirst, hunger, decay, death, grief and illusion. Also known as the four forms of misery: birth, disease, old age and death (see Ṣaṭ-guṇa and S.B. 5.11: 15).

Ṣaṭ-varga

The six enemies with the six senses (the five plus the mind) of lust, anger, greed, madness, intoxication and envy (see S.B. 11.26: 24) also called six plunderers, ṣaṭ dasyūn (in S.B. 7.8: 10).

Satarūpā

(Śatarūpā): wife of Svāyambhuva Manu (see S.B. 3.12: 54), and the mother of Devahūti.

- Among the ladies is Kṛṣṇa Śatarūpā (see also Mohini Mūrti, S.B. 11.16: 25).

- Vedic equivalent of Eva, the first created woman.

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Satī

Voluntary suicide by women of stepping into the fire after their husbands death. A traditional compulsion that ran obsolete.

- Name of the daughter of the prajāpati Dakṣa (see S.B. 4.4).

Satrājit

'Always victorious'. He was a son of Nighna (see S.B. 9.24: 13) and father of Satyabhama; he gave her to atone for the syamantaka-affair (see S.B. 10.56) and thus became a father-in-law of Kṛṣṇa. He was killed by Satadhanvan.

Sattva

The mode of goodness, the quality of purity or goodness that renders a person true, honest, wise (see Guṇas).

- Śuddha-sattva or śuddha-śīla: pure goodness, purity of character, innocence, guileless, a quality at a high level of bhakti.

- The way of goodness in Kṛṣṇa-consciousness of transcending the modes.

- Character, vital breath, life, consciousness, strength of character, strength, firmness, energy, resolution, courage, self command, good sense, wisdom, magnanimity.

- The highest of the three modes (B.G. 14: 6).

- Inner strength, being, existence, entity, reality, true essence, nature, disposition of mind.

- Spiritual essence, spirit, mind.

- A thing pure, clean.

- Material or elementary substance, entity, matter, a thing.

Sātvata

(Or Satvata, the one dedicated to the absolute truth, a name of Kṛṣṇa) another name for devotee, servant of the Absolute Truth (Sat).

- Specifically those devoted to Kṛṣṇa; the Yadus and the Vaiṣṇavas.

Satya

Truth, love of truth. second part of yama (see Aṣthānga-yoga). One leg of the bull of dharma (see Kali-yuga).

- Name for the first epoch of a mahāyuga (see also Kṛta).

- As a quality of bhakti: see Satya-dharma.

- Name of a loka: 'the place of truth' also named brahma-loka.

Satya-dharma

The religion of the truth. Term for Kṛṣṇa-bhakti as the truth loving performance of duty (the 'real thing').

Satya-yuga

First period of a mahāyuga, four times as long as Kali-yuga (see also Kṛta and Haṁsa).

Sātyaki

The son of Satyaka (see S.B. 9.24: 14), who also, next to Dāruka (see S.B. 10.53: 5), served as Kṛṣṇa's charioteer; he is also called Yuyudhāna (see S.B. 3.1: 31).

Satyam-śivam-sundaram

The true, the conscious and the beauty as the essence of divinity.

Satyavatī

Mother of Vyāsadeva, the author of this book, who was fathered by Parāśara Muni. On her request were by Vyāsa sons gegotten: Dhṛtarāṣṭra, Pāṇḍu [respectivey bij Ambikā and Ambālikā] as also the son Vidura [whom he begot with Vicitravīrya's maidservant, see also 1.13].

- From Gādhi there was in the line of Pūrurāva in the Kuśa dynasty of Vasu a daughter, also named Satyavatī, who by the brahmin Ricīka was asked to

be his wife. Jamadagni, one of the seven sages of this manvantara, was her son.

- Śāntanu begot in the womb of yet another Satyavatī, the daughter of Dāsa [a fisherman], the son Citrāṅgada. She was actually the daughter of Uparicara Vasu born from the womb of the fisher woman known as Matsyagarbhā.

Satyavrata

A saintly king, a great personality and devotee of Lord Nārāyaṇa, who performed penances and austerities only subsisting on water and as a son of the sun god became celebrated as Śrāddhadeva by Lord Hari being entrusted the position of Manu (Vaiṣvasvata Manu). He was the one who discovered Matsya, the Lord in His fish-incarnation (S.B. 8.24: 10).

Śauca

Purity (for self-awareness also spiritual). Part of niyama (see also Vidhi). Relates to the defence of respect for the celibate state, the original person, the children's soul (see also Dāna).

Śaunaka

(Śaunaka Ṛṣi): the chief of the sages who were present in Naimiṣāraṇya when Sūta Gosvāmī related the Śrīmad Bhāgavatam.

Śauri

Kṛṣṇa as the grandson of Śūra.

Scriptures

Revealed scriptures, also śāstra. The Vedic scriptures in general (śruti; the Vedas and Upaniṣads) or each other scripture with authority in the field of spiritual knowledge (smrti; the itihāsas, purāṇas and such), provided that along this course of the paramparā is explained what the being is of the Absolute Truth, or the Supreme Being, of the individual soul and his eternal bond that binds them together (see also Śāstra, Veda and Purāṇa).

Senses

Also indriya. The five senses or sense organs: hearing, touch, sight, taste and smell. Also, in a broader sense, the ten senses: the senses of perception or jñānendriyas (ears, skin, eyes, tongue and nose) and the working senses karmendriyas (mouth, arms, legs, genitals and anus). Sometimes the mind is added as the eleventh sense (S.B. 3.26: 13). They are part of the twenty-five elements (see also Elements).

Śibi

A king famous for his protecting a pigeon who had taken shelter of him, for which he gave his own flesh to a hawk and thus attained heaven. Praised in S.B. 1.12: 20 and 10.72: 21.

- Śibi, Vara, Kṛmi and Dakṣa were the four born from Uśīnara (S.B. 9.23: 3-4).

Siddhaloka

The place of no return beyond the main three lokas, where those of perfection go (see also Vaikuṇṭha).

- The world of the Blessed (M.W.).

Siddhānta

The final conclusion of the Veda's that realization of one's svarūpa in relation of service unto Kṛṣṇa gives Kṛṣṇa-consciousness of unity in diversity or the acknowledgment of the Person of God in the (material) world (see also Nyāyika, Vedānta and Achintya-bheda-abheda-tattva, and B.G. 9: 15).

- The fact of the creation not really being there, of His real oneness to the deluding temporal reality, of His simultaneous being One and different, is discussed in chapter S.B. 11.28 and in S.B. 12.4: 23-24.

Siddhas

Class of people, the perfected, the perfect, the self-realized, seers, fortune tellers saints, those of magical arts or endowed with supernatural power.

Siddhis

Yogic perfections, mystical potencies, spiritual accomplishments that can be a hindrance in one's self-realization. There are eight main siddhis:

1 The ability to identify with the smallest (aṇimā),
2 with the biggest (mahimā),
3 with the heaviest (garimā)
4 and the with lightest (laghimā),
5 and that one, acting in one's own way, (prākāmyaṁ),
6 with finding access everywhere (prāpti),
7 and setting in motion the forces (vaśitva),
8 may have the supremacy (īśitva).

(see also kaivalya and bhāgavata dharma and S.B. 5.6: 1 about their being limitations, or S.B. 9.4: 24-25, 11: 15 and 11.28: 42-43, 11.14: 14 for them being of no interest to the devotees).

- Mentioned is also the siddhi of answering to whatever desire that seeks His favor: the kāmāvasāyitā siddhi as number eight, fusing the garimā with the laghimā siddhi into one as being laghimā (see S.B. 11.15: 4-5).

- There are eight primary siddhis, as mentioned above, ten secondary siddhis and five siddhis specific for concentration in yoga (see S.B. 11.15: 4-9).

The secondary ones are:
1 In this body not to be plagued by hunger and thirst and such,
2 to hear things far away,
3 and to see things far away,
4 to be transported with the speed of mind,
5 to assume any form at will,
6 to enter into the bodies of others,
7 to die at will,
8 to witness the sporting [of the heavenly girls] with the gods,

9 to be of perfect accomplishment to one's determination,
10 and to have one's commands fulfilled unimpeded.

The five siddhis specific for concentrating in yoga are:

1 To know the past, the present and the future,
2 to be free from the dualities,
3 to know the minds of others,
4 to check the potency of fire, the sun, water, poison and so on and
5 not to be conquered by others.

Śikhā

Tuft of hair left over on the back of the shaven head of male devotees. Mark of Vaiṣṇava devotees living in the temple (see also Guru-kula).

Śikhsāṣthaka

The eight verses written by Lord Śrī Caitanya Mahāprabhu, that glorify the chanting of the holy name of the Lord (see the Bhajan).

Śila

To live 'of the stones' to live on gathering ears of corn left in the field, to live Vedically on the dole (see also S.B. 6.7: 36, 7.15: 30, 11.17; 41 & 43).

Śiśumāra-cakra

('Dolphin-disc'): the celestial sky that is called Vāsudeva because one can directly perceive Kṛṣṇa that way in the form of cosmic, galactic time or the Milky Way in the form of a dolphin.

- Also called the lotus of creation, the universe unfolded, from which Brahmā was born, sprouting from the navel of Viṣṇu.

- Name for the impersonal aspect of time of Kṛṣṇa (see also Kāla and Cakra).

- There is also a mantra called Śiśumāra: 'Our obeisances unto this resting place of all the luminous worlds, unto the master of the demigods, the great Personality in the form of Time, upon whom we meditate' (see S.B. 5.23: 8).

Śiśupala

Ruler of Cedi, opponent of Kṛṣṇa, His arch-enemy siding with Jarāsandha and Rukmī, ultimately beheaded by His cakra. Is one of the three demoniac incarnations of Jaya, the fallen gatekeeper of Vaikuṇṭha. Kṛṣṇa stole Rukmiṇī, His first wife away before he could marry her (see S.B. 10.53).

Śiṣya

Being educated, receiving instruction (see Guru).

Sītā

The wife of Rāma, the character central to the battle in the Rāmāyaṇa: she was kidnapped by the demon Rāvaṇa. Also called Janakī, as the daughter of Janaka. She was called Sītā or 'furrow' because, so one explains, she was born from a furrow in the earth made by Janaka during the plowing that

was done to prepare the earth for a sacrifice on his instigation to beget offspring. So she had the nickname Ayoni-ja, "not born from a womb" (sita, without the stripes means the clear light of the moon, pale, light, fettered joined with, while the candra of Rāmacandra refers to the moon itself).

Śiva

('The auspicious one') demigod, also known as Śaṅkara (causing prosperity), Bhava (of existence), Śambhu (as the beneficent), Mṛda (the compassionate) or Rudra (the gruesome), Giriśa (the lord of the mountain), Śarva (he who kills with arrows) and Mahādeva (the great god). God of destruction, rules over the mode of ignorance. Meditates with Pārvatī on the mountain Kailāsa. Also called the yogi of yogis. Originates from Brahmā with more qualities than his 'father' himself (see S.B. 3.12: 7). Known with drum and japa and through his cosmic dance at the end of creation.

- From Brahmā he received also the names of: Manyu, Manu, Mahinasa, Mahan, Ṛtadhvaja, Ugraretā, Bhava, Kāla, Vāmadeva and Dhṛtavrata. His eleven wives are Dhī, Dhṛti, Rasalā, Umā, Niyut, Sarpi, Ilā, Ambikā, Irāvatī, Svadhā and Dīkṣā are (S.B. 3.12: 12-13).

