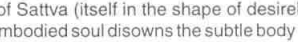
agent (as mentioned in verse 26), faith (referred to in verse 27), state of consciousness (as told in verse 20), form (state of existence as classified in verse 21) and final destiny (as referred to in verse 22)—everything is as a matter of fact constituted of the three Guṇas alone. (30) (In fact) all entities pervaded by the Spirit and Matter—whatever is seen, heard of or pondered by the intellect—are constituted of the three Guṇas, O jewel among men! (31) (All) these states of existence of the embodied soul are brought about by the three Guṇas (holding sway over it) and the actions performed by it. That embodied soul (however) by which these Guṇas (modes of Prakṛti) appearing in the mind have been thoroughly brought under control, O gentle one, and which stands firmly established in Me by treading the path of Devotion gets qualified for becoming one with Me. (32) Therefore, having obtained this (human) body, in which (alone) Knowledge and Realization (of Truth) can be had, and completely shaking off (all) attachment to the (three) Guṇas, let the wise worship (take refuge in) Me. (33) Free from attachment (to the pleasures of sense) and with his senses brought under control a wise man should carefully worship Me and, given over to contemplation, should get the better of Rajas and Tamas by duly cultivating Sattva. (34) And, possessed of a tranquil mind and united with Me (through contemplation), he should thoroughly subdue Sattva (too) by means of Sattva (itself in the shape of desirelessness). Rid (in this way) of the (three) Guṇas, the embodied soul disowns the subtle body (constituting its Jivahood) and attains to (becomes one with) Me. (35) Completely disunited from its Jivahood (in the shape of the subtle body) as well as from the (three) Guṇas appearing in the mind, and full of Me (consisting of perfect bliss) the Jiva neither goes out (to enjoy the external objects) nor turns inward (to enjoy them mentally). (In other words, he gets liberated during his very lifetime.) (36)

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



अथ षड्विंशोऽध्यायः

Discourse XXVI

The Utterance of Purūravā bearing on Aversion for the pleasures of Sense

श्रीभगवानुवाच

मल्लक्षणमिमं कायं लब्ध्वा मद्धर्म आस्थितः । आनन्दं परमात्मानमात्मस्थं समुपैति माम् । १ ।
गुणमय्या जीवयोन्या विमुक्तो ज्ञाननिष्ठया । गुणेषु मायामात्रेषु दृश्यमानेष्ववस्तुतः ।
वर्तमानोऽपि न पुमान् युज्यतेऽवस्तुभिर्गुणैः । २ ।
सङ्गं न कुर्यादसतां शिश्नोदरतृपां क्वचित् । तस्यानुगस्तमस्यन्धे पतत्यन्धानुगान्धवत् । ३ ।
ऐलः सम्राडिमां गाथामगायत बृहच्छ्रवाः । उर्वशीविरहान् मुह्यन् निर्विण्णः शोकसंयमे । ४ ।
त्यक्त्वाऽऽत्मानं व्रजन्तीं तां नग्न उन्मत्तवन्नृपः । विलपन्नन्वगाज्जाये घोरे तिष्ठेति विक्लवः । ५ ।
कामानतृप्तोऽनुजुषन् क्षुल्लकान् वर्षयामिनीः । न वेद यान्तीर्नायान्तीरुर्वश्याकृष्टचेतनः । ६ ।

The glorious Lord began again : Having obtained this (human) body, the (sole) medium of perceiving My true nature, he who has betaken himself to the course of conduct pleasing

to Me (viz., the path of Devotion) duly attains to Me, his very Self, the embodiment of supreme Bliss, dwelling in his own heart. (1) (Once) completely freed, by means of firm devotion to the path of Knowledge, from the bondage of Matter (which conditions the embodied soul) the Jiva does not get attached to the unreal objects of senses, though living in the midst of such objects, which are mere creations of Māyā (My deluding potency) and are being falsely perceived (as one's own self or possession). (2) One should on no account cultivate the fellowship of unworthy men given to the gratification of their sexual urge and satisfaction of their hunger (alone); (for) the follower of (even) one such sensualist falls into (the) blinding darkness (of hell) like a blind man following another blind man. (3) Falling a prey to infatuation due to separation from Urvaśī (in the first instance) and (eventually) disgusted (with the pleasures of sense) on his grief having been overcome as a result of his meeting her once more at Kurukṣetra and attaining to her realm in heaven by offering oblations to the sacred fire entrusted to him by the Gandharvas and thereby propitiating the gods (vide IX. xiv. 32—47), Emperor Purūravā (the son of Ilā) of extensive fame sang the following song (concerning himself, reproduced in verses 7 to 24 below). (4) As she went leaving him (alone in the bed), the monarch felt (greatly) perturbed and followed her in a state of nature like a madman, crying: "Tarry (awhile), my cruel wife !" (5) Deprived of his reason by Urvaśi, he was aware neither of the nights that passed nor of the coming ones for years together while repeatedly enjoying the trivial pleasures without satiety. (6)

ऐल उवाच

अहो मे मोहविस्तारः कामकश्मलचेतसः । देव्या गृहीतकण्ठस्य नायुःखण्डा इमे स्मृताः । ७ ।
नाहं वेदाभिनिर्मुक्तः सूर्यो वाभ्युदितोऽमुया । मुषितो वर्षपूगानां बताहानि गतान्युत । ८ ।
अहो मे आत्मसम्मोहो येनात्मा योषितां कृतः । क्रीडामृगश्चक्रवर्ती नरदेवशिखामणिः । ९ ।
सपरिच्छदमात्मानं हित्वा तृणमिवेश्वरम् । यान्तीं स्त्रियं चान्वगमं नग्न उन्मत्तवद् रुदन् । १० ।
कुतस्तस्यानुभावः स्यात् तेज ईशत्वमेव वा । योऽन्वगच्छं स्त्रियं यान्तीं खरवत् पादताडितः । ११ ।
किं विद्यया किं तपसा किं त्यागेन श्रुतेन वा । किं विविक्तेन मौनेन स्त्रीभिर्यस्य मनो हृतम् । १२ ।
स्वार्थस्याकोविदं धिङ् मां मूर्खं पण्डितमानिनम् । योऽहमीश्वरतां प्राप्य स्त्रीभिर्गोखरवज्जितः । १३ ।
सेवतो वर्षपूगान् मे उर्वश्या अधरासवम् । न तृप्यत्यात्मभूः कामो वह्निराहुतिभिर्यथा । १४ ।
पुंश्चल्यापहृतं चित्तं को न्वन्यो मोचितुं प्रभुः । आत्मारामेश्वरमृते भगवन्तमधोक्षजम् । १५ ।
बोधितस्यापि देव्या मे सूक्तवाक्येन दुर्मतेः । मनोगतो महामोहो नापयात्यजितात्मनः । १६ ।
किमेतया नोऽपकृतं रज्ज्वा वा सर्पचेतसः । रज्जुस्वरूपाविदुषो योऽहं यदजितेन्द्रियः । १७ ।
क्वायं मलीमसः कायो दौर्गन्ध्याद्यात्मकोऽशुचिः । क्व गुणाः सौमनस्याद्या ह्यध्यासोऽविद्यया कृतः । १८ ।
पित्रोः किं स्वं नु भार्यायाः स्वामिनोऽग्नेः श्वगृध्रयोः । किमात्मनः किं सुहृदामिति यो नावसीयते । १९ ।
तस्मिन् कलेवरेऽमेध्ये तुच्छनिष्ठे विषज्जते । अहो सुभद्रं सुनसं सुस्मितं चं मुखं स्त्रियः । २० ।
त्वङ्मांसरुधिरस्नायुमेदोमज्जास्थिसंहतौ । विण्मूत्रपूये रमतां कृमीणां कियदन्तरम् । २१ ।
अथापि नोपसज्जेत स्त्रीषु स्त्रैणेषु चार्थवित् । विषयेन्द्रियसंयोगान्मनः क्षुभ्यति नान्यथा । २२ ।
अदृष्टादश्रुताद् भावान्न भाव उपजायते । असम्प्रयुञ्जतः प्राणान् शाम्यति स्तिमितं मनः । २३ ।
तस्मात् सङ्गो न कर्तव्यः स्त्रीषु स्त्रैणेषु चेन्द्रियैः । विदुषां चाप्यविश्रब्धः षड्वर्गः किमु मादृशाम् । २४ ।

Purūravā sang : Astounding (indeed) is the magnitude of my infatuation, my judgment having been clouded by passion, inasmuch as (all) these years of my life have passed unnoticed by me while my neck remained clasped (in embrace) by my celestial wife !(7)

Charmed by her alas ! I did not perceive when the sun set or when it rose, nor did I know of the days, totalling numbers of years, that rolled by ! (8) How great is the infatuation of my soul by which myself, a universal monarch, the crest-jewel of kings, was made a toy deer of in the hands of women ! (9) Crying like a madman, all naked, I followed the woman (even) as she went away deserting me, a ruler of men, including my kingdom, like a straw. (10) Whence could there be any glory, majesty or lordship in me, who followed a departing woman (even) like a donkey kicked by a she-ass ? (11) What will be gained through worship of gods, renunciation, askesis, study of scriptures, solitary life or observing silence by him whose heart has been stolen by women ? (12) Fie upon me, a (veritable) fool, though fancying myself to be a learned man, who, blind as I am to my own (real) interests, have been enslaved by women just like a bull or a donkey, even after attaining sovereignty.(13) Although I have been enjoying the inebriating nectar of Urvaśi's lips for multitudes of years, my hankering, mind-born as it is, knows no satiety any more than fire could be quenched by (pouring) oblations (into it).(14) Who else than Lord Viṣṇu (who is above sense-perception), the ruler of those revelling in the Self, can possibly succeed in reclaiming a mind captivated by a lewd woman ? (15) Even though I was admonished by that celestial woman in truthful words (finding place in a Vedic hymn), the great infatuation lurking in my mind, perverse of intellect and uncontrolled of mind as I am, does not depart. (16) Or what offence could have been done by her against us any more than by a rope against a man who, being ignorant of its reality, (erroneously) conceived it to be a serpent ? For, (in reality) it is I, whose senses are (still) uncontrolled, that stand to blame. (17) How incompatible are this dirty body (of a woman), full of bad smell etc., and impure, and the excellences (attributed to it) such as fragrance, purity and delicacy etc., (which are generally associated with a flower). It was through ignorance as a matter of fact that the aforesaid virtues were wrongly attributed (by me) to her body. (18) It cannot be definitely ascertained whether the body (of a human being) is the property of one's parents, wife (who provides amenities and enjoyment for it), master (employer, if one happens to be a servant) , fire (to which it is ultimately and ordinarily consigned at the time of cremation), the dog and the vulture (by which it is consumed in the event of its being left undisposed of after death), the soul (tenanting it, which reaps the fruit of its actions) or its near and dear ones (who befriend and render good offices to it). (19) Man gets attached to such an impure body, which has a contemptible end (in that it resolves itself into worms if interred, into excreta if devoured by animals and into ashes if cremated), and lavishes praise on it in the words "Oh, how delightful is the face of this woman with a shapely nose and full of charming smiles !" (20) How little difference is there between those who take delight in the body of a woman (which is no more than a mass of skin, flesh, blood, nerves, fat, marrow and bones), (on the one hand) and the worms wallowing in ordure, urine and pus (on the other)? (21) Therefore, he who is alive to his (own) interests should on no account associate even through sight with the fair sex nor with slaves of woman; (for) it is through contact of the senses with their objects that the mind is agitated, not otherwise. (22) No (such) agitation follows from an unseen or unheard of object; (hence) the mind of a man who does not direct his senses towards their objects becomes still and (eventually) gets composed.(23) Therefore, one should not associate through the senses with the fair sex nor with those devoted to woman; (for) the five senses and the mind do not deserve to be trusted even by the wise, much less by (indiscreet) men like me. (24)

श्रीभगवानुवाच

एवं प्रगायन् नृपदेवदेवः स उर्वशीलोकमथो विहाय ।
आत्मानमात्मन्यवगम्य मां वै उपारमज्ज्ञानविधूतमोहः ।२५।

ततो दुःसङ्गमुत्सृज्य सत्सु सज्जेत बुद्धिमान्। सन्त एतस्य छिन्दन्ति मनोव्यासङ्गमुक्तिभिः ।२६।
सन्तोऽनपेक्षा मच्चित्ताः प्रशान्ताः समदर्शिनः। निर्ममा निरहङ्कारा निर्द्वन्द्वा निष्परिग्रहाः ।२७।
तेषु नित्यं महाभाग महाभागेषु मत्कथाः। सम्भवन्ति हिता नृणां जुषतां प्रपुनन्त्यघम् ।२८।
ता ये शृण्वन्ति गायन्ति ह्यनुमोदन्ति चादृताः। मत्पराः श्रद्दधानाश्च भक्तिं विन्दन्ति ते मयि ।२९।
भक्तिं लब्धवतः साधोः किमन्यदवशिष्यते। मय्यनन्तगुणे ब्रह्मण्यानन्दानुभवात्मनि ।३०।
यथोपश्रयमाणस्य भगवन्तं विभावसुम्। शीतं भयं तमोऽप्येति साधून् संसेवतस्तथा ।३१।
निमज्ज्योन्मज्जतां घोरे भवाब्धौ परमायनम्। सन्तो ब्रह्मविदः शान्ता नौर्दृढेवाप्सु मज्जताम् ।३२।
अन्नं हि प्राणिनां प्राण आर्तानां शरणं त्वहम्। धर्मो वित्तं नृणां प्रेत्य सन्तोऽर्वाग् बिभ्यतोऽरणम् ।३३।
सन्तो दिशन्ति चक्षूंषि बहिरर्कः समुत्थितः। देवता बान्धवाः सन्तः सन्त आत्माहमेव च ।३४।
वैतसेनस्ततोऽप्येवमुर्वश्या लोकनिःस्पृहः। मुक्तसङ्गो महीमेतामात्मारामश्चचार ह ।३५।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे षड्विंशोऽध्यायः ।२६।

The glorious Lord continued : Singing thus at the top of his voice, the celebrated Purūravā (the object of veneration of kings and gods alike) left the realm of Urvaśi and, having realized Me as his very self (dwelling) in his (own) heart and shaken off, by dint of that realization, his delusion (in the shape of identification with the body etc.), retired forthwith from the world. (25) Therefore, eschewing evil company, a prudent man should associate with the righteous; (for) the latter cut asunder the deep attachment of his mind (for the pleasures of sense) by their precepts. (26) The righteous are free from craving (for the pleasures of sense), have their mind fixed on Me, are perfectly serene (free from passion), view everything alike (as an embodiment of Brahma), are free from the senses of mineness as well as from the ego-sense (identification from the body etc.), are unaffected by the pairs of opposites and own no property.(27) In the midst of those exceedingly fortunate people, O highly blessed Uddhava, My stories are always told—stories that are salutary to mankind and eradicate the sin of those that take delight in them. (28) They who listen to them, sing them and as a matter of fact heartily approve of them and are respectful towards Me, nay, exclusively devoted to Me (expecting no other return) and are full of reverence acquire devotion to Me. (29) What else remains to be achieved by the pious soul who has attained devotion to Me, endowed with endless virtues (potencies),the (ultimate) Cause of all, the embodiment of (Truth,) Consciousness and Bliss? (30) (Even) as cold, dismay and darkness disappear in the case of a man who betakes himself to the glorious Agni (the god of fire), so do the rigidity and obtuseness (born of stern devotion to duty), the fear of future births and its root, ignorance, get dissolved in the case of the man who renders loving service to pious souls. (31) Just as a strong bark is the supreme resort to those that are being drowned in water, noble souls who have realized Brahma and have attained (perfect) peace of mind are the highest resort to those who having sunk (once) to the lowest depths are coming (once more) to the surface in the ocean of mundane existence. (32) (Just as) food is life itself to those that breathe, (as) I am the only shelter to the afflcted, and (even as) piety is the (only) wealth for men (to depend upon) in the other world (after death), (so) saints are the (only) resort to him who is afraid of being born (again and again) on this (mortal) plane. (33) (Even) having fully risen, the sun bestows (on us) the external eye (alone), whereas holy men confer (on those enjoying their fellowship) inner eyes (in the shape of knowledge relating to the Saguna and Nirguna aspects of Brahma). Holy men (therefore) are (veritable) gods as well as one's near and dear ones. They are one's (very) soul (nay,) Myself. (34) Rid in this way of longing for Urvaśi's realm (or sight), and free from (all) attachment due to the fellowship

of saints, Purūravā (the son of Sudyumna, who had attained a feminine form under the name of Ilā alongwith his retinue due to the curse of Goddess Pārvatī) went about this globe revelling in the Self: so the tradition goes. (35)

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

अथ सप्तविंशोऽध्यायः

Discourse XXVII

The Yoga of Formal Worship

उद्धव उवाच

क्रियायोगं समाचक्ष्व भवदाराधनं प्रभो। यस्मात्त्वां ये यथार्चन्ति सात्वताः सात्वतर्षभ। १।
एतद् वदन्ति मुनयो मुहुर्निःश्रेयसं नृणाम्। नारदो भगवान् व्यास आचार्योऽङ्गिरसः सुतः। २।
निःसृतं ते मुखाम्भोजाद् यदाह भगवानजः। पुत्रेभ्यो भृगुमुख्येभ्यो देव्यै च भगवान् भवः। ३।
एतद् वै सर्ववर्णानामाश्रमाणां च सम्मतम्। श्रेयसामुत्तमं मन्ये स्त्रीशूद्राणां च मानद। ४।
एतत् कमलपत्राक्ष कर्मबन्धविमोचनम्। भक्ताय चानुरक्ताय ब्रूहि विश्वेश्वरेश्वर। ५।

Uddhava submitted : (Pray,) explain (to me) the course of discipline consisting of formal worship intended to propitiate You, O Lord, (and) also what type of devotees worship You in what manner and from what motive, O Protector of devotees ! (1) Sages such as Nārada, the divine Vyāsa and Bṛhaspati (Aṅgirā's son), the preceptor (of the gods) repeatedly declare this (course) as conducive to the highest good of men. (2) It emanated (for the first time) from Your lotus-like lips; and (receiving it from You) the divine Brahmā taught it to his sons, the foremost of whom is Bhṛgu, and Lord Śiva (the Source of the universe) imparted it to his divine Spouse (Goddess Pārvatī). (3) It is higly commendable for all the (higher) grades of society and stages of life and I consider it to be the best of all the courses of discipline conducive to blessedness even for womenfolk and Śūdras, O Bestower of honour ! (4) Explain this course, untying (as it does) once for all the bonds of Karma, O lotus-eyed Lord, to me, who stand devoted and attached to You, O suzerain Lord (even) of the Rulers of the universe (Brahmā, Śiva and so on). (5)

श्रीभगवानुवाच

न ह्यन्तोऽनन्तपारस्य कर्मकाण्डस्य चोद्धव। संक्षिप्तं वर्णयिष्यामि यथावदनुपूर्वशः। ६।
वैदिकस्तान्त्रिको मिश्र इति मे त्रिविधो मखः। त्रयाणामीप्सितेनैव विधिना मां समर्चयेत्। ७।
यदा स्वनिगमेनोक्तं द्विजत्वं प्राप्य पूरुषः। यथा यजेत मां भक्त्या श्रद्धया तन्निबोध मे। ८।
अर्चायां स्थण्डिलेऽग्नौ वा सूर्ये वाप्सु हृदि द्विजे। द्रव्येण भक्तियुक्तोऽर्चेत् स्वगुरुं माममायया। ९।
पूर्वं स्नानं प्रकुर्वीत धौतदन्तोऽङ्गशुद्धये। उभयैरपि च स्नानं मन्त्रैर्मृद्ग्रहणादिना।१०।
सन्ध्योपास्त्यादिकर्माणि वेदेनाचोदितानि मे। पूजां तैः कल्पयेत् सम्यक् सङ्कल्पः कर्मपावनीम्।११।
शैली दारुमयी लौही लेप्या लेख्या च सैकती। मनोमयी मणिमयी प्रतिमाष्टविधा स्मृता।१२।

चलाचलेति द्विविधा प्रतिष्ठा जीवमन्दिरम्। उद्वासावाहने न स्तः स्थिरायामुद्धवार्चने ।१३।
अस्थिरायां विकल्पः स्यात् स्थण्डिले तु भवेद् द्वयम्। स्नपनं त्वविलेप्यायामन्यत्र परिमार्जनम् ।१४।
द्रव्यैः प्रसिद्धैर्मद्याग: प्रतिमादिष्वमायिनः। भक्तस्य च यथालब्धैर्हृदि भावेन चैव हि ।१५।
स्नानालङ्करणं प्रेष्ठमर्चायामेव तूद्धव। स्थण्डिले तत्त्वविन्यासो वह्नावाज्यप्लुतं हविः ।१६।
सूर्ये चाभ्यर्हणं प्रेष्ठं सलिले सलिलादिभिः। श्रद्धयोपाहृतं प्रेष्ठं भक्तेन मम वार्यपि ।१७।
भूर्यप्यभक्तोपहृतं न मे तोषाय कल्पते। गन्धो धूपः सुमनसो दीपोऽन्नाद्यं च किं पुनः ।१८।

The glorious Lord began again : Since there is no end to the branch of the Vedas dealing with ritual acts, which is unlimited in scope and infinite in volume, O Uddhava ! I shall (accordingly) discuss this topic (of Kriyāyoga) in a nutshell in order of sequence in its true perspective. (6) The procedure of My worship is threefold, viz.,Vedic, Tāntika and mixed (consisting of both elements). Of the three, one should duly worship Me according to that procedure alone which is liked by him. (7) Hear from Me the way in which, having (first) attained the status of the twice-born (by getting himself invested with the sacred thread) as enjoined by (the part of) the Veda prescribing his duties— when the worshipper happens to be a member of the twice-born classes—a man should worship Me with devotion and reverence. (8) Full of Devotion he should worship Me, his teacher and father, with the requisite material (flowers etc.), with sincerity (lit., guilelessness in the shape of entertaining no hope for its reward) in (through the medium of) an image, a raised ground (levelled, squared and prepared for a sacrifice) or the sacred fire, the sun, water, (the cavity of) the heart or a Brāhmaṇa . (9) Having cleansed his teeth (with the end of a small green twig crushed with the teeth and converted into a brush), he should first (of all) perform his ablutions for the purification of his body. The bath should be repeated with (the utterance of) both types of Mantras (Vedic as well as Tantric) after (first) daubing the (whole) body with clay (as well as with fresh cowdung, sacrificial ashes and so on) and going through other preliminaries (such as invoking the presence of the Gaṅgā and other sacred waters, offering Arghya to them and seeking their permission for a bath). (10) Undertaking a noble vow (of propitiating Myself), he should perform My worship, which wipes out (all) Karmas, side by side with (not neglecting) duties (of a binding nature) such as saying the Sandhyā prayers, (that have been) enjoined by the Veda. (11) An image has been declared to be of eight kinds according as it is carved out of (a block of) stone or wood, made of (molten) metal (such as brass or bronze), clay or sandal-paste etc., painted (on a wall etc.),made of sand or carved out of a precious stone or conceived by the mind. (12) An image, which is a temple of the Lord, is (again) of two varieties, movable and immovable. (The ceremonies of) invoking the presence of or bidding farewell to a deity are not necessary in worship done through the medium of an immovable one, O Uddhava ! (13) There is option in the matter of invocation etc., in the case of a movable image (other than a Śālagrāma stone, where no invocation etc., is needed); while both must be done in the worship through the medium of a raised ground (or through an image of sand). Only an image other than a painted one or that made of clay or sandal-paste etc., should be (invariably) bathed; in (all) other cases (mere) sprinkling all round with water is enough. (14) My worship through images etc., should be done with excellent articles. In the case, however, of a devotee (who is) free from wiles (in the shape of a selfish motive) it may be conducted with articles that are (easily) available. In (the cavity of) the heart, of course, worship is offered with love alone. (15) (Worship in the form of) bathing and (decoration with) ornaments is highly desirable only in an image, O Uddhava; in a raised ground (of course) the (conceptual) installation of the various deities (viz., the principal Deity and His entourage) in their respective place (with the uttering of formulas sacred to each);

in a sacred fire, (the offering of) oblations soaked in ghee; in the sun, respect shown (to the sun-god in the form of offering Arghya and waiting upon Him with prayers) and in water, worship through (gratification by offering) water etc., is considered most desirable. Even water offered with reverence by a devotee is most pleasing to Me; how much more, then, are sandal-paste, incense, flowers, light and food etc., dear to Me ? On the other hand, anything offered by one who is not a devotee does not contribute to My pleasure even if it is abundant. (16—18)

शुचिः सम्भृतसम्भारः प्राग्दर्भैः कल्पितासनः । आसीनः प्रागुदग् वार्चेदर्चायामथ सम्मुखः ।१९।
कृतन्यासः कृतन्यासां मदर्चां पाणिना मृजेत् । कलशं प्रोक्षणीयं च यथावदुपसाधयेत् ।२०।
तदद्भिर्देवयजनं द्रव्याण्यात्मानमेव च । प्रोक्ष्य पात्राणि त्रीण्यद्भिस्तैस्तैर्द्रव्यैश्च साधयेत् ।२१।
पाद्यार्घ्याचमनीयार्थं त्रीणि पात्राणि दैशिकः । हृदा शीर्ष्णाथ शिखया गायत्र्या चाभिमन्त्रयेत् ।२२।
पिण्डे वाय्वग्निसंशुद्धे हृत्पद्मस्थां परां मम । अण्वीं जीवकलां ध्यायेन्नादान्ते सिद्धभाविताम् ।२३।
तयाऽऽत्मभूतया पिण्डे व्याप्ते सम्पूज्य तन्मयः । आवाह्यार्चादिषु स्थाप्य न्यस्ताङ्गं मां प्रपूजयेत् ।२४।
पाद्योपस्पर्शार्हणादीनुपचारान् प्रकल्पयेत् । धर्मादिभिश्च नवभिः कल्पयित्वाऽऽसनं मम ।२५।
पद्मामष्टदलं तत्र कर्णिकाकेसरोज्ज्वलम् । उभाभ्यां वेदतन्त्राभ्यां मह्यं तूभयसिद्धये ।२६।
सुदर्शनं पाञ्चजन्यं गदासीषुधनुर्हलान् । मुसलं कौस्तुभं मालां श्रीवत्सं चानुपूजयेत् ।२७।
नन्दं सुनन्दं गरुडं प्रचण्डं चण्डमेव च । महाबलं बलं चैव कुमुदं कुमुदेक्षणम् ।२८।
दुर्गां विनायकं व्यासं विष्वक्सेनं गुरून् सुरान् । स्वे स्वे स्थाने त्वभिमुखान् पूजयेत् प्रोक्षणादिभिः ।२९।

Having got together (all) requisites (articles of worship etc.), and prepared a seat with blades of Darbha grass pointing to the east, and sitting (on it) with his face turned towards the east or the north or in front of the image (to be worshipped) in the event of the latter being immovable, and himself pure, the votary should commence worshipping (Me). (19) Having consecrated himself (by assigning the various syllables of the Mantra to be used in the worship to the different parts of his hand as well as to the limbs of his body), he should gently rub the image (with a view to wiping of the coat of sandle-paste etc., on it) when it has been similarly consecrated and (then) duly adorn (with sandal-paste and flowers etc.), the pitcher (full of water to be used for worship from the beginning to the end) and the vessel containing water for sprinkling (and thereby consecrating) the utensils and articles of worship etc., with (20) Consecrating with that water the temple, the articles of worship as well as himself, the votary should get ready three vessels (filling them with water taken from the pitcher, and providing them) with (necessary) accessories* (for offering Pādya, Arghya and Ācamanīya, i. e., water for washing the feet and hands and rinsing the mouth of the Deity respectively). (21) The worshipper should (then) consecrate the said three vessels (containing water) for washing the feet and hands and rinsing the mouth of the deity by breathing into them the sacred formulas connected with the heart, the head and the tuft of hair on the crown (viz., 'हृदे नमः',

*The scriptures dealing with the details of worship lay down that the following accessories should be used alongwith water when washing the feet and hands and rinsing the mouth of the deity respectively:—

पाद्ये श्यामाकदूर्वाब्जविष्णुक्रान्तादिरिष्यते । गन्धपुष्पाक्षतयवकुशाग्रतिलसर्षपाः ॥
दूर्वा चेति क्रमाद्वर्ध्यद्रव्याष्टकमुदीरितम् । जातीलवङ्गकङ्कोलैर्मंतमाचमनीयकम् ॥

"Grains of Śyāmāka rice (which are very small as compared to ordinary rice), blades of Dūrvā (panic grass), lotus flowers, a kind of herb called Viṣṇukrāntā etc., are approved for use with the water intended for washing the feet of the Lord with. Sandal-paste, flowers unbroken grains of rice, grains of barley, blades of the sacred Kuśa grass, sesamum seeds, mustard seeds and blades of panic grass—these eight substances have been prescribed for being used with the water intended for washing the hands of the Deity with; while the water intended for rinsing the mouth of the deity should he accompanied by the nutmeg, cloves, berries of Kaṅkola plant etc."

'शौर्ये स्वाहा', 'शिखायै वषट्') respectively and lastly the Gāyatrī-Mantra (into all). (22) (Then) within his (own) body conceived as dried up by the gastric wind and (then) consumed by the fire at the navel and (ultimately revived by nectar flowing from the moon located in the forehead and thus) thoroughly sublimated, he should meditate on My supreme and subtle form (the form of Lord Nārāyaṇa), of which the Jīva is but a particle, installed on the lotus of the heart and contemplated by accomplished souls at the end of Nāda (the fifth part of the sound of Praṇava consisting of अ, उ, म्, बिन्दु or the nasal sound and नाद or the echo).(23) On his body being permeated (as a house by the light emanating from a lamp) by that subtle form contemplated as his own being, he should (first) worship Me in that form(with conceptual articles) and, full of that presence, should (then) invoke My presence in the image etc., and, having installed Me there and assigned the syllables of the Mantra to the (various) limbs of the image, proceed with My worship. (24) Having (mentally) prepared a (high) seat for Me with Dharma etc. (viz., Dharma or Righteousness, Jñāna or Wisdom, Vairāgya or Dispassion and Aiśwarya or Supremacy for its four feet; Adharma or Unrighteousness, Ajñāna or Ignorance, Avairāgya or Absence of Dispassion and Anaiśwarya or Lack of Supremacy for its four sides; and Sattva, Rajas and Tamas for the three planks constituting its base) and the nine Śaktis or potencies (viz., Vimalā, Utkarṣiṇī, Jñānā, Kriyā, Yogā, Prahvī, Satyā, Īśānā and Anugrahā or Purity, Exaltation, Wisdom, Activity, Supernatural Power, Humility, Truthfulness, Rulership and Graciousness mounted on it) and (mentally) spread on it a lotus of eight petals shining bright with its pericarp and filaments (and with the orbs of the sun and other luminaries fixed on it), he should (instal Me on it and) Offer to Me (various) articles of worship such as water for washing My feet and hands and rinsing My mouth with according to the spirit of the Vedas and the Tantras both and with a view to securing both (worldly enjoyment and final beatitude). (25-26) He should (further) worship in their order of sequence (the discus) Sudarśana, (the conch named) Pāñcajanya, the mace (Kaumodakī), the sword, the bow and the arrows as well as (the emblems of Lord Saṅkarṣaṇa, viz.,) the plough and the pestle in the eight directions and the Kaustubha (gem), the (Vaijayantī)garland and (the mark of) Śrīvatsa (all the three on the bosom of the Lord in their respective position).(27) He should (likewise) worship (the eight attendants of the Lord, viz.,) Nanda, Sunanda, Pracaṇḍa as well as Caṇḍa, Mahābala and Bala; Kumuda and Kumudekṣaṇa (as standing around the Lord in the eight directions) and (His carrier) Garuḍa (as facing the Lord). (28) He should (also) worship, by offering them water to wash their hands with and so on, (Goddess) Durgā, Vināyaka (Lord Gaṇeśa), (the sage) Vyāsa and Viṣwaksena (all these four as surrounding the Lord in the four corners intervening the four quarters), his own preceptor (as standing to His left) and the gods (viz., the eight guardians of the spheres) each in his relative position (according to the direction in which their spheres are located), (all) of course facing the Lord. (29)

चन्दनोशीरकर्पूरकुङ्कुमागुरुवासितैः । सलिलैः स्नापयेन्मन्त्रैर्नित्यदा विभवे सति ।३०।
स्वर्णघर्मानुवाकेन महापुरुषविद्यया । पौरुषेणापि सूक्तेन सामभी राजनादिभिः ।३१।
वस्त्रोपवीताभरणपत्रस्रग्गन्धलेपनैः । अलङ्कुर्वीत सप्रेम मद्भक्तो मां यथोचितम् ।३२।
पाद्यमाचमनीयं च गन्धं सुमनसोऽक्षतान् । धूपदीपोपहार्याणि दद्यान्मे श्रद्धयार्चकः ।३३।
गुडपायससर्पींषि शष्कुल्यापूपमोदकान् । संयावदधिसूपांश्च नैवेद्यं सति कल्पयेत् ।३४।
अभ्यङ्गोन्मर्दनादर्शदन्तधावाभिषेचनम् । अन्नाद्यगीतनृत्यादि पर्वणि स्युरुतान्वहम् ।३५।

The votary should, if there is (sufficient) wealth, daily bathe Me with water made fragrant by sandal-paste, Uśira (a kind of aromatic grass), camphor, saffron and aloe-wood, chanting (all the while) sacred texts such as the Suvarṇagharmānuvāka (or Rgveda, commencing with

the words सुवर्णं घर्मम् etc.), the Mahāpuruṣavidyā* (a sacred text sacred to Lord Viṣṇu, the Supreme Person), the Puruṣa-Sūkta† and the texts of Sāmaveda such as the Rājana Sāma and the Rauhiṇa Sāma. (30-31) My devotee should (also) lovingly set Me off in the proper way with raiments, the sacred thread, jewels, wreaths of basil leaves, scents and sandal-paste. (32) The worshipper should (then) reverently offer to Me water to wash My feet and rinse My mouth with, sandal-paste flowers and grains of unbroken rice (for decoration), incense, light and articles of food. (33) If there be wealth, one should offer as food (to Me daily or at least on festive occasions) jaggery (or sugar), rice boiled in milk and sweetened with sugar, ghee; large round cakes of ground rice, sugar and sesamum seeds and cooked in oil; piles of sweet cakes made of meal and sugar and fried in ghee; lumps of sweets composed of meal cooked in ghee; a kind of porridge made of wheat flour with ghee, milk and molasses; curds and seasoned soup of pulses.(34) Offering a brush (made of a small green twig with one of its ends crushed) for cleansing My teeth, perfumed oil for anointing My body with, a paste (of saffron and camphor powder) for being rubbed on the various parts of My body in order to free it from dirt; (bathing My image with a preparation composed of milk, curds, ghee, honey and sugar as well as with scented water; clothing Me with costly silk and adorning Me with jewels, sandal-paste and wreaths etc.), and putting a mirror before Me (in order to show Me how I look); offering Me food which could be (easily) swallowed (without mastication) as well as that needing mastication (together with fragrant water, betel leaves, a bed of flowers etc.), and (also) singing songs and dancing etc., should be arranged (at least) on a sacred day (e.g., Ekādaśī or the full moon), and preferably everyday (if one's means allow it). (35)

विधिना विहिते कुण्डे मेखलागर्तवेदिभिः । अग्निमाधाय परितः समूहेत् पाणिनोदितम् ।३६।
परिस्तीर्याथ पर्युक्षेदन्वाधाय यथाविधि । प्रोक्षण्याऽऽसाद्य द्रव्याणि प्रोक्ष्याग्नौ भावयेत माम् ।३७।
तप्तजाम्बूनदप्रख्यं शङ्खचक्रगदाम्बुजैः । लसच्चतुर्भुजं शान्तं पद्मकिञ्जल्कवाससम् ।३८।
स्फुरत्किरीटकटककटिसूत्रवराङ्गदम् । श्रीवत्सवक्षसं भ्राजत्कौस्तुभं वनमालिनम् ।३९।
ध्यायन्नभ्यर्च्य दारूणि हविषाभिघृतानि च । प्रास्याज्यभागावाघारौ दत्त्वा चाज्यप्लुतं हविः ।४०।
जुहुयान्मूलमन्त्रेण षोडशर्चावदानतः । धर्मादिभ्यो यथान्यायं मन्त्रैः स्विष्टकृतं बुधः ।४१।

Depositing fire in a sacrificial pit, dug and constructed with due ceremony alongwith (three) zone-like constructions, a hollow and a raised ground, one should collect and concentrate it with the hand once it has been kindled (by fanning it).(36) Then enclosing it on all sides with twenty blades of Kuśa grass, one should sprinkle water on the Kuśa blades all round and, duly replenishing it with fuel while uttering the Vyāhṛtis (भूः, भुवः and so on) and placing (to the north of the sacred fire) articles to be offered to the fire and sprinkling them with water taken from the consecrating vessel, should contemplate Me in the fire as shining brightly like molten gold, distinguished by four arms resplendent with a conch, discus, mace and lotus, calm (and composed), clad in silk possessing the (golden) hue of the filaments of a lotus, adorned with a brilliant diadem, bangles, a girdle (round My waist) and excellent armlets, bearing the mark of Śrīvatsa on My bosom, distinguished with the lustrous Kaustubha gem and with a garland of sylvan flowers. (37—39) Visualizing and worshipping Me (as such) and casting (into the fire) sacrificial sticks soaked in ghee and having made the two offerings of ghee known by the name of Āghāras (and consisting of sprinkling ghee across the sacrificial pit from the northern to the southern end and from the southern to the

* जितं ते पुण्डरीकाक्ष नमस्ते विश्वभावन। सुब्रह्मण्य नमस्तेऽस्तु महापुरुषपूर्वज॥

† The 16 Mantras of Ṛgveda. X. xc; Atharva. XIX. vi; the first 16 Mantras of Śukla Yajurveda XXXI and Kṛṣṇa Yajurveda III. xii; Sāmaveda 617—621

northern end, uttering the formulas 'प्रजापतये स्वाहा 'and 'इन्द्राय स्वाहा') and two (more) offerings known by the name of Ājyabhāgas (and consisting of pouring ghee into the sacred fire uttering the formulas 'अग्नये स्वाहा' and 'सोमाय स्वाहा' respectively), should offer oblations soaked in ghee, uttering the fundamental Mantra (ॐ नमो नारायणाय) and then the hymn known by the name of Puruṣa-Sūkta (consisting of sixteen Mantras); taking a fresh oblation (in a limited quantity with every utterance). The knowing devotee should (further) offer oblations (through the fire) to Dharma and others in the order mentioned before (in verse 25 above), uttering the name of the deity with the indeclinable "Swāhā" added to it and (then) the oblation known as "Swiṣṭakṛt" (which is offered at the end of a sacrifice with the formula 'अग्नये स्विष्टकृते स्वाहा' and is so-called because it is believed to turn the sacrifice into a success). (40-41)

अभ्यर्च्याथ नमस्कृत्य पार्षदेभ्यो बलिं हरेत्। मूलमन्त्रं जपेद् ब्रह्म स्मरन्नारायणात्मकम्।४२।
दत्त्वाऽऽचमनमुच्छेषं विष्वक्सेनाय कल्पयेत्। मुखवासं सुरभिमत् ताम्बूलाद्यमथार्हयेत्।४३।
उपगायन् गृणन् नृत्यन् कर्माण्यभिनयन् मम। मत्कथाः श्रावयञ्शृण्वन् मुहूर्तं क्षणिको भवेत्।४४।
स्तवैरुच्चावचैः स्तोत्रैः पौराणैः प्राकृतैरपि। स्तुत्वा प्रसीद भगवन्निति वन्देत दण्डवत्।४५।
शिरो मत्पादयोः कृत्वा बाहुभ्यां च परस्परम्। प्रपन्नं पाहि मामीश भीतं मृत्युग्रहार्णवात्।४६।
इति शेषां मया दत्तां शिरस्याधाय सादरम्। उद्वासयेद्धेदुद्वास्यं ज्योतिर्ज्योतिषि तत् पुनः।४७।
अर्चादिषु यदा यत्र श्रद्धा मां तत्र चार्चयेत्। सर्वभूतेष्वात्मनि च सर्वात्माहमवस्थितः।४८।

Having worshipped Me (as indwelling the fire) and saluted Me, the votary should offer oblations (in the eight directions) to My attendants (Nanda and others, mentioned in verse 28 above) and (then returning to the place of worship and taking his seat before Me), should repeat the Mūla (principal) Mantra (as long as possible), contemplating (all the while) on the Infinite in the form of Lord Nārāyaṇa. (42)(Then, visualizing Me as having finished My dinner in the meantime,) he should offer water (to Me) for rinsing My mouth with and (again inviting Me back to My seat) should make over the remnants to Viṣwaksena (the foremost attendant to the Lord). (Again,) offering betel-leaves etc., containing aromatic substances, intended to perfume the mouth, he should then conclude the worship (by showering on Me flowers placed in the hollow of one's joined palms). (43) (Then) celebrating, recounting and dramatically representing My exploits, dancing (out of joy while doing so) and narrating or listening to My stories, one should remain immersed in joy awhile. (44) Glorifying Me through long or short hymns found in ancient works (such as the Vedas and Purāṇas) as well as through those composed by human beings, and praying in the words "Be pleased, O Lord !" he should salute Me falling flat (on the ground) like a log, placing his head at My feet and with his arms joined together (at his back after the fashion of a criminal) and saying, "O Lord, protect me, afraid (as I am) of the ocean of worldly existence rendered all the more fearful by the presence of the alligator in the shape of death, and (as such) come to You (for protection)." (45-46) Praying thus he should respectfully place on his head as if given by Me the flowers etc., offered to Me and in case he must send back the deity (from the image in the event of its being intended for temporary worship); the (divine) effulgence invoked into the image should be drawn back (from it and merged) into the (divine) flame burning in the lotus of the heart (and the image deposited into some holy tank or river).(47) One can worship Me through whichever of the media (enumerated in verse 9 above), e. g., an image, he conceives a reverence for on a particular occasion; for, being the Soul of the universe. I dwell in all created beings as well as in the self (of the worshipper himself). (48)

एवं क्रियायोगपथैः पुमान् वैदिकतान्त्रिकैः। अर्चन्नुभयतः सिद्धिं मत्तो विन्दत्यभीप्सिताम्।४९।
मदर्चां सम्प्रतिष्ठाप्य मन्दिरं कारयेद् दृढम्। पुष्पोद्यानानि रम्याणि पूजायात्रोत्सवाश्रितान्।५०।

पूजादीनां प्रवाहार्थं महापर्वस्वथान्वहम्। क्षेत्रापणपुरग्रामान् दत्त्वा मत्सार्ष्टितामियात्।५१।
प्रतिष्ठया सार्वभौमं सद्मना भुवनत्रयम्। पूजादिना ब्रह्मलोकं त्रिभिर्मत्साम्यतामियात्।५२।
मामेव नैरपेक्ष्येण भक्तियोगेन विन्दति। भक्तियोगं स लभत एवं यः पूजयेत माम्।५३।
यः स्वदत्तां परैर्दत्तां हरेत सुरविप्रयोः। वृत्तिं स जायते विड्भुग् वर्षाणामयुतायुतम्।५४।
कर्तुश्च सारथेर्हेतोरनुमोदितुरेव च। कर्मणां भागिनः प्रेत्य भूयो भूयसि तत् फलम्।५५।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे सप्तविंशोऽध्यायः।२७।

Worshipping Me as aforesaid in accordance with the courses of worship taught in the Vedas as also in the Tantras, a man secures at My hands success of the kind coveted by him both here and hereafter. (49) One (who can afford to do so) should cause a strong (enduring) house of worship to be built and, having duly installed My image (in it), should (further) cause beautiful flower-gardens to be laid out and make a (formal) grant (in favour of the temple) of fields, markets, towns or villages helpful for the (daily) worship, (occasional) congregations (on sacred days) and festivals. Granting these for the regular (and uninterrupted) conduct of worship etc., from day to day as well as on specially sacred days, one bids fair to enjoy a fortune as great as Mine. (50-51) Through installation (of an image) one bids fair to acquire sovereignty of the entire globe; by erecting a temple he is sure to attain dominion of (all) the three worlds; through worship etc., one can hope to reach the realm of Brahmā and through all these three (combined) one can attain a state of equality with Me. (52) He who worships Me as aforesaid secures union (in thought with Me) through Devotion and through (such) course of disinterested Devotion one attains to Me alone. (53) He who takes away the endowment made either by himself or by others in favour of (the image of) a deity or a Brāhmaṇa continues for ten crores of years to be born as a creature living on ordure. (54) Such a destiny (whether good or bad as depicted in verses 49 to 54 above) awaits hereafter the agent as well as his assistant, prompter and supporter too, since each (of them) is a partner in the act; and the reward or punishment is greater according as the action is more dignified or atrocious.(55)

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

अथाष्टाविंशोऽध्यायः

Discourse XXVIII

The Highest Truth Discussed

श्रीभगवानुवाच

परस्वभावकर्माणि न प्रशंसेन्न गर्हयेत्। विश्वमेकात्मकं पश्यन् प्रकृत्या पुरुषेण च।१।
परस्वभावकर्माणि यः प्रशंसति निन्दति। स आशु भ्रश्यते स्वार्थादसत्यभिनिवेशतः।२।
तैजसे निद्रयाऽऽपन्ने पिण्डस्थो नष्टचेतनः। मायां प्राप्नोति मृत्युं वा तद्ब्रानार्थदृक् पुमान्।३।
किं भद्रं किमभद्रं वा द्वैतस्यावस्तुनः कियत्। वाचोदितं तदनृतं मनसा ध्यातमेव च।४।

छायाप्रत्याह्वयाभासा ह्यसन्तोऽप्यर्थकारिणः । एवं देहादयो भावा यच्छन्त्या मृत्युतो भयम् । ५ ।
आत्मैव तदिदं विश्वं सृज्यते सृजति प्रभुः । त्रायते त्राति विश्वात्मा ह्रियते हरतीश्वरः । ६ ।
तस्मान्न ह्यात्मनोऽन्यस्मादन्यो भावो निरूपितः । निरूपितेयं त्रिविधा निर्मूला भातिरात्मनि ।
इदं गुणमयं विद्धि त्रिविधं मायया कृतम् । ७ ।
एतद् विद्वान् मदुदितं ज्ञानविज्ञाननैपुणम् । न निन्दति न च स्तौति लोके चरति सूर्यवत् । ८ ।
प्रत्यक्षेणानुमानेन निगमेनात्मसंविदा । आद्यन्तवदसज्ज्ञात्वा निःसङ्गो विचरेदिह । ९ ।

