अथ नवमोऽध्यायः

Discourse IX

A Eulogy of the Lord (by Prahrāda)

नारद उवाच

एवं सुरादयः सर्वे ब्रह्मरुद्रपुरःसराः। नोपैतुमशकन्मन्युसंरम्भं सुदुरासदम्। १।
साक्षाच्छ्रीः प्रेषिता देवैर्दृष्ट्वा तन्महदद्भुतम्। अदृष्टश्रुतपूर्वत्वात् सा नोपेयाय शङ्किता। २।
प्रह्लादं प्रेषयामास ब्रह्मावस्थितमन्तिके। तात प्रशमयोपेहि स्वपित्रे कुपितं प्रभुम्। ३।
तथेति शनकै राजन्महाभागवतोऽर्भकः। उपेत्य भुवि कायेन ननाम विधृताञ्जलिः। ४।
स्वपादमूले पतितं तमर्भकं विलोक्य देवः कृपया परिप्लुतः।
उत्थाप्य तच्छीर्ष्ण्यदधात् कराम्बुजं कालाहिवित्रस्तधियां कृताभयम्। ५।
स तत्करस्पर्शधुताखिलाशुभः सपद्यभिव्यक्तपरात्मदर्शनः।
तत्पादपद्मं हृदि निर्वृतो दधौ हृष्यत्तनुः क्लिन्नहृदश्रुलोचनः। ६।
अस्तौषीद्धरिमेकाग्रमनसा सुसमाहितः। प्रेमगद्गदया वाचा तन्न्यस्तहृदयेक्षणः। ७।

Nārada resumed : (Extolling the Lord) thus all the gods and other (heavenly) beings, led by Brahmā (the creator) and Rudra (Lord Śiva), dared not go near Him, possessed as He was by anger and (hence) most difficult to approach. (1) Śrī (the Lord's own Consort and the goddess of beauty and prosperity) was personally sent by the gods (to appease Him). Perceiving that great wonder and full of misgiving (however), She dared not go near, the form having neither been seen nor heard of (by Her) before. (2) Brahmā (then) sent Prahrāda, standing close by, with the words; "Approach, dear one, and pacify the Lord, who has waxed angry at your father." (3) Uttering the words "So be it", and slowly drawing near, O king (Yudhiṣṭhira), the great child devotee (Prahrāda) bowed down with his body (lying prostrate) on the ground and his palms joined together. (4) Overwhelmed with compassion on seeing the infant fallen at the soles of His feet, and lifting it, the Lord placed on its head His lotus hand, which has (ever) brought security to those whose mind is terribly afraid of the serpent in the shape of Time. (5) All (traces of) evil (in the shape of dormant desires or impressions left on the mind by good or evil actions of past lives) having been wiped out by the (most auspicious and sacred) touch of His hand and direct knowledge of the Supreme Spirit instantly revealed to him, Prahrāda felt (supremely) gratified and with the hair of his body standing on end, his heart moistened (with love) and tears (of joy) in his eyes, he installed (an image of) His lotus-feet in his heart. (6) Perfectly composed, he extolled Śrī Hari with a concentrated mind and in a voice choked with emotion, his heart and eyes fixed on Him. (7)

प्रह्लाद उवाच

ब्रह्मादयः सुरगणा मुनयोऽथ सिद्धाः सत्त्वैकतानमतयो वचसां प्रवाहैः।
नाराधितुं पुरुगुणैरधुनापि पिप्रुः किं तोष्टुमर्हति स मे हरिरुग्रजातेः। ८।
मन्ये धनाभिजनरूपतपःश्रुतौजस्तेजःप्रभावबलपौरुषबुद्धियोगाः।
नाराधनाय हि भवन्ति परस्य पुंसो भक्त्या तुतोष भगवान्गजयूथपाय। ९।
विप्राद् द्विषड्गुणयुतादरविन्दनाभपादारविन्दविमुखाच्छ्वपचं वरिष्ठम्।
मन्ये तदर्पितमनोवचनेहितार्थप्राणं पुनाति स कुलं न तु भूरिमानः। १०।

नैवात्मनः प्रभुरयं निजलाभपूर्णो मानं जनादविदुषः करुणो वृणीते ।
यद् यज्जनो भगवते विदधीत मानं तच्चात्मने प्रतिमुखस्य यथा मुखश्रीः ।११।
तस्मादहं विगतविक्लव ईश्वरस्य सर्वात्मना महि गृणामि यथामनीषम् ।
नीचोऽजया गुणविसर्गमनुप्रविष्टः पूयेत येन हि पुमाननुवर्णितेन ।१२।
सर्वे ह्यमी विधिकरास्तव सत्त्वधाम्नो ब्रह्मादयो वयमिवेश न चोद्विजन्तः ।
क्षेमाय भूतय उतात्मसुखाय चास्य विक्रीडितं भगवतो रुचिरावतारैः ।१३।
तद् यच्छ मन्युमसुरश्च हतस्त्वयाद्य मोदेत साधुरपि वृश्चिकसर्पहत्या ।
लोकाश्च निर्वृतिमिताः प्रतियन्ति सर्वे रूपं नृसिंह विभयाय जनाः स्मरन्ति ।१४।
नाहं बिभेम्यजित तेऽतिभयानकास्यजिह्वार्ककेनेत्रभ्रुकुटीरभसोग्रदंष्ट्रात् ।
आन्त्रस्रजः क्षतजकेसरशङ्कुकर्णान्निर्ह्रादभीतदिगिभादरिभिन्नखाग्रात् ।१५।
त्रस्तोऽस्म्यहं कृपणवत्सल दुःसहोग्रसंसारचक्रकदनाद् ग्रसतां प्रणीतः ।
बद्धः स्वकर्मभिरुशत्तम तेऽङ्घ्रिमूलं प्रीतोऽपवर्गशरणं ह्वयसे कदा नु ।१६।
यस्मात् प्रियाप्रियवियोगसयोगजन्मशोकाग्निना सकलयोनिषु दह्यमानः ।
दुःखौषधं तदपि दुःखमतद्धियाहं भूमन्भ्रमामि वद मे तव दास्ययोगम् ।१७।
सोऽहं प्रियस्य सुहृदः परदेवताया लीलाकथास्तव नृसिंह विरिञ्चगीताः ।
अञ्जस्तितर्म्यनुगृणन्गुणविप्रमुक्तो दुर्गाणि ते पदयुगालयहंससङ्गः ।१८।
बालस्य नेह शरणं पितरौ नृसिंह नार्तस्य चागदमुदन्वति मज्जतो नौः ।
तप्तस्य तत्प्रतिविधिर्य इहाञ्जसेष्टस्तावद् विभो तनुभृतां त्वदुपेक्षितानाम् ।१९।
यस्मिन्यतो यर्हि येन च यस्य यस्माद् यस्मै यथा यदुत यस्त्वपरः परो वा ।
भावः करोति विकरोति पृथक्स्वभावः सञ्चोदितस्तदखिलं भवतः स्वरूपम् ।२०।

Prahrāda said : Hosts of gods headed by Brahmā, contemplative souls and wise men too, whose mind is solely devoted to virtue, knowledge and asceticism (products of Sattva) have not succeeded even to this day in propitiating Śrī Hari through streams of prayers abounding in many qualities. Can He (then) be pleased with me, born of a ferocious race (the demon race)? (8) Wealth, pedigree, comeliness of form, asceticism, learning, keenness of the senses, splendour, glory, bodily strength, self-endeavour, intelligence and Yoga (concentration of mind or breath-control), I believe, are not sufficient for the propitiation of the Supreme Person. For (on the other hand) the Lord was pleased with the leader of a herd of (wild) elephants* through (mere) Devotion. (9) I account a pariah (a Cāṇḍāla)—who has dedicated his mind, speech, actions, wealth and life (itself) to Him—far worthier than a Brāhmaṇa that has turned away his face from (the worship of) the lotus-feet of Lord Viṣṇu (who has a lotus sprung from His navel), though endowed with the (aforesaid) twelve attributes. (For) the former redeems his (whole) race, but not the Brāhmaṇa, (who is) full of inordinate pride (and therefore unable to redeem his own soul, much less his race). (10) This all-merciful Lord (present before me), who is sated with the realization of His own (blissful) nature, does not covet honour (worship) at the hands of His ignorant devotee for His own sake. (But He does it for the sake of the devotee himself.) For whatever honour the devotee offers to the almighty Lord redounds upon himself, (even) as the decoration of one's face is (immediately) reflected on its image (in a mirror, which cannot be decorated otherwise). (11)

* Vide Disourses II to IV of Book Eight.

Therefore, with (all) my fear completely gone, I (hereby) celebrate with all my being and to the best of my understanding the greatness of the almighty Lord, by which, when praised, (even) a mean fellow, who has fallen into (the whirlpool of) mundane existence (a product of the three Guṇas or modes of Prakṛti) by force of Avidyā (Nescience), is undoubtedly purified. (12) Indeed all these (gods), Brahmā (the creator) and others, are Your devotees (who remember You with faith and love)—although (at present) they are afraid of You, the embodiment of Sattva (unmixed with Rajas and Tamas)—but not like us (demons, who though constantly thinking of You, look upon You as their enemy), O Lord ! (Besides,) the sport of the almighty Lord (in You) through (various) delightful descents (manifestations) is (only) conducive to the well-being and prosperity of this world as well as to final beatitude.(13) Therefore, be pleased to hold Your anger, now that the demon (who excited it) has been slain by You (for the gratification of pious souls); (for) even a holy man rejoices over the destruction of a scorpion or a snake (which is conducive to its welfare). Nay, all the worlds, relieved as they are (at the death of Hiraṇyakaśipu), await the withdrawal of Your anger. People will recall this form of Yours, O Nṛsiṁha, for being rid of fear (so that there is no more need of Your retaining this angry mood even for ridding Your devotees of fear hereafter). (14) (As for myself) I am not (at all) afraid, O invincible Lord, of Your (weird) form with a most frightful countenance and tongue, eyes (dazzling) like the sun, an overbearing frown and fierce teeth (jaws), manes crimsoned with blood, ears erect as wedges and claws that tear the enemy—the form which is adorned with a garland of intestines and whose roar terrifies the very elephants guarding the four quarters. (15) I am (certainly) afraid, O Lover of the miserable, of the formidable and terrible suffering involved in the cycle of transmigration, bound as I am with (the fetters in the shape of good and evil) actions of my own and thrown (as a consequence of such actions) in the midst of devouring (blood-thirsty) demons, O most shining One ! Pleased with me, when will You call me to the soles of Your feet, the abode of final beatitude? (16) Since, O infinite Lord, I have been wandering through all wombs (forms of birth), identifying myself with the body and other meterial sheaths (which are other than the Self) and scorched with the fire of grief born of separation from one's beloved objects and being placed in unpleasant situations, and since that too which is (universally) regarded as a cure for misery entails suffering, (pray,) tell me the method of serving You (which is the only means of ridding oneself of sorrow and of which I am utterly ignorant). (17) Thus instructed (in the art of service and blessed by You with the rare privilege of serving You) and enjoying the fellowship of enlightened souls that have taken shelter in Your feet, and completely and finally rid (through such fellowship) of attachment and other evils (the products of the three Guṇas or modes of Prakṛti), I shall easily tide over (make light of) obstacles (in the form of worldly calamities), constantly repeating, O Nṛsiṁha, the (soul-enthralling) stories—sung by Brahmā (the creator himself)—of the (innumerable) sports of my beloved Friend and the Supreme Deity in You. (18) The parents are no protectors to a child in this world, O Nṛsiṁha ! a medicine is no remedy for an ailing person; and a vessel is no protection to a person drowning in the ocean (inasmuch as they are all seen to fail in numerous cases). Whatever is approved of here as an easy cure against some evil for an afflicted person proves effective only for the time being (and not forever), O Lord, in the case of embodied beings neglected by You. (19) Whatever being, high or low, and possessing a distinctive nature (Sāttvika and so on), produces or transforms a thing; wherever, from whatever motive, whenever, with whatever instrument, from whatever source and howsoever he does it; (nay,) whatever he produces or transforms, whosesoever the thing (produced or transformed) is and by whomsoever he is prompted (to do so)—all that is You (and nothing other than You). (20)

माया मनः सृजति कर्ममयं बलीयः कालेन चोदितगुणानुमतेन पुंसः ।
छन्दोमयं यदजयार्पितषोडशारं संसारचक्रमज कोऽतितरेत् त्वदन्यः ।२१।
स त्वं हि नित्यविजितात्मगुणः स्वधाम्ना कालो वशीकृतविसृज्यविसर्गशक्तिः ।
चक्रे विसृष्टमजयेश्वर षोडशारे निष्पीड्यमानमुपकर्ष विभो प्रपन्नम् ।२२।
दृष्टा मया दिवि विभोऽखिलधिष्ण्यपानामायुः श्रियो विभव इच्छति याञ्चनोऽयम् ।
येऽस्मत्पितुः कुपितहासविजृम्भितभ्रूविस्फूर्जितेन लुलिताः स तु ते निरस्तः ।२३।
तस्मादमूस्तनुभृतामहमाशिषो ज्ञ आयुः श्रियं विभवमैन्द्रियमाविरिञ्चात् ।
नेच्छामि ते विलुलितानुरुविक्रमेण कालात्मनोपनय मां निजभृत्यपार्श्वम् ।२४।
कुत्राशिषः श्रुतिसुखा मृगतृष्णिरूपाः क्वेदं कलेवरमशेषरुजां विरोहः ।
निर्विद्यते न तु जनो यदपीति विद्वान् कामानलं मधुलवैः शमयन्दुरापैः ।२५।
क्वाहं रजःप्रभव ईश तमोऽधिकेऽस्मिन् जातः सुरेतरकुले क्व तवानुकम्पा ।
न ब्रह्मणो न तु भवस्य न वै रमाया यन्मेऽर्पितः शिरसि पद्मकरः प्रसादः ।२६।
नैषा परावरमतिर्भवतो ननु स्याज्जन्तोर्यथाऽऽत्मसुहृदो जगतस्तथापि ।
संसेवया सुरतरोरिव ते प्रसादः सेवानुरूपमुदयो न परावरत्वम् ।२७।
एवं जनं निपतितं प्रभवाहिकूपे कामाभिकाममनु यः प्रपतन् प्रसङ्गात् ।
कृत्वाऽऽत्मसात् सुरर्षिणा भगवन् गृहीतः सोऽहं कथं नु विसृजे तव भृत्यसेवाम् ।२८।
मत्प्राणरक्षणमनन्त पितुर्वधश्च मन्ये स्वभृत्य ऋषिवाक्यमृतं विधातुम् ।
खड्गं प्रगृह्य यदवोचदसद्विधित्सुस्त्वामीश्वरो मदपरोऽवतु कं हरामि ।२९।
एकस्त्वमेव जगदेतदमुष्य यत् त्वमाद्यन्तयोः पृथगवस्यसि मध्यतश्च ।
सृष्ट्वा गुणव्यतिकरं निजमायया इदं नानेव तैरवसितस्तदनुप्रविष्टः ।३०।
त्वं वा इदं सदसदीश भवांस्ततोऽन्यो माया यदात्मपरबुद्धिरियं ह्यपार्था ।
यद् यस्य जन्म निधनं स्थितिरीक्षणं च तद् वै तदेव वसुकालवदष्टितर्वोः ।३१।

Māyā (Prakṛti or primordial Matter) with her attributes (in the shape of Sattva, Rajas and Tamas) thrown into activity by Kāla (the Time-Spirit), representing the creative will of the Cosmic Being (a part manifestation of Yours), evolves the subtle body (chiefly consisting of the mind), which is a product of Karma (activity), is exceedingly powerful (hard to conquer) and full of (endless) latent desires, and constitutes the wheel of transmigration with sixteen spokes (in the shape of the mind, the ten Indriyas and the five subtle elements) provided by Nescience (which has no beginning). Who that is averse (not devoted) to You can cross over this wheel, O birthless One ? (21) As such You, who have by Your own energy (in the shape of Consciousness) ever kept under full control the properties of intellect (e. g., joy and sorrow, attachment and greed and so on) nay, who as Kāla (the Director of Māyā) have exercised full sway over the powers of both the effects and the causes, may (kindly) draw me, O omnipotent Lord, close to You—me who have been thrown by Nescience into this wheel of sixteen spokes and am being crushed thereby (as a sequel), and who have (now) sought Your protection.(22) The (inordinately) long life, riches and glory in heaven of all the guardians of the (different) worlds—which these (earthly) people (generally) crave for, and which were swept away by a mere play of my father's eyebrows, knit in the course of an angry laugh—have been seen by me. But (even) he has been disposed of by You. (23) Therefore, I do not covet those blessings, sought for by embodied beings—long life, wealth, glory and

sensuous pleasures, including those enjoyed by Brahmā (the creator)—not even mystic powers, crushed by You in the form of the mighty Kāla (Time-Spirit), knowing as I do their real worth. (Only be pleased to) place me by the side of Your servants. (24) How unsubstantial are the enjoyments (of this world), which are (only) pleasant to hear of and are of the nature of a mirage (tantalizing in character); and on the other hand, how frail is this body, the hotbed of all (kinds of) diseases ! (It is absurd to think of enjoying such pleasures through such a body.) Though knowing this, people do not feel disgusted with them, busy as they are quenching the fire of desire with drops of honey (in the shape of trivial and momentary pleasures), (so) difficult to procure. (25) How undeserving of compassion, O Lord, am I, a creature of Rajas, born in this race of demons, characterized by an excess of Tamoguṇa; and how unsparing (on the other hand) is Your mercy, prompted by which You have placed on my head as a token of favour Your lotus hand, placed (heretofore) neither on Brahmā's nor on Śiva's nor again on Lakṣmī's head. (26) Surely such a notion of superiority and inferiority as that found in a worldly creature could not exist in You, the (disinterested) friend, nay, the very Self of the (entire) universe. Yet Your grace, like that of a celestial (wish-yielding) tree, could be secured only through devoted service; and the fruit (enjoyed by Your devotees) varies according to (the measure of) the service rendered by them, superiority or inferiority (of the devotee) having nothing to do with it. (27) Indeed how can I (afford to) give up the service of Your servants (devotees)—the self-same I, who was, O Lord, favoured by the celestial sage (Nārada), after being accepted as his own, in this way (so as to ensure Your grace even during the period of my gestation) while I was about to fall headlong through excessive fondness into the (deep) well of metempsychosis inhabited by a (deadly) python (in the shape of Death), following the example of people hankering after the pleasures of sense (generally sought after) and (already) fallen into it (in quest of such pleasures). (28) The act of rescuing of my life as well as the slaughter of my father was done by You, O immortal Lord, in order to vindicate the words of the sages (Sanaka and his three brothers), Your devotees, when, taking up his sword, my father (Hiraṇyakaśipu), who sought to do violence (to me), said, "If there is any God other than me, let him save you; I (hereby) sever your head !" (29) Indeed You alone constitute this universe, since it is You who exist apart (from the world) at its beginning (before its creation) as well as at its end (after its dissolution) and (hence) at the middle (in the form of the universe too). Having evolved by Your Māyā (creative will) this cosmos (which is a modification of the three Guṇas or modes of Prakṛti—viz., Sattva, Rajas and Tamas), and forthwith entered it (as its Inner Controller). You appear as many (as its Creator, Preserver and Destroyer) through (association with) these Guṇas. (30) This universe, consisting of (both) causes and effects, O Lord, is as a matter of fact the same as You; while You are different from it (existing as You do even before and after it). Because it is so, the notion that he is one's own and he is another is indeed meaningless and illusory. A thing is actually the same as that from which it originates and comes to light, in which it lives and into which it gets dissolved, just as a tree is essentially the same as its seed and a seed is identical with (its cause) earth (which is a product of and therefore identical with odour). (31)

न्यस्येदमात्मनि जगद् विलयाम्बुमध्ये शेषेऽऽत्मना निजसुखानुभवो निरीहः ।
योगेन मीलितदृगात्मनिपीतनिद्रस्तुर्ये स्थितो न तु तमो न गुणांश्च युङ्क्षे ।३२।
तस्यैव ते वपुरिदं निजकालशक्त्या सञ्चोदितप्रकृतिधर्मण आत्मगूढम् ।
अम्भस्यनन्तशयनाद् विरमत्समाधेर्नाभेरभूत् स्वकणिकावटवन्महाब्जम् ।३३।
तत्सम्भवः कविरतोऽन्यदपश्यमानस्त्वां बीजमात्मनि ततं स्वबहिर्विचिन्त्य ।
नाविन्ददब्दशतमप्सु निमज्जमानो जातेऽङ्कुरे कथमुहोपलभेत बीजम् ।३४।

स त्वात्मयोनिरतिविस्मित आस्थितोऽब्जं कालेन तीव्रतपसा परिशुद्धभावः ।
त्वामात्मनीश भुवि गन्धमिवातिसूक्ष्मं भूतेन्द्रियाशयमये विततं ददर्श ।३५।
एवं सहस्रवदनाङ्घ्रिशिरःकरोरुनासास्यकर्णनयनाभरणायुधाढ्यम् ।
मायामयं सदुपलक्षितसंनिवेशं दृष्ट्वा महापुरुषमाप मुदं विरिञ्चः ।३६।
तस्मै भवान्हयशिरस्तनुवं च बिभ्रद् वेदद्रुहावतिबलौ मधुकैटभाख्यौ ।
हत्वाऽऽनयच्छ्रुतिगणांस्तु रजस्तमश्च सत्त्वं तव प्रियतमां तनुमामनन्ति ।३७।
इत्थं नृतिर्यगृषिदेवझषावतारैर्लोकान् विभावयसि हंसि जगत्प्रतीपान् ।
धर्मं महापुरुष पासि युगानुवृत्तं छन्नः कलौ यदभवस्त्रियुगोऽथ स त्वम् ।३८।

Withdrawing (dissolving) this cosmos into Yourself by Yourself (of Your own free will), You repose in the Deluge water, enjoying the bliss which is Your very nature, and devoid of (all) activity. Having closed Your eyes (in that state) through Yoga (Self-absorption) and set aside sleep by Self-illumination, and existing in Your absolute nature (transcending the three states of wakefulness, dream and deep sleep), You cognize neither Tamas (ignorance, which is characteristic of deep sleep) nor the objects of senses (which are presented to one's mind during the states of wakefulness and dream). (32) This cosmos is an embodiment of that very Lord in You, who spurred into activity, by Your own energy in the shape of the Time-Spirit, the (three) modes of Prakṛti (viz., Sattva, Rajas and Tamas, which combine to produce this universe). (For) from Your navel—(even) as You reposed in water on the (cosy) bed of Ananta (the immortal Śeṣa, the serpent-god) and when Your trance came to an end—sprang up, like a banyan tree from a tiny seed, a huge lotus that had lain hidden in You (till then).(33) Sprung from that lotus, Brahmā (the seer)—who failed to perceive anything other than that, and thought You, the seed, though pervading himself, to be outside his body—could not discover You, although he kept diving into the water for a hundred (celestial) years. Oh ! how, on a sprout having shot forth, could one get at the seed ? (34) Utterly amazed (at not finding You) and perched on the lotus (once more), Brahmā (the self-born), whose heart had been thoroughly purified in course of time through intense meditation, eventually discovered You, O Lord, in a most subtle form as pervading his own being—consisting of the (five gross) elements, the (ten) Indriyas (the five senses of perception and the five organs of action) and the inner sense—even as a Yogī would perceive the most subtle odour pervading the earth.(35) Brahmā (the creator) experienced (great) joy on seeing the Lord (in that subtle form) and in the same way on beholding the Supreme Person (the Cosmic Being), a manifestation of His own Māyā (creative will), (who was) endowed with innumerable faces, feet, heads, hands, thighs, noses, mouths, ears, eyes, ornaments and weapons, (and) the disposition of whose (different) limbs was symbolized by (the various spheres of) this (visible) universe. (36) Assuming the form of Lord Hayagrīva (who was endowed with a horse's head) and having slain the two mighty enemies of Veda, Madhu and Kaiṭabha by name, the embodiments of Rajas and Tamas respectively, (who had snatched away the Vedas and were bent upon killing Brahmā,) You restored to Brahmā the Vedic texts, (which are a symbol of Sattva or enlightenment and which taught to him the means of pushing the work of creation). (For) they declare Sattva to be Your most beloved body. (37) In this way You protect the (different) worlds and destroy the enemies of creation through Your (numerous) descents in the form of human beings (such as Śrī Rāma and Śrī Balarāma), beasts (such as the divine Boar), seers (such as the sages Nara and Nārāyaṇa), gods (such as Vāmana, the divine Dwarf), and the (divine) Fish, and maintain (the standards of) virtue prevalent in

the various Yugas, O supreme Person ! (And) because You remain hidden (unmanifest) in the Kali age, hence You as such are called Triyuga (the Lord manifest in the first three Yugas, viz., Satya, Tretā and Dwāpara only). (38)

नैतन्मनस्तव कथासु विकुण्ठनाथ सम्प्रीयते दुरितदुष्टमसाधु तीव्रम् ।
कामातुरं हर्षशोकभयैषणार्तं तस्मिन्कथं तव गतिं विमृशामि दीनः ।३९।
जिह्वैकतोऽच्युत विकर्षति मावितृप्ता शिश्नोऽन्यतस्त्वगुदरं श्रवणं कुतश्चित् ।
घ्राणोऽन्यतश्चपलदृक् क्व च कर्मशक्तिर्बह्व्यः सपत्न्य इव गेहपतिं लुनन्ति ।४०।
एवं स्वकर्मपतितं भववैतरण्यामन्योन्यजन्ममरणाशनभीतभीतम् ।
पश्यञ्जनं स्वपरविग्रहवैरमैत्रं हन्तेति पारचर पीपृहि मूढमद्य ।४१।
को न्वत्र तेऽखिलगुरो भगवन्प्रयास उत्तारणेऽस्य भवसम्भवलोपहेतोः ।
मूढेषु वै महदनुग्रह आर्तबन्धो किं तेन ते प्रियजनाननुसेवतां नः ।४२।
नैवोद्विजे पर दुरत्ययवैतरण्यास्त्वद्वीर्यगायनमहामृतमग्नचित्तः ।
शोचे ततो विमुखचेतस इन्द्रियार्थमायासुखाय भरमुद्वहतो विमूढान् ।४३।
प्रायेण देव मुनयः स्वविमुक्तिकामा मौनं चरन्ति विजने न परार्थनिष्ठाः ।
नैतान्विहाय कृपणान्विमुमुक्ष एको नान्यं त्वदस्य शरणं भ्रमतोऽनुपश्ये ।४४।

This mind (of mine), O Lord of Vaikuṇṭha, does not find sufficient delight in Your stories, vitiated as it is by sins, (nay,) grossly wicked, morbid due to lust and afflicted with joy and grief, fear and (the threefold) craving (for progeny, wealth and fame). With such a mind how can I, a wretched creature, contemplate on Your essential nature ? (39) Not fully gratified, the palate pulls me, O immortal Lord, in one direction (towards dainties); the generative organ drags me in another direction (towards sexual gratification); the tactile sense, the (empty) stomach and the sense of hearing pull me in other directions (viz., towards objects that are pleasant to touch, substantial food and a melodious sound or voice respectively); the olfactory sense drags me in a quite different direction (towards sweet-smelling flowers, scents and so on); while the eyes, which are (very) restless, and the faculties (organs) of action pull me in yet other directions (viz., towards things of beauty and the objects to be attained through the various organs of action). (All) these tear me (even) as a number of co-wives wrench a householder (each to her bedroom). (40) Perceiving (all) these foolish creatures fallen thus in consequence of their own (evil) actions into the Vaitaraṇī* of metempsychosis and exceedingly afraid of birth, death and suffering proceeding from one to another and making friendship with the bodies of their own people and enmity with the bodies of others, (pray,) protect them this very day (by ferrying them across), feeling compassion for them, O Lord (ever) staying on the other side (of that river) ! (41) Oh ! What exertion can there be, O Lord, the Teacher of all, in this work of lifting up (rescuing) these people, to You, who are responsible for the birth, existence (continuance) and dissolution of this universe? Indeed, it is on the ignorant that the grace of the exalted ought to descend, O Befriender of the afflicted ! Such grace will be superfluous to us who are busy serving Your beloved devotees (and will cross the ocean of metempsychosis by serving them). (42) I am not at all afraid, O Supreme, of the (aforesaid) Vaitaraṇī—which is (so) difficult to cross—My mind being immersed in the songs of Your prowess, which are like an extraordinary nectar. I lament (only) those deluded persons whose mind is turned away from such nectar and who

* Vaitaraṇi is the name of a river marking the boundary of the realm of departed spirits, presided over by Yama (the god of retribution). It is described as rushing with great impetuosity, hot, fetid and filled with blood, hair and bones etc.

are carrying (on their shoulders) the burden of maintaining their family etc., for the illusory delight proceeding from the objects of senses. (43) Ascetics desirous of their own liberation, O Lord, generally practise silent meditation in solitude. They are (however) not devoted to the interest of others. I (of course) do not long to be liberated alone, leaving behind these miserable creatures. (For) I find no haven of rest other than You for these people wandering in the forest of transmigration. (44)

यन्मैथुनादि गृहमेधिसुखं हि तुच्छं कण्डूयनेन करयोरिव दुःखदुःखम् ।
तृप्यन्ति नेह कृपणा बहुदुःखभाजः कण्डूतिवन्मनसिजं विषहेत धीरः ।४५।
मौनव्रतश्रुततपोऽध्ययनस्वधर्मव्याख्यारहोजपसमाधय आपवर्ग्याः ।
प्रायः परं पुरुष ते त्वजितेन्द्रियाणां वार्ता भवन्त्युत न वात्र तु दाम्भिकानाम् ।४६।
रूपे इमे सदसती तव वेदसृष्टे बीजाङ्कुराविव न चान्यदरूपकस्य ।
युक्ताः समक्षमुभयत्र विचिन्वते त्वां योगेन वह्निमिव दारुषु नान्यतः स्यात् ।४७।
त्वं वायुरग्निरवनिर्विंयदम्बुमात्राः प्राणेन्द्रियाणि हृदयं चिदनुग्रहश्च ।
सर्वं त्वमेव सगुणो विगुणश्च भूमन् नान्यत् त्वदस्त्यपि मनोवचसा निरुक्तम् ।४८।
नैते गुणा न गुणिनो महदादयो ये सर्वे मनःप्रभृतयः सहदेवमर्त्याः ।
आद्यन्तवन्त उरुगाय विदन्ति हि त्वामेवं विमृश्य सुधियो विरमन्ति शब्दात् ।४९।
तत् तेऽर्हत्तम नमःस्तुतिकर्मपूजाः कर्म स्मृतिश्चरणयोः श्रवणं कथायाम् ।
संसेवया त्वयि विनेति षडङ्गया किं भक्तिं जनः परमहंसगतौ लभेत ।५०।

That which goes by the name of pleasures enjoyed by a householder, such as copulation, is trivial; for it results in suffering after suffering akin to that caused by the scratching of one (itching) hand with another. (But) though undergoing a lot of trouble, the wretched people (given up to sensual gratification) do not feel sated with these pleasures. (Only) some wise man is able (by Your grace) to curb passion like the itching sensation. (45) A vow of silence, fasting, the hearing of scriptures, asceticism, the study of sacred books, discharging one's sacred obligations, exposition of the scriptures, living in seclusion, the muttering of prayers and concentration of mind, conducive as they are to final beatitude, O Inner Controller, generally only prove to be the means of livelihood of those who have not yet been able to conquer their senses (and are prone to sell these for base gain in the shape of money and sensuous pleasures); whereas they may or may not be so in the case of hypocrites (whose pietism may or may not succeed). (46) Like the seed and the sprout (following in unbroken succession), the Unmanifest (primordial Matter) and the manifest (the visible universe)—these are (but) Your two forms (symbols) made known by the Vedas; (for there is nothing other than You, who are devoid of (a material) form. Through Yoga (the process of Devotion) men who have controlled their mind are directly able to perceive You in both these (forms), as fire in pieces of wood (through attrition), which is not possible by any other means. (47) You are the air, fire, earth, ether and water, the (five) objects of senses (viz., sound, touch, sight, taste and smell), the (five) vital airs (viz., Prāṇa, Apāna, Vyāna, Udāna and Samāna), the (ten) Indriyas (the five senses of perception and the five organs of action), the mind, the intellect and the ego (or, according to another interpretation, the deities presiding over the Indriyas and the mind). That which is qualified (gross or material) and that which is unqualified (subtle or transcendental)—everything is You and You alone, O infinite One ! Whatever is revealed by mind or speech is no other than You. (48) Neither these Guṇas (modes of Prakṛti, viz., Sattva, Rajas and Tamas) nor the deities who preside over the (three) Guṇas (viz., Viṣṇu, Brahmā and Śiva) nor the categories commencing from Mahat-tattva

(and ending with the Indriyas, that is to say, Mahat-tattva or the principle of cosmic intelligence, Ahaṅkāra or the ego, the five subtle and the five gross elements and the ten Indriyas), nor the mind etc. (viz., the mind, intellect and reason), nor (the various) living beings including the gods and human beings, all of whom have a beginning and an end (too), are able to know You in truth, O much-praised One! Thinking thus, men of good sense desist* from the study of the Vedas and other scriptures (and devote themselves exclusively to meditation). (49) Therefore, can a man develop devotion to You, the goal of ascetics of the highest order, except through whole-hearted service to You, O most worshipful One—service consisting of (the following) six limbs, viz., salutation, glorification, worship in the form of offering one's actions to You, waiting on You, concentrating one's mind on Your feet and listening to Your stories? (50)

नारद उवाच

एतावद्वर्णितगुणो भक्त्या भक्तेन निर्गुणः। प्रह्लादं प्रणतं प्रीतो यतमन्युरभाषत।५१।

Nārada resumed : The Lord, who is beyond the three Guṇas (modes of Prakṛti) and whose so many (transcendental) virtues were celebrated with reverence by His devotee (Prahrāda), and who had not only controlled His anger but was (highly) pleased (with the latter), spoke (as follows) to Prahrāda, who was bent low (with respect). (51)

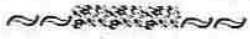
श्रीभगवानुवाच

प्रह्लाद भद्र भद्रं ते प्रीतोऽहं तेऽसुरोत्तम। वरं वृणीष्वाभिमतं कामपूरोऽस्म्यहं नृणाम्।५२।
मामप्रीणत आयुष्मन्दर्शनं दुर्लभं हि मे। दृष्ट्वा मां न पुनर्जन्तुरात्मानं तप्तुमर्हति।५३।
प्रीणन्ति ह्यथ मां धीराः सर्वभावेन साधवः। श्रेयस्कामा महाभागाः सर्वासामाशिषां पतिम्।५४।
एवं प्रलोभ्यमानोऽपि वरैर्लोकप्रलोभनैः। एकान्तित्वाद् भगवति नैच्छत् तानसुरोत्तमः।५५।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां सप्तमस्कन्धे प्रह्लादचरिते भगवत्स्तवो नाम नवमोऽध्यायः।९।

The Lord said : O noble Prahrāda, may good betide you! I am pleased with you, O chief of the demons! Ask any boon liked by you; I am wont to gratify the desires of men. (52) To him who is unable to propitiate Me, O long-lived one, I am difficult of perception. (And) having beheld Me (once), a living being has no longer any reason to bewail itself (to grieve). (53) It is for this reason alone that enlightened and pious souls, who are highly fortunate and desirous of blessedness (endeavour to) propitiate Me, the Lord (bestower) of all boons, with all their being. (54) Even on being thus tempted with boons that are so alluring to the world, Prahrāda (the best of the Asuras) did not hanker after them, exclusively devoted as he was to the Lord. (55)

Thus ends the ninth discourse entitled "A Eulogy of the Lord", forming part of the story of Prahrāda, in Book Seven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.



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* This is borne out by the Lord Himself when He says in the Bhagavadgītā:—

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति। तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च॥ (II. 52)

"When your mind will have fully crossed the mire of delusion, you will then grow indifferent to what has been heard and what is yet to be heard about this world and the next."