- Pure devotee standing for the destruction of the universe at the end of Brahmā's life, his progenitor.

- False ego transforms into the mind, ten senses (the eyes, ears, nose, tongue, skin, hands, feet, voice, genitals and anus), and five physical elements (earth, water, fire, air and ether). Lord Śiva appears in a special liṅga form in each of these sixteen substances and can be worshiped in one of these forms or particular liṅgas to obtain the mystic opulences pertaining to it. Thus Lord Śiva's ākāśa-liṅga bestows the opulences of ether, his jyotir-liṅga bestows the opulences of fire, and so on (see S.B. 10.88: 4).

- 'Śiva, always united with his śakti, is prayed to in his three manifest features of guṇa: the emotion (his sattva), the authority (his rajas) and the inertia (his tamas) and is thus the (embodiment of the) threefold of ego (S.B. 10.88: 3).

Śivānanda Sena

A great gṛhastha-devotee of Lord Śrī Caitanya Mahāprabhu.

Skanda

(Anything which jumps or hops, grasshopper; spurting, effusing, effusion, spilling, shedding, destruction; quick-silver) the 'Attacker', the name of Kārttikeya, the son of Śiva or of Agni; he is called the god of war being the leader of Śiva's hosts against the enemies of the gods. He is also leader of the demons of illness who attack children, and also the god of burglars and thieves;

- A king or prince

- A clever or learned man.

- The body.

Śloka

Sanskrit verse.

Smaraṇam

Constant remembrance of Kṛṣṇa (one of the nine methods of devotional service, see also Bhāgavata-dharma).

Smārtas

Brāhmaṇas, brahmins only interested in the outer appearance of the Vedic rules and rites, in stead of cherishing Lord Kṛṣṇa, as the goal of the Vedas.

Smṛti

Remembrance, the truth of the Itihāsas and Purāṇas (see also Vibhrahma).

- Vedic knowledge is divided in smṛti and śruti: that what was directly heard from God - the knowledge of the Upaniṣads and the truth of the Vedas - and that what was remembered as the smṛti - the description by enlightened souls as in the stories of the Purāṇas (see also Veda).

- Scriptures written by living beings under divine guidance, as much of importance as the śruti (see Scriptures, -revealed).

- Scriptures further explaining on the original Vedas and Upaniṣads (see Purāṇas).

Soma

(-rasa): the fermented sour juice of a creeper which, mixed with clarified butter, by brahmins is used in Vedic rituals.

- Name of the moon god (see also Candra).

Spirit

Subtle element, mostly called 'the sixth sense', meaning that it admits, analyses or blocks, impulses entering through the senses. Also known as 'the eleventh element' because its activity - thinking, feeling, and willing - unites and is the supreme of the activity of the ten senses (see also Senses).

- Also used to indicate thought, the brain-activity, for a certain integrity of it.

- In Sanskrit related to the terms manas and buddhi, of which the last term relates more to the concept of a higher intelligence.

Spiritual Body

Original form of the living being. It consists of the elements sat, cit and ānanda (sac-cid-ānanda), respectively: absolute eternity, knowledge and bliss (see also: Svarūpa).

Spiritual ego

The true identity of the living being; another designation of the word soul (see also Svarūpa, Sva-dharma, Ātmā and Ahaṅkāra).

- Spiritual identity, as confirmed through initiation (see Śiṣya-guru).

Śraddhā

Belief; finding sympathy to engage in the sphere of devotional service; trust (see bhāva).

Śrāddha

Ritual held for the sake of the deceased forefathers.

Śrāddhadeva

Satyavrata, the present Manu.

Śravaṇa

Listening, to hear about the Lord; the first of the nine phases of devotional service (see further Bhāgavata-dharma).

Śravaṇaṁ kīrtanaṁ viṣṇoḥ

The way of devotion of listening to the teachings and stories about Lord Viṣṇu and the glorification of His fame (see Bhāgavata-dharma).

Śrī

Lord.

- The most beautiful.

- A name of the Goddess of Fortune (see also Lakṣmī).

Śrī Kṛṣṇa Caitanya

See Caitanya.

Śrī Kṛṣṇa Dvaipāyana Vyāsadeva

See Vyāsadeva

Śrīdhara Svāmī

Vaisnava ācārya in de line of Viṣṇu Svāmī (see Paramparā).

- The writer of the oldest Vaiṣṇava commentary in existence on the Śrīmad Bhāgavatam and the Bhagavad-gītā.

Śrīla A.C. Bhaktivedānta Swami Prabhupāda

See Prabhupāda.

Śrīla Viṣvanātha Cakravarti Ṭhākura

See Viṣvanātha

Śrīla Vyāsadeva

See Vyāsadeva.

Śrīmad Bhāgavatam

(Bhagavata Purāṇa): The most beautiful about Him, the Fortunate one. The Kṛṣṇa 'Bible', spoken by Śukadeva Gosvāmī, the son of Vyāsadeva who wro-

te down the story of Kṛṣṇa. In this book, a collection of classical stories of about 18.000 verses,each and everything is described of bhakti-yoga as also the entire life of Lord Kṛṣṇa and other avatāras of Viṣṇu. It is a compendium of Vedic wisdom that contains the creme of the Vedic scriptures (go to the Śrīmad Bhāgavatam on the internet at bhagavata.org).

- The most important of the eighteen main Purāṇas also called the Paramahaṁsa-saṁhitā (see Saṁhitā and Purāṇa).

- One of the six Viṣṇu Purāṇas.

Śrīmate Rādhārāṇī

Adolescent girlfriend of Kṛṣṇa, the most important gopī, worshiped as Kṛṣṇa's eternal pleasure-potency. Lord Caitanya's most important identification in bhakti (see also Rādhārāṇī).

Śrīvatsa

A mark on the breast of Lord Kṛṣṇa consisting of three white hairs.

- A mark described by the Vaiṣṇava-toṣanī as being a curl of fine yellow hair on the upper portion of the right side of Lord Viṣṇu's chest. This mark is not for ordinary devotees. It is a special mark of Viṣṇu or Kṛṣṇa.

Śṛṅgāra

One of the five direct or primary rasas or manifestations of love who are considered the main rasas: the amorous mood that in marriage (mādhurya) is set apart in sakhya, mature and pārakya, youthful.

Śṛṅgi

The name of the son of Ṛṣi Śamīka who avenged his father, being offended by Emperor Parīkṣit, with the curse that the emperor after seven days would die of a snakebite (see S.B. 1.18: 24-46).

Śrota

A way of offering sound by passive listening. Counterpart of śabda: the offering of sound of the controlled mind; mantra and bhajan (see Apauruṣa and Divyam śrotam).

Śruti

That what is heard; the spoken word; relates to the oral reception of Vedic knowledge (see also Smṛti).

- Scriptures directly received from God Himself, the Vedas and Upaniṣads, unlike the scriptures counted as the smṛti

Sthita-dhī-muni

Sthita-dhī(ra)-muni: (sthita - firmly established; dhīra - unmovable; muni - sage): someone who is always absorbed in Kṛṣṇa-consciousness and as a consequence is not bewildered by material nature or the operating modes (see Guṇas).

Sthita-prajña

Stable in transcendence. Established in wisdom. Balance.

Strī

('Bearing children') woman (see Yoṣita).

Subhadrā

Sister of Kṛṣṇa, married to Arjuna. Is sung in the Jagannātha mantra (see Bhajan).

Succession, disciplinary

Spiritual succession (paramparā) of spiritual teachers who handed down the spiritual teachings of the Lord unaltered.

Sudarśana

Name of a Vidyādhara by Kṛṣṇa delivered from his snake body (see S.B. 10:34).

Sudarśana cakra

('His tangible presence with the cyclic, the order of time') Lord Viṣṇu's weapon in the form of a disc, referring to the vital power of tejas (see also Cakra and Śiśumāra and Kāla).

Sudharmā

The Lord's royal assembly hall in Dvārakā that, for those who entered, wards off the ṣat-ūrmi six plagues of a material life viz. hunger, thirst, lamentation, delusion, old age and death (see S.B. 10.50: 54 and 10.70: 17).

Śūdra

Lowborn, laborer, comrade, friend (see Varṇa).

- Workers, artisans and artists, who deliver service unto the other three divisions of varṇa.

Śūdrānī

A Śūdra woman.

Sudyumna

See Ilā.

Śuka

'Parrot', mentioned as a quality of devotees in strict following living and speaking, improvising and selfrealizing loyal to the śastras (see Anukaraṇa and Anusaraṇa).

Śukadeva

See Śukadeva Gosvāmī.

Śukadeva Gosvāmī

The name of the first spiritual master, the ācārya, who explained the Śrimad Bhāgavatam, the story of Kṛṣṇa to Maharāja Parīkṣit. The devotees of Kṛṣṇa follow him all in that. He is the son of Vyāsadeva who, incited by Nārada Muni, wrote down the Bhāgavatam.

Sukha

Joy, happiness, well-being. The opposite of dukha, unhappy. See also Ānanda: eternal happiness, the happiness of the soul, and Rāma: satisfaction.

Śukrācārya

('The seminal teacher') a 'son of Bhṛgu', a sage, the spiritual master of the Asuras, also called Kavi Bhārgava or Uśanā, an identity of Kṛṣṇa; a scion of sage Mārkaṇḍeya (S.B. 4.1: 45).

- King Yayāti married a daughter of Śukrācārya called Devayānī from whom Yadu was born, the founder of the Yadu dynasty Lord Kṛṣṇa belonged to (S.B. 9.18: 4).

- Donated a conch when Bali was reawakened after being defeated by Indra (S.B. 8.15: 6).

- Cursed Bali for his disobedience so that he lost all his land to Lord Vāmanadeva (S.B. 8.20: 15).

- Śukra later excused Bali for his imperfections (S.B. 8.23: 15).

- He had two sons Shanda en Amarka who tried to educate Prahlāda, but failed to talk him out of his love for Viṣṇu (7.8: 2).

Sukṛtina

Piety in devotion of service to the Lord, keeping to the rules of the Scripture.

Sumantu Muni

Sumantu means: easily known , well known, friendly sentiment or invocation.

- Son of Jaimini Ṛṣi who managed the Sāma Veda verses (12.6: 75).

- Name of a teacher, a Vedic sage, a priest.

- A disciple of Vyāsa and author of a Dharma-śāstra. The Atharva mantras of the sages Atharva en Aṅgirā were by Vyāsa entrusted to Sumantu (12.6: 52-53).

- Sumantu, the knower of the Atharva Veda, instructed his collection to his disciple Kabandha who divided it in two and passed it on to Pathya en Vedadarśa (12.7:1).

- Aṅgirā is also called (a) Sumantu Muni because he strictly followed (dāruṇaḥ or fiercely) the Atharva mantras (1.4:22).

Suparnas

'The brothers of Garuḍa'; a group of heavenly beings, the reciters of verses.

Supersoul

See Paramātmā.

Sura

The god, divinity or deity, of the sun, but also a sage, a learned man, someone of the light, a believer, a god-fearing individual.

Sūra

The sun, a wise or learned man, teacher, enlightened soul, devotee, civilized person. An enlightened soul void of material desires as opposed to asura, evil spirit, demon, person of desire, unenlightened soul. The term is derived from light, sun, the sun god. A reference to being of enlightened service to God or not.

Surabhi

The cow of plenty, the cows in Kṛṣṇa loka. They provide an unlimited quantity of milk and are a holy symbol of Vedic prosperity (see also Kāmadhenu).

Sūrya

The sun god, the personification of the order of the sun as known by nature (see S.B. 5.22).