The glorious Lord began again: Visualizing the universe—though brought about by (the co-operation of) Prakṛti (Matter) and Puruṣa (the Spirit)—as one in substance (as a manifestation of Brahma or the Absolute), one should neither praise nor condemn the (tranquil, vehement or torpid) nature and (corresponding) actions of others. (1) He who eulogizes or denounces the natural bent of mind and actions of others quickly strays from his (real) purpose (of Self-Knowledge) on account of his clinging to duality (which is unreal).(2) On the senses (evolved from the Rājasika ego) being overpowered with sleep the soul imprisoned in the body enters the realm of Māyā (illusion in the shape of the dream state in the event of the mind continuing to function) and having lost its consciousness (of the body and its surroundings later on when the mind too becomes torpid) reaches the state of deep sleep (which has been likened to death). So does the man perceiving many things (instead of the one real substance) experience distraction on coming in contact with the pleasures of sense and later on finds himself sunk into the depths of ignorance). (3) In the midst of duality, which is unreal (the question does not arise) what is good (praiseworthy) and what is evil (deprecable) and to what extent a (particular) thing is good or bad; (for) whatever is expressed through word (i.e., whatever is grasped through the senses) as well as whatever is contemplated with the mind is false. (4) A reflection, an echo and an illusory object (such as a mother of pearl presenting the appearance of silver), though unreal, react on us (as though they were real). So do the body and other entities (continue to) inspire fear till they disappear (into their one substratum, viz., Brahma). (5) Therefore, this universe is (no other than) the (Supreme) Spirit, inasmuch as It is capable of assuming all forms and almighty (capable of evolving everything). It is that (Universal) Spirit (alone) which creates and is created, protects and is protected, destroys and is destroyed. (It is both the subject and the object). (6) Therefore, no entity other than the Self existing apart from that which is created and so on has been posited (by the Vedas).This threefold appearance (in the shape of creation, continuance and destruction of the universe) in the Self has been declared (by the wise) as baseless. Know the threefold existence (in the shape of the perceiver, the perceived and the act of perception), being a product of the three Guṇas, as brought about by Māyā (My deluding potency) . (7) He who comes to know (what is meant by) this ripeness of Jñāna and Vijñāna as taught by Me would neither extol nor revile anyone and would move about in the world (free from partiality and prejudice) as the sun. (8) Realizing this world as having a beginning and an end and (therefore) unreal (when conceived as apart from the Spirit) by means of perception, inference, the authority of the scriptures and one's own direct experience, one should move about in this world unattached.(9)

उद्धव उवाच

नैवात्मनो न देहस्य संसृतिर्द्रष्टृदृश्ययोः । अनात्मस्वदृशोरीश कस्य स्यादुपलभ्यते ।१०।
आत्माव्ययोऽगुणः शुद्धः स्वयंज्योतिरनावृतः । अग्निवद्दारुवदचिद्देहः कस्येह संसृतिः ।११।

Uddhava submitted : Transmigration (or in other words, the experience of pleasure and pain etc.), is undergone neither by the soul, who is the perceiver and therefore self-luminous, nor by the body, which is the object of perception and therefore other than the Self. (All the same) it is experienced, O Lord! (The question, therefore, arises:) by whom is it undergone ? (10) The soul is undecaying, unqualified, free from impurities, self-effulgent like fire and unobscured (by the evil of Avidyā or nescience) while the body is material like wood. (Therefore,) which (of the two) undergoes transmigration ? (11)

श्रीभगवानुवाच

यावद् देहेन्द्रियप्राणैरात्मनः सन्निकर्षणम् । संसारः फलवांस्तावदपार्थोऽप्यविवेकिनः ।१२।
अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते । ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ।१३।
यथा ह्यप्रतिबुद्धस्य प्रस्वापो बह्वनर्थभृत् । स एव प्रतिबुद्धस्य न वै मोहाय कल्पते ।१४।
शोकहर्षभयक्रोधलोभमोहस्पृहादयः । अहङ्कारस्य दृश्यन्ते जन्म मृत्युश्च नात्मनः ।१५।
देहेन्द्रियप्राणमनोऽभिमानो जीवोऽन्तरात्मा गुणकर्ममूर्तिः ।
सूत्रं महानित्युरुधेव गीतः संसार आधावति कालतन्त्रः ।१६।
अमूलमेतद् बहुरूपरूपितं मनोवचःप्राणशरीरकर्म ।
ज्ञानासिनोपासनया शितेनच्छित्त्वा मुनिर्गां विचरत्यतृष्णः ।१७।
ज्ञानं विवेको निगमस्तपश्च प्रत्यक्षमैतिह्यमथानुमानम् ।
आद्यन्तयोरस्य यदेव केवलं कालश्च हेतुश्च तदेव मध्ये ।१८।
यथा हिरण्यं स्वकृतं पुरस्तात् पश्चाच्च सर्वस्य हिरण्मयस्य ।
तदेव मध्ये व्यवहार्यमाणं नानापदेशैरहमस्य तद्वत् ।१९।
विज्ञानमेतत्त्रियवस्थमङ्ग गुणत्रयं कारणकार्यकर्तृ ।
समन्वयेन व्यतिरेकतश्च येनैव तुर्येण तदेव सत्यम् ।२०।
न यत् पुरस्तादुत यन्न पश्चान्मध्ये च तन्न व्यपदेशमात्रम् ।
भूतं प्रसिद्धं च परेण यद् यत् तदेव तत् स्यादिति मे मनीषा ।२१।
अविद्यमानोऽप्यवभासते यो वैकारिको राजससर्ग एषः ।
ब्रह्म स्वयंज्योतिरतो विभाति ब्रह्मेन्द्रियार्थात्मविकारचित्रम् ।२२।
एवं स्फुटं ब्रह्मविवेकहेतुभिः परापवादेन विशारदेन ।
छित्त्वाऽऽत्मसंदेहमुपारमेत स्वानन्दतुष्टोऽखिलकामुकेभ्यः ।२३।
नात्मा वपुः पार्थिवमिन्द्रियाणि देवा ह्यसुर्वायुजलं हुताशः ।
मनोऽन्नमात्रं धिषणा च सत्त्वमहङ्कृतिः खं क्षितिरर्थसाम्यम् ।२४।
समाहितैः कः करणैर्गुणात्मभिर्गुणो भवेन्मत्सुविविक्तधाम्नः ।
विक्षिप्यमाणैरुत किं नु दूषणं घनैरुपेतैर्विगतै रवेः किम् ।२५।
यथा नभो वाय्वनलाम्बुभूगुणैर्गतागतैर्वर्तुगुणैर्न सज्जते ।
तथाक्षरं सत्त्वरजस्तमोमलैरहं मतेः संसृतिहेतुभिः परम् ।२६।
तथापि सङ्गः परिवर्जनीयो गुणेषु मायारचितेषु तावत् ।
मद्भक्तियोगेन दृढेन यावद् रजो निरस्येत मनःकषायः ।२७।

The glorious Lord replied : So long as there is contact of the undiscriminating soul with

the body, senses and vital airs metempsychosis continues to bear fruit (in the shape of pleasure and pain), even though it has no reality. (12) Even though phenomena (in the shape of the various bodies) do not exist (in the Self), metempsychosis (consisting in the experience of pleasure and pain) does not cease in the case of the embodied soul continuing to think of the objects of senses, even as calamities do not cease to afflict a man in the dream state so long as the dream is not broken, although the objects seen in it (including the body appearing in the dream) do not (actually) exist. (13) Just as the dream experience brings many a woe to a man who has not yet woken—while the same surely does not infatuate him who has woken up—so what brings sorrow to the ignorant does not afflict a wise man. (14) Grief, delight, fear, anger, greed, infatuation, craving and other moods as well as birth and death are seen in relation to the ego and not to the Self. (15) The spirit hidden behind the body, the senses, the vital airs and the mind and identifying itself with them is called the Jīva. The subtle body (constituted of the Guṇas and Karmas) is its material manifestation and is variously known as the Sūtrātmā or the Mahat-tattva. Controlled by God (in the form of the Time-Spirit), it revolves in Saṁsāra (the whirligig of metempsychosis). (16) Cutting down with the sword of wisdom, whetted by worship (of God), this (tree of the) ego-sense—which has no root and (yet) stands revealed in multitudinous forms (such as those of gods, human beings etc.), and is entertained in relation to the mind, speech, vital airs and body—a contemplative soul roams about on the globe destitute of (all) thirst (for the pleasures of sense). (17) Wisdom consists in distinguishing the Self from the non-Self. (Study of) the Vedas and askesis (in the shape of discharging one's own sacred obligations), the teachings of exalted souls, ratiocination (consistent with those teachings) and one's own realization (which does not contradict the two) constitute the means to (the attainment of) such discriminating knowledge. And such discrimination results in the conviction that what alone existed at the beginning of creation and will survive at the end of it exists in the middle as well and that is (Brahma,) the revealer as well as the cause of the universe. (18) (Even) as gold not (yet) wrought into various beautiful shapes (as ornaments), which existed before as well as after all that is made of it, is the same even at the middle, while it is being called by different names (ear-ring, bangle and so on), so do I (the Cause of the universe) exist before and after the universe and am designated by different names even at the middle. (In other words, the creation is in no way other than Me.)(19) That (one substance, viz., Brahma) alone is real, because of which—the fourth principle (consisting of absolute Consciousness)—O dear uddhava, this mind subject to its three states (viz., waking, dream and deep slumber), the three Guṇas or modes of Prakṛti (which bring about the three states) as well as the threefold universe (consisting of the cause, viz., the Ādhyātma or the senses, the effect, viz., the Adhibhūta or the five elements —earth etc., and the agent, viz., the Adhidaiva or the gods presiding over the Indriyas) appear through invariable concomitance, and which substance (equally) persists even when this threefold distinction disappears (viz., during Samādhi or the state of absorption).(20) That (on the other hand) which neither existed before nor will persist after (viz.,the manifest creation) does not (really) exist even in the middle except in name alone. An effect is the same as that other substance (viz., the cause) through which it came into being and by which it stands revealed: such is My conviction.(21) This world of modifications, though it did not exist (before), has evolved from Brahma through Rajas and is revealed (also) by Brahma, which (on the other hand) is the cause of all by itself (and not the effect of any other cause) and the revealer (too). (Therefore) it is Brahma (alone) which appears as this diversified universe, consisting (as it does) of the senses and their objects (the subtle elements), the mind (including the gods presiding over the senses and the mind) and the five gross elements. (22) Resolving one's doubts concerning the Self by the

aforesaid means of clearly distinguishing Brahma (vide verse 18 above) and by rejecting the possibility of the body etc., (which are other than the Self) being recognized as the Self and by the grace of a wise preceptor, and sated with the bliss of Self-Realization, one should dissociate oneself from all the senses etc., (thirsting after enjoyment). (23) Indeed the body, (which is) a product of the earth, the senses, the deities presiding over them, life-breath, the air, water, fire and the mind, which is sustained by food, reason and the intellect, the ego, ether, earth, the (five) objects of the senses and Prakṛti (the state of equilibrium of the three Guṇas) are not the Self (since they are all material). (24) What gain can there be to him who has fully realized My Truth through his senses, made up of the three Guṇas, being composed or, say, what harm can befall him through his senses being tossed about ? What gain or loss can accrue to the sun through the clouds having gathered about it or dispersed ? (25) (Even) as the sky is not affected by the (drying, burning, drenching and soiling) properties of the air, fire, water and earth or by the peculiarities, that come and go, of the various seasons, so the transcendent Indestructible is never contaminated by the impurities (impure tendencies and actions) of Sattva, Rajas and Tamas, which bring about the transmigration of one who looks upon the body as his self. (26) All the same attachment to the pleasures of sense, which are the creations of Māyā (Prakṛti) should be completely eschewed until the impurity attaching to the mind in the form of passion is shaken off through the intense practice of Devotion. (27)

यथाऽऽमयोऽसाधुचिकित्सितो नृणां पुनः पुनः संतुदति प्ररोहन् ।
एवं मनोऽपक्वकषायकर्म कुयोगिनं विध्यति सर्वसङ्गम् ।२८।
कुयोगिनो ये विहितान्तरायैर्मनुष्यभूतैस्त्रिदशोपसृष्टैः ।
ते प्राक्तनाभ्यासबलेन भूयो युञ्जन्ति योगं न तु कर्मतन्त्रम् ।२९।
करोति कर्म क्रियते च जन्तुः केनाप्यसौ चोदित आनिपातात् ।
न तत्र विद्वान् प्रकृतौ स्थितोऽपि निवृत्ततृष्णः स्वसुखानुभूत्या ।३०।
तिष्ठन्तमासीनमुत व्रजन्तं शयानमुक्षन्तमदन्तमन्नम् ।
स्वभावमन्यत् किमपीहमानमात्मानमात्मस्थमतिर्न वेद ।३१।
यदि स्म पश्यत्यसदिन्द्रियार्थं नानानुमानेन विरुद्धमन्यत् ।
न मन्यते वस्तुतया मनीषी स्वाप्नं यथोत्थाय तिरोदधानम् ।३२।
पूर्वं गृहीतं गुणकर्मचित्रमज्ञानमात्मन्यविविक्तमङ्ग ।
निवर्तते तत् पुनरीक्षयैव न गृह्यते नापि विसृज्य आत्मा ।३३।
यथा हि भानोरुदयो नृचक्षुषां तमो निहन्यान्न तु सद् विधत्ते ।
एवं समीक्षा निपुणा सती मे हन्यात्तमिस्रं पुरुषस्य बुद्धेः ।३४।
एष स्वयंज्योतिरजोऽप्रमेयो महानुभूतिः सकलानुभूतिः ।
एकोऽद्वितीयो वचसां विरामे येनेषिता वागसवश्चरन्ति ।३५।

(Just) as a disease in men sprouts again and again, if treated improperly, and causes much pain, so does the mind whose passions and (the latencies of) Karma to which they are traceable have not been burnt and which has conceived an attachment for all (wealth, sons, wife and so on) brings about the fall of one who has not attained perfection in Yoga (wisdom). (28) Those imperfect Yogis who are (thus) frustrated by (living) impediments in the form of human beings (such as wife and sons, kinsfolk and disciples) placed by the gods take once more to (the practice of) Yoga, by force of the habit acquired in previous births, but never to the elaborate course of action. (29) Impelled by some agency (the Inner Controller or force of

destiny etc.), the ignorant man performs actions till his death and is subjected to joy and sorrow (undergoes transmigration thereby).The enlightened soul (however) is not so subjected, though seated in the body (a product of Matter), his thirst (for the pleasures of sense) having ceased due to his enjoying the bliss of Self-Realization (and hence does not undergo transmigation through performing actions all his life). (30) He whose mind is fixed on the Self is not aware of the body whether it is standing or sitting, walking or lying down, answering the calls of nature or masticating food or pursuing any other natural activity. (31) If at all a man of wisdom perceives the various objects of his extroverted senses, he does not recognize as real anything other than the Self—for such a thing would be contrary to reason — any more than a man rising from sleep recognizes as real an object seen in a dream and as such vanishing. (32) This psycho-physical organism (a product of ignorance), wonderfully wrought by the three Guṇas (modes of Prakṛti) and Karmas (conforming to those Guṇas), which was formerly (in the state of bondage) perceived as non-distinct from the Self, O dear Uddhava, now disappears in the light of Self-Knowledge. The Self (however) can neither be apprehended nor rejected. (33) Just as the emergence of the sun (only) disperses the darkness screening the human eyes, but does not create (anew) what has already been there, so My consummate and true realization dispels the darkness enveloping the mind of man. (34) The Self is never hidden from our view (but ever directly perceptible). It is self-luminous, beyond birth (and death etc.), beyond all proof, unlimited in point of time and space etc. (and therefore beyond all change), comprising all sorts of experiences, and remaining one (without a second) when all words cease to describe it. Speech and the senses function (only) when impelled by It.(35)

एतावानात्मसंमोहो यद् विकल्पस्तु केवले । आत्मन्रृते स्वमात्मानमवलम्बो न यस्य हि ।३६।
यन्नामाकृतिभिर्ग्राह्यं पञ्चवर्णमबाधितम् । व्यर्थेनाप्यर्थवादोऽयं द्वयं पण्डितमानिनाम् ।३७।

The notion of difference in the absolute Self is entirely a delusion of the mind; for other than one's own self there is no ground for this difference. (36) The view of some self-conceited men that the duality (in the form of the body etc.), perceptible (with the senses) in the form of (so many) names and forms and consisting of the five (gross) elements cannot be refuted is a meaningless tall talk. (37)

योगिनोऽपक्वयोगस्य युञ्जतः काय उत्थितैः । उपसर्गैर्विहन्येत तत्रायं विहितो विधिः ।३८।
योगधारणया कांश्चिदासनैर्धारणान्वितैः । तपोमन्त्रौषधैः कांश्चिदुपसर्गान् विनिर्दहेत् ।३९।
कांश्चिन्ममानुध्यानेन नामसङ्कीर्तनादिभिः । योगेश्वरानुवृत्त्या वा हन्यादशुभदाञ्छनैः ।४०।
केचिद् देहमिमं धीराः सुकल्पं वयसि स्थिरम् । विधाय विविधोपायैरथ युञ्जन्ति सिद्धये ।४१।
न हि तत् कुशलादृत्यं तदायासो ह्यपार्थकः । अन्तवत्त्वाच्छरीरस्य फलस्येव वनस्पतेः ।४२।
योगं निषेवतो नित्यं कायश्चेत् कल्पतामियात् । तच्छ्रद्दध्यान्न मतिमान् योगमुत्सृज्य मत्परः ।४३।
योगचर्यामिमां योगी विचरन् मदपाश्रयः । नान्तरायैर्विहन्येत निःस्पृहः स्वसुखानुभूः ।४४।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धेऽष्टाविंशोऽध्यायः ।२८।

If the body of a Yogi who has not yet achieved perfection in Yoga and who is still striving is visited by (some) calamities (ailments etc.), appearing all of a sudden, the following is prescribed as a remedy. (38) One should get rid of some obstacles (such as heat and cold) through Yogic concentration (severally on the moon and the sun), others (viz., flatulence and other ailments) by means of Yogic postures accompanied by concentration on the air and

still others (viz., those brought about by evil stars and snakes etc.), through askesis (self-denial), spells and drugs (as required). (39) Some obstacles (such as lust and anger) yielding evil results one should gradually get over through continued contemplation on Me, by loudly chanting the Divine Names and so on, and still others (such as hypocrisy and pride) by waiting upon masters of Yoga. (40) Some men, having controlled their senses and made their living body exceptionally strong (proof against disease and old age) and ever young by various means, take to the practice of Yoga for the attainment of mystic powers (such as transferring one's soul to a dead body and tenanting it). (41) That is (however) not to be made much of by the wise; for the pains taken over such a consummation are futile inasmuch as the body (after all) is perishable like the fruit of a tree (and might drop any moment). (42) (Even) if the body of a man ever diligently practising Yoga attains exceptional fitness, a wise man should not lay much store by such fitness, discontinuing the (practice of) Yoga; he should (on the other hand) remain devoted to Me.(43) The Yogī who, depending on Me, diligently carries on the aforesaid practice of Yoga is not baffled by obstacles; he is (on the other hand) rid of all hankerings and enjoys the bliss of Self-Realization. (44)

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

अथैकोनत्रिंशोऽध्यायः

Discourse XXIX

Courses of conduct pleasing to the Lord; Uddhava's departure for Badarikāśrama

उद्धव उवाच

सुदुश्चरामिमां मन्ये योगचर्यामनात्मनः । यथाञ्जसा पुमान् सिद्ध्येत् तन्मे ब्रूह्यञ्जसाच्युत । १ ।
प्रायशः पुण्डरीकाक्ष युञ्जन्तो योगिनो मनः । विषीदन्त्यसमाधानान्मनोनिग्रहकर्शिताः । २ ।
अथात आनन्ददुघं पदाम्बुजं हंसाः श्रयेरन्नरविन्दलोचन ।
सुखं नु विश्वेश्वर योगकर्मभिस्त्वन्मायायामी विहता न मानिनः । ३ ।
किं चित्रमच्युत तवैतदशेषबन्धो दासेष्वनन्यशरणेषु यदात्मसात्त्वम् ।
योऽरोचयत् सह मृगैः स्वयमीश्वराणां श्रीमत्किरीटतटपीडितपादपीठः । ४ ।
तं त्वाखिलात्मदयितेश्वरमाश्रितानां सर्वार्थदं स्वकृतविद् विसृजेत को नु ।
को वा भजेत् किमपि विस्मृतयेऽनु भूत्यै किं वा भवेन्न तव पादरजोजुषां नः । ५ ।
नैवोपयन्त्यपचितिं कवयस्तवेश ब्रह्मायुषापि कृतमृद्धमुदः स्मरन्तः ।
योऽन्तर्बहिस्तनुभृतामशुभं विधुन्वन्नाचार्यचैत्यवपुषा स्वगतिं व्यनक्ति । ६ ।

Uddhava submitted : I consider this Yogic discipline extremely hard to practise for one who has not been able to control his mind. (Therefore, pray) tell me explicitly, O immortal Lord, the means by which a man may easily attain perfection.(1) Yogis (strivers) trying to curb their mind, O lotus-eyed Lord, get tired in their attempt to control it and often feel frustrated

because of their not being able to compose it. (2) It is for this very reason that men who are capable of distinguishing the substantial from the unsubstantial easily and definitely resort to Your lotus-feet, yielding (the nectar of) supreme bliss, O lotus-eyed Lord of the universe! Handicapped (however) are they by Your Māyā (deluding potency), who, being proud of their Self-Knowledge and (knowledge of) ritual acts, do not (so) resort to You. (3) That You should be subject to the will of Your servants (devotees) that are exclusively devoted to You, O Befriender of all, is no wonder for You, O immortal Lord ! who found delight in the company of animals (monkeys etc.,in Your descent as Śrī Rāma as well as in Your infantile sports at Vṛndābana), even though Your very footstool is (ever and anon) rubbed by the end of the brilliant diadems of Brahmā and others (the rulers of the world)! (4) What man who is conscious of good offices done (by you) to Your devotees (in the past) can possibly turn his back on You as aforesaid, the Ruler and the Beloved, (nay,) the very Self of the entire creation, who bestow all desired boons upon those that have sought shelter with You ? What (knowing) man will as a matter of fact go in for something (other than You, even though gifted by You,) which is conducive to good fortune (alone) and later on, to forgetfulness (about You) ? What good fortune will not attend on us, who take delight in the dust of Your feet ? (5) (Even) enlightened souls cannot get square with You, O Lord ! even through the span of life allotted to Brahmā (viz., 31,10,40,00,00,00,000 years) and feel overjoyed while recalling Your obligations; for (they know that) appearing in the form of the preceptor outside and in the form of the Inner Controller within (their heart) it is You who drive away the sin (and impurities) of embodied souls and reveal Your true nature (to them).(6)

श्रीशुक उवाच

इत्युद्धवेनात्यनुरक्तचेतसा पृष्टो जगत्क्रीडनकः स्वशक्तिभिः ।
गृहीतमूर्तित्रय ईश्वरेश्वरो जगाद सप्रेममनोहरस्मितः । ७ ।

Śrī Śuka began again : Questioned thus by Uddhava, whose mind was excessively devoted to Him, Śrī Kṛṣṇa (the suzerain Lord even of Brahmā and others, the rulers of the universe), who, having assumed three forms (under the names of Brahmā, Viṣṇu and Śiva) through His own potencies (in the shape of Rajas, Sattva and Tamas), toys with the world, lovingly spoke (as follows) with a soul-ravishing smile (on His lips). (7)

श्रीभगवानुवाच

हन्त ते कथयिष्यामि मम धर्मान् सुमङ्गलान् । याञ्छ्रद्धयाऽऽचरन् मर्त्यो मृत्युं जयति दुर्जयम् । ८ ।
कुर्यात् सर्वाणि कर्माणि मदर्थं शनकैः स्मरन् । मय्यर्पितमनश्चित्तो मद्धर्मात्मनोरतिः । ९ ।
देशान् पुण्यानाश्रयेत मद्भक्तैः साधुभिः श्रितान् । देवासुरमनुष्येषु मद्भक्ताचरितानि च ।१०।
पृथक् सत्रेण वा मह्यं पर्वयात्रामहोत्सवान् । कारयेद् गीतनृत्याद्यैर्महाराजविभूतिभिः ।११।
मामेव सर्वभूतेषु बहिरन्तरपावृतम् । ईक्षेतात्मनि चात्मानं यथा खममलाशयः ।१२।
इति सर्वाणि भूतानि मद्भावेन महाद्युते । सभाजयन् मन्यमानो ज्ञानं केवलमाश्रितः ।१३।
ब्राह्मणे पुल्कसे स्तेने ब्रह्मण्येऽर्के स्फुलिङ्गके । अक्रूरे क्रूरके चैव समदृक् पण्डितो मतः ।१४।
नरेष्वभीक्ष्णं मद्भावं पुंसो भावयतोऽचिरात् । स्पर्धासूयातिरस्काराः साहङ्कारा वियन्ति हि ।१५।
विसृज्य स्मयमानान् स्वान् दृशं व्रीडां च दैहिकीम् । प्रणमेद् दण्डवद् भूमावाश्वचाण्डालगोखरम् ।१६।
यावत् सर्वेषु भूतेषु मद्भावो नोपजायते । तावदेवमुपासीत वाङ्मनःकायवृत्तिभिः ।१७।
सर्वं ब्रह्मात्मकं तस्य विद्ययाऽऽत्ममनीषया । परिपश्यन्नुपरमेत् सर्वतो मुक्तसंशयः ।१८।
अयं हि सर्वकल्पानां सध्रीचीनो मतो मम । मद्भावः सर्वभूतेषु मनोवाक्कायवृत्तिभिः ।१९।

न ह्यङ्गोपक्रमे ध्वंसो मद्धर्मस्योद्धवाण्वपि। मया व्यवसितः सम्यङ्निर्गुणत्वादनाशिषः।२०।
यो यो मयि परे धर्मः कल्प्यते निष्फलाय चेत्। तदायासो निरर्थः स्याद् भयादेरिव सत्तम।२१।
एषा बुद्धिमतां बुद्धिर्मनीषा च मनीषिणाम्। यत् सत्यमनृतेनेह मर्त्येनाप्नोति मामृतम्।२२।

The glorious Lord said : Hullo ! I shall tell you the most auspicious courses of conduct pleasing to Me, following which with reverence a mortal conquers death, which is so difficult to conquer.(8) With mind and intellect dedicated to Me and his mind and soul finding delight in the courses of conduct pleasing to Me, a man should gradually (learn to) perform all actions for My sake, remembering Me (all the while). (9) He should take up his abode in holy lands inhabited by pious men devoted to Me and follow the conduct of my devotees among the gods, demons and human beings. (10) He should arrange (either) individually or collectively in My honour on sacred days (such as Ekādaśī) processions and great festivities alongwith songs, dances etc., spending large sums of money on a monarchical scale. (11) Pure of mind, he should behold Me alone, the Supreme Self, as pervading within as well as without and unconditioned as the sky in all created beings as also in his own self. (12) He who, embracing thus the point of view of Self-Knowledge alone, regards all created beings as identical with Me, O highly enlightened one, and honours them as such, (nay,) who looks with an equal eye upon a Brāhmaṇa and a low-born individual, a thief and a devotee of Brāhmaṇas, the sun and a spark, a tender-hearted and a cruel man is accounted wise. (13-14) (The spirit of) rivalry (withequals), fault-finding (with one's superiors) and contempt (for one's inferiors) coupled with self-conceit surely disappear before long from the mind of a man incessantly (engaged in) looking upon men and women as (no other than) Myself. (15) Ignoring his own people (even) if they laugh at him and giving up the body-consciousness (as a result of which one comes to regard oneself as superior and the low-born and animals etc., as inferior to one's own self) and casting to the winds (all sense of) shame, he should bow low to all down to a dog, a pariah, a cow and a donkey, falling flat on the ground like a log of wood. (16) Until the conviction about all created beings being identical with Myself gets rooted in him, he should worship Me in the aforesaid manner through the active agency of his speech, mind and body. (17) Everything is reduced to Brahma (the Absolute) in his eyes. (And) seeing Brahma (and Brahma alone) everywhere by virtue of knowledge (raised to the level of realization) gained by looking upon everything as Brahma, and freed from all doubts, he should cease from all activity. (18) Looking upon all created beings as Myself through the active agency of mind, speech and body—this indeed is considered by Me to be the best of all disciplines (conducive to My realization). (19) There is no (fear of) loss in the least degree of this course of conduct in the form of My worship, O dear Uddhava, once it has been taken up (in right earnest), because it is free from (all) craving and since it has been deliberately determined by Me, unaffected as it is by the (three) Guṇas. (20) (Nay,) whatever worldly exertion, though fruitless (e.g., the act of fleeing and crying through fear etc.), yet dedicated in a disinterested spirit to Me, the Supreme, is exalted to the level of Dharma (righteousness), O most pious Uddhava ! (21) Here lies the wisdom of the wise, (nay,) the cleverness of the clever consists in this (alone) that one attains in this (very) life to Me, the (only) immortal and real substance, through this bogus and mortal frame. (22)

एष तेऽभिहितः कृत्स्नो ब्रह्मवादस्य सङ्ग्रहः। समासव्यासविधिना देवानामपि दुर्गमः।२३।
अभीक्ष्णशस्ते गदितं ज्ञानं विस्पष्टयुक्तिमत्। एतद् विज्ञाय मुच्येत पुरुषो नष्टसंशयः।२४।
सुविविक्तं तव प्रश्नं मयैतदपि धारयेत्। सनातनं ब्रह्मगुह्यं परं ब्रह्माधिगच्छति।२५।
य एतन्मम भक्तेषु सम्प्रदद्यात् सुपुष्कलम्। तस्याहं ब्रह्मदायस्य ददाम्यात्मानमात्मना।२६।
य एतत् समधीयीत पवित्रं परमं शुचि। स पूयेताहरहर्मां ज्ञानदीपेन दर्शयन्।२७।

य एतच्छ्रद्धया नित्यमव्यग्रः शृणुयान्नरः । मयि भक्तिं परां कुर्वन् कर्मभिर्न स बध्यते ।२८।
अप्युद्धव त्वया ब्रह्म सखे समवधारितम् । अपि ते विगतो मोहः शोकश्चासौ मनोभवः ।२९।
नैतत्त्वया दाम्भिकाय नास्तिकाय शठाय च । अशुश्रूषोरभक्ताय दुर्विनीताय दीयताम् ।३०।
एतैर्दोषैर्विहीनाय ब्रह्मण्याय प्रियाय च । साधवे शुचये ब्रूयाद् भक्तिः स्याच्छूद्रयोषिताम् ।३१।
नैतद् विज्ञाय जिज्ञासोर्ज्ञातव्यमवशिष्यते । पीत्वा पीयूषममृतं पातव्यं नावशिष्यते ।३२।
ज्ञाने कर्मणि योगे च वार्तायां दण्डधारणे । यावानर्थो नृणां तात तावांस्तेऽहं चतुर्विधः ।३३।
मर्त्यो यदा त्यक्तसमस्तकर्मा निवेदितात्मा विचिकीर्षितो मे ।
तदामृतत्वं प्रतिपद्यमानो मयाऽऽत्मभूयाय च कल्पते वै ।३४।

The aforesaid teaching covers the entire range of Vedantic teaching, which has been taught by Me to you in a nutshell or in extenso, (as necessary) and which is (so) difficult to grasp even for the gods. (23) Repeatedly has this Knowledge (of Truth) been expounded by Me in a very lucid and reasoned way. Having grasped it fully a man will have (all) his doubts dispelled and bids fair to get liberated.(24) (Nay,) he who treasures (in his mind) this question of yours as well as this discourse containing my reply (to it) will realize the everlasting transcendent Brahma, that lies hidden in the Vedas.(25) (Again,) I shall voluntarily confer My own Self on that teacher of Brahma who imparts this knowledge to My devotees most extensively. (26) He who repeats aloud in an intelligent way this most sacred teaching (of Mine). which is capable of sanctifying others (too), will get purified in that he will be revealing Me day to day (to others) by the lamp of wisdom.(27) A man who attentively listens to this (dialogue) with reverence from day to day will be practising (in effect) supreme devotion to Me and will not be bound by actions. (28) I hope, O Uddhava, my friend, (the true nature of) Brahma has been fully understood by you; I presume also that your mind-born infatuation and grief too has totally disappeared. (29) Let this teaching (of Mine) not be imparted by you to a hypocrite, an unbeliever, a cheat, an irreverent listener, one who is not a devotee and to an insolent person. (30) One should speak about it to him who is utterly devoid of the aforementioned faults, to a devotee of the Brāhmaṇas, to one's (own) favourite, to a pious and holy man, (nay, even) to the Śūdras and womenfolk if there is Devotion in them. (31) Nothing remains to be known by a seeker of Knowledge after knowing this, (just as) nothing remains to be quaffed after taking a draught of the immortalizing nectar. (32) To (devotees like) you, O dear Uddhava, I (Myself) cover the entire range of the fourfold object (of human pursuit), which is (partially) attained by men (in the shape of, say, final beatitude) through self-knowledge, (Dharma or religious merit) through (the performance of prescribed) duty, (mystic powers included under the category of Kāma or enjoyment) through (the practice of) Yoga, (wealth) through (the pursuit of) agriculture etc., (the vocation of a Vaiśya), and (dominion, also included in the category of enjoyment) through the wielding of a sceptre (a symbol of ruling power). (33) When, having relinquished all duties, a mortal dedicates himself to Me, he is chosen by Me as an object of special favour; and, attaining immortality, he then gets qualified in reality for becoming one with Me (or acquiring divine powers). (34)

श्रीशुक उवाच

स एवमादर्शितयोगमार्गस्तदोत्तमश्लोकवचो निशम्य ।
बद्धाञ्जलिः प्रीत्युपरुद्धकण्ठो न किञ्चिदूचेऽश्रुपरिप्लुताक्षः ।३५।
विष्टभ्य चित्तं प्रणयावघूर्णं धैर्येण राजन् बहुमन्यमानः ।
कृताञ्जलिः प्राह यदुप्रवीरं शीर्ष्णा स्पृशंस्तच्चरणारविन्दम् ।३६।

Śrī Śuka went on: Hearing the discourse of Śrī Kṛṣṇa of excellent renown, Uddhava, who had thus been shown the path of Yoga (union with the Lord), stood with joined palms, his eyes overflowing with tears, and could not at that time utter a word (in return) as his throat was choked with emotion. (35) Controlling his mind, agitated through affection, by firmness, O king, and accounting himself blessed, he (now) replied (as follows) to Śrī Kṛṣṇa (the greatest hero among the Yadus) with joined palms, touching His lotus-feet with his head. (36)

उद्धव उवाच

विद्रावितो मोहमहान्धकारो य आश्रितो मे तव संनिधानात् ।
विभावसोः किं नु समीपगस्य शीतं तमो भीः प्रभवन्त्यजाद्य ।३७।
प्रत्यर्पितो मे भवतानुकम्पिना भृत्याय विज्ञानमयः प्रदीपः ।
हित्वा कृतज्ञस्तव पादमूलं कोऽन्यत् समीयाच्छरणं त्वदीयम् ।३८।
वृक्णश्च मे सुदृढः स्नेहपाशो दाशार्हवृष्ण्यन्धकसात्वतेषु ।
प्रसारितः सृष्टिविवृद्धये त्वया स्वमायया ह्यात्मसुबोधहेतिना ।३९।
नमोऽस्तु ते महायोगिन् प्रपन्नमनुशाधि माम् । यथा त्वच्चरणाम्भोजे रतिः स्यादनपायिनी ।४०।

Uddhava submitted : The thick darkness of ignorance that had been hugged by me has been dispersed by Your teaching. Can cold and darkness or the fear born of these possibly prevail against a man who has sought the presence of fire, O Creator (even) of Brahmā ? (37) The lamp of wisdom (that had been snatched away by Your Māyā) has been restored to me, Your servant, by You, compassionate as You are. Leaving the soles of Your feet, what grateful man would seek any other asylum ? (38) Nay, the most tough snare of my affection for the Dāśārhas, the Vṛṣṇis, the Andhakas and the Sātvatas, that had been spread by You through Your deluding potency for the propagation of species, has actually been torn asunder by You with the sword of Self-Realization. (39) (My) salutation be to You, O Supreme Master of Yoga ! (Pray,) instruct me, who have come to You for protection, so that unceasing love for Your lotus-feet may abide in my heart. (40)

श्रीभगवानुवाच

गच्छोद्धव मयाऽऽदिष्टो बदर्याख्यं ममाश्रमम् । तत्र मत्पादतीर्थेदि स्नानोपस्पर्शनैः शुचिः ।४१।
ईक्षयालकनन्दाया विधूताशेषकल्मषः । वसानो वल्कलान्यङ्ग वन्यभुक् सुखनिःस्पृहः ।४२।
तितिक्षुर्द्वन्द्वमात्राणां सुशीलः संयतेन्द्रियः । शान्तः समाहितधिया ज्ञानविज्ञानसंयुतः ।४३।
मत्तोऽनुशिक्षितं यत्ते विविक्तमनुभावयन् । मय्यावेशितवाक्चित्तो मद्धर्मनिरतो भव ।
अतिव्रज्य गतीस्तिस्रो मामेष्यसि ततः परम् ।४४।

The glorious Lord replied : Enjoined by Me, O Uddhava ! proceed to My hermitage, called by the name of Badarikāśrama. Hallowed there by bathing in and drinking the water of the (holy) Gaṅgā (which has washed My feet and acquired sanctity thereby), nay, purged of all impurities by the (very) sight of the Alakanandā (a tributary of the Gaṅgā), wearing the bark of trees, O dear one! living on wild fruits and free from (all) hankering for pleasure, enduring all experiences in the form of pairs of opposites (such as cold and heat), amiable of disposition, with your senses fully controlled, calm and possessed of a collected mind, endowed with wisdom and Self-Realization, ruminating most thoughtfully upon whatever you have learnt from Me and devoting your speech and mind to Me, remain assiduously engaged in duties pleasing to Me. Transcending the three courses of destiny, (viz., ascent to heaven in a celestial form, rebirth as a human being and being cast into the womb of any subhuman

creature, according to the predominance of Sattva, Rajas and Tamas respectively), you will then attain to Me. (41—44)

श्रीशुक उवाच

स एवमुक्तो हरिमेधसोद्धवः प्रदक्षिणं तं परिसृत्य पादयोः ।
शिरो निधायाश्रुकलाभिरार्द्रधीर्न्यषिञ्चदद्वन्द्वपरोऽप्यपक्रमे ।४५।
सुदुस्त्यजस्नेहवियोगकातरो न शक्नुवंस्तं परिहातुमातुरः ।
कृच्छ्रं ययौ मूर्ध्नि भर्तृपादुके बिभ्रन्नमस्कृत्य ययौ पुनः पुनः ।४६।
ततस्तमन्तर्हृदि संनिवेश्य गतो महाभागवतो विशालाम् ।
यथोपदिष्टां जगदेकबन्धुना तपः समास्थाय हरेरगाद् गतिम् ।४७।
य एतदानन्दसमुद्रसम्भृतं ज्ञानामृतं भागवताय भाषितम् ।
कृष्णेन योगेश्वरसेविताङ्घ्रिणा सच्छ्रद्धयाऽऽसेव्य जगद् विमुच्यते ।४८।
भवभयमपहन्तुं ज्ञानविज्ञानसारं निगमकृदुपजह्रे भृङ्गवद् वेदसारम् ।
अमृतमुदधितश्चापाययद् भृत्यवर्गान् पुरुषमृषभमाद्यं कृष्णसंज्ञं नतोऽस्मि ।४९।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे एकोनत्रिंशोऽध्यायः ।२९।

Śrī Śuka resumed : Instructed thus by Śrī Kṛṣṇa (devotion to whom puts an end to metempsychosis), Uddhava went round the Lord keeping Him always to his right (so as to ensure His constant goodwill) and, placing his head on His feet while departing, bathed them with drops of tears, his mind (too) being moistened with emotion, even though he had transcended the pairs of opposites (in the form of joy and sorrow etc., as a result of the Lord's teaching). (45) Alarmed at his (impending) separation from Śrī Kṛṣṇa— whose affection was most difficult to turn one's back upon— and unable to leave Him, Uddhava felt ill at ease and suffered (great) agony. (Then) bearing on his head the pair of wooden sandals belonging to his Master (and gifted by Himself as a token of His pleasure) and bowing to Him again and again, he departed. (46) Having firmly installed the Lord in the inmost of his heart, the great votary of the Lord then reached Viśālā (another name of Badarikāśrama); and, practising austerities according to rules, attained to the state of Śrī Hari as taught by Śrī Kṛṣṇa* (the sole Befriender of the universe). (47) He who tastes ever so little with real reverence this nectar of wisdom, churned out of the ocean of bliss (in the shape of the Upaniṣads, so-called because they reveal the nature of Brahma, which is all bliss) and taught to Uddhava (a great devotee of the Lord) by (no less a personage than) Śrī Kṛṣṇa, whose (lotus) feet are resorted to (even) by masters of Yoga (like Lord Śiva), is not only liberated himself but the world (at large) gets liberated (through his fellowship). (48) I bow to the Supreme Person known by the name of Śrī Kṛṣṇa, the First Cause, the Author of the Vedas, who in order to put an end to rebirth (in the case of devotees that have turned their face from the world) and the fear of old age and disease etc., (in the case of those following the ways of the world) extracted like a bee (the twofold) nectar, viz., 1-the quintessence of the Vedas in the form of Jñāna (Self-Knowledge) and Vijñāna (God-Realization)— which are the only valuable things (in life)— and 2-the immortalizing beverage of the gods (churned) out of the ocean, and gave the (twofold) nectar to the (aforementioned two) classes of His devotees to drink. (49)

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

* Vide verse 34 above.