अथ दशमोऽध्यायः

Discourse X

(The story of) the conquest of Tripura

नारद उवाच

भक्तियोगस्य तत् सर्वमन्तरायतयार्भकः । मन्यमानो हृषीकेशं स्मयमान उवाच ह । १ ।

Nārada began again : Regarding all that (asking boons and so on) as an impediment to the practice of Devotion, the infant (Prahrāda) smilingly addressed Lord Nṛsiṁha (the Ruler of the senses) as follows. (1)

प्रह्राद उवाच

मा मां प्रलोभयोत्पत्त्याऽऽसक्तं कामेषु तैर्वरैः । तत्सङ्गभीतो निर्विण्णो मुमुक्षुस्त्वामुपाश्रितः । २ ।
भृत्यलक्षणजिज्ञासुर्भक्तं कामेष्वचोदयत् । भवान् संसारबीजेषु हृदयग्रन्थिषु प्रभो । ३ ।
नान्यथा तेऽखिलगुरो घटेत करुणात्मनः । यस्त आशिष आशास्ते न स भृत्यः स वै वणिक् । ४ ।
आशासानो न वै भृत्यः स्वामिन्याशिष आत्मनः । न स्वामी भृत्यतः स्वाम्यमिच्छन् यो राति चाशिषः । ५ ।
अहं त्वकामस्त्वद्भक्तस्त्वं च स्वाम्यनपाश्रयः । नान्यथेहावयोरर्थो राजसेवकयोरिव । ६ ।
यदि रासीश मे कामान् वरांस्त्वं वरदर्षभ । कामानां हृद्यसंरोहं भवतस्तु वृणे वरम् । ७ ।
इन्द्रियाणि मनः प्राण आत्मा धर्मो धृतिर्मतिः । ह्रीः श्रीस्तेजः स्मृतिः सत्यं यस्य नश्यन्ति जन्मना । ८ ।
विमुञ्चति यदा कामान्मानवो मनसि स्थितान् । तर्ह्येव पुण्डरीकाक्ष भगवत्त्वाय कल्पते । ९ ।
नमो भगवते तुभ्यं पुरुषाय महात्मने । हरयेऽद्भुतसिंहाय ब्रह्मणे परमात्मने । १० ।

Prahrāda said : Pray, do not tempt me, attached as I am to the pleasures of sense by birth, with boons in the form of those (very) pleasures. Afraid of attachment to them and fed up with them, I have approached You for protection, anxious to secure freedom (from the shackles of birth and death). (2) Eager to ascertain (make known to the world) the characteristics of a (true) devotee, You directed me to the pleasures of sense, the seeds of transmigration, serving as so many knots to bind the heart, O Lord ! (3) Otherwise such a thing would not be possible for You, who are (so) kind-hearted, O Preceptor of the universe! He who seeks (worldly) blessings from You is no servant (of Yours). He is only a business man. (4) One desiring blessings for oneself from a master is no servant in the true sense of the word. And (likewise) he is no master, who grants (such) gifts expecting the recognition of his mastership from his servant. (5) I, however, am Your devotee without any craving; while You are my master having no axe to grind. Unlike the interests of a king and his servant here, our interest (in each other) is not governed by any other (selfish) motive. (6) If You (are inclined to) bestow on me, O Lord, boons sought after by me, O Chief of the bestowers of boons, I solicit from You this boon alone that no more desires may (ever) sprout in my heart.(7) With the (very) appearance of desire the Indriyas (the senses of perception as well as the organs of action), the mind, vital energy, the body, righteousness, firmness, understanding, modesty, wealth, glory, memory and truthfulness disappear. (8) (On the other hand,) when a man gets rid of the desires rooted in the heart, then alone, O lotus-eyed One, he becomes qualified for (attaining) divine glory.* (9) Hail to You, the almighty and

* This is corroborated by the following Sruti text:—

high-souled Śrī Hari, the Inner Controller, the Absolute, the Supreme Spirit, appearing in the form of an extraordinary lion ! (10)

नृसिंह उवाच

नैकान्तिनो मे मयि जात्विहाशिष आशासतेऽमुत्र च ये भवद्विधाः ।
अथापि मन्वन्तरमेतदत्र दैत्येश्वराणामनुभुङ्क्ष्व भोगान् ।११।
कथा मदीया जुषमाणः प्रियास्त्वमावेश्य मामात्मनि सन्तमेकम् ।
सर्वेषु भूतेष्वधियज्ञमीशं यजस्व योगेन च कर्म हिन्वन् ।१२।
भोगेन पुण्यं कुशलेन पापं कलेवरं कालजवेन हित्वा ।
कीर्तिं विशुद्धां सुरलोकगीतां विताय मामेष्यसि मुक्तबन्धः ।१३।
य एतत् कीर्तयेन्मह्यं त्वया गीतमिदं नरः । त्वां च मां च स्मरन्काले कर्मबन्धात् प्रमुच्यते ।१४।

Lord Nṛsiṁha replied : Those like you, who are exclusively devoted to Me, never seek (even) from Me benefits in this or the next world. Nevertheless enjoy here during (the whole of) this Manvantara continuously the luxuries of the lords of the Daityas. (11) Taking (great) pleasure in My delightful stories and enthroning in Your heart Me, the one Lord presiding over sacrifices and (equally) present in all creatures, worship you Me, renouncing (all) action by offering it to Me. (12) Exhausting (your) merit by means of enjoyment (of pleasures) and sin by meritorious actions and casting off (your) body in course of time and spreading (in this world) an unsullied fame which will be sung (even) in the celestial regions, you will (eventually) attain to Me, all your bonds being loosened. (13) A man who recites this hymn addressed to Me by you, thinking of you and Me as well as of this narrative will in course of time be completely freed from the bondage of actions. (14)

प्रह्राद उवाच

वरं वरय एतत् ते वरदेशान्महेश्वर । यदनिन्दत् पिता मे त्वामविद्वांस्तेज ऐश्वरम् ।१५।
विद्धामर्षाशयः साक्षात् सर्वलोकगुरुं प्रभुम् । भ्रातृहेति मृषादृष्टिस्त्वद्भक्ते मयि चाघवान् ।१६।
तस्मात् पिता मे पूयेत दुरन्ताद् दुस्तरादघात् । पूतस्तेऽपाङ्गसंदृष्टस्तदा कृपणवत्सल ।१७।

Prahrāda submitted : I solicit this boon from You, the Ruler of (all) bestowers of boons, O supreme Lord, that inasmuch as my father, who was ignorant of Your divine glory and whose heart was stung with indignation, spoke ill of You—who are no other than the almighty Lord, the Preceptor of the whole universe—labouring under the false notion that You had been the slayer of his brother (Hiraṇyākṣa), and (further) bore ill-will to me, a devotee of Yours, he, my father, may (kindly) be absolved from that sin, which is so difficult to get rid of and so difficult to cross over, although (I am sure) he was purged (of it) the moment he was compassionately regarded with the outer corner of Your eye, O lover of the afflicted ! (15—17)

श्रीभगवानुवाच

त्रिःसप्तभिः पिता पूतः पितृभिः सह तेऽनघ । यत् साधोऽस्य गृहे जातो भवान्वै कुलपावनः ।१८।
यत्र यत्र च मद्भक्ताः प्रशान्ताः समदर्शिनः । साधवः समुदाचारास्ते पूयन्त्यपि कीकटाः ।१९।

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः । अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥

(Kaṭhopaniṣad II. iii. 14)

"When all the desires rooted in one's heart are got rid of, a mortal forthwith becomes immortal and attains oneness with Brahma (the Absolute) in this (very) life."

सर्वात्मना न हिंसन्ति भूतग्रामेषु किञ्चन। उच्चावचेषु दैत्येन्द्र मद्भावेन गतस्पृहाः ।२०।
भवन्ति पुरुषा लोके मद्भक्तास्त्वामनुव्रताः। भवान्मे खलु भक्तानां सर्वेषां प्रतिरूपधृक् ।२१।
कुरु त्वं प्रेतकार्याणि पितुः पूतस्य सर्वशः। मदङ्गस्पर्शनेनाङ्ग लोकान्यास्यति सुप्रजाः ।२२।
पित्र्यं च स्थानमातिष्ठ यथोक्तं ब्रह्मवादिभिः। मय्यावेश्य मनस्तात कुरु कर्माणि मत्परः ।२३।

The Lord said : Your father, O sinless one, was purified along with (as many as) twenty-one past generations* by the very fact that you, the sanctifier of your race, were born in his house, O pious soul ! (18) Wherever there are My devotees, perfectly tranquil, pious and extremely noble in character, viewing all with the same eye, (all) those tracts of land get hallowed, (the desecrated land of) Kīkaṭa (and other such territories including their inhabitants) not excepted. (19) Those whose hankering has (totally) disappeared through devotion to Me, O ruler of the Daityas, persecute none among the multitudes of living beings, high and low, by any means (whatsoever). (20) (Even) persons following your way of life in this world will become My devotees. Indeed you will serve as a model for all My devotees.(21) (Now) perform you the obsequies with respect to your father (Hiraṇyakaśipu), though he has been purified in everyway by the touch of My Person, O beloved one. Having been blessed with a noble son (like you), he will attain to the higher worlds. (22) (Also) occupy the throne of your father (as the ruler of the Daityas) and, fixing your mind on Me, dear son, and (completely) devoted to Me, perform your duties as directed by the exponents of the Vedas.(23)

नारद उवाच

प्रह्लादोऽपि तथा चक्रे पितुर्यत्साम्परायिकम्। यथाऽऽह भगवान्राजन्नभिषिक्तो द्विजोत्तमैः ।२४।
प्रसादसुमुखं दृष्ट्वा ब्रह्मा नरहरिं हरिम्। स्तुत्वा वाग्भिः पवित्राभिः प्राह देवादिभिर्वृतः ।२५।

Nārada continued : Prahrāda too did what was due to his (deceased) father by way of funeral rites in the same way as the Lord had commanded him (to do), O king (Yudhiṣṭhira)! He was (then) crowned (as king) by the foremost of the Brāhmaṇas. (24) Finding Śrī Hari, who was disguised as a man-lion, wearing a serene look as a token of grace, Brahmā, who was surrounded by gods and others, (first) extolled Him by means of sacred hymns and (then) submitted (as follows). (25)

ब्रह्मोवाच

देवदेवाखिलाध्यक्ष भूतभावन पूर्वज। दिष्ट्या ते निहतः पापो लोकसन्तापनोऽसुरः ।२६।
योऽसौ लब्धवरो मत्तो न वध्यो मम सृष्टिभिः। तपोयोगबलोन्नद्धः समस्तनिगमानहन् ।२७।
दिष्ट्यास्य तनयः साधुर्महाभागवतोऽर्भकः। त्वया विमोचितो मृत्योर्दिष्ट्या त्वां समितोऽधुना ।२८।
एतद् वपुस्ते भगवन् ध्यायतः प्रयतात्मनः। सर्वतो गोप्तृ संत्रासान्मृत्योरपि जिघांसतः ।२९।

Brahmā said : O god of gods, supreme Ruler of all, Protector of (all) created beings, my Father ! fortunately (for us) the wicked demon (Hiraṇyakaśipu), the tormentor of the world, has been slain by You. (26) He is the same fellow who having secured a boon from me (to this effect) was not to be killed by living beings of my creation and, proud of his strength derived from austerities and Yoga (concentration of mind), stamped out all virtues inculcated by the Vedas. (27) Luckily enough his son, a pious soul and an eminent devotee, though (yet) an infant, has been delivered by You from (the jaws of) death and it is good that he has now

* Sprung from the loins of the sage Kaśyapa, son of Marīci, a mind-born son of Brahmā (the creator), Hiraṇyakaśipu was in the third generation from Brahmā. By alleging that he was purified along with twenty-one past generations, the Lord, therefore, evidently refers to the twenty-one generations of his parentage in his previous incarnation (in the preceding Kalpa).

duly attained to You. (28) This (divine) form of Yours, O Lord, is capable of protecting from all dangers, nay, even from Death bent on destruction, anyone who contemplates on It and whose mind is completely subdued. (29)

नृसिंह उवाच

मैवं वरोऽसुराणां ते प्रदेयः पद्मसम्भव । वरः क्रूरनिसर्गाणामहीनाममृतं यथा ।३०।

Lord Nṛsiṁha said : No more boon of this kind ought to be bestowed by you on the Asuras, O Brahmā (sprung from a lotus). A boon conferred on those who are cruel by nature proves harmful as milk given to serpents. (30)

नारद उवाच

इत्युक्त्वा भगवान् राजंस्तत्रैवान्तर्दधे हरिः । अदृश्यः सर्वभूतानां पूजितः परमेष्ठिना ।३१।

ततः सम्पूज्य शिरसा ववन्दे परमेष्ठिनम् । भवं प्रजापतीन्देवान्प्रह्लादो भगवत्कलाः ।३२।

ततः काव्यादिभिः सार्धं मुनिभिः कमलासनः । दैत्यानां दानवानां च प्रह्लादमकरोत् पतिम् ।३३।

प्रतिनन्द्य ततो देवाः प्रयुज्य परमाशिषः । स्वधामानि ययू राजन्ब्रह्माद्याः प्रतिपूजिताः ।३४।

Nārada went on : Having spoken thus, O Yudhiṣṭhira, and worshipped by Brahmā (the highest god), Lord Śrī Hari, who cannot (ordinarily) be seen by all created beings disappeared on that very spot. (31) Then, duly worshipping Brahmā (the creator), Lord Śiva (the Source of the universe), the lords of creation (Marīci and others) and the gods (Indra and others), who are (so many) rays (as it were) of the Lord, Prahrāda made obeisance (to them) with his head (bent low). (32) After that, along with the sages headed by Kāvya (the sage Śukra, the preceptor of the demon race), Brahmā (who has his seat on a lotus) installed Prahrāda as the ruler of the Daityas and the Dānavas. (33) Then, felicitating Prahrāda and invoking the choicest blessings (on him), and honoured (by him) in return, the gods, headed by Brahmā, returned to their (respective) abodes, O king (Yudhiṣṭhira) ! (34)

एवं तौ पार्षदौ विष्णोः पुत्रत्वं प्रापितौ दितेः । हृदि स्थितेन हरिणा वैरभावेन तौ हतौ ।३५।

पुनश्च विप्रशापेन राक्षसौ तौ बभूवतुः । कुम्भकर्णदशग्रीवौ हतौ तौ रामविक्रमैः ।३६।

शयानौ युधि निर्भिन्नहृदयौ रामसायकैः । तच्चित्तौ जहतुर्देहं यथा प्राक्तनजन्मनि ।३७।

ताविहाथ पुनर्जातौ शिशुपालकरूषजौ । हरौ वैरानुबन्धेन पश्यतस्ते समीयतुः ।३८।

एनः पूर्वकृतं यत् तद् राजानः कृष्णवैरिणः । जहुस्त्वन्ते तदात्मानः कीटः पेशस्कृतो यथा ।३९।

यथा यथा भगवतो भक्त्या परमयाभिदा । नृपाश्चैद्यादयः सात्म्यं हरेस्तच्चिन्तया ययुः ।४०।

In this way those two attendants of Lord Viṣṇu (viz., Jaya and Vijaya) were reduced to the state of Daityas (sons of Diti) under the imprecation of the Brāhmaṇas (the sages Sanaka and his three brothers). (And) due to their hostile feeling they were slain by Śrī Hari, present in their heart. Again they appeared as a pair of Rākṣasas (ogres), Kumbhakarṇa (one having ears as big as jars) and Rāvaṇa (a ten-headed monster). They were disposed of by the prowess of Śrī Rāma. (35-36) Lying on the battle-field with their heart torn open by the arrows of Śrī Rāma, they shed their body as in their previous birth, their mind fixed on Him. (37) Further, reborn as Śiśupāla and Dantavaktra (the son of Karūṣa) in this life, the two got merged in Śrī Hari by virtue of their deep-rooted enmity as you have seen (for yourself). (38) Becoming one with Him at the last moment (by fixing their mind on Him), even as a caterpillar gets transformed into a wasp through contemplation on the wasp, princes inimical to Śrī Kṛṣṇa got rid (through such meditation) of whatever sin had been committed (by them) before (their death). (39) Even as devotees attained similarity of form with the Lord (by contemplating on Him) through supreme Devotion characterized by a feeling of identity (with

Him), so did kings such as Śiśupāla (the ruler of Cedi) attain similarity of form with Śrī Hari through contemplation on Him (as their enemy). (40)

आख्यातं सर्वमेतत् ते यन्मां त्वं परिपृष्टवान्। दमघोषसुतादीनां हरेः सात्म्यमपि द्विषाम् ।४१।
एषा ब्रह्मण्यदेवस्य कृष्णस्य च महात्मनः। अवतारकथा पुण्या वधो यत्रादिदैत्ययोः ।४२।
प्रह्लादस्यानुचरितं महाभागवतस्य च। भक्तिर्ज्ञानं विरक्तिश्च याथात्म्यं चास्य वै हरेः ।४३।
सर्गस्थित्यप्ययेशस्य गुणकर्मानुवर्णनम्। परावरेषां स्थानानां कालेन व्यत्ययो महान् ।४४।
धर्मो भागवतानां च भगवान्येन गम्यते। आख्यानेऽस्मिन्समाम्नातमाध्यात्मिकमशेषतः ।४५।
य एतत् पुण्यमाख्यानं विष्णोर्वीर्योपबृंहितम्। कीर्तयेच्छ्रद्धया श्रुत्वा कर्मपाशैर्विमुच्यते ।४६।
एतद् य आदिपुरुषस्य मृगेन्द्रलीलां दैत्येन्द्रयूथपवधं प्रयतः पठेत।
दैत्यात्मजस्य च सतां प्रवरस्य पुण्यं श्रुत्वानुभावमकुतोभयमेति लोकम् ।४७।

All that you asked me in detail has (thus) been related to you, namely, the attainment as aforesaid of similarity of form with Śrī Hari by kings such as Śiśupāla (the son of Damaghoṣa), even though His enemies; the sacred story, just told by me, of the descent (in the form of a man-lion) of Lord Śrī Kṛṣṇa, the Supreme person, a votary of the Brāhmaṇas, in which has been described the death of the two most ancient Daityas (Hiraṇyākṣa and Hiraṇyakaśipu); the narrative of Prahrāda, a great devotee of the Lord, as well as (an account of) his Devotion, spiritual enlightenment and dispassion and as a matter of fact the true nature of Śrī Hari, who is responsible for the creation, existence and dissolution of the universe; an account of His excellences and exploits as well as of the great change of abodes, in course of time, of the higher and lower orders of creation (such as the gods and demons and so on), and the cult of the Bhāgavatas (votaries of the Lord), by means of which the Lord is (easily and speedily) reached. (Further) in this chronicle has been discussed at length in all (its) bearings the topic of the Spirit. (41—45) Whoever, on hearing with reverence this sacred narrative, enriched with an account of the prowess of Lord Viṣṇu, recites it (to others) is completely freed from the bonds of Karma. (46) (And) whosoever reads with a concentrated mind this story of the pastime of Lord Viṣṇu (the most ancient Person) figuring as a lion, (mainly) consisting of the destruction of Hiraṇyakaśipu (the ruler of the Daityas), who resembled a mighty elephant (the leader of a herd of elephants), after hearing of the hallowed glory of Prahrāda (the son of Hiraṇyakaśipu), the foremost of virtuous souls, attains to the realm (of Lord Viṣṇu) where there is no fear from any quarter. (47)

यूयं नृलोके बत भूरिभागा लोकं पुनाना मुनयोऽभियन्ति।
येषां गृहानावसतीति साक्षाद् गूढं परं ब्रह्म मनुष्यलिङ्गम् ।४८।
स वा अयं ब्रह्म महद्विमृग्यकैवल्यनिर्वाणसुखानुभूतिः।
प्रियः सुहृद् वः खलु मातुलेय आत्मार्हणीयो विधिकृद् गुरुश्च ।४९।
न यस्य साक्षाद् भवपद्मजादिभी रूपं धिया वस्तुतयोपवर्णितम्।
मौनेन भक्त्योपशमेन पूजितः प्रसीदतामेष स सात्वतां पतिः ।५०।
स एष भगवान्राजन्व्यतनोद् विहतं यशः। पुरा रुद्रस्य देवस्य मयेनानन्तमायिना ।५१।

Oh, exceedingly fortunate (far more fortunate than Prahrāda) on earth (this world of human beings) are you (the Pāṇḍavas and the Yadus), to whose residences flock from all quarters sages sanctifying the (whole) world, inasmuch as the supreme Brahma bodily stays there disguised in the form of a human being. (48) This very Śrī Kṛṣṇa, your well-known beloved friend and cousin (son of your maternal uncle, Vasudeva), (nay,) your very self (body), worthy of your adoration, obedient servant (ambassador and charioteer) and

preceptor (all in one), is Brahma, the realization of absolute (unconditioned) supreme Bliss diligently sought after (even) by the great. (49) May this Śrī Kṛṣṇa, the well-known Protector of devotees, be gracious to us—Śrī Kṛṣṇa, whose essential character has not (so far) been depicted in its true colours with the help of reason (even) by Lord Śiva (the Source of the universe), Brahmā (the lotus-born) and others, and who is adored (by us) through silent meditation and enquiry, Devotion and control of one's senses and so on (unlike you, who are on such intimate terms with Him and on whom He lavishes His affection, a privilege which even Prahrāda never enjoyed). (50) He is that very Lord, who spread (revived) of yore, O king, the renown of Lord Rudra, which had been marred by (the demon) Maya, who possessed an endless store of conjuring tricks. (51)

राजोवाच

कस्मिन् कर्मणि देवस्य मयोऽह्यगदीशितुः । यथा चोपचिता कीर्तिः कृष्णेनानेन कथ्यताम् ।५२।

The king (Yudhiṣṭhira) submitted : (Pray) relate (to me) in what (particular) achievement Maya marred the glory of Lord Śiva (the Ruler of the universe) and the way in which it was enhanced by yonder Śrī Kṛṣṇa. (52)

नारद उवाच

निर्जिता असुरा देवैर्युध्यनेनोपबृंहितैः । मायिनां परमाचार्यं मयं शरणमाययुः ।५३।
स निर्माय पुरस्तिस्रो हैमीरौप्यायसीर्विभुः । दुर्लक्ष्यापायसंयोगा दुर्वितर्क्यपरिच्छदाः ।५४।
ताभिस्तेऽसुरसेनान्यो लोकांस्त्रीन् सेश्वरान् नृप । स्मरन्तो नाशयाञ्चक्रुः पूर्ववैरमलक्षिताः ।५५।
ततस्ते सेश्वरा लोका उपासाद्येश्वरं विभो । त्राहि नस्तावकान्देव विनष्टांस्त्रिपुरालयैः ।५६।

Nārada replied : Utterly defeated in battle (once) by the gods, fostered by Śrī Kṛṣṇa, the Asuras sought as their protector (the demon) Maya, the supreme teacher of those skilled in conjuring tricks. (53) Having built three cities (flying fortresses) of gold, silver and steel (respectively)—whose coming and going could not be easily detected and which were furnished with articles too numerous to conceive—the powerful demon handed them over to the Asura chiefs. (54) Remembering their old enmity (with the gods), the aforesaid Asura generals set about devastating by means of these the three worlds with their rulers, O Yudhiṣṭhira, themselves remaining unperceived. (55) Approaching Lord Śiva, the denizens of these worlds with their rulers then prayed to Him: "O Lord, protect us, Your own people, (well-nigh) destroyed by the demons ensconced in the three (flying) cities." (56)

अथानुगृह्य भगवान्मा भैष्टेति सुरान्विभुः । शरं धनुषि सन्धाय पुरेष्वस्त्रं व्यमुञ्चत ।५७।
ततोऽग्निवर्णा इषव उत्पेतुः सूर्यमण्डलात् । यथा मयूखसंदोहा नादृश्यन्त पुरो यतः ।५८।
तैः स्पृष्टा व्यसवः सर्वे निपेतुः स्म पुरौकसः । तानानीय महायोगी मयः कूपरसेऽक्षिपत् ।५९।
सिद्धामृतरसस्पृष्टा वज्रसारा महौजसः । उत्तस्थुर्मेघदलना वैद्युता इव वह्नयः ।६०।

Reassuring the gods in the words "Do not be afraid !" the almighty Lord then fitted to His bow an arrow surcharged with mystic power and discharged it at the three cities. (57) From that arrow, like streams of rays from the orb of the sun, issued forth (many more) fiery shafts, screened by which the cities could no longer be seen. (58) Struck by these, all the occupants of the cities fell down dead. Maya, a great adept in conjuring tricks, fetched and put them into the nectar-like water of a well (built by himself within the cities). (59) Touched by that nectar-like fluid endowed with the property of restoring the dead to life, they emerged with an adamantine frame and possessed of extraordinary strength like fires in the form of lightning tearing the clouds. (60)

विलोक्य भग्नसङ्कल्पं विमनस्कं वृषध्वजम्। तदायं भगवान्विष्णुस्तत्रोपायमकल्पयत्।६१।
वत्स आसीत्तदा ब्रह्मा स्वयं विष्णुरयं हि गौः। प्रविश्य त्रिपुरं काले रसकूपामृतं पपौ।६२।
तेऽसुरा ह्यपि पश्यन्तो न न्यषेधन्विमोहिताः। तद् विज्ञाय महायोगी रसपालानिदं जगौ।६३।
स्वयं विशोकः शोकार्तान्स्मरन्दैवगतिं च ताम्। देवोऽसुरो नरोऽन्यो वा नेश्वरोऽस्तीह कश्चन।६४।
आत्मनोऽन्यस्य वा दिष्टं दैवेनापोहितुं द्वयोः। अथासौ शक्तिभिः स्वाभिः शम्भोः प्राधानिकं व्यधात्।६५।
धर्मज्ञानविरक्त्यृद्धितपोविद्याक्रियादिभिः। रथं सूतं ध्वजं वाहान्धनुर्वर्म शरादि यत्।६६।
सन्नद्धो रथमास्थाय शरं धनुरुपाददे। शरं धनुषि सन्धाय मुहूर्तेऽभिजितीश्वरः।६७।
ददाह तेन दुर्भेद्या हरोऽथ त्रिपुरो नृप। दिवि दुन्दुभयो नेदुर्विमानशतसङ्कुलाः।६८।
देवर्षिपितृसिद्धेशा जयेति कुसुमोत्करैः। अवाकिरञ्जगुर्हृष्टा ननृतुश्चाप्सरोगणाः।६९।
एवं दग्ध्वा पुरस्तिस्रो भगवान्पुरहा नृप। ब्रह्मादिभिः स्तूयमानः स्वधाम प्रत्यपद्यत।७०।
एवंविधान्यस्य हरेः स्वमायया विडम्बमानस्य नृलोकमात्मनः।
वीर्याणि गीतान्यृषिभिर्जगद्गुरोर्लोकान् पुनानान्यपरं वदामि किम्।७१।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां सप्तमस्कन्धे युधिष्ठिरनारदसंवादे त्रिपुरविजयो नाम दशमोऽध्यायः।१०।

Finding Lord Śiva (who bears the device of a bull on His banner) depressed in spirits because of His will having been crossed, the aforesaid Lord Viṣṇu (Śrī Kṛṣṇa) then contrived a plan for drying up the immortalizing fluid. (61) On that occasion Brahmā (the creator) took the form of a calf, while the aforesaid Viṣṇu Himself actually assumed the semblance of a cow and, entering the three cities at midday, drank off the immortalizing fluid of that well of nectar. (62) Though watching this, the demons in charge of the well did not forbid them, greatly bewildered as they were (by the deluding potency of the Lord). Coming to know of this, and reflecting on the course of destiny working in that (miraculous) way, the demon Maya (a past master in conjuring tricks), himself destitute of grief, addressed the following (words) to the demons guarding the fluid, who were stricken with grief :—"No one in this world—be he a god, demon, human being or anyone else—is capable of setting aside what has been ordained by fate with regard to oneself or another or both." After that, by means of His own (divine) potencies in the form of Righteousness, Wisdom, Dispassion, Affluence, Asceticism, Learning, Activity and so on, He (Śrī Kṛṣṇa) created the requisites for war for the use of Lord Śiva (the Source of blessedness), viz., a chariot, a charioteer, an ensign, horses, a bow, armour, arrows etc. (respectively). (63—66) Clad in armour and mounting the chariot, the almighty Lord (Śiva) then took up the bow and an arrow; and, fitting the arrow to the bow during the Muhūrta known as Abhijit, Śiva (the Destroyer of the universe) burnt with it (all) the three cities, which were (so) difficult to penetrate, O Yudhiṣṭhira ! Dṁums began to sound in heaven; while gods, Ṛṣis (seers), manes and the lords of Siddhas (a class of demigods endowed with mystic powers from their very birth)—with their hundreds of aerial cars crowded together (in the heavens)—showered heaps of flowers on the Lord, crying "May You be victorious !" And hosts of Apsarās (celestial nymphs) sang and danced, full of joy.(67—69) Having burnt the three cities in this way, O king, Lord Śiva (who henceforward became known as the Destroyer of the three cities) returned to His abode (Mount Kailāsa), being glorified by Brahmā and others. (70) There are similar (other) exploits—the accounts of which purify (all) the three worlds—celebrated by seers, of the aforesaid Śrī Hari, the Preceptor of the universe, who by His own deluding potency imitates (the ways of) His human world. What else shall I say (to you)? (71)

Thus ends the tenth discourse entitled "The (story of) the conquest of the three cities", forming part of the dialogue between Emperor Yudhiṣṭhira and the sage Nārada, in Book Seven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकादशोऽध्यायः

Discourse XI

An inquiry into right conduct

श्रीशुक उवाच

श्रुत्वेहितं साधुसभासभाजितं महत्तमाग्रण्य उरुक्रमात्मनः ।
युधिष्ठिरो दैत्यपतेर्मुदा युतः पप्रच्छ भूयस्तनयं स्वयम्भुवः । १ ।

Śrī Śuka began again : Having heard the narrative—celebrated (even) by assemblies of pious souls—of Prahrāda (the ruler of the Daityas), the leader of most exalted souls, whose mind was fixed on the almighty Lord Viṣṇu,|Yudhiṣṭhira, full of joy, further inquired (as follows) of Nārada (son of Brahmā, the self-born). (1)

युधिष्ठिर उवाच

भगवञ्छ्रोतुमिच्छामि नृणां धर्मं सनातनम् । वर्णाश्रमाचारयुतं यत् पुमान्विन्दते परम् । २ ।
भवान्प्रजापतेः साक्षादात्मजः परमेष्ठिनः । सुतानां सम्मतो ब्रह्मंस्तपोयोगसमाधिभिः । ३ ।
नारायणपरा विप्रा धर्मं गुह्यं परं विदुः । करुणाः साधवः शान्तास्त्वद्विधा न तथापरे । ४ ।

Yudhiṣṭhira said: O divine personage, I am anxious to hear (from you) about the eternal Dharma (course of right conduct) prescribed for men, along with the ethical code governing the (four) Varṇas (or grades of society) and Āśramas (stages in life), by following which a human being (eventually) reaches the Supreme (either through devotion or spiritual enlightenment). (2) You are a (mind-born) son of no other than Brahmā (the lord of created beings), the highest deity—(nay) the most beloved of (all) his sons, O holy one, by virtue of (your) asceticism, concentration of mind and deep meditation. (Hence he must have revealed to you the secret of Dharma, of which he is the first and foremost exponent). (3) (Only) kind-hearted, pious and tranquil Brāhmaṇas like you, devoted to Lord Nārāyaṇa, know the highest (conception of) virtue, which is a (guarded) secret; not so others (the so-called law-givers, the compilers of the various Smṛtis). (4)

नारद उवाच

नत्वा भगवतेऽजाय लोकानां धर्महेतवे । वक्ष्ये सनातनं धर्मं नारायणमुखाच्छ्रुतम् । ५ ।
योऽवतीर्यात्मनोंऽशेन दाक्षायण्यां तु धर्मतः । लोकानां स्वस्तयेऽध्यास्ते तपो बदरिकाश्रमे । ६ ।
धर्ममूलं हि भगवान्सर्ववेदमयो हरिः । स्मृतं च तद्विदां राजन्येन चात्मा प्रसीदति । ७ ।

Nārada resumed : Bowing (my head) to gain the favour of the birthless Lord (Nārāyaṇa), the Promoter of righteousness among the people, I shall expound the eternal Law as learnt from the lips of (the divine sage) Nārāyaṇa, who, taking His descent along with His part manifestation (the sage Nara) from Dharma (the god of piety) through (his wife) Mūrti (daughter of Dakṣa) is, as a matter of fact, practising austerities (even to this day) in His hermitage at Badrīnātha for the good of the people. (5-6) The source of and the authority on

Dharma (righteousness) really are Lord Śrī Hari, the embodiment of all the (four) Vedas, the body of Codes handed down by those well-versed in the Vedas, O Yudhiṣṭhira, and the feeling of self-satisfaction (that by which the mind derives real satisfaction) as well as the conduct (example) of the virtuous*. (7)

सत्यं दया तपः शौचं तितिक्षेक्षा शमो दमः। अहिंसा ब्रह्मचर्यं च त्यागः स्वाध्याय आर्जवम्। ८।
सन्तोषः समदृक् सेवा ग्राम्येहोपरमः शनैः। नृणां विपर्ययेहेक्षा मौनमात्मविमर्शनम्। ९।
अन्नाद्यादेः संविभागो भूतेभ्यश्च यथार्हतः। तेष्वात्मदेवताबुद्धिः सुतरां नृषु पाण्डव।१०।
श्रवणं कीर्तनं चास्य स्मरणं महतां गतेः। सेवेज्यावनतिर्दास्यं सख्यमात्मसमर्पणम्।११।
नृणामयं परो धर्मः सर्वेषां समुदाहृतः। त्रिंशल्लक्षणवान्राजन्सर्वात्मा येन तुष्यति।१२।

The highest virtue of all men, by which the Lord (the Soul of the universe) is pleased, has been duly proclaimed, O king, as consisting of the following thirty features, viz., (1) truthfulness, (2) compassion, (3) austerity (fasting etc.), (4) purity (of body), (5) endurance (of heat and cold etc.) (6) discrimination (the power of distinguishing right from wrong), (7-8) control of mind and the senses, (9) non-violence, (10) continence, (11) charity, (12) muttering prayers, (13) straightforwardness, (14) contentment, (15) service of those who look upon all with the same eye, (16) gradually withdrawing from (all) mundane activity, (17) pondering the contrary result of men's (egotistic) actions, (18) refraining from useless talk, (19) inquiry into the Self (as distinguished from body etc.), (20) equitable distribution among created beings, according to their worth, of rice and other eatables etc.,(21) and regarding them, particularly human beings, as one's own self or deity, O Yudhiṣṭhira (son of Pāṇḍu), (22) the hearing and (23) chanting of and (24) dwelling on the names and glories of, (25) waiting upon, (26) worshipping, and (27) bowing to, (28) offering the fruit of one's action performed in the spirit of service to, (29) treating as one's bosom friend, and (30) dedicating oneself (one's body and all) to, the Lord, the goal of exalted souls. (8—12)

संस्कारा यदविच्छिन्नाः स द्विजोऽजो जगाद यम्। इज्याध्ययनदानानि विहितानि द्विजन्मनाम्।
जन्मकर्मावदातानां क्रियाश्चाश्रमचोदिताः।१३।
विप्रस्याध्ययनादीनि षडन्यस्याप्रतिग्रहः। राज्ञो वृत्तिः प्रजागोप्तुरविप्राद् वा करादिभिः।१४।
वैश्यस्तु वार्तावृत्तिश्च नित्यं ब्रह्मकुलानुगः। शूद्रस्य द्विजशुश्रूषा वृत्तिश्च स्वामिनो भवेत्।१५।

A Dwija† or twice-born (a member of the first three classes of Hindu society, viz., the Brāhmaṇas, Kṣatriyas and the Vaiśyas, so-called because of their investiture with the sacred thread, which is said to constitute their second birth or regeneration) is he in whose family the (sixteen) purificatory rites (accompanied by the recitation of Mantras or sacred texts) have been performed in unbroken succession and whom Brahmā (the birthless creator) has denominated as such (through the Vedas and other scriptures). Performance of sacrifices, study (of the Vedas and other sacred books) and charity as well as the duties prescribed for the (four) Āśramas (stages in life, viz., Brahmacarya or student life, Gārhasthya or the life of a householder, Vānaprastha or the life of an anchorite and Saṁyāsa or the life of a recluse) have been enjoined on the twice-born that are pure by birth and conduct. (13)

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* A similar idea is brought out in the following verse of the Manusmṛti :—

वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम्। आचारश्चैव साधूनामात्मनस्तुष्टिरेव च॥

"The authority on Dharma are the entire body of the Vedas and the Codes of law handed down by those well-versed in the latter as well as their natural way of living, and the conduct of the virtuous as well as one's own satisfaction."

† A Śūdra is not called upon to undergo any such purificatory rite other than the nuptial rites as the Smṛti says :—

विवाहमात्रसंस्कारं शूद्रोऽपि लभतां सदा।

Study (of the scriptures and so on (viz., performance of sacrifices and charity, which along with study are of an obligatory nature; and three more—viz., teaching, officiating as a priest at sacrifices, and receiving gifts from those whose earnings are free from blemish—which are recommended as a means of subsistence and are therefore not obligatory*) are the six duties of a Brāhmaṇa. Non-acceptance of gifts is the rule for the other one (viz., the Kṣatriya, or a member of the warrior class, who comes next in order to the Brāhmaṇa and is allowed to earn his livelihood by the other two means, viz., teaching and officiating as a priest at sacrifices in distress†. Of course, he is free to practise these otherwise than as a means of subsistence). Maintenance is to be sought by a Kṣatriya, protecting the people, optionally‡ by recovering taxes and fines from his subjects other than a Brāhmaṇa (who is ordinarily exempted from such taxes and fines). (14) A Vaiśya (a member of the trading and agricultural classes) as a matter of fact should make his living by agriculture, breeding of cattle, trade and usury[¥] and should always follow the lead of the Brāhmaṇa race. Service to the twice-born classes has been enjoined upon the Śūdra (a member of the labouring and artisan classes) and service to his master has been ordained as his means of subsistence too. (15)

वार्ता विचित्रा शालीनयायावरशिलोञ्छनम्। विप्रवृत्तिश्चतुर्धेयं श्रेयसी चोत्तरोत्तरा ।१६।
जघन्यो नोत्तमां वृत्तिमनापदि भजेन्नरः। ऋते राजन्यमापत्सु सर्वेषामपि सर्वशः ।१७।
ऋतामृताभ्यां जीवेत मृतेन प्रमृतेन वा। सत्यानृताभ्यां जीवेत न श्ववृत्त्या कथञ्चन ।१८।
ऋतमुञ्छशिलं प्रोक्तममृतं यदयाचितम्। मृतं तु नित्ययाच्ञा स्यात् प्रमृतं कर्षणं स्मृतम् ।१९।
सत्यानृतं तु वाणिज्यं श्ववृत्तिर्नीचसेवनम्। वर्जयेत् तां सदा विप्रो राजन्यश्च जुगुप्सिताम्।
सर्ववेदमयो विप्रः सर्वदेवमयो नृपः ।२०।

(1) Occupation of various kinds (such as agriculture, breeding of cattle, trade and so on as enumerated in verse 15), (2) accepting gifts without the impudence of asking, (3) begging foodgrains daily (lit., the life of a vagrant mendicant) and (4) gathering ears of corn left by the owner while reaping the harvest or gleaning foodgrains lying scattered in a grain-market after the heaps have been sold off or removed—this is the fourfold means of livelihood sanctioned for a Brāhmaṇa (one belonging to the priestly class). (Of these four,) again, each succeeding one is preferable (to the preceding). (16) With the exception of a Kṣatriya, a man belonging to a lower grade should not adopt a higher vocation except in distress. (Of course, a Kṣatriya may adopt[§] the means of livelihood of a Brāhmaṇa other than accepting gifts made by another.) In (times of) distress, however, all sorts of vocations are open to all without distinction. (17) One may live by (what are known as) Ṛta and Amṛta or (even) by Mṛta and Pramṛta. One may (also) live by Satyānṛta, but under no circumstance by Śwavṛtti (a dog's

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* Vide Manusmṛti, which says :—
षण्णां तु कर्मणामस्य त्रीणि कर्माणि जीविका। यजनाध्यापने चैव विशुद्धाच्च प्रतिग्रहः॥

† Vide verse 17 below.