- For each month of the year there is a different representative of the sun god ruling (see S.B. 12.11: 33-45).

Sūrya-namaskār

Salutation to the sun god, or the order of solar time - Sūrya, by a series of āsanas that together form a prostration before Kṛṣṇa in the form of the Time and the light of the sun (see time quotes, S.B. 11.11: 43-45, 11.27: 16-18; B.G. 7: 8 and the Gāyatrī).

Sūryaloka

The sun disc; the world of the order of the sun (see also Loka).

Sūta

A son of a mixed marriage of a brahmin father and kṣatriya mother (see also Pratiloma).

Sūta Gosvāmī

Son of Romaharṣana, a sage who before the sages gathered in the forest of Naimiṣāranya recounted the talks between Parīkṣit and Sukadeva.

Sūtra

A deep Vedic teaching comprised in a few words (see also Śloka).

- A thread, the primary of matter (pradhāna or mahat-tattva) as the thread of Him (see S.B. 11.9: 19 , 11.15: 14, 11.22: 13, 11.24: 6 and B.G. 7: 7).

Sva-dharma

One's own nature, one's original nature (see e.g. S.B. 12.6: 70).

- The acquired sense of duty in devotional service.

- The specific duty bent on self-realization of a certain living being in accordance with the religious principles.

Svādhyāya

Study of oneself for the sake of self-realization and unmotivated charity or voluntary service (see Niyama).

Svāmi

Honorary title of spiritual teachers.

Svāmī

Another word for Gosvāmī.

- Someone in control of his mind and senses; title of someone in the renounced order (see Sannyāsī, Ācārya and Gosvāmī.

Svarloka

The heavenly planets or abodes of the demigods (see Loka).

- Name of Mount Meru.

Svarūpa

One's own form, one's true nature, one's character. The original form or constitutional position, of the soul, the eternal relationship of service unto Kṛṣṇa, the essential being that in each life is again reawakened to further perfection. Also: nitya-svarūpa: the eternal bond with Kṛṣṇa that each birth has to be awakened again and developed further. Goal of self-realization (see also Siddhānta and Nitya).

Svarūpa-siddhi

The perfect realization of the essential nature of the soul.

Svāyambhuva Manu

The original father of mankind (see Manu).

- Vedic equivalent of Adam, the first person of mankind (see also Śatarūpā, S.B. 3.12: 54).

Svayaṁrūpa

Kṛṣṇa as an avatāra who descended in 'His own form' (see also Prakṛtiṁ svām).

Svayaṁvara

A ceremony in which a princess chooses her husband. At the occasion Kṛṣṇa, Sāmba and Arjuna kidnapped their wives: respectively Rukmiṇī (S.B. 10.53), Mitravindā (S.B. 10.83: 12), Lakṣmaṇā (S.B. 10.68: 1, 10.83: 17), and Subhadrā (S.B. 10.86).

Śvetadvīpa

The white island in the milk-ocean of Lord Viṣṇu ruling there as the Supreme Lord Aniruddha, the Lord of the Mind (S.B. 8.4: 17-24).

Śvetāśvatara Upaniṣad

See Upaniṣads.

Syamantaka

A special benevolent intensely radiating jewel in the possession of the Yadus, in Dvārakā used in the worship of Sūrya the Sun god (for its story see S.B. 10: 56).

Śyāmasundara

Name of Kṛṣṇa as the 'beautiful dark one'.

- Beauty of the gray skin. Supreme form of Kṛṣṇa as a youth in Vṛndāvana, known with peacock feather, flute and yellow dhotī.

T

Takṣaka

The snake-bird that in the form of a brahmin ended the life of Emperor Parīkṣit after hearing the Śrīmad Bhāgavatam from Śukadeva Gosvāmī (S.B. 4.18: 22, 12.6).

- A member of the Kuśa-dynasty (S.B. 9.12: 8).

Tamas

Mode of ignorance, also described as darkness and slowness (see also Guṇas, Avidyā, Śiva).

Tamo-guṇa

The mode of ignorance, or slowness of material nature. Associated with winter time and the godhead Śiva (guṇa).

Tanmātra

Sound. The primal form of śabda, sound that is recognized as Kṛṣṇa, in creation preceding the creations of matter in space.

- The five subtle elements also known as viṣaya, the objects of the senses of the sound (śabda), what touches (sparśa), of form (rūpa), of taste (rasa), and of aroma (gandha, see also Elements).

Tantra

Name for specific Vedic scriptures. They are the supplementary Vedic literatures that give detailed instructions for the spiritual practice.

Tāntra

- To have wires or strings.

- To be regulated by a general rule.

- Telating to the Tantras.

- The music of a stringed instrument.

Tantra-yoga

Connectedness with God by means of the transformation of sexual energy (see also Liṅga and Yoni). Three gates:

- Paśu (animal, possessive): with one partner.

- Vira (chivalrous, sharing, more detached): with more than one partner.

- Divya (divine, devoted) celibate/for offspring only (compare Adhikārī).

- Vaiṣṇavas are oriented at the highest level (divya) and call themselves never tāntrikas since they have the celibate state as their priority, also within marriage.

Tāntrika

Someone completely versed in any science or system, a follower of the Tantra doctrine (see Tantra-yoga).

Tapas

Sobering up, penance, austerity, voluntary suffering to vanquish impurities and to achieve the higher.

- Voluntary acceptance of certain limitations in the material sense, with the purpose of spiritual progress. Element of niyamya (see also Vidha, Vidhi and Aṣthānga-yoga).

- Withdrawal in the forest after one's household life (see also Vānaprastha).

- The first two syllables that Lord Brahmā, being born on the lotus, heard were 'ta' and 'pa' (S.B. 2.9: 6).

- Name of a loka, tapoloka, the place of penance, above janaloka.

Tārā

Wife of Bṛhaspati who was kidnapped by Soma, the god of the moon, being arrogant. Over this a fight rose between the gods and the demons. By Brahmā returned to Bṛhaspati, she turned out to be pregnant. The name of the child was Budha. From him was born Purūravā, from Ilā (formerly Sudyumna), (S.B. 9.14: 4-13).

Tārkṣya-putraḥ

The son of Tārkṣya, see Guruḍa.

Tat

(Tad): that, this, this world, brahma, there, then. Term used to indicate the reality of and sacrifice for Viṣṇu, God or the Spirit of the Absolute Truth (B.G. 3: 9).

- By those desiring liberation, this term is used when one is not after the results of sacrifice with the various activities of charity and penance (B.G. 17: 25).

- Famous mantras with Tat:

- 'Oṁ tat sat', 'We sacrifice for the Absolute Truth';

- 'Tat Tvam Asi', 'That Thou Art'.

Taṭasthā-śakti

The living being, the intermediate energy of the Supreme Lord

Tattva

Element, reality of, truth, essential nature, essence, principle of; in three kinds:

- Jīva-tattva (resp.) ordinary souls,

- Viṣṇu-tattva: all those expansions and expansions of expansions (see Kalā) who in no way are different from Him and,

- Mahā-tattva: the complete of the (twenty-four) material elements.

- The nine basic principles or elements of creation (tattvas) as mentioned in S.B. 12.11: 5 are māyā (or prakṛti), mahat-tattva or cosmic intelligence, its active aspect or the sūtra, the false ego of identification of the living being with matter or ahaṅkāra, and the five subtle perceptions, the sense objects or tanmātrās. Also in seven: intelligence, false ego and the five sense objects (see also Vikāra).

Tattva-darśinah

Seer of the truth, someone firmly established in transcendence. Mark of bonafide teaching (see Paramparā-guru, Stitha-prajña).

Tattvavit

Someone knowing the Absolute Truth in all of its three different aspects of Brahman, Paramātmā and Bhagavān.

Tejas

Splendor, brilliance, light, clearness of the eyes, the vital power, spiritual or moral or magical power or influence, majesty, dignity, glory, authority, the

fire in opposition, ardor, spirit, efficacy, essence; semen virile and the marrow; the brain but also: impatience, fierceness, energetic opposition. Said to be represented in Kṛṣṇa's Sudarśana cakra (see S.B. 12.11: 14-15).

Tilaka

Yellow clay from the holy rivers of India applied by the Vaiṣṇavas in the form of a tuning-fork with a leaf of tulsī in clay on the nose and the forehead (and other places of the body) as a token of submission to the teaching (see also Kavaca).

Timiṅgila

Huge whale-eating predator fish.

Titikṣa

Forbearance, tolerance, being unaffected, unperturbed.

Transcendental

Of the supreme, of the beyond; that what rises above matter and is free from the influence of the threefold nature of the material world (see Param, Nirguṇa, Guṇa).

Transcendentalist

Anyone striving to attain the transcendental plane.

Tretā-yuga

Second era of a mahāyuga, taking three times as long as Kali-yuga.

- At the beginning of Tretā-yuga, oh greatly fortunate one, from the prāṇa from My heart the threefold of the knowing (the three Vedas) appeared and from that I appeared in the three forms of sacrifice (hence the name tretā) (S.B. 11.17: 12).

Tri-daṇḍa

A staff carried by traditional Vaiṣṇava sannyāsīs symbolizing the threefold austerity of thought, speech and action. In all these three the renunciate is vowed to serve Viṣṇu. The staff consists of three sticks wrapped in saffron cloth with a small extra piece wrapped in at the top (see also S.B. 11.18: 1 and 11.20).

Tri-kālika

The threefold of time mentioned in S.B. 11.15: 28 and S.B. 12.10: 37 The division usually refers to past, present and future of time, but can also be considered in the sense of the other five threefold divisions of time to 1) the sun, the moon and the stars, 2) the three periods of four months or the seasons of summer, winter and autumn/spring, 3) to the natural, cultural and psychological of time, to 4) the creative, destructive and maintaining quality of time and 5) to the cyclic, the linear and the oneness of (viz. the Lord of, the person of, the ‘timeless', or the soul or self of, the organic cohesion of, or genetic record of) time (see also S.B. 5.22: 2, time quotes and the B.G. 10.30 & 33, 11: 32).

- In S.B. 3.8: 20 named tri-ṇemiḥ: the three rims of the wheel of time.

- In S.B. 11.6: 15 named tri-ṇābha to the three parts of the circumference of the wheel of time interpreted as pertaining to the three four month seasons

- In S.B. 3.8: 20 there is mention of a three-dimensional aspect called tri-ṇemiḥ of the three spokes or rims (to the wheel of time).

- In S.B. 3.10: 14 there is mention of a ninefold division to the eternal of time to the modes, the types of destruction and the qualities of the material universe.

- In S.B. 3.21: 18 there is mention of three naves to the wheel of the universe that are interpreted as being the sun, the moon and the stars.

- In S.B. 5.21: 13 there is mention of three pieces of the hub of the big wheel that are interpreted as being the three four month periods of the year.

- In S.B. 5.23: 3 there is mention of the three bulls to the wheel of time making up the different luminaries.

Tri-yuga

Description of Kṛṣṇa as descending (Viṣṇu-)avatāra in three eras. The fourth era Kali-yuga He is channa: covered.

Tridaśa

The thirty gods comprising the twelve Adityas, eight Vasus, eleven Rudras and the two Aśvins.

Trikāṇḍa

The three sections, departments or principles of the Vedas, of upāsanā: sacrifice, song and prayer; karma: fruitive labor and, jñāna: spiritual knowledge as in the three times six chapters the Gītā is divided in (see S.B. 9.14: 43 en S.B. 11.20, and Canto).

