attention to all supplementary rites, and when the Adhwaryus took the oblations (in their hands in order to pour them into the sacred fire), the said sacrificer (Emperor Bharata), mentally offered the reward, which was expected from a particular sacrifice, in the form of a virtue known by the name of Dharma (religious merit), entirely to Lord Vāsudeva, the transcendent Reality and the Supreme Deity, who is not only the Soul of sacrifices but their actual doer too, being the Ruler of the gods represented by the several Mantras (sacred texts) symbolic of the different deities. And his passions (in the form of likes and dislikes) having been attenuated by his sagacity (in offering the fruit to the Lord), he contemplated on the deities enjoying a share in the sacrificial offering as so many limbs of (rather than as so distinct from) the Supreme Person. (6) When his mind was thus thoroughly purified through the extreme purity of his actions, there arose (in his heart) loving devotion—which grew exceptionally intense everyday—to Lord Vāsudeva, the transcendent Reality, appearing in the space within his heart in the form of the Supreme Person (Bhagavān Nārāyaṇa), distinguished by the mark of Śrīvatsa (the foot-print of Bhṛgu), the gem known by the name of Kaustubha, a wreath of sylvan flowers, a discus, a mace and so on, nay, remaining immovable like a portrait in the heart of his devotees and shining brightly in his own mind as the Inner Controller.(7)

एवं वर्षायुतसहस्रपर्यन्तावसितकर्मनिर्वाणावसरोऽधिभुज्यमानं स्वतनयेभ्यो रिक्थं पितृपैतामहं यथादायं विभज्य स्वयं सकलसम्पन्निकेतात्स्वनिकेतात् पुलहाश्रमं प्रवव्राज। ८। यत्र ह वाव भगवान् हरिरद्यापि तत्रत्यानां निजजनानां वात्सल्येन संनिधाप्यत इच्छारूपेण। ९। यत्राश्रमपदान्युभयतोनाभिभिर्दृषच्चक्रैश्चक्रनदी नाम सरित्प्रवरा सर्वतः पवित्रीकरोति। १०।

Having concluded at the end of ten million years that the store of merit responsible for his royal fortune must have thus been exhausted by that time, he proportionately divided among his own sons the hereditary fortune he had been legitimately enjoying (till then), and himself retired as a recluse from his own residence, which was the abode of all prosperity, to the hermitage of the sage Pulaha (situated on the bank of the river Gaṇḍakī and known as the Śālagrāmakṣetra*). (8) Impelled by His paternal affection for His own devotees residing in that hermitage, it is said, Lord Śrī Hari reveals Himself there in their desired form even today. (9) The holy river Cakranadī (Gaṇḍakī or Gaṇḍaka) hallows on all sides the (various) places of this hermitage through contact with circular (wheel-like) pebbles having nave-like marks on both sides (above as well as below). (10)

तस्मिन् वाव किल स एकलः पुलहाश्रमोपवने विविधकुसुमकिसलयतुलसिकाम्बुभिः कन्दमूलफलोपहारैश्च समीहमानो भगवत आराधनं विविक्त उपरतविषयाभिलाष उपभृतोपशमः परां निर्वृतिमवाप। ११।

Duly performing all alone the worship of the Lord through flowers and tender leaves of various kinds, particularly the leaves of the holy basil plant, and water as well as through edibles such as bulbs, roots and fruits, in a lonely retreat in the grove of the said hermitage, Bharata was rid of all craving for the pleasures of sense and, developing (great) tranquillity of mind, derived supreme gratification. (11)

तयेत्थमविरतपुरुषपरिचर्यया भगवति प्रवर्धमानानुरागभरद्रुतहृदयशैथिल्यः प्रहर्षवेगेनात्मन्युद्भिद्यमानरोमपुलककुलक औत्कण्ठ्यप्रवृत्तप्रणयबाष्पनिरुद्धावलोकनयन एवं निजरमणारुणचरणारविन्दानुध्यानपरिचितभक्तियोगेन परिप्लुतपरमाह्लादगम्भीरहृदयह्रदावगाढधिषणस्तामपि क्रियमाणां भगवत्सपर्यां न सस्मार। १२। इत्थं धृतभगवद्व्रत ऐणेयाजिनवाससानुसवनाभिषेकार्द्रकपिशकुटिलजटाकलापेन च विरोचमानः सूर्यर्चा भगवन्तं हिरण्मयं पुरुषमुज्जिहाने सूर्यमण्डलेऽभ्युपतिष्ठन्नेतदु होवाच—। १३।

* So-called because it abounds in Śālagrāma-Śilās or sacred stones symbolic of Lord Viṣṇu and found rolling in the bed of the river Gaṇḍakī.

His heart melted and was benumbed (as it were) under the pressure of exceptionally increasing love for the Lord, occasioned by incessant worship of the Supreme Person carried on in the aforesaid manner. The hair stood on their end all over his body as a result of intense delight; his eyes were bedimmed by tears of love proceeding from an ardent longing (to meet the Lord); and his consciousness being drowned in the deep lake of his heart, brimming over with supreme felicity flowing from devotion—which was enriched by constant thought of the feet of his beloved Lord, red as a lotus—he forgot even the worship that was being done by him as aforesaid. (12) Having thus undertaken vows of propitiating the Lord and looking very bright in his covering of deerskin and with his head of tawny, curly and matted hair wet through ablutions performed thrice (everyday), he waited upon the all-effulgent Lord Nārāyaṇa (the Supreme Person)—as manifested in the orb of the rising sun—with hymns addressed to the sun-god and prayed as follows :— (13)

परोरजः सवितुर्जातवेदो देवस्य भर्गो मनसेदं जजान।
सुरेतसादः पुनराविश्य चष्टे हंसं गृध्राणं नृषद्विङ्गिरामिमः।१४।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे भरतचरिते भगवत्परिचर्यायां सप्तमोऽध्यायः। ७।

The Light (constituting the very essence) of the sun-god, which lies beyond the material plane (is made up of Sattva unmixed with Rajas and Tamas), dispenses the fruit of our actions, it is the same Light which evolved this (phenomenal) universe by Its mere thought and again, entering it (as Its Inner Controller), protects the Jīva, seeking Its protection, with Its power of consciousness. We resort to that Light, which propels our intellect.* (14)

Thus ends the seventh discourse, forming part of the story of Emperor Bharata, dealing (mainly) with the worship of the Lord, in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथाष्टमोऽध्यायः

Discourse VIII

Bharata conceives an infatuation for a fawn and is reborn as a deer

श्रीशुक उवाच

एकदा तु महानद्यां कृताभिषेकनैयमिकावश्यको ब्रह्माक्षरमभिगृणानो मुहूर्तत्रयमुदकान्त उपविवेश। १। तत्र तदा राजन् हरिणी पिपासया जलाशयाभ्याशमेकैवोपजगाम। २। तया पेपीयमान उदके तावदेवाविदूरेण नदतो मृगपतेरुन्नादो लोकभयङ्कर उदपतत्। ३। तमुपश्रुत्य सा मृगवधूः प्रकृतिविक्लवा चकितनिरीक्षणा सुतरामपि हरिभयाभिनिवेशव्यग्रहृदया पारिप्लवदृष्टिरगततृषा भयात् सहसैवोच्चक्राम। ४।

Śrī Śuka began again : Having bathed in the great river (Gaṇḍakī) and having finished his routine of religious duties (both of an obligatory nature and those demanded by particular occasions) as well as other unavoidable duties (such as easing nature), one day, Bharata squatted on the bank of the river for three Muhūrtas (nearly two hours and a half), repeating the sacred syllable Oṁ. (1) Meanwhile, on that spot, O king, a deer approached the river bank

*This explains the meaning of the holy Gāyatrī-Mantra.

all alone to drink water. (2) While it was yet avidly drinking water, there arose a loud, deep and hoarse sound—striking terror into the heart of all—of a lion roaring not very far from that place. (3) Hearing the sound, that deer, which was shy by its very nature and (already) looked with bewildered eyes, felt all the more perturbed at heart, overcome as it was with the fear of the lion, and precipitately leapt across the stream, its eyes swimming and its thirst not yet quenched. (4)

तस्या उत्पतन्त्या अन्तर्वत्न्या उरुभयावगलितो योनिनिर्गतो गर्भः स्रोतसि निपपात। ५। तत्प्रसवोत्सर्पणभयखेदातुरा स्वगणेन वियुज्यमाना कस्याञ्चिद्दर्यां कृष्णसारसती निपपाताथ च ममार। ६।

Even as the deer, which was big with young, took the leap the foetus, that had been dislodged through excessive fear, came out of the vagina and fell into the stream. (5) Afflicted with exhaustion caused by the premature delivery and the (unusually long) leap (taken by it) as well as with fear (of the lion), and (further) strayed from its troop, the female deer dropped down in some cavern and died. (6)

तं त्वेणकुणकं कृपणं स्रोतसानूह्यमानमभिवीक्ष्यापविद्धं बन्धुरिवानुकम्पया राजर्षिर्भरत आदाय मृतमातरमित्याश्रमपदमनयत्। ७। तस्य ह वा एणकुणक उच्चैरेतस्मिन् कृतनिजाभिमानस्याहरहस्तत्पोषण-पालनलालनप्रीणनानुध्यानेनात्मनियमाः सहयमाः पुरुषपरिचर्यादय एकैकशः कतिपयेनाहर्गणेन वियुज्यमानाः किल सर्व एवोदवसन्। ८। अहो बतायं हरिणकुणकः कृपण ईश्वररथचरणपरिभ्रमणरयेण स्वगणसुहृद्बन्धुभ्यः परिवर्जितः शरणं च मोपसादितो मामेव मातापितरौ भ्रातृज्ञातीन् यौथिकांश्चैवोपेयाय नान्यं कञ्चन वेद मय्यतिविस्रब्धश्चात एव मया मत्परायणस्य पोषणपालनप्रीणनलालनमनसूयुनानुष्ठेयं शरण्योपेक्षा दोषविदुषा। ९। नूनं ह्यार्याः साधव उपशमशीलाः कृपणसुहृद एवंविधार्थे स्वार्थानपि गुरुतरानुपेक्षन्ते। १०।

Moved with compassion at the sight of the helpless young deer, forsaken (by its mother) and being swept away by the current, the royal sage picked it up and took it to the hermitage, like a (true) friend, knowing it to be motherless. (7) As Bharata (now) intensely thought of the young deer as his own (charge) and conceived an attachment for it by nourishing it, protecting it (from wolves and other carnivorous animals), caressing it and humouring it (by scratching and stroking its body) everyday, all his routine duties (such as bathing) including practices of self-restraint as well as his devotional duties such as the worship of the Lord came to be neglected one by one and (were all) actually abandoned in the course of a few days. (8) "Oh, torn from its class as well as from its near and dear ones and alas ! brought under my protection by the fast rotating wheel of Time, this helpless young deer has accepted me alone for its parents, kith and kin and mates, knowing no one else, and has great confidence in me. Hence it behoves me (too) to nourish, protect (from enemies), gratify and fondle in an uncavilling spirit this fawn exclusively depending on me, knowing as I do that it is sinful to forsake him who seeks my protection. (9) Surely worthy and pious souls who are given to self-control and are friends of the poor ignore their own big interests for the sake of such (wretched) creatures." (10)

इति कृतानुषङ्ग आसनशयनाटनस्थानाशनादिषु सह मृगजहुना स्नेहानुबद्धहृदय आसीत्। ११। कुशकुसुमसमित्पलाशफलमूलोदकान्याहरिष्यमाणो वृकसालावृकादिभ्यो भयमांशसमानो यदा सह हरिणकुणकेन वनं समाविशति। १२। पथिषु च मुग्धभावेन तत्र तत्र विषक्तमतिप्रणयभरहृदयः कार्पण्यात्स्कन्धेनोद्वहति एवमुत्सङ्ग उरसि चाधायोपलालयन्मुदं परमामवाप। १३। क्रियायां निर्वर्त्यमानायामन्तरालेऽप्युत्थायोत्थाय यदैनमभिचक्षीत तर्हि वाव स वर्षपतिः प्रकृतिस्थेन मनसा तस्मा आशिष आशास्ते स्वस्ति स्ताद्वत्स ते सर्वत इति। १४।

Having thus developed an attachment for it, Bharata's heart remained knit with bonds of love to that young of a deer even while he sat (on the ground), lay asleep, sauntered (here and there), remained standing, ate his food and on other such occasions. (11) When he

thought of fetching (blades of) Kuśa grass, flowers, sticks for the sacrificial fire, leaves, fruits, roots or water, he repaired to the woods alongwith the young deer, apprehending danger from wolves and dogs and other (carnivorous) animals. (12) Nay, when due to its innocence it got stuck up at some place on the wayside, he picked it up and bore it on his shoulder out of tenderness with a heart full of great affection and, holding it thus on his lap and bosom, experienced supreme felicity in fondling it. (13) Even while (actually) performing (some) ritual act, the emperor would rise at frequent intervals (to cast a look at it); and, when he had seen it, he pronounced his benedictions on it with a reassured mind, saying "May you be safe on all sides, my darling !" (14)

अन्यदा भृशमुद्विग्नमना नष्टद्रविण इव कृपणः सकरुणमतितर्षेण हरिणकुणकविरहविह्वलहृदयसन्तापस्तमेवानुशोचन् किल कश्मलं महदभिरम्भित इति होवाच। १५। अपि बत स वै कृपण एणबालको मृतहरिणीसुतोऽहो ममानार्यस्य शठकिरातमतेरकृतसुकृतस्य कृतविस्रम्भ आत्मप्रत्ययेन तदविगणयन् सुजन इवागमिष्यति। १६। अपि क्षेमेणास्मिन्नाश्रमोपवने शष्पाणि चरन्तं देवगुप्तं द्रक्ष्यामि। १७। अपि च न वृकः सालावृकोऽन्यतमो वा नैकचर एकचरो वा भक्षयति। १८। निम्लोचति ह भगवान् सकलजगत्क्षेमोदयस्त्रय्यात्माद्यापि मम न मृगवधून्यास आगच्छति। १९। अपिस्विदकृतसुकृतमागत्य मां सुखयिष्यति हरिणराजकुमारो विविधरुचिरदर्शनीय-निजमृगदारकविनोदैरसन्तोषं स्वानामपनुदन्। २०। क्ष्वेलिकायां मां मृषासमाधिनाऽऽमीलितदृशं प्रेमसंरम्भेण चकितचकित आगत्य पृषदपरुषविषाणाग्रेण लुठति। २१। आसादितहविषि बर्हिषि दूषिते मयोपालब्धो भीतभीतः सपद्युपरतरास ऋषिकुमारवदवहितकरणकलाप आस्ते। २२।

At other times (whenever he failed to see it) he would feel extremely perturbed like a miser who had lost his fortune and, sorrowing for it alone with a heart full of agony and overwhelmed with grief at his separation from that young deer, and actually infatuated by an inordinate longing to see it, pitifully exclaimed, it is said, as follows:—(15) "Oh, will that poor young deer, the offspring of a deceased mother, return (to this spot), reposing confidence by virtue of its own credulity in me—a wicked and unlucky soul, deceitful as a cheat and hard-hearted like a hunter—and overlooking like a saint my wicked nature ? (16) Shall I see it (once more) grazing in safety tender blades of grass in the grove of this hermitage, protected by Providence ? (17) May it not be that a wolf or a dog or any other (carnivorous) beast roaming all alone (such as the tiger) or going about in herds (as for instance the boar) will devour it ?(18) Lo ! the Lord (the sun-god) who has the three Vedas for His body and who rises for the welfare of the whole world is going down; but the pledge of the doe is not yet returning to me. (19) Will that prince of a deer (ever) come back and delight me—an unlucky soul relieving the sorrow of its kith and kin by its manifold, delightful and charming fawn-like sports ? (20) When I closed my eyes in jest putting up a false show of meditation, it would approach me greatly agitated and, feeling indignant through love, would strike me with the end of its horns, soft as a drop of water. (21) When, on the Kuśa grass—with the offering for the sacred fire placed on it—being polluted (by it through the impure touch of its mouth), it was scolded by me, it got much frightened and instantly abandoning (its) playfulness, would sit (motionless) like a young hermit with all its senses fully controlled. (22)

किं वा अरे आचरितं तपस्तपस्विन्यानया यदियमवनिः सविनयकृष्णसारतनयतनु-तरसुभगशिवतमाखररुपदपङ्क्तिभिर्द्रविणविधुरातुरस्य कृपणस्य मम द्रविणपदवीं सूचयन्त्यात्मानं च सर्वतः कृतकौतुकं द्विजानां स्वर्गापवर्गकामानां देवयजनं करोति। २३। अपिस्विदसौ भगवानुडुपतिरेनं मृगपतिभयान्मृतमातरं मृगबालकं स्वाश्रमपरिभ्रष्टमनुकम्पया कृपणजनवत्सलः परिपाति। २४। किं वाऽऽत्मजविश्लेषज्वरदवदहनशिखाभिरुपतप्यमानहृदयस्थलनलिनीकं मामुपसृतमृगीतनयं शिशिरशान्तानुरागगुणितनिजवदनसलिलामृतमयगभस्तिभिः स्वधयतीति च। २५।

"Oh, what austerities have been performed by this fortunate Earth, who by the series of

impressions imprinted (on her bosom) by the feet of that docile young of a black antelope with their tiny, lovely, most propitious and soft hoofs not only reveals the tracks of my fortune to my wretched self, robbed of his wealth and therefore miserable, but at the same time adorns her own person on all sides and turns it into a sacrificial ground* for the twice born seeking after heaven or final beatitude. (23) (Observing the dark spot in the moon, which is likened by poetic fancy to the figure of a deer, and imagining it to be his own pet deer) May it be that the glorious moon-god (the lord of the stars), who is (so) kind to the afflicted, is protecting (has taken under his own fostering care) that young deer, whose mother died from fear of a lion, and that has strayed from its abode ? (24) (Deriving solace from this idea as well as from the cool and refreshing moonbeams) Or is it that he is soothing—by the cool and placid slobber, in the form of nectarean rays flowing copiously from his mouth through love—me, the lotus of whose heart has been burning with the flames of wild fire, in the form of agony caused by separation from my pet (that was like a son to me), and who had followed (in search of) that young of a deer." (25)

एवमघटमानमनोरथाकुलहृदयो मृगदारकाभासेन स्वारब्धकर्मणा योगारम्भणतो विभ्रंशितः स योगतापसो भगवदाराधनलक्षणाच्च कथमितरथा जात्यन्तर एणकुणक आसङ्गः साक्षान्निःश्रेयसप्रतिपक्षतया प्राक्परित्यक्तदुस्त्यजहृदयाभिजातस्य तस्यैवमन्तरायविहतयोगारम्भणस्य राजर्षेर्भरतस्य तावन्मृगार्भकपोषणपालनप्रीणनलालनानुषङ्गेणाविगणयत आत्मानमहिरिवाखुबिलं दुरतिक्रमः कालः करालरभस आपद्यत। २६। तदानीमपि पार्श्ववर्तिनमात्मजमिवानुशोचन्तमभिवीक्षमाणो मृग एवाभिनिवेशितमना विसृज्य लोकमिमं सह मृगेण कलेवरं मृतमनु न मृतजन्मानुस्मृतिरितरवन्मृगशरीरमवाप। २७। तत्रापि ह वा आत्मनो मृगत्वकारणं भगवदाराधनसमीहानुभावेनानुस्मृत्य भृशमनुतप्यमान आह। २८। अहो कष्टं भ्रष्टोऽहमात्मवतामनुपथाद्यद्विमुक्तसमस्तसङ्गस्य विविक्तपुण्यारण्यशरणस्यात्मवत आत्मनि सर्वेषामात्मनां भगवति वासुदेवे तदनुश्रवणमननसङ्कीर्तनाराधनानुस्मरणाभियोगेनाशून्यसकलयामेन कालेन समावेशितं समाहितं कात्स्न्येन मनस्तत्तु पुनर्ममाबुधस्यारान्मृगसुतमनु परिसुस्राव। २९।

Troubled at heart with such fantastic ideas, Bharata (who was engaged in austerities for union with the Lord through Devotion and spiritual enlightenment) was diverted from the practices leading to such union as well as from (devotional) practices in the form of worship of the Lord by his own (evil) destiny appearing in the form of that young antelope ! Otherwise how could there appear (such a strong) attachment for the young of a deer, that belonged to a different species, in (the mind of) one who had already left his own sons, so difficult to part with, as a direct impediment to (the attainment of) final beatitude. While the royal sage Bharata was lost in self-oblivion, the practice of Yoga commenced by him having been thus interrupted, and his mind (ever) engrossed in the thought of nourishing, protecting, humouring and caressing the young deer, the hour of death, which is difficult to overpass and which approaches with terrible speed, arrived even as a serpent would run up to the hope of a rat. (26) Continuing even at that time to look intently on the deer, that was lamenting by his side like a (real) son, with his thought fixed on that animal alone, Bharata, on quitting that body (the body of a royal sage) simultaneously with the deer, attained (in his next birth) the body of a deer as any other mortal would do (under similar conditions). Of course the memory of his previous life did not leave him as did the dead body. (27) Recollecting—by virtue of the sustained endeavours (in his previous existence) to propitiate the Lord—even in that incarnation the cause of his being reborn as a deer, and repenting bitterly, he said (to himself

* The sanctity of a tract of land inhabited by the black antelope is proclaimed by the Smṛtis in the following words :—
यस्मिन् देशे मृगः कृष्णस्तस्मिन् धर्मान् निबोधत।
"Acquire the knowledge of your duties in that land where resides the black antelope."

as follows):— (28) "Oh, how painful it is that I have strayed from the path trodden by the self-poised in that, even though I had completely shaken off all attachments, and, strong-willed as I was, had retired to a lonely and holy forest, my mind—which had been wholly devoted to and thoroughly concentrated in Lord Vāsudeva, the Self of all (individual) selves, in course of time, every hour of which was (fully) utilized through diligent application to sacred pursuits such as constantly listening to, fixing one's mind on and duly chanting His names and praises, worshipping Him and incessantly thinking of Him—slipped in no time after the young of a deer, a fool that I was." (29)

इत्येवं निगूढनिर्वेदो विसृज्य मृगीं मातरं पुनर्भगवत्क्षेत्रमुपशमशीलमुनिगणदयितं शालग्रामं पुलस्त्यपुलहाश्रमं कालञ्जरात्प्रत्याजगाम। ३०। तस्मिन्नपि कालं प्रतीक्षमाणः सङ्गाच्च भृशमुद्विग्न आत्मसहचरः शुष्कपर्णतृणवीरुधा वर्तमानो मृगत्वनिमित्तावसानमेव गणयन्मृगशरीरं तीर्थोदकक्लिन्नमुत्ससर्ज। ३१।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे भरतचरितेऽष्टमोऽध्यायः। ८।

With this feeling of remorse fully disguised, Bharata (reincarnated as a deer) forsook his mother (the doe) and returned from (the mountain of) Kālañjara (his birth-place) to the hermitage of the sage Pulastya and Pulaha, also known by the name of Śālagrāma-Kṣetra, a site consecrated to the Lord and a favourite resort of hermits naturally given to self-control.(30) Awaiting his death (every moment) and terribly afraid of attachment, he lived there too all by himself, subsisting on dry leaves, blades of grass and low shrubs and looking forward to the exhaustion of the stock of Karma responsible for his birth as a deer, and (eventually, when the hour of death arrived) cast off his bestial form, a part of which had been laid* (by him) under the water of the holy river (Gaṇḍakī). (31)

Thus ends the eighth discourse, forming part of the story of Bharata,
in Book Five of the great and glorious Bhāgavata-Purāṇa,
otherwise known as the Paramahaṁsa-Saṁhitā.

अथ नवमोऽध्यायः

Discourse IX

Bharata reborn for a second time in a Brāhmaṇa family

श्रीशुक उवाच

अथ कस्यचिद् द्विजवरस्याङ्गिरःप्रवरस्य शमदमतपःस्वाध्यायाध्ययनत्यागसन्तोषतितिक्षाप्रश्रयविद्यानसूयात्मज्ञानानन्दयुक्तस्यात्मसदृशश्रुतशीलाचाररूपौदार्यगुणा नव सोदर्या अङ्गजा बभूवुर्मिथुनं च यवीयस्यां भार्यायाम्। १। यस्तु तत्र पुमांस्तं परमभागवतं राजर्षिप्रवरं भरतमुत्सृष्टमृगशरीरं चरमशरीरेण विप्रत्वं गतमाहुः। २। तत्रापि स्वजनसङ्गाच्च भृशमुद्विजमानो भगवतः कर्मबन्धविध्वंसनश्रवणस्मरणगुणविवरणचरणारविन्दयुगलं मनसा विदधदात्मनः प्रतिघातमाशङ्कमानो भगवदनुग्रहेणानुस्मृतस्वपूर्वजन्मावलिरात्मानमुन्मत्तजडान्धबधिरस्वरूपेण दर्शयामास लोकस्य। ३।

* Death with half of one's body immersed in the water of a holy river or lake or the ocean is believed to confer great religious merit on the dying soul and the posture has been referred to in the scriptures under the name of Ardhajala. The great Bharata was evidently put in mind of this purificatory process while casting off the form of a deer.

Śrī Śuka resumed : Now from the loins of a certain holy Brāhmaṇa—the foremost in the line of the (celebrated) sage Aṅgirā (a mind-born son of Brahmā)—who had (duly) controlled his mind and senses, was rich in asceticism and the study of the Vedas, liberality, endurance, modesty, the knowledge of rituals, freedom from jealousy, knowledge of the Spirit (as distinct from the body etc.), and felicity (arising out of piety) were born through the same mother nine sons—(all) like himself in learning, good character, purity of conduct, comeliness of form, generosity and other virtues—and a son and a daughter (born as twins) through the younger wife. (1) Of these twins the male child was, they say, (the same as) that supreme devotee of the Lord, the foremost of royal sages, Bharata, who, having shed his bestial form, had in that last incarnation attained the state of a Brāhmaṇa. (2) Apprehending his fall through attachment to his people in that incarnation too and (therefore) terribly afraid of such attachment—remembering as he did, by the grace of the Lord, (the story of) a series of his previous incarnations—he showed himself to the world as an insane, stupid, blind and deaf fellow, clasping firmly with his mind the Lord's lotus-feet, that break asunder the fetters of Karma in the case of those who hear of those feet, think of them or utter their praises. (3)

तस्यापि ह वा आत्मजस्य विप्रः पुत्रस्नेहानुबद्धमना आ समावर्तनात्संस्कारान् यथोपदेशं विदधान उपनीतस्य च पुनः शौचाचमनादीन् कर्मनियमाननभिप्रेतानपि समशिक्षयदनुशिष्टेन हि भाव्यं पितुः पुत्रेणेति। ४। स चापि तदु ह पितृसंनिधावेवासश्चीचीनमिव स्म करोति छन्दांस्यध्यापयिष्यन् सह व्याहृतिभिः सप्रणवशिरस्त्रिपदीं सावित्रीं ग्रैष्मवासन्तिकान्मासानधीयानमप्यसमवेतरूपं ग्राहयामास। ५।

The Brāhmaṇa, whose heart was knit with (ties of parental) affection to the child, actually performed all the Saṁskāras (purificatory rites) up to the ceremony of Samāvartana* (returning from the house of the preceptor after finishing one's study of the Vedas) according to precept even with respect to such a (stupid) son indeed, and, on the boy being invested with the sacred thread, he further instructed him well in the method of personal purity, rinsing his mouth (after easing nature, eating something and on other similar occasions) and other rules of conduct—even though they were not liked (by the boy)—believing as he did that a son must be instructed (in the rules of good conduct) by his father. (4) The child, however, did everything (taught by his father) topsyturvy as it were in the very presence of his father, with the result that the Brāhmaṇa, who wanted to start instructing him in the Vedas (as soon as the rains set in) was able to teach the boy the three-footed (holy) Gāyatrī-Mantra (sacred to the sun-god) along with the Vyāhṛtis (the mystic syllables Bhūḥ, Bhuvaḥ and Swaḥ, prefixed to the Gāyatrī-Mantra each time it is repeated) and the sacred syllable OṀ, the (very) crown of the Vedic texts, only in a disjointed fashion (without proper intonation) although he learnt it continuously all the (four) months of spring and summer. (5)

एवं स्वतनुज आत्मन्यनुरागावेशितचित्तः शौचाध्ययनव्रतनियमगुर्वनलशुश्रूषणाद्यौपकुर्वाणककर्माण्यनभियुक्तान्यपि समनुशिष्टेन भाव्यमित्यसदाग्रहः पुत्रमनुशास्य स्वयं तावदनधिगतमनोरथः कालेनाप्रमत्तेन स्वयं गृह एव प्रमत्त उपसंहृतः। ६। अथ यवीयसी द्विजसती स्वगर्भजातं मिथुनं सपत्न्या उपन्यस्य स्वयमनुसंस्थया पतिलोकमगात्। ७।

Having thus fondly given his heart to his son, who was his very self, he taught him personal purity, the recitation (with proper intonation) of the Vedas, austerities, self-discipline, service of the preceptor and offering worship to the (sacred) fire and other duties of a religious student observing celibacy for a limited period only, even though they were

*The Brāhmaṇa had no intention to marry the boy obviously because he was stupid to all appearance. Hence there was no occasion for the performance of other Saṁskāras beyond the ceremony of Samāvartana, which is in ordinary cases closely followed by the nuptial ceremony.

neglected by the boy—clinging to the ill-conceived notion that a son must be taught (under all circumstances). But, before his ambition (of seeing his son a learned man) could be realized, the Brāhmaṇa, who was himself steeped in error, was snatched away by the ever-vigilant Death at his very home. (6) Thereupon the younger wife of the Brāhmaṇa entrusted her twin-born children to (the care of) her co-wife and herself attained to the realm where her (deceased) husband had gone, by (ascending his pyre and) dying after him. (7)

पितर्युपरते भ्रातर एनमतत्प्रभावविदस्त्रय्यां विद्यायामेव पर्यवसितमतयो न परविद्यायां जडमतिरिति भ्रातुरनुशासननिर्बन्धान्न्यवृत्सन्त। ८। स च प्राकृतैर्द्विपदपशुभिरुन्मत्तजडबधिरेत्यभिभाष्यमाणो यदा तदनुरूपाणि प्रभाषते कर्माणि च स कार्यमाणः परेच्छया करोति विष्टितो वेतनतो वा याच्ञया यदृच्छया वोपसादितमल्पं बहु मृष्टं कदन्नं वाभ्यवहरति परं नेन्द्रियप्रीतिनिमित्तम्। नित्यनिवृत्तनिमित्तस्वसिद्धविशुद्धानुभवानन्दस्वात्मलाभाधिगमः सुखदुःखयोर्द्वन्द्वनिमित्तयोरसम्भावितदेहाभिमानः। ९। शीतोष्णवातवर्षेषु वृष इवानावृताङ्गः पीनः संहननाङ्गः स्थण्डिलसंवेशनानुन्मर्दनाभ्यञ्जनरजसा महामणिरिवानभिव्यक्तब्रह्मवर्चसः कुपटावृतकटिरुपवीतेनोरुमषिणा द्विजातिरिति ब्रह्मबन्धुरिति संज्ञयातज्ज्ञजनावमतो विचचार। १०। यदा तु परत आहारं कर्मवेतनत ईहमानः स्वभ्रातृभिरपि केदारकर्मणि निरूपितस्तदपि करोति किन्तु न समं विषमं न्यूनमधिकमिति वेद कणपिण्याकफलीकरणकुल्माषस्थालीपुरीषादीन्यप्यमृतवदभ्यवहरति। ११।

On the father's death, the brothers (of the boy)—who were ignorant of his greatness and who had concluded the knowledge of the three Vedas (throwing light on rituals alone) to be the highest knowledge and attached no importance to the knowledge of the Self (which is the highest knowledge)—decided to give up their insistence on teaching their brother, taking him to be a dunce. (8) As for Bharata, when he was addressed as a lunatic, a dullard or a deaf fellow by the common people, the two-footed brutes, he spoke words befitting such a description and would do work as desired by others when compelled to do so. (Nay,) he would eat any food got through forced labour or by way of remuneration (for services done by him), by begging or without asking, no matter whether it was scanty or plentiful, tasteful or bad, but never for the gratification of his senses. For, having realized his oneness with the all-blissful Self—that is of the nature of absolute Consciousness, ever without cause and shining by Itself—he never identified himself with the body in joy or sorrow occasioned by pairs of opposites (such as honour and ignominy). (9) He roamed about like a bull, bare-bodied alike in heat and cold, as well as in storm and rain, yet stout and muscular, with his spiritual glory concealed under (a coating of) dirt that he had put on by lying down to sleep on the (bare) ground, and because of his never rubbing or washing his body—even like a precious jewel (whose splendour had been obscured by dust)—his loins covered by a dirty rag, and a still dirtier sacred thread on his person, and slighted by men who were ignorant of his worth by being (contemptuously) called a Dwija (a member of the twice-born classes), the son of a Brāhmaṇa (a Brāhmaṇa in name only) and so on. (10) When, however, he was seen seeking his morsel of food (livelihood) from others through work done on wage, and was (accordingly) set to work at the field even by his brothers, he did the same. But he never cared to know whether the ground was level or uneven and whether he did more or less (than what was required of him), and ate as ambrosia even broken rice, oil-cakes, husk, worm-eaten grains and the charred remains of boiled rice etc., sticking to the bottom of a cooking-pot and other such things. (11)

अथ कदाचित्कश्चिद् वृषलपतिर्भद्रकाल्यै पुरुषपशुमालभतापत्यकामः। १२। तस्य ह दैवमुक्तस्य पशोः पदवीं तदनुचराः परिधावन्तो निशि निशीथसमये तमसाऽऽवृतायामनधिगतपशव आकस्मिकेन विधिना केदारान् वीरासनेन मृगवराहादिभ्यः संरक्षमाणमङ्गिरःप्रवरसुतमपश्यन्। १३। अथ त एनमनवद्यलक्षणमवमृश्य

भर्तृकर्मनिष्पत्तिं मन्यमाना बद्ध्वा रशनया चण्डिकागृहमुपनिन्युर्मुदा विकसितवदनाः। १४।

Now on a certain occasion a chieftain of the Śūdras (thieves), desirous of an issue (a male child), proceeded to behead a human victim (as a sacrifice) to Goddess Bhadrakālī. (12) Pursuing at dead of night the tracks of the man intended to be sacrificed, who had providentially escaped, the servants of that chieftain were unable to find him out in that dark night and by chance saw Bharata (the son of a Brāhmaṇa who was foremost in the line of the sage Aṅgirā), busy guarding the fields against (the intrusion of) deer, boars etc., from a shed overlooking the fields. (13) Finding him faultless in every limb and (thus) feeling assured that the purpose of their master would be accomplished, they bound the sage with a rope and took him to the shrine of Goddess Caṇḍikā, their faces blooming with joy. (14)

अथ पणयस्तं स्वविधिनाभिषिच्याहतेन वाससाऽऽच्छाद्य भूषणालेपस्रक्तिलकादिभिरुपस्कृतं भुक्तवन्तं धूपदीपमाल्यलाजकिसलयाङ्कुरफलोपहारोपेतया वैशससंस्थया महता गीतस्तुतिमृदङ्गपणवघोषेण च पुरुषपशुं भद्रकाल्याः पुरत उपवेशयामासुः। १५। अथ वृषलराजपणिः पुरुषपशोरसृगासवेन देवीं भद्रकालीं यक्ष्यमाणस्तदभिमन्त्रितमसिमतिकरालनिशितमुपाददे। १६।

Then the burglars washed him according to their own traditional usage, provided him with a new piece of cloth and graced him with jewels, sandal paste, a wreath of flowers, a sacred mark on the forehead and so on, and, when he had had his meal, they seated the human victim (with his head bent low) in front of Goddess Bhadrakālī according to the standard rules of animal sacrifice, offering incense, light, a wreath of flowers, parched grains of paddy, young leaves, sprouts, fruits and sweets etc., (to the goddess) and loudly singing (devotional) songs and hymns and sounding clay and wooden tomtoms (as an accompaniment to their music). (15) Then the thief officiating as a priest to the chieftain of the Śūdras took up a most fearful and sharp-edged sword, that had been (duly) consecrated by pronouncing on it a Mantra sacred to Goddess Bhadrakālī, with a view to sating Her with the inebriating blood of a human victim. (16)

इति तेषां वृषलानां रजस्तमःप्रकृतीनां धनमदरजउत्सिक्तमनसां भगवत्कलावीरकुलं कदर्थीकृत्योत्पथेन स्वैरं विहरतां हिंसाविहाराणां कर्मातिदारुणं यद्ब्रह्मभूतस्य साक्षाद्ब्रह्मर्षिसुतस्य निर्वैरस्य सर्वभूतसुहृदः सूनायामप्यननुमतमालम्भनं तदुपलभ्य ब्रह्मतेजसातिदुर्विषहेण दन्दह्यमानेन वपुषा सहसोच्चचाट सैव देवी भद्रकाली। १७। भृशममर्षरोषावेशरभसविलसितभ्रुकुटिविटपकुटिलदंष्ट्रारुणेक्षणाटोपातिभयानकवदना हन्तुकामेवेदं महाट्टहासमतिसंरम्भेण विमुञ्चन्ती तत उत्पत्य पापीयसां दुष्टानां तेनैवासिना विवृक्णशीर्ष्णां गलात्स्रवन्तमसृगासवमत्युष्णं सह गणेन निपीयातिपानमदविह्वलोच्चैस्तरां स्वपार्षदैः सह जगौ ननर्त च विजहार च शिरःकन्दुकलीलया। १८। एवमेव खलु महदभिचारातिक्रमः कात्स्न्र्येनात्मने फलति। १९। न वा एतद्विष्णुदत्त महदद्भुतं यदसम्भ्रमः स्वशिरश्छेदन आपतितेऽपि विमुक्तदेहाद्यात्मभावसुदृढहृदयग्रन्थीनां सर्वसत्त्वसुहृदात्मनां निर्वैराणां साक्षाद्भगवतानिमिषारिवरायुधेनाप्रमत्तेन तैस्तैर्भावैः परिरक्ष्यमाणानां तत्पादमूलमकुतश्चिद्भयमुपसृतानां भागवतपरमहंसानाम्। २०।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे जडभरतचरिते नवमोऽध्यायः। ९।