अथ त्रिंशोऽध्यायः

Discourse XXX

Holocaust of Yadu's Race

राजोवाच

ततो महाभागवत उद्धवे निर्गते वनम्। द्वारवत्यां किमकरोद् भगवान् भूतभावनः। १।
ब्रह्मशापोपसंसृष्टे स्वकुले यादवर्षभः। प्रेयसीं सर्वनेत्राणां तनुं स कथमत्यजत्। २।
प्रत्याक्रष्टुं नयनमबला यत्र लग्नं न शेकुः कर्णाविष्टं न सरति ततो यत् सतामात्मलग्नम्।
यच्छ्रीर्वाचां जनयति रतिं किं नु मानं कवीनां दृष्ट्वा जिष्णोर्युधि रथगतं यच्च तत्साम्यमीयुः। ३।

The king (Parīkṣit) submitted : Uddhava, a great devotee of the Lord, having proceeded to the woodland (of Badarikāśrama), what did the Lord, the father of (all) created beings, do next in Dwārakā ? (1) His (own) race having been wiped out through the curse of Brāhmaṇas, how did Śrī Kṛṣṇa (the foremost of the Yadus) cast off His body, the most beloved of the eyes of all, from which ladies could not withdraw their eyes (once) riveted on it; which, having (once) entered the ears of the virtuous and (then) clung to their mind (through the passage of the ears), never departs from it; whose splendour (when glorified by poets) gives a delightful character to their speech and what goes without saying, brings honour to them, and looking on which, (when) seated in the car of (the all-victorious) Arjuna, warriors (who fell in battle) attained similarity to it ! (2-3)

ऋषिरुवाच

दिवि भुव्यन्तरिक्षे च महोत्पातान् समुत्थितान्। दृष्ट्वाऽऽसीनान् सुधर्मायां कृष्णः प्राह यदूनिदम्। ४।
एते घोरा महोत्पाता द्वार्वत्यां यमकेतवः। मुहूर्तमपि न स्थेयमत्र नो यदुपुङ्गवाः। ५।
स्त्रियो बालाश्च वृद्धाश्च शङ्खोद्धारं व्रजन्त्वितः। वयं प्रभासं यास्यामो यत्र प्रत्यक् सरस्वती। ६।
तत्राभिषिच्य शुचय उपोष्य सुसमाहिताः। देवताः पूजयिष्यामः स्रपनालेपनार्हणैः। ७।
ब्राह्मणांस्तु महाभागान् कृतस्वस्ययना वयम्। गोभूहिरण्यवासोभिर्गजाश्वरथवेश्मभिः। ८।
विधिरेष ह्यरिष्टघ्नो मङ्गलायनमुत्तमम्। देवद्विजगवां पूजा भूतेषु परमो भवः। ९।

The sage (Śrī Śuka) replied : Seeing evil portents of a grave nature manifest in the heavens and on earth as well as in the air, Śrī Kṛṣṇa spoke thus to the Yadus sitting (together) in (the assembly hall known by the name of) Sudharmā. (4) "These grave portents of a terrible nature appearing in Dwārakā are indications of a holocaust. We should not (therefore) stay here even for an hour, O leaders of the Yadus ! (5) Let the womenfolk, infants and aged men move from this place to (the sacred spot called) Śaṅkhoddhāra, while we shall proceed to Prabhāsa, where the river Saraswatī flows towards the west (and joins the sea). (6) Having bathed in that river and (thus) purified, and remaining without food, we shall (all) worship the (images of) gods with a fully concentrated mind by bathing them, daubing them with sandal-paste and offering (other) articles of worship. (7) Having been blessed (by the Brāhmaṇas) through the recitation of benedictory Mantras (sacred texts) and offering of flowers etc., we shall also honour the highly blessed Brāhmaṇas by gifting them cows, lands, gold and raiments as well as elephants, horses, chariots and dwellings.(8) That is the surest way of dispersing evil and the best means of securing happiness. Worship of gods, the Brāhmaṇas and cows brings supreme exaltation to men." (9)

इति सर्वे समाकर्ण्य यदुवृद्धा मधुद्विषः। तथेति नौभिरुत्तीर्य प्रभासं प्रययू रथैः। १०।
तस्मिन् भगवताऽऽदिष्टं यदुदेवेन यादवाः। चक्रुः परमया भक्त्या सर्वश्रेयोपबृंहितम्। ११।

ततस्तस्मिन् महापानं पपुर्मैरेयकं मधु। दिष्टविभ्रंशितधियो यद्द्रवैर्भ्रश्यते मतिः ।१२।
महापानाभिमत्तानां वीराणां दृप्तचेतसाम्। कृष्णमायाविमूढानां सङ्कर्षः सुमहानभूत् ।१३।
युयुधुः क्रोधसंरब्धा वेलायामाततायिनः। धनुर्भिरसिभिर्भल्लैर्गदाभिस्तोमरर्ष्टिभिः ।१४।
पतत्पताकै रथकुञ्जरादिभिः खरोष्ट्रगोभिर्महिषैर्नरैरपि।
मिथः समेत्याश्वतरैः सुदुर्मदा न्यहञ्छरैर्द्विरिव द्विपा वने ।१५।
प्रद्युम्नसाम्बौ युधि रूढमत्सरावक्रूरभोजावनिरुद्धसात्यकी।
सुभद्रसङ्ग्रामजितौ सुदारुणौ गदौ सुमित्रासुरथौ समीयतुः ।१६।
अन्ये च ये वै निशठोल्मुकादयः सहस्रजिच्छतजिद्भानुमुख्याः।
अन्योन्यमासाद्य मदान्धकारिता जघ्नुर्मुकुन्देन विमोहिता भृशम् ।१७।
दाशार्हवृष्ण्यन्धकभोजसात्वता मध्वर्बुदा माथुरशूरसेनाः।
विसर्जनाः कुकुराः कुन्तयश्च मिथस्ततस्तेऽथ विसृज्य सौहृदम् ।१८।
पुत्रा अयुध्यन् पितृभिर्भ्रातृभिश्च स्वस्रीयदौहित्रपितृव्यमातुलैः।
मित्राणि मित्रैः सुहृदः सुहृद्भिर्ज्ञातींस्त्वहन् ज्ञातय एव मूढाः ।१९।
शरेषु क्षीयमाणेषु भज्यमानेषु धन्वसु। शस्त्रेषु क्षीयमाणेषु मुष्टिभिर्जह्नुरेरकाः ।२०।
ता वज्रकल्पा ह्यभवन् परिघा मुष्टिना धृताः। जघ्नुर्द्विषस्तैः कृष्णेन वार्यमाणास्तु तं च ते ।२१।
प्रत्यनीकं मन्यमाना बलभद्रं च मोहिताः। हन्तुं कृतधियो राजन्नापन्ना आततायिनः ।२२।
अथ तावपि सङ्क्रुद्धावुद्यम्य कुरुनन्दन। एरकामुष्टिपरिघौ चरन्तौ जघ्नतुर्युधि ।२३।
ब्रह्मशापोपसृष्टानां कृष्णमायावृतात्मनाम्। स्पर्धाक्रोधः क्षयं निन्ये वैणवोऽग्निर्यथा वनम् ।२४।
एवं नष्टेषु सर्वेषु कुलेषु स्वेषु केशवः। अवतारितो भुवो भार इति मेनेऽवशेषितः ।२५।

Attentively hearing this speech of Śrī Kṛṣṇa (the enemy of the demon Madhu) and saying "Amen!", the elderly among the Yadus all proceeded to Prabhāsa in chariots after crossing the sea by means of barks. (10) There the scions of Yadu performed with supreme Devotion whatever was enjoined by the Lord alongwith all (other) means of ensuring prosperity. (11) Then, their judgment having been vitiated by (an evil) destiny, they drank there a highly intoxicating and delicious drink known by the name of Maireyaka, by the filtrates of which the intellect is perverted. (12) There ensued a very bitter clash between the heroes, who were (all) proud at heart and were hard drunk with the strong beverage and were (further) deluded by the enchanting potency of Śrī Kṛṣṇa. (13) Inflamed with anger and equipped with arms they contended (with one another) on the seashore by means of bows, swords, spears, maces, bludgeons and lances.(14) Closing with one another in chariots and on elephants etc., as well as on (the back of) donkeys, camels, bulls, buffaloes and mules and men, bearing ensigns that fluttered in the breeze, the highly intoxicated warriors hit one another with arrows even as elephants in a forest would strike one another with their tusks.(15) Pradyumna closed on the battle-field with Sāmba, Akrūra with Bhoja, Aniruddha with Sātyaki, Subhadra with Saṅgrāmajit, Gada (Śrī Kṛṣṇa's brother) with Śrī Kṛṣṇa's son of the same name and Sumitra with Aśuratha. All the pairs looked very fierce, their rancour having grown very intense. (16) Blinded by intoxication and utterly infatuated by (the enchanting potency of) Śrī Kṛṣṇa (the Bestower of Liberation), others too, viz., Niśaṭha, Ulmuka and so on, the chief of whom were Sahasrajit, Śatajit and Bhānu, met and struck one another (at close quarters). (17) Casting (all)

affection to the winds, then, the Dāśārhas, Vṛṣṇis, Andhakas, Bhojas and Sātvatas, the Madhus and the Arbudas, the Māthuras and the Śūrasenas, the Visarjanas, the Kukuras and the Kuntis—these contended with one another. (18) Sons fought with their fathers and brothers with brothers; while maternal uncles, maternal grandfathers, nephews and sister's sons severally crossed their swords with their sister's sons, daughter's sons, uncles and maternal uncles. (Likewise) friends contended with friends, and relations with relations; while kinsmen killed kinsmen, deluded as they (all) were. (19) When (the stocks of) arrows began to be exhausted, bows began to be broken (when used as cudgels) and (the stocks of) weapons began to be depleted, they tore up with their clenched hands blades of Erakā* grass. (20) Held by the clenched hand they turned into (so many) clubs studded with iron, (which were) almost as hard as adamant. They (now) began to strike their ememies with them, and, being checked by Śrī Kṛṣṇa, they took Him as well as Balabhadra to be their adversary, deluded as they were. (Nay,) resolved to kill Them, the desperadoes came up (before Them), O king ! (21-22) Highly irritated, They too took up handfuls of Erakā grass, (presently) converted into clubs, O delight of the Kurus, and struck them (in return with those clubs) moving (from one place to another).(23) The fury, engendered by rivalry, of those warriors, who were possessed (as it were) by the curse of the Brāhmaṇas and whose judgment had been obscured by the deluding potency of Śrī Kṛṣṇa, brought about their destruction (even) as fire (produced by the friction) of bamboos would consume a (whole) forest. (24) All His own people as well as clans having thus perished, Śrī Kṛṣṇa (the Ruler even of Brahmā and Śiva) concluded that the remaining burden of the earth was (also) removed.(25)

रामः समुद्रवेलायां योगमास्थाय पौरुषम्। तत्याज लोकं मानुष्यं संयोज्यात्मानमात्मनि ।२६।
रामनिर्याणमालोक्य भगवान् देवकीसुतः। निषसाद धरोपस्थे तूष्णीमासाद्य पिप्पलम् ।२७।
बिभ्रच्चतुर्भुजं रूपं भ्राजिष्णु प्रभया स्वया। दिशो वितिमिराः कुर्वन् विधूम इव पावकः ।२८।
श्रीवत्साङ्कं घनश्यामं तप्तहाटकवर्चसम्। कौशेयाम्बरयुग्मेन परिवीतं सुमङ्गलम् ।२९।
सुन्दरस्मितवक्त्राब्जं नीलकुन्तलमण्डितम्। पुण्डरीकाभिरामाक्षं स्फुरन्मकरकुण्डलम् ।३०।
कटिसूत्रब्रह्मसूत्रकिरीटकटकाङ्गदैः । हारनूपुरमुद्राभिः कौस्तुभेन विराजितम् ।३१।
वनमालापरीताङ्गं मूर्तिमद्भिर्निजायुधैः। कृत्वोरौ दक्षिणे पादमासीनं पङ्कजारुणम् ।३२।

Resorting at the seashore to Yoga in the form of concentration of mind on the Supreme Person, i.e., (in other words) identifying his self with the (Supreme) Spirit Balarāma cast off the human semblance. (26) Perceiving the ascent of Balarāma (to His own realm Pātāla), Lord Śrī Kṛṣṇa (Son of Devakī) went up to a peepul (the sacred fig tree) and sat down quietly on the ground (resting His back against its trunk). (27) He revealed His resplendent four-armed form and, like a smokeless fire, dispelled by His own effulgence the gloom of (all) the quarters. (28) It bore the mark of Śrivatsa (a curl of white hair on the breast), was dark-brown (of hue) like a (rainy) cloud, was wrapped in a pair of silk pieces and (thereby) shone like burnished gold and was most auspicious (to look at). (29) It had a lotus-like countenance with a lovely smile playing on it, was graced with dark hair, had a pair of delightful lotus-like eyes and was adorned with a shining pair of alligator-shaped ear-rings. (30) It was decked with a girdle, the sacred thread, a diadem, a pair of bracelets and armlets as well as with a pearl necklace, a pair of anklets and rings and the Kaustubha gem. (31) Its limbs were encircled by a garland of sylvan flowers; (nay,) It was waited upon by His own weapons (discus, mace and the Śārṅga bow etc.), in a living form and was seated placing the left-foot, (with its sole) ruddy as a lotus, on the right thigh. (32)

* It will be remembered that when the steel pestle generated by the curse of Brāhmanas had been crushed into powder and cast into the sea, the particles of the powder were borne by the waves to and deposited on the shore, where they grew into a grass named Erakā (vide verses 21 and 22 of Discourse I above).

मुसलावशेषायःखण्डकृतेषुर्लुब्धको जरा। मृगास्याकारं तच्चरणं विव्याध मृगशङ्कया ।३३।
चतुर्भुजं तं पुरुषं दृष्ट्वा स कृतकिल्बिषः। भीतः पपात शिरसा पादयोरसुरद्विषः ।३४।
अजानता कृतमिदं पापेन मधुसूदन। क्षन्तुमर्हसि पापस्य उत्तमश्लोक मेऽनघ ।३५।
यस्यानुस्मरणं नृणामज्ञानध्वान्तनाशनम्। वदन्ति तस्य ते विष्णो मयासाधु कृतं प्रभो ।३६।
तन्माऽऽशु जहि वैकुण्ठ पाप्मानं मृगलुब्धकम्। यथा पुनरहं त्वेवं न कुर्यां सदतिक्रमम् ।३७।
यस्यात्मयोगरचितं न विदुर्विरिञ्चो रुद्रादयोऽस्य तनयाः पतयो गिरां ये।
त्वन्मायया पिहितदृष्टय एतदञ्जः किं तस्य ते वयमसद्गतयो गृणीमः ।३८।

Jarā, a hunter, who had forged (the head of) his arrow out of the iron piece that had been left after pulverizing the (steel) pestle (generated by the execration of Brāhmaṇas), pierced (as it were) His (aforesaid) foot, that resembled in shape the mouth of a deer, suspecting Him to be an antelope. (33) Discovering (his quarry to be an other than) a four-armed personage, the hunter, who was frightened on account of his having committed an offence (against the Lord), fell (prostrate) at the feet of Śrī Kṛṣṇa (a sworn enemy of the demons) touching them with his head. (34) (He submitted:) "Be pleased, O Slayer of the demon Madhu, to forgive this transgression of mine, sinful as I am, O Sinless One, in that it has been perpetuated by this sinner unwittingly, O Lord of excellent renown ! (35) Offence has been done by me to You, O Lord Viṣṇu, whose remembrance, they say, is capable of dispersing the darkness of men's ignorance. (36) Therefore, speedily kill me, a sinful hunter of (innocent) deer, O Lord of Vaikuṇṭha, lest I should commit offence against noble souls any more as I have done (this time). (37) How can we of impious birth make any observation directly about this gesture (in the shape of the wholesale destruction of Yadu's race) of Gours as Śrī Kṛṣṇa, the work of whose handmaid (Māyā) even Brahmā (the creator), his sons, Rudra and others, and the seers of Veda whose vision has been obscured by Your Māyā, are unable to know. (38)

श्रीभगवानुवाच

मा भैर्जरे त्वमुत्तिष्ठ काम एष कृतो हि मे। याहि त्वं मदनुज्ञातः स्वर्गं सुकृतिनां पदम् ।३९।

The glorious Lord said : Don't you be afraid, O Jarā, get up; indeed this part (of making Me the target of your arrow) has been played by you as desired by Me. Ascend you as permitted by Me to heaven, the abode of the virtuous. (39)

इत्यादिष्टो भगवता कृष्णेनेच्छाशरीरिणा। त्रिः परिक्रम्य तं नत्वा विमानेन दिवं ययौ ।४०।
दारुकः कृष्णपदवीमन्विच्छन्नधिगम्य ताम्। वायुं तुलसिकामोदमाघ्रायाभिमुखं ययौ ।४१।
तं तत्र तिग्मद्युभिरायुधैर्वृतं ह्यश्वत्थमूले कृतकेतनं पतिम्।
स्नेहप्लुतात्मा निपपात पादयो रथादवप्लुत्य सबाष्पलोचनः ।४२।
अपश्यतस्त्वच्चरणाम्बुजं प्रभो दृष्टिः प्रनष्टा तमसि प्रविष्टा।
दिशो न जाने न लभे च शान्तिं यथा निशायामुडुपे प्रनष्टे ।४३।
इति ब्रुवति सूते वै रथो गरुडलाञ्छनः। खमुत्पपात राजेन्द्र साश्वध्वज उदीक्षतः ।४४।
तमन्वगच्छन् दिव्यानि विष्णुप्रहरणानि च। तेनातिविस्मितात्मानं सूतमाह जनार्दनः ।४५।
गच्छ द्वारवतीं सूत ज्ञातीनां निधनं मिथः। सङ्कर्षणस्य निर्याणं बन्धुभ्यो ब्रूहि महशाम् ।४६।
द्वारकायां च न स्थेयं भवद्भिश्च स्वबन्धुभिः। मया त्यक्तां यदुपुरीं समुद्रः प्लावयिष्यति ।४७।
स्वं स्वं परिग्रहं सर्वे आदाय पितरौ च नः। अर्जुनेनाविताः सर्वं इन्द्रप्रस्थं गमिष्यथ ।४८।
त्वं तु मद्धर्ममास्थाय ज्ञाननिष्ठ उपेक्षकः। मन्मायारचनामेतां विज्ञायोपशमं व्रज ।४९।

इत्युक्तस्तं परिक्रम्य नमस्कृत्य पुनः पुनः । तत्पादौ शीर्ष्ण्युपाधाय दुर्मनाः प्रययौ पुरीम् ।५०।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे त्रिंशोऽध्यायः ।३०।

Commanded thus by Lord Śrī Kṛṣṇa, who takes a form at will, the hunter thrice walked round Him clockwise (so as to keep Him ever to his right and thus ensure His benignity) and, bowing to Him, ascended to heaven in an aerial car (brought by His attendants to take him). (40) Hunting up and tracking out the whereabouts of Śrī Kṛṣṇa by inhaling the breeze charged with the fragrance of Tulasī, Dāruka (the Lord's own charioteer) sought His presence. (41) Seeing his Master actually seated there at the base of an Aśwattha (the sacred fig tree) and surrounded by weapons (appearing in a living form) possessing a dazzling brilliance, the charioteer jumped down from (his box in) the chariot and fell prostrate at His feet, with eyes full of tears, his mind overwhelmed with affection. (42) (He said,) "O Lord, my vision has completely gone and stands enveloped in darkness (opacity) ever since I have ceased to behold Your lotus-feet. (Even now) I fail to recognize the (four) quarters and find no peace (of mind) any more than a traveller on the moon having set at night." (43) While the charioteer was speaking thus, the (Lord's) chariot, which was distinguished by the emblem of Garuḍa (on its banner), rose to the sky, horses, banner and all, O king of kings, while Dāruka stood looking up. (44) The transcendent weapons of Lord Viṣṇu (Śrī Kṛṣṇa) too followed the chariot, Śrī Kṛṣṇa (who is solicited by all men) said to the charioteer, who felt much astonished at heart at the aforesaid occurrence:— (45) "Proceed, O charioteer, to Dwārakā and communicate to My kinsfolk (there) the destruction of their relations at the hands of one another, (nay,) the departure (for His own divine realm) of Lord Saṅkarṣaṇa (Balarāma) as well as My own predicament. (46) (Tell them on My behalf:) "You should no longer stay at Dwārakā with your relations inasmuch as the sea will submerge the capital of the Yadus (now that it has been) forsaken by Me. (47) Taking (with you) each your own family and possessions as well as Our parents (Devaki and Vasudeva) and guarded by Arjuna, you should all leave for Indraprastha without exception." (48) As for yourself, follow the course of conduct (the path of Devotion) which is dear to Me, get established in the knowledge of your being one with Brahma, cultivate an attitude of nonchalance (towards the world) and, realizing this (visible) universe to be a creation of My Māyā (enchanting potency), acquire calmness (of mind)." (49) Instructed thus (by the Lord), Dāruka went round the Lord (clockwise so as to keep Him always to his right), bowed to Him again and again and, placing His feet on his head (and then removing them) proceeded to Dwārakā, sad at heart. (50)

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

अथैकत्रिंशोऽध्यायः

Discourse XXXI

The Lord's Ascent to His Divine Realm

श्रीशुक उवाच

अथ तत्रागमद् ब्रह्मा भवान्या च समं भवः । महेन्द्रप्रमुखा देवा मुनयः सप्रजेश्वराः । १ ।
पितरः सिद्धगन्धर्वा विद्याधरमहोरगाः । चारणाः यक्षरक्षांसि किन्नराप्सरसो द्विजाः । २ ।
द्रष्टुकामा भगवतो निर्याणं परमोत्सुकाः । गायन्तश्च गृणन्तश्च शौरेः कर्माणि जन्म च । ३ ।

ववृषुः पुष्पवर्षाणि विमानावलिभिर्नभः । कुर्वन्तः सङ्कुलं राजन् भक्त्या परमया युताः । ४ ।
भगवान् पितामहं वीक्ष्य विभूतीरात्मनो विभुः । संयोज्यात्मनि चात्मानं पद्मनेत्रे न्यमीलयत् । ५ ।
लोकाभिरामां स्वतनुं धारणाध्यानमङ्गलम् । योगधारणयाऽऽग्नेय्यादग्ध्वा धामाविशत् स्वकम् । ६ ।
दिवि दुन्दुभयो नेदुः पेतुः सुमनसश्च खात् । सत्यं धर्मो धृतिर्भूमेः कीर्तिः श्रीश्चानु तं ययुः । ७ ।
देवादयो ब्रह्ममुख्या न विशन्तं स्वधामनि । अविज्ञातगतिं कृष्णं ददृशुश्चातिविस्मिताः । ८ ।
सौदामन्या यथाऽऽकाशे यान्त्या हित्वाभ्रमण्डलम् । गतिर्न लक्ष्यते मर्त्यैस्तथा कृष्णस्य दैवतैः । ९ ।
ब्रह्मरुद्रादयस्ते तु दृष्ट्वा योगगतिं हरेः । विस्मितास्तां प्रशंसन्तः स्वं स्वं लोकं ययुस्तदा ।१०।

Śrī Śuka began again: Now (after the departure of Dāruka) there appeared on the scene Brahmā (the creator) as well as Lord Śiva (the Source of the universe) alongwith His (divine) Spouse (Goddess Pārvati), (other) gods led by the great Indra (the ruler of the gods), sages accompanied by the lords of creation, manes, Siddhas and Gandharvas, Vidyādharas and great Nāgas, Cāraṇas, Yakṣas and Rākṣasas, Kinnaras and Apsarās and Brāhmaṇas (like Maitreya or birds belonging to the realm of Garuḍa), full of great longing and keen to witness the Lord's Ascent (to His realm), and celebrating and narrating the exploits as well as the story of the advent of Lord Śrī Kṛṣṇa (a scion of Śūrasena). (1—3) Full of highest devotion, they rained showers of flowers, crowding the heavens with their rows of aerial cars, O Parikṣit ! (4) Casting His glance on Brahmā (the grandfather or forbear of the entire creation, the sages Marīci and others being its fathers) as well as on the (other) gods (His own glorious manifestations) and fixing His mind on His own (divine) essence, the all-pervading Lord closed His lotus-eyes. (5) Not consuming, through concentration of mind on the element of fire, His own (divine) body, which sustains the (entire) universe and is the all-blissful object of meditation and concentration, He (bodily) ascended to His own (divine) realm. (6) Kettledrums sounded in heaven and flowers rained from the sky. Truth, piety, fortitude, glory and prosperity departed from the earth alongwith Him. (7) Gods and others, Brahmā being the foremost of them, did not behold Śrī Kṛṣṇa, whose ways are unknown (to all), entering His own (divine) realm; while some of them (who were more fortunate than the rest) did perceive Him and felt much astonished. (8) The movements of Śrī Kṛṣṇa cannot be perceived by the gods any more than those of lightning disappearing into the sky leaving a mass of clouds. (9) Amazed to witness the aforesaid disappearance of Śrī Hari by dint of His (wonderful) Yogic power, and extolling it, the said gods, Brahmā, Śiva and others, for their part, presently withdrew each to his own realm. (10)

राजन् परस्य तनुभृज्जननाप्ययेहा मायाविडम्बनमवेहि यथा नटस्य ।
सृष्ट्वाऽऽत्मनेदमनुविश्य विहृत्य चान्ते संहृत्य चात्ममहिमोपरतः स आस्ते ।११।
मर्त्येन यो गुरुसुतं यमलोकनीतं त्वां चानयच्छरणदः परमास्त्रदग्धम् ।
जिग्येऽन्तकान्तकमपीशमसावनीशः किं स्वावने स्वरनयन्मृगयुं सदेहम् ।१२।
तथाप्यशेषस्थितिसम्भवाप्ययेष्वनन्यहेतुर्यदशेषशक्तिधृक् ।
नैच्छत् प्रणेतुं वपुरत्र शेषितं मर्त्येन किं स्वस्थगतिं प्रदर्शयन् ।१३।
य एतां प्रातरुत्थाय कृष्णस्य पदवीं पराम् । प्रयतः कीर्तयेद् भक्त्या तामेवाप्नोत्यनुत्तमाम् ।१४।

Know the advent, sports and disappearance of the Supreme Lord among embodied (human) beings, O king, to be a (mere) acting by dint of His Māyā (deluding potency) as that of a dramatic performer. Having created this universe by Himself (unaided by others and with no material other than His own volition) and then entered it (as its Inner Controller), sported (in it) and withdrawn it (into Himself) at the end (at the time of final dissolution) and retired

(from all activity). He remains established in His own glory. (11) Could He have been incapable of protecting Himself (preserving intact His own divine Personality)—He, who brought back in his mortal frame the son of His (own) teacher (Sāndipani), that had been taken to the realm of Death, and revived you (O Parikṣit), that had been burnt to death (within your mother's womb) by the supreme missile (presided over by Brahmā and discharged by Aśwatthāmā, the son of Droṇācārya), and (thereby) gave relief (to your mother, who had sought refuge with Him), (nay,) who conquered even Lord Śiva (the Destroyer of Death himself), and bodily transferred to heaven the hunter (Jarā by name, that had struck the Lord with a shaft in the sole of His foot) ?* (12) Though being the independent Cause of the evolution, continuance and destruction of the whole universe, wielding as He does all powers, the Lord did not, however, choose to retain His body here (on earth) demonstrating thereby (to the world) the sublimity of the ways of those established in the Self and showing their unconcernedness about the mortal body. (13) He who, rising (from his bed) in the morning, sings, with devotion and full of self-control, the story of the aforesaid transcendent voyage of Śrī Kṛṣṇa (to His own divine realm) will attain to the same highest destiny. (14)

दारुको द्वारकामेत्य वसुदेवोग्रसेनयोः । पतित्वा चरणावस्रैर्न्यषिञ्चत् कृष्णविच्युतः ।१५।
कथयामास निधनं वृष्णीनां कृत्स्नशो नृप । तच्छ्रुत्वोद्विग्नहृदया जनाः शोकविमूर्च्छिताः ।१६।
तत्र स्म त्वरिता जग्मुः कृष्णविश्लेषविह्वलाः । व्यसवः शेरते यत्र ज्ञातयो घ्नन्त आननम् ।१७।
देवकी रोहिणी चैव वसुदेवस्तथा सुतौ । कृष्णरामावपश्यन्तः शोकार्ता विजहुः स्मृतिम् ।१८।
प्राणांश्च विजहुस्तत्र भगवद्विरहातुराः । उपगुह्य पतींस्तात चितामारुरुहुः स्त्रियः ।१९।
रामपत्न्यश्च तद्देहमुपगुह्याग्निमाविशन् । वसुदेवपत्न्यस्तद्गात्रं प्रद्युम्नादीन् हरेः स्नुषाः ।
कृष्णपत्न्योऽविशन्नग्निं रुक्मिण्याद्यास्तदात्मिकाः ।२०।

Returning to Dwārakā and falling at the feet of Vasudeva and Ugrasena (the king of Dwārakā), Dāruka (the charioteer of Lord Śrī Kṛṣṇa), (now) bereft of Śrī Kṛṣṇa, bathed their feet with (his) tears.(15) He narrated the story of the wholesale destruction of the Vṛṣṇis,O Parikṣit. Grieved at heart to hear of it, the people (of Dwārakā) fainted with grief. (16) Upset at (the news of) their separation from Śrī Kṛṣṇa, they hastened, beating their heads (all the way), to the spot where their kinsmen had been lying (dead). (17) Stricken with grief not to perceive their Sons, Śrī Kṛṣṇa and Balarāma, Devakī (Śrī Kṛṣṇa's mother) and Rohiṇī (Balarāma's mother) as well as (Their father) Vasudeva lost their consciousness. (18) Nay, afflicted at their separation from the Lord, they gave up the ghost on that (very) spot. The womenfolk ascended the funeral pile and, hugging each her own husband, entered the fire.(19) The wives of Balarāma entered the fire, embracing the (dead) body of Balarāma; the wives of Vasudeva followed suit, hugging the latter's body, and the daughters-in-law of Śrī Kṛṣṇa did the same, clasping to their bosom Pradyumna and others (the sons of the Lord). Similarly Rukmiṇī and others, the Spouses of Śrī Kṛṣṇa, entered the fire with their mind fixed on the latter. (20)

अर्जुनः प्रेयसः सख्युः कृष्णस्य विरहातुरः । आत्मानं सान्त्वयामास कृष्णगीतैः सदुक्तिभिः ।२१।
बन्धूनां नष्टगोत्राणामर्जुनः साम्परायिकम् । हतानां कारयामास यथावदनुपूर्वशः ।२२।
द्वारकां हरिणा त्यक्तां समुद्रोऽप्लावयत् क्षणात् । वर्जयित्वा महाराज श्रीमद्भगवदालयम् ।२३।
नित्यं सन्निहितस्तत्र भगवान् मधुसूदनः । स्मृत्याशेषाशुभहरं सर्वमङ्गलमङ्गलम् ।२४।

* Vide verse 33 of Discourse XXX above.

स्त्रीबालवृद्धानादाय हतशेषान् धनञ्जयः । इन्द्रप्रस्थं समावेश्य वज्रं तत्राभ्यषेचयत् ।२५।
श्रुत्वा सुहृद्वधं राजन्नर्जुनात्ते पितामहाः । त्वां तु वंशधरं कृत्वा जग्मुः सर्वे महापथम् ।२६।
य एतद् देवदेवस्य विष्णोः कर्माणि जन्म च । कीर्तयेच्छ्रद्धया मर्त्यः सर्वपापैः प्रमुच्यते ।२७।
इत्थं हरेर्भगवतो रुचिरावतारवीर्याणि बालचरितानि च शन्तमानि ।
अन्यत्र चेह च श्रुतानि गृणन् मनुष्यो भक्तिं परां परमहंसगतौ लभेत ।२८।

इति श्रीमद्भागवते महापुराणे वैयासिक्यामष्टादशसाहस्र्यां पारमहंस्यां संहितायामेकादशस्कन्धे एकत्रिंशोऽध्यायः ।३१।

———::×::———

इत्येकादशः स्कन्धः सम्पूर्णः

हरिः ॐ तत्सत्

Distressed at his separation from Śrī Kṛṣṇa, his beloved friend, Arjuna comforted himself with the utterances of Śrī Kṛṣṇa (contained in the Bhagavadgītā), full of veracious statements. (21) Arjuna (then) duly caused to be performed in order of seniority (by competent priests) funeral rites for the welfare in the other world of (those of) his kinsmen that had been slain (on the battle-field) and whose progeny (too) had perished (in the war). (22) The ocean drowned in an instant (the city of) Dwārakā, forsaken (as it was) by Śrī Kṛṣṇa, barring, O great king, the palace of the Lord, which wipes out all evils (in the forms of sins and calamities) and is the most auspicious of all auspicious things in that Lord Śrī Kṛṣṇa (the Slayer of the demon Madhu) is ever (bodily) present there. (23-24) Taking (with him) to Indraprastha (the former capital of the Pāṇḍavas) the womenfolk, infants and aged men that had survived* the slain, and having settled them, Arjuna crowned as king Vajra (the surviving son of Aniruddha) there. (25) Hearing from (the mouth of) Arjuna of the destruction of their kinsfolk (the Yadus), O king, your grandfathers (the Pāṇḍavas) all proceeded (in a body) to the Himālaya mountain (on their voyage to the other world), appointing you of course as their successor (on the throne of Hastināpura). (26) The man who celebrates with reverence the aforesaid advent and exploits of Lord Viṣṇu, the adored of the gods (themselves), is completely absolved from all sins. (27) A man recounting as aforesaid the most auspicious infantile and other sports, full of delightful divine feats, of the almighty Lord Śrī Kṛṣṇa (the Dispeller of the agony of His devotees), heard of here (in Śrīmad Bhāgavata) as well as in the other scriptures, bids fair to attain supreme devotion to Śrī Kṛṣṇa, the goal of ascetics of the highest order. (28)

Thus ends the thirty-first discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā, composed by Bhagavān Vedavyāsa and consisting of eighteen thousand Ślokas.

END OF BOOK ELEVEN

* The survivors must have presumably been other than the Yadus, inasmuch as the curse of the Ṛṣis embraced the entire race of Yadu—women, children and the aged not excepted; for it is stated elsewhere that Vajra was the only exception that had escaped destruction.

ॐ श्रीपरमात्मने नमः

श्रीमद्भागवतमहापुराणम्

द्वादशः स्कन्धः

अथ प्रथमोऽध्यायः

Śrīmad Bhāgavata-Mahāpurāṇa

Book Twelve

Discourse I

Lines of kings of Kaliyuga

राजोवाच

स्वधामानुगते कृष्णे यदुवंशविभूषणे। कस्य वंशोऽभवत् पृथ्व्यामेतदाचक्ष्व मे मुने। १।

The king (Parīkṣit) submitted: When Śrī Kṛṣṇa, the Jewel of Yadu's line, had left for His own realm in Heaven, whose dynasty ruled over the earth ? (Pray) tell me this, O (revered) sage ! (1)

श्रीशुक उवाच

योऽन्यः पुरञ्जयो नाम भाव्यो बार्हद्रथो नृप। तस्यामात्यस्तु शुनको हत्वा स्वामिनमात्मजम्। २।

प्रद्योतसंज्ञं राजानं कर्ता यत् पालकः सुतः। विशाखयूपस्तत्पुत्रो भविता राजकस्ततः। ३।

नन्दिवर्धनस्तत्पुत्रः पञ्च प्रद्योतना इमे। अष्टत्रिंशोत्तरशतं भोक्ष्यन्ति पृथिवीं नृपाः। ४।

Śrī Śuka replied: O Parikṣit ! Purañjaya, who has been spoken of as the last-named (king) in the line of Bṛhadratha*, is yet to come. His minister Śunaka, for his part, will assassinate his master and instal as king his own son, named Pradyota, whose son will be (called) Pālaka. His son will be (known by the name of) Viśākhyūpa and from him will follow Rājaka. (2-3) His son will be (called) Nandivardhana.These five kings, (collectively known as) the Pradyotanas, will rule over the earth for a hundred and thirty-eight years. (4)

शिशुनागस्ततो भाव्यः काकवर्णस्तु तत्सुतः। क्षेमधर्मा तस्य सुतः क्षेत्रज्ञः क्षेमधर्मजः। ५।

विधिसारः सुतस्तस्याजातशत्रुर्भविष्यति। दर्भकस्तत्सुतो भावी दर्भकस्याजयः स्मृतः। ६।

नन्दिवर्धन आजेयो महानन्दिः सुतस्ततः। शिशुनागा दशैवैते षष्ठ्युत्तरशतत्रयम्। ७।

समा भोक्ष्यन्ति पृथिवीं कुरुश्रेष्ठ कलौ नृपाः। महानन्दिसुतो राजन् शूद्रीगर्भोद्भवो बली। ८।

---

* Vide IX. xxii. 49, where Purañjaya has been referred to under the name of Ripuñjaya.

महापद्मपतिः कश्चिन्नन्दः क्षत्रविनाशकृत्। ततो नृपा भविष्यन्ति शूद्रप्रायास्त्वधार्मिकाः। ९।

Śiśunāga will come next and his son will be Kākavarṇa. The latter's son will be Kṣemadharmā and Kṣetrajña will be the son of Kṣemadharmā. (5) His son will be Vidhisāra and Vidhisāra's son will be Ajātaśatru. Darbhaka will be his son and Darbhaka's son has been named as Ajaya. (6) Nandivardhana will be the son of Ajaya and Mahānandi will be the son sprung from the loins of Nandivardhana. These ten kings, (collectively known as) the Śiśunāgas, alone will rule over the earth for three hundred and sixty years during the age of Kali, O jewel among the Kurus ! Mahānandi's mighty son, who will be born of Śūdra woman, O king, will be a certain Nanda, who will own a huge army or untold riches and will bring about the ruin of the Kṣatriya race, Thenceforward the rulers of men will be mostly Śūdras and unrighteous. (7—9)

स एकच्छत्रां पृथिवीमनुल्लङ्घितशासनः। शासिष्यति महापद्मो द्वितीय इव भार्गवः।१०।
तस्य चाष्टौ भविष्यन्ति सुमाल्यप्रमुखाः सुताः। य इमां भोक्ष्यन्ति महीं राजानः स्म शतं समाः।११।
नव नन्दान् द्विजः कश्चित् प्रपन्नानुद्धरिष्यति। तेषामभावे जगतीं मौर्या भोक्ष्यन्ति वै कलौ।१२।
स एव चन्द्रगुप्तं वै द्विजो राज्येऽभिषेक्ष्यति। तत्सुतो वारिसारस्तु ततश्चाशोकवर्धनः।१३।
सुयशा भविता तस्य सङ्गतः सुयशःसुतः। शालिशूकस्ततस्तस्य सोमशर्मा भविष्यति।१४।
शतधन्वा ततस्तस्य भविता तद् बृहद्रथः। मौर्या ह्येते दश नृपाः सप्तत्रिंशच्छतोत्तरम्।
समा भोक्ष्यन्ति पृथिवीं कलौ कुरुकुलोद्वह।१५।
हत्वा बृहद्रथं मौर्यं तस्य सेनापतिः कलौ। पुष्यमित्रस्तु शुङ्गाह्वः स्वयं राज्यं करिष्यति।
अग्निमित्रस्ततस्तस्मात् सुज्येष्ठोऽथ भविष्यति।१६।
वसुमित्रो भद्रकश्च पुलिन्दो भविता ततः। ततो घोषः सुतस्तस्माद् वज्रमित्रो भविष्यति।१७।
ततो भागवतस्तस्माद् देवभूतिरिति श्रुतः। शुङ्गा दशैते भोक्ष्यन्ति भूमिं वर्षशताधिकम्।१८।

Like another Paraśurāma (a scion of the sage Bhṛgu) the said Mahāpadma will bring the (entire) gobe under one sceptre and nobody will (dare) violate his commands. Eight sons with Sumālya as the eldest will be born to him; they will rule over this globe as kings for a hundred years (all told): so the tradition goes. (10-11) A certain Brāhmaṇa (Cāṇakya or Kautalya by name and also nicknamed as Vātsyāyana) will uproot (all) the nine Nandas (Mahāpadma and his eight sons) who will be at heomercy. On their destruction it is the Mauryas that will rule the earth during the Kali age. (12) That very Brāhmaṇa will instal Candragupta on the throne. His son indeed will be Vārisāra and Aśokavardhana will be born to the latter. (13) His son will be Suyaśā and Suyaśā's, Saṁgata. Sāliśūka will be born to him and his son will be Somaśarmā. (14) Śatadhanvā will be born to Somaśarmā and to him, Bṛhadratha. Indeed, these ten* Maurya kings will hold sway over the earth for a hundred and thirty-seven years in the Kali age, O jewel of Kuru's line ! (15) Assassinating Bṛhadratha, the Maurya his generallissimo, Puṣyamitra, bearing the surname of Śuṅga, will assume the reins of government himself.† Agnimitra will be born to Puṣyamitra and to him again, will be born Sujyeṣṭha. (16) His son will be Vasumitra and Vasumitra's Bhadraka; to him will be born Pulinda. Ghoṣa will be born as a son to Pulinda and from Ghoṣa will follow Vajramitra. (17) To him will be born Bhāgavata and to Bhāgavata, a son known by the name of Devabhūti.

---

* The number of Maurya kings; including Empesror Candragupta, is ten only. The list given in the Viṣnu and other Purāṇas includes the name of Daśaratha as the fifth in order from Candragupta. His name should therefore be taken as included in the list in order to complete the number ten

† The first two lines of verse 16 have not been recognized by Śridhara and some other commentators too.

These ten Śuṅgas will rule the earth for more than a century. (18)

ततः कण्वानियं भूमिर्यास्यत्यल्पगुणान् नृप। शुङ्गं हत्वा देवभूतिं कण्वोऽमात्यस्तु कामिनम्।१९।
स्वयं करिष्यते राज्यं वसुदेवो महामतिः। तस्य पुत्रस्तु भूमित्रस्तस्य नारायणः सुतः।
नारायणस्य भविता सुशर्मा नाम विश्रुतः।२०।
काण्वायना इमे भूमिं चत्वारिंशच्च पञ्च च। शतानि त्रीणि भोक्ष्यन्ति वर्षाणां च कलौ युगे।२१।
हत्वा काण्वं सुशर्माणं तद्भृत्यो वृषलो बली। गां भोक्ष्यत्यन्ध्रजातीयः कञ्चित् कालमसत्तमः।२२।
कृष्णनामाथ तद्भ्राता भविता पृथिवीपतिः। श्रीशान्तकर्णस्तत्पुत्रः पौर्णमासस्तु तत्सुतः।२३।
लम्बोदरस्तु तत्पुत्रस्तस्माच्चिबिलको नृपः। मेघस्वातिश्चिबिलकादटमानस्तु तस्य च।२४।
अनिष्टकर्मा हालेयस्तलकस्तस्य चात्मजः। पुरीषभीरुस्तत्पुत्रस्ततो राजा सुनन्दनः।२५।
चकोरो बहवो यत्र शिवस्वातिरिन्दमः। तस्यापि गोमतीपुत्रः पुरीमान् भविता ततः।२६।
मेदःशिराः शिवस्कन्दो यज्ञश्रीस्तत्सुतस्ततः। विजयस्तत्सुतो भाव्यश्चन्द्रविज्ञः सलोमधिः।२७।
एते त्रिंशन्नृपतयश्चत्वार्यब्दशतानि च। षट्पञ्चाशच्च पृथिवीं भोक्ष्यन्ति कुरुनन्दन।२८।

Then this earth will pass on to the Kaṇva Kings, though they will be possessed of poor merit, O protector of men ! Having assassinated the lewd Devabhūti of the Śuṅga clan, his very clever minister, Vasudeva of the Kaṇva dynasty, will, as a matter of fact, assume the reins of government himself. Again, Bhūmitra will be his son and Bhūmitra's son will be Nārāyaṇa. (And) Nārāyaṇa's son will be widely known by the name of Suśarmā.(19-20) These kings of Kaṇva's race will rule the earth for three hundred and forty-five years in the Kali age. (21) Assassinating Suśarmā of Kaṇva's line, his (own) servant, Bali, a vile Śūdra of the Andhra race will hold away on the earth for some time. (22) His (own) brother, Kṛṣṇa by name, will succeed him as the ruler of the earth. His son will be Śrī Śāntakarṇa and the latter's son, Paurṇamāsa. (23) His son will be Lambodara and Cibilaka will succeed him as king. Meghaswāti will succeed Cibilaka and Meghaswāti's son will be Aṭamāna. (24) Aniṣṭakarmā and Hāleya will come next and Hāleya's son will be Talaka. His son will be Puriṣabhiru and Sunandana will succeed him as king. (25) Cakora will come next and then (by turn) his (eight) sons, (collectively) known as the Bahus, the last of whom will be Śivaswāti, a chastiser of his foes. His son, again, will be Gomatiputra and Puriman will come next. (26) Medaśśirā and Śivaskanda will come next and Śivaskanda's son will be Yajñaśrī. Vijaya will follow Yajñaśrī and his sons will be Candravijña and Lomadhi. (27) These thirty princes will (successively) rule over the earth for four hundred and fifty-six pears, O delight of the Kurus ! (28)

सप्ताभीरा आवभृत्या दश गर्दभिनो नृपाः। कङ्काः षोडश भूपाला भविष्यन्त्यतिलोलुपाः।२९।
ततोऽष्टौ यवना भाव्याश्चतुर्दश तुरुष्ककाः। भूयो दश गुरुण्डाश्च मौना एकादशैव तु।३०।
एते भोक्ष्यन्ति पृथिवीं दशवर्षशतानि च। नवाधिकां च नवतिं मौना एकादश क्षितिम्।३१।
भोक्ष्यन्त्यब्दशतान्यङ्ग त्रीणि तैः संस्थिते ततः। किलिकिलायां नृपतयो भूतनन्दोऽथ वङ्गिरिः।३२।
शिशुनन्दिश्च तद्भ्राता यशोनन्दिः प्रवीरकः। इत्येते वै वर्षशतं भविष्यन्त्यधिकानि षट्।३३।
तेषां त्रयोदश सुता भवितारश्च बाह्लिकाः। पुष्पमित्रोऽथ राजन्यो दुर्मित्रोऽस्य तथैव च।३४।
एककाला इमे भूपाः सप्तान्ध्राः सप्त कोसलाः। विदूरपतयो भाव्या निषधास्तत एव हि।३५।

Seven Ābhira princes having their capital at Avabhṛti, ten Gardabhis and sixteen of the Kaṅka dynasty, (all) most rapacious, will hold sway (one after another) as kings. (29) Then will follow eight Yavanas, fourteen Turuṣkakas; again, ten Guruṇdas and then Maunas numbering eleven only. (30) These (Thirty-two) kings (excluding the Maunas) will rule over

the earth for one thousand and ninety-nine years, while the eleven Maunas will hold sway over the earth for (another) three hundred years, O dear Parikṣit ! When they cease to be, Bhūtananda and (his son) Vaṅgiri, the latter's (younger) brother, Śiśunandi, (his son) Yaśonandi and (grandson) Pravīraka—(all) these will actually reign at (their capital) Kilikilā for a hundred and six years only. (31—33) They will leave thirteen sons, (collectively) known as the Bāhlikas. Again, there will be Puṣpamitra, a Kṣatriya, and even so his son Durmitra.(34) (All) these will hold sway (over different territories) at one and the same time. Seven (of these) will be kings of Andhra and seven of Kosala. The rulers of Vidūra and Niṣadha indeed will also come out of these (the Bāhlikas).(35)

मागधानां तु भविता विश्वस्फूर्जिः पुरञ्जयः । करिष्यत्यपरो वर्णान् पुलिन्दयदुमद्रकान् ।३६।
प्रजाश्चाब्रह्मभूयिष्ठाः स्थापयिष्यति दुर्मतिः । वीर्यवान् क्षत्रमुत्साद्य पद्मवत्यां स वै पुरि ।
अनुगङ्गामाप्रयागं गुप्तां भोक्ष्यति मेदिनीम् ।३७।
सौराष्ट्रावन्त्याभीराश्च शूरा अर्बुदमालवाः । व्रात्या द्विजा भविष्यन्ति शूद्रप्राया जनाधिपाः ।३८।
सिन्धोस्तटं चन्द्रभागां कौन्तीं काश्मीरमण्डलम् । भोक्ष्यन्ति शूद्रा व्रात्याद्या म्लेच्छाश्चाब्रह्मवर्चसः ।३९।

Among the rulers of Magadha there will be one Viśwasphūrji, (also) known as Purañjaya the second, who will convert the higher castes into Pulindas, Yadus and Madrakas (tribes that will be no better than Mlecchas).(36) Being evil-minded and powerful, he will exterminate the Kṣatriya race and settle in the city of Padmāvatī (his capital) a population consisting mostly of casteless people, ruling over the well-guarded tract of land extending along the banks of the Gaṅgā up to Prayāga (from Haridwāra). (37) (As Kaliyuga advances) the Brāhmaṇas of Saurāṣtra, Avantī, the Ābhīra territory and (the principalities of Śūra, Arbuda and Mālawa will become Vrātyas or fallen men (because of their giving up the Saṁskāras or purificatory rites, especially the ceremony of investiture with the sacred thread), and the rulers will be mostly of the Śūdra class. (38) Śūdras, fallen Brāhmaṇas and members of other higher castes who have given up the Vedic courses of conduct and Mlecchas will rule over the banks of the Indus and Chandrabhāgā, rivers the city of Kaunti and the territory of Kāśmira. (39)

तुल्यकाला इमे राजन् म्लेच्छप्रायाश्च भूभृतः । एतेऽधर्मानृतपराः फल्गुदास्तीव्रमन्यवः ।४०।
स्त्रीबालगोद्विजघ्नाश्च परदारधनादृताः । उदितास्तमितप्राया अल्पसत्त्वाल्पकायुषः ।४१।
असंस्कृताः क्रियाहीना रजसा तमसाऽऽवृताः । प्रजास्ते भक्षयिष्यन्ति म्लेच्छा राजन्यरूपिणः ।४२।
तत्राथास्ते जनपदास्तच्छीलाचारवादिनः । अन्योन्यतो राजभिश्च क्षयं यास्यन्ति पीडिताः ।४३।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे प्रथमोऽध्यायः ।१।

These kings, O Parikṣit, who will (all) be contemporaries, will be no better than Mlecchas (in their course of conduct) and will be given over to unrighteousness and mendacity, illiberal and furious. (40) They will kill women, children, cows and Brāhmaṇs, covet—others' wives and wealth, experience vicissitudes of fortune in quick succession and will be poor of strength and courage and shortlived (too). (41) They will cease to perform purificatory rites, will be devoid of righteous actions, and dominated by Rajas and Tamas and, being Mlecchas in the garb of Kṣatriyas, will suck the blood of their (own) people. (42) The people ruled over by them too will acquire their habits, ways of life and mode of speech and, oppressed by one another as well as by their rulers, will go to ruin. (43)

Thus ends the first discourse in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahamsa-Saṁhitā.