- The trikāṇḍa divided Vedas have the spiritual understanding of the Self as their subject matter, but also dear to Me are the Vedic seers esoterically expressing themselves in indirect terms (the 'other gurus') (S.B. 11.21: 35).

Tripad-vibhuti

The three-quarter of reality that is situated in the paravyoma (the spiritual sky; see also Paraṁ-dhāma).

Tripura

The three asura cities of gold, silver and iron constructed by Maya Dānava immensely great and of an uncommon traffic, and of peculiar specialties They were reported to hover as airships over one another in the sky. Because of the trouble the asuras created with them the cities were pierced by Lord Śiva so that all the inhabitants fell dead; see S.B. 7.10: 54-55.

Trivakrā

'Three-bent', a hunchbacked girl released by Kṛṣṇa. She is also called Kubjā (see S.B. 10.41: 1-12 and 10.48).

Tulādhāra

Another name for Vaṇikpatha. He is a vaiśya. His story is mentioned in the Mahābhārata in connection with the pride of Jājali Muni. This muni. overly proud of his austerity and wisdom. transcendentally heard of a trader who would be wiser than him. He visited Tulādhāra who explained to him that he had attained his wisdom by worshiping God with the principle of harmlessness, doing good to all creatures (mentioned in S.B. 11.12: 3-6).

Tulasī

A great devotee of the Lord in the form of a plant (basil). This plant is the Lord's favorite, the leaves are always offered at His lotus feet. It is considered an incarnation of a female devotee who in devotional service is separately worshiped.

- The worship of the goddess Tulasī devī is an integral part of the Vaiṣṇava temple routines. The leaves are edible and often placed on prasādam.

Tumburu

The name of the gandharva, the singer of heaven in person.

Turīya

The superconscious state of the soul in its self-realization (see S.B. 12.11: 22, see also Avasthātraya). It is considered the fourth state of consciousness next to the one's of waking, dreaming and deep sleep.

Twice-born

(dvijā);

- Authorized brahmin.

- Worthy member of the three varṇas (brāhmaṇa, kṣatriya and vaiśya).

- Someone who has received spiritually initiation from a bona-fide spiritual teacher. Someone who as such began a new life, who is born again.

Tyāga

Renunciation, known in three types according to the guṇas:

- Of fear or laziness.

- Forsaking the duty: of ignorance.

- Without desire: of goodness (see Naiṣkāma-karma).

U

Uccaiḥśravā

A horse, born from the nectar originating from the churning of the ocean. It is considered a representative of Kṛṣṇa (S.B. 8.8: 3 and 11.16: 18).

Udāna-vāyu

The air in the body going upward being controlled by the breathing technique of aṣṭhānga-yoga (see Vāyu).

Uddhava

(Sacrificial fire, a festival, holiday; joy, pleasure), the name of Kṛṣṇa's best friend and cousin. Kṛṣṇa talks extensively to him at the end of His earthly presence in Canto 11. In the tenth Canto chapters 46 & 47 he mediates between Kṛṣṇa and the gopis.

- Śrī Hari-vaṁśa states that Uddhava is the son of Vasudeva's brother Devabhāga. Thus he is Lord Kṛṣṇa's cousin-brother.

- Kṛṣṇa calls him a disciple of Bṛhaspati (S.B. 11.23: 2).

Uddhava Gītā

The chapters seven to twenty-nine of the eleventh Canto that make up an alternative Gītā wherein Kṛṣṇa explains how to live His love in His physical absence.

Udgātā

The priest singing the Sāma Veda hymns (see also Ṛtvik).

Ugra-karma

Bad, harmful action (see also Karma).

Ugrasena

Also called Āhuka, 'the one of sacrifice'. The old king of the Yadus, imprisoned by his own son Kaṁsa and freed by Kṛṣṇa. Ugrasena's daughters Kaṁsā, Kaṁsavatī, Kaṅkā, Śūrabhū and Rāṣṭrapālikā were the wives of the younger brothers of Vasudeva, the father of Kṛṣṇa (9.24: 21-25)

Umā

(Splendor, light; fame, reputation; quiet, tranquility; night). Goddess, one of the eleven wives of Śiva (S.B. 3.12: 13) also called Pārvatī and Durgā; the name is said to be derived from umā!, "Oh don't", the exclamation addressed to Pārvatī by her mother not to practice austerities.

- Name of several women.

Universe

(Jagat)

1) The entire material creation, consisting of countless of universes.

2) Galaxy.

3) A closed sphere with seven material covers, layers or sheaths, in which one finds fourteen planetary systems, each of whom counts numerous planets (see also Dvīpa and Loka).

4) The Living Being.

Upa-

Prefix for verbs and nouns expressing: to go near, undergo, approaching; by the side of, with, together with, under, down; direction towards, nearness, or in other words: a contiguity in space, time, number, degree, resemblance, and relationship, with the idea of subordination and inferiority, like the finger next to the little finger would be 'upa' (see also Upa-purāṇa and Upadeva).

Upa-dharma

Moralizing without love for the truth relating to Kṛṣṇa (satya-dharma). Sub-religious activity without real servitude.

- The dharma concocted into something else (see S.B. 7.15: 12-14).

Upa-purāṇa

Secondary or minor, a smaller collection of classical stories. Also counted in eighteen as listed in the Kūrma-purāṇa: 1. Sānatkumāra, 2. Narasiṁha (fr. Nṛsiṁha) 3. Bhāmda, 4. Śiva-dharma, 5. Daurvāsasa, 6. Nāradīya, 7. Kapila, 8. Vāmana, 9. Auśanasa, 10. Brahmāṇḍa, 11. Vāruṇa, 12. Kālikā-purāṇa, 13. Māheśvara, 14. Sāmba, 15. Saura, 16. Pārāśara, 17. Mārīca, 18. Bhārgava (see Purāṇa).

Upādāna

The material cause, the ingredients; the Lord is the exhibitor of all material causes (6.9: 42).

Upādāna-kāraṇa

(Logic of) the material cause (see also Nimitta).

Upadeva

An inferior or secondary deity like a Yakṣa, Gandharva, Apsara, Vidyādhara and such.

Upahanyām

The peace broken (destroyed) by unwanted people.

Upaniṣads

The underlying mystery, the secret doctrine. Philosophical part of the Vedas, a hundred-eight in number (see also Veda) meant to comprehend the personal nature of the Absolute Truth. In the Bhāgavatam they are summarized in S.B. 10.87.

Upāsana

(Serving, service, attendance, waiting upon, respect; homage, adoration, worship) Worship.

- With Rāmānuja, consisting of five parts, viz.
  - Abhigamana or approach,
  - Upādāna or preparation of offering,
  - Ijyā or oblation,
  - Svādhyāya or recitation,
  - Yoga or devotion.

Upāsana-kāṇḍa

The part of the Vedas dealing with devotional service (see also Vedas).

Upavedas

'Secondary Vedas.' A class of texts on sacred sciences, composed by ṛṣis over the course of time to amplify and apply the Vedic knowledge.

The four prominent upavedas (each encompassing numerous texts) are:
1 Arthaveda (statecraft),
2 Āyurveda (health),
3 Dhanurveda (military science) and
4 Gandharvaveda (music and the arts).

Also sometimes classified as upavedas are the:
5 Sthapatyaveda (on architecture) and the
6 Kāma śastras (texts on erotic love, see Wikipedia).

Upendra

Another name of Lord Vāmana the son of Aditi and Kaśyapa (S.B. 8.18).
- Lit.: 'The younger brother of Lord Indra.'

- The name of an expansion of the Lord: 'Two sons took birth from the womb of Marutvatī: Marutvān and Jayanta. Jayanta, who is an expansion of Lord Vāsudeva, is known as Upendra' (S.B. 6.6: 8).

Uragas

'Breast-going', the 'semi-divine snakes or serpents, a term used for people of excel.

Ūrdhva-retaḥ

Someone male whose seed 'streams upwards', internal drive by sexual abstinence. With the Kumāras (the four sons of Brahmā who kept the child-form) leading to four principles of knowledge: sāṅkhya (analysis), tapas (penance), vairaghya (detachment) and yoga (see S.B. 11.17: 25).

Urugāya

('Sung by many') The Lord as the carrier of the conch shell.

Urukrama

(Great order, course, arrangement) The Lord of the great strides, Vāmanadeva, also called the 'great adventurer' or the performer of transcendental feats (see also Upendra).

Urvaśī

Heavenly society girl that married King Purūravā. She was cursed by Mitra en Varuṇa who in her presence deposited their seed in a clay pot. From that seed were born the sages Agastya and Vasiṣṭha. (S.B. 6.18: 6). Her six sons with Purūravā were: Āyu, Śrutāyu, Satyāyu, Raya, Vijaya en Jaya (S.B. 9.15: 1).

Ūṣā

'Dawn', daughter of Bāṇa who met Aniruddha in a dream and had Him brought to her palace, upon which He then was arrested (see S.B. 10.62).

Uśanā

Another name of Śukrācarya or Kavi Bhārgava, the spiritual master of the Asuras. Kṛṣṇa calls Himself as such the One among the great thinkers (B.G. 10: 37).

- He is also called Rāma.

Uttama

(Supreme, utter) Devotion on the highest level: to recognize Kṛṣṇa in each and all (see S.B. 11.2: 45 and also Mahā-bhāgavata).

Uttamaśloka

Name of the Lord Praised in the Verses.

Uttānapāda

The son of Svāyambhuva Manu and the father of Dhruva Mahārāja.

Uttarā

Mother of Parīkṣit and wife of Abhimanyu, the son born from the marriage between Subhadrā, Kṛṣṇa's sister, and Arjuna. In S.B. 1.8: 9 she requested Kṛṣṇa to protect her and her unborn child, Parīkṣit, from the scorching rays of the brahmāstra weapon launched by Aśvatthāmā (see also S.B. 1.7 & 8).

Uttara-mīmāṁsā

The Vedāntic philosophy, see also Mīmāṁsā and Darṣana.

V

Vāda

Argument; to speak of or about. End of words to clarify the argument like in ‘māyāvāda’.

Vaibhāṣikas

A group of philosophers related to the Buddhists, who were present at the time Kṛṣṇa spoke the Bhagavad-gītā. They accept that life originates from a certain ripening of a mixture of material elements.

Vaibhava-prakāśa

The perfection of the Lord to expand Himself in more than one form and act simultaneously, as happens in S.B. 10.33: 20, 10.69: 41, 10.13: 18 and 10.86: 26.

Vaidarbhī

The daughter of the king of Vidarbha or Bhīṣmaka: Rukmiṇī, the first wife of Kṛṣṇa.

Vaidhī-bhakti

Devotion on the level of strictly following of rules for worship of the mūrti. Devotion in obedience. First phase of bhakti (see also Rāgānuga- and Sādhana-bhakti).

Vaidūrya

('Cat-eye' gemstone); a gem often mentioned in the descriptions of the Vedic architecture of opulently decorated buildings and palaces.

Vaijayantī

'Of the victory', the name of Kṛṣṇa's garland consisting of flowers in five different colors.

Vaikuṇṭha

(-loka) Literally the place where there is no laziness, indolence, stupidity, foolishness or - rethorically - fear. The heavenly abode of Lord Nārāyaṇa. The ideal planet, the spiritual world. There are many vaikuṇṭhalokas: depending on the form of the Lord worshiped there.

- The spiritual kingdom, where everything is sat-cit-ānanda, eternal, full of wisdom and bliss (see also S.B. 3.15).

Vairāgya

Detachment (see also Vidhya).

- Withdrawal from the material world and spiritually attaching the spirit to transcendence.