Perceiving the immolation, not permitted even when falling in the category of a slaughter permissible in the face of imminent danger to life, of the son of a Brāhmaṇa sage, who had actually become one with the Infinite, and who not only bore enmity to none but was friendly to all living beings—a most horrible act on the part of those Śūdras, in whom the qualities of Rajas and Tamas naturally predominated, nay, whose mind had been puffed up with the pride of wealth, which taints one's souls, and who wilfully trod the evil path, disregarding the Brāhmaṇa race—who represent a ray of the Lord—and delighted in acts of violence, the same Goddess Bhadrakālī suddenly emerged (from the image), Her (divine) body severely burning with the spiritual glory of the Brāhmaṇa, most difficult to bear. (17) With Her arched

eyebrows thrown up in the vehemence of extreme indignation and intensity of rage, curved teeth and wild bloodshot eyes She assumed a most dreadful aspect, as if intending to destroy the (whole) world, laughed a terrible horse-laugh in great anger and, springing up from the altar and lopping off the heads of those wicked sinners with the same sword (with which they were going to behead the Brāhmaṇa), drank to satiety along with Her retinue the exceedingly hot and inebriating blood streaming forth from their necks. Then, overpowered with intoxication through excessive drink, She sang at the pitch of Her voice along with Her attendants and also danced and played with the (amputated) heads like balls. (18) Even so indeed does an act of transgression against exalted souls in the form of an attempt to kill them recoils in its entirety upon the offender himself. (19) Nor is this any great wonder, O Viṣṇudatta (a name of Parīkṣit, who was so-called because of his having been restored to life by Lord Viṣṇu Himself appearing in the form of Śrī Kṛṣṇa), that perfect equanimity should reign even on the eve of being beheaded in the mind of sages who are at the same time devoted to the Lord, who have succeeded in resolving the exceptionally hard knot existing in their heart in the form of self-identification with the body, mind and senses etc., who are friends, nay, the very Self of all living beings, who bear enmity to none, and who are protected on all sides by the (ever) vigilant Lord Himself with the help of His equally vigilant weapon, the great discus (Sudarśana), and through various forms (such as that of Goddess Bhadrakālī), inasmuch as they have resorted (for protection) to the soles of His feet, where there is no fear from any quarter. (20)

Thus ends the ninth discourse, forming part of the story of Jaḍabharata in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ दशमोऽध्यायः

Discourse X

The meeting of Jaḍabharata with king Rahūgaṇa

श्रीशुक उवाच

अथ सिन्धुसौवीरपते रहूगणस्य व्रजत इक्षुमत्यास्तटे तत्कुलपतिना शिबिकावाहपुरुषान्वेषणसमये दैवेनोपसादितः स द्विजवर उपलब्ध एष पीवा युवा संहननाङ्गो गोखरवद्धुरं वोढुमलमिति पूर्वविष्टिगृहीतैः सह गृहीतः प्रसभमतदर्ह उवाह शिबिकां स महानुभावः। १।

Śrī Śuka began again : A (certain) king of the principalities of Sindhu and Sauvīra, Rahūgaṇa (by name), was (once) going (in a palanquin to meet the divine sage Kapila to receive instruction in spiritual knowledge). While looking on the bank of the Ikṣumatī river for a man to serve as a bearer of his palanquin, the mate of the bearers came across this eminent Brāhmaṇa as pre-arranged by Providence. On the ground that he was stout, young and muscular and fit to carry a (heavy) load like an ox or a donkey, he was caught hold of by force along with those already employed to work without any wage, and that highly dignified soul bore the palanquin, even though he did not deserve such humiliation. (1)

यदा हि द्विजवरस्येषुमात्रावलोकानुगतेर्न समाहिता पुरुषगतिस्तदा विषमगतां स्वशिबिकां रहूगण उपधार्य पुरुषानधिवहत आह हे वोढारः साध्वतिक्रमत किमिति विषममुह्यते यानमिति। २।

When the gait of the (other) men (bearing the palanquin) did not fall in line with that of

the holy Brāhmaṇa, who stepped forward only after (carefully) surveying the ground (ahead of him) up to a distance of three feet only (the standard length of an arrow), king Rahūgaṇa, on finding his palanquin irregularly borne, said to the bearers, "O bearers ! March properly. Why is the palanquin borne irregularly in this way ?" (2)

अथ त ईश्वरवचः सोपालम्भमुपाकर्ण्योपायतुरीयाच्छङ्कितमनसस्तं विज्ञापयाम्बभूवुः। ३।

Now, on hearing the reproachful words of their master and afraid at heart of punishment (the last of the four methods of correcting a man, viz., conciliation, gift, sowing seeds of dissension, and coercion), they submitted to him (as follows) :— (3)

न वयं नरदेव प्रमत्ता भवन्नियमानुपथाः साध्वेव वहामः। अयमधुनैव नियुक्तोऽपि न द्रुतं व्रजति नानेन सह वोढुमु ह वयं पारयाम इति। ४।

"We are not remiss, O ruler of men; (strictly) obeying your commands, we bear the palanquin quite well. Though engaged just now, this (new) man does not walk quickly. We are, therefore, unable to bear the palanquin with him." (4)

सांसर्गिको दोष एव नूनमेकस्यापि सर्वेषां सांसर्गिकाणां भवितुमर्हतीति निश्चित्य निशम्य कृपणवचो राजा रहूगण उपासितवृद्धोऽपि निसर्गेण बलात्कृत ईषदुत्थितमन्युरविस्पष्टब्रह्मतेजसं जातवेदसमिव रजसाऽऽवृतमतिराह। ५। अहो कष्टं भ्रातर्व्यक्तमुरु परिश्रान्तो दीर्घमध्वानमेक एव ऊहिवान् सुचिरं नातिपीवा न संहननाङ्गो जरसा चोपद्रुतो भवान् सखे नो एवापर एते सङ्घट्टिन इति बहु विप्रलब्धोऽप्यविद्यया रचितद्रव्यगुणकर्माशयस्वचरमकलेवरेऽवस्तुनि संस्थानविशेषेऽहं ममेत्यनध्यारोपितमिथ्याप्रत्ययो ब्रह्मभूतस्तूष्णीं शिबिकां पूर्ववदुवाह। ६।

Hearing (their) piteous words,king Rahūgaṇa concluded that the fault appearing in one through contact (with others) is sure to become the fault of all who are connected with that person. Even though he had sat at the feet of sages, his Kṣatriya spirit prevailed over him. His judgment having been clouded by the element of Rajas, he felt a bit enraged and spoke (ironically as follows) to that Brāhmaṇa, whose spiritual glory was not distinctly perceived like (the brilliance of) fire (embers) covered with ashes :— (5) "What a pity, brother ! You are evidently very tired, (it seems) you have borne the palanquin single-handed all this long way (and) for long hours (too) and none of these other associates (of yours), O friend, have shared your burden (at all). (Besides) you are neither very stout nor possessed of an adamantine frame and are oppressed with old age (too)." Even when taunted unsparingly in this way, the sage, who had become one with the Infinite and never entertained the false notion of 'I' or 'mine' with regard to his ultimate body—which was nothing but a concatenation of various limbs put together in a particular disposition, consisting as it did of the five gross elements, the (ten) Indriyas (the five senses of perception and the five organs of action), the (impressions of) past actions (both meritorious and sinful) and the mind (the seat or storehouse of such impressions), evolved by ignorance, and (therefore) unreal—quietly bore the palanquin (even) as before. (6)

अथ पुनः स्वशिबिकायां विषमगतायां प्रकुपित उवाच रहूगणः किमिदमरे त्वं जीवन्मृतो मां कदर्थीकृत्य भर्तृशासनमतिचरसि प्रमत्तस्य च ते करोमि चिकित्सां दण्डपाणिरिव जनताया यथा प्रकृतिं स्वां भजिष्यस इति। ७।

King Rahūgaṇa, however, flew into a rage on his palanquin being borne irregularly again, and said,"Oh, what does this mean ? Though living, you are (as good as) dead in that you ignore me (my presence) and transgress the commands of your lord. I shall accordingly correct you, perverse as you are—even as Yama (the god of punishment) chastises the people—so that you may recover your senses." (7)

एवं बह्वबद्धमपि भाषमाणं नरदेवाभिमानं रजसा तमसानुविद्धेन मदेन तिरस्कृताशेषभगवत्प्रियनिकेतं पण्डितमानिनं स भगवान् ब्राह्मणो ब्रह्मभूतः सर्वभूतसुहृदात्मा योगेश्वरचर्यायां नातिव्युत्पन्नमतिं स्मयमान इव विगतस्मय इदमाह। ८।

To Rahūgaṇa who had in his pride mixed with anger (a product of Rajoguṇa) and infatuation (a product of Tamoguṇa or ignorance) slighted (through Bharata) all the devotees of the Lord (who constitute His favourite abode) and thought himself to be a wise man although he was not much acquainted with the (queer and deluding) ways of masters of Yoga, and was at the same time talking much nonsense, accounting himself to be a ruler of men —that worshipful Brāhmaṇa, who had become one with Brahma (the Infinite) and was a friend, nay, the very self of all living beings, smilingly spoke as follows, even though he was altogether free from pride:—(8)

ब्राह्मण उवाच

त्वयोदितं व्यक्तमविप्रलब्धं भर्तुः स मे स्याद्यदि वीर भारः।
गन्तुर्यदि स्यादधिगम्यमध्वा पीवेति राशौ न विदां प्रवादः। ९।
स्थौल्यं कार्श्यं व्याधय आधयश्च क्षत्तृड्भयं कलिरिच्छा जरा च।
निद्रा रतिर्मन्युरहंमदः शुचो देहेन जातस्य हि मे न सन्ति।१०।
जीवन्मृतत्वं नियमेन राजन् आद्यन्तवद्यद्विकृतस्य दृष्टम्।
स्वस्वाम्यभावो ध्रुव ईड्य यत्र तर्ह्युच्यतेऽसौ विधिकृत्ययोगः।११।
विशेषबुद्धेर्विवरं मनाक् च पश्याम यन्न व्यवहारतोऽन्यत्।
क ईश्वरस्तत्र किमीशितव्यं तथापि राजन् करवाम किं ते।१२।
उन्मत्तमत्तजडवत्स्वसंस्थां गतस्य मे वीर चिकित्सितेन।
अर्थः कियान् भवता शिक्षितेन स्तब्धप्रमत्तस्य च पिष्टपेषः।१३।

The Brāhmaṇa said : What has been (ironically) hinted at by you (just now*), (viz., that I am in no way fatigued and that I have not borne the palanquin to a long distance) is evidently true and constitutes no reproach. It would be a slur if this burden borne on (the shoulders of) its bearer (the body), O valiant king, had rested on me (the incorporeal Spirit, who has no burden at all) and if the goal to be reached or the way (leading to it), existing in the eyes of the goer (the moving body), had reference to me (the all-pervading and, therefore, immovable Spirit). (Even so) the epithet 'stout' is used by the wise with reference to a body (a conglomerate of the five gross elements) alone and never in relation to the incorporeal Spirit. (9) Stoutness and leanness, (bodily) ailments and (mental) worries, hunger and thirst, fear and strife, desire and old age, sleep and attachment to the pleasures of sense, anger and vanity arising from egotism, and grief appear (only) in one who is born with a feeling of identification with the body and not in me (the pure Self). (10) Death synchronous with life, O king, is as a rule perceived in everything which undergoes transformation; for whatever undergoes transformation has a beginning and an end (too). And orders should be given by one and carried out by another without fail only where the relation of servant and master is fixed (unchangeable), O praiseworthy monarch ! (11) (In our case it is not so; for you can become a servant and I your master if there is a revolution.) And we do not find the slightest occasion (justification) for the notion of difference (as between a master and servant) apart from usage or convention. Under such circumstances who is the ruler and who, the servant (fit to be ruled) ? Nevertheless, O king, (if you account yourself a master, tell me,) what can we do for you (what service can we render to you ?). (12) And what object will be gained

* Vide passage 6 above.

by you, O valiant monarch, by correcting me or teaching a lesson to me, who behave like a lunatic, a sot or a dunce, even though established in my own Self. And if I am (really) stupid or drunk, giving a lesson to me will be (as unprofitable and preposterous as) grinding flour. (13)

श्रीशुक उवाच

एतावदनुवादपरिभाषया प्रत्युदीर्य मुनिवर उपशमशील उपरतानात्म्यनिमित्त उपभोगेन कर्मारब्धं व्यपनयन् राजयानमपि तथोवाह। १४। स चापि पाण्डवेय सिन्धुसौवीरपतिस्तत्त्वजिज्ञासायां सम्यक् श्रद्धयाधिकृताधिकारस्तद्धृदयग्रन्थिमोचनं द्विजवच आश्रुत्य बहुयोगग्रन्थसम्मतं त्वरयावरुह्य शिरसा पादमूलमुपसृतः क्षमापयन् विगतनृपदेवस्मय उवाच। १५।

Śrī Śuka continued : Having made this brief reply in the form of a bare statement of facts, the great sage (Bharata)—who was tranquil by nature and in whom the cause (in the shape of ignorance) for identification with the body had (altogether) ceased—bore the palanquin even as before in order to exhaust the stock of Karma which had already begun to bear fruit, by reaping its consequences. (14) On hearing the reply of the Brāhmaṇa, which was capable of resolving the knot (of ignorance) existing in one's heart, and was (at the same time) borne out by many a work on Self-knowledge, the said ruler of the territories of Sindhu and Sauvīra too, who had by virtue of (his) genuine faith acquired the (necessary) qualification for enquiring into the Truth, quickly alighted (from his conveyance) and, asking forgiveness (for his fault) and approaching (touching) the soles of his feet with his head, spoke (as follows), completely rid of his pride of sovereignty :— (15)

कस्त्वं निगूढश्चरसि द्विजानां बिभर्षि सूत्रं कतमोऽवधूतः।
कस्यासि कुत्रत्य इहापि कस्मात् क्षेमाय नश्चेदसि नोत शुक्लः।१६।
नाहं विशङ्के सुरराजवज्रान्न त्र्यक्षशूलान्न यमस्य दण्डात्।
नाग्न्यर्कसोमानिलवित्तपास्त्रच्छङ्के भृशं ब्रह्मकुलावमानात्।१७।
तद् ब्रूह्यसङ्गो जडवन्निगूढविज्ञानवीर्यो विचरस्यपारः।
वचांसि योगग्रथितानि साधो न नः क्षमन्ते मनसापि भेत्तुम्।१८।
अहं च योगेश्वरमात्मतत्त्वविदां मुनीनां परमं गुरुं वै।
प्रष्टुं प्रवृत्तः किमिहारणं तत् साक्षाद्धरिं ज्ञानकलावतीर्णम्।१९।
स वै भवाँल्लोकनिरीक्षणार्थमव्यक्तलिङ्गो विचरत्यपिस्वित्।
योगेश्वराणां गतिमन्धबुद्धिः कथं विचक्षीत गृहानुबन्धः।२०।

"Who are you, that go about incognito and wear the sacred thread (a distinguishing mark) of the twice-born ? If you are an Avadhūta (one who has shaken off all worldly feeling and obligation), which (of the well-known Avadhūtas, such as the divine sage Dattātreya and others) may you be ? (Again,) whose son are you and born at what place, and wherefore are you here ? If (you have come here) for our good, are you not the sage Kapila (who is Sattva personified) ? (16) I fear neither the thunderbolt of Indra (the lord of paradise) nor the trident of Lord Śiva (the three-eyed) nor (even) the rod (of punishment) of Yama (the god of retribution) nor (again) the weapons of the fire-god, the sun-god, the moon-god, the wind-god and Kubera (the lord of riches); but I am terribly afraid of showing disrespect to the Brāhmaṇa race. (17) Tell me (all) this, (as to who you are) roaming about as you do like a dunce, with your greatness in the shape of profound wisdom fully disguised, free from attachment and possessing infinite glory. Your words which are replete with Self-Knowledge,

O pious sage, cannot be penetrated (correctly understood) even with the help of intuition.(18) Moreover, I was (just) proceeding to ask Lord Kapila—who is no other than Śrī Hari, descended (on earth) with a view to imparting (true) knowledge, nay, who is the Master of Yoga and the supreme preceptor of sages knowing the truth about the Self—what is the (true) asylum in this world. (19) May it be that you are the same Lord Kapila going about incognito in order to examine the condition of the world ? How can he who is tied to his home and whose intellect is blinded (by infatuation) understand the ways of Masters of Yoga ? (20)

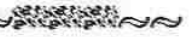
दृष्टः श्रमः कर्मत आत्मनो वै भर्तुर्गन्तुर्भवतश्चानुमन्ये।
यथासतोदानयनाद्यभावात् समूल इष्टो व्यवहारमार्गः।२१।
स्थाल्यग्नितापात्पयसोऽभितापस्तत्तापतस्तण्डुलगर्भरन्धिः ।
देहेन्द्रियास्वाशयसन्निकर्षात् तत्संसृतिः पुरुषस्यानुरोधात्।२२।
शास्ताभिगोप्ता नृपतिः प्रजानां यः किङ्करो वै न पिनष्टि पिष्टम्।
स्वधर्ममाराधनमच्युतस्य यदीहमानो विजहात्यघौघम्।२३।
तन्मे भवान्नरदेवाभिमानमदेन तुच्छीकृतसत्तमस्य।
कृषीष्ट मैत्रीदृशमार्तबन्धो यथा तरे सदवध्यानमंहः।२४।
न विक्रिया विश्वसुहृत्सखस्य साम्येन वीताभिमतेस्तवापि।
महद्विमानात् स्वकृताद्धि मादृङ् नङ्क्ष्यत्यदूरादपि शूलपाणिः।२५।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे दशमोऽध्यायः। १०।

"I have known weariness being felt by me through activity (in the form of fighting in war) and infer that the same must (likewise) be experienced by you while bearing a load and walking (with the same). The phenomenal world too ought to have a reality at its bottom; for otherwise it will have no utility nor will it be possible to take any work from it, any more than one can fetch water and so on in an unreal jar. (21) (It is a matter of common experience that) in consequence of a kettle being heated by fire the water (contained in it) also gets fully heated and due to the heat of the water the grains of rice (that are being boiled in it) get softened (first) and (then) their interior too; and the heat thus conducted from the pot to the water and from the water to the exterior of the grains in the first instance and later on to their interior as well is not unreal. Even so, due to contact (identification) with the body, as well as with the Indriyas (the senses of perception and the organs of action) and the mind, their experiences (in the form of fatigue, the feeling of heat and cold and so on) are (gradually) transmitted to the soul (as well) because of its taking upon itself the attributes of its conditioning vestures. (22) (Granted that the relation of master and servant subsisting between a ruler and his subjects is not permanent or unchangeable) a king is (nevertheless for the time being) the ruler and protector of the people. He who is a servant (of the Lord, that is, he who does his duty as a piece of service to the Lord) does not grind what is already ground (undertake an unprofitable business), for (although he may not be able to rid a dunce of his stupidity by upbraiding him for his remissness, he thereby carries out the Lord's behests and) by offering worship to the Lord in the shape of performing his duty he is able to get rid of his stock of sins. (23) Therefore, may you be pleased, O friend of the afflicted, to cast a kindly look on me, who have slighted the most holy (like you) through vanity arising from consciousness of my being a ruler of men, so that I may (be able to) get rid of the sin incurred by showing disrespect to pious souls. (24) Although there is no agitation in you, who are a

friend and a well-wisher of the (whole) universe and have entirely ceased to identify yourself with the body because of your undifferentiating outlook, a man like me is sure to perish at no distant date as a result of his own misdeed in the shape of despising exalted souls, even if he were (as great and powerful as) Lord Śiva (the Wielder of a trident) Himself." (25)

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



अथैकादशोऽध्यायः

Discourse XI

Bharata's teaching to king Rahūgaṇa

ब्राह्मण उवाच

अकोविदः कोविदवादवादान् वदस्यथो नातिविदां वरिष्ठः।
न सूरयो हि व्यवहारमेनं तत्त्वावमर्शेन सहामनन्ति।१।
तथैव राजन्नुरुगार्हमेधवितानविद्योरुविजृम्भितेषु।
न वेदवादेषु हि तत्त्ववादः प्रायेण शुद्धो नु चकास्ति साधुः।२।
न तस्य तत्त्वग्रहणाय साक्षाद् वरीयसीरपि वाचः समासन्।
स्वप्ने निरुक्त्या गृहमेधिसौख्यं न यस्य हेयानुमितं स्वयं स्यात्।३।
यावन्मनो रजसा पूरुषस्य सत्त्वेन वा तमसा वानुरुद्धम्।
चेतोभिराकूतिभिरातनोति निरङ्कुशं कुशलं चेतरं वा।४।
स वासनात्मा विषयोपरक्तो गुणप्रवाहो विकृतः षोडशात्मा।
बिभ्रत्पृथङ्नामभि रूपभेदमन्तर्बहिष्ट्वं च पुरैस्तनोति।५।
दुःखं सुखं व्यतिरिक्तं च तीव्रं कालोपपन्नं फलमाव्यनक्ति।
आलिङ्ग्य मायारचितान्तरात्मा स्वदेहिनं संसृतिचक्रकूटः।६।
तावानयं व्यवहारः सदाविः क्षेत्रज्ञसाक्ष्यो भवति स्थूलसूक्ष्मः।
तस्मान्मनो लिङ्गमदो वदन्ति गुणागुणत्वस्य परावरस्य।७।
गुणानुरक्तं व्यसनाय जन्तोः क्षेमाय नैर्गुण्यमथो मनः स्यात्।
यथा प्रदीपो घृतवर्तिमश्नन् शिखाः सधूमा भजति ह्यन्यदा स्वम्।
पदं तथा गुणकर्मानुबद्धं वृत्तीर्मनः श्रयतेऽन्यत्र तत्त्वम्।८।

The Brāhmaṇa (Bharata) replied : Though ignorant, you make speeches like the rejoinders of learned men. Hence you are in no way the best among those who are exceptionally wise. For the knowers of truth never discuss these mundane relations (e. g., that of master and servant) along with an enquiry into the (absolute) Reality. (That is to say, they never recognize them as an absolute truth.) (1) Even so, O king, in the Vedic texts

glorifying heavenly enjoyments and the means of attaining them—extensively figuring in the branch of knowledge (known by the name of Kalpa and) elaborating the numerous rituals connected with household life—an exposition of truth containing no suggestion in favour of injury to life and free from partiality and prejudice does not, as a matter of fact, generally appear. (2) Even the utterances (of the Upaniṣads) which are (held to be) the most sacred (representing as they do the very crown of the Vedas) have not proved adequate to reveal the truth directly to him by whom the (heavenly) bliss resulting from sacrificial acts pertaining to household life is not spontaneously concluded to be worth throwing away on the analogy of a dream. (3) So long as the mind of a man is dominated by Sattva, Rajas or Tamas, it continues unchecked to yield him (a crop of) virtue or sin through his senses of perception and organs of action. (4) This mind (which is a conditioning vesture of the soul and therefore stands identified with it) is a storehouse of impressions (of virtuous and sinful actions), is attached to the pleasures of sense, tossed about by the three Guṇas (modes of Prakṛti) and hence liable to disturbances in the form of lust, anger and so on. It is the foremost among the sixteen constituents of the subtle body and, (successively) clothing itself with diverse forms under different names, makes for a higher or lower form of life. (5) Embracing (enveloping) the embodied soul connected with it, the mind—which is an adjunct of the soul, brought forth by Māyā (the deluding potency of the Lord), and which inveigles the soul into the whirlpool of birth and death—yields at the proper time pleasure and pain and the other inevitable fruit different from both (viz., insensateness). (6) It is only till then (so long as the mind exists) that these phenomena of the waking and dream states ever shine forth and continue to be perceived by the knowing subject. It is therefore that the knowers of truth declare the mind to be the cause of the degraded state of mundane life (the state of being identified with the three Guṇas or modes of Prakṛti) as well as of the highest state of liberation (which lies beyond the realm of the three Guṇas). (7) A mind attached to the pleasures of sense (which are modifications of the three Guṇas) leads to misery (in the shape of birth and death); while that which is free from their influence makes for final beatitude. Even as a light so long as it consumes a wick soaked in clarified butter emits a flame crowned with soot, while at other times (when the butter has been consumed) it returns to its original (unmanifest) state, so does a mind attached to the objects of sense as well as to actions flows in various (impure) currents, whereas it returns to its (pure)essence (the quality of Sattva) when it is no longer attached to them. (8)

एकादशासन्मनसो हि वृत्तय आकूतयः पञ्च धियोऽभिमानः।
मात्राणि कर्माणि पुरं च तासां वदन्ति हैकादश वीर भूमीः। ९ ।
गन्धाकृतिस्पर्शरसश्रवांसि विसर्गरत्यर्त्यभिजल्पशिल्याः।
एकादशं स्वीकरणं ममेति शय्यामहं द्वादशमेक आहुः। १०।
द्रव्यस्वभावाशयकर्मकालैरेकादशामी मनसो विकाराः।
सहस्त्रशः शतशः कोटिशश्च क्षेत्रज्ञतो न मिथो न स्वतः स्युः। ११।
क्षेत्रज्ञ एता मनसो विभूतीर्जीवस्य मायारचितस्य नित्याः।
आविर्हिताः क्वापि तिरोहिताश्च शुद्धो विचष्टे ह्यविशुद्धकर्तुः। १२।

The five organs of action, the five senses of perception and the ego-sense—these are the eleven currents through which the mind-substance flows. And the wise declare the five forms of organic activity, the five subtle elements and the body as the eleven receptacles into

which these currents flow, O valiant king ! (9) Smell, colour, touch, taste and sound are the objects of the (five) senses of perception; defecation, coition, locomotion, speech and grasping or releasing an object—these are the (five) functions of the organs of action; and acknowledging the body as 'mine' —which is the eleventh—is the function of the ego-sense. Others declare awareness of the body as one's own self ('I') as the twelfth current of the mind (their contention being that it is the sensible alone who acknowledge the body as 'mine' , i.e., something other than their self, the ignorant regarding it as their very self). And they speak of the body (the object of the aforesaid awareness) as the twelfth object (of the activities of the mind). (10) Due to the endless variety of objects, as well as to the very nature of things (which are ever in a state of flux), and to the diversity of predispositions and Karmas (past actions) and the action of time (which disturbs everything), these eleven modifications (currents) of the mind are multiplied (first) into hundreds, (then into) thousands and (eventually into) tens of millions. They (all, however,) proceed from God and have no existence of their own nor do they owe their existence to one another. (11) God, who is (ever) pure (unattached to the world) merely looks on (as a witness and never gets identified with) these (manifold) waves —appearing in an endless series, now manifest (in the waking and dream states) and (now) disappearing (in deep sleep)—of the mind, which is an adjunct of the Jīva and a creation of Māyā, and which (ever) indulges in impure activities (leading to transmigration). (12)

क्षेत्रज्ञ आत्मा पुरुषः पुराणः साक्षात्स्वयंज्योतिरजः परेशः।
नारायणो भगवान् वासुदेवः स्वमायया ऽऽत्मन्यवधीयमानः। १३।
यथानिलः स्थावरजङ्गमानामात्मस्वरूपेण निविष्ट ईशेत्।
एवं परो भगवान् वासुदेवः क्षेत्रज्ञ आत्मेदमनुप्रविष्टः। १४।
न यावदेतां तनुभृन्नरेन्द्र विधूय मायां वयुनोदयेन।
विमुक्तसङ्गो जितषट्सपत्नो वेदात्मतत्त्वं भ्रमतीह तावत्। १५।
न यावदेतन्मन आत्मलिङ्गं संसारतापावपनं जनस्य।
यच्छोकमोहामयरागलोभवैरानुबन्धं ममतां विधत्ते। १६।
भ्रातृव्यमेनं तददभ्रवीर्यमुपेक्षयाध्येधितमप्रमत्तः।
गुरोर्हरेश्चरणोपासनास्त्रो जहि व्यलीकं स्वयमात्ममोषम्। १७।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे ब्राह्मणरहूगणसंवादे एकादशोऽध्यायः। ११।

(The aforesaid) God is all-pervading, the most ancient (the first cause of the universe), all-perfect, (ever) patent, self-effulgent, free from birth (and death), the Ruler (even) of the highest beings (Brahmā, Śiva and others), the almighty Lord Vāsudeva (the abode of the universe), (Himself) dwelling as the (Inner) Controller of all the Jīvas in every heart by His own Māyā (wonderful divine power). (13) Even as the air, entering in the form of breath (all) mobile (animate) and immobile (inanimate) beings, controls them, so the supreme Lord Vāsudeva has interpenetrated this universe as the all-witnessing Inner Controller (of all). (14) Man (lit., an embodied soul) continues to revolve in (the whirligig of) mundane existence so long as he is not able, O ruler of men, to realize the true nature of the Self—by shaking off this Māyā (illusion in the form of identification with the body) by means of the light of wisdom, having got rid of (all) attachment and conquered the six (internal) enemies (in the shape of lust, anger, greed, infatuation, arrogance and jealousy), and so long as he is not

able to recognize the said mind—a conditioning vesture of the soul, which brings with it an uninterrupted succession of grief, infatuation, disease, attachment, greed and animosity and occasions a feeling of mineness—as a fertile soil yielding the agonies of birth and death for man. (15-16) Therefore, (ever) circumspect and armed with the worship of the (holy) feet of Lord Śrī Hari in the form of your preceptor, get rid of this enemy (in the shape of the mind), that possesses enormous strength and has grown very insolent through (your) connivance, and, which though illusory in itself, yet robs you of your very self (true nature). (17)

Thus ends the eleventh discourse, forming part of the Dialogue between the Brāhmaṇa (Bharata) and king Rahūgaṇa, in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्वादशोऽध्यायः

Discourse XII

Bharata answers the query of Rahūgaṇa

रहूगण उवाच

नमो नमः कारणविग्रहाय स्वरूपतुच्छीकृतविग्रहाय।
नमोऽवधूत द्विजबन्धुलिङ्गनिगूढनित्यानुभवाय तुभ्यम्।१।
ज्वरामयार्तस्य यथागदं सन्निदाघदग्धस्य यथा हिमाम्भः।
कुदेहमानाहिविदष्टदृष्टेः ब्रह्मन् वचस्तेऽमृतमौषधं मे।२।
तस्माद्भवन्तं मम संशयार्थं प्रक्ष्यामि पश्चादधुना सुबोधम्।
अध्यात्मयोगग्रथितं तवोक्तमाख्याहि कौतूहलचेतसो मे।३।
यदाह योगेश्वर दृश्यमानं क्रियाफलं सद्व्यवहारमूलम्।
न ह्यञ्जसा तत्त्वविमर्शनाय भवानमुष्मिन् भ्रमते मनो मे।४।

Rahūgaṇa said : Hail, hail to you, who have taken this godlike form (for the protection of the world) and have ignored your body in (the supreme bliss of) Self-Realization ! Hail to you, O master of Yoga, who have concealed your realization of Eternal Truth under the garb of an unworthy Brāhmaṇa (a Brāhmaṇa only in name). (1) Like a palatable medicine to one suffering from the disease of fever, or like cold water to one scorched by the heat (of the sun), your word, O holy Brāhmaṇa, has proved a nectar-like remedy to me, whose vision (judgment) has been bitten (warped) by the serpent of self-identification with this worthless (perishable) body. (2) I shall, therefore, refer my doubt to you later; (kindly) explain to me (just) at—present—inquisitive as I am—your teaching, which is pregnant with deep spiritual import, in such a way as to make it easily intelligible. (3) My mind is bewildered by the statement, you have made, O master of Yoga, that actions (such as carrying a load and so on) and their visible effects (on the doer in the shape of fatigue etc.), though not illusory, are (only) relative and cannot easily stand a sifting enquiry into the Truth (are not fit to be recognized as the absolute truth). (4)

ब्राह्मण उवाच

अयं जनो नाम चलन् पृथिव्यां यः पार्थिवः पार्थिव कस्य हेतोः।
तस्यापि चाङ्घ्रेरधि गुल्फजङ्घाजानूरुमध्योरशिरोधरांसाः।५।

अंसेऽधि दार्वी शिबिका च यस्यां सौवीरराजेत्यपदेश आस्ते।
यस्मिन् भवान् रूढनिजाभिमानो राजास्मि सिन्धुष्विति दुर्मदान्धः।६।
शोच्यानिमांस्त्वमधिकष्टदीनान् विष्ट्या निगृह्णन्निरनुग्रहोऽसि।
जनस्य गोप्तास्मि विकत्थमानो न शोभसे वृद्धसभासु धृष्टः।७।
यदा क्षितावेव चराचरस्य विदाम निष्ठां प्रभवं च नित्यम्।
तन्नामतोऽन्यद् व्यवहारमूलं निरूप्यतां सत् क्रिययानुमेयम्।८।

The Brāhmaṇa replied : That which is a modification of earth (itself), traversing its surface for some reason (or other), O king, comes to be known as this man (a palanquin-bearer). And above the feet of this (modification of earth) are located the two ankles, the two shanks, the two knees and the two thighs, the waist, the chest, the neck and the two shoulders. (5) On one of the shoulders lies the wooden palanquin, in which is seated another modification of earth bearing the title of Sauvīrarāja (the king of Sauvīra). Having identified yourself with this, you account yourself as the ruler of the Sindhus (the people of the Sindhu territory), blinded by vain pride. (6) Nay, constraining these people—who were already afflicted with great misery (due to poverty) and (therefore) deserved to be pitied (rather than oppressed)—to do work for you without any remuneration, you are (but) proving your heartlessness. (Yet) shamelessly bragging that you are a guardian of the people, you (indeed) cut a sorry figure in the assemblies of the wise. (7) When we know that the (entire) mobile (animate) and immobile (inanimate) creation invariably springs up from earth and is reabsorbed into it, tell me if there is any ground for (our manifold worldly) activities—other than (the) names (of the various earthly objects that we have to deal with in the course of our activities)—that may be concluded to be real by virtue of the work that we take from it. (8)

एवं निरुक्तं क्षितिशब्दवृत्तमसन्निधानात्परमाणवो ये।
अविद्यया मनसा कल्पितास्ते येषां समूहेन कृतो विशेषः। ९।
एवं कृशं स्थूलमणुर्बृहद्यदसच्च सज्जीवमजीवमन्यत्।
द्रव्यस्वभावाशयकालकर्मनाम्नाजयावेहि कृतं द्वितीयम्।१०।
ज्ञानं विशुद्धं परमार्थमेकमनन्तरं त्वबहिर्ब्रह्म सत्यम्।
प्रत्यक् प्रशान्तं भगवच्छब्दसंज्ञं यद्वासुदेवं कवयो वदन्ति।११।
रहूगणैतत्तपसा न याति न चेज्यया निर्वपणाद् गृहाद्वा।
नच्छन्दसा नैव जलाग्निसूर्यैर्विना महत्पादरजोऽभिषेकम्।१२।
यत्रोत्तमश्लोकगुणानुवादः प्रस्तूयते ग्राम्यकथाविघातः।
निषेव्यमाणोऽनुदिनं मुमुक्षोर्मतिं सतीं यच्छति वासुदेवे।१३।

What is denoted by the word 'earth' is (also) similarly explained because of its being (ultimately) resolved into the finest atoms (its constituent factors). As for the atoms, by whose concatenation the element known by the name of earth has been brought into existence, they have been postulated by force of reason through ignorance (because, as a matter of fact, all these phenomena are but a creation of the Lord's own Māyā or creative energy). (9) Similarly whatever other objective (phenomenal) existence appears to us as lean or stout, small or big, of the nature of cause or effect, animate or inanimate, know it to be a creation of Māyā (the beginningless creative energy of the Lord) known by various names such as

substance (the gross elements), nature (the mutability of all phenomena), predisposition, the Time-Spirit (that which disturbs the equilibrium of the three Guṇas or modes of Prakṛti) and Karma (good or evil destiny). (10) Consciousness alone is true—Consciousness which is pure, absolute, one (differenceless), having no inside or outside, all-perfect, directed towards the Self, immutable and (commonly) known by the appellation of Bhagavān (the almighty and all-glorious Lord), and that sages call Vāsudeva (the abode of all beings). (11) O Rahūgaṇa, one does not attain this (consciousness) through asceticism nor through (Vedic) rituals, nor (again) by dealing out food and other necessaries (among the needy), nor by (duly) performing one's religious duties (pertaining to household life—such as entertaining an unexpected visitor, service of the afflicted and poor and so on), nor through a (proper) study of the Vedas nor through the worship of (the gods presiding over) water, fire and the sun, (nor by any other means) except by sprinkling one's body with the dust of feet of exalted souls. (12) In their assemblies are held discourses on the excellences of the Lord, which shut out (all) talks of worldly pleasures and which, when listened to everyday, concentrate the pure mind of a seeker of liberation on Lord Vāsudeva. (13)

अहं पुरा भरतो नाम राजा विमुक्तदृष्टश्रुतसङ्गबन्धः।
आराधनं भगवत ईहमानो मृगोऽभवं मृगसङ्गाद्धतार्थः। १४।
सा मां स्मृतिर्मृगदेहेऽपि वीर कृष्णार्चनप्रभवा नो जहाति।
अथो अहं जनसङ्गादसङ्गो विशङ्कमानोऽविवृतश्चरामि। १५।
तस्मान्नरोऽसङ्गसुसङ्गजातज्ञानासिनेहैव विवृक्णमोहः।
हरिं तदीहाकथनश्रुताभ्यां लब्धस्मृतिर्यात्यतिपारमध्वनः। १६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे ब्राह्मणरहूगणसंवादे द्वादशोऽध्यायः। १२।

I was formerly (in a previous birth) a king (like you), Bharata by name, and, having completely got rid of (all) bondage resulting from attachment to (all) that is seen (in this world) or heard of (as existing in heaven) endeavoured to propitiate the Lord, but was reborn as a deer through attachment to a deer, and (thus) lost my purpose (in the shape of God-Realization). (14) The memory of past life, awakened in me by the worship of Lord Śrī Kṛṣṇa, (however) did not leave me even in that bestial form, O valiant king. It is therefore that I move about incognito and unattached, afraid as I am of mixing with the people. (15) Therefore, having completely severed (all) ties of infatuation with the sword of wisdom developed through the blessed company of exalted souls (who are free from attachment), and attained God-consciousness by (constantly) recounting and listening to the stories of Śrī Hari, a man reaches the highest goal of his journey, the Lord (Himself). (16)

Thus ends the twelfth discourse, forming part of the dialogue between the Brāhmaṇa and king Rahūgaṇa, in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ त्रयोदशोऽध्यायः

Discourse XIII

Bharata allegorically represents this state of worldly existence as a forest and the doubts of Rahūgaṇa get resolved