अथ द्वितीयोऽध्यायः
Discourse II

The Evils of Kaliyuga

श्रीशुक उवाच

ततश्चानुदिनं धर्मः सत्यं शौचं क्षमा दया। कालेन बलिना राजन् नङ्क्ष्यत्यायुर्बलं स्मृतिः। १।
वित्तमेव कलौ नृणां जन्माचारगुणोदयः। धर्मन्यायव्यवस्थायां कारणं बलमेव हि। २।
दाम्पत्येऽभिरुचिर्हेतुर्मायैव व्यावहारिके। स्त्रीत्वे पुंस्त्वे च हि रतिर्विप्रत्वे सूत्रमेव हि। ३।
लिङ्गमेवाश्रमख्यातावन्योन्यापत्तिकारणम्। अवृत्त्या न्यायदौर्बल्यं पाण्डित्ये चापलं वचः। ४।
अनाढ्यतैवासाधुत्वे साधुत्वे दम्भ एव तु। स्वीकार एव चोद्वाहे स्नानमेव प्रसाधनम्। ५।
दूरे वार्ययनं तीर्थं लावण्यं केशधारणम्। उदरम्भरता स्वार्थः सत्यत्वे धार्ष्ट्यमेव हि। ६।
दाक्ष्यं कुटुम्बभरणं यशोऽर्थे धर्मसेवनम्। एवं प्रजाभिर्दुष्टाभिराकीर्णे क्षितिमण्डले। ७।
ब्रह्मविद्क्षत्रशुद्राणां यो बली भविता नृपः। प्रजा हि लुब्धै राजन्यैर्निर्घृणैर्दस्युधर्मभिः। ८।
आच्छिन्नदारद्रविणा यास्यन्ति गिरिकाननम्। शाकमूलामिषक्षौद्रफलपुष्पाष्टिभोजनाः। ९।
अनावृष्ट्या विनङ्क्ष्यन्ति दुर्भिक्षकरपीडिताः। शीतवातातपप्रावृड्हिमैरन्योन्यतः प्रजाः।१०।
क्षुत्तृड्भ्यां व्याधिभिश्चैव सन्तप्स्यन्ते च चिन्तया। त्रिंशद्विंशतिवर्षाणि परमायुः कलौ नृणाम्।११।
क्षीयमाणेषु देहेषु देहिनां कलिदोषतः। वर्णाश्रमवतां धर्मे नष्टे वेदपथे नृणाम्।१२।
पाखण्डप्रचुरे धर्मे दस्युप्रायेषु राजसु। चौर्यानृतवृथाहिंसानानावृत्तिषु वै नृषु।१३।
शूद्रप्रायेषु वर्णेषुच्छागप्रायासु धेनुषु। गृहप्रायेष्वाश्रमेषु यौनप्रायेषु बन्धुषु।१४।
अणुप्रायास्वोषधीषु शमीप्रायेषु स्थास्नुषु। विद्युत्प्रायेषु मेघेषु शून्यप्रायेषु सद्मसु।१५।
इत्थं कलौ गतप्राये जने तु खरधर्मिणि। धर्मत्राणाय सत्त्वेन भगवानवतरिष्यति।१६।

Śrī Śuka began again : Thenceforward, day after day, by force of the all-powerful Time, O king, righteousness, veracity, purity (of mind and body), forgiveness, compassion, length of life, bodily strength and keenness of memory will decline. (1) In the Kali age wealth alone will be the criterion of pedigree, morality and merit. Again, might will be the only factor determining righteousness and fairness. (2) (Personal) liking will be the deciding factor in making the choice of a partner in life, and trickery alone will be the motive force in business dealings. Capability of affording sexual delight will be the (only) criterion of masculine or feminine excellence and the sacred thread will be the only mark of Brahmanhood. (3) External marks will be the only means of knowing the Āśrama or stage in life (of an individual) and the (only) guide in determining the mode of greeting which people should adopt when meeting one another. Justice will have every chance of being vitiated because of one's inability to gratify those administering it, and voluble speech will be the (only) criterion of scholarship. (4) Want of riches will be the sole test of impiety and hypocrisy will be the only touchstone of goodness. (Mutual) consent will be the sole determining factor in marriage and toilet alone will be regarded as a sign of bath. (5) A distant tank or pond will be the (only) holy resort for bath etc., and wearing (long) hair will be regarded as the (only) sign of beauty. Filling one's belly will be the (only) end of human pursuit and audacity of speech will be the only criterion of veracity. (6) Skill will consist in supporting one's family; virtuous deeds will be performed (only) with the object of gaining fame; and when in this way the terrestrial globe will be overrun by wicked people, the person who would prove to be the most powerful amongst the Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras will become the ruler. Robbed of

their wealth and women by greedy and merciless Kṣatriyas, behaving like robbers, people will resort to mountains and forests and subsist on leaves, roots, meat, honey, fruits, flowers and seeds. (7—9) (Already) oppressed by famine and (heavy) taxation, people will perish through drought, (excessive) cold, storms, (scorching) sunshine,(heavy) rain, snowfall and mutual conflict. (10) In the age of Kali men will be tormented by hunger and thirst, ailments and worry and their maximum age will be only twenty to thirty years. (11) When through the evil effect of Kali the bodies of men get reduced in size and emaciated, the righteous course chalked out by the Vedas for men following the system of Varṇas (grades of society) and Āśramas (stages in life) gets lost, when religion is replaced by heresy to a large extent and rulers mostly turn out to be thieves, when men take to various pursuits like theft, mendacity, wanton destruction of life and so on; when members of the three (higher) castes are mostly converted into Śūdras and cows are reduced to the size of she-goats and begin to yield as much milk; when people belonging to the four Āśramas mostly become householders and the conotation of relationship will extend only to the relatives of one's wife; annual plants get stunted in growth and trees are mostly reduced to the size of a Śami (a small tree); clouds will mostly end in flashes of lightning (rather than pour rain) and dwellings will mostly look desolate (for want of hospitality to strangers); in this way when the Kali age, whose career is so severe to the people, is well-nigh past, the Lord will appear in His divine form (consisting of Sattva alone) for the protection of virtue. (12—16)

चराचरगुरोर्विष्णोरीश्वरस्याखिलात्मनः । धर्मत्राणाय साधूनां जन्म कर्मापनुत्तये ।१७।
सम्भलग्राममुख्यस्य ब्राह्मणस्य महात्मनः । भवने विष्णुयशसः कल्किः प्रादुर्भविष्यति ।१८।
अश्वमाशुगमारुह्य देवदत्तं जगत्पतिः । असिनासाधुदमनमष्टैश्वर्यगुणान्वितः ।१९।
विचरन्नाशुना क्षोण्यां हयेनाप्रतिमद्युतिः । नृपलिङ्गच्छदो दस्यून् कोटिशो निहनिष्यति ।२०।

Lord Viṣṇu, adored of the whole animate and inanimate creation, and the Soul of the universe, appears (in this world of matter) for protecting the virtue of the righteous and wiping out (the entire stock of) their Karma (and thereby liberating them). (17) The Lord will appear under the name of Kalki in the house of the high-souled Viṣṇuyaśā—the foremost Brāhmaṇa of the village of Sambhala. (18) Riding a fleet horse named Devadatta (obviously because it will be presented to Him by the gods) and capable of subduing the wicked, the Lord of the universe, wielding (the well-known) eight divine powers (Aṇimā and so on) and possessed of (endless) virtues and matchless splendour, will traverse the globe on that swift horse and exterminate with His sword in tens of millions robbers wearing the insignia of royalty. (19-20)

अथ तेषां भविष्यन्ति मनांसि विशदानि वै । वासुदेवाङ्गरागातिपुण्यगन्धानिलस्पृशाम् ।
पौरजानपदानां वै हतेष्वखिलदस्युषु ।२१।
तेषां प्रजाविसर्गश्च स्थविष्ठः सम्भविष्यति । वासुदेवे भगवति सत्त्वमूर्तौ हृदि स्थिते ।२२।
यदावतीर्णो भगवान् कल्किर्धर्मपतिर्हरिः । कृतं भविष्यति तदा प्रजासूतिश्च सात्त्विकी ।२३।
यदा चन्द्रश्च सूर्यश्च तथा तिष्यबृहस्पती । एकराशौ समेष्यन्ति तदा भवति तत् कृतम् ।२४।

Now when all the robbers are (thus) exterminated, the minds of the people of the cities and the countryside will become pure indeed because of their enjoying the breezes wafting the most sacred fragrance of pigments on the person of Lord Vāsudeva. (21) With Lord Vāsudeva, the embodiment of strength, in their heart their progeny will grow exceedingly strong (as before).(22) When Lord Śri Hari, the Protector of Dharma, appears as Kalki, Satyayuga will prevail (once more) at that time and the progeny of the people will be of a Sāttvika (virtuous) disposition. (23) When the moon, the sun and the Jupiter rise together

in one zodiacal house and the Puṣya constellation is in the ascendant, then it will be (known as) Satyayuga. (24)

येऽतीता वर्तमाना ये भविष्यन्ति च पार्थिवाः । ते त उद्देशतः प्रोक्ता वंशीयाः सोमसूर्ययोः ।२५।
आरभ्य भवतो जन्म यावन्नन्दाभिषेचनम् । एतद् वर्षसहस्रं तु शतं पञ्चदशोत्तरम् ।२६।
सप्तर्षीणां तु यौ पूर्वौ दृश्येते उदितौ दिवि । तयोस्तु मध्ये नक्षत्रं दृश्यते यत् समं निशि ।२७।
तेनैत ऋषयो युक्तास्तिष्ठन्त्यब्दशतं नृणाम् । ये त्वदीये द्विजाः काले अधुना चाश्रिता मघाः ।२८।

Those kings of the solar and lunar dynasties who are no more; who are present and who are (yet) to come have been briefly mentioned to you.(25) The period commencing from your birth and ending with the coronation of Nanda would come to one thousand one hundred and fifteen years. (26) When constellations comprising the Great Bear rise in the heavens, two of them become visible first. Midway between (in the north-western line,) appears at night one of the constellations (from among Aświni and others). (27) The stars of the Great Bear remain united with that constellation for one hundred human years. The said stars now appear near the constellation known by the name of Maghā during your regime. (28)

विष्णोर्भगवतो भानुः कृष्णाख्योऽसौ दिवं गतः । तदाविशत् कलिर्लोकं पापे यद् रमते जनः ।२९।
यावत् स पादपद्माभ्यां स्पृशन्नास्ते रमापतिः । तावत् कलिर्वै पृथिवीं पराक्रान्तुं न चाशकत् ।३०।
तदा देवर्षयः सप्त मघासु विचरन्ति हि । तदा प्रवृत्तस्तु कलिर्द्वादशाब्दशतात्मकः ।३१।
यदा मघाभ्यो यास्यन्ति पूर्वाषाढां महर्षयः । तदा नन्दात् प्रभृत्येष कलिर्वृद्धिं गमिष्यति ।३२।
यस्मिन् कृष्णो दिवं यातस्तस्मिन्नेव तदाहनि । प्रतिपन्नं कलियुगमिति प्राहुः पुराविदः ।३३।
दिव्याब्दानां सहस्रान्ते चतुर्थे तु पुनः कृतम् । भविष्यति यदा नृणां मन आत्मप्रकाशकम् ।३४।

The all-effulgent personality (consisting of pure Sattva) of Lord Viṣnu (Himself) appeared under the name of Śrī Kṛṣna. The moment He ascended to (His divine abode in) Heaven the Kali age entered the world, when people take delight in sin. (29) So long as the aforesaid Lord of Lakṣmi touched the earth, Kali could not prevail over it. (30) When the seven stars constituting the Great Bear enter the constellation of Maghā Kaliyuga embarks on its career of twelve hundred celestial years (or 432,000) human years). (31) When from the Maghās the stars of the Great Bear pass on to the constellation of Pūrvāṣādhā, then from the time of King (Mahāpadma) Nanda onwards Kali will gain ascendancy. (32) Persons learned in ancient history maintain that the age of Kali set in on the very day, (nay,) the very moment Śrī Kṛṣna ascended to (His abode in) heaven. (33) (Parikṣit !) at the end of one thousand celestial years and of the fourth Yuga (Kaliyuga) Kṛtayuga will prevail again, when the mind of men will reveal (to them the true nature of) the Self.(34)

इत्येष मानवो वंशो यथा संख्यायते भुवि । तथा विट्शूद्रविप्राणां तास्ता ज्ञेया युगे युगे ।३५।
एतेषां नामलिङ्गानां पुरुषाणां महात्मनाम् । कथामात्रावशिष्टानां कीर्तिरेव स्थिता भुवि ।३६।
देवापिः शन्तनोर्भ्राता मरुश्चेक्ष्वाकुवंशजः । कलापग्राम आसाते महायोगबलान्वितौ ।३७।
ताविहैत्य कलेरन्ते वासुदेवानुशिक्षितौ । वर्णाश्रमयुतं धर्मं पूर्ववत् प्रथयिष्यतः ।३८।
कृतं त्रेता द्वापरं च कलिश्चेति चतुर्युगम् । अनेन क्रमयोगेन भुवि प्राणिषु वर्तते ।३९।
राजन्नेते मया प्रोक्ता नरदेवास्तथापरे । भूमौ ममत्वं कृत्वान्ते हित्वेमां निधनं गताः ।४०।
कृमिविड्भस्मसंज्ञान्ते राजनाम्नोऽपि यस्य च । भूतध्रुक् तत्कृते स्वार्थं किं वेद निरयो यतः ।४१।
कथं सेयमखण्डा भूः पूर्वैर्मे पुरुषैर्धृता । मत्पुत्रस्य च पौत्रस्य मत्पूर्वा वंशजस्य वा ।४२।
तेजोऽबन्नमयं कायं गृहीत्वाऽऽत्मतयाबुधाः । महीं ममतया चोभौ हित्वान्तेऽदर्शनं गताः ।४३।

ये ये भूपतयो राजन् भुञ्जन्ति भुवमोजसा। कालेन ते कृताः सर्वे कथामात्राः कथासु च ।४४।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे द्वितीयोऽध्यायः ।२।

(Even) as the career of Manu's race on earth has been described (with its ups and downs) the rise and fall, from age to age, of the Vaiśyas, Śūdras and Brāhmaṇas (too) should be similarly understood. (35) Of the high-souled men mentioned heretofore, who are (now) known (merely) by their names and who survive in the form of (their) stories (only), glory alone remains on earth. (36) Devāpi, brother of Śantanu, and Maru of Ikṣwāku's line, both of whom are possessed of great powers of Yoga, are (still) alive in the village of Kalāpa. (37) Instructed (and commanded) by Lord Vāsudeva (Kalki), both will appear (once more) on earth at the close of the Kali age, and propagate virtue as before alongwith the institution of Varṇas (grades of society) and Āśramas (stages of life). (38) The round of the four Yugas, viz., Satya, Tretā, Dwāpara and Kali, runs its course in this order of sequence for (all) living beings on earth. (39) These rulers of men mentioned by me as also others claimed this earth as their own, but they had to leave it in the end and died, O king ! (40) He who perpetrates violence against living beings for the sake of this body, which will be ultimately called by the name of 'worm', 'excrement' or 'ashes', no matter if it enjoys the title of 'king' (now), is not alive to his own interests; for such violence (surely) paves the way to hell. (41) "How may this earth, held (in sovereignty) entirely by my forbears and now enjoyed by me, continue to be in the possession of my son and grandson and posterity ?" Indulging in such (anxious) thoughts rulers wanting in wisdom and looking upon the body, (which is) a product of fire, water and food, as their own self and the earth as their possession, have eventually quitted both and vanished (into nothing). (42-43) All those rulers, O king, who by force of their might enjoyed the sovereignty of the globe have been converted into mere themes of stories narrated in discourses. (44)

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

अथ तृतीयोऽध्यायः

Discourse III

Vanity of kings; righteous conduct for every Yuga; the means to escape the evils of Kaliyuga—loud chanting of the Divine Name

श्रीशुक उवाच

दृष्ट्वाऽऽत्मनि जये व्यग्रान् नृपान् हसति भूरियम्। अहो मा विजिगीषन्ति मृत्योः क्रीडनका नृपाः । १ ।
काम एष नरेन्द्राणां मोघः स्याद् विदुषामपि। येन फेनोपमे पिण्डे येऽतिविश्रम्भिता नृपाः । २ ।
पूर्वं निर्जित्य षड्वर्गं जेष्यामो राजमन्त्रिणः। ततः सचिवपौराप्तकरीन्द्रानस्य कण्टकान् । ३ ।
एवं क्रमेण जेष्यामः पृथ्वीं सागरमेखलाम्। इत्याशाबद्धहृदया न पश्यन्त्यन्तिकेऽन्तकम् । ४ ।
समुद्रावरणां जित्वा मां विशन्त्यब्धिमोजसा। कियदात्मजयस्यैतन्मुक्तिरात्मजये फलम् । ५ ।
यां विसृज्यैव मनवस्तत्सुताश्च कुरूद्वह। गता यथागतं युद्धे तां मां जेष्यन्त्यबुद्धयः । ६ ।
मत्कृते पितृपुत्राणां भ्रातृणां चापि विग्रहः। जायते ह्यसतां राज्ये ममताबद्धचेतसाम् । ७ ।

ममैवेयं मही कृत्स्ना न ते मूढेति वादिनः । स्पर्धमाना मिथो घ्नन्ति म्रियन्ते मत्कृते नृपाः । ८ ।
पृथुः पुरूरवा गाधिर्नहुषो भरतोऽर्जुनः । मान्धाता सगरो रामः खट्वाङ्गो धुन्धुहा रघुः । ९ ।
तृणबिन्दुर्ययातिश्च शर्यातिः शन्तनुर्गयः । भगीरथः कुवलयाश्वः ककुत्स्थो नैषधो नृगः ।१०।
हिरण्यकशिपुर्वृत्रो रावणो लोकरावणः । नमुचिः शम्बरो भौमो हिरण्याक्षोऽथ तारकः ।११।
अन्ये च बहवो दैत्या राजानो ये महेश्वराः । सर्वे सर्वविदः शूराः सर्वे सर्वजितोऽजिताः ।१२।
ममतां मय्यवर्तन्त कृत्वोच्चैर्मर्त्यधर्मिणः । कथावशेषाः कालेन ह्यकृतार्थाः कृता विभो ।१३।

Śrī Śuka began again: Seeing the kings (so) impatient to conquer her, this earth laughs at them (and says):—" How surprising it is that these kings, (mere) playthings (in the hands) of Death, wish to conquer me thoroughly ! (1) Fruitless is this ambition of the kings, by which these rulers of men have been led to repose utter faith in the (human) body, which is (evanescent) like a bubble of water, even though they are aware of this fact. (2) (They say to themselves:—) 'Having at the outset conquered the six Indriyas (the five senses of perception and the mind), we shall then reduce to submission the counsellors and ministers of (hostile) kings as well as their relations and friends, the citizens and drivers of elephants (in fact, the entire army of the enemy); and having removed (all) thorns (in the form of thieves and robbers), we shall thus by degrees bring under subjection the (whole) earth with the oceans as its girdle.' With their hearts held fast by such aspirations they fail to see Death standing at hand. (3-4) Having conquered by their might one Dwipa surrounded by the ocean, they embark on a sea-voyage (in order to conquer other continents). What a poor reward it is for their conquest of the mind and senses (since all this is transient) ! Liberation is the (true) recompense for subduing the self." (5) "These stupid fellows", Mother Earth goes on, O jewel among the Kurus, "hope to conquer through war me, whom (even) the Manus and their sons had only to leave (in the end) and departed as they came ! (6) For my sake indeed springs up a conflict between father and sons as well as between brothers of evil intent, whose mind is held fast by the notion of myness with respect to their kingdom. (7) Contending with one another in the words. This entire globe is mine and not yours, O fool !' rulers of men strike one another and die on my account. (8) Pṛthu, Purūravā, Gādhi, Nahuṣa, Bharata, (the thousand-armed) Arjuna, Māndhātā, Sagara, Rāma, Khaṭwāṅga, Dhundhumāra. Raghu, Tṛṇabindu and Yayāti, Śaryāti, Śantanu, Gaya, Bhagiratha, Kuvalayāśwa, Kakutstha, Nala (king of the Niṣadhas), Nṛga, Hiraṇyakaśipu, (the demon) Vṛtra, Rāvaṇa who caused people to cry (in terror), Namuci, Śambara, the demon Naraka (son of Earth), Hiraṇyākṣa and Tāraka, and many other demons and kings, who were suzerain rulers (of the world), who understood everything and were all brave and conquerors of all, and were invincible (themselves), claimed me as their own and led an exalted life; but mortal as they were by nature, they were actually converted into (mere) themes of a story by (the cruel hands of) Death, their object remaining unaccomplished." So concluded Mother Earth, O Parikṣit ! (9—13)

कथा इमास्ते कथिता महीयसां विताय लोकेषु यशः परेयुषाम् ।
विज्ञानवैराग्यविवक्षया विभो वचोविभूतीर्न तु पारमार्थ्यम् ।१४।
यस्तूत्तमश्लोकगुणानुवादः संगीयतेऽभीक्ष्णममङ्गलघ्नः ।
तमेव नित्यं शृणुयादभीक्ष्णं कृष्णेऽमलां भक्तिमभीप्समानः ।१५।

These stories of glorious men who, having spread their fame in the worlds, passed away have been narrated to you with intent to impart to you the knowledge of the unsubstantial

nature of worldly enjoyments and teach you how to develop a distaste for them, O lord ! They are (however) a mere display of words and have no bearing on the highest truth. (14) The exposition, on the other hand, of the virtues of Lord Viṣṇu (of excellent renown), which is constantly extolled (by the righteous), puts an end to (all) evil. One eager to attain pure devotion to Śrī Kṛṣṇa should repeatedly hear it everyday. (15)

राजोवाच

केनोपायेन भगवन् कलेर्दोषान् कलौ जनाः । विधमिष्यन्त्युपचितांस्तन्मे ब्रूहि यथा मुने ।१६।
युगानि युगधर्माँश्च मानं प्रलयकल्पयोः । कालस्येश्वररूपस्य गतिं विष्णोर्महात्मनः ।१७।

The king (Parīkṣit) submitted: (Pray,) tell me in detail, O divine sage, the way in which men will (be able to)shake off the accumulated evils of the Kali age in the Kali age (itself).(16) (Also) tell me (something) about the Yugas (aeons), the courses of conduct prescribed for each Yuga, the duration of life of the cosmos as well as of the period of its final dissolution and the course of Kāla (the Time-Spirit),a potency of Lord Viṣṇu, the Supreme Spirit, the Director (even) of the Rulers of the universe (Brahmā, Śiva and so on). (17)

श्रीशुक उवाच

कृते प्रवर्तते धर्मश्चतुष्पात्तज्जनैर्धृतः । सत्यं दया तपो दानमिति पादा विभोर्नृप ।१८।
सन्तुष्टाः करुणा मैत्राः शान्ता दान्तास्तितिक्षवः । आत्मारामाः समदृशः प्रायशः श्रमणा जनाः ।१९।
त्रेतायां धर्मपादानां तुर्यांशो हीयते शनैः । अधर्मपादैरनृतहिंसासन्तोषविग्रहैः ।२०।
तदा क्रियातपोनिष्ठा नातिहिंस्रा न लम्पटाः । त्रैवर्गिकास्त्रयीवृद्धा वर्णा ब्रह्मोत्तरा नृप ।२१।
तपःसत्यदयादानेष्वर्धं ह्रसति द्वापरे । हिंसातुष्ट्यनृतद्वेषैर्धर्मस्याधर्मलक्षणैः ।२२।
यशस्विनो महाशालाः स्वाध्यायाध्ययने रताः । आढ्याः कुटुम्बिनो हृष्टा वर्णाः क्षत्रद्विजोत्तराः ।२३।
कलौ तु धर्महेतूनां तुर्यांशोऽधर्महेतुभिः । एधमानैः क्षीयमाणो ह्यन्ते सोऽपि विनङ्क्ष्यति ।२४।
तस्मिँल्लुब्धा दुराचारा निर्दयाः शुष्कवैरिणः । दुर्भगा भूरितर्षाश्च शूद्रदाशोत्तराः प्रजाः ।२५।
सत्त्वं रजस्तम इति दृश्यन्ते पुरुषे गुणाः । कालसञ्चोदितास्ते वै परिवर्तन्त आत्मनि ।२६।
प्रभवन्ति यदा सत्त्वे मनोबुद्धीन्द्रियाणि च । तदा कृतयुगं विद्याज्ज्ञाने तपसि यद् रुचिः ।२७।
यदा धर्मार्थकामेषु भक्तिर्भवति देहिनाम् । तदा त्रेता रजोवृत्तिरिति जानीहि बुद्धिमन् ।२८।
यदा लोभस्त्वसन्तोषो मानो दम्भोऽथ मत्सरः । कर्मणां चापि काम्यानां द्वापरं तद् रजस्तमः ।२९।
यदा मायानृतं तन्द्रा निद्रा हिंसा विषादनम् । शोको मोहो भयं दैन्यं स कलिस्तामसः स्मृतः ।३०।
यस्मात् क्षुद्रदृशो मर्त्याः क्षुद्रभाग्या महाशनाः । कामिनो वित्तहीनाश्च स्वैरिण्यश्च स्त्रियोऽसतीः ।३१।
दस्यूत्कृष्टा जनपदा वेदाः पाखण्डदूषिताः । राजानश्च प्रजाभक्षाः शिश्नोदरपरा द्विजाः ।३२।
अव्रता वटवोऽशौचा भिक्षवश्च कुटुम्बिनः । तपस्विनो ग्रामवासा न्यासिनोऽत्यर्थलोलुपाः ।३३।
ह्रस्वकाया महाहारा भूर्यपत्या गतह्रियः । शश्वत्कटुकभाषिण्यश्चौर्यमायोरुसाहसाः ।३४।
पणयिष्यन्ति वै क्षुद्राः किराटाः कूटकारिणः । अनापद्यपि मंस्यन्ते वार्तां साधुजुगुप्सिताम् ।३५।
पतिं त्यक्ष्यन्ति निर्द्रव्यं भृत्या अप्यखिलोत्तमम् । भृत्यं विपन्नं पतयः कौलं गाश्चापयस्विनीः ।३६।

Śrī Śuka replied: In the Satyayuga, O protector of men, Dharma (virtue) runs its course on (all) its four feet, and is held fast by the people of the age. Truth, compassion, asceticism and affording protection to all are the (four) feet (of virtue in its integral form). (18) People of that age are mostly contented, compassionate, friendly (to all living beings),tranquil and forbearing. They practise self-control, take delight in the Self, look upon all with an equal eye and take pains for Self-Realization. (19) In the Tretā age a quarter of all the (four) feet of

Dharma (virtue) gets gradually encroached upon by falsehood, violence, discontent and discord—the (four) feet of Adharma (unrighteousness).(20) In that age (of Tretā) people remain devoted to the performance of Vedic rites and austerities. They are not given to much violence nor lewd. They pursue the three objects of human endeavour (viz., religious merit, worldly possessions and sense-enjoyment). People are advanced in Vedic rites and among (the four) grades of society the Brāhmaṇas form a majority, O protector of men! (21) Assailed by the four feet of Adharma, violence, discontent, falsehood and hatred, those of Dharma—compassion, austerity, truthfulness and a charitable disposition—diminish by one half each in the Dwāpara age. (22) The people of that age are fond of glory and given to the performance of great sacrifices, take delight in learning the Vedas, are affluent and happy, and maintain big families. Among the (four) grades of society the Brāhmaṇas and Ksatriyas are predominant. (23) In the Kali age, however, a quarter (alone) of the (four) feet of Dharma remains. (Nay,) due to the feet of Adharma gaining ground that too steadily declines and ultimately disappears altogether. (24) People in that age turn out to be greedy, immoral and merciless, enter into hostility without cause and are unlucky and extremely covetous. The Śūdras, fishermen and the like take the lead. (25) The qualities of Sattva, Rajas and Tamas are seen (manifested) in men; impelled by force of time they wax or wane in the mind. (26) When the mind, intellect and senses abound in Sattva, and when people are interested in practising asceticism and acquiring wisdom, then one should understand that Satyayuga prevails. (27) When people are fond of religious merit, earthly possessions and worldly enjoyment, then know that there is Tretāyuga, when Rajas is active, O intelligent one! (28) When, however, greed, discontent, pride, hypocrisy and jealousy prevail and man is fond of actions prompted by desire, know that it is Dwāpara, when (both) Rajas and Tamas predominate. (29) When duplicity, mendacity, drowsiness, excessive sleep, violence, dejection, grief, infatuation, fear and wretchedness prevail, that is recognized as the age of Kali, characterized by (the predominance of Tamas, as a result of which people become dull-witted (viz., unable to judge things in their proper perspective) and are unlucky but voracious, voluptuous and destitute. And women (too) turn out to be profligate. And unchaste. (30-31) Countries are infested with robbers; the Vedas stand condemned by heretics; rulers exploit the people; and the Brāhmaṇas remain devoted to the gratification of sexual desires and intent on filling their belly. (32) Religious students will give up the course of conduct prescribed for them and fail to observe purity, and householders will take to begging; hermits will take up their residence in villages and recluses will be seized with an ardent longing for wealth. (33) Women will be short-statured but voracious, prolific and destitute of modesty. They will always speak harsh words and will be given to thieving and wiles and very daring. (34) Low-minded traders will carry on business transactions and practise fraud. Even when they are not in distress people will favour pursuits which are condemned. (35) Servants will leave their masters when reduced to penury, though superior in every (other) respect; and masters too will discharge their servant, when incapacitated for service (through ailment etc.)., even though he may be hereditary. (Even so) people will cease to maintain cows when they no longer yield milk. (36)

पितृभ्रातृसुहृज्ज्ञातीन् हित्वा सौरतसौहृदाः । ननान्दृश्यालसंवादा दीनाः स्त्रैणाः कलौ नराः ।३७।
शूद्राः प्रतिग्रहीष्यन्ति तपोवेषोपजीविनः । धर्मं वक्ष्यन्त्यधर्मज्ञा अधिरुह्योत्तमासनम् ।३८।
नित्यमुद्विग्नमनसो दुर्भिक्षकरकर्शिताः । निरन्ने भूतले राजन्नावृष्टिभयातुराः ।३९।
वासोऽन्नपानशयनव्यवायस्नानभूषणैः । हीनाः पिशाचसन्दर्शा भविष्यन्ति कलौ प्रजाः ।४०।
कलौ काकिणिकेऽप्यर्थे विगृह्य त्यक्तसौहृदाः । त्यक्ष्यन्ति च प्रियान् प्राणान् हनिष्यन्ति स्वकानपि ।४१।

न रक्षिष्यन्ति मनुजाः स्थविरौ पितरावपि। पुत्रान् सर्वार्थकुशलान् क्षुद्राः शिश्नोदरम्भराः।४२।
कलौ न राजञ्जगतां परं गुरुं त्रिलोकनाथानतपादपङ्कजम्।
प्रायेण मर्त्या भगवन्तमच्युतं यक्ष्यन्ति पाखण्डविभिन्नचेतसः।४३।
यन्नामधेयं म्रियमाण आतुरः पतन् स्खलन् वा विवशो गृणन् पुमान्।
विमुक्तकर्मार्गल उत्तमां गतिं प्राप्नोति यक्ष्यन्ति न तं कलौ जनाः।४४।
पुंसां कलिकृतान् दोषान् द्रव्यदेशात्मसम्भवान्। सर्वान् हरति चित्तस्थो भगवान् पुरुषोत्तमः।४५।
श्रुतः सङ्कीर्तितो ध्यातः पूजितश्चादृतोऽपि वा। नृणां धुनोति भगवान् हृत्स्थो जन्मायुताशुभम्।४६।
यथा हेम्नि स्थितो वह्निर्दुर्वर्णं हन्ति धातुजम्। एवमात्मगतो विष्णुर्योगिनामशुभाशयम्।४७।
विद्यातपःप्राणनिरोधमैत्रीतीर्थाभिषेकव्रतदानजप्यैः।
नात्यन्तशुद्धिं लभतेऽन्तरात्मा यथा हृदिस्थे भगवत्यनन्ते।४८।
तस्मात् सर्वात्मना राजन् हृदिस्थं कुरु केशवम्। म्रियमाणो ह्यवहितस्ततो यासि परां गतिम्।४९।
म्रियमाणैरभिध्येयो भगवान् परमेश्वरः। आत्मभावं नयत्यङ्ग सर्वात्मा सर्वसंश्रयः।५०।
कलेर्दोषनिधे राजन्नस्ति ह्येको महान् गुणः। कीर्तनादेव कृष्णस्य मुक्तसङ्गः परं व्रजेत्।५१।
कृते यद् ध्यायतो विष्णुं त्रेतायां यजतो मखैः। द्वापरे परिचर्यायां कलौ तद्धरिकीर्तनात्।५२।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे तृतीयोऽध्यायः।३।

In the age of Kali men will become slaves of women and miserable. Sexual pleasure being the (only) ground of their affection, they will forsake their parents, brothers and (other) relations and kinsfolk and take counsel with their sisters-in-law and brothers-in-law (alone). (37) Śūdras will make their living by putting on the garb of hermits and receive charitable gifts. Those who have no knowledge of religion will occupy high seats and preach religion.(38) Oppressed with famine and (heavy) taxation—land being divested of food-grains—and stricken with fear of droughts, people in the Kali age will ever remain perturbed in mind. Destitute of clothes and ornaments, (nay, even) food and drink, bed and sexual enjoyment, they will go even without a bath and put on the appearance of a fiend. (39-40) Quarrelling even for a very small sum of money equivalent to 20 cowries, having cast (all) goodwill to the winds, people in Kaliyuga will kill even their own people and part with their own dear life.(41) Mean-minded fellows will concern themselves only with the gratification of their lust and satisfaction of their hunger and fail to maintain even their aged parents; while parents will disown their sons, though clever in all matters. (42) With their mind perverted by heretics, O king, mortals in Kaliyuga will not generally worship Viṣṇu (the immortal Lord), the highest object of adoration for the (whole) universe, whose lotus-feet are bowed to by the rulers of the three worlds.(43) People in Kaliyuga will not worship Him by uttering whose name (even) helplessly while dying or afflicted, toppling down or stumbling, man is freed from (all) impediment in the shape of Karma and reaches the highest goal. (44) Enthroned in the mind of men Lord Śrī Hari (the Supreme Person) drives away all evils occasioned by the Kali age and arising from substances, place and mind. (45) Heard of or glorified (by chanting His name or singing His praises), meditated upon and worshipped or even honoured, the Lord stays in men's heart and drives away (all) their sins committed in thousands of lives. (46) Dwelling in the mind of Yogis (strivers) Lord Viṣṇu wipes out the seeds of their evil Karma in the same way as fire applied to gold burns all its impurities caused by (its admixture with other) metals. (47) The mind (of a man) does not attain absolute purity through worship of gods, asceticism, control of breath, friendliness (towards all), a bath in sacred waters, observance of sacred vows,

charitable gifts and muttering of prayers as it does when the infinite Lord is enthroned in the heart.(48) Therefore, with all your being O king, instal Lord Śrī Kṛṣṇa (the Ruler even of Brahmā and Śiva) in your heart, thinking of Him with a concentrated mind while dying; You will thereby attain the supreme goal. (49) The Lord, who is the Supreme Ruler (of the universe), the Soul and Shelter of all, deserves to be meditated upon at all times; (for) those who are about to die meditate upon Him (as a result of practice incessantly carried on while living) He leads them to the state of oneness with Him, O dear Parīkṣit ! (50) Indeed there is one great virtue possessed by the Kali age, the storehouse of (all) evils, O Parīkṣit ! By merely chanting the names and glories of Śrī Kṛṣṇa one is freed from (all) attachments and reaches the Supreme. (51) What is attained in the Satyayuga by one contemplating on Lord Viṣṇu, in Tretā by one who propitiates Him through sacrifices, and in Dwāpara through worship (of the Lord), is attained in the Kali age (merely) by chanting the name and singing the praises of Śrī Hari.(52)

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

अथ चतुर्थोऽध्यायः

Discourse IV

The Fourfold Pralaya

श्रीशुक उवाच

कालस्ते परमाण्वादिर्द्विपरार्धावधिर्नृप । कथितो युगमानं च शृणु कल्पलयावपि । १ ।
चतुर्युगसहस्रं च ब्रह्मणो दिनमुच्यते । स कल्पो यत्र मनवश्चतुर्दश विशांपते । २ ।
तदन्ते प्रलयस्तावान् ब्राह्मी रात्रिरुदाहृता । त्रयो लोका इमे तत्र कल्पन्ते प्रलयाय हि । ३ ।
एष नैमित्तिकः प्रोक्तः प्रलयो यत्र विश्वसृक् । शेतेऽनन्तासनो विश्वमात्मसात्कृत्य चात्मभूः । ४ ।
द्विपरार्धे त्वतिक्रान्ते ब्रह्मणः परमेष्ठिनः । तदा प्रकृतयः सप्त कल्पन्ते प्रलयाय वै । ५ ।
एष प्राकृतिको राजन् प्रलयो यत्र लीयते । आण्डकोशस्तु सङ्घातो विघात उपसादिते । ६ ।
पर्जन्यः शतवर्षाणि भूमौ राजन् न वर्षति । तदा निरन्ने ह्यन्योन्यं भक्षमाणाः क्षुधार्दिताः । ७ ।
क्षयं यास्यन्ति शनकैः कालेनोपद्रुताः प्रजाः । सामुद्रं दैहिकं भौमं रसं सांवर्तको रविः । ८ ।
रश्मिभिः पिबते घोरैः सर्वं नैव विमुञ्चति । ततः संवर्तको वह्निः सङ्कर्षणमुखोत्थितः । ९ ।
दहत्यनिलवेगोत्थः शून्यान् भूविवरानथ । उपर्यधः समन्ताच्च शिखाभिर्वह्निसूर्ययोः ।१० ।
दह्यमानं विभात्यण्डं दग्धगोमयपिण्डवत् । ततः प्रचण्डपवनो वर्षाणामधिकं शतम् ।११ ।
परः सांवर्तको वाति धूम्रं खं रजसाऽऽवृतम् । ततो मेघकुलान्यङ्ग चित्रवर्णान्यनेकशः ।१२ ।
शतं वर्षाणि वर्षन्ति नदन्ति रभसस्वनैः । तत एकोदकं विश्वं ब्रह्माण्डविवरान्तरम् ।१३ ।

Śrī Śuka began again : The divisions of Time commencing from a Paramāṇu (its minutest division) and ending with two Parārdhas (comprising the life-time of Brahmā) have already been described to you, as also the duration of the four Yugas (in Discourse XI of Book

Three). Now hear also the extent of a Kalpa (one round of creation) and Laya (the period of final dissolution), O king ! (1) One thousand revolutions of the four Yugas (Satya, Tretā, Dwāpara and Kali) are spoken of as a day of Brahmā. This constitutes a Kalpa, in the course of which fourteen Manus (successively) hold sway, O king ! (2) At the end of a Kalpa an equally long period of Pralaya (Dissolution) follows; it is spoken of as one night of Brahmā; for during that period these three worlds (heaven, earth and the intermediate region) remain dissolved. (3) This is called Naimittika (occasional) Pralaya (because it is occasioned by Brahmā's going to bed and is different from the Mahāpralaya or Final Dissolution when Brahmā's career comes to a close). During this Pralaya Lord Nārāyaṇa (the Maker of the universe) withdraws the whole universe into Himself and remains asleep on His couch of Ananta (the serpent-god) and Brahmā (the self-born) follows suit. (4) When the lifetime of Brahmā, the greatest of all (the Jīvas), consisting of two Parārdhas, has expired, all the seven causal principles (viz., Mahat-tattva or the principle of cosmic intelligence, Ahaṅkāra or the cosmic Ego and the five Tanmātrās or subtle elements) actually get dissolved (in Prakṛti or Primordial Matter). (5) This constitutes, O king, the Prākṛtika Pralaya, as in this, the occasion for final dissolution having been reached, the aggregate of (all) the (twenty-four) fundamental principles in the form of the cosmic egg gets (finally) dissolved. (6) For one hundred years, O king, the god of rain does not send down any shower on earth. Then, tormented by hunger, the earth being divested of food—grains, people actually begin to eat one another and, persecuted by time, gradually perish. Rendered much brighter by the 'period of final dissolution, the sun sucks up by its fearful rays all the water in the seas, on the earth and in the human bodies, and does not release it.Sprung from the mouth of Lord Saṅkarṣaṇa (the serpent-god) and rising in flames by the force of the wind, the fire characteristic of the period of dissolution then burns the subterranean regions, already desolate (all their inhabitants having been burnt long before due to their moisture having been sucked up by the rays of the sun).Being burnt above and below as well as on all sides by the rays of the sun and the flames of fire, the cosmic egg now looks like a burnt ball of cowdung. Then a strong and violent wind characteristic of the period of final dissolution blows for (a little) more than a hundred years, so that the sky gets enveloped in dust and assumes a smoky appearance. Next, O dear one, numerous hosts of clouds of various colours pour down showers for a hundred years roaring with violent peals of thunder. Then the universe within the cosmic egg is swept by a single sheet of water. (7—13)

तदा भूमेर्गन्धगुणं ग्रसन्त्याप उदप्लवे। ग्रस्तगन्धा तु पृथिवी प्रलयत्वाय कल्पते ।१४।
अपां रसमथो तेजस्ता लीयन्तेऽथ नीरसाः। ग्रसते तेजसो रूपं वायुस्तद्रहितं तदा ।१५।
लीयते चानिले तेजो वायोः खं ग्रसते गुणम्। स वै विशति खं राजंस्ततश्च नभसो गुणम् ।१६।
शब्दं ग्रसति भूतादिर्नभस्तमनुलीयते। तैजसश्चेन्द्रियाण्यङ्ग देवान् वैकारिको गुणैः ।१७।
महान् ग्रसत्यहङ्कारं गुणाः सत्त्वादयश्च तम्। ग्रसतेऽव्याकृतं राजन् गुणान् कालेन चोदितम् ।१८।
न तस्य कालावयवैः परिणामादयो गुणाः। अनाद्यनन्तमव्यक्तं नित्यं कारणमव्ययम् ।१९।

न यत्र वाचो न मनो न सत्त्वं तमो रजो वा महदादयोऽमी।
न प्राणबुद्धीन्द्रियदेवता वा न सन्निवेशः खलु लोककल्पः ।२०।
न स्वप्नजाग्रन्न च तत् सुषुप्तं न खं जलं भूरनिलोऽग्निरर्कः।
संसुप्तवच्छून्यवदप्रतर्क्यं तन्मूलभूतं पदमामनन्ति ।२१।

लयः प्राकृतिको ह्येष पुरुषाव्यक्तयोर्यदा। शक्तयः सम्प्रलीयन्ते विवशाः कालविद्रुताः ।२२।

Everything being submerged in water, the latter absorbs the (essential) property of the

earth, viz., smell; denuded of its smell, the earth then gets dissolved (in water). (14) Fire then absorbs the property of water, viz., taste; and deprived of its taste, the water (too) is forthwith dissolved (in the fire). Then the air absorbs the property of fire, viz., colour; and, divested of colour it loses itself into the air. (Likewise) ether absorbs the property of the air (viz., touch) and gets dissolved (in ether), O Parikṣit ! Then the Tāmasika aspect of the Cosmic Ego absorbs the property of ether, viz., sound; alongwith it ether (too) gets dissolved (in the Tāmasika Ahaṅkāra); and the Rājasika type of Ahaṅkāra absorbs the Indriyas alongwith their functions. (Similarly) the Sāttvika type of Ahaṅkāra absorbs the gods (presiding over them), O dear Parikṣit ! (15—17) The Mahat-tattva absorbs the (triple) Ahaṅkāra; while the (three) Guṇas (modes of Prakṛti), viz., Sattva etc., absorb Mahat. Impelled by Time, the Unmanifest (Prakṛti) reduces the (three) modes of Prakṛti to the state of equilibrium, O king ! (18) Prakṛti is not subject to the (six) states* such as modification, brought about by the divisions of time (even as they pass),. it is without beginning or end, unmanifest, constant, the cause (of all) and not subject to decay. (19) In that state, there is no speech, no mind, no (modes of Prakṛti, viz.,) Sattva, Rajas and Tamas, no Mahat and other products of Matter, no breath, no intellect, no senses nor the deities (presiding over them) and no conception, much less location of Lokas (spheres). (20) (Again,) there is no dream nor waking life nor deep slumber; no ether, water, earth, air, fire or sun. It is something like deep sleep or vacuity; nay, beyond conception. The Vedas speak of it as a state which is the root of the universe. (21) This is (what is known as) Prākṛtika Pralaya (the Dissolution of everything into Prakṛti or Primordial Matter), when, impelled by Time, the potencies of the Supreme Person as well as of the Unmanifest (Prakṛti) are completely and helplessly withdrawn (into their substratum).(22)

बुद्धीन्द्रियार्थरूपेण ज्ञानं भाति तदाश्रयम्। दृश्यत्वाव्यतिरेकाभ्यामाद्यन्तवदवस्तु यत् ।२३।
दीपश्चक्षुश्च रूपं च ज्योतिषो न पृथग् भवेत्। एवं धीः खानि मात्राश्च न स्युरन्यतमादृतात् ।२४।
बुद्धेर्जागरणं स्वप्नः सुषुप्तिरिति चोच्यते। मायामात्रमिदं राजन् नानात्वं प्रत्यगात्मनि ।२५।
यथा जलधरा व्योम्नि भवन्ति न भवन्ति च। ब्रह्मणीदं तथा विश्वमवयव्युदयाप्ययात् ।२६।
सत्यं ह्यवयवः प्रोक्तः सर्वावयविनामिह। विनार्थेन प्रतीयेरन् पटस्येवाङ्ग तन्तवः ।२७।
यत् सामान्यविशेषाभ्यामुपलभ्येत स भ्रमः। अन्योन्यापाश्रयात् सर्वमाद्यन्तवदवस्तु यत् ।२८।
विकारः ख्यायमानोऽपि प्रत्यगात्मानमन्तरा। न निरूप्योऽस्त्यणुरपि स्याद्येद्वित्सम आत्मवत् ।२९।
न हि सत्यस्य नानात्वमविद्वान् यदि मन्यते। नानात्वं छिद्रयोर्यद्वज्ज्योतिषोर्वातयोरिव ।३०।