Vaiśeṣika

(Special, peculiar, specific, characteristic, distinguished, excellent, pre-eminent) One of the six darṣanas relating or belonging to, or based on, or dealing with, the Vaiśeṣika doctrine.

- Name of the later of the two great divisions of the Nyāya school of philosophy (it was founded by Kanāda, and differs from the, Nyāya 'proper' founded by Gautama, in propounding only seven categories or topics instead of sixteen; and more especially in its doctrine of viśeṣa, or eternally distinct nature of the nine substances of air, fire, water, earth, mind, ether, time, space, and soul, of which the first five, including mind, are held to be atomic.

Vaiṣṇava

See Vaiṣṇavas.

Vaiṣṇavas

Devotees of Lord Viṣṇu.

- Persons following the vidhi: the basic discipline of eating no meat, fish or eggs, having no intoxication, illicit sex, gambling, and the chanting of daily rounds of chanting japa (see also Caitanya).

- A person who gave up his material life and lives in full surrender to Viṣṇu, Kṛṣṇa as the Supreme One and His representative, the spiritual teacher (see also Bhakta and Ācārya).

- Anyone who dedicates his life to Kṛṣṇa and recognizes in Him the God-head of Maintenance, Lord Viṣṇu (see also Āryan).

- Another name for bhakta or devotee.

- Used as an adjective: proper for, to the nature of the Vaiṣṇava.

Vaiṣṇavism

The Vaiṣṇava teaching that considers everything as related to Viṣṇu or God, and requires that one operates from this relation.

Vaiśya

Farmers and traders. They provide to the needs of society and wake over the well-being of the animals, especially of the cows.

- One of the varṇas (see Varṇāśrama).

Vaivasvata Manu

See Manu.

Vālakhilyas

The sixty thousand sages surrounding the Sun God (see S.B. 4.1: 39 and 5.21: 17).

Vālmīki

The sage that harbored Sītā after her exile. Writer of the Rāmāyaṇa, the epic of Lord Rāma defeating the demon Rāvaṇa.

Vāmana

(-deva) The Lord who incarnated in the form of a dwarf, a brahmin boy (see also Bali Mahārāja, Upendra and S.B. 8.18).

- A Viṣṇu-avatāra who by asking for a few steps of land managed to seize the entire world (see also Urukrama).

Vaṁśa

Dynasty.

- Lord Rāma appeared in the Sūrya-vaṁśa of Ikṣvāku or the sun dynasty and Lord Kṛṣṇa appeared in the Candra-vaṁśa or the moon dynasty.

Vānaprastha

The withdrawn position, normally the third phase of life between 40 and 60. Third āśrama of the Varṇāśrama-system: the system of classes (vocations of servitude) and spiritual departments (forms of civil status). The term is often reserved for pure devotees (initiates) who reside no longer in the temple and already had their offspring or have lost interest in having children. Phase of life of contemplation and preparation for the renounced state (see Sannyāsa, S.B. 7.12: 17-31 and 11.18).

- Period of purification, pilgrimage, study, remorse and transference of knowledge and power to the next generation.

- The detaching from one's family-life.

- Someone who lives according the rules of this āśrama.

Vānaras

Half-apes led by Hanumān, who helped Lord Rāma with the liberation of Sītā, His wife (see also Kimpuruṣas).

Vānī

Words, speech, messages, association with Kṛṣṇa at the acoustic level. Preferred by the Vaiṣṇavas before Vapu, the physical level.

Vāntāśī

'One who eats his own vomit'. A renounced person who again gives priority to the civil values and materialistic activities of household life, is considered a shameless person who, as it were, eats his own vomit (see S.B. 7.15: 36 and 11.18: 12).

Vapu

The body, association with Kṛṣṇa at the physical level (see Vānī).

Varāha

Incarnation of Lord Kṛṣṇa as a gigantic boar (see Śrīmad Bhāgavatam, 3-13, 18 & 19).

- a Viṣṇu-avatāra.

Varṇa

Each of the four departments of society divided to the natural function of service or vocation of her members.

- Vocational interests, professions, vocations, classes.

- Color.

- In four:
  - Brāhmaṇas: brahmins, spiritual and intellectual.

- Kṣatriyas: officials, administrators, the military.

- Vaiśyas: traders and farmers.

- Śūdras: laborers and artisans (see also Varṇāśrama).

- To be differentiated from Jāti, or caste, the class department determined by birth, in stead of a free will determined vocation.

Honoring this system gives harmony and balance in society. As a caste system it is however subdued by Lord Caitanya, who placed the love for Kṛṣṇa above all other marks of identity (see also B.G. 4: 13).

- See also S.B. 11.23: 43, where Kṛṣṇa connects these classes to the different modes and colors.

- Important is S.B. 7.11: 35: If with a person the symptoms indicating a certain class other than his own are observed, one should for certain also designate him by that behavior (: who behaves like a brahmin e.g. must be considered so).

Varṇa-śankara

'Class-confusion'.

- Unwanted offspring, begotten when one is no longer following the religious principles.

- Mixed marriage of different castes.

- Confusion of identity, e.g. emancipation on material values.

Varṇāśrama

System of the four status orientations of the varṇas, social divisions, individual professional orientations or classes, and āśramas, spiritual orders or statuses of life, together, that before Lord Caitanya descended was preached as the proper approach of serving Kṛṣṇa, but thereafter for the bhakti was no longer valid as the final criterion of distinction since also transcendence in devotional service (see Aṣthānga and Bhāgavata-dharma) and quality (experience, see Guṇa) do count (see also B.G. 3: 35, 4: 13 and the basis 7: 11-14; 11:17 & 18, the relative S.B. 7.11: 35 and the critical about it: S.B 1.2: 8, 10.60: 52).

Varṇāśrama-dharma

Each' fulfilment of duty according to one's birth, to the class or to one's vocation (varṇa), and to one's spiritual emancipation, the spiritual department of a civil status or age group (āśrama).

Varṣa

Area, dominion, land marked by mountain ranges. There is a - galactic, universal, supernatural, holistic - central area named Ilāvṛta-varṣa where Lord Brahmā sits on the mountain Meru and where Lord Śiva, as the only man, is present to the happiness of the Supreme Personality. Next to that there are

eight varṣas stretching to all sides of which Bharata-varṣa is also known by the name of India (see also Dvīpa, S.B. 5.16 and 17).

Varuṇa

The demigod ruling the waters (see S.B. 3.17: 25-31).

Vāruṇī

Kind of spirit prepared from hogweed mixed with the juice of the date or palm and distilled; according the paramparā it is mixed with honey. It flowed as ordained by Varuṇa from the hollow of a tree when Balarāma once visited the Yamunā with the gopīs at night (see S.B. 10.65, 10.67: 9-10 and Maireya).

- Daughter of Varuṇa, a goddess.

Vāsādi, Śrī

Pañca-tattva-incarnation of Nārada Muni. First devotee, leader in devotional service.

Vāsanā

One's propensity, one's aptitude, based on one's karma. It is a hindrance in one's conditioning and experience of possibly also previous lives. It also stands for the actual consciousness of previous realizations. This includes traumas, memories etc. (see also Liṅga and Saṁskāra and S.B. 10.51: 60 and 12.7: 12).

Vasiṣṭha Muni

One of the ten or seven great and famous sages, a brāhmaṇa. He figured in the Rāmāyaṇa as the sage who entertained a discussion with Lord Rāma as His pupil over the meaning of God, soul and world as being one. This sage wrote a book about it known as the Yogavasiṣṭha. He also appears in other eras as one of the greatest sages who takes birth again and again (see also Ṛṣi).

Vasu

Name utilised for Uddhava or anyone who is wealthy (see S.B. 3.4: 11).

- One son, not mentioned in the Bhāgavatam, of Uttānapāda, the father of Dhruva (S.B. 4.8: 8).

- Name of a wife of Yamarāja who gave birth to the eight Vasus (S.B. 6.6: 10-11).

- Of Dhṛṣṭa, a son of Manu, (or Ṣṛṣṭha) came a caste of kṣatriyas about who in the world, having achieved the position of brahmins, received the name Dhārṣṭa. Of Nṛga was there in succession first Sumati, then Bhūtajyoti and after him Vasu. From Vasu there was a son named Pratīka (SB. 9.2: 17-18).

- One of the six sons that Vasudeva, Kṛṣṇa's father had with Śrīdevā (see S.B. 9.24: 51).

- A son Kṛṣṇa had with Nāgnajitī, or Satyā (see S.B. 10.61: 13).

- Name of a companion of Bhaumāsura (see S.B. 10.59: 12).

- A son of king Vatsara (S.B. 4.13: 12).

- Name of the mother-in-law of Parāśara, the father of Vyāsadeva (see S.B. 1.4: 14).

- Son of Kuśa, one of the scions of Puru (S.B. 9.15: 4).

- A son of Hiraṇyaretā, a son of Mahārāja Priyavrata (S.B. 5.20: 14).

Vasudeva

The father of Lord Kṛṣṇa.

- Son of grandfather Śūra (see S.B.9.24: 27-31).

- He is also called Ānakadundubhi.

Vāsudeva

(Vāsu means supreme being of Viṣṇu dwelling in each, literally: 'God of the Spirit, the Soul or the consciousness, see S.B. 4.3: 23) Name for Kṛṣṇa as the son of Vasudeva (his foster father was called Nanda, see also Devakī).

- Name for Kṛṣṇa in His manifestation as the cosmic time (see Śiśumāra-cakra).

- Vāsudeva: the level at which one understands what is God and how one has to act according to His different energies.

- Name of the Supreme Personality of Godhead, the original proprietor, material and spiritual.

- One of the four basic forms of the Lord (see Vyūha).

Vāsuki

The snake, used as a rope, by means of which in the ocean of milk the mountain Mandara was churned (see S.B. 8.7).

Vasus

Literally: 'the good of clarity'. Certain gods, notably the Ādityas, Maruts, Asvins, Indra, Rudra, Vāyu, Viṣṇu, Śiva, and Kuvera (see B.G. 10.23; as also S.B.7.8: 37-56).

- Name of a particular class of gods, whose number is usually eight, and whose chief is Indra, later Agni and Viṣṇu; they form one of the nine Gaṇas or classes enumerated under Gaṇa-devatā (de Ādityas, Viśvas, Vasus, Tuṣitas, Ābhāsvaras, Anilas, Mahārājikas, Sādhyas, and Rudras).

- The eight Vasus were originally personifications, like other Vedic deities, of natural phenomena. According to the Viṣṇu Purāṇa they are the following eight:

1. Āpa, 'water';
2. Dhruva, 'the Pole-star';
3. Soma, 'the Moon';
4. Dhara, 'Earth';
5. Anila, 'Wind';
6. Anala or Pāvaka, 'Fire';
7. Pratyuṣa, 'the Dawn'; 8. Prabhāsa, 'Splendor' (M.W.-dictionary).

- The eight Vasus according the Bṛhadaranyak Upaniṣad 3.9: 2. are: Agni (god of fire), Pṛthivi (goddess of the earth), Vāyu (god of the wind), Antaṛkṣa (god of the space), Aditya (sun god), Dyo (god of the luminous sky), Chandrama (moon god) and Nakṣatra (god of the nakṣatras, asterism. Nakṣatras are 27, called Magha, Rohiṇi etc.)

Vatsalya

One of the five direct, main or primary rasas or manifestations of love: the parental.