ब्राह्मण उवाच

दुरत्ययेऽध्वन्यजया निवेशितो रजस्तमःसत्त्वविभक्तकर्मदृक्।
स एष सार्थोऽर्थपरः परिभ्रमन् भवाटवीं याति न शर्म विन्दति। १।
यस्यामिमे षण्नरदेव दस्यवः सार्थं विलुम्पन्ति कुनायकं बलात्।
गोमायवो यत्र हरन्ति सार्थिकं प्रमत्तमाविश्य यथोरणं वृकाः। २।
प्रभूतवीरुत्तृणगुल्मगह्वरे कठोरदंशैर्मशकैरुपद्रुतः।
क्वचित्तु गन्धर्वपुरं प्रपश्यति क्वचित्क्वचिच्चाशुरयोल्मुकग्रहम्। ३।
निवासतोयद्रविणात्मबुद्धिस्ततस्ततो धावति भो अटव्याम्।
क्वचिच्च वात्योत्थितपांसुधूम्रा दिशो न जानाति रजस्वलाक्षः। ४।
अदृश्यझिल्लीस्वनकर्णशूल उलूकवाग्भिर्व्यथितान्तरात्मा।
अपुण्यवृक्षान् श्रयते क्षुधार्दितो मरीचितोयान्यभिधावति क्वचित्। ५।
क्वचिद्वितोयाः सरितोऽभियाति परस्परं चालषते निरन्धः।
आसाद्य दावं क्वचिदग्नितप्तो निर्विद्यते क्व च यक्षैर्हृतासुः। ६।
शूरैर्हृतस्वः क्व च निर्विण्णचेताः शोचन् विमुह्यन्नुपयाति कश्मलम्।
क्वचिच्च गन्धर्वपुरं प्रविष्टः प्रमोदते निवृतवन्मुहूर्तम्। ७।
चलन् क्वचित्कण्टकशर्कराङ्घ्रिर्नगारुरुक्षुर्विमना इवास्ते।
पदे पदेऽभ्यन्तरवह्निनादितः कौटुम्बिकः क्रुध्यति वै जनाय। ८।
क्वचिन्निगीर्णोऽजगराहिना जनो नावैति किञ्छिद्विपिनेऽपविद्धः।
दष्टः स्म शेते क्व च दन्दशूकैरन्धोऽन्धकूपे पतितस्तमिस्रे। ९।
कर्हि स्म चित्क्षुद्ररसान् विचिन्वंस्तन्मक्षिकाभिर्व्यथितो विमानः।
तत्रातिकृच्छ्रात्प्रतिलब्धमानो बलाद्विलुम्पन्त्यथ तं ततोऽन्ये। १०।
क्वचिच्च शीतातपवातवर्षप्रतिक्रियां कर्तुमनीश आस्ते।
क्वचिन्मिथो विपणन् यच्च किञ्चिद् विद्वेषमृच्छत्युत वित्तशाठ्यात्। ११।
क्वचित्क्वचित्क्षीणधनस्तु तस्मिन् शय्यासनस्थानविहारहीनः।
याचन् परादप्रतिलब्धकामः पारक्यदृष्टिर्लभतेऽवमानम्। १२।

The Brāhmaṇa began again : Put on the path (of worldly activity)—the end of which is (so) difficult to attain—by Māyā (the beginningless deluding potency of the Lord) and devoted to activities : divided into various categories according as they are dominated by the qualities of Sattva, Rajas and Tamas, this company of merchants, ranging everywhere with the object of acquiring wealth (in the shape of lasting bliss), enters the forest of mundane existence, where it finds no delight (whatsoever). (1) In that forest, O ruler of men, there are six high-waymen, who rob this company led by an unworthy chief; and, finding access to their camp, jackals drag away an unwary member of the company even as wolves carry away

a strayed sheep. (2) Harassed by cruel gnats and mosquitoes, in a place dense with numerous creepers, grass and shrubs, they witness here an imaginary city in the sky, while at other places they behold a fleeting ogre appearing like a firebrand. (3) Looking upon a habitat, water and wealth as their own, they run about here and there in the forest, O Rahūgaṇa; while at some places they cannot distinguish the quarters smoky with the dust raised by a whirlwind, their eyes being blinded with dust. (4) The (shrill) notes of unseen crickets jarring upon their ears and their mind disquieted with the hooting of owls, they betake themselves to unholy trees when oppressed with hunger; while at some places they run after a mirage (in order to quench their thirst). (5) Here they march towards streams without water and, when starving, they seek food from one another; there they meet with a forest conflagration and get scorched with fire; while at a third they give way to despair when about to be killed by Yakṣas (a species of demigods ruled over by Kubera; the god of riches). (6) When dispossessed of their wealth by (other) heroic men, they feel depressed in spirits; nay, grieving and getting confused, they faint away. And, entering an imaginary city somewhere, they rejoice (there) for an hour or so as though (quite) happy. (7) Desirous of climbing up a hill, they sometimes proceed in that direction to some distance; but, (the soles of) their feet being pierced with thorns and gravel, they sit down like one sad at heart. Burdened with (the maintenance of) a large family (but unable to support them) and tormented with hunger (lit.,the gastric fire), they indeed get angry every moment with their own people. (8) Cast (to their fate) in the forest now and devoured by a serpent belonging to the species known as the boa constrictor, they have no consciousness left in them; and now bitten by poisonous creatures (snakes etc.), and fallen in some covered (and therefore deceptive) well, deprived of their sight, remain lying down there in darkness. (9) Sometimes seeking after honey (stored by bees), they are tormented by bees and feel frustrated in their attempt. (Even) if they achieve (some) success in that direction with great hardship, others forcibly rob them of the booty and (while they are engaged in an encounter with these) yet others snatch away the prize. (10) And at some places they are unable to ward off (provide against) cold, the sun, storm and rain and sit down (helpless); while elsewhere they sell between themselves whatever commodity they have with them, and make enemies of one another, on the contrary, because of their greed. (11) On some occasions, when impovarished and deprived of a bed, a mat etc., to squat on, a dwelling and conveyance (for a pleasure trip) in that forest, they ask these of another. But, on failing to secure the desired object, they cast a (wistful) look on others' property and incur ignominy. (12)

अन्योन्यवित्तव्यतिषङ्गवृद्धवैरानुबन्धो विवहन्मिथश्च।
अध्वन्यमुष्मिन्नुरुकृच्छ्रवित्तबाधोपसर्गैर्विहरन् विपन्नः।१३।
तांस्तान् विपन्नान् स हि तत्र तत्र विहाय जातं परिगृह्य सार्थः।
आवर्ततेऽद्यापि न कश्चिदत्र वीराध्वनः पारमुपैति योगम्।१४।
मनस्विनो निर्जितदिग्गजेन्द्रा मगेति सर्वे भुवि बद्धवैराः।
मृधे शयीरन्न तु तद्व्रजन्ति यन्न्यस्तदण्डो गतवैरोऽभियाति।१५।

In spite of their feeling of animosity having been aggravated by their attraction for one another's wealth, they enter into marital relations with one another and, while sporting along this road, are reduced to a miserable condition through great many hardships, monetary losser and (other) calamities. (13) Leaving behind all their deceased companions at different stages of their journey and taking with them every new-born babe, the company marches onward and onward. None of this company has returned (from the journey) to this day, O brave monarch, nor does anyone take to (the practice of) Yoga (methods of God-

Realization), leading to the (other) extremity of the road. (14) (Even great) heroes, who have completely subdued the great elephants guarding the quarters as well as the four intervening corners, all bite the dust on the field of battle, having contracted confirmed hostility with one another for the sake of (dominion over) the earth, claiming it as their own. None of them, however, attains the goal which is reached by the recluse (who has completely shaken off all forms of violence and) who is free from enmity. (15)

प्रसज्जति क्वापि लताभुजाश्रयस्तदाश्रयाव्यक्तपदद्विजस्पृहः।
क्वचित्कदाचिद्बिरिचक्रतस्त्रसन् सख्यं विधत्ते बककङ्कगृध्रैः।१६।
तैर्वञ्चितो हंसकुलं समाविशन्नरोचयन् शीलमुपैति वानरान्।
तज्जातिरासेन सुनिर्वृतेन्द्रियः परस्परोद्वीक्षणविस्मृतावधिः।१७।
द्रुमेषु रंस्यन् सुतदारवत्सलो व्यवायदीनो विवशः स्वबन्धने।
क्वचित्प्रमादाद्गिरिकन्दरे पतन् वल्लीं गृहीत्वा गजभीत आस्थितः।१८।
अतः कथञ्चित्स विमुक्त आपदः पुनश्च सार्थं प्रविशत्यरिन्दम।
अध्वन्यमुष्मिन्नजया निवेशितो भ्रमञ्जनोऽद्यापि न वेद कश्चन।१९।
रहूगण त्वमपि ह्यध्वनोऽस्य संन्यस्तदण्डः कृतभूतमैत्रः।
असज्जितात्मा हरिसेवया शितं ज्ञानासिमादाय तरातिपारम्।२०।

Clinging to the arms (tiny shoots) of creepers and full of longing for sweetly warbling birds perched on them, they get strongly attached to some (unknown) place. And sometimes afraid of tigers, they make friends here with cranes, herons and vultures. (16) Betrayed by them, they seek to join a flock of swans; but, not finding their behaviour to their liking, they approach monkeys and, their senses being fully gratified with the amorous sports natural to the race, each pair get so absorbed in looking at each other's face that they forget (even) their (fast approaching) death. (17) Seeking delight in trees and fond of sons and wife, they are (ever) impatient with the animal desire for sexual indulgence and powerless to get rid of their bondage. When falling into some ravine through inadvertence, (a stray member of) this company catches hold of some creeper and remains suspended by it, afraid of the elephant (below). (18) Somehow extricated from this calamity, however, he joins the company once more, O chastiser of foes ! No one put on this track by Māyā (the deluding potency of the Lord, that has no beginning), and wandering (along it) is able to cognize the supreme object of life even to this day. (19) You too have been put on this track, O Rahūgaṇa; (therefore) completely abjuring (all forms of) violence and making friends with all living beings, do you take up the sword of wisdom, sharpened with the worship of Śrī Hari and with a mind unattached to the pleasures of sense get to the (other) end of this road. (20)

राजोवाच

अहो नृजन्माखिलजन्मशोभनं किं जन्मभिस्त्वपरैरप्यमुष्मिन्।
न यद्धृषीकेशयशःकृतात्मनां महात्मनां वः प्रचुरः समागमः।२१।
न ह्यद्भुतं त्वच्चरणाब्जरेणुभिर्हतांहसो भक्तिरधोक्षजेऽमला।
मौहूर्तिकाद्यस्य समागमाच्च मे दुस्तर्कमूलोऽपहतोऽविवेकः।२२।
नमो महद्भ्योऽस्तु नमः शिशुभ्यो नमो युवभ्यो नम आ वटुभ्यः।
ये ब्राह्मणा गामवधूतलिङ्गाश्चरन्ति तेभ्यः शिवमस्तु राज्ञाम्।२३।

The king (Rahūgaṇa) said : Oh, (this) human birth is the best of all (other) incarnations. Of what avail are births of the highest order in heaven, where the fellowship of exalted souls

(like you)—whose mind has been purified by (singing and hearing) the glories of Lord Viṣṇu (the Ruler of the senses)—is not had in abundance? (21) It is no wonder that unalloyed devotion to Lord Viṣṇu (who is beyond sense-perception) should spring up in (the heart of) a man whose sins have been scoured off with the dust of your lotus-feet, when I find that my ignorance, which had its root in fallacious reasoning, has been rooted out by an hour's fellowship with you. (22) Hail to the Brāhmaṇas who are advanced in age ! Hail to (those who are yet) infants ! Hail to the young ! Hail to all down to the youngsters ! May (all) kings receive blessings from those Brāhmaṇas who traverse the earth in the garb of ascetics that have shaken off all worldly feeling and obligations ! (23)

श्रीशुक उवाच

इत्येवमुत्तरामातः स वै ब्रह्मर्षिसुतः सिन्धुपतय आत्मसतत्त्वं विगणयतः परानुभावः परमकारुणिकतयोपदिश्य रहूगणेन सकरुणमभिवन्दितचरण आपूर्णार्णव इव निभृतकरणोर्म्याशयो धरणिमिमां विचचार। २४। सौवीरपतिरपि सुजनसमवगतपरमात्मसतत्त्व आत्मन्यविद्याध्यारोपितां च देहात्ममतिं विससर्ज। एवं हि नृप भगवदाश्रिताश्रितानुभावः। २५।

Śrī Śuka resumed : O Parīkṣit (son of Uttarā) having thus explained the true nature of the Self out of supreme compassion to the ruler of the Sindhu territory (the modern Sindha) even though he had slighted the Brāhmaṇa—that son of a Brāhmaṇa sage, who possessed the highest glory, and whose feet were (now) adored by Rahūgaṇa in a pathetic way, roamed about the earth like an ocean which is full on every side, with a mind whose waves in the form of the Indriyas had been stilled. (24) Having fully realized the true nature of the Supreme Spirit as taught by that saintly soul, Rahūgaṇa (the lord of the Sauvīra territory) too (forthwith) shed the wrong notion, planted on his mind by ignorance, that he was (no other than) the body. Such, O king (Parīkṣit), is the greatness of those who have taken shelter with the devotees of the Lord ! (25)

राजोवाच

यो ह वा इह बहुविदा महाभागवत त्वयाभिहितः परोक्षेण वचसा जीवलोकभवाध्वा स ह्यार्यमनीषया कल्पितविषयो नाञ्जसाव्युत्पन्नलोकसमधिगमः। अथ तदेवैतद्दुरवगमं समवेतानुकल्पेन निर्दिश्यतामिति। २६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे त्रयोदशोऽध्यायः। १३।

The king (Parīkṣit) said : The course of transmigration of embodied souls, that has been described by you in the form of an allegory, O great devotee possessed of varied knowledge, has been fancifully conceived by the inventive genius of wise man and (as such) it cannot be readily and clearly understood by untrained minds. Therefore, (kindly) point out the hidden meaning by bringing out the corresponding ideas. (26)

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

अथ चतुर्दशोऽध्यायः

Discourse XIV

Jaḍabharata elucidated the meaning of the allegory

स होवाच

य एष देहात्ममानिनां सत्त्वादिगुणविशेषविकल्पितकुशलाकुशलसमवहार-विनिर्मितविविधदेहावलिभिर्वियोगसंयोगाद्यनादिसंसारानुभवस्य द्वारभूतेन षडिन्द्रियवर्गेण तस्मिन्दुर्गाध्ववदसुगमेऽध्वन्यापतित ईश्वरस्य भगवतो विष्णोर्वशवर्तिन्या मायया जीवलोकोऽयं यथा वणिक्सार्थोऽर्थपरः स्वदेहनिष्पादितकर्मानुभवः श्मशानवदशिवतमायां संसाराटव्यां गतो नाद्यापि विफलबहुप्रतियोगेहस्तत्तापोपशमनीं हरिगुरुचरणारविन्दमधुकरानुपदवीमवरुन्धे यस्यामु ह वा एते षडिन्द्रियनामानः कर्मणा दस्यव एव ते। १। तद्यथा पुरुषस्य धनं यत्किञ्चिद्धर्मौपयिकं बहुकृच्छ्राधिगतं साक्षात्परमपुरुषाराधनलक्षणो योऽसौ धर्मस्तं तु साम्पराय उदाहरन्ति। तद्धर्म्यं धनं दर्शनस्पर्शनश्रवणास्वादनावघ्राणसङ्कल्पव्यवसायगृहग्रामोपभोगेन कुनाथस्याजितात्मनो यथा सार्थस्य विलुम्पन्ति। २। अथ च यत्र कौटुम्बिका दारापत्यादयो नाम्ना कर्मणा कृकसृगाला एवानिच्छतोऽपि कदर्यस्य कुटुम्बिन उरणकवत्संरक्ष्यमाणं मिषतोऽपि हरन्ति। ३। यथा ह्यनुवत्सरं कृष्यमाणमप्यदग्धबीजं क्षेत्रं पुनरेवावपनकाले गुल्मतृणवीरुद्भिर्गह्वरमिव भवत्येवमेव गृहाश्रमः कर्मक्षेत्रं यस्मिन्न हि कर्माण्युत्सीदन्ति यदयं कामकरण्ड एष आवसथः। ४।

He (Śrī Śuka) said : The six Indriyas (the five senses of perception and their ruler, the mind) are the only media (for the Jīva) of going through the beginningless (ordeal of) metempsychosis in the shape of being united with and torn away from, as well as of undergoing the pleasurable and painful experiences of, a series of (corporeal) bodies brought into existence by virtuous, sinful or mixed actions—prompted by Sattva and other qualities—on the part of human souls looking upon the body as their very self. Lured by these into the aforesaid track, which is as difficult to tread as a (mountain) defile, and swayed by Māyā (the principle of cosmic illusion that makes the Jīva forget his essentially blissful character and seek delight without) functioning under the control of the all-powerful Lord Viṣṇu, the multitude of embodied souls mentioned heretofore, like a company of (itinerant) traders intent on amassing wealth, enters the forest of worldly existence which is most inauspicious like a crematorium and where they reap the fruit of actions wrought with their own body. And, even though their endeavours (generally) prove abortive and are impeded by many an obstacle, they fail even to this day to get to the path of those who resort like the honey bee to the lotus-feet of Śrī Hari in the form of their preceptor—the path (of Devotion) which (when duly followed) relieves the agonies experienced in that forest, where dwell the aforesaid six, which, though (passing as) Indriyas by name, are actually robbers by action.(1) For whatever fortune—acquired with great hardship—belongs to a man is of use only when it is directly conducive to (the practice of) Dharma (virtue); and that (alone) is Dharma, which consists in the worship of the Supreme Person Himself and it is such Dharma that the wise declare as contributory to happiness in the other world. In the case of those who are guided by a perverted intellect and whose mind has not been subdued, as in the case of a company of (itinerant) traders led by an unworthy chief and having an unsubdued spirit, the Indriyas take away that wealth which is fit to be devoted to (the practice of) such virtue through the medium of sensuous enjoyment at home in the form of seeing, touching, hearing, tasting, smelling, seeking after and determining (the nature of the various) objects. (2) Nay, in that forest members of their family, wife and children by name but really wolves and jackals by action, snatch away before their very eyes the wealth of those stingy householders, unwilling though they are (to part with the same)—wealth which is being jealously guarded (by them)

even as a lamb (by shepherds). (3) Just as a field, in spite of its being ploughed (and cleared of weeds and grass etc.), every year, grows dense as it were with shrubs, grass and creepers at the time of sowing seeds again; in cases where the (very) seeds have not been burnt (by fire), so is the case with the life of a householder—a field for sowing the seeds of actions—where actions never come to an end; for this stage of life is (after all) a storehouse of desires (which are the seeds of actions of various kinds). (4)

तत्र गतो दंशमशकसमापसदैर्मनुजैः शलभशकुन्ततस्करमूषकादिभिरुपरुध्यमानबहिःप्राणः क्वचित् परिवर्तमानोऽस्मिन्नध्वन्यविद्याकामकर्मभिरुपरक्तमनसानुपपन्नार्थं नरलोकं गन्धर्वनगरमुपपन्नमिति मिथ्यादृष्टिरनुपश्यति। ५। तत्र च क्वचिदातपोदकनिभान् विषयानुपधावति पानभोजनव्यवायादिव्यसनलोलुपः। ६। क्वचिच्चाशेषदोषनिषदनं पुरीषविशेषं तद्वर्णगुणनिर्मितमतिः सुवर्णमुपादित्सत्यग्निकामकातर इवोल्मुकपिशाचम्। ७। अथ कदाचिन्निवासपानीयद्रविणाद्यनेकात्मोपजीवनाभिनिवेश एतस्यां संसाराटव्यामितस्ततः परिधावति। ८। क्वचिच्च वात्यौपम्यया प्रमदयाऽऽरोहमारोपितस्तत्कालरजसा रजनीभूत इवासाधुमर्यादो रजस्वलाक्षोऽपि दिग्देवता अतिरजस्वलमतिर्न विजानाति। ९। क्वचित्सकृदवगतविषयवैतथ्यः स्वयं पराभिध्यानेन विभ्रंशितस्मृतिस्तथैव मरीचितोयप्रायांस्तानेवाभिधावति। १०। क्वचिदुलूकझिल्लीस्वनवदतिपरुषरभसाटोपं प्रत्यक्षं परोक्षं वा रिपुराजकुलनिर्भर्त्सितेनातिव्यथितकर्णमूलहृदयः। ११।

In the aforesaid stage of life their wealth (which constitutes their external life-breath as it were) is squeezed by men, vile as gnats and mosquitoes, as well as by locusts, birds (peacocks etc.), thieves, rats and so on. Now, sauntering on the aforementioned road (of worldly life) with a mind corrupted by ignorance, desire and actions, they erroneously regard this mortal world—which is as unreal as an imaginary city (seen in the sky through optic illusion) as real (lit., something whose existence is proved). (5) Again, on that road they pursue sometimes the mirage-like pleasures of sense, fondly addicted as they are to the vicious habits of eating (delicious food), drinking (wine), copulation and so on. (6) Now, even as one tormented with a longing to get fire may pursue *ignis fatuus*, they run after gold, the (mere) excreta of fire and the abode of all evils, their mind being swayed by the quality of Rajas which is of the same colour as gold and therefore bears a natural affinity to it. (7) Again, sometimes, with their thought centred on their dwelling, water, wealth and other things essential to life, they run about here and there in the forest of worldly existence. (8) And now placed on the lap (embraced) by a young woman throwing dust in their eyes like a whirlwind, and steeped as it were in ignorance due to the element of Rajas prevailing at the time, they abandon the path of the virtuous. And their reason being entirely clouded with passion, they—like one whose eyes are blinded with dust—no longer perceive (mind) the deities presiding over the quarters (who witness all their doings). (9) Sometimes, in spite of their having spontaneously realized but for a moment the illusory nature of sense-objects, they are deprived of their reason by identifying themselves with the body (which is other than their self); and, guided by the same (perverted reason), they run after those very objects, which are as deceptive and tantalizing as a mirage. (10) Now their ears and heart are extremely tormented by the threats of enemies and the royal court; conveyed in the sternest spirit and with an overbearing demeanour before their very eyes, like the hooting of owls, (by the king's servants) and behind their back, like the (shrill) notes of the cricket (by the enemies). (11)

स यदा दुरधपूर्वसुकृतस्तदा कारस्करकाकतुण्डाद्यपुण्यद्रुमलताविषोदपानवदुभयार्थशून्यद्रविणान् जीवन्मृतान् स्वयं जीवन्म्रियमाण उपधावति। १२। एकदासत्प्रसङ्गान्निकृतमतिर्व्युदकस्रोतःस्खलनवदुभयतोऽपि दुःखदं पाखण्डमभियाति। १३। यदा तु परबाधयान्ध आत्मने नोपनमति तदा हि पितृपुत्रबर्हिष्मतः पितृपुत्रान् वा स खलु भक्षयति। १४। क्वचिदासाद्य गृहं दाववत्प्रियार्थविधुरमसुखोदर्कं शोकाग्निना दह्यमानो भृशं निर्वेदमुपगच्छति। १५। क्वचित्कालविषमितराजकुलरक्षसापहृतप्रियतमधनासुः प्रमृतक इव विगतजीवलक्षण

आस्ते। १६। कदाचिन्मनोरथोपगतपितृपितामहाद्यसत्सदिति स्वप्ननिर्वृतिलक्षणमनुभवति। १७। क्वचिद् गृहाश्रमकर्मचोदनातिभरगिरिमारुरुक्षमाणो लोकव्यसनकर्षितमनाः कण्टकशर्कराक्षेत्रं प्रविशन्निव सीदति। १८। क्वचिच्च दुःसहेन कायाभ्यन्तरवह्निना गृहीतसारः स्वकुटुम्बाय क्रुध्यति। १९। स एव पुनर्निद्राजगरगृहीतोऽन्धे तमसि मग्नः शून्यारण्य इव शेते नान्यत् किञ्चन वेद शव इवापविद्धः। २०।

When they have exhausted their merit earned in previous existences, and are (thus) themselves reduced to a dying state, though (actually) living, they seek the protection of men whose wealth is of no use (to them) either here or hereafter (who neither use it for their own gratification nor for the gratification of others and thus indirectly for their own benefit in the other world), and who (thus) resemble accursed trees and creepers like the Kāraskara and Kākatuṇḍa (two species of poisonous trees) and wells containing poisonous water and are as good as dead, though living. (12) On some occasion, their mind being perverted through close association with vile men, they embrace a heretic creed, which entails misery both here and hereafter like slipping into (the rocky bed of) a waterless stream. (13) When no food is forthcoming for themselves even through persecution of others, they indeed proceed to devour their own father or sons or those who are in possession of (even) a straw belonging to these. (14) Now, reaching their home, divested of (all) agreeable (enjoyable) objects and attended with miseries, like a forest conflagration, they are scorched with the fire of grief and give way to extreme despondency. (15) Sometimes, robbed of their very life in the form of wealth—which is most dear to them—by the demon in the form of a king's household, angered by (adverse) times, they appear quite dead, destitute as they are of all symptoms of liveliness. (16) Now, recognizing to be real their deceased father, grandfather and so on as appearing in fancy, they experience joy like that in a dream. (17) Sometimes, eager to carry out the huge mountain-like volume of precepts relating to household duties, they are distracted by worldly calamities and feel miserable like one entering a stretch of land full of thorns and sharp-edged gravels. (18) Now, with their energy sapped by hunger (lit., the gastral fire burning within their body) which is hard to bear, they vent their anger on their own people. (19) Again, caught in the grip of a boa constrictor in the shape of (deep) sleep and steeped in ignorance, they remain lying down, cast off like a dead body in a lonely forest and unconscious of everything else. (20)

कदाचिद् भग्नमानदंष्ट्रो दुर्जनदन्दशूकैरलब्धनिद्राक्षणो व्यथितहृदयेनानुक्षीयमाण-विज्ञानोऽन्धकूपेऽन्धवत्पतति। २१। कर्हि स्म चित्काममधुलवान् विचिन्वन् यदा परदारपरद्रव्याण्यवरुन्धानो राज्ञा स्वामिभिर्वा निहतः पतत्यपारे निरये। २२। अथ च तस्मादुभयथापि हि कर्मास्मिन्नात्मनः संसारावपनमुदाहरन्ति। २३। मुक्तस्ततो यदि बन्धाद्देवदत्त उपाच्छिनत्ति तस्मादपि विष्णुमित्र इत्यनवस्थितिः। २४। क्वचिच्च शीतवाताद्यनेकाधिदैविकभौतिकात्मीयानां दशानां प्रतिनिवारणेऽकल्पो दुरन्तचिन्तया विषण्ण आस्ते। २५। क्वचिन्मिथो व्यवहरन् यत्किञ्चिद्धनमन्येभ्यो वा काकिणिकामात्रमप्यपहरन् यत्किञ्चिद्वा विद्वेषमेति वित्तशाठ्यात्। २६।

Sometimes, on their teeth in the form of pride being crushed by biting animals in the shape of wicked men, they are unable to get (even) a wink of sleep and, their consciousness getting fainter and fainter because of a distressed heart, they fall like a blind man into a covered well. (21) Now when, seeking after small drops of honey in the form of sensuous enjoyment and laying their hands on another's wife and property, they are killed by the king or by the husband or owner, they descend into the abysmal (depths of) hell. (22) Therefore, the wise speak of action in both forms (virtuous as well as sinful) on (the part of those treading) this path (of worldly activity) as a field bearing to the Jīva (the crop of) mundane existence in quick succession without fail. (23) (Even) if they escape from bondage (etc., inflicted by the king or the husband and owner by bribing them), a Devadatta snatches away

from them the woman and property seized by them and from the said Devadatta a Viṣṇumitra wrests them. In this way the objects of enjoyment never stay (with a single individual). (24) And sometimes unable to ward off (provide against) cold wind and many other (adverse) situations brought about by divine will or (by the will of) other created beings or related to one's own body or mind, they remain cast down with anxiety difficult to get rid of. (25) Now, carrying on business transactions on a very small scale with those of their own company or snatching from others even (a trifling sum of) twenty cowries or any amount (even less than that), they incur (their) hatred due to their (own) grabbing nature. (26)

अध्वन्यमुष्मिन्निम उपसर्गास्तथा सुखदुःखरागद्वेषभयाभिमानप्रमादोन्मादशोकमोह-लोभमात्सर्येर्ष्यावमानक्षुत्पिपासाधिव्याधिजन्मजरामरणादयः। २७। क्वापि देवमायया स्त्रिया भुजलतोपगूढः प्रस्कन्नविवेकविज्ञानो यद्विहारगृहारम्भाकुलहृदयस्तदाश्रयावसक्तसुतदुहितृकलत्रभाषितावलोकविचेष्टितापहृतहृदय आत्मानमजितात्मापारेऽन्धे तमसि प्रहिणोति। २८।

There are on this path (of worldly activity) these (obstacles, viz., great hardships, monetary losses and so on—vide verse 13 of Discourse XIII above) and other obstacles too—such as joy and sorrow, likes and dislikes, fear and pride, error and insanity, grief and infatuation, greed and spite, jealousy and ignominy, hunger and thirst, worries and ailments, birth, old age and death. (27) Sometimes folded by woman—who is (no other than) the Lord's (own) deluding potency (personified)—in her arms, (tender and slender) like a pair of creepers, they are deprived of their discriminating wisdom; and, anxious at heart to build a pleasure-house for her and lured by the (sweet) words, (affectionate) glances and (delighting) gestures of their sons, daughters and daughters-in-law, brought together under her protection, these men of uncontrolled mind hurl themselves in the bottomless and dark (regions of) hell. (28)

कदाचिदीश्वरस्य भगवतो विष्णोश्चक्रात्परमाण्वादिद्विपरार्धोपवर्गकालोपलक्षणात्परिवर्तितेन वयसा रंहसा हरत आब्रह्मतृणस्तम्बादीनां भूतानामनिमिषतो मिषतां वित्रस्तहृदयस्तमेवेश्वरं कालचक्रनिजायुधं साक्षाद्भगवन्तं यज्ञपुरुषमनादृत्य पाखण्डदेवताः कङ्कगृध्रबकवटप्राया आर्यसमयपरिहताः साङ्केत्येनाभिधत्ते। २९। यदा पाखण्डिभिरात्मवञ्चितैस्तैरुरु वञ्चितो ब्रह्मकुलं समावसंस्तेषां शीलमुपनयनादिश्रौतस्मार्तकर्मानुष्ठानेन भगवतो यज्ञपुरुषस्याराधनमेव तदरोचयन् शूद्रकुलं भजते निगमाचारेऽशुद्धितो यस्य मिथुनीभावः कुटुम्बभरणं यथा वानरजातेः। ३०। तत्रापि निरवरोधः स्वैरेण विहरन्नतिकृपणबुद्धिरन्योन्यमुखनिरीक्षणादिना ग्राम्यकर्मणैव विस्मृतकालावधिः। ३१। क्वचिद् द्रुमवदैहिकार्थेषु गृहेषु रंस्यन् यथा वानरः सुतदारवत्सलो व्यवायक्षणः। ३२।

Now their heart is filled with terror at the thought of the discus of the almighty Lord Viṣṇu, manifested in the form of the ever-wakeful time (with its manifold divisions) from the minutest point (corresponding to an atom) to the period covering two Parārdhas (the life-span of Brahmā, equivalent to 31,10, 40, 00, 00, 00, 000 human years), which sweeps away all created beings—while they keep looking on—from Brahmā (down) to the (merest) clump of grass, by means of its quick movement representing the passage of time (from childhood to youth and from youth to old age and so on). Nevertheless they ignore that very almighty Lord, who is no other than the Deity presiding over sacrifices and wields the wheel of time as His own (characteristic) weapon, and betake themselves to the deities worshipped by heretics and discarded by Vedic tradition—deities who are no better than buzzards, vultures, herons and quails (which are unable to protect one against the lion of death)—on the authority of the sacred works of heretics. (29) When they are grossly betrayed by those self-deluded heretics, they take up their residence with the Brāhmaṇa race. But, not liking their (pious) way, such as investiture with the sacred thread and the worship of Lord Viṣṇu (the Deity presiding over the sacrifices carried on by them) through the performance of rituals enjoined (both) by the Vedas and the Smṛti-texts, they join the Śūdra community, who like the monkey

race get paired and maintain their families by recourse to (what is regarded as) impurity when judged from the standard of right conduct as laid down in the Vedas. (30) Indulging in unrestrained licence there too, they feel sorely distressed in mind and remaining engrossed in vulgar pursuits such as looking at the the face of their wife and *vice versa*, forget (even the time of their) death. (31) Sometimes, seeking delight in the household life, which like trees serves their worldly interests alone, they conceive (excessive) fondness for their sons and wife and find pleasure like the monkey race in coition (alone and are thus unable to secure release from the bondage of worldly existence). (32)

एवमध्वन्यवरुन्धानो मृत्युगजभयात्तमसि गिरिकन्दरप्राये। ३३। क्वचिच्छीतवाताद्यनेक-दैविकभौतिकात्मीयानां दुःखानां प्रतिनिवारणेऽकल्पो दुरन्तविषयविषण्ण आस्ते। ३४। क्वचिन्मिथो व्यवहरन् यत्किञ्चिद्धनमुपयाति वित्तशाठ्येन। ३५। क्वचित्क्षीणधनः शय्यासनाशनाद्युपभोगविहीनो यावदप्रतिलब्धमनोरथोपगतादानेऽवसितमतिस्ततस्ततोऽवमानादीनि जनादभिलभते। ३६। एवं वित्तव्यतिषङ्गविवृद्धवैरानुबन्धोऽपि पूर्ववासनया मिथ उद्वहत्यथापवहति। ३७। एतस्मिन् संसाराध्वनि नानाक्लेशोपसर्गबाधित आपन्नविपन्नो यत्र यस्तमु ह वावेतरस्तत्र विसृज्य जातं जातमुपादाय शोचन्मुह्यन् बिभ्यद्विवदन् क्रन्दन् संहृष्यन् गायन्नह्यमानः साधुवर्जितो नैवावर्ततेऽद्यापि यत आरब्ध एष नरलोकसार्थो यमध्वनः पारमुपदिशन्ति। ३८। यदिदं योगानुशासनं न वा एतदवरुन्धते यन्न्यस्तदण्डा मुनय उपशमशीला उपरतात्मानः समवगच्छन्ति। ३९। यदपि दिगिभजयिनो यज्विनो ये वै राजर्षयः किं तु परं मृधे शरीरन्नस्यामेव ममेयमिति कृतवैरानुबन्धायां विसृज्य स्वयमुपसंहृताः। ४०। कर्मवल्लीमवलम्ब्य तत आपदः कथञ्चिन्नरकाद्विमुक्तः पुनरप्येवं संसाराध्वनि वर्तमानो नरलोकसार्थमुपयाति एवमुपरि गतोऽपि। ४१।

Thus experiencing joy and sorrow on the way, they fall into adversity in the form of ailments and so on, fearful as a ravine, and remain in (constant) terror of the elephant (there) in the form of death. (33) Now, unable to counteract manifold unpleasant experiences—such as cold, wind and so on—brought about by divine agency or any other being or those relating to one's own body or mind, they are worried with (the thought of) innumerable objects of sense. (34) Sometimes entering into business dealings with their own fellow-men, they secure some wealth through stinginess. (35) Now, reduced to poverty and deprived of (all) enjoyments (comforts) in the shape of a bed (to sleep on), a mat to squat on, food to eat and other such things, they make up their mind to attain (by foul means such as theft) the objects of their desire when denied to them and meet with ignominy and so on at the hands of (different) people. (36) In this way though their feeling of enmity (with others) is enhanced through (mutual) attraction for wealth, they enter into matrimonial alliances with one another and subsequently dissolve them according to the tendencies of their past lives.(37) (Nay,) if anyone, afflicted with manifold agonies and obstacles, meets with a calamity or dies on this road, others—as is well-known—leave him wherever he is and, taking (with them) every new-born child, give way to grief, infatuation and fear, quarrel (with those who oppose them), cry (in distress), are transported with joy (under favourable circumstances), sing (in a sprightly mood) and are bound (by others stronger than they). With the exception of pious souls this company of men, however, never returns even to this day to the point (God) whence this road (of mundane existence) commences and which the learned declare as the end of the road (as well). (38) The aforesaid men do not take to the discipline of Yoga (Devotion) nor do they attain the supreme state (which can be reached through Devotion alone and) which is easily attained (only) by sages who have shed (all forms of) violence, who are naturally given to self-control and who have withdrawn their mind from all worldly objects. (39) Nor do the royal sages who have conquered the elephants guarding the quarters as well as the four intervening corners, and who perform (big) sacrifices listen to this teaching; they would rather bite the dust in battle (and remain lying) on the very earth

for whose sake they entered into enmity with others, accounting it as their own, and which they had ultimately to abandon, themselves withdrawing (from the scene). (40) Then clinging to the creeper of Karma (action in the shape of remedial measures) and somehow rid of the hellish tortures in the shape of ailment and other troubles, they revert to the path of transmigration as aforesaid and join (back) the company of men; and similar is the case with those who have risen above (to the higher regions such as heaven). (41)

Thus do they sing of Bharata's career :—

तस्येदमुपगायन्ति—

आर्षभस्येह राजर्षेर्मनसापि महात्मनः। नानुवर्त्मार्हति नृपो मक्षिकेव गरुत्मतः।४२।
यो दुस्त्यजान्दारसुतान् सुहृद्राज्यं हृदिस्पृशः। जहौ युवैव मलवदुत्तमश्लोकलालसः।४३।
यो दुस्त्यजान् क्षितिसुतस्वजनार्थदारान् प्रार्थ्यां श्रियं सुरवरैः सदयावलोकाम्।
नैच्छन्नृपस्तदुचितं महतां मधुद्विट् सेवानुरक्तमनसामभवोऽपि फल्गुः।४४।
यज्ञाय धर्मपतये विधिनैपुणाय योगाय सांख्यशिरसे प्रकृतीश्वराय।
नारायणाय हरये नम इत्युदारं हास्यन्मृगत्वमपि यः समुदाजहार।४५।

No (other) king can follow even mentally the example of the high-souled royal sage Bharata (the son of Lord Ṛṣabha) any more than a fly can think of emulating the speed of Garuḍa (the king of birds). (42) (With a heart) full of longing for the Lord of excellent renown, he abandoned, while still young, (his) wife and sons, kinsmen and kingdom, (so) difficult to renounce and (so) delightful to the heart, even as one would throw away excrement. (43) (Lo!) he did not long for (the sovereignty of) the earth, sons, kinsfolk, riches and wife—so hard to renounce—nor even for Śrī (the goddess of fortune), who, though coveted (even) by the foremost gods, cast Her gracious look on him. This was (only) as it should be; for, in the eyes of exalted souls whose mind is devoted to the service of Lord Viṣṇu (the Slayer of the demon Madhu), even liberation (immunity from rebirth) is of no value. (44) "Hail to Lord Śrī Hari, who is Yajña (personified), the Defender of righteousness, punctiliously carrying out the injunctions of scriptures (Himself in order to set a noble example before the world at large), an embodiment of Yoga (the diverse methods of God-Realization) and the principal theme (as Brahma) of Sāṅkhya (the science of Self-Realization), the Lord of Prakṛti (Māyā, the divine energy that brings forth this cosmos), the Ruler of all Jīvas!"thus did he loudly (piteously) and distinctly pray even before casting off the form of a deer. (45)