In the form of the intellect, the senses and their objects it is consciousness alone, their ground or substratum, which shines forth. Whatever has a beginning and an end is unreal, because it is open to perception and has no existence apart from its cause. (23) Light, the eye and colour (which are all modifications of fire) are not distinct from fire. Similarly the intellect, senses and their objects are not distinct from Brahma (the only Reality),which is quite different from them (inasmuch as It exists even when they cease to be, while the reverse is not true). (24) Wakefulness, dream and deep slumber, it is said, are so many states of Buddhi (intellect); the plurality attributed to the pure Self (in the form of Viśwa, Taijasa and Prājña, as severally presiding over these states), is mere illusion, O Parikṣit ! (25) (Just) as clouds appear and disappear in the sky, this universe (too)—because it has a beginning and an end and since it is made up of parts, sometimes appears and sometimes disappears in Brahma. (26) In this world, of all objects consisting of parts, the part alone has been declared (in the Śruti texts) to be real; for the parts are seen to exist (even) in the absence of a composite just as the threads of a cloth can be seen even when the cloth is not there, O dear

* The six states are (1) birth, (2) existence, (3) growth, (4) modification, (5) decay and (6) death.

one ! (27) Whatever is perceived as a cause or an effect is an illusion, because a cause and an effect are correlated to one another. Therefore, all that has a beginning and an end is unreal. (28) Though manifest (to us), the phenomenal world cannot be explained in the least degree independently of the Self. If it were (at all) capable of being so explained, it would turn out to be (self-effulgent) like the conscious Self and (as such) unitary as the Self. (29) There can be no diversity in that which is real. If an ignorant man were to recognize (such) diversity, it would be (unreal) like the distinction between the space enclosed by a pitcher and the infinite (expanse of the) sky, between the sun and its reflection in water, or between the air outside and inside the body. (30)

यथा हिरण्यं बहुधा समीयते नृभिः क्रियाभिर्व्यवहारवर्त्मसु ।
एवं वचोभिर्भगवानधोक्षजो व्याख्यायते लौकिकवैदिकैर्जनैः ।३१।
यथा घनोऽर्कप्रभवोऽर्कदर्शितो ह्यर्कांशभूतस्य च चक्षुषस्तमः ।
एवं त्वहं ब्रह्मगुणस्तदीक्षितो ब्रह्मांशकस्यात्मन आत्मबन्धनः ।३२।
घनो यदार्कप्रभवो विदीर्यते चक्षुः स्वरूपं रविमीक्षते तदा ।
यदा ह्यहङ्कार उपाधिरात्मनो जिज्ञासया नश्यति तर्ह्यनुस्मरेत् ।३३।
यदैवमेतेन विवेकहेतिना मायामयाहङ्करणात्मबन्धनम् ।
छित्त्वाच्युतात्मानुभवोऽवतिष्ठते तमाहुरात्यन्तिकमङ्ग सम्प्लवम् ।३४।

Even as in practical use gold is found by men wrought in numerous forms (ornaments) according to various processes, so the Lord, who is above sense-perception, is described by (egotistic) men (in different ways) in secular as well as Vedic parlance. (31) (Just) as a cloud, though born of the sun and revealed by (the light of) the sun, prevents the eye, which is a part of the sun, from beholding the sun, so does the ego, which has its source in Brahma and is illumined by Brahma, stand in the way of the Jiva, a particle of Brahma, realizing Brahma; which is the same as the Jiva. (32) As soon as the cloud born of the sun is scattered the eye sees the sun, which is its own self. (Similarly) the moment the ego, which veils (the true nature of) the soul, yields to inquiry (about the Self), the soul realizes its identity with Brahma. (33) When, having torn—in the aforesaid manner with this dagger of wisdom, Ahaṅkāra, a product of Māyā, which veils (the true nature of) the soul, and realized the all-perfect Self, the Jiva stands fulfilled, they call such a state the everlasting Dissolution, O dear Parīkṣit ! (34)

नित्यदा सर्वभूतानां ब्रह्मादीनां परंतप । उत्पत्तिप्रलयावेके सूक्ष्मज्ञाः सम्प्रचक्षते ।३५।
कालस्रोतोजवेनाशु ह्रियमाणस्य नित्यदा । परिणामिनामवस्थास्ता जन्मप्रलयहेतवः ।३६।
अनाद्यन्तवतानेन कालेनेश्वरमूर्तिना । अवस्था नैव दृश्यन्ते वियति ज्योतिषामिव ।३७।
नित्यो नैमित्तिकश्चैव तथा प्राकृतिको लयः । आत्यन्तिकश्च कथितः कालस्य गतिरीदृशी ।३८।

Some men, knowing the subtle state of things, O tormentor of foes ! declare the creation and dissolution of all created beings from Brahmā downward as going on all the time (every moment). (35) The successive stages that are gone through by (all) changing things (such as a stream or the flame of a lamp) serve as an index of the constant appearance and dissolution of the body etc., (of a created being), which are being rapidly worn away (every moment) by force of the stream of Time. (36) The (successive) stages (of growth and decay etc., of created beings) brought about by the aforementioned Time, a manifestation of the Almighty, which has no beginning or end, are certainly not perceived (even) as the stages of movement of luminaries (coursing) in the heavens. (37) (In this way) the Nitya (constant) as well as the Naimittika (occasional), nay, the Prākṛtika (or final) and Ātyantika (everlasting)

types of Dissolution have been described (by me). Such is the course of Time. (38)

एताः कुरुश्रेष्ठ जगद्विधातुर्नारायणस्याखिलसत्त्वधाम्नः ।
लीलाकथास्ते कथिताः समासतः कात्स्न्र्येन नाजोऽप्यभिधातुमीशः ।३९।
संसारसिन्धुमतिदुस्तरमुत्तितीर्षोर्नान्यः प्लवो भगवतः पुरुषोत्तमस्य ।
लीलाकथारसनिषेवणमन्तरेण पुंसो भवेद् विविधदुःखदवार्दितस्य ।४०।

पुराणसंहितामेतामृषिर्नारायणोऽव्ययः । नारदाय पुरा प्राह कृष्णद्वैपायनाय सः ।४१।
स वै मह्यं महाराज भगवान् बादरायणः । इमां भागवतीं प्रीतः संहितां वेदसम्मिताम् ।४२।
एतां वक्ष्यत्यसौ सूत ऋषिभ्यो नैमिषालये । दीर्घसत्रे कुरुश्रेष्ठ सम्पृष्टः शौनकादिभिः ।४३।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे चतुर्थोऽध्यायः ।४।

In this way, O jewel among the Kurus ! have been narrated (by Me) in brief the stories of the sportful activities of Lord Nārāyaṇa, the Maker of the universe and the abode of all living beings as well as of all strength and goodness; (for) not even Brahmā (the birthless creator) is capable of relating them in all their details and entirety. (39) To a man tormented by the wild fire of manifold miseries and seeking to cross the ocean of metempsychosis, (which is) most difficult to cross, there is no vessel other than constantly enjoying the nectar-like stories of the sportful activities of Lord Puruṣottama (the Supreme Person). (40) Of yore (at the beginning of creation) the omniscient and immortal Lord Nārāyaṇa taught the compilation in the form of this (Bhāgavata) Purāṇa (in four verses*) to the sage Nārada (through Brahmā†) and the latter to (my father,) the sage Kṛṣṇadwaipāyana (Vedavyāsa). (41) Full of delight, O great king, the said divine sage Vedavyāsa (who lives in a grove of jujube trees) actually taught me this compilation (consisting of 18000 Ślokas), which is equal (in worth) to the Vedas. (42) Requested by the sage Śaunaka and others, O jewel among the Kurus ! that Sūta (sitting over there) will expound it to the (eighty-eight thousand) Ṛṣis (going to be assembled) in a lengthy sacrificial session at Naimiṣāraṇya. (43)

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

अथ पञ्चमोऽध्यायः

Discourse V

The (Final) Teaching (of Śukadeva) concerning Brahma

श्रीशुक उवाच

अत्रानुवर्ण्यतेऽभीक्ष्णं विश्वात्मा भगवान् हरिः । यस्य प्रसादजो ब्रह्मा रुद्रः क्रोधसमुद्भवः । १ ।
त्वं तु राजन् मरिष्येति पशुबुद्धिमिमां जहि । न जातः प्रागभूतोऽद्य देहवत्त्वं न नङ्क्ष्यसि । २ ।

* Vide II. ix. 31—34.

† Vide II. ix. 43-44.

न भविष्यसि भूत्वा त्वं पुत्रपौत्रादिरूपवान्। बीजाङ्कुरवद् देहादेर्व्यतिरिक्तो यथानलः। ३।
स्वप्ने यथा शिरश्छेदं पञ्चत्वाद्यात्मनः स्वयम्। यस्मात् पश्यति देहस्य तत आत्मा ह्यजोऽमरः। ४।
घटे भिन्ने यथाऽऽकाश आकाशः स्याद् यथा पुरा। एवं देहे मृते जीवो ब्रह्म सम्पद्यते पुनः। ५।
मनः सृजति वै देहान् गुणान् कर्माणि चात्मनः। तन्मनः सृजते माया ततो जीवस्य संसृतिः। ६।
स्नेहाधिष्ठानवर्त्यग्निसंयोगो यावदीयते। ततो दीपस्य दीपत्वमेवं देहकृतो भवः।
रजःसत्त्वतमोवृत्त्या जायतेऽथ विनश्यति। ७।
न तत्रात्मा स्वयंज्योतिर्यो व्यक्ताव्यक्तयोः परः। आकाश इव चाधारो ध्रुवोऽनन्तोपमस्ततः। ८।

Śrī Śuka began again : In this (Bhāgavata-Mahāpurāṇa) stands celebrated every now and then Lord Śrī Hari, the Soul (Controller) of the universe, of whose exultation and anger were (severally) born Brahmā (the creator) and Rudra (the god of destruction). (1) You for your part, O king, give up this (foolish) notion, characteristic of a brute, that you will die. Unlike the body—which is born at a particular moment while it was non-existent before and, therefore, perishes—you (the soul that you are) were not so born and (therefore) will not die.(2) You were never born (as a father) nor will you be born in the form of a son and again in that of a grandson, and so on as the tree from a seed and (again) a seed from the tree; (for) you are (quite) distinct from the body etc., just as fire (is distinct from the firewood). (3) Since—just as in the dream state a man himself sees his head lopped off—one witnesses the death etc., of one's body (alone, and not of the self, which is the seer and different from those states), the self (within you) is as a matter of fact undying and unborn. (4) (Just) as when an earthen pot is broken the space enclosed by it is (once more) the same as it was before (the pot came into existence), so when the body is (finally) dissolved (as a result of Self-Realization) the individual soul becomes one with Brahma again. (5) The mind alone creates bodies, objects of senses and actions for the soul. It is Māyā that creates the aforesaid mind; and from Māyā proceeds the transmigration of the Jiva. (6) A light maintains its character as light (only) so long as there is found the combination of oil, that which holds the oil, a wick and fire. Even so it is through the action of Rajas, Sattva and Tamas that a body appears and ceases; while transmigration has its root in mistaking the body as one's own self. (7) (Just as with the going out of a light the element of fire does not perish, so) the soul encased in a body does not perish (with the body)—the soul which is self-effulgent and lies beyond the physical no less than the astral body, inasmuch as it is the support of all, immutable and all-pervasive, (nay,) endless and unparalleled like the sky. (8)

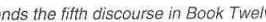
एवमात्मानमात्मस्थमात्मनैवामृश प्रभो। बुद्ध्यानुमानगर्भिण्या वासुदेवानुचिन्तया। ९।
चोदितो विप्रवाक्येन न त्वां धक्ष्यति तक्षकः। मृत्यवो नोपधक्ष्यन्ति मृत्यूनां मृत्युमीश्वरम्। १०।
अहं ब्रह्म परं धाम ब्रह्माहं परमं पदम्। एवं समीक्षन्नात्मानमात्मन्याधाय निष्कले। ११।
दशन्तं तक्षकं पादे लेलिहानं विषाननैः। न द्रक्ष्यसि शरीरं च विश्वं च पृथगात्मनः। १२।
एतत्ते कथितं तात यथाऽऽत्मा पृष्टवान् नृप। हरेर्विश्वात्मनश्चेष्टां किं भूयः श्रोतुमिच्छसि। १३।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे ब्रह्मोपदेशो नाम पञ्चमोऽध्यायः। ५।

Full of constant thought of Lord Vāsudeva, O king, investigate thus (the truth of) the Self encased in your psychophysical organism, by your own effort with the help of syllogistic reasoning. (9) Urged by the curse of a Brāhmaṇa, the serpent Takṣaka will not be able to burn you (the soul within your body, even though it may burn the body). (All) the agents of Death (combined) cannot burn you, who are (no other than) the Death of deaths, the almighty Lord

(Himself). (10) "I am Brahma, the supreme support, and Brahma, the highest goal am I !" Thus identifying yourself with the Absolute (your very Self), and realizing your true nature, you will behold neither the serpent Takṣaka biting you at your feet with its poisonous fangs nor your body nor the universe as apart from you. (11-12) (All) this has been narrated to you (by me), O dear Parīkṣit ! in response to what you, my very self, inquired concerning the pastimes of Lord Śrī Hari, the Soul of the universe, O protector of men ! What more do you desire to hear ? (13)

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



अथ षष्ठोऽध्यायः

Discourse VI

(Parīkṣit attains the supreme goal and Janamejaya commences a snake-sacrifice;) Classification of the Vedas into so many Śākhās or schools

सूत उवाच

एतन्निशम्य मुनिनाभिहितं परीक्षिद् व्यासात्मजेन निखिलात्मदृशा समेन ।
तत्पादमूलमुपसृत्य नतेन मूर्ध्ना बद्धाञ्जलिस्तमिदमाह स विष्णुरातः । १ ।

Sūta began again : Having heard this discourse of the sage Śuka (the son of Vyāsa), who beheld the universe within himself and looked upon all with an equal eye, the said Parikṣit, who had been granted his life by the Lord, approached the soles of the sage's feet and with bent head and joined palms spoke thus. (1)

राजोवाच

सिद्धोऽस्म्यनुगृहीतोऽस्मि भवता करुणात्मना । श्रावितो यच्च मे साक्षादनादिनिधनो हरिः । २ ।
नात्यद्भुतमहं मन्ये महतामच्युतात्मनाम् । अज्ञेषु तापतप्तेषु भूतेषु यदनुग्रहः । ३ ।
पुराणसंहितामेतामश्रौष्म भवतो वयम् । यस्यां खलूत्तमश्लोको भगवाननुवर्ण्यते । ४ ।
भगवंस्तक्षकादिभ्यो मृत्युभ्यो न बिभेम्यहम् । प्रविष्टो ब्रह्म निर्वाणमभयं दर्शितं त्वया । ५ ।
अनुजानीहि मां ब्रह्मन् वाचं यच्छाम्यधोक्षजे । मुक्तकामाशयं चेतः प्रवेश्य विसृजाम्यसून् । ६ ।
अज्ञानं च निरस्तं मे ज्ञानविज्ञाननिष्ठया । भवता दर्शितं क्षेमं परं भगवतः पदम् । ७ ।

The king (Parīkṣit) submitted : I stand accomplished of purpose and have been favoured by your gracious self in that I have been directly told of Śrī Hari, who has no beginning or end, as well as of the means of attaining Him. (2) I do not consider it surprising that the grace of exalted souls, who have given their mind to Śrī Hari (the immortal Lord), descends on the ignorant creatures tormented by agonies. (3) We have heard from you the compilation in the form of this Purāṇa, in which the most illustrious Lord has been described as a matter of fact. (4) Lord ! I am afraid neither of Takṣaka nor of other agencies of death, since I have (now) entered the fearless and all-blissful state of oneness with Brahma (the

Absolute) as shown by you. (5) (Now) give me permission, O Brāhmaṇa sage ! I shall control (all my senses including) speech and, having established my mind, which is free from (all) cravings, in (the thought of) Lord Viṣṇu (who is above sense-perception), give up the ghost. (6) My ignorance (nescience) including its seed has been eradicated by firmness in Jñāna (the knowledge of truth) and Vijñāna (its Realization) since the supreme state of the Lord, which rids (one) of all fear, has been revealed (to me) by you. (7)

सूत उवाच

इत्युक्तस्तमनुज्ञाप्य भगवान् बादरायणिः । जगाम भिक्षुभिः साकं नरदेवेन पूजितः । ८ ।
परीक्षिदपि राजर्षिरात्मन्यात्मानमात्मना । समाधाय परं दध्यावस्पन्दासुर्यथा तरुः । ९ ।
प्राक्कूले बर्हिष्यासीनो गङ्गाकूल उदङ्मुखः । ब्रह्मभूतो महायोगी निःसङ्गश्छिन्नसंशयः ।१०।

Sūta resumed : Thus addressed and worshipped by the king, the divine Śrī Śuka (son of Vedavyāsa) took leave of him and departed alongwith (other) ascetics. (8) Uniting his mind by force of reason with the Self, the royal sage Parikṣit for his part contemplated on the Supreme Spirit, remaining breathless like (the trunk of) a tree. (9) With (all) his doubts resolved, (nay,) identified with Brahma (the Absolute) and free from attachment, the great Yogī sat down on the bank of the (holy) Gaṅgā facing the north on blades of Kuśa grass, the ends of which pointed to the east. (10)

तक्षकः प्रहितो विप्राः क्रुद्धेन द्विजसूनुना । हन्तुकामो नृपं गच्छन् ददर्श पथि कश्यपम् ।११।
तं तर्पयित्वा द्रविणैर्निवर्त्य विषहारिणम् । द्विजरूपप्रतिच्छन्नः कामरूपोऽदशन्नृपम् ।१२।
ब्रह्मभूतस्य राजर्षेर्देहोऽहिगरलाग्निना । बभूव भस्मसात् सद्यः पश्यतां सर्वदेहिनाम् ।१३।
हाहाकारो महानासीद् भुवि खे दिक्षु सर्वतः । विस्मिता ह्यभवन् सर्वे देवासुरनरादयः ।१४।
देवदुन्दुभयो नेदुर्गन्धर्वाप्सरसो जगुः । ववृषुः पुष्पवर्षाणि विबुधाः साधुवादिनः ।१५।

Directed by the infuriated son of a Brāhmaṇa and going to (see) the king with the intention of bitting him to death, O Brāhmaṇas ! Takṣaka met on the way (a Brāhmaṇa named) Kaśyapa. (11) Having gratified Kaśyapa, who knew how to counteract the effect of poison, with gifts of money and sent him back, the serpent, who was capable of assuming any form at will, and came disguised as a Brāhmaṇa (approached and) bit the king. (12) By the action of fire produced by the poison of the snake the body of the royal sage, who had become one with Brahma, was instantly reduced to ashes, while all men looked on. (13) There arose a terrible outcry on earth as well as in the heavens and in all the quarters; while gods and demons as well as men and all others were really struck with wonder. (14) Celestial kettle-drums sounded (of their own accord), Gandharvas and Apsarās (celestial musicians and dancing girls) sang praises; while gods sent down showers of flowers, raising shouts of applause. (15)

जनमेजयः स्वपितरं श्रुत्वा तक्षकभक्षितम् । यथा जुहाव संक्रुद्धो नागान् सत्रे सह द्विजैः ।१६।
सर्पसत्रे समिद्धाग्नौ दह्यमानान् महोरगान् । दृष्ट्वेन्द्रं भयसंविग्नस्तक्षकः शरणं ययौ ।१७।
अपश्यंस्तक्षकं तत्र राजा पारीक्षितो द्विजान् । उवाच तक्षकः कस्मान्न दह्येतोरगाधमः ।१८।
तं गोपायति राजेन्द्र शक्रः शरणमागतम् । तेन संस्तम्भितः सर्पस्तस्मान्नाग्नौ पतत्यसौ ।१९।
पारीक्षित इति श्रुत्वा प्राहर्त्विज उदारधीः । सहेन्द्रस्तक्षको विप्रा नाग्नौ किमिति पात्यते ।२०।
तच्छ्रुत्वाऽऽजुहुवुर्विप्राः सहेन्द्रं तक्षकं मखे । तक्षकाशु पतस्वेह सहेन्द्रेण मरुत्वता ।२१।
इति ब्रह्मोदितास्वेपैः स्थानादिन्द्रः प्रचालितः । बभूवुः सम्भ्रान्तमतिः सविमानः सतक्षकः ।२२।
तं पतन्तं विमानेन सहतक्षकमम्बरात् । विलोक्याङ्गिरसः प्राह राजानं तं बृहस्पतिः ।२३।

नैष त्वया मनुष्येन्द्र वधमर्हति सर्पराट्। अनेन पीतममृतमथ वा अजरामरः ।२४।
जीवितं मरणं जन्तोर्गतिः स्वेनैव कर्मणा। राजंस्ततोऽन्यो नान्यस्य प्रदाता सुखदुःखयोः ।२५।
सर्पचौराग्निविद्युद्भ्यः क्षुत्तृड्व्याध्यादिभिर्नृप। पञ्चत्वमृच्छते जन्तुर्भुङ्क्त आरब्धकर्म तत् ।२६।
तस्मात् सत्रमिदं राजन् संस्थीयेताभिचारिकम्। सर्पा अनागसो दग्धा जनैर्दिष्टं हि भुज्यते ।२७।

Enraged to hear of his father having been consumed by Takṣaka, Janamejaya with the help of Brāhmaṇa priests started in the course of a sacrifice offering snakes in the prescribed manner into the sacrificial fire. (16) Agitated with fear to see great serpents burning in blazing fire at the snake-sacrifice, Takṣaka sought (the presence of) Indra for protection. (17) Not seeing Takṣaka there, King Janamejaya (son of Parikṣit) inquired of the Brāhmaṇas as to why Takṣaka, the vilest of all snakes, was not being burnt. (18) (They replied,) "Indra, O ruler of kings, protects him as the latter has sought him for protection. The snake has been held back by Indra, hence he does not fall into the fire." (19) Hearing this, Janamejaya (son of Parikṣit), highly intelligent as he was, said to the priests, "Why should Takṣaka not be invoked by you, O Brāhmaṇas, alongwith Indra to fall into the sacrificial fire ?" (20) Hearing this the Brāhmaṇas invoked (the presence of) Takṣaka alongwith Indra in the sacrifice thus: "Takṣaka ! soon fall down here with Indra, who has the (forty-nine) Maruts (wind-gods) for his followers." (21) Indra alongwith his aerial car, Takṣaka and all, was made to move from his abode by the maledictions uttered by the Brāhmaṇas and felt greatly agitated in mind.(22) Bṛhaspati, the son of Aṅgirā, expostulated (thus) with the said king (Janamejaya) when he saw Indra falling from the heavens alongwith Takṣaka and the celestial car:—(23) "This king of serpents cannot be killed by you, O ruler of men; for he has drunk of nectar and is therefore unquestionably immortal and immune from old age. (24) Life and death of a living being as well as its existence in the other world is determined by its own doing, O king ! None else can bring happiness or misery to another than the latter's own doing. (25) When a living being meets (its) death through the medium of a snake, thief, fire or lightning, or through hunger, thirst, disease and the like, O protector of men, it (only) reaps thereby the fruit of such Karma as has begun to bear fruit. (26) Therefore, let this sacrifice, actuated as it is by a malevolent purpose, O king ! be stopped, as serpents burnt through it were (all) innocent. (But you too are not to blame; for) as a matter of fact, it is the fruit of one's own (past) doings that is reaped by living beings." (27)

सूत उवाच

इत्युक्तः स तथेत्याह महर्षेर्मानयन् वचः। सर्पसत्रादुपरतः पूजयामास वाक्पतिम् ।२८।
सैषा विष्णोर्महामायाबाध्ययालक्षणा यया। मुह्यन्त्यस्यैवात्मभूता भूतेषु गुणवृत्तिभिः ।२९।
न यत्र दष्टीत्यभया विराजिता मायाऽऽत्मवादेऽसकृदात्मवादिभिः।
न यद्विवादो विविधस्तदाश्रयो मनश्च सङ्कल्पविकल्पवृत्ति यत् ।३०।
न यत्र सृज्यं सृजतोभयोः परं श्रेयश्च जीवस्त्रिभिरन्वितस्त्वहम्।
तदेतदुत्सादितबाध्यबाधकं निषिध्य चोर्मीन् विरमेत् स्वयं मुनिः ।३१।
परं पदं वैष्णवमामनन्ति तद् यन्नेति नेतीत्यतदुत्सिसृक्षवः।
विसृज्य दौरात्म्यमनन्यसौहृदा हृदोपगुह्यावसितं समाहितैः ।३२।
त एतदधिगच्छन्ति विष्णोर्यत् परमं पदम्। अहं ममेति दौर्जन्यं न येषां देहगेहजम् ।३३।
अतिवादांस्तितिक्षेत नावमन्येत कञ्चन। न चेमं देहमाश्रित्य वैरं कुर्वीत केनचित् ।३४।
नमो भगवते तस्मै कृष्णायाकुण्ठमेधसे। यत्पादाम्बुरुहध्यानात् संहितामध्यगामिमाम् ।३५।

Sūta resumed : Thus advised, King Janamejaya said "Amen !" (Nay.,) respecting the remonstrance of the great sage, he desisted from the snake-sacrifice, and (duly) worshipped Bṛhaspati (the master of eloquence). (28) Such is the well-known, though inconceivable, great Māyā (enchanting potency) of Lord Viṣṇu. Due to this Māyā, which cannot be (easily) set aside, living beings, that are His (own) particles, fall foul of their fellow-beings under the force of passions (such as anger, which are the outcome of the three Guṇas). (29) Māyā, which repeatedly flashes on the mind through the notion, 'A is a wily man', does not boldly reveal itself in God when (the nature of) the Self is being inquired into by the exponents of the Self (but is shown to exist somehow like one in great fear without discharging its function of enchanting others). (Nay,) in relation to Him there is no room for wordy warfare of various description originating from Māyā nor does the mind with its functions of ideation and doubt operate with regard to Him. (30) In relation to Him there does not exist any Karma (belonging to the category of virtue or sin) with factors responsible for it nor the fruit (in the shape of joy or sorrow) to be attained through both nor the ego, the adjunct of a Jīva, accompanied by the three above-named (viz., Karma, the factors responsible for it and the fruit of it). Such is the nature of God, who is neither capable of being opposed by nor of opposing anyone. (Therefore) renouncing the ego etc., (which are like so many waves of Māyā), a sage should himself specifically revel in the Self. (31) Yogis who have given up (false) identification with the body and the feeling of meum with regard to those connected with it and are exclusively devoted to God, and who are (therefore) keen to reject everything other than God as "not that", "not that", declare the aforesaid to be the supreme essence of the all-pervading Lord. (Nay,) it has been concluded to be such by those who, having embraced it with their heart (through meditation), have been able to control their mind, senses and body. (32) They (alone) are able to attain this supreme state of Lord Viṣṇu, who are free from the evil notion of 'I' and 'mine' with regard to their body and home (etc., respectively). (33) One should put up with abusive words, and show disrespect to none, nor should one enter into hostility with anyone for the sake of this (perishable) body. (34) Salutation to the illustrious Lord Śrī Kṛṣṇa of infinite intelligence, through meditation on whose lotus feet I learnt this compilation (in the form of Śrīmad Bhāgavata) ! (35)

शौनक उवाच

पैलादिभिर्व्यासशिष्यैर्वेदाचार्यैर्महात्मभिः । वेदाश्च कतिधा व्यस्ता एतत् सौम्याभिधेहि नः ।३६।

Śaunaka submitted : Into how many schools were the Vedas divided by Paila and other great souls, teachers of the Vedas and pupils of Vedavyāsa ? (Pray) relate this to us. (36)

सूत उवाच

समाहितात्मनो ब्रह्मन् ब्रह्मणः परमेष्ठिनः । हृद्याकाशादभून्नादो वृत्तिरोधाद् विभाव्यते ।३७।
यदुपासनया ब्रह्मन् योगिनो मलमात्मनः । द्रव्यक्रियाकारकाख्यं धूत्वा यान्त्यपुनर्भवम् ।३८।
ततोऽभूत्त्रिवृदोङ्कारो योऽव्यक्तप्रभवः स्वराट् । यत्तल्लिङ्गं भगवतो ब्रह्मणः परमात्मनः ।३९।
शृणोति य इमं स्फोटं सुप्तश्रोत्रे च शून्यदृक् । येनवाग् व्यज्यते यस्य व्यक्तिराकाश आत्मनः ।४०।
स्वधाम्नो ब्रह्मणः साक्षाद् वाचकः परमात्मनः । स सर्वमन्त्रोपनिषद्वेदबीजं सनातनम् ।४१।

Sūta replied : From the cavity in the heart of Brahmā (the creator), who occupies the highest position (in the universe), while his mind was composed (through meditation), O Śaunaka ! there arose a sound, which can be distinctly perceived (by all) through control of the function of hearing (by closing one's ears), and by focussing one's mind on which, O

Brāhmaṇa sage, Yogis shake off the impurities of the mind—occasioned by the Adhibhūta (the body), Adhyātma (the organs of action) and Adhidaiva (the senses of perception)—and attain Liberation (cessation of birth and death). (37-38) From that sound emanated (the sacred syllable) OṀ—consisting of three parts (A, U, M),—whose origin is unmanifest, (nay,) which flashes (in the heart) by itself. It is this syllable which reveals (the true nature of) the almighty and infinite Supreme Spirit—that hears this unmanifest (inarticulate humming) sound (even) when the sense of hearing has ceased to function (due to the ears having been shut) and whose cognition is intact (even) when all the senses are inoperative (as in sound sleep or Samādhi)—by which (sacred syllable) speech (in the form of the Vedas) is manifested and which owes its manifestation in the cavity of the heart to the (Supreme) Spirit. (39-40) That syllable (again) is directly expressive of its origin, the infinite Supreme Spirit; it is the hidden meaning of all Mantras (sacred texts), the eternal seed of the Vedas (being no other than Brahma Itself). (41)

तस्य ह्यासंस्त्रयो वर्णा अकाराद्या भृगूद्वह। धार्यन्ते यैस्त्रयो भावा गुणनामार्थवृत्तयः ।४२।
ततोऽक्षरसमाम्नायमसृजद् भगवानजः। अन्तःस्थोष्मस्वरस्पर्शह्रस्वदीर्घादिलक्षणम् ।४३।
तेनासौ चतुरो वेदांश्चतुर्भिर्वदनैर्विभुः। सव्याहृतिकान् सोङ्कारांश्चातुर्होत्रविवक्षया ।४४।
पुत्रानध्यापयत्तांस्तु ब्रह्मर्षीन् ब्रह्मकोविदान्। ते तु धर्मोपदेष्टारः स्वपुत्रेभ्यः समादिशन् ।४५।
ते परम्परया प्राप्तास्तत्तच्छिष्यैर्धृतव्रतैः। चतुर्युगेष्वथ व्यस्ता द्वापरादौ महर्षिभिः ।४६।
क्षीणायुषः क्षीणसत्त्वान् दुर्मेधान् वीक्ष्य कालतः। वेदान् ब्रह्मर्षयो व्यस्यन् हृदिस्थाच्युतचोदिताः ।४७।

The syllable (OṀ), O jewel of the Bhṛgus ! comprised three letter-sounds— अ, उ, and म्, which (severally) hold (in the form of a seed) sets of three entities (viz.,) the (three) Guṇas (modes of Prakṛti—Sattva, Rajas and Tamas), the (three) names (Ṛk. Yajus and Sāma), the (three) substances (spheres, viz., Bhūḥ—the terrestrial globe, Bhuvaḥ—the aerial region and Swaḥ—heaven) and the (three) states of consciousness (viz., wakefulness, dream and sound sleep). (42) Out of the aforesaid (three letters) the almighty Brahmā (the birthless creator) evolved the alphabet, comprising Antaḥsthas (semi-vowels), Ūṣmas (aspirants), Swaras (vowels), Sparśas (sibilants) and the short, long and prolated measures of sounds. (43) With this alphabet the (mighty) Brahmā gave expression through his four mouths to the four Vedas—alongwith the (three) Vyāhṛtis (Bhūḥ, Bhuvaḥ and Swaḥ) and OṀ (prefixed to the Gāyatrī-Mantra while reciting it)—with the intention of pointing out the duties of the four priests (officiating at a sacrifice, viz., Hotā, Adhwaryu, Udgātā and Brahmā). (44) He then taught them to his (mind-born) sons (Marīci and others), who were (all) Brāhmaṇa sages and (accordingly) expert in reciting the Vedas (with proper intonation etc.). The latter in their turn proved to be the promulgators of righteousness and taught the Vedas to their sons (Kaśyapa and others). (45) Received from generation to generation in the course of the four Yugas by the pupils of the various sages—pupils who observed the vow of (lifelong) celibacy (in order to retain them in their memory)—the aforesaid Vedas were later on divided by great seers (into Saṁhitās, Brāhmaṇas and so on) at the end of the Dwāpara age (lit., the period preceded by the Dwāpara age). (46) Perceiving the men to be shortlived, deficient in energy and dull-witted due to the action of Time (in the form of unrighteousness prevailing in it), the Brāhmaṇa seers rearranged the Vedas as directed by the immortal Lord residing in their heart. (47)

अस्मिन्नप्यन्तरे ब्रह्मन् भगवाँल्लोकभावनः। ब्रह्मेशाद्यैर्लोकपालैर्याचितो धर्मगुप्तये ।४८।
पराशरात् सत्यवत्यामंशांशकलया विभुः। अवतीर्णो महाभाग वेदं चक्रे चतुर्विधम् ।४९।
ऋग्थर्वयजुःसाम्नां राशीनुद्धृत्य वर्गशः। चतस्रः संहिताश्चक्रे मन्त्रैर्मणिगणा इव ।५०।

तासां स चतुरः शिष्यानुपाहूय महामतिः। एकैकां संहितां ब्रह्मन्नेकैकस्मै ददौ विभुः ।५१।
पैलाय संहितामाद्यां बह्वृचाख्यामुवाच ह। वैशम्पायनसंज्ञाय निगदाख्यं यजुर्गणम् ।५२।
साम्नां जैमिनये प्राह तथा छन्दोगसंहिताम्। अथर्वाङ्गिरसीं नाम स्वशिष्याय सुमन्तवे ।५३।
पैलः स्वसंहितामूचे इन्द्रप्रमितये मुनिः। बाष्कलाय च सोऽप्याह शिष्येभ्यः संहितां स्वकाम् ।५४।
चतुर्धा व्यस्य बोध्याय याज्ञवल्क्याय भार्गव। पराशरायाग्निमित्रे इन्द्रप्रमितिरात्मवान् ।५५।
अध्यापयत् संहितां स्वां माण्डूकेयमृषिं कविम्। तस्य शिष्यो देवमित्रः सौभर्यादिभ्य ऊचिवान् ।५६।
शाकल्यस्तत्सुतः स्वां तु पञ्चधा व्यस्य संहिताम्। वात्स्यमुद्गलशालीयगोखल्यशिशिरेष्वधात् ।५७।
जातूकर्ण्यश्च तच्छिष्यः सनिरुक्तां स्वसंहिताम्। बलाकपैजवैतालविरजेभ्यो ददौ मुनिः ।५८।
बाष्कलिः प्रतिशाखाभ्यो बालखिल्याख्यसंहिताम्। चक्रे बालायनिर्भज्यः कासारश्चैव तां दधुः ।५९।
बह्वृचाः संहिता ह्येता एभिर्ब्रह्मर्षिभिर्धृताः। श्रुत्वैतच्छन्दसां व्यासं सर्वपापैः प्रमुच्यते ।६०।

Descended from (the loins of) the sage Parāśara through Satyavatī in the form of Vedavyāsa (representing a ray of Sattva, forming part of Māyā, the divine potency) as prayed to by Brahmā, Śaṅkara and other guardians of the spheres, for the vindication of righteousness, O Brāhmaṇa sage, in the current Manvantara too, The almighty Lord, the Life-giver of the universe, divided the Veda, O highly blessed one ! into four parts. (48-49) Picking out and classifying in four (distinct) groups the multitudes of Mantras belonging to the categories of Ṛk, Atharva, Yajus and Sāma, (even) as various kinds of gems are assorted into so many groups, the said Maharṣi compiled four Saṁhitās or collections out of those Mantras. (50) Summoning in his presence four (of his foremost) pupils (Paila and others), the powerful Vyāsa of mighty intellect imparted one of those collections to each, O Śaunaka ! (51) He taught, they say, the very first Saṁhitā under the name of Bahvṛca-Saṁhitā (because consisting of a collection of Ṛks or psalms) to Paila and the body of sacred texts in prose, recited during sacrifices and bearing the name of Nigada (prose), to another named Vaiśampāyana. (52) (Even) so he taught the body of Sāmas or songs, going by the name of Chandoga-Saṁhitā (because sung in various metres) to Jaimini and (the fourth called) Atharvāṅgirasī, to his (fourth) pupil Sumantu. (53) The sage Paila taught his own (Bahvṛcha-) Saṁhitā (in two parts) one each to Indrapramiti and Bāṣkala; the latter too divided his branch into four parts and taught (one each), O scion of Bhṛgu, to the disciples Bodhya, Yājñavalkya, Parāśara and Agnimitra. Indrapramiti, a man of selfcontrol, taught his collection to the learned sage Māṇḍūkeya; and his pupil was Devamitra, who (in his turn) imparted its knowledge to the sages Saubhari and others. (54—56) Māṇḍūkeya's son was Śākalya, who for his part divided his collection into five branches and taught them to (his pupils) Vātsya, Mudgala, Śālīya, Gokhalya and Śiśira. (57) The sage Jātūkarṇya, another pupil of Śākalya, imparted the knowledge of his own collection (in three parts), as well as of its Nirukta (explanation of obscure words), to his (four) pupils, Balāka, Paija, Vaitāla and Viraja. (58) Bāṣkala's son, Bāṣkali, made out of all the (aforesaid) branches the collection bearing the name of Vālakhilya-Saṁhitā. (His pupils) Bālāyani, Bhajya and Kāsāra (learnt and) memorized it. (59) By these Brāhmaṇa sages were (learnt and) preserved the Saṁhitās forming part of Ṛgveda. Hearing of the calssification of these Mantras of the Veda one is completely absolved from all sins. (60)

वैशम्पायनशिष्या वै चरकाध्वर्यवोऽभवन्। यच्चेरुर्ब्रह्महत्यांहः क्षपणं स्वगुरोर्व्रतम् ।६१।
याज्ञवल्क्यश्च तच्छिष्य आहाहो भगवन् कियत्। चरितेनाल्पसाराणां चरिष्येऽहं सुदुश्चरम् ।६२।
इत्युक्तो गुरुरप्याह कुपितो याह्यलं त्वया। विप्रावमन्त्रा शिष्येण मदधीतं त्यजाश्विति ।६३।
देवरातसुतः सोऽपि छर्दित्वा यजुषां गणम्। ततो गतोऽथ मुनयो ददृशुस्तान् यजुर्गणान् ।६४।

यजूंषि तित्तिरा भूत्वा तल्लोलुपतयाऽऽददुः । तैत्तिरीया इति यजुःशाखा आसन् सुपेशलाः ।६५।

याज्ञवल्क्यस्ततो ब्रह्मन् छन्दांस्यधिगवेषयन् । गुरोरविद्यमानानि सूपतस्थेऽर्कमीश्वरम् ।६६।

As is well-known, some pupils of Vaiśampāyana were known as Carakādhwaryus because they went through on behalf of their teacher a course of penance to expiate the sin of Brahmanicide. (61) (Thereupon) Yājñavalkya, another disciple of Vaiśampāyana, submitted (to his preceptor), "Oh, of what account, venerable sir, will be the reward obtained through the penance of these pupils (of yours) of poor strength ! I shall undergo a course of penance very difficult to practise." (62) Offended, when addressed thus, the preceptor retorted, "Get away (from here). I have nothing more to do with you, a pupil contemning Brāhmaṇas. Give up at once all that you have learnt from me." (63) Vomiting the portions of Yajurveda (which he had learnt from his preceptor), Yājñavalkya, son of Devarāta, too immediately left the place. Sages beheld those portions of Yajurveda and, greatly enamoured of them, assumed the form of partridges and picked them up. (Thenceforward) that most attractive branch of Yajurveda came to be known by the name of Taittiriya (connected with partridges). (64-65) Seeking to obtain additional Śrutis not known even to his preceptor, Yājñavalkya, O Brāhmaṇa sage, thereupon duly extolled the Sun-god, the Master of the Vedas (as follows). (66)

याज्ञवल्क्य उवाच

ॐ नमो भगवते आदित्यायाखिलजगतामात्मस्वरूपेण कालस्वरूपेण चतुर्विधभूतनिकायानां ब्रह्मादिस्तम्बपर्यन्तानामन्तर्हृदयेषु बहिरपि चाकाश इवोपाधिनाव्यवधीयमानो भवानेक एव क्षणलवनिमेषावयवोपचितसंवत्सरगणेनापामादानविसर्गाभ्यामिमां लोकयात्रामनुवहति ।६७।

यदु ह वाव विबुधर्षभ सवितरदस्तपत्यनुसवनमहरहराम्नायविधिनोपतिष्ठमानानामखिल-दुरितवृजिनबीजावभर्जन भगवतः समभिधीमहि तपनमण्डलम् ।६८।

य इह वाव स्थिरचरनिकराणां निजनिकेतनानां मनइन्द्रियासुगणाननात्मनः स्वयमात्मान्तर्यामी प्रचोदयति ।६९।

य एवेमं लोकमतिकरालवदनान्धकारसंज्ञाजगरग्रहगिलितं मृतकमिव विचेतनमवलोक्यानु-कम्पया परमकारुणिक ईक्षयैवोत्थाप्याहरहरनुसवनं श्रेयसि स्वधर्माख्यात्मावस्थाने प्रवर्तयत्यवनि-पतिरिवासाधूनां भयमुदीरयन्नटति ।७०।

परित आशापालैस्तत्र तत्र कमलकोशाञ्जलिभिरुपहृतार्हणः ।७१।

अथ ह भगवंस्तव चरणनलिनयुगलं त्रिभुवनगुरुभिर्वन्दितमहमयातयामयजुःकाम उपसरामीति ।७२।

Yājñavalkya prayed : Hail to the almighty Sun-god, denoted by the sacred syllable OṂ ! Dwelling as the very Soul of the universe in the heart of multitudes of created beings—falling under four categories (viz., mammals, oviparous creatures, the sweet-born and those sprouting from the soil), from Brahmā down to a clump of grass—and outside too as (the wheel of) Time revolving in the form of years made up of (minute) parts like an instant, a moment and the twinkling of an eye, yet unlimited by any condition, like the sky, You maintain the progress of the world all alone by sucking (in the hot season) and releasing the moisture (during the monsoon). (This passage explains the meaning of the first foot of the Gāyatrī-Mantra.) (67) We duly and devoutly contemplate on that well-known orb of Your venerable Self, O Jewel among the gods, which is burning over there, O Father (of the universe), who burn away all the sins and miseries (resulting from them) as well as their seed (viz., ignorance) of those who wait upon You (with prayers etc.) in the manner

prescribed by the Vedas thrice everyday (morning and evening as well as at midday). (This passage explains the meaning of the second foot of the Gāyatrī-Mantra. (68) As the Inner Controller of the multitudes of immobile and mobile creatures in this (visible) universe, which, as is well-known, constitute Your own bodies, You being their very Self, You direct their mind, senses and vital airs, which are (all) material (and therefore inert). (This explains the meaning of the third and last foot of the Gāyatrī-Mantra.) (69) Seeing this world swallowed by the diabolical python bearing the name of darkness and wearing a most dreadful aspect, and (therefore) lying unconscious as though dead, You a lone rouse it by Your mere glance out of compassion, supremely compassionate as You are, and direct it thrice everyday to the adoration of the Supreme Spirit, leading to the highest good under the name of their own sacred duty. Like a king You go about instilling fear in (the heart of) the wicked and waited upon at every point by the guardians of the quarters with offerings of water and lotus buds in their joined palms. (70-71) Obviously for the same reason, O Lord, do I resort to Your lotus-feet, bowed to by those (Indra and others) adored in all the three worlds, desirous as I am of receiving knowledge of the portions of Yajurveda (hitherto) unknown by anyone else. That is all. (72)

सूत उवाच

एवं स्तुतः स भगवान् वाजिरूपधरो हरिः। यजूंष्ययातयामानि मुनयेऽदात् प्रसादितः ।७३।
यजुर्भिरकरोच्छाखा दशपञ्च शतैर्विभुः। जगृहुर्वाजसन्यस्ताः काण्वमाध्यन्दिनादयः ।७४।
जैमिनेः सामगस्यासीत् सुमन्तुस्तनयो मुनिः। सुन्वांस्तु तत्सुतस्ताभ्यामेकैकां प्राह संहिताम् ।७५।
सुकर्मा चापि तच्छिष्यः सामवेदतरोर्महान्। सहस्रसंहिताभेदं चक्रे साम्नां ततो द्विजः ।७६।
हिरण्यनाभः कौसल्यः पौष्यञ्जिश्च सुकर्मणः। शिष्यौ जगृहतुश्चान्य आवन्त्यो ब्रह्मवित्तमः ।७७।
उदीच्याः सामगाः शिष्या आसन् पञ्चशतानि वै। पौष्यञ्ज्यावन्त्ययोश्चापि तांश्च प्राच्यान् प्रचक्षते ।७८।
लौगाक्षिर्माङ्गलिः कुल्यः कुसीदः कुक्षिरेव च। पौष्यञ्जिशिष्या जगृहुः संहितास्ते शतं शतम् ।७९।
कृतो हिरण्यनाभस्य चतुर्विंशतिसंहिताः। शिष्य ऊचे स्वशिष्येभ्यः शेषा आवन्त्य आत्मवान् ।८०।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे वेदशाखाप्रणयनं नाम षष्ठोऽध्यायः ।६।