Vāyu

(Air, vital energy) Movement of the air in the control of the breathing process (see Prāṇāyāma). In five types: going up (udana), going down (apāna) expanding (vyāna) balanced (samāna) and higher (prāṇavāyu).

- The demigod ruling the wind.

Veda

(Knowledge) spiritual knowledge, see Śruti (see further under Vedas).

- The original Veda, divided in four (see Vedas and S.B. 12.6: 48-80).

Vedānta

(Knowledge-end): the conclusions of Vedic knowledge as laid down in the Bhagavad-Gītā, Vedānta-sūtra and the Upaniṣads, and next in the Śrīmad Bhāgavatam. These scriptures teach the highest realization of the Absolute Truth: surrender to Kṛṣṇa; the essence of the Vedic philosophy.

- 'Complete knowledge of the Veda', sometimes called Uttara-mīmāṁsā. With the mīmāṁsā part of the third duplet of Vedic darṣanas it teaches the ultimate scope of the Veda or, simply what is explained in the Upaniṣads, one finds at the end of the Veda (see also Śruti).

- During the "scholastic period" (700-1700), there were three main variations developed of the classic vedānta:
  1) Advaita Vedānta, or pure dualism, represented by Śaṅkara (788-820); (see also Monism);
  2) Viśiṣthadvaita Vedānta, or qualified non-dualism: the human spirit is separate and different from the one Supreme Spirit even though dependent on it. Ultimately it is to be united with it, in its fulness expressed in the Vaiṣṇava doctrine of Rāmānuja. (1017-1137);
  3) Dvaita Vedānta, dualism propagated by the Vaiṣṇava saint Madhvā (1197-1278) (see further: Systems of yoga philosophy and Siddhānta).

In sum one knows six schools founded by:

- Rāmānuja 1017-1127, vasiṣṭha-advaita the adapted, or qualified non-dualistic school. Oneness, but the individual souls are different.

- Madhvā 1197-1273, dvaita the dualistic school.

- Nimbārka late 13th century, dvaita-advaita the dualistic non-dualistic school.

- Vallabha 1480-1530, śudda-advaita the pure advaita school.

- Caitanya 1485-1533, acintya-bhedābheda-tattva: inscrutable oneness in diversity (this school is the school of Prabhupāda who fathered the translations at this site).

- Baladeva early 18th century, acintya-bhedābheda follower of Caitanya.

Vedānta-śruti

The Vedic teaching, the essence of which is found in the Vedānta (Vedānta-sūtra) and next in the comment on it of the author himself, the Śrīmad Bhāgavatam.

Vedānta-sūtra

Or Brahma-sūtra: philosophical treatise of Vyāsadeva, consisting of aphorisms (sūtras) concerning the nature of the Absolute Truth, by him laid down as the conclusion of the Vedic knowledge.

Vedas

A collection of scriptures comprising the four Vedas (the Ṛg, Yajur, Sāma and Atharva), the hundred-and-eight Upaniṣads containing the philosophical part, and the supplement, the 'fifth Veda' to it:

- The eighteen Purāṇas with the Śrīmad Bhāgavatam also named the Bhagavata Purāṇa,
- The Mahābhārata (of which the Bhagavad Gītā is a part),
- The Vedānta-sūtra.

The avatāra Vyāsadeva propounded five thousand years ago in the Vedas the spiritual knowledge, which was originally delivered by Kṛṣṇa Himself, handed down by oral tradition.

To the Vedic scriptures belong all paramparā-literatures, like the Rāmāyaṇa, the Bhakti-rasāmṛta-sindhu, the Caitanya-caritāmṛta etc.

- Originally by Vyāsa in four divided spiritual inheritance of the Vedic culture (see S.B. 12.6: 48-49).

- Ṛg or Ṛg-veda: the prayers; 1028 verses about sacrificing to the gods and the creation of man out of the Puruṣa;

- Yajur-veda: hymns for oblations; the mantras of the lunar culture,

- Sāma-veda: songs of same prayers and hymns in meters for singing accompanying the sacrifices;

- Atharva-veda: mystical hymns on body/world maintenance and destruction, in order to explain them to civilized society.

- Later literatures, the Purāṇas (Gītā, Bhāgavatam, Mahābhārata) are considered the fifth Veda.

- One also speaks sometimes of the three Vedas, of which the Ṛg-veda is considered the most original, not mentioning the, by some later said to be added, Atharva-veda with the mystical hymns. The threefold division in Vedic principles in this context refers to upāsanā: sacrifice, song and prayer; karma: fruitive labor and jñāna: spiritual knowledge.

- Each of the Vedas has two portions that are both being termed śruti, revelation orally communicated by the deity and heard but not composed or written down by men.
  1. Mantra, the words of prayer and adoration often addressed either to fire or to some form of the sun or to some form of the air, sky, wind, and praying for health, wealth, long life, cattle, offspring, victory, and even forgiveness of sins.
  2. Brāhmaṇa, consisting of vidhi and artha-vāda: directions for the detail of the ceremonies at which the mantras were to be used and explanations of the legends connected with the mantras (see Brāhmaṇa and Vidhi).

- The mantras with the three Vedas are there in three forms :
  1. Ṛg, which are verses of praise in metre and intended for loud recitation.
  2. Yajur, which are verses in prose and intended for recitation in a lower tone at sacrifices.
  3. Sāman, which are verses in metre and intended for chanting at the Soma or Moon plant ceremonies.
  4. The Mantras of the fourth or Atharva-veda have no special name.

  While borrowing largely from the Rig-veda, the Yajur-veda and Sāma-veda verses in fact are not so much collections of prayers and hymns as special prayer- and hymn-books intended as manuals for the adhvaryu and udgātā priests respectively (see Ṛtvik). But the atharva mantras borrow little from the Ṛg-veda, being a real collection of original hymns mixed up with incantations; they have no direct relation to sacrifices, but are supposed by mere recitation to produce long life, cure diseases, ruin enemies and such.

- To the brāhmaṇa portion two other departments of Vedic literature developed, sometimes included under the general name Veda:
  1) The sūtras; the ‘strings’ of aphoristic rules
  2) The upaniṣads; the mystical treatises on the nature of God and the relation of soul and matter. They were appended to the Āranyakas, and became the real Veda of considerate Hindus, leading to the darṣanas or systems of philosophy.

- Veda also means feeling, perception; finding, obtaining, acquisition; property, goods; to weave or bind together a tuft or bunch of strong grass made into a broom or to serve another purpose in Vedic sacrifices like mats or fuel for a fire.

Vedic

Anything concerning the spiritual knowledge of the Vedas and literature thereafter (see also upaniṣads, Purāṇas, itihasas).

- Two types of Vedic knowledge:

- Śruti, 'what is heard', knowledge straight from Him, the four Vedas and the 108 Upaniṣads.

- Smṛti, 'what is remembered', descriptions of Vedic truth by liberated souls like Vyāsa, Patañjali and Vālmīki; the Rāmāyaṇa, the Yogasūtra, the Śrīmad Bhāgavatam and the Bhagavad Gītā.

Vena

The demoniac son of king Aṅga and father of king Pṛthu (see S.B. 4.14).

Vetāla

Vampire, evil spirit taking possession of a corpse. Associate of Lord Śiva.

- A form, a name of Durgā.

Vibhāgavit

(Deśa kālaVibhāgavit): adaptation to time and circumstances. Quality of Kṛṣṇa (see Paramparā-method and S.B. 4.8: 54).

Vibhrama

Confusion by lust motives, lack of concentration.

Vibhu-ātmā

Another name for the Supersoul, paramātmā, to indicate His potency as opposed to aṇu-ātmā, the atomic jīva-ātmā.

Viddhā-bhakti

Devotion contaminated with material motives (see also Parā-bhakti).

Vidhi

(Of vidha, to get in order)
The regulative principles:
1. no meat eating (see e.g. S.B. 10.1: 4),
2. no illicit sex
3. no intoxication
4. nogambling.

They are derived from the eternal values of respectively:
1. dayā -compassion,
2. śauca (or dāna) - cleanliness or faithfulness,
3. satya - truth,
5. tapas - sobriety or penance;

(see also regulative principles, Kali-yuga, S.B. 1. 17: 24 and 12.3: 18).

Vidura

Great devotee, a member of the Kuru dynasty, who heard of the Śrīmad Bhāgavatam from Maitreya Muni (see S.B. Cantos 3 & 4).

- Son of Vyāsa and the maidservant Sūdri, brother of Dhṛtarāṣṭra and Pāṇḍu.

Vidya

Finding, acquiring, gaining.

Vidyā

Any knowledge whether true or false; science, learning, scholarship, philosophy.

- Spiritually depending on the four principles that lead to the spiritual knowing of jñāna: tapas, sānkhya, vairāgya and yoga: penance, analysis, detachment and unification of consciousness (see Ūrdhva-retasaḥ).

- M.W. dictionary: 'knowledge of soul or of spiritual truth; according to others, Vidyā has fourteen divisions, viz. the four vedas, the six vedāṅgas, the purāṇas, the mīmāṁsā, nyāya, and dharma or law; or with the four upavedas, eighteen divisions; others reckon 33 and even 64 sciences.'

- Knowledge is also personified and identified with Durgā; she is even said to have composed prayers and magical formulas.

- A small bell.

- A mystical skill.

Vidyādhara

('possessed of science or spells') Class of lesser demigods standing for the scientists, the ones founded in knowledge. They are supposed to dwell in the Himalayas, attending upon Śiva, and possing magical power.

- Fairy, magician.

- Name of various scholars.

- The paramount lord of all fairy-like beings (cakravartin).

- Spelled as vidyādhāra: 'receptacle of knowledge', a great scholar.

- The lord of the Vidyādharas is called Sudarśana and is discussed in S.B. 10: 34.

Vigata-jvaraḥ

Free from laxity, excitement or cowardice; wakefulness: Kṛṣṇa's plea against pragmatism (the easy going, see B.G. 3.30).

Vigraha

Form.

- Arcā-vigraha: His deity (see also Mūrti).

Vijñāna

Wisdom, realized knowledge, the result of jñāna, spiritual knowledge (see S.B. 11.19: 15).

Vijñānam-brahman

The spiritual, the spiritual soul.

Vikāra

The transformations or derivatives of material nature in the sense of producers: the seven vikāra tattvas - knowing intelligence, false ego and the five sense-objects or tanmātrās, and their sixteen vikāra products: the five basic elements (mahābhūtas) and the perceiving and acting senses (indryas), plus the mind (manas).

Vikarma

Unwanted activities. Cause of fall-down: moving away from Kṛṣṇa.

Vimāna

(of vi: apart from, order, increasingly, and māna: building, altar, measure, but also: opinion, notion and idea) Palace, airplane, high in the sky rising building, elevated abode or means of transport and also temple.

- Also the idea of vimāna as a separate notion or opinion or a general idea of order standing apart should be considered in understanding this concept often used in the context of going to heaven.

- As a means of transport or heavenly vehicle: S.B. 4.3: 12, 4.12: 19, 6.2: 44.

- As a palace: S.B. 3.23: 45.

- As a high rising building: S.B. 2.9: 13.

- As a temple in S.B. 11: 10: 24.

- As a notion of order in S.B. 11: 10: 25.

- As a higher spirit in S.B. 11.30: 40.

- Some translators speak also of flying palaces and there are even speculators who associate them with flying saucers.

Vimūḍha

Bewildered, illusioned, confused, unconscious (see also Mūdhha).

Vīnā

The stringed instrument of Nārada Muni.

Vināyakas

(From vinaya: education, distraction, humility, control) Demons of education, distracters, humiliaters, control freaks. Attendants of Lord Śiva.