य इदं भागवतसभाजितावदातगुणकर्मणो राजर्षेर्भरतस्यानुचरितं स्वस्त्ययनमायुष्यं धन्यं यशस्यं स्वर्ग्यापवर्ग्यं वानुशृणोत्याख्यास्यत्यभिनन्दति च सर्वा एवाशिष आत्मन आशास्ते न काञ्चन परत इति।४६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे भरतोपाख्याने पारोक्ष्यविवरणं नाम चतुर्दशोऽध्यायः।१४।

Whosoever repeatedly listens to or recites and celebrates this story of the royal sage Bharata, whose spotless virtues and actions are extolled (even) by (eminent) devotees of the Lorda story which brings good fortune and confers longevity, wealth, celebrity, heavenly bliss and even final beatitude— attains all his desired objects by himself and seeks nothing from others. (46)

Thus ends the fourteenth discourse entitled "The allegorical meaning (of the description of the forest of mundane existence) elucidated," forming part of the story of Bharata, in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ पञ्चदशोऽध्यायः

Discourse XV

An account of Priyavrata's posterity continued

श्रीशुक उवाच

भरतस्यात्मजः सुमतिर्नामाभिहितो यमु ह वाव केचित्पाखण्डिन ऋषभपदवीमनुवर्तमानं चानार्या अवेदसमाम्नातां देवतां स्वमनीषया पापीयस्या कलौ कल्पयिष्यन्ति। १। तस्माद् वृद्धसेनायां देवताजिन्नाम पुत्रोऽभवत्। २। अथासुर्यां तत्तनयो देवद्युम्नस्ततो धेनुमत्यां सुतः परमेष्ठी तस्य सुवर्चलायां प्रतीह उपजातः। ३। य आत्मविद्यामाख्याय स्वयं संशुद्धो महापुरुषमनुसस्मार। ४। प्रतीहात्सुवर्चलायां प्रतिहर्त्रादयस्त्रय आसन्निज्याकोविदाः सूनवः प्रतिहर्तुः स्तुत्यामजभूमानावजनिषाताम्। ५। भूम्न ऋषिकुल्यायामुद्गीथस्ततः प्रस्तावो देवकुल्यायां प्रस्तावान्नियुत्सायां हृदयज आसीद्विभुर्विभो रत्यां च पृथुषेणस्तस्मान्नक्त आकूत्यां जज्ञे नक्ताद् द्रुतिपुत्रो गयो राजर्षिप्रवर उदारश्रवा अजायत साक्षाद्भगवतो विष्णोर्जगद्रिरक्षिषया गृहीतसत्त्वस्य कलाऽऽत्मवत्त्वादिलक्षणेन महापुरुषतां प्राप्तः। ६। स वै स्वधर्मेण प्रजापालनपोषणप्रीणनोपलालनानुशासनलक्षणेनेज्यादिना च भगवति महापुरुषे परावरे ब्रह्मणि सर्वात्मनार्पितपरमार्थलक्षणेन ब्रह्मविच्चरणानुसेवयाऽऽपादितभगवद्भक्तियोगेन चाभीक्ष्णशः परिभावितातिशुद्धमतिरुपरतानात्म्य आत्मनि स्वयमुपलभ्यमानब्रह्मात्मानुभवोऽपि निरभिमान एवावनिमजूगुपत्। ७।

Śrī Śuka began again : We have (in VII. 3 above) already spoken about the (eldest) son of Emperor Bharata, Sumati by name, who followed in the footsteps of Lord Ṛṣabha (lived the life of an ascetic who had shaken off all worldly feeling and obligation) and whom certain heretics, having no respect for Vedic traditions, will set up according to their own perverted intellect in the Kali age as a deity not mentioned in the Vedas (the Vedic pantheon). (1) A son, Devatājit (a conqueror of the gods by name, was born to him through (his wife) Vṛddhasenā. (2) Then through Āsurī (Devatājit's wife) sprang up his son, Devadyumna; from Devadyumna, through Dhenumatī, was born a son, Parameṣṭhī (by name); (and) from the loins of Parameṣṭhī, through Suvarcalā, was born Pratīha, who, having taught self-knowledge (to many) and himself thoroughly purified (thereby), realized the Supreme Person as his own self. (3-4) From (the loins of) Pratīha, through (his wife, also known as) Suvarcalā, sprang up three sons, Pratihartā and so on (the other two being known by the names of Prastotā and Udgātā), who were (all) well-versed in (performing) sacrifices; and from Pratihartā, through Stuti, were born (two sons) Aja and Bhūmā (by name). (5) From (the loins of) Bhūmā, through Ṛṣikulyā, sprang up Udgītha; from Udgītha, through Devakulyā, was born Prastāva; from Prastāva, through Niyutsā, sprang up his son, Vibhu; from Vibhu, again, through Rati, followed Pṛthusena; from Pṛthusena, through Ākuti, was born Nakta; and from (the loins of) Nakta sprang up the illustrious Gaya, son of Druti, the foremost among royal sages and a ray of Lord Viṣṇu Himself—who has assumed the quality of Sattva (a form consisting of Sattva unmixed with Rajas and Tamas) with intent to protect the universe—Gaya, who attained to the rank of an exalted soul by virtue of (his) self-possession and other attributes. (6) He had his mind repeatedly chastened and rendered extremely pure through (the disinterested performance of) his own duty—in the shape of looking after, providing with means of subsistence, humouring, treating with tenderness and admonishing the people and undertaking sacrifices and other pious acts in a spirit of complete dedication to Lord Viṣṇu (the Supreme Person), who is higher than the highest (Brahmā, Śiva and others) and no other than Brahma (the Infinite)—which had rendered it capable of yielding the highest results (viz., final beatitude, the supreme object of human pursuit), as well as through the habit of Devotion to the Lord, acquired by constantly adoring the feet of those who have

realized (their oneness with) Brahma. In that mind, which had now been (completely) rid of all identification with the body (which is other than the self), he realized his oneness with Brahma (the Supreme Spirit), whose presence was felt therein as a matter of course (without any conscious effort on his part). Yet he had no pride in him and as such (in such an unegoistic spirit) he protected (ruled over) the (entire) globe. (7)

तस्येमां गाथां पाण्डवेय पुराविद उपगायन्ति। ८।
गयं नृपः कः प्रतियाति कर्मभिर्यज्वाभिमानी बहुविद्धर्मगोप्ता।
समागतश्रीः सदसस्पतिः सतां सत्सेवकोऽन्यो भगवत्कलामृते। ९।
यमभ्यषिञ्चन् परया मुदा सतीः सत्याशिषो दक्षकन्याः सरिद्भिः।
यस्य प्रजानां दुदुहे धराऽऽशिषो निराशिषो गुणवत्सस्नुतोधाः।१०।
छन्दांस्यकामस्य च यस्य कामान् दुदूहुराजह्रुरथो बलिं नृपाः।
प्रत्यञ्चिता युधि धर्मेण विप्रा यदाशिषां षष्ठमंशं परेत्य।११।
यस्याध्वरे भगवानध्वरात्मा मघोनि माद्यत्युरुसोमपीथे।
श्रद्धाविशुद्धाचलभक्तियोगसमर्पितेज्याफलमाजहार ।१२।
यत्प्रीणनाद्बर्हिषि देवतिर्यङ् मनुष्यवीरुत्तृणमाविरिञ्चात्।
प्रीयेत सद्यः स ह विश्वजीवः प्रीतः स्वयं प्रीतिमगादयस्य।१३।

The knowers of the past (those well-versed in the Paurāṇika lore), chant the following verses in praise of Gaya:— (8)

What king, other than a part manifestation of the Lord could (dare) emulate by his deeds Gaya—be he a (great) sacrificer (one who has performed a number of great sacrifices),a high-souled man of extensive knowledge, a defender of righteousness, one who is wooed by the Goddess of Fortune, the leader of an assembly of holy men and a (true) servant of pious souls ? (9) It was him that the pious daughters of Dakṣa (Śraddhā, Maitrī, Dayā and so on)—whose benedictions (always) come true—along with (the deities presiding over a number of holy) rivers (such as Gaṅgā) sprinkled with water (at the time of his coronation) in supreme (ecstasy of) joy. And attracted by his virtues, like a cow whose udders begin to flow at the sight of her calf, mother Earth yielded to his subjects (all their) desired objects, even though he(himself) had no desire (whatsoever). (10) The Vedas (that had been duly propitiated by him through a reverential and devoted study) as well as the Vedic rites (scrupulously and diligently performed by him) yielded to him all (sensuous) enjoyments even though he was free from (all) cravings. Again, honoured (by him with volleys of arrows) on the battle-field, (hostile) kings brought him (rich) tributes; while the Brāhmaṇas, when propitiated with righteousness (the scrupulous performance of his sacred duties), yielded to him in the other world one-sixth of the blessings (earned by them through their religious austerities and sacrificial performances). (11) While Indra (the chief of the gods and the lord of paradise) got inebriate at his sacrificial performance, where copious libations of the (intoxicating drink called) Soma were offered (to the gods entitled to a share in the sacrificial offerings), the Lord (Himself), who is the Soul of (all) sacrifices, accepted (in person) the reward of the sacrifice (in the form of religious merit), duly offered (by him) with reverence and in a spirit of pure (unalloyed) and unflinching Devotion. (12) By propitiating the Lord, the entire creation from Brahmā (the creator) down to the (other gods), men and the sub-human species of animate life as well as plants, including the smallest blade of grass is at once gratified. The selfsame Lord (the Soul of the universe), who is (ever) pleased (all-blissful by nature), Himself felt palpably gratified at the sacrificial performance of Gaya ! (13)

गयाद्गयन्त्यां चित्ररथः सुगतिरवरोधन इति त्रयः पुत्रा बभूवुश्चित्ररथादूर्णायां सम्राडजनिष्ट। १४। तत उत्कलायां मरीचिर्मरीचेर्बिन्दुमत्यां बिन्दुमानुदपद्यत तस्मात्सरघायां मधुर्नामाभवन्मधोः सुमनसि वीरव्रतस्ततो भोजायां मन्थुप्रमन्थू जज्ञाते मन्थोः सत्यायां भौवनस्ततो दूषणायां त्वष्टाजनिष्ट त्वष्टुर्विरोचनायां विरजो विरजस्य शतजित्प्रवरं पुत्रशतं कन्या च विषूच्यां किल जातम्। १५।

तत्रायं श्लोकः—

प्रैयव्रतं वंशमिमं विरजश्चरमोद्भवः। अकरोदत्यलं कीर्त्या विष्णुः सुरगणं यथा। १६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे प्रियव्रतवंशानुकीर्तनं नाम पञ्चदशोऽध्यायः। १५।

From (the loins of) Gaya, through (his wife) Gayantī, sprang up three sons, Citraratha, Sugati and Avarodhana by name; and from Citraratha, through Ūrṇā, came Samrāṭ. (14) From Samrāṭ, through Utkalā, sprang up Marīci and from (the loins of) Marīci, through Bindumatī, Bindumān was born. From Bindumān, through Saraghā appeared (a son) Madhu by name; from Madhu through Sumanā, sprang up Vīravrata and from Vīravrata, through Bhojā, Manthu and Pramanthu were born; from Manthu, through Satyā, appeared Bhauvana; from Bhauvana, through Dūṣaṇā, Twaṣṭā was born; from Twaṣṭā, through Virocanā, came Viraja; (and) from the loins of Viraja, through Viṣūcī, were born a hundred sons, the eldest of whom was Śatajit, and a daughter (too). (15) About Viraja runs the following verse:"Viraja, the last-born (in the line), adorned this race of Priyavrata by his glory even as Lord Viṣṇu brought glory to the gods (by appearing in their midst as Vāmana, the divine Dwarf). (16)

Thus ends the fifteenth discourse entitled "The posterity of Priyavrata," in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ षोडशोऽध्यायः

Discourse XVI

A description of the terrestrial world

राजोवाच

उक्तस्त्वया भूमण्डलायामविशेषो यावदादित्यस्तपति यत्र चासौ ज्योतिषां गणैश्चन्द्रमा वा सह दृश्यते। १। तत्रापि प्रियव्रतरथचरणपरिखातैः सप्तभिः सप्त सिन्धव उपक्लृप्ता यत एतस्याः सप्तद्वीपविशेषविकल्पस्त्वया भगवन् खलु सूचित एतदेवाखिलमहं मानतो लक्षणतश्च सर्वं विजिज्ञासामि। २। भगवतो गुणमये स्थूलरूप आवेशितं मनो ह्यगुणेऽपि सूक्ष्मतम आत्मज्योतिषि परे ब्रह्मणि भगवति वासुदेवाख्ये क्षममावेशितुं तदु हैतद् गुरोऽर्हस्यनुवर्णयितुमिति। ३।

The king (Parīkṣit) said : You have described the extent of the terrestrial globe as covering the whole range where the sun shines and where, on the other hand, the yonder moon with the host of (other) heavenly bodies is visible. (1) Within that very extent are comprised the seven oceans formed by the seven furrows dug by the (revolving) wheels of the chariot of Emperor Priyavrata; and it is to these (oceans) indeed that you have ascribed, O glorious sage, the division of the earth into seven distinct Dwīpas (subdivisions). I have a desire to know all this in detail with the extent and characteristic features (of the various

divisions, the oceans and so on). (2) For, (when) focussed on the Lord's gross material form (in the shape of this universe) the mind becomes (gradually) fit to be concentrated on the immaterial, most subtle (hard to perceive), self-effulgent and transcendent Brahma (the Infinite), known by the name of Lord Vāsudeva. Therefore, be pleased to describe the same, O (my) preceptor ! (3)

ऋषिरुवाच

न वै महाराज भगवतो मायागुणविभूतेः काष्ठां मनसा वचसा वाधिगन्तुमलं विबुधायुषापि पुरुषस्तस्मात्प्राधान्येनैव भूगोलकविशेषं नामरूपमानलक्षणतो व्याख्यास्यामः। ४। यो वायं द्वीपः कुवलयकमलकोशाभ्यन्तरकोशो नियुतयोजनविशालः समवर्तुलो यथा पुष्करपत्रम्। ५। यस्मिन्नव वर्षाणि नवयोजनसहस्रायामान्यष्टभिर्मर्यादागिरिभिः सुविभक्तानि भवन्ति। ६। एषां मध्ये इलावृतं नामाभ्यन्तरवर्षं यस्य नाभ्यामवस्थितः सर्वतः सौवर्णः कुलगिरिराजो मेरुर्द्वीपायामसमुन्नाहः कर्णिकाभूतः कुवलयकमलस्य मूर्धनि द्वात्रिंशत् सहस्रयोजनवितते मूले षोडशसहस्रं तावतान्तर्भूम्यां प्रविष्टः। ७। उत्तरोत्तरेणेलावृतं नीलः श्वेतः शृङ्गवानिति त्रयो रम्यकहिरण्मयकुरूणां वर्षाणां मर्यादागिरयः प्रागायता उभयतः क्षारोदावधयो द्विसहस्रपृथव एकैकशः पूर्वस्मात्पूर्वस्मादुत्तर उत्तरो दशांशाधिकांशेन दैर्घ्य एव ह्रसन्ति। ८।

The sage (Śrī Śuka) replied : No man, O great king, can ever succeed in ascertaining with his mind, much less (describing) in words, the full extent of the vast display (in the form of the universe) set up by the Guṇas of the Lord's Māyā (deluding potency) even if he strives for a whole lifetime of the gods. Therefore, we propose to discuss at length only the salient features of the terrestrial globe with the names, position, extent and characteristics of the various subdivisions. (4) As for this (particular) Dwīpa (the one inhabited by us), it represents the innermost of the (seven) sheaths of the lotus-like terrestrial globe, with a diameter of one lakh Yojanas (8,00,000 miles) and round (in shape) like the corolla of a lotus. (5) In this Dwīpa are comprised nine Varṣas (subdivisions of a Dwīpa)—each nine thousand Yojanas (72,000 miles) in extent—clearly divided by eight mountain ranges which form their (natural) boundaries. (6) In the middle of these continents stands the inner Varṣa, called Ilāvṛta, at the centre of which is situated the king of (all principal) mountain ranges, Meru (Sumeru), entirely consisting of gold and possessing a height equal to the extent of the Dwīpa (viz., one lakh Yojanas). It forms the pericarp of the lotus-like terrestrial globe and has a diameter of thirty-two thousand Yojanas (2,56,000 miles) at the top and (only) sixteen thousand Yojanas (1,28,000 miles) at the foot, with its root lying under the earth's surface to a depth of sixteen thousand Yojanas. (That is to say, the mountain is only eighty-four thousand Yojanas high above the earth's surface). (7) To the north of Ilāvṛta are situated one after another the three mountain ranges called Nīla, Śweta and Śṛṅgavān, severally forming the boundaries of the Varṣas bearing the names of Ramyaka, Hiraṇmaya and Kuru and extending east and west as far as the salt ocean, each two thousand Yojanas (16,000 miles) wide and every exterior range being shorter in length alone by a little over one-tenth of the next interior range (but equal in height and breadth). (8)

एवं दक्षिणेनेलावृतं निषधो हेमकूटो हिमालय इति प्रागायता यथा नीलादयोऽयुतयोजनोत्सेधा हरिवर्षकिम्पुरुषभारतानां यथासंख्यम्। ९। तथैवेलावृतमपरेण पूर्वेण च माल्यवद्गन्धमादनावानीलनिषधायतौ द्विसहस्रं पप्रथतुः केतुमालभद्राश्वयोः सीमानं विदधाते। १०। मन्दरो मेरुमन्दरः सुपार्श्वः कुमुद इत्ययुतयोजनविस्तारोन्नाहा मेरोश्चतुर्दिशमवष्टम्भगिरय उपक्लृप्ताः। ११। चतुर्ष्वेतेषु चूतजम्बूकदम्बन्यग्रोधाश्चत्वारः पादपप्रवराः पर्वतकेतव इवाधिसहस्रयोजनोन्नाहास्तावद् विटपविततयः शतयोजनपरिणाहाः। १२। ह्रदाश्चत्वारः पयोमध्विक्षुरसमृष्टजला यदुपस्पर्शिन उपदेवगणा योगैश्वर्याणि स्वाभाविकानि भरतर्षभ धारयन्ति। १३। देवोद्यानानि च भवन्ति चत्वारि नन्दनं चैत्ररथं वैभ्राजकं

सर्वतोभद्रमिति। १४। येष्वमरपरिवृढाः सह सुरललनाललामयूथपतय उपदेवगणैरुपगीयमानमहिमानः किल विहरन्ति। १५।

Likewise to the south of Ilāvṛta, and extending from east to west, stand the (three mountain ranges called) Niṣadha, Hemakūṭa and Himālaya—each possessing a height of ten thousand Yojanas (80,000 miles) and severally marking the boundaries of Harivarṣa, Kimpuruṣavarṣa and Bhāratavarṣa.(9) Even so to the west and east of Ilāvṛta stand the (mountain ranges of) Mālyavān and Gandhamādana respectively, severally extending as far as the Nīla mountain (on the north) and the Niṣadha mountain (on the south) and covering a breadth of two thousand Yojanas (16,000 miles) each. They mark the boundaries of (the Varṣas called) Ketumāla and Bhadrāśwa (respectively). (10) On the four sides of Mount Meru stand the Mandara, Merumandara, Supārśwa and Kumuda mountains, forming its buttresses (as it were), and having a length and height of ten thousand Yojanas (80,000 miles). (11) On these four (mountains) stand four big trees of mango, Jambū (rose-apple), Kadamba and banyan (respectively) looking like their flags, each possessing a height of one thousand and one hundred Yojanas (8,800 miles) and a diameter of a hundred Yojanas (800 miles) (at its trunk), and its branches extending within a diameter equal to its height. (12) (Besides these trees) there are four lakes (as well) of milk, honey, sugar-cane juice and fresh water (respectively). The demigods (the Yakṣas, Kinnaras and so on) who drink of these, O Parīkṣit (the foremost of the Bharatas), enjoy mystic powers as a natural consequence.(13) There are also four celestial gardens, called Nandana, Caitraratha, Vaibhrājaka and Sarvatobhadra. (14) In these gardens the foremost of gods, leading a bevy of most charming celestial beauties with them, carry on (their) sports, their glories being sung by hosts of demigods. (15)

मन्दरोत्सङ्ग एकादशशतयोजनोत्तुङ्गदेवचूतशिरसो गिरिशिखरस्थूलानि फलान्यमृतकल्पानि पतन्ति। १६। तेषां विशीर्यमाणानामतिमधुरसुरभिसुगन्धिबहुलारुणरसोदेनारुणोदा नाम नदी मन्दरगिरिशिखरान्निपतन्ती पूर्वेणेलावृतमुपप्लावयति। १७। यदुपजोषणाद्भवान्या अनुचरीणां पुण्यजनवधूनामवयवस्पर्शसुगन्धवातो दशयोजनं समन्तादनुवासयति। १८। एवं जम्बूफलानामत्युच्चनिपातविशीर्णानामनस्थिप्रायाणामिभकायनिभानां रसेन जम्बू नाम नदी मेरुमन्दरशिखरादयुतयोजनादवनितले निपतन्ती दक्षिणेनात्मानं यावदिलावृतमुपस्यन्दयति। १९। तावदुभयोरपि रोधसोर्या मृत्तिका तद्रसेनानुविध्यमाना वाय्वर्कसंयोगविपाकेन सदामरलोकाभरणं जाम्बूनदं नाम सुवर्णं भवति। २०। यदु ह वाव विबुधादयः सह युवतिभिर्मुकुटककटकटिसूत्राद्याभरणरूपेण खलु धारयन्ति। २१।

From the top of the celestial mango tree, eleven hundred Yojanas high, standing on the bosom of Mount Mandara, drop down fruits as colossal as a mountain-peak and luscious as nectar. (16) A river, Aruṇodā (lit., having red water) by name—so-called because of its carrying as water the most delicious, (naturally) fragrant and highly perfumed (with other scents), abundant and scarlet juice of these fruits bursting open (with the fall) flows from the summit of Mount Mandara and irrigates the eastern part of Ilāvṛta. (17) The breeze perfumed by contact with the person of Yakṣa ladies forming the retinue of Goddess Pārvatī (the divine Consort of Lord Śiva) surcharges with fragrance the whole area about them as for as ten Yojanas (80 miles), (which is possible only) because of their drinking this water. (18) Similarly a river, Jambū by name, emanating from the juice of rose-apples of the size of elephants and having very small seeds, burst open as a result of their fall from an exceedingly high level, falls from the summit of Mount Merumandara, ten thousand Yojanas high, on the earth (below) and waters the whole of (the southern part of) Ilāvṛta, standing to the south of that river. (19) The clay on both the banks (of this river), getting saturated all over with that juice, and undergoing a chemical change under the joint action of the wind and the sun, is transmuted into (high-class) gold, known by the name of Jāmbūnada, which ever serves to

adorn the person of immortals. (20) Indeed, as the tradition unmistakably points out, the gods and other heavenly beings (such as the Gandharvas) with their spouses wear this (on their person) in the shape of diadems, bangles, girdles and other ornaments. (21)

यस्तु महाकदम्बः सुपार्श्वनिरूढो यास्तस्य कोटरेभ्यो विनिःसृताः पञ्चायामपरिणाहाः पञ्च मधुधाराः सुपार्श्वशिखरात्पतन्त्योऽपरेणात्मानमिलावृतमनुमोदयन्ति। २२। या ह्युपयुञ्जानानां मुखनिर्वासितो वायुः समन्ताच्छतयोजनमनुवासयति। २३।

Five torrents of honey, each measuring five fathoms in diameter—that stream forth from the hollows of that great Kadamba tree which stands firmly rooted on Mount Supārśwa—when falling from the summit of Supārśwa, delight with their aroma (the region of) Ilāvṛta, lying to the west of those torrents. (22) The breeze surcharged with the odour issuing from the mouth (breath) of (celestial) damsels drinking of those torrents perfumes an area of one hundred Yojanas (800 miles) all round. (23)

एवं कुमुदनिरूढो यः शतवल्शो नाम वटस्तस्य स्कन्धेभ्यो नीचीनाः पयोदधिमधुघृतगुडान्नाद्यम्बरशय्यासनाभरणादयः सर्व एव कामदुघा नदाः कुमुदाग्रात्पतन्तस्तमुत्तरेणेलावृतमुपयोजयन्ति। २४। यानुपजुषाणानां न कदाचिदपि प्रजानां वलीपलितक्लमस्वेददौर्गन्ध्यजरामयमृत्युशीतोष्णवैवर्ण्योपसर्गादयस्तापविशेषा भवन्ति यावज्जीवं सुखं निरतिशयमेव। २५।

In the same way from the boughs of that banyan tree, Śatavalśa by name (so-called because it has hundreds of boughs), which stands firmly rooted on Mount Kumuda, issue (a number of) streams—all flowing downward and capable of yielding the objects of one's desire, such as milk, curds, honey, clarified butter, jaggery, cereals and other edibles as well as raiment, beds, seats and ornaments—and, falling from the summit of Mount Kumuda, benefit the region of Ilāvṛta lying to the north of the said mountain. (24) Afflictions of various kinds—such as wrinkles, grey hairs, fatigue, perspiration, foul smell, old age, disease, (untimely) death, (sensations of) cold and heat, pallor and (other) troubles are never experienced by those created beings that make use of these rivers; nay, they enjoy the greatest happiness throughout their life. (25)

कुरङ्गकुररकुसुम्भवैकङ्कत्रिकूटशिशिरपतङ्गरुचकनिषधशिनीवासकपिलशङ्खवैदूर्यजारुधिहंसर्षभनागकालञ्जरनारदादयो विंशतिगिरयो मेरोः कर्णिकाया इव केसरभूता मूलदेशे परित उपक्लृप्ताः। २६। जठरदेवकूटौ मेरुं पूर्वेणाष्टादशयोजनसहस्रमुदगायतौ द्विसहस्रं पृथुतुङ्गौ भवतः। एवमपरेण पवनपारियात्रौ दक्षिणेन कैलासकरवीरौ प्रागायतावेवमुत्तरतस्त्रिशृङ्गमकरावष्टभिरेतैः परिस्तृतोऽग्निरिव परितश्चकास्ति काञ्चनगिरिः। २७। मेरोर्मूर्धनि भगवत आत्मयोनेर्मध्यत उपक्लृप्तां पुरीमयुतयोजनसाहस्रीं समचतुरस्रां शातकौम्भीं वदन्ति। २८। तामनु परितो लोकपालानामष्टानां यथादिशं यथारूपं तुरीयमानेन पुरोऽष्टावुपक्लृप्ताः। २९।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे भुवनकोशवर्णनं नाम षोडशोऽध्यायः। १६।

Like filaments surrounding the pericarp (of a lotus), there are twenty mountains—Kuraṅga, Kurara, Kusumbha, Vaikaṅka, Trikūṭa, Śiśira, Pataṅga, Rucaka, Niṣadha, Śinīvāsa, Kapiला, Śaṅkha, Vaidūrya, Jārudhi, Haṁsa, Ṛṣabha, Nāga, Kālañjara, Nārada and so on—situated round about Meru near its foot. (26) (Again,) to the east of Meru stand the Jaṭhara and Devakūṭa mountains, extending north to south to a length of eighteen thousand Yojanas (1,44,000 miles) and possessing a hight and width of two thousand Yojanas (16,000 miles). Similarly to the west (of the same mountain) are situated the Pavana and Pāriyātra; to the south (of Meru) stand the Kailāsa and Karavīra extending east to west—and to the north are situated the Triśṛṅga and Makara. Enclosed on all sides by these eight mountains, Mount Sumeru (the mountain of gold) shines as a sacred fire surrounded by blades of Kuśa grass (marking its boundaries as it were). (27) On the summit of Mount Meru, at the very centre, they say, is situated the city of Brahmā (the self-born), built (entirely) of gold, with an area

of fourteen* thousand Yojanas (1,12,000 square miles) and rectangular in shape. (28) After this model and round above the same have been built the eight cities of the eight Lokapālas (guardians of the spheres—Indra and others) in a style befitting their master and in the direction allotted to him, each city being one-fourth (in extent) of Brahmā's city. (29)

Thus ends the sixteenth discourse entitled "A description of the terrestrial world" in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ सप्तदशोऽध्यायः

Discourse XVII

An account of the descent of the holy Gaṅgā and a song of praise to Lord Saṅkarṣaṇa by the divine Śaṅkara

श्रीशुक उवाच

तत्र भगवतः साक्षाद्यज्ञलिङ्गस्य विष्णोर्विक्रमतो वामपादाङ्गुष्ठनखनिर्भिन्नोर्ध्वाण्डकटाहविवरेणान्तः-प्रविष्टा या बाह्यजलधारा तच्चरणपङ्कजावनेजनारुणकिञ्जल्कोपरञ्जिताखिलजगदघमलापहोपस्पर्शनामला साक्षाद्भगवत्पदीत्यनुपलक्षितवचोऽभिधीयमानातिमहता कालेन युगसहस्रोपलक्षणेन दिवो मूर्धन्यवततार यत्तद्विष्णुपदमाहुः। १। यत्र ह वाव वीरव्रत औत्तानपादिः परमभागवतोऽस्मत्कुलदेवताचरणारविन्दोदकमिति यामनुसवनमुत्कृष्यमाणभगवद्भक्तियोगेन दृढं क्लिद्यमानान्तर्हृदय औत्कण्ठ्यविवशामीलितलोचनयुगल-कुड्मलविगलितामलबाष्पकलयाभिव्यज्यमानरोमपुलककुलकोऽधुनापि परमादरेण शिरसा बिभर्ति। २।

Śrī Śuka continued : (Standing) on this terrestrial globe (referred to in the foregoing discourse) when Lord Viṣṇu Himself, appearing in the form of Trivikrama† at the sacrificial performance of Bali, raised His (left) foot (in order to measure the heavenly regions after having measured the earth including the subterranean worlds with His right foot), a stream from the (immaterial) waters existing outside the egg-like cosmos, which rushed inside through a breach made in the upper shell of the cosmic egg as a result of its being pierced by the nail of His left big toe, flowed down to the realm of Dhruva (forming the crest of the starry heavens)—which they call Viṣṇupada (the abode of Lord Viṣṇu)—after a very long (measure of) time covering a thousand revolutions of the four Yugas (Satya, Tretā, Dwāpara and Kali). While washing the lotus-foot of the Lord (on which it fell in the very first instance),

* The compound epithet अयुतयोजनसाहस्रीम् could be taken on the face of it to mean 'covering an area of a thousand times ten thousand i.e., one crore square Yojanas or eight crore square miles', as almost every renowned commentator of Śrīmad Bhāgavata has done. Considering the extent of Mount Meru, which is mentioned in passage 7 above as only 32,000 Yojanas wide, however, this figure strikes us as enormous. Hence, following a learned commentator, we have split the compound as अयुतयोजना चासौ साहस्री च and taken साहस्री to mean 'covering an area of four thousand square miles'—सहस्राणि (चतुःसहस्राणि) परिमाणं यस्याः सा. Thus interpreted, the compound will mean 'having an area of ten plus four, i.e., fourteen thousand square Yojanas, which exactly tallies with the figure given in the Viṣṇupurāṇa. In that we come across the following description of the city of Brahmā on the summit of Mount Meru :—

चतुर्दश सहस्राणि योजनानां महापुरी। मेरोरुपरि मैत्रेय ब्रह्मणः प्रथिता दिवि ।। (II. ii. 31)

† For an account of the Lord's descent as Vāmana (the divine Dwarf) and His assuming a cosmic form (as Trivikrama) at the sacrificial performance of Bali, the celebrated demon king and a great devotee of the Lord, see Discourses XVIII-XX of Book VIII.

it got coloured by its red pollen-like dust and thus acquired the virtue of wiping out by its very touch the dirt of sin of the whole world, itself remaining untouched by the sin, and was (thenceforth) expressly and directly called by the (sacred) appellation of "Bhagavatpadī" (that which proceeds from the foot of the Lord Himself)—to the exclusion of other names (Jāhnavī, Bhāgīrathī etc., suggesting other later and less momentous associations). (1) In the aforesaid realm indeed that foremost devotee of the Lord, Dhruva (the celebrated son of Uttānapāda), steadfast in his vow (of devotion), bears (sprinkles) on his head even to this day (the water of) the (holy) Bhagavatpadī (later known as the Gaṅgā) with supreme reverence, remembering that it has washed the lotus-foot of his family Deity, his heart deeply saturated with an incessant flow of constantly growing devotion, with tears of pure love escaping from his eyes—resembling a pair of lotus buds—half-closed in a fit of self-forgetfulness induced by ardent longing (for his beloved Lord), and the hair on his body standing on their end. (2)

ततः सप्त ऋषयस्तत्प्रभावाभिज्ञा यां ननु तपस आत्यन्तिकी सिद्धिरेतावती भगवति सर्वात्मनि वासुदेवेऽनुपरतभक्तियोगलाभेनैवोपेक्षितान्यार्थात्मगतयो मुक्तिमिवागतां मुमुक्षव इव सबहुमानमद्यापि जटाजूटैरुद्वहन्ति। ३। ततोऽनेकसहस्रकोटिविमानानीकसङ्कुलदेवयानेनावतरन्तीन्दुमण्डलमावार्य ब्रह्मसदने निपतति। ४।

Further on (in the next stages of the descent of this stream) the seven seers (responsible for the maintenance of the world order and having their abode immediately below the realm of Dhruva, where the seven stars of the Ursa major are located), who know the greatness of this (holy) stream, receive (sprinkle) it with great reverence even to the present day on the tuft of their matted locks—in the same way as the seekers of liberation would hail final beatitude coming to them (in a concrete form of its own accord), accounting it the supreme reward of their austerities—having spurned (all) other objects of human pursuit including Self-Realization, simply due to their having achieved the boon of unceasing devotion to Lord Vāsudeva, the Soul of the universe. (3) Descending thence through the heavens (the passage of the gods), crowded with many billions of aerial cars, the stream washes the lunar sphere and comes down to the city of Brahmā (on the summit of Mount Meru). (4)

तत्र चतुर्धा भिद्यमाना चतुर्भिर्नामभिश्चतुर्दिशमभिस्यन्दन्ती नदनदीपतिमेवाभिनिविशति सीतालकनन्दा चक्षुर्भद्रेति। ५। सीता तु ब्रह्मसदनात्केसराचलादिगिरिशिखरेभ्योऽधोऽधः प्रस्रवन्ती गन्धमादनमूर्धसु पतित्वान्तरेण भद्राश्ववर्षं प्राच्यां दिशि क्षारसमुद्रमभिप्रविशति। ६। एवं माल्यवच्छिखरान्निष्पतन्ती ततोऽनुपरतवेगा केतुमालमभि चक्षुः प्रतीच्यां दिशि सरित्पतिं प्रविशति। ७। भद्रा चोत्तरतो मेरुशिरसो निपतिता गिरिशिखराद्गिरिशिखरमतिहाय शृङ्गवतः शृङ्गादवस्यन्दमाना उत्तरांस्तु कुरूनभित उदीच्यां दिशि जलधिमभिप्रविशति। ८। तथैवालकनन्दा दक्षिणेन ब्रह्मसदनाद्बहूनि गिरिकूटान्यतिक्रम्य हेमकूटाद्धैमकूटान्यतिरभसतररंहसा लुठयन्ती भारतमभि वर्षं दक्षिणस्यां दिशि जलधिमभिप्रविशति यस्यां स्नानार्थं चागच्छतः पुंसः पदे पदेऽश्वमेधराजसूयादीनां फलं न दुर्लभमिति। ९। अन्ये च नदा नद्यश्च वर्षे वर्षे सन्ति बहुशो मेर्वादिगिरिदुहितरः शतशः। १०।

Branching forth into four streams there, the Bhagavatpadī flows in four directions under four (different) appellations—Sītā, Alakanandā, Cakṣu and Bhadrā—and (finally) enters the ocean (the lord of streams and rivers). (5) Passing through the city of Brahmā and gradually descending from the principal summits of one of the many mountains represented (in XVI. 26 above) as so many filaments surrounding the pericarp-like Mount Meru, the Sītā falls on the peaks of Mount Gandhamādana and, coursing through Bhadrāśwavarṣa, enters the salt ocean on the east. (6) Likewise, reaching Mount Mālyavān and descending from it, the Cakṣu flows with unabated speed in the direction of (the land of) Ketumāla and enters the

ocean on the west. (7) Descending from the summit of Mount Meru in a northerly direction and leaving one mountain-peak after another, the Bhadrā flows from the peak of Śṛṅgavān in the direction of the northern Kurus and enters the ocean in the north. (8) Even so flowing to the south of Brahmā's city (on Mount Meru) and passing through many a mountain-peak, the Alakanandā reaches the mountain-range of Hemakūṭa and, rolling down from Hemakūṭa to the peaks of the Himālaya mountain with a tremendous speed and coursing through Bhāratavarṣa, enters the ocean in the south. And for a man who goes forth to bathe in this river, the reward of Aśwamedha, Rājasūya and other (great) sacrifices becomes easy of access at every step. (9) There are in every Varṣa (subdivision of Jambūdwīpa) hundreds of other rivers, both big and small, having their source in Mount Meru and other mountains. (10)

तत्रापि भारतमेव वर्षं कर्मक्षेत्रमन्यान्यष्ट वर्षाणि स्वर्गिणां पुण्यशेषोपभोगस्थानानि भौमानि स्वर्गपदानि व्यपदिशन्ति। ११। एषु पुरुषाणामयुतपुरुषायुर्वर्षाणां देवकल्पानां नागायुतप्राणानां वज्रसंहननबलवयोमोदप्रमुदितमहासौरतमिथुनव्यवायापवर्गवर्षधृतैकगर्भकलत्राणां तत्र तु त्रेतायुगसमः कालो वर्तते। १२। यत्र ह देवपतयः स्वैः स्वैर्गणनायकैर्विहितमहार्हणाः सर्वर्तुकुसुमस्तबकफलकिसलयश्रिया-ऽऽनम्यमानविटपलताविटपिभिरुपशुम्भमानरुचिरकाननाश्रमायतनवर्षगिरिद्रोणीषु तथा चामलजलाशयेषु विकचविविधनववनरुहामोदमुदितराजहंसजलकुक्कुटकारण्डवसारसचक्रवाकादिभिर्मधुकरनिकराकृतिभिरुपकूजितेषु जलक्रीडादिभिर्विचित्रविनोदैः सुललितसुरसुन्दरीणां कामकलिलविलासहासलीलावलोकाकृष्टमनोदृष्टयः स्वैरं विहरन्ति। १३।