Sūta continued : Extolled thus, the celebrated and glarious Sun-god felt (highly) propitiated and, assuming the form of a horse, taught the sage such portions of the Yajurveda as were (hitherto) unknown to anyone else. (73) Out of the countless Mantras of Yajurveda (revealed to him by the Sun-god) the powerful Yājñavalkya compiled (as many as) fifteen Śākhās known by the name of Vājasanī. Sages Kaṇva, Mādhyandina and others learnt them. (74) Sage Sumantu was the son of Jaimini, the chanter of Sāmaveda (as taught to him by Vedavyāsa—vide verse 53 above) and Sunvān was the son of Sumantu. Jaimini taught one collection to each of them. Then Sukarmā another Brāhmaṇa pupil of Jaimini, who had a mighty intellect, divided the tree of Sāmaveda into a thousand collections of psalms. (75-76) Hiraṇyanābha of Koṣala, and Pauṣyañji, the two pupils of Sukarmā; and a third pupil, Āvantya (by name), the foremost of the knowers of Brahma, learnt them. (77) Pauṣyañji and Āvantya as well as Hiraṇyanābha had, it is said, five hundred pupils, who hailed from the north (and learnt as many Śākhās of Sāmaveda). (Yet) antiquarians call them Prācyas (perhaps construing this word in the sense of the ancient and not in the sense of easterners). (78) Laugākṣi, Māngali, Kulya, Kusīda and Kukṣi, (other) pupils of Pauṣyañji, learnt a hundred collections each. (79) Kṛta, another

pupil of Hiraṇyanābha, taught twenty-four collections to his (own) pupils; while Āvantya, (who was) a man of self-control, taught the rest to his. (80)

Thus ends the six discourse entitled "The classification of the Vedas into (so many) Śākhās schools", in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ सप्तमोऽध्यायः

Discourse VII

Different Schools of Atharvaveda and the Characteristics of the Purāṇas

सूत उवाच

अथर्ववित् सुमन्तुश्च शिष्यमध्यापयत् स्वकाम्। संहितां सोऽपि पथ्याय वेददर्शाय चोक्तवान्। १।
शौक्लायनिर्ब्रह्मबलिर्मोदोषः पिप्पलायनिः। वेददर्शस्य शिष्यास्ते पथ्यशिष्यानथो शृणु। २।
कुमुदः शुनको ब्रह्मन् जाजलिश्चाप्यथर्ववित्। बभ्रुः शिष्योऽथाङ्गिरसः सैन्धवायन एव च।
अधीयेतां संहिते द्वे सावर्ण्याद्यास्तथापरे। ३।
नक्षत्रकल्पः शान्तिश्च कश्यपाङ्गिरसादयः। एते आथर्वणाचार्याः शृणु पौराणिकान् मुने। ४।

Sūta began again : Sumantu versed in Atharva-Veda, taught his collection to his pupil (Kabandha*) who in his turn taught it (in two parts) to (his pupils) Pathya and Vedadarśa. (1) Śauklāyani, Brahmabali, Modoṣa and Pippalāyani were the pupils of Vedadarśa (who taught them his collection in four parts); now hear the names of Pathya's pupils: Kumuda, Śunaka and Jājali, a master of Atharvaveda, O Brāhmaṇa sage! (were the pupils of Pathya, from whom they received his collection in three parts). Babhru, a pupil of Śunaka (born in the line of Aṅgirā), and Saindhavāyana (another pupil) studied two (separate) collections (at the feet of their master); (while) Sāvarṇya and others were the pupils of Babhru and Saindhavāyana. Even so there were others, e. g., Nakṣatrakalpa and Śānti (the authors of Kalpas or tretises of these very names on ritual acts, giving rules for them), Kaśyapa and Āṅgirasa. These were the teachers of Atharva-Veda; (now) hear of the teachers of the Purāṇas, O Śaunaka ! (2—4)

त्रय्यारुणिः कश्यपश्च सावर्णिरकृतव्रणः। वैशम्पायनहारीतौ षड् वै पौराणिका इमे। ५।
अधीयन्त व्यासशिष्यात् संहितां मत्पितुर्मुखात्। एकैकामहमेतेषां शिष्यः सर्वाः समध्यगाम्। ६।
कश्यपोऽहं च सावर्णी रामशिष्योऽकृतव्रणः। अधीमहि व्यासशिष्यान्चतस्रो मूलसंहिताः। ७।

Trayyāruṇi, Kaśyapa, Sāvarṇi, Akṛtavraṇa, Vaiśampāyana and Hārita—these, as a matter of fact, are the six teachers of the Purāṇas. (5) They learnt one collection each from

---

* Vide Viṣṇu-Purāṇa, which says:-

अथर्ववेदं स मुनिः सुमन्तुरमितद्युतिः।
शिष्यमध्यापयामास कबन्धं सोऽपि च द्विधा॥
कृत्वा तु वेददर्शाय तथा पथ्याय दत्तवान्।

the mouth of my father (Romaharṣaṇa), the pupil of Vedavyāsa; while I, as their pupil, studied all the collections. (6) Kaśyapa, Sāvarṇi, Paraśurāma's pupil Akṛtavraṇa and myself (Ugraśravā) learnt four (more) original collections from (my father) Romaharṣaṇa (pupil of Vyāsa). (7)

पुराणलक्षणं ब्रह्मन् ब्रह्मर्षिभिर्निरूपितम्। शृणुष्व बुद्धिमाश्रित्य वेदशास्त्रानुसारतः । ८ ।
सर्गोऽस्याथ विसर्गश्च वृत्ती रक्षान्तराणि च। वंशो वंशानुचरितं संस्था हेतुरपाश्रयः । ९ ।
दशभिर्लक्षणैर्युक्तं पुराणं तद्विदो विदुः। केचित् पञ्चविधं ब्रह्मन् महदल्पव्यवस्थया ।१०।
अव्याकृतगुणक्षोभान्महतस्त्रिवृतोऽहमः । भूतमात्रेन्द्रियार्थानां सम्भवः सर्ग उच्यते ।११।
पुरुषानुगृहीतानामेतेषां वासनामयः। विसर्गोऽयं समाहारो बीजाद् बीजं चराचरम् ।१२।
वृत्तिर्भूतानि भूतानां चराणामचराणि च। कृता स्वेन नृणां तत्र कामाच्चोदनयापि वा ।१३।
रक्षाच्युतावतारेहा विश्वस्यानु युगे युगे। तिर्यङ्नर्यृषिदेवेषु हन्यन्ते यैस्त्रयीद्विषः ।१४।
मन्वन्तरं मनुर्देवा मनुपुत्राः सुरेश्वरः। ऋषयोंऽशावतारश्च हरेः षड्विधमुच्यते ।१५।
राज्ञां ब्रह्मप्रसूतानां वंशस्त्रैकालिकोऽन्वयः। वंशानुचरितं तेषां वृत्तं वंशधराश्च ये ।१६।
नैमित्तिकः प्राकृतिको नित्य आत्यन्तिको लयः। संस्थेति कविभिः प्रोक्ता चतुर्धास्य स्वभावतः ।१७।
हेतुर्जीवोऽस्य सर्गादिरविद्याकर्मकारकः। यं चानुशयिनं प्राहुरव्याकृतमुतापरे ।१८।
व्यतिरेकान्वयो यस्य जाग्रत्स्वप्नसुषुप्तिषु। मायामयेषु तद् ब्रह्म जीववृत्तिष्वपाश्रयः ।१९।
पदार्थेषु यथा द्रव्यं सन्मात्रं रूपनामसु। बीजादिपञ्चतान्तासु ह्यवस्थासु युतायुतम् ।२०।
विरमेत यदा चित्तं हित्वा वृत्तित्रयं स्वयम्। योगेन वा तदाऽऽत्मानं वेदेहायां निवर्तते ।२१।

(Now) hear, O Brāhmaṇa sage! with a clear mind, the characteristics of the Purāṇas as determined by Brāhmaṇa seers according to (the viewpoint of) the Vedas and Śāstras. (8) Those well-versed in the Purāṇas declare the Purāṇas as distinguished by ten features (discussing the following ten topics), viz., Sarga (creation) of the universe, Visarga, Vṛtti, Rakṣā, the Manvantaras, Vaṁśas (dynasties of kings), Vaṁśānucarita, Saṁsthā, Hetu and Apāśraya.* Some teachers recognize the features of the Purāṇas as fivefold (only), O Śaunaka! side by side with the distinction of great and small (according as they deal with ten topics or five† only). (9-10) The evolution of Mahat-tattva (the principle of cosmic intelligence) through the disturbance in the equilibrium of the three Guṇas constituting the Unmanifest (Primordial Matter), of the threefold Ahaṁkāra (from the Mahat-tattva) and (from the threefold Ahaṁkāra) of the five subtle elements, the (eleven) Indriyas (the five senses of perception and the five organs or action and the mind), and their objects (viz., the five gross elements as well as of the deities presiding over the senses) is called Sarga or creation. (11) Visarga is (the name of) this collective creation, both mobile and immobile, of the aforesaid (causal principles) fecundated by the Supreme Person (God), and brought about by the latencies of (past) Karma (of the countless Jīvas), proceeding from seed to seed (as a countinuum). (12)

---

* These terms have already been mentioned with some variations in II. x. 3—7. The words 'Vṛtt' and 'Rakṣā' should be taken as synonymous with 'Sthāna' and 'Poṣaṇa' occurring in that text; what has been referred to here under the name of 'Vaṁśānucarita' should be taken to mean 'Iśānukatha' the word 'Saṁsthā should be understood in the sense of 'Nirodha, and also as covering the idea of 'Mukti'; and the word 'Hetu should be construed to mean 'Ūti' a 'Apāśraya' of course is the same as Āśraya'.

†The five features are:—Sarga and Pratisarga, Vaṁśas and the Manvantaras and Vaṁśānucaritas, as the following couplet shows:—

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च । वंशानुचरितं चेति पुराणं पञ्चलक्षणम् ॥

The other five are stood as included in these.

Immobile creatures (e.g., annual plants and trees etc.) and (in some cases) the mobile too constitute the Vṛtti (means of subsistence) of mobile creatures. There (again) the sustenance of human beings has been determined 1—by their nature, 2—desire or 3—even by scriptural ordinance. (A description contained in Book Five of Śrīmad Bhāgavata, of the terrestrial globe, as the support of the entire creation, both mobile and immobile, thus falls under the category of 'Vṛtti'.) (13) The exploits of the Avatāras of Bhagavān Viṣṇu (the immortal Lord), appearing from age to age according to the needs of every age among birds and beasts, human beings, Ṛṣis and gods—by whom the enemies of the Vedas (such as the demons) are put an end to (for the protection of the righteous)—constitute (what is known as) the "Rakṣā" (protection) of the universe. (14) The period over which (the following six, viz.,) a Manu, the gods, the sons of the Manu, Indra (the ruler of the gods), the (seven) Ṛṣis and the partial manifestation of the Lord preside is what goes by the name of a Manvantara characterized by six elements. (15) "Vaṁśa" denotes the line, extending over (all) the three divisions of time (viz., the past, present and future), of king of pure descent (as sprung from Brahmā). A connected account of such kings as also of their descendants (upholding the honour and prestige of the line) is (what has been referred to by the name of) Vaṁśānucarita.(16) The fourfold dissolution of this (visible) universe, manifested by Māyā, viz., 1-occasional, 2-Prākṛitika, 3-constant and 4-radical, has been spoken of by the sage as "Saṁsthā".(17) The "Hetu" (cause) of creation etc., of this (phenomenal) universe is the Jīva (the individual soul), the doer of actions prompted by ignorance, which some people (who stress its spiritual nature) characterize as having to its credit a stock of unrequited Karma; while others (who emphasize its conditioned existence) declare it as nameless and formless.(18) 'Apāśraya' stands for Brahma (the Absolute), which is present in (all) the (three) states undergone by a Jīva (individual soul), viz., wakefulness, dream and deep slumber, as well as in all substances which are products of Māyā (as their cause), and is also distinct from them, (nay,) which actually runs through all the (nine) states undergone by a living organism, from entry into the womb in the form of a seed to death (as their ground or substratum), and is also distinct from them (as their witness) even like the material of which substances are made or as bare existence underlying names and forms. (19-20) When the mind becomes still of its own accord (through realization of the illusoriness of Sarga etc., as in the case of Vāmadeva and other sages) or through concentration (practised in one's current life, as in the case of mother Devahūti and others), then one realizes the Self (consequent on the cessation of ignorance due to absence of distraction) and, transcending the three states (of consciousness), withdraws from (worldly) activity. (21)

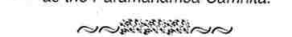
एवं लक्षणलक्ष्याणि पुराणानि पुराविदः। मुनयोऽष्टादश प्राहुः क्षुल्लकानि महान्ति च।२२।
ब्राह्मं पाद्मं वैष्णवं च शैवं लैङ्गं सगारुडम्। नारदीयं भागवतमाग्नेयं स्कान्दसंज्ञितम्।२३।
भविष्यं ब्रह्मवैवर्तं मार्कण्डेयं सवामनम्। वाराहं मात्स्यं कौर्मं च ब्रह्माण्डाख्यमिति त्रिषट्।२४।
ब्रह्मन्निदं समाख्यातं शाखाप्रणयनं मुनेः। शिष्यशिष्यप्रशिष्याणां ब्रह्मतेजोविवर्धनम्।२५।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे सप्तमोऽध्यायः।७।

Sages well-versed in the antiquities tell us of eighteen Purāṇas, big and small (in volume), distinguished by the aforesaid characteristics. (22) The eighteen Purāṇas go by the names of Brāhma, Padma, Viṣṇu, Śiva, Liṅga, Garuḍa, Nārada, Bhāgavata, Agni, Skanda, Bhaviṣya, Brahmavaivarta, Mārkaṇḍeya, Vāmana, Varāha, Matsya, Kūrma and Brahmāṇḍa. (23-24) In this way has been duly narrated (by me), O Brāhmaṇa sage, the story as to how the sage Vedavyāsa and his pupils, their own pupils and pupils of their pupils

classified the Vedas into (so many) branches—a story which intensifies to a great extent the Brahmanical (spiritual) glory (of those who listen to it). (25)

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



अथाष्टमोऽध्यायः

Discourse VIII

The sage Mārkaṇḍeya embarks on a course of austerities and receives a boon

शौनक उवाच

सूत जीव चिरं साधो वद नो वदतां वर। तमस्यपारे भ्रमतां नृणां त्वं पारदर्शनः। १।
आहुश्चिरायुषमृषिं मृकण्डतनयं जनाः। यः कल्पान्ते उर्वरितो येन ग्रस्तमिदं जगत्। २।
स वा अस्मत्कुलोत्पन्नः कल्पेऽस्मिन् भार्गवर्षभः। नैवाधुनापि भूतानां सम्प्लवः कोऽपि जायते। ३।
एक एवार्णवे भ्राम्यन् ददर्श पुरुषं किल। वटपत्रपुटे तोकं शयानं त्वेकमद्भुतम्। ४।
एष नः संशयो भूयान् सूत कौतूहलं यतः। तं नश्छिन्धि महायोगिन् पुराणेष्वपि सम्मतः। ५।

Śaunaka said : O Sūta, O good one, may you live long ! (Pray,) tell us one thing, O jewel among speakers ! You (alone) are able to show the way out to men wandering in endless darkness (in the shape of mundane existence). (1) People speak of Mārkaṇḍeya (the son of Mṛkaṇḍa) as a seer blessed with a long life, who remained alive even at the time of Pralaya (marking the close of a day of Brahmā), by which (the whole of) this (visible) universe was swallowed up. (2) The said Mārkaṇḍeya (the foremost of the scions of Bhṛgu), however, was born in this (very) Kalpa and in our own race and (so far as we know) no wholesale destruction of created beings has taken place (during the present Kalpa) even to this day.(3) It is (further) said that while drifting all alone in the single sheet of water (with which the entire world was flooded), he beheld the Supreme Person lying as a matter of fact in the form of an uncommon babe on a leaf of a banyan tree, formed in the shape of a cup. (4) O Sūta, this is a matter for great doubt to us, due to which there is (great) curiosity (in our mind). (Pray,) resolve the aforesaid doubt, O great Yogī, esteemed as you are even for your knowledge of the Purāṇas. (5)

सूत उवाच

प्रश्नस्त्वया महर्षेऽयं कृतो लोकभ्रमापहः। नारायणकथा यत्र गीता कलिमलापहा। ६।
प्राग्द्विजातिसंस्कारो मार्कण्डेयः पितुः क्रमात्। छन्दांस्यधीत्य धर्मेण तपःस्वाध्यायसंयुतः। ७।
बृहद्व्रतधरः शान्तो जटिलो वल्कलाम्बरः। बिभ्रत् कमण्डलुं दण्डमुपवीतं समेखलम्। ८।
कृष्णाजिनं साक्षसूत्रं कुशांश्च नियमर्द्धये। अग्न्यर्कगुरुविप्रात्मस्वर्चयन् सन्ध्ययोर्हरिम्। ९।
सायं प्रातः स गुरवे भैक्ष्यमाहृत्य वाग्यतः। बुभुजे गुर्वनुज्ञातः सकृन्नो चेदुपोषितः।१०।
एवं तपःस्वाध्यायपरो वर्षाणामयुतायुतम्। आराधयन् हृषीकेशं जिग्ये मृत्युं सुदुर्जयम्।११।

ब्रह्मा भृगुर्भवो दक्षो ब्रह्मपुत्राश्च ये परे। नृदेवपितृभूतानि तेनासन्नतिविस्मिताः ।१२।
इत्थं बृहद्व्रतधरस्तपःस्वाध्यायसंयमैः। दध्यावधोक्षजं योगी ध्वस्तक्लेशान्तरात्मना ।१३।
तस्यैवं युञ्जतश्चित्तं महायोगेन योगिनः। व्यतीयाय महान् कालो मन्वन्तरषडात्मकः ।१४।
एतत् पुरन्दरो ज्ञात्वा सप्तमेऽस्मिन् किलान्तरे। तपोविशङ्कितो ब्रह्मन्नारेभे तद्विघातनम् ।१५।

Sūta replied: This inquiry made by you, O great sage, is (surely) intended to dispel a (great) misapprehension lurking in the mind of the people. (Moreover) in replying to this will have to be told the story of Śrī Nārāyaṇa, which (when sung) washes off the impurities of the Kali age. (6) Having gone through at the hands of his father in due course the sacred rite of investiture with the sacred thread (which constitutes the second birth of a boy of the twice-born classes) and studied the Vedas in the righteous way (according to the scriptural ordinance), Mārkaṇḍeya was equipped (in course of time) with asceticism and knowledge of the Veda. (7) Observing the vow of lifelong celibacy, and free from passions, he wore matted locks (on his head) and the sacred thread and a girdle of Mūñja grass (about his person) and used the bark for his clothing. He carried (in his hands) a staff, a handful of (the sacred) Kuśa grass, a Kamaṇḍalu (a vessel made from the shell of a wild cocoanut) and the skin of a black buck and a rosary of Rudrākṣa beads (on his person). For the enhancement of his virtue he worshipped Śrī Hari both morning and evening through the medium of the sacred fire, the sun, the preceptor and (other) Brāhmaṇas, as well as by identifying himself with Him. (8-9) Bringing food by way of alms morning and evening for the sake of his preceptor, he silently partook of it (only) when allowed by his teacher and at times remained without food if not (so) permitted (due to the sudden appearance of an unexpected guest). (10) Remaining devoted to austerities and study of the Vedas as aforesaid and worshipping Śrī Hari (the Ruler of the senses of all) for a crore of years, he conquered death, which is most difficult to conquer. (11) Brahmā (the creator), Lord Śiva (the Source of the universe), Bhṛgu, Dakṣa and all the other sons of Brahmā, (nay,) men, gods, manes and other created beings were much astonished at that (extraordinary achievement of Mārkaṇḍeya). (12) Observing thus the vow of lifelong celibacy and equipped with asceticism, study of the Vedas and self-control, the Yogī (Mārkaṇḍeya) contemplated on Lord Śrī Hari (who is above sense-perception) with a mind that had turned inward due to (all) hindrances (in the shape of ignorance, egotism, likes and dislikes and fear of death) standing in its way having been completely destroyed. (13) (Even) as the said Yogī was (busy) concentrating his mind through the great Yoga (of meditation on the Lord), a very long period, covering six Manvantaras, elapsed. (14) Coming to know of this and alarmed at (the magnitude of) his askesis, Indra the lord of paradise), it is said, started interrupting it in this seventh Manvantara (for fear of losing his throne), O Śaunaka ! (15)

गन्धर्वाप्सरसः कामं वसन्तमलयानिलौ। मुनये प्रेषयामास रजस्तोकमदौ तथा ।१६।
ते वै तदाश्रमं जग्मुर्हिमाद्रेः पार्श्व उत्तरे। पुष्पभद्रा नदी यत्र चित्राख्या च शिला विभो ।१७।
तदाश्रमपदं पुण्यं पुण्यद्रुमलताञ्चितम्। पुण्यद्विजकुलाकीर्णं पुण्यामलजलाशयम् ।१८।
मत्तभ्रमरसङ्गीतं मत्तकोकिलकूजितम्। मत्तबर्हिनटाटोपं मत्तद्विजकुलाकुलम् ।१९।
वायुः प्रविष्ट आदाय हिमनिर्झरशीकरान्। सुमनोभिः परिष्वक्तो ववावुत्तम्भयन् स्मरम् ।२०।
उद्यच्चन्द्रनिशावक्त्रः प्रवालस्तबकालिभिः। गोपद्रुमलताजालैस्तत्रासीत् कुसुमाकरः ।२१।
अन्वीयमानो गन्धर्वैर्गीतवादित्रयूथकैः। अदृश्यतात्तचापेषुः स्वःस्त्रीयूथपतिः स्मरः ।२२।

(In order to bring about the sage's downfall) he sent to the sage Gandharvas (heavenly musicians) and Apsarās (celestial nymphs), Kāma (the god of love), (the deities presiding over) the vernal season and the south wind (lit., a breeze blowing from the Malaya mountain), as well as greed (the pet child of Rajas) and pride. (16) They all repaired, O powerful sage ! to the hermitage of the sage along the northern slopes of the Himālayas, where flows the river Puṣpabhadrā and the rock named Citrā stands. (17) The hallowed site of that hermitage was adorned with sacred trees and creepers, crowded with families of holy Brāhmaṇa sages and studded with sacred pools full of pellucid water. (18) The hermitage was full of the melodious humming of (honey-) intoxicated bees and the notes of joyous cuckoos. It was marked with the ecstasy of dance of blithesome peacocks and teemed with flocks of joyous birds. (19) A breeze bearing the cool spray from waterfalls and embraced by (fragrant) flowers entered the hermitage and (gently) played on it, kindling love (in the hearts of men). (20) There appeared the vernal season with its evenings made charming by the rising moon and with rows of young leaves and bunches of flowers, and trees and creepers in close embrace. (21) The god of love, followed by Gandharvas with bands of musicians expert both in vocal and instrumental music, and leading troops of Apsarās, was (also) seen (there) with bow and arrows in hand. (22)

हुत्वाग्निं समुपासीनं ददृशुः शक्रकिङ्कराः । मीलिताक्षं दुराधर्षं मूर्तिमन्तमिवानलम् ।२३।
ननृतुस्तस्य पुरतः स्त्रियोऽथो गायका जगुः । मृदङ्गवीणापणवैर्वाद्यं चक्रुर्मनोरमम् ।२४।
सन्दधेऽस्त्रं स्वधनुषि कामः पञ्चमुखं तदा । मधुर्मनो रजस्तोक इन्द्रभृत्या व्यकम्पयन् ।२५।
क्रीडन्त्याः पुञ्जिकस्थल्याः कन्दुकैः स्तनगौरवात् । भृशमुद्विग्नमध्यायाः केशविस्रंसितस्रजः ।२६।
इतस्ततोभ्रमद्दृष्टेश्चलन्त्या अनुकन्दुकम् । वायुर्जहार तद्वासः सूक्ष्मं त्रुटितमेखलम् ।२७।
विससर्ज तदा बाणं मत्वा तं स्वजितं स्मरः । सर्वं तत्राभवन्मोघमनीशस्य यथोद्यमः ।२८।
त इत्थमपकुर्वन्तो मुनेस्तत्तेजसा मुने । दह्यमाना निववृतुः प्रबोध्याहिमिवार्भकाः ।२९।
इतीन्द्रानुचरैर्ब्रह्मन् धर्षितोऽपि महामुनिः । यन्नागादहमो भावं न तच्चित्रं महत्सु हि ।३०।
दृष्ट्वा निस्तेजसं कामं सगणं भगवान् स्वराट् । श्रुत्वानुभावं ब्रह्मर्षेर्विस्मयं समगात् परम् ।३१।

The servants (emissaries) of Indra saw the sage comfortably seated with closed eyes near the sacred fire after pouring oblations into it and formidable like fire in human form. (23) The damsels danced and the songsters sang, while other Gandharvas played charmingly on clay tomtoms, lutes and small drums before him. (24) Then Love set the five-pointed arrow to his bow; while Spring, Greed (the son of Rajas) and other servants of Indra tried to agitate the sage's mind. (25) (Even) as Puñjikasthalī (the chief of the Apsarās) was sporting with (a number of) balls (in front of the sage) and running after them, her (slender) waist getting very unstable under the weight of her (full) breasts, wreaths of flowers dropping from her braid, and eyes moving this way and that, the breeze blew away the fine garment (about her loins), the waist-band (that held it fast) having given way. (26-27) Taking the sage as won by himself, Love darted his shaft that (very) moment; but, like the undertaking of an unlucky man, all his effort proved futile against the sage. (28) Thus offending against the sage, but being scorched by his glory, O sage, they withdrew like children that would run away after rousing a snake. (29) Though assailed as aforesaid by the servants of Indra, O Brāhmaṇa sage, the great sage (Mārkaṇḍeya) did not fall a prey to egotism. It is indeed no matter for wonder in the case of exalted souls. (30) The glorious Indra (the lord of paradise) was seized with great wonder to see Love and his entourage cheerless and to hear (from their lips) of the glory of

the Brāhmaṇa sage. (31)

तस्यैवं युञ्जतश्चित्तं तपःस्वाध्यायसंयमैः । अनुग्रहायाविरासीन्नरनारायणो हरिः ।३२।
तौ शुक्लकृष्णौ नवकञ्जलोचनौ चतुर्भुजौ रौरववल्कलाम्बरौ ।
पवित्रपाणी उपवीतकं त्रिवृत् कमण्डलुं दण्डमृजुं च वैणवम् ।३३।
पद्माक्षमालामुत जन्तुमार्जनं वेदं च साक्षात्तप एव रूपिणौ ।
तपत्तडिद्वर्णपिशङ्गरोचिषा प्रांशू दधानौ विबुधर्षभार्चितौ ।३४।
ते वै भगवतो रूपे नरनारायणावृषी । दृष्ट्वोत्थायादरेणोच्चैर्ननामाङ्गेन दण्डवत् ।३५।
स तत्सन्दर्शनानन्दनिर्वृतात्मेन्द्रियाशयः । हृष्टरोमाश्रुपूर्णाक्षो न सेहे तावुदीक्षितुम् ।३६।
उत्थाय प्राञ्जलिः प्रह्व औत्सुक्यादाश्लिषन्निव । नमो नम इतीशानौ बभाषे गद्गदाक्षरः ।३७।
तयोरासनमादाय पादयोरवनिज्य च । अर्हणेनानुलेपेन धूपमाल्यैरपूजयत् ।३८।
सुखमासनमासीनौ प्रसादाभिमुखौ मुनी । पुनरानम्य पादाभ्यां गरिष्ठाविदमब्रवीत् ।३९।

To shower His grace on the sage, who was thus concentrating his mind (on the Lord) through asceticism, study of the Vedas and self-control, Lord Śrī Hari appeared before him in the form of (the divine sages) Nara and Nārāyaṇa. (32) Lords Nara and Nārāyaṇa, the adored (even) of the chief of the gods (Brahmā and others), were (severally) fair and dark-brown of complexion with eyes resembling fresh-blown lotuses, possessed of four arms each and clad in the skin of a black buck and bark (respectively). They wore rings of (the sacred) Kuśa grass and the sacred threefold thread (each consisting of three strands) as well as a string of lotus seeds and carried a Kamaṇḍalu, straight bamboo staff and a broom (made of yarns) for sweeping the ground and clearing it of insects (without killing them) as well as a handful of Kuśa. They were tall (of stature) and by the golden lustre (of Their body) resembling the bright flashes of lightning looked like two direct embodiments of asceticism itself. (33-34) Mārkaṇḍeya rose on seeing the sages Nara and Nārāyaṇa, the two well-known manifestations of the almighty Lord, and greeted Them with great reverence by his body fallen flat like a log (on the ground). (35) With his body, senses and mind exhilarated through joy occasioned by Their sight at close quarters, hair standing on end and eyes filled with tears, the sage could not look at them. (36) With joined palms he stood bent low, as though embracing Them out of longing, and said to the two almighty Lords in faltering tones, "Hail, hail (to You both) !" (37) Fetching Them a seat and washing Their feet, he worshipped Them by offering Them water to wash Their hands with, sandal-paste, incense and garlands. (38) When the two most exalted sages were comfortably seated and looked favourably disposed, the sage bowed at Their feet once more and spoke as follows. (39)

मार्कण्डेय उवाच

किं वर्णये तव विभो यदुदीरितोऽसुः संस्पन्दते तमनु वाङ्मनइन्द्रियाणि ।
स्पन्दन्ति वै तनुभृतामजशर्वयोश्च स्वस्याप्यथापि भजतामसि भावबन्धुः ।४०।
मूर्ती इमे भगवतो भगवंस्त्रिलोक्याः क्षेमाय तापविरमाय च मृत्युजित्यै ।
नाना बिभर्ष्यवितुमन्यतनूर्यथेदं सृष्ट्वा पुनर्ग्रससि सर्वमिवोर्णनाभिः ।४१।
तस्यावितुः स्थिरचरेशितुरङ्घ्रिमूलं यत्स्थं न कर्मगुणकालरुजः स्पृशन्ति ।
यद् वै स्तुवन्ति निनमन्ति यजन्त्यभीक्ष्णं ध्यायन्ति वेदहृदया मुनयस्तदाप्त्यै ।४२।
नान्यं तवाङ्घ्र्युपनयादपवर्गमूर्तेः क्षेमं जनस्य परितोभिय ईश विद्मः ।
ब्रह्मा बिभेत्यलमतो द्विपरार्धधिष्ण्यः कालस्य ते किमुत तत्कृतभौतिकानाम् ।४३।

तद् वै भजाम्यृतधियस्तव पादमूलं हित्वेदमात्मच्छदि चात्मगुरोः परस्य ।
देहाद्यपार्थमसदन्त्यमभिज्ञमात्रं विन्देत ते तर्हि सर्वमनीषितार्थम् ।४४।
सत्त्वं रजस्तम इतीश तवात्मबन्धो मायामयाः स्थितिलयोदयहेतवोऽस्य ।
लीला धृता यदपि सत्त्वमयी प्रशान्त्यै नान्ये नृणां व्यसनमोहभियश्च याभ्याम् ।४५।
तस्मात्तवैह भगवन्नथ तावकानां शुक्लां तनुं स्वदयितां कुशला भजन्ति ।
यत् सात्वताः पुरुषरूपमुशन्ति सत्त्वं लोको यतोऽभयमुतात्मसुखं न चान्यत् ।४६।
तस्मै नमो भगवते पुरुषाय भूम्ने विश्वाय विश्वगुरवे परदेवतायै ।
नारायणाय ऋषये च नरोत्तमाय हंसाय संयतगिरे निगमेश्वराय ।४७।
यं वै न वेद वितथाक्षपथैर्भ्रमद्धीः सन्तं स्वखेष्वसुषु हृद्यपि दृक्पथेषु ।
तन्मायया ऽऽवृतमतिः स उ एव साक्षादाद्यस्तवाखिलगुरोरुपसाद्य वेदम् ।४८।
यद्दर्शनं निगम आत्मरहःप्रकाशं मुह्यन्ति यत्र कवयोऽजपरा यतन्तः ।
तं सर्ववादविषयप्रतिरूपशीलं वन्दे महापुरुषमात्मनिगूढबोधम् ।४९।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धेऽष्टमोऽध्यायः ।८।

Mārkaṇḍeya prayed : O Lord ! how can I extol You ? For, propelled by You (alone) function the vital air and following it the speech, mind and Indriyas (the senses of perception and the organs of action), not only of (all) embodied beings but even of Brahmā (the birthless creator) and Lord Śiva (the god of destruction) as well as of myself; yet You behave as a friend of the soul (and not only of the body as the parents and others do) of those who worship You (with these) ! (40) These two forms of Your omnipotent Self, O Lord ! stand revealed for the well-being, (nay,) for putting a stop to the (threefold) suffering and for the liberation (lit., subduing the death) of (the denizens of) the three worlds. (But) just as You assume many other forms (such as that of the divine Fish) in order to protect this universe, so (too) do You swallow everything after evolving it (just) like the spider (which produces a web and then swallows it). (41) The impurities incident to actions, the (three) Guṇas (modes of Prakṛti) and Time (and the aforesaid agonies etc.), can never contaminate him who takes refuge in the soles of feet of that Saviour (of the world) and Ruler of the immobile as well as the mobile creation (in You). (Nay,) in order to attain to those feet, as is well-known, sages that have treasured up (the spirit of) the Vedas in their heart extol, devoutly bow to, worship and constantly meditate on them. I resort to those (very) soles. (42) We know no safe retreat, O Lord ! for the Jīva, beset with fear on all sides, other than resorting to the feet of the Lord in You, the Embodiment of final beatitude. (Even) Brahmā, whose realm endures for two Parārdhas, is immensely afraid of Kāla (the Time-Spirit), which is a (mere) play of Your eyebrows; what wonder, then, that it inspires fear in the heart of living beings created by him ? (43) Therefore, turning my back upon (giving up all attachment to) this body and all that is connected with it—which obscures the Self and serves no (real) purpose, is unsubstantial and transient, and (really) no other than the (conscious) Self—I actually take refuge in the soles of feet of the Supreme in You, the Embodiment of true wisdom, the Director of the soul; for if a man resorts to those feet, he bids fair to secure from You every object sought for (by him). (44) Although Rajas, Sattva, and Tamas, O Lord, which are products of Māyā (Prakṛti) and (severally) responsible for the appearance, continuance and dissolution of this (visible) universe, O Befriender of the soul ! have been laid hold of by Yourself for (carrying on) Your pastimes (of creation etc.), Your Sāttvika form (alone) is conducive to everlasting peace (in the form of final beatitude) and not the other two, from which proceed suffering, infatuation

and fear to men. (45) Therefore, on realizing this truth, O Lord, men of wisdom in this world worship Your manifestation in the form of Lord Nārāyaṇa, (which is made up of Sattva unmixed with Rajas and Tamas and) which is (so) dear to (the heart of) Your devotees; for the followers of the Pañcarātra school recognize Sattva (alone) and no other Guṇa to be the manifestation of the Supreme Person and through Sattva (alone) is attained (by them) the Lord's realm as well as (the state of) fearlessness and the bliss of Self-Realization. (46) Hail to You, the aforesaid Lord, the Inner Controller (of all), all-pervading as well as existing in the form of the universe, the Preceptor of the universe, the Supreme Deity appearing in the forms of the immaculate Sage Nārāyaṇa and Nara (the foremost of all the Jīvas), who have controlled Your speech and promoted the cult of the Vedas. (47) He whose judgment is clouded by Your Māyā (deluding potency) and whose intellect is bewildered in following the paths of the misguiding senses does not, as is well-known, cognize You, even though present in his own senses, vital airs and heart, as well as in the objects of the senses (as the Inner Controller of all). The selfsame man, though ignorant only at the beginning, directly cognizes You on obtaining an insight into the Veda revealed by You, the Preceptor of all !(48) I bow to the Supreme Person (in You), whose vision, that reveals the secret of the Self, can be, obtained (only) through the Veda and about whose true nature (even) sages —the foremost of whom is Brahmā (the birthless creator), feel bewildered, though striving (to realize it through Sāṅkhya and Yoga etc.)—(nay) who assumes (presents Himself in) a character conforming to the conception of all (the various) schools of thought, and whose light (in the form of the Self) is screened by the body (and other limitations). (49)

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

अथ नवमोऽध्यायः

Discourse IX

The sage Mārkaṇḍeya witnesses the Lord's Māyā

सूत उवाच

संस्तुतो भगवानित्थं मार्कण्डेयेन धीमता। नारायणो नरसखः प्रीत आह भृगूद्वहम्। १।

Sūta began again: Duly extolled in the aforesaid words by the talented sage Mārkaṇḍeya, Lord Nārāyaṇa, accompanied by Nara, felt (highly) pleased and spoke to that jewel among the Bhṛgus (as follows). (1)

श्रीभगवानुवाच

भो भो ब्रह्मर्षिवर्योसि सिद्ध आत्मसमाधिना। मयि भक्त्यानपायिन्या तपःस्वाध्यायसंयमैः। २।

वयं ते परितुष्टाः स्म त्वद्ब्रह्मव्रतचर्यया। वरं प्रतीच्छ भद्रं ते वरदेशादभीप्सितम्। ३।

The glorious Lord replied : Hullo ! you have attained perfection, O jewel among the Brāhmaṇa seers ! through concentration of mind, through unceasing devotion to Me as well as through asceticism, study of the Vedas and self-control. (2) We are highly pleased with

you on account of your observing the vow of lifelong celibacy. May all be well with you ! (Therefore) receive your coveted boon from (Me,) the Ruler of all those who are capable of granting boons. (3)

ऋषिरुवाच

जितं ते देवदेवेश प्रपन्नार्तिहराच्युत । वरेणैतावतालं नो यद् भवान् समदृश्यत । ४ ।
गृहीत्वाजादयो यस्य श्रीमत्पादाब्जदर्शनम् । मनसा योगपक्वेन स भवान् मेऽक्षगोचरः । ५ ।
अथाप्यम्बुजपत्राक्ष पुण्यश्लोकशिखामणे । द्रक्ष्ये मायां यया लोकः सपालो वेद सद्भिदाम् । ६ ।

The sage submitted : Your (own) exalted nature has been testified to by You, O Ruler (even) of Brahmā, Śiva and others (the adored of the gods), in that You have been directly perceived by us, O Dispeller of the agony of those that have taken refuge in You ! This much of favour (shown by You) is enough (for us), O immortal Lord ! (4) Brahmā (the unborn creator) and others have felt perfectly gratified (even) on obtaining a vision of Your glorious lotus-like feet (only) in their mind purified through (the practice of) Yoga (concentration). The selfsame Lord in You has come within the range of my senses. (What greater boon than this could I have ?) (5) Nevertheless, O Lord with eyes resembling the petals of a lotus ! I would have a vision of Your Māyā, under the influence of which the world including the guardians of the spheres perceives diversity (in the form of this manifold creation) in the (one) Reality (viz., Yourself), O crest-jewel of those enjoying sacred renown ! (6)

सूत उवाच

इतीडितोऽर्चितः काममृषिणा भगवान् मुने । तथेति स स्मयन् प्रागाद् बदर्याश्रममीश्वरः । ७ ।
तमेव चिन्तयन्नर्थमृषिः स्वाश्रम एव सः । वसन्नग्न्यर्कसोमाम्बुभूवायुवियदात्मसु । ८ ।
ध्यायन् सर्वत्र च हरिं भावद्रव्यैरपूजयत् । क्वचित् पूजां विससार प्रेमप्रसरसम्प्लुतः । ९ ।

Sūta continued : Extolled in these words and worshipped by the sage according to his wishes, O Śaunaka ! the said almighty Lord replied, "So shall it be !" and withdrew to Badarikāśrama smiling. (7) Thinking (every moment) of the same object (the promised vision of the Lord's Māyā) and continuing in his own hermitage, Mārkaṇḍeya visualized Śrī Hari in the (sacred) fire, the sun, the moon, water, earth, the air, ether and his own self, nay, everywhere (else) and worshipped Him with articles conceived by the mind. At times (however), when overwhelmed with an outburst of emotion, he forgot worshipping the Lord. (8-9)

तस्यैकदा भृगुश्रेष्ठ पुष्पभद्रातटे मुनेः । उपासीनस्य सन्ध्यायां ब्रह्मन् वायुरभून्महान् । १० ।
तं चण्डशब्दं समुदीरयन्तं बलाहका अन्वभवन् करालाः ।
अक्षस्थविष्ठा मुमुचुस्तडिद्भिः स्वनन्त उच्चैरभिवर्षधाराः । ११ ।
ततो व्यदृश्यन्त चतुःसमुद्राः समन्ततः क्षमातलमाग्रसन्तः ।
समीरवेगोर्मिभिरुग्रनक्रमहाभयावर्तगभीरघोषाः । १२ ।
अन्तर्बहिश्चाद्रिरतिद्युभिः खरैः शतह्रदाभीरुपतापितं जगत् ।
चतुर्विधं वीक्ष्य सहात्मना मुनिर्जलाप्लुतां क्ष्मां विमनाः समत्रसत् । १३ ।
तस्यैवमुद्वीक्षत ऊर्मिभीषणः प्रभञ्जनाधूर्णितवार्महार्णवः ।
आपूर्यमाणो वर्षद्भिरम्बुदैः क्ष्मामप्यधाद् द्वीपवर्षाद्रिभिः समम् । १४ ।

सक्ष्मान्तरिक्षं सदिवं सभागणं त्रैलोक्यमासीत् सह दिग्भिराप्लुतम् ।
स एक एवोर्वरितो महामुनिर्बभ्राम विक्षिप्य जटा जडान्धवत् ।१५।
क्षुत्तृट्परीतो मकरैस्तिमिङ्गिलैरुपद्रुतो वीचिनभस्वता हतः ।
तमस्यपारे पतितो भ्रमन् दिशो न वेद खं गां च परिश्रमेषितः ।१६।
क्वचिद् गतो महावर्ते तरलैस्ताडितः क्वचित् । यादोभिर्भक्ष्यते क्वापि स्वयमन्योन्यघातिभिः ।१७।
क्वचिच्छोकं क्वचिन्मोहं क्वचिद् दुःखं सुखं भयम् । क्वचिन्मृत्युमवाप्नोति व्याध्यादिभिरुतार्दितः ।१८।
अयुतायुतवर्षाणां सहस्राणि शतानि च । व्यतीयुर्भ्रमतस्तस्मिन् विष्णुमायावृतात्मनः ।१९।

One day, at eventide, O jewel among the Bhṛgus ! while the sage was worshipping the Lord on the bank of the river Puṣpabhadrā, O Brāhmaṇa sage ! a furious wind sprang up.(10) Following close upon the blast, that made a terrible noise, appeared frightful clouds attended with flashes of lightning, and poured all round volleys of rain as thick as the axle of a chariot, loudly rumbling. (11) Then there were seen the oceans in the four quarters with most terrible whirlpools, fearful crocodiles and a loud roar, engulfing the earth on all sides with their waves tossed by the fury of the storm. (12) The sage felt perturbed at heart and was dismayed to behold the fourfold creation (as consisting of mammals, oviparous creatures, the sweat-born and those sprouting from the soil) alongwith himself tormented inside as well as outside by waves that rose to the skies as well as by severe blasts and strokes of lightning, and the earth deluged with water. (13) While he was thus looking on, the boundless ocean—that looked terrible with its waves and with its waters tossed about by a violent wind, and was being flooded by the raining clouds—submerged the earth alongwith its Dwīpas (broad divisions) and Varsas (subdivisions) and mountains. (14) The whole universe, comprising the earth and the aerial region and including heaven and the hosts of luminaries, was deluged alongwith the (four) quarters (and the entire living creation). The great sage Mārkaṇḍeya, who was the only living being left alive, drifted along like a stupid and blind creature tossing about his matted looks. (15) Oppressed with hunger and thirst, assailed by alligators and whales, beaten by storm and waves, enveloped in endless darkness and overcome with exhaustion, the sage, while drifting along, could not make out the directions, nor the sky and earth. (16) Now fallen into a great whirlpool, and now buffeted by waves, he was sometimes bitten by the aquatic creatures, themselves killing one another (in their attempt to seize him).(17) Now he fell a prey to grief and now to infatuation; now he experienced sorrow and at other times joy; now he fell a victim to fear and now he suffered death; while at other times he was afflicted with diseases and so on. (18) Millions upon millions of years rolled away in the eyes of the sage, (even) as he remained drifting along in that deluge, his judgment having been clouded by the enchanting potency of Lord Viṣṇu.(19)

स कदाचिद् भ्रमंस्तस्मिन् पृथिव्याः ककुदि द्विजः । न्यग्रोधपोतं ददृशे फलपल्लवशोभितम् ।२०।
प्रागुत्तरस्यां शाखायां तस्यापि ददृशे शिशुम् । शयानं पर्णपुटके ग्रसन्तं प्रभया तमः ।२१।
महामरकतश्यामं श्रीमद्वदनपङ्कजम् । कम्बुग्रीवं महोरस्कं सुनासं सुन्दरभ्रुवम् ।२२।
श्वासैजदलकाभातं कम्बुश्रीकर्णदाडिमम् । विद्रुमाधरभासेषच्छोणायितसुधास्मितम् ।२३।
पद्मगर्भारुणापाङ्गं हृद्यहासावलोकनम् । श्वासैजद्वलिसंविग्ननिम्ननाभिदलोदरम् ।२४।
चार्वङ्गुलिभ्यां पाणिभ्यामुन्नीय चरणाम्बुजम् । मुखे निधाय विप्रेन्द्रो धयन्तं वीक्ष्य विस्मितः ।२५।