‡ A king is entitled to receive voluntary presents from his subjects and to collect periodically tributes from feudatory chiefs as an acknowledgment of submission on their part or as price of peace or protection. He is also regarded as perfectly justified in extending his dominion by conquering other territories as a preliminary for the performance of a Rājasūya sacrifice. If he is unable to meet his expenditure from these sources, he has been allowed the alternative of filling his coffers by recovering taxes from his subjects and fines by way of penalty from offenders. This is the force of the particle 'वा' in the above verse, which has accordingly been translated as 'optionally'. An ordinary Kṣatriya is also permitted to live by use of arms.

¥ The significance of the term 'Vārtā, has been explained elsewhere in the following couplet :—
कृषिवाणिज्यगोरक्षाः कुसीदं तुर्यमुच्यते। वार्ता चतुर्विधा तत्र ——— ॥

§ Vide verse 14 above.

living). (18) Gathering ears of corn left by the owner while reaping a harvest or gleaning foodgrains lying scattered in a grain-market after the heaps have been sold off or removed is called Ṛta (lit., right or true); that which is got unasked is called Amṛta (nectar). Daily begging (of foodgrains) is Mṛta (death); while agriculture is called Pramṛta (lit., greater death, so-called because it involves the destruction of many living beings). (19) Trade is (what goes by the name of) Satyānṛta (a mixture of truth and falsehood); while service rendered to those belonging to a lower grade is (what is meant by) a dog's living. A Brāhmaṇa as well as a Kṣatriya should always shun this detested calling. (For) a Brāhmaṇa is an embodiment of all the (four) Vedas, while a Kṣatriya (lit., a ruler of men) is the personification of all the gods. (20)

शमो दमस्तपः शौचं संतोषः क्षान्तिरार्जवम्। ज्ञानं दयाच्युतात्मत्वं सत्यं च ब्रह्मलक्षणम्।२१।
शौर्यं वीर्यं धृतिस्तेजस्त्याग आत्मजयः क्षमा। ब्रह्मण्यता प्रसादश्च रक्षा च क्षत्रलक्षणम्।२२।
देवगुर्वच्युते भक्तिस्त्रिवर्गपरिपोषणम्। आस्तिक्यमुद्यमो नित्यं नैपुणं वैश्यलक्षणम्।२३।
शूद्रस्य संनतिः शौचं सेवा स्वामिन्यमायया। अमन्त्रयज्ञो ह्यस्तेयं सत्यं गोविप्ररक्षणम्।२४।

Control of mind and the senses, austerity (fasting etc.), purity (of body), contentment, forgiveness, straightforwardness, wisdom (discrimination), compassion, devotion to the immortal Lord (Viṣṇu) and veracity are the characteristics of a Brāhmaṇa. (21) A martial spirit, valour, fortitude, audacity, liberality, self-control, forgiveness, devotion to the Brāhmaṇa race, benignity and protection (of the weak) constitute the characteristics of a Kṣatriya. (22) Devotion to the gods, to one's preceptor and to the immortal Lord (Viṣṇu); promotion of the three objects of human pursuit (viz., religious merit, worldly riches and sensual enjoyment); belief in the existence of God, in life after death, and so on; constant exertion (for the acquisition of wealth) and dexterity (in acquiring it) are the characteristics of a Vaiśya. (23) (And) submissiveness, purity, guilelessly ministering to one's master, performance of (the five daily) sacrifices* unaccompanied by (the recitation of) Mantras (sacred texts), non-thieving, truthfulness and protection of cows and the Brāhmanas are indeed the characteristics of a Śūdra. (24)

स्त्रीणां च पतिदेवानां तच्छुश्रूषानुकूलता। तद्बन्धुष्वनुवृत्तिश्च नित्यं तद्व्रतधारणम्।२५।
संमार्जनोपलेपाभ्यां गृहमण्डलवर्तनैः। स्वयं च मण्डिता नित्यं परिमृष्टपरिच्छदा।२६।
कामैरुच्चावचैः साध्वी प्रश्रयेण दमेन च। वाक्यैः सत्यैः प्रियैः प्रेम्णा काले काले भजेत् पतिम्।२७।
संतुष्टालोलुपा दक्षा धर्मज्ञा प्रियसत्यवाक्। अप्रमत्ता शुचिः स्निग्धा पतिं त्वपतितं भजेत्।२८।
या पतिं हरिभावेन भजेच्छ्रीरिव तत्परा। हर्यात्मना हरेर्लोके पत्या श्रीरिव मोदते।२९।

And the duty of women devoted to their husband (lit., looking upon their husband as a deity) is to serve him, to do good offices to him, to humour his relations and constantly to observe his sacred vows. (25) Herself remaining adorned and keeping her utensils etc., well-scoured at all times, a virtuous wife should serve her husband by thoroughly sweeping her house and plastering it (with cow-dung etc.), by drawing auspicious diagrams and spherical designs (on the floor with colours), through sense-objects—great and small—desired by him, through modesty and control of the senses, through truthful and agreeable words and (above all) through love at opportune moments. (26-27) Contented (with her resources) and

* The Śāstras have made it obligatory for a Śūdra to perform the five daily sacrifices, reciting the name of the gods etc., to whom oblations are offered in the dative case and adding the word 'Namaḥ (Hail !) instead of 'Swāhā' after it (as 'Agnaye Namaḥ', (Hail to the god of fire!). Says the law-giver Yājñavalkya :— नमस्कारेण मन्त्रेण पञ्चयज्ञान न हापयेत।

not coveting even that which is available (to her), diligent, conversant with Dharma (what is right), agreeable and truthful of speech (not only to her husband but to all), vigilant, pure (of body) and full of affection, she should gratify her husband unless he is fallen* (guilty of any of the five major sins). (28) A wife who serves her husband, regarding him as an image of Śrī Hari (Lord Viṣṇu) and devoted to him as Goddess Lakṣmī is to Her Consort, rejoices in Vaikuṇṭha (the realm of Śrī Hari) like Śrī (Lakṣmī) in the company of her husband, who (by virtue of her devotion) is sure to attain a form similar to that of Śrī Hari (Himself). (29)

वृत्तिः सङ्करजातीनां तत्तत्कुलकृता भवेत्। अचौराणामपापानामन्त्यजान्तेऽवसायिनाम् ।३०।
प्रायः स्वभावविहितो नृणां धर्मो युगे युगे। वेददृग्भिः स्मृतो राजन्प्रेत्य चेह च शर्मकृत् ।३१।
वृत्त्या स्वभावकृतया वर्तमानः स्वकर्मकृत्। हित्वा स्वभावजं कर्म शनैर्निर्गुणतामियात् ।३२।
उप्यमानं मुहुः क्षेत्रं स्वयं निर्वीर्यतामियात्। न कल्पते पुनः सूत्या उप्तं बीजं च नश्यति ।३३।
एवं कामाशयं चित्तं कामानामतिसेवया। विरज्येत यथा राजन्नाग्निवत् कामबिन्दुभिः ।३४।
यस्य यल्लक्षणं प्रोक्तं पुंसो वर्णाभिव्यञ्जकम्। यदन्यत्रापि दृश्येत तत् तेनैव विनिर्दिशेत् ।३५।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां सप्तमस्कन्धे युधिष्ठिरनारदसंवादे सदाचारनिर्णयो नामैकादशोऽध्यायः ।११।

The calling of mixed† races such as the Antyajas ‡ (those belonging to the lowest grade in society) and Antevasāyīs卐 (lit., those living at the end of a town or village), other than those who are thieves and given to (other) sinful pursuits, should be the same as has been (hereditarily) followed in their respective families. (30) Generally the course of conduct determined by the innate disposition (according as it is Sāttvika, Rājasiks or Tāmasika) of men (belonging to the various grades of society and stages in life) in all ages has been declared by men whose eye is the Veda as conducive to happiness both here and hereafter, O Yudhiṣṭhira ! (31) A man following a vocation determined by his natural disposition (as revealed by his birth) and (scrupulously) discharging his duties bids fair to attain by degrees the state of a Guṇātīta (one who has transcended the three Guṇas or modes of Prakṛti), relinquishing (later on) his natural pursuits (as well). (32) Being repeatedly sown (with seeds), a field will automatically become sterile (one day). It will no more be capable of yielding any crops; may, (even) the seed sown (in it) will perish. (33) (Even) so by over-indulgence in the objects of senses the mind, the seat of desires (in their latent form) is sure to get fully disgusted (with them), O king, but not so by driblets of enjoyment, like fire (that is extinguished by pouring large quantities of ghee but not so by drops of it)$. (34) If what

* The five major sins are :— (1) killing a Brāhmaṇa, (2) drinking intoxicating liquors, (3) thieving, (4) committing adultery with the wife of one's preceptor and (5) fellowship with anyone guilty of one or more of these crimes.

† Mixed races are of two kinds : (1) Pratilomajas or those sprung from the union of a female of a higher caste with a male belonging to a lower grade in society, which is considered as quite the reverse of the natural order; and (2) Anulomajas or those sprung from the union of a male belonging to a higher caste with a female of a lower grade, which is not considered so bad. The former are naturally regarded as the most low-born in society.

‡ (1)Washermen, (2) Carmakāras (workers in leather), (3) Naṭas (rope-dancers) (4)Buruḍas (basket-makers), (5)Kaivartas (fishermen), (6) Medas (those living by any degrading profession) and (7) Bhillas (Bhils, a wild mountain race)— these are the seven tribes known by the name of Antyajas.

卐 The Antevasāyis are regarded as even lower than the Antyajas and comprise the Cāṇḍālas, the Pulkasas, the Mātaṅgas and so on. All these mintue details show to what inconceivable lengths the science of ethnology was developed by the Hindus and what great value they attached to racial purity, which is so very essential for moral and spiritual evolution.

$ Possessed as he is by innumerable cravings of a latent type is not possible for a man to conquer his desires all at once. If, however, he enjoys a variety of sensuous pleasures according to the restriction laid down in the Vedas, he is likely to get disgusted with them in course of time even as his mind gets purified by the performance of obligatory and other incidental

has been declared to be a characteristic of the grade in society of a (particular) man is perceived even in another (a man belonging to a different class), the latter should be distinctively called by that very denomination (caste).* (35)

Thus ends the eleventh discourse entitled "An inquiry into right conduct," forming part of the dialogue between Emperor Yudhiṣṭhira and the sage Nārada, in Book Seven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्वादशोऽध्यायः

Discourse XII

An inquiry into right conduct (continued)

नारद उवाच

ब्रह्मचारी गुरुकुले वसन्दान्तो गुरोर्हितम्। आचरन्दासवन्नीचो गुरौ सुदृढसौहदः। १।
सायं प्रातरुपासीत गुर्वग्न्यर्कसुरोत्तमान्। उभे सन्ध्ये च यतवाग् जपन्ब्रह्म समाहितः। २।
छन्दांस्यधीयीत गुरोराहूतश्चेत् सुयन्त्रितः। उपक्रमेऽवसाने च चरणौ शिरसा नमेत्। ३।
मेखलाजिनवासांसि जटादण्डकमण्डलून्। बिभृयादुपवीतं च दर्भपाणिर्यथोदितम्। ४।
सायं प्रातश्चरेद्भैक्षं गुरवे तन्निवेदयेत्। भुञ्जीत यद्यनुज्ञातो नो चेदुपवसेत् क्वचित्। ५।
सुशीलो मितभुग् दक्षः श्रद्दधानो जितेन्द्रियः। यावदर्थं व्यवहरेत् स्त्रीषु स्त्रीनिर्जितेषु च। ६।
वर्जयेत् प्रमदागाथामगृहस्थो बृहद्व्रतः। इन्द्रियाणि प्रमाथीनि हरन्त्यपि यतेर्मनः। ७।
केशप्रसाधनोन्मर्दस्नपनाभ्यञ्जनादिकम् । गुरुस्त्रीभिर्युवतिभिः कारयेन्नात्मनो युवा। ८।
नन्वग्निः प्रमदा नाम घृतकुम्भसमः पुमान्। सुतामपि रहो जह्यादन्यदा यावदर्थकृत्। ९।
कल्पयित्वाऽऽत्मना यावदाभासमिदमीश्वरः। द्वैतं तावन्न विरमेत् ततो ह्यस्य विपर्ययः।१०।

Nārada began again : Dwelling in the house of his teacher, humble as a servant, with his senses (fully) controlled, and doing him good offices and bearing the strongest affection for him, a Brahmacārī (a celibate student) should worship in the evenings and mornings his teacher, the sacred fire, the sun-god and Lord Viṣṇu (the Chief of the gods) as well as (the deities presiding over) both the twilights (and noontide), silently muttering the holy Gāyatrī-Mantra with a concentrated mind. (1-2) Well-regulated (in life), he should learn (take his lessons in) the Vedas from his teacher if (and when) called (by him) and should (invariably) bow (to him), touching the latter's feet with his head at the beginning as well as at the end (of his lessons). (3) Carrying (blades of) the (sacred) Kuśa grass in his hands, he should wear

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duties and he realizes the futility of his pursuit after pleasure even like Emperor Yayāti and the sage Saubhari, whose accounts find place in Discourses XVIII. XIX and VI respectively of Book-Nine.

* What is sought to be conveyed by this assertion is evidently this that if a man belonging to a lower grade in society evinces the characteristics of a higher grade, he should be accorded the same honour as is due to the members of that higher caste. But this should in no case be taken to mean he should adopt the vocation of a higher grade, as such deviation will create confusion.

a gridle (of a species of rush known by the name of Muñja), deerskin and (two pieces of) cloth, the sacred thread and unkempt hair, and should (also) carry a staff and a Kamaṇḍalu (a water-pot generally made of cocoanut-shell) as enjoined by the scriptures.*(4) (Every) evening and morning he should go about begging for food and offer it to the teacher. He should partake of it, (only) if allowed; if not permitted on any day (e.g., on the Ekādaśī day, when everybody is expected to observe a fast or live only on fruits etc., or on any other day by way of penalty for some transgression or even as a test as to what effect it is likely to have on his mind), he should fast. (5) Possessing a good moral character, moderate in (his) diet, active, reverent and exercising control over his senses, he should deal with women as well as with those enslaved by women only as much as it is (absolutely) necessary. (6) Anyone other than a householder, who has undertaken the great vow of continence, should shun (all) talk of women; (for) the senses, which are very turbulent (by nature), forcibly carry away (with them) the mind (even of one who is fully controlled). (7) An adult student should never have (such personal service as) the combing of his hair, massaging and washing his body and inunction etc., done by the young wives of his teachers (even if they offer their services out of pure motherly love, treating him as their own son). (8) It is a truism indeed that a young woman is (like) fire and a man is (akin to) a jar full of ghee (clarified butter). One should avoid (the presence of) even one's daughter when (she is) all by herself; (nay,) at other times (too) one should remain with her (only) so long as it is (absolutely) necessary. (9) Until one has mastered his self, having (clearly) apprehended through self-realization that (all) this (the body, the senses and so on) is (only) illusory, the sense of duality (the feeling that woman is an object of enjoyment and I am the enjoyer) does not cease. (And) from that (sense of duality) indeed follows the perversity of the embodied soul (through identification with the body and other material things). (10)

एतत् सर्वं गृहस्थस्य समाम्नातं यतेरपि। गुरुवृत्तिर्विकल्पेन गृहस्थस्यर्तुगामिनः।११।
अञ्जनाभ्यञ्जनोन्मर्दस्त्र्यवलेखामिषं मधु। स्रग्गन्धलेपालंकारांस्त्यजेयुर्ये धृतव्रताः।१२।
उषित्वैवं गुरुकुले द्विजोऽधीत्यावबुध्य च। त्रयीं साङ्गोपनिषदं यावदर्थं यथाबलम्।१३।
दत्त्वा वरमनुज्ञातो गुरोः कामं यदीश्वरः। गृहं वनं वा प्रविशेत् प्रव्रजेत् तत्र वा वसेत्।१४।
अग्नौ गुरावात्मनि च सर्वभूतेष्वधोक्षजम्। भूतैः स्वधामभिः पश्येदप्रविष्टं प्रविष्टवत्।१५।
एवंविधो ब्रह्मचारी वानप्रस्थो यतिर्गृही। चरन्विदितविज्ञानः परं ब्रह्माधिगच्छति।१६।

All this (whatever has been stated in verse 6 above) has been enjoined upon a householder (too), (nay,) even on a recluse (much more on an anchorite). Service to one's preceptor (also) is optionally laid down in the case of a householder, who is (ordinarily) expected to approach his wedded wife during the period favourable for procreation (sixteen days after menstruation). (11) Those who have undertaken a vow of continence should give up (the use of) collyrium, inunction, massaging the body, (fellowship with) women, drawing, meat, spirituous liquor (in the case of those who are ordinarily allowed to drink it or honey in the case of others), garlands, perfumes, unguents and ornaments. (12) Having thus lived in a teacher's house and studied and grasped the import of (all) the three Vedas (Ṛgveda, Yajurveda and Sāmaveda) along with the (six) sciences auxiliary to them and the Upaniṣads (philosophical treatises forming part, nay, the quintessence of the Vedas) according to his eligibility and capacity, and having made available to the teacher, if capable of doing so, the object of his desire, and (duly) permitted by him, he should enter (according to his

* For example, it is laid down in the scriptures that a Brāhmaṇa student should carry a staff of the Palāśa tree alone 'पालाशो दण्डो ब्राह्मणस्य' etc.

predilections and fitness) the life of a householder (marry and beget children) or retire to the woods (take to the life of an anchorite) or renounce the world and wander forth as an ascetic mendicant (recluse) or continue there (in the teacher's house as a lifelong celibate). (13-14) He should visualize Lord Viṣṇu (who is above sense-perception) as having entered (taken up His abode in) the sacred fire, the teacher, his own self as well as all the (five) elements (viz., earth, water, fire, air and ether)—including the (diverse orders of) living beings dwelling in them—as their Inner Controller, even though He has not (really) entered them (having been already present in them by virtue of His pervading all as their very Cause). (15) Following the rules of conduct laid down for his Āśrama, and having (thereby) come to know that which ought to be known, a Brahmacārī (religious student), anchorite, recluse or householder of this type (visualizing the Lord as present in all) realizes the transcendent Absolute. (16)

वानप्रस्थस्य वक्ष्यामि नियमान्मुनिसम्मतान्। यानातिष्ठन् मुनिर्गच्छेदृषिलोकमिहाञ्जसा ।१७।
न कृष्टपच्यमश्नीयादकृष्टं चाप्यकालतः। अग्निपक्वमथामं वा अर्कपक्वमुताहरेत् ।१८।
वन्यैश्चरुपुरोडाशान् निर्वपेत् कालचोदितान्। लब्धे नवे नवेऽन्नाद्ये पुराणं तु परित्यजेत् ।१९।
अग्न्यर्थमेव शरणमुटजं वाद्रिकन्दराम्। श्रयेत हिमवाय्वग्निवर्षार्कातपषाट् स्वयम् ।२०।
केशरोमनखश्मश्रुमलानि जटिलो दधत्। कमण्डल्वजिने दण्डवल्कलाग्निपरिच्छदान् ।२१।
चरेद् वने द्वादशाब्दानष्टौ वा चतुरो मुनिः। द्वावेकं वा यथाबुद्धिर्न विपद्येत कृच्छ्रतः ।२२।

I shall (now) tell (you) the rules of conduct prescribed for a Vānaprastha (anchorite) and approved of by sages, by following which in this life an ascetic bids fair to ascend easily (after death) to Maharloka (the realm of the Ṛṣis and then attain Mukti in due course). (17) An anchorite must not eat anything which ripens on cultivated soil (viz., the products of agriculture) and not even the products of uncultivated land before time. He should neither eat food cooked on fire nor anything raw, but only that which has ripened under (the rays of) the sun (in season). (18) He should prepare Caru (an oblation of rice, barley and pulse boiled with butter and milk) and Puroḍāśa (a mass of ground rice rounded into a kind of cake and usually divided into pieces placed on separate receptacles), enjoined at different times (for being offered to the gods through the sacred fire), with wild corns. Each time a fresh (natural) supply of cereals and other eatables is obtained, he should, however, reject the old stock.(19) Himself enduring (remaining exposed to) snow, winds, fire, rain and the heat of the sun, he should betake himself to a shelter in the form of a hut of leaves or a mountain-cave only for the sake of (preserving) the sacred fire. (20) Wearing matted locks (on his head), preserving the (other) hair (such as those in the arm-pits and other private parts), as well as the hair on his body, nails, moustaches and beard, and the dirt* (on his skin) and keeping (with him) a Kamaṇḍalu (a water-pot made of cocoanut-shell or gourd etc.), deerskin (to be wrapped about his loins), a staff, the bark of (the birth and other) trees (as a covering for his body) and the accessories of fire-worship (alone), a hermit should practise austerities in the woods for (a period of) twelve, eight, four or two years or (only) one year (as the case may be) lest his reason should get perverted through hardship. (21-22)

यदाकल्पः स्वक्रियायां व्याधिभिर्जरयाथवा। आन्वीक्षिक्यां वा विद्यायां कुर्यादनशनादिकम् ।२३।

* This should not be taken to mean that an anchorite is forbidden to take his bath or that he is asked to remain positively unclean or allow dirt to accumulate on his body. What is sought to be conveyed by all these restrictions is simply this that he should be unmindful of his exterior, that he should not devote particular attention to cleanliness etc., that his bodily needs should be reduced to the minimum and that he should completely subordinate his physical self to the higher self.

आत्मन्यग्नीन् समारोप्य संन्यस्याहंममात्मताम्। कारणेषु न्यसेत् सम्यक् संघातं तु यथार्हतः ।२४।
खे खानि वायौ निःश्वासांस्तेजस्यूष्माणमात्मवान्। अप्स्वसृक्श्लेष्मपूयानि क्षितौ शेषं यथोद्भवम् ।२५।
वाचमग्नौ सवक्तव्यामिन्द्रे शिल्पं करावपि। पदानि गत्या वयसि रत्योपस्थं प्रजापतौ ।२६।
मृत्यौ पायुं विसर्गं च यथास्थानं विनिर्दिशेत्। दिक्षु श्रोत्रं सनादेन स्पर्शमध्यात्मनि त्वचम् ।२७।
रूपाणि चक्षुषा राजन् ज्योतिष्यभिनिवेशयेत्। अप्सु प्रचेतसा जिह्वां घ्रेयैर्घ्राणं क्षितौ न्यसेत् ।२८।
मनो मनोरथैश्चन्द्रे बुद्धिं बोध्यैः कवौ परे। कर्माण्यध्यात्मना रुद्रे यदहंममताक्रिया।
सत्त्वेन चित्तं क्षेत्रज्ञे गुणैर्वैकारिकं परे ।२९।
अप्सु क्षितिमपो ज्योतिष्यदो वायौ नभस्यमुम्। कूटस्थे तच्च महति तदव्यक्तेऽक्षरे च तत् ।३०।
इत्यक्षरतयाऽऽत्मानं चिन्मात्रमवशेषितम्। ज्ञात्वाद्वयोऽथ विरमेद् दग्धयोनिरिवानलः ।३१।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां सप्तमस्कन्धे युधिष्ठिरनारदसंवादे सदाचारनिर्णयो नाम द्वादशोऽध्यायः ।१२।

When incapable through ailments or old age of performing his (religious) duties and even of pursuing the knowledge of the Spirit, he should resort to fasting etc.* (23) Withdrawing the sacred fires into himself and giving up the feeling of identification with the body as well as the feeling that the body etc., are 'mine', he should (mentally) merge his psychopnysical organism in its causes, assigning each constituent to its proper place (as explained in the following verses). (24) A wise man should merge the apertures of his body (viz., the two eyes, the two ears, the two nostrils, the mouth and the organs of urination and defecation) in ether, the (five) vital airs in the (cosmic) air, the heat (of his body) in (the element of) fire; the blood, phlegm and pus (etc.) into water and the rest (viz., solid matter such as bones, flesh and so on) in earth, everything being consigned to its origin. (25) (Again,) he should merge his (organ of) speech along with the function of speaking in Agni (the god of fire), the two hands as well as the function of grasping and releasing things in Indra, the feet along with (the function of) locomotion in Lord Viṣṇu (conceived in the form of the Time-Spirit), the faculty of procreation along with sexual enjoyment in Prajāpati (the god presiding over procreation) and the organ of defecation as well as the act of voiding excrements in Mṛtyu (the god of death), directing each organ and its function to its proper place (the deity presiding over it). (Likewise) he should merge the sense of hearing along with sound (the object of hearing) in the (deities presiding over) the quarters, the tactile sense as well as touch in the wind-god and the (various) colours along with the faculty of vision in the sun-god (the source of light), O Yudhiṣṭhira. He should (further) merge the palate along with (the different) tastes (towards which the mind feels excessively drawn) in (the deity presiding over) water, the olfactory sense along with the various smells (the objects of the olfactory sense) into (the goddess presiding over) the earth, Manas (the mind) along with the (various) projects (indulged in by the mind) in the moon-god, Buddhi (understanding) along with the objects capable of being understood in Brahmā (the highest and the earliest seer,) (his) actions along with self-consciousness in Rudra, from whom proceeds (all) action prompted by egotism and self-interest, Citta (reason) along with Sattva (consciousness) in Lord Vāsudeva (the deity presiding over Citta) and the Jīva (who is tainted with the morbid feeling that I am the enjoyer and so on) along with the three Guṇas (modes of Prakṛti, which are responsible for the aforesaid morbid feeling) in the transcendent Brahma (the Absolute). (26—29) (Then) he

* It is laid down in Discourse XIII that even after completing the maximum period of twelve years an anchorite should continue to practise austerities in the woods if he is still able-bodied and fit to perform his religious duties, or that he should enter the fourth stage and lead the life of a recluse (Saṁnyāsī) if he is no longer fit for austerities but is intellectually fit and mentally alert enough to pursue the knowledge of the Spirit. When, however, he finds himself both physically and mentally unfit, he is advised to adopt the course suggested in this and the following verses.

should merge earth in water, water in fire, the latter in the air, that (again) in ether, the last-named in Ahaṅkāra (the principle of self-consciousness), the latter in Mahattattva (the principle of cosmic intelligence), that in the Unmanifest (Prakṛti or primordial Matter) and the last-named in the Indestructible (Brahma). (30) (And) recognizing the Self—left (as a residue) in the form of absolute Consciousness by this process (of eliminating all its vestures)—as (no other than) the Indestructible (Brahma) and thus remaining without a second, he should cease functioning even like fire that has consumed its own support (in the shape of wood). (31)

Thus ends the twelfth discourse, entitled "An inquiry into right conduct (continued)" forming part of the dialogue between Emperor Yudhiṣṭhira and the sage Nārada in Book Seven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ त्रयोदशोऽध्यायः

Discourse XIII

The course of conduct prescribed for a Saṁnyāsī and a dialogue between an Avadhūta and Prahrāda

नारद उवाच

कल्पस्त्वेवं परिव्रज्य देहमात्रावशेषितः। ग्रामैकरात्रविधिना निरपेक्षश्चरेन्महीम्। १।
बिभृयाद् यद्यसौ वासः कौपीनाच्छादनं परम्। त्यक्तं न दण्डलिङ्गादेरन्यत् किञ्चिदनापदि। २।
एक एव चरेद् भिक्षुरात्मारामोऽनपाश्रयः। सर्वभूतसुहृच्छान्तो नारायणपरायणः। ३।
पश्येदात्मन्यदो विश्वं परे सदसतोऽव्यये। आत्मानं च परं ब्रह्म सर्वत्र सदसन्मये। ४।
सुप्तप्रबोधयोः सन्धावात्मनो गतिमात्मदृक्। पश्यन्बन्धं च मोक्षं च मायामात्रं न वस्तुतः। ५।
नाभिनन्देद् ध्रुवं मृत्युमध्रुवं वास्य जीवितम्। कालं परं प्रतीक्षेत भूतानां प्रभवाप्ययम्। ६।
नासच्छास्त्रेषु सज्जेत नोपजीवेत जीविकाम्। वादवादांस्त्यजेत् तर्कान्पक्षं कं च न संश्रयेत्। ७।
न शिष्याननुबध्नीत ग्रन्थान्नैवाभ्यसेद् बहून्। न व्याख्यामुपयुञ्जीत नारम्भानारभेत् क्वचित्। ८।
न यतेराश्रमः प्रायो धर्महेतुर्महात्मनः। शान्तस्य समचित्तस्य बिभृयादुत वा त्यजेत्। ९।
अव्यक्तलिङ्गो व्यक्तार्थो मनीष्युन्मत्तबालवत्। कविर्मूकवदात्मानं स दृष्ट्वा दर्शयेन्नृणाम्।१०।

Nārada began again : He, however, who is (intellectually and mentally) fit should enter the life of a recluse (by renouncing everything) in the aforesaid manner; and, with the body alone left to him (as his possession), and free from all desires, he should roam about on the globe, (strictly) observing the rule of staying only one night in a (particular) village. (1) If (at all) he should put on any covering, he should wear only a strip of cloth to cover the privy parts and should not except in times of distress, carry (about him) anything (already) renounced by him, other than the distinguishing marks of a Saṁnyāsī, viz., a staff and a Kamaṇḍalu. (2) Living on alms, delighting in his own Self (indulging in no other delights), shelterless, friendly to all living beings, tranquil and devoted to Lord Nārāyaṇa, he should go about all alone (without any companion). (3) He should view this (objective) universe (as dwelling) in his immutable Self transcending (both) cause and effect, and himself as the transcendent

Brahma, interpenetrating the whole universe,consisting of (both) cause and effect. (4) With his eyes turned towards the Self, he should discover the true nature of the Self at the point of contact between deep sleep and waking life and look upon (both bondage and release as a mere illusion and not real. (5) He should neither welcome death which is inevitable, nor life which is uncertain. He should only await (the course of) Time, which is responsible for the birth and death of created beings. (6) He should never indulge in profane literature (books not treating of spiritual subjects), nor should he make his living by any profession (such as medicine, astronomy and so on). He should avoid (all) controversial reasoning and should never espouse any (particular) cause (in a partisan spirit). (7) He should not attach (a number of) disciples to himself nor should he study many a book (that may divert his mind from the object of his pursuit, viz., spiritual enlightenment). He should neither take to discoursing nor should he engage in undertakings (such as the construction of a monastery and so on) on any account. (8) In the case of a high-souled recluse, tranquil (by nature) and equable of mind, (observance of the rules of conduct prescribed for) the (particular) Āśrama (stage in life) is not generally intended to secure (any) religious merit. (When spiritual enlightenment is attained,) he may continue to observe such conduct (and retain the emblems of his Āśrama) or may give it up. (9) Though no (outward) sign (of his greatness or of his being a Saṁnyāsī) may be visible (to others), his object (in life) should be (quite) evident. Though intelligent, he should show himself (behave) as though he were a madman or a fool and, though wise (eloquent), he should show himself as dumb in the eyes of the people. (10)

अत्राप्युदाहरन्तीममितिहासं पुरातनम्। प्रह्लादस्य च संवादं मुनेराजगरस्य च ।११।
तं शयानं धरोपस्थे कावेर्यां सह्यसानुनि। रजस्वलैस्तनूदेशैर्निगूढामलतेजसम् ।१२।
ददर्श लोकान्विचरँल्लोकतत्त्वविवित्सया। वृतोऽमात्यैः कतिपयैः प्रह्लादो भगवत्प्रियः ।१३।
कर्मणाऽऽकृतिभिर्वाचा लिङ्गैर्वर्णाश्रमादिभिः। न विदन्ति जना यं वै सोऽसाविति न वेति च ।१४।
तं नत्वाभ्यर्च्य विधिवत् पादयोः शिरसा स्पृशन्। विवित्सुरिदमप्राक्षीन्महाभागवतोऽसुरः ।१५।
बिभर्षि कायं पीवानं सोद्यमो भोगवान्यथा। वित्तं चैवोद्यमवतां भोगो वित्तवतामिह।
भोगिनां खलु देहोऽयं पीवा भवति नान्यथा ।१६।
न ते शयानस्य निरुद्यमस्य ब्रह्मन् नु हार्थो यत एव भोगः।
अभोगिनोऽयं तव विप्र देहः पीवा यतस्तद्वद नः क्षमं चेत् ।१७।
कविः कल्पो निपुणदृक् चित्रप्रियकथः समः। लोकस्य कुर्वतः कर्म शेषे तद्वीक्षितापि वा ।१८।

On this very point (the conduct of a recluse as recommended in the above verses) the wise narrate (by way of an illustration) the following old legend (mainly) consisting of a dialogue between Prahrāda (the demon king) and the ascetic (Lord Dattātreya*) who was (then) following the mode of life of a python†. (11) Going about the (various) worlds with intent to ascertain the truth concerning the people and accompanied by a few ministers (alone),

* We have been told in I. iii. 11 that the Lord appeared in the form of Dattātreya (son of Atri through Anasūyā) and taught the science of the Spirit to king Alarka, Prahrāda and others. From this it may be safely concluded that the ascetic referred to here was no other than Dattātreya.

† A python is represented to be an unwieldy creature capable of little or no locmotion and catching its prey with its jaws and devouring only when it falls within its easy reach. Anyone following its mode of life is, therefore, expected to remain lying down on the bare ground in an open space all the time, stirring on no account and making no effort even to pick up food if offered. He is supposed to answer the calls of nature in that very posture and would accept food only when it is thrown into his mouth. He is practically dead to the world and drags his existence only to work out the Prārabdha or destiny responsible for his birth. Only a Jñānī of the highest order, who has lost all consciousness of the body and to whom life and death are alike, can think of following this mode of life.