Of (all) these Varṣas, the learned declare Bhāratavarṣa alone as the land where a man can shape his destinies through actions. They speak of the other eight Varṣas as the places for enjoying the fruit of such merit as still remains to be enjoyed by those who return from heaven (after exhausting the stock of merit which entitled them to a residence in that realm), and designate these as the celestial spots on earth. (11) The god-like men inhabiting these Varṣas, live to an age of the thousand human years and are endowed with the strength of ten thousand elephants. The couples there are extremely happy with their adamantine frame, (never-failing) strength, (lasting) youth and (abundant) sense-delights, and are possessed of extraordinary venereal capacity; while the wives conceive only once and that too during the closing year of their life, which (also) marks the end of their (period of) sexual enjoyment. The conditions prevailing there are (throughout) the same as obtain in the Tretā age (here). (12) Here indeed in the precincts of hermitages and the valleys of the principal mountains,forming the boundaries of these Varṣas, with their picturesque woodlands looking (very) graceful on account of trees with their branches and the creepers supported by them bending low under the charming load of bunches of flowers, fruits and tender foliage of all seasons, as well as in the lakes of limpid water, resonant with the noise of swans, water-fowls, Kāraṇḍavas, cranes and ruddy geese—ravished by the fragrance of diverse species of blooming young lotuses—and with the humming of various species of black bees, the lords of gods divert themselves at will with aquatic sports and various other amusements, the chiefs of their respective retinues adoring them with rich presents and their mind and eyes captivated with the dalliance, (winsome) smiles and playful glances, charged with love, of charming celestial ladies. (13)

नवस्वपि वर्षेषु भगवान्नारायणो महापुरुषः पुरुषाणां तदनुग्रहायात्मतत्त्वव्यूहेनात्मनाद्यापि संनिधीयते। १४। इलावृते तु भगवान् भव एक एव पुमान्न ह्यन्यस्तत्रापरो निर्विशति भवान्याः शापनिमित्तज्ञो यत्प्रवेक्ष्यतः स्त्रीभावस्तत्पश्चाद्वक्ष्यामि। १५।

In all these nine Varṣas Lord Nārāyaṇa, the Supreme Person, remains personally present in His (diverse) manifestations even today in order to shower His grace on His

devotees (in the manner to be shown hereafter). (14) In Ilāvṛta, of course, the only male (available) is Lord Śaṅkara (the Source of this universe); none else who is aware of the circumstances which led to the curse pronounced by (Lord Śiva for the satisfaction of) Goddess Pārvatī (the divine Spouse of Śiva, whose divine sports had been interrupted by the unannounced and hence unwelcome presence of sages in Her pleasance) dare enter this land. How a male attempting to enter it is transformed into a woman I shall narrate later on (in Book IX). (15)

भवानीनाथैः स्त्रीगणार्बुदसहस्रैरवरुध्यमानो भगवतश्चतुर्मूर्तेर्महापुरुषस्य तुरीयां तामसीं मूर्तिं प्रकृतिमात्मनः सङ्कर्षणसंज्ञामात्मसमाधिरूपेण संनिधाप्यैतदभिगृणन् भव उपधावति। १६।

Waited upon by hosts of women, numbering billions and forming the retinue of Goddess Pārvatī, Lord Śiva (the Source of the universe) adores (there) His own Cause, the fourth manifestation, presiding over destruction (the function of Tamoguṇa) and known by the name of Saṅkarṣaṇa, of Lord Viṣṇu (the Supreme Person)—appearing in four forms (Vāsudeva, Pradyumna, Aniruddha and Saṅkarṣaṇa)—realizing His presence in the mind in the form of a conceptual image and muttering the following (prayer). (16)

श्रीभगवानुवाच

ॐ नमो भगवते महापुरुषाय सर्वगुणसङ्ख्यानायानन्तायाव्यक्ताय नम इति। १७।
भजे भजन्यारणपादपङ्कजं भगस्य कृत्स्नस्य परं परायणम्।
भक्तेष्वलं भावितभूतभावनं भवापहं त्वा भवभावमीश्वरम्। १८।
न यस्य मायागुणचित्तवृत्तिभिर्निरीक्षतो ह्यण्वपि दृष्टिरज्यते।
ईशे यथा नोऽजितमन्युरंहसां कस्तं न मन्येत जिगीषुरात्मनः। १९।
असद्दृशो यः प्रतिभाति मायया क्षीबेव मध्वासवताम्रलोचनः।
न नागवध्योऽर्हण ईशिरे ह्रिया यत्पादयोः स्पर्शनधर्षितेन्द्रियाः। २०।
यमाहुरस्य स्थितिजन्मसंयमं त्रिभिर्विहीनं यमनन्तमृषयः।
न वेद सिद्धार्थमिव क्वचित्स्थितं भूमण्डलं मूर्धसहस्रधामसु। २१।
यस्याद्य आसीद् गुणविग्रहो महान् विज्ञानधिष्ण्यो भगवानजः किल।
यत्सम्भवोऽहं त्रिवृता स्वतेजसा वैकारिकं तामसमैन्द्रियं सृजे। २२।
एते वयं यस्य वशे महात्मनः स्थिताः शकुन्ता इव सूत्रयन्त्रिताः।
महानहं वैकृततामसेन्द्रियाः सृजाम सर्वे यदनुग्रहादिदम्। २३।
यन्निर्मितां कर्ह्यपि कर्मपर्वणीं मायां जनोऽयं गुणसर्गमोहितः।
न वेद निस्तारणयोगमञ्जसा तस्मै नमस्ते विलयोदयात्मने। २४।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे सप्तदशोऽध्यायः। १७।

Lord Śiva prays : "Hail, hail to the infinite Lord Viṣṇu (the Supreme Person), denoted by (the mystical syllable) OM, and manifesting all virtues though (Himself) unmanifest. (17) O adorable One ! I adore You, the supreme Lord, whose lotus- feet afford shelter (to all), the highest Abode of all divine attributes (viz., universal lordship and omnipotence, piety of all kinds, entire glory, all wealth and splendour, omniscience and unattachment to everything) ! You have fully revealed before (Your) devotees Your divine form (that protects all created beings) and put an end to their rebirth; while You perpetuate (the bondage of) worldly existence in the case of those who are not devoted to You. (18) Who that seeks to subdue his senses would not esteem You, whose vision is not at all coloured by the objects of senses

(which are products of the Guṇas of Māyā) nor by the activities of the mind—even though You witness all with a view to controlling everything—unlike our vision, who have not been able to curb the vehemence of wrath. (19) To him who looks upon the body (which has no reality whatsoever) as his own self, You appear through (Your own) Māyā (deluding potency) as though drunk, with Your eyes reddened by the use of spirituous liquor and distillates (toddy etc.). Nay, the wives of the Nāgas (the denizens of Pātāla, the nethermost of the subterranean regions) are unable to worship You through bashfulness, their mind being excited (with love) at the very touch of Your feet. (20) The sacred texts (of the Vedas) declare You as responsible for the evolution, existence and dissolution of this universe, though beyond these states Yourself, eternal as You are. You never feel (the presence of) the terrestrial globe, lying like a mustard seed somewhere on the (sublime) base of Your thousand hoods. (21) Your very first manifestation, springing up from the three Guṇas (modes of Prakṛti) was (known as) Mahat-tattva (the principle of cosmic intelligence), which (in the form of Citta or the faculty of ratiocination) is rooted in Sattva and which (when considered from the point of view of the Spirit presiding over it and visualized as one with the Supreme Deity) came to be known as Lord Brahmā. (And) descended from him, I (Rudra) bring forth—through My own glory (in the form of Ahaṅkāra or the Ego), consisting of the three Guṇas (because evolved from the Mahat-tattva, a product of the three Guṇas)—the deities (presiding over the ten Indriyas and the mind) and the mind itself (that are Sāttvika in character), the five gross elements (which are rooted in Tamas, being inert by nature) and the ten Indriyas (which are predominantly Rājasika). (22) Remaining under the control of the Supreme Person (in You) (and) unified (by the active principle in the shape of the vital airs) like birds held by a string, we all, viz., the Mahat-tattva, the ego, the deities mentioned above, the five gross elements and the Indriyas, evolve this creation by Your grace (alone). (23) Deluded by the objects of senses (which are the creation of the three Guṇas), this Jīva (that is subject to birth and death) can never know (except by Your grace) the Māyā (the principle of cosmic illusion) which has been conjured up by You and which subjects it to the bondage of Karma (action prompted by interested motives); much less can it know with any amount of ease the means of getting over that Māyā. Moreover, the creation and dissolution (of the universe) are nothing apart from You (inasmuch and both these events take place in You). Therefore, obeisance to You !" (24)

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

अथाष्टादशोऽध्यायः

Discourse XVIII

A description of (the various Varṣas) of the terrestrial globe continued

श्रीशुक उवाच

तथा च भद्रश्रवा नाम धर्मसुतस्तत्कुलपतयः पुरुषा भद्राश्ववर्षे साक्षाद्भगवतो वासुदेवस्य प्रियां तनुं धर्ममयीं हयशीर्षाभिधानां परमेण समाधिना संनिधाप्येदमभिगृणन्त उपधावन्ति । १ ।

Śrī Śuka went on : Even so in Bhadrāśwavarṣa a son of Dharma (the deity presiding over righteousness), Bhadraśravā by name (the ruler of this Varṣa) as well as the chief men

of his retinue adore the favourite manifestation of Lord Vāsudeva Himself, known by the name of Hayagrīva—who is piety personified—realizing His presence through supreme concentration of mind while muttering the following prayer. (1)

भद्रश्रवस ऊचुः

ॐ नमो भगवते धर्मायात्मविशोधनाय नम इति। २।
अहो विचित्रं भगवद्विचेष्टितं घ्नन्तं जनोऽयं हि मिषन्न पश्यति।
ध्यायन्नसद्यर्हि विकर्म सेवितुं निर्हृत्य पुत्रं पितरं जिजीविषति। ३।
वदन्ति विश्वं कवयः स्म नश्वरं पश्यन्ति चाध्यात्मविदो विपश्चितः।
तथापि मुह्यन्ति तवाज मायया सुविस्मितं कृत्यमजं नतोऽस्मि तम्। ४।
विश्वोद्भवस्थाननिरोधकर्म ते ह्यकर्तुरङ्गीकृतमप्यपावृतः।
युक्तं न चित्रं त्वयि कार्यकारणे सर्वात्मनि व्यतिरिक्ते च वस्तुतः। ५।
वेदान् युगान्ते तमसा तिरस्कृतान् रसातलाद्यो नृतुरङ्गविग्रहः।
प्रत्याददे वै कवयेऽभियाचते तस्मै नमस्तेऽवितथेहिताय इति। ६।

Bhadraśravā and his men pray : "Hail to the almighty Dharma—denoted by the mystical syllable OṂ—who purifies the mind !" (2) Oh, (how) marvellous are the doings of the Lord (Your Māyā), deluded by which this Jīva fails to perceive Death (who kills all), though endowed with vision, when he desires to survive (even) after cremating his father and son (old and young), contemplating evil deeds in order to enjoy the carnal pleasures (which have no reality whatsoever) ! (3) The learned have spoken of the world as perishable; while those wise men who have realized the Self even perceive it as such (through deep concentration of mind). Yet are people deluded by Your Māyā, O birthless one ! Highly wonderful are Your ways and I (simply) bow to You, the birthless Lord. (4) The functions of creation, preservation and dissolutions of the universe have been attributed (by the Vedas) to You, who are (really) a non-doer and unveiled (by Māyā). This is (however) not (at all) surprising in Your case; for activity is (but) proper to You, who are everything (through Māyā) and (therefore) the cause (the progenitor) of (all) effects; while, as a matter of fact, You are unconditioned (unveiled by Māyā and therefore actionless). (5) Appearing in the form of a man-horse (a man with the head of a horse), it is You who rescued from the bottom of the ocean and restored to the supplicating Brahmā (the first seer) the Vedas, that had been stolen away by the demon Madhu (who was ignorance personified) at the time of universal dissolution. (Therefore,) hail to You of unfailing resolve !" (6)

हरिवर्षे चापि भगवान्नरहरिरूपेणास्ते तद्रूपग्रहणनिमित्तमुत्तरत्राभिधास्ये तद्दयितं रूपं महापुरुषगुणभाजनो महाभागवतो दैत्यदानवकुलतीर्थीकरणशीलाचरितः प्रह्लादोऽव्यवधानानन्यभक्तियोगेन सह तद्वर्षपुरुषैरुपास्ते इदं चोदाहरति। ७। ॐ नमो भगवते नरसिंहाय नमस्तेजस्तेजसे आविराविर्भव वज्रनख वज्रदंष्ट्र कर्माशयान् रन्धय रन्धय तमो ग्रस ग्रस ॐ स्वाहा अभयमभयमात्मनि भूयिष्ठा ॐ क्ष्रौम्। ८।

स्वस्त्यस्तु विश्वस्य खलः प्रसीदतां ध्यायन्तु भूतानि शिवं मिथो धिया।
मनश्च भद्रं भजतादधोक्षज आवेश्यतां नो मतिरप्यहैतुकी। ९।
मागारदारात्मजवित्तबन्धुषु सङ्गो यदि स्याद्भगवत्प्रियेषु नः।
यः प्राणवृत्त्या परितुष्ट आत्मवान् सिद्ध्यत्यदूरान्न तथेन्द्रियप्रियः। १०।
यत्सङ्गलब्धं निजवीर्यवैभवं तीर्थं मुहुः संस्पृशतां हि मानसम्।
हरत्यजोऽन्तः श्रुतिभिर्गतोऽङ्गजं को वै न सेवेत मुकुन्दविक्रमम्। ११।

यस्यास्ति भक्तिर्भगवत्यकिञ्चना सर्वैर्गुणैस्तत्र समासते सुराः।
हरावभक्तस्य कुतो महद्गुणा मनोरथेनासति धावतो बहिः।१२।
हरिर्हि साक्षाद्भगवान् शरीरिणामात्मा झषाणामिव तोयमीप्सितम्।
हित्वा महांस्तं यदि सज्जते गृहे तदा महत्त्वं वयसा दम्पतीनाम्।१३।
तस्माद्रजोरागविषादमन्युमानस्पृहाभयदैन्याधिमूलम् ।
हित्वा गृहं संसृतिचक्रवालं नृसिंहपादं भजताकुतोभयमिति।१४।

Again, in Harivarṣa the Lord abides in the form of Narahari (a man-lion). The circumstances that led Him to assume that (queer) form I shall relate later on (while narrating the story of Prahrāda in Book VII). The great devotee, Prahrāda, who is an abode of all good qualities inhering in exalted souls and whose virtue and (ideal) conduct brought sanctity to the (entire) race of the Daityas and Dānavas, adores this form, beloved of him, through a course of uninterrupted and undivided devotion, alongwith the (other) people inhabiting that Varṣa, and repeats the following (prayer):—(7) "Hail to Lord Narasiṁha, who is denoted by the mystical syllable OṀ ! Hail to the Light of all lights !! Fully reveal Yourself, O Lord with adamantine claws and adamantine teeth !!! Burn down, O burn down (our) latent desires (the seeds of future actions); swallow up, O swallow up (all) darkness (in the form of ignorance). We offer our worship to You, O Lord, O appear (in the horizon of) our mind in such a way as to make us fearless, to rid us of (all) fear Kṣraum* !" (8) "May all be well with the world; may the wicked become gentle. May (all) living beings contemplate good to one another with their intellect and may their mind resort only to that which is good; and may our thought as well as the thought of others be fixed on You (Lord Viṣṇu) without any motive (whatsoever).(9) If there be (any) attachment in our heart, let it be for the loving devotees of the Lord and on no account for (our) dwelling, wife, children, wealth and kinsmen. (For) he who is contented with the (bare) necessaries of life and self-possessed attains blessedness at no distant date, but not he who loves the objects of the senses. (10) Entering through the ears the mind of those who repeatedly listen to the purifying accounts of the exploits of Lord Viṣṇu (the Bestower of Liberation)—which possess a unique glory of their own and which one gets to hear in the company of such devotees—the birthless Lord takes away the impurities of their mind ! Who (then) would not resort to such devotees ? (11) In (the heart of) a man who is blessed with exclusive devotion to the Lord permanently dwell the gods with all (their) virtues. (But) how can the qualities of exalted souls exist in him who, far from being a devotee of the Lord, runs after the illusory objects of senses under the impulse of desire ? (12) As water is dear to the fish as their (very) life, Lord Śrī Hari indeed is the (veritable) soul of all embodied beings.Ignoring Him, if a man, however great he may be, remains attached to his home, his greatness, then, is reduced to that type which couples claim in advanced age. (13) Therefore, renouncing the home—which is the root avidity (the thirst for pleasures), attachment, grief, anger, pride, longing (for another's wife and wealth etc.), fear, wretchedness and mental anguish and, as such perpetuate the cycle of births and deaths—take refuge in the feet of Lord Nṛsiṁha, the only safe retreat." (14)

केतुमालेऽपि भगवान् कामदेवस्वरूपेण लक्ष्म्याः प्रियचिकीर्षया प्रजापतेर्दुहितॄणां पुत्राणां तद्वर्षपतीनां पुरुषायुषाहोरात्रपरिसंख्यानानां यासां गर्भा महापुरुषमहास्त्रतेजसोद्वेजितमनसां विध्वस्ता व्यसवः संवत्सरान्ते विनिपतन्ति।१५। अतीव सुललितगतिविलासविलसितरुचिरहासलेशावलोकलीलयाकिञ्चिदुत्तम्भितसुन्दरभ्रूमण्डलसुभगवदनारविन्दश्रिया रमां रमयन्निन्द्रियाणि रमयते।१६।तद्भगवतो

* A mystical syllable sacred to Lord Nṛsiṁha.

मायामयं रूपं परमसमाधियोगेन रमा देवी संवत्सरस्य रात्रिषु प्रजापतेर्दुहितृभिरुपेताहःसु च तद्भर्तृभिरुपास्ते इदं चोदाहरति। १७। ॐ ह्रां ह्री ह्रूं ॐ नमो भगवते हृषीकेशाय सर्वगुणविशेषैर्विलक्षितात्मने आकूतीनां चित्तीनां चेतसां विशेषाणां चाधिपतये षोडशकलायच्छन्दोमयायान्नमयायामृतमयाय सर्वमयाय सहसे ओजसे बलाय कान्ताय कामाय नमस्ते उभयत्र भूयात्। १८।

So in Ketumālavarṣa the Lord stays in the form of Kāmadeva (Pradyumna) with intent to please Goddess Lakṣmī (His own divine consort) as well as the daughters (the female deities presiding over nights) and sons (the deities presiding over days)—the rulers of that Varṣa—of Saṁvatsara (the deity presiding over a year, a Lord of created beings), (severally) numbering 36,000 (as many as there are days and nights comprising the full span of human life, viz., a hundred years). The embryos born in the womb of the former (the daughters of Saṁvatsara), whose mind gets frightened by the (dazzling) brilliance of the mighty weapon (the discus Sudarśana) of Lord Viṣṇu (the supreme Person), perish at the end of a year and get discharged in a lifeless state. (15) By the elegance of His lotus face, lovely with the shapely arches of His brows, which are slightly raised on account of His playful glances accompanied with a winsome smile—which in its turn is embellished with the charm of His highly graceful gait—He brings excessive joy to Goddess Ramā (who is His other Self) and (thereby) delights His own senses. (16) Accompanied by the daughters of Prajāpati Saṁvatsara during nights and by their spouses (the deities presiding over days) during the daytime, Goddess Ramā waits upon the aforesaid manifestation of the Lord, an embodiment of His own will (or creative energy), by recourse to supreme concentration of mind and repeats the following (prayer):—(17) "Hrām ! Hrīm !! Hrūm !!!* Hail to Lord Hṛṣikeśa (the Controller of the senses), denoted by the mystic syllable OṀ, distinguished by (all) extraordinary qualities, the Ruler of (all) the organs of action and the senses of perception, as well as of the (four) aspects of the internal senses (viz., the intellect, the ego, the understanding and the mind) including their functions and objects, who is manifested in the form of the sixteen limbs of a subtle body (viz., the mind and the ten Indriyas and the five subtle elements), who is Veda personified, who in the form of food sustains the physical body, who is immortality (final beatitude) itself, nay, who is everything and who is the fountain of (all) strength of mind, the potency of the Indriyas and physical strength. Hail to You, (our) beloved Lord, Love personified, both here and hereafter." (18)

स्त्रियो व्रतैस्त्वा हृषिकेश्वरं स्वतो ह्याराध्य लोके पतिमाशासतेऽन्यम्।
तासां न ते वै परिपान्त्यपत्यं प्रियं धनायूंषि यतोऽस्वतन्त्राः।१९।
स वै पतिः स्यादकुतोभयः स्वयं समन्ततः पाति भयातुरं जनम्।
स एक एवेतरथा मिथो भयं नैवात्मलाभादधि मन्यते परम्।२०।
या तस्य ते पादसरोरुहार्हणं निकामयेत्साखिलकामलम्पटा।
तदेव रासीप्सितमीप्सितोऽर्चितो यद्भग्नयाच्ञा भगवन् प्रतप्यते।२१।
मत्प्राप्तयेऽजेशसुरासुरादयस्तप्यन्त उग्रं तप ऐन्द्रियेधियः।
ऋते भवत्पादपरायणान्न मां विन्दन्त्यहं त्वद्धृदया यतोऽजित।२२।
स त्वं ममाप्यच्युत शीर्ष्णि वन्दितं कराम्बुजं यत्त्वदधायि सात्वताम्।
बिभर्षि मां लक्ष्म वरेण्य मायया क ईश्वरस्येहितमूहितुं विभुरिति।२३।

* The Tantras mention a number of mystical syllables (Bīja-Mantras) whose utterance is believed to possess a unique power to propitiate and reveal certain deities. Hrām, Hrīm and Hrūm are three such syllables well-known for their efficacy to please a number of gods and goddesses. They are obviously intended here to propitiate Lord Pradyumna (who is Love personified).

"Women (maids) in this world desire (to obtain) another man as a husband by propitiating Yourself, the very Director of the senses, through sacred vows (of various kinds). They (the earthly husbands obtained by them) are surely unable to protect the beloved offspring, wealth and life of these women, since they (the husbands) are anything but independent (themselves). (19) He alone is a master in the real sense, who has no fear from any quarter himself and is able to protect on all sides a person stricken with fear. You are the only lord (answering these qualifications),since You account no other joy higher than the realization of Your own blissful nature. Otherwise (if Your joy depended on others, You would be far from independent and in the event of there being a number of independent rulers) there would be fear from one another. (20) (Again,) she who exclusively desires to adore the lotus-feet of such a lord in You succeeds in attaining all the objects of her desire (and yet enjoys the fame of being a disinterested devotee). If, on the other hand, You are worshipped (by a woman) and approached with a longing to secure from You her sought for boon, You bestow (on her) that boon alone, with the result that on the said object of her longing being destroyed (in course of time) she feels much afflicted, O Lord ! (21) (Even) Brahmā (the birthless creator), Lord Śiva (the all-powerful), gods (like Indra), demons and the like, whose mind is attached to the objects of senses, practise severe austerities for winning me (my grace), but fail to secure me—barring him who is devoted to You—inasmuch as my heart is fixed on You (alone), O invincible Lord ! (22) Be pleased, O immortal Lord, to place on my head Your adorable lotus-like hand, which You have (so often) placed on the head of devotees. (I certainly enjoy Your esteem in that) You bear me by way of an emblem (in the form of a golden streak) on Your (blessed) bosom, O adorable one ! (Yet I am deprived of Your grace, which is the exclusive privilege of devotees—an anomaly which I am unable to understand. This is, however, no cause for wonder; for) who can (hope to) divine the *raison d'etre* of whatever is wrought by Your Māyā (deluding potency), omnipotent as You are?" (23)

रम्यके च भगवतः प्रियतमं मात्स्यमवताररूपं तद्वर्षपुरुषस्य मनोः प्राक्प्रदर्शितं स इदानीमपि महता भक्तियोगेनाराधयतीदं चोदाहरति। २४। ॐ नमो भगवते मुख्यतमाय नमः सत्त्वाय प्राणायौजसे सहसे बलाय महामत्स्याय नम इति। २५।

And in Ramyakavarṣa, the (present) Manu (Śrāddhadeva, a son of the sun-god, known by the name of Satyavrata in the sixth or Cākṣuṣa Manvantara) the ruler of that Varṣa adores even now with an unceasing flow of great (exclusive and disinterested) devotion, the most beloved form of the Lord—the form of the Divine Fish—revealed to him before (at the end of the Cākṣuṣa Manvantara,* when the three worlds were inundated by the ocean), and repeats the following (prayer):— (24) "Hail to the Lord as revealed in His very first descent (on the material plane) and denoted by the mystical syllable OṀ ! Hail to Him who is an embodiment of Sattva (unmixed with Rajas and Tamas), and who is the very life-giving principle as well as (the source of) the potency of the Indriyas, the strength of mind and physical strength (too) !! Hail to the great (divine) Fish !!!" (25)

अन्तर्बहिश्चाखिललोकपालकैरदृष्टरूपो विचरस्युरुस्वनः।
स ईश्वरस्त्वं य इदं वशेऽनयन्नाम्ना यथा दारुमयीं नरः स्त्रियम्। २६।
यं लोकपालाः किल मत्सरज्वरा हित्वा यतन्तोऽपि पृथक् समेत्य च।
पातुं न शेकुर्द्विपदश्चतुष्पदः सरीसृपं स्थाणु यदत्र दृश्यते। २७।
भवान् युगान्तार्णव ऊर्मिमालिनि क्षोणीमिमामोषधिवीरुधां निधिम्।
मया सहोरु क्रमतेऽज ओजसा तस्मै जगत्प्राणगणात्मने नम इति। २८।

* For the story connected with the Lord's descent as the divine Fish vide Discourse XXIV of Book VIII.

"Though Your form is unseen by (remains hidden from the view of) all the guardians of the spheres (Brahmā and others). You move about (in the form of the vital airs) within and (as the atmospheric air) without (all living beings), making a loud noise (in the form of the Vedas and thereby proclaiming Your existence). You are that (supreme) Ruler who has brought this universe under control by means of (various) denominations (such as the Brāhmaṇa, which serve as a basis for the varied injunctions and interdictions of the scriptures), even as a showman controls a wooden puppet (by a wire). (26) Suffering from the fever of jealousy, the guardians of the (different) spheres (Indra and others) were unable without You (the life-giving principle) to protect the bipeds or quadrupeds, the mobile or the immobile creatures—(in short,) whatever is seen in this world—in spite of their striving severally as well as unitedly. (27) Holding (by a cord) this earth—a storehouse of annual plants and creepers (etc.)—including myself (then known as Satyavrata) You, the birthless Lord, sported far and wide with (great) vigour in the ocean, that was, at the time of universal dissolution tumultuous with waves. Hail to such a Lord, the (inner) Controller of the multitudes of animate beings !" (28)

हिरण्मयेऽपि भगवान्निवसति कूर्मतनुं बिभ्राणस्तस्य तत्प्रियतमां तनुमर्यमा सह वर्षपुरुषैः पितृगणाधिपतिरुपधावति मन्त्रमिमं चानुजपति। २९। ॐ नमो भगवते अकूपाराय सर्वसत्त्वगुणविशेषणायानुपलक्षितस्थानाय नमो वर्ष्मणे नमो भूम्ने नमो नमोऽवस्थानाय नमस्ते। ३०।

In Hiraṇmayavarṣa, again, the Lord resides in (lit., having assumed) the form of the (Divine) Tortoise. Alongwith the denizens of this subdivision of the earth, Aryamā, the lord of the hosts of manes, adores that most beloved manifestation of the Lord, and repeats this prayer:—(29) "Hail, hail to You, the divine Tortoise, denoted by the mystical syllable OṀ and possessed of a form consisting entirely of Sattvaguṇa, whose position is not open to perception (because of Your staying under water)! Hail to the most ancient one !! Hail to the omnipresent Lord !!! Hail, hail to the Support of all !!!!" (30)

यद्रूपमेतन्निजमायया र्पितमर्थस्वरूपं बहुरूपरूपितम्।
संख्या न यस्यास्त्ययथोपलम्भनात् तस्मै नमस्तेऽव्यपदेशरूपिणे। ३१।
जरायुजं स्वेदजमण्डजोद्भिदं चराचरं देवर्षिपितृभूतमैन्द्रियम्।
द्यौः खं क्षितिः शैलसरित्समुद्रद्वीपग्रहर्क्षेत्यभिधेय एकः। ३२।
यस्मिन्नसंख्येयविशेषनामरूपाकृतौ कविभिः कल्पितेयम्।
संख्या यया तत्त्वदृशापनीयते तस्मै नमः सांख्यनिदर्शनाय ते इति। ३३।

"The objective world, manifested as it is by Your own Māyā (creative energy) and observed in multitudinous forms, but whose extent cannot be correctly estimated because of its being falsely perceived, is (as a matter of fact) Your own manifestation (nothing apart from You). Your (essential) form, however, cannot be described (in words). Hail to You as such ! (31) It is You alone that are called by the name of a mammal a sweat-born creature, an oviparous being, a plant, a mobile or immobile creature, a god, a Ṛṣi (a superior class of human beings endowed with preternatural vision or clairvoyance), a Pitṛ (mane), an evil spirit, the world of the senses, the heaven-world (the celestial regions), the aerial world (the space intervening between heaven and earth and inhabited by beings endowed with an aerial body), the earth, a mountain, a river, an ocean, a Dwīpa (one of the principal divisions of the terrestrial world), a heavenly body or planet, a star (and so on). (32) Even though You possess a numberless (endless) variety of names, forms and shapes, yet a (specified) number of categories, (say, twenty-four) has been assumed in You by seers (like the divine Kapila). The knowledge of Truth by means of which this number (plurality) is set aside is no

other than You, the embodiment of true wisdom. Hail to You !" (33)

उत्तरेषु च कुरुषु भगवान् यज्ञपुरुषः कृतवराहरूप आस्ते तं तु देवी धैषा भूः सह कुरुभिरस्खलितभक्तियोगेनोपधावति इमां च परमामुपनिषदमावर्तयति। ३४। ॐ नमो भगवते मन्त्रतत्त्वलिङ्गाय यज्ञक्रतवे महाध्वरावयवाय महापुरुषाय नमः कर्मशुक्लाय त्रियुगाय नमस्ते। ३५।

In the land of the northern Kurus (the subdivision of the terrestrial world known by this name) the Lord presiding over sacrifices dwells (is worshipped) in the form of the divine Boar. Alongwith the Kurus (the denizens of this subdivision) this Goddess Earth (that serves as our abode) adores Him through an incessant flow of unfaltering devotion and repeats the following supremely esoteric prayer:—(34) "Hail to the divine Boar, denoted by the mystical syllable OM, truly known (only) through the Mantras (sacred texts of the Vedas), the Deity presiding over sacrifices both without and with a sacrificial post, (nay,) whose (divine) Body is constituted of the (varieties of) great sacrifices ! (vide III. xiii. 38) ! Hail to the Supreme Person !! Hail to You who (in the form of a sacrificer) are pure* of actions, and who manifest Yourself (in the form of sacrifices) only in the (last) three Yugas."† (35)

यस्य स्वरूपं कवयो विपश्चितो गुणेषु दारुष्विव जातवेदसम्।
मथ्नन्ति मथ्ना मनसा दिदृक्षवो गूढं क्रियार्थैर्नम ईरितात्मने। ३६।
द्रव्यक्रियाहेत्वयनेशकर्तृभिर्मायागुणैर्वस्तुनिरीक्षितात्मने ।
अन्वीक्षयाङ्गातिशयात्मबुद्धिभिर्निरस्तमायाकृतये नमो नमः। ३७।
करोति विश्वस्थितिसंयमोदयं यस्येप्सितं नेप्सितमीक्षितुर्गुणैः।
माया यथायो भ्रमते तदाश्रयं ग्राव्णो नमस्ते गुणकर्मसाक्षिणे। ३८।
प्रमथ्य दैत्यं प्रतिवारणं मृधे यो मां रसाया जगदादिसूकरः।
कृत्वाग्रदंष्ट्रे निरगादुदन्वतः क्रीडन्निवेभः प्रणतास्मि तं विभुमिति। ३९।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे भुवनकोशवर्णनं नामाष्टादशोऽध्यायः। १८।

"Even as those well-versed in rituals churn out the fire hidden in pieces of (sacrificial) wood with the help of the fire-producing wooden stick, so the wise, keen to perceive Your reality, obscured by (attachment to) actions and their fruits, try to discover it (as the all-pervading self) in the discipline of their body and senses etc., (which are products of matter) with the help of (their) discriminating mind (reason). Hail to You who reveal Yourself through this process (of chastening the body and senses). (36) By them whose intellect has become capable of keen discernment through reflection as well as through (the practice of) the (eight) limbs of Yoga (Yama, Niyama and so on). You, the Supreme Self, are truly and directly perceived alongwith (as distinguished from) the attributes of Māyā (Prakṛti), viz., the gross elements, the organs of action, the senses of perception, the all-powerful Kāla (the Time-Spirit) and the doer (the ego). Hail to You as such and hail to You, whose form is not the creation of Māyā (Prakṛti) ! (37) Even as a piece of iron moves due to (the very presence of) a loadstone, turning its face towards the latter, Your Māyā carries on through the three Guṇas (Sattva, Rajas and Tamas) the creation, preservation and dissolution of the universe—sought after (by You for the evolution of the Jīvas) though not desired (by You for Your own

* The Lord Himself declares in the Bhagavadgītā that the performance of sacrifices and the practice of charity and austerities are conducive to purity—

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम्। (XVIII. 5)

† That is because no sacrifices are performed in the first Yuga, the Satyayuga or because according to another interpretation, the Lord remains unmanifest in Kali age.

sake)—Yourself remaining a mere looker-on. Hail to You, the Witness of (all that is evolved from) the (three) Guṇas as well as of the Karmas (of the various Jīvas) ! (38) I bow to that omnipotent Lord who, having assumed the form of the divine Boar, the Cause of the universe, and placing me on the end of Your tusk, emerged, through the entire depth of the Deluge water, from its very bottom, sporting like an elephant after crushing to death in an encounter the demon (Hiraṇyākṣa) who stood (before Him) as a rival elephant." (39)

Thus ends the eighteenth discourse entitled "A description of the terrestrial world" in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकोनविंशोऽध्यायः

Discourse XIX

The description of Jambūdwīpa concluded

श्रीशुक उवाच

किम्पुरुषे वर्षे भगवन्तमादिपुरुषं लक्ष्मणाग्रजं सीताभिरामं रामं तच्चरणसंनिकर्षाभिरतः परमभागवतो हनुमान् सह किम्पुरुषैरविरतभक्तिरुपास्ते । १ । आर्ष्टिषेणेन सह गन्धर्वैरनुगीयमानां परमकल्याणीं भर्तृभगवत्कथां समुपशृणोति स्वयं चेदं गायति । २ । ॐ नमो भगवते उत्तमश्लोकाय नम आर्यलक्षणशीलव्रताय नम उपशिक्षितात्मन उपासितलोकाय नमः साधुवादनिकषणाय नमो ब्रह्मण्यदेवाय महापुरुषाय महाराजाय नम इति । ३ ।

Śrī Śuka continued : In Kimpuruṣavarṣa that foremost devotee of the Lord, Hanumān, who takes great pleasure in remaining by the side of his Lord's feet, adores with unremitting devotion, alongwith the Kimpuruṣas (the denizens of that Varṣa), the most ancient Person in the form of Lord Śrī Rāma, elder Brother of Lakṣmaṇa and the Delighter (Beloved) of Sītā.(1) (There) accompanied by Ārṣṭiṣeṇa (a chief denizen of the Varṣa), he listens with great interest the most auspicious story of his divine Lord, sung by the Gandharvas and himself repeats the following (prayer):—(2) "Hail to the glorious Lord (Śrī Rāma), denoted by the mystical syllable OṀ ! Hail to Him who is possessed of noble characteristics and an ideal character and conduct ! Hail to Him who fully disciplined His self (and) followed the wishes of the people ! Hail to Him who is the (very) touch stone of reputation for goodness ! Hail to the Lord who is resplendent with His devotion to the Brāhmaṇa race ! Hail to the Supreme Person in the form of a great Ruler !" (3)

यत्तद्विशुद्धानुभवमात्रमेकं स्वतेजसा ध्वस्तगुणव्यवस्थम् ।
प्रत्यक् प्रशान्तं सुधियोपलम्भनं ह्यनामरूपं निरहं प्रपद्ये । ४ ।
मर्त्यावतारस्त्विह मर्त्यशिक्षणं रक्षोवधायैव न केवलं विभोः ।
कुतोऽन्यथा स्याद्रमतः स्व आत्मनः सीताकृतानि व्यसनानीश्वरस्य । ५ ।
न वै स आत्माऽऽत्मवतां सुहृत्तमः सक्तस्त्रिलोक्यां भगवान् वासुदेवः ।
न स्त्रीकृतं कश्मलमश्नुवीत न लक्ष्मणं चापि विहातुमर्हति । ६ ।

न जन्म नूनं महतो न सौभगं न वाङ् न बुद्धिर्नाकृतिस्तोषहेतुः।
तैर्यद्विसृष्टानपि नो वनौकसश्चकार सख्ये बत लक्ष्मणाग्रजः।७।
सुरोऽसुरो वाप्यथ वानरो नरः सर्वात्मना यः सुकृतज्ञमुत्तमम्।
भजेत रामं मनुजाकृतिं हरिं य उत्तराननयत्कोसलान्दिवमिति।८।

"I resort to Him who is of the nature of pure Consciousness, the only entity, who has by His own divine energy (that constitutes His very being) distanced His potency known by the name of Māyā (consisting of the three Guṇas), (nay,) who is other than this objective world and perfectly serene, who can be realized (only) by those possessed of a pure mind, and who transcends all (material) names and forms and is (absolutely) egoless. (4) The descent of that omnipotent Lord in a human semblance on this earth is really intended to teach mankind (the ways of the great) and not merely to exterminate the demon race (which could be done by His mere will) ! Otherwise how could there be any woes caused by (separation from) Sītā (His divine Spouse) to the supreme Lord, the Soul of the universe, revelling in His own (blissful) nature ? (5) He is the same as Lord Vāsudeva (the abode of the whole universe)—the greatest friend, (nay,) the very Self of (all) wise men*— not (in the least) attached to (anything in) the three worlds. He could not (therefore) give way to infatuation occasioned by (separation from) His Consort nor could He abandon (send into exile) Lakṣmaṇa† (except in order to teach the world the ways of the great). (6) Indeed neither pedigree nor physical charm nor eloquence nor intellectual calibre nor (again) race (the species of life in which one is born) is conducive to the pleasure of that Supreme being; for lo ! Śrī Rāma (elder brother of Lakṣmaṇa) admitted to His friendship even us, wild beasts (monkeys), bereft of all these (qualifications) ! (7) Therefore, whether a god or a demon, a monkey or a human being—whatever one may be—one should resort (for protection) with all one's being to the noblest Śrī Rāma—Lord Śrī Hari Himself in human semblance—who is supremely conscious of services done to Him and who (while returning to His divine Abode at the end of His pastime on earth) led to Heaven (all) the people of north Kosala." (8)

भारतेऽपि वर्षे भगवान्नरनारायणाख्य आकल्पान्तमुपचितधर्मज्ञानवैराग्यैश्वर्योपशमोपरमात्मोपलम्भनमनुग्रहायात्मवतामनुकम्पया तपोऽव्यक्तगतिश्चरति।९। तं भगवान्नारदो वर्णाश्रमवतीभिर्भारतीभिः प्रजाभिर्भगवत्प्रोक्ताभ्यां सांख्ययोगाभ्यां भगवदनुभावोपवर्णनं सावर्णेरुपदेक्ष्यमाणः परमभक्तिभावेनोपसरति इदं चाभिगृणाति।१०। ॐ नमो भगवते उपशमशीलायोपरतानात्म्याय नमोऽकिञ्चनवित्ताय ऋषिऋषभाय नरनारायणाय परमहंसपरमगुरवे आत्मारामाधिपतये नमो नम इति।११। गायति चेदम्—

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* The Lord is, in fact, the friend as well as the Self of all embodied souls without distinction; yet He is spoken of here as the friend and the Self of wise men in the sense that it is the wise alone who recognize Him as such.