Rolling about in that deluge, the said Brāhmaṇa once beheld on an elevation of earth a young (and tender) banyan tree adorned with leaves and fruits. (20) On a branch of the tree located in the north-east he saw a babe as well lying in a hollow leaf and swallowing up the

darkness by its splendour. Mārkaṇḍeya (the foremost of the Brāhmaṇas) was amazed to behold the babe, which possessed the dark-green hue of a precious emeraled, had a beautiful lotus-like countenance, a conch-shaped neck, a broad chest, a shapely nose and charming eyebrows, and was graced with locks waving under the impact of its breaths. Its ears, shaped like the opening of a conch, were decked with the blossoms of pomegranate; its milk-like bright smiles were rendered rosy by the (crimson) lustre of its coral-hued lips. The ends of its eyes were reddish like the interior of a lotus; its glances were enlivened with a smile that captivated one's heart; its deep navel throbbed alongwith the folds of its belly—shaped like a leaf of the sacred fig-tree—that heaved with its breaths. The babe had placed its lotus-like foot into its mouth, lifting it up with its hands, that had charming fingers, and was sucking it. (21—25)

तद्दर्शनाद् वीतपरिश्रमो मुदा प्रोत्फुल्लहृत्पद्मविलोचनाम्बुजः ।
प्रहृष्टरोमाद्भुतभावशङ्कितः प्रष्टुं पुरस्तं प्रससार बालकम् ।२६।
तावच्छिशोर्वै श्वसितेन भार्गवः सोऽन्तःशरीरं मशको यथाविशत् ।
तत्राप्यदो न्यस्तमचष्ट कृत्स्नशो यथा पुरामुह्यदतीव विस्मितः ।२७।
खं रोदसी भगणानद्रिसागरान् द्वीपान् सवर्षान् ककुभः सुरासुरान् ।
वनानि देशान् सरितः पुराकरान् खेटान् व्रजानाश्रमवर्णवृत्तयः ।२८।
महान्ति भूतान्यथ भौतिकान्यसौ कालं च नानायुगकल्पकल्पनम् ।
यत् किञ्चिदन्यद् व्यवहारकारणं ददर्श विश्वं सदिवावभासितम् ।२९।
हिमालयं पुष्पवहां च तां नदीं निजाश्रमं तत्र ऋषीनपश्यत् ।
विश्वं विपश्यञ्छ्वसिताच्छिशोर्वै बहिर्निरस्तो न्यपतल्लयाब्धौ ।३०।
तस्मिन् पृथिव्याः ककुदि प्ररूढं वटं च तत्पर्णपुटे शयानम् ।
तोकं च तत्प्रेमसुधास्मितेन निरीक्षितोऽपाङ्गनिरीक्षणेन ।३१।
अथ तं बालकं वीक्ष्य नेत्राभ्यां धिष्ठितं हृदि । अभ्ययादतिसंक्लिष्टः परिम्लुक्तमधोक्षजम् ।३२।
तावत् स भगवान् साक्षाद् योगाधीशो गुहाशयः । अन्तर्दध ऋषेः सद्यो यथेहानीशनिर्मिता ।३३।
तमन्वथ वटो ब्रह्मन् सलिलं लोकसम्प्लवः । तिरोधायि क्षणादस्य स्वाश्रमे पूर्ववत् स्थितः ।३४।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे मायादर्शनं नाम नवमोऽध्यायः ।९।

At the (very) sight of the babe the fatigue of the sage altogether disappeared, the lotuses of his heart and eyes opened for (very) joy, the hair of his body stood on end and the sage headed towards the babe in order to make inquiries of it, though filled with awe at the sight of its wonderful form. (26) Meanwhile, (even) like a mosquito, Mārkaṇḍeya (a scion of Bhṛgu) entered into the body of the babe alongwith its breath. There (inside the belly of the babe) too he saw the universe in its entirety (systematically) arranged as before (the deluge) and felt astonished and perplexed. (27) He saw (there) the aerial region, heaven and earth, the hosts of luminaries, the mountains and seas, the broad divisions of the earth including their subdivisions, the quarters, the gods and the demons, forests, countries and rivers, towns and mines, residences of peasants and farmers, stations of herdsmen, the (four) Varṇas (grades of society) and Āśramas (stages in life) as well as their functions; the five gross elements as well as their products, Time with the various (divisions such as) Yugas and Kalpas conceived in it, nay, whatever else makes worldly life possible, in short, the whole universe, presented as though real. (28-29) He (further) saw the Himālaya mountain, the same river Puṣpabhadrā, his own hermitage (on its bank) and the sages dwelling there. (Even) while he was perceiving

(thus) the (whole) universe, he was thrown out of the belly of the babe through its breath and fell back, as is well-known, into the sea of deluge. (30) Perceiving there (once more) the banyan tree growing on an elevation of earth and the babe too lying in a hollow leaf, and gazed at (by the babe) with a sidelong glance accompanied by a smile full of the nectar of love, the sage, who was much too afflicted, proceeded to embrace the babe—who was no other than Lord Viṣṇu, and had (already) entered his heart through (the door of) his eyes and taken His seat there. (31-32) That very moment the babe—who was the almighty Lord Himself, the Master of Yoga, Who dwells in the hearts of all—suddenly disappeared, and the effort of the sage (to hug the babe) met the same fate as the undertaking of an unlucky person. (33) Following the Lord, O Brāhmaṇa sage ! the banyan tree, the (deluge) water and the dissolution of the universe (also) disappeared in an instant from the sight of the sage, who stood in his hermitage as before. (34)

Thus ends the ninth discourse entitled "Mārkaṇḍeya witnesses (the Lord's) Māyā," in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ दशमोऽध्यायः

Discourse X

Lord Śiva confers a boon on Mārkaṇḍeya

सूत उवाच

स एवमनुभूयेदं नारायणविनिर्मितम्। वैभवं योगमायायास्तमेव शरणं ययौ । १ ।

Sūta began again : Realizing in this way the aforesaid glory of Yogamāyā (creative energy) displayed by Lord Nārāyaṇa, the sage Mārkaṇḍeya sought Him alone for protection (in the following words). (1)

मार्कण्डेय उवाच

प्रपन्नोऽस्म्यङ्घ्रिमूलं ते प्रपन्नाभयदं हरे। यन्मायायापि विबुधा मुह्यन्ति ज्ञानकाशया । २ ।

Mārkaṇḍeya submitted : I have resorted to the soles of Your feet, which grant security to those who seek them (for protection), O Hari ! under the influence of whose Māyā (deluding potency), which assumes the (false) appearance of enlightenment, even the learned fall a prey to delusion (in the shape of egotism, mistaking themselves to be wise). (2)

सूत उवाच

तमेवं निभृतात्मानं वृषेण दिवि पर्यटन्। रुद्राण्या भगवान् रुद्रो ददर्श स्वगणैर्वृतः । ३ ।
अथोमा तमृषिं वीक्ष्य गिरिशं समभाषत। पश्येमं भगवन् विप्रं निभृतात्मेन्द्रियाशयम् । ४ ।
निभृतोदङ्मषत्रातं वातापाये यथार्णवम्। कुर्वस्य तपसः साक्षात् संसिद्धिं सिद्धिदो भवान् । ५ ।

Sūta continued : While journeying through the skies on (the back of) His bull with His Spouse (Goddess Umā), accompanied by His attendants, Lord Rudra (the god of destruction) saw the sage with his mind thus composed and collected. (3) Perceiving the sage in that

condition, Umā spoke (as fallows) to Lord Śiva (who has His abode on Mount Kailāsa):—"(Kindly) look at this Brāhmaṇa, O Lord, whose body, senses and mind have been stilled and who can (as such) be (easily) compared to a sea whose waters and fishes have become motionless due to a storm having passed. (Pray,) manifest the fruit of his asceticism, since You are the Bestower of fruit. (4-5)

श्रीभगवानुवाच

नैवेच्छत्याशिषः क्वापि ब्रह्मर्षिर्मोक्षमप्युत । भक्तिं परां भगवति लब्धवान् पुरुषेऽव्यये । ६ ।
अथापि संवदिष्यामो भवान्येतेन साधुना । अयं हि परमो लाभो नृणां साधुसमागमः । ७ ।

The glorious Lord replied : This Brāhmaṇa sage would not have any blessing under any circumstance, not even final beatitude, inasmuch as he has attained supreme devotion to the immortal Lord, the Indweller of all hearts. (6) Even then we shall discourse with the saint, O Bhavānī; for it is the greatest gain to meet a pious soul. (7)

सूत उवाच

इत्युक्त्वा तमुपेयाय भगवान् स सतां गतिः । ईशानः सर्वविद्यानामीश्वरः सर्वदेहिनाम् । ८ ।
तयोरागमनं साक्षादीशयोर्जगदात्मनोः । न वेद रुद्धधीवृत्तिरात्मानं विश्वमेव च । ९ ।
भगवांस्तदभिज्ञाय गिरीशो योगमायया । आविशत्तद्गुहाकाशं वायुश्छिद्रमिवेश्वरः । १० ।
आत्मन्यपि शिवं प्राप्तं तडित्पिङ्गजटाधरम् । त्र्यक्षं दशभुजं प्रांशुमुद्यन्तमिव भास्करम् । ११ ।
व्याघ्रचर्माम्बरधरं शूलखट्वाङ्गचर्मभिः । अक्षमालाडमरुककपालासिधनुः सह । १२ ।
बिभ्राणं सहसा भातं विचक्ष्य हृदि विस्मितः । किमिदं कुत एवेति समाधेर्विरतो मुनिः । १३ ।
नेत्रे उन्मील्य ददृशे सगणं सोमयाऽऽगतम् । रुद्रं त्रिलोकैकगुरुं ननाम शिरसा मुनिः । १४ ।
तस्मै सपर्यां व्यदधात् सगणाय सहोमया । स्वागतासनपाद्यार्घ्यगन्धस्रग्धूपदीपकैः । १५ ।
आह चात्मानुभावेन पूर्णकामस्य ते विभो । करवाम किमीशान येनेदं निर्वृतं जगत् । १६ ।
नमः शिवाय शान्ताय सत्त्वाय प्रमृडाय च । रजोजुषेऽप्यघोराय नमस्तुभ्यं तमोजुषे । १७ ।

Sūta went on : Having thus observed (to Pārvatī), the aforesaid Lord, the resort of the righteous, the Master of all sciences, the Ruler of all embodied souls, approached the sage. (8) Mārkaṇḍeya (however), who had all his mental faculties suspended, was conscious neither of his own body nor of the (outside) world and (as such) did not perceive (even) the advent of the very Sovereigns of the universe (Śaṅkara and Pārvatī), the Inner Controllers of (all) creation. (9) Knowing his mental condition full well, the almighty Lord Śiva (the Ruler of Kailāsa) entered the cavity of his heart by virtue of His Yogamāyā (wonderful divine power), (even) as the air enters an opening. (10) The sage felt amazed to perceive as having entered into his very being and flashed all of a sudden in his heart Lord Śiva—a tall figure with three eyes and ten arms, wearing matted locks—reddish-brown like streaks of lightning—and effulgent like the rising sun, wrapping a tiger's skin for His loin-cloth and carrying (in His hands) a rosary of Rudrākṣa beads, a Damarū (a sort of small drum shaped like an hour-glass), a begging-bowl (made of skull), a sword and a bow with a trident, a club shaped like the foot of a bedstead and a shield—and, wondering what the vision was and whence, woke up from his trance. (11—13) Opening his eyes, Mārkaṇḍeya beheld Lord Rudra, the one Preceptor of (all) the three worlds, arrived (in his hermitage) alongwith (His Divine Spouse) Umā and His entourage, and saluted Him with his head bent low. (14) He did worship to the Lord alongwith Umā and His attendants—by according them (a hearty) welcome, offering seats, water to wash their feet and hands with, sandal paste and garlands, and burning incense and lights—and submitted (as follows):—"What (service) can I do to You, O omnipresent Lord ! who are sated through realization of Your own blissful nature, and

because, of whom the (whole) world feels satisfied ? (15-16) Hail to You, the all-propitious and all-tranquil Lord, the embodiment of Sattva, and (as such) the Delighter of all ! Hail to You, who are never frightful though assuming Rajas, and are never deluded though assuming Tamas ! (17)

सूत उवाच

एवं स्तुतः स भगवानादिदेव सतां गतिः । परितुष्टः प्रसन्नात्मा प्रहसंस्तमभाषत ।१८।

Sūta continued : Highly pleased, when extolled thus, the aforesaid Lord, the foremost of the gods and the resort of the righteous, heartily laughed, and with a cheerful mind replied to the sage (as follows). (18)

श्रीभगवानुवाच

वरं वृणीष्व नः कामं वरदेशा वयं त्रयः । अमोघं दर्शनं येषां मर्त्यो यद् विन्दतेऽमृतम् ।१९।
ब्राह्मणाः साधवः शान्ता निःसङ्गा भूतवत्सलाः । एकान्तभक्ता अस्मासु निर्वैराः समदर्शिनः ।२०।
सलोका लोकपालास्तान् वन्दन्त्यर्चन्त्युपासते । अहं च भगवान् ब्रह्मा स्वयं च हरिरीश्वरः ।२१।
न ते मय्यच्युतेऽजे च भिदामण्वपि चक्षते । नात्मनश्च जनस्यापि तद् युष्मान् वयमीमहि ।२२।
न ह्यम्मयानि तीर्थानि न देवाश्चेतनोज्झिताः । ते पुनन्त्युरुकालेन यूयं दर्शनमात्रतः ।२३।
ब्राह्मणेभ्यो नमस्यामो येऽस्मद्रूपं त्रयीमयम् । बिभ्रत्यात्मसमाधानतपःस्वाध्यायसंयमैः ।२४।
श्रवणाद् दर्शनाद् वापि महापातकिनोऽपि वः । शुध्येरन्नन्यजाश्चापि किमु सम्भाषणादिभिः ।२५।

The glorious Lord said : Ask of Us a boon of your choice, since We three (viz., Brahmā, Viṣṇu and Myself) are Masters of those who are capable of granting boons. Our sight can never go in vain; it is through us that a mortal can attain immortality. (19) Not only the guardians of the spheres including (the denizens of) those spheres but Myself, the glorious Brahmā and the almighty Śrī Hari Himself salute, worship and wait upon Brāhmaṇas who are pious (by nature), tranquil (free from envy etc.), devoid of attachment, yet affectionate towards (all) created beings, are exclusively devoted to Us and (as such) free from animosity, and look upon all with an equal eye. (20-21) They do not perceive the least difference between Me, Lord Viṣṇu and Brahmā (the birthless creator), nor between themselves and another living being; therefore, We resort to you. (22) Sacred places do not consist of holy waters (alone) nor do lifeless idols alone represent the gods. They (the sacred waters and lifeless idols) purify a man through a long process of time, whereas (saints like) you purify through mere sight. (23) We bow to the Brāhmaṇas, who cherish our (verbal) manifestation in the form of the three Vedas through concentration of the mind, reflection, study and self-control. (24) By merely hearing about you or seeing (people like) you even great sinners and the lowest born too get purified; what wonder, then, that people should get purified by conversing with you and so on. (25)

सूत उवाच

इति चन्द्रललामस्य धर्मगुह्योपबृंहितम् । वचोऽमृतायनमृषिर्नातृप्यत् कर्णयोः पिबन् ।२६।
स चिरं मायया विष्णोर्भ्रामितः कर्शितो भृशम् । शिववागमृतध्वस्तक्लेशपुञ्जस्तमब्रवीत् ।२७।

Sūta took up the thread again : The sage did not feel sated while drinking in the words of Lord Śiva (who wears the crescent as an ornament on His head), which were full of the secret of Dharma (virtue) and the (very) abode of nectar (as it were) to the ears. (26) Having been made to revolve for long by the Māyā (deluding potency) of Lord Viṣṇu, and subjected to a severe trial, the sage was relieved of all his afflictions by the nectar-like words of Lord Śiva and spoke to Him (as follows). (27)

ऋषिरुवाच

अहो ईश्वरलीलेयं दुर्विभाव्या शरीरिणाम्। यन्नमन्तीशितव्यानि स्तुवन्ति जगदीश्वराः ।२८।
धर्मं ग्राहयितुं प्रायः प्रवक्तारश्च देहिनाम्। आचरन्त्यनुमोदन्ते क्रियमाणं स्तुवन्ति च ।२९।
नैतावता भगवतः स्वमायामयवृत्तिभिः। न दुष्येतानुभावस्तैर्मायिनः कुहकं यथा ।३०।
सृष्ट्वेदं मनसा विश्वमात्मनानुप्रविश्य यः। गुणैः कुर्वद्भिराभाति कर्तेव स्वप्नदृग् यथा ।३१।
तस्मै नमो भगवते त्रिगुणाय गुणात्मने। केवलायाद्वितीयाय गुरवे ब्रह्ममूर्तये ।३२।
कं वृणे नु परं भूमन् वरं त्वद् वरदर्शनात्। यदृशनात् पूर्णकामः सत्यकामः पुमान् भवेत् ।३३।
वरमेकं वृणेऽथापि पूर्णात् कामाभिवर्षणात्। भगवत्यच्युतां भक्तिं तत्परेषु तथा त्वयि ।३४।

The sage submitted: Oh, this pastime of the almighty Lord is difficult to conceive for embodied creatures (like us), following which Rulers of the universe bow to and glorify those who deserve to be commanded (by Them) ! (28) In order to teach righteous conduct (to the people at large) those teachers of embodied beings as general rule not only practise such conduct (themselves) but also express approbation of and applaud it when practised (by others). (29) The glory of the almighty Lord (in You) is not (however) marred by such (exemplary) conduct—in the shape of those actions (such as bowing to us), which are (but) the operation of Your Māyā (enchanting potency)—any more than the enchanting power of an enchanter by his conjuring tricks. (30) Hail to that almighty Lord (in You), who, having evolved the universe by His thought (alone) and (then) entered it in the form of the Jiva (individual soul), appears, like a dreaming man, as the doer through the (three) Guṇas (modes of Prakṛti)—which are the (real) agents—and who, though (appearing as) endowed with the three Guṇas, is (yet) their Controller absolute and one without a second, and the Preceptor (of all) in the form of the Veda ! (31-32) What greater boon shall I ask (of You), O Perfect One, than Yourself, whose (very) sight is blessed (nay,) through whose sight man bids fair to get sated and become true of resolve ? (33) Nonetheless I ask one boon of You—who are not only self-sufficient (Yourself) but shower blessings (on Your devotees)—viz., unfailing devotion to the almighty Lord (Viṣṇu), and those devoted to Him, as well as to Yourself. (34)

सूत उवाच

इत्यर्चितोऽभिष्टुतश्च मुनिना सूक्तया गिरा। तमाह भगवाञ्छर्वः शर्वया चाभिनन्दितः ।३५।
कामो महर्षे सर्वोऽयं भक्तिमांस्त्वमधोक्षजे। आकल्पान्ताद् यशः पुण्यमजरामरता तथा ।३६।
ज्ञानं त्रैकालिकं ब्रह्मन् विज्ञानं च विरक्तिमत्। ब्रह्मवर्चस्विनो भूयात् पुराणाचार्यतास्तु ते ।३७।

Sūta further said : Thus worshipped and glorified by the sage in sweet words, Lord Śiva (the Destroyer of the universe), supported by His Consort too, addressed him (thus):—(35) "Full of Devotion as you are to Lord Viṣnu (who is above sense-perception), O great sage, let all this desire (of yours) be fulfilled; let your fame endure till the end of the Kalpa; let religious merit and immunity from old age and death be enjoyed by you and let knowledge relating to the past, present and future and Self-Realization coupled with dispassion and the teachership of a Purāṇa fall to your lot, invested as you are with Brahmanical (spiritual) glory." (36-37)

सूत उवाच

एवं वरान् स मुनये दत्त्वागात्यक्ष ईश्वरः। देव्यै तत्कर्म कथयन्ननुभूतं पुरामुना ।३८।
सोऽप्यवाप्तमहायोगमहिमा भार्गवोत्तमः। विचरत्यधुनाप्यद्धा हरावेकान्ततां गतः ।३९।
अनुवर्णितमेतत्ते मार्कण्डेयस्य धीमतः। अनुभूतं भगवतो मायावैभवमद्भुतम् ।४०।

एतत् केचिदविद्वांसो मायासंसृतिमात्मनः । अनाद्यावर्तितं नृणां कादाचित्कं प्रचक्षते ।४१।
य एवमेतद् भृगुवर्य वर्णितं रथाङ्गपाणेरनुभावभावितम् ।
संश्रावयेत् संशृणुयादु तावुभौ तयोर्न कर्माशयसंसृतिर्भवेत् ।४२।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे दशमोऽध्यायः ।१०।

Sūta went on : Having thus granted boons to Mārkaṇḍeya, the three-eyed Lord withdrew, telling His Consort of the sage's deeds (in the form of austerities) as well as what had been experienced by him before. (38) Having realized the glory of Mahāyoga (the Yoga of Jñāna), Mārkaṇḍeya (the foremost of the scions of Bhṛgu) for his part goes) about the world at will even now, exclusively devoted as he is to Śrī Hari. (39) This story of the wise Mārkaṇḍeya, as well as the wonderful glory of the Lord's Māyā as experienced by him has been narrated to you. (40) This (glory of the Lord's Māyā, experienced by the sage Mārkaṇḍeya as extending over a period of seven Kalpas according to ancient tradition) was (as a matter of fact but) accidental (and a purely personal experience attributable to Divine Grace and not universal). Some (however), not knowing the appearance and disappearance of men (in the shape of evolution and dissolution) as (nothing but) the Māyā of the Supreme Spirit, declare this experience as (no other than the ordinary process of evolution and dissolution) taking place from time without beginning and repeated (seven times at the end of every thousand revolutions of the four Yugas during the lifetime of Mārkaṇḍeya himself).(41) Both he who duly narrates (to others) and he who attentively hears, O jewel among the Bhṛgus ! this story (of Mārkaṇḍeya), recounted as aforesaid and enriched with the glory of Lord Viṣṇu (who wields the wheel of Time in the shape of the discus in His hands), are rid of transmigration, brought about by the latencies of Karma. (42)

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

अथैकादशोऽध्यायः

Discourse XI

The significance of the Lord's own limbs, attendants and weapons and a description of the retinue of the Sun-god (changing every month in the course of a solar year)

शौनक उवाच

अथेममर्थं पृच्छामो भवन्तं बहुवित्तमम् । समस्ततन्त्रराद्धान्ते भवान् भागवततत्त्ववित् । १ ।
तान्त्रिकाः परिचर्यायां केवलस्य श्रियः पतेः । अङ्गोपाङ्गायुधाकल्पं कल्पयन्ति यथा च यैः । २ ।
तन्नो वर्णय भद्रं ते क्रियायोगं बुभुत्सताम् । येन क्रियानैपुणेन मर्त्यो यायादमर्त्यताम् । ३ ।

Śaunaka submitted : Now I refer to the following point to you, the foremost among those knowing many subjects, (since) you know the true meaning of the conclusions of all the scriptures dealing with the worship of deities, O (great) devotee of the Lord ! (1) May good betide you ! (Pray,) tell us—who are keen to know the course of active worship, through proficiency in which a mortal bids fair to attain immortality (in the shape of final beatitude)—how those well-versed in the Tantras maditate in the course of worship on the

limbs, attendants, weapons and ornaments of Lord Viṣṇu (the Lord of Śrī, the goddess of fortune), who is absolute Consciousness, and of what principles do they conceive them as constituted. (2-3)

सूत उवाच

नमस्कृत्य गुरून् वक्ष्ये विभूतीर्वैष्णवीरपि । याः प्रोक्ता वेदतन्त्राभ्यामाचार्यैः पद्मजादिभिः । ४ ।
मायाद्यैर्नवभिस्तत्त्वैः स विकारमयो विराट् । निर्मितो दृश्यते यत्र सचित्के भुवनत्रयम् । ५ ।
एतद् वै पौरुषं रूपं भूः पादौ द्यौः शिरो नभः । नाभिः सूर्योऽक्षिणी नासे वायुः कर्णौ दिशः प्रभोः । ६ ।
प्रजापतिः प्रजननमपानो मृत्युरीशितुः । तद्वाहवो लोकपाला मनश्चन्द्रो भ्रुवौ यमः । ७ ।
लज्जोत्तरोऽधरो लोभो दन्ता ज्योत्स्ना स्मयो भ्रमः । रोमाणि भूरुहा भूम्नो मेघाः पुरुषमूर्धजाः । ८ ।
यावानयं वै पुरुषो यावत्या संस्थया मितः । तावानसावपि महापुरुषो लोकसंस्थया । ९ ।

Sūta resumed : Bowing to (the feet of) my preceptors, I shall speak (to you all) about the glorious manifestations even of Lord Viṣṇu (which are so difficult to comprehend and) which have been discussed at some length by Brahmā (the lotus-born creator of the universe) and other teachers in the light of the Vedas and the Tantras. (4) The well-known cosmic egg is made up of nine fundamental principles, Māyā (Prakṛti) and (eight) others (viz., Mahat-tattva or the principle of cosmic intelligence, Sūtra or the active aspect of Mahat-tattva, Ahaṅkāra or the cosmic ego, and the five Tanmātrās or subtle elements), as well as of the (sixteen) Vikāras (or modifications, viz., the mind, the ten Indriyas and the five gross elements). In that cosmic form as presided over by the Spirit appears the three worlds (viz., heaven, earth and the intervening space). (5) This as a matter of fact constitutes the Puruṣa (Cosmic) form of the Lord. The earth represents His feet; heaven the head; the mid-air region, His navel; the sun, His eyes; the air, His nostrils; the quarters, His ears; Prajāpati (the god presiding over creation), His generative organ; Death constitutes the Lord's anus; the guardians of the spheres, His arms; the moon, His mind and Yama (the god of retribution), His eyebrows; Lajjā (the goddess presiding over modesty), His upper and Lobha (Greed), His lower lip; moonlight, (the brightness of) His teeth; Māyā (the deluding potency), His smile; the trees, the hair on the body of the infinite Lord and clouds, the locks on the head of the Supreme Person. (6—8) Measured with reference to the disposition of the (various) spheres, the said Cosmic Person to actually bears the same proportion as this (mortal) man does when measured with reference to the disposition of his own limbs. (9)

कौस्तुभव्यपदेशेन स्वात्मज्योतिर्बिभर्त्यजः । तत्प्रभा व्यापिनी साक्षात् श्रीवत्समुरसा विभुः । १० ।
स्वमायां वनमालाख्यां नानागुणमयीं दधत् । वासश्छन्दोमयं पीतं ब्रह्मसूत्रं त्रिवृत् स्वरम् । ११ ।
बिभर्ति सांख्यं योगं च देवो मकरकुण्डले । मौलिं पदं पारमेष्ठ्यं सर्वलोकाभयङ्करम् । १२ ।
अव्याकृतमनन्ताख्यमासनं यदधिष्ठितः । धर्मज्ञानादिभिर्युक्तं सत्त्वं पद्ममिहोच्यते । १३ ।
ओजःसहोबलयुतं मुख्यतत्त्वं गदां दधत् । अपां तत्त्वं दरवरं तेजस्तत्त्वं सुदर्शनम् । १४ ।
नभोनिभं नभस्तत्त्वमसिं चर्म तमोमयम् । कालरूपं धनुः शार्ङ्गं तथा कर्ममयेषुधिम् । १५ ।
इन्द्रियाणि शराना हुराकूतीरस्य स्यन्दनम् । तन्मात्राण्यस्याधिव्यक्तिं मुद्रयार्थक्रियात्मताम् । १६ ।
मण्डलं देवयजनं दीक्षा संस्कार आत्मनः । परिचर्या भगवत आत्मनो दुरितक्षयः । १७ ।

The birthless Lord carries (on His Person) the (pure) consciousness of the Jīva, His own particle, in the form of the Kaustubha gem and it is the diffusive splendour of the latter which the Lord actually wears on His (right) breast as (the mark of) Śrīvatsa. (10) Carrying (on His person) His own Māyā, consisting of various Guṇas (or modes of Prakṛti) in the form of Vanamālā (a garland of sylvan flowers); a golden piece of linen, consisting of the Vedas,

(about His loins) and the (sacred) syllable OṀ (consisting of three parts अ + उ + म्) in the triple sacred thread. The Lord wears (the philosophical systems of) Sāṅkhya and Yoga as a pair of alligator-shaped ear-rings and the realm of Brahmā (the highest functionary of this universe), promising fearlessness to all its inhabitants, as His diadem. (11-12) The Unmanifest (Primordial Matter) is the seat (couch), going by the name of Śeṣa (the serpent-god), which He remains nestled in; and Sattvaguṇa (the principle of harmony or goodness), characterized by (the six divine) properties such as Dharma (righteousness) and Jñāna (wisdom), (the other four being Aiśwarya or universal dominion, Yaśa or glory, Śrī or affluence and Vairāgya or dispassion, as well as by the divine potencies known by the names of Vimalā, Utkarṣiṇī, Jñānā, Kriyā, Yogā, Prahvī, Satyā, Īśānā and Anugrahā)—is spoken of as the lotus spread on this (seat). (13) He wields Prāṇa or the vital air (the foremost of the five airs existing in the body under the names of Prāṇa, Apāna, Vyāna, Udāna and Samāna)—accompanied by organic, mental and bodily strength— in the form of a mace (bearing the name of Kaumodakī); the principle of water, in the form of an excellent conch (Pāñcajanya by name); the principle of fire, as (the discus) Sudarśana; the principle of ether as a sword, clear as the sky; a shield consisting of Tamas (the principle of inertia and ignorance); a bow, made of horns, as representing Kāla (the Time-Spirit) and a quiver consisting of Karma (the principle of activity). (14-15) Knowing persons declare the (ten cosmic) Indriyas (the five senses of perception and the five organs of action) to be His shafts, the (cosmic) mind (characterized by the power of action) to be His chariot, and the (five) Tanmātrās (subtle elements) to be the exterior of the chariot; and He exhibits His serviceability (to His devotees in the shape of conferring boons on and assuring protection to them) through Mudrās (positions of the hands such as Vara and Abhaya). (16) The spot where the deity is worshipped should be visualized as the orb of the sun; the ceremony of initiation (by a Guru) into a certain Mantra (sacred text) should be contemplated as the act of self-consecration (which makes one eligible for the worship of a particular deity) and the worship of the Lord should be concieved as the eradication of (all) one's sins. (17)

भगवान् भगशब्दार्थं लीलाकमलमुद्वहन्। धर्मं यशश्च भगवांश्चामरव्यजनेऽभजत्।१८।
आतपत्रं तु वैकुण्ठं द्विजा धामाकुतोभयम्। त्रिवृद्वेदः सुपर्णाख्यो यज्ञं वहति पूरुषम्।१९।
अनपायिनी भगवती श्रीः साक्षादात्मनो हरेः। विष्वक्सेनस्तन्मूर्तिर्विदितः पार्षदाधिपः ।
नन्दादयोऽष्टौ द्वाःस्थाश्च तेऽणिमाद्या हरेर्गुणाः।२०।
वासुदेवः सङ्कर्षणः प्रद्युम्नः पुरुषः स्वयम्। अनिरुद्ध इति ब्रह्मन् मूर्तिव्यूहोऽभिधीयते।२१।
स विश्वस्तैजसः प्राज्ञस्तुरीय इति वृत्तिभिः। अर्थेन्द्रियाशयज्ञानैर्भगवान् परिभाव्यते।२२।
अङ्गोपाङ्गायुधाकल्पैर्भगवांस्तच्चतुष्टयम् । बिभर्ति स्म चतुर्मूर्तिर्भगवान् हरिरीश्वरः।२३।

Wielding (in one of His four hands) His six distinguishing attributes (viz., lordship, righteousness, renown, affluence, wisdom and dispassion each in its entirety (denoted by the term 'Bhaga' *) in the form of a lotus carried for the sake of diversion, and thus justifying the name of Bhagavān, the Lord (also) maintains (by His side in the hands of two of His divine attendants) righteousness and renown (two of the aforesaid six attributes) as a chowrie and a fan (respectively). (18) He further bears (over His head) as an umbrella, O Brāhmanas ! His (own divine) realm, viz., Vaikuṇṭha, which has no fear from any quarter. The Veda† , with its three divisions (Ṛk, Yajus and Sāma) figures (as His carrier) under the name of Garuḍa

* ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः । ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा ॥

† The Śruti says:—सुपर्णोऽसि गरुत्मांस्त्रिवृते शिरः ।

and supports Yajña* (the institution of sacrifice) as the Supreme Person (Himself). (19) Śrī Hari's own inseparable energy itself appears as Goddess Śrī (the goddess of fortune). The well-known Viṣwaksena, the chief of His attendants, embodies (in His person) the Tantras (such as the Pañcarātra Āgama, detailing the procedure of His worship). The (eight) celebrated attributes of Śrī Hari, Aṇimā (the capacity to assume an atomic form) etc., stand (at His portals) as the eight porters, Nanda and others. (20) The Supreme Person (Lord Nārāyaṇa) Himself, O Brāhmaṇa sage, is spoken of as manifested in the four (adorable) forms of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. (21) The (same) Lord is (philosophically) contemplated upon under the names of Viśwa, Taijasa, Prājña and Turīya (respectively) when associated with the (four) states of (individual) consiousness, viz., 1—Wakefulness (in which the objects of sense are perceived through the senses), 2—the dream state (in which the mind alone—the sense par excellence—functions, the other senses remaining dormant), 3—the state of deep sleep (or complete forgetfulness marked by the latent impressions of the states of wakefulness and dream) and 4—the state of Self-Realization (in which the Self stands as the witness of all the three preceding states). (22) Distinguished by His (aforesaid) limbs, attendants (constituting His auxiliary limbs as it were) weapons and ornaments, (nay,) possessing His six distinguishing attributes (collectively denoted by the term "Bhaga") and appearing in the four (adorable) forms (Vāsudeva and so on), the almighty Lord Śrī Hari (Himself) assumes these four aspects (Viśwa etc.). (23)

द्विजऋषभ स एष ब्रह्मयोनिः स्वयंदृक् स्वमहिमपरिपूर्णो मायया च स्वयैतत्।
सृजति हरति पातीत्याख्ययानावृताक्षो विवृत इव निरुक्तस्तत्परैरात्मलभ्यः।२४।
श्रीकृष्ण कृष्णसख वृष्ण्यृषभावनिध्रुग्राजन्यवंशदहनानपवर्गवीर्य।
गोविन्द गोपवनिताव्रजभृत्यगीततीर्थश्रवः श्रवणमङ्गल पाहि भृत्यान्।२५।

O jewel among the twice-born ! the aforesaid Lord is the Source of the Vedas, self-effulgent and perfect in His own glory (all-blissful Self); yet He creates, preserves and destroys this (objective) universe by His own Māyā (deluding potency consisting of the three Guṇas) under different names (Brahmā, Viṣṇu and Śiva respectively), though His consciousness remains uncircumscribed (thereby). Though spoken of (in the Śāstras) as differentiated (in this sense), He is (really one inasmuch as He is) realized by His devotees as their own self. (24) "Friend of Arjuna, jewel among the Vṛṣṇis, O glorious Kṛṣṇa ! who are fire (as it were) to burn the whole race of Kṣatriyas, that are proving hostile to the earth O Govinda (Protector of cows), whose, prowess is (ever) undiminished, whose sanctifying glory is sung by hosts of cowherd women as well as by devotees (like Nārada), and whose names and praises are auspicious to hear, (pray,) protect (us,) Your votaries." (25)

य इदं कल्य उत्थाय महापुरुषलक्षणम्। तच्चित्तः प्रयतो जप्त्वा ब्रह्म वेद गुहाशयम्।२६।

He who, rising (early) in the morning and getting clean (through a bath etc.), repeats this description of the Lord with his mind fixed on Him realizes Brahma enshrined in the heart (of all), by (merely) repeating it. (26)

शौनक उवाच

शुको यदाह भगवान् विष्णुराताय शृण्वते। सौरो गणो मासि मासि नाना वसति सप्तकः।२७।
तेषां नामानि कर्माणि संयुक्तानामधीश्वरैः। ब्रूहि नः श्रद्दधानानां व्यूहं सूर्यात्मनो हरेः।२८।

Śaunaka submitted : As the divine Śuka spoke to the listening Parikṣit (the protege

* This is borne out by the Śruti when it says:—यज्ञो वै विष्णुः।

of Lord Viṣṇu), a different batch presided over by the Sun-god, consisting of seven* remains on duty month after month. (27) (Pray,) tell us, who are full of reverence, about the (said) entourage of Lord Śrī Hari, appearing in the form of the Sun-god—in other words, the names and functions of those groups (of six pairs) combined with the deities presiding over them. (28)

Sūta uvāca

अनाद्यविद्यया विष्णोरात्मनः सर्वदेहिनाम्। निर्मितो लोकतन्त्रोऽयं लोकेषु परिवर्तते ।२९।
एक एव हि लोकानां सूर्य आत्माऽऽदिकृद्धरिः। सर्ववेदक्रियामूलमृषिभिर्बहुधोदितः ।३०।
कालो देशः क्रिया कर्ता करणं कार्यमागमः। द्रव्यं फलमिति ब्रह्मन् नवधोक्तोऽजया हरिः ।३१।
मध्वादिषु द्वादशसु भगवान् कालरूपधृक्। लोकतन्त्राय चरति पृथग्द्वादशभिर्गणैः ।३२।

Brought into existence by the dateless Māyā of Lord Viṣṇu, the Inner Controller of (all) embodied souls, this (visible) sun, which keeps the world going on, courses through the spheres. (29) Though one without a second, the Sun-god—who is really the same as Śrī Hari, the Soul and first Cause (of the worlds)—has been spoken of by the seers under diverse names inasmuch as He is the source of all Vedic rites. (30) Because of His Māyā (which has no beginning) Śrī Hari has been called, O Brāhmaṇa sage, by nine names as time, place, activity, the doer, an instrument, duty, a sacred text, material substance (rice etc.), and the fruit (heaven etc.). (31) Assuming the form of Time (out of the aforesaid nine), in order to keep the world going on, the Lord (as the Sun-god) runs His course through the twelve months beginning from Caitra, alongwith His twelve different batches of attendants. (32)

धाता कृतस्थली हेतिर्वासुकी रथकृन्मुने। पुलस्त्यस्तुम्बुरुरिति मधुमासं नयन्त्यमी ।३३।
अर्यमा पुलहोऽथौजाः प्रहेतिः पुञ्जिकस्थली। नारदः कच्छनीरश्च नयन्त्येते स्म माधवम् ।३४।
मित्रोऽत्रिः पौरुषेयोऽथ तक्षको मेनका हहाः। रथस्वन इति ह्येते शुक्रमासं नयन्त्यमी ।३५।
वसिष्ठो वरुणो रम्भा सहजन्यस्तथा हुहूः। शुक्रश्चित्रस्वनश्चैव शुचिमासं नयन्त्यमी ।३६।
इन्द्रो विश्वावसुः श्रोता एलापत्रस्तथाङ्गिराः। प्रम्लोचा राक्षसो वर्यो नभोमासं नयन्त्यमी ।३७।
विवस्वानुग्रसेनश्च व्याघ्र आसारणो भृगुः। अनुम्लोचा शङ्खपालो नभस्याख्यं नयन्त्यमी ।३८।
पूषा धनञ्जयो वातः सुषेणः सुरुचिस्तथा। घृताची गौतमश्चेति तपोमासं नयन्त्यमी ।३९।
क्रतुर्वर्चा भरद्वाजः पर्जन्यः सेनजित्तथा। विश्व ऐरावतश्चैव तपस्याख्यं नयन्त्यमी ।४०।
अथांशुः कश्यपस्ताक्ष्यर्य ऋतसेनस्तथोर्वशी। विद्युच्छत्रुर्महाशङ्खः सहोमासं नयन्त्यमी ।४१।
भगः स्फूर्जोऽरिष्टनेमिरूर्ण आयुश्च पञ्चमः। कर्कोटकः पूर्वचित्तिः पुष्यमासं नयन्त्यमी ।४२।
त्वष्टा ऋचीकतनयः कम्बलश्च तिलोत्तमा। ब्रह्मापेतोऽथ शतजिद् धृतराष्ट्र इषम्भराः ।४३।
विष्णुरश्वतरो रम्भा सूर्यवर्चाश्च सत्यजित्। विश्वामित्रो मखापेत ऊर्जमासं नयन्त्यमी ।४४।

The Sun-god (under the name of Dhātā), Kṛtasthalī (the Apsarā), Heti (the ogre), Vāsuki (the Nāga), Rathakṛt (the Yakṣa), Pulastya (the sage) and Tumburu (the Gandharva)—these (seven) run the month of Caitra. (33) Aryamā, Puñjikasthalī, Praheti, Kacchanīra, Athaujā, Pulaha and Nārada—these run the month of Vaiśākha.† (34) Mitra, Menakā, Pauruṣeya, Takṣaka, Rathaswana, Atri and Hāhā—these run the month of Jeṣṭha. (35) Varuṇa, Rambhā, Citraswana, Śukra, Sahajanya, Vasiṣṭha and Hūhū—these run the month of

* The group of seven already referred to in Book Five consists of a pair each of sages, Gandharvas, Apsarās, Nāgas, Yakṣas, Rākṣasas, and the sun-god himself as the seventh—Vide V.xx.i. 18.

† The names of the sun-god, Apsara etc., in verse 34 *et eq* have been arranged in the order followed in verse 33.

Āṣāḍha. (36) Indra, Pramlocā, Varya, Elāpatra, Śrotā, Aṅgirā and Viśwāvasu—these run the month of Śrāvaṇa. (37) Vivaswān, Anumlocā, Vyāghra, Śaṅkhapāla, Āsāraṇa, Bhṛgu and Ugrasena—these run the month called Bhādrapada. (38) Pūṣā, Ghṛtācī, Vāta, Dhanañjaya, Suruci, Gautama and Suṣeṇa—these run the month of Māgha. (39) Parjanya, Senajit, Varcā, Airāvata, Kratu, Bharadwāja and Viśwa—these run the month named Phālguna. (40) Again, Aṁśu, Urvaśi, Vidyucchatru, Mahāśaṅkha, Tārkṣya, Kaśyapa and Ṛtasena—these run the month of Mārgaśīrṣa. (41) Bhaga, Pūrvacitti, Sphūrja, Karkoṭaka, Ūrṇa, Āyu and Ariṣṭanemi—these run the month of Pauṣa. (42) Again, Twaṣṭā, Tilottamā, Brahmāpeta, Kambala, Śatajit, Jamadagni and Dhṛtarāṣṭra are the guardians of the month of Āświna. (43) Viṣṇu, Rambhā, Makhāpeta, Aśwatara, Satyajit, Viśwāmitra and Sūryavarcā—these run the month of Kārtika. (44)

एता भगवतो विष्णोरादित्यस्य विभूतयः। स्मरतां सन्ध्ययोर्नृणां हरन्त्यंहो दिने दिने।४५।
द्वादशस्वपि मासेषु देवोऽसौ षड्भिरस्य वै। चरन् समन्तात्तनुते परत्रेह च सन्मतिम्।४६।
सामर्ग्यजुर्भिस्तल्लिङ्गैर्ऋषयः संस्तुवन्त्यमुम्। गन्धर्वास्तं प्रगायन्ति नृत्यन्त्यप्सरसोऽग्रतः।४७।
उन्नह्यन्ति रथं नागा ग्रामण्यो रथयोजकाः। चोदयन्ति रथं पृष्ठे नैर्ऋता बलशालिनः।४८।
वालखिल्याः सहस्राणि षष्टिर्ब्रह्मर्षयोऽमलाः। पुरतोऽभिमुखं यान्ति स्तुवन्ति स्तुतिभिर्विभुम्।४९।
एवं ह्यनादिनिधनो भगवान् हरिरीश्वरः। कल्पे कल्पे स्वमात्मानं व्यूह्य लोकानवत्यजः।५०।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे आदित्यव्यूहविवरणं नामैकादशोऽध्यायः।११।

These constitute the glory of the Sun-god, who is none other than Lord Viṣṇu. They take away the sin of those who remember them morning and evening both day after day. (45) Coursing round (the universe) all the twelve months (of a year) alongwith His six attendants (enumerated in the foregoing verses) the said Deity unquestionably awakens good sense in the mind of His votary both here and hereafter. (46) The sages (forming the entourage of the Sun-god) duly extol Him through hymns, of Sāmaveda, Ṛgveda and Yajurveda revealing His glory; the Gandharvas sing His praises, while the Apsarās dance before him. (47) The Nāgas serve the purpose of keeping the parts of the chariot together; the Yakṣas make his chariot ready for service, while the mighty Rākṣasas push the chariot from behind. (48) Sixty thousand pure-minded Brāhmaṇa sages, (collectively) known as the Vālakhilyas, walk ahead facing the Sun-god (all the twelve months) and celebrate the Deity through laudatory Mantras. (49) Dividing Himself (into twelve, each form presiding over the sun for one month), the almighty Lord Śrī Hari, who is without beginning or end, and is (therefore) birthless, protects the worlds as aforesaid in every Kalpa. (50)

Thus ends the eleventh discourse entitled "A description of the Sun-god (presiding under different names over the twelve months of a year) with His entourage" in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्वादशोऽध्यायः

Discourse XII

A Synopsis of (all) the twelve Skandhas (of Śrīmad Bhāgavata)

सूत उवाच

नमो धर्माय महते नमः कृष्णाय वेधसे। ब्राह्मणेभ्यो नमस्कृत्य धर्मान् वक्ष्ये सनातनान्। १ ।
एतद् वः कथितं विप्रा विष्णोश्चरितमद्भुतम्। भवद्भिर्यदहं पृष्टो नराणां पुरुषोचितम्। २ ।
अत्र सङ्कीर्तितः साक्षात् सर्वपापहरो हरिः। नारायणो हृषीकेशो भगवान् सात्वतां पतिः। ३ ।
अत्र ब्रह्म परं गुह्यं जगतः प्रभवाप्ययम्। ज्ञानं च तदुपाख्यानं प्रोक्तं विज्ञानसंयुतम्। ४ ।
भक्तियोगः समाख्यातो वैराग्यं च तदाश्रयम्। पारीक्षितमुपाख्यानं नारादाख्यानमेव च। ५ ।
प्रायोपवेशो राजर्षेर्विप्रशापात् परीक्षितः। शुकस्य ब्रह्मर्षभस्य संवादश्च परीक्षितः। ६ ।

Sūta began again : Hail to the exalted virtue in the shape of devotion to Śrī Hari ! Hail to Śrī Kṛṣṇa, the Maker of the universe ! Bowing (again) to the Brāhmaṇas (as well), I shall expound the eternal verities (discussed in Śrīmad Bhāgavata). (1) (So) have I narrated to you, O Brāhmaṇa sages ! this wonderful (sublime) story (in the form of Śrīmad Bhāgavata) of Lord Viṣṇu, about which you asked me and which is worth hearing for men in whom there is (any) trace of humanity (left). (2) Here stands duly celebrated Lord Nārāyaṇa Himself, the Ruler of (our) senses, the Protector of devotees, (also) known as Śrī Hari, the Dispeller of all sins. (3) In this has been discussed the mysterious transcendent Brahma, the source and end of (all) creation, (the topic of) spiritual enlightenment cum Realization and the means of awakening them. (4) (In addition to this) there has been discussed at length the discipline of Devotion (both as a means and an end itself) as well as Vairāgya (freedom from passion) hinging on the latter. (Now hear the contents of the twelve Skandhas in a more or less serial order.) The narrative of (the birth etc., of) Parīkṣit and (as a prelude to it) the story of (the previous incarnation of) the (celestial) sage Nārada. (5) The vow of the royal sage Parikṣit as a sequel to the curse of a Brāhmaṇa (boy) to fast till death and (the opening of) the dialogue between Parikṣit and Śuka, the foremost of Brāhmaṇas. (6) (Here ends the theme of Book One.)