Prahrāda, the beloved of the Lord, saw him lying on the (bare) ground on the sloping side of the Sahyādri hills (now known as the Western Ghats), along the bank of the Kāverī, his spotless (spiritual) glory concealed by his limbs covered (all over) with dust. (12-13) By his conduct, appearance (gestures), speech and marks indicative of grade in society and stage in life etc., people could not be sure about him that he was so and so, nor that he was not so and so. (14) Having greeted and duly worshiped him and touching his feet with his head, Prahrāda (the demon king), the eminent devotee of the Lord, who was eager to know the truth (about him), asked the following question:—(15) "You carry a robust body like one given to exertion and enjoying the comforts of life. Wealth is the lot of only those who exert themselves; while enjoyment in this world falls to the lot of the moneyed (alone). (And) indeed the corporeal frame of (only) those who are given to luxuries grows fat, not otherwise. (16) Lying supine as you do, O holy one ! you surely and obviously own no riches, from which alone follows (all enjoyment). (Pray,) tell us, if you deem fit, O Brāhmaṇa, the reason why this body of yours is (so) corpulent; even though you indulge in no luxury. (17) Learned able-bodied, endowed with a penetrating vision and possessing a wonderful and charming eloquence, you remain lying down undisturbed while the world is (actively) doing work, even though you perceive everything clearly. (18)

नारद उवाच

स इत्थं दैत्यपतिना परिपृष्टो महामुनिः। स्मयमानस्तमभ्याह तद्वागमृतयन्त्रितः ।१९।

Nārada continued : Directly questioned thus by Prahrāda (the ruler of the Daityas) and captivated by his nectar like speech, the great ascetic (Lord Dattātreya) smilingly addressed him (as follows). (19)

ब्राह्मण उवाच

वेदेदमसुरश्रेष्ठ भवान् नन्वार्यसम्मतः। ईहोपरमयोर्नृणां पदान्यध्यात्मचक्षुषा ।२०।
यस्य नारायणो देवो भगवान्हृदतः सदा। भक्त्या केवलयाज्ञानं धुनोति ध्वान्तमर्कवत् ।२१।
अथापि ब्रूमहे प्रश्नांस्तव राजन्यथाश्रुतम्। सम्भावनीयो हि भवानात्मनः शुद्धिमिच्छताम् ।२२।
तृष्णया भववाहिन्या योग्यैः कामैरपूरया। कर्माणि कार्यमाणोऽहं नानायोनिषु योजितः ।२३।
यदृच्छया लोकमिमं प्रापितः कर्मभिर्भ्रमन्। स्वर्गापवर्गयोर्द्वारं तिरश्चां पुनरस्य च ।२४।
अत्रापि दम्पतीनां च सुखायान्यापनुत्तये। कर्माणि कुर्वतां दृष्ट्वा निवृत्तोऽस्मि विपर्ययम् ।२५।

The Brāhmaṇa replied : Esteemed as you are of the righteous (wise), O chief of the demons, you undoubtedly know by your spiritual insight (all) this, viz., the consequences of men's activity and cessation from activity. (20) Ever present in your heart by virtue of your absolute (motiveless) devotion, the glorious (self-effulgent) Lord Nārāyaṇa dispels your ignorance even as the sun disperses (external) darkness. (21) Nevertheless, O king, we (proceed to) answer your questions in the light of what we have heard (on the subject from the wise). For, you deserve to be respected by (all) those seeking the purification of (their) heart. (22) Impelled to actions by the stream of Avidity, which brings in its train a succession of births (and deaths) and which cannot be sated with adequate enjoyments I have been thrown into various wombs (states of existence). (23) Wandering about (from one species of life to another) by force of actions I have been luckily endowed with this (human) body, which leads to heaven (through virtuous deeds), to final beatitude (through spiritual enlightenment or Devotion), to (birth in) the lower order of beings (through unrighteousness) and to this (human) life again (through a mixed type of actions). (24) Perceiving in this life too the frustration of married couples undertaking pursuits (of various kinds) for (securing) happiness and driving away calamities, I have ceased from all activity. (25)

सुखमस्यात्मनो रूपं सर्वेहोपरतिस्तनुः । मनः संस्पर्शजान् दृष्ट्वा भोगान्स्वप्स्यापि संविशन् ।२६।
इत्येतदात्मनः स्वार्थं सन्तं विस्मृत्य वै पुमान् । विचित्रामसति द्वैते घोरामाप्नोति संसृतिम् ।२७।
जलं तदुद्भवैश्छन्नं हित्वाज्ञो जलकाम्यया । मृगतृष्णामुपाधावेद् यथान्यत्रार्थदृक् स्वतः ।२८।
देहादिभिर्दैवतन्त्रैरात्मनः सुखमीहतः । दुःखात्ययं चानीशस्य क्रिया मोघाः कृताः कृताः ।२९।
आध्यात्मिकादिभिर्दुःखैरविमुक्तस्य कर्हिचित् । मर्त्यस्य कृच्छ्रोपनतैरर्थैः कामैः क्रियेत किम् ।३०।
पश्यामि धनिनां क्लेशं लुब्धानामजितात्मनाम् । भयादलब्धनिद्राणां सर्वतोऽभिविशङ्किनाम् ।३१।
राजतश्चोरतः शत्रोः स्वजनात्पशुपक्षितः । अर्थिभ्यः कालतः स्वस्मान्नित्यं प्राणार्थवद्धयम् ।३२।
शोकमोहभयक्रोधरागक्लैब्यश्रमादयः । यन्मूलाः स्युर्नृणां जह्यात् स्पृहां प्राणार्थयोर्बुधः ।३३।

Bliss constitutes the (very) essence of this Self and cessation from all activity is the medium of its manifestation. Realizing (all) enjoyments to be the creation of fancy (alone), I remain lying down (supine), reaping the fruit of destiny. (26) Thus forgetting the object of its pursuit, viz., happiness, which is the (very) essence of its being and is eternally dwelling in it, the Jīva (embodied soul) actually undergoes transmigration—consisting of diverse states of existence (such as gods, human beings and the lower orders of creation) and (so) terrible (being characterized by birth, death, old age and so on)—through duality, which is (really) non-existent. (27) (Even) as an ignorant man impelled by the longing for water may run after a mirage, leaving (actual) water covered with duck weeds etc., sprung from (that very) water, a man seeking happiness (the object of his pursuit) elsewhere than his own Self runs after the objects of senses. (28) Fruitless are the actions repeatedly done by him who, though unaided by Providence, seeks through his body etc.,—which are controlled by Fate—happiness and cessation of suffering for himself. (29) (Even if they bear fruit,) what (good) will be done by riches and objects of desire (enjoyments sought after by men and procured by wealth), got with (great) hardship, to a mortal who is never free from bodily and other affliction ? (30) I perceive (everyday) the torment of moneyed men, who are (often) avaricious, (nay) whose mind is uncontrolled and who get no (sound) sleep for fear, greatly apprehensive as they are of everybody. (31) To those possessed of (anxious to preserve) life (virility) and wealth there is (constant) apprehension (of danger) from the king, thieves, the enemy, kinsmen, beasts and birds, beggars, death and (even) their own self (lest such wealth may be squandered given away or misplaced by themselves). (32) A wise man should (therefore) give up the craving for life (virility) and wealth, from which follow grief, infatuation, fear, anger, attachment, unmanliness and exertion etc., to men. (33)

मधुकारमहासर्पौ लोकेऽस्मिन्नो गुरूत्तमौ । वैराग्यं परितोषं च प्राप्ता यच्छिक्षया वयम् ।३४।
विरागः सर्वकामेभ्यः शिक्षितो मे मधुव्रतात् । कृच्छ्राप्तं मधुवद् वित्तं हृत्वाप्यन्यो हरेत्पतिम् ।३५।
अनीहः परितुष्टात्मा यदृच्छोपनतादहम् । नो चेच्छये बह्वहानि महाहिरिव सत्त्ववान् ।३६।
क्वचिदल्पं क्वचिद् भूरि भुञ्जेऽन्नं स्वाद्वस्वादु वा । क्वचिद् भूरिगुणोपेतं गुणहीनमुत क्वचित् ।३७।
श्रद्धयोपाहृतं क्वापि कदाचिन्मानवर्जितम् । भुञ्जे भुक्त्वाथ कस्मिंश्चिद् दिवा नक्तं यदृच्छया ।३८।
क्षौमं दुकूलमजिनं चीरं वल्कलमेव वा । वसेऽन्यदपि सम्प्राप्तं दिष्टभुक् तुष्टधीरहम् ।३९।
क्वचिच्छये धरोपस्थे तृणपर्णाश्मभस्मसु । क्वचित् प्रासादपर्यङ्के कशिपौ वा परेच्छया ।४०।
क्वचित् स्नातोऽनुलिप्ताङ्गः सुवासाः स्रग्व्यलंकृतः । रथेभाश्वैश्चरे क्वापि दिग्वासा ग्रहवद् विभो ।४१।
नाहं निन्दे न च स्तौमि स्वभावविषमं जनम् । एतेषां श्रेय आशासे उतैकात्म्यं महात्मनि ।४२।

The very best among our teachers in this world are the bee and the python, by (following) whose example we have acquired (first) dispassion and (then) contentment. (34) Killing the

(rightful) owner, another may usurp even his hard-earned wealth like the honey that has been collected (by the bee) with great pains. (In this way) aversion from all objects of desire has been learnt by me from the bee. (35) (Just) like a python I remain effortless and contented in mind with whatever is got by chance. (Even) if I get nothing, I remain lying (without food) for many days, depending on my own strength (power of resistance). (36) Now I eat a scanty fare and now plentiful, no matter whether it is delicious or tasteless; now I partake of a meal rich in many qualities and now gulp worthless provender. (37) Sometime I eat food offered with reverence , while at other times I (am compelled to) eat food which is served without (any tinge of) honour. At some places I eat even after having eaten (once); while (at other places) I eat by day or by night according to chance. (38) Enjoying what is ordained by fate and contented in mind I put on silk or linen, deerskin or rags, the bark of trees or even (any) other fabric that may be easily obtained. (39) Now I lie down on the earth's surface (bare ground) and now on straws, leaves a slab of stone or ashes. (And) now I repose on a quilt stretched on a bedstead inside a palace in compliance with another's will. (40) Sometimes having bathed and besmeared my body with sandal-paste and finely dressed, nay, wearing a garland and decked with jewels, I drive in a chariot, or ride on horse-back or on an elephant; while at other times, O king, I roam (about) stark-naked like an evil spirit. (41) I neither revile nor eulogize men who are diverse of disposition (due to the predominance of any one of the three modes of Prakrti, viz., Sattva, Rajas and Tamas). On the other hand, I (only) wish them welfare in the shape of (their) unity of being with Lord Viṣṇu (the supreme Spirit). (42)

विकल्पं जुहुयाच्चित्तौ तां मनस्यर्थविभ्रमे। मनो वैकारिके हुत्वा तन्मायायां जुहोत्यनु ।४३।
आत्मानुभूतौ तां मायां जुहुयात् सत्यदृङ्मुनिः। ततो निरीहो विरमेत् स्वानुभूत्याऽऽत्मनि स्थितः ।४४।
स्वात्मवृत्तं मयेत्थं ते सुगुप्तमपि वर्णितम्। व्यपेतं लोकशास्त्राभ्यां भवान् हि भगवत्परः ।४५।

(In order to attain such a state) one should (mentally) merge the notion of diversity in the mental faculty of perceiving such diversity and that faculty (itself) in the mind, which is responsible for our misconception of things (mistaking the body for the Self). (Again) merging the mind in the Sāttvika aspect of the Ego, he should then merge the latter (through the Mahat-tattva) into the Māyā (Prakṛti or primordial Matter). (43) A contemplative soul should merge the said Māyā in the (Self-conscious) Brahma and then, fixing his eyes on the (supreme) Reality and established in that self-conscious (supreme) Spirit and devoid of effort, he should become actionless. (44) In this way, since you are beloved of the Lord, I have told you about my own conduct, although it is very mysterious and repugnant to (all) secular and Vedic (religious) canons. (45)

नारद उवाच

धर्मं पारमहंस्यं वै मुनेः श्रुत्वासुरेश्वरः। पूजयित्वा ततः प्रीत आमन्त्र्य प्रययौ गृहम् ।४६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां सप्तमस्कन्धे युधिष्ठिरनारदसंवादे यतिधर्मे त्रयोदशोऽध्यायः ।१३।

Nārada went on : Having (thus) attentively heard from (the lips of) the sage (Dattātreya) an account of the course of conduct prescribed for ascetics of the highest order and after (duly) worshipping him and taking his permission, Prahrāda (the lord of the Asuras) returned thence to his home, full of delight. (46)

Thus ends the thirteenth discourse, forming part of the dialogue between Emperor Yudhiṣṭhira and the sage Nārada and bearing on the course of conduct prescribed for a recluse, in Book Seven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चतुर्दशोऽध्यायः

Discourse XIV

An inquiry into right conduct (continued)

युधिष्ठिर उवाच

गृहस्थ एतां पदवीं विधिना येन चाञ्जसा। याति देवऋषे ब्रूहि मादृशो गृहमूढधीः। १।

Yudhiṣṭhira submitted : O celestial sage, (pray) tell me the method (course of conduct) by which a householder like me, whose mind is excessively attached to his household, may easily attain the said state (final beatitude). (1)

नारद उवाच

गृहेष्ववस्थितो राजन्क्रियाः कुर्वन् गृहोचिताः। वासुदेवार्पणं साक्षादुपासीत महामुनीन्। २।
शृण्वन्भगवतोऽभीक्ष्णमवतारकथामृतम्। । श्रद्दधानो यथाकालमुपशान्तजनावृतः। ३।
सत्सङ्गाच्छनकैः सङ्गमात्मजायात्मजादिषु। विमुच्येन्मुच्यमानेषु स्वयं स्वप्नवदुत्थितः। ४।
यावदर्थमुपासीनो देहे गेहे च पण्डितः। विरक्तो रक्तवत् तत्र नृलोके नरतां न्यसेत्। ५।
ज्ञातयः पितरौ पुत्रा भ्रातरः सुहृदोऽपरे। यद् वदन्ति यदिच्छन्ति चानुमोदेत निर्ममः। ६।
दिव्यं भौमं चान्तरिक्षं वित्तमच्युतनिर्मितम्। तत् सर्वमुपभुञ्जान एतत् कुर्यात् स्वतो बुधः। ७।
यावद् भ्रियेत जठरं तावत् स्वत्वं हि देहिनाम्। अधिकं योऽभिमन्येत स स्तेनो दण्डमर्हति। ८।
मृगोष्ट्रखरमर्कार्खुसरीसृप्खगमक्षिकाः । आत्मनः पुत्रवत् पश्येत्तैरेषामन्तरं कियत्। ९।
त्रिवर्गं नातिकृच्छ्रेण भजेत गृहमेध्यपि। यथादेशं यथाकालं यावद्दैवोपपादितम्।१०।
आश्वाघान्तेऽवसायिभ्यः कामान्संविभजेद् यथा। अप्येकामात्मनो दारां नृणां स्वत्वग्रहो यतः।११।
जह्याद् यदर्थे स्वप्राणान्हन्याद् वा पितरं गुरुम्। तस्यां स्वत्वं स्त्रियां जह्याद् यस्तेन ह्यजितो जितः।१२।
कृमिविड्भस्मनिष्ठान्तं क्वेदं तुच्छं कलेवरम्। क्व तदीयरतिर्भार्या क्वायमात्मा नभश्छदिः।१३।

Nārada replied : Staying in his house, O king (Yudhiṣṭhira), and (duly) performing the duties proper to the life of a householder as an offering to Lord Viṣṇu Himself for His pleasure alone (expecting no reward for them), a man should wait upon great sages (devotees of the Lord). (2) Surrounded by (associating with) men who are tranquil (by nature) and reverently hearing again and again according to his leisure the nectar-like stories of the Lord's descents, he should gradually give up through the fellowship of saints attachment to his body, wife, progeny, etc., who are themselves going to be severed (from him), (even) as he who has woke up (from a dream) gives up attachment to (the objects seen in) a dream. (3-4) Serving his body and household only to the extent it is (absolutely) necessary to do so and (outwardly) appearing like one attached to them, though (inwardly) disgusted (with them), a wise man should exhibit (his) humanity (behave like ordinary men) in the midst of men. (5) And not recognizing anything as his own, he should give his assent to whatever his kinsmen, parents, sons, brothers and other relations say and whatever they desire (so that there may be no occasion for tussle with them). (6) A wise man (aware of the infinite resources of the Lord) should do (all) this (the duties enjoined on a householder) while enjoying the wealth acquired by the grace of the Lord as well as that obtained from the earth, nay, (even) that got as a windfall, everything having been produced by Viṣṇu (the immortal Lord). (7) That much (and not more) constitutes the (rightful) due of living beings (men), with which their belly may be filled (their body and soul may be kept together). He who claims more is a thief and deserves

punishment. (8) He should look upon deer, camels, donkeys, monkeys, rats, reptiles, birds and flies as though they were their (own) children What is that which distinguishes these from those (children)? (They deserve his fostering care as much as his own children). (9) Even a householder should not seek after the (first) three objects of human pursuit (viz., religious merit, worldly possessions and sensuous enjoyment) with great pains, but (only) as much (of them) as has been assigned (to him) by fate and (that too) with due regard to place and time. (10) He should unsparingly divide in due proportion (all) objects of enjoyment among all including dogs, sinful creatures and those belonging to the lowest strata of society (lit., those living at the end of a town or village); (nay, not minding his own inconvenience,) he should allow those deserving of service the (legitimate) use (unobjectionable services) even of his only wife, whom people regard as their (sole) possession. (11) The Lord (who is conquered by none) is veritably conquered by him who (inwardly) ralinquishes his claim on that (his) wife for whose sake a man is prone to lay down his own life or (even) to kill his (own) father and teacher (in the event of their being suspected to have illicit connection with her).(12) How despicable (on the one hand) is this worthless body, which is sure to be reduced in the end (after death) to the state of worms (on getting decomposed if interred) or converted into ordure (if left unprotected and devoured by carnivorous animals) or into ashes (if cremated) and equally despicable is (the body of) a wife, who is loved for the sake of such a body; and how exalted (on the other hand) is this soul (our real Self), which is all-pervading (lit., covers the entire space by its glory) ! (13)

सिद्धैर्यज्ञावशिष्टार्थैः कल्पयेद् वृत्तिमात्मनः । शेषे स्वत्वं त्यजन्प्राज्ञः पदवीं महतामियात् ।१४।
देवानृषीन् नृभूतानि पितॄनात्मानमन्वहम् । स्ववृत्त्यागतवित्तेन यजेत पुरुषं पृथक् ।१५।
यर्ह्यात्मनोऽधिकाराद्याः सर्वाः स्युर्यज्ञसम्पदः । वैतानिकेन विधिना अग्निहोत्रादिना यजेत् ।१६।
न ह्यग्निमुखतोऽयं वै भगवान्सर्वयज्ञभुक् । इज्येत हविषा राजन्यथा विप्रमुखे हुतैः ।१७।
तस्माद् ब्राह्मणदेवेषु मर्त्यादिषु यथार्हतः । तैस्तैः कामैर्यजस्वैनं क्षेत्रज्ञं ब्राह्मणाननु ।१८।
कुर्यादापरपक्षीयं मासि प्रौष्ठपदे द्विजः । श्राद्धं पित्रोर्यथावित्तं तद्बन्धूनां च वित्तवान् ।१९।
अयने विषुवे कुर्याद् व्यतीपाते दिनक्षये । चन्द्रादित्योपरागे च द्वादशीश्रवणेषु च ।२०।
तृतीयायां शुक्लपक्षे नवम्यामथ कार्तिके । चतसृष्वप्यष्टकासु हेमन्ते शिशरे तथा ।२१।
माघे च सितसप्तम्यां मघाराकासमागमे । राकया चानुमत्या वा मासर्क्षाणि युतान्यपि ।२२।
द्वादश्यामनुराधा स्याच्छ्रवणस्तिस्र उत्तराः । तिसृष्वेकादशी वाऽऽसु जन्मर्क्षश्रोणयोगयुक् ।२३।
त एते श्रेयसः काला नृणां श्रेयोविवर्धनाः । कुर्यात् सर्वात्मनैतेषु श्रेयोऽमोघं तदायुषः ।२४।
एषु स्नानं जपो होमो व्रतं देवद्विजार्चनम् । पितृदेवनृभूतेभ्यो यद् दत्तं तद्ध्यनश्वरम् ।२५।
संस्कारकालो जायाया अपत्यस्यात्मनस्तथा । प्रेतसंस्था मृताहश्च कर्मण्यभ्युदये नृप ।२६।

A householder should sustain himself with (live on) articles (of food etc.) obtained by force of destiny and left after (the performance of) the five great sacrifices (respectful offerings to the animal kingdom, human beings, manes, Ṛṣis and gods). Forgoing his claim on everything else, a wise man bids fair to attain the position of exalted souls (ascetics of the highest order). (14) With the wherewithal earned through one's own vocation he should daily worship the (highest) Puruṣa (the Inner Controller of all) separately in the form of the gods (the divine intelligences presiding over the various departments of Nature), Ṛṣis (seers), human beings, the animal kingdom, manes (the spirits of the departed) and his own self. (15) When all the requisites for (the performance of) a sacrifice including his eligibility for it are forthcoming, he should worship the Deity by means of oblations poured into the

(sacred) fire and other sacrificial rites in accordance with the procedure laid down in the sacred texts detailing such procedure, (16) Indeed the said almighty Lord, the enjoyer of all sacrifices is not (so) fully propitiated by oblations offered through the (sacrificial) fire, O Yudhiṣṭhira, as by offerings (in the shape of morsels of cooked food) dropped into the mouth of a Brāhmaṇa (a member of the priestly class). (17) Therefore, worship the aforesaid Lord (the Inner Controller of all) through the Brāhmaṇas and the gods, as well as through other human beings and other living creatures, (of course) after the Brāhmaṇas, according to their respective worth, through various objects of enjoyment. (18) A Dwija (a member of the twice-born classes) possessed of the wherewithal should perform, in the (lunar) month of Prauṣṭhapada (i.e., Bhādrapada, if a month is taken to commence with the bright fortnight, or Āświna if it is taken to commence with the dark fortnight) according to his means, the Śrāddha pertaining to the dark fortnight (and known by the name of Mahālaya) in honour of his (deceased) parents as well as of their relations and others. (19) He should (similarly) perform their Śrāddha at the time of the summer and winter solstices and the vernal and autumnal equinoxes; during the particular (seventeenth) astronomical division of time called Vyatīpāta; on the day when a Tithi (a lunar day begins and ends without one sunrise or between two sunrises; during a lunar or solar eclipse; on a twelfth lunar day as well as during the period when the constellations known by the name of Śravaṇa, Dhaniṣṭhā and Satabhiṣā are ascendant; on the third (lunar day) of the bright half of Vaiśākha as well as on the ninth (lunar day) of the bright half of Kārtika; on the four Aṣṭakās (the eighth lunar days of the dark fortnight) during the seasons known by the name of Hemanta and Śiśira (the months of Mārgaśīrṣa, Pauṣa, Māgha and Phālguna); on the seventh (lunar day) of the bright fortnight of the month of Māgha; on the full-moon day (of Māgha) when the constellation called Maghā is ascendant; (nay,) even when the constellations associated with (and accounting for the names of) the (other) lunar months (also) appear on a full moon or even when the moon rises one digit less than the full on that day; on any twelfth lunar day when (the constellations of) Anurādhā, Śravaṇa and (any of) the three constellation associated with the name of Uttarā (namely, Uttarā Phālgunī., Uttarāṣāḍhā and Uttarā Bhādrapadā) are ascendant; or when the eleventh lunar day (of any month) is conjoined with (any of) these (constellations); (and lastly) on any day when the constellation under which one was born or (the constellation of) Śravaṇa is ascendant. (20—23) These aforesaid periods are suitable (not only for Śrāddha but) for all virtuous acts to be performed by men inasmuch as they enhance to a large extent the merit of the performer. One should practise virtue (in any form or shape) on (all) these days with all one's being; (for) there lies the fruitfulness of one's life. (24) Ablution, Japa (the muttering of prayers), Homa (offering oblations into the sacred fire), any sacred vow and worship of the gods and the Brāhmaṇas that may be undertaken, and any gift that may be made to the manes, gods,human beings and (other) living beings on these occasions surely become imperishable (bring everlasting good). (25) (Nay,) one should undertake such acts of virtue (even) when the time comes for (the performance of) any purificatory rite for the benefit of one's wife or son, nay, of one's own self, the cremation of a dead body and the death anniversary of one's parents and others and (also) on the occasion of any (other) ceremony intended to promote one's welfare, O Yudhiṣṭhira ! (26)

अथ देशान्प्रवक्ष्यामि धर्मादिश्रेयआवहान्। स वै पुण्यतमो देशः सत्पात्रं यत्र लभ्यते।२७।
बिम्बं भगवतो यत्र सर्वमेतच्चराचरम्। यत्र ह ब्राह्मणकुलं तपोविद्यादयान्वितम्।२८।
यत्र यत्र हरेरर्चा स देशः श्रेयसां पदम्। यत्र गङ्गादयो नद्यः पुराणेषु च विश्रुताः।२९।
सरांसि पुष्करादीनि क्षेत्राण्यर्हाश्रितान्युत। कुरुक्षेत्रं गयशिरः प्रयागः पुलहाश्रमः।३०।

नैमिषं फाल्गुनं सेतुः प्रभासोऽथ कुशस्थली। वाराणसी मधुपुरी पम्पा बिन्दुसरस्तथा।३१।
नारायणाश्रमो नन्दा सीतारामाश्रमादयः। सर्वे कुलाचला राजन्महेन्द्रमलयादयः।३२।
एते पुण्यतमा देशा हरेरर्चाश्रिताश्च ये। एतान्देशान् निषेवेत श्रेयस्कामो ह्यभीक्ष्णशः।
धर्मो ह्यत्रेहितः पुंसां सहस्राधिफलोदयः।३३।

Now I shall fully enumerate the places conducive to religious merit and other good. That is unquestionably the most sacred tract where can be found a worthy man, the (very) likeness of the almighty Lord—in whom dwells the whole of this creation, animate as well as inanimate—and where stays the Brāhmaṇa race endowed with austerity, learning and compassion. (27-28) (Again,) that area is the abode of (all) blessings, wherever there is an image of Śrī Hari, and where there are rivers like the (holy) Gaṅgā celebrated in the Purāṇas and other sacred works. (29) Lakes such as Puṣkara and sacred spots inhabited by venerable souls Kurukṣetra, Gayā (the spot where fell the head of the demon Gaya), Prayāga (the confluence of the Gaṅgā and the Yamunā rivers), the hermitage (known by the name of Śālagrāma-Kṣetra) of the sage Pulaha, (the forest of) Naimiṣa (the modern Nimsar or Misrikh), Phālguna (the Kanyātīrtha, now known as Cape Comerin), the (holy) bridge (attributed to Śrī Rāma and existing at Rāmeśwaram), Prabhāsa (also known by the name of Śaṅkhoddhāra and famous for its historical shrine of Somanātha) and Kuśasthalī (Dwārakā), Vārāṇasī (the modern Banaras), Mathurā (the capital of the demon chief Madhu, killed by Śatrughna, Śrī Rāma's youngest brother, and the birth-place of Lord Śrī Kṛṣṇa), lake Pampā and Bindusara (on whose strand stood the hermitage of the sage Kardama, father of Lord Kapila), Badarikāśrama (the modern Badrīnātha, the hermitage of the sage Nārāyaṇa), the river Nandā (better known as Alakanandā), Citrakūṭa (the hermitage of Sītā and Rāma) and so on, O king, and all the principal mountain-ranges such as Mahendra and Malaya and places which are consecrated by the (fixed) idols of Śrī Hari—these are (by far) the holiest tracts. Surely one desirous of blessedness should repeatedly sojourn in these places. For virtue practised here yields fruit a thousand times more than at other places.(30—33)

पात्रं त्वत्र निरुक्तं वै कविभिः पात्रवित्तमैः। हरिरेवैक उर्वीश यन्मयं वै चराचरम्।३४।
देवर्ष्यर्हत्सु वै सत्सु तत्र ब्रह्मात्मजादिषु। राजन्यदग्रपूजायां मतः पात्रतयाच्युतः।३५।
जीवराशिभिराकीर्ण आण्डकोशाङ्घ्रिपो महान्। तन्मूलत्वादच्युतेज्या सर्वजीवात्मतर्पणम्।३६।
पुराण्यनेन सृष्टानि नृतिर्यगृषिदेवताः। शेते जीवेन रूपेण पुरेषु पुरुषो ह्यसौ।३७।
तेष्वेषु भगवान्राजंस्तारतम्येन वर्तते। तस्मात् पात्रं हि पुरुषो यावानात्मा यथेयते।३८।

By the seers standing foremost among the judges of worthy souls, indeed, Śrī Hari and Śrī Hari alone, of whom the mobile and immobile creation is surely constituted, O ruler of the earth, has been concluded to be really worthy of honour in this world. (34) For in that (Rājasūya) sacrifice (performed by you the other day), in the presence even of gods, Ṛṣis (seers) and adepts (in austerity and Yoga etc.) such as Sanaka and his (three) brothers (the mind-born sons of Brahmā, the creator), O king, Śrī Kṛṣṇa (the immortal Lord) was recognized as worthy of being adored in the first instance. (35) The great tree in the shape of the egg-shaped universe is crowded with multitudes of Jīvas (embodied souls). He being the root of this tree, to worship Śrī Kṛṣṇa (the immortal Lord) is to gratify all living beings as well as one's own self. (36) The (varied) dwellings in the form of (the bodies of) human beings, animals, Ṛṣis (the mind-born sons of Brahmā, the creator) and gods have been evolved by Him. He is (known as) the Puruṣa (the dweller in these habitations) inasmuch as He dwells in these abodes in the form of the embodied soul (and also as their Inner Controller). (37)

In these aforementioned bodies, O king, the Lord is present in different degrees (according to the proportion of intelligence, power etc., manifest in them). Hence (because according to this principle, a human soul manifests divinity in a greater degree than the sub-human creation,) a human being (alone) is really deserving of honour. (Even) human beings are worthy of respect more or less in proportion to the degree of self-consciousness manifest in each (individual case)*.(38)

दृष्ट्वा तेषां मिथो नृणामवज्ञानात्मतां नृप। त्रेतादिषु हरेरर्चा क्रियायै कविभिः कृता।३९।
ततोऽर्चायां हरिं केचित् संश्रद्धाय सपर्यया। उपासत उपास्तापि नार्थदा पुरुषद्विषाम्।४०।
पुरुषेष्वपि राजेन्द्र सुपात्रं ब्राह्मणं विदुः। तपसा विद्यया तुष्ट्या धत्ते वेदं हरेस्तनुम्।४१।
नन्वस्य ब्राह्मणा राजन्कृष्णस्य जगदात्मनः। पुनन्तः पादरजसा त्रिलोकीं दैवतं महत्।४२।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां सप्तमस्कन्धे सदाचारनिर्णयो नाम चतुर्दशोध्यायः।१४।

Perceiving the inclination among the aforesaid human souls to despise one another, O Yudhiṣṭhira, the image of Śrī Hari was instituted by the wise for worship in Tretā and the following Yugas. (39) Thenceforward some people began to worship Śrī Hari in images with (various) articles of worship, viewing them with great reverence. Though (reverently) worshipped, an image does not yield the desired result to misanthropes. (40) Even among men, O king of kings, the wise recognize a Brāhmaṇa (a member of the priestly class) as eminently worthy of respect. (For) by virtue of (his) asceticism, learning and contentment he preserves the Veda, constituting the body of Śrī Hari. (41) Sanctifying the three worlds (heaven, earth and the aerial region) with the (very) dust of their feet, the Brāhmaṇas, O king are indeed worthy of great adoration even in the eyes of Śrī Kṛṣṇa, the Soul of the universe.(42)

Thus ends the fourteenth discourse entitled "An inquiry into right conduct (continued)", in Book Seven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ पञ्चदशोऽध्यायः

Discourse XV

An inquiry into right conduct (concluded)

नारद उवाच

कर्मनिष्ठा द्विजाः केचित् तपोनिष्ठा नृपापरे। स्वाध्यायेऽन्ये प्रवचने ये केचिज्ज्ञानयोगयोः। १।
ज्ञाननिष्ठाय देयानि कव्यान्यानन्त्यमिच्छता। दैवे च तदभावे स्यादितरेभ्यो यथार्हतः। २।
द्वौ दैवे पितृकार्ये त्रीनेकैकमुभयत्र वा। भोजयेत् सुसमृद्धोऽपि श्राद्धे कुर्यान्न विस्तरम्। ३।
देशकालोचितश्रद्धाद्रव्यपात्रार्हणानि च। सम्यग् भवन्ति नैतानि विस्तरात् स्वजनार्पणात्। ४।
देशे काले च सम्प्राप्ते मुन्यन्नं हरिदैवतम्। श्रद्धया विधिवत् पात्रे न्यस्तं कामधुगक्षयम्। ५।
देवर्षिपितृभूतेभ्य आत्मने स्वजनाय च। अन्नं संविभजन्पश्येत् सर्वं तत् पुरुषात्मकम्। ६।

* This is corroborated by the Śruti text 'पुरुषत्वे चाविस्तरामात्मा' (the self is manifest in a greater degree in human kind).

Nārada began again : Some Brāhmaṇas are devoted to rituals (laid down in the scriptures as pertaining to their grade in society and stage in life), while others , O ruler of men, are intent on (the practice of) austerities. (Still) others are those that have pinned their faith in the study and teaching of the Vedas and other scriptures; while (yet) others are given to the pursuit of Jñāna (spiritual enlightenment) and Yoga or Devotion (each succeeding class being regarded as superior to the preceding one). (1) By one seeking immortality (for oneself or for the departed soul), oblations of food etc., intended for the spirit of a deceased relation (on the occasion of a Śrāddha) as well as for gods in a ritual intended to propitiate the gods should be offered to one devoted to the pursuit of spiritual enlightenment. In the absence of such a Brāhmaṇa (of course) the offering may be given to others (those devoted to rituals etc,) according to their merit (giving preference to the higher types if a choice has to be made). (2) One should feed (only) two Brāhmaṇas in the course of a rite intended to propitiate the gods and three in a ceremony (Śrāddha) in the interest of a deceased relative or (only) one on either occasion. Though very rich, a householder should not invite a large number (of Brāhmaṇas) during a Śrāddha feast. (3) (For) due to (his) feeding alarge number and offering food to his relatives, (the amount of) reverence befitting the place and time (of the ceremony) the (quality of) materials (of food etc, used on the occasion), a worthy recipient (for the offerings) and (the correct procedure of) worship—(all) these cannot be adequately ensured. (4) When a (proper) place and time are available, food fit for (the consumption of) hermits (such as wild rice), offered (in the first instance) to Śrī Hari and (then) served with (due) reverence and in accordance with the scriptural ordinance to a worthy recipient yields the desired fruit (to those who crave for it) and proves (to be a source of) everlasting (good to a seeker of blessedness). (5) Duly distributing the food (cooked on such occasions) among the gods, the Ṛṣis (the seers), the manes and other living beings, one's own self and one's relatives, one should look upon all these as (so many) forms of the Supreme Person. (6)

न दद्यादामिषं श्राद्धे न चाद्याद् धर्मतत्त्ववित्। मुन्यन्नैः स्यात्परा प्रीतिर्यथा न पशुहिंसया। ७।
नैतादृशः परो धर्मो नृणां सद्धर्ममिच्छताम्। न्यासो दण्डस्य भूतेषु मनोवाक्कायजस्य यः। ८।
एके कर्ममयान् यज्ञान् ज्ञानिनो यज्ञवित्तमाः। आत्मसंयमनेऽनीहा जुह्वति ज्ञानदीपिते। ९।
द्रव्ययज्ञैर्यक्ष्यमाणं दृष्ट्वा भूतानि बिभ्यति। एष माकरुणो हन्यादतज्ञो ह्यसुतृप् ध्रुवम्।१०।
तस्माद् दैवोपपन्नेन मुन्यन्नेनापि धर्मवित्। सन्तुष्टोऽहरहः कुर्यान्नित्यनैमित्तिकीः क्रियाः।११।
विधर्मः परधर्मश्च आभास उपमा छलः। अधर्मशाखाः पञ्चेमा धर्मज्ञोऽधर्मवत् त्यजेत्।१२।
धर्मबाधो विधर्मः स्यात् परधर्मोऽन्यचोदितः। उपधर्मस्तु पाखण्डो दम्भो वा शब्दभिच्छलः।१३।
यस्त्विच्छया कृतः पुम्भिराभासो ह्याश्रमात् पृथक्। स्वभावविहितो धर्मः कस्य नेष्टः प्रशान्तये।१४।

One who knows the essence of piety should not offer meat (to the manes) in a Śrāddha ceremony nor should he eat it (himself). The type of supreme gratification caused (to the manes as well as to the Lord Himself) through cereals fit for (the consumption of) anchorites (because involving no destruction of life) is never brought about through (meat etc., obtained by) the killing of animals. (7) For men seeking true piety there is no other such virtue as abstinence from violence to living beings, perpetrated through mind, speech and body. (8) (That is why) some wise men, (who are) foremost among the knowers of the truth about sacrifices and free from desire offer sacrifices consisting of rituals into the fire of self-control kindled by Knowledge (of the Self). (That is to say, they completely withdraw themselves from external rituals.) (9) Seeing one proceeding to propitiate the Lord through sacrifices conducted with material substances, animals grow apprehensive lest the merciless fellow,

who is ignorant of the truth of the Spirit and is (therefore) given to the (mere) gratification of his self, will surely kill them. (10) Therefore, (remaining ever) contented, he who knows what is right should perform from day to day (his) obligatory and occasional duties even with the cereals fit for (the consumption of) hermits and obtained by force of destiny (rather than undertake big sacrifices involving destruction of life). (11) He who knows (what is) piety should give up Vidharma, Paradharma, Ābhāsa, Upamā (Upadharma) and Chala—these five offshoots of Adharma (vice) (even) as vice (itself, which is directly prohibited). (12) Vidharma is that which interferes with (the pursuit of) one's own prescribed conduct even though practised as a virtue; while Paradharma is that which is prescribed for another (and not for one's own self). A course of conduct recommended in a scripture opposed to the Vedas or intended to deceive another is Upadharma (or Upamā) whereas Chala is that course of conduct which is justified by distorting the sacred texts, (13) (And) that which has been originated by men according to their own whim as apart from the (four established) Āśramas or stages in life is (known by the name of) Ābhāsa. (The aforesaid five surely lead to frustration.) And in whose case has a course of conduct enjoined by one's own innate disposition (on the other hand) not proved capable of alleviating distress? (14)

धर्मार्थमपि नेहेत यात्रार्थं वाधनो धनम्। अनीहानीहमानस्य महाहेरिव वृत्तिदा ।१५।
सन्तुष्टस्य निरीहस्य स्वात्मारामस्य यत् सुखम्। कुतस्तत् कामलोभेन धावतोऽर्थेहया दिशः ।१६।
सदा सन्तुष्टमनसः सर्वाः सुखमया दिशः। शर्कराकण्टकादिभ्यो यथोपानत्पदः शिवम् ।१७।
सन्तुष्टः केन वा राजन्न वर्तेतापि वारिणा। औपस्थ्यजैह्व्यकार्पण्याद् गृहपालायते जनः ।१८।
असन्तुष्टस्य विप्रस्य तेजो विद्या तपो यशः। स्रवन्तीन्द्रियलौल्येन ज्ञानं चैवावकीर्यते ।१९।
कामस्यान्तं च क्षुत्तृड्भ्यां क्रोधस्यैतत्फलोदयात्। जनो याति न लोभस्य जित्वा भुक्त्वा दिशो भुवः ।२०।
पण्डिता बहवो राजन्बहुज्ञाः संशयच्छिदः। सदसस्पतयोऽप्येके असन्तोषात् पतन्त्यधः ।२१।