† We are told in the Rāmāyaṇa that Lord Śrī Rāma was once closeted with a messenger of the gods Lakṣmaṇa guarded the entrance under orders of the Lord, who had strictly warned him not to enter the room himself nor allow anyone else to do so under any circumstance, adding that anyone who did so would be beheaded by Him. Meanwhile the irascible sage Durvāsā appeared on the scene and peremptorily demanded that the Lord should at once be apprised of his presence, threatening to curse Him if Lakṣmaṇa declined to do so. Lakṣmaṇa preferred to be killed by his divine Brother rather than invite the sage's curse on Him and informed the Lord of his arrival. The sage was then ushered into the Lord's presence and respectfully dismissed after being duly entertained. The Lord now felt very miserable when He thought of the terrible fate which awaited Lakṣmaṇa, and remained mute. He then summoned His counsellors and invited their opinion, whereupon the sage Vasiṣṭha exhorted Him to exile Lakṣmaṇa, which was as good as beheading him. The Lord accepted the advice of His preceptor and did accordingly.

कर्तास्य सर्गादिषु यो न बध्यते न हन्यते देहगतोऽपि दैहिकैः।
द्रष्टुर्न दृग्यस्य गुणैर्विदूष्यते तस्मै नमोऽसक्तविविक्तसाक्षिणे।१२।
इदं हि योगेश्वर योगनैपुणं हिरण्यगर्भो भगवाञ्जगाद यत्।
यदन्तकाले त्वयि निर्गुणे मनो भक्त्या दधीतोज्झितदुष्कलेवरः।१३।
यथैहिकामुष्मिककामलम्पटः सुतेषु दारेषु धनेषु चिन्तयन्।
शङ्केत विद्वान् कुकलेवरात्ययाद् यस्तस्य यत्नः श्रम एव केवलम्।१४।
तन्नः प्रभो त्वं कुकलेवरार्पितां त्वन्माययाहंममतामधोक्षज।
भिन्द्याम येनाशु वयं सुदुर्भिदां विधेहि योगं त्वयि नः स्वभावमिति।१५।

Again, in order to shower His grace (by setting a noble example) on those who have controlled their mind, the Lord compassionately practises in Bhāratavarṣa (in the holy retreat of Badarikāśrama)—under the name of Nara-Nārāyaṇa, till the end of the Kalpa, His movements remaining unperceived—austerities, which, while enhancing one's religious merit, enlightenment, aversion to the pleasures of sense, Yogic power, self-control and freedom from egotism, (eventually) lead to Self-Realization. (9) Intending to instruct Sāvarṇi (one of the prospective Manus, who is going to preside over the next or eighth Manvantara) in the Pāñcarātra Āgama (describing the greatness of the Lord) as well as in (the principles of) Sāṅkhya (the process of realizing God as identical with oneself) and Yoga (the process of union with the Lord as distinct from oneself) as taught by the Lord (Himself) in Śrīmad Bhagavadgītā, the glorious Nārada, along with the people of Bhāratavarṣa, who follow the rules of Varṇāśrama (the division of society into four Varṇas or grades and four Āśramas or stages in life), adores the Lord (Nara-Nārāyaṇa) with a feeling of supreme devotion and repeats the following (prayer):—(10) "Hail to the Lord, denoted by the mystical syllable OṀ, who is given to self-control and is (absolutely) free from the attributes of body and senses etc., (which are other than the Self) ! Hail to Nara-Nārāyaṇa, the foremost of sages, the wealth of those who have nothing (to call their own) !! Hail, hail to the supreme Teacher of ascetics of the highest order and the Lord of those who revel in the Self !!!" (11) Again, he sings the following (praises):—"Hail to Him who, though the Maker of this (universe), does not get bound to the functions of creation etc., (by recognizing Himself as the doer), who though invested with a body, is not affected by the attributes of a body (hunger, thirst and so on) and whose vision, though He is all-seeing, is not tainted by the qualities (of that which He sees)—(to sum up,) who is (absolutely) unattached, pure and a (mere) witness. (12) Indeed here in, O Master of Yoga, lies the proficiency in Yoga (mind-control), of which the glorious Brahmā (who was born of a golden lotus sprung from the navel of Lord Viṣṇu) has spoken, viz., that, having given up (all) identification with the body, one should concentrate one's mind on You, who are beyond the modes of Prakṛti (all material phenomena), at the last moment (of one's life) through (the practice of) Devotion (continued from one's very birth). (13) (All) effort (in the direction of attaining wisdom through learning and other means) is mere (fruitless) labour on the part of him who, though learned (well-versed in the scriptures) is afraid of the loss of (his) contemptible (frail) body (even) like him (an ignorant person) who is addicted to the pleasures of this world as well as of that (the other world), and anxious about his sons, wife and possessions. (14) Therefore, administer You to us that (supreme) remedy in the form of loving devotion to You, whereby we may (be able to) shake off soon, O Lord who are beyond sense-perception, the feeling of 'I' and 'mine' with respect to this contemptible (material) body, which (feeling) is so difficult to renounce, occasioned as it is by Your Māyā (deluding potency)." (15)

भारतेऽप्यस्मिन् वर्षे सरिच्छैलाः सन्ति बहवो मलयो मङ्गलप्रस्थो मैनाकस्त्रिकूट ऋषभः कूटकः

कोल्लकः सह्यो देवगिरिर्ऋष्यमूकः श्रीशैलो वेङ्कटो महेन्द्रो वारिधारो विन्ध्यः शुक्तिमानृक्षगिरिः पारियात्रो द्रोणश्चित्रकूटो गोवर्धनो रैवतकः ककुभो नीलो गोकामुख इन्द्रकीलः कामगिरिरिति चान्ये च शतसहस्रशः **शैलास्तेषां नितम्बप्रभवा नदा नद्यश्च सन्त्यसङ्ख्याताः ।१६। एतासामपो भारत्यः प्रजा नामभिरेव पुनन्तीनामात्मना** चोपस्पृशन्ति।१७। चन्द्रवसा ताम्रपर्णी अवटोदा कृतमाला वैहायसी कावेरी वेणी पयस्विनी शर्करावर्ता तुङ्गभद्रा कृष्णा वेण्या भीमरथी गोदावरी निर्विन्ध्या पयोष्णी तापी रेवा सुरसा नर्मदा चर्मण्वती सिन्धुरन्धः शोणश्च नदौ महानदी वेदस्मृतिर्ऋषिकुल्या त्रिसामा कौशिकी मन्दाकिनी यमुना सरस्वती दृषद्वती गोमती सरयू रोधस्वती सप्तवती सुषोमा शतद्रूश्चन्द्रभागा मरुद्वृधा वितस्ता असिक्नी विश्वेति महानद्यः।१८। अस्मिन्नेव वर्षे पुरुषैर्लब्धजन्मभिः शुक्ललोहितकृष्णवर्णेन स्वारब्धेन कर्मणा दिव्यमानुषनारकगतयो बह्व्य आत्मन आनुपूर्व्येण सर्वा ह्येव सर्वेषां विधीयन्ते यथावर्णविधानमपवर्गश्चापि भवति।१९। योऽसौ भगवति सर्वभूतात्मन्यात्म्येऽनिरुक्तेऽनिलयने परमात्मनि वासुदेवेऽनन्यनिमित्तभक्तियोगलक्षणो नानागतिनिमित्ताविद्याग्रन्थिरन्धनद्वारेण यदा हि महापुरुषपुरुषप्रसङ्गः।२०।

In this Bhāratavarṣa too there are a number of rivers and mountains, viz., Malaya, Maṅgalaprastha, Maināka, Trikūṭa, Ṛṣabha, Kūṭaka, Kollaka, Sahya, Devagiri, Ṛṣyamūka, Śrīśaila, Veṅkaṭa, Mahendra, Vāridhāra, Vindhya, Śuktimān, Ṛkṣagiri, Pāriyātra, Droṇa, Citrakūṭa, Govardhana, Raivataka, Kakubha, Nīla, Gokāmukha, Indrakīla and Kāmagiri, and other hundreds and thousands of mountains and there are countless big and small rivers flowing from their sides. (16) The people of Bhāratavarṣa touch with their body too the water of these rivers, which purify them by their very names. (17) Candravasā Tāmraparṇī, Avaṭodā, Kṛtamālā, Vaihāyasī, Kāverī, Veṇī, Payaswinī, Śarkarāvartā, Tuṅgabhadrā, Kṛṣṇā, Veṇyā, Bhīmarathī, Godāvarī, Nirvindhyā, Payoṣṇī, Tāpī, Revā, Surasā, Narmadā Carmaṇvatī (and) Sindhu, two big rivers—Andha (Brahmaputra) and Śoṇa (Sone)—Mahānadī, Vedasmṛti, Ṛṣikulyā, Trisāmā, Kauśikī, Mandākinī, Yamunā, Saraswatī, Dṛṣadvatī, Gomatī, Sarayū, Rodhaswatī Saptavatī, Suṣomā, Śatadrū, Candrabhāgā, Marudvṛdhā, Vitastā, Asiknī (and) Viśwā are (the names of) the principal rivers. (18) It is by men born in this Varṣa alone that manifold states of existence—celestial, human and infernal—are earned for the soul through actions of a Sāttvika, Rājasika and Tāmasika character respectively, performed by themselves; for all forms of existence can be attained by all according to (the quality of) their actions and final beatitude can also be achieved (by them) by discharging (in a disinterested spirit) the duties prescribed for each Varṇa or grade of society—final beatitude, which consists in an incessant flow of motiveless devotion to Lord Vāsudeva, the Supreme Spirit, the Inner Controller of all living beings, who is free from partiality (and prejudice etc.), is beyond the range of speech and has nothing to rest on. It appears only when (the rare privilege of) close (loving) association with the servants of Lord Viṣṇu (the Supreme Person) is had, which (again) is possible only when the knot of ignorance, the occasion for the various states of (mundane) existence, is cut asunder. (19-20)

एतदेव हि देवा गायन्ति—

अहो अमीषां किमकारि शोभनं प्रसन्न एषां स्विदुत स्वयं हरिः।
यैर्जन्म लब्धं नृषु भारताजिरे मुकुन्दसेवौपयिकं स्पृहा हि नः।२१।
किं दुष्करैर्नः क्रतुभिस्तपोव्रतैर्दानादिभिर्वा द्युजयेन फल्गुना।
न यत्र नारायणपादपङ्कजस्मृतिः प्रमुष्टातिशयेन्द्रियोत्सवात्।२२।
कल्पायुषां स्थानजयात्पुनर्भवात् क्षणायुषां भारतभूजयो वरम्।
क्षणेन मर्त्येन कृतं मनस्विनः संन्यस्य संयान्त्यभयं पदं हरेः।२३।

न यत्र वैकुण्ठकथासुधापगा न साधवो भागवतास्तदाश्रयाः।
न यत्र यज्ञेशमखा महोत्सवाः सुरेशलोकोऽपि न वै स सेव्यताम्।२४।
प्राप्ता नृजातिं त्विह ये च जन्तवो ज्ञानक्रियाद्रव्यकलापसम्भृताम्।
न वै यतेरन्पुनर्भवाय ते भूयो वनौका इव यान्ति बन्धनम्।२५।

The gods too extol human life (as follows):"Oh, what meritorious deed was performed (in a previous birth) by them—or it may be that Śrī Hari was pleased with them of His own accord (through His own compassionate nature, such a meritorious deed being most difficult to perform,)—who have secured (the rare boon of) birth among human beings in the land of Bhāratavarṣa—(the only birth) suitable for the service of Lord Śrī Viṣṇu (the Bestower of Liberation), (and therefore) coveted (but not attained) even by us ! (21) What has been gained by us through sacrificial performances, austerities and (other) sacred vows, (practice of) charity and other (meritorious) acts, so difficult to perform, or even through the fruitless attainment of heaven (earned through those meritorious acts), where one gets no opportunity for the remembrance of Bhagavān Nārāyaṇa, which is eliminated due to excessive gratification of the senses ? (22) (Nay,) securing (birth in) the land of Bhāratavarṣa on the part of men with a short span of life is preferable to the attainment of the abode (the spheres higher than Indra's heaven, viz., Maharloka, Janaloka, Tapoloka and Satyaloka or Brahmaloka) of those who live for a (whole) Kalpa (the lifetime of the three worlds, covering a thousand revolutions of the four Yugas, or 4,32,00,00,000 human years)—an abode which leads to rebirth (after one has enjoyed one's allotted span of life there). For, offering (to the Lord) the actions done in the course of an instant (even) with their mortal body, wise men (in this land) attain to the fearless Abode of Śrī Hari. (23) That region—be it the abode of Brahmā (the highest ruler of the gods) himself—should in no case be resorted to, where streams of nectar in the shape of the stories of Lord Viṣṇu do not flow, where there are no pious devotees of the Lord, living on those nectarean streams and where there are no sacrificial performances intended to propitiate Lord Viṣṇu (the Lord of sacrifices) and accompanied with grand festivities (in the shape of sacred music and dancing etc.). (24) Those Jīvas (embodied souls), however, who do not strive to secure immunity from rebirth (even) after attaining birth in the human race—fully equipped with knowledge (discrimination), capacity for actions leading to knowledge and substances helpful to such activities—fall into bondage again like wild birds (disentangled from the fowler's net, yet carelessly sporting on the same tree where they were once entrapped). (25)

यैः श्रद्धया बर्हिषि भागशो हविर्निरुप्तमिष्टं विधिमन्त्रवस्तुतः।
एकः पृथङ्नामभिराहुतो मुदा गृह्णाति पूर्णः स्वयमाशिषां प्रभुः।२६।
सत्यं दिशत्यर्थितमर्थितो नृणां नैवार्थदो यत्पुनरर्थिता यतः।
स्वयं विधत्ते भजतामनिच्छतामिच्छापिधानं निजपादपल्लवम्।२७।
यद्यत्र नः स्वर्गसुखावशेषितं स्विष्टस्य सूक्तस्य कृतस्य शोभनम्।
तेनाजनाभे स्मृतिमज्जन्म नः स्याद् वर्षे हरिर्यद्भजतां शं तनोति।२८।

"Invoked in sacrifices under diverse names (Indra, Agni and so on) by the people of Bhāratavarṣa, the same Lord—who is (not only) perfect (in every respect) but who is the Bestower of (all) blessings (sought for by men)—Himself gladly accepts (nay, eats) the oblations set apart (for different gods) in (due) proportions and poured into the sacrificial fire (for being conveyed to those gods) with reverence according to the correct procedure, while reciting the sacred text (consecrated to the deity invoked) and with (particular) regard to substance (which is different in the case of different gods). (26) True, the Lord grants men's

prayer, (when) implored by them; but certainly He does not confer the real boon (on such men) as (is evident from the fact that) their supplication is renewed (not long) after their prayer is granted. To them (however) who adore Him, seeking nothing (of Him), He vouchsafes (reveals) of His own accord His own lotus-feet, which satiate (one's) longings (for all time). (27) If there is (any) religious merit—following from a good sacrifice duly performed, a religious discourse properly delivered or (any other noble) act done by us (in a previous existence)—still left (to our credit) after (enjoying) the pleasures of heaven, O, let us be blessed with an incarnation in the Ajanābhavarṣa* (Bhāratavarṣa), endowed with (the) consciousness (that Śrī Hari alone is worthy of adoration), inasmuch as (we know that) Śrī Hari extends (His) blessing (grace) to those who worship Him. (28)

श्रीशुक उवाच

जम्बूद्वीपस्य च राजन्नुपद्वीपानष्टौ हैक उपदिशन्ति सगरात्मजैरश्वान्वेषण इमां महीं परितो निखनद्भिरुपकल्पितान्। २९। तद्यथा स्वर्णप्रस्थश्चन्द्रशुक्ल आवर्तनो रमणको मन्दरहरिणः पाञ्चजन्यः सिंहलो लङ्केति। ३०। एवं तव भारतोत्तम जम्बूद्वीपवर्षविभागो यथोपदेशमुपवर्णित इति। ३१।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे जम्बूद्वीपवर्णनं नामैकोनविंशोऽध्यायः। १९।

Śrī Śuka went on : Some (wise men), O king, speak of eight minor Dwīpas (islands), comprised in Jambūdwīpa and brought into existence by the sons of king Sagara while digging up this globe on all sides in the course of their search for the horse (released by their father preparatory to the performance of a horse-sacrifice†). (29) They are known as Swarṇaprastha, Candraśukla, Āvartana, Ramaṇaka, Mandarahariṇa, Pāñcajanya, Siṁhala and Laṅkā. (30) In this way the division of Jambūdwīpa into (so many) Varṣas has been described to you, O jewel among the descendants of Bharata, even as I was told (by my preceptor). (31)

Thus ends the nineteenth discourse entitled "A description of Jambūdwīpa," in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ विंशोऽध्यायः

Discourse XX

A description of the other six Dwīpas and the mountain-range called Lokāloka

श्रीशुक उवाच

अतः परं प्लक्षादीनां प्रमाणलक्षणसंस्थानतो वर्षविभाग उपवर्ण्यते। १। जम्बूद्वीपोऽयं यावत्प्रमाणविस्तारस्तावता क्षारोदधिना परिवेष्टितो यथा मेरुर्जम्ब्वाख्येन लवणोदधिरपि ततो द्विगुणविशालेन प्लक्षाख्येन परिक्षिप्तो यथा परिखा बाह्योपवनेन। प्लक्षो जम्बूप्रमाणो द्वीपाख्याकरो हिरण्मय उत्थितो यत्राग्निरुपास्ते सप्तजिह्वस्तस्याधिपतिः प्रियव्रतात्मज इध्मजिह्वः स्वं द्वीपं सप्तवर्षाणि विभज्य सप्तवर्षनामभ्य

* We have already seen how this subdivision of the terrestrial globe, was previously called Ajanābhavarṣa and came to be known as Bhāratavarṣa after the name of its illustrious ruler, Emperor Bharata (vide. V. vii. 3).

† Vide IX. viii. 8-9.

आत्मजेभ्य आकलय्य स्वयमात्मयोगेनोपरराम। २। शिवं यवसं सुभद्रं शान्तं क्षेममभृतमभयमिति वर्षाणि तेषु गिरयो नद्यश्च सप्तैवाभिज्ञाताः। ३। मणिकूटो वज्रकूट इन्द्रसेनो ज्योतिष्मान् सुपर्णो हिरण्यष्ठीवो मेघमाल इति सेतुशैलाः। अरुणा नृम्णाऽऽङ्गिरसी सावित्री सुप्रभाता ऋतम्भरा सत्यम्भरा इति महानद्यः। यासां जलोपस्पर्शनविधूतरजस्तमसो हंसपतङ्गोर्ध्वायनसत्याङ्गसंज्ञाश्चत्वारो वर्णाः सहस्रायुषो विबुधोपमसन्दर्शनप्रजननाः स्वर्गद्वारं त्रय्या विद्यया भगवन्तं त्रयीमयं सूर्यमात्मानं यजन्ते। ४।

प्रत्नस्य विष्णो रूपं यत्सत्यस्यर्तस्य ब्रह्मणः। अमृतस्य च मृत्योश्च सूर्यमात्मानमीमहीति। ५।

प्लक्षादिषु पञ्चसु पुरुषाणामायुरिन्द्रियमोजःसहो बलं बुद्धिर्विक्रम इति च सर्वेषामौत्पत्तिकी सिद्धिरविशेषेण वर्तते। ६।

Śrī Śuka resumed : Hereafter the division of Plakṣa and the other Dwīpas into Varṣas is going to be described with (particular) reference to their extent, distinctive character and configuration. (1) Even as Mount Meru is surrounded by Jambūdwīpa, this Jambūdwīpa (in its turn) is encircled by a salt ocean, as wide as the Dwīpa itself; and the salt ocean too is hemmed in (on the other side) by what bears the name of Plakṣadwīpa—which is twice as wide as the salt ocean (or two lakh Yojanas wide)—even as a moat may be enclosed by an outer garden. (In that Dwīpa) stands an effulgent Plakṣa tree—of the same dimensions as the Jambū (rose-apple) tree (in Jambūdwīpa)—which is responsible for the name of the Dwīpa and at the foot of which dwells the god of fire with seven tongues. Its (very first) ruler, Idhmajihva, (the second) son of Emperor Priyavrata, divided his Dwīpa (into seven parts) and, having entrusted (these) seven Varṣas (subdivisions) to (the care of) his (seven) sons, bearing the name of the seven Varṣas himself attained liberation by being united with the (supreme) Spirit. (2) The Varṣas are called Śiva, Yavasa, Subhadra, Śānta, Kṣema, Amṛta and Abhaya. The well-known mountains and rivers in those Varṣas are severally seven only (one in each). (3) Maṇikūṭa, Vajrakūṭa, Indrasena, Jyotiṣmān, Suparṇa, Hiraṇyaṣṭhīva and Meghamāla are the (principal) mountains forming the boundaries (of the Varṣas). (And) the principal rivers are called Aruṇā, Nṛmṇā, Āṅgirasī, Sāvitrī, Suprabhātā, Ṛtambharā and Satyambharā. The four classes (of people here) bearing the title of Haṁsa, Pataṅga, Urdhvāyana and Satyāṅga respectively (which correspond to the four castes in Bhāratavarṣa), are (gradually) able to shake off Rajas and Tamas by bathing in the water of these rivers; they live to an age of a thousand years, possess a form (free from fatigue, perspiration etc.), similar to that of the gods, bear children like the gods and worship the (almighty) Lord, the Soul of the universe, in the form of the sun-god, the gateway to heaven and the veritable embodiment of the three Vedas (being their preserver and teacher, nay, their very theme) through the rituals taught in the three Vedas. (4) (They repeat the following prayer:)— "We resort to the sun-god, who is a manifestation of the most ancient Lord Viṣṇu and the very Soul of (the Deity presiding over) Satya (regarding all with the same eye, Ṛta (speaking politely and truthfully), the Veda (that reveals the true nature of both these types of virtue) as well as of good (resulting from righteousness) and evil (resulting from unrighteousness)." (5) In the five Dwīpas commencing from the Plakṣadwīpa, long life, soundness and potency of the Indriyas (the senses of perception as well as the organs of action), strength of mind and bodily vigour, intellectual acumen and bravery are the natural endowment of all men without distinction. (6)

प्लक्षः स्वसमानेनेक्षुरसोदेनावृतो यथा तथा द्वीपोऽपि शाल्मलो द्विगुणविशालः समानेन सुरोदेनावृतः परिवृङ्क्ते। ७। यत्र ह वै शाल्मली प्लक्षायामा यस्यां वाव किल निलयमाहुर्भगवतश्छन्दःस्तुतः पतत्त्रिराजस्य सा द्वीपह्वयते उपलक्ष्यते। ८। तद्द्वीपाधिपतिः प्रियव्रतात्मजो यज्ञबाहुः स्वसुतेभ्यः सप्तभ्यस्तन्नामानि सप्तवर्षाणि व्यभजत्सुरोचनं सौमनस्यं रमणकं देववर्षं पारिभद्रमाप्यायनमविज्ञातमिति। ९। तेषु वर्षाद्रयो नद्यश्च सप्तैवाभिज्ञाताः स्वरसः शतशृङ्गो वामदेवः कुन्दो मुकुन्दः पुष्पवर्षः सहस्रश्रुतिरिति। अनुमतिः सिनीवाली सरस्वती कुहू रजनी नन्दा राकेति। १०। तद्वर्षपुरुषाः श्रुतधरवीर्यधरवसुन्धरेषन्धरसंज्ञा भगवन्तं

वेदमयं सोममात्मानं वेदेन यजन्ते। ११।

स्वगोभिः पितृदेवेभ्यो विभजन् कृष्णशुक्लयोः। प्रजानां सर्वासां राजाऽन्धः सोमो न आस्त्विति। १२।

Even as Plakṣadwīpa is surrounded by an ocean of sugar-cane juice, equal (in width) to the Dwīpa itself, so does Śālmaladwīpa, which is double in width (as compared to the Plakṣadwīpa) shine as enclosed (on the other side) by an equally wide ocean of wine.(7) It is a well-known fact that in that Dwīpa indeed there is a Śālmalī (silk-cotton) tree, of the same dimensions as the Plakṣa tree, on which the learned proclaim the existence of the abode of the glorious Gaṛuḍa (the king of birds), who glorifies the Lord by means of Vedic hymns (which constitute his very limbs*) and this tree is considered as responsible for the name of the Dwīpa. (8) The (first) ruler of that Dwīpa, king Yajñabāhu, (the third) son of Priyavrata, divided among his seven sons the seven Varṣas (divisions of this Dwīpa) bearing the name of the princes—Surocana, Saumanasya, Ramaṇaka, Devavarṣa, Pāribhadra, Āpyāyana and Avijñāta. (9) In those Varṣas the well-known mountains demarcating the different Varṣas and rivers are (severally) seven only—viz., the Swarasa, Śataśṛṅga, Vāmadeva, Kunda, Mukunda, Puṣpavarṣa and Sahasraśruti (mountains) and the Anumati, Sinīvālī, Saraswatī ,Kuhū, Rajanī, Nandā and Rākā (rivers). (10) The (four classes of the) people of those Varṣas known by the names of Śrutadhara, Vīryadhara, Vasundhara and Iṣandhara, worship with (the recitation of) Vedic hymns the Lord who is the Soul of the universe in the form of the moon-god—) who is Veda personified. (11)) (They repeat the following prayer:—) "May the moon-god†—who during the dark and bright fortnights distributes by his rays nourishment (in the shape of nectar) to the manes and the gods as well as to all (other) created beings—be our ruler (protect us) on all sides !" (12)

एवं सुरोदाद्बहिस्तद्द्विगुणः समानेनावृतो घृतोदेन यथापूर्वः कुशद्वीपो यस्मिन् कुशस्तम्बो देवकृतस्तद्द्वीपाख्याकरो ज्वलन इवापरः स्वशष्परोचिषा दिशो विराजयति। १३। तद्द्वीपपतिः प्रैयव्रतो राजन् हिरण्यरेता नाम स्वं द्वीपं सप्तभ्यः स्वपुत्रेभ्यो यथाभागं विभज्य स्वयं तप आतिष्ठत वसुवसुदानदृढरुचिनाभिगुप्तस्तुत्यव्रतविविक्तवामदेवनामभ्यः। १४। तेषां वर्षेषु सीमागिरयो नद्यश्चाभिज्ञाताः सप्त सप्तैव चक्रुश्चतुःशृङ्गः कपिलश्चित्रकूटो देवानीक ऊर्ध्वरोमा द्रविण इति रसकुल्या मधुकुल्या मित्रविन्दा श्रुतविन्दा देवगर्भा घृतच्युता मन्त्रमालेति। १५। यासां पयोभिः कुशद्वीपौकसः कुशलकोविदाभियुक्तकुलकसंज्ञा भगवन्तं जातवेदसरूपिणं कर्मकौशलेन यजन्ते। १६।

परस्य ब्रह्मणः साक्षाज्जातवेदोऽसि हव्यवाट्। देवानां पुरुषाङ्गानां यज्ञेन पुरुषं यजेति। १७।

Similarly, beyond the ocean of wine and twice as large, the Kuśadwīpa, which like the Śālmaladwīpa, (mentioned in passage 7 above), is encircled (on the other side) by an equally wide ocean of clarified butter. In that Dwīpa there is a clump of Kuśa grass, brought into existence by the Lord (Himself), which is responsible for the name of the Dwīpa, and which, like another (heatless) flaming fire, illuminates the quarters by he effulgence of its (tender) shoots. (13) Its (first) ruler, O Parīkṣit, king Hiraṇyaretā by name, (the fourth) son of

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* The Śruti texts declare that Garuḍa represents in his person the various parts of the Vedas :—
सुपर्णोऽसि गरुत्मान् त्रिवृत्ते शिरो गायत्रं चक्षुः स्तोम आत्मा साम ते तनू वामदेव्यं बृहद्रथन्तरे पक्षौ यज्ञायज्ञीयं पुच्छं छन्दांस्यङ्गानि धिष्णिया पारिशिखा यजूंषि नाम।

† It is believed that the orb of the moon is constituted of nectar, the nourishment of the gods and the manes, which it scatters by its rays all the thirty days of a month. The vegetable kingdom, the natural food of earthly creatures, including men, is also believed to derive its nutritive properties, succulence and savour from the moonbeams. It is in this sense that the moon-god is declared in the above verse as distributing food to all created beings including the gods and the manes.

Priyavrata, divided his Dwīpa, in due proportion among his seven sons—Vasu, Vasudāna, Dṛḍharuci, Nābhigupta, Stutyavrata, Vivikta and Vāmadeva—and himself took to religious austerities. (14) In their Varṣas the well-known mountains, forming their boundaries, and rivers are severally seven only—viz., the Cakra, Catuḥśṛṅga, Kapila, Citrakūṭa, Devānīka, Ūrdhvaromā and Draviṇa (mountains) and the Rasakulyā, Madhukulyā, Mitravindā, Śrutavindā, Devagarbhā, Ghṛtacyutā and Mantramālā (rivers). (15) Purified by their waters, (the four classes of) the inhabitants of Kuśadwīpa—enjoying the title of Kuśala, Kovida, Abhiyukta and Kulaka—worship the Lord manifested as the God of fire, by means of their proficiency in rituals. (16) (They repeat the following prayer :—) "You are the Carrier of oblations to Bhagavān Nārāyaṇa (the transcendent Brahma) Himself, O God of fire ! (Therefore,) by means of the worship (offered through you) to the gods, who are (so many) limbs* of that Supreme Person (Cosmic Being), propitiate (convey our oblations to and thereby contribute directly to the pleasure of) Śrī Hari (the Supreme Person)." (17)

तथा घृतोदाद्बहिः क्रौञ्चद्वीपो द्विगुणः स्वमानेन क्षीरोदेन परित उपक्लृप्तो वृतो तथा कुशद्वीपो घृतोदेन यस्मिन् क्रौञ्चो नाम पर्वतराजो द्वीपनामनिर्वर्तक आस्ते। १८। योऽसौ गुहप्रहरणोन्मथितनितम्बकुञ्जोऽपि क्षीरोदेनासिच्यमानो भगवता वरुणेनाभिगुप्तो विभयो बभूव। १९। तस्मिन्नपि प्रैयव्रतो घृतपृष्ठो नामाधिपतिः स्वे द्वीपे वर्षाणि सप्त विभज्य तेषु पुत्रनामसु सप्त रिक्थादान् वर्षपान्निवेश्य स्वयं भगवान् भगवतः परमकल्याणयशस आत्मभूतस्य हरेश्चरणारविन्दमुपजगाम। २०। आमो मधुरुहो मेघपृष्ठः सुधामा भ्राजिष्ठो लोहिताणों वनस्पतिरिति घृतपृष्ठसुतास्तेषां वर्षगिरयः सप्त सप्तैव नद्यश्चाभिख्याताः शुक्लो वर्धमानो भोजन उपबर्हिणो नन्दो नन्दनः सर्वतोभद्र इति अभया अमृतौघा आर्यका तीर्थवती वृत्तिरूपवती पवित्रवती शुक्लेति। २१। यासामम्भः पवित्रममलमुपयुञ्जानाः पुरुषऋषभद्रविणदेवकसंज्ञा वर्षपुरुषा आपोमयं देवमपां पूर्णेनाञ्जलिना यजन्ते। २२।

आपः पुरुषवीर्याः स्थ पुनन्तीर्भूर्भुवः सुवः। ता नः पुनीतामीवघ्नीः स्पृशतामात्मना भुव इति। २३।

Likewise, beyond the ocean of clarified butter lies the Krauñcadwīpa, twice as wide (as that ocean) and surrounded (on the other side) by an ocean of milk of the same width as itself, even as the Kuśadwīpa is enclosed by the ocean of clarified butter (as mentioned in the last paragraph). There stands the king of mountains, Krauñca by name, which is responsible for the name of this Dwīpa. (18) Though it had its ledges and arbours riven and destroyed by the weapon (spear) of Guha (the younger son of Lord Śiva), the mountain became fearless (immune from danger), sprayed (constantly) by (the billows of) the ocean of milk and protected on all sides by the glorious Varuṇa (the god of water). (19) Its ruler, (the fifth) son of Priyavrata, Ghṛtapṛṣṭha by name, (who lived) in that Dwīpa of his own (share), carved out seven Varṣas and, having installed his seven heirs in those Varṣas—which were named after his sons—as their rulers, himself resorted to the lotus-feet of Lord Śrī Hari of most auspicious renown, his own inner Self, enlightened as he was. (20) The sons of Ghṛtapṛṣṭha were named Āma, Madhuruha, Meghapṛṣṭha, Sudhāmā, Bhrājiṣṭha, Lohitārṇa and Vanaspati. The well-known mountains of their Varṣas are seven (only)—viz., Śukla, Vardhamāna, Bhojana, Upabarhiṇa, Nanda, Nandana and Sarvatobhadra; and the rivers also are seven—viz., Abhayā, Amṛtaughā, Āryakā, Tīrthavatī, Vṛttirūpavatī, Pavitravatī and Śuklā. (21) Using the sacred and purifying water of these rivers, (the four classes of) the people of these

* This is borne out by the Śruti text : स आत्मा अङ्गान्यन्या देवताः ।

Varṣas—bearing the title of Puruṣa, Ṛṣabha, Draviṇa and Devaka—wait upon the Deity in the form of water* with the hollow of their joined palms full of water. (22) (They repeat the following prayer:—) "O (god presiding over) water! You are endowed with the energy of God (the Supreme Person). (Therefore) consecrating the three worlds (heaven and earth and the space intervening them), (and) capable of wiping out sins by your very nature, (pray,) purify our bodies as we touch you." (23)

एवं पुरस्तात्क्षीरोदात्परित उपवेशितः शाकद्वीपो द्वात्रिंशल्लक्षयोजनायामः समानेन च दधिमण्डोदेन परीतो यस्मिन् शाको नाम महीरुहः स्वक्षेत्रव्यपदेशको यस्य ह महासुरभिगन्धस्तं द्वीपमनुवासयति। २४। तस्यापि प्रैयव्रत एवाधिपतिर्नाम्ना मेधातिथिः सोऽपि विभज्य सप्त वर्षाणि पुत्रनामानि तेषु स्वात्मजान् पुरोजवमनोजवपवमानधूम्रानीकचित्ररेफबहुरूपविश्वधारसंज्ञान्निधाप्याधिपतीन् स्वयं भगवत्यनन्त आवेशितमतिस्तपोवनं प्रविवेश। २५। एतेषां वर्षमर्यादागिरयो नद्यश्च सप्त सप्तैव ईशान उरुशृङ्गो बलभद्रः शतकेसरः सहस्रस्रोतो देवपालो महानस इति अनघाऽऽयुर्दा उभयस्पृष्टिरपराजिता पञ्चपदी सहस्रस्रुतिर्निजधृतिरिति। २६। तद्वर्षपुरुषा ऋतव्रतसत्यव्रतदानव्रतानुव्रतनामानो भगवन्तं वाय्वात्मकं प्राणायामविधूतरजस्तमसः परमसमाधिना यजन्ते। २७।

अन्तःप्रविश्य भूतानि यो बिभर्त्यात्मकेतुभिः । अन्तर्यामीश्वरः साक्षात्पातु नो यद्वशे स्फुटम्। २८।

Likewise, situated beyond the ocean of milk and round about it is the Śākadwīpa with a width of thirty-two lakh Yojanas (or 2,56,00,000 miles) and enclosed by an equally wide ocean of liquid curds. In that Dwīpa stands a tree bearing the appellation of Śāka, which is responsible for the name of the Dwīpa and whose most fragrant odour they say perfumes the (entire) Dwīpa. (24) The (first) ruler of that Dwīpa too was a (the sixth) son of Priyavrata, Medhātithi by name. He too carved out seven Varṣas, that were named after his sons, and, having installed there as (their) rulers his own sons—bearing the names of Purojava, Manojava, Pavamāna, Dhūmrānīka, Citrarepha, Bahurūpa and Viśwadhāra—himself entered (retired to) a forest suitable for religious austerities, his mind given to Lord Ananta.(25) The mountains forming the boundaries of these Varṣas, as well as the rivers of these Varṣas are severally seven only—viz., the Īśāna, Uruśṛṅga, Balabhadra, Śatakesara Sahasrasrota, Devapāla and Mahānasa (mountains) and the Anaghā, Āyurdā, Ubhayasprṣṭi, Aparājitā, Pañcapadi, Sahasrasruti and Nijadhṛti (rivers). (26) (The four classes of) the people of those Varṣas—severally bearing the title of Ṛtavrata, Satyavrata, Dānavrata and Anuvrata—worship the Lord in the form of the wind-god through supreme concentration of mind, having shaken off (the elements of) Rajas and Tamas by means of Prāṇāyāma (breath-control). (27) (They repeat the following prayer:—)"May that Lord, the very inner Controller (of all)—under whose sway this visible universe exists and who, having entered (the body of all) animate beings (as air), sustains them by His (fivefold) functions of inhalation, exhalation and so on (that serve as a token of His own existence)—protect us!" (28)

एवमेव दधिमण्डोदात्परतः पुष्करद्वीपस्ततो द्विगुणायामः समन्तत उपकल्पितः समानेन स्वादूदकेन समुद्रेण बहिरावृतो यस्मिन् बृहत्पुष्करं ज्वलनशिखामलकनकपत्रायुतायुतं भगवतः कमलासनस्याध्यासनं परिकल्पितम्। २९। तद्द्वीपमध्ये मानसोत्तरनामैक एवार्वाचीनपराचीनवर्षयोर्मर्यादाचलोऽयुतयोजनोच्छ्रायायामो यत्र तु चतसृषु दिक्षु चत्वारि पुराणि लोकपालानामिन्द्रादीनां यदुपरिष्टात्सूर्यरथस्य मेरुं परिभ्रमतः संवत्सरात्मकं चक्रं देवानामहोरात्राभ्यां परिभ्रमति। ३०। तद्द्वीपस्याप्यधिपतिः प्रैयव्रतो वीतिहोत्रो नामैतस्यात्मजौ रमणकधातकिनामानौ वर्षपती नियुज्य स स्वयं पूर्वजवद्भगवत्कर्मशील एवास्ते। ३१। तद्वर्षपुरुषा भगवन्तं ब्रह्मरूपिणं सकर्मकेण कर्मणाऽऽराधयन्तीदं चोदाहरन्ति। ३२।

यत्तत्कर्ममयं लिङ्गं ब्रह्मलिङ्गं जनोऽर्चयेत्। एकान्तमद्वयं शान्तं तस्मै भगवते नम इति। ३३।

* The worship of God in the form of water (as in any other form, since all forms, are His) has been recommended in the Vedic text— जलं ब्रह्मोपासीत and is thus quite in keeping with the spirit of scriptures.