Vipra

A learned soul of Vedic wisdom.

Vipra-lipsā

Propensity to cheat, as a human weakness (see also Bhrama).

Vira

(Hero) Chivalry as a rasa (indirect).

- Most intimate form of servitude in Kṛṣṇa-līlā.

- Form of tantra-yoga with which one, under the guidance of a holy man, one after the other can have several partners, as a 'hero' of love. Also can, by detaching from a steady partner, spiritually profundity be realized, so that ultimately the sex drive is under control and may be spoken of pure devotion without material motives.

Virāṭ-puruṣa

The universe as the original person; the visible person of the Lord as the entirety of all physical manifestation.

Virāṭ-rūpa

Great (cosmic) manifestation of the universal form of Kṛṣṇa. External manifestation as described in the second Canto first chapter of the Śrīmad Bhāgavatam.

- The form that Kṛṣṇa revealed to Arjuna on the battlefield, as described in chapter eleven of the Gītā (also: Viśvarūpa of Virāṭ-rūpa).

Viriñca

The pure one beyond passion, name for lord Brahmā.

Virya

Energy, capacity, potency, knowledge, power or effort as a consequence of being convinced in continence (see Brahmācarya).

Visarga

The secondary creation, the resultant activities of the interaction to the modes of sarga, or the primary creation, is called the secondary creation (S.B. 2.10: 3).

Viṣaya

The senses having each their proper viṣaya or object: viz.
- 1. śabda, "sound", for the ear;
- 2. sparśa, "tangibility", for the skin;
- 3. rūpa, "form" or "color", for the eye;

- 4. rasa, "savour", for the tongue and
- 5. gandha, "odour" for the nose:

These five viṣayas are sometimes called the guṇas or the "properties" of the five elements, ether, air, fire, water, and earth, respectively (see also Tanmātra, Indriya and Mahābhūta).

Viśeṣas

The attributes, the marks of identity, which set things apart from other things. (see also Svarūpa and Vaiśesika).

Viṣṇu

God the maintainer, ruler over the mode of goodness. Divided in three known as puruṣa-avatāra (see also Catur-vyūha).

- Mahā-Viṣṇu or Kāraṇodakaśāyī Viṣṇu from whose pores all universes appear (see Vāsudeva and Nārāyaṇa).

- Garbhodakaśāyī Viṣṇu: for each universe laying down on a snake bed (see Ādi-śeṣa and Saṅkarṣaṇa) and with Lord Brahmā generating the complete diversity (Pradyumna).

- Kṣirodakaśāyī Viṣṇu: for each living entity locally present as the Paramātmā or God in the heart (see Aniruddha).

See for a description of the Viṣṇu-avatāras S.B. 2.7 and 11.5.

Viṣṇu Purāṇa

See Purāṇas.

Viṣṇu-jana

Another name for Bhakta.

Viṣṇu-māyā

The special mercy of Viṣṇu that also took birth in different potencies of relating to Him when Kṛṣṇa descended.

- It has two features:
  - unmukha ('looking up to'), the liberated way of relating in the different rāsas
  - āvaraṇikā ('the covered way'), the conditioned way of being caught in the clutches of karma (see S.B. 10.1: 25).

Viṣṇu-tattva

The status or category of Godhead, the reality of Viṣṇu (see Avatāra).

- All those divine manifestations, the first expansions, the plenary expansions of expansions of plenary expansions of the Supreme Personality of Godhead, who in no respect differ from Him, as opposed to jīva-tattva (see Expansion, plenary -).

Viṣṇu-tattva-avatāra

All incarnations of Kṛṣṇa in matter as a plenary portion, with His full potency (as opposed to jīva-tattva: incomplete expansions with a limited capacity).

Viṣṇupāda

'Viṣṇu's Feet', another name for Prabhupāda, the 'Master of the Feet'.

Viśva-rūpa

(Virāṭ-rūpa) the universal form of Lord Kṛṣṇa, as described in chapter eleven of the Bhagavad Gītā.

- Name of a great devotee, the son of Tvaṣṭhā (S.B. 5.15: 14-15), who by Indra was killed because he offered for the asuras, which later lead to the battle with Vṛtāsura (see from S.B. 6.7: 25).

Viśvadevas

(or viśvedeva). Viśwa means: all, everyone, entire, whole, universal, pervading all, that is: Viṣṇu, the intellect, etc.); all the gods or as a class the 'All-gods' standing for the intellect, the universe (see S.B. 2.3: 2-7).

Viśvakarma

The architect of the gods who built a city, Indraprastha, for Kṛṣṇa serving the Pāṇḍavas (see S.B. 10.58: 24).

Viśvakośa

An old Sanskrit dictionary (see also a modern Sanskrit dictionary at: www.sanskrit-lexicon.uni-koeln.de/scans/csl-santam/php/index.html)

Viṣvaksena

('The Lord whose powers are found throughout the universe') A personal associate, a guardian and expansion of the Lord who is known as the personification of the tantra scriptures (see S.B. 12.11: 20 en 5.20: 40).

- Brahmadatta, a yogī who in the womb of his wife Sarasvatī created a son called Viṣvaksena. By the instruction of the ṛṣi Jaigīṣavya was in the past by him a description of yoga (a so-called tantra) compiled (S.B. 9.21: 25-26).

Viśvāmitra

A famous sage in the time of Rāma who with a sacrifice defended His honor of indeed under the supervision of Lakṣmāṇa, having killed the enemy (see S.B. 9.10: 5).

- He was in competition with Vasiṣṭha as two birds; as a kṣatriya, he underwent severe austerities to become a brahmin (see also Hariscanda).

- He had one hundred-and-one sons who because of the middle one called Madhucchandā as a group were celebrated as the Madhucchandās. (9.16: 28).

Viśvanātha Cakravartī Ṭhākur

Vaiṣṇava-ācārya, sixth in the disciplic succession of Caitanya Mahāprabhu (see Paramparā).

- Vaiṣṇava-spiritual teacher who wrote a comment on the Śrīmad Bhāgavatam in the disciplic succession of Lord Śrī Caitanya Mahāprabhu.

Viśvāvasu

('All-generating') The name of the Lord among the Gandharvas (see S.B. 11.16: 33).

Vitarka

With vicāra, ānanda-sānanda, asmitā-sāsmita, the stages of samādhi on the level of the five elements earth, water, fire, air, ether explained as the study, the intellect, the happiness taken to enrapture and the I to goodness for liberation (see also Mukti).

Vivasvān

The name of the present sun god, to whom the Bhagavad Gītā was explained 120.400.000 years ago. See also Paramparā.

Viveka

Power of discrimination. Through knowledge of the kleśas that disturb the continence, one's keeping to the soul, one attains to spiritual sophistication

Vraja

Cow community, name of the village in the forest of Vṛndāvana where Kṛṣṇa grew up after Gokula.

Vṛkāsura

(Vṛka) 'The tearer, the wolf.' A demoniac son of Śakuni (see S.B. 9.24: 5), who challenged the grace of lord Śiva by offering the flesh of his own body and consequently pursued him to his great terror, after by him with the blessing being graced that anyone would die whom he put his hand on the head. He is mentioned as an example to the problem of the ingrate or unworthy one who turns against his own benefactor (in S.B. 10.88).

Vṛndāvana

('woods of bunches'), place of pilgrimage at the spot where Kṛṣṇa spent His youth.

- The transcendental abode of Lord Kṛṣṇa. It is also called Goloka Vṛndāvana or Kṛṣṇaloka. The town of Vṛndāvana in the Mathurā District of Uttar Pradesh, India, where Kṛṣṇa appeared five thousand years ago, is a manifestation on earth of Kṛṣṇa's abode in the spiritual world.

- Woods rich of Tulsī of Lord Kṛṣṇa's līlā.

- Where Kṛṣṇa lived after Vraja or also Gokula.

Vṛṣṇi

The name of Kṛṣṇa's family clan to a common ancestor described in S.B. 9.24: 3-4 (see also Daśarha and Yadu).

Vṛtra

(Vṛtrāsura) Great demon that was killed by Indra. In fact was it the devoted Viśvarūpa, his 'brother' as he says himself, that was killed by Indra for his offerings for the asuras (see S.B. 6.8-12).

Vṛtti

Livelihood, conduct, character, treatment, inclination, functioning, appearing (see e.g. S.B. 10.85: 45 and also the Vedabase on the different use of this word, and S.B. 12.7: 13).

- Patañjali, Yogasūtra number one and two: atha yogānuśāsanam, yogah citta vṛtti nirodha; the lesson now about yoga is that yoga stops the (karmic) reasoning about the livelihood, the moves one makes.

Vṛtti-traya

The three stages of waking, sleep and dreamless sleep (see also Avasthātraya).

Vyāna-vāyu

One of the movements of the air, the vital energies in the body that are controlled by aṣthānga-yoga. The vyāna-vāyu concerns the distribution of the energy throughout the body of the increasing and decreasing (see Vāyu).

Vyāsadeva

(lit.: 'the compiler, the godhead who assembled the verses'), son of Satyavatī who was fathered by Parāśara Muni. Full name: Kṛṣṇa Dvaipāyana Vyāsadeva. He was the author of the Gītā and the Śrīmad Bhāgavatam, the Mahābhārata, and the Vedānta-sūtra. He compressed the Vedic knowledge and divided the Veda in four. Teacher of Sañjaya. Pupil of Nārada Muni, father of Śukadeva.

- The greatest philosopher of yore, divided the Veda in four. Is considered an expansion of Viṣṇu, as a bhagavān, empowered to perform literary activities.

Vyāsāsana

Elevated seat on which the representative of Vyāsadeva is entitled to take place. Vedic stand.

Vyūha

(Catur-)Vyūha: placing apart, distribution, arrangement but also: reasoning, logic (or from vyu: to urge on, incite, animate).

- The four eternal forms of the Lord:
- Vāsudeva, the Lord of Consciousness;
- Saṅkarṣaṇa, the Lord of Ego, the individuality, the jīva;
- Aniruddha, the Lord of the Mind

- Pradyumna, the Lord of Intelligence (see also Pañca-tattva and S.B. 12.11: 21).

- Divided to the three (puruṣa-avatāra) forms of Viṣṇu: 'The original being is Vāsudeva, the Personality of Godhead. When the Godhead manifests His primeval energies and opulences, He is called Saṅkarṣaṇa. Pradyumna is the basis of the Viṣṇu expansion who is the soul of the entire universe, and Aniruddha is the basis of the personal manifestation of Viṣṇu as the Super-soul of every individual entity within the universe'.

Y

Yādavas

Another name for the Yadus.

Yadṛcchayā-copapannaṁ

(arrived-of-its-own) Without one's knowing. Refers to the innocence of defending Kṛṣṇa's interests.

Yadu

The eldest son of Yayāti, brother of Puru, who was disobedient to his father and therefore was denied by him to be his successor.

- The name of Kṛṣṇa's family described in S.B. 9.23: 18-19 (His family clan setting Him apart from the Bhojas of Kaṁsa was called Vṛṣṇi, which means strong, virile and bull).

- The denial happened Because of the curse of Yayāti (see S.B. 9.18: 42), says Kṛṣṇa (in S.B. 10.45: 13), that someone from the Yadu clan should not sit on the throne.

Yajña

(Sacrifice) Name for Viṣṇu as the Lord of Sacrifice. According to karma, varṇāśrama and sva-dharma everyone who wants to be happy make has to offerings unto Viṣṇu (expressed as: jàknjà).