An indigent man should not endeavour to obtain wealth even for the sake of piety or for maintenance. Effortlessness proves to be a means of subsistence to a man who ceases to strive (even) as it does in the case of a python. (15) How can that (supreme and lasting) happiness which falls to the lot of a contented and effortless man delighting in his own self be enjoyed by one running in all directions in quest of wealth out of greed for objects of sense?(16) To a man ever contented in mind all directions are full of happiness, (just) as there is (complete) security from gravel and thorns etc., for him whose feet are protected by shoes. (17) With what cannot a contented man get on, O Yudhiṣṭhira,say, even with water? It is (only) due to (his) longing for the delights of sex and the palate that a man behaves (knocks about from door to door) like a dog.(18) The glory, learning, austerity and fame of a discontented Brāhmaṇa disappear and his wisdom gets dissipated due to the vagrancy of his senses. (19) A man reaches the end of (is able to conquer) passion through hunger and thirst, and the end of wrath on the appearance of its sequel (in the shape of violence); but he fails to reach the end of greed (even) after conquering the (four) quarters and enjoying the sovereignty of (many) lands. (20) Many a learned man, possessing extensive knowledge and capable of dispelling (others') doubts, O king, and even some heads of assemblies descend into depths of hell through discontent. (21)

असङ्कल्पाज्जयेत् कामं क्रोधं कामविवर्जनात्। अर्थानर्थेक्षया लोभं भयं तत्त्वावमर्शनात् ।२२।
आन्वीक्षिक्या शोकमोहौ दम्भं महदुपासया। योगान्तरायान् मौनेन हिंसां कायाद्यनीहया ।२३।
कृपया भूतजं दुःखं दैवं जह्यात् समाधिना। आत्मजं योगवीर्येण निद्रां सत्त्वनिषेवया ।२४।
रजस्तमश्च सत्त्वेन सत्त्वं चोपशमेन च। एतत् सर्वं गुरौ भक्त्या पुरुषो ह्यञ्जसा जयेत् ।२५।

यस्य साक्षाद् भगवति ज्ञानदीपप्रदे गुरौ। मर्त्यासद्धीः श्रुतं तस्य सर्वं कुञ्जरशौचवत्।२६।
एष वै भगवान्साक्षात् प्रधानपुरुषेश्वरः। योगेश्वरैर्विमृग्याङ्घ्रिर्लोको यं मन्यते नरम्।२७।

One should conquer desire through lack of determination to gratify it, wrath by eschewing desire, greed by looking upon wealth as an evil, fear by pondering the true nature of things (unity of life), grief and infatuation by distinguishing matter from Spirit, hypocrisy through service to exalted souls, impediments (such as worldly gossip) in the path of Yoga (concentration of mind) through (a vow of) silence, violence (to others) through inactivity of body etc., (giving up all efforts for securing religious merit, worldly riches and sensuous enjoyment). (22-23) He should get rid of pain resulting from (other) living beings through compassion (friendly behaviour to those very beings), suffering brought about by divine agencies (natural phenomena) by recourse to composure of mind (calm resignation to the divine will), bodily distemper by dint of Yogic practices (such as breath-control and so on) and sleep by recourse to Sāttvika food etc. (24) (Again,) a man should conquer Rajas (passion) and Tamas (inertia) by dint of Sattva and Sattva through freedom from attachment and indeed all these (the evils enumerated above) with ease through devotion to one's preceptor.(25) Analogous to the bath of an elephant (which throws dust on its body immediately after washing it) is all sacred knowledge possessed by a man who entertains the perverted notion about the teacher—who has conferred on him the light of wisdom and (as such) is no other than the Lord—that he is a mortal (like himself). (26) Just as Śrī Kṛṣṇa, present before you, is the ruler of (both) Prakṛti (primordial Matter), and Puruṣa (the individual soul), and His feet are worthy of being sought after even by masters of Yoga (like Śiva), and yet the world looks upon Him as a human being, so is the case with the preceptor, who is (invariably) the same as the Lord. (27)

षड्वर्गसंयमैकान्ताः सर्वा नियमचोदनाः। तदन्ता यदि नो योगानावहेयुः श्रमावहाः।२८।
यथा वार्तादयो ह्यर्था योगस्यार्थं न बिभ्रति। अनर्थाय भवेयुस्ते पूर्तमिष्टं तथासतः।२९।

All precepts of the nature of an ordinance (such as those enjoining sacrifices and works of public utility etc.) solely aim at the subjugation of the five senses and the mind. (Even) though aiming at this, they entail (only) fruitless labour if they do not bring in their train the (three) stages of contemplation on the Lord (in the shape of Dhāraṇā, Dhyāna and Samādhi).(28) (Just) as (vocational) pursuits like agriculture (and their rewards in the shape of a bumper crop and so on) do not evidently contribute to Liberation (the object of Yoga or concentration of mind), (on the other hand,) they make for transmigration (which is a positive evil), so do sacrifices and works of public utility (such as digging of wells, tanks and so on) under-taken by him who has his face turned away from God lead to metempsychosis (alone rather than to Liberation). (29)

यश्चित्तविजये यत्तः स्यान्निःसङ्गोऽपरिग्रहः। एको विविक्तशरणो भिक्षुर्भिक्षामिताशनः।३०।
देशे शुचौ समे राजन्संस्थाप्यासनमात्मनः। स्थिरं समं सुखं तस्मिन्नासीतर्ज्वङ्ग ओमिति।३१।
प्राणापानौ सन्निरुन्ध्यात् पूरकुम्भकरेचकैः। यावन्मनस्त्यजेत् कामान् स्वनासाग्रनिरीक्षणः।३२।
यतो यतो निःसरति मनः कामहतं भ्रमत्। ततस्तत उपाहृत्य हृदि रुन्ध्याच्छनैर्बुधः।३३।
एवमभ्यसतश्चित्तं कालेनाल्पीयसा यतेः। अनिशं तस्य निर्वाणं यात्यनिन्धनवह्निवत्।३४।
कामादिभिरनाविद्धं प्रशान्ताखिलवृत्ति यत्। चित्तं ब्रह्मसुखस्पृष्टं नैवोत्तिष्ठेत कर्हिचित्।३५।

He who is intent upon the subjugation of (his) mind should become a recluse (renounce the world) and live alone in a secluded place, free from attachment and devoid of possession and subsisting on scanty fare obtained by begging. (30) Arranging his seat (consisting of a mat of Kuśa grass, covered by deerskin with a piece of cloth spread on it), O king, on a clean

and level ground, one should squat on it with his body erect in a steady, straight and easy pose, repeating (the mystic syllable) OṂ. (31) Fixing his gaze on the tip of his nose, he should thoroughly control his expiration and inspiration by (first) inhaling the air, (then) suspending the breath and (finally) exhaling the air (and repeating the process in the same order) till his mind gives up (indulging in diverse desires). (32) A wise man should gradually hold in the heart his roving mind, smitten with desires, withdrawing it from all those objects towards which it goes. (33) The mind of that striver, constantly exerting himself in this way, attains quiescence in a very short time, (even) as a fire without fuel goes out before long. (34) A mind which is no longer agitated by lust etc., (nay,) all whose operations have been completely set at rest and which is immersed in the bliss of absorption into Brahma (the Absolute) will never feel distracted (again). (35)

यः प्रव्रज्य गृहात् पूर्वं त्रिवर्गावपनात् पुनः । यदि सेवेत तान्भिक्षुः स वै वान्ताश्यपत्रपः ।३६।
यैः स्वदेहः स्मृतो नात्मा मर्त्यो विट्कृमिभस्मसात् । त एनमात्मसात्कृत्वा श्लाघयन्ति ह्यसत्तमाः ।३७।
गृहस्थस्य क्रियात्यागो व्रतत्यागो वटोरपि । तपस्विनो ग्रामसेवा भिक्षोरिन्द्रियलोलता ।३८।
आश्रमापसदा ह्येते खल्वाश्रमविडम्बकाः । देवमायाविमूढांस्तानुपेक्षेतानुकम्पया ।३९।
आत्मानं चेद् विजानीयात् परं ज्ञानधुताशयः । किमिच्छन्कस्य वा हेतोर्देहं पुष्णाति लम्पटः ।४०।
आहुः शरीरं रथमिन्द्रियाणि हयानभीषून् मन इन्द्रियेशम् ।
वर्त्मानि मात्रा धिषणां च सूतं सत्त्वं बृहद् बन्धुरमीशसृष्टम् ।४१।
अक्षं दशप्राणमधर्मधर्मौ चक्रेऽभिमानं रथिनं च जीवम् ।
धनुर्हि तस्य प्रणवं पठन्ति शरं तु जीवं परमेव लक्ष्यम् ।४२।
रागो द्वेषश्च लोभश्च शोकमोहौ भयं मदः । मानोऽवमानोऽसूया च माया हिंसा च मत्सरः ।४३।
रजः प्रमादः क्षुन्निद्रा शत्रवस्त्वेवमादयः । रजस्तमःप्रकृतयः सत्त्वप्रकृतयः क्वचित् ।४४।
यावन्नृकायरथमात्मवशोपकल्पं धत्ते गरिष्ठचरणार्चनया निशातम् ।
ज्ञानासिमच्युतबलो दधदस्तशत्रुः स्वाराज्यतुष्ट उपशान्त इदं विजह्यात् ।४५।
नो चेत् प्रमत्तमसदिन्द्रियवाजिसूता नीत्वोत्पथं विषयदस्युषु निक्षिपन्ति ।
ते दस्यवः सहयसूतममुं तमोऽन्धे संसारकूप उरुमृत्युभये क्षिपन्ति ।४६।

If a recluse, having first retired from (taken leave of) his home—a field for the culture of religious merit, worldly riches and sensuous enjoyment (the first three objects of human pursuit)— seeks after them again, he is indeed a shameless fellow and (virtually) eats what has been vomited. (36) Those very fools who (once) thought of their body as not-self, mortal and sure to be converted into ordure (if left unprotected and allowed to be consumed by carnivorous animals), reduced to the state of worms (if interred and thus allowed to rot) or reduced to ashes (if cremated), treat it (once more) as their (very) self and get others to extol it. (37) Neglect of religious duties on the part of a householder, violation of the vow of chastity etc., on the part of a Brahmacārī (religious student), reversion to a village life on the part of an anchorite and lack of self-restraint on the part of a recluse (are most blame-worthy;)—men guilty of these (aberrations) are indeed the vilest among those embracing (any of) the (four) Āśramas (stages in life). They actually bring their Āśrama to ridicule; out of compassion (for them) one should ignore such men, infatuated (as they are) by the deluding potency of the Lord. (38-39) If a man has come to recognize his self as (one with) the Supreme, he must have (all) his cravings uprooted by this knowledge. Seeking what (gain) and for what purpose should he (then) remain addicted to sensual pleasures and nourish his body ? (40) They

(figuratively) speak of the body as a chariot,* the senses as the horses (drawing the chariot), the mind—the ruler of the senses—as the reins (guiding the horses), the objects of senses (sound, etc.,) as the paths (to be traversed by the horses), reason (or understanding) as the charioteer and the intellect as his capacious seat, (all) made by God. (41) They actually refer to the ten† vital airs as the axletree, (past) virtue and sin (responsible for the existence and functioning of the body) as the two wheels, the Jīva (embodied soul) identifying itself with the body as the owner (occupant) of the chariot, (the mystic syllable) OṂ as his bow, the (pure) Self as the shaft and the Supreme Itself as the mark. (42) Attachment and aversion and cupidity, grief and infatuation, fear, vanity, the feelings of pride and ignominy and a carping spirit, deceitfulness, violence and jealousy, instinctive clinging to worldly life and bodily enjoyments, negligence, hunger and sleep and so on are the enemies (to be conquered). They are (all) born of Rajas (passion) and Tamas (ignorance); (while) sometimes propensities (such as compassion) born of Sattva (the principle of goodness too) prove to be our enemies (as they did in the case of Emperor Bharata—vide V. viii). (43-44) While (yet) the Jīva retains the chariot in the shape of a human body with (all) its appurtenances (in the shape of the senses etc.,) under his control, he should body with (all) its appurtenances (in the shape of the senses etc.) under his control, he should get rid of (all the aforesaid) enemies, wielding the sword of wisdom sharpened with the worship of the feet of most exalted souls and finding his strength in (depending on) Lord Acyuta (alone). (Then,) sated with the bliss which constitutes His very being and tranquil (of mind), he should cast off the chariot (too). (45) Otherwise the unruly horses in the shape of the senses inclined towards the world as well as the charioteer (in the shape of a feeble understanding) lead the unwary occupant of the chariot astray (put him on the path of worldly activity) and betray him to robbers in the shape of the objects of senses. (And) these robbers hurl him, horses, charioteer and all, into the pit of transmigration, dark with ignorance and beset with the great fear of death . (46)

प्रवृत्तं च निवृत्तं च द्विविधं कर्म वैदिकम्। आवर्तेत प्रवृत्तेन निवृत्तेनाश्नुतेऽमृतम् ।४७।
हिंस्रं द्रव्यमयं काम्यमग्निहोत्राद्यशान्तिदम्। दर्शश्च पूर्णमासश्च चातुर्मास्यं पशुः सुतः ।४८।
एतदिष्टं प्रवृत्ताख्यं हुतं प्रहुतमेव च। पूर्तं सुरालयारामकूपाजीव्यादिलक्षणम् ।४९।
द्रव्यसूक्ष्मविपाकश्च धूमो रात्रिरपक्षयः। अयनं दक्षिणं सोमो दर्श ओषधिवीरुधः ।५०।
अन्नं रेत इति क्ष्मेश पितृयानं पुनर्भवः। एकैकश्येनानुपूर्वं भूत्वा भूत्वेह जायते ।५१।
निषेकादिश्मशानान्तैः संस्कारैः संस्कृतो द्विजः। इन्द्रियेषु क्रियायज्ञान् ज्ञानदीपेषु जुह्वति ।५२।
इन्द्रियाणि मनस्यूर्मौ वाचि वैकारिकं मनः। वाचं वर्णसमाम्नाये तमोङ्कारे स्वरे न्यसेत्।
ओङ्कारं बिन्दौ नादे तं तं तु प्राणे महत्यमुम् ।५३।
अग्निः सूर्यो दिवा प्राह्णः शुक्ल राकोत्तरं स्वराट्। विश्वश्च तैजसः प्राज्ञस्तुर्य आत्मा समन्वयात् ।५४।
देवयानमिदं प्राहुर्भूत्वा भूत्वानुपूर्वशः। आत्मयाज्युपशान्तात्मा ह्यात्मस्थो न निवर्तते ।५५।

Action recommended in the Vedas is of two kinds : Pravṛtta Karma (that which turns the mind towards worldly objects) and Nivṛtta Karma (that which draws the mind away from the external world and turns it inwards). By means of Pravṛtta Karma one is likely to return to mundane existence (in order to enjoy its fruit); while through Nivṛtta Karma one enjoys immortality (final beatitude). (47) A ritual (such as Śyena-Yāga or hawk-sacrifice) having for

* Compare the following verses of the Kaṭhopaniṣad:
आत्मानं रथिनं विद्धि शरीरं रथमेव तु। बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च॥
इन्द्रियाणि हयानाहुर्विषयां स्तेषु गोचरान्। (I. iii. 3-4)

† For the names and respective functions of the vital airs vide footnote below III. vi. 9.

its object the destruction of an enemy, or that conducted by means of material substances, such as Agnihotra (the daily offering of oblations into the sacred fire), as well as Darśa (a fortnightly sacrifice performed on every Amāvasyā, the last day of a dark fortnight when the sun and the moon dwell together) and Pūrṇamāsa (another fortnightly sacrifice performed on the full moon), Cāturmāsya (one of the three sacrifices performed at the beginning of every four months), an animal sacrifice, a Soma sacrifice, Vaiśwadeva (a rite which must be performed by every householder both morning and evening and especially before the midday meal and consists in homage paid to the Viśwedevas) and even so Balikarma (offering, before the daily meal, morsels of cooked food such as rice, bread etc., to certain gods, semi-divine beings, household divinities, spirits, men, birds, other animals and all creatures including even lifeless objects)—(collectively) known as Iṣṭa (sacrificial acts)—and Pūrta (works of public utility) such as the construction of a temple, a garden, a well or a place where water is supplied to wayfarers, cattle and so on—(both) these are designated as Pravṛtta Karma, if they are undertaken from interested motives, and bring uneasiness (of mind) in their train (accompanied as they are by excessive attachment). (48-49) The subtle modification of material substances (thrown into the fire as oblations, and entering into the constitution of an ethereal body), (the deities presiding over) smoke, the night-time, the dark fortnight, the winter half-year (representing the sun's progress south of the equator) and (the sphere of) the moon, (which mark the gradual ascent of the departed soul, and dissolution of the ethereal body (as illustrated by Amāvasyā, when the moon altogether ceases to appear), annual plants and creepers, foodgrains and vital fluid (which mark its gradual descent)—these, O ruler of the earth, make the path* of Pravṛtta Karma (known by the name

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* The idea is that the soul of one devoted to Pravṛtta Karma here is invested after death with an ethereal body made up of the subtle modifications of material substances thrown by him during his lifetime as oblations into the sacred fire; and, united with this body, the soul gradually ascends to the sphere of the moon, being escorted on the way one after another by the deities presiding over smoke, the night-time, the dark fortnight and the winter half-year. Having enjoyed the pleasures of the moon-world (which is a part of heaven) and thus exhausted the merit responsible for its stay there, the soul takes a downward course. As the soul falls from heaven, the ethereal body with which it was clothed in heaven gets dissolved even as the orb of the moon ceases to be visible on an Amāvasyā. Descending on earth with a rain-drop, it enters an annual plant or creeper and appears in the form of a grain. Then, finding its way and getting absorbed into the system of a male human being, it is transformed by stages into the generative fluid, which, on entering the uterus and getting united with the ovum during the process of conception is gradually developed into a male or female embryo. This process of ascent and descent of a human soul devoted to Pravṛtta Karma has been outlined in the verses translated above and is corroborated by the following Śruti text :—

अथ य इमे ग्राम इष्टापूर्ते दत्तमित्युपासते ते धूममभिसम्भवन्ति धूमाद्रात्रिँ रात्रेरपरपक्षमपरपक्षाद्यान्षड् दक्षिणैति मासाँस्तान्नैते संवत्सरमभिप्राप्नुवन्ति ॥ ३ ॥

मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्चन्द्रमसमेष सोमो राजा तद्देवानामन्नं तं देवा भक्षयन्ति ॥ ४ ॥

तस्मिन्यावत्संपातमुषित्वाथैतमेवाध्वानं पुनर्निवर्तन्ते यथेतमाकाशमाकाशाद्वायुं वायुर्भूत्वा धूमो भवति धूमो भूत्वाभ्रं भवति ॥ ५ ॥

अभ्रं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति त इह व्रीहियवा ओषधिवनस्पतयस्तिलमाषा इति जायन्तेऽतो वै खलु दुर्निष्प्रपतरं यो यो ह्यन्नमत्ति यो रेतः सिञ्चति तद्भूय एव भवति ॥ ६ ॥ (Chāndogya Upaniṣad V. x. 3-6)

Also compare the following verse of the Bhagavadgītā:—

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम्। तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥

The other path is that in which are stationed the gods presiding over smoke, night, the dark fortnight and the six months of the southward course of the sun; the Yogī (devoted to action with an interested motive and) taking to this path, after death, is led by the above-said gods, one after another, and attaining to the lustre (region) of the moon (and enjoying the fruit of his meritorious deeds in heaven) returns to this mortal world.

of Pitṛyāna or Dhūmamārga, the Dark Path), characterized by rebirth. Having gone through each one of these stages in the order mentioned above, the soul is reborn on this earth. (50-51) (Only) a member of the twice-born classes (duly) consecrated by (all) the purificatory rites from Garbhādhāna (the ceremony of impregnation performed before conception) down to Antyeṣṭi (the funeral rites perfomed at the crematory) follows this course. Those devoted to Nivṛtta Karma (on the other hand) offer sacrifices in the form of ritual acts (themselves) into (the fire of) the senses lighted by Knowledge (of the Self). (In other words, they look upon the functions of the senses as the manifestation of the senses themselves). (52) (Again,) such a man merges his senses in the mind, representing the thinking faculty; the mind, full of morbid thoughts, in speech (because it is speech in the form of scriptural ordinance etc, that propels the mind to pose as the doer and so on, which is truly speaking only an aberration); speech, in the body of articulate sounds (because it is in these specific forms that speech reveals itself); the latter, in the compound vowel sound OṂ; (the mystical sound) OṂ, in (what is known by the name of) Bindu (the nasal sound); the latter (again) in Nāda (the echo); Nāda, in Prāṇa (the Jīva as associated with the vital air); and the last-named, in Brahma (the all-pervading Spirit). (53) (The deities presiding over) fire, the sun, the day-time, the close of day (eventide), the bright fortnight, the full moon (the closing day of a bright fortnight), the summer half-year (representing the progress of the sun to the north of the equator) and Brahmā* (that mark the ascent of the departed soul to Brahmaloka, the realm of Brahmā, the uppermost and the subtlest sphere of this material universe and representing the climax of material enjoyment), the Viśwa (the soul identifying itself with gross matter), Taijasa (the soul identified with subtle matter), the Prājña (the soul indentified with the causal matter), the Turya (the soul standing as a witness of all these states), so-called because of its being associated with each of these states (as its witness), and Ātmā (the pure Spirit)—the Vedas speak of these as (marking) the path of the gods (also known by the name of Arcirmārga or the Bright Path, which culminates in Liberation). Going through (all) these stages one after another, the tranquil-minded votary of the (supreme) Spirit (God), established in the Self, never returns (to this world). (54-55)

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* Verse 54 likewise delineates the path of the human soul devoted to Nivṛtta Karma. Here the soul of the deceased gradually ascends to the abode of Brahmā (the creator), being conducted on the way by the deities presiding over fire, the sun, the day-time, eventide, the bright fortnight, the full moon and the summer half-year. There it enjoys the luxuries of that realm and finally attains Liberation along with Brahmā. The latter half of this verse outlines the process of Liberation, which commences with the soul, which was till now known by the name of Viśwa, merging its physical body in the astral and remaining identified with the latter, when it is designated as Taijasa. The Taijasa merges its astral body in the causal sheath and enjoys the title of Prājña so long as it remains identified with the causal frame. Then, merging the causal sheath in the all-witnessing Self, which is united with all bodies, it assumes the title of Turya; and finally casting off the role of a witness too, it remains in its primary state as the pure Self or Absolute. In other words, it is shorn of all adjuncts and gets liberated.

This is corroborated by the following texts of the Chāndogya Upaniṣad :—

तद्य इत्थं विदुः। ये चे मेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसम्भवन्त्यर्चिषोऽहरह्न आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षडुदङ्एति मासाँस्तान्॥ १॥
मासेभ्यः संवत्सरँ संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषोऽमानवः स एनान्ब्रह्म गमयत्येष देवयानः पन्था इति॥ २॥

Also compare the following couplet of the Bhagavadgītā:—

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम्। तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः॥ (VIII.24)

"(Of the two paths) the one is that in which are stationed the all-effulgent fire-god and the deities presiding over daylight, the bright fortnight and the six months of the northward course of the sun respectively, proceeding along it after death Yogīs, who have known Brahma, being successively led by the above gods, finally reach Brahma."

य एते पितृदेवानामयने वेदनिर्मिते। शास्त्रेण चक्षुषा वेद जनस्थोऽपि न मुह्यति ।५६।
आदावन्ते जनानां सद् बहिरन्तः परावरम्। ज्ञानं ज्ञेयं वचो वाच्यं तमो ज्योतिस्त्वयं स्वयम् ।५७।
आबाधितोऽपि ह्याभासो यथा वस्तुतया स्मृतः। दुर्घटत्वादैन्द्रियकं तद्वदर्थविकल्पितम् ।५८।
क्षित्यादीनामिहार्थानां छाया न कतमापि हि। न संघातो विकारोऽपि न पृथङ्नान्वितो मृषा ।५९।
धातवोऽवयवित्वाच्च तन्मात्रावयवैर्विना। न स्युर्ह्यसत्यवयविन्यसन्नवयवोऽन्ततः ।६०।
स्यात् सादृश्यभ्रमस्तावद् विकल्पे सति वस्तुनः। जाग्रत्स्वापौ यथा स्वप्ने तथा विधिनिषेधता ।६१।

(Even) he who discerns these two paths presided over by the manes and the gods (respectively)—conclusively and distinctly made known by the Vedas—with the eye of scriptural knowledge never gives way to infatuation even though remaining in (this) body.(56) (For) as a matter of fact, he (the knower of these two paths) himself comprises what exists before (as the cause of) and after (as the background of), outside (viz., the objective universe) and inside (viz., the subject or the ego) all bodies; and he is the high and the low. (Again,) he is the understanding (the cognitive faculty) as well as that which is worth knowing, the word and the thing denoted by it, darkness as well as light. (In other words, there is nothing other than him, which may infatuate him). (57) Even as a reflection is taken to be real, even though (logically) disproved in everyway, so all objective existence (impinging on our senses as material) is (only) fancied to be real (though not real), being difficult to be reconciled with reason. (58) The psycho-physical organism, which is (popularly believed to be) a combination of the (five gross) elements, earth and so on, is indeed none of the following possibilities : it is neither their collection nor compound nor even modification; (for) it is neither distinct from them nor pervaded by them. Hence it is illusory. * (59) The (five gross) elements (the constituent of the body) too cannot exist apart from their finer components (in the shape of the subtle elements) because of their being compounds themselves (whose existence as apart from their components has already been disproved). (And) indeed, in the event of a compound as such being (proved to be) non-existent, a component too ultimately proves to be non-entity;(for there is no proof for the existence of a component other than the fact that the appearance of a compound cannot be otherwise accounted for). (60) (It may be asked here : how do you account for the identity of an individual at different periods if you deny the existence of an individual ? (Our reply to this is that) the delusion about the identity of an individual (whose existence as apart from his limbs along with that of the limbs has just been shown to be a mere illusion) persists (only) so long as we attribute diversity to

* The body of an embodied soul is believed to be a combination of the five elements. Now, that which is supposed to be a combination of two or more units falls under one of the following categories: (1) It may be a mere collection of those units as, for instance, what is known as a thicket is nothing but a collection of shrubs, trees etc., growing close together. (2) Or it may be a compound, i. e., a combination of elements just as water is declared to be a combination of hydrogen and oxygen(3) Or again it may be a modification of two or more substances as, for instance, curds is a modification of milk combined with an acid. An organism falls under none of these three categories. It is neither a mere collection of the five elements of which it is believed to be constituted, as a thicket is of shrubs, trees and so on. For, the shrubs etc., of which a thicket is constituted do not cohere in the same way as the elements do in the case of an organism. Nor can an organism be said to be a compound or modification of the elements. For, a compound or modification of substances must be either distinct from or pervaded by those substances; and an organism cannot in the first place be conceived as altogether different from the elements. If, on the other hand, it is believed to be pervaded by the elements, the question arises: does the whole pervade every part of it in its entirety or only partially ? If it pervades every part in its entirety, even a finger will pass for the entire body. And if it is urged that it pervades every part only partially, there will be no end to the process of partition. Hence the existence of a whole as apart from its parts is only illusory and not real. And since every part is a whole in relation to its own parts the separate existence of the parts too is similarly disproved and thus the whole range of objective existence is proved to preved to be a colossal hoax.

God (the one Reality). The injunctive and interdictory force of the sacred texts (also) remains intact in the same way as the distinction of waking life and sleep persists (even) in the course of a dream. (61)

भावाद्वैतं क्रियाद्वैतं द्रव्याद्वैतं तथाऽऽत्मनः । वर्तयन्स्वानुभूत्येह त्रीन्स्वप्नान्धुनुते मुनिः ।६२।
कार्यकारणवस्त्वैक्यमर्शनं पटतन्तुवत् । अवस्तुत्वाद् विकल्पस्य भावाद्वैतं तदुच्यते ।६३।
यद् ब्रह्मणि परे साक्षात् सर्वकर्मसमर्पणम् । मनोवाक्तनुभिः पार्थ क्रियाद्वैतं तदुच्यते ।६४।
आत्मजायासुतादीनामन्येषां सर्वदेहिनाम् । यत् स्वार्थकामयोरैक्यं द्रव्याद्वैतं तदुच्यते ।६५।

Pondering the unity of thought, action and material substances, a contemplative soul shakes off through Self-Realization in this(very) life his three dreams (in the shape of the three states of waking life, dream and deep sleep). (62) To contemplate the substantial unity of causes and effects—on the analogy of (the unity of) cloth and its warp and woof—their diversity being unreal: this is called Bhāvādwaita (unity of thought). (63) To resign with mind, speech and body all (one's) actions to the supreme Spirit directly (without expecting any fruit for one-self), O son of Pṛthā (Kuntī)—this is what is called Kriyādwaita (unity of action). (64) To identify one's own interests and enjoyment with those of one's wife, progeny and other relations as well as of all other embodied souls—this is what is called Dravyādwaita (unity of material substances). (65)

यद् यस्य वानिषिद्धं स्याद् येन यत्र यतो नृप । स तेनेहेत कर्माणि नरो नान्यैरनापदि ।६६।
एतैरन्यैश्च वेदोक्तैर्वर्तमानः स्वकर्मभिः । गृहेऽप्यस्य गतिं यायाद् राजंस्तद्भक्तिभाङ्नरः ।६७।
यथा हि यूयं नृपदेव दुस्त्यजादापदुत्तरतात्मनः प्रभोः ।
यत्पादपङ्केरुहसेवया भवानहार्षीन्निर्जितदिग्गजः क्रतून् ।६८।

By whatever means, at whatever place and time and from whatever source a (particular) material is permitted to be acquired by a particular man, O protector of men, he should perform (his allotted) duties (sacrifices etc.,) with that material and no other materials except when in distress. (66) Making his living by his own (vocational) duties enjoined by the Vedas and enumerated before and (similar) other duties, a man blessed with Devotion can attain the realm or state of Śrī Kṛṣṇa (who is present before you), even (though staying) at home, O king. (67) Even as you and your brothers, O king of kings, have been able to get over a series of calamities, (so) difficult to get rid of, by the grace of Lord Śrī Kṛṣṇa, the supreme Spirit, by serving whose lotus-feet you (duly) performed a number of (big) sacrifices (such as Rājasūya and Aśwamedha), having entirely subdued (all opponents including) the elephants guarding the quarters, so shall you cross the ocean of mundane existence also by the grace of Śrī Kṛṣṇa. (68)

अहं पुराभवं कश्चिद् गन्धर्व उपबर्हणः । नाम्नातीते महाकल्पे गन्धर्वाणां सुसम्मतः ।६९।
रूपपेशलमाधुर्यसौगन्ध्यप्रियदर्शनः । स्त्रीणां प्रियतमो नित्यं मत्तस्तु पुरुलम्पटः ।७०।
एकदा देवसत्रे तु गन्धर्वाप्सरसां गणाः । उपहूता विश्वसृग्भिर्हरिगाथोपगायने ।७१।
अहं च गायंस्तद्विद्वान् स्त्रीभिः परिवृतो गतः । ज्ञात्वा विश्वसृजस्तन्मे हेलनं शेपुरोजसा ।
याहि त्वं शूद्रतामाशु नष्टश्रीः कृतहेलनः ।७२।
तावद्दास्यामहं जज्ञे तत्रापि ब्रह्मवादिनाम् । शुश्रूषयानुषङ्गेण प्राप्तोऽहं ब्रह्मपुत्रताम् ।७३।
धर्मस्ते गृहमेधीयो वर्णितः पापनाशनः । गृहस्थो येन पदवीमञ्जसा न्यासिनामियात् ।७४।

Formerly, in the previous round of creation (the regime of the previous Brahmā), I was (once) born as a Gandharva (celestial musician), Upabarhaṇa by name, highly respected among the Gandharvas. (69) (Most) pleasing to the eye by virtue of (my) comeliness of form,

grace, sweet voice and fragrance, I was most beloved of women and was constantly drunk and excessively fond of women. (70) Once in a sacrificial session commenced by the gods, parties of Gandharvas and Apsarās (celestial dancing girls) were invited by the creators of the universe (Dakṣa, Marīci and others) for (the purpose of) singing the stories of Śrī Hari.(71) Coming to know of that invitation and surrounded by women, I too went there singing (profane songs even on the way without permission). Taking it to be an offence on my part, the creators of the universe cursed me by dint of their ascetic power, saying : "Shorn of (all) splendour, attain you at once the state (body) of a Śūdra, since you have behaved disrespectfully (towards us)." (72) At once I was born of a maid-servant and through service even in that life to sages who were (all) expounders of the Vedas, and thanks to their fellowship I attained the (present) state of a (mind-born) son of Brahmā. (73) I have (thus) explained to you the (course of) conduct prescribed for a married man which is capable of destroying (all) sin, and by (following) which a householder (too) can speedily attain the goal of recluses (viz., final beatitude). (74)

यूयं नृलोके बत भूरिभागा लोकं पुनाना मुनयोऽभियन्ति ।
येषां गृहानावसतीति साक्षाद् गूढं परं ब्रह्म मनुष्यलिङ्गम् ।७५।
स वा अयं ब्रह्म महद्विमृग्यं कैवल्यनिर्वाणसुखानुभूतिः ।
प्रियः सुहृद् वः खलु मातुलेय आत्मार्हणीयो विधिकृद् गुरुश्च ।७६।
न यस्य साक्षाद्भवपद्मजादिभी रूपं धिया वस्तुतयोपवर्णितम् ।
मौनेन भक्त्योपशमेन पूजितः प्रसीदतामेष स सात्वतां पतिः ।७७।

Oh, exceedingly fortunate (far more fortunate than Prahrāda) on earth (this world of human beings) are you (the Pāṇḍavas and the Yadus), to whose residences flock from all quarters sages sanctifying the (whole) world, inasmuch as the Supreme Brahma bodily stays there disguised in the form of a human being. (75) This very Śrī Kṛṣṇa, your well-known beloved friend and cousin (son of your maternal uncle Vasudeva), (nay,) your very self (body), worthy of your adoration, obedient servant (ambassador and charioteer) and preceptor (all in one), is Brahma, (that may be described as) the realization of absolute (unconditioned) supreme Bliss and which is diligently sought after (even) by the great. (76) May this Śrī Kṛṣṇa, the well-known Protector of devotees, be gracious to us—Śrī Kṛṣṇa, whose essential character has not (so far) been depicted in its true colours with the help of reason (even) by Lord Śiva (the Source of the universe), Brhamā the (lotus-born) and others, and who is adored (by us) through silent meditation and enquiry, Devotion and control of senses and so on (unlike you, who are on such intimate terms with Him and on whom He lavishes His affection, a privilege which even Prahrāda never enjoyed). (77)

श्रीशुक उवाच

इति देवर्षिणा प्रोक्तं निशम्य भरतर्षभः । पूजयामास सुप्रीतः कृष्णं च प्रेमविह्वलः ।७८।
कृष्णपार्थावुपामन्त्र्य पूजितः प्रययौ मुनिः । श्रुत्वा कृष्णं परं ब्रह्म पार्थः परमविस्मितः ।७९।
इति दाक्षायणीनां ते पृथग्वंशाः प्रकीर्तिताः । देवासुरमनुष्याद्या लोका यत्र चराचराः ।८०।

इति श्रीमद्भागवते महापुराणे वैयासिक्यामष्टादशसाहस्र्यां पारमहंस्यां संहितायां सप्तमस्कन्धे प्रह्लादानुचरिते युधिष्ठिरनारदसंवादे सदाचारनिर्णयो नाम पञ्चदशोऽध्यायः ।१५।

—— ::x:: ——

इति सप्तमः स्कन्धः समाप्तः

—— ::x:: ——

हरिः ॐ तत्सत्

—— ::x:: ——

Śrī Śuka went on : Hearing the discourse of the celestial sage (Nārada) as reproduced in the foregoing verses, Emperor Yudhiṣṭhira (the foremost of the Bharatas) felt much delighted and, overwhelmed with love, (duly) worshipped him as well as Śrī Kṛṣṇa (who was present there). (78) Taking leave of Śrī Kṛṣṇa and Yudhiṣṭhira (son of Pṛthā) and honoured by them, the (celestial) sage left (for his abode). (And) Yudhiṣṭhira felt highly amazed to hear of Śrī Kṛṣṇa as (no other than) the supreme Reality. (79) In this way I have related to you separately the accounts of the posterity of the daughters of Dakṣa in which are comprised (the various) orders of animate and inanimate creation, such as gods, demons and human beings. (80)

Thus ends the fifteenth discourse entitled "An inquiry into right conduct (concluded)", forming part of the dialogue between Emperor Yudhiṣṭhira and the sage Nārada, narrating the story of Prahrāda, in Book Seven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā, composed by the sage Vedavyāsa and consisting of eighteen thousand Ślokas.