Even so, extending beyond the ocean of fluid curds and encircling it (on one side) lies the Puṣkaradwīpa, double in width as compared to it and surrounded on the other side by an equally wide ocean of fresh water. In that Dwīpa stands a gigantic lotus with hundreds of millions of gold petals bright as the flames of a blazing fire, which is intended to be the seat of the glorious Brahmā (who is universally known as having a lotus for his seat). (29) In the middle of that Dwīpa rises only one mountain-range, named Mānasottara, which forms the boundary of the inner and outer Varṣas and possesses a height as well as a width of ten thousand Yojanas (eighty thousand miles). On this mountain stand (built) in the four quarters the four cities of Indra and (three) other guardians of the world (Yama, Varuṇa and Soma) (and) over it revolves the (other) wheel—in the form of a year—of the sun-god's chariot, going round Mount Meru (to which the first wheel stands fastened) in the space of a day and a night of the gods (which correspond to the northern and southern courses of the sun). (30) The (first) ruler of the aforementioned Dwīpa as well was a (the seventh) son of Priyavrata, Vītihotra by name. Having appointed his two sons, Ramaṇaka and Dhātaki by name, as the rulers of the two Varṣas (comprised in his Dwīpa), he himself took solely to the service (worship) of the Lord, like his elder brothers. (31) The people of these two Varṣas worship the Lord in the form of Brahmā (the Creator) through rituals leading to (the attainment of) Brahmā's heaven and other such rewards (which are achieved through actions alone) and repeat the following (prayer):—(32)"Hail to that glorious, yet tranquil form (of the Lord), which is attained through (meritorious) acts and by resorting to which (the truth about) Brahma can be known, which men worship (as Brahmā), (and) which has the one supreme Reality for its goal and is (therefore essentially) one without a second." (33)

ऋषिरुवाच

ततः परस्ताल्लोकालोकनामाचलो लोकालोकयोरन्तराले परित उपक्षिप्तः। ३४। यावन्मानसोत्तरमेर्वोरन्तरं तावती भूमिः काञ्चन्यन्याऽऽदशतलोपमा यस्यां प्रहितः पदार्थो न कथञ्चित्पुनः प्रत्युपलभ्यते तस्मात्सर्व-सत्त्वपरिहताऽऽसीत्। ३५। लोकालोक इति समाख्या यदनेनाचलेन लोकालोकस्यान्तर्वर्तिनावस्थाप्यते। ३६। स लोकत्रयान्ते परित ईश्वरेण विहितो यस्मात्सूर्यादीनां ध्रुवापवर्गाणां ज्योतिर्गणानां गभस्तयोऽर्वाचीनांस्त्रींल्लोकानावितन्वाना न कदाचित्पराचीना भवितुमुत्सहन्ते तावदुन्नहनायामः। ३७।

The sage (Śrī Śuka) went on :— Beyond that (the ocean of fresh water) stands in the form of a ring the mountain-range called Lokāloka, which constitutes the dividing line between the region lighted (by the sun) and that which is not so lighted. (34) (A stretch of) land as wide as that lying between the Mānasottara and Meru mountains extends (on the other side of the ocean of fresh water). Beyond that there is another (tract of) land with a surface of gold and (bright) like a sheet of mirror. Anything dropped there is on no account to be found again (apparently because it is changed into gold and assimilated with the surface): hence it is shunned by all (earthly) life. (35) The mountain-range referred to above is rightly called 'Lokāloka' inasmuch as 'Loka' (the region lighted by the sun) and 'Aloka' (that screened from the sun's rays) are clearly defined by it, standing as it does between them.(36) That mountain has been placed by the Almighty beyond the three worlds (heaven, earth and the intermediate region) as a boundary extending on all sides. And it is so high and extensive that the rays of the multitudes of heavenly bodies from the sun (right) up to the pole-star, enveloping (illuminating) as they do (all) the three worlds on this side, are never able to reach the other side. (37)

एतावाँल्लोकविन्यासो मानलक्षणसंस्थाभिर्विचिन्तितः कविभिः स तु पञ्चाशत्कोटिगणितस्य भूगोलस्य तुरीयभागोऽयं लोकालोकाचलः। ३८। तदुपरिष्टाच्चतसृष्वाशास्वात्मयोनिनाखिलजगद्गुरुणाधिनिवेशिता

ये द्विरदपतय ऋषभः पुष्करचूडो वामनोऽपराजित इति सकललोकस्थितिहेतवः। ३९। तेषां स्वविभूतीनां लोकपालानां च विविधवीर्योपबृंहणाय भगवान् परममहापुरुषो महाविभूतिपतिरन्तर्याम्यात्मनो विशुद्धसत्त्वं धर्मज्ञानवैराग्यैश्वर्याद्यष्टमहासिद्ध्युपलक्षणं विष्वक्सेनादिभिः स्वपार्षदप्रवरैः परिवारितो निजवरायुधोपशोभितैर्निजभुजदण्डैः सन्धारयमाणस्तस्मिन् गिरिवरे समन्तात्सकललोकस्वस्तय आस्ते। ४०। आकल्पमेवं वेषं गत एष भगवानात्मयोगमायया विरचितविविधलोक-यात्रा गोपीथायेत्यर्थः। ४१। योऽन्तर्विस्तार एतेन ह्यलोकपरिमाणं च व्याख्यातं यद्बहिर्लोकालोकाचलात्। ततः परस्ताद्योगेश्वरगतिं विशुद्धामुदाहरन्ति। ४२।

Thus far has been reckoned to be the disposition of the terrestrial world by the learned with (particular) reference to the extent, distinctive character and configuration (of its various parts). As for the region extending from Mount Sumeru to the aforesaid Lokāloka mountain, it covers a quarter of the entire diameter of the terrestrial globe, which is calculated to be fifty crore Yojanas (or four thousand million miles).(38) Beyond that mountain live the (four) great elephants—Ṛṣabha, Puṣkaracūḍa, Vāmana and Aparājita by name—that have been posted in the four quarters by Brahmā (the self-born), the adored of the whole universe, and are (held) responsible for maintaining (the balance of) the entire globe. (39) By way of augmenting the various powers of those elephants as well as of the guardians of the world (Indra and others)—who are (partial) manifestations of the Lord's own glory—and for the welfare of all the worlds, the almighty Lord, the supremely exalted Person, the Possessor of the highest glory, the Inner Controller, dwells on all sides on this great mountain, surrounded by His foremost attendants, Viṣwaksena and others, and manifesting His divine form (consisting of Sattva unmixed with Rajas and Tamas), characterized by (supreme) virtue, omniscience, (the highest form of) dispassion, omnipotence and other divine attributes as well as by the eight superhuman powers (such as that of assuming a form as minute as an atom) and distinguished by His (four) stout arms—adorned with His own (characteristic) weapons (conch, discus and others). (40) What I mean is that the Lord has assumed the aforesaid form for the maintenance of the career of the various worlds evolved by His own Yogamāyā (wonderful creative energy).(41) The extent of Aloka (the region not illuminated by the sun's rays) too, which stretches on the other side of the Lokāloka mountain, has been explained by (as equal to) the extent of the area falling on this side (of the said mountain). Beyond Aloka the learned declare (the existence of) the sacred region which can be traversed only by Masters of Yoga (divine personages). (42)

अण्डमध्यगतः सूर्यो द्यावाभूम्योर्यदन्तरम्। सूर्याण्डगोलयोर्मध्ये कोट्यः स्युः पञ्चविंशतिः। ४३।
मृतेऽण्ड एष एतस्मिन् यदभूत्ततो मार्तण्ड इति व्यपदेशः। हिरण्यगर्भ इति यद्धिरण्याण्डसमुद्भवः। ४४।
सूर्येण हि विभज्यन्ते दिशः खं द्यौर्मही भिदा। स्वर्गापवर्गौ नरका रसौकांसि च सर्वशः। ४५।
देवतिर्यङ्मनुष्याणां सरीसृपसवीरुधाम्। सर्वजीवनिकयानां सूर्य आत्मा दृगीश्वरः। ४६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे भुवनकोशवर्णने समुद्रवर्षसंनिवेशपरिमाणलक्षणो विंशोऽध्यायः। २०।

(The orb of) the sun is located in the middle of the egg (of this universe), which corresponds to the centre of space lying between the upper and lower shells of the cosmic egg. The (extent of) space between (the orb of) the sun and (the outer shell of) the cosmic egg (on all sides) is twenty-five crore Yojanas (or two thousand million miles). (43) Because

the sun-god appeared in this lifeless (inanimate) egg (as the Cosmic Being), the appellation of Mārtaṇḍa (मृते अण्डे भव:) has been applied to him (ever) since. He is (also) called Hiraṇyagarbha inasmuch as he (as the sun) represents the embryo (located) in (the centre of) the golden egg (of this universe). (44) By the sun indeed are divided (clearly defined) the quarters, the heavens, the celestial region, the earth and (other such) distinctions (divisions), the worlds* of enjoyment and supreme bliss (final beatitude), the infernal regions (where one undergoes tortures of various kinds), the subterranean worlds (Atala and so on) and all (other divisions). (45) Of gods and human beings as well as of the subhuman creatures (that are oblong in shape), of reptiles and plants (the vegetable kingdom), nay of all species of living beings, the sun-god is the very Self (the animating spirit) as well as the deity presiding over their eyesight. (46)

Thus ends the twentieth discourse—delineating the relative position, extent and distinctive character of the oceans and Varṣas as a part on the description of the terrestrial world—in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकविंशोऽध्याय:

Discourse XXI

A description of the stellar sphere as well as of the chariot of the sun-god and his entourage

श्रीशुक उवाच

एतावानेव भूवलयस्य संनिवेश: प्रमाणलक्षणतो व्याख्यात:। १। एतेन हि दिवो मण्डलमानं तद्विद उपदिशन्ति यथा द्विदलयोर्निष्पावादीनां ते अन्तरेणान्तरिक्षं तदुभयसन्धितम्। २। यन्मध्यगतो भगवांस्तपताम्पतिस्तपन आतपेन त्रिलोकीं प्रतपत्यवभासयत्यात्मभासा स एष उदगयनदक्षिणायन-वैषुवतसंज्ञाभिर्मान्द्यशैघ्र्यसमानाभिर्गतिभिरारोहणावरोहणसमानस्थानेषु यथासवनमभिपद्यमानो मकरादिषु राशिष्वहोरात्राणि दीर्घह्रस्वसमानानि विधत्ते। ३। यदा मेषतुलयोर्वर्तते तदाहोरात्राणि समानानि भवन्ति यदा वृषभादिषु पञ्चसु च राशिषु चरति तदाहान्येव वर्धन्ते ह्रसति च मासि मास्येकैका घटिका रात्रिषु। ४। यदा वृश्चिकादिशु पञ्चसु वर्तते तदाहोरात्राणि विपर्ययाणि भवन्ति। ५। यावद्दक्षिणायनमहानि वर्धन्ते यावदुदगयनं रात्रय:। ६।

Śrī Śuka began again : To this extent alone has the disposition of the terrestrial globe been described (by the learned) with (particular) reference to the extent and distinctive character of its parts. (1) By (referring to) this (the extent of the terrestrial globe) the knowers of the subject (indirectly) describe the extent of the heavenly sphere as well, even as by referring to (the size of anyone of) the two halves of peas and other pulses (that of the other half is also made known). Between the two (heaven and earth) intervenes the sky (the aerial region), which is joined both to heaven (above) and earth (below). (2) Placed at the centre

* Of the six spheres above the terrestrial globe, the first two viz., the aerial world (Bhuvarloka) and the heavenly sphere (Swarloka) are the worlds of enjoyment; whereas the four higher spheres (the Maharloka, the Janaloka, the Tapoloka and the Satyaloka or Brahmaloka are the regions inhabited by those (Ṛṣis and others) who either enjoy supreme bliss (Jivanmukti) or strive for the same, turning their back on the pleasures of sense, with which they are abundantly provided.

of the sky, the glorious sun, the lord of the luminaries, warms by its heat and illuminates by its light (all) the three worlds (heaven, earth and the space lying between them). (Coursing) by slow, swift and regulated marches, known by the names of Uttarāyaṇa (the northerly march from the equator to the summer solstice and back to the equator), Dakṣiṇāyana (the southerly march from the equator to the winter solstice and back to the equator) and the Vaiṣuvata (the march across the equator at the equinoxes) and rising higher (in the heavens), going down and taking a mean position whenever and wherever such positions are inevitable (under the divine law), the sun, while passing through the signs of the zodiac, from Makara (Capricornus) onwards, lengthens the days while shortening the nights and *vice versa* and brings their duration on a par. (3) When the sun traverses the signs* of Meṣa (Aries) and Tulā (Libra), the days and nights are (more or less) of equal length and when it traverses the five signs from Vṛṣabha (Taurus) onwards (viz., Vṛṣabha, Mithuna, Karkaṭa, Siṁha and Kanyā or Taurus, Gemini, Cancer, Leo and Virgo), days become longer and longer only while nights become shorter (on an average) by nearly half an hour (24 minutes) every month. (4) When (however) the sun traverses the five signs from Vṛścika onwards (viz., Vṛścika, Dhanus, Makara, Kumbha and Mīna or Scorpio, Sagittarius, Capricornus, Aquarius and Pisces), days become shorter and nights (proportionately) longer. (5) Days grow in length till the sun takes to the southward course and nights become longer and longer till it takes a northward turn. (6)

एवं नव कोटय एकपञ्चाशल्लक्षाणि योजनानां मानसोत्तरगिरिपरिवर्तनस्योपदिशन्ति तस्मिन्नैन्द्रीं पुरीं पूर्वस्मान्मेरोर्देवधानीं नाम दक्षिणतो याम्यां संयमनीं नाम पश्चाद्वारुणीं निम्लोचनीं नाम उत्तरतः सौम्यां विभावरीं नाम तासूदयमध्याह्नास्तमयनिशीथानीति भूतानां प्रवृत्तिनिवृत्तिनिमित्तानि समयविशेषेण मेरोश्चतुर्दिशम्। ७। तत्रत्यानां दिवसमध्यङ्गत एव सदाऽऽदित्यस्तपति सव्येनाचलं दक्षिणेन करोति। ८। यत्रोदेति तस्य ह समानसूत्रनिपाते निम्लोचति यत्र क्वचन स्यन्देनाभितपति तस्य हैष समानसूत्रनिपाते प्रस्वापयति तत्र गतं न पश्यन्ति ये तं समनुपश्येरन्। ९।

The learned declare the distance † covered by the revolution of the sun on the top of the (circular) Mānasottara mountain as described heretofore (vide V. xx. 80) to be nine crore and fifty one lakh Yojanas (or seventy-six crore and eight lakh miles) and (further) mention the

* As the sun never remains at a fixed position according to the ancients and is constantly changing its course, turning more and more either towards the north or towards the south, days and nights are of equal duration, strictly speaking, only on two days in a year, viz., on the vernal and autumnal equinoxes. But the disparity in their length is very negligible during these two parts of the year, covering a total period of nearly two months, as it never exceeds 24 minutes. It is therefore that days and nights are spoken of as equal in length during this period. Similarly the length of days gradually increases and the length of nights is proportionately reduced only when the sun traverses the signs of Vṛṣabha and Mithuna; while during the other three months, viz., when the sun traverses the signs of Karkaṭa, Siṁha and Kanyā, the order is reversed, that is to say, the length of nights gradually increases and that of days diminishes. Days, however, nonetheless continue to be longer than nights till the sun takes to the southward course— vide passage (6) above. It is in this light that the statement in the latter part of passage(4) above should be interpreted. And the statement made in passage (5) above should also be construed likewise. Even so the monthly rate of fall in the duration of nights during the five months of the sun's northward course and in the length of days during the corresponding months of its southward course is not uniform every month; sometimes it exceeds 24 minutes, while at other times it is less than 24 minutes. 24 minutes should, therefore, be taken to be the average rate.

† By adding together half the diameter (fifty thousand Yojanas) of Jambūdwīpas—which lies at the centre of the lotus-like terrestrial globe—and the width of the five other circular Dwīpas surrounding it, each of which is twice as large as the one preceding it, as well as of the six belts of oceans encircling the six Dwīpas, each of which is equal in extent to the Dwīpa enclosed

existence on that mountain of the city of Indra (the deity presiding over the eastern quarter), named Devadhānī, the city of Yama (the deity presiding over the southern quarter), called Saṁyamanī, the city of Varuṇa (the deity presiding over the western quarter), Nimlocanī by name, and the city of Soma (the moon-god, the deity presiding over the northern quarter), known as Vibhāvarī, to the east, south, west and north respectively of Mount Meru. When the sun makes its way into these cities (one after another) at particular periods (of the day), there are on the four sides of Mount Meru sunrise, midday, sunset and midnight respectively—which serve as occasions for activity and suspension of activity on the part of living beings.(7) For those dwelling on the Meru the sun ever shines as at midday. And though (actually moving in an easterly direction with its face turned towards the lunar mansions and) keeping the Meru on its left, it appears to (move in a westerly direction and) keep the Meru on its right (because of the movement in an opposite direction of the entire stellar sphere including the sun, which is going from east to west, being pushed by the wind known as Pravaha, which is always blowing with the Meru on its right). (8) It is a well-known fact that it sets (goes out of sight) just on the opposite side of the point where it rises (comes to view) and it sends the world to deep sleep (causes midnight) just opposite to the place where it torments people (by its heat), so as to make them drip with perspiration. (Similarly) they who clearly see it continually (from sunrise to sunset) no longer perceive it when it has gone to the other side (That is to say, when the sun shines overhead on the opposite side, there is midnight on this side). (9)

यदा चैन्द्र्याः पुर्याः प्रचलते पञ्चदशघटिकाभिर्याम्यां सपादकोटिद्वयं योजनानां सार्धद्वादशलक्षाणि साधिकानि चोपयाति। १०। एवं ततो वारुणीं सौम्यामैन्द्रीं च पुनस्तथान्ये च ग्रहाः सोमादयो नक्षत्रैः सह ज्योतिश्चक्रे समभ्युद्यन्ति सह वा निम्लोचन्ति। ११। एवं मुहूर्तेन चतुस्त्रिंशल्लक्षयोजनान्यष्टशताधिकानि सौरो रथस्त्रयीमयोऽसौ चतसृषु परिवर्तते पुरीषु। १२।

When the sun proceeds from the city of Indra to that of Yama, it traverses, in the course of fifteen Ghaṭikās (six hours), (a distance of) two and a quarter crore, twelve and a half lakh and more (twenty-five thousand) Yojanas (i.e., two crore, thirty-seven lakh and seventy-five thousand Yojanas all told or one-quarter of its total orbit). (10) In the same way (in the same period) it travels from it (from the last-mentioned city, the city of Yama) to the city of Varuṇa, and (thence) to the city of Soma and (then) back to the city of Indra (all of which are situated at an equal distance from one another). So also other planets such as the moon alongwith the lunar mansions rise as well as set together in the stellar sphere. (11) Thus covering (a

by it, and joining to the total width of these six Dwīpas and the same number of oceans surrounding them half the width of the seventh and largest Dwīpa (Puṣkaradwīpa) at the centre of which the mountain-belt called Mānasottara is placed, the figure of one crore, fifty-seven lakh and fifty thousand Yojanas is arrived. This represents the radius of the circle described by the revolution of the sun's chariot on the top of the Mānasottara mountain with Mount Meru, standing at the core of Jambūdwīpa, as its centre. The double of this number or 3 crore and fifteen lakh Yojanas represents the extent of its diameter. According to the established rules of geometry the extent of the circumference of a circle is 3 1/7 times as much as its diameter. Multiplying the length of the diameter as calculated above by 3 1/7, the figure comes to nine crore and ninety lakh Yojanas. This, however, does not tally with the figure cited in the text, which is 39,00,000 less. A learned commentator, however, points out that, really speaking, the distance from the centre of Mount Meru to the orb of the sun itself should be reckoned as the radius of the circle and this has been ascertained from other authoritative sources to be in the neighbourhood of one crore and fifty-one lakh Yojanas only. Thus calculated, the diameter of the circle works out at the figure of three crore and two lakh Yojanas approximately. And by multiplying this figure by 3 1/7, the result arrived at exactly corresponds to the figure quoted in the text.

distance of) thirty-four lakh and eight hundred Yojanas (or two crore, seventy-two lakh, six thousand and four hundred miles) in the course of two Ghaṭikās (forty-eight minutes), the chariot of the sun-god, which represents the three Vedas (Ṛgveda, Sāmaveda and Yajurveda), continues to travel through the four cities (one after another in the order mentioned above). (12)

यस्यैकं चक्रं द्वादशारं षण्नेमि त्रिणाभि संवत्सरात्मकं समामनन्ति तस्याक्षो मेरोर्मूर्धनि कृतो मानसोत्तरे कृतेतरभागो यत्र प्रोतं रविरथचक्रं तैलयन्त्रचक्रवद् भ्रमन्मानसोत्तरगिरौ परिभ्रमति। १३। तस्मिन्नक्षे कृतमूलो द्वितीयोऽक्षस्तुर्यमानेन सम्मितस्तैलयन्त्राक्षवद् ध्रुवे कृतोपरिभागः। १४।

The wise speak of this chariot as having one of its wheels in the shape of a year with twelve spokes (in the form of the twelve months), a rim with six segments (in the form of the six seasons) and a hub with three pieces joined together (in the shape of the three parts of four months each). Its axle-tree is fixed (at one end) to the top of Mount Meru and has its other end placed (somewhere in the air) over (the belt of) the Mānasottara (on the same level as the Meru). Fixed through and rotating on this like the wheel of an oil-press, the wheel of the chariot of the sun-god revolves over (the entire length of) the Mānasottara Mountain. (13) (Besides this) there is a second axle-tree, measuring one fourth of the length of the first, (i.e., thirty-nine lakh, thirty-seven thousand and five hundred Yojanas, the length of the first being one crore, fifty-seven lakh and fifty thousand Yojanas as already pointed out), with its lower end joined to the aforesaid (first) axle, like the axle of an oil-press, and its upper end fastened to the pole-star (with an aerial cord). (14)

रथनीडस्तु षट्त्रिंशल्लक्षयोजनायतस्तत्तुरीयभागविशालस्तावान् रविरथयुगो यत्र हयाश्छन्दोनामानः सप्तारुणयोजिता वहन्ति देवमादित्यम्। १५। पुरस्तात्सवितुररुणः पश्चाच्च नियुक्तः सौत्ये कर्मणि किलास्ते। १६। तथा वालखिल्या ऋषयोऽङ्गुष्ठपर्वमात्राः षष्टिसहस्राणि पुरतः सूर्यं सूक्तवाकाय नियुक्ताः संस्तुवन्ति। १७। तथान्ये च ऋषयो गन्धर्वाप्सरसो नागा ग्रामण्यो यातुधाना देवा इत्येकैकशो गणाः सप्त चतुर्दश मासि मासि भगवन्तं सूर्यमात्मानं नानानामानं पृथङ्नानानामानः पृथक्कर्मभिर्द्वन्द्वश उपासते। १८। लक्षोत्तरं सार्धनवकोटियोजनपरिमण्डलं भूवलयस्य क्षणेन सगव्यूत्युत्तरं द्विसहस्रयोजनानि स भुङ्क्ते। १९।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे ज्योतिश्चक्रसूर्यरथमण्डलवर्णनं नामैकविंशोऽध्यायः। २१।

The interior of the chariot is thirty-six lakh Yojanas (or two crore and eighty-eight lakh miles) long and a quarter of it (or nine lakh Yojanas) in breadth. The yoke of the chariot of the sun-god is (also) of the same extent (nine lakh Yojanas long) : joined to this by Aruṇa (the charioteer), seven horses, severally bearing the names of the (seven Vedic) metres (Gāyatrī, Bṛhatī, Uṣṇik, Jagatī, Triṣṭubh, Anuṣṭubh and Paṅkti), carry the sun-god (seated in the chariot). (15) Charged with the role of a charioteer, they say, sits Aruṇa in front of the sun-god but with his face turned towards the west (towards the sun-god in order to avoid showing disrespect to him by turning his back towards him). (16) Even so, entrusted with (the duty of) uttering his praises (and ever seated) in front of him, sixty thousand sages, (known as) the Vālakhilyas, (all) equal in size to the forepart of a thumb, extol the sun-god in a chorus. (17) Similarly other Ṛṣis (sages), Gandharvas (celestial musicians), Apsarās (celestial nymphs), Nāgas (serpent-demons), Yakṣas (a species of demigods), Yātudhānas (Rākṣasas) and gods—fourteen (in all) taken singly and forming seven groups when taken in pairs (each pair consisting of two individuals of the same species), and bearing diverse names—wait upon the Lord, the (universal) Spirit, in the form of the sun-god, called by different names, through different services* and in distinct batches (of fourteen) every month. (18) (It has already been

pointed out in passage 7 that) the circumference of the terrestrial globe (at the belt of the Mānasottara mountain situated in the heart of the outermost Dwīpa, the Puṣkaradwīpa) is nine crore and fifty-one lakh Yojanas. (Out of this) the sun covers (a distance of) two thousand and twoYojanas in a moment. (19)

Thus ends the twenty-first discourse entitled "A description of the stellar sphere as well as of the chariot of the sun-god and his entourage" in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्वाविंशोऽध्यायः

Discourse XXII

The relative position of the planets and their movements

राजोवाच

यदेतद्भगवत आदित्यस्य मेरुं ध्रुवं च प्रदक्षिणेन परिक्रामतो राशीनामभिमुखं प्रचलितं चाप्रदक्षिणं भगवतोपवर्णितममुष्य वयं कथमनुमिमीमहीति। १।

The king (Parīkṣit) asked : How are we to understand (accept the truth of) what your glorious self has (just) stated (in passages 8 and 14 of the last discourse) with respect to that glorious sun, viz., that while appearing to revolve about Mount Meru (on the one hand) and the pole-star (on the other) with both these on its right, it (actually) moves (through the various signs of the zodiac) facing the lunar mansions, with the Meru (and the pole-star) on its left ? (1)

स होवाच

यथा कुलालचक्रेण भ्रमता सह भ्रमतां तदाश्रयाणां पिपीलिकादीनां गतिरन्यैव प्रदेशान्तरेष्वप्युपलभ्यमानत्वादेवं नक्षत्रराशिभिरुपलक्षितेन कालचक्रेण ध्रुवं मेरुं च प्रदक्षिणेन परिधावता सह परिधावमानानां तदाश्रयाणां सूर्यादीनां ग्रहाणां गतिरन्यैव नक्षत्रान्तरे राश्यन्तरे चोपलभ्यमानत्वात्। २। स एष भगवानादिपुरुष एव साक्षान्नारायणो लोकानां स्वस्तय आत्मानं त्रयीमयं कर्मविशुद्धिनिमित्तं कविभिरपि च वेदेन विजिज्ञास्यमानो द्वादशधा विभज्य षट्सु वसन्तादिष्वृतुषु यथोपजोषमृतुगुणान् विदधाति। ३। तमेतमिह पुरुषास्त्रय्या विद्यया वर्णाश्रमाचारानुपथा उच्चावचैः कर्मभिराम्नातैर्योगवितानैश्च श्रद्धया यजन्तोऽञ्जसा श्रेयः समधिगच्छन्ति। ४। अथ स एष आत्मा लोकानां द्यावापृथिव्योरन्तरेण नभोवलयस्य कालचक्रगतो द्वादश मासान् भुङ्क्ते राशिसंज्ञान् संवत्सरावयवान्मासः पक्षद्वयं दिवा नक्तं चेति सपादर्क्षद्वयमुपदिशन्ति यावता षष्ठमंशं भुञ्जीत स वै ऋतुरित्युपदिश्यते संवत्सरावयवः। ५। अथ च

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* The diverse functions discharged by the seven groups of attendants of the sun-god enumerated above are described in other books as below :—

स्तुवन्ति ऋषयः स्तर्वगन्धर्वैर्गीयते पुरः। नृत्यन्त्योऽप्सरसो यान्ति तस्य चानु निशाचराः॥
वहन्ति पन्नगा यक्षैः क्रियतेऽभीषुसंग्रहः। वालखिल्यास्तथैवैनं परिवार्य सहासते॥

(Viṣṇupurāṇa)

"The sages extol him through hymns of praise, the Gandharvas sing before him, the Apsarās go dancing in front of him, and then follow the Rākṣasas. The Nāgas draw the chariot (alongwith the horses), the Yakṣas hold the reins and even so the Vālakhilyas sit in the same chariot surrounding him (on all sides)."

For the names of the attendants as well as for those of the sun-god changing every month vide,. XII. xi. 33-34.

यावतार्धेन नभोवीथ्यां प्रचरति तं कालमयनमाचक्षते।६। अथ च यावन्नभोमण्डलं स ह द्यावापृथिव्योर्मण्डलाभ्यां कात्स्न्येन सह भुञ्जीत तं कालं संवत्सरं परिवत्सरमिडावत्सरमनुवत्सरं वत्सरमिति मानोर्मान्द्यशैघ्र्यसमगतिभिः समामनन्ति।७।

The sage clearly said : (Even) as the course of ants etc., crawling on a potter's wheel—which is rotating (on its axle)—and (thus) revolving with it, is indeed different (from the course of the wheel) as is evidenced by the fact that the ants etc., are observed in different parts (of the wheel even while it is in motion), so the course of the sun and other planets—which are subject to the wheel of Time, symbolized by the (various) constellations and the signs of the zodiac, and revolve with it even as the wheel in the form of constellations revolves round the pole-star and Mount Meru—is certainly different (from the course of the said wheel of Time, with which they move), as is clear from the fact that the sun and other planets are observed as conjoined with different constellations and at different signs of the zodiac (from the one where they were seen before). (2) It is no other than the glorious (omnipotent) Lord Nārāyaṇa, the most ancient Person (the ultimate Cause of the whole universe) Himself, who is critically inquired into by the Vedas as well as by the wise (those well-versed in the Vedas), that for the welfare of (all) living beings splits up His body (in the form of Time, symbolized by the year)—the theme of the three Vedas (Ṛgveda, Yajurveda and Sāmaveda), (nay) which is responsible for the right (timely) performance of rituals—into twelve parts (the twelve months) and manifests (by turns), in the six seasons, spring etc., the (distinctive) characteristics (in the form of heat and cold, showers and winds etc.), of each season, so as to provide the Jīvas with the means of reaping the fruits of their past actions. (3) Devoutly worshipping in this world the aforesaid Lord (in the form of Indra and the other deities) through (the different orders or grades of) rituals, (both) high and low, prescribed in the three Vedas, and (in the form of the Supreme Person) through the elaborate system of Yoga (courses of spiritual discipline or methods of God-Realization, e.g., Bhakti, Jñāna, Yoga), men following the path chalked out for the various Varṇas (grades of society) and Āśramas (stages in life) easily and duly attain the (desired) blessings (in the form of heavenly bliss—in the case of those who worship Him through rituals—or final beatitude in the case of those who worship Him through Bhaktiyoga, Karmayoga, Jñānayoga and so on). (4) Now, entering (in the form of the sun) the wheel of Time (as symbolized by the stellar sphere) existing in the firmament between heaven and earth, the same Lord who is the soul of all living beings passes through twelve months, the (twelve) parts of a year, known by the names of the (twelve) signs of the zodiac (Meṣa, Vṛṣa and so on). The learned declare that a month is equivalent to a couple of fortnights (one bright and the other dark, according to the lunar calendar), a day and night (in the eye of the manes) and the period taken in traversing two constellations and a quarter (from the point of the sun). And the fraction of a year in which He (the sun-god) covers the sixth part (of His orbit) is called a Ṛtu (season). (5) And, again, they refer to the (duration of) time in which He traverses one-half of His passage through the heavens as an Ayana (a half-year). (6) And, further, the learned speak of the (length of) time in which the same sun traverses the whole extent of the sky—bounded by the heavenly sphere on one side and the terrestrial sphere on the other—along with these two spheres in slow, rapid and moderate marches as a Saṁvatsara,* Parivatsara, Iḍāvatsara, Anuvatsara or Vatsara. (7)

एवं चन्द्रमा अर्कगभस्तिभ्य उपरिष्टाल्लक्षयोजनत उपलभ्यमानोऽर्कस्य संवत्सरभुक्तिं पक्षाभ्यां मासभुक्तिं सपादर्क्षाभ्यां दिनेनैव पक्षभुक्तिमग्रचारी द्रुततरगमनो भुङ्क्ते।८। अथ चापूर्यमाणाभिश्च

*For the significance of the names Saṁvatsara, Parivatsara and so on, vide footnote below III. xi. 14.

कलाभिरमराणां क्षीयमाणाभिश्च कलाभिः पितृणामहोरात्राणि पूर्वपक्षापरपक्षाभ्यां वितन्वानः सर्वजीवनिवहप्राणो जीवश्चैकमेकं नक्षत्रं त्रिंशता मुहूर्तैर्भुङ्क्ते।९। य एष षोडशकलः पुरुषो भगवान्मनोमयोऽन्नमयोऽमृतमयो देवपितृमनुष्यभूतपशुपक्षिसरीसृपवीरुधां प्राणाप्यायनशीलत्वात्सर्वमय इति वर्णयन्ति।१०।

Similarly, the moon, which is observed at a height of a lakh Yojanas (eight lakh miles) beyond the orb of the sun, and which moves faster than the sun and (therefore) leads all the other constellations, completes in the course of a month (two fortnights) the circuit made by the sun in a whole year, traverses in two and a quarter days the distance covered (by the sun) in a month, and the distance covered in a fortnight in the course of a day. (8) Determining by its gradually growing and declining splendour, associated with the first (bright) and second (dark) half-months, the day* and night of the gods and the manes respectively, the moon—which is the very life (sustenance) of all the species of living beings as well as (their) life-giver (sustainer)—passes through each constellation in the course of thirty Muhūrtas (twenty-four hours). (9) It is this glorious being appearing in the form of the moon (with its orb consisting of sixteen parts or digits), the deity presiding over the mind, the food† of all living beings and the very embodiment of nectar, who, being by his very nature the nourisher of the life of (all living beings including) the gods and the manes, human beings and spirits, beasts and birds, reptiles and plants, is one with all: so declare the wise. (10)

तत उपरिष्टात्त्रिलक्षयोजनतो नक्षत्राणि मेरुं दक्षिणेनैव कालायन ईश्वरयोजितानि सहाभिजिताष्टाविंशतिः।११।तत उपरिष्टादुशना द्विलक्षयोजनत उपलभ्यते पुरतः पश्चात्सहैव वार्कस्य शैघ्र्यमान्द्यसाम्याभिर्गतिभिरर्कवच्चरति लोकानां नित्यदानुकूल एव प्रायेण वर्षयंश्चारेणानुमीयते स वृष्टिविष्टम्भग्रहोपशमनः।१२।

At a height of three lakh Yojanas (or twenty-four lakh miles) beyond the moon (or five lakh Yojanas beyond the earth's surface) are placed the twenty-eight lunar mansions ‡inclusive of Abhijit. They revolve with the Meru on their right alone (having no separate course of their own)

* Although the scriptures declare that the dark and bright fortnight of a lunar month constitute a day and night respectively of the manes—a species of living beings inhabiting a part of the aerial region which evidently remains lighted by the sun's rays throughout a dark fortnight and screened from its rays for the whole length of a bright fortnight, the same is not the case with the gods, whose realm—so declare the scriptures—remains lighted by the sun so long as the latter continues to traverse the northern skies, and remains screened from the sun's rays throughout the rest of the year. Thus the period of six months commencing from the day on which the sun enters the sign of the zodiac called Capricornus constitutes the day, and other six months commencing with the sun's entry into the sign of the zodiac called Cancer constitutes the night of the gods. By the statement, therefore, that the moon divides the day and night of the gods and the manes by means of the bright and dark halves of a month, the sage Śuka evidently means that the moon determines by means of the bright and dark fortnights the periods of worship suitable for the gods and the manes respectively; for the Śruti text तस्मादापूर्वमाणपक्षे यजन्ते restricts the worship of the gods, to the bright fortnight. Similarly the Śruti text अपरपक्षे पितृणाम् assigns the dark fortnight to the worship of the manes. It is in this sense that the bright fortnight should be understood to be the day of the gods, and the eight of the manes and the dark fortnight to be the day of the manes and the night of the gods.

† The moon-god has been referred to in the scriptures as 'Oṣadhiśa' (the ruler and protector of herbs and annual plants). Elsewhere he has been spoken of as supplying food to all living beings (vide V. xx. 12). It is in this sense that he should be understood as constituting the food of all.