योगधारणयोत्क्रान्तिः संवादो नारदाजयोः। अवतारानुगीतं च सर्गः प्राधानिकोऽप्रतः। ७ ।

The (process of) ascent (to the higher regions of a departing soul) through Yogic concentration; the dialogue between Nārada and (his father) Brahmā (the birthless creator); an account of the Lord's descents in the order of sequence and (a description of) the cosmic evolution from Prakṛti (Primordial Matter) from the (very) beginning. (7) (Here ends the theme of Book Two.)

विदुरोद्धवसंवादः क्षत्तृमैत्रेययोस्ततः। पुराणसंहिताप्रश्नो महापुरुषसंस्थितिः। ८ ।
ततः प्राकृतिकः सर्गः सप्त वैकृतिकाश्च ये। ततो ब्रह्माण्डसम्भूतिर्वैराजः पुरुषो यतः। ९ ।
कालस्य स्थूलसूक्ष्मस्य गतिः पद्मसमुद्भवः। भुव उद्धरणेऽम्भोधेर्हिरण्याक्षवधो यथा। १० ।
ऊर्ध्वतिर्यगवाक्सर्गो रुद्रसर्गस्तथैव च। अर्धनारीनरस्याथ यतः स्वायम्भुवो मनुः। ११ ।

शतरूपा च या स्त्रीणामाद्या प्रकृतिरुत्तमा। सन्तानो धर्मपत्नीनां कर्दमस्य प्रजापतेः।१२।
अवतारो भगवतः कपिलस्य महात्मनः। देवहूत्याश्च संवादः कपिलेन च धीमता।१३।

The dialogue between Vidura and Uddhava and then between Vidura and Maitreya; an inquiry regarding the (Bhāgavata-) Purāṇa; the dormant state of the Supreme Person (during the period of Final Dissolution). (8) Then follows a description of the flowering of Prakṛti (in the form of disturbance caused in the equilibrium of the three Guṇas) and the coming into being of the seven categories which are both of the nature of a cause and an effect (viz., of the Mahat-tattva into the cosmic ego and of the latter into the five Tanmātrās or subtle elements) and the (gradual) crystallization of the (five) Tanmātrās into the (five) gross elements and the eleven Indriyas (viz., the five senses of perception, the five organs of action and the mind, which are all of the nature of an effect only since they do not give rise to any further modification). Then ensues a description of the evolution of the cosmic egg, from which appears Brahmā (the offspring of the Cosmic Person). (9) (Then) follows a description of Time in its subtle and gross states; the sprouting of the fourteen worlds (in the form of a lotus from the navel of the Cosmic Person) and how Hiraṇyākṣa was killed (by the Lord in the form of the divine Boar) in the course of His attempt to lift up the earth from (the bottom of) the ocean. (10) The evolution of the higher (heavenly and aerial), subhuman and subterranean(Āsurika) orders of created beings and the appearance of Rudra (the god of destruction) and subsequently the division of Brahmā in two halves, one constituting a male and the other a female, from which sprang up the Manu named Swāyambhuva (because born of Brahmā, the self-born) and Śatarūpā, the first and foremost pattern of womanhood. (Then) follows the description of the progeny (in the shape of nine daughters) of the revered wife (Devahūti) of the sage Kardama, a lord of creation. (11-12) The descent of the Supreme Spirit as Lord Kapila and the dialogue of Devahūti with Kapila, the embodiment of wisdom. (13) (Here ends the theme of Book Three.)

नवब्रह्मसमुत्पत्तिर्दक्षयज्ञविनाशनम्। ध्रुवस्य चरितं पश्चात्पृथोः प्राचीनबर्हिषः।१४।
नारदस्य च संवादस्ततः प्रैयव्रतं द्विजाः। नाभेस्ततोऽनुचरितमृषभस्य भरतस्य च।१५।
द्वीपवर्षसमुद्राणां गिरिनद्युपवर्णनम्। ज्योतिश्चक्रस्य संस्थानं पातालनरकस्थितिः।१६।

The progeny (through the nine daughters of Kardama) of the nine lords of creation (Marīci and others); the destruction of the sacrificial performance undertaken by Dakṣa (the tenth lord of creation); the narrative of (the devotee) Dhruva and then of King Pṛthu; the dialogue between King Prācīnabarhi and the (celestial) sage Nārada and next follows the narrative of King Priyavrata, O Brāhmaṇas ! Then follow the stories of Kings Nābhi, Ṛṣabha and Bharata. (14-15) A description of the Dwīpas (the nine broad divisions of the terrestrial plane), Varṣas (subdivisions of the Dwīpas) and the oceans (dividing the Dwīpas) and (then) of the (principal) mountains and rivers (forming part of the Dwīpas); the disposition of the stellar sphere and the location of the (seven) subterranean worlds and the infernal regions (closely followed by the story of Ajāmila, illustrating the means of averting descent into hell, in Book Six). (16) (Here ends the theme of Books Four and Five.)

दक्षजन्म प्रचेतोभ्यस्तत्पुत्रीणां च सन्ततिः। यतो देवासुरनरास्तिर्यङ्नगखगादयः।१७।
त्वाष्ट्रस्य जन्म निधनं पुत्रयोश्च दितेर्द्विजाः। दैत्येश्वरस्य चरितं प्रह्लादस्य महात्मनः।१८।

The descent of Dakṣa from the Pracetās; the progeny of his daughters, from whose womb appeared the gods, human beings and demons, animals, the immobile creation (the vegetable kingdom), birds and so on. (17) Then follows an account, O Brāhmaṇa sages, of

the birth and fall of the demon Vṛtra (son of Twaṣṭā, the architect of the gods) as well as of Hiraṇyakaśipu and Hiraṇyākṣa (the two sons of Diti) and the narrative of the high-souled Prahrāda, the ruler of the Daityas. (18) (This sums up the contents of Books Six and Seven.)

मन्वन्तरानुकथनं गजेन्द्रस्य विमोक्षणम्। मन्वन्तरावताराश्च विष्णोर्हयशिरादयः ।१९।
कौर्म धान्वन्तरं मात्स्यं वामनं च जगत्पतेः। क्षीरोदमथनं तद्वदमृतार्थे दिवौकसाम् ।२०।
देवासुरमहायुद्धं राजवंशानुकीर्तनम्। इक्ष्वाकुजन्म तद्वंशः सुद्युम्नस्य महात्मनः ।२१।
इलोपाख्यानमत्रोक्तं तारोपाख्यानमेव च। सूर्यवंशानुकथनं शशादाद्या नृगादयः ।२२।
सौकन्यं चाथ शर्यातेः ककुत्स्थस्य च धीमतः। खट्वाङ्गस्य च मान्धातुः सौभरेः सगरस्य च ।२३।
रामस्य कोसलेन्द्रस्य चरितं किल्बिषापहम्। निमेरङ्गपरित्यागो जनकानां च सम्भवः ।२४।
रामस्य भार्गवेन्द्रस्य निःक्षत्रकरणं भुवः। ऐलस्य सोमवंशस्य ययातेर्नहुषस्य च ।२५।
दौष्यन्तेर्भरतस्यापि शन्तनोस्तत्सुतस्य च। ययातेर्ज्येष्ठपुत्रस्य यदोर्वंशोऽनुकीर्तितः ।२६।

A connected account of the (fourteen) Manvantaras (divisions of a Kalpa, each presided over by a separate Manu); the deliverance of the king of elephants; the descents of Lord Viṣṇu, the Ruler of the universe, in the form of the divine Tortoise, Lord Dhanvantari, the divine Fish, the divine Dwarf, Hayagrīva (who bore the head of a horse); and others, one in each Manvantara; the churning of the ocean of milk for the sake of nectar by the denizens of heaven (both gods and demons) is likewise told. (19-20) the great war between the gods and the demons; a description of the genealogy of kings; the birth of King Ikṣwāku and his genealogy; the narrative of the high-minded Sudyumna. (21) In this connection is told the story of (Sudyumna having been transformed into) Ilā as well as the narrative of Tārā (wife of the sage Bṛhaspati); an account of the solar dynasty; the story of kings such as Śaśāda and Nṛga etc.; the narrative of Sukanyā (daughter of Śaryāti) as well as the stories of kings Śaryāti and the wise Kakutstha as also of Khaṭwāṅga and Māndhātā, the sage Saubhari and King Sagara. (22-23) The narrative, which eradicates sin, of Lord Śrī Rāma, the Ruler of (the kingdom of) Kosala; how King Nimi cast off his body and the origin of the line of the Janakas. (24) How Lord Paraśurāma, the foremost of the scions of Bhṛgu, swept the Kṣatriya race off the earth; the stories of King Purūravā (the son of Ilā), the first of the lunar line, as well as of Yayāti and (his father) Nahuṣa. (25) The stories of King Bharata, the son of Duṣyanta, as well as of Śantanu and his son (Bhīṣma) and then is delineated the posterity of Yadu, the eldest son of Yayāti. (26) (Here ends the theme of Books Eight and Nine.)

यत्रावतीर्णो भगवान् कृष्णाख्यो जगदीश्वरः। वसुदेवगृहे जन्म ततो वृद्धिश्च गोकुले ।२७।
तस्य कर्माण्यपाराणि कीर्तितान्यसुरद्विषः। पूतनासुपयःपानं शकटोच्चाटनं शिशोः ।२८।
तृणावर्तस्य निष्पेषस्तथैव बकवत्सयोः। धेनुकस्य सहभ्रातुः प्रलम्बस्य च संक्षयः ।२९।
गोपानां च परित्राणं दावाग्नेः परिसर्पतः। दमनं कालियस्याहेर्महाहेर्नन्दमोक्षणम् ।३०।
व्रतचर्या तु कन्यानां यत्र तुष्टोऽच्युतो व्रतैः। प्रसादो यज्ञपत्नीभ्यो विप्राणां चानुतापनम् ।३१।
गोवर्धनोद्धारणं च शक्रस्य सुरभेरथ। यज्ञाभिषेकं कृष्णस्य स्त्रीभिः क्रीडा च रात्रिषु ।३२।
शङ्खचूडस्य दुर्बुद्धेर्वधोऽरिष्टस्य केशिनः। अक्रूरागमनं पश्चात् प्रस्थानं रामकृष्णयोः ।३३।
व्रजस्त्रीणां विलापश्च मथुरालोकनं ततः। गजमुष्टिकचाणूरकंसादीनां च यो वधः ।३४।
मृतस्यानयनं सूनोः पुनः सान्दीपनेर्गुरोः। मथुरायां निवसता यदुचक्रस्य यत्प्रियम्।
कृतमुद्धवरामाभ्यां युतेन हरिणा द्विजाः ।३५।
जरासन्धसमानीतसैन्यस्य बहुशो वधः। घातनं यवनेन्द्रस्य कुशस्थल्या निवेशनम् ।३६।
आदानं पारिजातस्य सुधर्मायाः सुरालयात्। रुक्मिण्या हरणं युद्धे प्रमथ्य द्विषतो हरेः ।३७।

हरस्य जृम्भणं युद्धे बाणस्य भुजकृन्तनम्। प्राग्ज्योतिषपतिं हत्वा कन्यानां हरणं च यत् ।३८।
चैद्यपौण्ड्रकशाल्वानां दन्तवक्त्रस्य दुर्मतेः। शम्बरो द्विविदः पीठो मुरः पञ्चजनादयः ।३९।
माहात्म्यं च वधस्तेषां वाराणस्याश्च दाहनम्। भारावतरणं भूमेर्निमित्तीकृत्य पाण्डवान् ।४०।

It was in this line that the almighty Lord of the universe took His descent under the name of Śrī Kṛṣṇa. His appearance in the house of Vasudeva and then how He was brought up in Gokula. (27) Here are recounted the (many) exploits of that Enemy of the Asuras—which are as a matter of fact) endless (in number as well as in extent)—how He (even) as a babe drank away the (very) life of the demoness Pūtanā alongwith the milk of her breasts and upturned a cart (and destroyed the demon Utkaca who had entered the cart in a disembodied state). (28) How (the demon) Tṛṇāvarta (who appeared in the form of a whirlwind) was crushed to death as well as the death of (the demons) Baka and Vatsa (who remained disguised as a heron and a calf respectively) and the destruction of Dhenuka (who had assumed the guise of a donkey) alongwith his kindred and that of Pralamba (who came disguised as a cowherd boy). (29) Deliverance of the cowherds from a forest conflagration that came rushing from all sides; subjugation of the serpent Kāliya and the rescue of Nanda (the Lord's own father) from (the grip of) a boa-constrictor. (30) How the maidens (of Vraja) observed a sacred vow (of bathing in the Yamunā in winter and worshipping Goddess Kātyāyanī on its sandy bank for a month in order to scoure the Lord for their husband), in the course of which the immortal Lord was pleased with their observances (and conferred on them a boon); the Lord's grace on the wives of certain Brāhmaṇas engaged in a sacrifice and the remorse of the Brāhmaṇas (for their failure to recognize the Lord and pay their homage to Him). (31) The uplifting of Mount Govardhana (in order to save Vraja from the fury of Indra, who sent devastating showers with intent to submerge the tract of Vraja) and how later on (on recognizing His divinity) Indra (the rain-god) and the cow of plenty worshipped the Lord and bathed Him (with milk); His pastimes with the damsels (of Vraja) through (many) nights. (32) The destruction of the evil-minded (Yakṣa) Śaṅkhacūḍa (who carried away a number of damsels in the midst of their pastimes with the Lord), as well as of (the demons) Ariṣṭa and Keśī (that had assumed the disguise of a bull and a horse respectively); Akrūra's visit (to Vraja to take Śrī Kṛṣṇa and Balarāma to Mathurā under Kaṁsa's invitation) and the subsequent departure of Balarāma and Śrī Kṛṣṇa (for Mathurā). (33) The wailing of the women of Vraja (over their separation from Śrī Kṛṣṇa) and then how the two (divine) Brothers saw Mathurā and killed (at the bow-sacrifice) the elephant (Kuvalayāpīḍa) as well as (the wrestlers) Muṣṭika and Cāṇūra and (finally) Kaṁsa (the wicked king of Mathurā himself) and others (his eight brothers). (34) How He brought back the dead son of His teacher Sāndīpani and the good offices that were rendered to the Yādava clan by Śrī Kṛṣṇa while staying at Mathurā accompanied by Uddhava and Balarāma, O Brāhmaṇa sages! (35) Extermination of the armies led by Jarāsandha (Kaṁsa's father-in-law and ally) many (seventeen) times; and how the Lord caused the destruction of the king of Yavanas (through Mucukunda) and founded (the city of) Kuśasthalī (Dwārakā). (36) How Śrī Hari brought a Pārijāta (a celestial tree) as well as (the council-chamber named) Sudharmā from paradise (the realm of the gods) and carried off Rukmiṇī (the princess of Vidarbha) after crushing the enemies in battle. (37) How, when Lord Śiva (the god of destruction and the protector of Bāṇāsura) began to yawn in battle (when assailed by the Lord with a Jṛmbhaṇāstra during the invasion of Śoṇitapura, the capital of Bāṇāsura, by the Lord consequent on the capture of His grandson, Aniruddha, at the hands of the demon), the Lord lopped off the arms of Bāṇāsura (thus left unprotected) and, having made short work of the demon Naraka (the ruler of Prāgjyotiṣapura in Assam), took away (and married) the (sixteen thousand and odd) maidens (detained in his palace by the demon). (38) A description of the (redoubtable) might and destruction of King Śiśupāla, Pauṇḍraka and Śālva, of the evil-minded Dantavaktra, as well as of Dwivida (a monkey) and the demons Śambara (who stole away the Lord's eldest son, Pradyumna, as soon as born, from the very lying-in-chamber), Pīṭha, Mura, Pañcajana and others and how the Lord set (the city of) Vārāṇasī on fire and (further) relieved the earth's burden, making the sons of Pāṇḍu His instruments. (39-40) (Here ends the theme of Book Ten.)

विप्रशापापदेशेन संहारः स्वकुलस्य च। उद्धवस्य च संवादो वासुदेवस्य चाद्भुतः ।४१।
यत्रात्मविद्या ह्यखिला प्रोक्ता धर्मविनिर्णयः। ततो मर्त्यपरित्याग आत्मयोगानुभावतः ।४२।
युगलक्षणवृत्तिश्च कलौ नृणामुपप्लवः। चतुर्विधश्च प्रलय उत्पत्तिस्त्रिविधा तथा ।४३।
देहत्यागश्च राजर्षेर्विष्णुरातस्य धीमतः। शाखाप्रणयनमृषेर्मार्कण्डेयस्य सत्कथा।
महापुरुषविन्यासः सूर्यस्य जगदात्मनः ।४४।
इति चोक्तं द्विजश्रेष्ठा यत्पृष्टोऽहमिहास्मि वः। लीलावतारकर्माणि कीर्तितानीह सर्वशः ।४५।

(In Book Eleven we are told) how the destruction of His own race was brought about (by the Lord) under the pretext of the Brāhmaṇas' curse, and the wonderful dialogue between Uddhava and Śrī Kṛṣṇa (Son of Vasudeva), in which has been taught as a matter of fact the entire (range of) Self-Knowledge as also the final conclusion about the duties of the various Varṇas and Āśramas given and later on is told the story of the Lord's concealing His mortal semblance by dint of His own Yogic power. (41-42) The characteristics of the (four) Yugas and the conduct (of people) conforming to them, and the perversity of men in the Kali age, as well as the fourfold Pralaya (Dissolution) and the threefold creation (viz., Sāttvika, Rājasika and Tāmasika). (43) How the wise and saintly King Parīkṣit (the favoured of Lord Viṣṇu) cast off his body; classification of the Vedas into (so many) Śākhās (branches or schools); the holy narrative of the sage Mārkaṇḍeya; the disposition of the limbs and weapons etc., of Lord Viṣṇu (the Supreme Person) and the entourage of the Sun-god, the Soul of the universe (during the twelve months of a year). (44) In this way has been stated (by me) in this discourse, O jewel among the Brāhmaṇas! whatever I was asked by you and something more (too). (And what is more valuable) the exploits of the (various) Avatāras, which are nothing but Their pastimes, have (also) been narrated in all their bearing. (45)

पतितः स्खलितश्चार्तः क्षुत्त्वा वा विवशो ब्रुवन्। हरये नम इत्युच्चैर्मुच्यते सर्वपातकात् ।४६।

सङ्कीर्त्यमानो भगवाननन्तः श्रुतानुभावो व्यसनं हि पुंसाम्।
प्रविश्य चित्तं विधुनोत्यशेषं यथा तमोऽर्कोऽभ्रमिवातिवातः ।४७।
मृषा गिरस्ता ह्यसतीरसत्कथा न कथ्यते यद् भगवानधोक्षजः।
तदेव सत्यं तदुहैव मङ्गलं तदेव पुण्यं भगवद्गुणोदयम् ।४८।
तदेव रम्यं रुचिरं नवं नवं तदेव शश्वन्मनसो महोत्सवम्।
तदेव शोकार्णवशोषणं नृणां यदुत्तमश्लोकयशोऽनुगीयते ।४९।
न तद् वचश्चित्रपदं हरेर्यशो जगत्पवित्रं प्रगृणीत कर्हिचित्।
तद् ध्वाङ्क्षतीर्थं न तु हंससेवितं यत्राच्युतस्तत्र हि साधवोऽमलाः ।५०।
स वाग्विसर्गो जनताघसंप्लवो यस्मिन्प्रतिश्लोकमबद्धवत्यपि।
नामान्यनन्तस्य यशोऽङ्कितानि यच्छृण्वन्ति गायन्ति गृणन्ति साधवः ।५१।
नैष्कर्म्यमप्यच्युतभाववर्जितं न शोभते ज्ञानमलं निरञ्जनम्।
कुतः पुनः शश्वदभद्रमीश्वरे न ह्यर्पितं कर्म यदप्यनुत्तमम् ।५२।
यशःश्रियामेव परिश्रमः परो वर्णाश्रमाचारतपःश्रुतादिषु।
अविस्मृतिः श्रीधरपादपद्मयोर्गुणानुवादश्रवणादिभिर्हरेः ।५३।
अविस्मृतिः कृष्णपदारविन्दयोः क्षिणोत्यभद्राणि शमं तनोति च।
सत्त्वस्य शुद्धिं परमात्मभक्तिं ज्ञानं च विज्ञानविरागयुक्तम् ।५४।

यूयं द्विजाग्र्या बत भूरिभागा यच्छश्वदात्मन्यखिलात्मभूतम् ।
नारायणं देवमदेवमीशमजस्रभावा भजताविवेश्य ।५५।
अहं च संस्मारित आत्मतत्त्वं श्रुतं पुरा मे परमर्षिवक्त्रात् ।
प्रायोपवेशे नृपतेः परीक्षितः सदस्यृषीणां महतां च शृण्वताम् ।५६।

Uttering at the top of his voice the formula "हरये नमः"—'Hail to Śrī Hari !' (even) involuntarily (without any conscious effort on his part) when fallen (in a well etc.), stumbled (while ascending a staircase), afflicted or after sneezing a man is absolved from all sin. (46) Entering the mind of men (even) while His name or praise is being loudly chanted or when His glory is heard of (by them), the infinite Lord, the wise declare, puts an end to all their misfortune in the same way as the sun dispels darkness and a tempestuous gale disperses the clouds.(47) They are indeed false and ignoble utterances and contain stories of the unrighteous, of which Lord Viṣṇu (who is above sense-perception) does not form a theme. That utterance alone (on the other hand) is true, that alone huzza ! is blessed, that alone is sacred and is the fountainhead of divine excellences, (nay,) that alone is pleasant, that alone gives newer and newer delight, that alone is a perennial source of great rejoicing to the mind, and (finally) that is the only means of drying up the ocean of grief of men, through which the glory of Lord Viṣṇu (of sacred renown) is constantly sung. (48-49) That speech which, though full of figurative expressions, never utters the praises of Śrī Hari—that are capable of sanctifying the (whole) world—is the delight of voluptuous men (who wallow in the pleasures of sense like crows, that feed upon the dirty leavings of food). It is never resorted to by the swan-like wise men; for pure-minded saints take delight only where the (immortal) Lord Viṣṇu is sung. (50) On the other hand, that composition (alone) which, though faulty in diction; consists of verses each of which contains the names of the immortal Lord, bearing the impress of His glory, wipes out the sins of the people; it is such composition that pious men (love to) hear, sing and repeat (to an audience). (51) That wisdom too which is free from blemish in that it is a direct means to the attainment of Liberation does not adorn one's soul so much if it is destitute of devotion to (the immortal) Lord Śrī Hari. How, then, can action which has not been consecrated to God, no matter if it is of the noblest type, heighten the beauty of the soul, rooted as it is in sorrow at every stage (both while it is being performed and when it yields its fruit). (52) The great pains taken over discharging the duties pertaining to one's Varṇa (grade in society) and Āśrama (stage in life), austerities and learning etc., culminate only in glory and prosperity. Through the utterance and hearing etc., of the praises of Śrī Hari (however) is secured unceasing remembrance of the lotus-feet of that Spouse of Śrī (the goddess of fortune). (53) Ceaseless thought of the lotus-like feet of Śrī Kṛṣṇa puts an end to all evils and increases tranquillity (of the mind), enhances purity of the intellect, stimulates devotion to the Supreme Spirit and promotes spiritual enlightenment coupled with Self-Realization and dispassion. (54) Oh, you are highly blessed, O jewels among the Brāhmaṇas ! in that, having installed in your mind Lord Nārāyaṇa, who is the adored of all, and (as such) has no other object of adoration, and who is the Inner Controller of all, constantly worship Him, full of ceaseless Devotion (as you are) ! (55) I am also blessed in that I have been reminded (by you) of the exposition of the true nature of the Supreme Spirit (contained in this Purāṇa), which I listened to the other day from the lips of Śrī Śuka (the great seer) in the assembly of eminent sages, who also listened to it, while King Parīkṣit sat (on the bank of the Gaṅgā) with a vow to fast unto death. (56)

एतद्वः कथितं विप्राः कथनीयोरुकर्मणः । माहात्म्यं वासुदेवस्य सर्वाशुभविनाशनम् ।५७।
य एवं श्रावयेन्नित्यं यामक्षणमनन्यधीः । श्रद्धावान् योऽनुशृणुयात् पुनात्यात्मानमेव सः ।५८।
द्वादश्यामेकादश्यां वा शृण्वन्नायुष्यवान् भवेत् । पठत्यनश्नन् प्रयतस्ततो भवत्यपातकी ।५९।
पुष्करे मथुरायां च द्वारवत्यां यतात्मवान् । उपोष्य संहितामेतां पठित्वा मुच्यते भयात् ।६०।

देवता मुनयः सिद्धाः पितरो मनवो नृपाः। यच्छन्ति कामान् गृणतः शृण्वतो यस्य कीर्तनात्।६१।
ऋचो यजूंषि सामानि द्विजोऽधीत्यानुविन्दते। मधुकुल्या घृतकुल्याः पयःकुल्याश्च तत्फलम्।६२।
पुराणसंहितामेतामधीत्य प्रयतो द्विजः। प्रोक्तं भगवता यत्तु तत्पदं परमं व्रजेत्।६३।
विप्रोऽधीत्याप्नुयात् प्रज्ञां राजन्योदधिमेखलाम्। वैश्यो निधिपतित्वं च शूद्रः शुद्ध्येत पातकात्।६४।

In this way has been recounted to you, O Brāhmaṇa sages, the glory—that is capable of uprooting all evil—of Lord Vāsudeva, whose great exploits are worth narrating. (57) He who repeats this Purāṇa (to others) everyday with an undivided mind (say,) for three hours or (for that matter even) for a second and (in the same way) he who listens to it repeatedly with reverence purifies his very soul. (58) Listening to it on the twelfth or eleventh day of either fortnight of a lunar month, one enjoys a long life; while he who reads it devoutly while remaining without food is thereby rid of (all) sin. (59) Reading this compilation with a calm and collected mind at Puṣkara, Mathurā or Dwārakā while abstaining from food, one is rid of fear (of rebirth). (60) (Pleased) as a result of chanting this Purāṇa, gods, sages, Siddhas,manes, Manus and kings confer desired boons on the man repeating or listening to it. (61) A Brāhmaṇa who reads this Purāṇa attains the same reward which he gets by studying (all the three Vedas,) Ṛgveda, Yajurveda and Sāmaveda, viz., streams of honey, streams of ghee and streams of milk (i.e., all kinds of blessings). (62) Having devoutly studied this collection of verses in the form of a Purāṇa, a member of the twice-born classes attains to that highest goal which has as a matter of fact been extolled by the Lord (on many an occasion in the past). (63) Having studied this Purāṇa a Brāhmaṇa bids fair to attain true insight (into the truth); a Kṣatriya, sovereignty over the (whole) earth with the oceans for its girdle; a Vaiśya, the position of Kubera (the lord of treasures); while a Śūdra is absolved from (all) sins. (64)

कलिमलसंहतिकालनोऽखिलेशो हरिरितरत्र न गीयते ह्यभीक्ष्णम्।
इह तु पुनर्भगवानशेषमूर्तिः परिपठितोऽनुपदं कथाप्रसङ्गैः।६५।
तमहमजमनन्तमात्मतत्त्वं जगदुदयस्थितिसंयमात्मशक्तिम्।
द्युपतिभिरजशक्रशङ्कराद्यैर्दुरवसितस्तवमच्युतं नतोऽस्मि।६६।
उपचितनवशक्तिभिः स्व आत्मन्युपरचितस्थिरजङ्गमालयाय।
भगवत उपलब्धिमात्रधाम्ने सुरऋषभाय नमः सनातनाय।६७।

Śrī Hari, the Ruler of all, who is capable of destroying the (entire) mass of impurities of the Kali age, is not certainly sung elsewhere so frequently. In this work, however, that Lord appearing in all forms stands celebrated at every step through relevant episodes. (65) I bow to that birthless and infinite Lord Viṣnu, the (true) principle of consciousness, whose own potencies (in the form of Rajas, Sattva and Tamas) are responsible for the appearance, continuance and dissolution of the universe and whose glorification is hardly known (even) to the lords of spheres like Brahmā (the birthless creator), Indra and Lord Śiva ! (66) Hail to the eternal Lord, the foremost of (all) the gods, whose true nature consists of absolute consciousness and who has evolved in His own Self—through the instrumentality of His nine potencies (in the shape of Prakṛti, Puruṣa, the Mahat-tattva, Ahaṅkāra and the five Tanmātrās), strengthened by Himself—an abode (for Himself) in the form of the inanimate and animate creation. (67)

स्वसुखनिभृतचेतास्तद्व्युदस्तान्यभावोऽप्यजितरुचिरलीलाकृष्टसारस्तदीयम्।
व्यतनुत कृपया यस्तत्त्वदीपं पुराणं तमखिलवृजिनघ्नं व्याससूनुं नतोऽस्मि।६८।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे द्वादशस्कन्धार्थनिरूपणं नाम द्वादशोऽध्यायः।१२।

I bow to the (celebrated) sage Śuka the son of Vyāsa, whose mind is (ever) full in

(the realization of) his own blissful character and who has thereby abandoned the thought of another (the notion of diversity), nevertheless whose firmness was shaken by the charming stories of the invincible Lord (Viṣṇu) and who graciously dilated upon the Bhāgavata-Purāṇa connected with Him, which reveals the (highest) truth, and (as such) wiping out the suffering of all. (68)

Thus ends the twelfth discourse entitled "A Synopsis of (all) the twelve Skandhas," in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ त्रयोदशोऽध्यायः

Discourse XIII

The extent of the eighteen Purāṇas and the glory of the Bhāgavata

सूत उवाच

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवैर्वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः । १ ।
पृष्ठे भ्राम्यदमन्दमन्दरगिरिग्रावाग्रकण्डूयनान्निद्रालोः कमठाकृतेर्भगवतः श्वासानिलाः पान्तु वः ।
यत्संस्कारकलानुवर्तनवशाद् वेलानिधेर्नाभ्यसां यातायातमतन्द्रितं जलनिधेर्नाद्यापि विश्राम्यति । २ ।

Sūta began again : Hail to the glorious Lord, whom Brahmā (the creator), Varuṇa (the god presiding over the waters), Indra (the chief of gods), Rudra (the god of destruction), the Maruts (the wind-gods) extol through heavenly hymns; whom the chanters of the Sāmaveda glorify by means of the Vedas including the Aṅgas or branches of knowledge auxilary to the study of the Vedas (viz., phonetics, grammar prosody, astronomy, etymology and Kalpa or the branch of knowledge prescribing the ritual and giving rules for ceremonial and sacrificial acts), their analysis into word marking their sequence and the Upaniṣads; whom the Yogīs perceive with their mind fixed on Him through meditation; yet whose whole truth neither the hosts of gods nor of the demons are able to know ! (1) May the (incoming and outgoing breaths of the almighty Lord assuming the form of the divine Tortoise—who felt sleepy as a result of His being scratched (and thereby soothed) by the ends of the rocks (forming part) of the colossal Mount Mandara revolving on His back (while the ocean was being conjointly churned by the gods and the demons for the sake of nectar)—protect you ! Responding to the subtle impetus communicated by those breaths in the guise of the flow-tide and ebb-tide, the constant rise and fall of the waters of the ocean know no rest till now ! (2)

पुराणसंख्यासम्भूतिमस्य वाच्यप्रयोजने । दानं दानस्य माहात्म्यं पाठादेश्च निबोधत । ३ ।
ब्राह्मं दशसहस्राणि पाद्मं पञ्चोनषष्टि च । श्रीवैष्णवं त्रयोविंशच्चतुर्विंशति शैवकम् । ४ ।
दशाष्टौ श्रीभागवतं नारदं पञ्चविंशतिः । मार्कण्डं नव वाह्नं च दशपञ्च चतुःशतम् । ५ ।
चतुर्दश भविष्यं स्यात्तथा पञ्चशतानि च । दशाष्टौ ब्रह्मवैवर्तं लिङ्गमेकादशैव तु । ६ ।
चतुर्विंशति वाराहमेकाशीतिसहस्रकम् । स्कान्दं शतं तथा चैकं वामनं दश कीर्तितम् । ७ ।
कौर्मं सप्तदशाख्यातं मात्स्यं तत्तु चतुर्दश । एकोनविंशत्सौपर्णं ब्रह्माण्डं द्वादशैव तु । ८ ।
एवं पुराणसन्दोहश्चतुर्लक्ष उदाहृतः । तत्राष्टादशसाहस्रं श्रीभागवतमिष्यते । ९ ।

(Now) hear (from me) the number of Ślokas comprised in each Purāṇa as well as their aggregate, the theme and object of this work (Śrīmad Bhāgavata), the procedure to be followed in gifting (a copy of) it, the value of giving it away as well as of reading it and so on. (3) The Brahma-Purāṇa comprises ten thousand Ślokas; the Padma-Purāṇa, fifty-five thousand; the Śrīviṣṇu-Purāṇa, twenty three thousand; the Śiva-Purāṇa, twenty-four thousand. (4) The Śrīmad Bhāgavata consists of eighteen thousand; the Nārada-Purāṇa, of twenty-five thousand; the Mārkaṇḍeya-Purāṇa, of nine thousand and the Agni-Purāṇa, of fifteen thousand and four hundred. (5) (Even) so the Bhaviṣya-Purāṇa consists of fourteen thousand and five hundred Ślokas and Brahmavaivarta-Purāṇa, of eighteen thousand; while the Liṅga-Purāṇa comprises eleven thousand only. (6) The Varāha-Purāṇa comprises twenty-four thousand Ślokas; the Skanda-Purāṇa, eighty-one thousand and one hundred; (and) the Vāmana-Purāṇa is reputed to consist of ten thousand Ślokas. (7) The Kūrma- Purāṇa has been declared as consisting of seventeen thousand Ślokas; the Matsya-Purāṇa, of fourteen thousand; the Garuḍa-Puraṇa of nineteen thousand; while the Brahmāṇḍa-Purāṇa comprises only twelve thousand Ślokas. (8) In this way the extent of (all) the Purāṇas taken together has been declared to be four hundred thousand Ślokas. Of them (as has already been stated) Śrīmad Bhāgavata is recognized as consisting of eighteen thousand Ślokas. (9)

इदं भगवता पूर्वं ब्रह्मणे नाभिपङ्कजे। स्थिताय भवभीताय कारुण्यात् सम्प्रकाशितम्।१०।
आदिमध्यावसानेषु वैराग्याख्यानसंयुतम्। हरिलीलाकथाव्रातामृतानन्दितसत्सुरम् ।११।
सर्ववेदान्तसारं यद् ब्रह्मात्मैकत्वलक्षणम्। वस्त्वद्वितीयं तन्निष्ठं कैवल्यैकप्रयोजनम्।१२।

The Bhāgavata-Purāṇa was graciously revealed by the almighty Lord for the first time to Brahmā (the creator), seated on the lotus sprung from His navel and afraid of transmigration (and hence earned the title of "Bhāgavata").(10) It has been enriched at the beginning, in the middle and at the end with legends illustrating the glory of Dispassion and has been delighting the righteous as well as the gods with its nectar-like stories describing the pastimes of Lord Śrī Hari. (11) It has for its theme that one reality without a second—which is the sum and substance of all the Upaniṣads (which are the culmination of the Vedas) and has been characterized as the oneness of Brahma (the Absolute) and the (individual) soul—and has detachment of the Spirit from Matter as its only object. (12)

प्रौष्ठपद्यां पौर्णमास्यां हेमसिंहसमन्वितम्। ददाति यो भागवतं स याति परमां गतिम्।१३।
राजन्ते तावदन्यानि पुराणानि सतां गणे। यावन्न दृश्यते साक्षाच्छ्रीमद्भागवतं परम्।१४।
सर्ववेदान्तसारं हि श्रीभागवतमिष्यते। तद्रसामृततृप्तस्य नान्यत्र स्याद्रतिः क्वचित्।१५।
निम्नगानां यथा गङ्गा देवानामच्युतो यथा। वैष्णवानां यथा शम्भुः पुराणानामिदं तथा।१६।
क्षेत्राणां चैव सर्वेषां यथा काशी ह्युत्तमाः। तथा पुराणव्रातानां श्रीमद्भागवतं द्विजाः।१७।
श्रीमद्भागवतं पुराणममलं यद्वैष्णवानां प्रियं यस्मिन् पारमहंस्यमेकममलं ज्ञानं परं गीयते।
तत्र ज्ञानविरागभक्तिसहितं नैष्कर्म्यमाविष्कृतं तच्छृण्वन् विपठन् विचारणपरो भक्त्या विमुच्येन्नरः।१८।

He who, on the full moon of (the month of) Bhādrapada (roughly corresponding to August of the English calendar) gifts (a copy of) the Bhāgavata, placed on a throne of gold, attains the highest goal (after death). (13) The other Purāṇas spread their lustre in an assemblage of the righteous (only) so long as the great and glorious Bhāgavata is not directly visible. (14) The glorious Bhāgavata is surely considered to be the cream of the Upaniṣads. A man sated with its nectarine flavour will not find delight anywhere else. (15) It occupies the same (pride of) place among the Purāṇas as the holy Gaṅgā among the rivers, Viṣṇu (the immortal Lord) among the gods, and Lord Śiva (the Source of all blessings) among the votaries of Lord

Viṣṇu.(16) Again, Śrīmad Bhāgavata is certainly unexcelled among the Purāṇic collections in the same way, O Brāhmaṇa sages ! as Kāśī is really unsurpassed among holy places. (17) The glorious Bhāgavata is a faultless Purāṇa, which is beloved of the Vaiṣṇavas, (nay,) in which stands celebrated the one supreme Reality, which is all consciousness (as well as all truth and all bliss), free from (all) impurity (in the form of contact with Māyā) and which is the goal of Paramahaṁsas (ascetics of the highest order). In this Purāṇa withdrawal from (all) activity, coupled with spiritual enlightenment, dispassion and Devotion, has been expounded. A man devoutly listening to it, carefully reading it and given to pondering it bids fair to get liberated.(18)

कस्मै येन विभासितोऽयमतुलो ज्ञानप्रदीपः पुरा तद्रूपेण च नारदाय मुनये कृष्णाय तद्रूपिणा ।
योगीन्द्राय तदात्मनाथ भगवद्भ्राताय कारुण्यतस्तच्छुद्धं विमलं विशोकममृतं सत्यं परं धीमहि ।१९।
नमस्तस्मै भगवते वासुदेवाय साक्षिणे । य इदं कृपया कस्मै व्याचचक्षे मुमुक्षवे ।२०।
योगीन्द्राय नमस्तस्मै शुकाय ब्रह्मरूपिणे । संसारसर्पदष्टं यो विष्णुरातममूमुचत् ।२१।
भवे भवे यथा भक्तिः पादयोस्तव जायते । तथा कुरुष्व देवेश नाथस्त्वं नो यतः प्रभो ।२२।
नामसङ्कीर्तनं यस्य सर्वपापप्रणाशनम् । प्रणामो दुःखशमनस्तं नमामि हरिं परम् ।२३।

इति श्रीमद्भागवते महापुराणे वैयासिक्यामष्टादशसाहस्र्यां पारमहंस्यां संहितायां द्वादशस्कन्धे त्रयोदशोऽध्यायः ।१३।

——::×::——

इति द्वादशः स्कन्धः सम्पूर्णः

हरिः ॐ तत्सत्

We meditate on that pure, taintless, immortal and highest Reality which is untouched by sorrow and by which (manifested in the form of Lord Nārāyaṇa) was graciously brought to light at the beginning of creation this matchless lamp of wisdom to Brahmā (the creator) and as Brahmā to (the celestial sage) Nārada, as Nārada to the sage Kṛṣṇa (Vedavyāsa) and as the latter to the sage Śuka (the prince among the Yogīs) and in the form of Śuka, to King Parīkṣit (the favoured of the Lord). (19) Hail to the celebrated Lord Vāsudeva, the Witness (of all), who (for the first time) taught this Purāṇa out of grace to Brahmā, who was keen to get liberated. (20) Hail to the sage Śuka, that prince among the Yogīs, the revealer of Brahma, who redeemed King Parīkṣit (the favoured of Lord Viṣṇu), bitten by the serpent in the form of (fear of) rebirth. (21) (Pray,) so ordain, O Ruler of the gods ! that devotion to Your feet may sprout (in my heart) in every birth (that I may have to take); for You are our protector, O Lord ! (22) I salute Śrī Hari (the Dispeller of all fears and agony), the Supreme Lord, the loud chanting of whose Names is the (most efficacious and easiest) way to wipe out all sin and respectful salutation to whom alleviates (all) suffering. (23)

Thus ends the thirteenth discourse in Book Twelve 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 TWELVE

श्रीभगवानुवाच

एवं पृष्टो महादेवः स्वयंभूर्भूतभावनः । ध्यायमानः प्रश्नबीजं नाभ्यपद्यत कर्मधीः ।१८।
स मामचिन्तयद् देवः प्रश्नपारतितीर्षया । तस्याहं हंसरूपेण सकाशमगमं तदा ।१९।
दृष्ट्वा मां त उपव्रज्य कृत्वा पादाभिवन्दनम् । ब्रह्माणमग्रतः कृत्वा पप्रच्छुः को भवानिति ।२०।
इत्यहं मुनिभिः पृष्टस्तत्त्वजिज्ञासुभिस्तदा । यदवोचमहं तेभ्यस्तदुद्धव निबोध मे ।२१।
वस्तुनो यद्यनानात्वमात्मनः प्रश्न ईदृशः । कथं घटेत वो विप्रा वक्तुर्वा मे क आश्रयः ।२२।
पञ्चात्मकेषु भूतेषु समानेषु च वस्तुतः । को भवानिति वः प्रश्नो वाचारम्भो ह्यनर्थकः ।२३।
मनसा वचसा दृष्ट्या गृह्यतेऽन्यैरपीन्द्रियैः । अहमेव न मत्तोऽन्यदिति बुध्यध्वमञ्जसा ।२४।
गुणेष्वाविशते चेतो गुणाश्चेतसि च प्रजाः । जीवस्य देह उभयं गुणाश्चेतो मदात्मनः ।२५।
गुणेषु चाविशच्चित्तमभीक्ष्णं गुणसेवया । गुणाश्च चित्तप्रभवा मद्रूप उभयं त्यजेत् ।२६।
जाग्रत् स्वप्नः सुषुप्तं च गुणतो बुद्धिवृत्तयः । तासां विलक्षणो जीवः साक्षित्वेन विनिश्चितः ।२७।
यर्हि संसृतिबन्धोऽयमात्मनो गुणवृत्तिदः । मयि तुर्ये स्थितो जह्यात् त्यागस्तद् गुणचेतसाम् ।२८।
अहङ्कारकृतं बन्धमात्मनोऽर्थविपर्ययम् । विद्वान् निर्विद्य संसारचिन्तां तुर्ये स्थितस्त्यजेत् ।२९।
यावन्नानार्थधीः पुंसो न निवर्तेत युक्तिभिः । जागर्त्यपि स्वपन्नज्ञः स्वप्ने जागरणं यथा ।३०।
असत्त्वादात्मनोऽन्येषां भावानां तत्कृता भिदा । गतयो हेतवश्चास्य मृषा स्वप्नदृशो यथा ।३१।

यो जागरे बहिरनुक्षणधर्मिणोऽर्थान् भुङ्क्ते समस्तकरणैर्हृदि तत्सदृक्षान् ।
स्वप्ने सुषुप्त उपसंहरते स एकः स्मृत्यन्वयात्त्रिगुणवृत्तिदृगिन्द्रियेशः ।३२।
एवं विमृश्य गुणतो मनसस्त्र्यवस्था मन्मायया मयि कृता इति निश्चितार्थाः ।
संछिद्य हार्दमनुमानसदुक्तितीक्ष्णज्ञानासिना भजत माखिलसंशयाधिम् ।३३।

The glorious Lord continued : Thus interrogated, Brahmā (the great god), the self-born creator of beings, could not get, in spite of his deep thought, at the root of the question (ignorance about the Self), his mind being taken up with his duty (of creation). (18) The said god fixed his mind on Me with intent to get to the other side (the hidden meaning) of the question. Then I sought his presence in the form of a swan (in order to hint at His capacity to alienate the sense-objects from the mind just as the swan is credited with the virtue of separating water from milk when mixed together). (19) Beholding Me and placing Brahmā at their head, they (Sanaka and others) came up to Me and, bowing at My feet, asked Me as to who I was. (20) In these words was I interrogated on the said occasion by the sages, keen as they were to know the Truth. (Now) hear from Me, O Uddhava, what I spoke to them (in reply). (21) If there is unity of the substance known as the Self (and If your question relates to the Self in Me), how can such a question on your part (as you have asked Me, calling upon Me to specify Myself out of many) be relevant, O Brāhmaṇa sages ! Or (even) if I (proceed to) speak (in reply), what (distinctive quality) can be My basis (for an answer) ? (22) (If, on the other hand, it relates to My body, even then) your question as to who I am is indeed a (mere) drill in words and (hence) meaningless, the bodies of living creatures being identical (in substance), constituted (as they are) of the five elements, and (also) from the point of view of ultimate reality. (23) Whatever is grasped by the mind, expressed through speech and perceived through the faculty of vision, nay, even with the other senses is but Myself, there is nothing other than Me; know this as a result of enquiry into the truth. (24) (True,) the mind cleaves to the sense-objects and the latter get imprinted on the mind, O My sons ! The sense-