END OF BOOK SEVEN

ॐ श्रीपरमात्मने नमः

श्रीमद्भागवतमहापुराणम्

अष्टमः स्कन्धः

अथ प्रथमोऽध्यायः

Śrīmad Bhāgavata Mahāpurāṇa

Book Eight

Discourse I

The Manvantaras described

राजोवाच

स्वायम्भुवस्येह गुरो वंशोऽयं विस्ताराच्छ्रुतः। यत्र विश्वसृजां सर्गो मनूनन्यान्वदस्व नः। १।
यत्र यत्र हरेर्जन्म कर्माणि च महीयसः। गृणन्ति कवयो ब्रह्मंस्तानि नो वद शृण्वताम्। २।
यद्यस्मिन्नन्तरे ब्रह्मन्भगवान्विश्वभावनः। कृतवान्कुरुते कर्ता ह्यतीतेऽनागतेऽद्य वा। ३।

The king (Parīkṣit) submitted: I have heard at length in this context, O preceptor, (an account) of the line (daughters' children) of Swāyambhuva Manu (just narrated by you), in which figured the posterity (sons and grandsons) of Marīci and others (the creators of the universe). (Pray,) speak to us (now) about the other Manus (as well). (1) Tell us who are listening (with rapt attention), O holy one, (an account especially) of those Manvantaras with which the learned associate any (particular) descent and exploits of Śrī Hari, the greatest of the great . (2) Relate to us, O holy Brāhmaṇa, what the Lord,(who is) the Protector of the universe, actually did in which past Manvantara, what He is doing now or what He is going to accomplish in which future Manvantara.(3)

ऋषिरुवाच

मनवोऽस्मिन्व्यतीताः षट् कल्पे स्वायम्भुवादयः। आद्यस्ते कथितो यत्र देवादीनां च सम्भवः। ४।
आकूत्यां देवहूत्यां च दुहित्रोस्तस्य वै मनोः। धर्मज्ञानोपदेशार्थं भगवान्पुत्रतां गतः। ५।
कृतं पुरा भगवतः कपिलस्यानुवर्णितम्। आख्यास्ये भगवान्यज्ञो यच्चकार कुरूद्वह। ६।

The sage (Śukadeva) replied: In the current Kalpa (cycle or Brahmā's day) six Manus (Manvantaras), Swāyambhuva and others, have (already) passed. Of these, an account of the first (viz., that presided over by Swāyambhuva Manu) has been narrated to you as well as the story of the creation of gods and other (orders of) creatures such as demons and human beings.(4) (I have told you how) the Lord actually assumed the role of a son to (the

blessed) Ākūti and Devahūti, daughters of the aforesaid (Swāyambhuva) Manu, in order to teach (the former)piety (in the person of Yajña) and (to the latter spiritual) wisdom (in the person of the sage Kapila) respectively. (5) (Of these) I have already related* (to you) the achievement of Kapila (in the shape of instruction in Devotion and spiritual wisdom imparted to Devahūti, which led her to renounce everything and, fixing her thought exclusively on the Lord, attain final beatitude). I shall (now) recount, O chief of the Kurus what Lord Yajña did.(6)

विरक्तः कामभोगेषु शतरूपापतिः प्रभुः। विसृज्य राज्यं तपसे सभार्यो वनमाविशत्। ७।
सुनन्दायां वर्षशतं पदैकेन भुवं स्पृशन्। तप्यमानस्ततो घोरमिदमन्वाह भारत। ८।

Fed up with the enjoyment of sense-objects and having relinquished his kingship, Emperor Swāyambhuva Manu (the spouse of Śatarūpā) withdrew to the forest for (practising) austerities along with his consort. (7) Practising rigid asceticism on the bank of the (river) Sunandā for a hundred years and touching the ground with(only) one foot, he repeated the following (prayer), O scion of Bharata !(8)

मनुरुवाच

येन चेतयते विश्वं विश्वं चेतयते न यम्। यो जागर्ति शयानेऽस्मिन्नायं तं वेद वेद सः। ९।
आत्मावास्यमिदं विश्वं यत् किञ्चिज्जगत्यां जगत्। तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम्।१०।
यं न पश्यति पश्यन्तं चक्षुर्यस्य न रिष्यति। तं भूतनिलयं देवं सुपर्णमुपधावत।११।
न यस्याद्यन्तौ मध्यं च स्वः परो नान्तरं बहिः। विश्वस्यामूनि यद् यस्माद् विश्वं च तदृतं महत्।१२।
स विश्वकायः पुरुहूत ईशः सत्यः स्वयंज्योतिरजः पुराणः।
धत्तेऽस्य जन्माद्यजयाऽऽत्मशक्त्या तां विद्ययोदस्य निरीह आस्ते।१३।
अथाग्रे ऋषयः कर्माणीहन्तेऽकर्महेतवे। ईहमानो हि पुरुषः प्रायोऽनीहां प्रपद्यते।१४।
ईहते भगवानीशो न हि तत्र विषज्जते। आत्मलाभेन पूर्णार्थो नावसीदन्ति येऽनु तम्।१५।
तमीहमानं निरहङ्कृतं बुधं निराशिषं पूर्णमनन्यचोदितम्।
नृञ्छिक्षयन्तं निजवर्त्मसंस्थितं प्रभुं प्रपद्येऽखिलधर्मभावनम्।१६।

Manu prayed: Oh, how strange (that) the individual soul does not know Him—although He knows the individual soul—because of whom (whose presence) the world (of matter, viz., the body, senses, mind and so on) is endowed with consciousness but to whom the world does not lend consciousness (He being conscious by His very nature), and who keeps awake(as the witness) while the world is asleep.(9) Whatever animate(or inanimate) creation there exists in the world, all that is pervaded by the (cosmic) Spirit (who not only sustains it but also enlivens it). (Therefore,) live upon what has been assigned (to you) by Him (or what has been consecrated to Him); do not covet the wealth of anyone (else).(10) Flee (for protection) to that self-effulgent Lord, the abode (Inner Controller) of (all) created beings, (and who has been figuratively depicted in the Upaniṣads as) a bird with beautiful wings(dwelling on the tree of this body as an unconcerned witness along with the Jīva, represented as its companion attached to the tree), whom, as the Perceiver (of all), the world (or the sense of sight) cannot perceive(because He is above sense-perception and because the knower cannot be known by the means of knowledge) and whose perception (knowledge) never fails (inasmuch as it constitutes His very being, unlike the consciousness of the finite Jīva, which disappears with the disappearance of its object). (11) The all-pervading Brahma (alone) is that (supreme) Reality to which neither beginning nor end nor middle can be attributed, nay, in whose eye there is neither friend nor foe. (It being the Self

*Vide Book III.

of all), neither inside nor outside(because of Its pervading all), to which (all) these stages (viz., the beginning, middle and end) of the universe are attributable and which is (manifested in the form of)the universe.(12)The aforesaid Lord has the universe for His body and bears innumerable names; He (alone) is true, self-effulgent, unborn and (most) ancient. By His own (creative) Energy (called Māyā, which is unborn like Himself; because Śakti and Śaktimān are identical in essence).He undertakes the creation etc., (namely, maintenance and dissolution as well) of this universe and, having set aside the said Māyā by His (other) Energy (in the shape of consciousness) He remains actionless (in His primary state of Brahmahood). (13) (Because the Lord Himself first undertakes and then withdraws from action in the form of creation etc., of the universe,) therefore, the sages (too likewise) undertake actions (consecrated to the Lord) in the first instance for the sake of actionlessness (Liberation). For a man performing (his) duties (as an offering to the Lord) generally attains liberation (which exonerates one from all duties).(14) The almighty Lord does engage in action, but does not get attached to it inasmuch as He has all His objects accomplished through the realization of His own (blissful) character. (Hence) they who follow in His footsteps never suffer (bondage).(15) I (therefore) take refuge in that Lord, who, though engaging in action is yet (altogether) free from egotism, being all-wise, perfect (in Himself) and (therefore) above (all) cravings and is (absolutely) independent (lit., not impelled by others), (nay,) who teaches humanity (by His own example), (Himself remaining) steadfast to the course of conduct prescribed by Himself because of His being the protector and upholder of righteousness.(16)

श्रीशुक उवाच

इति मन्त्रोपनिषदं व्याहरन्तं समाहितम्। दृष्ट्वासुरा यातुधाना जग्धुमभ्यद्रवन् क्षुधा ।१७।
तांस्तथावसितान् वीक्ष्य यज्ञः सर्वगतो हरिः। यामैः परिवृतो देवैर्हत्वाशासत् त्रिविष्टपम् ।१८।

Śrī Śuka continued: Finding him repeating (as though in a dream in spite of himself) the aforesaid mystical prayer consisting of sacred texts* (based on the Īśāvāsyopaniṣad, forming part of Yajurveda-Saṁhitā), (though) absorbed in profound and abstract meditation, (and therefore oblivious of himself), demons and ogres, impelled by hunger, assailed him on all sides with intent to devour him.(17) Seeing them thus resolved, the all-pervading Śrī Hari, in the form of Lord Yajña (the deity presiding over sacrifices and born of Dharma and Ākūti†), surrounded by (His sons) the gods known as the Yāmas, (appeared there and) slew them and ruled in heaven (as Indra‡, the Lord of paradise).(18)

स्वारोचिषो द्वितीयस्तु मनुरग्नेः सुतोऽभवत्। द्युमत्सुषेणरोचिष्मत्प्रमुखास्तस्य चात्मजाः ।१९।
तत्रेन्द्रो रोचनस्त्वासीद् देवाश्च तुषितादयः। ऊर्जस्तम्भादयः सप्त ऋषयो ब्रह्मवादिनः ।२०।

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* The Upaniṣads, referred to as the crown of the Vedas, have been classified under two heads, viz.,(1)Mantropaniṣads (those forming part of the Saṁhitā portion, consisting of hymns) and (2) Brāhmaṇopaniṣads or those forming part of the Brāhmaṇas or exegetic texts giving rules for the employment of the hymns at particular sacrifices and so on. The Īśāvāsya, the Śwetāśwatara and the Muṇḍaka, Upaniṣads forming part of the Śukla and Kṛṣṇa Yajurveda and Atharvaveda respectively, are thus classed as Mantropaniṣads; while all the rest fall under the category of Brāhmaṇopaniṣads.

† Vide verses 4 and 5 above.

‡We find it mentioned in Book XII. vii. 15 that every Manvantara is presided over by a body of divine administrators consisting of a Manu as its head, a group of gods, the Manu's sons, an Indra ruling over the three worlds, the seven Ṛṣis(seers) and a part manifestation of God Himself. In the first Manvantara of the present Kalpa, known as the Swāyambhuva Manvantara after the name of the Manu presiding over it, the Manu was known as Swāyambhuva (born of Brahmā the creator himself); Priyavrata and Uttānapāda (whose accounts are given in Books V and IV respectively) were his two sons; the gods were known by the name of Yamas; Lord Yajña(a part manifestation of the Lord) Himself held the office of Indra; while Marīci. Atri, Aṅgirā, Pulaha, Kratu, Pulastya, and Vasiṣṭha were the seven seers—vide Book IV.

ऋषेस्तु वेदशिरसस्तुषिता नाम पत्न्यभूत्। तस्यां जज्ञे ततो देवो विभुरित्यभिविश्रुतः ।२१।
अष्टाशीतिसहस्राणि मुनयो ये धृतव्रताः। अन्वशिक्षन्व्रतं तस्य कौमारब्रह्मचारिणः ।२२।

Now Swārociṣa was(the name of) the second Manu,(who was) a son of Agni (the god of fire); while Dyumān, Suṣeṇa, and Rociṣmān were the chief among his sons. (19) In that (Swārociṣa) Manvantara, of course, the Indra was known by the name of) Rocana; while Tusita and others (*viz.*, Toṣa, Pratoṣa, Santoṣa Bhadra, Sānti, Iḍaspati, Idhma, Kavi, Vibhu, Swahna and Sudeva) were the gods. Ūrja (son of Vasiṣṭha) Stambha (son of Kaśyapa, a lord of created beings) and others (namely, Prāṇa, Bṛhaspati, Atri, Datta, also known as Dattātreya, son of Atri, and Cyavana) were the seven seers, (all) expositors of the Vedas.(20) Again, the wife of the sage Vedaśirā was named Tuṣitā. Through her from (the loins of) that sage appeared the Lord Himself, known all over by the name of Vibhu. (21) Eighty-eight thousand sages, who had(all) undertaken a vow of austerity, followed the example of the aforesaid Lord, who had remained a bachelor since His (very) boyhood.(22)

तृतीय उत्तमो नाम प्रियव्रतसुतो मनुः। पवनः सृञ्जयो यज्ञहोत्राद्यास्तत्सुता नृप ।२३।
वसिष्ठतनयाः सप्त ऋषयः प्रमदादयः। सत्या वेदश्रुता भद्रा देवा इन्द्रस्तु सत्यजित् ।२४।
धर्मस्य सूनृतायां तु भगवान्पुरुषोत्तमः। सत्यसेन इति ख्यातो जातः सत्यव्रतैः सह ।२५।
सोऽनृतव्रतदुःशीलानसतो यक्षराक्षसान्। भूतद्रुहो भूतगणांस्त्ववधीत् सत्यजित्सखः ।२६।

The third Manu, son of (the celebrated Emperor)Priyavrata, was known as Uttama. Pavana, Sṛñjaya, Yajñahotra and others were his sons, O Parīkṣit! (23)Pramada and others, sons of Vasiṣṭha, were the seven seers. The Satyas, he Vedaśrutas and the Bhadras were the (names of the three groups of) gods; while the Indra was (known by the name of) Satyajit.(24) Again,from (the loins of) Dharma (the god of piety) through (his wife) Sūnṛtā appeared along with (the class of gods known as) the Satyavratas, the Supreme Person (Himself) celebrated by the name of Lord Satyasena. (25) And with Satyajit (the then Indra) as His helpmate. He killed the wicked Yakṣas and Rākṣasas, who were vowed to mendacity and given to evil ways, as well as hosts of evil spirits who were enemies of created beings.(26)

चतुर्थ उत्तमभ्राता मनुर्नाम्ना च तामसः। पृथुः ख्यातिर्नरः केतुरित्याद्या दश तत्सुताः ।२७।
सत्यका हरयो वीरा देवास्त्रिशिख ईश्वरः। ज्योतिर्धामादयः सप्त ऋषयस्तामसेऽन्तरे ।२८।
देवा वैधृतयो नाम विधृतेस्तनया नृप। नष्टाः कालेन यैर्वेदा विधृताः स्वेन तेजसा ।२९।
तत्रापि जज्ञे भगवान्हरिण्यां हरिमेधसः। हरिरित्याहृतो येन गजेन्द्रो मोचितो ग्रहात् ।३०।

The fourth Manu, Tāmasa by name, was a brother of Uttama. Pṛthu, Khyāti, Nara, Ketu and others were his ten sons. (27) The Satyakas, the Haris and the Vīras were (the three groups of) the gods; Triśikha was (the name of) their ruler (Indra); while Jyotirdhāma and others (viz., Pṛthu, Kāvya or Śukrācrāya, Caitra, Agni, Dhanada and Pīvara) were the seven seers in that Manvantara, which went by the name of Tāmasa.(28) The (other) gods (in that Manvantara), Vaidhṛtis by name, were the sons of Vidhṛti, by whom the Vedas, that had been lost (forgotten) in course of time, were preserved (retained in their memory) by their own intellectual calibre, O king ! (29) In that Manvantara the Lord too was born through Hariṇī from (the loins of) the sage Harimedhā (her husband) and was named Śrī Hari, by whom the (celebrated) leader of (a herd of) elephants was extricated from (the grip of) an alligator. (30)

राजोवाच

बादरायण एतत् ते श्रोतुमिच्छामहे वयम्। हरिर्यथा गजपतिं ग्राहग्रस्तममूमुचत् ।३१।

तत्कथा सुमहत् पुण्यं धन्यं स्वस्त्ययनं शुभम्। यत्र यत्रोत्तमश्लोको भगवान्गीयते हरिः ।३२।

The king (Parīkṣit) submitted : O son of Bādarāyaṇa (the sage Vedavyāsa, so-called because he had his abode in a thicket of jujube trees), we long to hear from you the story as to how Śrī Hari delivered the (said) king of elephants, seized by an alligator. (31) That (alone) of (all) stories is highly sacred, praiseworthy, conducive to blessedness and auspicious, in which Lord Śrī Hari of excellent renown is celebrated. (32)

सूत उवाच

परीक्षितैवं स तु बादरायणिः प्रायोपविष्टेन कथासु चोदितः।

उवाच विप्राः प्रतिनन्द्य पार्थिवं मुदा मुनीनां सदसि स्म शृण्वताम् ।३३।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धे मन्वन्तरानुचरिते प्रथमोऽध्यायः ।१।

Sūta went on : Thus urged by Parīkṣit, who sat determined to die (of starvation to make amends for the indignity offered by him to a holy sage absorbed in meditation by throwing a dead serpent on his person), to continue his discourses (on the pastimes of the Lord), the sage Śukadeva (son of Bādarāyaṇa,) O Brāhmaṇas, congratulated the emperor and joyously spoke (as follows) in that assembly of sages who were (all) listening (with rapt attention). (33)

Thus ends the first discourse, forming part of the story of the (various) Manvantaras, in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्वितीयोऽध्यायः

Discourse II

The lord of elephants is caught in the grip of an alligator

श्रीशुक उवाच

आसीद् गिरिवरो राजंस्त्रिकूट इति विश्रुतः। क्षीरोदेनावृतः श्रीमान्योजनायुतमुच्छ्रितः । १ ।

तावता विस्तृतः पर्यक् त्रिभिः शृङ्गैः पयोनिधिम्। दिशः खं रोचयन्नास्ते रौप्यायसहिरण्मयैः । २ ।

अन्यैश्च कुकुभः सर्वा रत्नधातुविचित्रितैः। नानाद्रुमलतागुल्मैर्निर्घोषैर्निर्झराम्भसाम् । ३ ।

स चावनिज्यमानाङ्घ्रिः समन्तात् पयऊर्मिभिः। करोति श्यामलां भूमिं हरिन्मरकताश्मभिः । ४ ।

सिद्धचारणगन्धर्वविद्याधरमहोरगैः। किन्नरैरप्सरोभिश्च क्रीडद्भिर्जुष्टकन्दरः । ५ ।

यत्र संगीतसन्नादैर्नदद्गुहममर्षया। अभिगर्जन्ति हरयः श्लाघिनः परशङ्कया । ६ ।

नानारण्यपशुव्रातसङ्कुलद्रोण्यलङ्कृतः। चित्रद्रुमसुरोद्यानकलकण्ठविहङ्गमः । ७ ।

सरित्सरोभिरच्छोदैः पुलिनैर्मणिवालुकैः। देवस्त्रीमज्जनामोदसौरभाम्बुनिलैर्युतः । ८ ।

Śrī Śuka began again : There was a great mountain, celebrated by the name Trikūṭa, (which was) encircled by the ocean of milk rich in mineral wealth and was ten thousand Yojanas (or eighty thousand miles) high, O Parīkṣit ! (1) Wide to the same extent (as its height) on all sides, it stood illuminating the ocean (around), the (four) cardinal points as well

as the sky with (its) three (principal) peaks of silver, steel and gold (respectively), and lending charm to all the quarters with (its) other peaks rendered picturesque by (their wealth of) precious stones and minerals(of diverse colours), by (their) trees, creepers and shrubs of various description as well as by the murmuring sound of the water of their cascades. (2-3) With its foot being (constantly) washed by the waves of the ocean on every side, the mountain made the lowlands (enclosing it) look dark green (as if covered by turf) by its emeralds scattered on all sides (by the corrosive action of the waves). (4) Its caves were frequented by sporting Siddhas (a class of demigods endowed with mystic powers from their very birth), Cāraṇas (celestial bards), Gandharvas (celestial musicians), Vidyādharas (celestial artistes) and great Nāgas(serpent-demons having a human face and serpent-like body) as well as by Kinnaras (another class of celestial musicians with a human figure and the head of a horse or *vice versa*), and Apsarās(celsestial nymphs). (5) There haughty lions roared in indignation aroused by the suspected presence of another lion, with their face turned towards the part where the caves echoed with the music (of the Kinnaras etc.). (6) The mountain looked charming with (its) valleys infested by herds of wild beasts of various description. And birds sweetly warbled in (its) celestial gardens rich in a variety of trees.(7) It was adorned with rivers and lakes of limpid water and banks carpeted with the sands of gems and fanned by breezes charged with drops of water scented with the fragrance lent to it by the bathing of celestial ladies.(8)

तस्य द्रोण्यां भगवतो वरुणस्य महात्मनः । उद्यानमृतुमन्नाम आक्रीडं सुरयोषिताम् । ९ ।
सर्वतोऽलङ्कृतं दिव्यैर्नित्यं पुष्पफलद्रुमैः । मन्दारैः पारिजातैश्च पाटलाशोकचम्पकैः । १० ।
चूतैः प्रियालैः पनसैराम्रैराम्रातकैरपि । क्रमुकैर्नालिकेरैश्च खर्जूरैर्बीजपूरकैः । ११ ।
मधूकैः सालतालैश्च तमालैरसनार्जुनैः । अरिष्टोदुम्बरप्लक्षैर्वटैः किंशुकचन्दनैः । १२ ।
पिचुमन्दैः कोविदारैः सरलैः सुरदारुभिः । द्राक्षेक्षुरम्भाजम्बूभिर्बदर्यक्षाभयामलैः । १३ ।
बिल्वैः कपित्थैर्जम्बीरैर्वृतो भल्लातकादिभिः । तस्मिन्सरः सुविपुलं लसत्काञ्चनपङ्कजम् । १४ ।
कुमुदोत्पलकह्लारशतपत्रश्रियोर्जितम् । मत्तषट्पदनिर्घुष्टं शकुन्तैश्च कलस्वनैः । १५ ।
हंसकारण्डवाकीर्णं चक्राह्वैः सारसैरपि । जलकुक्कुटकोयष्टिदात्यूहकुलकूजितम् । १६ ।
मत्स्यकच्छपसञ्चारचलत्पद्मरजःपयः । कदम्बवेतसनलनीपवञ्जुलकैर्वृतम् । १७ ।
कुन्दैः कुरबकाशोकैः शिरीषैः कुटजेङ्गुदैः । कुब्जकैः स्वर्णयूथीभिर्नागपुन्नागजातिभिः । १८ ।
मल्लिकाशतपत्रैश्च माधवीजालकादिभिः । शोभितं तीरजैश्चान्यैर्नित्यर्तुभिरलं द्रुमैः । १९ ।

In a (particular) valley of that mountain there existed a garden belonging to the glorious and high-souled Varuṇa (the god of water), which bore the name of Ṛtumān and was the sporting-ground of celestial ladies. (9) On all sides it was graced with celestial trees ever full of flowers and fruits and was fenced with Mandāras (acacias), Pārijātas (coral trees), Pāṭalas, Aśokas and Campakas, different species of mangoes, Priyālas and Panasas (bread-fruit trees) as well as with Āmrātakas (hog-plum trees), Kramukas (arecas) and cocoanut-trees, date-palms and Bījapūras (citrons), Madhūkas, Śālas, Palmyras, Tamālas, Asanas, Arjunas, Ariṣṭas (soap-berries), Udumbaras, Plakṣas,banyan trees, Kiṁśukas and sandal-trees, Nimba-trees, Kovidāras, Saralas (a species of pine trees), deodars, vines, sugar-canes, plantains and rose-apples, plum-trees, Akṣas, the yellow myrobalan and myrobalan trees, Bilvas (wood-apples), Kapitthas and Jambīras (lemons),as well as by Bhallātakas (the marking- nut trees) and so on. In that garden there existed a very extensive lake studded with splendid golden lotuses. (10—14) It looked grand with the splendour of lilies and lotuses of various species (such as Utpalas, Kalhāras and Śatapatras) and was

resonant with the humming of intoxicated bees as well as by sweetly warbling birds. (15) It was swarmed by swans and Kāraṇḍavas(a variety of ducks) as well as by Cakravākas (ruddy geese) and cranes, and resounded with the noise of swarms of water-fowls, Koyaṣṭis (paddy-birds) and Cātakas.(16) Its water was overlaid with the pollen of lotuses shaking with the movements of fishes and tortoises and was hemmed in with Kadambas, canes, Nalas (a species of reeds), Nīpas (a variety of Kadambas) and Vañjulas. (17) It looked most charming with its Kundas (a species of jasmine), Kurabakas (red amaranths), Aśokas, Śirīṣas, Kuṭajas, Ingudīs, Kubjakas, Swarṇayūthīs (yellow jasmines), Nāgas,Punnāgas and Jātis, Mallikās and Śatapatras, Mādhavīs (spring- flowers), Jālakas etc., as well as with other trees growing on its margin and bearing flowers and fruits during all the seasons. (18-19)

तत्रैकदा तद्गिरिकाननाश्रयः करेणुभिर्वारणयूथपश्चरन् ।
सकण्टकान् कीचकवेणुवेत्रवद् विशालगुल्मं प्ररुजन्वनस्पतीन् ।२०।
यद्गन्धमात्राद्धरयो गजेन्द्रा व्याघ्रादयो व्यालमृगाः सखड्गाः ।
महोरगाश्चापि भयाद् द्रवन्ति सगौरकृष्णाः शरभाश्चमर्यः ।२१।
वृका वराहा महिषर्क्षशल्या गोपुच्छसालावृकमर्कटाश्च ।
अन्यत्र क्षुद्रा हरिणाः शशादयश्चरन्त्यभीता यदनुग्रहेण ।२२।
स घर्मतप्तः करिभिः करेणुभिर्वृतो मदच्युत्कलभैरनुद्रुतः ।
गिरिं गरिम्णा परितः प्रकम्पयन् निषेव्यमाणोऽलिकुलैर्मदाशनैः ।२३।
सरोऽनिलं पङ्कजरेणुरूषितं जिघ्रन्विदूरान्मदविह्वलेक्षणः ।
वृतः स्वयूथेन तृषार्दितेन तत् सरोवराभ्याशमथागमद् द्रुतम् ।२४।
विगाह्य तस्मिन्नमृताम्बु निर्मलं हेमारविन्दोत्पलरेणुवासितम् ।
पपौ निकामं निजपुष्करोद्धृतमात्मानमद्भिः स्नपयन्नातक्लमः ।२५।
स्वपुष्करेणोद्धृतशीकराम्बुभिर्निपाययन्संस्नपयन्यथा गृही ।
घृणी करेणूः कलभांश्च दुर्मदो नाचष्ट कृच्छ्रं कृपणोऽजमायया ।२६।

In that garden, one day, the leader of a herd of elephants, that had its abode in the forest of that mountain, was roaming about with (a number of) female elephants, breaking (its) thorny trees and a large thicket consisting of various types of bamboos (such as Kīcakas) and canes.(20) Perceiving it by scent alone, lions and (other) leaders of elephants, tigers and other beasts of prey, including rhinoceroses, and even huge serpents, black and white Śarabhas (eight-footed animals, now extinct, represented as stronger than the lion and the elephant) and Camarīs (female yaks) took to flight out of fear. (21)The weaker animals, viz., wolves,boars, bisons, bears, porcupines, baboons, hyenas and monkeys as well as antelopes,hares etc., fearlessly roamed about elsewhere (outside the range of its sight) by its sufferance.(22) Surrounded by (other) elephants (of its herd) and female elephants (too) and followed by their youngs, the elephant, that was emitting temporal fluid (all along) and was consequently being dogged by swarms of black-bees that fed on that fluid, was shaking the mountain on every side by its (huge) weight. Scenting from a long distance the breeze blowing from the lake—charged as it was with the pollen of lotuses—and accompanied by its herd, which was (likewise) oppressed with thirst, the elephant now swiftly made to the vicinity of the lake, afflicted as it was by heat, its eyes rolling under the influence of that temporal fluid.(23-24) Making its way into the lake, bathing itself with its water, and thus relieved of fatigue, it drank to its satisfaction the clear and nectar-like water perfumed with the pollen of golden and blue lotuses with the tip of its proboscis. (25) Spraying the female

elephants as well as their youngs with drops of water drawn by its own trunk and making them drink it, full of compassion (as it was for its herd), like a householder, the proud elephant, infatuated by the deluding potency of the eternal Lord, did not foresee the (impending) peril.(26)

तं तत्र कश्चिन्नृप दैवचोदितो ग्राहो बलीयांश्चरणे रुषाग्रहीत्।
यदृच्छयैवं व्यसनं गतो गजो यथाबलं सोऽतिबलो विचक्रमे।२७।
तथाऽऽतुरं यूथपतिं करेणवो विकृष्यमाणं तरसा बलीयसा।
विचुक्रुशुर्दीनधियोऽपरे गजाः पार्ष्णिग्रहास्तारयितुं न चाशकन्।२८।
नियुध्यतोरेवमिभेन्द्रनक्रयोर्विकर्षतोरन्तरतो बहिर्मिथः।
समाः सहस्रं व्यगमन् महीपते सप्राणयोश्चित्रममंसतामराः।२९।

Directed by destiny, O protector of men, some very powerful alligator indignantly seized the elephant by the foot in that lake. Thus fallen into adversity by the will of Providence, that mighty elephant struggled to the utmost of its strength (to shake off the enemy's hold). (27) Perceiving the leader of their herd being thus forcibly dragged by the mighty foe, and unable to help itself, the female elephants, whose mind was (greatly) perplexed, (merely) shrieked; while the other elephants, even though they tried (their utmost) to help their leader (from behind), could not liberate it. (28) While the lord of elephants and the alligator were thus contending and pulling each other, the one outside and the other inside, both remaining alive, a thousand years rolled by, O ruler of the earth. The gods (too) looked upon this (event) as (something) strange. (29)

ततो गजेन्द्रस्य मनोबलौजसां कालेन दीर्घेण महानभूद् व्ययः।
विकृष्यमाणस्य जलेऽवसीदतो विपर्ययोऽभूत् सकलं जलौकसः।३०।
इत्थं गजेन्द्रः स यदाऽऽप संकटं प्राणस्य देही विवशो यदृच्छया।
अपारयन्नात्मविमोक्षणे चिरं दध्याविमां बुद्धिमथाभ्यपद्यत।३१।
न मामिमे ज्ञातय आतुरं गजाः कुतः करिण्यः प्रभवन्ति मोचितुम्।
ग्राहेण पाशेन विधातुरावृतोऽप्यहं च तं यामि परं परायणम्।३२।
यः कश्चनेशो बलिनोऽन्तकोरगात् प्रचण्डवेगादभिधावतो भृशम्।
भीतं प्रपन्नं परिपाति यद्भयान्मृत्युः प्रधावत्यरणं तमीमहि।३३।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धे मन्वन्तरानुवर्णने गजेन्द्रोपाख्याने द्वितीयोऽध्यायः।२।

After this (due to lack of nourishment, however,) there came about a great depletion of spirit, strength and vitality of the king of elephants, as it was being dragged in water for (such) a long time and was now languishing; while in the case of the alligator (that had its abode in water and derived its nourishment from water) all this (strength etc.), turned out to be otherwise (came to be redoubled). (30)When the lord of elephants, that looked upon the body (alone) as its self, unexpectedly came face to face with this danger to life and felt (absolutely) powerless, and incapable of liberating itself (from the hold of its enemy), it pondered for a long time and presently arrived at the following conclusion.(31) (The elephant said to itself,) "These, my kith and kin, have no power to extricate me, fallen in distress (as I am); how (then) can the female elephants do it ? (Therefore,) entrapped as I am in the snare of Providence in the shape of the alligator, even I (a beast) flee (for protection) to the Supreme, the ultimate refuge (of all). (32) Whosoever being the almighty Lord Protects on every side a suppliant very much afraid of the powerful serpent in the form of Death, possessed of terrible speed and advancing in every direction, and from fear of whom Death

(himself) runs to and fro (to devour living beings), let us approach Him as our asylum."(33)

Thus ends the second discourse, hinging on the legend of the king of elephants forming part of the story of the Manvantaras, in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ तृतीयोऽध्यायः

Discourse III

The leader of the elephants extols the Lord and is rescued from the dangerous situation

श्रीशुक उवाच

एवं व्यवसितो बुद्ध्या समाधाय मनो हृदि। जजाप परमं जाप्यं प्राग्जन्मन्यनुशिक्षितम्। १।

Śrī Śuka resumed: Having thus resolved by force of reason and steadied the mind in the region of the heart, the king of elephants proceeded (mentally) to repeat the (following) excellent prayer(worth repeating again and again), learnt by heart in its previous incarnation (as king Indradyumna).* (1)

गजेन्द्र उवाच

ॐ नमो भगवते तस्मै यत एतच्चिदात्मकम्। पुरुषायादिबीजाय परेशायाभिधीमहि। २।
यस्मिन्निदं यतश्चेदं येनेदं य इदं स्वयम्। योऽस्मात् परस्माच्च परस्तं प्रपद्ये स्वयम्भुवम्। ३।
यः स्वात्मनीदं निजमाययार्पितं क्वचिद् विभातं क्व च तत् तिरोहितम्।
अविद्धदृक् साक्ष्युभयं तदीक्षते स आत्ममूलोऽवतु मां परात्परः। ४।
कालेन पञ्चत्वमितेषु कृत्स्नशो लोकेषु पालेषु च सर्वहेतुषु।
तमस्तदाऽऽसीद् गहनं गभीरं यस्तस्य पारेऽभिविराजते विभुः। ५।
न यस्य देवा ऋषयः पदं विदुर्जन्तुः पुनः कोऽर्हति गन्तुमीरितुम्।
यथा नटस्याकृतिभिर्विचेष्टतो दुरत्ययानुक्रमणः स मावतु। ६।
दिदृक्षवो यस्य पदं सुमङ्गलं विमुक्तसङ्गा मुनयः सुसाधवः।
चरन्त्यलोकव्रतमव्रणं वने भूतात्मभूताः सुहृदः स मे गतिः। ७।
न विद्यते यस्य च जन्म कर्म वा न नामरूपे गुणदोष एव वा।
तथापि लोकाप्ययसंभवाय यः स्वमायया तान्यनुकालमृच्छति। ८।
तस्मै नमः परेशाय ब्रह्मणेऽनन्तशक्तये। अरूपायोरुरूपाय नम आश्चर्यकर्मणे। ९।
नम आत्मप्रदीपाय साक्षिणे परमात्मने। नमो गिरां विदूराय मनसश्चेतसामपि। १०।
सत्त्वेन प्रतिलभ्याय नैष्कर्म्येण विपश्चिता। नमः कैवल्यनाथाय निर्वाणसुखसंविदे। ११।
नमः शान्ताय घोराय मूढाय गुणधर्मिणे। निर्विशेषाय साम्याय नमो ज्ञानघनाय च। १२।
क्षेत्रज्ञाय नमस्तुभ्यं सर्वाध्यक्षाय साक्षिणे। पुरुषायात्ममूलाय मूलप्रकृतये नमः। १३।

* Vide Discourse IV.