‡ The Nakṣatras or lunar mansions are ordinarily reckoned as twenty-seven only. Their names are:—Aświni, Bharani, Kṛttikā, Rohiṇi or Brāhmi, Mṛgaśirā or Agrahāyaṇī, Ārdrā, Punarvasu or Yamaka, Puṣya or Sidhya, Āśleṣā, Maghā, Pūrvā-phālguni, Uttarāphālguni, Hasta, Citrā, Swāti Viśākhā or Rādhā, Anurādhā (so-called because it is placed next to Rādhā), Jyeṣṭhā, Mūla, Pūrvāṣāḍhā, Uttarāṣāḍhā, Śravaṇa, Śraviṣṭhā or Dhaniṣṭhā, Śatabhiṣā, Pūrvābhādrapada, Uttarābhādrapada and Revatī. The twenty-eight constellations, viz., Abhijit, is located midway between the two Āṣādhā and Śravaṇa, as is borne out by the Śruti text—'अभिजिन्नाम नक्षत्रमुपरिष्टादाषाढानामधस्तच्छ्रोणायाः'.

fixed as they are to the wheel of time by God. (11) At a height of two lakh Yojanas beyond them is observed Uśanā (Venus), which traverses the heavens in rapid, slow and moderate marches like the sun, (sometimes) going before, (at other times following) in the rear, and (at still other times) keeping pace with, the sun. Bringing showers (in its train) almost invariably, it is ever propitious to (all) living beings and by its flitting (across certain constellations) is concluded to be neutralizing the influence of planets (such as the Mars) obstructing rainfall. (12)

उशनसा बुधो व्याख्यातस्तत उपरिष्टाद् द्विलक्षयोजनतो बुधः सोमसुत उपलभ्यमानः प्रायेण शुभकृद्यदार्काद् व्यतिरिच्येत तदातिवाताभ्रप्रायानावृष्ट्यादिभयमाशंसते। १३। अत ऊर्ध्वमङ्गारकोऽपि योजनलक्षद्वितय उपलभ्यमानस्त्रिभिस्त्रिभिः पक्षैरेकैकशो राशीन्द्वादशानुभुङ्क्ते यदि न वक्रेणाभिवर्तते प्रायेणाशुभग्रहोऽघशंसः। १४। तत उपरिष्टाद् द्विलक्षयोजनान्तरगतो भगवान् बृहस्पतिरेकैकस्मिन् राशौ परिवत्सरं परिवत्सरं चरति यदि न वक्रः स्यात्प्रायेणानुकूलो ब्राह्मणकुलस्य। १५।

By describing (the course of) Venus, (the course of) Budha or Mercury (too) stands described. Observed at a height of two lakh Yojanas beyond Venus, Budha, an offspring of the moon, is generally beneficent (in its influence). When (however) it outstrips the sun, it forebodes storm, a cloudy weather almost throughout (that period), drought and other unwelcome conditions. (13) Beyond Mercury, Aṅgāraka (Mars) too is observed at a height of two lakh Yojanas. It passes through the twelve signs of the zodiac at the rate of one in three fortnights, unless it takes a retrograde course, and is an inauspicious planet, often portending evil. (14) Placed at a height of two lakh Yojanas beyond Mars, the glorious Bṛhaspati (Jupiter) passes through one sign of the zodiac in a whole year unless it takes a retrograde course. It is generally propitious to the Brāhmaṇa race. (15)

तत उपरिष्टाद्योजनलक्षद्वयात्प्रतीयमानः शनैश्चर एकैकस्मिन् राशौ त्रिंशन्मासान् विलम्बमानः सर्वानेवानुपर्येति तावद्भिरनुवत्सरैः प्रायेण हि सर्वेषामशान्तिकरः। १६। तत उत्तरस्मादृषय एकादशलक्षयोजनान्तर उपलभ्यन्ते य एव लोकानां शमनुभावयन्तो भगवतो विष्णोर्यत्परमं पदं प्रदक्षिणं प्रक्रमन्ति। १७।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे ज्योतिश्चक्रवर्णने द्वाविंशोऽध्यायः। २२।

Observed at a height of two lakh Yojanas beyond Jupiter, and tarrying in each sign of the zodiac for thirty months (two years and a half), the planet Śanaiścara or Saturn (so-called because of its slow moving nature) passes through all (the twelve signs) in exactly the same number of years and is indeed mostly a source of anxiety to all. (16) At a height of eleven lakh Yojanas beyond Saturn are observed the seven Ṛṣis (the seven stars known by the name of the Big Bear or Ursa Major), that move clockwise round what they call the highest abode of Lord Viṣṇu (viz., the pole-star or Dhruvaloka), (ever) contemplating the (unmixed) good of all living beings. (17)

Thus ends the twenty-second discourse, forming part of an account of the stellar sphere, in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ त्रयोविंशोऽध्यायः

Discourse XXIII

The disposition of the stellar sphere represented in the form of a dolphin

श्रीशुक उवाच

अथ तस्मात्परतस्त्रयोदशलक्षयोजनान्तरतो यत्तद्विष्णोः परमं पदमभिवदन्ति यत्र ह महाभागवतो ध्रुव औत्तानपादिरग्निनेन्द्रेण प्रजापतिना कश्यपेण धर्मेण च समकालयुग्भिः सबहुमानं दक्षिणतः क्रियमाण इदानीमपि कल्पजीविनामाजीव्य उपास्ते तस्येहानुभाव उपवर्णितः।१। स हि सर्वेषां ज्योतिर्गणानां ग्रहनक्षत्रादीनामनिमिषेणाव्यक्तरंहसा भगवता कालेन भ्राम्यमाणानां स्थाणुरिवावष्टम्भ ईश्वरेण विहितः शश्वदवभासते। २।

Śrī Śuka continued : Now, at a height of thirteen lakh Yojanas beyond the Great Bear, lies (in the form of the pole-star) what they call the highest abode* of Lord Viṣṇu, where indeed resides the great devotee of the Lord, Dhruva, son of Uttānapāda, who is being circumambulated clockwise with great reverence even to this day by Agni (the god of fire), Indra (the chief of the gods), Kaśyapa, a lord of created beings, and Dharma (the god of virtue)—all moving synchronously (in the form of stars)—and who is the mainstay (resort) of (all) those who live (even) at the time of Pralaya (when all the three worlds perish). His glory has (already) been described in (Book Four of) this (holy) book (Śrīmad Bhāgavata). (1) Indeed he shines eternally (in the form of a star), fixed as he is by God, like a post holding together all the multitudes of luminaries, including planets and lunar mansions, that are being made to revolve by the ever-vigilant and all-powerful Time of incomprehensible speed. (2)

यथा मेढीस्तम्भ आक्रमणपशवः संयोजितास्त्रिभिस्त्रिभिः सवनैर्यथास्थानं मण्डलानि चरन्त्येवं भगणा ग्रहादय एतस्मिन्नन्तर्बहिर्योगेन कालचक्र आयोजिता ध्रुवमेवावलम्ब्य वायुनोदीर्यमाणा आकल्पान्तं परिचङ्क्रमन्ति नभसि यथा मेघाः श्येनादयो वायुवशाः कर्मसारथयः परिवर्तन्ते एवं ज्योतिर्गणाः प्रकृतिपुरुषसंयोगानुगृहीताः कर्मनिर्मितगतयो भुवि न पतन्ति। ३।

Just as (pairs of) oxen, trampling corn (in order to thresh it) while (remaining) tied to a post in the middle of a threshing-floor, walk round in their respective spheres, in three circles (gradually receding from that post), so the hosts of luminaries including the planets—fastened as they are to the aforesaid wheel (revolving movement) of Time either in the inner circle (remote from the earth) or in the outer one (nearer the earth) and propelled by the wind (called Pravaha and referred to in passage 8 of Discourse XXI)—revolve round the pole-star as the pivot till the end of a Kalpa (the life-time of the three worlds) in three courses (northward, southward and along the equator). (And just) as clouds and birds such as the hawk move about in the sky, suspended in the air and helped by their destiny (which keeps them floating in the air and prevents them from falling down), so the hosts of luminaries (which are no other than particular Jīvas appearing in those form)—brought into existence by the union of matter and Spirit (occasioned by the destiny responsible for their assuming such forms) and reaping the fruit yielded by their (past) actions—(move about in the air and) do not fall to the ground.(3)

केचिनैतज्ज्योतिरनीकं शिशुमारसंस्थानेन भगवतो वासुदेवस्य योगधारणायामनुवर्णयन्ति। ४। यस्य

* In the region of the pole-star Lord Viṣṇu ever remains manifest. It is in this sense that it has been spoken of here as well as at other places as the highest abode of Lord Viṣṇu. It is surely different from the Lord's own realm, known by the name of Vaikuṇṭha, which lies beyond the material plane.

पुच्छाग्रेऽवाक्शिरसः कुण्डलीभूतदेहस्य ध्रुव उपकल्पितस्तस्य लाङ्गूले प्रजापतिरग्निरिन्द्रो धर्म इति पुच्छमूले धाता विधाता च कट्यां सप्तर्षयः। तस्य दक्षिणावर्तकुण्डलीभूतशरीरस्य यान्युदगयनानि दक्षिणपार्श्वे तु नक्षत्राण्युपकल्पयन्ति दक्षिणायनानि तु सव्ये।यथा शिशुमारस्य कुण्डलाभोगसन्निवेशस्य पार्श्वयोरुभयोरप्यवयवाः समसंख्या भवन्ति। पृष्ठे त्वजवीथी आकाशगङ्गा चोदरतः।५। पुनर्वसुपुष्यौ दक्षिणवामयोः श्रोण्योरार्द्राश्लेषे च दक्षिणवामयोः पश्चिमयोः पादयोरभिजिदुत्तराषाढे दक्षिणवामयोर्नासिकयोर्यथासंख्यं श्रवणपूर्वाषाढे दक्षिणवामयोर्लोचनयोर्धनिष्ठा मूलं च दक्षिणवामयोः कर्णयोर्मघादीन्यष्ट नक्षत्राणि दक्षिणायनानि वामपार्श्ववङ्क्रिषु युञ्जीत तथैव मृगशीर्षादीन्युदगयनानि दक्षिणपार्श्ववङ्क्रिषु प्रातिलोम्येन प्रयुञ्जीत शतभिषाज्येष्ठे स्कन्धयोर्दक्षिणवामयोर्न्यसेत्। ६। उत्तराहनावगस्तिरधराहनौ यमो मुखेषु चाङ्गारकः शनैश्चर उपस्थे बृहस्पतिः ककुदि वक्षस्यादित्यो हृदये नारायणो मनसि चन्द्रो नाभ्यामुशना स्तनयोरश्विनौ बुधः प्राणापानयो राहुर्गले केतवः सर्वाङ्गेषु रोमसु सर्वे तारागणाः। ७।

Some people declare the stellar sphere as capable of being meditated upon through deep concentration of mind as a form of Lord Vāsudeva, (existing) in the shape of a dolphin. (4) At the end of the tail of this (divine) dolphin, whose body lies coiled with its head downwards, is allocated the pole-star; at its tail (below the end) are located one after another (the four stars representing) the Prajāpati (the sage Kaśyapa), Agni (the god of fire), Indra (the chief of the gods) and Dharma (the god of piety); at the root of its tail, (the stars representing the gods) Dhātā and Vidhātā; at the hip, the seven stars (of the Great Bear, representing the seven seers); on the right side of the dolphin, whose body lies coiled from left to right, they locate the (fourteen) constellations that mark the northern course (viz., from Abhijit to Punarvasu) and (the other fourteen, viz.,) those marking the southern course (i.e., from Puṣya to Uttarāṣāḍhā) on the left side, (even) as on both sides of a (common) dolphin whose body is disposed in concentric rings, the parts are equally divided. (To mention the limbs separately) at its back is placed the (group of constellations known by the name of) Ajavīthī (consisting of Mūla, Pūrvāṣāḍhā and Uttarāṣāḍhā) and at its belly, the milky way. (5) One should locate Punarvasu and Puṣya at the right and left loins, Ārdrā and Āśleṣā at the right and left hind legs, Abhijit and Uttarāṣāḍhā at the right and left nostrils, Śravaṇa and Pūrvāṣāḍhā at the right and left eyes. Dhaniṣṭhā and Mūla at the right and left ears respectively and the eight constellations from Maghā onwards, marking the southern course, at the ribs on the left side; and even so one should place the (other) eight, marking the northern course, (viz.,) Mṛgaśirṣa and so on, at the ribs on the right side in the reverse order (i.e., from Pūrvābhādrapada back to Mṛgaśirṣā), and locate (the remaining two, viz.,) Śatabhiṣā and Jyeṣṭhā at the right and left shoulders. (6) (Again,) at the upper jaw should be placed (the star representing the sage) Agasti (Agastya) and (the star representing) Yama (the god of punishment) at the lower jaw, (the planet) Mars as the mouth, Saturn at the penis, Jupiter at the hump, the sun at the chest, (the star representing the divine sage) Nārāyaṇa at the heart, the moon in the mind, Venus at the navel, (the two stars representing the twin gods) Aświnīkumāras (the celestial physicians) at the breasts, Mercury in the outgoing and incoming breaths, (the planet) Rāhu at the neck, the Ketus (comets) all over the body and all the hosts of (other) stars in the hair (on the body). (7)

एतदु हैव भगवतो विष्णोः सर्वदेवतामयं रूपमहरहः सन्ध्यायां प्रयतो वाग्यतो निरीक्षमाण उपतिष्ठेत नमो ज्योतिर्लोकाय कालायनायानिमिषां पतये महापुरुषायाभिधीमहीति। ८।

ग्रहर्क्षतारामयमाधिदैविकं पापापहं मन्त्रकृतां त्रिकालम्।
नमस्यतः स्मरतो वा त्रिकालं नश्येत तत्कालजमाशु पापम्।९।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे शिशुमारसंस्थावर्णनं नाम त्रयोविंशोऽध्यायः। २३।

And actually fixing one's gaze on this very form of Lord Viṣṇu, representing all the gods, in the evening from day to day, one should wait with a concentrated mind upon the same with the following (prayer) silently:—"Hail to the Supreme Person, (manifesting Himself as) the wheel of Time—the backbone of the luminaries—the Ruler of all the gods! (Thus) do we meditate on Him." (8) The form of Lord Viṣṇu (the Ruler of all the gods), consisting of the planets, lunar mansions and other stars, wipes out the sins of those who repeat the foregoing prayer thrice (in the morning and evening and at noon) everyday. (Nay,) the sin committed in the immediate past by him who bows to or even thinks of this form three times (a day) disappears at once. (9)

Thus ends the twenty-third discourse entitled " The disposition of the stellar sphere represented in the form of a dolphin" in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चतुर्विंशोऽध्यायः

Discourse XXIV

The position of Rāhu etc., and the limits of the heavenlike subterranean regions

श्रीशुक उवाच

अधस्तात्सवितुर्योजनायुते स्वर्भानुर्नक्षत्रवच्चरतीत्येके योऽसावमरत्वं ग्रहत्वं चालभत भगवदनुकम्पया स्वयमसुरापसदः सैंहिकेयो ह्यतदर्हस्तस्य तात जन्मकर्माणि चोपरिष्टाद्वक्ष्यामः। १। यददस्तरणेर्मण्डलं प्रतपतस्तद्विस्ततो योजनायुतमाचक्षते द्वादशसहस्रं सोमस्य त्रयोदशसहस्रं राहोर्यः पर्वणि तद्व्यवधानकृद्वैरानुबन्धः सूर्याचन्द्रमसावभिधावति। २। तन्निशम्योभयत्रापि भगवता रक्षणाय प्रयुक्तं सुदर्शनं नाम भागवतं दयितमस्त्रं तत्तेजसा दुर्विषहं मुहुः परिवर्तमानमभ्यवस्थितो मुहूर्तमुद्विजमानश्चकितहृदय आरादेव निवर्तते तदुपरागमिति वदन्ति लोकाः। ३।

Śrī Śuka went on : Some people (well-versed in the Paurāṇika lore) declare that ten thousand Yojanas below the sun (a heavenly body called) Rāhu moves about like a lunar mansion. The deity presiding over it, who was by birth a vile demon, having been born of (a mother,) Siṁhikā (by name), attained by the grace of the Lord immortality and the (exalted) rank of a planet (thus, influencing the destiny of men), though unworthy of these. (The story) of his birth and deeds, O dear son, we shall narrate later on (in Books, VI and VIII). (1) They declare the sphere of the burning sun, that shines yonder, as ten thousand Yojanas, that of the moon as twelve thousand and that of Rāhu as thirteen thousand Yojanas in extent—(the same Rāhu) who assails the sun and the moon on the day when the two dwell together and the day of the full moon (respectively), nursing a grudge against them ever since he interposed himself between them (in the garb of a god to share the feast of nectar, which was being doled out to the gods by the Lord Himself appearing in the form of a bewitching woman, Mohinī by name vide Discourse IX of Book VIII—and his identity was disclosed by the sun-god and the moon-god). (2) Seeing the celebrated and favourite missile (discus) of the Lord, Sudarśana by name, placed by Him by the side of both the aforesaid (planets) for their protection—on coming to know their (delicate) plight—and formidable by its splendour, constantly revolving, he (Rāhu) stands facing it for an hour or so (lit., 48 minutes), shaking

with fear and bewildered at heart and retreats even from a distance. It is this incident (his proceeding against either of the two planets in a hostile manner and standing awhile in front of it in a menacing attitude) that the people refer to as a (solar or lunar) eclipse (as the case may be). (3)

ततोऽधस्तात्सिद्धचारणविद्याधराणां सदनानि तावन्मात्र एव। ४। ततोऽधस्ताद्यक्षरक्षःपिशाचप्रेतभूतगणानां विहाराजिरमन्तरिक्षं यावद्वायुः प्रवाति यावन्मेघा उपलभ्यन्ते। ५। ततोऽधस्ताच्छतयोजनान्तर इयं पृथिवी यावद्धंसभासश्येनसुपर्णादयः पतत्रिप्रवरा उत्पतन्तीति। ६। उपवर्णितं भूमेर्यथासंनिवेशावस्थानमवनेरप्यधस्तात् सप्त भूविवरा एकैकशो योजनायुतान्तरेणायामविस्तारेणोपक्लृप्ता अतलं वितलं सुतलं तलातलं महातलं रसातलं पातालमिति। ७। एतेषु हि बिलस्वर्गेषु स्वर्गादप्यधिककामभोगैश्वर्यानन्दभूतिविभूतिभिः सुसमृद्धभवनोद्यानाक्रीडविहारेषु दैत्यदानवकाद्रवेया नित्यप्रमुदितानुरक्तकलत्रापत्यबन्धुसुहृदनुचरा गृहपतय ईश्वरादप्यप्रतिहतकामा मायाविनोदा निवसन्ति। ८। येषु महाराज मयेन मायाविना विनिर्मिताः पुरो नानामणिप्रवरप्रवेकविरचितविचित्रभवनप्राकारगोपुरसभाचैत्यचत्वरायतनादिभिर्नागासुरमिथुनपारावतशुकसारिकाकीर्णकृत्रिमभूमिभिर्विबरेश्वरगृहोत्तमैः समलङ्कृताश्चकासति। ९। उद्यानानि चातितरां मनइन्द्रियानन्दिभिः कुसुमफलस्तबकसुभगकिसलयावनतरुचिरविटपविटपिनां लताङ्गालिङ्गितानां श्रीभिः समिथुनविविधविहङ्गमजलाशयानाममलजलपूर्णानां झषकुलोल्लङ्घनक्षुभितनीरनीरजकुमुदकुवलयकह्लारनीलोत्पललोहितशतपत्रादिवनेषु कृतनिकेतनानामेकविहाराकुलमधुरविविधस्वनादिभिरिन्द्रियोत्सवैरमरलोकश्रियमतिशयितानि। १०। यत्र ह वाव न भयमहोरात्रादिभिः कालविभागैरुपलक्ष्यते। ११। यत्र हि महाहिप्रवरशिरोमणयः सर्वं तमः प्रबाधन्ते। १२। न वा एतेषु वसतां दिव्यौषधिरसरसायनान्नपानस्नानादिभिराधयो व्याधयो वलीपलितजरादयश्च देहवैवर्ण्यदौर्गन्ध्यस्वेदक्लमग्लानिरिति वयोऽवस्थाश्च भवन्ति। १३। न हि तेषां कल्याणानां प्रभवति कुतश्चन मृत्युर्विना भगवत्तेजसश्चक्रापदेशात्। १४। यस्मिन् प्रविष्टेऽसुरवधूनां प्रायः पुंसवनानि भयादेव स्रवन्ति पतन्ति च। १५।

At (a distance of) quite as many (ten thousand) Yojanas (as Rāhu stands below the sun) below Rāhu lie the abodes (realms) of (demigods such as) the Siddhas (a class of beings possessing mystic powers from their very birth), Cāraṇas (celestial bards) and Vidyādharas (celestial artistes). (4) Below these lies the aerial region, the sports-ground (abode) of the hosts of Yakṣas (the attendants of Kubera, the god of riches), Rākṣasas (ogres), Piśācas (goblins), Pretas (spirits) and Bhūtas (ghosts), extending as far (below) as the wind fiercely blows and clouds are met with. (5) At a distance of a hundred Yojanas below that (the aerial region) lies this earth (the terrestrial region), extending as far (high) as the foremost of birds such as the swans, vultures, hawks and eagles (are able to) soar. (6) The situation of the earth as well as the arrangement of its parts has (already) been described as it is. Even below (in the bowels of) the earth there exist seven holes in the earth (subterranean regions)—situated at a distance of ten thousand Yojanas (from one another) and each extending to the (same) length and breadth of ten thousand Yojanas, viz., Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla. (7) In the houses, gardens, pleasure-grounds and stadia in these heavenlike subterranean regions—houses etc., exuberantly rich in sensuous enjoyments, affluence and joy born of power, surpassing even those enjoyed in heaven—live as householders Daityas and Dānavas (two species of superhuman beings noted for their herculean strength and gigantic form) and serpents (born of Kadrū, one of the wives of the sage Kaśyapa), whose wives and children, relations and kinsmen and servants are ever highly delighted and devoted (to them), whose desires are never thwarted even by most powerful gods (like Indra) and who divert themselves with their uncanny skill in (various) arts.(8) In these regions, O great king (Parīkṣit), shine forth cities built by the miraculous architect Maya, and richly adorned with wonderful house, defensive walls, gates, town halls, places of worship, quadrangles and resting-places etc., built of various excellent gems of best

type, as well as with grand mansions of the lords of these regions, whose terraces are (ever) crowded with pairs of Nāgas and Asuras (demons), pigeons and parrots and Mainās. (9) The gardens too (in those regions) surpassingly dim the glory of the celestial world by the splendour, delighting the mind and senses (of the spectators), of (their) trees—whose charming boughs are weighed down by bunches of flowers and fruits and lovely young leaves and which are embraced by the body of creepers—(as well as) of their lakes etc., full of limpid water and resorted to by various species of birds living singly as well as in pairs; and (even so) they excel the heavenly world by the sweet and varied notes of birds that have taken up their abode in the beds of lotuses and lilies, Kuvalayas, and Kalhāras, blue and red, lotuses and lotuses with a hundred petals (and so on) in the water of those lakes etc., shaken by the leaping of fish—notes that bring a feast of joy (to the hearers) and are confused by their uninterrupted sport. (10) There indeed, they say, no fear caused by divisions of time such as day and night is observed (among the people since the sun and the moon do not shine there and the denizens of those regions are very long-lived). (11) As a matter of fact, in those regions the gems on the hoods of the foremost of the great serpents (inhabiting them) drive away all darkness. (12) Nor indeed do anxieties and ailments, wrinkles, grey hairs and old age (the root of all these) etc., paleness of the body, foul smell (coming from the body), perspiration, fatigue and langour—these as well as the changes in age (too) do not afflict those residing in these regions because of (their taking) miraculous herbs, saps, elixirs, foods and drinks, baths and so on. (13) In fact, death from no cause except from the might of the Lord going by the name of his discus (Sudarśana) prevails against those blessed souls. (14) (And) the moment that discus enters those regions the embryos (carried in the womb) of the Asura women generally slip out (from the womb) in their earlier or later stages of development through sheer fear (of the discus). (15)

अथातले मयपुत्रोऽसुरो बलो निवसति येन ह वा इह सृष्टाः षण्णवतिर्मायाः काश्चनाद्यापि मायाविनो धारयन्ति यस्य च जृम्भमाणस्य मुखतस्त्रयः स्त्रीगणा उदपद्यन्त स्वैरिण्यः कामिन्यः पुंश्चल्य इति या वै विलायनं प्रविष्टं पुरुषं रसेन हाटकाख्येन साधयित्वा स्वविलासावलोकनानुरागस्मितसंलापोपगूहनादिभिः स्वैरं किल रमयन्ति यस्मिन्नुपयुक्ते पुरुष ईश्वरोऽहं सिद्धोऽहमित्ययुतमहागजबलमात्मानमभिमन्यमानः कत्थते मदान्ध इव। १६।

Now, in (the region of) Atala, lives the demon Bala, son of Maya, by whom, indeed, they say, were released ninety-six (varieties of) conjuring tricks, some of which conjurers practise even today. From the mouth of this demon, even as he was yawning (once), sprang up three groups of women, called Swairiṇīs (those copulating with men of their class alone), Kāminīs (copulating with people of other classes too) and Puṁścalīs (the most fickle-minded among the Kāminīs). (All) these women render a man, entering this subterranean region, sexually fit by (giving them) an elixir called Hāṭaka and afford them sexual delight at will, so they say, by their (peculiar) dalliances and sportive glances, love-begotten smiles, affectionate talks and embraces etc. When that elixir is taken, a man begins to feel that he is all-powerful, that he is all-perfect and, thinking himself as possessing the strength of ten thousand mighty elephants, brags like one blinded by intoxication. (16)

ततोऽधस्ताद्वितले हरो भगवान् हाटकेश्वरः स्वपार्षदभूतगणावृतः प्रजापतिसर्गोपबृंहणाय भवो भवान्या सह मिथुनीभूत आस्ते यतः प्रवृत्ता सरित्प्रवरा हाटकी नाम भवयोर्वीर्येण यत्र चित्रभानुर्मारुतरिश्वना समिध्यमान ओजसा पिबति तन्निष्ठ्यूतं हाटकाख्यं सुवर्णं भूषणेनासुरेन्द्रावरोधेषु पुरुषाः सह पुरुषीभिर्धारयन्ति। १७।

Below that, in (the region of) Vitala, resides Lord Śiva (the Destroyer of the universe), (known by the name of) Hāṭakeśwara, surrounded by troops of ghosts, forming His retinue, and united with His (divine) Spouse (Goddess Pārvatī) under the name of Bhava (the Source of the creation) for multiplying the creation of Brahmā (the lord of creation). From Him has issued the great river Hāṭakī, charged with the energy of both Lord Bhava and Goddess

Bhavānī (His Consort), where fire, kindled by the wind, absorbs with (great) vigour the water (of the river), and the same, thrown out (in the form of froth), is condensed into (the variety of) gold, known by the name of Hāṭaka which both males and females (who are equally strong) in the gynaeceums of the Asura chiefs wear (on their person) in the form of ornaments. (17)

ततोऽधस्तात्सुतले उदारश्रवाः पुण्यश्लोको विरोचनात्मजो बलिर्भगवता महेन्द्रस्य प्रियं चिकीर्षमाणेनादितेर्लब्धकायो भूत्वा वटुवामनरूपेण पराक्षिप्तलोकत्रयो भगवदनुकम्पयैव पुनः प्रवेशित इन्द्रादिष्वविद्यमानया सुसमृद्धया श्रियाभिजुष्टः स्वधर्मेणाराधयंस्तमेव भगवन्तमाराधनीयमपगतसाध्वस आस्तेऽधुनापि। १८। नो एवैतत्साक्षात्कारो भूमिदानस्य यत्तद्भगवत्यशेषजीवनिकायानां जीवभूतात्मभूते परमात्मनि वासुदेवे तीर्थतमे पात्र उपपन्ने परया श्रद्धया परमादरसमाहितमनसा सम्प्रतिपादितस्य साक्षादपवर्गद्वारस्य यद्विलनिलयैश्वर्यम्। १९। यस्य ह वाव क्षुतपतनप्रस्खलनादिषु विवशः सकृन्नामाभिगृणन् पुरुषः कर्मबन्धनमञ्जसा विधुनोति यस्य हैव प्रतिबाधनं मुमुक्षवोऽन्यथैवोपलभन्ते। २०। तद्भक्तानामात्मवतां सर्वेषामात्मन्यात्मद आत्मतयैव। २१। न वै भगवान्नूनममुष्यानुजग्राह यदुत पुनरात्मानुस्मृतिमोषणं मायामयभोगैश्वर्यमेवातनुतेति। २२। यत्तद्भगवतानधिगतान्योपायेन याच्ञाच्छलेनापहृतस्वशरीरावशेषितलोकत्रयो वरुणपाशैश्च सम्प्रतिमुक्तो गिरिदर्यां चापविद्ध इति होवाच। २३। नूनं बतायं भगवानर्थेषु न निष्णातो योऽसाविन्द्रो यस्य सचिवो मन्त्राय वृत एकान्ततो बृहस्पतिस्तमतिहायस्वयमुपेन्द्रेणात्मानमयाचतात्मनश्चाशिषो नो एव तद्दास्यमतिगम्भीरवयसः कालस्य मन्वन्तरपरिवृत्तं कियल्लोकत्रयमिदम्। २४। यस्यानुदास्यमेवास्मत्पितामहः किल वव्रे न तु स्वपित्र्यं यदुताकुतोभयं पदं दीयमानं भगवतः परमिति भगवतोपरते खलु स्वपितरि। २५। तस्य महानुभावस्यानुपथममृजितकषायः को वास्मद्विधः परिहीणभगवदनुग्रह उपजिगमिषतीति। २६। तस्यानुचरितमुपरिष्टाद्विस्तरिष्यते यस्य भगवान् स्वयमखिलजगद्गुरुर्नारायणो द्वारि गदापाणिरवतिष्ठते निजजनानुकम्पितहृदयो येनाङ्गुष्ठेन पदा दशकन्धरो योजनायुतायुतं दिग्विजय उच्चाटितः। २७।

Below that, in (the region of) Sutala, resides, free from (all) fear, even to this day (the demon king) Bali of sacred renown, the illustrious son of Virocana. (Once) robbed of (the sovereignty of all) the three worlds (heaven, earth and the intermediate region) by the Lord—who in order to please the mighty Indra (the chief of the gods) descended through (the womb of) Aditi (the mother of the gods and a wife of the sage Kaśyapa) and appeared (before him) in the form of a celibate dwarf—he was admitted (into this realm) through the Lord's very grace and endowed once more with overflowing wealth, (the like of) which is not forthcoming even with Indra and others, and continues to worship the same adorable Lord through (the performance of) his duty. (18) The (great) fortune which is enjoyed by Bali in the subterranean region of Sutala is certainly not the direct result of the gift (made by him) of land (in the shape of the sovereignty of the three worlds), inasmuch as it was duly bestowed, with supreme piety and with a calm and composed mind full of highest regard, on the celebrated Lord Vāsudeva (the Abode of the whole universe)—the Supreme Spirit, the very life (animating principle) and Soul (the Inner Controller) of all species of living beings, the holiest recipient presenting Himself (before him)—and was (therefore) directly conducive to final beatitude. (19) A man helplessly (involuntarily) uttering His Name (only) once (even) while sneezing, falling down or stumbling and on other (such) occasions actually shakes off without delay, it is said, the shackles of Karma (that kept him tied down to worldly existence), the means of overcoming which the seekers of liberation find in altogether different processes (courses of spiritual disciplines other than the repetition of the Divine Name, such as Karmayoga, Jñānayoga and Dhyānayoga, which are so difficult to follow). (20) Hence the fortune (referred to above) could not be the fruit of the gift (of land) made—as to one's own self—to the Lord, who is the very Self of all (living beings), (particularly) of those who have attained

Self-Realization, nay, who bestows His own Self on (places Himself at the disposal of) His devotees. (21) Nor indeed can it be said that the Lord showered His grace on Indra in that He bestowed on him only the illusory pleasures of sense and affluence, which, on the other hand, take away the remembrance in relation to the Lord Himself. (22) For, (when) robbed of (the sovereignty of) all the three worlds (and allowed no other possessions) except his mere body and thrown into a mountain-cave, tightly bound with the cords of Varuṇa (the god of water), by the Lord (who did all this) under the pretext of begging for three paces of land) because He found no other means (of depriving him of his glory and possessions), Bali actually uttered the following memorable words:—(23) "Alas! this glorious god who is called Indra is surely not clever in attaining the object of (his) life in that he—whose counseller is (the celebrated sage) Bṛhaspati, exclusively chosen (by him) for deliberation—ignored that sage and asked me through Lord Vāmana (younger brother of Indra) Himself for (the sovereignty of) the three worlds (the objects of his desire) and on no account the service of that Lord. (After all) of what account are these three worlds, which change hands at the end of a Manvantara (the period of sovereignty of a Manu, extending to a little over seventy-one rounds of the four Yugas), a (minute) fraction of Time, which has an infinite duration. (24) It is well-known that my grandfather (the great devotee Prahlāda) asked for His service only, but not the throne of his father (Hiraṇyakaśipu, the suzerain lord of the three worlds), which had (now) no fear from any quarter, even though it was being offered by the Lord on the latter's death, (only) because it was something other than the Lord. (25) What individual like me, whose passions have not been attenuated and who has totally rejected the Lord's grace, can possibly hope to tread in the footsteps of that noble soul?" (26) The narrative of Bali will be told at length later on (in Book Eight), at whose door stays, mace in hand, the divine Nārāyaṇa Himself, the adored of the whole universe—Nārāyaṇa, whose heart is full of compassion for His own devotees and by whom Rāvaṇa (the ten-headed monster) was thrown a hundred million Yojanas away with His toe (when he appeared there) in the course of his (expedition for the) conquest of the quarters. (27)

ततोऽधस्तात्तलातले मयो नाम दानवेन्द्रस्त्रिपुराधिपतिर्भगवता पुरारिणा त्रिलोकीशं चिकीर्षुणा निर्दग्धस्वपुरत्रयस्तत्प्रसादाल्लब्धपदो मायाविनामाचार्यो महादेवेन परिरक्षितो विगतसुदर्शनभयो महीयते । २८ ।

Below that, in (the region of) Talātala, resides the demon chief, Maya by name, the lord of three cities who had all his three cities (formerly) reduced to ashes by Lord Śiva (thenceforth known as the Destroyer of the enemy's city) in His eagerness to bring happiness (thereby) to all the three worlds, (but) who (later on) secured a footing (in this realm) by His grace. He is the teacher of (all) those who are expert in conjuring tricks, stands protected on sides by that great deity (Lord Śiva) and (therefore) immune from the fear of Sudarśana (the discus of Lord Viṣṇu) and is held in great respect (by the denizens of that region). (28)

ततोऽधस्तान्महातले काद्रवेयाणां सर्पाणां नैकशिरसां क्रोधवशो नाम गणः कुहकतक्षककालियसुषेणादिप्रधाना महाभोगवन्तः पतत्त्रिराजाधिपतेः पुरुषवाहादनवरतमुद्विजमानाः स्वकलत्रापत्यसुहृत्कुटुम्बसङ्गेन क्वचित्प्रमत्ता विहरन्ति । २९ ।

Below that, in (the region of) Mahātala, lives a many-headed brood of serpents, born of Kadrū, called the Krodhavaśas, the chief of them being Kuhaka, Takṣaka, Kāliya, Suṣeṇa, and so on. Though possessed of a gigantic form, they are constantly afraid of Garuḍa (the supreme lord of all the rulers of birds)—who carries (on his back) Lord Viṣṇu (the Supreme Person); sometimes they sport recklessly through attachment to their wives, offspring, relations and kinsmen. (29)

ततोऽधस्ताद्रसातले दैतेया दानवाः पणयो नाम निवातकवचाः कालेया हिरण्यपुरवासिन इति विबुधप्रत्यनीका उत्पत्त्या महौजसो महासाहसिनो भगवतः सकललोकानुभावस्य हरेरेव तेजसा प्रतिहतबलावलेपा

बिलेशया इव वसन्ति ये वै सरमयेन्द्रदूत्या वाग्भिर्मन्त्रवर्णाभिरिन्द्राद् बिभ्यति। ३०।

Below that, in (the region of) Rasātala, reside (in holes); like serpents, the (notorious) sons of Diti and Danu (two of the many wives of the sage Kaśyapa, the progenitor of the various species of living beings), known as the Paṇis and (further) divided into three classes, viz., the Nivātakavacas, the Kāleyas, and the denizens of Hiraṇyapura. (Natural) enemies of the gods, they are very powerful and extremely daring by birth, their pride of strength being quelled only by the brilliant weapon (discus) of Śrī Hari, the divine Lord whose glory pervades all the worlds. Thanks to the threats in the form of sacred (Vedic) texts employed by Saramā*, the (canine) female messenger of Indra, they are (terribly) afraid of that ruler of the gods. (30)

ततोऽधस्तात्पाताले नागलोकपतयो वासुकिप्रमुखाः शङ्खकुलिकमहाशङ्खश्वेतधनञ्जयधृतराष्ट्रशङ्खचूड-कम्बलाश्वतरदेवदत्तादयो महाभोगिनो महामर्षा निवसन्ति येषामु ह वै पञ्चसप्तदशशतसहस्रशीर्षाणां फणासु विरचिता महामणयो रोचिष्णवः पातालविवरतिमिरनिकरं स्वरोचिषा विधमन्ति। ३१।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे राह्वादिस्थितिविलस्वर्गमर्यादानिरूपणं नाम चतुर्विंशोऽध्यायः। २४।

Below that, in (the region of) Pātāla, dwell the lords of the realm of the Nāgas (demon-serpents), Śaṅkha, Kulika, Mahāśaṅkha, Śweta, Dhanañjaya, Dhṛtarāṣṭra, Śaṅkhacūḍa, Kambala, Aśwatara, Devadatta and others, (all) provided with extensive hoods an extremely furious (by nature), the chief of whom is Vāsuki. The big and shining gems fixed on the hoods of these serpents—that are possessed of five, seven, ten, hundred and (in some cases even) thousand heads (respectively)—drive away by their splendour the (entire) mass of darkness prevailing in the (nethermost) region of Pātāla. (31)

Thus ends the twenty-fourth discourse entitled "The position of Rāhu etc., and the limits of the heavenlike terrestrial regions" in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ पञ्चविंशोऽध्यायः

Discourse XXV

A supplement to the description of the subterranean system

श्रीशुक उवाच

तस्य मूलदेशे त्रिंशद्योजनसहस्रान्तर आस्ते या वै कला भगवतस्तामसी समाख्यातानन्त इति सात्वतीया द्रष्टृदृश्ययोः सङ्कर्षणमहमित्यभिमानलक्षणं यं सङ्कर्षणमित्याचक्षते। १। यस्येदं क्षितिमण्डलं भगवतोऽनन्तमूर्तेः सहस्रशिरस एकस्मिन्नेव शीर्षणि ध्रियमाणं सिद्धार्थ इव लक्ष्यते। २। यस्य ह वा इदं कालेनोपसंजिहीर्षतोऽमर्षविरचितरुचिरभ्रमद्भ्रुवोरन्तरेण साङ्कर्षणो नाम रुद्र एकादशव्यूहस्त्र्यक्षस्त्रिशिखं

* According to a Vedic legend, the Paṇis once stole away the earth and hid it under water. Indra sent down a heavenly bitch (the mother of the canine race), Saramā by name, to trace out the globe. The Paṇis tried to confer with Saramā with a view to compromise; but Saramā spurned their offer and uttered the following words by way of a threat :—'हता इन्द्रेण पणयः शयध्वम्'—(Killed by Indra, lie down on the battle-field, O Paṇis!) The Paṇis are terribly afraid of Indra, the legend further tells us, ever since they heard this threat from the mouth of Saramā.