- Vedic offering, systematically done. A sacrifice, activity to please Lord Viṣṇu or the demigods.

Yajña-puruṣa

The ultimate Personality of all sacrifices.

Yajñabhuk

Name of the Lord as the enjoyer of the sacrifices.

Yajñeśvara

Name of Lord Kṛṣṇa as the controller of the sacrifices.

Yajur Veda

See Vedas.

Yakṣas

The treasure keepers, attendants of Kuvera, the keepers of wealth, semi-divine beings sometimes considered as ghosts and spirits of demoniac possession.

Yama

Austerities, first part of aṣthānga-yoga, also called the great vow; the don'ts, what one abstains from.

- Other parts are: ahiṁsā: nonviolence, satya: truthfulness, asteya: non-stealing, brahmacāryana, celibacy and aparigraha: non-appropriation. Non-violent one becomes effective and without desire is one of the commitment that gives the right understanding for the meaning of life.

- According to Kṛṣṇa: 'Nonviolence, truthfulness, not coveting or stealing the property of others, detachment, humility, non-possessiveness, belief in God, celibacy as also silence, steadiness, forgiveness and fearlessness', see S.B. 11.19: 33.35.

Yāma

Motion, course, going, progress; one eight portion of a day, a period of about three hours, two nādikās or daṇḍas of about thirty minutes (S.B. 3.11: 8).

Yamadūtas

The helpers of Yamarāja.

Yamarāja

Or Yama. Also called Dharma, the son of the sun god, Lord of Death, the Lord of retribution.

- The demigod awarding sinners punishment after their death. Belongs to the twelve mahājanas (see also S.B. 5.26).

Yamunā

The river near Vraja where Kṛṣṇa played.

Yamunācārya

A great spiritual teacher in the Śrī-Sampradāya, one of the most important lines of disciplic succession.

Yantra

Meditation object

Yaśodā

Lord Kṛṣṇa's stepmother, His foster father was called Nanda and His brother Balarāma. His actual father and mother were Vasudeva and Devakī. They were kept in jail by Kaṁsa from the time he knew that Kṛṣṇa would be born. For that reason was the child Kṛṣṇa lodged with foster parents.

Yaśodā-nandana

Yaśodā's child, Kṛṣṇa.

Yātudhānas

(From yātu, sorcery, going against and dhāna, covering) practitioners of tricks and black magic. Class of demons following Lord Śiva.

Yavanas

Foreigners or barbarians, Greeks and later also Muslims, also called mlecchas or meat-eaters (see S.B. 4.27: 23).

Yayāti

Or Nāhuṣa, the son of Nahuṣa, called the king, who because of his lust was cursed by the sage Sukrācārya to age before his time (see also Yadu and Puru).

Yayur:

See Vedas

Yoga

Science of the unification or association of consciousness; the linking up of oneself with the absolute truth or God. Yoga in the broader sense is divided in three to the unification in knowledge, to the workload and to devotion: jñāna, karma and bhakti-yoga (see also Trikāṇḍa).

- Narrowly defined as being mystical it refers to the practice of aṣthānga-yoga, the eightfold path (Kṛṣṇa) of which the division of hatha, bodily postures for meditation in the West became popular as yoga.

- Kṛṣṇa carries the name Yogiśvara or Lord, Controller of Yoga, but also lord Śiva is considered the yogī of yogīs.

- The science of yoga is the foundation of the Hindu belief, with Vyāsadeva as the chief defender and writer of its classical order (see also Hatha-yoga, Karma-yoga, Jñāna-yoga, Buddhi-yoga and Kriyā-yoga).

- The act of yoking, joining, attaching, harnessing, putting to (of horses); any junction, union, combination, contact with; a remedy, cure; a means, expedient, device, way, manner, method; employment, use, application, performance.

- The union of the individual soul with the universal soul.

- Devotion, pious seeking after God.

- Contact or mixing with the outer world.

- Conjunction, lucky conjuncture of a star.

- Kṛṣṇa (B.G. 2: 48): connectedness, equanimity, balance of mind.

- There are six systems of philosophy or darṣanas around yoga, developed in response to counter materialistic, jainistic and buddhistic views:
  1: Vaiśeṣika; atheistic; metaphysical, atomic view. Propagator: Kanāda.
  2: Nyāya; logic; method, epistomology, dialectics. Propagator: Gautama.
  3: Sāṅkhya, dualistic realism; division, enumeration of elements. Propagator: Kapila.
  4: Yoga, the eightfold path of aṣthānga; differentiation between the personal and the material. Propagator: Patañjali.
  5: Karma-mīmāṁsā: exegesis and sacrificing from the idea of a multitude of souls and substance; culture to the hymns of the early Veda also called purva-mīmāṁsā. Propagator: Jaimini.
  6: Vedānta: conclusion, exegesis, commentary at the end of. Vedānta-sūtra or Brahma-sūtra as the commentary on the Upaniṣads. The later Veda is also thus called uttara mīmāṁsā. Propagator: Bhādarāyana (Vyāsa).

- The paramparā states in pp 10.87: 25: 'Of the six orthodox philosophies of Vedic tradition. - Sāṅkhya, Yoga, Nyāya, Vaiśeṣika, Mīmāṁsā and Vedānta - only the Vedānta of Bādarāyana Vyāsa is free of error, and even that only when properly explained by the bonafide Vaishnava ācāryas. Each of the six schools, nonetheless, makes some practical contribution to Vedic education: atheistic Sāṅkhya explains the evolution of natural elements from subtle to gross, Patañjali's yoga describes the eightfold method of meditation, Nyāya sets forth the techniques of logic, Vaiśeṣika considers the basic metaphysical categories of reality, and Mīmāṁsā establishes the standard tools of scriptural interpretation.'

- Mysticism that leads to the liberation of the soul from its material encasement.

- The practice of austerities and observances, in postures controlling the breath, turning inward and concentrating so that one transcends and attains to absorption in the Supreme (see also Aṣthānga-yoga en Vidhyā).

- Patañjali, yoga sūtra number one and two: 'atha yogānuśāsanam, yogaḥ citta-vṛtti-nirodhaḥ'; the lesson now about yoga is that yoga means to stop the (karmic) reasoning about the livelihood, the moves one makes.

Yoga-māyā

The māyā or magical power of abstract meditation. The mystical, inner potency of Lord Kṛṣṇa.

- What drags a person away from the Supreme Personality of Godhead is called jaḍa-māyā, and the māyā which acts on the transcendental platform is called yoga-māyā (addendum Prabhupāda, Canto 10 chapter 1).

- The potency by which Kṛṣṇa is sometimes manifest and sometimes not manifest as opposed to mahā-māyā, the deluding quality of the material energy.

- The māyā from within as opposed to the māyā from without.

- The power of God in the creation of the world personified as a deity.

- Special knowledge.

- Mercy.

- Name of Durgā.

- Bhāgavatam explains (addendum Prabhupāda, Canto 10, chapter 1): 'Durgā is not different from yoga-māyā. When one understands Durgā properly, one is immediately liberated, for Durgā is originally the spiritual potency, hlādinī-śakti, by the mercyof which one can understand the Supreme Personality of Godhead very easily. Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād (Adi 1.5). The mahā-māyā-śakti, however, is a covering of yoga-māyā, and is therefore called the covering potency. By this covering potency, the entire material world is bewildered (yayā sammohitaṁ jagat). In conclusion, bewildering the conditioned souls and liberating the devotees are both functions belonging to yoga-māyā.'

Yoga-nīdra

'the slumbering unity'.

- Designation of the meditative slumber wherein Mahā-Viṣṇu lies down in the Ocean of Causes (see also Kāraṇodakaśāyī Viṣṇu).

- Name for the time of Brahmā in the body of Garbhodakaśāyī Viṣṇu.

Yoga-siddhis

Material perfections one obtains by practicing mystical meditation. E.g. the ability to be lighter than air or smaller than an atom (see further Siddhi).

Yoga-sūtra

Analytic scripture by Patañjali on the ins and outs of yoga philosophy, concentrating on the aṣthānga yoga system: the eightfold yoga.

Yogārūḍha

The highest phase of yoga.

Yogendra

A master or adept in the yoga.

- The Nava-yogendras: the nine sagacious sons of father Ṛṣabha and mother Yayantī (S.B. 5.4: 8) who dilated before king Nimi on the science of devotional service (see S.B. 11.2-5).

Yogī

Someone who practices yoga.

- Transcendentalist of the first, the second or the third order respectively a devotee or bhakta, a yogī and a jñānī.

- Transcendentalist of the second plan, adept in aṣthānga-yoga or one of the allied yogas.

Yogīśvara

'The controller of yoga', name for Kṛṣṇa as the Lord of Yoga.

- Designation for great personalities in yoga (see also Īśvara).

Yojana

Vedic measure of length, equaling about thirteen kilometers. In other contexts to a measure of length on a cosmic scale it can also be considered consider in the order of light years. More on earth it is seen as distances of about 4-14 km.

- Standard unit for a great distance.

Yoni

Female sexual organ, womb, uterus, vulva, vagina; in stone represented together in union with a liṅga, worshiped in the culture of Śiva as the symbol of the union of cosmic energy.

Yosita

A woman, a wife also called strī ('bearer of children').

- Women are debated in the Bhāgavatam for their positive qualities as well as for their enticing capacity. The warning for the wise is, just for the peace of their mind, not to initiate in the contact with women and also not to associate with men interested in sex, not so much to avoid it.

- Not to have verse S.B. 11.14: 29 misinterpreted to the Sanskrit word saṅgaṁ, that one in self-realization would have to shun the association with women in stead of being intimate with them, Svamī Prabhupāda stressed, contrary to the tradition in India, that women and men can very well associate both living within one temple or household within the culture of Kṛṣṇa-consciousness. This was one of his great feats of reform to a traditionally cramped temple tradition negative about living together with women

Yudhiṣṭhira

The eldest of the Pāṇḍava-brothers who after the great war of Mahābhārata ascended the throne as the victor.

Yuga

Era varying from 1-4 x 1200 x 360 solar years in which one 'year of the gods' equals 360 earthly years.

- One distinguishes Satya (or Kṛta-yuga), Treta-, Dvāpara- and Kali-yuga to which the last one mentioned present yuga is the shortest, commencing with Kṛṣṇa's departure (see also Parīkṣit).

- Eras in the existence of the universe, that cycle over and over in rounds of four called a Mahāyuga, in which religion and the good qualities of men gradually decline. A day and a night of Brahmā comprise 2 000 Mahāyugas.

- The Lord appears differently in the different yugas: see S.B. 11.5: 20-42, 11.17: 10-12, 3.11: 18-24 and 12.2.

Yuga-avatāras

Avatāras who in four different yugas (at their junctures) appear to propound the appropriate method of self-realization for the era in question: Rāma (end of Tretā), Kṛṣṇa (end of Dvāpara), Kalki (end of Kali).

- Purport C.C. madhya 20.246:
  The four yuga-avatāras are:
  (1) sukla (white) in Satya-yuga (S.B. 11.5: 21),
  (2) rakta (red) in Tretā-yuga (S.B. 11.5: 24),
  (3) āyāma (dark blue) in Dvāpara-yuga (S.B. 11.5: 27) and
  (4) generally kṛṣṇa (black) but in special cases pīta (yellow) as Caitanya Mahāprabhu in Kali-yuga (S.B. 11.5: 32 and 10.8: 13).

Yugas

See yuga.

Yukta-vairāgya

Mature form of renunciation in which one engages everything in the service of the Lord (see also Phalgu-vairāgya).