सर्वेन्द्रियगुणद्रष्ट्रे सर्वप्रत्ययहेतवे । असताच्छाययोक्ताय सदाभासाय ते नमः ।१४।
नमो नमस्तेऽखिलकारणाय निष्कारणायाद्भुतकारणाय ।
सर्वागमाम्नायमहार्णवाय नमोऽपवर्गाय परायणाय ।१५।
गुणारणिच्छन्नचिदूष्मपाय तत्क्षोभविस्फूर्जितमानसाय ।
नैष्कर्म्यभावेन विवर्जितागमस्वयंप्रकाशाय नमस्करोमि ।१६।

The king of elephants (mentally) prayed: We mentally offer (our) salutation to that all-powerful supreme Lord—denoted by the mystical syllable Oṁ—because of whom (animated by whom) this (psycho-physical) organism appears as conscious and who enters the (various) bodies (as their causes) in the shape of Prakṛti (primordial Matter) and Puruṣa (the Spirit). (2) I (mentally) approach(for protection) that self- existent Lord in whom (as its ground) this universe rests, from whom it has emanated, by whom and by whose instrumentality it is brought into existence, (nay,) who Himself constitutes this universe, and (yet) who is beyond this phenomenal existence as well as its unmanifest Cause (Prakṛti).(3) May that self-revealed Lord protect me—He who transcends (reveals) even the revealing agencies (the eye, mind and so on), and who because of His unobstructed vision regards as a (disinterested) witness this aforesaid universe, projected (evolved) in His own Self by His creative energy, both when sometimes (at the time of creation) it becomes manifest, and when at other times it likewise gets screened from view (at the time of dissolution being merged in Prakṛti). (4) (At the time of final dissolution) when (all) the (fourteen)* spheres and (the bodies of) their guardians (Brahmā and others) are reduced to the state of (their causes,) the five (gross) elements (earth, water, fire, air and ether) and all the causes (viz., the five gross elements, the five subtle elements, the five senses of perception, the five organs of action, the mind, the ego and the Mahat-tattva or the principle of Cosmic Intelligence) get dissolved (into their ultimate Cause, Prakṛti or primordial Matter) by lapse of time (to the extent of two Parārdhas, the lifetime of a Brahmā), impenetrable (incomprehensible) and fathomless darkness (ignorance in the shape of the Unmanifest) prevails at that time. May that all-pervading Lord protect me, who sheds His lustre all round (even) beyond that darkness, nay, whose reality (even) gods and seers cannot comprehend—any more than an ordinary spectator can discover the identity of an actor acting differently in diverse appearances—much less can any(other ordinary and ignorant) creature know or describe it, His course of conduct being hard to fathom.(5-6) He alone is my refuge, whose most auspicious nature (even) contemplative souls that have completely shaken off (all) attachment and are identified with, and benevolently disposed towards, (all) created beings and exceedingly pious (in character) are eager to perceive, for which they scrupulously observe in the woods (away from the bustle of worldly life) sacred vows(of continence etc.), beyond the capacity of ordinary people. (7) Hail, hail to that all perfect supreme Lord of infinite potencies and wonderful activity, devoid of form, yet possessed of innumerable forms, for whom there is neither birth (brought about by past Karma) nor actions(inspired by the sense of doership), neither name nor form (when He is conceived of as devoid of attributes), and

* The fourteen worlds comprise the seven higher worlds, viz., (1)Bhūrloka (the earth); (2) Bhuvarloka (the space between the earth and the sun, inhabited by Munis, Siddhas and so on);(3) Swarloka (Indra's heaven above the sun or between the sun and the pole-star); (4) Maharloka(a region above the pole-star and inhabited by Bhṛgu and the other sages who survive the destruction of the three lower worlds); (5) Janaloka (inhabited by the sage Sanaka and his three brothers—Sanandana, Sanātana and Sanatkumāra); (6) Tapoloka (inhabited by ascetic sages) and (7) Brahmaloka (the realm of Brahmā, the creator, ascent to which exempts one from rebirth); and the seven lower worlds called in the order of their descent below the earth as (1) Atala, (2) Vitala, (3)Sutala, (4)Talātala, (5)Mahātala, (6)Rasātala and (7)Pātāla, which have already been described in detail in Book V (Discourse 24).

in whom there is neither merit nor demerit, nevertheless who assumes (all) these from time to time (according to the exigencies of time) by His own Māyā (will-power) for the destruction and creation of the world. (8-9) Salutations to the supreme Spirit who is revealed by His own Self (requires no other light to reveal Himself) and stands as the witness (of all) ! Greetings to Him who is entirely beyond (the ken of) speech and mind and the (diverse) faculties of mind !! (10) (My) bow to Him who is attainable by a wise man through purity of mind acquired by means of cessation from worldly activity (and by means of devotional practices), who is the Lord (Bestower) of final beatitude and (also) constitutes the realization of the bliss of final beatitude. (11) Hail to Him who having adopted the characteristics of the (three)modes of Prakṛti, (severally) appears as serene, dreadful and infatuated, but who is (really) destitute of (all) difference and uniform (in every respect). Hail to Him who is wisdom crystallized (as distinguished from Prakṛti, which, though undifferentiated and uniform like Him, is devoid of consciousness).(12) (My) bow to You, the Knower of (all) psycho-physical organisms, the Ruler and Witness of all ! Salutations to the Source of all Jīvas (embodied souls) as well as of Prakṛti (the ultimate cause of the universe), because existent before them all.(13) (My) greetings to You, the Perceiver of all the senses of perception as well as of their objects, the Source of all (the varieties of) cognitions, who are indicated (even as a material body by its reflection) by the phenomenal existence (in the shape of the psycho-physical organism) as well as by Nescience (the root of all phenomena) inasmuch as it is You who are reflected in the shape of existence (in every phenomena).(14) Hail, hail to You, the Cause of all (effects), Yours If without a cause, and a wondrous cause (in the sense that unlike other causes You remain unchanged even though assuming the form of the universe). Salutations to You, constituting the great ocean to which all Tantras (such as the Pāñcarātra) and Vedas (like so many streams) are directed, the embodiment of final beatitude, the refuge of the great !! (15) I bow to the Lord, who is the fire of Consciousness hidden in the Araṇis (pieces of wood used for kindling fire by attrition) of the Guṇas (the modes of Prakṛti), whose creative will is aroused when the equilibrium of the Guṇas is disturbed, and who reveals Himself of His own accord to (the mind of) those (enlightened souls) who have kept at a distance (the injunctions and interdictions of) the Śāstras by dint of contemplation on the truth of the Spirit.(16)

मादृक्प्रपन्नपशुपाशविमोक्षणाय मुक्ताय भूरिकरुणाय नमोऽलयाय ।
स्वांशेन सर्वतनुभृन्मनसि प्रतीतप्रत्यग्दृशे भगवते बृहते नमस्ते ।१७।
आत्मात्मजाप्तगृहवित्तजनेषु सक्तैर्दुष्प्रापणाय गुणसङ्गविवर्जिताय ।
मुक्तात्मभिः स्वहृदये परिभाविताय ज्ञानात्मने भगवते नम ईश्वराय ।१८।
यं धर्मकामार्थविमुक्तिकामा भजन्त इष्टां गतिमाप्नुवन्ति ।
किं त्वाशिषो रात्यपि देहमव्ययं करोतु मेऽदभ्रदयो विमोक्षणम् ।१९।
एकान्तिनो यस्य न कञ्चनार्थं वाञ्छन्ति ये वै भगवत्प्रपन्नाः ।
अत्यद्भुतं तच्चरितं सुमङ्गलं गायन्त आनन्दसमुद्रमग्नाः ।२०।
तमक्षरं ब्रह्म परं परेशमव्यक्तमाध्यात्मिकयोगगम्यम् ।
अतीन्द्रियं सूक्ष्ममिवातिदूरमनन्तमाद्यं परिपूर्णमीडे ।२१।

(My) bow to the Lord of boundless compassion who is not only ever free (Himself) but is also capable of finally undoing the cords(of ignorance) binding the beast-like (ignorant) souls akin to me fallen at His mercy, nay, who knows no weariness (in doing this work)! (My greetings to You, the almighty and infinite Lord, who by a part of Your being appear as the Inner Controller in the mind of all embodied souls !!(17) Hail to the all-powerful Lord Who,

being entirely free from attachment to the objects of senses, is (consequently) unattainable by those attached to their body, children, friends, house, wealth and kinsmen and Who, being consciousness itself, is constantly contemplated upon by emancipated souls in their own heart.(18) May that Lord of unbounded mercy bring about my complete deliverance (from the clutches of this monster as well as from the bondage of worldly existence), by worshipping Whom those seeking religious merit, objects of sensuous enjoyment, (worldly) riches and final beatitude attain their desired goal, nay, Who grants them other (unexpected) boons (too) as well as an undecaying (divine) body (in which they sport with Him). (19) I glorify that imperishable, all-pervading, (most) subtle (mysterious), infinite and absolutely perfect Supreme, the (very) First principle, the Ruler(even) of the greatest (Brahmā, Śiva and so on), Who, though unmanifest (to those who do not worship Him) is attainable (by His worshippers) through Yoga (concentration of mind) directed towards the supreme Spirit (Himself), Who is beyond the(range of the material) senses and (though near at hand, being our very self) appears as though exceedingly remote (being veiled by His deluding potency), and from whom people exclusively devoted to Him, (nay,) even those who have sought shelter in the Lord do not seek any boon (in the shape of religious merit and so on), but are immersed in an ocean of bliss while singing His most marvellous and highly auspicious stories.(20-21)

यस्य ब्रह्मादयो देवा वेदा लोकाश्चराचराः। नामरूपविभेदेन फल्व्या च कलया कृताः।२२।
यथार्चिषोऽग्नेः सवितुर्गभस्तयो निर्यान्ति संयान्त्यसकृत् स्वरोचिषः।
तथा यतोऽयं गुणसंप्रवाहो बुद्धिर्मनः खानि शरीरसर्गाः।२३।
स वै न देवासुरमर्त्यतिर्यङ् न स्त्री न षण्ढो न पुमान् न जन्तुः।
नायं गुणः कर्म न सन्न चासन्निषेधशेषो जयतादशेषः।२४।
जिजीविषे नाहमिहामुया किमन्तर्बहिश्चावृतयेभयोन्या।
इच्छामि कालेन न यस्य विप्लवस्तस्यात्मलोकावरणस्य मोक्षम्।२५।
सोऽहं विश्वसृजं विश्वमविश्वं विश्ववेदसम्। विश्वात्मानमजं ब्रह्म प्रणतोऽस्मि परं पदम्।२६।
योगरन्धितकर्माणो हृदि योगविभाविते। योगिनो यं प्रपश्यन्ति योगेशं तं नतोऽस्म्यहम्।२७।
नमो नमस्तुभ्यमसह्यवेगशक्तित्रयायाखिलधीगुणाय।
प्रपन्नपालाय दुरन्तशक्तये कदिन्द्रियाणामनवाप्यवर्त्मने।२८।
नायं वेद स्वमात्मानं यच्छक्त्याहंधिया हतम्। तं दुरत्ययमाहात्म्यं भगवन्तमितोऽस्म्यहम्।२९।

The Lord by whose minutest ray (all) the gods with Brahmā as their head, the (four) Vedas and (both) the animate and inanimate worlds have been created with an infinite variety of names and forms and from whom, the self-luminous One, this phenomenal world—which is(nothing but) a modification of the three Guṇas, consisting as it does of the intellect, the mind, the (ten) Indriyas (the five senses of perception and the five organs of action), the bodies with which a Jīva is invested in the course of its mundane existence—emanates and into Whom it returns in the same way as flames emanate again and again from fire and rays from the sun, and then return (into the fire and the sun respectively)—that Lord is, really speaking, neither a god nor a demon nor a human being nor again an animal; He is neither a female nor a male nor a person of neither sex nor is He an asexual creature, He is neither an attribute nor an action, neither an effect nor a cause. He is that which remains (as the basis of negation) after everything else has been negated, and (yet) constitutes all. May He reveal Himself (for bringing about my release) ! (22—24) I do not long to survive (by being extricated from the grip of this alligator); what have I to do here (in this mortal world) with this elephant-life, enveloped as it is with ignorance in and out ? I (for my part only) seek the lifting of the

veil (of ignorance) that screens the light (knowledge)of the Spirit, and the tearing of which is not possible by (the destructive influence of) time (but by spiritual enlightenment alone).(25) Such as I am, I (simply) bow to that all-pervading Spirit which not only creates the universe but (also) constitutes the universe and is yet other than the universe, (nay), which toys with the universe and is the Soul (Inner Controller) of the universe, which is devoid of birth(etc.), and is the supreme goal (of all). (26) (Again), I do homage to that Master of Yoga (supernatural Powers) whom Yogīs,(mystics or those practising concentration of mind), that have burnt the (entire stock of) their Karma (past actions) by means of Devotion, directly perceive in their heart purified through (the practice of) Yoga (concentration of mind).(27) Hail, hail to You of endless potency, the protector of those who have taken refuge in You, the force (in the shape of passion etc.,) of whose threefold energy (in the form of the three Guṇas—Sattva, Rajas and Tamas) is irresistible, who manifest Yourself as the objects of all the senses of perception and whose (very) path is unattainable by those whose senses are directed towards the (outside) world. (28) I have sought that Lord whose glory cannot be easily surpassed and due to whose Māyā (deluding potency) this Jīva is unable to know its own self (essential character), obscured (as it is) by the ego-sense (a product of that Māyā).(29)

श्रीशुक उवाच

एवं गजेन्द्रमुपवर्णितनिर्विशेषं ब्रह्मादयो विविधलिङ्गभिदाभिमानाः ।
नैते यदोपससृपुर्निखिलात्मकत्वात् तत्राखिलामरमयो हरिराविरासीत् ।३०।
तं तद्वदार्त्तमुपलभ्य जगन्निवासः स्तोत्रं निशम्य दिविजैः सह संस्तुवद्भिः ।
छन्दोमयेन गरुडेन समुह्यमानश्चक्रायुधोऽभ्यगमदाशु यतो गजेन्द्रः ।३१।
सोऽन्तःसरस्युरुबलेन गृहीत आर्तो दृष्ट्वा गरुत्मति हरिं ख उपात्तचक्रम् ।
उत्क्षिप्य साम्बुजकरं गिरमाह कृच्छ्रान्नारायणाखिलगुरो भगवन् नमस्ते ।३२।
तं वीक्ष्य पीडितमजः सहसावतीर्य सग्राहमाशु सरसः कृपयोज्जहार ।
ग्राहाद् विपाटितमुखादरिणा गजेन्द्रं संपश्यतां हरिरमूमुचदुस्रियाणाम् ।३३।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धे गजेन्द्रमोक्षणे तृतीयोऽध्यायः ।३।

Śrī Śuka continued: When these (aforementioned) gods, Brahmā (the creator) and others, who are identified with their respective distinctive forms, did not approach the king of the elephants, that had referred to (glorified) the Lord as devoid of any particular form as aforesaid, Śrī Hari, (who had taken His descent from the loins of Harimedhā through his wife, Harinī * and) who embodies all the gods (in His person) because of His being the Soul of all, manifested Himself on that (very) spot. (30) Finding the elephant distressed like that † and having heard the hymn (mentally recited by it and reproduced in the preceding verses), the Lord who wields the discus (Sudarśana) as His (characteristic) weapon and is the Abode of the universe, forthwith arrived where the king of the elephants was, being swiftly borne (on his back) by Garuḍa (the king of the birds)— possessed of a speed that depends on his will— and accompanied by celestial beings who were duly extolling Him. (31) Beholding Śrī Hari (mounted) on (the back of) Garuḍa in the air with the discus uplifted (in one of His arms), and holding up its trunk with a lotus (plucked by way of an offering‡), the elephant, (that had been)

* Vide VIII. i. 30.

† See Discourse II.

‡ The Indian tradition is that one should never approach a king, deity or preceptor empty-handed (without a present)— 'रिक्तहस्तेन नोपेयाद् राजानं दैवतं गुरुम्'

seized inside the lake by the mighty alligator and felt (much) distressed, uttered with (great) difficulty (on account of pain) the words "Hail to You, O Lord Nārāyaṇa, the Preceptor of the universe !" (32) Perceiving the elephant afflicted and alighting all at once (from the back of Garuḍa) out of (extreme) compassion, the birthless Śrī Hari speedily pulled the king of the elephants (by its trunk) along with the alligator out of the lake and, (even) while the gods stood looking on, extricated it from (the hold of) the alligator,whose jaws had been rent open with the discus. (33)

Thus ends the third discourse, bearing on the deliverance of the king of the elephants, in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चतुर्थोऽध्यायः

Discourse IV

Deliverance of the lord of the elephants

श्रीशुक उवाच

तदा देवर्षिगन्धर्वा ब्रह्मेशानपुरोगमाः । मुमुचुः कुसुमासारं शंसन्तः कर्म तद्धरेः । १ ।
नेदुर्दुन्दुभयो दिव्या गन्धर्वा ननृतुर्जगुः । ऋषयश्चारणाः सिद्धास्तुष्टुवुः पुरुषोत्तमम् । २ ।
योऽसौ ग्राहः स वै सद्यः परमाश्चर्यरूपधृक् । मुक्तो देवलशापेन हूहूर्गन्धर्वसत्तमः । ३ ।
प्रणम्य शिरसाधीशमुत्तमश्लोकमव्ययम् । अगायत यशोधाम कीर्तन्यगुणसत्कथम् । ४ ।
सोऽनुकम्पित ईशेन परिक्रम्य प्रणम्य तम् । लोकस्य पश्यतो लोकं स्वमगान्मुक्तकिल्बिषः । ५ ।

Śrī Śuka resumed: Applauding the aforesaid feat of Lord Śrī Hari, the gods, Ṛṣis (seers) and Gandharvas (present there), headed by Brahmā (the creator) and Lord Śiva, discharged (from the air) a shower of flowers (on the person of the Lord by way of felicitation). (1) Heavenly drums sounded; the Gandharvas (celestial musicians) danced and sang (songs of praise); while Ṛṣis, Cāraṇas (celestial bards) and Siddhas (a class of demigods endowed with mystic powers from their very birth) glorified the supreme Person. (2) That which was (till now) an alligator due to the curse of the sage Devala* has been (in his previous incarnation) the foremost of the Gandharvas, Hūhū (by name). Redeemed (from that curse by the Lord), it forthwith assumed a really most wonderful form.(3) Bowing with his head (bent low), he hymned the supreme immortal Lord of excellent renown, the Abode of (all) glory, whose (innumerable) virtues and sacred stories (alone) are worth celebrating. (4) (Thus) favoured by the Lord, he had (all) his sins washed away; and, walking round Him(as a token of reverence) from left to right and greeting Him, he returned to his home (the realm of the Gandharvas) while the (whole) assembly (of gods and seers present there) stood gazing (with wonder).(5)

गजेन्द्रो भगवत्स्पर्शाद् विमुक्तोऽज्ञानबन्धनात् । प्राप्तो भगवतो रूपं पीतवासाश्चतुर्भुजः । ६ ।
स वै पूर्वमभूद् राजा पाण्ड्यो द्रविडसत्तमः । इन्द्रद्युम्न इति ख्यातो विष्णुव्रतपरायणः । ७ ।

* We are told that this Gandharva was once sporting in a lake along with a number of women. The sage Devala too entered the lake for a bath at that precise hour. Seeing him enter the lake, the haughty Gandharva pulled him by the leg under water. The sage, who at once knew who had played the prank, cursed Hūhū that he would be thrown into the womb of an alligator.

स एकदाऽऽराधनकाल आत्मवान् गृहीतमौनव्रत ईश्वरं हरिम् ।
जटाधरस्तापस आप्लुतोऽच्युतं समर्चयामास कुलाचलाश्रमः । ८ ।
यदृच्छया तत्र महायशा मुनिः समागमच्छिष्यगणैः परिश्रितः ।
तं वीक्ष्य तूष्णीमकृतार्हणादिकं रहस्युपासीनमृषिश्चुकोप ह । ९ ।
तस्मा इमं शापमदादसाधुरयं दुरात्माकृतबुद्धिरद्य ।
विप्रावमन्ता विशतां तमोऽन्धं यथा गजः स्तब्धमतिः स एव । १० ।

Freed for ever from the bondage of ignorance through the touch of the Lord, the leader of (the herd of) elephants (in his turn) attained a form similar to the Lord's, being clad in yellow and endowed with four arms.(6) Indeed the elephant was in its previous birth a Pāṇḍya king,* known by the name of Indradyumna, the foremost of the people of the Draviḍa country (now known by the name of Tamilnadu), and devoted to the worship of Lord Viṣṇu.(7) The monarch, who had turned an ascetic, wearing matted locks on his head, and having his hermitage on the Kulācala mountain, nay, who had taken a vow of silence and subjugated his mind (too) once proceeded to worship the almighty and immortal Lord Śrī Hari with due ceremony at the hour appointed for devotions, having finished his bath (beforehand).(8)By chance there arrived on the spot the sage Agastya of surpassing glory, accompanied by hosts of (his) pupils. Finding him mute (lacking even in polite words) and waiting upon the Lord in seclusion, and perceiving that the king had neglected to offer (him) water to wash his hands with and other articles of worship (to which he was entitled as a venerable newcomer), the sage grew indignant as the story goes. (9) On Indradyumna he pronounced the following imprecation: "This impious, evil-minded and uncultured fellow has insulted a Brāhmaṇa (in me) at this moment. Let him (therefore) be steeped in blinding ignorance; and since he is dull-minded like an elephant, let him be born as an elephant." (10)

श्रीशुक उवाच

एवं शप्त्वा गतोऽगस्त्यो भगवान् नृप सानुगः । इन्द्रद्युम्नोऽपि राजर्षिर्दिष्टं तदुपधारयन् । ११ ।
आपन्नः कौञ्जरीं योनिमात्मस्मृतिविनाशिनीम् । हर्यर्चनानुभावेन यद्गजत्वेऽप्यनुस्मृतिः । १२ ।
एवं विमोक्ष्य गजयूथपमब्जनाभस्तेनापि पार्षदगतिं गमितेन युक्तः ।
गन्धर्वसिद्धविबुधैरुपगीयमानकर्माद्भुतं स्वभवनं गरुडासनोऽगात् । १३ ।
एतन्महाराज तवेरितो मया कृष्णानुभावो गजराजमोक्षणम् ।
स्वर्ग्यं यशस्यं कलिकल्मषापहं दुःस्वप्ननाशं कुरुवर्य शृण्वताम् । १४ ।
यथानुकीर्तयन्त्येतच्छ्रेयस्कामा द्विजातयः । शुचयः प्रातरुत्थाय दुःस्वप्राद्युपशान्तये । १५ ।
इदमाह हरिः प्रीतो गजेन्द्रं कुरुसत्तम । शृण्वतां सर्वभूतानां सर्वभूतमयो विभुः । १६ ।

Śrī Śuka continued: Having cursed Indradyumna as aforesaid, the glorious Agastya went his way along with his followers, O Parikṣit ! Taking the curse to be a freak of (his own) destiny, the royal sage Indradyumna too entered the womb of an elephant, that obliterates the consciousness of the Self. It was by virtue of (his) adoration of Śrī Hari that God-remembrance was awakened in him at the right moment even in the body of an elephant.(11-12) Having thus liberated once for all the leader of the herd of elephants and accompanied even by that elephant—(immediately) transformed into the state of a divine attendant—and

* The Pāṇḍyas were a race of Kṣatriyas that ruled over the land called Draviḍa Deśa in South India.

taking His seat on (the back of) Garuḍa (the king of birds), Lord Śrī Hari (who has a lotus sprung from His navel) withdrew to His transcendent realm (Vaikuṇṭha), His feat (viz., the deliverance of the elephant) being celebrated by Gandharvas, Siddhas and gods. (13) The glory of Śrī Kṛṣṇa (Lord Śrī Hari), O great king, has (thus) been narrated to you by me in the form of the aforementioned deliverance of the king of elephants, (the story of) which leads to heaven, is conducive to renown, wipes out the impurities of the Kali age and eliminates (the possibility of) bad dreams in the case of those who listen to this story. O chief of the Kurus ! (14) Rising (early) in the morning, and getting purified, members of the twice-born classes, seeking (their own) welfare, duly recite this story for neutralizing (the evil effects of) a bad dream and so on. (15) full of joy, the all-pervading Śrī Hari, who embodies all created beings, told the (quondam) king of elephants as follows, O jewel of the Kurus, all living beings (present there) listening. (16)

श्रीभगवानुवाच

ये मां त्वां च सरश्चेदं गिरिकन्दरकाननम्। वेत्रकीचकवेणूनां गुल्मानि सुरपादपान्।१७।
शृङ्गाणीमानि धिष्ण्यानि ब्रह्मणो मे शिवस्य च। क्षीरोदं मे प्रियं धाम श्वेतद्वीपं च भास्वरम्।१८।
श्रीवत्सं कौस्तुभं मालां गदां कौमोदकीं मम। सुदर्शनं पाञ्चजन्यं सुपर्णं पतगेश्वरम्।१९।
शेषं च मत्कलां सूक्ष्मां श्रियं देवीं मदाश्रयाम्। ब्रह्माणं नारदमृषिं भवं प्रह्लादमेव च।२०।
मत्स्यकूर्मवराहाद्यैरवतारैः कृतानि मे। कर्माण्यनन्तपुण्यानि सूर्यं सोमं हुताशनम्।२१।
प्रणवं सत्यमव्यक्तं गोविप्रान् धर्ममव्ययम्। दाक्षायणीर्धर्मपत्नीः सोमकश्यपयोरपि।२२।
गङ्गां सरस्वतीं नन्दां कालिन्दीं सितवारणम्। ध्रुवं ब्रह्मऋषीन्सप्त पुण्यश्लोकांश्च मानवान्।२३।
उत्थायापररात्रान्ते प्रयतः सुसमाहितः। स्मरन्ति मम रूपाणि मुच्यन्ते ह्येनसोऽखिलात्।२४।
ये मां स्तुवन्त्यनेनाङ्ग प्रतिबुध्य निशात्यये। तेषां प्राणात्यये चाहं ददामि विमलां मतिम्।२५।

The Lord said: Rising at the close of the third watch of the night (that immediately following midnight), nay purified and fully composed (in mind), they who remember Me and yourself as well as this lake, the yonder mountain (Trikūṭa) with (its) caves and the forest (clothing it), the clusters of canes and bamboos, (both) of the hollow and solid types, the celestial trees (comprised in this forest), these (three) peaks (of the Trikūṭa mountain), the realms of Brahmā (the creator), Lord Śiva and Myself, the ocean of milk and the resplendent (transcendent) Śwetadwīpa, each being My favourite abode, Śrīvatsa (the curl of hair on My breast), the Kaustubha gem (on my bosom) as well as My garland of sylvan flowers or My necklace of pearls (known by the name of Vaijayantī), My mace, Kaumodakī, (My discus) Sudarśana, (My conch) Pāñcajanya, (My mount) Garuḍa (possessed of beautiful wings), the king of birds, Śeṣa (the serpent-god), who is My subtle emanation, Goddess Śrī (Lakṣmī, the goddess presiding over beauty and prosperity), who has Her abode in Me (on My very bosom), Brahmā (the creator), the sage Nārada, Lord Śiva (the Source of prosperity) as well as (My eminent devotee) Prahrāda, the (numerous) deeds performed through My (various) descents such as the (divine) Fish, Tortoise and Boar, (the very stories of) which yield an inexhaustible store of merit (to the listeners), the sun-god, the moon-god, the god of fire (the consumer of oblations), Praṇava (the mystical syllable OṀ), truth, the Unmanifest (primordial Matter), the cow and the Brāhmaṇas, the immortal religion (the cult of devotion to the Lord), the daughters of Dakṣa who are the wives of Dharma (the god of piety) as well as of the moon-god and Kaśyapa, the (rivers) Gaṅgā, Saraswatī, Nandā(Alakanandā) and Kālindī (Yamunā), the white elephant (Airāvata, the mount of Indra, the lord of paradise), (My immortal devotee) Dhruva, the seven Brāhmaṇa sages and men of sacred renown (such as Nala, Yudhiṣṭhira and Janaka), (that are all) My (glorious) manifestations, are actually freed

from all sin. (17—24) And to them who, waking at the close of night (the commencement of the period known as the Brahma Muhūrta, which extends over two hours and twenty-four minutes before sunrise), extol Me by means of this hymn (mentally recited by you), O dear one, I vouchsafe unclouded memory (of Myself) at the moment of death.(25)

श्रीशुक उवाच

इत्यादिश्य हृषीकेशः प्रध्माय जलजोत्तमम्। हर्षयन्विबुधानीकमारुरोह खगाधिपम् ।२६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धे गजेन्द्रमोक्षणं नाम चतुर्थोऽध्यायः ।४।

Śrī Śuka went on: Having spoken thus and blowing His excellent conch (Pāñcajanya) and (thereby)delighting the host of gods, Śrī Hari (The Controller of the senses) mounted Garuḍa (the king of birds). (26)

Thus ends the fourth discourse entitled " The deliverance of the king of elephants" in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ पञ्चमोऽध्यायः

Discourse V

The gods resort to Brahmā and the latter glorifies the Lord

श्रीशुक उवाच

राजन्नुदितमेतत् ते हरेः कर्माघनाशनम्। गजेन्द्रमोक्षणं पुण्यं रैवतं त्वन्तरं शृणु। १।
पञ्चमो रैवतो नाम मनुस्तामससोदरः। बलिविन्ध्यादयस्तस्य सुता अर्जुनपूर्वकाः। २।
विभुरिन्द्रः सुरगणा राजन्भूतरयादयः। हिरण्यरोमा वेदशिरा ऊर्ध्वबाह्वादयो द्विजाः। ३।
पत्नी विकुण्ठा शुभ्रस्य वैकुण्ठैः सुरसत्तमैः। तयोः स्वकलया जज्ञे वैकुण्ठो भगवान्स्वयम्। ४।
वैकुण्ठः कल्पितो येन लोको लोकनमस्कृतः। रमया प्रार्थ्यमानेन देव्या तत्प्रियकाम्यया। ५।
तस्यानुभावः कथितो गुणाश्च परमोदयाः। भौमान् रेणून्स विममे यो विष्णोर्वर्णयेद् गुणान्। ६।

Śrī Śuka resumed: O king ! the sacred account of the aforesaid exploit of Śrī Hari in the shape of deliverance of the king of elephants, which wipes out one's sins, has (just) been narrated to you. Now hear the story of the Manvantara presided over by Raivata.(1) The fifth Manu, Raivata by name, was a co-uterine brother of Tāmasa (the fourth Manu, son of Priyavrata). Bali, Vindhya and others, the eldest of whom was Arjuna, were his sons.(2)Vibhu was the Indra (the lord of paradise); while the Bhūtarayas and others were the hosts of gods, O Parīkṣit ! (And) Hiraṇyaromā, Vedaśirā, Ūrdhvabāhu and others* were the (seven)Brāhmaṇa seers. (3) Vikuṇṭhā was the wife of the sage Śubhra; from the union of these two appeared in His partial being the Lord Himself under the name of Vaikuṇṭha along with the foremost of the gods known by the name of the Vaikuṇṭhas. (4) It was by Him as requested by (His divine Spouse) Goddess Ramā (Lakṣmī) and with the intention of pleasing Her that the (divine) region of Vaikuṇṭha, the adored of (all)the worlds, was brought into existence

* The names of the other four seers, as gathered from the Harivaṁśa, are:— Devabāhu, Sudhāma, Parjanya and Mahāmuni.

(revealed). (5) His glory and excellences (such as devotion to the Brāhmaṇas) as well as (His) supreme elevation have(already) been recounted * He who would (undertake to) exhaust the virtues of Lord Viṣṇu might (as well) count the particles of dust of the (entire) globe. (6)

षष्ठश्च चक्षुषः पुत्रश्चाक्षुषो नाम वै मनुः। पूरुपूरुषसुद्युम्नप्रमुखाश्चाक्षुषात्मजाः ।७।
इन्द्रो मन्त्रद्रुमस्तत्र देवा आप्यादयो गणाः। मुनयस्तत्र वै राजन्हविष्मद्वीरकादयः ।८।
तत्रापि देवः सम्भूत्यां वैराजस्याभवत् सुतः। अजितो नाम भगवानंशेन जगतः पतिः ।९।
पयोधिं येन निर्मथ्य सुराणां साधिता सुधा। भ्रममाणोऽम्भसि धृतः कूर्मरूपेण मन्दरः ।१०।

Indeed, the sixth Manu was son of Cakṣu, Cakṣuṣa by name; while Pūru, Puruṣa, Sudyumna and others were the sons of Chākṣuṣa.(7) Mantradruma was (the name of) the Indra during the Cākṣuṣa Manvantara; while Āpyas and others were the hosts of the gods. Similarly Haviṣmān, Vīraka and others† were the (seven) seers in that Manvantara, O king! (8) In that very Manvantara the divine Lord, the Protector of the universe, appeared in His partial being as the son of Vairāja through the latter's wife, Sambhūti, under the name of Ajita, by whom nectar was made available to the gods after churning the ocean (of milk) and by whom, in the form of the (divine) Tortoise, Mount Mandara revolving in the water was supported (on His back).(9-10)

राजोवाच

यथा भगवता ब्रह्मन्मथितः क्षीरसागरः। यदर्थं वा यतश्चाद्रिं दधाराम्बुचरात्मना ।११।
यथामृतं सुरैः प्राप्तं किञ्चान्यदभवत् ततः। एतद् भगवतः कर्म वदस्व परमाद्भुतम् ।१२।
त्वया सङ्कथ्यमानेन महिम्ना सात्वतां पतेः। नातितृप्यति मे चित्तं सुचिरं तापतापितम् ।१३।

The king (Parīkṣit) submitted : (Pray). describe (to me) that most marvellous feat of the almighty Lord, how and what for the ocean of milk was churned by the Lord, O (holy) Brāhmaṇa; wherefore He, in the form of an aquatic animal (tortoise), propped up Mount Mandara (on His back); how nectar was obtained by the gods and what else than this happened (on the said occasion). (11-12) My mind, afflicted by (the threefold) agony for a pretty long time, does not feel sated with the glory of Śrī Kṛṣṇa (the Lord of the Yadus), which is being told at length by you (and which is so charming). (13)

सूत उवाच

सम्पृष्टो भगवानेवं द्वैपायनसुतो द्विजाः। अभिनन्द्य हरेर्वीर्यमभ्याचष्टुं प्रचक्रमे ।१४।

Sūta went on : Implored thus (by Parīkṣit), O Brāhmaṇas, and welcoming his inquiry, the omniscient sage Śuka (son of Dwaipāyana), proceeded to describe in detail (as follows) the feat of Śrī Hari (in the form of the churning of the ocean).(14).

श्रीशुक उवाच

यदा युद्धेऽसुरैर्देवा बाध्यमानाः शितायुधैः। गतासवो निपतिता नोत्तिष्ठेरन्स्म भूयशः ।१५।
यदा दुर्वाससः शापात् सेन्द्रा लोकास्त्रयो नृप। निःश्रीकाश्चाभवंस्तत्र नेशुरिज्यादयः क्रियाः ।१६।
निशाम्यैतत् सुरगणा महेन्द्रवरुणादयः। नाध्यगच्छन्स्वयं मन्त्रैर्मन्त्रयन्तो विनिश्चयम् ।१७।
ततो ब्रह्मसभां जग्मुर्मेरोर्मूर्धनि सर्वशः। सर्वं विज्ञापयाञ्चक्रुः प्रणताः परमेष्ठिने ।१८।
स विलोक्येन्द्रवाय्वादीन् निःसत्त्वान्विगतप्रभान्। लोकानमङ्गलप्रायानसुरानयथा विभुः ।१९।

* Vide Book III.

† The names of the other five seers, as gathered from the Harivaṁśa, are: Sumedhā, Uttama, Madhu, Atināma and Sahiṣṇu.

समाहितेन मनसा संस्मरन्पुरुषं परम्। उवाचोत्फुल्लवदनो देवान्स भगवान्परः ।२०।
अहं भवो यूयमथोऽसुरादयो मनुष्यतिर्यग्द्रुमघर्मजातयः ।
यस्यावतारांशकलाविसर्जिता व्रजाम सर्वे शरणं तमव्ययम् ।२१।
न यस्य वध्यो न च रक्षणीयो नोपेक्षणीयादरणीयपक्षः ।
अथापि सर्गस्थितिसंयमार्थं धत्ते रजःसत्त्वतमांसि काले ।२२।
अयं च तस्य स्थितिपालनक्षणः सत्त्वं जुषाणस्य भवाय देहिनाम् ।
तस्माद् व्रजामः शरणं जगद्गुरुं स्वानां स नो धास्यति शं सुरप्रियः ।२३।

Śrī Śuka continued : When, pressed hard on the field of battle with sharp-edged weapons, the gods fell dead in large numbers and did not rise again, and when as a result of the imprecation pronounced by the sage Durvāsā*, O ruler of men, (all) the three worlds (viz., earth, heaven and the intermediate region) along with Indra (their lord) were divested of their splendour, (all) sacrificial and other (sacred) performances disappeared (fell into desuetude). (15-16) Observing this (state of things), the great Indra (the lord of paradise), Varuṇa (the god presiding over water and the western quarter) and other hosts of gods, though deliberating (among themselves) through (mutual) consultations, did not arrive by themselves at any definite conclusion (regarding the course of action to be followed by them). (17) Thereupon they all went to the court of Brahmā (the creator) on the summit of Mount Meru and submissively made everything fully known to that supreme ruler.(18) Seeing Indra, Vāyu (the wind-god) and others destitute of (all) strength and shorn of splendour, the worlds devoid of auspiciousness as it were, and the demons full of strength and splendour unlike the gods, the all-powerful Brahmā began contemplating on the supreme Person with a fully concentrated mind. With a cheerful countenance that supreme lord (Brahmā) spoke to the gods (as follows): (19-20) "Lord Śiva (the Source of the universe), myself, you (gods) as well as the demons and other (species of ethereal) beings, human beings and animals, the vegetable kingdom and the sweat-born creatures (bugs and so on) have (all) been evolved (either) by His (very first) manifestation (the Puruṣa or the cosmic Being) or by a fraction of the latter (viz., myself) or (lastly) by my own rays (Marīci and the other lords of creation). Let us all (therefore) seek refuge in that immortal Being. (21) There is none deserving of death or protection at His hands and no side worthy of neglect or respect in His eyes; yet, for the purposes of creation, continuance and dissolution of the universe, He severally assumes at the proper time the qualities of Rajas, Sattva and Tamas.(22) And the present is the time for maintaining the equilibrium (proper functioning) of the universe on the part of the Lord, who is embracing (at present) the quality of Sattva for the welfare of embodied souls. We, therefore, seek shelter in the (said) preceptor of the universe. The beloved of the gods, He will ensure the well-being of us, His own people. (23)

श्रीशुक उवाच

इत्याभाष्य सुरान्वेधाः सह देवैररिंदम। अजितस्य पदं साक्षाज्जगाम तमसः परम् ।२४।
तत्रादृष्टस्वरूपाय श्रुतपूर्वाय वै विभो। स्तुतिमब्रूत दैवीभिर्गीर्भिस्त्ववहितेन्द्रियः ।२५।

Śrī Śuka went on : Having thus addressed the gods, O chastiser of foes, the creator

* The sage Durvāsā was once returning from Vaikuṇṭha (the divine realm of Lord Viṣṇu). He wore on his bosom a wreath of flowers bestowed on him by the Lord as a token of His pleasure. On the way he met Indra riding his elephant, Airāvata. The sage, in his turn, gifted the garland to Indra, who in his pride disdainfully threw it on the head of the elephant and the latter playfully tore it from its head and trampled it under foot. At this the sage grew indignant and pronounced the curse that Indra as well as the three worlds ruled over by him would soon be divested of their splendour.

along with the gods went to the realm of Lord Ajita Himself, that lies beyond the darkness of Māyā (ignorance). (24) There, indeed, with a collected mind, O lord, he uttered (the following) hymn, of course, in divine (Vedic) language, intended to propitiate the Lord, whose essential nature had not been perceived but about whom he had already heard (much). (25)

ब्रह्मोवाच

अविक्रियं सत्यमनन्तमाद्यं गुहाशयं निष्कलमप्रतर्क्यम् ।
मनोऽग्रयानं वचसानिरुक्तं नमामहे देववरं वरेण्यम् ।२६।
विपश्चितं प्राणमनोधियात्मनामर्थेन्द्रियाभासमनिद्रमव्रणम् ।
छायातपौ यत्र न गृध्रपक्षौ तमक्षरं खं त्रियुगं व्रजामहे ।२७।
अजस्य चक्रं त्वजयेर्यमाणं मनोमयं पञ्चदशारमाशु ।
त्रिणाभि विद्युच्चलमष्टनेमि यदक्षमाहुस्तमृतं प्रपद्ये ।२८।
य एकवर्णं तमसः परं तदलोकमव्यक्तमनन्तपारम् ।
आसाञ्चकारोपसुपर्णमेनमुपासते योगरथेन धीराः ।२९।
न यस्य कश्चातितितर्ति मायां यया जनो मुह्यति वेद नार्थम् ।
तं निर्जितात्मात्मगुणं परेशं नमाम भूतेषु समं चरन्तम् ।३०।
इमे वयं यत्प्रिययैव तन्वा सत्त्वेन सृष्टा बहिरन्तराविः ।
गतिं न सूक्ष्मामृषयश्च विद्महे कुतोऽसुराद्या इतरप्रधानाः ।३१।
पादौ महीयं स्वकृतैव यस्य चतुर्विधो यत्र हि भूतसर्गः ।
स वै महापूरुष आत्मतन्त्रः प्रसीदतां ब्रह्म महाविभूतिः ।३२।
अम्भस्तु यद्रेत उदारवीर्यं सिध्यन्ति जीवन्त्युत वर्धमानाः ।
लोकास्त्रयोऽथाखिललोकपालाः प्रसीदतां ब्रह्म महाविभूतिः ।३३।
सोमं मनो यस्य समामनन्ति दिवौकसां वै बलमन्ध आयुः ।
ईशो नगानां प्रजनः प्रजानां प्रसीदतां नः स महाविभूतिः ।३४।
अग्निर्मुखं यस्य तु जातवेदा जातः क्रियाकाण्डनिमित्तजन्मा ।
अन्तःसमुद्रेऽनुपचन्स्वधातून् प्रसीदतां नः स महाविभूतिः ।३५।
यच्चक्षुरासीत् तरणिर्देवयानं त्रयीमयो ब्रह्मण एष धिष्ण्यम् ।
द्वारं च मुक्तेरमृतं च मृत्युः प्रसीदतां नः स महाविभूतिः ।३६।
प्राणादभूद् यस्य चराचराणां प्राणः सहो बलमोजश्च वायुः ।
अन्वास्म सम्राजमिवानुगा वयं प्रसीदतां नः स महाविभूतिः ।३७।
श्रोत्राद् दिशो यस्य हृदश्च खानि प्रजज्ञिरे खं पुरुषस्य नाभ्याः ।
प्राणेन्द्रियात्मासुशरीरकेतं प्रसीदतां नः स महाविभूतिः ।३८।
बलान्महेन्द्रस्त्रिदशाः प्रसादान्मन्योर्गिरीशो धिषणाद् विरिञ्चः ।
खेभ्यश्च छन्दांस्यृषयो मेढ्रतः कः प्रसीदतां नः स महाविभूतिः ।३९।
श्रीर्वक्षसः पितरश्छायायाऽऽसन् धर्मः स्तनादितरः पृष्ठतोऽभूत् ।
द्यौर्यस्य शीर्ष्णोऽप्सरसो विहारात् प्रसीदतां नः स महाविभूतिः ।४०।
विप्रो मुखं ब्रह्म च यस्य गुह्यं राजन्य आसीद् भुजयोर्बलं च ।

ऊर्वोर्विडोजोऽङ्घ्रिरवेदशूद्रौ प्रसीदतां नः स महाविभूतिः ।४१।
लोभोऽधरात् प्रीतिरुपर्यभूद् द्युतिर्नस्तः पशव्यः स्पर्शेन कामः ।
भ्रुवोर्यमः पक्ष्मभवस्तु कालः प्रसीदतां नः स महाविभूतिः ।४२।
द्रव्यं वयः कर्म गुणान्विशेषं यद्योगमायाविहितान्वदन्ति ।
यद् दुर्विभाव्यं प्रबुधापबाधं प्रसीदतां नः स महाविभूतिः ।४३।
नमोऽस्तु तस्मा उपशान्तशक्तये स्वाराज्यलाभप्रतिपूरितात्मने ।
गुणेषु मायारचितेषु वृत्तिभिर्न सज्जमानाय नभस्वदूतये ।४४।

Brahmā prayed : We, O Lord, bow to You, the foremost (of all), true (at all times), changeless, infinite, most ancient, dwelling in the heart (of all), unconditioned, incomprehensible through reasoning, quicker than the mind, indescribable through speech and worthy of being sought for (as one's protector). (26) We resort (for protection) to that all-perfect One, the power of the vital airs, the mind, the intellect and the ego, and appearing as the senses of perception and their objects, who is devoid of sleep (ignorance), bodiless and all-pervading (as ether), in whom (both) nescience (which is compared to shade or darkness) and saving knowledge (which is compared to sunshine)—the attributes of a Jīva characterized by attachment etc.— are absent and who manifests Himself (only) in the first)three Yugas (the Kali age being unfavourable to His manifestation). (27) The Vedas declare that the fast rotating wheel (in the shape of the body etc., which are constantly changing) owned by the Jīva (who is as a matter of fact devoid of birth and death both), which is being set in motion by Māyā (the beginningless energy or will-power of the Lord), consists chiefly) of the mind and is provided with fifteen spokes (in the shape of the ten Indriyas and the five vital airs), three naves (in the shape of the three modes of Prakṛti), eight felIies (in the shape of the five gross elements, the mind, intellect and the ego), is fleeting as lightning, and has God (Himself) for its axle. To Him, the (only) Truth, I fly (for protection). (28) Being the same as that imperceptible and undifferentiated Reality which is of the nature of absolute Consciousness, beyond (the realm of) Prakṛti (ignorance) and unlimited in time and space, it is He who (as the inner Controller and constant companion and friend) dwells (in every heart) by the side of the Jīva and (again) it is Him that the wise seek through the discipline of Yoga (concentration of mind). (29) Let us bow to that Ruler of the highest gods, moving equally in all created beings, whose Māyā (deluding potency) nobody can overpass—that Māyā due to which men get bewildered and are unable to know the truth (their reality)—but who has completely subdued that Māyā-Śakti of His own and its properties (in the shape of Sattva, Rajas and Tamas). (30) Though created by means of Sattva (the quality of goodness) constituting) His favourite body, (even) we, the gods, and the Ṛṣis (seers) are unable to know His subtle essence, manifest within (as the inner light) as well as outside (in the shape of existence). How much less can the demons and others, in whom the other qualities namely, Rajas and Tamas) predominate, do so ? (31) Evolved by Himself, this earth—on which indeed dwells the fourfold living creation (consisting of the viviparous,the oviparous, the sweat-born and the vegetable kingdoms)—constitutes His feet ! May that supreme Person—who is surely self-dependent and possessed of infinite power, nay, who is the same as Brahma (the Absolute)—be gracious (to us) ! (32) Similarly water, possessed of vast strength—from which proceed the three worlds (earth, heaven and the intermediate region) as well as the guardians of all the spheres and on which they (all) subsist and flourish—constitutes His generative fluid. May that Lord possessed of immense glory, who is the same as Brahma, be gracious(to us)! (33) (In the same way) the Vedas declare the moon—which actually constitutes the food of the gods and (therefore the source of) their strength and life,(nay,) which is the ruler (protector) of plants (inasmuch as it nourishes them by its

nectarean rays) and the father of created beings (in that it is favourable to the growth of corn etc., which contain the germ of life)—as His mind. May that Lord possessed of boundless power be gracious to us. (34) Again, fire—which conveys (to the gods, for whom it is intended) whatever is poured into it (by way of oblation), nay, which was brought into existence for the sake of rituals alone (mentioned in the part of the Veda bearing on the same) and which (in the form of gastric fire) constantly assimilates digestible substances (thrown into it and in the form of submarine fire ever consumes the water of the ocean)— came to be His mouth (in the cosmic Body). May that Lord possessed of infinite power be gracious to us ! (35) (Again,) the celebrated sun-god —who figures on the path of the gods (or the bright path, leading gradually to the divine Abode of the Lord), whose body is constituted of the three Vedas (Ṛk, Yajus and Sāma),(nay,) who is (recognized as) a seat of Brahma (in relation to whom Brahma is contemplated upon), who (figuring as he does on the path of the gods) not only represents the door to Liberation, but (as a manifestation of the supreme Deity) is immortality itself and who (being a symbol or Kāla or the god of destruction) is characterized as Death (as well)-constitutes His eye. May that Lord possessed of infinite glory be gracious to us. (36) May He propitious to us, the Lord possessed of infinite splendour, from whose life-breath proceeded the air, which, (when manifested) as Prāṇa (the vital air) in relation to the mobile and immobile creation constitutes their strength of mind and body and potency of the Indriyas, and which we (Brahmā and others, the deities presiding over the intellect etc) have (always) followed as servants would follow an emperor.(37) May He be favourably disposed towards us—the supreme Person possessed of unbounded power, from whose auditory sense sprang up the (four) quarters, (nay,) from (the cavity of whose heart emanated the (various) appertures in the body and from whose navel issued forth the (fivefold) vital air, the (ten) Indriyas (the five senses of perception and the five organs of action), the inner sense, the (other five)airs* functioning in the body (viz., Nāga, Kūrma, Kṛkala Devadatta and Dhanañjaya), the body (itself) as well as the ground of (all) these, the ether. (38) May He be favourably inclined towards us—the Lord possessed of unbounded glory, from whose strength sprang up the mighty Indra (the lord of paradise); from whose grace, the gods; from whose wrath, Lord Śiva (the Lord of Mount Kailāsa); from whose intellect, Brahmā (the creator); from whose appertures in the body, the (various Vedic) metres (Gāyatrī and so on) as well as the Ṛṣis (seers) and from whose *membrum virile*, emanated Prajāpati (the deity presiding over procreation). (39) May He be propitious to us—the Lord possessed of infinite glory, from whose bosom issued forth Śrī (the goddess of fortune and beauty); by whose shadow were brought forth the manes; from whose breast sprang up Dharma (the god of piety), from whose back, Adharma (the spirit presiding over unrighteousness), from whose head, heaven; and from whose recreation, proceeded the Apsarās (celestial nymphs). (40) May He be gracious to us—the Lord possessed of infinite power, from whose mouth sprang up the Brāhmaṇa (the sacerdotal class) as well as the Veda treating of subjects falling beyond the scope of the senses; from whose arms, the Kṣatriya (the martial class) as well as the strength(the capacity to rule); from whose thighs, the Vaiśya (the trading and agricultural class) and the skill in business; and from whose feet emanated (the vocation of) service (which has been excluded from the range of the study of the Vedas) and the Śūdra (the labouring and the artisan class, which has been declared fit for this vocation). (41) May He be favourably inclined to us— the Lord possessed of infinite glory, from whose lower lip emanated greed; from whose upper lip, love; from whose nose, splendour, by whose touch was engendered concupiscence, which is (so) agreeable to animals and those akin to them; from whose eyebrows, sprang up Yama (the god of

* For a detailed description of the ten vital airs vide foot-note to III. vi. 9.

retribution); and from whose eyelashes came forth Kāla (the Time-Spirit). (42) The learned declare the (five gross) elements, Time, destiny(of the Jīvas), the (three) modes of Prakṛti (viz., Sattva, Rajas and Tamas) and the material universe—which (being products of Māyā) are not only difficult to comprehend but are (totally) disregarded by the wise—as brought about by His Yogamāyā (wonderful creative energy). May that Lord possessed of boundless power be favourably disposed towards us. (43) (My) salutation be to Him in whom (all) energies (in the shape of the three Guṇas—Sattva, Rajas and Tamas) have become dormant, whose mind (ever) remains sated with the enjoyment of supreme Bliss (which is His very nature), who never gets attached to the (aforesaid three) Guṇas, created by Māyā, through His faculties (of sight etc.), and whose role is (thus) similar to that of the air (which, though moving everywhere, does not get attached anywhere). (44)

स त्वं नो दर्शयात्मानमस्मत्करणगोचरम्। प्रपन्नानां दिदृक्षूणां सस्मितं ते मुखाम्बुजम् ।४५।
तैस्तैः स्वेच्छाधृतै रूपैः काले काले स्वयं विभो। कर्म दुर्विषहं यन्नो भगवांस्तत् करोति हि ।४६।
क्लेशभूर्यल्पसाराणि कर्माणि विफलानि वा। देहिनां विषयार्तानां न तथैवार्पितं त्वयि ।४७।
नावमः कर्मकल्पोऽपि विफलायेश्वरार्पितः। कल्पते पुरुषस्यैष स ह्यात्मा दयितो हितः ।४८।
यथा हि स्कन्धशाखानां तरोर्मूलावसेचनम्। एवमाराधनं विष्णोः सर्वेषामात्मनश्च हि ।४९।
नमस्तुभ्यमनन्ताय दुर्वितर्क्यात्मकर्मणे। निर्गुणाय गुणेशाय सत्त्वस्थाय च साम्प्रतम् ।५०।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धेऽमृतमथने पञ्चमोऽध्यायः ।५।

Such as You are, be pleased to reveal Yourself— in such a way as to come within the range of our senses (of perception)— to us, that have resorted to You (for protection) and are eager to behold Your smiling lotus-like countenance.(45) For, through diverse forms assumed at His own sweet will from time to time, O Lord, the Almighty Himself (in You) does that work which is beyond our capacity. (46) The actions of embodied souls who are attached to the pleasures of sense involve much hardship and are of little consequence. Nay, (more often than not) they prove (altogether) futile. Action (however) which has been resigned to You is never like that (It involves little exertion, yields very substantial results and is never futile). (47) Even a poor semblance of action resigned to God (Yourself) can never lead to frustration; for, being the (very) Self of the Jīva, that (celebrated) Lord is beloved of and friendly to the latter. (Anything resigned to a beloved friend should never cause disappointment).(48) Even as watering the roots of a tree is nourishing its trunk and boughs as well), so indeed to propitiate Lord Viṣṇu is to propitiate all as well as oneself. (49) Hail to You, the infinite Lord, whose spontaneous movements are hard to comprehend, who, while transcending the (three) Guṇas (modes of Prakṛti), are their Ruler (too) and are now established in Sattva (the quality of goodness, essential for the preservation of the world).(50)

Thus ends the fifth discourse, forming part of the story relating to the churning of the ocean for the sake of nectar, in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ षष्ठोध्यायः

Discourse VI

Transportation of Mount Mandara (to serve as a churn-staff for stirring the ocean of milk)

श्रीशुक उवाच

एवं स्तुतः सुरगणैर्भगवान् हरिरीश्वरः । तेषामाविरभूद् राजन्सहस्त्राकोंदयद्युतिः । १ ।
तेनैव महसा सर्वे देवाः प्रतिहतेक्षणाः । नापश्यन्खं दिशः क्षोणिमात्मानं च कुतो विभुम् । २ ।
विरिञ्चो भगवान्दृष्ट्वा सह शर्वेण तां तनुम् । स्वच्छां मरकतश्यामां कञ्जगर्भारुणेक्षणाम् । ३ ।
तप्तहेमावदातेन लसत्कौशेयवाससा । प्रसन्नचारुसर्वाङ्गीं सुमुखीं सुन्दरभ्रुवम् । ४ ।
महामणिकिरीटेन केयूराभ्यां च भूषिताम् । कर्णाभरणनिर्भातकपोलश्रीमुखाम्बुजाम् । ५ ।
काञ्चीकलापवलयहारनूपुरशोभिताम् । कौस्तुभाभरणां लक्ष्मीं बिभ्रतीं वनमालिनीम् । ६ ।
सुदर्शनादिभिः स्वास्त्रैर्मूर्तिमद्भिरुपासिताम् । तुष्टाव देवप्रवरः सशर्वः पुरुषं परम् ।
सर्वामरगणैः साकं सर्वाङ्गैरवनिं गतैः । ७ ।

Śrī Śuka resumed: Thus extolled by the hosts of gods, the almighty Lord Śrī Hari appeared before them, O king, with the effulgence of a thousand suns rising together. (1) All the gods had their eyes dazzled by that very effulgence, so that they could not perceive the sky, the quarters, the earth and even themselves; how (then) could they perceive the Lord ? (2) The glorious Brahmā (the creator) along with Lord Śiva (the Destroyer of the universe) beheld that very spotless form, dark green as the emerald, with its eyes ruddy as the interior of a lotus.(3) Clad in a shining silk piece, yellow as burning gold, It was graceful and charming in every limb, had a lovely countenance and beautiful eyebrows.(4) It was adorned with a crown set with precious gems and a pair of armlets (one on each arm); and Its cheeks, illumined by (brilliant) ear-rings, added to the charm of Its lotus-like face. (5) It was (also) decked with a girdle, a pair of wristlets, a (pearl) necklace and a pair of anklets, and was (further) adorned with the (famous) Kaustubha gem and a wreath of sylvan flowers (about Its neck). (Nay,) It bore (on Its bosom) Goddess Lakṣmī (in the form of a golden streak) and was waited upon by His own weapons, Sudarśana and others, endowed with a personal form. Accompanied by Lord Śiva and all the hosts of gods, who fell prostrate with all (their) limbs on the ground, Brahmā (the foremost of the gods) hymned the supreme Person (as follows).(6-7)

ब्रह्मोवाच

अजातजन्मस्थितिसंयमायागुणाय निर्वाणसुखार्णवाय ।
अणोरणिम्नेऽपरिगण्यधाम्ने महानुभावाय नमो नमस्ते । ८ ।
रूपं तवैतत् पुरुषर्षभेज्यं श्रेयोऽर्थिभिर्वैदिकतान्त्रिकेण ।
योगेन धातः सह नस्त्रिलोकान् पश्याम्यमुष्मिन् नु ह विश्वमूर्तौ । ९ ।
त्वय्यग्र आसीत् त्वयि मध्य आसीत् त्वय्यन्त आसीदिदमात्मतन्त्रे ।
त्वमादिरन्तो जगतोऽस्य मध्यं घटस्य मृत्स्नेव परः परस्मात् । १० ।
त्वं मायया ऽऽत्माश्रयया स्वयेदं निर्माय विश्वं तदनुप्रविष्टः ।
पश्यन्ति युक्ता मनसा मनीषिणो गुणव्यवायेऽप्यगुणं विपश्चितः । ११ ।

यथाग्निमेधस्यमृतं च गोषु भुव्यन्नमम्बूद्यमने च वृत्तिम् ।
यौगैर्मनुष्या अधियन्ति हि त्वां गुणेषु बुद्ध्या कवयो वदन्ति ।१२।
तं त्वां वयं नाथ समुज्जिहानं सरोजनाभातिचिरेप्सितार्थम् ।
दृष्ट्वा गता निर्वृतिमद्य सर्वे गजा दवार्ता इव गाङ्गमम्भः ।१३।
स त्वं विधत्स्वाखिललोकपाला वयं यदर्थास्तव पादमूलम् ।
समागतास्ते बहिरन्तरात्मन् किं वान्यविज्ञाप्यमशेषसाक्षिणः ।१४।
अहं गिरित्रश्च सुरादयो ये दक्षादयोऽग्नेरिव केतवस्ते ।
किं वा विदामेश पृथग्विभाता विधत्स्व शं नो द्विजदेवमन्त्रम् ।१५।

Brahmā prayed: Hail, hail to You, the ocean of (unmixed) bliss in the form of final beatitude, of whom birth, continuance and destruction have never been predicated, who transcends the (three) Guṇas, who is subtler than the subtle (most difficult to comprehend), (the extent of) whose form cannot be actually measured and whose glory is inconceivable.(8) This (divine) form of Yours, O supreme Person, deserves to be worshipped by (all) seekers of blessedness through methods laid down in the Vedas and the Tantras (such as the Pāñcarātra). Oh, in this form (of Yours), which embraces the (whole) universe, O Maker (of all), I clearly perceive all at once ourselves (the gods) as well as (all) the three worlds. (9) In You, who are (absolutely) independent, existed this universe at the beginning (before its creation); in You (alone) it continued in the middle (of its existence) and in You (again) it will get merged in the end (after its dissolution). (Nay,) You (alone) are the beginning, the middle and the end of this cosmos, even as clay is in relation to a jar, since You are higher than the highest (Prakṛti). (10) Having created this universe by Your own Māyā (creative energy), depending on You, You have subsequently entered it (as its inner Controller). (Hence) the wise, who are well-versed in the scriptures and have (duly) controlled their mind, perceive You, with their mind, as unaffected by the (three) Guṇas (modes of Prakṛti) even (though You stand projected) in the universe (which is a product of those Guṇas). (11) Even as (the common run of) men obtain by proper means fire in a pair of wooden pieces, milk in (the udders of) cows, foodgrains and water in the soil and livelihood through (personal) exertion, so do the wise realize You in the (various) objects of the senses by (their purified) intellect through the (various) means of God-Realization and (then) describe You (in terms of their realization). (12) Having seen You as such, the object sought for (by us) very long since, appearing in person (before us) today, O Lord with a lotus sprung from Your navel, we have all attained supreme bliss similar to the one which elephants oppressed by a forest conflagration do on perceiving the water of the (holy) Gaṅgā.(13) Accomplish You as such the object for which we, the guardians of all the worlds, have duly sought the soles of Your feet. O inner Self, what is there to be made known outside by others to You, the all- witnessing Lord ?(14) Appearing as distinct from You, like the sparks of a fire from the fire itself, how can Lord Śiva (the protector of mountains), myself (Brahmā), the gods and other ethereal beings, Dakṣa and other lords of created beings and whoever (else) there may be, know (where lies) our welfare, O Lord ! (Therefore, pray,) impart to us the counsel that may be beneficial to the Brāhmaṇas and the gods (on whom depends the welfare of all others). (15)

श्रीशुक उवाच

एवं विरिञ्चादिभिरीडितस्तद् विज्ञाय तेषां हृदयं तथैव ।
जगाद जीमूतगभीरया गिरा बद्धाञ्जलीन्संवृतसर्वकारकान् ।१६।
एक एवेश्वरस्तस्मिन्सुरकार्ये सुरेश्वरः । विहर्तुकामस्तानाह समुद्रोन्मथनादिभिः ।१७।

Śrī Śuka went on: Thus extolled by Brahmā (the creator) and others and having fully known their heart just as it was, the Lord spoke, in a voice deep as the rumbling of clouds, to the gods, who stood with joined palms and had fully controlled their senses (to receive His command). (16) Though capable of accomplishing the purpose of the gods all alone, Lord Viṣṇu, (the supreme Ruler of the gods) addressed them (as follows), eager as He was to divert Himself with the churning of the ocean (of milk) and other sports. (17)

श्रीभगवानुवाच

हन्त ब्रह्मन्नहो शम्भो हे देवा मम भाषितम्। शृणुतावहिताः सर्वे श्रेयो वः स्याद् यथा सुराः ।१८।
यात दानवदैतेयैस्तावत् सन्धिर्विधीयताम्। कालेनानुगृहीतैस्तैर्यावद् वो भव आत्मनः ।१९।
अरयोऽपि हि सन्धेयाः सति कार्यार्थगौरवे। अहिमूषकवद् देवा ह्यर्थस्य पदवीं गतैः ।२०।
अमृतोत्पादने यत्नः क्रियतामविलम्बितम्। यस्य पीतस्य वै जन्तुर्मृत्युग्रस्तोऽमरो भवेत् ।२१।
क्षिप्त्वा क्षीरोदधौ सर्वा वीरुत्तृणलतौषधीः। मन्थानं मन्दरं कृत्वा नेत्रं कृत्वा तु वासुकिम् ।२२।
सहायेन मया देवा निर्मन्थध्वमतन्द्रिताः। क्लेशभाजो भविष्यन्ति दैत्या यूयं फलग्रहाः ।२३।
यूयं तदनुमोदध्वं यदिच्छन्त्यसुराः सुराः। न संरम्भेण सिध्यन्ति सर्वेऽर्थाः सान्त्वया यथा ।२४।
न भेतव्यं कालकूटाद् विषाज्जलधिसम्भवात्। लोभः कार्यो न वो जातु रोषः कामस्तु वस्तुषु ।२५।

The Lord said: Hullo Brahmā, Oh Lord Śiva (the Source of (all) blessings), O gods and (other) heavenly beings (Gandharvas and others) ! listen you all attentively to My word, so that good may come to you. (18) Go forth and let peace be concluded with (your cousins) the Dānavas and Daityas (the sons of Danu and Diti), who are favoured by time (the tide of fortune), till prosperity returns to you of its own accord. (19) In the event of the object to be accomplished being of great moment, enemies too must be won over(through alliance). Once you have achieved your purpose, O gods, you may certainly behave with your enemies even as a serpent does with a rat. (20) Efforts should be put forth without delay for producing nectar, by drinking which even one who is in the jaws of Death would become immortal. (21) Casting into the ocean of milk all (kinds of) plants, grasses, creepers and herbs and making Mount Mandara a churn-dasher and Vāsuki (the king of serpents) as a cord for whirling it round, churn the said ocean unweariedly, O gods, with Myself as your helper. The Daityas will (only) reap (fruitless), toil while you shall, enjoy its fruit. (22-23) Approve you heartily of that which the Asuras want, O gods. All one's objects are not accomplished well by anger as through kind words.(24) You should not be afraid of the poison, called Kālakūṭa, that will come out of the ocean (of milk). Nor should you ever evince covetousness or greed with respect to the objects (that may be churned out of the ocean) nor give vent to anger (if they are coveted or even taken by force by the demons).(25)

श्रीशुक उवाच

इति देवान्समादिश्य भगवान्पुरुषोत्तमः। तेषामन्तर्दधे राजन्स्वच्छन्दगतिरीश्वरः ।२६।
अथ तस्मै भगवते नमस्कृत्य पितामहः। भवश्च जग्मतुः स्वं स्वं धामोपेयुर्बलिं सुराः ।२७।
दृष्ट्वारीनप्यसंयत्ताञ्ज्ञातक्षोभान्स्वनायकान् । न्यषेधद् दैत्यराट् श्लोक्यः सन्धिविग्रहकालवित् ।२८।
ते वैरोचनिमासीनं गुप्तं चासुरयूथपैः। श्रिया परमया जुष्टं जिताशेषमुपागमन् ।२९।
महेन्द्रःश्लक्ष्णया वाचा सान्त्वयित्वा महामतिः। अभ्यभाषत तत् सर्वं शिक्षितं पुरुषोत्तमात् ।३०।
तदरोचत दैत्यस्य तत्रान्ये येऽसुराधिपाः। शम्बरोऽरिष्टनेमिश्च ये च त्रिपुरवासिनः ।३१।
ततो देवासुराः कृत्वा संविदं कृतसौहृदाः। उद्यमं परमं चक्रुरमृतार्थे परन्तप ।३२।
ततस्ते मन्दरगिरिमोजसोत्पाट्य दुर्मदाः। नदन्त उदधिं निन्युः शक्ताः परिघबाहवः ।३३।

दूरभारोद्वहश्रान्ताः शक्रवैरोचनादयः । अपारयन्तस्तं वोढुं विवशा विजहुः पथि ।३४।
निपतन्स गिरिस्तत्र बहूनमरदानवान् । चूर्णयामास महता भारेण कनकाचलः ।३५।

Śrī Śuka continued : Having thus duly instructed the gods, the almighty Lord Śrī Hari (the supreme Person), whose movements are (altogether) guided by His own free will, vanished out of their sight, O Parīkṣit ! (26) Bowing to the Lord, Brahmā (the father of the lords of creation) as well as Lord Śiva (the Source of the universe) then returned each to His own realm, while the gods (headed by Indra) called on Bali. (27) King Bali (the ruler of the Daityas), who was praiseworthy (in everyway) and knew when to wage war and when to come to terms (with the enemy), kept under restraint his own generals, who got excited at the (very) sight of the enemy (the gods), even though the latter were not (at all) prepared for action.(28) The gods (now) approached Bali (son of Virocana), who sat (on his throne) guarded by leaders of Asura troops and, having conquered all (the three worlds), was invested with the highest (royal) splendour.(29) Having conciliated Bali with his polished language, the highly talented Indra told him all that he had received instruction in from Lord Viṣṇu (the supreme Person).(30) The proposal found favour with the Daitya king (Bali) as well as with whosoever were present there, viz., Śambara, Ariṣṭanemi and other demon chiefs and denizens of Tripura. (31) Having arrived at a (mutual) understanding, the gods and the Asuras (demons), who had (now) cultivated friendship, thereupon put forth their best energies for (obtaining) nectar, O chastiser of foes ! (32) Then, uprooting Mount Mandara by their might and roaring (like lions), the arrogant gods and demons, who were (all) full of energy and whose arms were strong as bludgeons, proceeded to take it to the seashore. (33) Exhausted by carrying their load to a long distance and unable to carry it (any) further, Indra, Bali (son of Virocana)and others helplessly dropped it on the way. (34) While falling down, that mountain, which resembled Mount Sumeru (the mountain of gold), crushed under its huge weight numerous gods and demons on that spot.(35)

तांस्तथा भग्नमनसो भग्नबाहूरुकन्धरान् । विज्ञाय भगवांस्तत्र बभूव गरुडध्वजः ।३६।
गिरिपातविनिष्पिष्टान्विलोक्यामरदानवान् । ईक्षया जीवयामास निर्जरान् निर्व्रणान्यथा ।३७।
गिरिं चारोप्य गरुडे हस्तेनैकेन लीलया । आरुह्य प्रययावब्धिं सुरासुरगणैर्वृतः ।३८।
अवरोप्य गिरिं स्कन्धात् सुपर्णः पततां वरः । ययौ जलान्त उत्सृज्य हरिणा स विसर्जितः ।३९।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धेऽमृतमथने मन्दराचलानयनं नाम षष्ठोऽध्यायः ।६।

Finding them disheartened and with their arms, thighs and necks broken, the Lord appeared there on the back of Garuḍa (the king of birds). (36) Perceiving the gods and demons badly squeezed by the falling down of the mountain, He revived the gods by His (mere) look as though they were (quite) unhurt. (37) Nay, placing the mountain on (the back of) Garuda with one hand by way of sport and mounting the bird (Himself), He flew to the seashore, surrounded by the gods and demons. (38) Taking down the mountain from his shoulder and placing it on the seaside, the celebrated Garuḍa (possessed of beautiful wings), the foremost of winged creatures, withdrew, when discharged by Śrī Hari (so as to make room for Vāsuki, the king of serpents, who was too much afraid of Garuḍa, his mortal enemy, to arrive in the latter's presence). (39)

Thus ends the sixth discourse, entitled "The transportation of Mount Mandara", comprised in the story of the churning of the ocean for nectar, in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ सप्तमोऽध्यायः

Discourse VII

The gods and demons proceed to churn the ocean and Lord Śiva drinks the poison appearing out of it

श्रीशुक उवाच

ते नागराजमामन्त्र्य फलभागेन वासुकिम्। परिवीय गिरौ तस्मिन् नेत्रमब्धिं मुदान्विताः। १।
आरेभिरे सुसंयत्ता अमृतार्थं कुरूद्वह। हरिः पुरस्ताज्जगृहे पूर्वं देवास्ततोऽभवन्। २।
तन्नैच्छन् दैत्यपतयो महापुरुषचेष्टितम्। न गृह्णीमो वयं पुच्छमहेरङ्गममङ्गलम्। ३।
स्वाध्यायश्रुतसम्पन्नाः प्रख्याता जन्मकर्मभिः। इति तूष्णीं स्थितान्दैत्यान् विलोक्य पुरुषोत्तमः।
स्मयमानो विसृज्याग्रं पुच्छं जग्राह सामरः। ४।
कृतस्थानविभागास्त एवं कश्यपनन्दनाः। ममन्थुः परमायत्ता अमृतार्थं पयोनिधिम्। ५।

Śrī Śuka resumed: Summoning Vāsuki, the king of serpents, by assuring him of his (due) share in the rewards (in the form of nectar) and twining him round that mountain as a cord (for whirling it round), the gods and the demons, full of joy, commenced churning the ocean (of milk) for the sake of nectar, fully prepared (for the uphill task), O scion of Kuru! Śrī Hari, first of all, grasped the serpent in the fore part (at its head) and the gods (too) ranged on that side.(1-2) The Daitya generals did not like this act of the Supreme Person. "(Surely) we, who are enriched with a study of the Vedas and other scriptures and renowned for (our) birth and deeds, are not going to hold the tail, the inauspicious limb of a serpent." Perceiving the Daityas standing quiet (motionless) after uttering these words, and leaving the fore part (of the serpent), with a smile, the Supreme Person along with the gods caught hold of the tail.(3-4) With their position thus defined, the sons of the sage Kaśyapa (the gods and the demons) began to churn the ocean for the sake of nectar, exerting their utmost.(5)

मथ्यमानेऽर्णवे सोऽद्रिरनाधारो ह्यपोऽविशत्। ध्रियमाणोऽपि बलिभिर्गौरवात् पाण्डुनन्दन। ६।
ते सुनिर्विण्णमनसः परिम्लानमुखश्रियः। आसन् स्वपौरुषे नष्टे दैवेनातिबलीयसा। ७।
विलोक्य विघ्नेशविधिं तदेश्वरो दुरन्तवीर्योऽवितथाभिसन्धिः।
कृत्वा वपुः काच्छपमद्भुतं महत् प्रविश्य तोयं गिरिमुज्जहार। ८।
तमुत्थितं वीक्ष्य कुलाचलं पुनः समुत्थिता निर्मथितुं सुरासुराः।
दधार पृष्ठेन स लक्षयोजनप्रस्तारिणा द्वीप इवापरो महान्। ९।
सुरासुरेन्द्रैर्भुजवीर्यवेपितं परिभ्रमन्तं गिरिमङ्ग पृष्ठतः।
बिभ्रत् तदावर्तनमादिकच्छपो मेनेऽङ्गकण्डूयनमप्रमेयः। १०।
तथासुरानाविशदासुरेण रूपेण तेषां बलवीर्यमीरयन्।
उद्दीपयन् देवगणांश्च विष्णुर्दैवेन नागेन्द्रमबोधरूपः। ११।
उपर्यगेन्द्रं गिरिराडिवान्य आक्रम्य हस्तेन सहस्रबाहुः।
तस्थौ दिवि ब्रह्मभवेन्द्रमुख्यैरभिष्टुवद्भिः सुमनोऽभिवृष्टः। १२।
उपर्यधश्चात्मनि गोत्रनेत्रयोः परेण ते प्राविशता समेधिताः।
ममन्थुरब्धिं तरसा मदोत्कटा महाद्रिणा क्षोभितनक्रचक्रम्। १३।

अहीन्द्रसाहस्रकठोरदृङ्मुखश्वासाग्निधूमाहतवर्चसोऽसुराः ।
पौलोमकालेयबलील्वलादयो दवाग्निदग्धाः सरला इवाभवन् ।१४।
देवांश्च तच्छ्वासशिखाहतप्रभान् धूम्राम्बरस्रग्वरकञ्चुकाननान् ।
समभ्यवर्षन्भगवद्वशा घना ववुः समुद्रोर्म्युपगूढवायवः ।१५।

On the ocean being churned, the aforesaid mountain(Mount Mandara), which had nothing to support it, sank into the ocean due to its (heavy) weight, even though it was held by the mighty gods and Asuras, O scion of Pāṇḍu ! (6) Their effort having been frustrated by a much more powerful destiny, they felt much dejected at heart and their faces too grew pale.(7) Perceiving (behind this setback) the hand of Vighneśa (the god ruling over the agencies that interrupt ambitious undertakings), and assuming the wonderful and gigantic form of a tortoise, the Lord of unlimited prowess and unfailing resolve then plunged into the water (of the ocean) and bore up the mountain.(8) On seeing the great mountain rising, the gods and the demons girded their loins once more to proceed with the churning. Like another great division of the globe, the Lord (in the form of a tortoise) bore the mountain on His back, which was one lakh Yojanas or 8,00,000 miles in extent. (9) Supporting on His back, O dear Parīkṣit, the mountain shaken by the might of arms of the principal gods and demons and (consequently) set revolving, the infinite Lord, manifested as the First Tortoise regarded its revolution as the (mere) scratching of His back. (10) Stimulating the strength and energy of the demons, Viṣṇu (the all-pervading Lord) entered the demons in His demoniac aspect (Rājasika nature); and animating the hosts of gods, He entered the divinities in His godly aspect (Sāttvika character). (Again,) He entered Vāsuki (the king of serpents) in the form of suspended consciousness (so as to deaden him to the pain that he would have otherwise felt as a result of his being pulled and rubbed against the rugged surface of the mountain).(11) Pressing Mount Mandara (the chief of the mountains) with one hand (in order to prevent the mountain from springing up), the Lord, who was endowed with a thousand arms, stood on its summit, like another huge mountain, under a shower of flowers by gods headed by Brahmā, Lord Śiva and Indra (the lord of paradise) singing His praises in heaven. (12) Strengthened by the Supreme—as pressing the mountain from above (in His thousand-armed form) and supporting it below (in the form of a huge tortoise) and entering the body of the gods and the demons (in the form of His Sāttvika and Rājasika nature), the mountain (in the form of stubbornness), and the serpent (in the form of suspended consciousness)—and intoxicated with pride, the gods and the demons began to churn the ocean with the help of the great mountain (Mandara) with such violence as to cause a (great) stir among the hosts of crocodiles (and other aquatic creatures living in the ocean).(13) With their brightness marred by the breath, fire and smoke issuing from the thousand fearful eyes and mouths of Vāsuki (the king of serpents), the demons, headed by the Paulomas and Kāleyas, Bali and Ilwala, looked like (a row of) Sarala (a species of) trees scorched by a forest conflagration.(14) On the gods, however—whose splendour had been obscured by his flaming breaths and whose raiment, excellent wreaths of flowers, coats and faces had been soiled with smoke-clouds under the (direct) command of the Lord poured down copious showers,and breezes moistened by the waves of the ocean fanned them.(15)

मथ्यमानात् तथा सिन्धोर्देवासुरवरूथपैः । यदा सुधा न जायेत निर्ममन्थाजितः स्वयम् ।१६।
मेघश्यामः कनकपरिधिः कर्णविद्योतविद्युन्मूर्ध्नि भ्राजद्विलुलितकचः स्रग्धरो रक्तनेत्रः ।
जैत्रैर्दोर्भिर्जगदभयदैर्दन्दशूकं गृहीत्वा मथ्नन् मथ्ना प्रतिगिरिरिवाशोभताथो धृताद्रिः ।१७।
निर्मथ्यमानादुदधेरभूद्विषं महोल्बणं हालहलाह्वमग्रतः ।
सम्भ्रान्तमीनोन्मकराहिकच्छपात् तिमिद्विपग्राहतिमिङ्गिलाकुलात् ।१८।